

THE
HOLY BIBLE

FAITHFULLY TRANSLATED
INTO ENGLISH OUT OF
the authentical Latin, diligently
conferred with the Hebrew,
Greek, & other Editions in
diuers languages:

*With Arguments of the Bookes and Chapters, Annotations,
Tables, & other helps, for better vnderstanding of the text:
for discouerie of Corruptions in some late translations:
and for clearing Controuersies in Religion.*

By the English Colledge of Dowvay.

Haurietis aquas in gaudio de fontibus Saluatoris. Isaia. 12.

You shal draw waters in ioy out of the Sauours fountaines.



Printed by IOHN COVSTVRIER.

PERMISSV SUPERIORVM.

M. DC. XXXV.



APPROBATIO.

NOS *infra scripti, in alma Duacensi vniuersitate Sacrae Theologiae Doctores & Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diuersi eius nationis eruditissimi Theologi, non solum fidelem, sed propter diuersa quae ei sunt adiuncta, valde vtilem fidei Catholicae propagandae actuendae, & bonis moribus promouendis, summi testati: quorum testimonia ipsorum syngraphis munita vidimus; cuius item Translationis & Annotationum auctores nobis de fidei integritate, & eruditionis praestantia probe sunt noti: his rebus adducti & nixi, fructuose euulgari posse censuimus. Duaci 8. Nouembris. 1609.*

GVILLELMVS ESTIVS Sacrae Theologiae Doctor, & in Academia Duacensi Professor.

BARTHOLOMAEVS PETRVS Sacrae Theologiae Doctor, & in Vniuersitate Duacensi Professor.

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



T O
T H E R I G H T
W E L B E L O V E D
 E N G L I S H R E A D E R G R A C E A N D
 G L O R I E I N I E S V S C H R I S T
 E V E R L A S T I N G .



A L A S T through Gods goodnes (most dearely beloued) we send you here the greater part of the Old Testament, as long since you received the New, faithfully translated into English. The residue is in hand to be finished: and your desire thereof shal not now (God prospering our intention) be long frustrate. As for the impediments, which hitherto haue hindred this worke, they al proceeded (as many doe know) of one general cause, our poore estate in banishment. Wherein expecting better meanes, greater difficulties rather ensued. Neuertheles you wil hereby the more perceiue our feruent good wil, euer to serue you, in that we haue brought forth this Tome, in the hardest times, of aboute forty yeares, since this College was most happily begun. Wherefore we nothing doubt, but you our dearett, for whom we haue dedicated our liues, wil both pardon the long delay, which we could not preuent, and accept now this fruit of our labours, with like good affection, as we acknowledge them due, and offer the same vnto you.

The cause of delay in setting forth this English Bible.

If any demand, why it is now allowed to haue the holy Scriptures in vulgar tongs, which generally is not permitted

Why and how it is allowed to haue helie Scriptures in

Anno.
1634.

TO THE ENGLISH READER.

vulgar tonges.

Scriptures being hard are not to be read of al. Many take harme by reading holy Scriptures.

Reading of Scriptures moderated.

Scriptures translated into diuers tonges.

but in the three sacred only, for further declaration of this and other like points we remit you to the Preface before the New Testament. Only here, as by an Epitome, we shal repeat the summe of al that is there more largely discussed. To this first question therefore we answer, that both iust reason & highest authority of the Church, iudge it not absolutely necessary, nor alwayes conuenient, that holy Scriptures should be in vulgar tonges. For being as they are, hard to be vnderstood, euen by the learned, reason doth dictate to reasonable men, that they were not writtē nor ordained to be read indifferētly of al men. Experiēce also teacheth, that through ignorāce, ioynd oftē with pride & presumption, many reading Scriptures haue erred grossly by misunderstanding Gods word. Which though it be more pure in it-self, yet the sēse being adulterated is as perilous (saith Tertul.) as the stile corrupted. S. Amb. obserueth, that where the text is true, the Ariāns interpretation hath errours. S. August. also teacheth, that heresies & peruerse doctrines, entāgling soules, & throwing thē downe headlōg into the depth, doe not other wise spring vp but when good (or true) Scriptures are not wel (& truly) vnderstood, & whē that, which in thē is not wel vnderstood, is also rashly & boldly auouced. For the same cause S. Hierome vtterly disallowed, that al sorts of men & womē, old & yong, presumed to read & talke of the Scriptures: wheras no artizen, no trades-man dare presume to teach anie facultie, which he hath not first learned. Seeing therefore that dāgers and hurts happen in manie, the careful chief Pastours in Gods Church haue alwaies moderated the reading of holy Scriptures, according to persōs, times, & other circūstances; prohibiting some, and permitting some, to haue & read thē in their mother tong. So S. Chriſo. trāslated the Psalmes & some other parts of holy Scriptures for the Armeniāns, when he was there in banishment. The Slauoniāns & Goths say they haue the Bible in their languages. It was trāslated into Italiā by an Archbishop of Genua. Into French in the time of King Charls the Fift, especially because the waldensian heretikes had corruptly translated it, to maintaine their errours. We had some parts in English trāslated by Venerable Bede, as Malmesburie witnesseth. And Thomas Arundel, Archbishop of Canturburie, in a Councel holden at Oxford, strictly ordained, that no heretical translation set forth by wicliffe & his cōplices, nor anie other vulgar Edition should be suffered, til it were approued by the Ordinarie of the Dioceſe

lib. de Prefcrip. lib. 2. ad Gratiā. c. 1. Traſt. 18. in Ioan. Epist. 103. c. 6.

Bibl. Sanct. lib. 4.

lib. 1. Hist. c. 47. Linwed lib. 1.

alledging

TO THE ENGLISH READER.

alleging S. Hieroms iudgement of the difficultie & danger in translating holie Scriptures out of one tong into an other. And therefore it must needs be much more dangerous, when ignorant people read also corrupted translations. Now since Luther and his folowers haue pretended, that the Catholike Romane faith & doctrine should be contrarie to Gods written word, & that the Scriptures were not suffered in vulgar languages lest the people should see the truth, & withal these new Maisters corruptly turning the Scriptures into diuers tongs, as might best serue their owne opinions; against this false suggestion and practise, Catholike Pastours haue, for one especial remedie, set forth true & sincere Traslations in most languages of the Latin Church: But so, that people must read thē with licence of their spiritual Superiour, as in former times they were in like sort limited. Such also of the Laitie, yea and of the meaner learned Clergie, as were permitted to read holy Scriptures, did not presume to interpret hard places, nor high Mysteries, much lesse to dispute and contend, but leauing the discussion therof to the more learned, searched rather & noted the godlie and imitable examples of good life, & so learned more humilitie, obedience, hatred of sinne, feare of God, zeale of Religiō, & other vertues. And thus holy Scriptures may be rightly vsed in anie tong, to

2. Tim. 3. *teach, to argue, to correct, to instruct in iustice, that the mā of God may be perfect, &*
(as S. Paul addeth) instructed to euerie good worke, when men labour rather
 1ac. 2. *to be doers of Gods wil & word, then readers or hearers only, deceiuing thēselues.*

A columnious suggestion of Lutherans.

What part of Scriptures be most conuenient for vulgar readers

But here another question may be proposed: Why we translate the Latin text, rather then the Hebrew; or Greeke, which Protestants preferre, as the fountaine tongs, wherein holie Scriptures were first written? To this we answer, that if indeed those first pure Editions were now extant, or if such as be extant were more pure then the Latin, we would also preferre such fountains before the riuers, in whatsoeuer they should be found to disagree. But the ancient best learned Fathers & Doctours of the Church, doe much complaine, and testifie to vs, that both the Hebrew and Greeke Editions are fouly corrupted by Iewes, and Heretikes, since the Latin was truly translated out of them, whiles they were more pure; and that the same Latin hath been farre better conserued from corruptions. So that the old Vulgate Latin Edition hath been prefer-

Why we translate the old Latin text.

More pure then the Hebrew or Greek now extant.

2. Tim. 3.
1ac. 2.

Ter. li. 3. cons.
Marcio
S. Amb. li. 3. de Spirit.
S. c. 11.
S. Ieron. li. 1. con. Iouiniā.

TO THE ENGLISH READER.

red and vied for most authentical about a thousand and three hundred yeares. For by this very terme S. Hierome calleth that Version *the vulgate or common*, which he conferred with the Hebreu of the old Testament, and with the Greeke of the New; which he also purged from faults committed by writers, rather amending then translating it. Though in regard of this amending, S. Gregorie calleth it *the new version of S. Hierome*: who neuertheles in another place calleth the self-same, *the old Latin Edition*, iudging it most worthy to be followed. S. Augustin calleth it the *Italian*. S. Isidorus witnesseth that *S. Hieroms version* was receiued and *approved by al Christian Churches*. Sophronius also a most learned man, seeing S. Hieroms Editiō so much esteeme d, not only of the Latins, but also of the Grecians, returned the Psalter and Prophets out of the same Latin into Greeke. Of latter times what shal we need to recite other most learned men, S. Bede, S. Anselme, S. Bernard, S. Thomas, S. Bonauenture, & the rest? Who al vniformly alledge this only text as authentical. In so much that al other Latin Editions, which S. Hierome saith were in his time almost innumerable, are as it were fallen out of al Diuines hands, and growne out of credit and vse. If moreouer we consider S. Hieromes learning, pietie, diligence, and sincerity, together with the commodities he had of best copies in al languages then extant, and of other learned men with whom he conferred; and if we so compare the same with the best meanes that hath been since, surely no man of indiffent iudgement wil march any other Edition vvith S. Hieroms: but easily acknowvledge vvith the vvhole Church Gods particular prouidence in this great Doctour, as vvell for expounding, as most especially for the true text and Edition of Holy Scriptures. Neither doe vve fly vn-to this old Latin text for more aduantage: For, besides that it is free from partiality, as being most ancient of al Latin copies, and long before the particular Controuersies of these dayes began, the Hebreu also and the Greeke vvhen they are truly translated, yea and Erasmus his Latin, in sundry places proue more plainly the Catholike Roman doctrine, then this vvchich vve rely vpon. So that Beza and his follovers take also exception against the Greeke, vvhen Catholikes alledge it against them. Yea the same Beza preferreth the old Latin Version before al

Receiued by al Churches

Turned into Greeke.

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

His Edition free from partialitie.

Preferred before al other Editions by Beza.

10 49. *Isai. 2.*

li. 20. c. 24. mor. Epist. dedicat. ad Leandr.

l. 2. Doc. Christ. c. 14. lib. 6. Esimol. c. 5. li. 1. de Diuin. offic. c. 12.

Prefat. in Iosue.

Luc. 12. v. 20. Prefat. Noni. T. flam. Anno. 1556.

Luc. 1. v. 1.

other s

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others, and freely testifieth, that the old Interpreter translated religiously. What then doe our cuntrymen, that refuse this Latin, but depriue themselves of the best, and yet al this while, haue set forth none, that is allowed by al Protestants for good or sufficient?

None yet in England allowed for sufficient.

Preface before the new Testament.

How wel this is done the learned may iudge, when by mature conference they shal haue made trial thereof. And if any thing be mistaken, we wil (as stil we promise) gladly correct it. Those that translated it about thirty yeares since, were wel knowne to the world, to haue been excellent in the tonges, sincere men, and great Diuines. Only one thing we haue done touching the text, whereof we are especially to giue notice: That whereas heretofore in the best Latin Editions there remained many places differing in vvords, some also in sense, as in long procelle of time the vvriters erred in their copies, now lately by the care and diligence of the Church, those diuers readings vvere maturely and iudiciously examined and conferred vvith sundry the best vvritten and printed books, and so resolved vpon, that al vvhich before vvere left in the margent, are either restored into the text, or els omitted; so that now none such remaine in the margent. For vvhich cause we haue againe conferred this English translation, and conformed it to the most perfect Latin Edition. Where yet by the vvay we must giue the vulgar reader to vnderstand, that very fevv or none of the former varieties touched Controuersies of this time. So that this recognition is no vvay suspicious of partiality, but is meerly done for the more secure conseruation of the true text, and more ease and satisfaction of such, as othervvise should haue remained more doubtful.

What is done in this Edition.

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

They touched not present controuersies.

Now for the strictnes obserued in trāslating some vvords, or rather the not translating of some, vvhich is in more danger to be disliked, we doubt not but the discrete learned reader, deeply vveighing and considering the importance of sacred vvords, and how easily the translatour may misse the sense of the Holy Ghost, vvil hold that vvhich is here done for reasonable and necessary. We haue also the example of the Latin and Greek, vvhere some vvords are not translated, but left in Hebrevv, as they vvere first spoken and vvritten; vvhich seeing they could not, or vvere not conuenient to be translated into Latin or

Why some words are not translated into vulgar English.

Some Hebrevv words not translated into Latin nor Greeke.

Greeke

TO THE ENGLISH READER.

More authoritie in sacred tongs.

Some words cannot be turned into English.

Protestants leaue some words vntranslated.

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

Greeke, how much lesse could they, or vvas it reason to turne them into English? S. Augustin also yealdeth a reason, exemplifying in the words *Amen* and *Alleluia*, for the more sacred authoritie thereof. which doubtles is the cause why some names of solemne Feasts, *Sacrifices*, and other holie things are reserved in sacred tongs, Hebrew, Greeke, or Latin. Againe for necessitie, English not hauing a name, or sufficient terme, we either keep the word as we find it, or only turne it to our English termination, because it would otherwise require manie words in English, to signifie one word of an other tongue. In which cases, we commonly put the explication in the margent. Briefly, our Apologie is easie against English Protestants; because they also reserve some words in the original tongues, not translated into English, as *Sabboath*, *Ephod*, *Pentecost*, *Profelyte*, and some others. The sense wherof is indeed as soone learned, as if they were turned so neer as is possible into English. And why then may we not say *Prepuce*, *Phase* or *Pasch*, *Aximes*, *Breads of Proposision*, *Holocaust*, and the like? rather then as Protestants translate them, *Fore-skinne*, *Passouer*, *The feast of sweet breads*, *Shew breads*, *Burnt offerings* &c. By which termes, whether they be truly translated into English or no, we wil passe ouer. Sure it is an English man is stilo seeke what they meane, as if they remained in Hebrew or Greeke. It more importeth, that nothing be wittingly and falsly translated for aduantage of doctrine in matter of faith. Wherin as we dare boldly auouch the sinceritie of this Translation, and that nothing is here either vnruly or obscurely done of purpose, in fauour of Catholike Roman Religion, so we can not but complaine, and chalenge English Protestants, for corrupting the text, contrarie to the Hebrew and Greeke, which they professe to translate, for the more shew and mainteining of their peculiar opinions against Catholikes: As is proued in the *Discouerie of manifold corruptions*. For example we shal put the reader in memorie of one or two. Gen. 4. v. 7. whereas (God speaking to Cain) the Hebrew words in Grammatical construction may be translated either thus: *Vnto thee also perteyneth the lust THEROF, & thou shalt haue dominion ouer IT*: or thus; *Also vnto thee HIS desire shal be subiect, and thou shalt rule ouer HIM*: though the coherence of the text requireth the former, and in the Bibles printed 1552. and. 1577. Protestants did so translate it: yet in the year 1579. and 1603. they trans-

li. 2.
Doct.
Christ.
cap. 11.

late

TO THE ENGLISH READER.

late it the other way, rather saying, that Abel was subiect to Cain, and that Cain by Gods ordinance had dominion ouer his brother Abel, then that concupiscence or lust of sinne is subiect to mans wil, or that man hath power of free wil to resist (by Gods grace) tentation of sinne. But as we heare, in a new Edition (which we haue not yet seen) they translate it almost as in the first. In like sort Gen. 14. v. 18. the Hebrew particule VAV, vvhich S. Hierō & al Antiquitie translated ENIM (FOR) Protestants vvil by no meanes admit it, because (besides other argumēts) vve proue therby Melchisedechs Sacrifice. And yet themselues translate the same, as S. Hierom doth, Gen. 22. v. 3. saying: FOR *she is a mans wife.* &c. Againe Gen. 31. v. 19. the English Bibles 1552. and 1577. translate *Theraphim*, IMAGES. Which the Edition of 1603. correctēg, trāslateth IDOLS. And the marginal Annotation vvel proueth, that it ought to be so translated.

With this then vve vvil conclude most deare (vve speake to you al, that vnderstand our tongue, vvhether you be of contrarie opinions in faith, or of mundane feare participate vwith an other Congregation, or professe vwith vs the same Catholike Religion) to you al vve present this vvorke: daily beseeching God Almighty, the Diuine Wisedom, Eternal Goodnes, to create, illuminate, and replenish your spitts, vwith his Grace, that you may attaine eternal Glorie, euery one in his measure, in those many Mansions, prepared and promised by our Sauour in his Fathers house. Not only to those vvhich first receiued and folloved his Diuine doctrine, but to al that should afterwards belieue in him, and keep the same precepts. For there is one God, one also Mediatour of God and men, Man Christ Iesus, who gaue himself a Redemption for al. Whereby appeareth his vvil, that al should be saued. Why then are not al saued? The Apostle addeth: that they must first come to the knowvledge of the truth. Because vwithout faith it is impossible to please God. This ground-vvorke therefore of our creation in Christ by true faith, S. Paul laboured most seriously by vword and vwriting to establish in the harts of al men. In this he confirmed the Romans by his Epistle, commending their faith, as already receiued and renovvned in the vvhole vworld. He preached the same faith to manie Nations. Amōgst others to the learned Athenians. Where it seemed to some, as

Against free wil.

Against Melchisedechs sacrifice.

And against holy Images.

This Edition dedicated to al that vnderstand English

Christ redeemed al, but al are not saued. True faith first necessarie.

TO THE ENGLISH READER.

absurd, as strange; in so much that they scornfully called him *a word-sower*, and Preacher of new Gods. But S. Augustin alloweth the terme for good, which was reprochfully spoken of the ignorant. And so distinguishing betveen *Reapers* and *Sowers* in Gods Church, he teacheth, that whereas the other Apostles reaped in the leaves, that which their Patriarches and Prophets had sowne; S. Paul sowed the seed of Christian Religion in the Gentiles. And so in respect of the Israelites, to whom they were first sent, calleth the other Apostles *Messores*, *Reapers*, and S. Paul, being specially sent to the Gentiles, *Seminatorem*, *a Sower*, or *Seminarie Apostle*: which two sorts of Gods workmen are still in the Church, with distinct offices of Pastoral cures and Apostolical missions; the one for perpetual government of Catholike countries, the other for conuersion of such, as either haue not receiued Christian Religion, or are relapsed. As at this time in our country, for the diuers sorts of pretended religions, these diuers spiritual workes are necessary to teach and feed al Britan people. Because some in error of opinions preach an other Ghospel, whereas in veritie there is no other Ghospel. They preach indeed new doctrines, which can not saue. Others follow them, believing falshood. But *when the blind lead the blind* (not the one only but) *both fall into the ditch*. Others conforme themselves in external shew, fearing them that can punish and kil the body. But *our Lord wil bring such as decline into (vniust) obligations, with them that work iniquity*. The Relikes and smal flock of Catholiks in our country, haue great sadnesse and sorrow of hart, not so much for our owne affliction, for that is comfortable, but for you our brethren and kinsmen in flesh and bloud. Wishing with our owne temporal damage whatioeuer, your saluation. Now is the acceptable time, now are the days of saluation, the time of Grace by Christ, whose dayes many Kings and Prophets desired to see: they saw them (*in spirit*) and reioyced. But we are made partakers of Christ, and his Mysteries; so that our selues neglect not his heauenly riches: if we receiue and keep the beginning of his substance, firme vnto the end; that is, the true Catholike faith; building thereon good works by his graces, without which we cannot thinke a good thought, by which we can doe al things necessary to saluation. But if we hold

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

S. Aug.
de vitiis.
cred. 1.
c. Mat.
15.

P salm.
124.

2. Cor.
6.

Luc. 10

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

Pastoral cures and Apostolical missions.

New doctrine is falsly called the Ghospel. The seduced, & externally conformable are punished with the authors of iniquity.

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

TO THE ENGLISH READER.

Tit. 1. not fast this ground, al the building fayleth. Or if confessing to know God in words, we denie him in deeds, committing workes of darknes, or omitting workes of mercie, when we may doe them to our distressed neighbours; briefly, Mat. 25. if we haue not charitie, the forme and perfection of al vertues, 1. Cor. 13. al is lost, and nothing worth. But if we build vpon firme ground, gold, siluer, and precious stones, such building shal abide, and make our vocation sure by good workes, as S. Peter speaketh. These (saith S. Paul) are the heyres of God, coheyres of Christ. Neither is the number of Christs blessed children counted, as of the Iewes, an hundred fourtie foure thousand, of euery tribe of Israel twelue thousand signed; but a most great multitude of Catholike Christians, which no man can number, of al nations, and tribes, and peoples, and tongs, standing before the throne of the lamb, clothed in white robes, and palmes (*of triumph*) in their hands: hauing ouercome tentations in the vertuous race of good life. Much more those which also indure persecution for the truths sake shal receiue most copious great rewards in heauen. For albeit the passions of this time (*in themselves*) are not * condigne to the glorie to come, that shal be reuealed in vs: yet our tribulation, which presently is momentanie and light, worketh (*through grace*) aboue measure exceedingly an eternal weight of glorie. What shal we therefore meditate of the special prerogatiue of English Catholikes at this time? For to you it is giuen for Christ, not only that you belieue in him, but also that you suffer for him. A litle now, if you must be made pensue in diuers tentations, that the probation of your faith, much more precious then gold, which is proued by the fire, may be found vnto praise, and glorie, and honour, in the reuelation of Iesus Christ. Manie of you haue susteyned the spoile of your goods with ioy, knowing that you haue a better and a permanent substance. Others haue been deprived of your children, fathers, mothers, brothers, sisters, and neereft freinds, in readie resolution also, some with sentence of death, to lose your owne lines. Others haue had trial of reproches, mockeries, and stripes. Others of bands, prisons, and banishments. The innumerable renowned

Both wicked workes, and omission of good works are damnabic.

Innumerable sau'd by Christ.

They are more happy that suffer persecution for the truth.

English Catholikes most happy in this Age.

Tit. 1.

Mat.

25.

1. Cor.

13.

1. Pet. 1.

Apo. 7.

* 1. Cor.

thy, or

compa-

nable in

dignity.

2. Cor. 4

1. Pet. 1.

TO THE ENGLISH READER.

The due praise
of Martyrs,
and other glo-
rious Saints
exceedeth
mortal tongues.

Patience ne-
cessary to the
end of mans
life.

Persecution
profitable

Confession of
faith before
men necessary
to saluation.

late English Martyrs, and Confessours, vvhose happie soules for confessing true faith before men, are novv most glorious in heauen, vve passe here vvith silence; because their due praife, requiring longer discourse, yea rather Angels then English tongues, farre surpasseth the reach of our conceits. And so vve leaue it to your deuout meditation. They novv secure for themselves, & solicitous for vs their dearest clients, incessantly (vve are vvell assured) intercede before Christs Diuine Ma-iestie for our happie consummation, vvith the conuersion of our vvhole countrie. To you therefore (dearest freinds mortal) vve direct this speach: admonishing our selues and you in the Apostles vvords, that for so much as vve haue not yet resisted tentations to (last) bloud (and death) it-self, patience is stil necessarie for vs; that doing the vvil of God, vve may receiue the promise: So vve repine not in tribulatió, but euer loue them that hate vs, pittying their case, and reioycing in our ovvne. For neither can vve see during this life, hovv much good they doe vs; nor know how manie of them shal be (as we hartily desire they al may be) saued: our Lord and Sauour hauing paid the same price by his death for them and for vs. Loue al therefore, pray for al. Doe not lose your confidence, vvich hath a great remuneration. For yet a little, and a very little vvhile, he that is to come, vvil come, and he vvil not slacke. Novv the iust liueth by faith, belieuing vvith hart to iustice, and confessing vvith mouth to saluation. But he that vvithdraweth himself shal not please Christs soule. Attend to your saluation, dearest contriemen. You that are farre off, dravv neer, put on Christ. And you that are vvithin Christs fold, keep your standing, perseuer in him to the end. His grace dvvel and remaine in you, that glorious crovvnes may be giuen you. AMEN.

Rom.
10.
Heb. 10.

From the English College in Doway, the Oçtaues
of AL SAINTS. 1609.

The God of patience and comfort gime you to be of one mind, one towards another in I E S V S Christ; that of one mind, vvith one mouth you may glorifie God.



THE SVMMME AND PARTITION OF THE H O L Y B I B L E.

With a brief note of the Canonical and
Apocryphal Books.

S. Hiero
Epist. ad
Paulin.
de omni.
S. Scrip.
libris.
S. Aug.
prefat. in
specul.
li. 2. de
doct.
christ.
ca. 9. li.
1. de
Gen cō-
tra Ma-
nich. ca.
4. li. de
catechif.
rudib. c.
3. & 4.
l. 2. 99.
super
Exod. 9.
7. li. 15.
cont.
Fauft.
Manich
cap. 2. li.
18. ciuit.
ca. 54.
de vera
relig. c.
27. li. 4.
cons.
Fauft.
c. 2.



*I*n the vniforme consent of al learned Diuines, the ho-
ly Bible, or written Word of God, containeth expres-
sed or implied al things that man is to belieue, to ob-
serue, and to auoid, for obtaining of eternal salua-
tion. That is, al matters of faith and manners, by
which we may know and serue God, and so be spiri-
tually ioyned with him in this life, and in eternity.
For both the old and new Testament propose and re-
stifie vnto vs one and the same God, the same Christ,
the same Church, and other Mysteries of our beliese, not differing in substance,
but in manners of vetering; the Old more obscurely in figures and prophecies fore-
telling those things, which the New declareth (in great part) as aone and per-
formed. Whereupon saith S. Augustine: In the Old Testament the New lieth
hidden; and in the New the Old lieth open. And touching their names,
wherein appeareth difference, the one (saith the same Doctour) is called the
old Testament, either because it proposeth promises of temporal things
(wherewith our old corruptnesse is allured) or in respect of the New, by
which it is fulfilled, and in some part abolished. The other is called the
New, because by it man is renewed, and hath promise of eternal life,
which shal never waxe old nor decay. Likewise S. Gregory the Great testifieth
this conformity and correspondence between the Old and New Testament, asfir-
ming that the same is signified by the Prophet Ezechiels vision of a wheele, which
had foure faces, or apparēce of foure wheeles. the shape whereof was, as it were,
a wheele in the middes of a wheele. VWhat is this, saith he, Nisi quod in
Testamenti veteris litera Testamentum nouum latuit per Allegoriam?
but that in the letter of the old Testament, the New lay hidden by an
Allegory?

How the holy
Scriptures con-
taine al know-
ledge necessa-
ry to saluation.
The old and
the new Testa-
ment shew the
same God,
Christ, Church
and other My-
steries of Re-
ligion.
The old more
obscurely, &
with lesse
helpes.
The new more
expresly and
yealdeth more
grace.

Hom. 6 in
Ezech. 1.

PROEMIAL ANNOTATIONS.

In both Testaments, are foure sorts of Books.

Legal.
Historical.

Sapiential.

Prophetical.

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

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

The Holy-Ghost declareth by the Church which Books are Divine Scriptures

And as the same is the summe and subiect of both Testaments so both are diuided (for the more principal parts thereof) into foure sorts of Books: Legal, Historical, Sapiential, & Prophetical. The Legal books of the old Testament are the five Books of Moyses, Genesis, Exodus, Leuiticus, Numeri, and Deuteronomie; whereto answer in the new Testament the foure Ghospels of Saint Matthew, S. Marke, S. Luke, and S. Iohn. Historical books of the old Testament are the Books of Iosue, Iudges, Ruth, foure books of Kings, two of Paralipomenon, Esdras, with Nehemias, Tobias, Iudith, Hester, Iob, and two of the Machabees; vnto which in the new Testament answer the Actes of the Apostles. Sapiential of the old Testament are the Prouerbs, Ecclesiastes, Canticles, Book of wisdome, and Ecclesiasticus; and of like sort are in the new Testament the Epistles of S. Paul and of other Apostles. Prophetical books are Dauids Psalter (which is also Sapiential, yea likewise Legal and Historical) the Books of Isaias, Ieremias, with Baruch, Ezechiel, Daniel, the twelue lesse Prophets, Osea, Ioel, Amos, Abdias, Ionas, Michæas, Nahum, Abacuc, Sophonias, Aggæus, Zacharias, Malachias. And in the new Testament, the Apocalyps of S. Iohn the Apostle.

All these Books are vndoubtedly Canonical, as the Authours cited in the inner margent testifie. And consequently all, and all the parts thereof, are of infallible truth. For otherwise, as S. Augustin teacheth, if any part were false or doubtful, all were vncertaine. Once admitting falsehood (saith he Epist. 8. ad Hieron.) in such soueraigne authority, no parcel of these books should remaine, which any way should seem hard to manners, or incredible to belieue, but it might by this most pernicious rule be turned to an officious fiction of the authour. That is: If any error could be committed by the authours of Scriptures, either through ignorance, obliuion, or any other humane frailty, what soeuer were produced, exception might be taken, and question made, whether the authour had erred or no. True it is, that some of these books (as we shal particularly discusse in their places) were sometimes doubted of by some Catholiks, and called Apocryphal, in that sense as the word properly signifieth hidden, or not apparent. So S. Hierom (in his prologue before the Latin Bible) calleth diuers books Apocryphal, being not so euident, whether they were Diuine Scripture, because they were not in the Iewes Canon, nor at first in the Churches Canon, but were neuer reiected as false or erroneous. In which sense the Prayers of Manasses, the third book of Esdras, and third of Machabees are yet called Apocryphal. As for the fourth of Esdras, and fourth of Machabees there is more doubt. But diuers others, as the book ascribed to Enoch, the Ghospels of S. Andrew, S. Thomas, S. Bartholmew, and the like recited by S. Gelasius (Decreto de libris Ecclesiasticis dist. 15. Can. Sancta Romana) S. Innocentius the first (Epist. 3.) S. Hierom, Ep. ad Latam, S. Augustin. l. 15. cap. 3. de ciuit. Dei, Origen homi. 2. in Cantica, are in a worse sense called Apocryphal, and are reiected as conteining manifest-errors, or fained by Heretiks. Neither can a Christian Catholike be otherwise assured, which Books are Diuine and Canonical Scriptures, but by declaration of the Catholike Church, which without interruption succeedeth the Apostles, to whom our Sauour promised,

Conc. Carth. An. D. 419.
Conc. Laodic. cap. 59.
Flor. ni. Instru Armen. decret. 7
Tridem. Sess. 4.
S. Ath. in Sin. S. Aug. l. 2. doct. Christi. c. 8. I. s. dor. l. 6.
Etymol. c. 1. & alibi.
Nicep. l. 4. cap. 15.
Euseb. l. 5. c. 8.
Mat. 28. Ioan 14. 16.
Act. 2. 20.
1. Tim. 3.

promised,

PROEMIAL ANNOTATIONS.

mitted, and sent the Holy-Ghost, to teach al truth. For if any thing more then others, assuredly one chief and most necessary point is, to know and declare which Books are Gods holy word, being of most singular importance.

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



Notwithstanding the subiect, and general argument of both Testaments is one and the same in substance, as is already said, yet they differ in time, in manner of uttering of Mysteries, in variety of precepts and promises, also in meanes to obserue the things exacted, & to attaine to the end proposed. In regard whereof S. Hierom saith: Lex Moyſi & omne vetus instrumentum elementa mundi intelliguntur, quibus quasi elementis & Religionis exordiis Deum discimus. The law of Moyſes and al the old Testament are vnderstood the elements of the world, by which, as by first rudiments and beginnings, we learne to know God. For that in it we haue first the law of nature, and afterwards a law written, with premises of temporal rewards; as long life, land flowing with milke and hony, and the like; but it brought nothing to perfection, as S. Paul saith, when gifts and hostes were offered, which could not according to conscience make the obseruer perfect. For the helps of that time were but infirma & egena elementa: weake & poore elements. Likewise in general, touching the punishments that sometimes happened to the people of the old Testament, when they transgressed, the same Apostle affirmeth, that al the same chanced to them in figure, and are written for our correption, vpon whom the ends of the world are come. So that the old Testament or Law, was but our pedagogue in Christ. Yet it setteth forth to vs the whole course of Gods Church, for the space of foure thousand yeares, that is, from the beginning of the world vntil Christ our Redeemer, which Diuines diuide into six Ages, wherein was variety and change of her state, three vnder the Law of nature, and three others vnder the writien Law. The seuenth and last Age being this time of grace (wherein we now are) from Christ, to the day of general Iudgement: as the world was made in six days, and in the seuenth God is said to haue rested, and therefore sanctified it, in other sort then the former six. The eight wil be after the Resurrection, during for al eternity.

Which six Ages of the ancient Church and old Testament, are thus distributed. The first from the Creation to Noes floud, contained the space of 1656. yeares. The second from the floud to the going of Abraham out of his country, 368. or counting Cainan (Gen. 11. iuxta 72. and Luc. 3) 398. yeares. The third from Abraham his going forth of his country, to the parting of the children of Israel out of Egypt. VVhich some count to haue continued 720. yeares, others (whom we follow) but 430. And thus farre in the law of nature before the writ.

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

The old Testament containeth figures of the new. A continual visible Church from the beginning of the world to Christ. The same Mystical bodie, but different in state. Diuided into Ages. The first Age continued 1656. yeares. The second 368. or 398. The third about 430. The fourth 480.

Tom. 3
quest.
10. Al.
gasie.

Hebr. 7.
9. 10.
Gal. 4.

1. Cor.
10.

Gal. 3.

2 Gen. 1.
Gen. 8.
Gen. 12
Gene-
brard.
Chro-
noleg.
S. Aug.
1. 15. c.
8. c. 11.
Gal. 3.
Exod.
16.

PROEMIAL ANNOTATIONS.

The fifth 430.
The sixth,
were 640.
Al the time
from the crea-
tion to Christ
about 4000.
yeares.

ten law, The fourth age dured, 480. yeares. from the deluery of the children of Israel forth of Aegypt, to the fundation of the Temple in Hierusalem. The fifth Age was from the foundation of the Temple, to the captiuitie and transmigration of the Iewes into Babylon, about 430. yeares. And the sixth Age dured about 640. yeares, from the Captiuitie of Babylon to Christ. In al which times God was acknowledged and rightly serued, by a continual visible Church, with true religion; the same and no other, which now that Church holdeth, that is called and known by the name of Catholike. As we intend, by Gods assistance, to shew by briefe Annotations, concerning diuers particular points now in Controuersie, as the h. ly Text giueth occasion. And especially by way of recapitulation after euery one of the six Ages, when we come to those passages in the History, where the same are ended.

3. Reg. 6.
3. Reg.
7.
1. Es-
dra. 1.

OF MOYSES THE AVTHOR OF THE
five first Books.

MOYSES.
signifieth, ta-
ken from the
water.



Oyses (so called because he was taken from the water, as the name signifieth) was borne in Aegypt, the sonne of Amram, the sonne of Caath, the sonne of Leui the Patriarch, and so of Iacob, Isaac, and Abraham. His maruelous deliery from drowning, his education, excellent forme, singular wisdom, heroncal vertues, rare dexterity in al affaires, and whole life most admirable, are gathered out of holy Scriptures, by S. Gregory Bishop of Nyssc, into a brief Summe, most worthy to be read, but too large for this place. He was borne about the yeare of the world two thousand foure hundred, long before al prophane writers, yea before many of the Paynimes false Gods, as S. Augustin declareth in diuers places of his most excellent book intituled of the City of God. He liued in this world 120. yeares: Of which 40. were in Pharaos Court as the adopted sonne of Pharaos daughter: forty in banishment fro Aegypt in Madian: and forty more he gouerned the people of Israel. His singular praises are also briefly touched in the last chapter of Deuteronomy, added by Iosue, and in the book of Ecclesiasticus. He died in the desert, and was buried in the vale of Moab, so secretly that no mortal man knew his sepulchre, lest the Iewes, who were very prone to Iaolatriy, should haue adored his body with diuine honour, for the greatnesse and multitude of his miracles, and for the singular estimation they had of him for the same.

The excellen-
cy of Moyfes

His sepulchre
not known
to any man.

Exod. 6.
Num.
26.
1 Par.
6. Io-
seph. li.
2. An-
tiq. cap.
9. S.
Aug.
ser. 88.
de temp.
S. Greg.
oratio. in
Laudem
Bastiij
Magni.
S. Aug.
li. 18. ci-
uis. c. 39.
D. ur.
34.
Eccli.
45.
Glos.
ord.

THE

THE ARGUMENT OF THE BOOK OF GENESIS.



His first Book of holy Scripture, called Genesis, which signifieth birth or beginning, was written by Moyses, when he was assigned by God to instruct and rule the children of Israel: As also the other foure books following. The Authour and authority of all which five books were euer acknowledged by the faithfull, both of the old and new Testament: and so accounted and esteemed by tradition, til Christ and his Apostles: who also confirmed them by their testimonies and allegations of the same, as of holy Scriptures. From the creation vntill Moyses writ (which was about two thousand and foure hundred yeares) the Church exercised Religion by recitations made to certaine Patriarchs, and by Traditions from man to man, without any Scriptures or Law written. But the peculiar people of God being more visibly separated from other nations, and many errors abounding in the world, God would for correction and confutation thereof haue his wil made further knowne to his children, and so remaine amongst them in written record, by his faithfull seruant and Prophet Moyses. VVho therefore declareth the Authour and beginning of all things, that is, How all creatures were made by God, and of him haue their being, and by him only are conserued. He teacheth expressly that there is one only God, against those that imagined and brought into the phantasies of men many Gods. That the whole or vniuersal substance of heauen and earth, with their ornaments and accidents, were made in iust; against those that thought the first foundation thereof had euer been. That God euer gouerne the same; against those that say, all is ruled by destiny or by the starres, and not by the continual prouidence of God. That God is a rewarder of the good, and a punisher of euil, which sinners seeme either not to know, or gressly to forget. And that God created all for mans vse and benefit, which should make vs grateful. VVherefore holy Moyses more particularly describeth the beginning of man; what he was at first; how he fel; how all mankind is come of one man: deaunting the Genealogy of Adam, especially to Noe. Then how men being more and more affected vpon the earth, with wicked, especially carnal finnes, were by Gods iust wrath drowned with an vniuersal flood.

Againe, how a few reserved persons multiplied the world anew. But this offspring also falling into many finnes, especially Iacolatry and spiritual fornication, as those of the first Age did to carnal offences, God still conserued some faithfull and true seruants. Of which Moyses specially pursueth the line of Noe by Sem his first begotten sonne. Then describeth the particular vocations, liues, manners, notable sayings, and noble facts, with sincere religion of Abraham, Isaac, Iacob, Ioseph, and other holy Patriarchs: who liued before the written law. Likewise vpon what occasion, and in what manner Iacob, otherwise called Israel, with all his progeny, descended from the Land of Canaan into Aegypt, and were there entertained. So this booke containeth the history of two thousand three hundred and odde yeares. And it may be diuided into eight parts. The first containeth the

Genesis written by Moyses. Always authenticall. So knowne by Tradition, confirmed by Christ, alleaged also by the Apostles. Religio reuealed to special persons and so obserued by traditions.

Why Scripture was written. What Moyses specially sheweth in this booke

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

The principal Patriarchs from Noe to the 12. sonnes of Israel.

This booke divided into eight parts.

Mat. 19.

Heb. 11.
Iacob. 2.
1. Pet. 2
2. Pet. 2

S. Aug. quæst. 1. et noui Testam. cap. 3.

Gen. 10

THE ARGVMENT GF GENESIS

2. *Creation of Heauen and Earth, and other Creatures, and lastly of Man chap. 1. and 2. The second part is of the transgression and fal of man, and his casting out of Paradise, of multiplication of men, and of sinne, though stil some were iust, of the general floud, that drowned al except eight persons, & few other liuing creatures*
3. *of the earth, from the third chap. to the 8. The third part is of the new increase*
4. *and multiplication of the same, from the 8. chap. to the 11. The fourth, of the*
5. *confusion of tonges and the diuision of nations, in the 11. chap. The fift relateth*
6. *Abrabams going forth of his country, Gods promise, that in is seeede al Nations*
7. *should be blessed, and the commandment of Circumcision, from the 12. chap. to*
8. *the 21. The sixth part recounteth the progeny, and other blessings, especially the*
7. *great vertues of Abram, Isaac, and Iacob, from the 21. chap. to the 37. The se-*
8. *uenth part reporteth the selling of Ioseph into Aegypt, and his aduancement there,*
8. *from the 37. chap. to the 46. The eight and last part is of Iacob and his progenies*
8. *going into Aegypt, their intertainment there, and of Iacobs, and finally of Iosephs death, in the fise last chapters.*



THE SIGNIFICATION OF THE MARKS heer vsed, for direction of the reader.

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

The numbers in the text, shew the number of verses in the same chapter.

This mark " signifieth that there followeth an Annotation after the chapter, vpon the word, or words, wherto it is adioined. The number also of the same verse is prefixed to the Annotation.

The letters thus enclosed (a) shew that there is an Annotation in the margent, vpon that place. And when many accurre, the first answereth to the first marke, the second to the second, and so forth. In like manner the citations of places in the inner margent, are applied to the authours alleadged

This forme of a starre (*) in the text or annotations, pointeth to the explication of some word or words in the margent.

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

We haue also noted in the margent, when the books of holy Scripture (or parts thereof) are read in the Churches Seruice, for their sakes, that desire to read the same in order of the Ecclesiastical Office.

THE



THE
BOOK OF
GENESIS · IN
HEBREW BERESITH.

CHAP. I.

God createth heauen and earth, and al things therein; distinguishing and beautifying the same. 26. Last of al, the sixth day he createth man; o whom he subiecteth al corporal things of this inferiour world.



IN the beginning God created heauen and earth. 2. And the earth was void and vacant, and darkenes was vpon the face of the depth: and the Spirit of God moued ouer the waters. 3. And God said: Be light made. And light was made. 4. And God saw the light that it was good: and he diuided the light from the darkenes. 5. And he called the light, Day, and the daakenes, Night: and there was euening & morning, that made one day. 6. God also said: Be (a) a firmament made amidst the waters: and let it diuide between waters and waters. 7. And God made a firmament, and diuided the waters that were vnder the firmament, from those that were aboue the firmament. And it was so done. 8. And God called the firmament, (b) Heauen: and there was euening & morning that made the second day. 9. God also said: Let the waters that are vnder the heauen be gathered together into one place: and let the drie land appeare. And it was so done. 10. And God called the drie land, Earth, and the gathering of waters together, he called Seas. And God saw that it was good. 11. And said: Let the earth shoot forth green herbes, and such as may

The first part. Of the creatiō of al things. The Church readeth this book in her Office frō Septuagesima til Passiō Sunday. Also this first chapter & beginning of the second on Easter: Eue before Masse.

(a) The firmament is al the space from the earth to the highest starres: the lowest part diuideth between the waters on the earth and the waters in the ayer. S. Aug. l. 11 de Gen. ad l. c. 4.

(b) Likewise heauen is al the space aboue the earth; in whose lowest part are birds and waters, in the higher part starres: the highest is the Empyrial heauen. E/a. 66.

AE. 13,
15. 17,
24.
Psal. 72,
6 135, 5.
Eccl. 10,
1.

H. b. 11,
3.

Iob. 38.
Ier. 10,
13.

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

(d) The Sun & Moone: for though the moone be the least visible starre except Mercurie, yet it giueth more light on the earth by reason it is neerer, & so Moyses speaketh according to the vulgar capacity and vse of things. *S. Aug. li. 2. de Gen. ad lit. cap. 16.*

(e) Euerie creature in nature is good, but al considered together make the whole world perfect, most apt to mans vse and Gods glorie. *S. Aug. li. 1. de Gen. cont. Manich. ca. 21.*

feed, & fruit-trees yealding fruit after his kind, such as may haue seed in it-selfe vpon the earth. And it was so done. 12. And the earth brought forth green hearb, such as seedeth according to his kind, and tree that beareth fruit, hauing seed each one according to his kind. And God saw that it was good. 13. And there was euening and morning that made the third day. 14. Againe God said: Be there lights made in the firmament of heauen, to diuide the day and the night, and let them be (c) for signes & seasons, and dayes and yeares; 15. to shine in the firmament of heauen, and to giue light vpon the earth. And it was so done. 16. And God made two (d) great lights; a greater light to gouerne the day, and a lesser light to gouerne the night; and starres. 17. And he set them in the firmament of heauen, to shine vpon the earth, 18. and to gouerne the day & the night, and to diuide the light and the darkenes. And God saw that it was good. 19. And there was euening and morning that made the fourth day. 20. God also said: Let the waters bring forth creeping creature hauing life, and fying foule, ouer the earth vnder the firmament of heauen. 21. And God created huge whales, and al liuing and mouing creature, that the waters brought forth according to each sort, and al foule according to their kind. And God saw that it was good. 22. And he blessed them saying: Increase and multiply, and replenish the waters of the sea: and let the birds be multiplied vpon the earth. 23. And there was euening and morning that made the fifth day. 24. God said moreouer: Let the earth bring forth liuing creature in his kind, cattle, and such as creep, and beasts of the earth according to their kinds: and it was so done. 25. And God made the beasts of the earth according to their kinds, and cattle, and al that creepeth on the earth in his kind.

And God saw that it was good, 26. and he said: Let vs make Man to our image & likenes: and let him haue dominion ouer the fishes of the sea, and the foules of the ayre, and the beasts, and the whole earth, and al creeping creature that moueth vpon the earth. 27. And God created man to his owne image: to the image of God he created him, male and female he created them. 28. And God blessed them, and saith: Increase and multitude, and replenish the earth, and subdew it, and rule ouer the fishes of the sea, and foules of the ayre, & al liuing creatures that moue vpon the earth. 29. And God said: Behold I haue giuen you al manner of hearb that seedeth vpon the earth, and al trees that haue in themselues seed of their owne kind, to be your meate: 30. and to al beasts of the earth, and to euery foule of the ayre, and to al that moue vpon the earth, and wherein there is life, that they may haue to feed vpon. And it was so done. 31. And God saw al things that he had made, and (e) they were very good. And there was euening and morning that made the sixth day.

Col. 3. 10.

Mat. 19. 4.

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

C H A P. I.

1. *In the beginning.*) Holie Moyses telleth what was done in the beginning of the world, and so forward euen til his owne time, writing about two thousand and foure hundred years after the beginning. Al which being incomprehensible by humane wit or discourse, he knew partly by reuelations from God, for he had the gift of Prophecie in most excellent sort; partly by traditions from his elders, who learned of their fathers. For vntil that time the Church had only traditions of such things as were reuealed to special men, whereby we see the great authority of traditions, before there were Scriptures. And since Scriptures were written they are also necessary, for three special reasons. First, for that we are only assured by tradition of the Church, that these books are indeed holy Scriptures, which are so accounted, and not by the Scripture it-selfe, for that were to proue the same by the same, vntil we be assured of some part, that proueth some other parts. And this made S. Augustin to say plainly, that *he could not beliene the Ghospel, excepts the Church told him which is the Ghospel.* Secondly, holy Scriptures being once known to be the word of God, & so of most eminent authoritie of al writings in the world, as S. Augustin, S. Hierome, & al other Fathers agree, yet for the true vnderstanding of the same, both the Scripture it-selfe, and the ancient Fathers remit vs to the Church, namely to those in the Church that are appointed by Gods ordinance, *in the high place that he hath chosen.* Which were the High Priests in the old Testament, as appeareth Deut. 17. Mat. 23. Ioan. 11. And in the new Testament, S. Peter & his Successours, for whom Christ prayed that his faith should not faile: & therefore commanded him to confirme his brethren, Luc. 22. Thirdly, for things not expressed in particular in holy Scripture, the Scripture (a) & Fathers doe likewise remit vs to traditions, and to the iudgement & testimonie of the Church. Christ saying to his Apostles: *He that heareth you heareth me.* The Apostles doubted not to say: *It seemed good to the Holie Ghost and to vs.* And S. Paul willed the Thessalonians to hold the traditions, which they had learned, whether it were by word, or by his Epistle.

1. *In the beginning God made heauen and earth.*) Al writers [b] ancient & later find such difficulties in these first Chapters, that some, otherwise very learned, haue thought it not possible to vnderstand the same according to the proper and vsual signification of the words, as the letter may seem to sound, but expound al allegorically, as that by the waters about the firmament should be vnderstood the blessed Angels, by the waters vnder the firmament wicked spirits, and the like. So did Origen and diuers that follow him therein. Yea S. Augustin in his books vpon Genesis against the Manichees, written shortly after his conuersion, when he could not find as he desired a good and probable sense agreeable to the words in their proper signification, expounded them mystically, but afterwards in his other books de Genesi ad literam, he gratefully acknowledgeth that God had given him further sight therein, and that now he supposed he could interpret al according to the proper signification of the words: yet so that he durst not nor would not addict himselfe to one sense, but that he was readie to imbrace another, lest by sticking to his owne iudgement he might faile. So likewise S. Basil, S. Chrysostom, S. Ambrose, S. Hierome, S. Bede, and other greatest Doctours found and confessed great difficulties in these first chapters, which they with much studie endeaoured to explicate. And therefore it is a wonder to see our Protestants and Puritans hold this Paradox, that Scriptures are easie to be vnderstood. Whereas both by testimo-

The Church had only traditions and no Scripture about 2400. yeares.

Traditions necessarie for three causes.

1.

2.

Scripture of most eminent authoritie.

3.

Scriptures hard.

nie of

Cont.
Epist.
fund.
c. 5.

(2) Luc.
10, 16.
Act. 15,
28.
2. Thess.
2.

[b] Ori.
super.
Gen. c. 1.
Aug. l.
1. de
Gen. cit.
manich.
ca. 2.
lib. 1. c.
18. &
li. 8. c. 2.
Bas. bo.
9. in Ge-
nes.
Chriso.
epist. 44.
Amb. &
Beda in
examen.
Ierō. Ep.
ad Fuß.

Why Scriptures are hard.

Three spiritual senses besides the Literal, Allegorical, Moral, Anagogical.

A figure of Baptisme.

Christians called fishes.

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

The accidents of bread and wine can remaine by Gods power without their subjects.

Ten prerogatives of man in his creation.
1. Made like to God.

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

3. Produced by God himselfe.

nie of those that haue indeed studied & laboured in them, and by a litle due consideration the contrarie is most euident. For whosocuer wil looke into the holy Scriptures, shal find that sometimes in shew one place seemeth contrarie to another; sometimes the letter & phrase are obscure & ambiguous; sometimes the sentences vnperfect. Againe manie speaches are propheticall, manie parabolical, metaphotical, and vttered vnder other tropes & figures, and that in the literal sense. Moreouer there are three spiritual senses besides the literal, very frequent in holy Scripture. Allegorical, pertayning to Christ and the Church; Moral, pertayning to manners; and Anagogical, pertayning to the next lite. As this word, Ierusalem, literally signifieth the head citie of Iewrie: Morally the soule of man: Allegorically the Church militant: and Anagogically the Church triumphant. And some times this (and the like of others) metaphorically in the literal sense signifieth the Church militant, & not the citie of Iewrie, as in the 12 chapter to the Hebrewes: and sometimes the Church triumphant, as in the 21. of the Apocalyps.

2. *The pris of God.*) In the Hebrew it is signified, that the Spirit of God was on the waters to make the fertile, for that fishes & birds were to be procreated therof; the word is *merabephesch, incubab... s, jat vpon*, to produce fruit (saith S. Hierom, frō the waters, as a hen by her heate produceth life in the egges. And the same S. Hierom, & before him Tertullian teach, that this was a figure of Baptisme, which consisteth of water & the Holy Ghost. For as water in the beginning of the world receiued a certaine vital vertue of the Holy Ghost to produce liuing creatures; so also Baptisme receiue the vertue of the same Holy Ghost to procreate new men. Wherupō Tertullian calleth Christians fishes, becaue they are gotten frō the waters, & thence haue their first spiritual life. *Let it not therefore seeme strange (saith he) that in Baptisme Waters giue life.*

16. *Two great lights, & starres.*] Heer occurreth another example of the hardnes of holy Scripture. For if the two great lights (to wit the Sunne & the Moone) & also the starres, were made the fourth day, and not before, as it may seeme by the words in this place, then what was that light, & in what subject was it, that was made the first day? S. Basil, S. Gregorie Nazianzen, Theodoret, & some others writing vpon this place, doe thinke that the light which was made the first day remained (though an accident) without his subject til the fourth day. And albeit most other Doctours rather thinke that the substance of the Sunne & Moone, & of other planets & starres were created the first day, & the fourth day set in that order & course which now they keep, with more distinction for *signes and seasons, and dayes and yeares*; yet it is cleere that the foresaid ancient Doctours iudged it possible, that accidents may remaine without their subject: which a Sacramentarie wil be loath to grant, lest it might be proued possible, as both these & al other Catholike Doctons believed & taught, that the accidents of bread and wine remaine in the blessed Sacrament of the Eucharist without their subjects, which Protestants denie.

26. *Let vs make man to our Image.*) For better consideration of Gods bountie towards vs, & stirring our selues to gratitude towards him, we may here note ten prerogatives bestowed on vs by our Lord & Maker in our creation, about al other earthlie creatures. First, wheras God by an imperial word of commandement made other creatures, *Fiat lux, Fiat firmamentum: Be there light, Be there a firmament*, intending to make man, he proceedeth familiarly, by way, as *we* were, of consultation, & as to his owne vse & seruice to make man, saying: *Let vs make man to our image and likeness*; that is to say, a reasonable creature with vnderstanding and free wil, which beasts haue not. Secondly, in this worke God first insinuateth the high Myserie of the B. Trinitie, or pluralitie of Persons in one God (because man is to believe the same) signifying the pluralitie of Persons by the words *Let vs make*, & *to our*: and the vnitie in substance, by the words *Images and likenes*, the first in the plural number, the later in the singular. Thirdly, other creatures were produced by the waters & earth, *Let the waters bring forth (fish & foule) Let the earth bring forth (grasse, & cattie, & other beasts)* but God brought forth man, not by the earth, though of the earth, nor by

Gen. 1. v. 3. & 14. Exo. 20, 5. & 18. v. 20. Ioan. 8, 25. Rom 8.

Hier. Epist. 83. ad Ocea. Tert. de Bapif.

water, nor by heauen, nor by Angels, but by himselfe, giuing him a reasonable soule, not sensual only as to beasts, & the same not produced of anie creature, but created immediately of nothing. Fourthly, God gaue man Paradise, a most pleasant place, to dwell in. Fifthly, God gaue man dominion & imperial authoritie ouer all liuing creatures vnder heauen. Sixtly, man was created in that innocencie of life, and integritie of all vertues, that his mind was wholly subiect to God, his sense to reason, his bodie to his spirit, & all other liuing creatures obedient to him: euen the terrible Lions, the cruel Tygres, the huge Elephants, and the wildest birds. Seauenthy, God brought them all to man, as to doe him homage, and to take their names of him. Which by his excellent knowledge he gaue them conformable to their natures. Eightly, God gaue man in some sort an immortal bodie, that if he had kept Gods commandement, he had liued long and pleasantly in this world, & so should haue been translated to eternal life without dying. Ninthly, God did not only adorne man with all natural knowledge and supernatural vertues, but also with the giift of prophetic. Wherby he knew that Eue was *a bone of his bones, and flesh of his flesh*, though being asleep he knew not when she was made. Tenthly, (which was the chiefe benefit of all) God conuersed familiarly with man, and that in shape of man, which was a token of his meruelous great loue to man, and a singular incitement of him to loue God. Read more, if you please, of the dignitie of man, and the benefits of God towards him in his creation, in S. Bernard vpon the 99. Psalm, and vpon the 61. chapter of Esaie.

28. *Increase and multiplie.*) Whether this be a commandement or no, at least it is a blessing, for so the words before conuince, *God blessed them and said: Increase and multiplie.* He said the same also to brute creatures, which are not capable of a precept, but by this were made fertile. Wherby we see that Gods blessing alwayes worketh some real effect: as of fertilitie in this and other places, of multiplication of the loaves & fishes, Ioan 6. And some real effect Christs blessing must needs worke also in the Blessed Sacrament Mat. 26. Which can be no other but changing bread and wine into his bodie & bloud, seeing himselfe expressly sayth: *This is my bodie, this is my bloud.*

And though Gods blessing in this place be also a precept, yet it is not to all men for euer, but for the propagation of mankind, which being long since abundantly propagated, the obligation of the precept ceaseth the cause ceasing. So S. Cyprian, S. Hierome, S. Augustin, and other Fathers expound this place. And confirme the same by the text, for immediately God signifying to what end he spoke, sayth: *and replenish the earth.* Which being replenished, Gods wil is therein fulfilled.

- 4. placed in Paradise.
- 5. Lord of all earthlie creatures.
- 6. innocencie.
- 7. excellent knowledge.
- 8. power to liue euer.
- 9. giift of prophetic.
- 10. God conuersed familiarly with man.

Gods blessing alwayes effectual. Especially in the holy Eucharist.

Not all men & women commanded to marie.

CHAP. II.

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

8. *Then placing man in Paradise (planted with beautiful & sweet trees, & watered with foure riuers) 16. commandeth him not to eate of the tree of knowledge of good & euil. 18. And formed a woman of a ribbe of Adam.*



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

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

Exod. 10, 12.
Deut. 5,
14.
Heb. 4,
4.

(a) Mans foule is immediately created by God, not produced of other substance, as the foules of beastes and plants are.

(b) Whether this Paradise be now extant is vncertaine, though it be certaine that Enoch & Elias are yet liuing in earth.

S Aug. l. 3. cont. Pelagi. c. 23. See Pererius. l. 3. q. 5. & l. 7. q. vltima.

(c) As we say brick is made of earth, and a house is built of bricke: so Adam was made of earth, & Eue built of a ribbe of Adā. And that of one ribbe, as if God should build a house of one bricke, or as indeed he fed 5000. men with fve loaves. *Chrif. ho. 15. S. Aug. Tract. 24. in Ioan. S. Tho p. 1. q. 92. 2 3.*

(d) Not three, nor foure, nor more, for then two were chāged to another number. S. Ier. l. 1. cont. Ioni.

4. These are the generations of heauen & earth, when they were created in the day, when our Lord God made the heauen, and the earth, 5. and euery plant of the field, before it shot vp in the earth, and euerie hearb of the ground before it sprang. For our Lord God had not rayned vpon the earth; and man was not til the earth: 6. But a spring rose out of the earth, watering al the ouermost part of the earth. 7. Our Lord God therefore formed man of the slyme of the earth: and (a) breathed into his face the breath of life, & man became a liuing soule.

1. Cor. 15, 45.

8. And our Lord God had (b) planted a Paradise of pleasure from the beginning: wherein he placed man whom he had formed. 9. And our Lord God brought forth of the ground al manner of trees, faire to behold, and pleasant to eate of: the tree of life also in the middle of Paradise: and the tree of knowledge of good and euil. 10. And a riuier issued out of the place of pleasure to water Paradise, which from thence is diuided into foure heades. 11. The name of one is Phison: that is it which compasseth al the land of Heuilath, where gold groweth. 12. And the gold of that land is very good: there is found bdclium, and the stone onyx. 13. And the name of the second riuier is Gehon: that is it which compasseth al the land of Ethiopia. 14. And the name of the third riuier is Tygris: that same passeth along by the Assirians. And the fourth riuier, the same is Euphrates.

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

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

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

ANNOTATIONS.

CHAP. II.

16. *The seventh day*) All creatures being made in their kinds in six dayes, complete & perfect, God not needing (as men often doe in their workes) to perfect, polish, or amend the same, *rested the seventh day*: & therefore the natural perfection of Gods workes is attributed to the seventh day, and the supernatural perfecting of men in eternal life, after the Resurrection, is attributed to the eighth day, as S. Angustin and other fathers teach. And for this cause God *bl. ss. d. and sanctified the seventh day*: and after we haue in the Decalogue or ten commandements, that this day al should rest and abstaine from workes, yea and keep it festiual, occupying themselves in spiritual exercises, seruice, and special worship of God, as the Iewes did euen til Christs and his Apostles time, praying & hearing the word of God read & expounded in the Sabboath day. Wherby we see that distinction of dayes pertaineth to Religion, the people of God thus obseruing the Sabboth in memorie of the Creation, and diuers other feasts in memorie of other benefits. And we now keep the Sunday holy in memorie of Christs Resurrection, & other feasts in grateful remembrance of other Mysteries of Christs Natiuitie, the coming of the Holy Ghost, & the like. Yea also feasts of his Blessed Mother, & other Saints, for the benefits receiued from Christ by them, & for more honour to Christ in them. So this Catholike obseruation of feasts is neither Iudaical (which also in the Law was good, but now is abrogated) nor heathnish, for we honour not Iupiter, nor Iuno, nor anie false God or Goddesse, but our Lord God Creatour & Redeemer, & for his sake his best seruants. Wherof see the Annotations in the English new Testament, 4 chap. to the Galathians. Whereto we here only adde these words of S. Basil, which may serue for a general answer to the most common obiection: *Honor fructuum redonans in communem Dominum: The honour of the seruants redoncelh to the common Lord or Master.* So, saith he, the honour of Saints is the honour of Christ their Lord and ours.

17. *Of the tree of knowledge.*] Besides the law of nature, by which Man was bound to direct al his actions according to the rule of reason, & besides the supernatural diuine law, by which he was bound to belieue & trust in God, & to loue him aboue al things, hauing receiued the gifts, of faith, hope, and charitie, God gaue him another particular law, that *he should not eate of the tree of knowledge of good and euil.* And that for two special reasons, which S. Angustin noteth vpon this place. First, that God might declare himselfe to be Lord of man. Which was absolutely necessarie for man, & nothing at al profitable to God, who needeth not our seruice, but we without his dominion should vtterly fall to nothing. *Nec enim ipse non creauit, &c. For he not creating us, neither could we haue been, nor he not conseruing us could we reme, nor he not governing us, could we liue rightly. Wherfore he only is our true Lord, whom not for his, but for our owne profit & saluation we serue.* The other reason was, that God might giue man matter wherin to exercise the vertue of obedience, and to shew himselfe a sub. Et of God. Which could not be so properly & effectuallly declared by keeping other lawes, nor the enormitie of disobedience appeare so evidently, as by fulfilling of Gods wil commanding him, or by doing his owne wil, moued to the contrarie, in a thing of it-selfe indifferent, & only made vnlawful, because it was forbid. But let vs heare S. Angustines owne words. *Nec pernit n. elius aut diligentijs comendari quantum malum sit sola inobediencia, &c. Neither could it (saith this great Doctour) be better, nor more exactly signified how bad a thing sole disobedience is, than where a man became guiltie of iniquitie because he touched that thing (contrarie to prohibition*

Observation of holy dayes by Gods institution.

Observation of festiual dayes is religious, not Iudaical, nor heathnish.

Honour of Saints is to the greater honour of Christ

Why a particular positive law, besides the general lawes of God & nature, was giuen to man. First reason.

2. reason.

The sinne of disobedience.

in Psal. 118.

in Heb. 13. 14. Lem. 23.

Homi. in 40 Martyres.

lib. 8. de Gen. ad lit. c. 11. Psal. 115.

Joyned with
damage to him
that diso-
beyeth.

Joyned with
damage of
him that for-
biddeth.

True obediēce
is blind and
prompt.

Not meate, but
the disobe-
dience hurteth
him that trans-
gresseth the
precept of ab-
stinence.

Lawes in
things indiffe-
rent bind in
conscience.

Temporal pu-
nishment due
after sinne is
remitted.

Death due to
all for Original
sinne.

Yea to infants
who haue no
other sinne.

Also other pe-
nalties infli-
cted vpon in-
fants.

which if he, not forbidden, had touched, he had not sinned at all. For he that saith, for example
f. 100, Touch not this herb. suppose it is poisonous, and doth forwarne one of death, if he
touch it, death assuredly falleth on the contemner of the precept: yea though no man had prohibi-
ted, & he had touched, for he should die because the same thing bereaueth him of health and
life, whether it had been forbidden him or no. Also when one forbiddeth that thing to be tou-
ched, which would not indeed preiudice him that toucheth, but him that forbiddeth, as if one
take anothers money, being forbid by him, whose the money is, it is a sinne in him that is forbid-
den, because it is an iniurie to him that forbiddeth. But when that thing is touched which nei-
ther should hurt him that toucheth, nor any other, if it were not forbid, wherefore is it prohibi-
ted, but that the proper goodnes of obedience, and the euil of disobedience might appeare? Thus
S. Augustin sheweth, that disobedience is a sinne because it is against a precept, though otherwise the thing that is done were not euil. And among other good
notes, teacheth that true obedience inquireth not wherefore a thing is comman-
ded, but leauing that to the Superiour, promptly doth what is appointed.

17. *Of the tree eate thou not.*) This example of our first parents transgression
sheweth, how friuolous an answer it is to say, that breaking of commanded fastes,
or eating meates forbidden can not hurt vs, the meate being good & holsome: for
so the fruit of the tree was good, and should haue hurt no man, if it had not been
forbidden. Euen so all meates of their owne nature are good, yet the precept of
fasting (foretold by our Saviour in general, & determined by his Church in par-
ticular) & so of anie other like law, though it be in things otherwise indifferent,
proceeding from lawful Superiours, bindeth the subiects in conscience. And the
transgression is properly disobedience, what other sinne soeuer may also be mixed
therewith.

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

Againe, for so much as we are all subiect to death, it proueth that we were all
guiltie of this sinne, by which death came vpon all men, as S. Paul teacheth. Els
God should punish vs without our fault, which is vnpossible that his goodnes
should doe. Especially it appeareth in infants, who dying before they come to vse
of reason, can neuer commit other sinne: for though they were circumcised, or had
Sacrifice offered, or other remedie vsed for them before Christ, or baptised since
Christ, yet they suffer (as S. Augustin noteth) both death and manie other penal-
ties, of sickenes, cold, heate, hunger, and the like, which can neither be to them
matter of merit (as to others it may be) nor profit them for auoiding of other
sinnes, seeing they dye in their infancie. Yea moreouer, if they dyed without cir-
cumcisiō, or other remedie of those former times, their soules perished from their
people; & now without Baptisme can neuer enter into the Kingdome of heauen,
which could not stand with Gods iustice, if they were not guiltie of sinne.

Mat. 9,
Luc. 10.
S. Epip.
in cōpen
fidei Cat.
S. Aug.
ep. 80.

Caluin
l. 3. inf.
c. 4. par.
31. & 32.

Rom. 8.
Li. 13. de
trinit. c.
6. l. 2. de
rec. mer.
& remi.
c. 34.
Gen. 17.
Ioan. 3.
S. Greg.
l. 4. Mo-
ral. c. 2.

CHAP. III.

By the craft of the Diuel speaking in a serpent, our first parents transgressed Gods commandement. 7. Who being ashamed would hide themselves: 9. but are reprov'd by God. 14. And besides other particular punishments (yet with promise of a Redeemer) are cast out of Paradise.



BUT (a) the serpent also was more subtile then al the beasts of the earth, which our Lord God had made. Which said to the woman: " Why hath God commanded you, that you should not cate of euerie tree of Paradise? . To whom the woman answered : Of the fruit of the trees that are in Paradise we doe cate: 3. but of the fruit of the tree which is in the middes of Paradise, God hath commanded vs that we should not cate:and that we should not touch it, lest perhaps we die. 4. And the serpent said to the woman : No, you shal not dye the death. 5. For God doth know that in what day soeuer you shal cate therof, your eyes shal be opened:and you shal be as Gods, knowing good and euil.

6. The woman therefore saw that the tree was good to cate, and faire to the eyes, and delectable to behold:and she tooke of the fruit therof, & did cate, & gaue to her husband, who did cate. 7. And the eyes of them both were opened : and when they (b) perceiued themselves to be naked, they sowed together leaues of a fig-tree, and made themselves aprons.

8. And hearing the voice of our Lord God walking in Paradise at the after-noon ayre, Adam hid himselfe, and so did his wife from the face of our Lord God, amidst the trees of Paradise. 9. And our Lord God called Adam, and said to him : Where art thou? 10. Who said : I heard thy voice in Paradise:and I feared, because I was naked, and I hid me. 11. To whom he said : And who hath told thee that thou wast naked, but that thou hast eaten of the tree, whereof I commanded thee that thou shouldest not cate? 12. And Adam said: The woman which thou gauest me to be my fellow-companion, gaue me of the tree, & I did cate.

13. And our Lord God said to the woman: Why hast thou done this: Who answered : The serpent deceiued me, and I did cate. 14. And our Lord God said to the serpent: Because thou hast done this thing, (c) accursed art thou among al cattle, and beasts of the earth : vpon thy brest shalt thou goe, & (d) earth shalt thou cate al the dayes of thy life. 15. I wil put enmyties between thee & the woman, & thy seed and the seed of her : " she shal bruise thy head in pieces, and thou shalt lye in waite

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

(a) Serpents most craftie to escape harme when they hurt men: so is the diuel.

(b) After sinne they were ashamed, not before. S. Christ.

(c) Al this curse pertaineth to the diuel that spake in the serpent. S. Aug. l. 2. de Gen. ad iii. c. 36. S. Beda in hunc locum.

(d) Earthie or worldlie and carnal men. S. Greg. in Psal.

2. Cor.
11, 3-

Ecl. 25
1. Tim.
2, 14.

(e) Though good me resist tentatiōs at the first assaults: & so bruise the serpents head, yet he endeauou- reth stil to de- ceiuē, especial- ly in the end of mans life, sig- nified by the heele. S. Greg. in cap. 1. Iob.

(f) Al men tra- nel one way or other: & such as suffer weeds to ouergrow (in their souls) shal after this life either fa- staine the fire of Purgatorie, or eternal paine. S. Aug. l. 2. c. 20. Gen. con. Man.

(g) She was life it-selfe, she

(e) of her heele. 16. To the woman also he said: I wil multiplie thy traiaites and thy child-bearings: in trauaile shalt thou bring forth chil- dren, and thou shalt be vnder thy husbands power, and he shal haue do- minion ouer thee. 17. And to Adam he said: Because thou hast heard the voice of thy wife, and hast eaten of the tree whereof I commanded thee that thou shouldest not eate, cursed is the earth in thy worke: with (f) much toyling shalt thou eate thereof al the dayes of thy life. 18. Thornes and thistles shal it bring forth to thee, and thou shalt eate the hearbs of the earth. 19. In the sweat of thy face shalt thou eate bread, til thou returne to earth, of which thou wast taken: because " dust thou art, and into dust thou shalt returne.

20. And Adam called the name of his wife, Eue: for because (g) she was mother of al the liuing. 21. Our Lord God also made for Adam and his wife garments of skinnes, and cloathed them: 22. And said: Loe Adam is become as it were one of vs, knowing good & euil: now therefore " lest perhaps he reach forth his hand, and take also of the tree of life, and eate, and liue for ever. 23. And our Lord God sent him out of the Paradise of pleasure, to worke the earth of which he was taken. 24. And he cast out Adam, and " placed before the Paradiē of pleasure Cherubins, and a flaming and a turning sword, for to keep the way of the tree of life.

mother rather of al the dying: but in figure of our R. Lady who is mother of Christ, is called mother of the liuing. S. 1 p. po. her. 78.

2. Cor. 14.

ANNOTATIONS.

CHAP. III.

Sinne entred among men by the enuie and craft of the di- uel, man cōsent- ing to his sug- gestions. Eue first sinned in thought, thē in words, last in deeds.

Bad sequels of sinne.

No sinne can be without freewil.

1. Why hath God? Here we may see how sinne came first among men. For the diuel enuying mans happie state temptred Eue the weaker person, beginning with a question, therby to allure her into conference, and by such a question as might bring her into suspition of Gods affection towards man, saying: *Why hath God commanded you, that you should not eate of euerie tree of Paradise?* insinuating by these words, and withal internally suggesting, that God dealt hardly with them, abrid- ging their libertie without cause. And when he had got so much of her, that she was displeas'd with the precept, which she shewed by adding of her owne (to make it seeme more grieuous) that they were forbidden *to touch the tree*, & againe by reporting the punishment as doubtful, saying, *Lest perhaps we dye*; then the tempter auouched boldly, and falsly, that they should not dye, and charged God to be enuious of the benefit they should get by eating of that tree, saying *the. r eyes should be opened, and they should be as Gods, knowing good and euil*. Vpon which perswa- sion and liking also she had to the fruit, she did take and eate, and perswaded Adam also to eate. And forthwith they saw that they would not haue seen, knew euil which they had better not to haue knowen, were ashamed, and endeauoured to couer and hide themselues. Euen thus the diuel dealeth with men euer since, assaulting the weaker persons, and weaker part, as the flesh and sensualitie, and by them setteth vpon the stronger and superiour part, to get consent of freewil, without which there is no sinne; according to that famous saying of Augustin: *Peccatum adeo est voluntarium, ut nullo modo sit peccatum, si non voluntarium. Sinne is so voluntarie, that in no wise it can be sinne, if it be not voluntarie.* Wherefore it was no sinne

cap. 2. 24. Ican. 8, 44. S. Aug. lib. 14. de ciu. c. 11. Rupert. l. de Tri- nit. & operibus eius, c. 4.

Lib. de vera Re- ligione. c. 14. Lib. 1. Retraē. c. 13.

in Eue to be temptred by the serpent, which she could not auoid, nor in Adam to be temptred by Eue, but they sinned when they consented to the euil suggestions. And now in the regenerate, though concupiscence remaine, which is the effect of sinne past, & occasion of sinne in those that yeald againe to tentations, yet is it not sinne, but punishment of sinne, and matter of exercise in the iust, and if we resist, of merit: and therefore S. Paul exhortheth vs, *so walke in the spirit, and the lusts of the flesh we shal not accomplish.* And in another place sheweth, *that he which fighteth lawfully shal be crowned*

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

But whether we read, *She shal bruiſe*, or, *her feede*, that is her sonne Christ, *shal bruiſe* the serpents head, we attribute no more nor no lesse to Christ nor to our Ladie by the one reading then by the other: for by the text, *I wil put enmitie between thee and the woman, between thy feed and her feed*, it is cleere, that this enmitie and battle pertained to the woman & her feed on the one partie, and to this diuel, that spake by the serpent, & al the wicked, on the other partie, & that the victorie should happen to mankind. Which being captiue by Adams sinne, occasioned by a woman, should be redeemed, both sexes, though in farre different sort, concurring therto. And so it is most true, that Christ by his owne proper power, and his Blessed Mother by her most immediate cooperating to his Incarnation (& consequently to other Myſteries) did bruiſe the serpents head, breake & vanquish his power. (a) As manie ancient Fathers doe excellently discourse: namely S. Bernard, writing vpon these wordes in the Apocalyps c. 12. *A great signe appeared in heauen, a woman clothed with the sunne*: Albeit (saith he) by one man and one woman we were greatly damaged, yet (God be thanked) by one man & one woman al losses are repaired, and that not without great increase of graces. For the benefit doth farre exceed the losse. Our merciful father giuing vs for a terrestrial Adam Christ our Redeemer, & for old Eue Gods owne Mother. Moreouer as the same S. Bernard sheweth, this Blessed Virgin in singular sort bruiſed the serpents head, in that she quite vanquished al manner suggestions of the wicked serpent, neuer yealding to, nor taking delight in anie euil moued by him.

19. *Dust thou art.*) By these wordes Adam was admonished to humble himselfe, considering the matter wherof his bodie was made, & into which he should be resolu'd againe (c) Wherupon it came to be a ceremonie amongst penitents to cast ashes on their heads, as appeareth in holy Scriptures. For which cause the Church now also vseth this ceremonie the first day of Lent, putting ashes on her childrens heads: willing them to remember, that dust they are, & to dust they shal returne, to moue vs by this meditation to more serious penance.

22. *Least perhaps*) Notwithstanding Gods eternal decree in disposing al things, and his omnipotencie which nothing can resist, yet he produceth good, and either auoideth or disposeth of euil which he suffereth, by ordinarie meanes, as appeareth Act. 27. v. 31. and that because man hath freewil, with which God concurrerth, & destroyeth not nor forceth, as S. Augustin teacherh.

22. *Placed Cherubims.*) Man being cast out of Paradise, the same is defended with double gard: with Angels, that are watchful, wise, & potent; and with fire & sword, most terrible armour to man. Wherby againe we see that God vseth ordinarie meanes in his prouidence, as the ministerie of Angels & humane terrour, & would

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

The Latin text defended against Remisius and other Protestants See Card. Bellarm. li. 2. c. 12. de verbo Dei. Both readings yeald the same sence.

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

Our B. Ladie resisted al euil suggestions.

The ceremonie of ashes, on Ashwensday.

Gods prouidence concurrerth with mans free wil.

Paradise defended by Angels and by fire & sword.

neither

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

(a) Ir. l. 3. c. 33. & l. 5 circa mel.

S. Epip. Her. 78. S. Ieron. ep. 22 ad Eustoch.

S. Aug. (or S.

Fulgens.)

ser. 18. de Sanctis. de fide

& Sym. de Agone

Christiano.

(b) Ser. 2. super Misus est.

(c) Job 42.

Esa. 58.

Iere. 6.

Iona 3.

Mat. 11.

de gras. Col. 1. v. 11.

c. 6. de corrept.

& grat. ad art.

falso im. pos.

God destroyeth not nature.

Good Angels hinder diuels of their desires

neither destroy the tree, nor depriue it of the vertue to prolong life, nor because man of freewill, by which he might desire to returne: but conseruing nature in all creatures, preuenteth inconueniences otherwise.

Thes: Angels also hinder the diuel, that he can not enter Paradise, lest he should take of the fruit of the tree, and giue it to men to prolong their liues, and thereby draw them to his seruice.

S. Aug
lib. 11. de
Gen. ad
lit. c. 40.

C H A P. IIII.

Wicked Cain killeth holie Abel: 9. whose bloud cryeth for reuenge. 11. Cain a cursed vagabond, 17. hath much issue. 25. Adam also hath Seth, and Seth Enos.



AND Adam knew Eue his wife, who conceiued and brought forth Cain, saying: I haue gotten a man through God. 2. And againe she brought forth his brother Abel. And Abel was a shephard, & Cain a husbandman. 3. And it befel after manie dayes that Cain

"offred of the fruits of the earth gifts to our Lord.

(a) A figure of the Lambe that was slaine fro the beginning of the world.
Apoc. 13, v. 8.

4. Abel also (a) offred of the first-begotten of his focke, and of their fat: and our Lord" had respect to Abel, & to his gifts. 5. But to Cain, and to his gifts he had not respect: And Cain was exceeding angrie, and his countenance abated. 6. And our Lord said to him: Why art thou angrie? and why is thy countenance fallen?: 7. If thou doe wel, "shalt thou not receiue againe: but if thou dost il, thal not thy sinne forthwith be present at the dore? but the lust therof shal be" vnder thee, and thou shalt haue dominion ouer it.

Heb. 11.

[b] Wilful murder is one of the sinnes that crieth to God for reuenge.

8. And Cain said to Abel his brother: Let vs goe forth abroad. And when they were in the field, Cain rose vp against his brother Abel, and slew him. 9. And our Lord said to Cain: Where is Abel thy brother? Who answered: I know not, am I my brothers keeper? 10. And he said to him: what hast thou done? (b) the voice of thy brothers bloud crieth to me out of the earth. 11. Now therefore cursed shalt thou be vpon the earth, which hath opened her mouth, & receiued the bloud of thy brother at thy hand. 12. When thou shalt til it, it shal not yeald to thee her fruit: a roag and vagabond shalt thou be vpon the earth. 13. And Cain said to our Lord: Myne iniquitie is greater then that I may deserue pardon. 14. Loe thou dost cast me out this day from the face of the earth, and from thy face shal I be hid, and I shal be a vagabond and fugitiue on the earth: euerie one therefore that findeth me shal kil me. 15. And our Lord said to him: No, it shal not so be: but whosoever shal kil Cain, shal be punished seauen-fold. And our Lord put a marke on Cain, that whosoever found him should not kil him.

Sap. 10.
1. 10. 3.

16. And" Cain went forth from the face of our Lord, and dwelt as a fugitiue on the earth at the east side of Eden. 17. And Cain knew his

wife,

wife, who conceived and brought forth Enoch: And (c) he built a citie, and called the name thereof by the name of his sonne, Enoch. 18. Moreouer Enoch begat Irad, and Irad begat Mauiael, and Mauiael begat Mathufael, and Mathufael begat Lamech. 19. Who tooke (d) two wiues, the name of the one was Ada, and the name of the other Sella. 20. And Ada brought forth Iabel, who was the father of them that dwell in tents, and of herdsmen. 21. And his brothers name was Iubal: he was the father of them that sing on harp & organes. 22. Sella also brought forth Tubalcain, who was a hammerer and worker in al worke of brasse and iron. And the sister of Tubalcain was Noema. 23. And Lamech said to his wiues Ada and Sella: Heare my voice ye wiues of Lamech, harken to my talke: for " I haue slaine a man to the wounding of my selfe, and a stripling to mine owne drie blow bruising. 24. Seauen-fold vengeance shall be taken of Cain: but of Lamech seauentic times seauen-fold.

25. Adam also knew his wife againe: and she brought forth a sonne, & called his name Seth, saying: God hath giuen me other seed for Abel, whom Cain slew. 26. But to Seth also was borne a sonne, whom he called Enos, this man " began to inuocate the name of our Lord.

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

C H A P. IIII.

1. Offered gifts.) Either God himselfe taught Adam, and he his children, or els they knew by instinct of nature, that Sacrifice must be offered to God, to acknowledge thereby his supreme dominion ouer man, and mans due subiection to his diuine Maiestie. And that not only in internal affection, which (as S. Augustin, and al Catholike Doctours teach) is principally required, but also in external things, because we consist of bodie, and not only of soule, and haue, by Gods goodnes, the vse of corporal things. As here we see example in the law of nature: and the same was ordained by written precept in the law of Moyse: the Prophets also foretold, that external Sacrifice should be offered in the law of grace and new Testament, to wit, the same which Christ instituted, and left in his Church, to continue to the end of the world. Moreouer this homage of offering Sacrifice is so peculiar to God only, that albeit manie other exteriour rites and seruices are vsed both to God & men, as to be bare-head, to bow, to kneel, & the like before them, either of great humilitie (saith S. Augustin) to of pestiferous flatterie, to such as are *homines colendi, venerandi, si autem eis multum additur, & adorandi: men to be worshipped, reuerenced, and if much be giuen them, adored;* (for this terme of *adoring* is also applied to men in holie Scriptures, Gen. 23. 7. 7. 27. 7. 29) yet Sacrifice is due to God only, and to no creature how excellent so euer. In so much (saith the same Doctour) that as al nations found it necessarie to offer Sacrifice, so none durst sacrifice to anie, *nisi ei quem Deum aut scimus, aut putamus, aut finxit;* but to him whom they either knew, or thought, or fained to be God.

(c) By the increase of Abrahams seed (by the line onlie of Isaac & Iacob, besides the issues of Ismael & Esau, in little more then 400. yeares to aboute six hundred thousand men able to beare armes (Num. 1. it appeareth that Caines progenie in as manie yeares might suffice to people a citie, yea a whole countrie. S. Aug. l. 15. ciuit. c. 8. [d] This Lamech of Cains issue, is the first that is noted in Scripture to haue taken two wiues.

External Sacrifice due to God in euerie Law.

Sacrifice due to God only, and to no creature.

Li. 10. de ciuit. c. 5.

Leuit. 1.
Dan. 12.
Mal. 1.
Luc. 22.

Lib. 10. de ciuit. cap. 4.
Aristot. l. 2. Metaphis. Etbic. 9. Polit. 7. c. 8.

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

Reward and punishment according to our workes.

Freewil in mā also after his fal. Heretical translation.

The Hebrew also & Greeke text proue freewil in Cain.

Freewil testified by antiquitie, vniuersalitie, and consent of learned & reasonable persons. Luther abhorred the name of freewil.

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

7. *Shalt thou receiue.*) Reward of good workes and punishment of euil are cleerly proued by this place, God saying to Cain: *If thou dost wel, shalt thou not receiue againe?* What els but wel for wel doing, as Abel receiued consolation of his Sacrifice wel offered? *But if thou dost ill, shalt not thy sinne be present for thee at the doore,* afflicting thy conscience, and not suffering thy mind to be in quiet, for remorse of thy wicked fact, and feare of iust iudgement? For hence it came that Cains countenance fel, and his stomach boyled with angre: punishment so beginning euen in this life, & much more in the next world our Sauour wil render (as himselfe saith) to euery man according to his workes: which the Apostle expresseth more distinctly, *eternal life, or wrath & indignation.*

7. *Under thee.*) This Text so plainly sheweth freewil in man, also after his fal, that the English Protestants to auoid so cleer a truth, for these words, *the lust thereof* [to wit of sinne] *shalt be under thee, and thou shalt haue a miniōn ouer it,* corruptly translate in some of their Bibles thus: *Vnto thee his desire shalt be subiect, and thou shalt rule ouer him.* As if God had said, that Abel should be vnder Cain. As the phantastical Manichees peruerted the sense, whose absurditie S. Augustin controlleth, maintayning the true construction of the words, *Tu dominaberis illi; nunquid fratris? ab sit. Cuius igitur, nisi peccati? Tuon shalt rule ouer; what, ouer thy brother? Not so. Ouer what then, but sinne?* In other English Editions, namely in the last, which we suppose they wil stand to, it is better, but yet obscure, thus, *Vnto thee shalt be the desire hereof, and thou shalt haue rule of it.* Let vs therefore examine the sense, and if S. Hierome, the great scripture Doctour did rightly vnderstand it, God did speake to this effect to Cain: *Because thou hast freewil, I warne thee, that sinne haue no dominion ouer thee, but thou ouer sinne.* The Hebrew hath thus: *ad te appetitus eius, & tu dominaberis in eum, or, ei. Vnto thee the appetite thereof, and thou shalt rule ouer it.* Thargum Hierosolymitanum cōcludeth Gods speach to Cain thus: *Into thy hand I haue giuen power of thy concupiscence, and haue thou dominion thereof: whether thou wilt to good or to euil.* The Greeke hath thus: *To thee is the conuersion thereof, and thou shalt beare rule ouer it:* to wit, appetite, lust, concupiscence is vnder thy wil. Finally, al antiquitie, vniuersalitie, and vniforme consent of Christian Doctours, and other learned Philosophers, and reasonable men hold it for certaine and an euident truth, that man, yea a sinner, hath freewil. Yet Luther, the father of Protestants, so abhorred this truth, that he could not abide the very word, nor voutsafe (when he writ against it) to title his beastlic booke, *Contra liberum arbitrium, Against freewil:* but, *De seruo arbitrio, Of seruil arbitriū.* And denieth that man is in anywise free to choose, to reselue, or determine, but in al things seruil, tyed, constrained, and compelled to what seener he doth, saith, or thinketh. Further, that man in al his actiōs is like to a hackney, that is, forced to goe whither the rider wil haue him. And knowing the whole world against him, shameth not to confesse, that he setteth them at at naught in respect of himselfe, concluding thus: *I haue not* (saith he) *conferred with anie in this booke, but I haue affirmed, and I doe affirme. Neither wil I what anie man iudge hereof, but I counsaile also obey, or yeald to my opinion.* Caluin also for his part

conspirerth

To. 1. 9.
4. 2. 1. 1.
Hebraic.
Lib. 15.
c. 1. 7.
Mal. 1.
Heb. 11.
Lent. 9.
iudic. 6.
2. Par. 7.
1. Reg.
18.
2. M. ac
1.

Mat. 16.
Rom. 2.

Bible
1579.

lib. 15 c.
7 c. 1.

Quo
1 e r-ic
in Can.

S Aug.
1. de ve-
ra Rel. c.
14.

li. de ser-
uo arbi-
trio.

lib. 2. c. 2. par. 8.

l. 2. a. 10. Iovinian.

1. loz. 2. Tra. de zelo & amore.

1. loz. 3.

l. de Pa-pare. c. 8 & c. 10.

Tom 3. ad. 1. quest Damasi.

S. Chris- to. 20. in Gen. Lib. 1. Antiq. ca. 2. Origen. in Gen. Luc. 3.

Suidas no. abulo Seth. Ioseph l. 1. Anti. S. Aug. epist. 9. ad Emod.

conspireth in this heretic with Luther, but more faintly, rather wisheth then imagineth that men be so mad as to flye from the name of freewil. I [saith Caluin] neither my selfe would use this word, and would wish others, if they aske me consent, to abstaine from it. But we wil be bold to oppoite S. Hieromes reason against Luther, Caluin, al Maniches, and others that denie freewil. God made us (saith he) with freewil, neither are we drawn by necessitie to vertues nor to vices; otherwise where is necessitie, there is neither damnation nor crowne.

16. Cain went forth.) It is a marke of Heretikes to make breach, and goe forth of the Church. And commonly it comineth of enuie. Some ruine into heresies and schismes (saith S. Cyprian) when they enuie Bishops, whilst one either complaineth that himselfe was not rather ordained, or disdaineth to suffer another above him. hereupon he kicketh, hereupon he rebelleth. Enuie moued Cain to kil his brother, because his owne works were wicked and reiected: and his brothers iust, and esteemed. So going forth became obstinate, obdurate, and desperate in his sinne, and being reprobate of God, began a wicked Citie, opposite to the Citie of God. Wherefore Moyse, as S. Augustin noteth, intending to describe and shew the perpetual continuance of Gods Citie, the true Church, from Adam, which he doth by the line of Seth to Noe, & so forward to his owne time, would not omit to tel also the progenie of Cain, euen to the flood, wherein al his offspring was finally drowned & destroyed, that the true Citie of God might appeare more distinct, more conspicuous, and more renowned. And that indeed the same only (and not anie broken and interrupted copanies or cōuenticles) might be knowen to be the true Church of God.

23. I haue slaine.] So hard and obscure is this place, that S. Hierom required by S. Damasus Pope to expound it, dareth not affirme anie one sense for certaine, but proposing diuers which the text may seeme to beare, wisheth the Pope (who was also very learned) to examine al more at large: putting him in mind that Origen writ his twelfth and thirteenth books vpon this onlie place. The most probable exposition seemeth to be gathered out of the Hebrewes Tradition, that this Lamech of the issue of Cain (for there was another Lamech of Seths progenie) much addicted to hunting, & his eyes decaying, vsed in that exercise the direction of a yong man his nephew, the sonne of Tubalcain. Who seeing something moue in the bushes, supposing it to be a wild beast, willed his grād-father to shoot at the same: which he did, & struck the marke with a deadlie wound, & approaching to take the prey, found it to be old Cain. Whereupon fore amazed, afflicted, & moued with great passion, did so beate the young man for his ill directiō, that he also died of the drie blowes. After both which mishaps, & his passiō at last calmed, Lamech lamenteth, as the text saith, that he had killed a man & stripling, to wit, the one with a wound, the other with drie blowes, for which he feared seuenfold punishmēt more thē Cain suffered for killing Abel. Neuertheles S. Hierō & other Fathers thinke it probable, that Lamech killing the one of ignorance, the other in passion, was not so seuerely punished as he feared. And so they vnderstand the rest of this passage, that seuenfold vengeance was taken of Cain, by prolongation of his miserable life til his seuenth generatiō, whē one of his owne issue slew him, & another of the same linage with him. And Lamech was punished seuentie seuenfold when his seuentie seuen children (for so manie he had, as Iosephus writeth) & al their offspring perished in the flood. Mystically by seuentie seuen may be signified, that the sinne of mankind should be punished & expiated in Christ our Redeemer, who was borne in the seuentie seuenth generation from Adam.

26. Began to inuocate.) Seth was a most holie man, and so brought vp his children, that they were called the sonnes of God, Gen. 6. Adam also and Eue were penitent, & became great Confessours, and are now Saints. And so it can not be doubted but amongst other spiritual exercises they prayed & inuocated God. And therefore that which is here said: He (to wit Enos) began or (as the Hebrew hath) thē was begun, to inuocate the name of our Lord, can not be vnderstood of priuare, but of some publike prayer of many meeting together, & obseruing some rites and fet

Caluin also misliketh the word: freewil

Where is necessitie there is neither reward nor punishmēt due.

Going forth of the Church a marke of Heretikes.

Scripture hard.

A probable sense according to the Hebrewes Tradition.

Mystical sense.

Publike praye besides Sacrifice in the Church of God.

forme in peculiar place dedicated to diuine Seruice, the Church being now growne to a competent multitude; and that besides Sacrifice, which was also before, as appeareth both by Cain and Abel.

C H A P. V.

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



HIS is the booke of the generation of Adam. In the day, when God created man, to the likenes of God made he him. 2. Male and female created he them; and blessed them: and called their name Adam, in the day when they were created. 3. And Adam liued an hundred and thirtie yeares; & begat to his owne image and likenes, and called his name Seth. 4. And the dayes of Adam, after he begat

Seth, came to eight hundred yeares: and he" begat sonnes and daughters. 5. And al the time that Adam liued, came to nine hundred & thirtie yeares, and he died. 6. Seth also liued an hundred five yeares, and begat Enos. 7. And Seth liued after he begat Enos, eight hundred and seuen yeares, and begat sonnes and daughters. 8. And al the dayes of Seth came to nine hundred & twelue yeares, and he died. 9. And Enos liued nintie yeares, and begat Cainan. 10. After whose birth he liued eight hundred and fifteen yeares, and begat sonnes and daughters. 11. And al the dayes of Enos came to nine hundred and five yeares, and he died. 12. Cainan also liued seuentie yeares, & begat Malaleel. 13. And Cainan liued after he begat Malaleel, eight hundred & fourtie yeares, and begat sonnes and daughters. 14. And al the dayes of Cainan came to nine hundred and ten yeares, and he died. 15. And Malaleel liued sixtie five yeares, and begat Iared. 16. And Malaleel liued after he begat Iared, eight hundred & thirtie yeares, and begat sonnes and daughters. 17. And al the dayes of Malaleel came to eight hundred nyntie five yeares, and he died. 18. And Iared liued an hundred sixtie two yeares, and begat Enoch. 19. And Iared liued after he begat Enoch eight hundred yeares, and begat sonnes and daughters. 20. And al the dayes of Iared came to nine hundred sixtie two yeares, and he died. 21. Moreouer Enoch liued sixtie five yeares, and begat Mathusala. 22. And Enoch (a) walked with God: and liued after he begat Mathusala, three hundred yeares, and begat sonnes and daughters. 23. And al the dayes of Enoch came to three hundred sixtie five yeares. 24. And he walked with God, and" was seen no more: because God (b) tooke him. 25. Muthusala also liued an hundred eightie seuen yeares, and begat Lamech.

Sap. 2,
24.
Eccl. 17,
1.

(a) This Hebrew phrase walked with God, signifieth that he liued wel & pleased God.

(b) The seuētie two Interpreters say, God translated him, and so doth S. Paul Heb. 11.

26. And

26. And Mathufala liued, after he begat Lamech, seuen hundred eightie two yeares, and begat sonnes and daughters. 27. And al the dayes of Mathufala came to (c) nine hundred sixtie nine yeares, and he died. 28. And Lamech liued an hundred eightie two yeares, & begat a sonne: 29. and he called his name Noe, saying: This sonne shal comfort vs from the workes & labours of our hands on the earth, which our Lord cursed. 30. And Lamech liued, after he begat Noe, fve hundred nintie fve yeares, and begat sonnes and daughters. 31. And al the dayes of Lamech came to seuen hundred seuentie seuen yeares, and he died. And (d) Noe when he was fve hundred yeares old, begat Sem, Cham, and Iaphet.

& so subtract 60. yeares fro Mathufala, then Adā liued in mā's state longer then he (d) The second prophecie before Masse on Easter Eue.

(c) This is the longest life of al here recited. But if we cōsider that Adam was as strōg of bodie the first day he was created, as these others were at the age of 60. yeares (before which, none are said to haue begot childrē) by 21. yeares.

ANNOTATIONS.

CHAP. V.

4. *Begat sonnes and daughters.*) Moyses in this genealogie reciteth not alwayes the first-begotten, nor the whole progenie by their names for then he should haue repeated Cain and Abel, and haue named many others, but those only by whom the Church of God continued, signifying the rest in general, whose succession was cut off by the flood.

5. *And he died*) By this Gods word is verified saying, that Adam should dye, if he should eate of the forbidden tree. And the diuel is proued a lyer, saying, they should not dye. It is also most true that Adam dyed that day in which he did eate. For he began that very day to decline to death; and so doth al mankind euer since as truly said the woman of Thecua to King Dauid: *we doe al die, and as waters that resourne not, we fal downe on the earth. And what els (sayth S Gregorie) is this daylie decayng of our corruption, but a lingring death?* And none of al these that liued longest reaching to a thousand yeares (which with God is as one day) man dyed in that day in which he transgressed.

Morally ancient Fathers here note, that albeit the life of the Patriarks seemeth long to vs, yet if we cōpare the same to eternitie it is nothing. Neither by the iudgement of Philosophers may anie thing be counted long, that hath an end: as Tullie bringing Caro wisely disputing, threweth the longest life to be but a short moment. Whereby againe we may see what losse we sustaine by sinne: seeing if sinne had not been, we should al haue been translated from earth to heauen, and neuer haue dyed.

24. *Was seen no more.*) That Enoch and Elias are yet alieue is a constant knowne truth in the harts and mouths of the faithful, saith S Augustin in his first booke, *de pe. car. merit. & remiss.* c. 3. and confirmeth the same in diuers other place. And it is testified by very many both Greeke and Latin Doctours: S Ireneus li. 5. S Iustinus Martyr, q. 85. ad Orthodoxos, S Hippolitus li. de Antichristo, S Damascen. li. 4. de Orthodoxa fide, S Hierom. epist. 61. ad Pamach. c. 11. S. Ambrose in Psalm. 45. S. Chrysofom. ho. 21. in Gen. ho. 58. in Mar ho. 4. in Epist. 2. ad Theff. ho. 22. in ep. ad Heb. S. Greg. li. 14. Moral. c. 11, ho. 12. in Ezech. S. Prosp. li. vlt. de promiss. S. Bede in c. 9. Marc. Theophilaet and Occumenius in cap. 17. Mat. and others innumerable. Touching Elias it is manifest in Scriptures, that he shal come, and preach, & be slaine with another witnes of Christ, before the terrible day of Iudg-

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

How man died the day that he sinned.

Al time is short in respect of eternitie.

Enoch & Elias yet liuing in bodie.

Manifest Scripture that Elias yet liueth, & shal be slaine, & another with him.

S. Aug. l. 15. ciu. c. 20.

2. Reg. 14. ho. 37. in Euang. Psal. 89. v. 1. v. 1. cadmer. Hier. Cicero l. de Senec. & q. 1. Tuscul.

l. 20. ciu. c. 20. li. 2. de gratia Christi. 23. in El. 4. in lo.

Mala. 4. Apo. 11.

Likewise that Enoch did not see death.

These Scriptures speake of temporal not of spiritual death.

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

Causes why Enoch & Elias are referued aliue.

1
2

3
See D. Sand. lib. 8. c. 31. de Monarch. Eccl. And F. Pererius in c. 11. Danielis.

ment: Of Enoch Moyses here maketh the matter more then probable, saying of euery one of the rest, *he dyed*, only of Enoch saith not so, but that *he appeared or was se: n no more*. For which the seuentie two Interpreters say, *And he was not found, for God translated him*. Which can not signifie death, but transporting or remouing to an other place. Whereto agreeeth the Authour of Ecclesiasticus, saying: *Enoch pleased God, and was translated*. But most cleerly S. Paul saith: *Enoch was translated, that he should not see death, and he was not found, for God translated him*. With what plainner words can any man declare, that a special person were not dead, then to say: *He was translated*, or conueyed away. *that he should not see death*? Neither is it a reasonable euasion to interpret this of spiritual death. For so Adam being eternally faued (as S. Ireneus li. 3. c. 34 Epiphani. con. heresim 46. S. Augustin epist. 99. ad Euodium, and others teach, and the whole Church belieueth) was preferred from that death, and so vndoubtedly were Seth and Enos, being most holy; and the rest here recounted, as is most probable. Neuertheles for further confutation of the contrarie opinion of Protestants, the reader may also obserue the iudgement of S. Christostom, who affirmeth that *Though it be not a matter of faith, whether Enoch be now in Paradise from whence Adam and Eue were expelled, or in some other pleasant place: Dicunt tamen sacre Scripturae quod Deus transiulit eum, & quod uiuentem transiulit eum, quod mortem ipse non sit expertus*. The holy Scriptures say that God translated him, & that he translated him aliue, that he felt not (or hath not experienced) death. And S. Augustin as expressly saith, *Non mortuus, sed uiuus translatus est*. He (to wit Enoch) is translated, not dead but aliue. Yea he teacheth how his life is sustayned thus many thousand yeares vpon earth. And sheweth moreouer that both Enoch and Elias shal dye. For seeing Enoch and Elias (saith he) are dead in Adam, and carrying the offspring of death in their flesh, to pay that debt, are to returne to this life [of common conuerfation] and to pay this debt which so long is deferred.

Diuers reasons are also alleaged, why God would referue these two aliue. First, to shew by example, that as their mortal bodies are long conserued from corrupting or decaying, in like sort Adam & Eue and al others not sinning, should haue been conserued, and according to Gods promise neuer haue died, but after some good time translated to heauen, and indued with immortallie. Secondly, to giue vs an argumēt of immortallie, which is promised after the general Resurrection. For seeing God doth preferue some mortal so long from al infirmitie, we may assuredly belieue that he wil giue immortal and eternal life of body and soule to his Saints, after they haue payed the debt of death, and are risen againe. Thirdly, these two (one of the law of nature, the other of the law of Moyses) are preferred aliue, to come amongst men againe towards the end of the world, to teach, testify, and defend the true faith and doctrin of Christ against Antichrist, when he shal most violently oppugne and persecute the Church. Of Enoch it is said in the booke of Ecclesiasticus, that he was translated, *ut dei genibus penitentiam, that he giue repentance to the nations*, by his preaching, and reducing the deceived from Antichrist. And of Elias Malachie prophecieth, that he *shal come before the great and terrible day of our Lord, and shal turne the hart of the fathers* (that is the people of the Iewes) *to the sonnes* (the Christians) *and of the sonnes* (the deceived Christians) *to the fathers*, the ancient true Catholikes.

Καὶ οὐκ ἐβούλετο ὡτι με- τὰ τὸν- κεν αυ- τον ο θεος. Eccl. 44. Heb. 11.

ho. 21. in Gen. lib. 1. de pec. mer. c. 2. & 3. l. 9 de Gen. ad ist. c. 6. S. Tho. in c. 11. ad He- breos. S. Chris. ho. 21. in Gen. & in 2. Thes. 2. Theods. q. 45. in Gen. Arctas. in 11. Apoc. S. Greg. lb. 14. Moral. c. vls. & ho 12. in Exech. ccl 46. u ala. 4. Eccl. 48.

C H A P. V I.

Mans finnes cause of the deluge. 4. Giants were then vpon the earth. 8. Noe being iust was commanded to build the Arke, 18. wherein he with seuen persons more, and the seed of other liuing things were saued.



AND after that men began to be multiplied vpon the earth, and had procreation of daughters, 2. the (a) sonnes of God seeing the daughters of men that they were faire, tooke to themselues wiues out of al which they had chosen. 3. And God said: My spirit shal not remaine in man for euer, because he is flesh: and his dayes shal be " an hundred and twentie yeares. 4. And " Giants were vpon the earth in those dayes. For after the sonnes of God did companie with the daughters of men, & they brought forth children, these be the mightie of the old world, famous men. 5. And God seeing the malice of men was much on the earth, & that al the cogitation of their hart was bent to euil at al times, 6. it (b) repented him that he had made man on the earth. And touched inwardly with sorrow of hart, 7. I wil, saith he, cleane take away man, whom I haue created, from the face of the earth, from man euen to beasts, from that which creepeth euen vnto the foules of the ayre. For it repenteth me that I haue made them.

8. But Noe found grace before our Lord. 9. These are the generations of Noe: " Noe was a iust and perfect man in (c) his generations, he did walke with God. 10. And he begat three sonnes, Sem, Cham, and Iapheth. 11. And the earth was corrupted before God, & was repleniished with iniquitie. 12. And when God had perceiued that the earth was corrupted (for al flesh had corrupted his way vpon the earth) 13. he said to Noe: The end of al flesh is come before me, the earth is replenished with iniquitie from the face of them, and I wil destroy them with the earth. 14. Make thee an arke of timber planke: cabinets shalt thou make in the arke, and shalt pitch it within and without with bitume. 15. And thus shalt thou make it. The length of the Arke shal be three hundred " cubits: fiftie cubits the breadth, and thirtie cubits the height of it. 16. Thou shalt make a window in the arke, & in a cubit finish the top of it: & the dore of the arke thou shalt set at the side below, middle chambers & third lofts shalt thou make in it. 17. Behold I wil bring the waters of a great floud vpon the earth, that I may destroy al flesh wherein there is breath of life vnder heauen. Al things that are in the earth shal be consumed. 18. And I wil establish my couenant with thee: and thou shalt enter into the arke, thou and thy sonnes, and thy wife, and the wiues of thy sonnes with thee. 19. And of al liuing creatures

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

(b) God who is immutable, & subiect to no passion, yet by the enormitie of finnes seemeth prouoked to wrath, and to repent that he had made man. 5.

Amb li. de Noe & arca. c. 4.

(c) In al generatiōs God reserved some iust. Much more in the law of Gracc.

Eecl. 44.
17.

of al flesh, thou shalt bring payres into the arke, that they may liue with thee: of the male sexe and the female. 20. Of foules according to their kind, and of beasts in their kind, and of al that creepeth on the earth according to their kind: payres of al sorts shal enter in with thee, that they may liue. 21. Thou shalt take therefore with thee of al meats, that may be eaten, and thou shalt lay them vp with thee: & they shal be meate for thee and them. 22. Noe therefore (d) did al things which God commanded him.

(d) A right example of a iust man.

Heb. 11.

ANNOTATIONS.

CHAP. VI.

Sonnes of God & sonnes of mē was then such a distinction, as now Catholikes & Heretikes.

2. *Sonnes of God:*) The progenie of Seth, professing true faith & Religion, were called the sonnes of God; and those of Cains issue and congregation, following erroneous and wicked opinions, were called the sonnes of men. Which were then the distinctiue termes of true and false Religion, as afterwards were the termes of Iewes and Gentiles: after Christ, Christians and Pagans: and lastly true and false Christians are distinguished, by the names of Catholikes and Heretikes, as S. Augustin teacheth in his questions vpon Genesis, & other places. Which is confirmed by the like iudgement of S. Ciril Alexandrinus li. 9. aduers. Iulianum, S. Ambrose li. de Noe & arca. c. 4. S. Pacianus epist. ad Symphorianum, Theodoret, & manie others vpon this place.

Li. 15. c. 23. ciuit. De vera relig. c. 7. con. ep. fund. c. 4. Trac. 22. in Ioan.

This warning & expectation of repentance sheweth free-will in man.

3. *An hundred and twentie yeares.*) Mans life was not here shortned to an hundred and twentie yeares, as some haue misunderstood this place. For after this diuers liued much longer, as appeareth in the genealogie of Sem to Abram in the 11. chapter of Genesis. And Abraham liued 175. yeares (c. 25.) Isaac 180. (c. 35.) Iacob 147. (c. 47) and Ioiadas borne 1500. yeares after, liued 130. yeares [2. Par. 24.] But 120. yeares were granted before the flood for that generation to repent in, as the Chaldee Edition expresth more plainly: *Terminus dabitur ei centum. viginti annorum, si forte conuersatur.* The tearme of an hundred and twentie yeares, shal be giuen them, if perhaps they may conuert. And so S. Chrysostom, S. Hierom., and S. Augustin expound this Scripture. Yet whether God out off 20. of these yeares, and brought the flood after a 100 (for Noe had his sonnes when he was 500. yeares old, & the flood came in the 600. yeare of his age) or that this warning was giuen twentie yeares before anie of his sones were borne, is not so easily decided by the holie Doctours, how easie soeuer Protestants say al Scriptures are. Though vnder correction of better iudgement, it seemeth more probable, that Moyses by anticipation ioyneth the birth of Noes sonnes [when he was 500. yeares old] to the rest of the genealogie of the first Patriarkes, in the former chapter, and then telleth of this admonition, giuen 20. yeares before their birth. And so God expected the peoples repentance the whole time of 120. yeares prescribed.

Philo. Iosephus Lactant. Rupert. I. flamm.

Scriptures not easie.

Erroneous opinions concerning these giants.

4. *Giants were vpon the earth.*) Some haue thought that these giants were not men, nor begotten by men, but that either diuels, which fel at first from heauen, or other Angels allured with concupiscence begat them of the daughters of Cain. Philo Iudeus in his booke de Gigantibus writeth, that those whom Moyses here called *Angels*, the Philosophers called *Gemios. Qui sunt animalia aerea, which are liuing creatures with ayrie bodies:* Iosephus (li. 1. Antiq.) saith that Angels begat these giants. Tertullian also (li. de habitu muliebri) holdeth the same errour, and diuers more otherwise good Authours. But S. Ciril of Alexandria

ho. 2. in Gen. Tradit. Heb. l. 15. c. 24. ciuit.

(li. 9. aduer. Iulian) S. Chriftostom (homil. 22. in Gen. S. Ambrose (de Noe & arca. c. 4.) S. Auguftin (li. 15. c. 23. de ciuit.) S. Hierome (Tradit. Hebraic.) and other moft principal Doctours teach it to be vntue, yea vnpossible, that thefe giants should haue been begotten by anie other creatures then by men. For that Angels & diuels are mere fpirits without al natural bodies. And if they had ayrie bodies (as they haue not) yet they could not haue fuch generation. For the power or force to engender belongeth to the vegetatiue foule, whose proper operations are to turne nutriment into the substance of the fubieft wherein it is, & to engender new iffue or offspring from the fame, as Aristotle sheweth (li. 2. de anima, textu. 24.) And in what bodies foever there is vegetatiue foule, it must needs be, that the fame was engendred, and must sometimes decay and die, and fo diuels should be mortal. Moreouer, if they could haue generation together with mankind, then fuch iffue should be a distinct species both from man and diuel, as a mule differeth both from horse and asse. Againe, if fpirits had abused women in assumed bodies, and shape of men, yet they did not take them to wives, as the Scripture saith they did who begat thefe giants. Finally, the holy Scripture here exprefly calleth the giants men: These be the mightie ones, famous men; the modestie of Scripture terming them famous, whom our common phrase would call infamous, being more monstrous in wickednes of mind, then in hugenes of bodie. For they were moft insolent, lasciuious, couetous, cruel, and in al kind of vices moft impious.

5. *Al the cogitation bens to euil.*] Luther (in his 21. article condemned by Leo the tenth) would proue by thefe words, and the like following, *Al flesh had corrupted his way vpon earth*, that al workes of men are finnes. For (saith he) seeing the harts of al men are bent alwaies to euil, and al humane actions proceed from the hart, it must needs be that the hart as the fountaine being corrupt, the streames also iffuing from the fame must be corrupted. Againe, al flesh hauing corrupted his way vpon earth, there is not any iust man (saith he) nor any man without sinne: and with Protestants al finnes are mortal. But Heretikes arguments are like to that the Poets feyne of Sisyphus labouring to carie a great stone to the top of an high hil, which when he hath brought almost to the hight, it stil falleth from him, & tumbleth againe to the bottome. Euen so their arguments that make greatest shew of prouing their opinions, are nothing but vaine traueling, when they come to be tried by the true sense of holy Scripture. In this place Moyfes describeth the enormitie of sinne that reigned in the world before the flood, for which God sent that destruction. For it was haynous indeed, and that especially in foure respects. First, the malice and wickednes was general, which is signified by those words, *al flesh hath corrupted his way vpon earth*. Secondly, it was great malice, signified by the words *much, and, al the cogitations of their harts is bent to euil*. For they committed al manner of wickednes, in hautines of pride, in al lasciuiousnes of the flesh, in al crueltie of robbing, sacking, and murdering, in al impietic against God & man. Thirdly, it was of long continuance, and dayly iterated. For Cain once fallen into damnable sinne neuer repented, and al his progenie was exceeding wicked, and after that Adam and Seth were dead, and Enoch translated, manie of the faithful fel to the wicked sort, and became worse and worse *omni uimpor*, alwaies, or *euerie day*. Fourthly, they were obstinate and obdurate, not repenting when Noe built the arke, and preached iustice (as S. Peter testified) & therefore God *saues him and his familie, bringing in the deluge vpon the world of the impious*. Al which maketh nothing at al for Luther. For although the malice of man and corruption of flesh was then verie general, great, of long continuance, and obstinate, yet was it not so vniuersal, but that God himselfe excepted Noe, saying to him: *I haue found thee iust in my sights in this generation*, whereby it is cleere that thefe general termes, *al cogitation* and *al flesh*, haue exceptions. As likewise other as general propositions in this same chapter, concerning the punishment threatned, comprehend not absolutely al and euerie one, but almost al, very few excepted. *I wil cleane take away, or destroy man whom I haue created, from the face of the earth. The end of al flesh is*

The principal Doctours proue that they were me, and begotten of men. First reason

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5

Giants most monstrous in bodie and in mind.

Luthers argument that al mens workes are finnes.

Heretikes like to Sisyphus.

The finnes before the flood very grievous in foure respects.

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Luthers argument answered.

S. Pet. 2.

come before me. Againe, that I may destroy al flesh wherein is breath of life under heauen. These are very general speeches, that al should be destroyed, and yet eight persons of mankind that had the same natural flesh, and amongst other liuing creatures that had breath, diuers payres were saued aliuē. So that this place (nor anie other in holic Scripture) wil not proue that Protestants paradox, that al mens actions are mortal finnes, or that no man in this life is or can be iust: but manie scriptures tel vs plainly that some men were iust, as Noe, Iob, Daniel, Zacharias, Elizabeth, Simeon, and others. Of Noe see more in the next annotation.

Exec 1.
Luc. 1.
C. 2.
Apoc.
22.

Noe iust and perfect.

Who is perfect in this life.

9. *Noe was a iust and perfect man.* Here Noe is not only called iust, but also perfect. The hebrew word *samim* of the verbe *samam* (which signifieth to finish or accomplish) sheweth that Noe was a perfect or complete man doing al that he was commanded, and performing the offices of al vertues that pertained to him, and that not in a vulgar and meane fort, but in a high degree, & heroical manner, as fundrie ancient Fathers haue gathered vpon this place. We shal cite some few of their sayings for example. S. Hierom (Tradit. Hebraic. in Gen.) distinguishing between consummate iustice (of the next life) & iustice of this generation (or transitorie life) saith: *Noe the iust man was perfect in his generations: Noe did walke with God: that is, did follow his stēppes.* S. August. (li. 15. ciuit. c. 26.) saith the like, that *Noe was called iust in his generation, so wit, not as the citizens of Gods citie are so be perfected in that immortalitie, in which they shal be equal to Angels, but as they may be perfect in this pilgrimage.* And in his booke de perfectione contra Cælestium, he describeth him to be a perfect man, that runneth without blame so wards perfection, void of damnable finnes, and is not negligent to cleanse venial finnes by almes, prayers, and other good workes. S. Ambrose also testifieth, (li. de Noe & arca c. 4.) that albeit the world was verie wicked, yet some were iust, saying: *By the grace (or fauour) which Noe found, is shewed that other mens offence doth not obscure the iust man, who is prayes, not by the nobilitie of his birth, but by the meris of his iustice & perfection.* S. Chrysost. most largely (ho. 23. in Gen.) setteth forth the iustice and perfection of Noe. Where after he hath shewed that Noe deserued indeed the name of a man, because he by flying vices and following vertues conserued the image of man, when others like beasts were led away and ruled by their wicked lusts, proceedeth thus in his commendation: *Behold (saith he) another kind of praise: Noe is called, iust, which denomination comprehendeth al vertue. For this name, iust, we use so pronounce of them, that exercise al manner of vertue. And that you may w. rne how he arrived to the very top which was then also required of our nature, the Scripture saith, he was iust, being perfect in his generation. He performed what things saener is behouish one to doe that embraceth vertue, for such an one is perfect. He intermitted nothing, he halted in nothing, he did not wel in this thing and sinned in that thing, but was perfect in euerie vertue, which was requisite for him to haue. Moreover to make also this iust man more conspicuous to vs in regard of the time, and by comparing him with others, the Scripture saith, he was perfect in his generation: in that time, in that peruerse generation, which declined vnto euil, which would not so much as present anie resemblance of vertue. In that generation therefore, in those times, that iust man not only pretended, but arrived to that height of vertue, that he became perfect, and in al things absolute. And that which I said before, so doe wel amongst the enemies of vertue, amongst them that forbid vertue, doth alwaies resist a greater payse of vertue, so by this occasion the iust man got greater prayes. Neither doth diuine Scripture here make an end of praising him, but further sheweth the excellencie of his vertue, and that he was approued by Gods owne censure, for besides saying, he was perfect in his generation, it addeth, that Noe pleased God. So great was the renowne of his vertue, that he deserued to be prayes of God. For Noe pleased God, saith the Scripture, that you may know that he was approued of God: He pleased that eye, that can not be deceived, by his good workes. Thus farre S. Chrysostom, and much more to the same effect. S. Gregorie the Great in his fifth booke of Morals, and 36. chapter vpon the third chapter of Iob, recounting certaine principal Patriarchs, among the rest saith: *Noe first that he pleased Gods**

Dimino
calculo.

examination was saved alive in the unclean world And after a large catalogue of other iust men in confirmation of this doctrine, that some were iust in the law of nature, concludeth thus: *Neither is it to be believed (saith he) that onl so manie were iust before the law was received as Moyses contracteth in his most briefe description*

15. *Three hundred cubits.*] Appelles an old heretike, scholler of Marcian, but after leaving him, and amongst other new coyned heresies, rejecting the Law and the Propheets, would by this place impugne Moyses, saying it was vnpossible that in so smal roome as was the arke by this description, the designed payres of all kinds of beasts, foule, and serpents, should be contained, with the eight persons, and all their prouision of meat for a whole yeare. Whereupon he concludeth that this narration (which he calleth a fable) hath no probabilitie nor possibilitie to be true. To whom and all such calumniatours it may be answered, that Moyses euen in an heretikes owne conceit, if malice obscured not his sense, must needs be thought wise enough, if he had been disposed to fayne fables, to frame them probable, or possible, especially when he pretended not to signifie a miracle in the smalnes of the roome to receiue so much as he reporteth. Origen to answer him, supposeth a cubit here mentioned to haue contained six ordinarie cubits: and so doubtles the arke might easily containe all things that are here spoken of, for so it were like to a great citie. But this opinion neither hath good warrant, that euer the Egyptians (of whom he supposeth Moyses might haue learned it) or any other nation vsed such long cubits, neither can this meature of a cubit be agreeable to Moyses meaning, who no doubt speaketh of the like cubits here, as he doth in other places. And in Exodus he describeth an Altar to be made siue cubits long, siue broad, and three in height. Which would be by Origens meature euerie cubit contayning six ordinarie cubits, that is nine foot at least) in length, & likewise in breadth 45. foot, and 27. foot in height. Againe (Deut. 3.) Moyses telleth of an iron bed of Og King of Basan, that was nine cubits long, and foure broad. Which make according to Origens meature of a cubit, fourescore and one foot in length, and in breadth 36. foot: which indeed haue no probabilitie. And therefore S. Augustin and other Doctours, supposing that Moyses in all these books, written for instruction of the same people, whom he brought forth of Egypt, speaketh of one sort of cubits, doe likewise iudge that he meaneth ordinarie and knowne cubits, which containe a foot and a halfe euerie cubit, as Vitruuius Agricola and others doe proue, or a foot and three quarters of a foot, which is the greatest cubit that seemeth to be mentioned in holy Scripture, called a mans cubit, or *cubit of a mans hand*. And so the Arke was at least in length 450. foot, in breadth 75. in height 45. or at most in length 525. foot, in breadth 87. and a halfe: in height 52. and a halfe. And either of these capacities was sufficient to receiue all the things here mentioned, considering the lofts and partitions that were in the whole arke.

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

A general answer to all calumniatours of wise & learned men. Origens opinion of long cubits not probable.

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

Gen. 1. in
6. Gen.

Exod.
27.

Leuit. 27.
c. 27.

Deut. 3.

C H A P. VII.

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

(a) Noe was iust not only by the estimation of men, but indeed and before God.

(b) Obseruatiō of cleane and vnclean beasts by tradition, before the law of Moyses.

(c) The Hēbrew word *Thehom* signifieth a gulf of water, from whence new fountaines sprang, more abundantly then euer since or before.

(d) *Arubbah* signifieth great pipes or windows, by which water fel downe in great abundance from the ayre, here called heauen.

S. Hier. quest. Heb. S. Epiph. ad. 10. Hierosolym. S. Chr. h. 25. in Gen.



AND our Lord said to him : Get thee in , thou and al thy house into the arke ; for I haue seen thee iust (a) in my sight in this generation. 2. Of al beasts that are (b) cleane, thou shalt take seauen and seauen, male and female: 3. but of the beasts that are vnclean two and two , male and female. Yea and of the foules also of the ayre seauen and seauen, male and female: that feed may be saued vpon the face of the whole earth. 4. For yet a while , and after seauen dayes I wil rayne vpon the earth fourtie dayes and fourtie nights : and I wil cleane destroy al substance that I haue made , from the face of the earth. 5. Noe therefore did al things which our Lord had commanded him. 6. And he was six hundred yeares old , when the waters of the flood flowed ouer the earth. 7. And Noe entred and his sonnes , his wife and the wiues of his sonnes with him into the arke, because of the waters of the flood. 8. Of beasts also the cleane and the vnclean, and of foules , and of al that moueth vpon the earth, 9. two and two went to Noe into the arke , male and female, as our Lord had commanded Noe. 10. And after the seauen dayes were passed, the waters of the flood flowed ouer the earth. 11. In the six hundred yeare of the life of Noe, in the second month , in the seauenteenth day of the month, al the fountaines of the (c) great depth were broken vp, and (d) the flood-gates of heauen were opened: 12. and the raine fel vpon the earth fourtie dayes and fourtie nights. 13. In the verie point of that day entred Noe, and Sem, and Cham, and Iapheth his sonnes; and his wife, and the three wiues of his sonnes with them into the arke: 14. they and euerie beaſt according to their kind, and al cattle in their kind, and al that moueth vpon the earth according to their kind, and al foule according to their kind , al birds , and al that fly 15. went to Noe into the arke , two and two of al flesh, wherein there was breath of life. 16. And such as entred in, male and female of al flesh did enter in , as God had commanded him : and our Lord shut him in on the out side. 17. And the flood grew fourtie daies vpon the earth: and the waters increased , and lifted vp the arke on high from the earth. 18. For they ouerflowed exceedingly ; and filled al on the face of the earth: moreouer the arke flected vpon the waters. 19. And the waters preuailed out of measure vpon the earth ; and al the high mountaines vnder the whole heauen were couered. 20. Fifteen cubits higher was the water about the mountaines , which it couered. 21. And al flesh was consumed that

Mat. 24. Luc. 17.

moued vpon the earth, of foule, of cattle, of beasts, and of al creepers, that creep vpon the earth: al men, 22. and al things, wherein there is breath of life on the earth, died. 23. And he cleane destroyed al substance that was vpon the earth, from man euen to beast, as wel it that creepeth, as the foules of the ayre: and they were destroyed from of the earth: but only Noe remained, and they that were with him in the arke. 24. And the waters held on aboute the earth an hundred fiftie dayes.

Sap. 10.
4.
Ecc. 39.
1. Pet. 3.

ANNOTATIONS.

CHAP. VII.

16. *Shut him in.*] God who by his only wil could in a moment haue drowned al the rest of the world, sauing whom he pleased, not needing in any thing the help of his creatures, yet would vse both natural and supernatural meanes, as the labour of Noe to build the arke, new fountaines springing, and the heauens pouring downe water fourtie dayes together, afterwards the wind to dry vp the earth, and because the dore being great (for Elephants to enter in) and was to be framed without (as S. Ambrose noteth) for better induring the forcible waters, could not commodiously be closed by Noe, *Our Lord* by the ministrie of Angels) *shut him in on the one side*, to teach vs by al this and the like disposition of things, that albeit his Diuine omnipotencie can doe what he wil al alone, yet he wil haue his creatures to concurre and cooperate as secundarie causes, sometimes naturally, sometimes supernaturally, or miraculously, as it pleaseth his goodnes to impart to them power and vertue.

1. de Noe
Arca,
c. 15.

23. *But only Noe.*) As there is not anie thing in al the old Testament, from the creation of the world til the comming of Christ, more notable, more admirable, or of greater importance, then this historie of the general flood; so was there nothing (though al or most chanced to them in figure) that euer more aptly, more liuely, or more exactly prefigured Christ and his Church, with the rest of al mankind, then did Noe & the arke, & the drowning of the rest of the world in that deluge. Which S. Augustin declareth in many places, but most especially & of purpose in his twelfth booke against Faustus the Manichee, fro the 14. chapter to the 22. and in his fiftenth booke of the citie of God, in the two last chapters: where he sheweth at large both the certantie of the historie, & that as certainly it was a figure of things in the new Testament, & withal the great congruities between the figure & the things figured. The same did Origen explicate (hom. 2. in Gen.) S. Gregorie (hom. 12. in Ezech.) Rupertus (li. 4. comment. in Gen c 71. & sequent.) & diuers other ancient Doctours, confirming their expositions by S. Peters testimonie, saying: In the arke a few, *that is eight soules* (or persons) were saved (from drowning) by water, wherunto Baptisme being of the like forme now saueh you also. And by our Sauours words saying: *As in the dayes of Noe: so shall also the comming of the Sonne of man be.* In summe the Doctours teach, that Noe, signifying rest, was a figure of Christ, the very rest of mans soule. Whom whosoever followeth shall find rest for their soules. The arke signifieth the Church, the forme thereof being six times so long as broad, and ten times so long as high, resembleth the proportion of mans bodie, lying prone or prostrate. The dore in the side representeth the wound in Christs side, from whence flowed the holy Sacraments, by which

1. Cor.
19.
Ep. 99. l.
5. de Rap.
c. 28. de
Unitate
1 ccl. 5.
In Psal.
103 &
131. Ser.
69. de
i. Pet. 3.
Mat. 24.
Luc. 17.

God useth both natural and supernatural meanes, as secundarie causes, in producing, conseruing, gouerning, punishing, & in rewarding his creatures.

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

How the Doctours apply the figure of the things figured.

Noe signified Christ. The arke the Church.

Entrance into
the Church by
Baptisme.

Vertue of Sa-
craments com-
meth from
Christs Passio.
Doctours and
Pastours in the
Church.

Varietie of sta-
tes and orders
in the Church.

Good and euil
in the Church.

Perpetuities of
the Church.

Vnitie of the
Church.

One chiefe
Gouernour in
the Church.

No saluation
out of the
Church.

the faithful enter into the Church, & are sanctified. The timber wherof the arke is made, & the water bearing it vp, signified the Crosse of Christ & Baptisme. For as Noe saith S. Augustin) *with his*, was deliuered by the water and the wood, so the familie of Christ, by Baptisme signified with Christs Passion on the Crosse. Likewise the squarres of the timber which both sustayned the burden of al contained in the arke, and resisted the boystrous waues of the floud beating without, did signifie such men in the Church, as be constant and stand firmly in al sorts of tentations: especially godly and learned Doctours and Pastours, who by word and example uphold and confirme the faithful people in al afflictions within, and withstand & conuince al Heretikes and other Infidels that oppagne the Church without. Againe, the higher and lower roomes with the middle chambers and third lofts, and other distinctions of cabinets, and partitions, and al sorts of liuing creatures cleane and vn cleane, receiued therein, did signifie the varieties of al states and functions, and diuersitie of manners and merits in the Church, in which are persons of al degrees, Clergie and Laitie, Potentares, Princes, subiects, good and euil. The most strong kind of glew called *bitumen*, signified the permanent or euerlasting stabilitie, and vnseparabic connexion of the Church, by the grace and continual assistance of the Holie Ghost conseruing the same. The consummation of the arke in one cubit signified the vnitie of the same Church, which is one in al times and places. Neither would God Almighty haue manie arkes for Noe and his sonnes or other creatures, nor manie chiefe Rulers (though he would that of them should come manie Nation:) but one only arke, and one chiefe Gouernour therof, and that al without the same should corporally dye, to signifie that al which dye without the Church doe perish, and are eternally damned. Wherupon S. Hierom amongst other Fathers, sheweth that al within the Church, that communicate with the See Apostolike (wherin S. Damasus fate then Gouernour) are as those in the arke of Noe, and al Schismatikes, Heretikes, and other Infidels are in like case with the rest of the world, that were drowned with the floud.

li. 12. de
Baptismo.
41.

Ep. 57.
ad Da-
masum.

The end of the first Age.





A B R I E F F E R E M O N S T R A N C E

OF THE STATE OF THE CHVRCH

and face of Religion in the first Age of the
world, from the creation to Noes flood,
the space of 1656. yeares.



H E R E, according to our purpose mentioned before, we wil briefly recite certaine principal points of Religion, taught and obserued in the first Age: In which the foundations of the true manner of seruing God (that should be continued to the end of the world) were laid, and prospered in some, as appeareth in these seuen first chapters of Genesis. But first of al, we shal in two words repeat (as it is cleerly gathered in the same holie Scripture) the state of man before and immediately after his fal, being the subiect to whom al this pertayneth.

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

Man made to
Gods image,
and in happie
state.

Man obeyed
God, and al
earthlie crea-
tures obeyed
man.

Man placed in
Paradise.

for increase and multiplication. As appeareth in the two first chapters of this booke.

Man fel by yealding to tentations.

But God hauing made man right, he intangled himselfe (as holie Scripture speaketh) with infinit questions. For the diuel enuying mans felicitie inuegled our mother Eue with questions and lies, and then by her, first seduced and deceiued, allured also Adam to the transgression of Gods commandment. And so they lost original iustice, which Adam had receiued for himselfe and al mankind: and al proceeding from them by natural propagation are borne the children of wrath, in original sinne contracted from Adam, slaues of the diuel, not only subiect to temporal death, but also are excluded for euer from heauenly blisse and glorie: except by Christs redemption particularly applied, they be restored to grace and iustice in this life.

Ecc. 7,
30. Saf.
2, 24.

Original sinne.

Adam and Eue were penitent.

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

S. p. 10.

Faith in one God.

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

The Blessed Trinitie.

The Myserie also of the Blessed Trinitie, three Diuine Persons in one God, though farre above the reach of mans reason, yet was believed more expressly by some, more implied by others, and conserued from Age to Age by tradition, at least amongst the chiefe heads and leaders. Whereupon Moyses afterwards insinuated the same great Myserie by diuers words and phrases, writing of God and his workes. The two wordes God created if they be rightly considered import so much. For the word Elohim, God, in the plural number, signifyeth pluralitie of Persons (for manie Gods it can not signifie, seeing there is but one God) and the verbe bara, created, in the singular number signifyeth one God in nature and substance, albeit three Persons. For whatsoever God doth in creatures, is the worke of the whole Trinitie: though holie Scriptures doe oftentimes appropriate some worke to one Diuine Person, some to another; which also proueth distinction of Persons in God. So the wordes God created heauen and earth signifie the Father, to whom power is attributed: In the beginning, signifie the Sonne, to whom wisdom is appropriated: and the wordes, The Spirit of God moued ouer the waters, signifie the Holie Ghost, by whose bountifull goodnes, the waters were made fruitful.

Gen. 1.

Though the B. Trinitie worke ioyntly in al creatures, yet diuers workes are attributed to distinct Persons.

Likewise Gods owne wordes: Let vs make man signifie the pluralitie of Persons, and Image and likenes in the singular number, signifie one God.

Men also knew by faith manie things pertyning to themselues. As that the bodie was made of the slime of the earth: the soule not produced of anie thing formerly existing, but created immediately of nothing, and naturally immortal: that the soule of Adam was indued with grace and iustice: that he fel from that happie state by yealding to tentation, and breaking Gods commandment of abstinence: that for the same sinne Adam and Eue were cast forth of Paradise, and al mank ind subiect to death, and other calamities.

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

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

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

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

Beliefe in Christ to come.

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

None admitted into heauen before Christ.

External Sacrifice.

Publike payer with other Rites.

Apo. 13. 8.

Heb. 11.

Ceremonial
observations.
Feasts.
Abstinence.
Cleane & vn-
cleane.
Places dedica-
ted to prayer.
Figures of
Christs Sacra-
ments.

Baptisme.
Mariage.

Penance.
Contrition.

Confession.

Satisfaction.

From hence is
taken the cere-
monic of ashes
on Ashwenef-
day.

Priesthood.

Priesthood &
Law stand &
change toge-
ther.

They had moreover other ceremonies : of the seventh day particularly blessed and sanctified by God, kept holie by Adam and other Patriarchs, as Abuen Ezra witnesseth in his commentaries vpon the ten commandments : of abstajning from meats, for it seemeth the more godlie sort did eate no flesh before the flood, which was after permitted : obseruation of cleane and vnicleane beasts for Sacrifice : of peculiar places dedicated to religious vses, where people met together to pray. Likewise diuers other things in the first Age were figures of Christs sacraments : the Spirit of God giuing power to the waters (as Tertullian, S. Hierom, and others expound it) and the flood of Noe, by S. Peters testimonie, were figures of Baptisme. Mariage instituted in Parauise, is the very paterne of holie Matrimonie, a Sacrament in the Church of Christ, where one man and one wife are onlie lawfull, and not more at once in anie wise, Christ reforming that which in Moyses law was tolerated (for hardnes of mens hearts, and for auoyding murder, to put away one wife, and take another) to this first institution as it was in the beginning, two in one flesh, not three nor more. The repentance of Adam and Eue was a perfect and exemplar figure of the Sacrament of Pennance. First, they were ashamed, covering their nakednes, and hiding themselues, which shewed their grieife and sorrow for the sinne committed. Secondly, they confessed their fault, and by what meanes it happened. For God examining Adam, he answered truly and simply saying : The woman which thou gauest me to be my companion, gaue me of the tree, and I did eate. Likewise Eue confessed sincerely, saying : The serpent deceiued me, and I did eate. Thirdly, God gaue them pennance (besides death before threatned and other penalties annexed) that Eue should in paine and trauel bring forth her children ; and Adam should eate his bread in the sweat of his face, and withal cast them forth of Paradise, but not forth of his fauour, as appeared by his making them garments of skinnes, granting them & their posteritie the rest of the earth to liue and labour in, especially to serue him & doe pennance, with admonition to remember, that of dust man was made, and into dust he shal returne. Al which were signes of loue, and that finally he would bring them ana manie more to eternal saluation.

The first-borne and heads of families were Priests at the time of the law of nature, vntil the law being changed, God tooke Priests only of the stock of Aaron, and the rest of the Leuites to assist them in that function : Aaron & his sonnes thou shalt appoint, saith our Lord, ouer the seruice of Priesthood, for I haue taken the Leuites of the children of Israel for euerie first-borne. And S. Paul teacheth, that changing of Priesthood and changing of the law goe alwayes toget her, shewing evidently that euerie lawful communitie or common-wealth vnder God, hath external Priesthoou. So that if there had been no distinct Order of external Priesthood in the law of nature, or now were none in the Law of grace (as Protestantes say there is not) there were no law at al. See more of this point in the Annot. chap. 7. ad Hebr. Here we only obserue that Abel, Seth, Enos, and other Patriarchs were Priests, & exercised priestlie functions : yea Cain also was a Priest (though a bad one) and offered Sacrifice.

Gen. 2,
3.

Gen. 29.
Gen 9.
Gen. 7,

2.
Gen 4,
26.
Gen. 1.
1. Pet. 3.

Mat. 19.

Gen. 2,
24.
Gen. 3.

Num. 3.
10, 12.
45.

Luther
lib. de
abregã-
da Mis-
sa.

But

Gen. 4.

But external offices or ministerie, without a wel disposed mind and sincere vertues producing Good workes, did neuer iustifie anie man. And therefore Cains Sacrifice, offered with a peruerse mind, was not respected by God, as Abels was: wherupon he becomming worse and more maliciouse, God sharply reprov'd his anger and enuie, conceived without iust cause, saying: If thou dost wel, shalt thou not receiue againe: but if thou dost il, shal not thy sinne forthwith be present at the dore? cleerly shewing that euerie one shal receiue according to his workes.

Good workes
necessarie.

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

Freewil.

Li de
sermo
arbit. li.
s. Injust.
ca. 2.
par. 8.
Gen. 3.

Temporal punishment is proued to be due for sinne remitted, by that both death and other penalties are inflicted by Gods iustice vpon men, after iustification, and by the particular punishments laid vpon Adam and Eue, confessing their faults.

Temporal
paine due for
sinne remitted.

Purgatorie is also proued by the same iustice of God. For when anie dieth penitent, and yet haue not made full satisfaction, they must suffer for that remaineth after death, and be purged, before they can enter into re. Which remnant of debt our B. Saviour calleth, The last farthing, and saith, it must be payed. The Iewes also at this day hold the doctrine of Purgatorie by tradition. And consequently they Pray for soules departed, not only to God, but also to the ancient Patriarchs (which likewise sheweth Inuocation of Saints) in these words: Yee fathers which sleep in Hebron, open to him the gates of Eden, that is of Paradise, which was planted in Eden. And Hebron is the place where Adam was buried, and his sepulcher religiously conserued in the time of Iosue, about 1500 yeares after his death. The same is the place which Abraham bought, and there buried Sara: where also himselfe, and Isaac, and Iacob were buried: and to which finally the bodies of the twelue sonnes of Iacob were translated from Sichem, as Iosephus writeth. And Sichem also was specially honoured, because such persons had been buried there, as S. Hierome witnesseth of his owne knowledge in his time.

Purgatorie.

Mat. 5.

Prayer for the
dead.
And to Saints.

Officio
pro de-
functis.
Ios. 14.
Ge. 23.

Sepulchers of
Patriarchs
religiously
conserued.

L. 2. An-
tiquit.
I. pist. ad
Pamach

Gen. 5.
Heb. 11.

Againe by religious care of burying the dead in this first Age, Enoch was more certainly known to be Translated aliue, and not to be dead. For the senentie Interpreters and S. Paul say He was not found, which importeth that they sought diligently for him, and that his bodie could not be found, for God translated him.

Enoch transla-
ted aliue.

Communion
of Saints.
Ministerie of
Angels.

Honour of
Saints.

General Iudgement.

Iudge of the
world.

Resurrection.

Euerlasting
life.

The blessed in
ernal ioy.
The wicked
in endles
paine.

By al which we see mutual offi es and communion of good workes amongst good men aliue and dead, which is called Communiou of Saints. And herein Angels lacked not their offi.es. For God set Cherubins to keep the gate of Paradise, that neither man should enter, being iustly expelled for sinne, nor diuels, as S. Augustin noteth, lest they should take fruit of the tree of life, and giuing it to men, allure them to more sinne. And now Saints being exalted to Angels glorie, haue like honourable offices towards other men, as Angels haue. Yea the blood of Abel vniustly shed by Cain, and iustly to be reuenged by God, sheweth the peculiar honour, which God bestoweth vpon his saints, for their vertues and merits in this life, & especially in their death. For Precious in the sight of our Lord, is the death of his Saints.

Hence also is proued, that seeing in this life the good are afflicted and the bad oftentimes prosper temporally, there must needs be an other Court of exact Iustice, and an oth r Reaconing day, wherein euerie one shal receiue according as they haue done good or euil. Which was sufficiently intimated by Goats discussing and manifesting Abels and Cains deserts, which were hidden before, and in part rewarding them accordingly, yet reseruing the ful reward of the one and punishment of the other to the next world. Of the Iudge and his sentence Enoch (alleged by S. Iude the Apostle) prophicied cleerly, saying: Behold our Lord commeth in his holy thousands, to doe iudgement against al, and to reprove al the impious of al the workes of their impietie, wherby they haue done impiously, and of al the hard things which impious sinners haue spoken against him. Thus holy Enoch preached touching the wicked, which thought there was no Iudgement to come, ner Iudge to be feared.

At this Iudgement al shal appeare in bodie and soule returning to life. For that Al men shal rise from death is proued by the immortalie of mans soule, which God did not make nor produce of corruptible matter, but immediately breathed into his face the breath of life, and man became a liuing soule. So the soule being immortal, and hauing a natural inclination to the bodie, mans natural perfection requireth the conjunction of bodie and soule. For neither soule nor bodie separated is a man, but both ioyned in one subsistence are a man, in so much that mankin should perish, except the bodies shal rise againe, and liue with the soules. And then shal the bodies be qualified according to the state of the soules, happie or miserable for euer.

Of Eternal life the translation of Enoch is a figure. For seeing God preserueth his corruptible bodie so long from death and infirmitie, it is a token and manifest signe, that by the same power of God the bodies of men shal at the last day, after that al men are once dead, rise againe, and remaine with the soules for euer: The good in Eternal ioy, the wicked in Eternal paine. Both signified by the custodie of the gate of Paradise by Angels; who for euer keep out those, that are stil defiled with sinne, and so they depart into fire euerlasting, and

Gen. 3.
24.
li. 11. de
Gen. ad
lis. c. 40.

Gen. 4.

Psal.
115.

Epis
Iuda. v.
14.

Ge. 2, 7.

Gen. 5.

Gen. 3,
24.

admit the innocent and iust into the Kingdome of heauen, which is euerlasting ioy and perfect felicitie.

Thus we see the face and brieft summe of Religion in the beginning of the world, til the flood: and the state of the Church, which was alwayes Visible, consisting of men good and bad, with a continuall Succession of Rulers, as wel spiritual as temporal. For the first-borne were both Priests and Princes in euerie familie. And amongst the same one euer chief of al. From which ranke Cain was excluded, or rather excluded himselfe, by Going forth from the face of our Lord. Wherupon holy Moyses reciteth this Monarchical succession of one chiefe and Supreme Head, from Adam by the line of Seth, Enos, Cainan, Malaleel, Jared, Enoch, Mathufala, Lamech, and Noe. Neuertheles he setteth downe also the progenie of Cain, the first beginner of a worldlie, schismatical, and heretical conuenticle, opposite to the Citie of God. He denied Gods providence (as Thargum Hierosolomiticum testifieth) protesting to Abel, That there was no Iustice nor Iudge, nor other world then this, no reward for vertue, nor punishment for sinne, and so desperately he killed Abel. Of these negatiue principles proceeded other like detestable opinions, and most wicked life, sauage and barbarous crueltie, and al kind of impietie. And in processe of time albeit manse remained in true faith and vniue of the Church, yet by conuersation with such miscreants, especially by occasion of Mariages between the faithfull and infidels, almost the whole world was corrupted in manners. But Noe was iust and perfect. In punishment therefore of so great and enormous sinnes, God sent the general floud, whereby al Cains progenie, and al other infidels were wholly destroyed and extinguished, and the true Church notably purged; only iust Noe and his familie reserued. By whom the same true Church was continuad, and the world againe replenished with men.

Church euer visible. Succession of Patriarchs.

One supreme head of the Church.

Cains negatiue doctrine.

True faith stil remained in manie.

Some also iust and perfect.

Interruption of heretical Sinagogues.

Continuance of the Church.

Gen. 4, 16.

Gen. 5.

Gen. 4, 17.

S. Aug.

l. de Pe-

tra. 6.

8. &

20.

Gen. 6.

C H A P. VIII.

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

The second Age of the world.



AND God remembered Noe, and al the beasts, and al the cattle which were with him in the arke, and brought a wind vpon the earth, and the waters decreased. 2. And the fountaines of the depth and the flood-gates of heauen were shut vp: and the rayne from heauen was stayd. 3. And the waters returned from the earth going & comming:

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

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

(b) They entred into the arke the 17. day, the secōd month of the other year: so they remained there a whole year & ten dayes.

(c) In the whole year of the flood was no sowing nor reaping, nor pleasant varietie of times, but al desolate and miserable: hence forth God promiſeth more ſeaſonable times.
S. *Amb. li. de Noe & Arca. c.*
33

and they began to decrease after an hundred fittie dayes. 4. And the arke rested the ſeauen and twentieth day of the month, vpon the mountaines of Armenia. 5. But the waters for al that were going and decreasing vntil the tenth month: for in the tenth month, the first day of the month, the tops of the mountaines appeared. 6. And after that fourtie dayes were passed, Noe opening the window of the arke, which he had made, let forth a crow: 7. which went forth, and did (a) not returne, til the waters were dried vpon the earth. 8. He sent forth also a doue after him, to see if the waters were ceased yet vpon the face of the earth. 9. Which finding not where her foot might rest, returned to him into the arke: for the waters were vpon the whole earth: and he stretched forth his hand and caught her, and brought her into the arke. 10. And hauing expected yet ſeauen moe dayes againe he let forth a doue out of the arke. 11. But she came to him at euentide, carrying a bough of an oliue tree that had green leaues, in her mouth. Noe therefore vnderstood that the waters were ceased vpon the earth. 12. And he expected yet neuertheles other ſeauen dayes: and he sent forth a doue, which returned not any more vnto him. 13. Therefore in the six hundred and one year, the first month, the first day of the month, the waters were cleane diminished vpon the earth: & Noe opening the rooffe of the arke, looked, and saw that the face of the earth was dried. 14. In (b) the second month, the ſeauen and twentieth day of the month the earth was dried. 15. And God spake to Noe, saying: 16. Goe forth of the arke, thou and thy wife, thy ſonnes and the wiues of thy ſonnes with thee. 17. Al cattle that are with thee, of al flesh, as wel in foules, as in beaſts, and al creepers that creep vpon the earth, bring out with thee, and goe yee vpon the earth: increase and multiplie vpon it. 18. Noe therefore went forth, and his ſonnes: his wife, and the wiues of his ſonnes with him. 19. Yea and al cattle, beaſts, & creepers that creep vpon the earth, according to their kind, went forth out of the arke. 20. And Noe built an Altar to our Lord: and taking of al cattle and foules that were cleane, offered Holocauſts vpon the Altar. 21. And our Lord ſmelled a ſweet ſauour, and ſaid: I wil no more curſe the earth for men: for the ſenſe and cogitation of mans hart are prone to euil from their youth: I wil no more therefore ſtrike euerie liuing ſoule as I haue done. 22. Al the dayes of the earth, (c) ſeed-time and harueſt, cold and heate, ſommer and winter, night and day ſhal not reſt.

ANNOTATIONS.

ANNOTATIONS.

CHAP. VIII.

20. *Build an Altar.*] Noë without expresse commandment, and without delay, offereth Sacrifice to God, for the benefit receiued in his and his families conseruation, with the other liuing creatures, in that general deluge of the world, *Well knowing* (saith S. Ambrose) *that so be true thankes-giuing, which is presented, not commanded: therefore he made no delay. For the vertue of a grateful mind excludeth doubtful deliberation, and he that expecteth til the debt of thankes be exacted, is an ungrateful person.* For more solemnitie, he dedicated an apt and permanent place, for this peculiar diuine seruice, *Building an Altar to our Lord.* The Hebrew word *Mizbeach* (of the verbe *Zabach*, to kil, or make sacrifice) and the Greeke *Thysasterion*, signifie an Altar to sacrifice on, not a common table for meate. He offered of the cleane and best things; because pure and deuout Sacrifice is due to God. Moreouer, it was large and bountiful, for he offered of al the kinds of cleane beasts and foules. Finally, he offered them in *Holocaustes*, where al was burned and consumed in the honour of God. How grateful al this was to God, Moyses signifieth saying: *Our Lord smelled a sweet saour: not that either anie sweet corporal faour could of it-selfe delight God, who is the most spiritual substance, or that the burning of flesh, bones, and bowels of beasts could yeald sweet saour; but the deuout mind declared by such external dutie greatly pleased God.* For God requireth both, but specially a sincere hart. As not only diuine Scriptures and holie Fathers, but also moral Philosophers teach vs. *It were a grieuous thing* (saith Plato writing of sacrifices) *If God had respect rather to the gifts and sacrifices of men, then to their mind.* lib. peri tes profeuchas.

Noes sacrifice manie wayes commandable.

1. Voluntarie.
2. Speedie.
3. Solemne.

4. Pure.
 5. Bountiful
 6. Holocaust.
- Sacrifice is pleasant to God: not for the external things but for the sincere mind.

Li. de Noë & Arca 4. 22.

Heb. 13. 10.

Leuit. 1. Psal. 50. I. ay. 1. Amos 5. Mal. 1. Iustis. Mar. li. 3. 9. 4. S. Hiero. Q. Heb.

CHAP. IX.

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



AND God blessed Noë and his sonnes. And he said to them: (1.) Increase & multiplie, and replenish the earth. 2. And your terrour and dread be it vpon al the beasts of the earth, and vpon al the foules of the ayre, with al that moue vpon the earth: al the fishes of the sea are deliuered to your hand. 3. And " al that moueth and liueth shal be yours for meat: euen as the green hearbs haue I deliuered al to you. 4. Sauing that " flesh with bloud you shal not eat. 5. For I wil require the bloud of your soules at the

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

Leui. 17.

hands of al beaſts : and at the hand of man , at the hand of each man , and of his brother , wil I require the ſoule of man. 6. Whoſocuer ſhal ſheed mans bloud , his bloud ſhal be ſhed : for to the image of God man was made. 7. But increaſe you and multiplie , and goe vpon the earth , and fil it.

8. Thus alſo ſaid God to Noe , and to his ſonnes with him : 9. Behold I wil eſtabliſh my couenant with you , and with your ſeed after you : 10. and with euerie liuing ſoule that is with you , as wel in al foules as in cattle & beaſts of the earth that are come forth out of the arke , and in al beaſts of the earth. 11. I wil eſtabliſh my couenant with you , and al fleſh ſhal be no more deſtroyed with the waters of a floud , neither ſhal there be from hence-forth a floud to waſt the earth. 12. And God ſaid : This is the ſigne of the couenant which I giue between me and you , and between euerie liuing ſoule , that is with you , for perpetual generations : 13. (b) my bow wil I ſet in the clouds , and it ſhal be the ſigne of a couenant between me and between the earth. 14. And when I ſhal couer the element with clouds , my bow ſhal appeare in the clouds : 15. and I ſhal remember my couenant with you , and with euerie liuing ſoule that beareth fleſh : and there ſhal no more be waters of a floud , to diſtroy al fleſh. 16. And my bow ſhal be in the clouds , and I ſhal ſee it , and I ſhal remember the euerlaſting couenant , that was made between God and euerie liuing ſoule of al fleſh which is vpon the earth. 17. And God ſaid to Noe : This ſhal be the ſigne of the couenant , which I eſtabliſhed between me & al fleſh of the earth. 18. The ſonnes therfore of Noe , that came out of the arke , were Sem , Cham , and Iapheth : and Cham he is the father of Chanaan. 19. Theſe three are the ſonnes of Noe : and (c) of theſe was al mankind ſpred ouer the whole earth.

20. And Noe a husbandman began to til the ground , and planted a vineyard. 21. And drinking of the wine was made drunke , and naked in his tabernacle. 22. Which when Cham the father of Chanaan had ſeen , to wit that his fathers priuities were bare , he told it to his two brethren abroad. 23. But indeed Sem and Iapheth put a cloake vpon their ſhoulders , and going backward , couered the priuities of their father : and their faces were turned away , and they ſaw not their fathers priuities. 24. And Noe awaking from the wine , when he had learned what his yonger ſonne had done to him , 25. he ſaid : Cursed be Chanaan , a ſeruant of ſeruants ſhal he be vnto his brethren. 26. And he ſaith : Blessed be the Lord God of Sem , Chanaan be his ſeruant. 27. " God enlarge Iapheth , and dwel he in the tabernacles of Sem , and Chanaan be his ſeruant. 28. And Noe liued after the floud three hundred fiftie yeares. 29. And al his dayes were in the whole nyne hundred fiftie yeares : and he died.

(b) The rainbow was before , but was not a ſigne , as God ſaith hence forth it ſhould be , for men to remember his promiſe.

Semerianus in Gen. 5. The Quodlib. 3. 2. 30.

(c) By this it is clere that Noe had no more children after the floud. *S. Chryſoſt. ho. 29. in Gen.*

Apor. 13. 8.

Heb. 11.

ANNOTATIONS.

CHAP. IX.

Ad. 9.
119.
Ho. 27.
m. Gen.

3. *At that moueth.*) S. Iustinus Martyr, S. Chrysoftom, and other ancient Doctours proue, that flesh was lawful to be eaten before the flood: but being not necessaric, because men were stronger, and other things also of more force, the better sort which were of Seths race abstained from it. But after the flood flesh being more necessaric, God altereth that custome of abstinence, with this limitation and commandment, that they shal not eate blood.

Voluntarie abstinence without commandment.

Lemi. 17.
A. 15.

4. *Flesh with blood.*) Though this positiue precept, of not eating blood, serued wel to make men more abhorre man-slaughter (which is forbid by the law of nature, and the reuenge thereof here and in other places seuerly threatned) yet it was specially giuen both immediately after the flood, and in the law of Moyse (with manie the like) to exercise men in obedience. And the same was renewed, for a time, by the Apostles, to appease a controuersie in the primitiue Church. For that the Iewes conuerted to Christ, hauing been long accustomed to this obseruation, could not indure to see it broken by themselues or other Christians, and being no great burden for the Gentiles, it was decreed that al should keep it. And so peace was made. Neuertheles it was abolished when the cause ceased, as S. Augustin declareth against Faustus the Manichee. Such is the authoritie of the Church to decree, and againe to disanul an obseruation of a thing of it-selfe indifferent.

Abstinence from blood sometimes commanded, not alwayes.

li. 32. c.
23.

21. *Drunke.*] Noe sinned not, by the common iudgement of ancient Fathers, in that he was ouercome with wine, because he knew not the force thereof, hauing drunke only water al his life before. But this external rebuke and worldlie disgrace happened to Noe, in figure of Christ naked on the Crosse, as S. Cyprian Epist. 63 ad Cœcilium, S. Augustin li. 16. de ciuit. c. 2. & li. 12. contra Faustum Manicheum. c. 23. & 24. Eucherius, Rupertus, and others vpon this place doe teach. And likewise that Sem and Iapheth were a figure of the Church consisting of Iewes and Gentiles, and Cham of Heretikes, and other Infidels, that deride the infirmities, which our Sauour sustayned. *Goe so now* (yee Manichees, saith S. Austustine) *obiect calumnies to the ancient holie Scriptures, doe so, yee children of Cham, so whom naked flesh seemeth vile, by which your selues were begotten. For neither could yet by anie meanes haue been called Christians, except Christ, as he was foresold by the Prophets, had come into the world, had drunke that cup of his vineyard, which could not passe from him, had slept in his passion as in drunkennes of folie (which is wiser then men) and so the infirmie of mortal flesh (which is stronger then men) had become naked, by the secret counsel of God, which infirmie vnles the W O R D O F G O D had saisen vpon him, the very name Christian, whereof yee also glorie, had not been at al in the earth.*

Noe sinned not in drunkennes.

S. Chri-
stoff. ho.
29.
S. Theo.
9. 65.
S. Am.
c. 30. de
Noe &
Arca.
Li. 12.
c. 24.
contr.
Faust.

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

q. 57. in
Gen.

25. *Curfed be Chanaan.*) Why Chanaan the sonne is curfed, and not his father Cham, diuers yeald diuers reasons. S. Theodoretus reporteth out of the Hebrew Doctours, that Chanaan a boy first saw his grand-fathers nakednes, and told the same to his father, and so they both decided that they should haue couered, Chams other sonnes not offending: and therefore not his whole progenie but only Chanaan & his posteritie were here curfed by Noe. S. Chrysoftome supposeth that for so much as God had blessed Noe & his three sonnes comming forth of the Arke, he could not presume to curse anie of those, whom God had blessed, therefore curfed Chanaan who in wickednes was like to his father. S. Gregorie bringeth this for example of wicked men, escaping punish-

Why Chanaan is curfed rather then Cham.

ho. 29.

Sinnes punished in the posteritie.

The effect of blessing and cursing.

Iapheths blessing.

Literal.

Mystical.

How Heretikes serue Catholikes.

ment in this life, and are punished in the next, and in their posteritie following their vices. *What meaneth it (saith he) that Cham sinning, Chanaan his sonne had sentence of reuenge, but that the sinnes of the reprobate prosper here in this life unreuenged, and are punished afterwards?* And cleere it is that Chanaans most wicked posteritie were subdued in the end, and most of them destroyed by the children of Israel (who were of Sem) vnder the conduct of Iosue, according to Noes propheticall blessing of Sem, and cursing of Chanaan.

17. *God enlarge.* This blessing of Iapheth was literally fulfilled, when (according to his name, which signifieth latitude or enlargement) his plentiful issue possessed most ample countries, both in the Continent and Ilands. But mystically it had effect (as S. Hierom, S. Augustine, Rupertus, and others expound it) when the Apostles, being Iewes of the race of Sem, first builded the Christian Church, wherein the most part of that nation refused to dwell, contemning Christs Gospel & grace, and the fulnes of Gentiles entred in, and were made inheritors. Finally, Chanaan is seruant to both Sem and Iapheth, in that Heretikes being vnder the Iurisdiction of the Church, gathered of Iewes and Gentiles, serue to stir vp Catholikes' diligence to more exact knowledge of all truth; and their patience to more merit and glorie.

Li. 26.
Moral.
c. 18.

AE. 11.
Rom. 11.
Ephes. 2.
Tradit.
Hebra.
Li. 16. ci-
uis. c. 2.
Li. 12. c.
24. cont.
Fausst.
Li. 4. c.
18. in
Gen.

C H A P. X.

The genealogie of Noes children, by whom the world was increased againe after the floud.



THESE are the generations of the sonnes of Noe, Sem, Cham, and Iapheth: and children were borne to them after the floud.

2. The children of Iapheth: Gomer, & Magog, & Madai, & Iauan, & Tubal, and Mosoch, and Thiras. 3. Moreouer the children of Gomer: Ascenez, and Riphath, and Thogorma. 4. And the sonnes of Iauan: Elifa, and Thartis, the Cetims and the Dodanims.

5. Of these were diuided the Iles of Nations in their countries, each one according to his tong, & their families in their nations. 6. And the sonnes of Cham: Chus, & Mesraim, & Phut, and Chanaan. 7. And the sonnes of Chus: Saba, Heuila, & Sabatha, & Regma, & Sabathaca. The sonnes of Regma: Saba, and Dadan. 8. Moreouer Chus begat Nemrod: he began to be mightie in the earth, 9. and he was a valiant hunter (a) before our Lord. Thereof rose a prouerb: As it were Nemrod the valiant hunter before our Lord. 10. And the beginning of his Kingdome was Babylon, and Arach, and Achad, and Chalanne in the land of Sennaar. 11. Out of that land came forth Assur, & builded Ninieue, & the streets of the citie, and Chale. 12. Resen also between Ninieue & Chale: this is the great citie. 13. But Mesraim also begat the Ludims, & the Anamims, & the Laabims, the Nephthuims, 14. and the

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

Phetru-

Phetrusims, & the Casluims: of whom came forth the Philistims & the Caphtorims. 15. And Canaan begat Sidon his first-begotten, Hethæus, 16. and Iebusæus, and Amorrhæus, and Gergesæus, 17. Heuæus and Aracæus, Sinæus, 18. and Aradius, Samaraus, and Hamathæus: and afterwards were spred the people of the Chananites. 19. And the limits of Chanaan were from Sidon as we come to Gerara euen to Gaza, vntil thou enter to Sodoma and Gomorrha, and Adama, and Seboim euen to Lefa. 20. These are the children of Cham in their kindreds, and tonges, and generations, and lands, and nations. 21. Of Sem also (b) father of al the children of Heber, the elder brother of Iapheth, were borne: 22. The children of Sem: Ælam and Assur, and Arphaxad, and Lud, and Aram. 23. The children of Aram: Vs, and Hul, and Gether, and Mes. 24. And Arphaxad also begat Sale, of whom was borne Heber. 25. And to Heber were borne two sonnes: the name of the one was Phaleg, (c) because that in his dayes was the earth diuided: and his brothers name was Iectan. 26. The which Iectan begat Elmodad, and Saleph, and Asarmoth, Iare; 27. and Aduram, and Vzal, and Decla, 28. and Ebal, and Abimael, Saba, 29. and Ophir, and Heuila, and Iobab. Al these were the children of Iectan. 30. And their dwelling was from Messa as we goe on as farre as Sephar a mountaine in the east. 31. These are the children of Sem according to their kindred, and tonges, and countries in their nations. 32. These are the families of Noe, according to their peoples and nation. Of these were the nations diuided on the earth after the flood.

(b) Hence S. Augustin gathereth that the people of Israel were called Hebrewes of this Heber. *l. 16. c. 3. ciuit.*
(c) Heber hauing a sonne borne when the tonges were diuided called him Phaleg, which signifieth diuision. *S. Aug. l. 16. c. 11. ciuit.*

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

C H A P. X.

li. 1. c. 4. Aniq. l. Aniq. Chalda. li. 1. c. 2. in Osee. li. 16. c. 3. 4. & 17. ciuit. Berosus Annian li. 4. c. 5. Eusebius in chron. & alij.

8. *Nemrod.*) To this Nemrod the sonne of Chus, first builder and King of Babylon, Iosephus, S. Epiphanius, S. Hierom, S. Augustin, and generally al ancient writers ascribe the first tyrannie, and first setting vp of an earthlie citie opposit to the Citie of God after the flood. He was a *Valiant*, or rather a *Violent hunter*, a giant hunter (saith S. Augustin, according to the seuentie Interpreters) who by falshood and force brought manie vnder his dominion. For he stirred vp pride (saith Iosephus) and contempt of God in men, auoching that they were not beholding to God for present felicitie, but to their owne vertue; and so supposing men would fal from God to him, if he offered himselfe a leader and helper against a new flood, by litle and litle drew al to tyrannie. He was otherwise called Saturnus, and was at length amongst others accounted a God. After him his sonne Belus Iupiter (as most authours affirme) raigned 65 yeares. And then succeeded Ninus the first King of the Assirians.

11. *Assur builded Ninine.*) Here is great difficultie and much dispute amongst

H writers

Nemrod King of Babylon, a fittle & cruel giant. An Arch-heretike.

Assur, sonne of Sem, or Ninus King of Assirians.

First false Gods.

The common opinion of 72. tongs is not cleere in Scripture.

Yet this number of nations & tongs may be probably gathered in this and other places of Genesis.

The Hebrewes chiefe of these nations.

writers, who this Assur is Briefly, we may either say with (a) Iosephus and S. Augustin, that Assur the sonne of Sem built a citie, which afterwards Ninus of Chams race enlarged, enriched, and changing the name called it Ninum: or els that this word Assur here signifieth (as 4. Keg. 15. Psal. 82. Esaię 10. & 31.) the King of Assirians, to wit Ninus the sonne of Belus, who as al histories greeke and barbarous report (saith S. Hierom) was the first that raigned ouer al Asia, and among the Assirians built Ninum a citie of his owne name, which the Hebrewes call Ninue. He set vp the Monarchie of the Assirians, called the golden Kingdom, which stood 1240. yeares: and made his father Belus to be honoured for a God. To whom the Babylonians, as Plinie testifieth, first erected statuas, altars, and temples. Of this Belus or Bel of Babylon were also deriued other false Gods, as Beial the God of Libertines, or without yoke, Beelphegor God of the Moabites, Beelzebub of the Acharonites, Baal in Samaria, Baalim amongst the Philistims, and the like in other nations.

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

(a) li. 1. Aniq. c. 4. Li. 16. c. 3. c. 3. c. 3. Ensb. in chron.

Iud. 19 Num. 25 4. Reg. 1. 3. Reg. 16

S. Aug. 16. c. 3. c. 3.

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

C H A P. X I.

God bindeth the vaine purpose of building a high towre , 7. by confounding mens tonges : 9. wherof it is called Babel. 10. The genealogie of Sem to Abram.



AND the earth was of one tong , and al one speach. 2. And when they remoued from the east, they found a plaine in the land of Sennaar , and dwelt in it. 3. And each one said to his neighbour: Come , let vs make brick , and bake them with fire. And they had brick instead of stone , and bitume instead of morter : 4. and they said , Come , " let vs make vs a citie and a towre , the top wherof may reach to heauen: and let vs renoune our name before we be disperfed into al lands. 5. And our Lord descended to see the citie and the towre , which the children of Adam builded , 6. and he said : Behold , it is one people , and one tong is to al : and they haue begun to doe this, neyther wil they leaue off from their determinations , til they accomplish them indeed. 7. Come yee therefore , " let vs goe downe , and there confound their tong , that none may heare his neighbours voice. 8. And so our Lord disperfed them from that place into al lands , and they ceased to build the citie. 9. And therefore the name therof was called Babel , (a) because there the tong of the whole earth was confounded: and from thence our Lord disperfed them vpon the face of al countries.

10. These are (b) the generations of Sem : Sem was an hundred yeares old when he begat Arphaxad , two yeares after the floud. 11. And Sem liued after he begat Arphaxad , five hundred yeares , and begat sonnes and daughters. 12. Moreouer Arphaxad liued thirtie five yeares , and " begat Sale. 13. And Arphaxad liued after he begat Sale , three hundred three yeares , and begat sonnes and daughters. 14. Sale also liued thirtie yeares , and begat Heber. 15. And Sale liued after he begat Heber , foure hundred three yeares , & begat sonnes & daughters. 16. And Heber liued thirtie foure yeares , and begat Phaleg. 17. And Heber liued after he begat Phaleg , foure hundred thirtie yeares , and begat sonnes and daughters. 18. Phaleg also liued thirtie yeares , and begat Reu. 19. And Phaleg liued after he begat Reu , two hundred nine yeares , and begat sonnes and

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

(a) He that speaketh so confusedly that he is not vnderstood is said to be bable.

(b) Moyfes here sheweth the succession of Patriarchs, from Sem to Abraham, as he did before from Adam to Noe. S. Aug. l. 16. c. 10. c. 11.

daughters. 20. And Reu liued thirtie two yeares , and begat Sarug. 21. Reu liued also after he begat Sarug , two hundred seauen yeares , and begat sonnes and daughters. 22. And Sarug liued thirtie yeares , and begat Nachor. 23. And Sarug liued after he begat Nachor , two hundred yeares , and begat sonnes and daughters. 24. And Nachor liued nine and twentie yeares , and begat Thara. 25. And Nachor liuer after he begat Thare , an hundred and ninteen yeares , and begat sonnes and daughters. 46. And Thare liued seuentie yeares , and begat Abram , and Nachor , and Aran. 27. And these are the generations of Thare : Thare begat Abram , Nachor , and Aran. Moreouer Aran begat Lot. 28. And Aran died before Thare his father , in the land of his natiuitie , in (c) Vr of the Chaldees. 29. And Abram and Nachor married wiues : the name of Abram his wife was Sarai : and the name of Nachor his wife , Melcha , the daughter of Aran the father of Melcha , and the father of Iescha. 30. And Sarai was barren , neither had she children. 31. Thare therefore (d) tooke Abram his sonne , and Lot the sonne of Aran , his sonnes sonne , and Sarai his daughter in law , the wife of Abram his sonne , and brought them out of Vr of the Chaldees , for to goe into the land of Chanaan : and they came as farre as Haran , and dwelled there. 32. And the dayes of Thare came to two hundred fise yeares , and he died in Haran.

(c) Vr a citie, or territorie of Chaldea. 70. *Interpret and Iosephus l. 1. Antiq.*
(d) Abram was commanded to goe forth of Chaldea, as appeareth Act. 7. v. 4. though this journey is here ascribed to Thare as the principal person.

ANNOTATIONS.

CHAP. XI.

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

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

Ministerie of Angels;

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

7. *Let vs confound.*) God in dissipating this vaine worke of men , would vse the ministerie of Angels. As not only Philo Iudæus , and Origen , but also S. Augustin. S. Gregorie , and other fathers expound these words , *Come , let vs decond,*

S. Chri. ho. 30. in Gen. Casb. an. collat. 4. c. 12.

Li. de confus. ling. ho. 11. in

and

Numer.
li. 16. c. 6
civilt. l. 2.
Moral.
in c. 1.
Iob.

Li. 34.
Moral.
in c. 41.
Iob. ho.
II. in
Gen. li.
16. c. 11.
& li. 28.
c. 39. ci.
S. Aug
li. 6. c. 4.
civilt.

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

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

Quest.
Hebre.

Editio
quedam
vatica-
na.

and confound their tongue. Where they also note Gods singular wisdome, mercie, and iustice, so punishing the offence, that he turneth it to his owne glorie, and the profit of al men: shewing his power and soueraigne Maicstie by two great miracles. First, by so suddainly and vtterly depriuing al those builders of their vsual tongue, that presently they could neither speake it, nor vnderstand it. Secondly, by giuing diuers distinct languages to feveral sorts or families, which they immediately vnderstood, and spoke most promptly, as if they had long before learned and vsed the same. But to no man was giuen more then one language. And so, to the more commoditie of al mankind, they were forced to part into fundrie coasts of the earth, which they inhabited and replenished with distinct Nations, hauing the same Angels their spiritual Patrones and Protectours, which had feuerally changed their language. In particular, it was profitable to the good, who being before oppressed by the vnited power of manie wicked, were relieued (as S. Gregorie teacheth) when their persecutours were diuided. These good were the familie of Heber, as S. Chriostom and S. Augustin proue. For seeing the change of tongues was inflicted for punishment, it appeareth that Heber and his familie were innocent of the vaine attempt, whose tongue was not changed, but remained the same, and of him was called the Hebrew tongue for distinction sake after there were manie tongues, which before had no distinct name, being the only tongue of al men. Againe, touching the offenders (who were punished in their tongues, that they could not be vnderstood commanding one an other, because they would not vnderstand God iustly commanding themal) they also reaped this profit, that they were forced to leaue off that bad worke, and withal to seeke more ample habitations, who *If they had there more increased in number and strength, would without doubt* (saith S. Chriostom) *haue attempted worse things.* And infinit man-slaughter would haue been committed amongst so manie, for possession of that one citie & towre. Finally the fathers note, that as God wrought here much good by diuision of tongues, so he wrought much more by communion of tongues giuen to the Apostles, therby inabling them to gather one Church of al tongues and Nations.

24. *Begat Sale.*] Here is an intricate difficultie: For the Hebrew and Latin text, both here and in Paralipomenon saying Aphaxad begat Sale, the 72. Interpreters and S. Luke place Cainan between them, as sonne of Arphaxad, and father of Sale. Eusebius also in his Chronicle, with most Greeke Doctours, and S. Augustine, count Cainan in this Genealogie of Sem. Whereupon manie doe number him in this ranke, and suppose that Moyfes omitted him for some Mysterie, and yet writeth truly, that Arphaxad begat Sale, not his proper sonne, but his sonnes sonne: as S. Mathew sayth, Ioram begat Ozias, who was his nephewes nephew. But against this solution it is replied, that then Arphaxad should haue been a grandfather at 35. yeares of age: which were strange in those daies, howfoeuer it is now. And a greater difficultie, or rather absurditie must also be granted, that Arphaxad begat both Cainan at the age of 35. yeares, according to the 72. Interpreters, and that Sale was also begotten the same yeare, according to the Hebrew, being both true Which inconuenience is not in the Genealogie written by S. Matthew. Others therefore according to the Hebrew and Latin text, with most Latin Doctours, omit Cainan in this place and Paralipomenon, namely with S. Hierom, who diligently examining and reconciling varieties between the Hebrew and the Greeke, maketh no mention at al of this difference. Which maketh some to coniecture, that in S. Hieroms time Cainan was not in the Greeke copies, at least not in those that he had, and held for the best. And at this day some haue him not. Which may be admitted for a probable answer touching the Hebrew and Greeke of the old Testament. But for so much as al copies, both Greeke & Latin, also S. Hieroms Edition of S. Lukes Gospel haue Cainan, the difficultie still remaineth between Moyfes and S. Luke. How then shal this doubt be solued? We can not

God turneth the offence of men to good. Two miracles, in priuation of one tongue, & giuing a new.

Diuision among euil men is profitable.

The member offending is punished. Heber and his familie consented not to the building of Babel.

Gift of tongues most profitable to the Church.

Scriptures hard.

Somethinke Moyfes omitted Cainan for a mysterie.

Refutation.

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

But neuer anie Catholike nor heretike before

Beza) put Cainan out of S. Lukes Ghospel.

A memorable sentence of S. Bede,

Beza sacrilegiously proud. The heretical English Editions differ in this point.

solue it. And no maruel. For Venerable Bede could not, whose words are these: S. Luke useth rather the Greeke testimonies then the Hebrew: wherof hapeneth that I much maruel at, and for dulnes of wit, being stricken with great admiration, I can not thoroughly scan, seeing in the Hebrew ueritie are found only ten generations from the flood vnto Abraham, by what meane S. Luke, who (the Holie Ghost governing his pen) could in no sort write false, would rather sit downe eleven generations in the Ghospel, Cainan adioyned according to the seuenie Interpreters. Thus writeth S. Bede, reuerently admiring that he could not vnderstand. For being assured that the Holie Ghost gouerned the pennes both of Moyfes and S. Luke, and that he is not contrarie to himselfe, it must needs be true which each of them writeth, though other learned men can not reach the profoundnes of some difficulties that occur. And therefore Beza was extreme saucie to dash Cainan out of S. Lukes Ghospel, and that wittingly and most impudently, saying in his Annotations: *Non dubitauimus expungere, We doubted not to put it out.* The former English Editions, otherwise corrupt in manie places, haue Cainan in the text of S. Lukes Ghospel, but their laiter translators are in this point pure Bezites.

Præfat.
cōment.
in Acta
Apost.

1552.
1577.

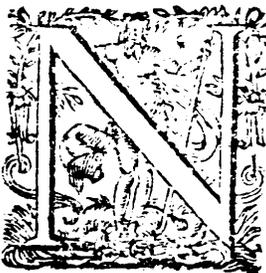
The end of the second Age.





THE CONTINVANCE OF THE CHVRCH AND RELIGION

in the second age of the world. From Noes
flood to Abrahams going forth of his
countrie. The space of 368. yeares.



NO MAN can wel doubt nor wil denie, that the same Church continued al the second Age which was in the first, consiactring that Noe liued aboue 50. y:ares after the birth of Abraham, and Sem 150. more: and that these thre, and some others of that time are renowned in holie scripture, for sincere professours of true Religion. But for more manifestation of their faith, and that the Church was then very conspicuus, we shal

repeate certaine principal points of Religion professed and practized al that time, by a continual knowne visible compaite vnited in one mysticall bodie: though in the meane while the wicked sprong and grew in number and worldlie force, much oppressing yet neuer suppressing the good.

Gen. 8 First, iust Noe comming forth of the arke with his familie, professed his religious mind to One God Almightye, supreme Lord of al, by Offering external, voluntarie, specdie, pure, solemne, and bountifull Sacrifice of Holocaustes, as a *Gen. 9.* Pricst, vpon an Altar. After which most grateful office, God making a couenant with him and his seed neuer againe to destroy the world by water, confirmed the same by the signe of the raine-bow, which represented the second Person of the B. Trinitie, the Sonne of God; Christ our Lord, to be borne The Sonne of man, and *Heb. 11* extended vpon the Crosse: In whom Noe belieuing was instituted heyre of the iustice, which is by faith in our Redeemer.--

Gen. 9. We haue here againe Gods operative blessing, with the effect of increase & multiplication, the issue of Noe by his thre sonnes, in short time making manie *c. 9. v. 2.* Nations. By the way also we haue an example of Fathers solemne Blessing and Curling their children. The effects wherof succeeded afterwards accorringly. *c. 9. v. 4.* Likewise in this Age was giuen a particular precept Not to eate bloud. And *c. 9. v. 20* Noe obserued distinction of Cleane beasts, offering Sacrifice in thē only, as before the floud he was cōmanded to take moe of thē into the arke thē of the Vncleane.

Counting Cainan this Age continued 398. yeares. Noe and Sem liued in Abrahams time. Articles of Religion professed in the second Age.

One God. External Sacrifice. Priesthood. Altars. Christ. Crosse. The B. Trinitie. Redeemer. Gods blessing operative. Fathers blessing & cursing. Abstinence from bloud. Cleane, and vncleane.

Penance preached and inflicted.

In that so ample mention is made of sinne and wickednes, there is no doubt but Noe, the Preacher of iustice, admonished and exhorted sinners to Repentance: yea he Punished Cham & Chanaan, by his curse in their posteritie. And God himselfe Threatened to exact the blood of man vniuersally shed. In the meane time Inflicted also some punishment vpon the builders of Babel, by confounding their tongues. And that by the Ministerie of Angels.

c. 10, 10.
c. 11.
2. Pet. 2.

Ministerie of Angels. Resurrection. Iudgement. Eternal ioy and paine.

Which punishment in part, and threats of more, import a General Resurrection, and Iudgement, where all things shal be exactly discussed & iudged. And then wil follow Eternal life to the good, and Euerlasting paine to the damned.

c. 9, 5.
c. 11.

Church visible. Good and bad in the Church.

Al these points of Religion (and others mentioned in the former Age, and no doubt taught by Noe & his sonnes) shew cleerly a Visible Church, consisting of good and bad. Noe remaining the same man as before the flood, Sem & Iapheth are commended & blessed for wel doing; Cham blamed & cursed in his posteritie: yet neither he nor anie of his sonnes or daughters fel into heresie or other infidelitie, for anie thing that appeareth in Scripture, or other authentical testimonie. Heber also & his familie are particularly commended by Moyses, as the right followers and the spiritual children of Sem (who had innumerable other carnal children) as those that were innocant touching the presumptuous blasting of others, who for the same fault lost their old tongue, which the familie of Heber kept: As S. Chrysostom and S. Augustine doe proue. Againe, diuers of this familie falling afterwards by little and little to other nations, the Familie of Thare; saith the same S. Augustine (li. 16. c. 12.) albeit not al, or not alwayes, yet euer some of them, and Abraham continually, with Sem, Heber, Iphaleg, & manie others not mentioned by Moyses in his brieue description (as S. Gregorie doubteth not to suppose) were iust, and kept the true faith and vndefiled Religion.

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

Alwaies some good.

Nemrod an Arch-heretike

But Nemrod Chams nephew, and sonne of Chus, described for a valiant hunter, a violent giant, and tyrant, was an Archheretike, a diuiser and teacher of false doctrine against God and true faith. By subtilltie and tyrannie he induced manie of the ignorant or feare to follow him, and so in schisme he maintained heresie: That men were not beholding to God, but to themselves for temporal prosperitie.

Ho 30.
in Gen.
li. 16. c.
li. 1. c. 1.
li. 18. c. 39.
i. i. c. 35
Moral.
in 3. Job.
i. c. 4.
Antiq.

His proud heresie.

The first Sect of Infidels was Barbarisme before the flood. The second Scythisme. Crueltie.

Wherof began a new & cruel confederacie against the Citie of God, and the second great Sect of Infidels. For Barbarisme being the first, began by Cain and ended by the flood: The second mother of al sectes beginning after the flood (as S. Bysphanus writeth) was Scythisme: so called of the Scythians, a most cruel people. Who according to Nemrods heresie (not thinking themselves beholding to God for temporal happines, but to their owne forces) tyrannized ouer the weaker, and manie wicked banning together extremely oppressed the more peaceable, especially the Church and true seruants of God. And this was one special cause of building Babylon, besides their ambitious desire of perpetual same, and their bearing the purple in hand of a defence against a new flood, to make it indeed a strong hold for tyrants to offend others, and to

L de heresitms.

defend

deſend themſelves. Wherefore God (who before deſtroyed al Infidels by the flood) confounded theſe builders by diuiding their tongues, and ſo forced them to breake and part into manie countries.

Thus mankind being diuided vpon the earth, opinions alſo were multiplied concerning Religion. For ſhortly the perſwaſion of mens truſting in themſelues, and in other mortal men appeared abſurd, euen the ſtrongeſt feeling aduerſities, or ſaying ſometimes of their purpoſes, ſaw there was need of ſupernal help, and that earthly things depended much vpon diuine wil and power. But hauing forſaken God Almighty, the only maker and conſeruer of al, they began to imagine and ſerue ſaſe Gods, both famous dead men, which had prospered in this world, and diuers other things, by which they receiued commoditie or feared damage.

Hence therfore roſe the third principal Sect called Græciſme, beginning alſo in this ſecond Age, as the ſame S. Epiphanius writeth. For Ninus the firſt King of the Aſſirian great Monarchie, brought to paſſe that his father Belus Iupiter was eſteemed and worſhipped for the only great God by the Aſſirians. To him the Babylonians erected firſt Temples, Altars, and Statuas. Nemrod alſo by the name of Saturnus, as the progenitour of Belus, and firſt great King or Tyrant of Babylon, was accounted a God, and the father of Gods. About this time likewiſe began the Dinaſte among the Egyptians, and not ſooner, as they vainly brag to haue been before the flood, yea much longer then indeed the world hath been. Moreouer the Chaldees worſhipped the fire. Others the ſunne, the moone, and innumerable other ſained Gods. Againſt al which (& likewiſe againſt al heresies) are two ſpecial arguments. Firſt, that they were not from the beginning, as the true God, and al truths are knowne and receiued by continual Tradition, but brought in afterwards by men, and commonly by il men. Secondly, they are not accepted and eſteemed for Gods or truths in al places, but with great diuerſitie and diſſention, one ſort allowing that others deſpiſe, as holie Athanaſius notably writeth in his oration againſt Iacſ in theſe words: Quot ſunt gentes totidem Deorum genera conſinguntur &c. How manie nations (ſaith he) ſo manie kinds of Gods are ſained. Alſo the ſame countrie, the ſame citie diſſenteth within it-ſelfe in ſuperſtition of Idols. The Phenicians certes acknowledge not the Egyptians Gods, neither doe the Egyptians adore the ſame Idols with the Phenicians: Nor the Scithians receiue the Gods of the Perſians, nor the Perſians of the Scithians. The Pelasgies reſuſe the Thraſian Gods, the Thraſians know not the Thebians. The Indians are againſt the Arabians, the Arabians againſt the Æthiophians: and in like ſort the Æthiophians differ in their religious affaires from the Arabians. The Syrians worſhip not the Gods of the Cilicians, & the nations of Capadocia beſides al theſe haue Gods of other names. The Bithinians alſo ſained diuers Gods, the Armenians againe diuers from them. What need we manie words? Thoſe that are in the continent honour other Gods from the Iland-people. In briefe, each citie and each village not knowing the Gods of their neighbours, ſetteth forth their owne, and eſteemeth them only in place of Gods. Thus ſarre s.

Satur
Deorū.

Vntruths are
vnconſtant.

The third Sect
was Græciſme.

Idolatrie.

Dinaſte were
thoſe that rai-
gned in Aegypt
by force and
politic: & after
ere great
Gods, & litle
Gods.

Idolatrie and
Heresie are cō-
futed, by that
they begin diſ-
orderly; & are
at diſſention in
their imagined
Religions.

Luthers progenies differ as much in opinions of Religion, as Paynims doe in their false Gods.

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

Proud & contentious spirits are hardly persuaded to the truth.

Vnlearned Catholikes believe the same faith in al points with the learned.

The succession of Patriarchs from Noe to Abraham.

Abraham a principal Patriarch.

Athanasius. Name we like countries, prouinces, cities, and townes in these parts of Europe, where Luthers scholars haue set their feet, consider the forme of Religion and opinions which they hold, and we shal see as vnorderlie beginnings, & as horrible dissensions in heresies (which S. Hierom calleth the Iacobs of the New Testament) as the ancient fathers haue discried in Paganisme. For Lutherans or Protestants hauing no lawfull generation, but proceeding of bastards race, vpstarts of vnknowne progenie, are no lesse at discord among themselves, only agreeing against Catholikes, like syncretisantes against their common enemies, or Herod, Pilate, and the Iewes against Christ. And in England alone are diuers Sects without possible meanes to agree in one. For albeit the ciuil state endeauoreth prudently and seriously to bring al to vniformitie, at least in publike shew, yet they are but like manie faces vnder one hood, euerie sort keeping their owne opinions; yea almost euerie Preacher and meane scholer (to say nothing of artificers and common Ministers) arrogating to be his owne Iudge, contemmeth to stand to Luther or Caluin, to Geneva or Parliament, to Conuocation or Synod of their owne, but to his owne only vnderstanding and interpretation of holie Scripture. Nor yet to that alwayes; for when he is pressed with that he once said, he wil forget it, or eate his owne word, if he haue not written it, or that you haue readie wirtues against him, so hard it is to make a deceived Protestant or Puritan confesse that he is conuincid, except by very pregnant meanes you can first cast out of him, or bind fast the spirit of presumption, dissention, and contention: wheras the simplest Catholike in the world hath the selfe-same faith in al points with the whole Church, in which he remaineth, and vpon whose iudgement he dependeth.

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

in c. 11.
Osee.

li. 16. c.
10. c. 11.

C H A P. XII.

Abram commanded by God to leaue his countrie, with promise to be blessed in his Seed, 5. taking his wife sarai, and his nephew Lot, 6. wandreth in the land of Chanaan, 7. erecteth an Altar in Sichem, 8. another in Bethel. 10. Thence by occasion of famine passeth into Ægypt: 14. where his wife (called his sister) is taken into the Kings house, 19. but vtouched is restored to him.

The beginning of the third Age.

The fifth part of this booke. Of Abrahams leauing his countrie, Gods bleiing of his seed, and commandment of Circumciſion.



Heb. 11. **A**ND our Lord ſaid to Abram: Goe forth of thy countrie, and out of thy kindred, and out of thy fathers house, and come into a land which I wil ſhew thee. 2. And I wil make thee into a great nation, and I wil bleſſe thee, and magnifie thy name, and thou ſhalt be bleſſed. 3. I wil bleſſe them that bleſſe thee, and curſe them that curſe thee, and (a) *In this ſhal al the kindreds of the earth be bleſſed.* 4. Abram therefore went out as our Lord had commanded him, and with him went Lot: ſeauentie ſiue yeares old was Abram when he went forth out of Haran. 5. And he tooke Sarai his wife, and Lot his brothers ſonne, and al the ſubſtance which they had poſſeſſed, and the ſoules which they had gotten in Haran: and went forth to goe into the land of Chanaan. And when they were come into it, 6. Abram paſſed through the countrie vnto the place Sichem, as farre as the noble vale: and the Cananite was at that time in the countrie. 7. And our Lord appeared to Abram, and ſaid to him: To thy ſeed wil I giue this land. Who builded there (b) an altar to our Lord, that had appeared to him. 8. And marching on from thence to a mountaine, that was on the caſt ſide of Bethel, there he pitched his tent, hauing Bethel on the weſt, and Hay on the eaſt: he builded there alſo an altar to our Lord, and calied vpon his name. 9. And Abram went forward going, and proceeding on to the ſouth. 10. And there came a famine in the countrie: and Abram deſcended into Ægypt, to be as a pilgrime there: for the famine was very ſore in the land. 11. And when he was neer to enter into Ægypt, he ſaid to Sarai his wife: I know that thou art a fayre woman, 12. and that when the Ægyptians ſhal ſee thee, they wil ſay: She is his wife; and they wil kilyme, and referue thee. 13. " Say therefore, I pray thee, that thou art my ſiſter: that I may be wel vſed for thee, and that my ſoule may liue for thy ſake.

14. When Abram therefore was entred into Ægypt, the Ægyptians

(a) In Chriſt borne of Abrahams ſeed al nations are bleſſed. Gal. 3.

(b) Abram dedicated Altars to God eſpecially in thoſe places where he receiued promiſes or benefits. S. Chriſtop. ho. 31. in Gen.

(c) God by corporal affliction hindered Pharaoh & his men from doing violence to Sarai. S. Chryf. ho. 31. in Gen.

law the woman that she was passing beautiful. 15. And the Princes told Pharaoh, and praised her to him: and the woman was taken into the house of Pharaoh. 16. And they used Abram well for her sake. And he had sheep and oxen and he asses, and men servants, and maid servants, and she asses, and Camels. 17. And our Lord (c) scourged Pharaoh with very sore plagues, and his house, for Sarai Abrams wife. 18. And Pharaoh called Abram, and said to him: What is this that thou hast done to me? Why didst thou not tel me that she was thy wife? 19. For what cause didst thou say she was thy sister, that I might take her to my wife? Now therefore there is thy wife, take her, and go thy wayes. 20. And Pharaoh gaue certaine men commandement in the behalfe of Abram: and they conducted him, and his wife, and al that he had.

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

C H A P. XII.

Men are bound to doe their lawful endeavours, and to commit the rest to God.

13. *Say therefore.*) Abraham concealed that Sarai was his wife, and lyed not in saying she was his sister; as he also called Lot his brother, being his brothers sonne, and she his brothers daughter. Wherby he prevented danger of his owne life, using such lawful meanes as lay in him, committing his wiues chastitie to Gods protection, which himself could not prouide for. In which case if he had not done his owne endeavour, he had rather tempted God (saith S. Augustin) then trusted in God. And so God preserved her, though she was in Pharaoh his house. v. 17.

Gen. 13.

li. 16. c.
19. cimit.
9. 26.
m. Gen.

C H A P. XIII.

Abram and Lot returne from Egypt into Chanaan, 6. and being rich separate themselves, 10, Lot choosing the countrie about Iordane, Abram dwelleth in Chanaan. 14. Where againe God promiseth him that land, and multiplication of his seed. 18. And he erected another Altar to God.



BRAM therefore ascended out of Egypt, he and his wife, and al that he had, and Lot with him to the south coast. 2. And he was very rich in possession of gold and siluer. 3. And he returned by the way that he came, from the south vnto Bethel, euen to the place where before he had pitched a tabernacle between Bethel and Hay: 4. in the place of the altar which he had made before, and there he called vpon the name of our Lord.

5. But Lot also that was with Abram had flocks of sheep, and herds of beasts, and tents. 6. Neyther was the land able to receiue them for to dwel together: for their substance was much, and they could not dwel together. 7. Wherupon also there arose strife amongst the herdsmen of Abram and of Lot. And that time the Chananite and the Pherisite dwelled in that countrie. 8. Abram therefore said to Lot: Let there be no brawle, I beseech thee, between me and thee, and between my herdsmen, and thy herdsmen: for we be (a) brethren. 9. Behold the whole land is before thee: goe apart from me, I pray thee: if thou wilt goe to the left hand, I wil take the right: if thou choose the right hand, I wil passe to the left.

10. Lot therefore lifting vp his eyes, saw al the countrie about Iordane, which was watered throughout before that our Lord subuerted Sodome and Gomorre, as the Paradise of our Lord, and like as Ægypt as men come vnto Segor. 11. And Lot chose vnto him the countrie about Iordane, and he departed from the East: and they were seperated either brother from the other. 12. Abram dwelt in the land of Chanaan: and Lot aboad in the townes that were about Iordane, and dwelt in Sodome. 13. And the men of Sodome were verie wicked, and sinners before the face of our Lord out of measure. 14. And our Lord said to Abram, after that Lot was separated from him: Lift vp thyne eyes, and looke from the place wherin thou now art, to the north and south, to the east and west. 15. Al the land which thou seeft wil I giue to thee, and to thy seed for euer. 16. And I wil make (b) thy seed as the dust of the earth: if any man be able to number the dust of the earth, thy seed also shal he be able to number. 17. Arise and walke through the land in the length, and in the breath therof: for wil giue it to thee. 18. Abram therefore remouing his tent, came, and dwelt beside the vale of Mambre, which is in Hebron: and he builded there an altar to our Lord.

(a) Foure sorts of brethren in holy writ: german brothers, as Iacob and Esau: of kindred, as Abraham and Lot: of the same nation, as the Iewes & Samaritanes: in Religion as al Catholikes.

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

C H A P. XIII.

The King of Sodom with other foure Kings are ouercome in battaile by foure others, 12. where Lot is taken. 14. But Abram with 318. persons prosecuting and ouercomming the victors, 16. rescued Lot, with al the captives and prey. 18. Melchisedech King and Priest blessed Abram, 20. Abram payed tribute to him, 21. and rendred the spoile to the King of Sodom.



AND it came to passe in that time, that Amraphel the King of Sennaar, and Arioch the King of Pontus, and Chodorlahomor King of the Elamites, and Thadal the King of Nations .2. made warre against Barra the King of Sodome, and against Berfa the King of Gomorra, and against Sennaab the King of Adama, and against Semebar the King of Seboim, and against the King of Bala, the same is Segor. 3. Al these came together into the wood-land vale, which now is the salt sea. 4. For they had serued Chodorlahomor twelue yeares, & the thirteenth yeare they reuolted from him. 5. Therefore in the fourteenth yeare came Chodorlahomor, and the Kings that were with him, and they struck Raphaim in Astarothcarnaim, and Susim with them, and Emim in Sauee of Carimathaim, 6. and the Corrheans in the mountains of Seir, euen to the Champion countrie of Pharan, which is in the wildernes. 7. And they returned, and came as farre as the fountaine of Misphat, the same is Cades: and they struck al the countrie of the Amelechites, and of the Amorheans, that dwel in Asafonthamar. 8. And they went forth the King of Sodome, and the King of Gomorra, and the King of Adama, and the King of Seboim, moreouer also the King of Bala, which is Segor: and they set themselves against them in battaile aray in the wood-land vale: 9. to wit against Chodorlahomor King of the Elamites, and Thadal King of Nations, and Amraphel King of Sennaar, and Arioch King of Pontus: foure Kings against foue. 10. But the wood-land vale had many pits of bitume. Therefore the King of Sodome and of Gomorra turned their backs, and were ouerthrowne there: and they that remained fled to the mountaine. 11. And they tooke al the substance of the Sodomites and Gomorrheans, and tooke al kind of victuals, and went their way: 12. and Lot also and his substance, the sonne of Abrams brother, who dwelled in Sodom. 13. And behold one that had escaped told Abram the Hebrew, that dwelt in the vale of Mambre, the Amorrean, brother of Eschol, and the brother of Aner: for these had made a league with Abram. 14. Which when

Abram had heard, to wit, that his brother Lot was taken, he numbered of the seruants borne in his house, wel appointed, three hundred and eighteen: and pursued them vnto Dan. 15. And diuiding his companie, he ranne vpon them in the night, and struck them, and pursued them vnto Hoba, which is on the left hand of Damascus. 16. And he brought backe al the substance, and Lot his brother with his substance, the women also and the people. 17. And the King of Sodom went forth to meet them, after he returned from the slaughter of Chodorlahomor, and of the Kings that were with him in the vale Sauee, which is the Kings vale. 18. But "Melchisedech the King of Salem," bringing forth bread and wine, for he was the Priest of God most High, 19. "blessed him, and said: Blessed be Abram to God the Highest, which created heauen and earth: 20. and blessed be God the Highest, by whose protection the enemyes are in thy hands. And" he gaue him the tyths of al. 21. And the King of Sodom said to Abram: Giue me the soules, and the rest take to thee. 22. Who answered him: I lift vp my hand to my Lord God most High, possessour of heauen and earth, 23. that from the very woofe-thread vnto the shoe latchet, I wil not take of al that are thine, (a) lest thou say, I haue enriched Abram: 24. except such things as the yong men haue eaten, and the shares of the men that came with me, Aner, Eschol, and Mambre: these shal take their shares.

(a) Abraham enriched by God, would take no more of man, but his soldiers sustenance, the proper hire of spiritual workmen.
S. Chrysost. in Gen.

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

C H A P. X I I I I.

18. *Melchisedech.*) S. Hierom being earnestly requested by Euagrius to give his iudgement touching Melchisedech, whom a namele. Authour had endeauoured to proue to be the Holie Ghost, plainly confureth that error: as also an other error of Origen and Didymus saying, he was an Angel. Likewise S. Epiphanius (*heresi 55. and 76.*) relateth and condemneth a third error, of some that thought him to be the Sonne of God. These two Fathers, and S. Augustine (*li. de heresibus her. 34.*) and diuers others whom S. Hierome alleadgeth, proue evidently, that he was a very man, a Priest and a King, yea the high Priest (at least of that countrie) Superiour to Abraham, and a figure of Christ. Besides these heresies, the same S. Hierome relateth two probable opinions. The Iewes Rabins generally hold that Melchisedech was Sem the sonne of Noe, from whom Abraham and al the Hebrewes descended. Which they seeme rather to affirme, as loath to confesse that anie man of an other Nation then their owne, should haue been greater and more excellent then Abraham in spiritual causes, then for anie reason they doe or can alleadge. Yet manie, especially latter writers, as Liranus, Tostatus, Cenebrardus, and others, doe embrace this opinion as most probable. Though S. Hierome seemeth only to haue added the Hebrewes opinion (as he saith) because he would intimate

Old heresies concerning Melchisedech.

A probable opinion that Sem and Melchisedech was al one.

Tomo 3.
prope ini-
tium,

More probable
that Melchise-
dech was a
Chananite.

Proued by S.
Pauls words.

Christ is a
Priest accord-
ing to the Or-
der of Melchi-
sedech.

Why the Pro-
testants haue
Ministers and
no Priests.

The state of
the cōtrouerfie.

Melchisedech
offered sacri-
fice in bread &
wine.

The Latin text
iustified by
other places,
yea by Prote-
stāts trāslatiōs

al to his freind, when he had first cited grauer Authours, S. Ireneus, Hypolitus, Eusebius Cefariensis, Eusebius Emiffenus, Apolinarius, and Eustathius, all agreeably affirming that Melchisedech was a Chananite, King of Salem, which was afterwards called Ierusalem. To this opinion agreeth Philo Iudæus, continually speaking of him as of a stranger to the Iewes Nation. Iosephus also a Iew writeth plainly (*li. 7. de bello Iudaico. c. 18.*) that he was of Chanaan, and Prince of the Chanaites. Also S. Dionysius Ariopagita (*Celest. Hier. c. 9.*) S. Epiphanius (*her. 55. & 67.*) Theodoretus (*q. 63. in Gen*) and Suidas, are of the same mind, and many other Christian Doctours. Who confirme their assertion by that S. Paul saith to the Hebrewes: *He whose generation is not numbred among them, tooke tishes of Abraham.* For what els can S. Paul meane, but that Melchisedechs kindred & people, was diuers from the kindred and people of the Iewes? Which he could not say of Sem, from whom Abraham & all Iewes descended: as it can not be said, that Adam and Noe are of diuers generation from anie people that now liueth, because we all come of them. Of this difficultie (not pertaining to anie controuersie of our time) the studious may see more in F. Peticrius his commentaries vpon this 14. chap. of Genesis. disp. 3.

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

Kemnifius complayneth that the Latin text hath *Obtulit*, for *Protulit*, *Offered*, for *Brought forth*. And to disproue the same, he alleadgeth the Hebrew, Chaldee, Greeke, and S. Cyprian. But Catholikes more iustly complaine of him for lying. For all Latin Editions haue *Proferens*, *bringing forth*. The question therefore in controuersie is, to what end and vse Melchisedech brought forth bread and wine? Caluin and Kemnifius say it was only to refresh or feed Abraham and his men, and not for sacrifice. Which their bare saying is without reason, for that there was store of victuals in the prey (*v. 11.*) and they had eaten thereof. Moreouer the Hebrew word *Hosif*, *brought forth*, is a word pertayning to Sacrifice, as in the 6. chap. of Iudges. (*v. 18. and 19*) and importeth that the bread and wine were first offered in Sacrifice, and then doubtles they did participate: though they wanted not other sufficient corporal food. Againe, the words following *For he was the Priest of God most High*, can haue no other sense, but that he did the function of a Priest in the bread and wine which he brought, otherwise if the only cause of bringing that prouision had been to relieue the camp with victuals, the reason would rather haue been yealded, because he was a bountifull King, a liberal Prince, a special freind to Abraham, as indeed he was: But none of these reasons or the like fitted this purpose so wel, nor touched the cause of bringing forth bread and wine, as to signifie that he was a Priest, whose office is to offer Sacrifice.

Here againe some Protestants take exception against the Latin text, that the causal conjunction *Enim*, *for*, is not agreeable to the Hebrew, but should be the copulatiue *Et*, *and*, which is a meere wrangling. For the learned know wel enough that the Hebrew particle is better expressed in such places by *Enim*, or

Heb. 7.
v. 6.

Pf. 109.
Heb. 7.

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

quia, for, or because, then by Et. And so the English Bible printed in the yeare of our Lord 1552. readeth: *Melchisedech King of Salem brought forth bread and wine. for he was the Priest of the most highest God.* The latter Editions also in like places haue not the copulatiue *And*, but some other word as the sense requireth Gen. 22. v. 3. *Thou art but a dead man, for the womans sake which thou hast taken; for she is a mans wife:* Where the Hebrew phrase is, *And she is married to a husband.* Gen. 30. v. 27. they read thus: *For I haue proued it: as the Lord hath blessed me for thy sake,* where precisely contruing the Hebrew they should say, *I diuined (or coniectured) and the Lord blessed me for thy sake.* Likewise Esay 64. v. 5. they read: *But Loe, thou hast been angrie, for we offended,* the Hebrew is thus: *Loe thou art angrie, and we haue sinned.* In the same place they translate, *Yet shall we be saued,* which the Hebrew expresseth by the copulatiue, *And we shall be saued.* So when they thinke it conuenient, they translate the Hebrew particle, *For, that, yet,* which strictly signifieth *And.*

Now let vs also see the original in this place. In the Hebrew it is thus: VMALCHI TSEDEC MELEC CHALEM HOTSI LECHEM VAIAIN. VEHV COHEN LEEL ELION. VAIE VARE CHEHV, &c. In English word for word thus: *And Melchisedech King of Salem brought forth bread and wine. And he the Priest to God most High. And he blessed him, &c.* Where albeit the causual word, *For*, is not expressed, yet these wordes, *And he the Priest*, further declaring that besides the office and dignitie of a King (which was said before) Melchisedech was also a Priest, must needs signifie that he did something about the bread and wine belonging to a Priests office. And what that something was, perhaps the Vniuersitie of Cambridge wil testifie, whose late Professour of Diuinitie teacheth plainly, that Melchisedech offered Sacrifice, and was therein a figure of Christ (Pag 6. Reprehen.) *Sacerdotes (saith he) si uere & proprie sunt, qui sacrificia faciunt; qualis fuit Aaron, & Aaronis filii, & Melchisedechus, & quem illi adumbrabant, Christus. Priests truly and properly are they, that offer sacrifices, such as was Aaron, and the sonnes of Aaron, and Melchisedech, and Christ, whom they prefigured.* If then both Aaron & Melchisedech were truly & properly Priests, because they offered sacrifices (according to this Professours definition) and both were figures of Christ, it must needs be granted that as Christ fulfilled the figure of Aarons bloudie sacrifices, in offering himselfe vpon the Crosse; so he also fulfilled the figure as wel of vnbloudie sacrifices of Aaron, as especially of Melchisedechs Sacrifice, in some other besides that on the Crosse, seeing the Prophet Dauid and S. Paul say, Christ is a Priest (not according to Aarons Order, for that was to haue an end, but) *For euer* according to the Order of Melchisedech. And what other Sacrifice did our Sauour offer to remaine perpetual, but of his owne bodie & bloud in vnbloudie manner, vnder the formes of bread and wine, with commandment to his Apostles and Priests to doe the same til the end of the world? Let the indifferent Reader weigh it wel: And whosoever is not very proud wil for his better instruction or confirmation, esteeme the vniforme iudgement of manie, ancient, godlie, and learned Fathers, writing vpon this place. We wil only recite their wordes without other deduction, for breuitie sake.

S. Clemens Alexandrinus, li. 4. Strom. versus finem, writeth thus: Melchisedech King of Salem, Priest of God most High, gaue wine & bread sanctified nutriment in type of the Eucharist.

S. Cyprian Epist. 63. ad Cæcilium: Christ is Priest for euer according to the Order of Melchisedech, which Order is this comming from that Sacrifice, and thence descending, that Melchisedech was Priest of God most High, that he offered bread and wine, that he blessed Abraham. For who is more a Priest of God most High, then our Lord Iesus Christ, who offered Sacrifice to God the Father, and offered the same which Melchisedech had offered, bread and wine, to wit, his owne bodie and bloud. And a litle after: That therefore in Genesis,

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

The proper office of a Priest isto offer Sacrifice.

Christ stil exercizeth the office of Priest hood according to the Order of Melchisedech by the ministerie of Priests.

The ancient fathers proue that Melchisedech offered Sacrifice in bread & wine, in figure of

Gniliel.
whisak
contra
Gregor.
Marun.

Christ, and of
other Priests
of the new
Testament.

the blessing might be rightly celebrated about Abraham by Melchisedech the Priest, the image of Christs Sacrifice consisting in bread and wine went before, which thing our Lord perfecting and performing, offered bread and the chalice mixt with wine, and he that is the plenitude, fulfilled the veritie of the prefigured image.

Eusebius Cefariensis li. 5. Democrit. Euang. c. 3. Euen as he who was Priest of Nations was neuer seen to offer corporal sacrifices, but only bread & wine, when he blessed Abraham; so first our Lord & Sauour himselfe, then Priests that come from him, exercising the spiritual office of Priesthood in al Nations, after the Ecclesiastical ordinances, doe represent the mysteries of his bodie and healthful blood, in bread and wine: which mysteries Melchisedech knew so long before by diuine spirit, and vsed as representations of things to come.

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

Idem in cap. 5. Heb. It is cleere that oblations of cattle are vanished, which were in Aarons Order, but Melchisedechs institution remayneth, which is celebrated al the world ouer in administration of the Sacraments.

S. Hierome Epist. ad Marcellam vt migret Bethleem: Haue recourse to Genesis, and you shal find Melchisedech, King of Salem, Prince of this citie, who euen then in figure of Christ offered bread and wine, and dedicated the Christian mysterie in our Sauours bodie and blood. Idem Epist. ad Euagrium: Melchisedech offered not bloudie victims, but dedicated the Sacrament of Christ in bread and wine, a simple and pure sacrifice. Idem Quest. in Gen. c. 14. Our mysterie is signified in the word of Order, not by Aaron in immolating brute victims, but in offering bread and wine, that is, the bodie and blood of our Lord Iesus. Idem in c. 26. Mathei: Melchisedech the Priest of God most High, by offering bread and wine, prefigured the Myserie of the Eucharist.

S. Chrysostom ho. 25. in Gen. Seeing the figure, thinke also I pray thee of the veritie. Ho. 36. After that Melchisedech King of Salem brought bread and wine (for he was Priest of God most High) Abraham receiued his oblations.

S. Augustin Epist. 95. Melchisedech bringing forth the Sacrament (or mysterie) of our Lords table, knew how to figurate his eternal Priesthood. Idem li. 16. c. 22. ciuit. There first appeared that Sacrifice, which is now offered to God by Christians in the whole world. Idem li. 17. c. 17. li. 18. c. 35. and vpon the Psalme 109. li. 1. contra aduarf. Leg. & Prophet. c. 20. Ser. 4. de Sanctis Innocentibus. But it is bootles or needles to cite more places, or more Authours: for whosoeuer wil not submit their iudgements to theie, would not, it is like, belieue, if their owne Maisters should rise againe and warne them, lest they be damned for their incredulitie.

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

20. *Gave tithes.*) This is an other prerogatiue of Melchisedech, that Abram payed tithes to him, which S. Paul likewise explicateth (Heb. 7.) and proueth

thereby

Caluin contē-
neth al the an-
cient fathers.
in ca. 9. Heb.

Heretical
translation.

The greater
blesseth the
lesse.

Paying of
tithes in the
law of nature.

Bible
1579.

Heb. 7.
Iosue 8.
22.
3. Reg. 8.

thereby that Christs Priesthood is greater then the Leuitical. Moreouer this paying of tithes by Abraham sheweth the antiquitie of this tradition, being practised in Abrahams time, that the spiritual Superiours received titles of their inferiours.

C H A P. X V.

Abram doubting and lamenting that he should haue no child, God promiseth him much issue, 6. who belieuing is iustified, 9. offereth sacrifice prescribed by God, 13. & is forewarned that his seed shal be in a strange land 400. yeares. 14. shal be deliuered from seruitude, 18. and possesse Chanaan.



WHEN these things therfore were done, the word of our Lord was made to Abram by a vision saying: Feare not Abram, I am thy Protectour, and thy reward exceeding great. 2. And Abram said: Lord God, what wilt thou giue me? I shal goe without children: and the sonne of the steward of my house is this Damascus Eliezer.

3. And Abram added: But to me thou hast not giuen seed: and loe my seruant borne in my house shal be mine heire. 4. And immediately the word of our Lord came to him saying: He shal not be thine heire: but he that shal come out of thy womb him shalt thou haue thine heire. 5. And he brought him forth abroad, and said to him: Looke vp to heauen, and number the starres, if thou canst. And he said to him: So shal thy seed be. 6. Abram belieued God, and it was reputed to him vnto iustice. 7. And he said to him: I am the Lord that brought thee out from Vr of the Chaldees for to giue thee this land, and that thou mightest possesse it. 8. But he said: Lord God, how may I know that I shal possesse it? 9. And our Lord answered, and said: (a) Take me a cow of three yeares old, and a the goat of three yeares, and a ramme of three yeares, a turtle also, and a pigeon. 10. Who taking al these, diuided them by the middes, and laid each two picces arow one against the other: but the birds he diuided not. 11. And the foules lighted vpon the carcasses, and Abram droue them away. 12. And when the sunne was setting, a deep sleep fel vpon Abram, and a great and darke some horroure inuaded him. 13. And it was said vnto him: Know and foreknow that a pilgrime shal thy seed be in a land not their owne (and they shal bring them vnder bondage, and afflict them) (b) foure hundred yeares. 14. But the Nation, whom they shal serue, I wil iudge: and after this they shal goe forth with great substance. 15. And thou shalt goe to thy fathers in peace, buried in a good old age. 16. But in the fourth generation they shal returne hither: for (c) as yet the iniquities of the Amorrheans are not at the ful vntil this present time.

(a) These three kinds of beasts & two of birds signifie that the Israelites should be three generations in a strange land, the fourth in the desert, the fifth in possession of Chanaan.

Throd. 9. 65. in Gen.

(b) Abraham & his seed were in a strange land 400. and odder yeares, but in seruitude & affliction about 140.

(c) God deferreth to punish, either that the wicked may amend, or the good be exercised by them.

S. Aug. Psal 54. or because the iniquity is not come to that great measure which his wisdom foreseeeth, and wil punish in the end, to his owne more glorie, & more good of others. S. Greg. ho. 11. in 3. Ezech.

Ro 4.
Gal. 3.
1. ac. 2.

AB 17.

Exod. 12.

17. Therefore when the sunne was set , there arose a darke mist , and there appeared a fornace smoking , and a flake of fire passing between those diuisions. 18. That day God made a couenant with Abram , saying : To thy seed wil I giue this land from the riuer of Ægypt euen to the great riuer Euphrates , 19. The Cineans, and Cenezites , the Cedmonites, 20. and the Hethits , and the Phe-rezits , the Raphaims also, 21. and the Amorreans and the Cananites, and Gargasites , and the Iebusites.

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

C H A P. XV.

To belieue
Gods word
without stag-
gering is an act
of iustice.

Not workes
before faith
but ioyned
with faith are
meritorious.

Only faith
doth not iusti-
fic.

6. *Belieued God.*] S. Hilarie (li. 9. de Trin.) and S. Ambrose (li. 1. de Abra- ham. c. 3.) by this example teach vs, what manner of faith is reputed to iustice, to wit, such a faith as without tergiuersation, or requiring of prooffe or reason, doth simply belieue that which God once saith, because he is omnipotent, how farre soeuer the thing that is said surmounteth our vnderstanding For so heroical was the act of Abrahams faith, promptly belieuing Gods word in a matter most hard to his former conceit, that for the same he receiued singular prayse; and for the like afterwards was called *The father of manie Nations* (c. 17. v. 5.) and by S. Paul *The father of al that belieue* (Ro. 4. v. 11.) where the Apostle teacheth that Abraham had no iustice, nor estimation of iustice before God, vntil he belieued in Christ (v. 18. 19, 20.) because al workes before that faith are insufficient. Neither was this a sole faith, but had other necessarie vertues of hope, and cha- ritie, humilitie, reuerence, obedience, and the like ioyned with it. Wherefore S. James testifieth that Abraham was iustified by workes (that is by workes following faith, not going before faith.) For *Faith* (saith he) *if it haue not workes, is dead in it-self,* (c. 2. v. 17.) *And by workes Abrahams faith was consummate* v. 22. And concludeth thus: Doe yee see, that by workes a man is iustified, and not by faith only. v. 24.

C H A P. XVI.

Sarai giueth her hand-maid Agar as a wife to Abram: 4. who conceiuing despiseth her mistresse, is therefore afflicted, and flyeth away. 7. But is warned by an Angel to returne and humbie her selfe, 15. which she doth, and beareth Ismael



A R A I therefore the wife of Abram had brought forth no children; but hauing an handmaid, an Ægyptian named Agar, 2. she said to her husband: Behold, our Lord hath closed me, that I might not beare; Goe in vnto my handmaid, if happily of her at the least I may haue children. And when he agreed to her in this request, 3. she toke Agar the Ægyptian her handmaid tenne yeares after that they first dwelled in the land of Chanaan, and gaue her vnto her husband to wife. 4. Who did companie with her, but she (a) perceiuing that she was with child, despised her mistresse. 5. And Sarai said to Abram: Thou doest vniustly against me: I gaue my handmaid into thy bosome, who perceiuing her selfe to be with child, despiseth me. Our Lord iudge between me and thee. 6. To whom Abram making answer: Behold, saith he, thy handmaid is in thine owne hand, vse her as it pleaseth thee. When Sarai therefore did afflict her, she ran away. 7. And an Angel of our Lord hauing found her beside a fountaine of water in the wilderness, which is in the way to Sur in the desert, 8. he said to her: Agar, the handmaid of Sarai, whence comest thou? and whither goest thou? who answered: From the face of Sarai my mistresse doe I flye. 9. And the Angel of our Lord said to her: Returne to thy mistresse, and humbie thy selfe vnder her hand. 10. And againe: Multiplying, sayth he, wil I multiplie thy seed, and it shal not be numbered for the multitude therof. 11. And againe after that: Behold, saith he, thou art with child, and thou shalt bring forth a sonne; and thou shalt cal his name Ismael, because the Lord hath heard thine affliction. 12. He shal be a wild man: his hand shal be against al men, and al mens hands against him; and ouer against al his brethren shal he pitch his tents. 13. And she called the name of our Lord that spake vnto her: Thou the God which hast seen me. For she said: verily here haue I seen the backe parts of him that hath seen me. 14. Therefore she called that wel, the wel of him that liueth and seeth me. The same is between Cadesse and Barad. 15. And Agar brought forth a sonne to Abram: who called his name Ismael. 16. Eightie and sixe yeares old was Abram when Agar brought him forth Ismael.

(a) Some obey whilest they are rude, or in low state, but hauing got a litle knowlege or aduancemet disdain their aduancers. S. Gregorie. li. 21. in 1. Reg. 3.

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

C H A P. X V I.

Manichees
condemned plu-
ralitie of wiues
in the Patri-
archs.
Luther allo-
weth it in
Christians.
Other Prote-
stants in some
case.

Two sorts of
precepts in the
law of nature.

Pluralitie of
wiues someti-
mes allowed.

By the law of
Christ in no
case lawfull.

3. *To wife.*) The Manichees did calumniate holie Abraham and other Pa-
triarchs for hauing manie wiues, condemning them of incontinencie and adulte-
rie for the same. Luther in the contrarie extreme held it not vnlawful, but in-
different now in the law of grace, for a man to haue more wiues then one at
once. And some English Protestants hold, that for adulterie the innocent par-
tie may marie another, the first liuing. But the Catholike doctrine distinguishing
times and causes, sheweth how pluralitie of wiues was lawful sometimes, and
at other times, especially since Christ, altogether vnlawful and vndispensable.
The summe of wh. ch veritie is this. By the first institution of Mariage in the state
of innocencie, and law of nature, and by the law of Christ, it is vnlawful for
anie man to haue more wiues, and for anie woman to haue more husbands then
one. In the one part of which Law notwithstanding God sometimes dispensed.
For there be two kinds of precepts pertaining to the law of nature. One sort
are as first principles of the law of nature, in which God neuer dispenseth,
much lesse anie man. As that one woman may not haue more husbands then one,
because the same would rather hinder procreation, and so were directly against
the fruit of mariage. The other sort are as conclusions drawne from the first
principles, in which God sometimes dispenseth, but neuer anie man. As in this
present example: seeing it is against natural procreation that one woman should
haue manie husbands, it is conuenient also, there being ordinarily as manie
men as women in the world, that euerie man likewise should be restrained to
one wife, for so procreation may rather be increased, then if some men haue
manie wiues, and others by that occasion haue none at al, except in some special
case. As after the flood, when there was scarcitie of people, God dispensed
with such men as indeed were like to make greater procreation by pluralitie of
wiues. Which appeareth sufficiently by that Sarai perswaded her owne husband
to marie an other wife, and he a true seruant of God agreed thereto, not as a
new thing, but as a lawful practise of those times. And Moyses here and in other
places stil speaketh of it, as of a custome knowne to the people for lawful. *If a
man (saith he) haue two wiues, one beloued and the other hated, and they haue children
by him, and the sonne of the hated be first-borne, he cannot preferre the sonne of the beloued.*
Wherby is cleere that two wiues were then lawful, and the children of both legiti-
mate, and that the first-borne must be preferred, without respect of first or last
Mariage. Yet this dispensation either ceased before Christs time, the cause cea-
sing when the world was replenished; or at least our Sauour tooke it away,
restoring Matrimonie to the first institution of two in one flesh. Who pleaseth to
see the Doctours that vnderstand and expound the Scriptures to this effect, may
read S. Augustin li. 22. c. 30. & 47. con. Faust. Manch. li. 16. c. 25. & 38. ciuit. &
& li. 1. de adulter. coniugiis. S. Chrysostom. ho. 56. in Gen. S. Amb. li. de Abrah.
c. 4. Also S. Chrysost. S. Hierom. and S. Bede in 19. Matthei.

S. Aug.
l. 22. c.
47. con.
Faust.
Luther
proposit.
62. 65.
& 66.

S. Aug.
de bono
coniuga-
li. c. 17.

Deut. 21.

Mat. 19.
Gen. 2.

C H A P. X V I I.

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



AND after that he began to be nyntie and nyne yeares old, our Lord appeared vnto him, and said vnto him: I am the God Almighty: walke before me, and be
(a) perfect. 2. And I wil make my couenant between me and thee: and I wil multiplie thee exceedingly. 3. Abram fel flat on his face. 4. And God said to him: I am, and my couenant is with thee, and thou shalt be a father of manie Nations. 5. Neither shal thy name be called any more Abram; but thou shalt be called Abraham: because a father of " many Nations I haue made thee. 6. And I wil make thee encrease exceedingly, and I wil make thee into Nations, and Kings shal come forth of thee. 7. And I wil establish my couenant between me and thee, and between thy seed after thee in their generations by a perpetual couenant: to be thy God, and thy seeds after thee. 8. And I wil giue to thee, and to thy seed the land of thy peregrination, al the land of Chanaan for a perpetual possession, and I wil be their God. 9. Againe God said to Abraham: And thou therefore shalt keep my couenant, and thy seed after thee in their generations. 10. This is my couenant which you shal obserue between me and you, and thy seed after thee: Al the male-kind of you " shal be circumcised: 11. and you shal circumcise the flesh of your prepuce, that it may be for a signe of the couenant between me and you. 12. An infant of (b) eight dayes shal be circumcised among you, al male-kind in your generations: as wel the homebred shal be circumcised, as the bought seruant of whosoeuer he is, not of your stocke: 13. and my couenant shal be in your flesh for a perpetual couenant. 14. The male, whose flesh of his prepuce shal not be circumcised, that soule " shal be destroyed out of his people: because he hath broken my couenant. 15. God said also to Abraham: Sarai thy wife thou shalt not cal Sarai, but Sara. 16. And I wil blesse her, and of her I wil giue thee a sonne, whom I wil blesse, and he shal be into Nations, and Kings of peoples shal spring of him. 17. Abraham fel vpon his face, and (c) laughed, saying in his hart: Shal trowest thou to him that is an hundred yeare old a sonne be borne? and Sara that is nyntie yeares old shal he beare? 18. And he said to God: I would that Ismael may liue before thee. 19. And God said to Abraham: Sara thy wife shal beare thee a

sonne,

(a) He is perfect in this life, that sincerely & diligently tēdeth towards perfection of the next life. And this God here commanded to Abraham, & Christ to al Christians. *Mat. 5. S. Aug. l. de perfect. cons. Celest.* See Gen. 6. v. 9.

(b) Circumcision and name receiued the eight day signified the association of Saints in heauen after the seuen dayes trauel of this world. *Ser. de circum. apud S. Cyprian.* (c) Abraham laughed not doubting but reioicing. *S. Ambro. li. de Abraham c. 4. S. Aug. l. 16. c. 26. de ciuit.*

sonne, and thou shalt call his name Isaac, and I will establish my covenant to him for a perpetual covenant, and to his seed after him. 20. Concerning Ismael also I have heard thee. Behold, I will bless him, and increase and multiply him exceedingly: twelve Dukes shall he beget, and I will make him into a great Nation. 21. But my covenant I will establish with (d) Isaac, whom Sara shall bring forth to thee at this time another year. 22. And when he had left off speaking with him, God ascended from Abraham. 23. And Abraham took Ismael his sonne, and all the homebred of his house: and all whom he had bought, all the males of all the men of his house: and he circumcised the flesh of their prepuce forthwith the very same day, as God had commanded him. 24. Abraham was nintie and nyne yeares old, when he circumcised the flesh of his prepuce. 25. And Ismael his sonne was full thirteen yeares old at the time of his circumcision. 26. The self-same day was Abraham circumcised and Ismael his sonne. 27. And (e) all the men of his house, as well the homebred as the bought servants and strangers were circumcised together.

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

(e) Conformitie in Religion conserueth peace in euery familie. *Tho. Anglus in hunc locum.*

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

C H A P. X V I I.

Changing of names is mystical. *S. Aug. li. 16. c. 28. and 39. ciuit. S. Hierom. Tradit. Hebraicis.*

Abraham natural father of foure Nations: spiritual father of all that doe believe in Christ. *Rom. 4. 11.*

The Church of Christ euer consisteth of many Nations.

Circumcision a figure of Baptisme.

5. *Manie nations.*] Abram signifying *High or Noble father*, changed into Abraham, which signifieth *Father of manie* (Nations) and Sara signifying *My Princes*, changed into Sara, which absolutely signifieth *Princesse*, import great Mysteries intended by God: For by this changing of names was declared and confirmed, that Abraham by the issue that he should haue of Sara, should be the father of manie Nations, which S. Paul expressly applieth to his spiritual children, those especially that should believe in Christ, of the Gentiles, prefigured by *Isaac borne of the freewoman, by the promise*, as the Iewes were prefigured by *Ismael borne of the bondwoman according to the flesh*, concluding with the prophet Esay, that *Manie are the children of the desolate, that before was barren*. For albeit Abraham was natural father of foure Nations, the Ismaelites, Madianites, Idumeans, and the Israelites, yet he was spiritual father of manie more, to wit, of all Nations that believe in Christ from his owne time to the end of the world, of which some are Iewes, but the greatest part Gentiles, as the same Apostle sheweth *Rom. 4. Gal. 4. Ephes. 3. Colos. 1.* and in other places. Wherby it is cleer, that the Church of Christ doth alwayes consist of manie Nations, not as Donatistes and Protestants absurdly say, sometimes of few inuisible or vnknown persons, for so Abraham should sometimes be father of few or no Nations, which derogateth either from Gods omnipotencie if he could not, or from his fidelitie if he should not maintaine his promise made to Abraham for euer.

10. *Shall be circumcised*) The Sacrament of Circumcision here first instituted, about 400. yeares before the Law of Moyse, is a perfect figure of Baptisme, resembling it in foure things First, by both these Sacraments the faithful are distinguished from infidels. Secondly, profession of faith is made in them both,

either

Gal. 4.

Isa 54.

either by those that receiue the same, if they be of discretion, or by others for them, if they be infants. Thirdly, by both these Sacraments entrance is made into the Church and to the participation of other Sacraments and spiritual rites. Fourthly, both these Sacraments in luce subiection to the iurisdiction and lawes of the Church. But Baptisme doth farre excel Circumcision in that it is more easie, or leise painefull, more vniuersal, for it pertaineth to al Nations, and both sexes; and especially in vertue and efficacie, for Baptisme as an instrumental cause remitteth sinne and iustifieth, Circumcision was only a signe that grace was giuen & sinne remitted. Againe, Baptisme imprinteth a character in the soule, the oth r leaueth a marke only in the flesh. Finally, Baptisme openeth the gate of heauen, in vertue of Christs passion now past, which circumcison could not before Christ suffered death. Of which both resemblance and difference S. Augustin treateth in manie places, especially li. 3. de doct. christ. c. 9. Epist. 118. ad Ianuarium. li. 19. c. 13. cont. Faust. and in Psal. 73. where he also maketh like comparison between other Sacraments of the old and new Testament.

¶. Shal be destroyed.) Here occurre two difficulties about the true sense of this hard place. First, whether this punishment belonged to them only, by whose fault circumcison was omitted; or to infants also that should be circumcised and were not. Secondly, whether temporal punishment or eternal was here threatned for transgression of this precept. Touching the first doubt, it seemeth probable, that this punishment pertained only to those, by whose negligence themselves, or others of their charge, were not circumcised: for that the reason why such a one is punished is alleadged, *Because he hath broken Gods couenant.* Which is only in their power to keepe or breake, that are of discretion, and not in the power of infants. The indifferencie also of the Hebrew and Greeke text fauoureth this sense, for where according to the Latin we read, *The male whose flesh of prepuce is not circumcised,* The Hebrew and Greeke may be translated, *The male that doth not circumcise the flesh of his prepuce,* which can not be ment of an infant of eight dayes old. This exposition is likewise confirmed by example, Exod. 4. where Moyse was in danger to be slaine by an Angel, because his sonne was not circumcised. Neuertheles S. Augustin (li. 3. c. 18. cont. Iulian. li. 16. c. 27. ciuit. and in other places) proueth that this commination pertained also to infants. Whose iudgement is confirmed by the 70. Interpreters, adding for explication these words, *the eight day:* which necessarily include infants, as subiect to this punishment; not for that they could transgresse this precept, or commit a new sinne, but for lack of circumcison. The reason wherof is, for that God now determined this only remedie for original sinne, in the male sex of Abrahams seed, in place of sacrifice, or other profession of faith vsed before, and that in case it could conueniently be applied, for otherwise the former remedies were stil auailable.

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

Baptisme excelleth Circumcision.

Two difficulties.

To whom the punishment pertained when circumcison was omitted.

What punishment was threatned.

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

also for remission of original sinne : not in al, but in those to whom God appointed this particular remedie.

C H A P. XVIII.

Angels entertained as ghests by Abraham 10. tel when Sara shal beare a sonne, wher at she laughing, they confirme that they had said. 16. They also foretel the destruction of Sodome, 22. for which Abraham prayed six times.

AND God appeared to him in the vale of Mambre as he sat in the dore of his tent, in the verie heat of the day. 2. And when he had lifted vp his eyes, there appeared to him three men standing nere vnto him: whom after he had seen, he ranne to meet them from the dore of his tent, and adored to the ground. 3. And He said (a) Lord, if I haue found grace in thy sight, goe not past thy seruant: 4. but I wil fetch a litle water, and wash ye your feet, and rest ye vnder the tree. 5. And I wil fet a morsel of bread, and strengthen your hart, afterward you shal passe: for therefore are you come aside to your seruant. Who said: Doe as thou hast spoken. 6. Abraham made hast into the tent to Sara, and said to her: Make hast, temper together three measures of floure, and make harth cakes. 7. But himselfe ranne to the heard, and tooke from thence a calfe verie tender and verie good, and gaue it to a yong man: who made hast and boiled it. 8. He tooke also butter and milke, and the calfe which he had boyled, and set before them: but himselfe did stand beside them vnder the tree. 9. And when they had eaten, they said to him: Where is Sara thy wife? He answered: Loe she is in the tent. 10. To whom he said: Returning I wil come to thee at this time, life accompanying, and Sara thy wife shal haue a sonne. Which when Sara heard, she laughed behind the dore of the tent. 11. And they were both aged, and farre entred in yeares, and it ceased to be with Sara after the manner of women. 12. Who laughed secretly saying: After I am waxen old, and my Lord is an old one, shal I giue my selfe to pleasure? 13. And our Lord said to Abraham: Why did Sara laugh, saying: Shal I an old woman beare a child in deed? 14. Is there any thing hard to God? According to appointment I wil returne to thee this verie selfe-same time, life accompanying, & Sara shal haue a sonne. 15. Sara denied, saying: I laughed not; being much afraid. But our Lord: (b) It is not so, saith he, but thou didst laugh. 16. When the men thertore were risen vp from thence, they turned their eyes against Sodome: and Abraham did goe with them, bringing them on the way. 17. And our Lord said: Can I conceale from Abraham the things which I wil doe. 18. wheras he shal be into a Nation great, and very strong, and in him

(a) Abraham saw three, and adored one, professing three diuine Persons and one God. *S. Aug. li. 16. c. 29. cinit.*

(b) Abraham laughing with admiration for ioy was not reprehended, but Sara laughing of diffidence was reprehended, by him that seeth the hart. *S. Aug. 9. 35. in Gen. & li. 25. c. 31. cinit.*

Heb. 13.

Rom. 9.

are

are TO BE BLESSED AL THE NATIONS OF THE EARTH?
 19. For I know that he wil command his children , and his house after him that they keep the way of the Lord , & doe iudgement and iustice: that for Abrahams sake the Lord may bring to effect al the things that he hath spoken vnto him.

Therefore said our Lord: 20. The cry of Sodome and Gomorre is multiplied , and their sinne is aggrauated exceedingly. 21. I wil descend , and see whether they haue in acte accomplished the cry that is come to me : or whether it be not so , that I may know. 22. And they turned themselues from thence , and went their way to Sodome : but Abraham as yet stood before our Lord. 23. And approaching he said : What ! wilt thou destroy the iust with the wicked ? 24. (c) If there shal be fittie iust persons in the citie , shal they perish withal ? and wilt thou spare that place for fittie iust , if they be therein ? 25. Be it farre from thee , that thou doe this thing , and that thou kil the iust with the wicked , and that the iust be in like case as the wicked , this is not be-seeming thee , which iudgest al the earth : no , thou wilt not doe this iudgement. 26. And our Lord said to him : If I shal find in Sodome fittie iust persons within the citie , I wil spare the whole place for their sake. 27. And Abraham answered , and said : Because I haue once begun , I wil speake to my Lord , wheras I am dust and ashes. 28. What if there shal be fve lesse then fittie iust persons ? wilt thou for fourtie fve destroy the whole citie ? And he said : I wil not destroy it , if I shal find fve and fourtie. 29. And againe he said vnto him : But if fourtie shal be found there , what wilt thou doe ? He said : I wil not strike it for fourties sake. 30. Lord , saith he be not angrie I beseech thee , if I speake : What if thirtie shal be found there ? He answered : I wil not doe it , if I shal find thirtie there. 31. Because , saith he , I haue once begun , I wil speake to my Lord : What if twentie shal be found there ? He said : I wil not destroy it for twentys sake. 32. I beseech thee , saith he , be not angrie Lord , if I speake yet once more : What if ten shal be found there ? And he said : I wil not destroy it for tennes sake. 33. And our Lord departed after that he ceased to speake vnto Abraham : and Abraham returned into his place.

(c) what a way
 are iust men to
 their countries?
 their faith sa-
 ueth vs, their
 iustice defen-
 deth vs from
 destruction.
 S. Amb. li. 1.
 de Abrah. c. 6.

C H A P. X I X.

Lot receiuing Angels in his house is abused by the Sodomites. 12. He with his wife (26. who for looking back is turned into a statua of salt) and his two daughters, are deliuered. 24. Sodomé and Gomorre are burned. 31. Lot lieth vnwithting with both his daughters, & beget of them Moab and Ammon, of whom came the Moabites and Ammonites.

(a) Abraham and Lot by hospitalitie merited to receiue Angels instead of men. Heb. 13.



AND the two (a) Angels came to Sodom at euen, and Lot sitting in the gates of the citie. Who when he had seen them, rose vp & went to meet them: and adored prostrate vnto the ground, 2. and said: I beseech you, my Lords, turne into the house of your seruant, and lodge there: wash your feet, and in the morning you shal goe forth on your way. Who said: No, but we wil abide in the street. 3. He compelled them earnestly to turne in vnto him: and when they were entred into his house, he made them a banquet, and baked vnleauened bread, and they did eat. 4. And before they went to bed, the men of the citie beset the house from yong to old, al the people together. 5. And they called Lot, and said to him: Where are the men that came in to thee at night? bring the forth hither that we may know them. 6. Lot going forth to them, and shutting the dore after him, said: 7. Doe not so, I beseech you, my brethren, doe not commit this euil. 8. I haue two daughters, which as yet haue not knowen man: I wil bring them forth to you, and abuse you them as it shal please you, so that you doe no euil to these men, because they are entred vnder the shadow of my rooffe. 9. But they said: Get thee backe thither. And againe: Thou camest in, said they, as a stranger, what to be a Iudge? Thy selfe therefore we wil afflict more then these. And they did violence to Lot exceedingly: and it was euen now at the point that they would break the dores. 10. And behold the men put forth their hand, and drew in Lot vnto them, and shut the dore: 11. and them that were without they struck with blindnes from the least to the greater, so that they could not find the dore. 12. And they said to Lot: Hast thou here anie of thine? sonne in law, or sonnes, or daughters, al that are thine, bring them out of this citie: 13. for we wil destroy this place, for that (b) their cry is waxen loud before our Lord, who hath sent vs to destroy them. 14. Therefore Lot went forth, and spake to his sonnes in law that were to take his daughters, and said: Arise, get you forth out of this place, because our Lord wil destroy this citie. And he seemed vnto them to speake as it were in iest. 15. And when it was morning, the Angels vrged him, saying: Arise, take thy wife, and the two daughters

(b) This sinne crieth to heauen for reuenge.

daughters which thou hast : least thou also perish withal in the wickednes of the citie. 16. He lingring , they tooke his hand , and the hand of his wife , and of his two daughters , because our Lord spared him. 17. And they led him forth , and set him without the citie ; and there they spake to him , saying : Saue thy life ; looke not backe , neither stay thou in al the countrie about : but saue thy selfe in the mountaine , lest thou also perish withal. 18. And Lot said to them : I beseech thee my Lord , 19. because thy seruant hath found grace before thee , and thou hast magnified thy mercie , which thou hast wrought with me , in that thou wouldest saue my life , and safe I can not be in the mountaine , lest perhaps the euil catch me , and I dye. 20. There is this citie here-by at hand , wherunto I may fly , a little one , and I shal be safe in it : is it not a little one , and my life shal be saued ? 21. And he said to him : Behold also in this point I haue heard thy prayers , not to ouerthrow the citie for which thou hast spoken. 22. Make hast , and be saued there : because I can not doe any thing til thou enter in thither. Therefore the name of that citie was called * Segor. 23. The sunne was risen vpon the earth , and Lot entred into Segor. 24. Therefore our Lord rained vpon Sodome and Gomorre brimstone & fire from our Lord out of heauen. 25. and he subuerted these cities , and al the countrie about , al the inhabitants of the cities , and al things that spring of the earth. 26. And his wife (c) looking behind her , was turned into a statua of salt. 27. And Abraham getting vp early in the morning , there where before he had stood with our Lord , 28. beheld Sodome and Gomorre , and the whole land of that countrie : and he saw the cinders rise vp from the earth as it were the smoke of a fornace. 29. For when God subuerted the citties of that countrie , he (d) remembring Abraham , deliuered Lot out of the subuersion of the cities wherein he had dwelt. 30. And Lot ascended out of Segor , and abode in the mountaine , his two daughters also with him (for he was afraid to abide in Segor) and he abode in a caue himselfe , and his two daughters with him. 31. And the elder said to the yonger : Our father is old , and there is no man left on the earth , that may companie with vs after the manner of the whole earth. 32. Come , let vs make him drunke with wine , and let vs lie with him , that we may preferue seed of our father. 33. They therefore made their father to drinke wine that night : and the elder went in , and lay with her father : but he perceiued not , neyther when his daughter lay downe , nor when she rose vp. 34. The next day also the elder said to the yonger : Behold I lay yesternight with my father , let vs make him drinke wine also this night , and thou shalt lye with him , that we may saue seed of our father. 35. They made their father drinke wine that night also , and the yonger daughter went in , and lay with him : and neyther then truly did he perceiue when she lay downe , or when she rose vp. 36. The two daughters therefore of Lot were with child by their father. 37. And the elder bare a sonne and she called his name Moab :

a little
one.

(c) Lots wife
turned into
salt , admoni-
sheth the ser-
uants of God
to proceed in
vertue , & not
to looke back
to vice.

Luc. 17. 8. Aug.
li. 16. c. 30. ciuit.
(d) Lot neither
perfect nor
very wicked
was deliuered
for Abrahams
sake. S. Aug.
9. 45. in Gen.

(e) Moabites & Ammonites were two distinct Nations, perhaps of the 72. Sec. p. 41.

he is the (e) father of the Moabites euen to this present day. 38. The yonger also bare a sonne, and she called his name Ammon, that is the sonne of my people: he is the father of the Ammonites euen to this day.

C H A P. X X.

Abraham sciorning in Geraris, his wife is taken into King Abimelechs house, but by Gods commandement in restored vntouched, 14. with great gifts, 17. and Abraham praying Abimelechs house is cured.



BR AHAM remoued from thence into the south countrie, and dwelt between Cades, and Sur: and he liued as a pilgrime in Gerara. 2. And he said of Sara his wife: She is (a) my sister. Abimelech therfore, the King of Gerara, sent and tooke her. 3. And God came to Abimelech in a dreame by night, and said to him: Loe thou shalt dye for the woman that thou hast taken: for she hath a husband. 4. But Abimelech had not touched her, and he said: Lord wilt thou kil a Nation that is ignorant & iust? 5. Did not he say to me: She is my sister? and she say, He is my brother? In simplicitie of my hart and cleanenes of my hands haue I done this. 6. And God said to him: And I doe know that thou didest it with a sincere hart: and therefore I kept thee that thou shouldest not sinne against me, and I permitted not that thou shouldest touch her. 7. Now therfore restore the wife to her husband, because he is a Prophet: and he shall pray for thee, and thou shalt liue. But if thou wilt not restore her, know thou that dying thou shalt dye, thou and al things that are thine. 8. And Abimelech forthwith rising vp in the night, called al his seruants: and he spake al these words to their eares, and al the men were sore afraid. 9. And Abimelech called also for Abraham, & said to him: What hast thou done to vs? what haue we offended against thee, that thou hast brought vpon me and vpon my Kingdome a great sinne: that which thou oughtest not to doe, thou hast done to vs. 10. And againe expostulating, he said: What sawest thou, that thou didest this? 11. Abraham answered: I thought with my selfe, saying: Perhaps there is not the feare of God in this place, & they wil kil me for my wife: 12. howbeit otherwise also in verie deed she is my sister, (b) the daughter of my father, & not the daughter of my mother, & I tooke her to wife. 13. And after that God brought me out of my fathers house, I said to her: This mercie thou shalt doe with me: In cuerie place which we shall come vnto, thou shalt say that I am thy brother. 14. Therfore Abimelech (c) tooke sheep and oxen, and seruants, and handmayds, and gaue to Abraham: and restored to him Sara his wife, 15. and said: The land is before you, dwell wher soeuer it shall please thee. 16. And to Sara he said: Behold I haue giuen thy brother a thousand peeces of siluer, this shall

(a) See pag. 50

(b) Not his fathers owne daughter, but of his progenie. S. Aug. l. 22. con. Faust. c. 35. & l. 16. c. 19. & 30. de ciuit. (c) Kings of the earth esteeming the Church only for a laudable people of God, seeke to subiect her to themselves: but knowing he to be the inuolable spouse of Christ, subiect themselves to her, & offer to her most honourable gifts. S. Aug. l. 22. con. Faust. c. 38.

serue

serue thee for a veile of thine eyes to al that are with thee, and whither-soeuer thou shalt goe, remember also thou wast taken. 17. And Abraham praying, God healed Abimelech and his wife, and his handmaids, and they bare children: for our Lord had closed vp euerie matrice of the house of Abimelech for Sara Abrahams wife.

C H A P. XXI.

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



AND our Lord visited Sara, as he had promised: and fulfilled the things which he spake. 2. And she conceived & bare a sonne in her old age, at the time that God had foretold her. 3. And Abraham called the name of his sonne, which Sara bare him, ^(a) Isaac: 4. and he circumcised him the eight day, as God had commanded him, 5. when he was an hundred yeares old: for at this age of his father, was Isaac borne. 6. And Sara said: Laughter God hath made to me: whosoever shall heare of it, will laugh with me. 7. And againe she said: Who that shall heare of it would belieue Abraham, that Sara gaue sucke to a sonne, which she bare him now being an old man? 8. The child therefore grew and was weaned: and Abraham made a great feast in the day of his weaning. 9. And when Sara had seen the sonne of Agar the Ægyptian playing with Isaac her sonne, she said to Abraham: 10. Cast out this handmaid, & her sonne: for the sonne of the handmaid shall not be heire with my sonne Isaac. 11. Abrahā tooke this grieuouly for his sonne. 12. To whom God said: "Let it not seem grieuous to thee for the boy, and for thy handmaid: al things that Sara shall say to thee, heare her voice: because ^(b) in Isaac shall seed be called to thee. 13. But the sonne also of the handmaid I wil make into a great nation, because he is thy seed. 14. Abraham therefore rose vp in the morning, and taking bread and a bottle of water, put it vpon her shoulder, and deliuered the boy, and dismissed her. Who went away, and wandred in the wilderness of Bersabee. 15. And when the water in the bottle was spent, she cast the boy vnder one of the trees that were there. 16. And she went her way, and fate ouer against a great way off as farre as a bow can cast, for she said: I wil no see the child dying. And sitting ouer against, she lifted vp her voice and wept. 17. And God heard the voice of the boy: and an Angel of God called Agar from heauen, saying: What doest thou Agar? feare not; for God hath heard the voice of the boy, from the place wherin he is. 18. Arise, take vp the boy, & hold his hand; for int

Rom. 9.
Heb. 11.

The sixt part
of this booke.

Of the proge-
nie and other
blesings of A-
braham, Isaac,
and Iacob.
^(a) Abrahā &
Sara laughed
(he admiring,
she doubting)
at the ioyful
promise of a
sonne, & ther-
fore he is cal-
led Isaac,
which signi-
fieri laughter.
S. Aug. li. 16. c.
31. cims.

^(b) See c. 17.
v. 21.

a great natiō wil I make him. 19. And God opened her eyes: who seeing a wel of water, went, and filled the bottle, and gaue the boy to drinke. 20. And God was with him: who grew, and abode in the wildernes, and became a yong man archer. 21. And he dwelt in the wildernes of Pharan, and his mother tooke a wife for him out of the land of Ægypt. 22. The same time said Abimelech, and Phicol the General of his armie, to Abraham: God is with thee in al things which thou doest. 23. Swear therfore by God, not to hurt me, and my posteritie, and my stocke: but according to the mercie, that I haue done thee, thou shalt doe to me, and to the land wherin thou hast liued a stranger. 24. And Abraham said: I wil sweare. 25. And he rebuked Abimelech for the wel of water, which his seruants had taken away by force. 26. And Abimelech answered: I knew not who did this thing: yea and thy selfe didest not tel me, and I heard not of it but to day. 27. Abraham therfore tooke sheep and oxen, and gaue to Abimelech: and both of them made a league. 28. And Abraham set seauen ewe lambs of the flocke apart. 29. To whom Abimelech said: What meane these seauen ewe lambs, which thou hast made to stand apart? 30. But he said: Seauen ewe lambs shalt thou take at my hand: that they may be a testimonie for me, that I digged this wel. 31. Therfore was that place called * Bersabee: because there both did sweare. 32. And they made a league for the wel of oath. 33. And Abimelech arose, and Phicol the General of his armie, and they returned to the land of the Palestines. But Abraham planted a groue in Bersabee, and called there vpon the name of our Lord God eternal. 34. And he was a seiourner in the land of the Palestines manie dayes.

wel of
oath

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

C H A P. X X I.

Separation to be made in families, when iust cause requireth.

Mystical sense.

The true Church doth not persecute but iustly punisheth offenders.

12. *Letis nos.*] It seemed so hard, inhumane, and vniust to cast Agar and Ismael out of the house, that Abraham would not haue done it, vnles God had commanded him in this to heare the voice of Sara. But when he knew Gods wil therein, not respecting flesh and bloud, nor disputing further of the lawfulness of the fact, sent them both away, commending them to Gods protection: and so by this separation the familie was made quiet. It represented also a notable Myserie of the Synagogue of the Iewes and Church of Christ. As S. Augustin doth excellently expound the same, according to S. Paul (Gal. 4.) That Ismaels playing with Isaac was persecution, because it tended to peruert him, shewing it to be a greater iniurie to delude and deceiue anie, in drawing them to new and particular companies, then corporally to persecute them: and that the Church and Catholike Princes punish heretikes for their good, to make them returne to the truth, or finally to cease from seducing others. *Ecce libera afflixit ancillam, & non illam vocat persecutionem Apostolus, Iudis seruus cum domino, & persecutionem vocat. Afflictio ista non vocatur persecutio, & Iusto illa vocatur persecutio.*

li. 15. c.
2. c. iiii.

Epi. 84.
& 10.

Traff.
11. in
Ioan.

Behold

Behold the freewoman afflicted the handmaid, and the Apostle calleth it not persecution, the seruant playeth with the Master, and he calleth it persecution. This affliction is not called persecution, and that play is called persecution. Againe, he sayth of Sara, *Illusionem vidit in illo lusu, animaduersis fernò superbiam, displicuit illi, eiecit foras.* She saw foule play in that play, she noted the seruants pride, it displeased her, she cast him forth of the dores. S. Hierom also teacheth that the spiritual neuer persecuteth the carnal: but spareth him as his rustical brother, knowing that he may in time be profitable.

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

Tract.

12.

in 4. Gal.

C H A P. X X I I.

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



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

The third propheticie in the Office before Masse on Easter eue. And the first on whitsun-eue. (a) This historie is cleere, and a most notorious example of perfect obedience.

Judith.

8.

Heb. 11.

(b) It is a grateful and religious thing, by naming of places to conferre the memorie of Gods benefits, that posteritie may know the. *S. Chriſtoſt. ho. 48. in Gen.*

(c) Nachors progenie is here mentioned to shew whence Rebecca came, whom Isaac married.

& offered an holocaust instead of his sonne. 14. And he called the name of that place, (b) Our Lord seeth. Whereupon euen to this day it is said, In the mountaine our Lord wil see. 15. And the Angel of our Lord called Abraham the second time from heauen, saying: 16. By my owne selfe haue I sworne, saith the Lord: because thou hast done this thing, and hast not spared thine onlie begotten sonne for my sake; 17. I wil blesse thee, and I wil multiplie thy seed as the starres of heauen, and as the sand that is by the sea shore: thy seed, shal possesse the gates of his enemies, 18. and IN THY SEEDE SHAL BE BLESSED AL THE NATIONS OF THE EARTH, because thou hast obeyed my voice. 19. Abraham returned to his yong men, and they went to Bersabee together, and he dwelt there. 20. These things so being done, it was (c) told Abraham that Melcha also had borne children to Nachor his brother, 21. Hus the first-begotten, and Buz his brother, and Camuel the father of the Sirians, 22. and Cased, and Azau, Pheldas also and Iedlaph, 23. and Bathuel, of whom was borne Rebecca: these eight did Melcha beare to Nachor Abrahams brother. 24. And his concubine, named Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

ANNOTATIONS.

CHAP. XXII.

God tempteth not to euil, but by experience maketh knowe what vertue is in men. Isaac figured Christs diuinitie, the Ramme his humanitie.

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

Iac. 1. 13. Heb. 11. 19. S. Aug. li. 16. c. 32. c. 1. Theod. 9. 72. in Gen.

CHAP. XXIII.

Sara dying Abraham solemnizeth her funeral: 4. byeth a field with a double caue of Ephron, 15. for foure hundred sicles. 19. and there burieth her.

(a) A cleare example of religious Office in burying the dead. See 2. *Reg. 1. and 2. Paral. 35.*



AND Sara liued an hundred twentie seauen yeares. 2. And she died in the cite of Arbee which is Hebron, in the land of Chanaan: And Abraham came to mourne and weepe for her. 3. And after that he was risen vp from (a) the funeral obsequies, he spake to the children of Heth, saying: 4. I am a stranger and pilgrime among you: giue

me the right of a sepulchre with you , that I may burie my dead. 5. The children of Heth answered , saying : 6. My Lord heare vs , thou art a Prince of God among vs : in our principal sepulchres burie thou thy dead : and no man can let thee but that in his owne monument thou mayst burie thy dead. 7. Abraham rose vp and (b) adored the people of the land , towit the children of Heth ; 8. and he said to them: If it please your soule that I burie my dead , heare me , and be intercessours for me to Ephron the sonne of Seor : 9. that he giue me the double caue , which he hath in the vtermost part of his field : for money to the worth therof let him deliuer it to me before you for possession of a sepulchre. 10. And Ephron dwelt in the midst of the children of Heth. And Ephron made answer to Abraham in the hearing of al that went in at the gate of the citie, saying : 11. No, it shal not be so , my Lord , but thou rather hearken to that which I doe say : The field I deliuer to thee , and the-caue that is therein, in the presence of the children of my people , burie thy dead. 12. Abraham adored before the people of the land. 13. And he spoke to Ephron , his people standing round about : I beseech thee to heare me : I wil giue money for the field : take it , and so I wil burie my dead in it. 14. And Ephron answered : 15. My Lord , heare me. The ground which thou desirest is worth foure hundred sicles of siluer : this is the price between me and thee : but how much is this : burie thy dead. 16. Which when Abraham had heard , he weyghed the money that Ephron had asked , in the hearing of the children of Heth , foure hundred sicles of siluer of common currant money. 17. And the field that before time was Ephrons , wherin was the double caue , looking towards Mambre , as wel it , as the caue , and al the trees therof in al the limits thereof round about , 18. was made sure to Abraham for a possession , in the sight of the children of Heth , and of al that went in at the gate of his citie. 19. And so Abraham buried Sara his wife in the double caue of the field , that looked towards Mambre , this is Hebron in the land of Chanaan. 20. And the field was made sure to Abraham , and the caue that was in it , for a possession to burie in , of the Children of Heth.

(b) Adoration vsed for reuerence done to men. See also c. 27. v. 29. c. 33. v. 3. 7. and 5. Aug. 9. 61. in Gen.

C H A P. X X I I I.

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



AND Abraham was old, and of manie dayes, and our Lord had blessed him in al things. 2. And he said to the elder seruant of his house, which was ruler ouer al that he had: Put thy hand vnder my thigh, 3. that I may adiure thee by our Lord God of heauen and earth, that thou (a) take not a wife for my sonne of the daughters of the Cananites, among whom I dwel: 4. but that thou goe vnto myne owne countrie and kindred, and thence take a wife for my sonne Isaac. 5. The seruant answered: If the woman wil not come with me into this land, whether must I bring thy sonne backe againe to the place, from whence thou didest come forth? 6. And Abrahā said: Beware thou neuer bring my sonne backe againe thither. 7. Our Lord God of heauen, which tooke me out of my fathers house, and out of my natiue countrie, which spake to me, and sware to me, saying: To thy seed wil I giue this land; he shal send his Angel before thee, and thou shal take from thence a wife for my sonne: 8. but if the woman wil not folow thee, thou shalt not be bound by the oath: only bring not my sonne thither againe. 9. The seruant therefore put his hand vnder the thigh of Abraham his Lord, and sware to him vpon this word. 10. And he tooke ten camels of his Lords heard, and departed, of al his goods carying something with him, and setting forward went on into Mesopotamia to the citie of Nachor. 11. And when he had made the camels lye downe without the towne beside a wel of water at euen, at the time when women are wont to come forth to draw water, he said: 12. O Lord God of my Lord Abraham, meet me to day, I besecch thee, and doe mercifully with my Master Abraham. 13. Behold I stand nigh to the fountaine of water and the daughters of the inhabitants of this citie wil come forth to draw water. 14. Therefore

(a) In choosing a wife a vertuous stock and familie, especially true faith and religion, are before al other things to be considered and preferred. *S. Amb. li. 1. c. 9. de Abrah. S. Christi. Ios. ho. 48. in Gen.*

with

with my Master. 15. Neither had he yet ended these words within himselfe, & behold Rebecca came forth, the daughter of Bathuel, the sonne of Melcha, wife to Nachor the brother of Abraham, hauing a tankard on her shoulder; 16. a passing comely maid, & most beautiful virgin, & not knowen to man: and she was gone downe to the fountaine, and had filled her tankard, and came backe. 17. And the seruant ranne to mee her, and said: Giue me a little water to drinke of thy tankard. 18. Who answered: Drinke my Lord. And quickly she let downe the tankard vpon her arme, and gaue him drinke. 19. And when he had drunke, she added: but for thy camels also I wil draw water, til al doe drinke. 20. And powring out the tankard into the troughs, she ranne backe to the wel to draw water: and being drawn gaue it to al the camels. 21. But he musing beheld her with silence, desirous to know whether our Lord had made his iourney prosperous or not. 22. And after that the camels had drunke, the man plucked forth golden earelets, weyghing two sicles, and as manie bracelets of tenne sicles weight. 23. And he said to her: Whose daughter art thou? shew me; is there anie place in thy fathers house to lodge? 24. Who answered: I am the daughter of Bathuel, the sonne of Melcha, whom she bare to Nachor. 25. And she added, saying: Of straw also and hay we haue good store, and a large place to lodge in. 26. The man bowed himselfe, and adored our Lord, 27. saying: Blessed be the Lord God of my Lord Abraham, that hath not taken away his mercie & truth from my Lord, and hath brought me the streight way into the house of my Lords brother. 28. The maid therefore ranne, and reported into (b) her mothers house al things that she had heard. 29. And Rebecca had a brother named Laban, who in al hast went forth to the man, where the fountaine was. 30. And when he had seen the earelets and bracelets in his sisters hands, and had heard al her words reporting: These words spake the man vnto me; he came to the man which stood beside the camels, and nigh to the fountaine of water: 31. and said to him: Come in, thou blessed of our Lord: Why standest thou without? I haue prepared the house, and a place for the camels. 32. And he brought him in into his lodging: and he vnharneſſed the camels, and gaue straw and hay, and water to wash his feet, and of the men that were come with him. 33. And bread was set before him. Who said: I wil not eate til I speake my message. He answered him: Speake. 34. And he said: I am the seruant of Abraham: 35. and our Lord hath blessed my I ord wonderfully, and he is magnified: and he hath giuen him sheep, & oxen, siluer and gold, men seruants & women seruants, camels, and asses. 36. And Sara my Lordes wife hath borne my Lord a sonne in her old age, and he hath giuen him al things that he had. 37. And my Lord adiured me saying: Thou shalt not take a wife for my sonne of the Chananites, in whose land I dwel: 38. but thou shalt goe to my fathers house, and of mine owne kindred shalt thou take a wife for my sonne: 39. but I answered my Lord: What if the woman

(b) Her father hauing perhaps manie wiues & euerie one a feveral house, she went to her mothers house.

wil not come with me? 40. Our Lord, saith he, in whose sight I walke, wil send his Angel with thee, & wil direct thy way: and thou shalt take a wife for my sonne of myne owne kindred, and of my fathers house. 41. Thou shalt be innocent from my curse, when thou shalt come to my kinne, and they wil not giue her thee. 42. I came therefore to day to the wel of water, and said: O Lord God of my Lord Abraham, if thou hast directed my way, wherein I now walke, 43. behold I stand besides the wel of water, and the virgin, that shal come forth to draw water, when she shal heare me say: Giue me a litle water to drinke of thy thankard; 44. and she shal say to me: Drinke both thou and for thy camels I wil draw also; that is the woman, which our Lord hath prepared for my Masters sonne. 45. And whilest I pondered these things secretly with my selfe, Rebecca appeared comming with a tankard, which she caried vpon her shoulder: & she went downe to the fountaine, & drew water. And I said to her: Giue me a litle to drinke. 46. Who speedily let downe the tankard from her shoulder, and said to me: Drinke both thou, and to thy camels I wil giue drinke. I dranke, and she watered the camels. 47. And I asked her, and said: Whose daughter art thou? Who answered: I am the daughter of Bathuel, the sonne of Nachor, whom Melchabare him. I hung therefore carettes to adorne her face, and I put bracelets vpon her hands. 48. And prostrate I adored our Lord, blessing the Lord God of my Lord Abraham, who hath brought me the straight way to take the daughter of my Lords brother for his sonne. 49. Wherefore if you doe according to mercie and truth with my Lord, shew me: but if it please you otherwise, that also tel me, that I may goe to the right hand or to the left. 50. And Laban and Bathuel answered: From our Lord the word hath proceeded: we can not speake any other thing with thee besides his pleasure. 51. Behold Rebecca is before thee, take her and goe thy waies, & let her be the wife of thy Lords sonne, as our Lord hath spoken. 52. Which when Abrahams seruant heard, falling downe he adored our Lord to the ground. 53. And taking forth vessels of siluer, and gold, and garments, gaue them to Rebecca for a present. To her brothers also, and to her mother he offered gifts. 54. A banquet was made, and eating and drinking together they lodged there. And in the morning the seruant arose, and said: Dismiss me, that I may goe to my Lord. 55. And her brother and mother answered: Let the maid tarie at the least tenne dayes with vs, & after she shal depart. 56. Stay me not, said he, because our Lord hath directed my way: dismiss me that I may goe on to my Lord. 57. And they said: Let vs cal the maid, and (c) aske her wil. 58. And being called, when she was come, they asked: Wilt thou goe with this man? Who said: I wil goe. 59. They dismissed her therefore, and her nurce, and Abrahams seruant, and his companie, 60. wishing prosperitie to their sister, and saying: Thou art our sister, encase thou into thousand thousands, and thy seed possesse the gates of their enemies. 61. Therefore Rebecca and her maids being set vpon camels,

(c) As children ought not to ma y without their parents good liking; so the parties owne consent is most necessa-
rie. S. Amb.
Epist. 43.

camels, followed the man: who with speed returned vnto his Lord; and
 62. the same time Isaac walked along the way, that leadeth to the well
 of the Liuing and the seeing, so called; for he dwelt in the south countrie:
 63. and he was gone forth to (d) meditate in the field, the day now
 being well spent: and when he had cast vp his eyes, he saw camels com-
 ming a farre off. 64. Rebecca also, when she saw Isaac, lighted off the
 camel, 65. and said to the seruant: Who is that man which commeth
 towards vs along the field? And he said to her: The same is my Lord.
 But she quickly taking her cloake, couered her selfe. 66. And the ser-
 uant told Isaac al things that he had done. 67. Who brought her into the
 tent of Sara his mother, & tooke her to wife: and he loued her so much,
 that it did moderate the sorrow which was chanced of his mothers
 death.

(d) Suach signifieth to speake considerately with hart or mouth. Here S. Ambrose (li. 1. c. 1. de Isaac) and S. Aug. (9. 69. in Gen.) vnderstand it of mental prayer.

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

C H A P. X X I V.

14. *The maid to whom I shal say.* Obseruation of speeches called ominous, which are interpreted to signifie good or euil luck, are sometimes superstitious & suggested by euil spirits, who now & then telling or insinuating some truth, get credit, & so allure men to attend to such vaine, vncertaine, and vnlawful signes, as S. Augustin testifieth (li. 2. de Gen. ad lit. c. 17. & li. 12. c. 22.) Neuertheles such signes are sometimes lawfully obserued, & desired from God, as the same Doctour disputeth (li. quest. super Gen. q. 53) & S. Chrysostome teacheth more cleerly (ho. 45. in Gen.) likewise S. Theodoret (q. 73. in Gen.) But whosoeuer wil not erre in particular cases, must follow either expresse Scripture, or the iudgement of the Church, which is alwayes directed by the spirit of truth. And touching this prayer of Abrahams seruant, & his desire of this determinate signe to know the maid, whom God had prouided to be Isaacs wife, the fathers generally hold that it was religious, deuout, and discrete. For he being careful of his Masters busines, and not truiting his owne iudgement, but relying vpon that Abraham had said, *Our Lord shal send his Angel before thee*, commended so weightie a cause to God by prayer, the Angel suggesting both to him to desire, & to the maid to performe (as the euent sheweth) such qualities and vertues in her, as were most agreeable to the great charitie and hospitalitie dayly practized in Abrahams house, most conuenient and necessaric (as he discretely considered) for that familie, and good of manie. The like obseruations were approued in Gedeon, and Ionathas. And to pray for such signes in some case, or for manifest miracles is also approued by the Apostles example praying God *To shew by los which of the two he had chosen to the Apostleship, in place of Iudas.* And that he would extend his hand to cures, and signes, and wonders, to be done by the name of his holy sonne I E S U S.

Ominous speeches sometimes superstitious.

Sometimes lawful.

Holy scripture & the Church are iudges of doubtful obseruations.

Eliezers praier for a particular signe, was lawful, deuout, & discrete.

Ioan 14.

Iudic. 7.

1. Reg.

14.

Act. 1.

4.

C H A P. XXV.

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

AND Abraham married another wife named Cetura: which bare him Zamran, and Iecfan, and Madan, and Madian, and Iesboc, and Suc. 2. Iecfan also begat Saba & Dadan. The Children of Dadan were Assurim, and Latufim, and Loomim. 4. But also of Madian was borne Epha, and Opher, and Henoeh, and Abida, and Eldaa: al these were the children of Cetura. 5. And Abraham gaue al his possessions to Isaac: 6. and to the children of his concubines he gaue gifts, and separated them from Isaac his sonne, whilest himselfe yet liued, to the east countrie. 7. And the dayes of Abrahams life were an hundred seuentie and five yeares. 8. And decaying dyed in (a) a good old age, and hauing liued a great time, and being ful of dayes: and was gathered to his people. 9. And there buried him Isaac and Ismael his sonnes in the double caue, which was situated in the field of Ephron the sonne of Seor the Hethite, ouer-against Mambre, 10. which he had bought of the children of Heth: there was he buried, and Sara his wife. 11. And after his death God blessed Isaac his sonne, who dwelled beside the wel of the Liuing & Secing, so named. 12. These are the generations of Ismael the sonne of Abraham, who Agar the Egyptian bare him, Saraes seruant: & 13. these are the names of his children according to their calling and generations. The first begotten of Ismael Nabaioth, then Cedar, and Adbeel, and Mabsam, 14. Masma also, and Duma, and Massa, 15. Hadar, and Thema, and Iethur, and Naphis, and Cedma. 16. These are the sonnes of Ismael: and these are their names by their castles and townes, twelue Princes of their tribes. 17. And the yeares of Ismaels life came to an hundred thirtie seauen, and decaying died, and was put vnto his people. 18. And he dwelt from Heuila euen to Sur, which looketh towards Egypt, as they enter to the Assirians, before the face of al his brethren died he. 19. These also are the generations of Isaac the sonne of Abraham: Abraham begat Isaac: 20. who when he was fourtie yeares old, tooke to wife Rebecca the daughter of Bathuel the Syrian of Mesopotamia, sister to Laban. 21. And Isaac besought our Lord for his wife, because she was barren: who heard him, and made

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

Rebecca

Rebecca to conceaue. 22. But the litle ones strugled in her womb; who said: If it should be so with me, what need was there to conceaue? And she (b) went to consult our Lord. 23. Who answering said: Two nations are in thy womb, and two peoples shal be diuided out of thy womb, and one people shal ouercome ther other, and " the elder shal serue the yonger. 24. Now her time was come to be deliuered, and behold twinnes were found in her womb. 25. He that came forth first, was red, and al hairie in manner of a skinned: and his name was called Esau. Immediately the other comming forth, held his brothers plant in his hand: and therefore he called him Iacob. 26. Threescore yeares old was Isaac, when the litle ones were borne vnto him. 27. Who being growne vp, Esau became a man cunning in hunting, & a husband man: but Iacob (c) a plaine mā dwelled in tents. 28. Isaac loued Esau, because he did eate of his hunting: and Rebecca loued Iacob. 29. & Iacob boyled broth: to whom Esau being come faynt out of the field, 30. said: Giue me of this red broth, because I am exceeding faint. For which cause his name was called Edom. 31. To whom Iacob said: " Sel me thy first-birth-right. 32. He answered, Loe I dye, what wil the first-birth-right auaille me? 33. Iacob said: Swear therefore to me. Esau sware to him, and sold his first-birth-right. 34. And so taking bread and the rice broth, did eate, and drinke, and went his way; litle esteeming that he had sold his first-birth-right.

(b) S. Augustin (q. 72. in Gen.) disputeth, but could not decide, whether Rebecca went to some Priest, or Prophet, or Altar, or whether els, or only retyred to priuate prayer. (c) Holie Scripture premonisheth Iacobs sinceritie, lest in the Mysteries following he might be suspected of false dealing. S. Aug. li. 16. c. 37. *ciuit.*

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

C H A P. X X V.

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

21. *Heard him.*] Notwithstanding Gods assured promise, that Isaac should haue issue (Gen. 21. v. 12.) yet he prayeth instantly for the same. And Moyse here attributeth Rebeccas conceiuing to Isaacs prayer. Wherby we see that Gods foreseeing, predestinating, and promising, exclude not, but indeed include secundarie causes, and ordinarie meanes, by which his eternal wil and pleasure is fulfilled. For as God did foresee that Rebecca should haue children,

Why Agar and Cetura being lawful wiues are called concubines. Their children signified Pagans and Heretikes.

Gods predestination & foreseeing include, & not exclude the meanes by which his wil is done.

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

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

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

ſo he did foreſee that Iſaac ſhould pray for it, and obtayne it; and the one was as ſure to come to paſſe as the other. And the ſame conſequence is true concerning eternal life as S. Gregorie teacheth li. i. c. 8. Dialog.

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

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

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

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

Rom. 9.

C H A P. X X V I.

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

(a) God by Abrahams exemplar life inuited the Egyptians to true religion: now commandeth Iſaac to ſtay in Gerara to the like end.
S. Theod. 4. 76.
in Gen.



AND when a famine was riſen in the land, after that ſterilitie that had chanced in the dayes of Abraham, Iſaac went to Abimelech King of the Paleſtines into Gerara. 2. And our Lord appeared to him, and ſaid: (a) Goe not downe into Egypt, but reſt in the land which I ſhal tel thee. 3. And ſciourne in it, and I wil be with thee, and wil bleſſe thee: for to thee and to thy ſeed I wil giue al theſe countries, accompliſhing the oath which I ſware to Abraham thy father. 4. And I wil multiplie thy ſeed as the ſtarres of heauen: and I wil giue to thy poſteritie al theſe countries: and in thy ſeed SHAL BE BLESSED

AL

AL THE NATIONS OF THE EARTH, 5. for because Abraham obeyed my voice, & kept my precepts and commandements, and obserued // my ceremonies and lawes. 6. Therefore Isaac abode in Gerara. 7. Who when he was asked by the men of that place concerning his wife, answered: She is (b) my sister; for he was afraid to confesse that she was married to him, thinking lest peradventure they would kill him because of her beautie. 8. And when verie manie dayes were passed, & he abode there, Abimelech the King of the Palestines looking forth through a window saw him sporting with Rebecca his wife. 9. And calling for him, he said: It is euident that she is thy wife: why didest thou faine her to be thy sister? He answered: I feared lest I should die for her. 10. And Abimelech said: Why hast thou deceaued vs? some man of the people might haue lyen with thy wife, and thou haddest brought vpon vs (c) a great sinne. And he commanded al the people, saying: He that shal touch this mans wife, dying shal dye. 12. And Isaac sowed in that land, and he found that same yeare // an hundred fold: and our Lord blessed him. 13. And the man was made rich, and he went prospering and encreasing, til he was made exceeding great: 14. and he had also possessions of sheep and of heards, and a verie great familie. For this the Palestines enuying him, 15. stopped at that time al the wels, that the seruants of his father Abraham had digged, filling them vp with water: 16. in so much that Abimelech himselfe said to Isaac: Depart from vs, because thou art become mightier then we a great deale. 17. And departing, to come to the Torrent of Gerara, and to dwel there, 18. againe he digged other wels, which the seruants of his father Abrahā had digged, and which after his death the Philistines had stopped vp of old: & he called thē by the same names which his father before had called thē. 19. And they digged in the * Torrent, and found liuing water: 20. but there also the pastors of Gerara made a brawle against the pastors of Isaac, saying: It is our water. For which cause he called the name of the wel, by occasion of that which had hapned, * Calunnie. 21. And they digged also an other; and for that they brawled likewise, and he called the name of it, Enmitie. 22. Going forward from thence he digged an other wel, for which they contended not: therefore he called the name therof, Latitude, saying: Now hath our Lord dilated vs, and made vs to encrease vpon the earth. 23. And he went vp from that place vnto Bersabee, 24. where our Lord appeared to him that same night, saying: I am the God of Abraham thy father, doe not feare, because I am with thee: I wil blesse thee, and multiplie thy seed for my seruant Abrahams sake. 25. Therefore he builded there an altar: and hauing called vpon the name of our Lord, he pitched his tent: & commanded his seruants that they should digge a wel. 26. To the which place when there were come from Gerara Abimelech, and Ocozath his freind, & Phicol chiefe Captaine of his souldiers, 27. Isaac spake to thē: Why are ye come to me a

(b) See pag 50.

(c) Adulterie a great sinne also among Paynims.

*The chanel where sometimes a vehement streame runneth, sometimes none at al.

Wran-
gling.

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

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

man whom you hated, and haue thrust out from you? 28. Who answered: We saw that the Lord is with thee, and therefore we said: Let there be an oath between vs, and (d) let vs make a league, 29. that thou doe vs no harme, as we also haue touched nothing of thine, neither haue we done that which might hurt thee: but with peace haue we dismissed thee encreased with the blessing of the Lord. 30. Therefore he made them a feast, and after they had eaten and drunken 31. arising in the morning, they sware one to an other: and Isaac dismissed them peaceably into their place. 32. And behold the same day came the seruants of Isaac telling him of a well, which they had digged, and saying: We haue found water. 33. Wherupon he called it Abundance: and the name of the citie was giuen Bersabee, euen vnto this present day. 34. But Esau being fourtie yeares old married wiues, Iudith the daughter of Beeri the Hethite, and Basemath the daughter of Elon of the same place: 35. both which had (e) offended the mind of Isaac and Rebecca.

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

C H A P. X X V I.

External ceremonies in the law of nature.

Christian fortitude preuaileth more by suffering, then by forcible resisting.

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

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

C H A P. XXVII.

*Jacob by his mothers counsel getteth his fathers blessing in place of Esau. 42.
And by her is aduised (for auoiding Esaus wrath, who sbreathed to kil him)
to flie to his vnckle Laban, in Haran of Mesopotamia.*



AND Isaac was old, and his eyes were dimme, and he could not see: and he called Esau his elder sonne, and said to him: My sonne? Who answered: Here I am. 2. To whom his father: Thou seest, quoth he, that I am old, and know not the day of my death. 3. Take thy instruments, thy quiuer, and bow, and goe abroad: and when thou hast taken any thing by hunting, 4. make me broth therof, as thou knowest I like, and bring that I may eate, and my soule may blesse thee before I dye. 5. Which when Rebecca had heard, and he was gone into the field to fulfil his fathers commandement, 6. she said to her sonne Jacob: I heard thy father talking with Esau thy brother, and saying to him: 7. Bring me of thy hunting, and make me meats that I may eate, and blesse thee in the sight of our Lord before I dye. 8. Now therefore, my sonne, assent to my counsel: 9. and goe thy way to the flock, bring me two kids of the best, that I may make of them meat for thy father, such as he gladly eateth: 10. which when thou hast brought in, and he hath eaten, he may blesse thee before he dye. 11. To whom he answered: Thou knowest that Esau my brother is hairie man, and I am smooth: 12. if my father shal feele me, and perceauē it, (a) I feare lest he wil kinke I would haue deluded him, and I shal bring vpon me a curse for a blessing. 13. To whom his mother said: This curse, my sonne, light vpon me, only heare thou my voice, and goe, fetch me the things which I haue said. 14. He went, and brought, and gaue them to his mother. She dressed meats, euen as she knew his father liked. 15. And she did on him the garments of Esau verie good, which she had at home with her: 16. and the litle skinnēs of the kids she put about his hands, and couered the bare of his neck. 17. And she gaue him the broth, and deliuered him bread that she had baked. 18. Which when he had caried in, he said: My father? But he answered: I heare. Who art thou my sonne? 19. And Jacob said: "I am thy first begotten Esau: I haue done as thou didest command me: arise, sit, and eate of my hunting, that thy soule may blesse me. 20. And againe Isaac to his sonne: How couldest thou, said he, find it so quickly, my sonne? Who answered: (b) It was the wil of God that that which I would came quickly in my way. 21. And Isaac said: Come hither, that I may feele thee my sonne, and

The Epistle on
Saturday the
secōd weeke in
Lent.

(a) Jacob feare in conscience that the right of first-birth belonged to him, yet feared to giue occasion of offence to his father.

(b) It was truly Gods wil, but not in that iēse as Isaac vnderstood it.

may proue whether thou be my sonne Esau, or no. 22. He came neer to his father, and when he had felt him, Isaac said: The voice verily, is the voice of Jacob: but the hands are the hands of Esau. 23. And he knew him not, because his hairie hands had made him like vnto the elder. Blessing him therefore, 24. he said: Art thou my sonne Esau? He answered: I am. 25. But he said: Bring me the meats of thy hunting, my sonne, that my soule may blesse thee. Which when they were brought and he had eaten, he offered him wine also, which after he had drunke, 26. he said to him: Come neer me, and giue me a kisse, my sonne. 27. He came neer, and kissed him. And immediately as he felt the fragrant sauour of his garments, blessing him, he said: Behold the sauour of my sonne is as the sauour of a plentiful field, which our Lord hath blessed. 28. God giue thee of the dew of heauen, & of the fatnes of the earth abundance of corne and wine. 29. And let peoples serue thee, and tribes adore thee: be thou Lord of thy brethren, and thy mothers children bow they before thee. He that shal curse thee, be he cursed: and he that shal blesse thee, be he replenished with blessings. 30. Isaac had scarce ended his words, and Jacob now gone forth abroad, but Esau came, 31. and brought in to his father meats made of his hunting, saying: Arise my father, and eate of thy sonnes hunting; that thy soule may blesse me. 32. And Isaac said to him: Why! who art thou? Who answered: I am thy first begotten sonne Esau. 33. Isaac was amazed and astonished exceedingly, and marueling more then a man can belieue, said: Who is he then that euen now brought me venison that he had taken, and I did eate of al things before thou camest, and I haue blessed him, (c) and he shal be blessed. 34. Esau hauing heard his fathers words, roared out with a great cry; and being dismaied, said: Blesse me also, my father. 35. Who said: Thy brother came deceitfully and tooke thy blessing. 36. But he said againe: Rightly is his name called Jacob; for he hath supplanted me loe the second time: my first-birth-right he tooke before, and now the second time he hath stollen my blessing. And againe to his father he said: Hast thou not reserued me also a blessing? 37. Isaac answered: I haue appointed him thy Lord, and al his brethren I haue made subiect to his seruice: with corne and wine I haue established him, and for thee, my sonne, what shal I doe more after this? 38. To whom Esau said: Hast thou one only blessing, father? I beseech thee blesse me also. And when he wept that he howled againe, 39. Isaac being moued, said to him: In (d) the fat of the earth, and in the dew of heauen from aboue 40. shal thy blessing be. Thou shalt liue by the sword, and shalt serue thy brother: and (e) the time shal come, when thou shalt shake off and loose his yoak from thy neck. 41. Esau therefore alwaies hated Jacob for the blessing wherewith his father had blessed him; and he said is his hart: The daies wil come of the mourning of my father, and I wil kil Jacob my brother. 42. These things were told to Rebecca:

(c) Isaac now knowing it to be Gods wil, ratified that he had done.

(d) wordings blessing consisteth in transitorie wealth.

(e) The Idumeans being subdued by King Dauid (2. Reg. 8.) reuolted from King Ioram, & had a King of their owne (4. Reg. 3.) they were againe subdued by Hircanus (teste Iosepho. li. 13. Antiq.) but againe Herod an Idumean reigned in Iewrie Math. 2. Luc. 1.

who

who sending and calling Iacob her sonne, said to him : Behold Esau thy brother threatneth to kil thee. 43. Now therefore, my sonne, haire my voice, and get thee vp and fly to Laban my brother into Haran : 44. and thou shalt dwel with him a few dayes, til the furie of thy brother be asswaged, 45. and his indignation cease, and he forget those things which thou hast done to him : afterward I wil send, and bring thee from thence hither. Why shal I be depriued of both sonnes in one day? 46. And Rebecca said to Isaac : I am wearie of my life for the daughters of Heth : if Iacob take a wife of the stock of this land, I list not liue.

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

C H A P. XXVII.

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

But because some scornors of Christian doctrine (like to the old Manichees) vse to say, that Catholik Doctours and Schoolmen excuse and condemne whom they list by such glosses, let such reprouers vnderstand, that both moderne & ancient Catholik writers auow this defence of the holie Patriarch Iacob, not by priuate spirit, but by the most true and proper sense of holie Scripture it-selfe. Where it may appeare, if they wil examine the text, that Iacob in al this procurement of his fathers blessing, neither did any thing vniustly nor said anie thing falsly. First, it was reuealed to his mother (chap. 25. v. 23.) *That the elder (of her twins) should serue the younger.* Secondly, holie Scripture testifieth in the same chapter (v. 27.) *That Iacob was a plaine (or sincere) Man*, void of vniust dealing. Thirdly, for more quiet enioying that right, which God had ordained for him, he procured his brothers consent and confirmation (v. 33.) Fourthly, though he was secure in conscience that the blessing was due to him yet he feared (v. 12.) lest he might giue occasion of offence to his father, to whom this mystrie was not yet reuealed. Fifthly, Isaac perceiuing at last Gods wil, that Iacob should be preferred, was neither offended with him, nor reuoked his blessing as vnlawfully surprisid, but condescending thereto, ratified that he had done, saying (v. 33.) *I haue blessed him, and he shal be blessed.* Sixtly, God himselfe from this time forwards often appeared to Iacob, and with great promises and manie temporal and spiritual benefits, declared his singular loue to him. Seuenthy, these three Patriarchs, Abraham, Isaac, & Iacob, are special renowned Saints of the old Testament: yea the Lord and Creatour of al would peculiarly be called (Exodi 3.) the God of Abraham, Isaac, and Iacob. Moyse praying instantly for Gods mercie and clemencie towards the people (Exodi 32.) besought him to remember Abraham, Isaac, and Iacob, his seruants: and so in both old and new Testament these three are often mentioned as chiefe Princes in the Kingdome of Heauen. Al which shew the great vertues and holines of them al.

Iacob did not lie, nor sinne in saying he was Esau &c.

He is proued innocent by the text.

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

And

The Fathers
proue his inno-
cencie in this
fact.

Euerie lie is a
sinne.

Some deceit
good.

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

Good in re-
spect of Esau.

More to Gods
glorie and Ia-
cobs commen-
dation.

And touching this fact of Iacob, where (if euer any-where) might seeme to be some great sinne, S. Augustin at large proueth that he did not herein sinne at all: *That which Iacob did (saith he li. cont. mendacium c. 10.) by his mothers instruction so deceiue his father, if it be diligently considered, was no lie, but a mysterie, and therefore for the familiar counsel of the Holie Ghost, which his mother had receiued, he is excused from sinne.* The same he confirmeth q. 74. in Gen. l. 16. c. 32. de ciuit. & l. 22. c. 34 cont. Faust. The same also teach S. Chris. ho. 51. in Gen. S. Hiero. Epist. 125. S. Theodoret. q. 79. & 80. in Gen. S. Gregorie. ho. 6. in Ezechielem, S. Bede, Isidorus, Innocentius 3. Rupertus, & others vpon this place, al agreeing absolutely that euerie lie is a sinne, declare that Iacob lied not, but stil spake the truth, confirming their exposition by other like places of Scripture. As when our Sauour said of S. Iohn Baptist (Math. 11.) *He is Elias*, meaning that he was Elias in spirit not in person. So Iacob said truly that he was Esau, not meaning in person but in right of the first-borne, by Gods ordinance: Esau also hauing condescended thereto by couenant and oath. In that also he deceiued his father, was no sinne. For it was a lawful and good deceit, such a one (saith S. Chrysostom) as Hieremie speakeh of, *Lord thou hast deceiued me, and I am deceiued*, to Isaac was deceiued not as we commonly cal deceit, but to his owne and others good, by Gods disposition.

23 *Knew him not.*] S. Damasus demanding of S. Hierom, what might be the reason why God would suffer his holie seruant Isaac not to know Iacob, but to be deceiued, and through ignorance to blese whom he would not, declareth that it happened not only to Iacob, but also to manie other like holy men, to be ignorant of manie things, and to be deceiued in errour of opinion: and that this errour was profitable to Isaac and his house. For if he had giuen this blessing (which was a spiritual Iurisdiction) to Esau, as he purposed, he had committed a nexious errour indeed, by preferring a bloudie man, one that was readie, if he could, to haue killed his brother (v. 41.) omitting him that was sincere and very vertuous, and had done his owne wil, not Gods wil therein.

But why would not God reuale his wil to Isaac (as he had commanded a farre greater thing to Abraham, to sacrifice the same Isaac) that he might wittingly haue blest Iacob by Gods commandment? The Fathers doe probably alleadge this for one reason, that if Esau, being a fierce and cruel man, had perceiued that his father had wilfully preferred Iacob, he would haue been incensed against his father, conceiued and attempted euil against him. Another reason S. Chrysostom and Theodoret doe yerald, that by this strange manner of imparting this blessing, it might more manifestly appeare to be Gods wil and ordinance, and not to proceed from mans affection, that Iacob should be preferred.

Ho 6. ad
Col.
Hier. 20
Epist.
125.

Ho. 53.
q. 79. in
Gen.

C H A P. X X V I I I.

Iacob with his fathers blessing, and admonition not to take a wife of Chanaan, but of the daughters of his vnclē Laban, goeth into Mesopotamia. 6. Esau in the meane time marieth a third wife, his vnclē Ismaels daughter. 11. Iacob seeth in sleep a ladder reaching to heauen, Angels ascending and descending, and our Lord leaning thereon renewed the promises made to Abraham and Isaac. 16. And he awaking maketh a vow.



ISAAc therefore called Iacob, and blessed him, and commanded him saying: Take not a wife of the stock of Chanaan; 2. but goe and make a iourney into Mesopotamia of Syria; to the house of Bathuel thy mothers father, and take thee a wife thence of the daughters of Laban thine vnclē. 3. And God Almightye blesse thee, and make thee encrease, and multiplie thee: that thou mayest be into multitudes of peoples. 4. And (2) giue he thee the blessings of Abraham, and to thy seed after thee: that thou mayest possesse the land of thy peregrination, which he promised to thy grandfather. 5. And when Isaac had dismissed him, taking his iourney he came to Mesopotamia of Syria to Laban, the sonne of Bathuel the Syrian, brother to Rebecca his mother. 6. And Esau seeing that his father had blessed Iacob, and had sent him into Mesopotamia of Syria, to marry a wife thence; and that after the blessing he had commanded him, saying: Thou shalt not take a wife of the daughters of Chanaan; 7. and that Iacob obeying his parents was gone into Syria: 8. hauing tryal also that his father did not willingly see the daughters of Canaan, 9. he went to Ismael, and tooke to wife besides them which he had before, Maheleth the daughter of Ismael Abrahams sonne, sister to Nabioth. 10. Therefore Iacob being departed from Bersabee, went on to Haran. 11. And when he was come to a certaine place, and would rest in it after sunne set, he tooke one of the stones that lay there, and putting in vnder his head, slept in the same place. 12. And he saw in his sleep a ladder standing vpon the earth, & the top thereof touching heauen: the Angels also of God ascending & descending by it, 13. and our Lord leaning vpon the ladder saying to him: I am the Lord God of Abraham thy father, & the God of Isaac: the Land wherein thou sleepest, I wil giue to thee and to thy seed. 14. And thy seed shal be as the dust of the earth: thou shalt be dilated to the West, and to the East, and to

a) Isaac againe confirmeth the blessings of Abraham to Iacob and his seed, omitting Esau; yea and God repeareth the same v. 13.

The Epistle in a vortue Masse for trauailers.

S. p. 10.

the North , and to the South : and IN THEE AND THY SEED AL THE TRIBES OF THE EARTH SHAL BE BLESSED. 15. And I wil be thy keeper whither ſo-euer thou goeſt , and wil bring thee back into this land : neither wil I leaue thee , til I ſhal haue accompliſhed al things which I haue ſaid. 16. And when Iacob was awaked out of ſleep , he ſaid : Indeed our Lord is in this place, and I wiſt not. 17. And trembling he ſaid : How terrible is this place ! this is none other but the houſe of God , and the gate of heauen. 18. And Iacob ariſing in the morning tooke the ſtone, which he had laid vnder his head , and " erected it for a title , powring oyle vpon the top. 19. And he called the name of the citie * Bethel , which before was called Luza. 20. And he " vowed a vow , ſaying : If God ſhal be with me , and ſhal keep me in the way , by the which I walke , and ſhal giue me (b) bread to eate , and rayment to put on , 21. and I ſhal be returned prosperouſly to my fathers houſe , the Lord ſhal be my God , 22. and this ſtone , which I haue erected for a title , ſhal be called the Houſe of God : and of al things that thou ſhalt giue to me , I wil offer tithes to thee.

House of
God.

(b) To whom
enough is not
enough, to him
nothing is
enough. Aulus
Gell.

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

C H A P. X X V I I I.

Why Iacob
trauailed in
poore eſtate.

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

A notable ex-
ample of Gods
comfort to the
afflicted.

Al nationes belie-
uing in Chriſt
are bleſſed in
him.

12. *A ladder.*] He that was in temporal diſtreſſe was maruelouſly comforted ſpiritually , by ſeeing a ladder that reached from the earth to heauen ; Angels paſſing vp and downe the ſame , and the Sonne of God leaning vpon it , as he that reigneth both in heauen and earth, who in particular promiſed him and his ſeed that whole land , that he and his ſeed ſhould be bleſſed , yea that in *His Seed* al nationes ſhould be bleſſed , and that he would keep and protect him where-ſo-euer he went. How al this was performed is briefly reherſed in the booke of wiſdome chap. 10.

Erecting and
annointing of
Altars is a re-
ligious office
being done to
Gods honour.

18. *Erected it, powring oyle.*] To erect a ſtone , and powre oyle vpon it, was no wiſe ſuperſtitious in Iacob. Neither did he learne it of Idolaters : for he abhorred and deteſted al idololatrical abſeruances. But as S. Iuſtinus Martyr S. Clement of Alexandria , Origen , Eufebius , and others reſtiſie , idololatrical ſuperſtition did rather imitate true religious ceremonies. For the diuel alwayes affecting that honour which he ſeeth done to God , perſwaded thoſe whom he ſeduced and blinded with errorrs , to ſerue him in ſuch manner of external rites , as God was ſerued , that therby he might either haue like

worſhip

worship with God, as it happened among Paynim Idolaters: or els deprivue God of this kind of honour, as now we see Protestants reiect end pul downe consecrated Altars pretending them to be superstitious. Wherin they shew most grosse ignorance, if indeed they so iudge of ignorance, and not of meer malice. For who is so simple, but he may see that the chiefe difference between Religion and Superstition in external things, consisteth in the persons to whom they are done, and in the intention of the doers, and by the same difference of persons ciuil honours is also distinguished, from both religious & superstitious. As he that kneeleth to God, religiously honoureth God. Kneeling to the sunne, moone, or other false Gods, superstitiously honoureth the diuel, and kneeling to the King ciuilly honoureth the King. Iacob without doubt did al to Gods onlie honour. And that which he did in this place, is now vsed in the Catholike Church. For so Rabanus, a diligent obseruer and writer of Ecclesiastical Rites, Ceremonies, and Customes, touching the vse of holie oyle witnesseth (li. i. c. 45. Institut. cleric.) that the Altar being first sprinkled with water, is annointed with Chrisme, to the example of the Patriarch Iacob, who after that dreadful vision, erected a stone for a title (or monument) powring oyle theton, and calling that place *The house of God*. S. Cyprian also writing of Chrisme mentioneth the two sorts of holie oyle vsed in the Church; one of simple oyle consecrated by a Bishop, which is vsed for Catechumens before Baptisme, persons possessed, and the sick; the other is made of oyle and balme, also consecrated by a Bishop, and this is vsed in Baptisme, Confirmation, and in consecrating Altars, Kings, and Priests.

Gen. 14.

20. Vowed.] It can not be vnderstood that Iacob heer vowed or promised only to serue God, as the Soueraigne Lord of al creatures, for to that he was bound, wheth r he should prosper temporally or no; but that he vowed particular godlie works, to which he was not otherwise obliged. As heer he expresseth two things. Presupposing before al, that the Lord Omnipotent shal be his God, he addeth, First, *And this stone, which I haue erected for a title, shal be called the house of God*. Wherby he promised the building of a Church, performed at his returne (chap. 35.) Secondly, he added, *And of al things which thou shalt giue me I wil offer tithes to thee*. And this Likewise was of free deuotion. For tithes also in the law of nature were due to Priests, and by inferiour Priests to the chiefe Priest, as Abraham gaue tithes to Melchisedech. And so al his tithes were due to his father, and after his father himselfe was chiefe: yet he promised them to God, that is, to offer them in Sacrifice, and bestow them in other vses pertaining to Gods seruice.

The Church learneth not rites of Idolaters, but they of the Church.

Difference in religious, superstitious, and ciuil honour, consisteth in the persons, & intentions.

Two sorts of holie oyle.

Vowes are properly of things which are not otherwise commanded.

C H A P. X X I X.

Iacob entertained by Liban, 15. serueeth him seauen yeares for Rachel, 23. but first receiuing Lia, 27. seauen dayes after receiueth also Rachel, and serueeth for her seauen yeares more. 31. She remaining barren, Lia beareth foure sonnes.



I A C O B therefore going on his iourney, came into the East cuntry. 2. And he saw a well in the field, and three flocks of sheep lying beside it: for of it the beasts were watered, and the mouth thereof was closed with a great stone. 3. And the manner was when all the sheep were gathered together they did roll off the stone, and after the sheep were refreshed they put it on the mouth of the well againe. 4. And he said to the sheperds: Brethren, whence are you? Who answered: Of Haran. 5. And he asked them, saying: Know you Laban the sonne of Nachor? They said: We doe know him. 6. Is he in health? quoth he: He is in health, say they: And behold Rachel his daughter commeth with his flock. 7. And Iacob said: There is yet much day remaining, neither is it time to bring the flocks into the folds againe: first giue the sheep drinke, and so bring them back to feed. 8. Who answered: we can not, til all the cattel be gathered together: and we remoue the stone from the wells mouth, that we may water the flocks. They were yet speaking, and behold Rachel came with her fathers sheep: for she fed the flock. 10. Whom whē Iacob had seen, & knew her to be his cosen germane, & that they were the sheep of Laban his vnclē, he remoued the stone, wherwith the well was closed. 11. And hauing watered the flocke, he (a) kissed her: and lifting vp his voice wept, 12. and he told her that he was her fathers brother, and the sonne of Rebecca: but she in hast went & told her father. 13. Who when he heard that Iacob his sisters sōne was come, he ranne forth to meet him, & embracing him & hartily kissing him, brought him into his house. And when he had heard the causes of his iourney, 14. he answered: Thou art my bone and my flesh. And after the dayes of one month were expired, 15. he said to him: because thou art my brother, shalt thou serue me * gratis? Tel me, what wages wilt thou take? 16. He had indeed two daughters, the name of the elder was Lia; & the yonger was called Rachel. 17. But Lya was bleare-eyed, Rachel well faouered, & of a beautiful countenance. 18. Whō Iacob louing, said: I wil serue thee for Rachel thy yonger daughter seauen yeares. 19. Laban answered: It is better that I giue her to thee then to an other

(b) S. Augustine (q. 87. in Gen.) commendeth familiar kissing of kinsfolke and freinds as a laudable custome in some countries. It is no-where more ciuill & modest then in England.

Wish-
out wa-
ges?

man,

man, tary with me. 20. Iacob therefore serued for Rachel seauen yeares : and they seemed a few dayes because of the greatnes of his loue. 21. And he said to Laban : giue me my wife : because now the time is complete, that I may companie with her. 22. Who hauing bid a great number of his freinds to the feast , made the mariage. 23. And at night (b) he brought in Lia his daughter to him , 24. giuing his daughter a handmaid , named Zelpha. With whom when Iacob had companied after the manner , when morning was come he saw Lia : 25. and he said to his father in law : What is it that thou didest meane to doe ? did not I serue thee for Rachel ? why hast thou deceiued me ? 26. Laban answered : It is not the custome in this place, that we bestow the yonger in mariage first. 27. Make vp the (c) weeke of dayes of this match: and I wil giue thee this same also , for the worke that thou shalt serue me other seauen yeares. 28. He yealded to his pleasure ; and after the weeke was past , he married Rachel to wife : 29. to whom her father had deliuered Bala for to be her seruant. 30. And hauing at length obtained the mariage that he wished , he preferred the loue of the later before the former , seruing with him other seauen yeares. 31. And our Lord seeing that he despised Lia , opened her womb , her sister remaining barren. 32. Who conceaued and bare a sonne, and called his name Ruben, saying : Our Lord saw mine affliction : now my husband wil loue me. 33. And againe she conceaued and bare a sonne, and said: For because our Lord heard that I was contemned , he hath giuen this also to me: and she called his name Simeon. 34. And she conceaued the third time , and bare another sonne : and said : Now also my husband wil be ioyned to me , for because I haue borne him three sonnes : and therefore she called his name, Leui. 35. The fourth time she conceaued and bare a sonne, and said : Now wil I confesse to our Lord. And for this she called him Iuda : And she left bearing.

(b) Laban grieuouly offended , neither could Lia be excused, but Iacob was innocent in this fact. (c) After seauē daies he had Rachel who was his first spouse. . S. Hierom. Tradit. Heb. 5. Aug 9. 89. in Gen.

C H A P. X X X.

Rachel yet barren deliuereth her handmaid to Iacob , who beareth two sonnes.

9. Lia ceasing to beare giueth her handmaid also , and she beareth two more.

17 Then Lia beareth other two sonnes, and one daughter. 22. Rachel beareth Ioseph. 25. Iacob desirous to returne home, is byred to stay for a certaine part

of the stockes increast. 43. Wherby he becommeth exceeding rich.



AND Rachel seeing she was vnfruitful , (a) enuied her sister , and said to her husband : Giue me children , otherwise I shal dye. 2. With whom Iacob being angrie answered : Am I as God , who hath depriued thee of the fruit of thy womb ? 3. But she said : I haue here my seruant Bala : Companie with her , that she may beare vpon my knees,

(a) Not properly enuie, but grieue & lawfull emulation. S. Aug. li. 22. c. 54. cons. Faust.

and

(b) Of pluralitie of wiues see pag. 60.

(c) Holie Scripture (saith S. Augustin) would neuer haue mentioned such womanlike fires, but to admonish vs to seeke great mysteries therein. li. 21. c. 16. cont. Faustum.

and I may haue children of her. 4. And she gaue him Bala vnto (b) marriage: who, 5. when her husband had companied with her, conceaued and bare a sonne. 6. And Rachel said: Our our Lord hat iudged for me and hath heard my voice, giuing me a sonne, and therefore she called his name, Dan. 7. And againe Bala conceauing bare another, 8. for whom Rachel said: God hath compared me with my sister, and I haue preuailed: and she called him Nepthali. 9. Lia perceauing that she had left bearing, deliuered Zelpha her handmaid to her husband. 10. Who conceauing and bringing forth a sonne, 11. she said: Happily. And therefore called his name Gad. 12. Zelpha also bare another. 13. And Lia said: This is for my blessednes: for women wil cal me blessed. Therefore she called him Aser. 14. And Ruben going forth in the time of wheat harvest into the field, found mandragores: which he brought to his mother Lia. And Rachel said: Giue me part of thy sonnes (c) mandragores. 15. She answered: Doeft thou thinke it a smal matter that thou hast taken my husband from me, vnlesse thou take also my sonnes mandragores? Rachel said: For thy sonnes mandragores let him sleep with thee this night. 16. And when Iacob returned at euen from the field, Lia went out to meet him, and said: Companie with me, because with wages I haue hired thee for my sonnes mandragores. And he slept with her that night. 17. And God heard her prayers: and she conceaued and bare the fifth sonne, 18. and said: God hath giuen me a reward, because I gaue my handmaid to my husband. And she called his name Issachar. 19. Againe Lia conceauing, bare the sixt sonne, 20. & said: God hath endowed me with a good dowrie: this turne also my husband wil be with me, for because I haue borne him six sonnes, and therefore she called his name, Zabulon. 21. After whom she bare a daughter named Dina. 22. Our Lord also remembering Rachel heard her, and opened her womb. 23. Who conceaued and bare a sonne, saying: God hath taken away my reproach. 24. And she called his name, Ioseph, saying: Our Lord adde to me another sonne. 25. And when Ioseph was borne, Iacob said to his father in law: Dismiss me that I may returne into my countrie, and to my land. 26. Give me my wiues, and my children, for whom I haue serued thee, that I may depart: thou knowest the seruice that I haue serued thee. 27. Laban said to him: Let me find grace in thy sight: I haue learned by experience that God hath blessed me for thy sake: 28. appoint thee wages which I shal giue thee. 29. But he answered: Thou knowest how I haue serued thee, and how great thy possession hath been in my hands. 30. Thou hadest a smal thing before I came to thee, and now thou art made rich: and our Lord hath blessed thee at my comming in. It is reason therefore that once I prouide also for mine owne house. 31. And Laban said: What shal I giue thee? But he said: I wil nothing: but if thou wilt doe that which I demand, I wil feed and keep thy sheep again. 32. Goe round about al thy flockes, and separate al the theep

of di-

of diuers colours, of speckled flyse: and what-soeuer shal beruffet and spotted, and of diuers colours, as wel in the sheep as in the goats, shal be my wages. 37. And my iustice shal answer for me to morow before thee, when the time of the bargaine, shal come: and al that shal not be of diuers colours, and spotted, and ruffet, as wel in the sheep as in the goats, shal accuse me of theft. 38. And Laban said: I like wel that thou demandest. 39. And he separated the same day the she goats, and the sheep, and the he goats, and the rammes of diuers colours, and spotted: and al the flocke of one colour, that is of white and blacke flyse, he deliuered in the hand of his sonnes. 40. And he put a space of three dayes iourney betwixt him and his sonne in law, who fed the rest of his flock. 41. Iacob therefore (d) taking green rods of the poplar, and of the almond, and of the plane-trees, in part pilled them: and when the barkes were taken off, in the parts that were pilled there appeared whitnes: but the parts that were whole remayned green: and by this meanes the colour was made diuers. 42. And he put them in the troughs, where the water was poured out: that when the flockes should come to driake, they might haue the rods before their eyes, and in the sight of them conceaue. 43. And it came to passe that in the verie heat of the ramming, the sheep beheld the rods, and brought forth spotted, and of diuers colours, and speckled. 44. And Iacob diuided the flock, and put the rods in the troughs before the eyes of the rammes: and al the white and the blacke were Labans, and the rest, Iacobs, when the flockes were separated one from the other. 45. Therefore when the ewes went to ramme, in the prime time Iacob put the rods in the troughs of water before the eyes of the rammes, and of the ewes, that in looking vpon them they might conceaue: 46. but when the later comming was, and the last conceauing, he did not put them. And those that were lateward became Labans: and they of the prime time, Iacobs. 47. And the man was enriched beyond measure, and he had manie flockes, women seruants and men seruants, camels and asses.

(d) Iacob did iustly vse this meanes to recouer that which Laban withheld from him, being due for the dowrie of his wiues, and recompence for his seruice. *Rupert. l. 7. c. 39. in Gen.*

C H A P. XXXI.

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

AF T E R he heard the words of Labans sonnes saying: Iacob hath taken al that was our fathers, and being enriched of his substance, is become great: 2. and perceauing also Labans countenance, that it was not towards him as yesterday and the other day, 3. especially our Lord saying to him: Returne in the land of thy fathers, and to thy kindred, and I wil be with thee; 4. he sent, and called Rachel and Lia into the field where he fed the flockes, 5. and said to them: I see yours fathers countenance that it is not towards me as yesterday and the other day: and the God of my father hath been with me. 6. And your selues know that I haue serued your father to the vttermost of my power. 7. Yea your father also hath circumvented me, and hath changed my wages ten times: and yet God hath not suffred him to hurt me. 8. If at any time he said: They of diuers colours shal be thy wages; al the sheep brought forth yong of diuers colours. But when he said contrarie: Thou shalt take al the white ones for thy wages; al the flockes brought forth white ones. 9. And God hath taken your fathers substance, and giuen it to me. 10. For after the time came of the ewes conceauing, I lifted vp mine eyes, and saw in my sleep the males ascending vpon the females of diuers colours, and the spotted, and the speckled. 11. And the Angel of God said to me in sleep: Iacob? And I answered: Heer I am. 12. Who said: Lift vp thine eyes, and see al the males ascending vpon the females, them of diuers colours, the spotted and the speckled. For I haue seen al things that Laban hath done to thee. 13. I am the God of Bethel, where thou didest (e) annoint the stone, and didest vow the vow vnto me. Now therefore arise, and goe out of this land, returning into the land of thy natiuitie. 14. And Rachel and Lia answered: Haue we any thing left in the goods and heritage of our fathers house? 15. Hath he not reputed vs as strangers, and sold vs, and eaten vp the price of vs? 16. But God hath taken our fathers riches, and deliuered them to vs, and to our children: wherefore doe al things that God hath commanded thee.

(e) Anointing of Altars, and free vowes are grateful offices to God. See chap. 28.

Tera-
phim.

17. Jacob therefore rose vp, and setting his children and wiues vpon camels, went his way: 18. And he tooke al his substance, and flocks, and whatsoeuer he had gotten in Mesopotamia, and went forward to Isaac his father into the land of Chanaan. 19. At that time Laban was gone to sheare his sheep, and Rachel stole the idols of her father. 20. And Jacob would not confesse to his father in law that he fled. 21. And when he was gone as wel himselfe as al things that were his right, & hauing passed the riuer was marching on to Mount Galaad, 22. it was told Laban the third day that Jacob fled. 23. Who, taking his brethren vnto him, pursued him seauen dayes: and he ouertook him in the Mount Galaad. 24. And he saw in his sleep God saying vnto him: Take heed thou speake not roughly anie thing against Jacob. 25. And Jacob had now pitched his tent in the mountaine: and when he with his brethren had ouertaken him, he pitched his tent in the same Mount Galaad. 26. And he said to Jacob: Why didest thou so, that vnwitting to me thou wouldest carie away my daughters as captiues with the sword? 27. Why wouldest thou fly without my knowledge, and not tel me, that I might haue brought thee on the way with ioy, and songs, and timbrels, and cithernes? 28. Thou hast not suffred me to kisse my sonnes and daughters: thou hast done foolishly: now also indeed 29. my hand is able to requite thee euil: but the God of your father said vnto me yesterday: Take heed thou speake not any thing against Jacob roughly. 30. Suppose thou diddest desire to goe to thy freinds, and hadest a longing to thy fathers house, why didest thou steale my Gods? 31. Jacob answered: In that I departed vnwitting to thee, I feared lest thou wouldest take away thy daughters by force. 32. But whereas thou chargest me with theft; with whom soeuer thou shalt find thy Gods, let him be slaine before our brethren: search whatsoever of thy things thou shalt find with me, and take away. Saying this, he knew not that Rachel had stollen the idols. 33. Laban therefore hauing gone into the tent of Jacob, and of Lia, and of both the handmaids, found them not. And when he was entred into Rachels tent, 34. she in hast hid the idols vnder the camels litter, and sat therevpon: and when he had sought al the tent, and found nothing, 35. she said: Let not my Lord be angrie that I can not rise vp before thee, because according to the custome of women it is now chanced to me. So his carefulnes in seeking was deluded. 36. And Jacob being (f) angrie said in chiding manner: For what fault of myne, and for what offence of my part hast thou so chaffed after me, 37. and searched al my household-stuffe? What hast thou found of al the substance of thy house? lay it heer before my brethren, and thy brethren, and let them iudge between me and thee. 38. Haue I therefore been with thee twentie yeares? thy ewes and goats were not barren, the wethers of thy flock I did not eat: 39. neyther that which the beast had caught did I shew to thee, I made good al the damage:

(f) Jacob in this iust expostulation was angrie and sinned not. Psal. 4.

whatsoever perished by theft thou didest exact it of me : 40. day and night was I parched with heat , and with frost , & sleep did fly from myne eyes. 41. And in this sort haue I serued thee in thy house twentie yeares , fourteen for thy daughters , and six for thy flocks : thou hast changed also my wages ten times. 42. Vnles the God of my father Abraham , and the feare of Isaac had holpen me , peradventure now thou haddest sent me away naked : God beheld my affliction and the labour of my hands , and rebuked thee yesterday. 43. Laban answered him : The daughters are mine and the children , and thy flocks , and al things that thou seest are mine : what can I doe to my daughters , and nephews ? 44. Come therefore , let vs enter in league : that it may be for a testimonie between me and thee. 45. Iacob therefore tooke a stone , and erected it for a title : 46. and he said to his brethren: Bring hither stones. Who gathering them together made a heap , and they did eat vpon it : 47. Which Laban called The witnesse-heap : and Iacob called The hillock of testimonie , either of them according to the proprietie of his language. 48. And Laban said : This heap shal be a witnes between me and thee this day , and therefore the name therof was callad Galaad , that is , The witnesse-heap. 49. Our Lord behold and iudge between vs when we shal be departed one from the other , 50. if thou shalt afflict my daughters , and if thou bring in other wiues ouer them ; none is witnes of our talke but God , who is present and beholdeth. 51. And he said againe to Iacob : Behold this heap , and the stone which I haue erected between me and thee , 52. shal be a witnes : this heap , I say , and the stone , be they for a testimonie , if either I shal passe beyond it going towards thee , or thou shalt passe beyond it , thinking harme to me. 53. The God of Abraham , and the God of Nachor iudge between vs , the God of their father. Iacob therefore sware by the feare of his father Isaac : 54. and after he had offered victimes in the mountaine , he called his brethren to eat bread. Who when they had eaten , lodged there. 55. but Laban arising in the night , kissed his sonnes , and daughters , and blessed them : and returned vnto his place.

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

C H A P. X X X I.

1. Reg.
19.
Osee. 3.

19. *Idols.*) Images of false Gods (as these were) are most properly called idols. And so the hebrew word *Teraphim* is here rightly translated idols: which in other places signifie h other things. As The statua which Michol put in Dauids bed, covering the head therof with a hairie goates skinne, to deceiue Saules seriants who sought Dauids death, is called *Teraphim*, and may there be translated a statua, image, or similitude, but not an idol. Againe, Osee the Prophet fortelling the lamentable state of the Israelites, sayth, they shall be long without King, Prince, Sacrifice, Altar, Ephod, and *Teraphim*, which last word in the Protestants English Bibles remaineth vntranslated. Where if they had translated *images* (as here they doe) it would proue, that some images pertaine to true religion, the want wherof is lamented among other principal things.

These idols Rachel stole from her father, to withdraw him from idolatrie, as S. Basil (in li. Proueb.) S. Gregorie Nazianzen (orat. de Paschate) and Theodoret (q. 89. in Gen.) expound it. And in this, saith Theodoret, she was a right figure of the Catholike Church, which deprieth idolaters of their idols. It is probable also by her base vsing of them, that she held them not for Gods, when she put them vnder the camels litter, and sate vpon them. Finally, that she reserued them, and did not cast them away, nor burne, nor burie them, argueth that they were perhaps of precious mettall, or other matter, which she might turne to profit: and that lawfully in part of recompence, that she and her sister had no other dowrie, but rather were sold to Iacob. Who also had suffered much iniurie at their fathers hands.

Images of false Gods are idols.

Some images are neither religious nor superstitious. Some are religious.

Rachel tooke away her fathers Idols for his good.

She kept them in recompence of wrongs.

C H A P. X X X I I.

Angels meet Iacob by the way. 3. He sendeth messengers and gifts to pacifie his brother Esau. 24. Wrestling with an Angel is not overcome, in fine the Angel benummed his thigh, blesteth him, and fortelleth that he shall be called Israel.



A C O B also went on his iourney that he had begun: and the Angels of God met him. 2. Whom when he had seen, he said: These are the Camps of God, and he called the name of that place Mahanaim, that is, Camps. 2. And he sent also messengers before him to Esau his brother into the land of Seir, into the countrie of Edom: 4. and he commanded them, saying: Thus speake ye vnto my Lord Esau: This saith thy brother

Iacob : I haue seiourned , and haue been with Laban vntil this present day. 5. I haue oxen , & asses , & sheep , & men seruants : & woman seruants : & now I send a legacie to my Lord , that I may find grace in thy sight. 6. And the messengers returned to Iacob , saying : We came to Esau thy brother , & behold he commeth with speed to meet thee with foure hundred men. 7. Iacob " feared exceedingly : and being sore affraid diuided the people that was with him , the flockes also and the sheep , and the oxen , and the camels , into two troupes , 8. saying : If Esau come to one troupe , and strike it , the other troupe that remaineth shal be saued. 9. And Iacob said : O God of my father Abraham , and God of my father Isaac ; O Lord that didest say to me : Returne into thy land , and into the place of thy natiuitie , and I wil doe thee good : 10. I am inferiour to al thy mercies , and thy truth that thou hast fulfilled to thy seruant. With my staffe I passed ouer this Iordan : and now with two troupes I doe returne. 11. Deliuer me from the hand of my brother Esau , because I am sore affraid of him : lest perhaps he come , and strike the mother with the children. 12. Thou didest say that thou wouldest doe good to me , and dilate my seed as the sand of the sea , which for multitude can not be numbred. 13. And when he had slept there that night , he separated of those things which he had , giufts to his brother Esau , 14. she goats two hundred , he goats twentie , ewes two hundred , and rammes twentie , 15. thirtie milch camels with their colts , fourtie kine , and twentie buls ; twentie she asses , and their soles ten. 16. And he sent by the hands of his seruants euerie flock by it-selfe , and he said to his seruants : Goe before me , and let there be a space between flock and flock. 17. And he commanded the former , saying : If thou meet my brother Esau , and he aske thee , whose art thou ? or whither goest thou ? or whose are these that thou doest follow ? 18. thou shalt answer : Iacobes thy seruant , he hath sent them for giufts to my Lord Esau : himselfe also commeth after vs. 19. In like manner he gaue commandements to the second , and the third , and to al that followed the flocks , saying : With the selfe-same words speake ye to Esau , when you shal find him. 20. And ye shal adde : Iacob also thy seruant himselfe followeth on after vs ; for he said : I wil pacifie him with the giufts that goe before , and afterward I wil see him , perhaps he wil be gracious vnto me. 21. The giufts therefore went before him , but himselfe lodged that night in the campe. 22. And when he was risen early , he tooke his two wiues , and his handmaids as manie , with his eleuen sonnes , and passed ouer the ford Iaboc. 23. And when he had set ouer al things that appertained to him , 24. he taried alone : and behold " a man wraistled with him til morning. 25. Who when he saw that he could not ouercome him , he touched the sinow of his thigh , and forthwith it shranke. 26. And he said to him : Let me goe for it

is breake of day. He answered : I wil not let thee goe , vnlesse thou blesse me. 27. He therefore said : What is thy name ? He answered : Iacob. 28. But he , no, thy name , quoth he, (a) shal not be called Iacob, but Israel : for if thou hast been strong against God , how much more shalt thou preuaile against men ? 29. Iacob asked him : Tel me by what name art thou called ? He answered : Why doest thou aske my name ? and blessed him in the same place. 30. And Iacob called the name of the place Phanuel, saying : I haue seen God face to face, and my soule was made safe. 31. And immediately the sunne rose to him, after that he was past Phanuel ; but he halted on his foot. 32. For which cause the children of Israel eate not the sinow , that shrunke in Iacobes thigh, vnto this present day : because he touched the sinow of his thigh, and it shrunke.

(a) The changing of his name heere promised, is preformed chap. 35. S. Hierom Tradit. Heb.

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

C H A P. XXXI I.

7. *Feared exceedingly.*] Iustly may we say meruel, why Iacob, so often assured by Gods promises, confirmed by his manie blessings, protected in al former dangers, accompanied the night before with armies of Angels, indued also with al vertues, and namely with perfect charitie (which expelleth feare] was for al this so vehemently affraid. S. Augustin answereth, that he neither distrusted in God, nor did anie vnlawful thing : but did his owne endeauour wisely and confidently, lest by presuming or despayring he should rather haue tempted God then trusted in him. The causes of his teare were in respect of himselfe and his brother. For considering Gods former promises, benefits, & protections, were not to be presumed as absolute signes of his perpetual loue, but conditional, if himselfe persecuted sincerely in Gods seruice; and seeing *The iust man knoweth not whether he be vvorshie of loue or of hatred*, he might doubt, lest by his twentie yeares conuersation among Infidels in Mesopotamia, he had contracted some sinnes, for which God might suffer him to fall into calamitie and affliction. And though he was in deed stil more and more vertuous, and consequently in Gods more fauour and protection; yea so much the more, by how much lesse he presumed of his owne good state and merites: yet by the vehement apprehending of his brothers inclination to reuenge, the greatnes of the occasion by procuring the first-birth-right and his fathers blessing from him, the newes of his speedie comming towards him with foure hundred men, the natural situation of the place, where Esau might easily enuiron him, and (as he humbly thought) his owne vnworthines, he was possessed with natural feare (such as happeneth to constant men) and was fore afflicted for the tender care of his familie. But reflecting vpon Gods goodness, he prudently disposed of his people and flocks, and besought God to protect him and his, by prayer qualified with requisite conditions, to wit, with humilitie, not asking for his owe but for *Abraham and Isaacs sake*, and for Gods owne promise, acknowledging himselfe to be *lesshen Gods mercies* towards him, with gratitude recounting great benefits receiued, sayng, *With my staffe I passed ouer this Iordan, and now with two troupes I doe returne*, with confidence in that God hath said

Iacobs feare was iust, and without fault.

The causes of his feare. The humble conceit of himselfe.

Esau inclination & meanes to reuenge.

Iacobs prayer qualified with Humilitie, Gratitude, Confidence, Meeknes.

he

1. Ioan.
4.

9. 102.
in Gen.

Ecll. 9.

he *Would dilate his seed as the sand of the sea, and with meeknes in sending gifts and good words to Esau. Thus finally he pacified him, and so his owne feare was turned into ioy.*

Iacob wrestled with an Angel corporally & spiritually.

24. *A man wrestled.* This wrestling with an Angel assuming a bodie in forme of a man was corporal, as the effect shewed in Iacobs sinow shrunke vp, which made him to halt. v. 25. & 31. It was also spiritual, as appeareth by his earnest prayer, vrging and at last obtayning the Angels blessing. S. Lyonis. c. 4. cel. Hierer. S. Greg. prelat. in Iob. Theodoret q. 91. in Gen.

See 12.

C H A P. X X X I I I.

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



AND Iacob lifting vp his eyes, saw Esau comming, and with him foure hundred men: and he diuided the children of Lia, and of Rachel, and of the two handmaids: 2. and he put both the handmaids and their children foremost: and Lia and her children in the second place: and Rachel and Ioseph last. 2. And himselfe going forward adored prostrate to the ground seauen times, vntil his brother came neer. 4. Esau therefore running to meet his brother, embraced him: and clasping him fast about the necke, and kissing him wept. 5. And casting vp his eyes he saw the women and their litle ones, and said: What meane these? And doe they perteyne to thee? He answered: They are the litle ones which God hath giuen to me thy seruant. 6. And the handmaids and their children comming neer bowed themselves. 7. Lia also with her children came neer: and when they had adored in like manner, last Ioseph and Rachel adored. 8. And Esau said: What are the troups that I did meet? He answered: That I might find grace before my Lord. 9. But he said: I haue plentie, my brother, be thy things to thy selfe. 10. And Iacob said: Doe not so, I beseech thee, but if I haue found grace in thine eyes, take a litle present at my hands: for so haue I seen thy face as if I should haue seen (a) the countenance of God: be gracious to me, 11. and take the blessing which I haue brought thee, and which God hath giuen me, who giueth al things. Scarce at his brothers great instance taking it, 12. he said: Let vs march on together, and I wil accompanie thee in thy iourney. 13. And Iacob said: My Lord thou knowest that I haue with me litle ones, and

(a) Iacob seeing Gods hand in this change of his brothers mind, not of flatterie, but sincerely acknowledged his benignitie, as Gods countenance towards him.

sheep,

sheep, and kine with yong: which if I cause to ouerlabour themselues in going, in one day al the flocks wil die. 14. It may please my Lord to goe before his seruant : and I wil follow softly after him, as I shal see my litle ones to be able, vntil I come to my Lord in Seir. 15. Esau answered: I beseech thee that of my people at the least wife which is with me, there may remaine some to accompanie thee in the way. It is not needful, said he, this only I haue need of, that I may find grace (my Lord) in thy sight. 16. Esau therefore returned that day the same way that he came, into Seir. 17. And Iacob commeth into Socoth : where hauing built a house, and pitched his tents, he called the name of that place Socoth, that is, Tabernacles. 18. and he passed into Salem a citie of the Sichimites, which is in the land of Chanaan, after he returned from Mesopotamia of Siria : and he dwelt beside the towne. 19. And he bought that part of the field, wherin he had pitched his tents, of the children of Hemor, the father of Sichem, for an hundred lambs. 20. And erecting an altar there, on it he called vpon the most Mightie God of Israel.

C H A P. X X X I V.

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



AN D Dina the daughter of Lia went forth to see the women of that countrie. 2. Whom when Sichem had seen, the sonne of Hemor the Heuite, the Prince of that land, he was in loue with her : and he tooke her away, and lay with her, by force rauishing the virgin. 3. And his soule was fast knit vnto her, and wheras she was sad, he comforted her with sweet words. 4. And going to Hemor his father, he said : Take me this wench to be my wife. 5. Which when Iacob had heard, his sonnes being absent and occupied in feeding of the cattle, he held his peace til they returned. 6. And when Hemor Sichems father was come forth to speake vnto Iacob, 7. behold his sonnes came out of the field ; and hearing what had passed, they were passing wrath, because he had done a foule thing in Israel, and committed an vnlawful fact in rauishing Iacobs daughter. 8. Hemor therefore spake to them : The soule of my sonne Sichem is fastned to your daughter : Giue her vnto him to wife : 9. and let vs contract mariages one

O Dina (saith S. Bernard) what need was there to see women of a strange countrie! *Tract. de gradib. humili-
-tatis.*

with

(*) They of-
fended by
falsly preten-
ding religion,
and by excesse
in reuenge, &
therefore are
reproued by
theyr father.
v. 30. & cap.
49. v. 5.
Otherwise
their zeale
was iust to pu-
nish so foule a
fault *Indith. 9.*

with an other: giue vs your daughters, and take you our daughters. 10. And dwel with vs: the land is at your commandement, till, occupie, and possesse it. 11. Yea and Sichem also said to her father and to her brethren: Let me find grace in your sight: and what soeuer you shal appoint I wil giue: 12. raise the dowrie, and require guits, and I shal gladly giue what you shal demand: onely giue me this wench to wife. 13. Iacobs sonnes answered Sichem & his father (*) in guile, being wrath for the deflouring of their sister: 14. We can not doe that which you demand, nor giue our sister to an vncircumcised person; which with vs is an vnlawful & abhominable thing. 15. But in this order we may be confederate, if you wil be like to vs, and al the man sex among you be circumcised: 16. then wil we giue and take mutually your daughters, and ours: and we wil dwel with you, and wil be one people: 17. but if you wil not be circumcised, we wil take our daughter, and depart. 18. The offer pleased Hemor and Sichem his sonne: 19. neither did the yong man make delay, but forthwith fulfilled that which was demanded: for he loued the wench exceedingly, and he was the greatest man in al his fathers house. 20. And going into the gate of the citie, they spake to the people: 21. These men are men of peace, and are willing to dwel with vs: let them occupie in the land, and till it, which being large and wide doth lacke men to till it: their daughters we shal take to wife, and ours we wil giue to them. 22. One thing there is for the which so great a good is differred: If we circumcise our man sex, following the rite of the nation. 23. And their substance, and cattle, and al things that they possesse, shal be ours: only in this let vs condescend, and dwelling together we shal make one people. 24. And they al assented, and circumcised al the man sex. 25. And behold the third day, when the griefe of the wounds is most painful: Iacobs two sonnes Simcon and Leui, the brothers of Dina, taking their swords, entred into the citie boldiy: and killing al the man sex, 26. mured withal Hemor and Sichem, taking away Dina their sister out of Sichems house. 27. When they were gone forth, the other sonnes of Iacob ranne in vpon them that were slaine, and spoiled the citie in reuenge of the rape. 28. And waisting al things that were in their houses and fieldes, their sheep and heards, and asses, 29. their little ones also, and their wiues they led away captiue. 30. which things when they had boldly atcheiued, Iacob said to Simeon and Leui: You haue troubled me, and made me odious to the Chananites, and Pherezites, the inhabitants of this land. We are few: they being gathered together wil strike me; and I and my house shal be destroyed. 31. They answered: What? should they abuse our sister as a strumpet?

C H A P. XXXV.

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



IN THE meane time God spake to Jacob: Arise, and goe vp to Bethel, and dwel there, and make an altar to God that appeared to thee when thou diddest flie from Esau thy brother. 1. And Jacob hauing called together al his house, said: " Cast away the strange Gods that are among you, and be clenfed and change your garments. 3. Arise, and let vs goe vp into Bethel, that we may make there an altar vnto God: who heard me in the day of my tribulation, and accompanied me in my iourney. 4. They gaue to him therefore al the strange Gods that they had, and the earclets which were in their cares: but he buried them vnder the * terebinth that is behind the citie of Sichen. 5. And when they were departed (a) the terrour of God inuaded al the cities round about, and they durit not pursue them going away. 6. And Jacob came to Luza, which is in the land of Chanaan, surnamed Bethel: he and al the people that was with him. 7. And he builded there an altar, and called the name of that place, The house of God: for there God appeared to him when he fled from his brother. 8. The same time died Debora the nurse of Rebecca, and was buried at the foot of Bethel vnder an oke: and the name of that place was called The oke of weeping. 9. And God appeared againe to Jacob after he returned from Mesopotamia of Siria, and he blessed him, 10. saying: Thou (b) shalt not be called any more Jacob, but Israel shal be thy name. And he called him Israal, 11. and said to him: I am God Almighty, encrease thou and multiplie: Of thee shal be nations and peoples of nations, Kings shal come forth of thy loynes. 12. And the land which I gaue to Abraham and Isaac, I wil giue to thee, and to thy seed after thee. 13. And he departed from him. 14. But he erected a tittle of stone in the place where God had spoken vnto him: offering vpon it liquid offerings, and powring oile on it, 15. and calling the name of that place, Bethel. 16. And being gone forth from thence, he came in the Spring time to the land which leadeth to

An ex-
crable
tree.

(a) God (when it pleaseth him) maketh the weake stronger then the mightie, and few more terrible then manie. *S. Christi. bo. 59. S. Aug. 7. 112. in Gen.*

(b) The name of supplanter not sufficiently expressing his valure he is also called Israel. See the Annotation.

Ephrata: wherein when Rachel was in trauaile, 17. because of difficultie in her trauaile, she began to be in danger, and the midwife said vnto her: Feare not, for thou shalt haue also this a sonne. 18. And her soule departing for paine, and death now at hand, she called the name of her sonne Benoni, that is the sonne of my paine: but his father called him Benjamin, that is the sonne of the right hand. 19. Rachel therfore died, and was buried in the high way that leadeth to Ephrata, this same is Bethleem. 20. And Iacob erected a title ouer her sepulchre: This is the title of Rachels monument, vntil this present day. 21. Departing thence, he pitched his tent beyond the Flocke tower. 22. And when he dwelt in that countrie, Ruben went, and (c) slept with Bala his fathers concubine: which thing he was not ignorant of. And the sonnes of Iacob were twelue. 23. The sonnes of Lia: Ruben the first begotten, and Simeon, and Leui, and Iudas, and Issachar, and Zabulon. 24. The sonnes of Rachel: Ioseph and Benjamin. 25. The sonnes of Bala Rachels handmaid: Dan and Nephthali. 26. The sonnes of Zelpha Lias handmaid: Gad and Aser: these are the sonnes of Iacob, that were borne to him in Mesopotamia of Siria. 27. He came also to Isaac his father in Mambre, the citie of Arbee, this is Hebron: wherein Abraham and Isaac sejournd. 28. And the dayes of Isaac were complete an hundred eyghtie yeares. 29. And spent with age he died, and was put to his people, being old and ful of dayes, and Esau and Iacob his sonnes buried him.

Math 2.

c) For this fact Ruben was excluded from the chiefe dignitie among his brethren, Gen. 49.

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

C H A P. XXXV.

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

The name Israel signifieth special prerogatiues in the Patriarch Iacob.

2. *Cast away the strange Gods.*] Iacob preparing to performe his vow of building a house and altar to God, first extirpateth al Idolatrie from amongst his people; and then by Sacrifice appeaseth Gods wrath, prouoked howsoeuer, and specially by Simeon and Leui killing the Sichemites. Duely considering that what people or person desireth Gods protection and blessings, must first be pure in Religion, and clenfed from finnes: *Quibus nulla nocet aauersitas, si nulla ei dominetur iniquitas*: because no aduersitie shal hurt him, if no iniquitie haue dominion ouer him. orat. fer. 6. post cineres.

10. *Called him Israel.*] As the Patriarch now performeth his vow to God, so God fulfilleth his promise, giuing him a new name. For *Iacob a supplanter*, signifying too smal force and praise for such a champion, God therfore honoured him with the name of *Israel*. That is, *One that seeth and consemplatesh God*, as most ancient writers expound it. Also *A prince, or valient with God*, as S. Hierome sheweth Tradit Heb. For *Isra* in Hebrew signifieth *To dominier, or rule ouer*, and *El* signifieth God. And so this name giuen to him testifieth that he, by Gods giuft and grace, was valiant euen against an Angel, representing God, much more against men, and other aduersaries. Others interpret it, *The right one of God*, as witnesseth the same S. Hierome both heer, and in his commentaries

in 44. Isaac. Al doe import a great excellencie in this Patriarch. And the successe of things confirmeth the same. Particularly in that not onlie some one of his sonnes (as in the issue of Abraham and Isaac, the rest being excluded) but his whole progenie of twelue sonnes, making twelue Tribes, were participant of the peculiar blessings, in their offspring possessing the promised land, and exceedingly increasing became the most principal nation in the world, the selected people of God, called by the name and title *Of the children of Israel*. Of whom not only Moyse, but al the old Testament most specially treateth, and of whom and in whom the promised Meſſias, the Redeemer of mankind, should be borne.

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

C H A P. XXXVI.

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

AND " these are the generations of Esau, the same is Edom. 2. Esau tooke wiues of the daughters of Chanaan: " Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Ana daughter of Sebeon the Hetheite: 3. Basemath also the daughter of Ismael sister of Nabaioth. 4. And Ada bare Eliphaz: Basemath bare Rahuel: 5. Oolibama bare Iehus and Ihelon and Coree, these are the sonnes of Esau, that were borne to him in the land of Chanaan. 6. And (a) Esau tooke his wiues and sonnes and daughters, and euerie soule of his house, and his substance, and cattle, and al that he could haue in the land of Chanaan: and he went into an other countrie, and " departed from his brother Iacob. 7. For they were exceeding rich, and could not dwel together: neither was the land of their peregrination able to beare them, for the multitude of flocks. 8. And Esau " dwelt in Mount Seir, he is Edom. 9. And these are the generations of Esau the father of Edom in mount Seir, 10. and these are the names of his sonnes: Eliphaz the sonne of Ada the wife of Esau: Rahuel also the sonne of Basemath his wife. 11. And Eliphaz had sonnes: Theman, Omar, Sepho, and Gathan, and Cenes. 12. And Thamna was the concubine of Eliphaz the sonne of Esau: which bare to him Amalech. These are the sonnes of Ada the wife of Esau. 13. And the sonnes of Rahuel were Nahath and Zara, Samma and Meza. These were the sonnes of Basemath the wife of Esau. 14. These also were the sonnes of Oolibama, the daughter of Ana, the daughter of Sebeon, the wife of Esau, which she bare to him, Iehus, and Ihelon, and Coree. 15. These were Dukes of the sonnes of Esau: the sonnes of Eliphaz the first-begotten of Esau: Duke Theman, Duke Omar, Duke Sepho, Duke Cenes, 16. Duke Coree, Duke Gatham, Duke Amalech, these are the sonnes of Eliphaz in the land of Edom, & these are the sonnes of Ada. 17. These also were the

(a) The separation of Esau from Iacob.

sonnes of Rahuel, the sonne of Esau: Duke Nahath, Duke Zara, Duke Samma, Duke Meza. And these be the Dukes of Rahuel, in the Land of Edom: these be the sonnes of Basemath the wife of Esau. 18. And these were the sonnes of Oolibama the wife of Esau: Duke Iehus, Duke Ihelon, Duke Core. These be the Dukes of Oolibama, the daughter of Ana, and wife of Esau. 19. These are the sonnes of Esau, and these are the Dukes of them: the same is Edom. 20. These are the sonnes of Seir the horreite, the inhabitants of the land: Lotan, and Sobal, and Sebeon, and Ana, 21. and Dison, and Efer, and Disan. These are Dukes of the Horreite, the sonnes of Seir in the Land of Edom. 22. And Lotan had sonnes: Hori and Heman. And the sister of Lotan was Themna. 23. And these were the sonnes of Sobal: Aluan and Manahat, and Ebal, and Sepho, and Onam. 24. And these were the sonnes of Sebeon: Aia and Ana. This is Ana that found the hot waters in the wildernes, when he fed the asses of Sebeon his father: 25. and he had a sonne Dison, and a daughter Oolibama. 26. And these were the sonnes of Dison: Hamdan, and Efeban, and Iethram, and Charan. 27. These also were the sonnes of Efer: Balaan, and Zauan, and Acan. 28. And Disan had sonnes: Hus, and Aram. 29. These were Dukes of the Horreites: Duke Lotan, Duke Sobal, Duke Sebeon, Duke Ana, 30. Duke Dison, Duke Efer, Duke Disan: these were Dukes of the Horreites that ruled in the Land Seir. 31. And the Kings that ruled in the land of Edom, before that the children of Israel had a King, were these: 32. Bela the sonne of Beor, and the name of his citie Denaba. 33. And Bela died, and (b) Iobab the sonne of Zara of Bosfra reigned in his stead. 34. And when Iobab was dead, Hufam of the land of the Themans reigned in his stead. 35. He also being dead, there reigned in his stead Adad the sonne of Badad, that struck Madian in the countrie of Moab: and the name of his citie was Auith. 36. And when Adad was dead, there reigned for him Scmla of Masreca. 37. He also being dead, Saul of the riuer Rohoboth, reigned in his stead. 38. And when he also was dead, Balanan the sonne of Achobor succeeded into the Kingdome. 39. This men also being dead Adar reigned in his place, and the name of his citie was Phau: and his wife was called Mectabel, the daughter of Matred, daughter of Mezaab. 40. These therefore be the names of the Dukes of Esau in their kindreds, and places, and callings: Duke Thamna, Duke Alua, Duke Ietheth, 41. Duke Oolibama, Duke Ela, Duke Phinon, 42. Duke Cenez, Duke Theman, Duke Mabser, 43. Duke Magdiel, Duke Hiram: these are the Dukes of Edom dwelling in the land of their Empire, the same is Esau the father of the Idumeans.

b) By the common opinion of Latin and Greeke fathers this was holie Iob, as we shal discusse when we come to his booke against the hebrew Doctors, who say Iob was of Nachors race.

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

C H A P. X X X V I.

Chap. 4,
10. 22.
25.

11. *The generations of Esau.*] As before Moyses described the genealogies of Cain, of Iapheth, and Cham, of Nachor, of Ismael, and other sonnes of Abraham; so here he recordeth another collateral progenie of Esau, that the difference and distinction of them and the selected people of God might be more conspicuous, because contraries opposed are seen more cleery. And so the Churches succession and perpetual light, compared with the interrupted and obscure companies, shineth the brighter. For albeit in those other generations there might be manie faithful and iust persons among the infidels and wicked, and of some we are assured (as of Lot and Job) yet faith and religion decayed, and was extinguished in their carnal children, and only continued in the right line from Adam to Iacob, whose twelue sonnes were fathers & beginners of twelue Tribes, and in them the same true Religion was stil conserued and publikly professed, as in the onlie knowne visib.e Church, til the comming of Christ, as S. Augustin clearly sheweth in his excellent worke of the Citie of God, especially in the 15. and 16. bookes, in manie chapters.

2. *Ada the daughter of Elon.*] In the 16. chap. (v. 34.) Esau's two wiues, which he tooke in Chanaan are called Iudith the daughter of Beer the Hetheite, and Basemath the daughter of Elon of the same place, and here the same two wiues are named Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Sebeon the Hcuite. Which neither agree in names nor countrie. Againe his third wife Ismaels daughter, here named Basemath, in 28. chap. v. 9. is called Mahelath. For reconciliation of which and other like difficulties, or seeming contradictions, albeit learned expositors say, that either these persons had diuers names, or one was true and natural father, another legal, or adoptiue, for there were such also before the law of Moyses, as appeareth in the historie of Thamar: yet it were hard to giue a determinate solution of this difficultie. Which example, with manie others (by vs omitted in these brieue annotations) conuince the Protestants presumptuous error, holding that Scriptures are easie to be vnderstood.

6. *Deparred from his brother. 8. Dwelt in Mouns Seir.*) Here is another difficultie (though not so intricate as the former) how Esau now parted into Mount Seir, seeing he dwelled there, when his brother Iacob came from Mesopotamia. chap. 22. v. 3. Which S. Augustin (q. 129. in Gen.) solueth saying: Esau first dwelt in Seir after he was disappointed of his fathers blessing, but dwelt againe with his father after Iacobs returne from Mesopotamia, and now went to Seir againe after his fathers death.

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

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

Holy Scriptures not easie to be vnderstood.

Esau's last parting frō Iacob.

C H A P. XXXVII.

The seventh part of this booke. How Ioseph was sold into Egypt, and there aduanced.

(a) These things following hapned of Iacob, in his generations, that is in his children.

See S. Chriseff. ho. 1. in Gen.

(b) That for ill life they were infamous, the Hebrew word *debbs* signifieth *infamie*.

The Epistle on friday, in the second weeke of Lent.

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

(d) So Christ, & al good Pastours.

Ioseph informing his father of his brethrens faults, 5. and telling his dreames, is by them more hated. 17. being sent to visite them, 18. they first thinke to kill him, 26. but by Iudas counsel sel him to the Ismaelites, 29. vnto Ruben. 33. His father lamenteth supposing him to be slaine by some wild beast. 36. He is sold againe to Putiphar in Egypt.



AND Iacob dwelt in the land of Chanaan, wherein his father seiourned. 2. And (a) these are his generations: Ioseph when he was sixteen yeares old, fed the flock with his brethren being yet a boy: and he was with the sonnes of Bala and Zelpha his fathers wiues: and he accused his brethren to his father of (b) a most wicked crime. 3. And Israel loued Ioseph aboue al his sonnes, because he had begotten him in his old age: and he made him a coate of diuers colours. 4. And his brethren seeing that he was loued of his father more then al his sonnes, they hated him, neither could they speake any thing to him peaceably. 5. It chanced also that he reported to his brethren a dreame that he had seen, which occasion was the seed of greater hatred. 6. And he said to them: Heare my dreame which I haue seen: 7. I thought we bound sheaues in the field: and my sheafe arose as it were, and stood, and your sheaues standing about did adore my sheafe. 8. His brethren answered: What? shalt thou be our King? or shal we be subiect to thy dominion? This occasion of his dreames and words ministred nourishment to the enuie and hatred. 9. He saw also another dreame, which telling his brethren, he said: I saw in a dreame, as it were the sunne, and the moone, and cleuen starres adore me. 10. Which when he had reported to his father and brethren, his father rebuked him, and said: What meaneth this dreame that thou hast seen? Why, shal I and thy mother, and thy brethren adore thee vpon the earth? 11. His brethren therefore enuyed him: but (c) his father considered the thing with himselfe. 12. And when his brethren abode in Sichem feeding their fathers flockes, 13. Israel said to him: Thy brethren feed sheep in Sichem: come, I wil send thee to them. Who answering, 14. I am readie; he said to him: Goe, and see if al things be wel with thy brethren and the sheep, and bring me word againe what they doe. Being sent therefore from the Vale of Hebron, he came to Sichem: 15. and a man found him there wandring in the field, and asked what he sought. 16. But he answered: (d) I seeke my brethren, shew me where they feed the flockes. 17. And the

man

man said to him : They are departed from this place : for I heard them say : Let vs goe into Dothain. Ioseph therefore went forward after his brethren, and found them in Dothain. 18. Who when they had seen him a farre off, before he came nigh them, they deuised to kil him: 19. and spake among themselues : Behold the dreamer commeth, 20. come, let vs kil him, and cast him into an old cesterne : and we wil say a naughtie wild beast hath deuoured him: (e) and then it shal appeare what his dreames doe profite him. 21. And Ruben hearing this, endeauoured to deliuer him out of their hands, and said : 22. Doe not take away his life, neither sheed ye blood : but cast him into this cesterne that is in the wilderneffe, and keep your hands harmeles : and he said this, desirous to deliuer him out of their hands, and to restore him to his father. 23. As sonne therefore as he came vnto his brethren, forthwith they stripped him out of his tide coate, and of diuers colours, 24. and cast him into the old cesterne, that had not water. 25. And sitting to eate bread, they saw Ismaelites wayfaring men comming from Galaad, and their camels carying spices, and rosen, and mirrh into Ægypt. 26. Iudas therefore said to his brethren : What auailleth it vs if we kil our brother, and conceale his blood ? 27. It is better that he be sold to the Ismaelites, and that our hands be not polluted : for he is our brother and our flesh. His brethren assented to his words. 28. And when the Madianite marchants passed by, they drawing him out of the cesterne, sold him to the Ismaelites, for (f) twentie pieces of siluer, who brought him into Ægypt. 29. And Ruben returning to the cesterne, findeth not the boy : 30. and renting his garments went to his brethren, and said : The boy doth not appeare, and whither shal I goe ? 31. And they tooke his coate, and dipped it in the bloud of a kid which they had killed, 32. sending some that should carie it to their father, and should say : This we haue found: see whether it be thy sonnes coate, or no. 33. Which when the father acknowledged, he said : It is my sonnes coate, a naughtie wild beast hath eaten him, a beast hath deuoured Ioseph. 34. And tearing his garments, did on sackcloth, mourning his sonne a great time. 35. And al his children being gathered together to assuage their fathers sorow, he would not take comfort, but said: I wil descend vnto my sonne " into hel, mourning. And whilest he perseuered in weeping, 36. the Madianites sold Ioseph in Ægypt to Putiphar an Eunuch of Pharoes Master of the soldiers.

(e) So the Iewes thinking to preuent Christs exaltation cooperated vntwitting thereto. *Prosper. l. de promiss. Dei.*

(f) Some read *shirts* : And as the reading is diuers, so Christ whom Ioseph signified is more & lesse esteemed of diuers. *S. Aug. Ser. 81. de temp.*

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

C H A P. XXXVII.

The least of-
fensie cause is
alleaged, why
Iacob loued
Ioseph aboue
his brethren.

God turneth
euil to good
effect. *S. Aug.*
l. 14. c. 27. ciuit
Graue for hel
corruptly tran-
slated.

Wilful cor-
ruption.

Iacob spake of
hel not of
graue.

Abrahams bo-
some.

3 *In his old age.*] This being one cause why Iacob loued Ioseph aboue al his other sonnes, for that he was the yongest of the eleuen (for Beniamin the twelfth was yet an infant) it is alleaged in holy Scripture (saith S. Chriostom Epist. ad Olympian) as least offensie to his brethren. For a more special cause was for his mother Rachels sake, but most principal cause of al was, for his great vertues and mature iudgement; for which God also preferred him aboue them al, and now foreshewed the same by visions in sleep. Which they enuying and meaning to preuent, did indeed vnwittingly cooperate thereto, Gods prouidence turning their euil worke to infinite good. As the same holy Ioseph truly interpreteth it to them after their fathers death, when they iustly feared reuenge for so great and inhumane iniuries done vnto him, chap. 50. v. 20.

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

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

See. S.
Hiero.
Ep. 119.
S. Aug.
l. 20. c.
15. ciuit
Nu. 16.
2. Reg.
22. Iob.
17. Psal.
15. 17.
85.

C H A P. XXXVIII.

Iudas hauing three sonnes by a Chananite, 6. marieth the first, and after his death, the second to Thamar. 10. who also dying, he delayeth to match the third with her. 15. But himselfe begetteth of her (taking her for a harlot) two sonnes twinnes, Phares and Zara:



HE (a) same time Iudas going downe from his brethren, turned in to a man an Odolamite, named Hiras. 2. And he saw there the daughter of a man of Chanaan, called Sue: and taking her to wife, he did companie with her. 3. Who conceaued, and bare a sonne, and called his name Her. 4. And conceauing a child againe, she called her sonne after he was borne, Onan. 5. She bare also the third, whom she called Sela: after whose birth, she ceased to beare any more. 6. And Iudas gaue a wife to Her his first-begotten, named Thamar. 7. Also Her the first-begotten of Iudas, was wicked in the sight of our Lord, and was ilaine of him. 8. Iudas therefore said to Onan his sonne: Companie with thy brothers wife, and be ioyned to her, that thou mayest rayse seed to thy brother. 9. He knowing that the children should not be borne to himselfe, companying with his brothers wife, shed his seed vpon the ground, lest children might be borne in his brothers name. 10. And therefore our Lord struck him, because he did a detestable thing. 11. For the which cause Iudas said to Thamar his daughter in law: Be a widow in thy fathers house, til Sela my sonne grow vp: for he feared lest he also might dye, as his brethren. Who went her way and dwelt in her fathers house. 12. And after many dayes were come and gone, the daughter of Sue the wife of Iudas died. Who after his mourning hauing receiued consolation, went vnto the shearers of his sheep, himselfe and Hiras his shepheard of his flocke, the Odolamite, into Thamnas. 13. And it was told (b) Thamar that her father in law came vp into Thamnas to sheare his sheep. 14. Who putting off the garments of her widowhood, tooke a veile: and changing her habite, sate in the crosse way that leadeth to Thamnas: because Sela was growne, and she had not taken him to her husband. 15. Whom when Iudas had seen, he supposed her to be an harlot: for she had couered her face, lest she should be knowen. 16. And going vnto her, he said: Suffer me to lye with thee: for he knew her not to be his daughter in law. Who answering: What wilt thou giue me that thou maiest enioy my companie? 17. He said: I wil send thee a kid out of the flockes. And when she said againe: I wil suffer that thou wilt, if thou giue me a pledge, til thou

(a) Moyses inserteth here this historie, because Christ should be borne of the genealogie of Iudas and Phares. Mat. 1.

(b) Thamar sinned desiring to be a mother without lawfull marriage: and Iudas sinned lying with a supposed harlot. S. Aug. li. 12. c. 61. 62. & 63. cont. Faust.

send that which thou doest promise; 18. Iudas said: What wilt thou to be giuen thee for a pledge? She answered: Thy ring, and bracelet, and staffe which thou holdest in thy hand. The woman therefore by once accompanying conceaued, 19. and rising she went her way: and putting off the apparel which she had taken, put on the garments of her widowhood. 20. And Iudas sent a kid by his shepheard the Odolamite, that he might receiue the pledge againe, which he had giuen to the woman: who when he had not found her, 21. he asked the men of that place: Where is the woman that sate in the crosse way? Al making answer: There was no harlot in this place, 22. he returned to Iudas, and said to him: I haue not found her: yea the men also of that place said vnto me, that there neuer sate harlot there. 23. Iudas said: Let her take it to her, surely she can not charge vs with a lye, I sent the kid which I promised: and thou didest not find her. 24. And behold after three months they told Iudas, saying: Thamar thy daughter in law hath played the harlot, and her bellie seemeth to swell. And Iudas said: Bring her forth (c) that she may be burnt. 25. Who when she was led to execution, she sent to her father in law, saying: By that man, whose these things are, haue I conceaued: looke whose the ring is, and the bracelet, and the staffe. 26. Who acknowledging the guilts, said: She is iuster then I: because I did not giue her to Sela my sonne. But he knew her no more. 27. And when she was readie to be brought to bed, there appeared twinnes in her bellie: and in the verie deliuerie of the infants, one put forth the hand, wherein the midwife tyed a skarlet string, saying: 28. This shal come forth the former. 29. But he drawing backe his hand, the other came forth: and the woman said: Why is the partition diuided for thee? and for this cause called his name Phares. 30. Afterward his brother came forth, in whose hand was the skarlet string: whom she called Zara.

(c) Adulterie punishable by death, in the law of nature.

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

C H A P. XXXVIII.

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

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

C H A P. X X X I X.

Ioseph being in great credite with his Master, hath the whole charge of his house. 7. Contemning his Mystris sollicitation to incontinence, 13. is falsly accused by her to his Master, 20. and cast into prison. 21. Where againe he getteth credite, and hath the charge of al the prisoners.



HERFORE Ioseph was brought into Ægypt, and Putiphar an Eunuch of Pharao, Prince of his armie, a man of Ægypt bought him, at the hand of the Ismaelites, by whom he was brought. 2. And (a) our Lord was with him, and he was a man that in al things did prosperously: and he dwelt in his Masters house, 3. who knew verie wel that our Lord was with him, and that al things which he did were directed by him in his hand. 4. And Ioseph found grace before his Master, and ministred to him: by whom being made ruler ouer al his things, he gouerned the house committed to him, and al things that were deliuered vnto him: 5. and our Lord blessed the house of the Ægyptian for Iosephs sake, and multiplied as wel in houses, as in lands al his substance. 6. Neither knew he any otherthing, but the bread which he did eate. And Ioseph was of beautiful countenance, and comely fauoured to behold. 7. After manie dayes therefore his Mistresse cast her eyes on Ioseph, and said: Sleep with me. 8. Who (b) in no wise assenting to that wicked act, said to her: Behold, my Master hauing deliuered al things vnto me, knoweth not what he hath in his owne house: 9. neither is there any thing which is not in my power, or that he hath not deliuered to me, beside thee, that art his wife: (c) how therefore can I doe this wicked thing, and sinne against my God? 10. With these kind of words (d) day by day both the woman was importune vpon the yong man, and he refused the aduoutrie. 11. And it chanced on a certaine day, that Ioseph went into the house, and did some businesse without anie man with him: 12. and she catching the skirt of his garment, said: Sleep with me. Who (e) leauing the cloake in her hand, fled, and went forth abroad. 13. And when the woman saw the garment in her hands, and her selfe to be contemned, 14. she called to her the men of her house, and said to them: See he hath brought in an Hebrew to delude vs: he came vpon me for to lie with me; and when I had cried out, 15. and he heard my voice, he left the cloake that I held, and fled forth. 16. For an argument therefore of her credit she referued the cloake, & shewed it to her husband

(a) Ioseph endowed with al vertues was a special mirror of chastitie. *S. Amb. li. de Ioseph. c. 1.*

The foure cardinal vertues reigned in him.

(b) Temperance.

(c) Iustice.

(d) Fortitude.

(e) Prudence.

returning home, 17. and said: There came vnto me the Hebrew seruant, whom thou didest bring hither, for to delude me: 18. and when he heard me crie, he left the cloake which I held, and fled forth. 19. His Master hearing these things, and giuing ouer light credit to his wiues words, was very wrath: 20. and deliuered Ioseph into prison, where the Kings prisoners were kept, and he was there shut vp. 21. And (f) our Lord was with Ioseph, and hauing mercie vpon him gaue him grace in the sight of the chiefe of the prison. 22. Who deliuered in his hand al the prisoners that were kept in custodie: and whatsoever was done, was vnder him. 23. Neither did himselve know any thing, hauing committed al things to him: for our Lord was with him, and directed al his workes.

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

C H A P. X L.

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



H E S E things being so done, it chanced that two Eunuchs, the cup-bearer of the King of Ægypt, and his baker, offended against their Lord. 2. And Pharao being wrath against them (for the one was chiefe of the cup-bearers, the other chiefe baker) 3. he sent them into the prison of the captaine of the soldiers, in the which Ioseph also was prisoner. 4. But the keeper of the prison deliuered them to Ioseph, who also ministred to them: some litle time was passed, and they were kept in custodie. 5. And they saw each of them both a dreame in one night, according to an interpretation agreeing to themselues: 6. to whom when Ioseph was entred in the morning, and saw them sad, 7. he asked them, saying: Why is your countenance sadder to day then it was wont? 8. Who answered: We haue seen a dreame, and there is no bodie to interprete it to vs. And Ioseph said to them: Why doth not interpretation belong to God? Tel me what you haue seen. 9. The chiefe of the cup-bearers first told his dreame: I saw before me a vine, 10. wherein were three branches, growing by litle and litle into buds, and after the blossomes the grapes waxed ripe: 11. and the cup of Pharao in my hand: and I tooke the grapes, and wrong them into the cup which I held, and I gaue the cup to Pharao. 12. Ioseph answered: This is the interpretation of the dreame: The three branches, are yet three dayes: 13. after the which Pharao wil remeber thy seruice, & wil restore thee to thy old degree: & thou shalt giue him the cup according to thyne office, as before thou haddest wont to doe. 14. Only remember me,

when

when it shal be wel with thee, and doe me this mercie, to put Pharao in mind that he take me out of this prison: 15. because I was taken away by stealth, out of the land of the Hebrewes, and here an innocent was I cast into the lake. 16. The Master of the bakers seeing that he had wisely resolved the dreame, he said: And I also saw a dreame, That I had three baskets of meale vpon my head: 17. and that in one basket that was the higher, I caried al meates that are made by the art of baking, and that the birds did eate out of it. 18. Ioseph answered: This is the interpretation of the dreame: The three baskets, are yet three dayes: 19. after the which Pharao wil take thy head from thee, and hang thee (a) on the crosse, and the foules shal teare thy flesh. 20. The third day after this was the birth-day of Pharao: who making a great feast to his seruants, at the banquet he remembered the Master of the cup-bearers, and the chiefe of the bakers. 21. And he restored the one into his place, to reach him the cup, 22. the other he hanged on a gibbet, that the truth of the interpreter might be approued. 23. And yet notwithstanding the chiefe of the cup-bearers, prosperous things succeeding, forgat his interpreter.

(a) Death on the crosse was most cruel, & most ignominious. Cicero 7. Ver. yet suffered by Christ and by him made glorious. Sap. 2. Philup 2.

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

C H A P. X L.

8. *Doth not interpretation belong to God?*) Dreames doe come of diuers causes: Some of natural complexion or disposition, wherby Philosophers or Phisitians may probably iudge of the state of mans bodie. Some are rather effects of things past, then signes of anie things to come. Of which sort the wise man saith: *Dreames doe follow manie eares* (Eccle. 5.) Some are suggested by euil spirits, either to flatter worldlings with great pretenses, or to terrifie weake minds with dangers and afflictions, or to vexe and trouble those in sleep, whom they can not easily moue waking, as S. Gregorie discourseth (li. 8. Moral. in cap. 7. Iob.) Some dreames are of God, as in Iacob, Ioseph, these Eunuchs, Pharao, Nabuchodonosor, and others both good and euil men. But to discern and assuredly to iudge of some dreames, whether they be from God, by holie Angels, or illusions of euil spirits, is a special giuft of God, as also the interpretation therof belongeth to God, as Ioseph here testifieth. Whosoeur therefore wil be secure must relie either vpon expresse Scripture, or iudgement of the Church, as in ominous speeches was noted before (chap. 24.) Otherwise the general rule is, not to obserue dreames, Deut. 18.

Dan. 4.

Some dreames are natural.

Some are illusions of euil spirits.

Some are from God,

Holy Scripture and the Church are iudges of doubtful dreames.

C H A P. X L I.

Pharao dreaming of fat & leane kine: 5. also of ful and thinne eares of corne, 8. no other being able to interprete, 9. Ioseph is remembered. 25. Who interpreting the same, 38. is made ruler ouer al Ægypt, 50. marieth, and hath two sonnes, Manasses and Ephraim.

(a) Pharao his dreames, and his Eunuches were propheticall. For by them God shewed things to come v. 25. yet they were no Prophets, but Ioseph: who had the gift to interpret them. S. *Aug. l. 12. c. 9. de Gen. ad lit. S. Greg. l. 11. Moral. in c. 13. Job.*



AFTER two yeares (a) Pharao saw a dreame. He thought he stood vpon a riuer, 2. out of the which came vp seuen kine, faire and fat exceedingly: and they fed in marsh places. 3. Other seuen also came vp out of the riuer, foule, and caryan leane: and they fed on the very banke of the riuer, in green places: 4. and they deuoured them that had the merueylous beautie and good state of bodies. Pharao after he waked, 5. slept againe, and saw another dreame: Seuen eares of corne grew forth vpon one stalke ful and faire: 6. there sprang also other eares as many, thinne and blasted with adustion, 7. deuouring al the beautie of the former. Pharao awaking vp after his rest, 8. and when morning was come being frighted with feare, he sent to al the interpreters of Ægypt, and to al the wise men: and they being called for, told them his dreame, neither was there anie that could interprete it. 9. Then at length the Master of the cup-bearers remembring himselfe, said: I confesse my sinne: 10. The King being angrie with his seruants, commanded me and the chiefe of the bakers to be cast into the prison of the Captaine of the soldiers: 11. where in one night both of vs. saw a dreame portending things to come. 12. There was there a yong man an Hebrew, seruant to the same Captaine of the soldiers, to whom telling our dreames, 13. we heard whatsoeuer afterward the euent of the thing proued to be so. For I was restored to my office, and he was hanged vpon a gibbet. 14. Forthwith at the Kings commandement, Ioseph being brought out of the prison they polled him: and changing his apparel, brought him vnto him. 15. To whom he said: I haue seen dreames, and there is not anie that can expound them; which I haue heard, thou doest most wisely interprete. 16. Ioseph answered: Without me, God shal answer prosperous things to Pharao. 17. Pharao therefore told that he had seen: Me thought I stood vpon the banke of the riuer, 18. and seuen kine came vp out of the banke of the riuer, exceeding faire, and ful of flesh: which grazed on green places in a marsh pasture. 19. And behold there followed these other seuen kine, so passing ill fauoured and leane, that I neuer saw the like in the land of Ægypt; 20. which hauing deuoured and consumed the former, 21. gaue no token of their fulnes: but with the like leaunenes & deformitic

looked

looked beaully. Awaking, and fallen againe into a deep sleep, 22. I saw a dreame: Seuen eares of corne grew forth vpon one stalke, ful and verie faire. 23. Other seuen also thinne and blasted with adustion, sprang of the stalke, 24. which deuoured the beautie of the former: I told the dreame to the coniecturers, and there is no man that can declare it. 25. Ioseph answered: The Kings dreame is one: God hath shewed to Pharao (b) the things that he wil doe. 26. The seuen faire kine, and the seuen ful eares, be seuen yeares of plentifulnes: and both containe the selfe-same meaning of the dreame. 27. Also the seuen leane and thinne kine, that came vp after them, and the seuen thinne eares, and blasted with the burning wind, are seuen yeares of famine to come. 28. Which shal be fulfilled in this order. 29. Behold there shal come seuen yeares of great fertilitie in the whole Land of Ægypt: 30. after which shal folow other seuen yeares of so great sterilitie, that al the aboundance before shal be forgotten: for the famine shal consume al the land, 31. and the greatnes of the scarcitie shal destroy the greatnes of the plentie. 32. And in that thou didest see the second time a dreame perteing to the same thing, it is a token of the certeintie, for that the word of God shal come to passe, and be fulfilled speedily. 33. Now therfore let the King prouide a wise man and industrious, & make him Ruler ouer the Land of Ægypt: 34. that he may appoint ouerseers ouer al countries: and gather into barnes the fift part of the fruits, during the seuen yeares of the fertilitie, 35. that now presently shal ensue: and let al the corne be laid vp vnder Pharaocs hands, and let it be reserued in the cities. 36. And let it be in a readines against the famine of seuen yeares to come, which shal oppresse Ægypt, and the land shal not be consumed with scarcitie. 37. The counsel pleased Pharao, and al his seruants: 38. and he spake to them: Can we find such an other man, that is ful of the spirit of God? 39. He said therfore to Ioseph: Because God hath shewed thee al things that thou hast spoken, can I find a wiser and one like vnto thee? 40. Thou shalt be ouer my house, & at the commandement of thy mouth al the people shal obey: only in the throne of the Kingdome I wil goe before thee. 41. And againe Pharao said to Ioseph: Behold, I haue appointed thee ouer the whole land of Ægypt. 42. And he tooke his ring from his owne hand, and gaue it into his hand: and he put vpon him a silke robe, and put a chaine of gold about his necke. 43. And he made him goe vp into his second chariot, the cryer proclayming that al should bow their knee before him, and that they should know he was made Gouvernour ouer the whole Land of Ægypt. 44. And the King said to Ioseph: I am Pharao: without thy commandment no man shal moue hand or foot in al the land of Ægypt. 45. And he turned his name, & called him in the Ægyptian tongue the Sauiour of the world. And he gaue him to wife Aseneth the daughter of Putiphar (c) Priest of Heliopolis. Ioseph therfore went forth to the land of Ægypt (46. and he was thirtie yeares old when he stood in the

(b) These things came to passe by Gods particular providence. *Psal. 4. God called (or caused) a famine vpon the Land.*

(c) *Cohen* signifieth Priest; as not only the latin, but also the 70. & Philo and Iosephus here translate; though sometimes it signifieth Prince, as the Chaldey paraphrasist interpreteth, wherby it is probable that this Putiphar was both a Priest and a Prince.

fight of King Pharao) and did circuit al the countries of Ægypt. 47. And the fertilitie of the seuen yeares came : and the corne being bound vp into sheaues was gathered together into the barnes of Ægypt. 48. Al the aboundance also of graine was laid vp in euerie citie. 49. And there was so great aboundance of wheat , that it became equal to the sand of the sea , and the plentie exceeded measure. 50. And there were borne vnto Ioseph two sonnes before the famine came : whom Afeneth the daughter of Putiphar Priest of Heliopolis bare him. 51. And he called the name of the first-begotten * Manasses , saying : God made me to forget al my labours , and my fathers house. 52. The name also of the second he called * Ephraim , saying : God hath made me to encrease in the land of my pouertie. 53. Therefore when the seuen yeares of the plentifulnes , that had been in Ægypt were passed : 54. the seuen yeares of scarcitie began to come , which Ioseph foretold : and in the whole world the famine preuailed , but in al the land of Ægypt there was bread. 55. The which being in hunger , the pcole cried to Pharao , desiring food. To whom he answered: Goe ye to Ioseph : & whatsoeuer he shal say to you , that doe ye. 56. And the famine dayly encreased in al the land : and Ioseph opened al the barnes , and sold to the Ægyptians : for them also the famine had oppressed. 57. And al Prouinces came into Ægypt , to buy victuals , and to moderate the miserie of the scarcitie.

* Oblivion.
* Fruitful or Growing.

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

C H A P. X L I.

Holy Ioseph suddenly aduanced.

43; *Made Gouverneur.*] It is easie in the eyes of God suddenly to enrich the poore. For who would haue thought (saith Philo) that in one day a bondman should be made a Lord, a poore prisoner the chiefe of the nobilitie, an vnder-gaolor the Viceroy or Kings deputie, for a common prison to haue a Kinglie court of his owne, from extreme ignominie, to ascend into so high a roome of dignitie?

Eecl. 11.
li. de Ioseph.

Ioseph truly called the reuealer of secrets.

But more honourably, the Sauiour of the world.

Therein a figure of Christ.

45. *Sauiour of the world*) In the original text the new name and title giuen by Pharao to Ioseph is expressed by these two wordes, *Saphnath pahanaach*: the former *saphnath* in Hebrew signifieth a secret or hidden thing, of *saphan* to hide: but the signification of the other word *pahanaach*, is more vncertaine, being found nowhere els in the holy Bible. The Rabins doe commonly interpret them both together, *The man to whom secrets are reuealed*, or *The reuealer of secrets*: and so this name agreeth wel to Ioseph, in respect of the giift of interpreting dreames. But besides his interpreting, he also gaue most wise counsel, that tended to the sautie of manie, which, it is like, Pharao ment to expresse by this new name. And S Hierom, who doubtles with great diligence, and no lesse iudgement, searched the true signification therof, saith, that albeit this name in Hebrew soundeth *The finder out of secrets*, yet seeing it was imposed by an Ægyptian (who knew no Hebrew) the reason therof must be had of the same tong; and these two wordes in the Ægyptian language are intetpreted *The Sauiour of the world*; for that he deliuered the world frō the imminent ruine of famine. Thus saith S. Hierom. And so most aptly the figure answereth to Christ, the true Sauiour of the world.

C H A P. X L I I.

Iacob sendeth ten of his sonnes to buy corne in Ægypt. 7. where Ioseph knowing them, they not knowing him, with hard speeches putteth them in prison. 18. At last Simeon remayning in custodie, til Benjamin be brought, the rest are dismissed, 25. with their money, vnknownen to them, in their sakes.



AND Iacob hearing that victuals were sold in Ægypt, he said to his sonnes: Why neglect ye? 2. I haue heard that wheat is sold in Ægypt: Goe ye downe and buy vs necessaries, that we may liue and not be consumed with lacke. 3. Therefore the ten brethren of Ioseph going downe to buy corne in Ægypt, 4. Benjamin being kept at home by Iacob, who said to his brethren: Lest perhaps he take any harme in the iourney: 5. entred into the land of Ægypt with others that went to buy. For the famine was in the land of Chanaan. 6. And Ioseph was Prince in the land of Ægypt, and at his pleasure corne was sold to the people. And when his brethren had adored him, 7. and he knew them, he spake as it were to strangers " somewhat roughly, asking them: From whence came you? Who answered: From the Land of Chanaan, that we may buy necessaries to liue. 8. And yet himselfe knowing his brethren, was not knownen of them. 9. And remembering the dreames, which sometimes he had seen, he said to them: " You are spies: to view the weaker parts of the land you are come. 10. Who said: It is not so, my Lord, but thy seruantes are come to buy victuals. 11. We are al the sones of one man: we are come as men of peace, neither doe thy seruantes goe about anie eul. 12. To whom he answered: It is otherwise: you came to consider the vndefensed parts of this land. 13. But they: We thy seruantes, say they, are twelue brethren, the sonnes of one man in the Land of Chanaan: the yongest is with our father, the other is not liuing. 14. This is it, quoth he, that I said: You are spies. 15. Now presently I wil take a trial of you: " by the health of Pharao you shal not depart hence, vntil your yongest brother doe come. 16. Send you one of you to bring him: and you shal be in prison til the things be proued which you haue said, whether they be true or false: (a) otherwise by the health of Pharao you are spies. 17. Therefore he put them in prison three dayes. 18. And the thirdd day bringing them out of prison, he said: Doe as I haue said, and you shal liue: for I feare God. 19. If you be men of peace, let one of your brethren be bound in prison: and goe ye your wayes, and carie the corne that you haue bought vnto your houses, 20. and bring your yongest brother to me, that I may

(a) If these things which ye say be proued false, ye are to be held as spies for your lying.
S Aug. 9. 139.
super Gen.

proue your sayings to be true , and that you die not. They did as he had said , 21. and they talked one to an other : Worthily doe we suffer these things , because we haue sinned against our brother , seeing the distresse of his soule whilest he besought vs , and we heard not : therefore is this tribulation come vpon vs. 22. Among whom Ruben one of them , said : Why , did not I say to you : Sinne not against the boy ; and you heard me not : Loe his bloud is required. 23. And they knew not that Ioseph vnderstood : because he spake to them by an interpreter. 24. And he turned away himselfe a litle while , and wept : and returning he spake to them. 25. And taking Simeon , and binding him in their presence , he commanded his seruants that they should fil vp their sackes with wheat , and put euerie mans money againe in their bags , giuing them besides for to eate on the way : who did so. 26. But they carying their corne vpon their asses , tooke their iourney. 27. And one of them opening his sacke to giue his beast prouender in the Inne , beholding the money in the sackes mouth , 28. he said to his brethren: My money is giuen me againe , behold it is in the sacke. And being astonished and troubled amongst themselues , they said : What is this , that God hath done vnto vs ? 29. And they came to Iacob their father into the land of Chanaan , & they told him al things that had chanced vnto them , saying : 30. The Lord of the land spake to vs roughly , & thought vs to be spies of the prouince , 31. to whom we answered : We are men of peace , neither doe we attempt any treachery. 32. We are twelue brethren borne of one father : one is not liuing , the yongest is with our father in the Land of Chanaan. 33. Who said to vs: Thus shal I trie that you be men of peace : Leauē one of your brethren with me , and take ye prouision necessarie for your houses , and goe your wayes , 34. and bring your yongest brother to me , that I may know you are not spies : and you may receiue this felow againe , that is kept in prison : and afterwards my haue licence to buy what things you wil. 35. This being said , when they powred out their corne , euerie man found his money tied in the mouth of the sackes : and al being astonished together , 36. their father Iacob said : You haue made me to be without children , Ioseph is not liuing , Simeon is kept in bonds , and Benjamin you wil take away : al these euils are fallen vpon me. 37. To whom Ruben answered : Kill my two sonnes , if I bring him not againe to thee : deliuer him into my hand , and I wil restore him vnto thee. 38. But he said : My sonne shal not goe downe with you : his brother is dead , and he alone is remayning : if any aduersitie shal chance to him in the land to the which you goe , you shal bring downe (b) my hoare haire with sorow " vnto hel.

(b) Myne old age, or, me an old man.

S. Aug. 9. 142.

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

C H A P. X L I I.

7. *Somewhat roughly.*] Ioseph afflicted his brethren to bring them into consideration of their former faults, and to true contrition. Without which, though iniuries be remitted by men, yet the offenders are not absolved before God. Therefore he louing them and hating their sinne, by affliction brought them to vnderstanding. Who being at last truly penitent, he acknowledged and most louingly embraced them, and prouided for them in their necessitie. S. Aug. ser. 82. *de temp.* And this example S. Gregorie (ho. 22. in Ezech.) applieth to the instruction of Pastours of soules: that they procure true repentance before absolution of sinnes: *Ne si inordinate culpa dimittitur, is cui est culpabilis, in reatu grauius astringatur: Left, if a fault be disorderly remitted, he that is faultie be more grievously intangled in guilt of conscience:* therefore with much discretie seueritie in shew, and clemencie in mind are required.

9. *You are spies.*] To the same purpose he called them spies. After the manner of examiners calling suspected persons, as they may seeme to be; therby to trie what they would answer. Al for their holosome penance, and withal to procure them afterwards more compassion among the Aegyptians. S. Aug. q. 139. super Gen.

15. *By the health of Pharao.*] Ioseph in swearing by Pharaos health, honoured God, the giuer and conseruer of health, life, power, dignitie, and al that was in Pharao. Wherby we see that this manner of swearing was lawful. As now likewise Christians lawfully swear not only by God, but also by his creatures, saying: As God shal help them, and his holie Ghospels: so it be with due circumstances and requisite conditions, namely with those which the Prophet Hieremie mentioneth, *in truth, in iudgement, and in iustice:* not false, rash, nor of an vnjust thing: nor infrequent and common talke (a most bad custome) for so thou must neither swear by God himself, nor (as our Sauour teacheth) by heauen, nor by the earth, nor by Hierusalem, nor by thy head, nor anie thing els: signifying that in some case, and due manner we may sw care by any of these. And in this particular Ioseph did rather name Pharao in his oath then God, as wel to conceale himself as yet from his brethren, as to strike more terrour in their hearts by naming his Master the King, in whom he had mere interest then they.

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

Contrition necessary for the remission of sinnes.

Disorderly remission is hurtful.

Ioseph calleth his brothers spies for their good.

It is lawful to swear by creatures.

In some case more conuenient then to name God expressly.

Diuers mansions in hel.

Hier. 4.

Mat. 5.

C H A P. X L I I I.

The famine pressing the land, Iacob willth his sonnes to goe againe into Ægypt to buy more corne: 3. Who refusing to goe without Benjamin, 11. he is sent with them, and presents and double money, lest the former were brought back by errour. 16. Ioseph seeing Benjamin, 23. deliuereth Simeon, and entertaineth them al at dinner.



IN THE meane time the famine did oppresse al the land very fore. 2. And the provision being spent, which they had brought out of Ægypt, Iacob said to his sonnes: Goe againe, and buy vs a little victual. . . Iudas answered: That same man denounced vnto vs vnder attestation of an oath, saying: You shal not see my face, vnlesse you bring your yongest brother with you. 4. If therfore thou wilt send him with vs, we wil goe forward together, and wil buy necessaries for thee: 5. but if thou wilt not, we wil not goe: for the man, as we haue often said, denounced vnto vs saying: You shal not see my face without your yongest brother. 6. Israel said to them: You haue done this to my miserie, in that you told him that you had an other brother also. 7. But they answered: The man asked vs in order our progenie: if our father liued; if we had a brother: and we answered him consequently to that which he demanded: could we know that he would say: Bring hither your brother with you? 8. Iudas also said to his father: Send the boy with me, that we may set forward, and may liue: lest we and our litle ones die. 9. I take vpon me the boy: require him of my hand, vnlesse I bring him againe, and restore him to thee; I wil be (a) guiltie of sinne against thee for euer. 10. If delay had not been made, we had been come now the second time. 11. Therfore Israel their father said to them: If it must needs be so, doe that you wil: take of the best fruits of the land in your vessels, and carie to the man for presents, a courtesie of rosen, & of honcy, & of incense, of mirhe, of terebinth, and of almonds. 12. Double mency also carie with you: and recarie that you found in your sackes, lest perhaps it was done by an errour: 13. but take also your brother, and goe to the man. 14. And my God Almighty make him fauourable vnto you; and send backe with you your brother, whom he keepeth, and this Benjamin: as for me I shal be desolate without children. 15. The men therfore tooke the presents, & the double mency, & Benjamin; & went downe into Ægypt, & stood before Ioseph. 16. Whō when he had seen, & Benjamin withal,

(a) Guilt of sinne is a greater bond then the life of Rubens sonnes, which he offered, and Iacob yealded not therto; & yet granted to this offer of Iudas

he comanded the steward of his house, saying: Bring in the men into the house, and kil victimes, and prepare a feast; because they shal eate with me at noone. 17. He did that which was commanded him, and brought the men into the house. 18. And there beeing sore afraid, they said one to another: because of the money which we caried backe the first time in our sackes, we are brought in: that he may turne vpon vs * a false accusation, and forcibly bring both vs and our asses into bondage. 19. Wherefore in the verie dore stepping to the steward of the house, 20. they spake: Sir, we desire thee to heare vs. Now once before we came downe to buy prouision: 21. which being bought, when we were come to the Inne, we opened our sackes, and found our money in the mouths of the sackes: which we haue now brought againe in the same weight. 22. But we haue brought other money besides, to buy the things that are necessarie for vs: our conscience is not priuie, who put it in our bags. 23. But he answered: Peace be with you, teare you not: your God, and the God of your father hath giuen you treasures in your sackes. For the money, which you gaue me, I haue for good. And he brought forth Simcon vnto them. 24. And being brought into the house, he fetched water, and they washed their feet, and he gaue prouender to their asses. 25. But they made readie the presents, til Ioseph should come in at noone: for they had heard that they should eate bread there. 26. Therefore Ioseph came in to his house, and they offered him presents holding them in their hands, and (b) they adored prostrate to the ground. 27. But he curteously resaluting them, asked them saying: Is the old man your father in health, of whom you told me? Is he yet liuing? 28. Who answered: Thy seruant our father is in health, he is yet liuing. And bowing themselues they adored him. 29. And Ioseph lifting vp his eyes, saw Benjamin his brother of the same mother, and said: Is this your yong brother, of whom you told me? And againe: God, saith he, be merciful vnto thee my sonne. 30. And he made hast because his hart was moued vpon his brother, and teares brake forth: and entring into his chamber he wept. 31. And when he had washed his face, comming forth againe, he restrained himselfe, and said: Set bread on the table. 32. Which being set downe, to Ioseph apart, and to his brethren apart, to the Aegyptians also that did eate with him apart (for it is vnlawful for the Aegyptians to eate with the Hebrewes, and (c) they thinke such a feast prophane) 33. they sate before him, the first begotten according to his first-birth, and the yongest according to his age. And they maruailed out of measure, 34. taking the portions that they receiued of him: and the greater portion came to Benjamin, so that it exceeded (d) by five partes. And they dranke and were in ebriated with him.

Calum-
nism.

(b) They now adore him, whom they sold, lest they should adore him. S. Greg. 10. 22. in Ezech.

(c) See Exodi 8. v. 26.

(d) Euerie one hauing five portions, Benjamin had double. Iosephus l. 1. 214.

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

C H A P. X L I I I.

Moderation to
be vsed in fea-
sting.

34. [Inebriated.] Not that they did eate or drinke too much, or fel into excess, but competently. As the earth is said to be inebriated with raine (Psal. 64.) being sufficiently watered, and so made fruitful, not drowned, nor ouerflowed, for so it is vnfruitful. S. Hierome Tradit. Heb. S. Aug. q 144. super Gen.

C H A P. X L I I I.

Ioseph causeth their sackes to be filled with corne, and their money to be put againe therein, and in Beniamins sack also a siluer cuppe, 4. and when they were parted, sending after them, chargeth them with theft. 12. And the cuppe being found in Beniamins sack, they at much afflicted returne to Ioseph. 17. who threatening to keepe Benjamin, 18. Iudas intreateth, 32. & finally offereth himselfe to seruitude for him.



AND Ioseph commanded the steward of his house, saying: Fill their sackes with corne, as much as they can hold: and put the money of euerie one in the top of his sack. 2. And in the sackes mouth (a) of the younger put my siluer cup, and the price which he gaue for the wheat. And it was so done. 3. And when the morning rose, they were dismiss with their asses. 4. And they were now departed out of the citie, and had gone forward a little way: then Ioseph sending for the steward of his house, said: Arise, quoth he, and pursue the men: and ouertaking them say to them: Why haue you rendred euil for good? 5. The cup which you haue stollen is that wherin my Lord doth drinke, and wherin he is wout to diuine: you haue done a verie euil thing. 6. He did as he had comanded. And hauing ouertaken them, he spake to them in the same order. 7. Who answered: Why doth our Lord speake so, as though thy seruants had committed so haynous a fact? 8. The money that we found in the top of our sackes, we recarred to thee from the land of Chanaan: & how followeth it, that we haue stollen out of thy Lordes house gold or siluer? 9. With whom soeuer of thy seruants that shal be found which thou seekest, let him die, and we will be the bondmen of our Lord. 10. Who said to them: Be it done according to your sentence: with whom soeuer it shal be found, be he my bondmen, and you shal be guiltles. 11. Therefore in hast taking downe their sackes vpon the ground, euerie mā opened. 12. Which when he had

(a) By this Ioseph tried his brethrens affection, whether they would intreat for Benjamin, or suffer him to be captiue: as they had before sold himselfe to captiui- tie. The end of 10, in Gen.

searched,

searched, beginning from the elder euen to the yongest, he found the cup in Beniamins sack. 11. But they (b) renting their garments, and loading their asses againe, returned into the towne. 14. And Iudas foremost with his brethren entred in to Ioseph (for he was not yet gone out of the place) and they fel together before him on the ground. 15. To whom he said : Why would you doe so ? know you not that there is not the like to me in the science (c) of diuining. 16. To whom Iudas said: What shal we answer, my Lord? or what shal we speake, or be able iustly to pretend? God hath found the iniquitie of thy seruants : loe we are al bondmen to my Lord, both we, & he with whom the cup was found. 17. Ioseph answered : God forbid that I should so doe : he that stole the cup, the same be my bondman: and goe you free vnto your father. 18. And Iudas approaching neerer said boldly : I beseech thee my Lord, let thy seruant speake a word in thine eares, and be not angrie with thy seruant : for after Pharao thou art 19. my Lord. Thou didest aske thy seruantes the first time : Haue you a father or a brother ? 20. and we answered thee my Lord: We haue a father an old man, and a little boy, that was borne in his old age ; whose brother by the mother is dead : and his mother hath him only, and his father loueth him tenderly. 21. And thou saidst to thy seruants : Bring him hither to me, and I wil set mine eyes on him. 22. We suggested to my Lord : The boy can not leaue his father : for if he leaue him, he wil die. 23. And thou saidest to thy seruants: Vnlesse your yongest brother come with you, you shal no more see my face. 24. Therefore when we were gone vp to thy seruant our father, we told him al things that my Lord did speake. 25. And our father said : Goe againe, and buy vs a litle wheat. 26. To whom we said : We can not goe : if our yongest brother shal goe downe with vs, we wil set forward together: otherwise he being absent, we dare not see the mans face. 27. Wherunto he answered : You know that my wife bare me two. 28. One went forth, and you said : A beast did deuour him: and hitherto he appeareth not. 29. If you take this also, and ought befall him in the way, you shal bring downe (d) my hoare hayres with sorow vnto hel. 30. Therefore if I shal enter to thy seruant our father, and the boy be wanting (whereas his life dependeth vpon the life of him) 31. and he shal see that he is not with vs, he wil dye, and thy seruants shal bring downe his hoare hayres with sorow vnto hel. 32. Let me be thy proper seruant that did take him into my protection and promised, saying: Vnlesse I bring him againe I wil be guilty of sinne against my father for euer. 33. I therefore thy seruant wil tary instead of the child in the seruice of my Lord, and let the child goe vp with his brethren. 34. For I can not returne to my father, the child being absent ; lest I staue by a witnes of the calamitie that shal oppresse my father.

(b) O torments of mercie ! he vexeth whom he loueth. S.

Greg. ho. 22. in Ezech.

(c) Ioseph being indeed a Prophet, knowing more then al soothsayers in Ægypt spoke of himselfe as he was esteemed in that place. S.

Aug. 145. super Gen.

(d) See Gen. 42. v. 38.

C H A P. X L V.

Ioseph manifesteth himself to his brethren. Who being much terrified he comforteth them, and weeping embraceth euerie one. 16. The bruit wherof comming to Pharao, he congratulating commandeth Ioseph to cal his father with al his familie into A Egypt. 21. So the eleuen brothers are sent away with gifts & prouision for Iacobs iourney. 26. Al which the father vnderstanding is reuined in spirit.



IOSEPH could no longer refrayne manie standīng by in presence: wherupon he commanded that al should goe forth, and no stranger should be present at their acknowledging one of another. 2. And he lifted vp his voice with weeping, which the AEgyptians heard, and al the house of Pharao. 3. And he said to his Brethren: I am Ioseph: is my father yet liuing? His brethren could not answer him being terribly astonished out of measure. 4. To whom gently he said: Come hither to me. And when they were come neer him, I am, quoth he, Ioseph your brother, whom you sold into AEgypt. 5. Be not affraid, neither let it seeme to you a hard case that you did sell me into these countries: for (a) God sent me before you into AEgypt for your preseruatiō. 6. For it is two yeares sincc the famine began to be vpon the earth, and yet fīue yeares remaine, wherin there can be neither earing nor reaping. 7. And God sent me before, that you may be preserued vpon the earth, and may haue victuals to liue. 8. Not by your counsaile, but by the wil of God was I sent hither: who hath made me as it were a father to Pharao, and Lord of his whole house, and Prince in al the land of AEgypt. 9. Make hast and get ye vp to my father, and you shal say to him: Thy sonne Ioseph willeth thus: God hath made me Lord of the whole land of AEgypt: come downe to me, tary not. 10. And thou shalt dwel in the land of Gessen: and thou shalt be neer me thou and thy sonnes, and thy sonnes children, thy sheep, and thy heards, and al things that thou dost possesse. 11. And there I wil feed thee (for yet there are fīue yeares of famine remayning) lest both thou perish, and thy house, and al things that thou dost possesse. 12. Behold, your eyes, and the eyes of my brother Benjamin doe see, that it is my mouth that speaketh vnto you. 13. Report to my father my whole glorie & al things that you haue seen in AEgypt: make hast, and bring him to me. 14. And falling vpon the neck of his brother Benjamin, embracing him he wept: he also in like manner weeping vpon his neck. 15. And Ioseph kissed al his brethren, and wept vpon euerie one: after which things they were

(a) Gods prouidence turned their euil dealing to the good of the whole familie, chap. 50. v. 20.

bold

bold to speake vnto him. 16. And it was heard of , and very famously reported abroad in the Kings Court: The brethren of Ioseph are come: and (b) Pharao was glad , and al his familie. 17. And he spake to Ioseph that he should command his brethren , saying : Loading your beasts goe into the Land of Chanaan , 18. and take thence your father and kinne , and come to me : and I wil giue you al the good things of Ægypt , that you may eate the marow of the land. 19. Giue commandment also that they take waynes out of the land of Ægypt , for the cariage of their litle ones and wiues : and say : Take vp your father , and make hast to come with al speed. 20. Neither doe you leaue any thing of your houthold stufte : for al the riches of Ægypt shal be yours. 21. And the sonnes of Israel did as it was commanded them. To whom Ioseph gaue waynes according to Pharaos commandment , and victuals for the way. 22. He bad also to be brought vp for euery one two robes : but to Benjamin he gaue three hundred picces of siluer with five robes of the best : 23. sending to his father as much money & rayment , adding besides them he asses that should carie of al the riches of Ægypt , and as many she asses , carying wheat for the iourney and bread. 24. Therefore he dismissed his brethren , and when they were departing he said to them : " Be not angrie in the way. 25. Who going vp out of Ægypt , came into the land of Chanaan to their father Iacob. 26. And they told him saying : Ioseph thy sonne is liuing : and he ruleth in al the Land of Ægypt. Which when Iacob heard , awaking as it were out of a heauie sleep , notwithstanding did not belieue them. 27. They on the contrarie side reported the whole order of the thing. And when he saw the waynes and al things that he had sent , his spirit reuiued , 28. and he said : It sufficeth me if Ioseph my sonne be liuing yet : I wil goe , and see him before I dye.

(b) Iosephs prudent proceeding before he made himselfe knowne to his brethren and them to Pharao, procured al this ioy and fauour towards them in Ægypt.

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

C H A P. X L V.

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

Occasion of sinne to be auoided.

C H A P. X L V I.

The eight and last part of this booke.

Of Iacob and his progenies going into AEgypt. Of his and Iosephs death.

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



AND Israel taking his iourney with al things that he had¹ came to the wel of the oath, and killing there victimes to the God of his father Isaac, 2. he heard him by a vision of the night calling him, and saying vnto him: Iacob, Iacob. To whom he answered: Loe here I am. 3. God said to him: I am the most Mightie God of thy father: feare not, goe downe into AEgypt, for into a great nation wil I make thee there. 4. I wil goe downe with thee thither, and thence wil I bring thee returning: Ioseph also shal put his handes vpon thine eyes. 5. And Iacob rose vp from the wel of the oath: and his sonnes tooke him vp, with their little ones and wiues in the waynes, which Pharao had sent to carie the old man, 6. and al that he had possessed in the Land of Chanaan: and he came into AEgypt with al his seed, 7. his sonnes, and nephewes, daughters, and al his progenie together. 8. And these are the names of the children of Israel, that entered into AEgypt, himselve with his children. His first-begotten Ruben. 9. The sonnes of Ruben: Henoeh and Phallu and Hefron and Charmi. 10. The sonnes of Simeon: Iamuel and Iamin and Ahod, and Iachin and Sohar, and Saul the sonne of Chananitess. 11. The sonnes of Leui: Gerson and Caath and Merari. 12. The sonnes of Iuda: Her & Onan and Sela and Phares and Zara. And Her and Onan died in the land of Chanaan. And there were sonnes borne to Phares: Hefron and Hamul. 13. The sonnes of Issachar: Thola and Phua and Iob and Semron. 14. The sonnes of Zabulon: Sared and Elon and Iahel. 15. These are the sonnes of Lia, which she bare (a) in Mesopotamia of Syria with Dina his daughter. Al the soules of his sonnes and daughters are thirtie three. 16. The sonnes of Gad: Sephion and Haggi and Siuni & Efebon and Heri and Arodi and Areli. 17. The sonnes of Aser: Iamne and Iesua and Iessui and Beria, Sara also their sister. The sonnes of Beria: Heber and Melchiel, 18. these be the sonnes of Zelpha, whom Laban gaue to Lia his daughter. and these she bare to Iacob sixteen soules. 19. The sonnes of Rachel Iacobs wife: Ioseph and Benjamin. 20. And there were sonnes borne to Ioseph in the Land of AEgypt, which Aseneth the daughter of Putiphar Priest of Heliopolis bare to him: Manasses and Ephraim. 21. The sonnes of Benjamin: Bela and Be-

(a) That is, She bare their fathers in Mesopotamia. S. Aug. 9. 131. in Gen.

chor and Asbel and Gera and Naaman and Echi and Ros and Mophin and Ophim and Ared. 22. these be the sonnes of Rachel, which she bare to Iacob: al the soules, fourteen. 23. The sonnes of Dan: Hufim. 24. The sonnes of Nephthali: Iaziel and Guni and Ieser and Sallem. 25. These be the sonnes of Bala, whom Laban gaue to Rachel his daughter: and these she bare to Iacob; al the soules, seuen. 26. Al the soules, that entred with Iacob into A Egypt, and that came out of his thigh, besides his sonnes wiues, " sixtie six. 27. And the sonnes of Ioseph, that were borne to him in the land of A Egypt, two soules. Al the soules of the house of Iacob, that entred into A Egypt, were " seuentie. 28. And he sent Iudas before him to Ioseph, that he should tel him, and he should come into Gessen to meet him. 29. Whither when he was come, Ioseph addressing his chariot went vp to meet his father, vnto the same place: and seeing him fel vpon his neck, and as they embraced he wept. 30. And his father said to Ioseph: Now wil I die with ioy, because I haue seen thy face, and doe leauc thee aliu. 31. But he spake to his brethren, and to al his fathers house: I wil goe vp, & wil tel Pharao, and wil say to him: My brethren, and my fathers house that were in the Land of Chanaan, are come to me: 32. and the men are pastours of sheep, & their trade is to feed flockes: their cattel, & heards, and al that they could haue, they haue brought with them. 33. And when he shal cal you, & shal say: What is your trade? 34. You shal answer: We thy seruants are pastours, from our infancie vntil this present, both we and our fathers. And this you shal say, that you may dwel in the Land of Gessen, because the A Egyptans (v) detest al pastours of sheep.

b) A Egyptians honouring sheep, goats, and kyne for Gods, detested them that did gouerne, kil, or eate those cattel.

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

C H A P. XLVI.

I. Came to the wel of oath.] In this holie place (called *Berseebe*, that is, *wel of oath*) where Abraham and Isaac had confirmed by oath their league with the Kings of the countrie, and erected Altars, Iacob also consulted God about his going into A Egypt, and was commanded to goe with al that he had.

26. Sixtie six. 27. Seuentie.] The difficultie in these two verses, concerning the number of Israelites that were at first in A Egypt with Iacob, is easily explicated, that iust sixtie six, of his owne issue came in with him; and himselfe being counted maketh sixtie seuen, adding also Ioseph (who was there before) and his two sonnes Manasses and Ephraim (borne there) they were in al seuentie. But a farre greater difficultie remaineth: for besides these seuentie persons, the Septuagint Greeke Interpreters number and name fve more; to wit, a sonne and a nephew of Manasses (the first called *Machir*, the other *Galaad*,) and two sonnes of Ephraim (called *Sutalaam*, and *Taam*,) and one

God reuealeth his wil in holie places.

A difficultie how manie Israelites came at first into A Egypt.

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

nephew (named *Edem*) which number of seuentie five S. Steuen also citeth, following the vulgar known Scripture of the Septuagint, rather than the Hebrew text. Now in what sense these five could be said to haue entred into Aegypt with Iacob, being not then borne, nay some of them not borne during Iacobs life, for Iacob liued but seenteen yeares in Aegypt (chap. 47. v. 28.) and Ioseph being married but nine yeares before (for this was the second deare yeare after the seuen plentiful yeares) his sonnes could not exceed seuen or eight yeares, when Iacob came to Aegypt; and so being but 14. or 25. yeares old at his death, could not then be grand fathers: how therefore these five named by the Septuagint, and some others, not then borne, of the lines of Phares and Benjamin, recited here by Moyse, could be sayd to come with Iacob into Aegypt, S. Augustin findeth so insoluble, that he doubteth not to affirme, some great hidden mysterie to be vnderstood by the Septuagint Interpreters, in these numbers, not otherwise perhaps explicable according to the letter.

C H A P. X L V I I.

Iacob with his sonnes being come into Gessen, Pharao granteth them the same place to dwell in. 13. The famine forceth the Aegyptians to sel all their goods, landes, and possessions to the King, 22. except the Priests part, to whom the King alloweth necessarie food, without paying for it. 27. After seenteen yeares Iacob aduiseeth Ioseph to burie him amongst his Ancesters.



IOSEPH therefore going in told Pharao, saying: My father and brethren, their sheep and heards, and all things that they possesse, are come out of the Land of Chanaan; and behold they stay in the Land of Gessen. 2. The utmost also of his brethren five persons he presented before the King: 3. whom he asked: What trade haue you? They answered: We thy seruants are pastours of sheep, both we, and our fathers. 4. We are come to seiourn in the land, because there is no grasse for thy seruants flocks, the famine being very fore in the land of Chanaan: and we desire thee to command that we thy seruants may be in the Land of Gessen. 5. And the King therefore said to Ioseph: Thy father and thy brethren are come to thee. 6. The Land of Aegypt is in thy sight: make them to dwell in the best place, & deliuer them the Land of Gessen. And if so be thou know that there are industrious men among them, appoint them Masters of my cattel. 7. After this Ioseph brought in his father to the King, and set him before him: who blessing him, 8. and being asked of him: How manie be the dayes of the yeares of thy life? 9. He answered: The dayes of the pilgrimage of my life are an hundred thirtie yeares, (4) few and euil, and they are not come to the dayes of my fathers, in which they were' pilgrimes. 10. And blessing the King, he went forth.

4) Euerie mans
life is short, &
replenished
with manie mi-
series. Job. 14.

11. But Ioseph gaue possession to his father and his brethren in Ægypt, in the best place of the land, in Rhamesses, as Pharao had commanded. 12. And he nourished them, and al his fathers house, allowing victuals to euerie one. 13. For in the whole world there wanted bread, & famine oppressed the land, especially of Ægypt and Chanaan. 14. Out of which he gathered together al the money for the selling of corne, & brought it in vnto the Kings treasure. 15. And when the buyers wanted money, al Ægypt came to Ioseph, saying: Giue vs bread: why die we before thee, our money failing? 16. To whom he answered: Briug your cattel, and for them I wil giue you victuals, if you haue not to pay. 17. Which when they had brought, he gaue them sustenance for horses, & sheep, and oxen, and asses: and he sustained them that yeare for the exchange of the cattel. 18. And they came the second yeare, and said to him: We wil not conceale from our Lord, that our money fayling, our cattel withal haue fayled: neither art thou ignorant, that we haue nothing besides our bodies and land. 19. Why therefore shal we die in thy sight? both we and our land wil be thine: buy vs to be the Kings bōdmen, & giue vs seed, lest for default of tillers the lād be turned into a wildernes. 20. Ioseph therefore bought al the Lād of Ægypt, euery mā selling his possessions for the greatnes of the famine. And he brought it vnder Pharaos hands, 21. and al the people therof from the fardest ends of Ægypt, euen to the vtermost coasts therof, 22. "sauing the land of the " Priests, which the King had deliuered them: (b) to whom also a certaine allowance of victuals was giuen out of the common barnes, and therefore they were not driuen to sel their possessions. 23. Ioseph therefore said to the people: Behold as you see, Pharao possesseth both you and your land: take seed, and sow the fields, 24. that you may haue corne. The fifth part you shal giue to the King: the other foure I am content you shal haue for seed, & for food to your families & your children. 25. Who answered our life is in thy hand: only let our Lord haue a respect vnto vs, and we wil gladly serue the King. 26. From that time vntil this present day in the whole land of Ægypt, the fifth part is paid to the Kings, and it became as it were a law, sauing the land of the Priests, which was free from this condition. 27. Israel therefore dwelt in Ægypt, that is, in the Land of Gessen, and possessed it: and was increased, & multiplied exceedingly. 28. And he liued in it seuenteen yeares: and al the dayes of his life came to an hundred fourtic seuen yeares. 29. And when he saw that the day of his death approached, he called his sonne Ioseph, and said to him: If I haue found grace in thy sight, put thy hand vnder my thigh: and thou shalt doe me this mercie and truth, not to bury me in Ægypt: 30. but " I wil sleep with my fathers, and take me away out of this land, & burie me in the sepulchre of my Ancetters. To whom Ioseph answered: I wil doe that thou halt commanded. 31. And he said: Swear then to me. Who swearing, Israël adored God, turning " to the beds head.

(b) The Priests of Ægypt being not forced to labour for their liuing, found out the Mathematickes as witnesseth Aristotle in princ. Metaph.

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

C H A P. X L V I I.

The immuni-
tic and care of
Priests in the
law of nature.
Yea amongst
Infidels.
Much more a-
mongst Chri-
stians Priests
ought to be
respected.

Cohen in some
places signifi-
eth Prince, but
is here trans-
lated Priest,
in al the Eng-
lish Bibles.
Special place
of burial law-
fully desired, &
spiritually pro-
fitable.

But pompe
anaileth not
the dead.

21. *Sauing the Lind of the Priests.*) Let them heare which now liue (saith S. Chry-
sostom) what great care men had in times past of the Priests of idols; & let them
learne at least to yeald like honour to true Priests, to whom the ministerie of al
diuine offices is committed. For if the AEgyptians in their errours had so great
care of Idols, thinking them to be more honoured if their Ministers were respec-
ted, how great condemnation doe they deserue, that now diuinish that which
pertaineth to the prouision of Priests? Doe yee not know that the honour per-
taineth to God himself? Regard not therefore him to whom the honour is exhi-
bited. For it is not for his cause to whom thou doest it, but for his sake whose
Priest he is, that of him thou maicst abundantly receiue rewards. Wherefore he
said: *He that shal doe it to one of these, hath done it for me; & he that receiueth a Prophet* *Math.*
in the name of a Trophet, shal receiue the reward of a Prophet. Wil our Lord reward thee *25* &
according to the worthines or meannes of his Ministers? According to thine *10.*
owne alacritie he either crowneth or condemneth &c. I say not this for the
Priests sakes; but for yours, desiring to gaine you in al things. For in lieu of that
litle you giue, you shal receiue immortal rewards, and vnspeakable good. Let
vs consider these things, & hast to serue them, not looking vpon the cost, but vpon
the gaine and increase that riseth therof &c. For whatsoeuer you bestow vpon
Gods Priests, he accounteth it as bestowed on himself. And he that so bestoweth,
shal not only receiue like retribution, but manifold greater; our merciful God
alwayes of the abundance of his mercie exceeding the things which are done
by vs. Let vs not therefore be worse then infidels, who for the error of idols gaue
so much to their seruants; for how much error and truth doe differ, so much dif-
ference is there between theirs and Gods Priests. Thus much & something more
writeth S. Chrysostom vpon this place.

22. *Priests.*) The Hebrew word *Cohenim* is here vniuersally translated *Priests*
in al languages and Editions: which (chap. 40. v. 25.) some translate *Prince*: and
more probably (2. Reg. 8. v. vlt.) where Dauids sonnes are called *Cohenim*: who
were indeed Princes, and not properly Priests. But in this present place it signi-
fieth those, to whom Pharao allowed particular prouision in the time of dearth,
which al vnderstand of Priests, and not of Princes.

3. *I wil sleepe with my fathers.*) Albeit neither the lack of burial, nor anie cruel-
tie nor contumelie vsed against dead bodies, can annoy the iust, for *those that kil*
wens bodies, can afterwards doe them no more harme: yet it is both a lawful natural
desire, and a spiritual comfort and profit, to be buried in special places, where
their owne freinds, or holic persons are buried, or where God is more specialy
serued, Sacrifice and other prayers offered. And so both Iacob and Ioseph de-
sired to rest in the land of Chanaan, where their parents were buried, and where
Christ should be borne and redeeme mankind. But wordlie pomp and honour
of funerals are rather the comort of the liuing, then the reliefe of the de-
parted, as S. Augustin teacheth in Psal. 115. For in the sight of men, the troupe of
seruants (saith the same S. Augustin lib. 1. c. 13. de ciuit.) made solemne & glorious
exequies to the rich glutton, that was cloathed in silk, & fared delicately in his
life, but in the sight of God, the Angels ministerie made farre more excellent to

poore Lazarus, though they caried not his bodie into a marble tombe, but his soule into Abrahamis bosome.

Heb. 11.

31. *To the beds head.*) S. Paul alleadging this place saith: *Iacob adored the top of (Ioseph) his rod*, folowing the Septuagint, who for the same Hebrew word (being without points, that is, without vowels) in this place say, *rod*, and in the next chapter (v 2.) interpret *bed*. For *Masseh* signifieth *a rod*, and *Missah*, *a bed*. The Latin therfore translating *bed*, as the Hebrew is pointed, and the Septuagint, and S. Paule reading *rod*, both are true, and both together expresse the whole action, that Iacob taking Iosephs *rod* into his hand, and turning to *the beds head*, leaned on the top of the rod, and adored not only God, the Lord and giuer of al good, but also his sonne Ioseph now the chiefe ruler and Prince of AEgypt, as S. Augustin expoundeth q. 16. in Gen. And herein saith S. Chrysostom (ho. 66.) Iosephs dreame was fulfilled, that the sunne and moone should adore him. The like saith Theodoret (q. 108. in Gen.) And Procopius addeth that Iacob adoring Iosephs rod, adored also Christs Kingdome, prefigured by the same rod. But how adoration of creatures redoundeth to the honour of God, more is noted vpon the said place of S. Paul Heb. 11.

The Septuagint are not contrarie to the Hebrew & Latin text, but supplie that was omitted.

Adoration of God and creatures is not repugnant.

C H A P. XLVIII.

Ioseph visiteth his father being sick. 5. Who adopteth his two sonne Manasses and Ephraim, 13. and bleisseth them, preferring the yonger before the elder, contrarie to Iosephs mind. 22. And giueth a portion of land to Ioseph, about his brethren.



THESE things being so done, it was told Ioseph that this father was sicke: who, taking his two sonnes Manasses and Ephraim, went forward. 2. And it was told the old man: Behold thy sonne Ioseph commeth to thee. Who being strengthened sate on his bed. 3. And Ioseph being entred in to him, he said: God Almighty appeared to me in Luza, which is in the Land of Chanaan: and he blessed me, 4. and sayd: I wil increase, and multiplie thee, and make thee into multitudes of peoples: and I wil giue thee this land, and to thy seed after thee for an euerlasting possession. 5. Thy two sonnes therefore which were borne to thee in the Land of Agypt before I came hither to thee, shal be myne: Ephraim and Manasses, as Ruben and Simeon shal be reputed to me. 6. But the rest begotten of thee after them, shal be thyne, and shal be called by the name of their brethren in their possessions. 7. For vnto me, when I came out of Mesopotamia, Rachal dyed in the land of Chanaan in the very iourney, and it was spring time: and I entred into Ephrata, and buried her by the way side to Ephrata, which by another name is called Bethlem. 8. And seeing his sonnes he said to him: Who are these? 9. He answered: They are my sonnes, whom God hath giuen me in this place. Bring them, quoth he, to me, that I may blesse them. 10. For Israels eyes were

Mat. 2.

dimme

dimme by reason of very great age, and he could not see clearly. And when they were set beside him, kissing and embracing them, 11. he said to his sonne: I am not defrauded of thy sight: moreouer God hath shewed me thy seed. 12. And when Ioseph had taken them from his fathers lap, he adored prostrate vnto the ground. 13. And he set Ephraim on his right hand, that is, on the left hand of Israel: but Manasses on his owne left hand, to wit, on his fathers right hand, and put them neer to him. 14. Who " stretching forth his right hand, put it vpon the head of Ephraim the yonger brother: and (a) the left vpon the head of Manasses, that was the elder, " changing hands. 15. And Iacob blessed the sonnes of Ioseph, and said: God, in whose sight my fathers Abraham & Isaac haue walked, God that feedeth me from my youth vntil this present day: 16. " The Angel that deliuereth me from al euils, blesse these children: and be my name called vpon them, the names also of my fathers Abraham, and Isaac, and grow they into a multitude vpon the earth. 17. And Ioseph seeing that his father had put his right hand vpon the head of Ephraim, tooke it heauily: and taking his fathers hand he went about to lift it from Ephraims head & to remoue it vpon the head of Manasses. 18. And he said to his father: It is not conuenient father so to be: because this is the first-begotten put thy right hand vpon his head. 19. Who refusing, said: I know my sonne, I know: and this same indeed shal be into peoples, and shal be multiplied: but his yonger brother shal be greater then he: and his seed shal grow into nations. 20. And he blessed them at that time, saying: In thee shal Israel be blessed, and it shal be said: God doe vnto thee as vnto Ephraim, & as vnto Manasses. And he set Ephraim before Manasses. 21. And he said to Ioseph his sonne: Behold I dye, & God wil be with you, and wil bring you backe into the land of your fathers. 22. I doe giue thee one portion about thy brethren, which I tooke out of the hand of the Amorrhean with my sword and bow.

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

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

C H A P. XLVIII.

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

The yonger brother preferred signified the Gentiles before the Iewes.

14. *Stretching forth his right hand.*) As nature hath made the right hand readier to moue, stronger to worke and resist, and apter to frame and fashioe anie thing, so generally we vse it more then the left. And when we vse both hands at once, we ordinarily applie the right hand to the greater and more excellent effect, both in spiritual and corporal things. As in confirmation of fidelitie or freinds-ship, in blessing, writing, fighting, playing, and in most others things, we vse the right hand, either only or chiefly. So the Patriarch Iacob laid his right hand vpon Ephraim, knowing by propheticall spirit, that he should be preferred before his elder brother Manasses. Literally fulfilled in Iosue, Ieroboam, and other chief Princes of Ephraims issue. And mystically in the Gentils, being later called of God, and yet preferred before the Iewes. *S. Cypri. li. 1. c. 21. admir.*

Ar. p. 7.
2. de ca-
lo. xxv.
8. de
ince. am-
mal. c. 4.

Iudeos. S. Amb. li. de Benedict. Patriarch. c. 1. S. Aug. li. 16. c. 42. de ciuit. &c.

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

16. *The Angel that deliuereth me.*] It is euident by this plaine text, that Iacob was deliuered from euils by an Angel, and that he inuocated the same Angel to blesse his nephewes, S. Basil (*li. 3. cont. Eunom. initio*) sheweth by this place among others, that an Angel is present with euerie one, *as a pedagogue, and pastor, directing his life.* S. Chrysostom also (*ho. 7. in laud. S. Pauli*) citeth this place in testimonie that proper Angels are deputed to protect men. Yet Protestants say, that *this Angel must be vnderstood of Christ*: remitting their glorie to the 31. ch. v. 13. and 32. v. 1. of Genesis, where it can not be proued. But the ancient Fathers teach the patronage & Inuocation of Angels grounded in holic Scripture. Namely in this place, and manie other places in the old Testament. Also Mat. 18. Act. 12. 1. Cor. 11. and the like. For example, S. Iustinus Martyr in explic. qq. necess. q. 30. affirming it for a knowen truth, declareth that those Angels which receiue the charge of guarding men, continue the same office either to both soule and bodie, or to the soule after it is parted from the bodie. S. Cyril of Alexandria (*lib. 4. cont. Iulian. prop. init.*) shewing how God vseth the ministerie of holic Angels for mens saluation, saith: *His noxias a nobis abigunt feras,* &c. These (Angels) driue away noysome wild beasts from vs, and rescue those that are caught, from their crueltie, and teach what soeuer is laudable, to make our passage free, and not pestred, when with vs they glorifie one soeueraigne God. S. Chrysostom (*ho. 60. in Math. 18.*) S. Hierome vpon the same place, S. Ambrose in Psal. 38. S. Augustin li. 83. qq. q. 79. and li. Soliloq. c. 27. S. Gregorie li. 4. c. 31. in 3. Iob, S. Bernard ser. 5. Dedicat. Eccles. and ser. 12. in Psal. 90. and others, so vniuersally teach the same, that Calvin (*li. Instit. c. 14. sect. 38.*) dare not denie it, and yet wil needs doubt of it.

16. *Be my name called vpon them.*] This place hath two good literal senses. For first it importeth that Ephraim and Manasses were made participant among the Tribes, of the blessings of Abraham, Isaac, and Iacob. Secondly, that God would blesse them, for Abraham, Isaac, and Jacobs sake: So Moyses praying for the whole people (*Exodi. 31.*) besought God to remember Abraham, Isaac, and Israell, and God was therewith pacified.

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

Protection & Inuocation of Angels.

Proued by ancient Fathers.

God for his Saints sake sheweth fauour to their friends.

Procop.
Isidor.
in G.n.

Ioan. 12.
Colof. 2.

C H A P. X L I X.

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

(a) These are predictions, not al blessings. *S. Amb. li. de Benedict. Patriar.*

(b) A prophecie not an imprecation. *S. Aug. li. 12. c. 33. com. Faust.*

That these are most profound Mysteries, is easie to conceiue, but most hard to vnderstand them. In some the Patriarch recounteth things past in his life, foretelling the effects therof to come. Other things he foresheweth pertaining to the diuision of the Land of Chanaan, others to the times of the Iudges, of the Kings, of the Captiuitie, of Deliuerie from thence, of Christ, of Antichrist, and of the end of this world. Of



AND Iacob called his sonnes, and said to them: Come together, that I (a) may shew you the things that shal come to you in the last dayes. 2. Come together, and heare you sonnes of Iacob, heare ye Israel your father.

3. Ruben my first-begotten, thou art my strength, & the beginning of my sorow: former in gifts, greater in Emphyre. 4. Thou art powred out as water, (b) encrease thou not: "because thou diddest ascend thy fathers bed, and diddest defile his couch.

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

8. Iudas, thee thy brethren shal praise: thy hand shal be in the neck of thine enemies: thy fathers children shal adore thee. 9. A lions whelp Iudas: to the prey my sonne thou didst ascend: taking thy rest thou didst lye as a lion, and as it were a lionesse, who thal raise him vp?

10. "THE SCEPTER SHAL NOT BE TAKEN AWAY FROM IVDAS, AND A DVKE OVT OF HIS THIGH, TIL HE DOE COME THAT IS TO BE SENT, AND THE SAME SHAL BE THE EXPECTATION OF THE GENTILES. 11. Tying to the vineyard his colt, and to the vine, o my sonne, his she asse. "He shal walch his stole in wine, and in the bloud of the grape his cloke. 12. His eyes are more beautiful then wine, and his teeth whiter then milke.

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

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

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

19. Gad,

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

20. Aser, his bread is fat, and he shal giue daynties to Kings. 21. Nephthali, a hart let forth, and giuing speaches of beautie.

22. Ioseph a child encreasing, encreasing and comelic to behold: the daughters coursed to and fro vpon the wal. 23. But the dart men did exasperate him, and brawled, and enuied him. 24. His bow sate vpon the strong, and the bands of his armes and his hands were dissolved, by the hands of the Mightie of Iacob: thence came forth a pasture, the stone of Israel. 25. The God of thy father shal be thy helper, and the Almighty shal blesse thee with the blessings of heauen from aboue, with the blessings of the depth that lieth beneath, with the blessings of the paps and of the womb. 26. The blessings of thy father were strengthened with the blessings of his fathers: vntil the desire of the eternal hills came: be they vpon the head of Ioseph, and vpon the crowne of the Nazarite among his brethren.

27. Benjamin (c) a reuening wolfe, in the morning shal eate the prey, and in the euening shal diuide the spoile.

28. Al these in the tribes of Israel twelue: these things spake their father to them, and he blessed euerie one, with their proper blessings.

29. And he commanded them, saying: I am gathered vnto my people: burie you me with my fathers in the double caue, which is in the field of Ephron the Hethite, 30. against Manbre in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for a possession to burie in. 31. There they buried him, and Sara his wife: there was Isaac buried with Rebecca his wife: there also Lia doth lie buried. 32. And when he had finished the precepts wherwith he instructed his sonnes, he plucked vp his feet vpon the bed, and died; and he was put vnto his people.

al which diuers ancient fathors haue written large cōmentaries, and godlie treatises.

(c) This propheticie S. Augustin vnderstandeth of S. Paul, of the tribe of Benjamin, who was first a persecutor, and after an Apostle of Christ. *Ser. 14. de Sanctis.*

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

C H A P. X L I X.

4. *Because thou didst ascend thy fathers bed.*) For this crime of incest Ruben was deprived of his first-birth-right. Who being by order of birth *former in gifts*, wherby he should haue had double portion; and *greater in empire*, wherby he should haue been Prince or Lord ouer his brethren, the former prerogative was giuen to Ioseph, whose two sonnes were heads of two Tribes, the other was giuen to the Tribe of Iuda, in Dauid and his posteritie. He was also deprived of his prerogative in Priesthood, which was after annexed to the Tribe of Leui, wherupon the Chaldee paraphraisis speaketh thus to Ruben: It belonged to thee to haue receaued three better letters then thy brethren,

Ruben for his sinne was put from the prerogatives of the first-borne.

Priesthood, Best-portion, and the Kingdome: But because thou hast sinned, the double portion is giuen to Ioseph, the Kingdome to Iudas, and Priesthood to Leui.

The zeale of Simeon and Leui was commendable: but their manner of reuēge, was manie wayes faultie.

The Priests & Scribes furie, obstinacie, and hard harts against Christ.

Taking away of the regal scepter from the Iewes a signe of Christs comming.

Our Lords real presence in the B. Sacrament prophecied.

Ancient Fathers suppose that Antichrist shall be of the tribe of Dan.

5. *Vessels of iniquitie.*] Albeit Simeon and Leui were moued with iust zeale to punish the foule crime committed by Sichem against their sister and whole familie; yet in their manner of reuenging were manie sinnes worthily condemned by Iacob, both immediately after the fact, and here at his death. For before the slaughter they committed three great sinnes; in that they rashly did it vnknowne to their father, therby putting him and themselues in extreme danger, if God had not maruelously protected them; in fasly pretending agreement and league with the Sichamites, which they ment not to performe; and in sacrilegiously abusing the Sacrament of Circumcision, making it a cloke to deceiue their enemies. In the fact also they committed other foure grosse crimes: cruelly killing those that offered other abundant satisfactiō; murdering others that were altogether innocent; sacking and destroying the citie, and carying away women and children captiue. Mystically S. Ambrose, Ruffinus, Isidorus, and others vnderstand this prophetic of the Scribes and the Priests, descending of Simeon and Leui, who were most eagre against our Sauour, as himself more plainly foretold, saying: *The sonne of man shall be betrayed to the chiefe Priests, and to the Scribes, and they shall condemne him to death.* Their furie was cursed aboute al furie, Because (as Iacob here saith) it was *stubborne*, or obstinate, for they did not only condemne Christ to death in their wicked Councel, but also vrged and pressed Pilat, endeauouring to saue him, and stirred vp the people to cry: *Take him away, Crucifie him.* Yea their indignation was so hard, that they preferred Barabbas before Christ.

10. *The scepter shall not be taken away.*] Here the Patriarch Iacob foretelleth the time, when the promised Messias should come into the world, by this signe that the scepter should not be taken from Iuda, til the saine Redeemer of mankind were at hand. Not that the regal scepter should remaine in the Tribe of Iuda from Iacobs death til Christs comming: for that Kingdome began first in Dauid, aboute six hundred yeares after Iacobs death, and after the captiuitie of Babylon the high Priests of the Tribe of Leui did gouerne also the state, and not only the Church, other six hundred yeares. But the sense is, that of the Tribe of Iuda should rise most glorious Kings, whose crowne and Kindome should remaine with the Iewish Nation, vntil their expected Messias should draw nere, and then be taken from them by the Gentiles. Which was done by Herod, whose father was an Idumean, his mother an Arabike. Thus the Ancient fathers with one accord vnderstood this Prophecie. S. Iustinus Martyr *Ser. cum Triphone.* Eusebius Cesarien. lib. Hist. Eccles. cap. 6. S. Athanasius. *lib. de Incarnas.* S. Ambrose *lib. de Benedic. Patriarch. c. 4.* S. Chrysostom. *Ho. 67. in Gen.* S. Augustin lib. 18. c. 45. de ciuit. Theodoretus q. vlt. in Gen.

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

17. *Be Dan a snake in the way.*] This prophetic most ancient Fathers vnderstood of Anti-Christ, namely S. Irenæus, *lib. 5. aduers. Hæres.* S. Hyppolitus Martyr *Oras. de consummas. saculi.* S. Ambrose. *c. 7. de Benedic. Patriarch.* S. Augustin. q. 12. *in Iosue.* Prosper. *lib. de promiss. & predict. Dei. P. 4.* Theodoret. q. vlt. *in Gen.* S. Gregorie, *lib. 30. Moral. c. 18.* and many others vpon the 7. chap. of the

Judish.
9.

Mat. 20
Ioan. 11

Ioan. 18

li. 2. Ep.
3.

Ioan. 5.

Apocalyps. Where they suppose S. Iohn did omit Dan from amongst the Eleſt of the Iſraelitical Tribes, in detestation of Antichriſt, to be borne of that Tribe. And certaine it is, that the Iewes wil receiue and folow him for their Meſſias, as our Sauour himſelfe ſaith: Which maketh it very probable, that he ſhal be a Iew borne, elſe they would not ſo eaſily admit him.

22. *Ioseph a child encreasing.*) Ioseph was in manie respects a figure of Chriſt, eſpecially in that he was loued of his father before al his brethren, ſold by his brethren to the Gentiles of enuie and for money, aduanced to dignitie and authoritie, the deliuerer of Ægypt from famine, and called Sauour of the world; al performed in Chriſt, the true Child encreasing.

Ioseph in manie things pre-figured Chriſt.

C H A P. L.

Ioseph cauſeth his fathers bodie to be embaulmed; 3. the dayes of mourning being expired, 9. with Pharaos leaue, Ioseph with the ancients of Ægypt, al his brethren, and elder ſort of Iſraelites, goe and ſolemnly burie the bodie in Chanaan. 14. After their returne, his brethren fearing leſt Ioseph wol now reuenge former iniuries, he freely forgiueth al. 22. At the age of 110. yeares, adiuuring the poſteritie to carie his bones into Chanaan he dieth, and is put in a coffin.



WHICH Ioseph ſeeing fel vpon his fathers face weeping and kiſſing him. 2. And he commanded his ſeruants the phyſitians, that they ſhould embaulme his father with ſpices. 3. Who fulfilling his commandements, there paſſed fourtie dayes; for this was the manner of corſes embaulmed, and Ægypt mourned him ſeuentie daies. 4. And the mourning time being expired, Ioseph ſpake to the familie of Pharao: If I haue found grace in your ſight, ſpeake in the eares of Pharao: 5. for ſo much as my father did adiuure me, ſaying: Behold I die, in my ſepulchre (a) which I digged for my ſelfe in the land of Chanaan, thou ſhalt burie me. I wil goe vp therfore, and burie my father, and returne. 6. And Pharao ſaid to him: Goe vp and burie thy father as thou waſt adiuured. 7. Who going vp, there went with him al the ancients of Pharaos houſe, and al the elders of the Land of Ægypt: 8. the houſe of Ioseph with his brethren, ſauing their little ones, and the flockes and heards, which they had left in the Land of Geſſen. 9. He had alſo in his traine chariots and horſemen: and it became no ſmal multitude. 10. And they came to the floore of Atad, which is ſituate beyond Iordane: where celebrating the exequies with great and vehement mourning, they ſpent ſeu ſeu ſeu dayes. 11. Which when the Inhabiters of the Land of Chanaan had ſeen, they ſaid: This is a great mourning vnto the Ægyptians. And therfore the name of that place was called, The mourning of Ægypt. 12. Therfore the ſonnes of Iacob did as he commanded them:

(a) Iacob digged a ſepulcher for himſelfe, though it be not hertofore mentioned when he did it. S. Aug. 9. 170. in Gen.

13. and carying him into the Land of Chanaan, they buried him in the double caue, which Abraham had bought with the field for a possession to burie in of Ephron the Hethite against Mambre. 14. And Ioseph returned into A Egypt with his brethren, and with al the traine, his father being buried. 15. After whose death his brethren fearing, & talking one with another : Left perhaps he be mindful of the iniurie which he suffered, and requite vs al the euil that we haue done; 16. they aduertised him saying : Thy father commanded vs before he died, 17. that we should say thus much to thee in his words : I beseech that thou forget the wicked fact of thy brethren, and the sinne and malice which they haue exercized against thee : we also desire thee, that to the seruants of the God of thy father thou remit this iniquitie. Whom when Ioseph had heard he wept. 18. And his brethren came to him; and (b) adoring prostrate on the ground they said : We are thy seruants. 19. To whom he answered : Feare not; can we resist the wil of God? 20. " You thought euil against me, but God turned that into good, that he might exalt me, as presently you see, and might saue many peoples. 21. Feare not : I wil feed you and your litle ones, and he comforted them, and spake gently & mildly. 22. And he dwelt in A Egypt, with al his fathers house : and liued an hundred and ten yeares. And he saw the children of Ephraim vnto the third generation. Also the children of Machir the sonne of Manasses were borne in Iosephs knees. 23. Which things being done he spake to his brethren : After my death God wil visit you, and wil make you goe vp out of this land, to the land which he sware to Abraham, Isaac, and Iacob. 24. And when he had adiuured them and said " God wil visit you " carie my bones with you out of this place: 25. he died, being an hundred and ten yeares old. And being embaulmed with spices, was put in a coffin in A Egypt.

(b) This word *adoring* often in holy Scripture signifieth ciuil honour; as here it can haue no other sense.

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

C H A P. L.

Mans wil, not God the cause of sinne.

20. *You thoughts euil.*) This plaine distinction sheweth, that sinne is wholly of the sinner; and that God hath no part therein, but turneth it to good. For those things which Iosephs brethren did against him, were occasions of his aduancement in A Egypt, through the omnipotent wisdom of God. Whose propertie is, out of euerie euil to draw good. S. Chrift. ho. 67. in Gen. S. Aug. *Enchirid.* c. 11. *li. 14. c. 27. de ciuis.*

Ioseph, for his brethrens sake, differred his desired burial in Chanaan.

25. *Carie my bones with you.*] For the same reasons Ioseph would be finally buried in Chanaan, for which Iacob desired to be there buried (chap. 47.) but Ioseph would not presently be caried thither, lest it might haue giuen offence to the A Egyptians, or at least haue diminished their fauour towards his brethren: & withal he would confirme his brethren in their hope of returning, seeing he was content, that his bodie should expect in A Egypt, til the whole Nation should returne into Chanaan.



THE ARGUMENT OF THE BOOK OF EXODVS.



MOYSES hauing prosecuted in Genesis the sacred historie of the Church vnto Iosephs death, containing the space of 2310. yeares, continueth the same in Exodus for 145. yeares more. Where he first briefly recounteth, how a smal number of Israelites, especially after the death of Ioseph, being much increased, a new King (risen in the meane time, who knew not Ioseph)

together with other Ægyptiās, enuying their better parts, both of bodie & mind, and more fortunate progresse in wealth; fearing also lest they stil multiplying, either by their owne forces, or ioyning with other foreners, might spoile Ægypt. & returne into Chanaan; and hating their Religion, because they acknowledged One onlie Eternal Omnipotent God, denying and detesting the new imaginarie Gods of the Ægyptians; resolued and publikely decreed, by oppression to hinder their increasing, & to keep them in bondage and seruitude. But God Almighty, who had chos-n them for his peculiar people, did not only so conserue and multiply them, that of seuentie persons which came into Ægypt, in the space of two hundred and fiftene yeares, there were six hundred thousand men able to beare armes, besides women, children, and old men, which by estimation might be three millions in al, but amongst other most strange and miraculous workes, especially deliuered one Hebrew infant from a trowning. Whom afterwaris he made the Guide and supreme Governour of the same people; by him admonished the King to cease persecuting, and diuers waies plagued him & his people for their obdurate and obstinate cruiltie. In fine called away, and mightily deliuered his owne people; drowned that King and al his armie in the red sea, the Israelites wonderfully passing through, as in a drie chanel, the waters standing on both sides, like two wals. In the desert fed them miraculously with Manna, and gaue them al necessaries, defending them also from enemies. Then God, hauing thus selected and seuered his people from al other nations, gaue the a written law as wel of Moral, as Ceremonial & Iudicial precepts, with the māner of making the Tabernacle, erecting Altars, cōsecrating Priests, with the institution of daylie sacrifice, & of al vestures, vessels, & other holy things belonging to the seruice of God. So this book may be diuided into three parts. First is declared the Israelites seruite affliction in Ægypt, with their deliuerie from thence, in the fiftene first chapters. Then how they were maintained in the desert, and prepared to receiue a law, in the foure next chapters. In the other 21. chapters, the law is prescribed, instructing them how to liue towards God and al men.

Gen.
50.

Exod. 1.

Exod. 2.
Num. 1.

Exod. 2.

3.

5.

7.

12.

14.

16.

17.

20.

26.

27.

30.

& seq.

The continuation of this booke with Genesis.

The increase of the Israelites was enuyed, feared, and their religion hated.

Their persecution.

Their greater multiplicatiō.

The persecutour admonished, and punished.

Gods people mightily deliued.

Miraculously sustained in the desert.

Instructed with Lawes Moral, ceremonial, and Iudicial.



THE
BOOK OF
EXODVS, IN HEBREW
VEELLE SEMOTH.

C H A P. I.

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

The first part of this book. Of the Israelites seruile affliction in Aegypt, and their deliuerie from thence.

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

(b) The first persecutiō was in temporal



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

Phithom,

Phithom, and Rameſſes. 12. And the more they did oppreſſe them, ſo much the more they multiplied and increaſed: and the Aegyptians (a) hated the children of Iſrael, and deriding afflicted them: 14. and they brought their life into bitterneſſe with the hard workes of clay and bricke, & with alſeruiſe, wherewith they were preſſed in the workes of the earth. 15. And the King of Aegypt ſaid to the midwiues of the Hebrewes, of whom one was called Sephora, the other Phua, 16. commanding them: (c) When you ſhal be midwiues to the Hebrew women, and the time of deliuerie is come, if it be a man-child, kil it: if a woman, reſerue her. 17. " But the midwiues feared God, and did not according to the commandement of the King of Aegypt, but preſerued the men-children. 18. To whom being called vnto him, the King ſaid: What is this that you ment to doe, that you would ſaue the men-children? 19. Who answered: The " Hebrew women are not as the Aegyptian women: for they haue the knowledge to play the midwife themſelues, and before we come to them, they are deliuered. 20. God therefore did wel to the midwiues: and the people increaſed, and became ſtrong exceedingly. 21. And " becauſe the midwiues feared God, he built them houſes. 22. Pharao therefore commanded al his people, ſaying: Whatſoever ſhal be borne of the male-ſex (a) caſt it into the riuer: whatſoever of the female, reſerue it.

loſſes and bodily paines, by preſſing the with workes.

c) The ſecond was ſecret murder.

d) The third was open murder.

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

C H A P. I.

17: *But the midwiues feared God.*) In commendation of the midwiues not obeying the Kings commandement, Moyſes oppoſeth the feare of God, to the feare of Princes; ſhewing thereby that when their commandments are contrarie, the ſubiects muſt feare God, and not doe that the Prince commandeth. So did our Sauour himſelf teach, and that for feare of damnation, ſaying: *Fear him who hath power to caſt into hel.* And ſo his Apoſtles indowed with the Holie-Ghoſt practized, answering in this caſe, that they muſt heare God rather than men. Againe, *God muſt be obeyed rather then men*: Alwayes vnderſtood, when they are contrarie. For otherwiſe both S. Peter and S. Paul teach vs, that Princes, yea Infidels, of whom they eſpecially ſpeake, muſt be obeyed.

19. *Hebrew women are not.*] Herein the midwiues ſinned. For it is neuer lawful to lye. Becauſe *the law of God is truth*, whereby S. Auguſtin proueth (li. cont. mend. c. 10.) that whatſoever varieth from truth is vnlawful. When therefore (faith he) examples of lying are propoſed to vs out of holie Scripture, either they are not lies, but are thought to be whiles they are not vnderſtood, or if they be lies, they are not to be imitated, becauſe they are vnlawful. S. Gregorie teacheth the ſame (ii. 18. Moral. c. 26.) *Quia proſecto ab equitate diſcrepat, omne quid a veritate diſcordat. Becauſe aſſuredly what ſoever diſagreeeth from veritie, diſſereth from equitie.* Ye: theſe fathers hold ſuch an officious lye, as this was, to be a lentic ſinne, and more eaſily pardoned, and purged by good workes following.

God muſt be feared before Princes commanding contrarie things.

Princes muſt be obeyed in lawful things.

All lies are finnes and vnlawful.

Venial finnes

Mat. 10.
Luc. 12.
Mt. 4.
C. 1.
1. Pet. 2.
Rom. 13.
Pſ. 118.
v. 142.

Fcare of God
meritorious.

Temporal re-
wardes pro-
mised in the
old Testamēt,
eternal in the
new.

21. *Because the midwives feared God.*] Feare of God as it is properly taken in holic Scripture, is that holic feare, by which the children of God refraine from sinne, and that with temporal danger, lest they should offend the diuine Maicstie. So these midwives endangering their owne liues, by not fulfilling Pharaos commandment, had the true feare of God, and for the same were rewarded, as is most probable, eternally: though mention be here made only of temporal reward, after the manner of the old Testament. Where such promises were made to Abraham, and other most godlie Patriarchs, for an essay only and tast of euerlasting life, which is more expresly promised in the Ghospel of Christ, as S. Hierom teacheth, *Epist. ad Dardanum.*

C H A P. I I.

A child of the Hebrewes, and Tribe of Leui, being exposed to the water, 5. is taken from thence by Pharaos daughter, 8. who committeth him to be nursed, vnwitting to his owne mother, adopteth him, and calleth him Moyfes, 11. He afterwarde visiting his brethren, killeth an AEgyptian: 15. flieth into Madian: 21. marrieth a wife, and hath two sonnes.



AFTER these things there came forth a man of the house of Leui, and he tooke a wife of his owne stocke. 2. Who conceaued, and bare a sonne: & seeing him a goodlie one, hid him three months. 3. And when now she could not conceale him, she tooke a basket made of bulrushes, and dawbed it with * bitume and pitch: and put within it the litle infant, and laid him in a sedge place by the riuers brinke, 4. his sister standing a farre off, and considering the euent of the thing. 5. And behold the daughter of Pharaos came downe to be washed in the riuer, and her maids walked by the riuers brinke. Who when she saw the basket in the sedges, she sent one of her handmaids: and when it was brought 6. opening it, and seeing within it an infant crying, hauing pittie on it, said: This is one of the infants of the Hebrewes. 7. To whom the childe's sister said: Wilt thou that I goe, and cal to thee an Hebrew woman, that may nurse the litle infant? 8. She answered: Goe. The maid went and called her mother. 9. To whom Pharaos daughter speaking: Take, quoth she, this child, and nurse him for me: I wil giue thee thy hyre. The woman rooke and nursed the child: and when he was growen, deliuered him to Pharaos daughter. 10. Whom she adopted into the place of a sonne, and called him (a) Moyfes, saying: Because from the water I did take him. 11. In those dayes after that Moyfes was growen, he went forth to his brethren: and he saw their affliction, and a man that was an AEgyptian striking one of the
Hebrewes

*a kind of
glew, so
called.*

(a) *Mos*, in the
AEgyptian
tongue signifi-
eth water, and
Isas, saued. *Io-
seph. lib. 2, An-
tiq. & Clemens.
Alexand. li. 1.
Sstromas.*

Hebrewes his brethren. 12. And when he had looked about hither and thither, and saw no man present, he stricke the AEgyptian, and hid him in the sand. 13. And going forth an other day, he saw two Hebrewes brawling; and he said to him that did the wrong: Why strikest thou thy neighbour? 14. Who answered: (b) Who hath appointed thee Prince and Iudge ouer vs? Wilt thou kil me, as yester day thou didest the AEgyptian? Moyfes (c) feared, and said: How is this thing come abroad? 15. And Pharao heard of this talke, and sought to kil Moyfes: who flying from his sight, abode in the Land of Madian, and sate beside a well. 16. And the Priest of Madian had seven daughters, which were come to draw water: and when the troughs were filled, they desired to water their fathers flocks. 17. The shepheards came vpon them, and droue them away: and Moyfes arose, and defending the maids, watered their sheep. 18. Who being returned to Raguel their father, he said to them: Why are you come sooner then you were wont? 19. They answered: A certaine man an AEgyptian deliuered vs from the hand of the shepheards: morcouer also he drew water with vs, and gaue the sheep to drinke. 20. But he said: Where is he? Why haue you let the man goe? cal him that he may eate bread. 21. Therefore Moyfes sware that he would dwel with him. And he tooke Sephora his daughter to wife: 22. who bare him a sonne, whom he called Gersam, saying: I haue been a stranger in a forren cuntry. And she bare another, whom he called Eliezer, saying: for the God of my father my helper hath deliuered me out of the hand of Pharao. 23. But after much time the King of AEgypt died: and the children of Israel groning, cried out because of the workes: and (d) their crie ascended vnto God from the workes. 24. And he heard their groning, and remembered the couenant which he made with Abraham, Isaac, and Iacob. 25. And our Lord looked vpon the children of Israel and knew them.

(b) The guiltie person reiects Moyfes for lack of knowne authoritie, but God contrinued his commission. Act. 7. So the Iewes reiected Christ, Iudge of the world. (c) He feared to tempt God by staying, but *not sine fierceres of the King.* Heb. 11.

(d) Oppression of innocents crieth to heauen for reuenge.

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

C H A P. I I.

3. *When she could not conceale him.*] These godlie and prudent parents, considering that when the AEgyptians should perceiue such an infant to be borne, and not drowned according to the Kings Edict, they would destroy both the child and whole familie; to auoid the greater danger, chose the lesse: To bring him to the water side, not omitting their owne industrie, as wel by closing him in a basket, that would draw no water, as by setting his sister to watch what became of him: that if better successe happened not the first day, the mother might at euening giue him suck, and minister other necessaries; and so expect an other day, or many dayes Gods prouidence, til his diuine pleasure should more appeare.

Moyfes parents did prudently expose him to some danger, to auoid greater.

Reuelations
and Gods de-
terminations
doe not ex-
clude but in-
clude mans en-
deauour.

Though Moy-
fes iustly killed
the AEgyptiā,
yet others may
not imitate his
example.

Iosephus writeth that Anram Moyfes father, being solicitous, when his wife was great, how to saue the infant if it were a man-child, God reuealed to him, that she had conceived a sonne, who should not only be saued from Pharaos furie, but also be the deliuerer of the whole Hebrew nation from thraldome and seruitude of the Ægyptians. Wherupon they assuredly trusted that God would protect and prosper him, yet so, if they did their owne endeaour, which S. Augustin teacheth to be alwayes necessariē.

12. *He stricke the AEgyptian.*) Moyfes not of carnal loue towards his brethren, nor of priuate passion, but by diuine inspiration killed the AEgyptian, as S. Augustin proueth (li. qq. in Exod. q. 2.) by the testimonie of S. Steuen saying: *Moyfes thought his brethren had understood, that God by his hand would saue them.* Wherby appeareth that Moyfes himselfe knew it was Gods pleasure he should kil that AEgyptian inuading an Hebrew. Yet others may not imitate such particular examples. *Catech. Rom. p. 3. c. 6. q. 5.*

li. 2.
Amiq.

li. 16. c.
9 ac-
cimis.

Æt. 7.

C H A P. III.

God appeareth to Moyfes in a bush burning but not consuming, 7. designeth him the Governour of the children of Israel, 10. with commission to tel them, that they shal be beliuered from AEgypt: 21. and shal spoile the AEgyptians.

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



(a) See what
manner of re-
uerence & de-
uotion is pre-
scribed, to goe
bare-foot to
holie places.
(b) Of holie
places, and of
christian deu-
otiō in going to
them, S. Hier.
writeth large-
ly *Epist. 17.*
18. and 27.

ND Moyfes fed the sheep of Iethro his father in law the Priest of Madian: and hauing driuen the flock to the inner parts of the desert, he came to the mountaine of God, Horeb. 2. And our Lord appeared to him in a flame of fire out of the middes of a bush: and he saw that the bush was on fire and was not burnt. 3. Moyfes therefore said: I wil goe, and see this great vision, why the bush is not burnt. 4. And our Lord seeing that he went forward to see, he called him out of the middes of the bush, and said: Moyfes, Moyfes. Who answered: Here I am. 5. But he said: Approach not hither, (a) loose of thy shoe from thy feet: for the place wherin thou standest is (b) holie ground. 6. And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Iacob. Moyfes hid his face; for he durst not looke against God. 7. To whom our Lord said: I haue seen the affliction of my people in AEgypt, and I haue heard their crye because of their rigour that ouersec the workes: 8. and knowing their sorrow, I am descended to deliuer them out of the hands of the AEgyptians, and to bring them out of that land into a land good and large, into a land that floweth with milke and honie, to the place of the Chananeite, and Hetheite, and Amorrhite, and Pherezeite, and Heucite, & Iebuseite. 9. Therefore the cry of the children of Israel is come vnto me: and I haue

secn

seen their affliction wherwith they are oppressed by the Ægyptians. 10. But come, and I wil send thee to Pharao, that thou mayst bring forth my people the children of Israel out of Ægypt. 11. And Moyfes said to God: Who am I that I shal goe to Pharao, and bring forth the children of Israel out of Ægypt? 12. Who said to him: I wil be with thee; and this thou shalt haue for a signe that I haue sent thee: When thou shalt haue brought my people out of Ægypt, thou shalt sacrifice to God vpon this mountaine. 13. Moyfes said to God: Loe I shal goe to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they shal say to me: What is his name: What shal I say to them? 14. God said to Moyfes: " I AM WHICH AM. He said: Thus shalt thou say to the children of Israel: HE WHICH IS, hath sent me to you. 15. And God said againe to Moyfes: These things shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me to you (c) this is my name for euer, and this is my memorial into generation & to generation. 16. Goe, and gather together the Ancients of Israel, and thou shalt say to them: The Lord God of your fathers hath appeared to me, the God of Abraham, the God of Isaac, and the God of Iacob, saying: Visiting I haue visited you: and I haue seen al things that haue chanced to you in Ægypt: 17. and I haue said the word to bring you forth out of the affliction of Ægypt, into the land of the Chanancite, and Hetheite, and Amorrheite, and Pherezeite, and Heueite, and Iebuseite, to a Land that floweth with milke and honie. 18. And they shal heare thy voice: and thou shalt enter in, thou and the ancients of Israel to the King of Ægypt, and thou shalt say to him: The Lord God of the Hebrewes hath called vs: We wil goe three dayes journey into the wildernes to sacrifice vnto the Lord our God.

19. But I know that the King of Ægypt wil not dismisse you to goe but by mightie hand. 20. For I wil stretch forth my hand, and wil strike Ægypt in al my maruells, which I wil doe in the middes of them: after these he wil dismisse you. 21. And I wil giue grace to this people in the sight of the Ægyptians: and when you shal goe forth, you shal not depart emptie: 22. but each woman shal aske of her neighbour and of her that is in house with her vessels of siluer and of gold, and rayment: and you shal lay it vpon your sonnes and daughters, and (d) shal spoyle Ægypt.

(c) This is the most proper name, but the most common is God, deriued in manie languages of Good. *Mat. 19. v. 17.*

(d) Al that any man possesseth in this world is but lent by God. And therefore he iustly taketh away, and lendeth to others; disposing of al as pleaseth him.

ANNOTATIONS.

CHAP. III.

All apparitions to the Patriarchs and Prophets were made by Angels, though sometimes attributed to God. Proued by holy Scriptures & Fathers.

Examples.

God executeth his wil by Angels.

The most proper name of God is, HE WHICH IS.

2. *Our Lord appeared.*] S. Steuen reciting this vision saith, an Angel appeared to Moyſes: and so it is in the Hebrew text, in the Chaldee Paraphrasis, and in the Septuagint Interpreters. Neither is the Latin Edition (reading *Lord*), contrarie to the other which read *Angel*, no more then one place of holy Scripture is contrarie to another in the same language, but very consonant in sense, sometimes attributing the same apparitions and other workes to God, as the author and principal Agent, and sometimes to Angels, the next and immediate ministers of God. For so not only S. Steuen in the place alleadged, but also S. Paul saith plainly (Gal. 3.) that *the Law was deliuered by Angels*. And in his Epistle to the Hebrewes, proueth the excellencie of Christs Law about the old law, by the difference of the persons by whom both were giuen: affirming that the former was *spoken by Angels*, the other declared by our Lord Iesus Christ. Wherof S. Cyril of Alexandria discourseth largely (li. 8. c. 2. Thesau.) shewing that indeed Angels deliuered the law, yet not by their owne authoritie, but as seruants and legates of God. And before him S. Dionysie of Ariopagite (li. cœlest. Hierar. c. 4.) taught the very same, *the law* (sayth he) *as holy writts testifie, was giuen to vs by Angels*: yea all apparitions made to the ancient fathers before the law, and after it, were made by Angels. A litle after obiecting to himselfe, that diuine Scriptures also testifie, that the law was giuen and granted to Moyſes by God, to teach vs that indeed it hath the forme of sacred and diuine law, answereth, *eam Angelorum ad nos opera peruenisse*, that it came to vs (from God) by the meanes of Angels. In like manner S. Iustinus Martyr (*in explic. 99. necess. q. 142.*) sayth, all those Angels, which haue appeared in Gods place, or haue spoken with men, haue also been called by the name of God; as he that spoke with Iob, and with Moyſes. S. Augustin after a large discourse of this matter, in his second, third, and fourth books de Trinitate, hath these words (li. 1. c. vlti.) If it be demanded of me how either the voices, or sensible fornes, & shewes were made before the incarnation of the *Word of God*, which prefigured the same, I answer that God wrought them by Angels, which also I suppose I haue sufficiently shewed by testimonies of holy Scriptures. Likewise S. Greg. (*Prefz. in Iob. c. 1.*) saith plainly, that an Angel appeared to Moyſes in the fire bush, yet is called God, because he was the legate of God, & therefore spoke, as if God himselfe had spoke in diuine Person, explicating the same by two examples: Dauid sayd, *My people ascend my law*, yet neither the people nor law was Dauids, but Gods. And the reader dayly amidst the people proclameth: *I am the God of Abraham, the God of Isaac, and the God of Iacob*. Neither doth he truly say, that he is God, nor by that he sayth, doth he goe from the rule of truth. He also confirmeth the same doctrine li. 28. Moral. c. 5. And further teacheth that Angels protect men, and prouinces, & execute Gods wil in this inferiour world. And so doe the other Doctours of the Church S. Gregorie Nazianzen, *orat. ad 150. Episcop. & orat. 2. de Theologia, in fine vtriusque*. S. Basil. li. 5. *cons. Eunom.* S. Athanasius *ser. 4. cons. Arian. longius a prin & Epist. de senten. Dionysij. Alexan. in fine*. S. Ambrose *ser. 1. in Psal. 118*. S. Chrysoſt. *ho. 6.* and S. Hierom. *li. 3. comment. in Mat. 18.*

14. *I am which am.*) All other things, besides God, once were not; and being are limited in nature; neither could persist vnles God conserued them; manie things also haue lost, or shal lose their proper essence & being, and whiles they remaine haue continual alterations. Only God eternally is without beginning, ending, limitation, dependance, or mutation; consisting only of himselfe, & all other things are of him. Therefore this name, *QVI EST, HE WHICH IS*, is most proper to God, not determining anie manner, but indeterminately signifying all manners of being, for so it importeth the very infinit immensitie of Gods substance, S. Damascen. *li. 1. c. 12. Orthodoxæ fidei*. S. Tho. p. 1. q. 13. a. 11.

Act. 7.

Heb. 2.

Exod. 19.
20.

Psal. 77

Exod. 3.

C H A P. IIII.

Moyfes receiuing power to worke miracles in confirmation of his mission, 14. & his brother Aaron being designed to assist him, 20. goeth with wife and children towards Egypt, 25. is in danger to be flaine for not sooner circumcising his sonne. 27. Aaron meeteth him, 29. so they goe together, and declare to the people, that God wil deliuer them.



MOYSES. answering said: " They wil not belieue me, nor heare my voice, but they wil say: Our Lord hath not appeared to thee. 2. Therefore he sayd to him: What is that thou holdest in thy hand? He answered: A rod. 3. And our Lord sayd: Cast it vpon the ground. He did cast it, and it was turned into a serpent, so that Moyfes fled. 4. And our Lord sayd: Stretch thy hand, & catch the taylor therof. He stretched it forth, & tooke hold of it, and it was turned into a rod. 5. That they may belieue, quoth he, that the Lord God of their fathers hath appeared to thee, the God of Abraham, the God of Isaac, & the God of Iacob. 6. And our Lord sayd agayne: Put thy hand into thy bosome. Which when he had put into his bosome, he brought it forth ful of leprosie like snow. 7. Draw backe, quoth he, thy hand into thy bosome. He drew it backe, and brought it forth agayne, & it was like the other flesh. 8. If they wil not belieue thee, quoth he, nor heare the word of the former signe, they wil belieue the word of the signe folowing. 9. And if so be they wil belieue neither of these two signes, nor heare thy voice, take water of the riuer, & powre it out vpon the drie land, and whatsoever thou drawest of the riuer shal be turned into bloud. 10. Moyfes sayd: I beseech thee, Lord, I am not eloquent from yesterday and the day before: and since thou hast spoken to thy seruant, I haue more impediment & slownes of tongue. 11. Our Lord sayd to him: Who made the mouth of man; or who framed the dumme and deafe, the seeing and the blind? did not I? 12. Goe on therefore, and I wil be in thy mouth; & wil teach thee what thou shalt speake. 13. But he sayd: I beseech thee, Lord, send whom thou wilt send. 14. Our Lord being angrie at Moyfes, sayd: Aaron thy brother the Leuite, I know that he is eloquent: behold he commeth forth to meet thee, & seeing thee shal be glad at the hart. 15. Speake to him, and put my words in his mouth; & I wil be in thy mouth, and in his mouth, and wil shew you what yee must doe. 16. He shal speake in thy stead to the people, and shal be thy mouth: but thou shalt be to him in those things that pertaine to God. 17. (*) This rod also take in thy hand, wherewith thou shalt doe the signes. 18. Moyfes went his way, & returned to Iethro his

(*) God designed a rod for an instrument to worke miracles.

father

father in law, and sayd to him: I wil goe and returne to my brethren into Ægypt, that I may see if they be yet aliue. To whom Iethro said: Goe in peace: 19. Therefore our Lord sayd to Moyfes in Madian: Goe, and returne into Ægypt: for they are al dead that sought thy life. 20. Moyfes therfore tooke his wife, and his children, and set them vpon an asse: and returned into Ægypt, carying the rod of God in his hand. 21. And our Lord said to him returning into Ægypt: See that thou doe al the wonders which I haue put in thy hand, before Pharao: (b) I wil indurate his hart, and he wil not dismisse the people. 22. And thou shalt say to him: This saith the Lord: My first-begotten sonne is Israell. 23. I said to thee: dismisse my sonne that he may serue me, and thou wouldest not dismisse him: behold I wil kil thy first-begotten sonne. 24. And when he was in his iourney, in the Inne, our Lord met him, and would haue killed him. 25. Sephora by and by tooke a very sharp stone, and circumcised the prepuce of her sonne, and (c) touched his feet, and said: (c) A bloudie spouse thou art to me. 26. And (c) he let him goe after she had said, A bloudie spouse thou art to me, because of the circumcision. 27. And our Lord said to Aaron: Goe to Moyfes into the desert. Who went forth to meet him vnto the Mountaine of God, and kissed him. 28. And Moyfes told Aron al the words of our Lord, by which he had sent him, and the signes that he had commanded. 29. And they came together, and gathered together al the ancients of the children of Israell. 30. And Aaron spake al the words which our Lord had said to Moyfes: and he wrought the signes before the people, 31. and (d) the people belieued. And they heard that our Lord had visited the children of Israell, and that he had looked vpon their affliction; and they adored prostrate.

(b) See Annotations c. 7. v. 5.

(c) Sephora cast the prepuce a Moyfes feet, & said: (c) I had lost thee my spouse except I had redeemed thee with the blood of my child. And (c) the Angel let Moyfes goe. 5. Aug. 9. 11. in Exod. iuxta 7.

(d) Miracles a motiue to true believe.

ANNOTATIONS.

CHAP. III.

I. *They wil not believe me.*) Moyfes wisely considering that the children of Israell, much lesse Pharao, would hardly belieue his bare word, affirming that he was sent to them by God, proposed this difficultie before he tooke the Embacie vpon him. For without good prooffe both the Israelites and Ægyptians might haue reiected him, as seeming to come of his owne priuate spirit, being no ordinarie superiour, neither of the whole people, nor of his owne tribe, nor first of his familie; for Aaron was his elder brother. Therefore God gaue him power of working miracles to proue his extraordinarie mission true and lawfull. Which sufficed to make euen Pharao himselfe to know, that he was sent from God Almighty, though it mollified not his stubborne hart, to obey Gods commandment: and it fully satisfied the children of Israell touching al things which he denounced, belieuing him that God mercifully looked vpon their affliction and

Miracles necessary & sufficient to proue extraordinary vocatio of new Preachers.

would

Ioan. 10. would deliuer them. Whereupon they adored prostrate, as the last words of this chapter testifie. Where we see both the necessitie, and sufficiencie of miracles to proue the extraordinarie vocation of such as preach otherwise then was taught before. For this cause our Sauour himſelfe confirming his doctrine by miracles, *Ioan. 15.* ſayd to the Iewes: If you wil not belicue me, *Mat. 9.* *Mat. 16.* *belicue by works.* Again he ſaid of them: *If I had not done among them works that no other man hath done, they should not haue ſinne.* And conformably ſending his Apoſtles to preach the Ghoſpel, gaue them power to worke miracles in his name. So did S. Peter and S. Iohn heale the lame. Act. 3. And S. Paul auouched miracles for the ſignes of his Apoſtleſhip. 2. Cor. 12.

C H A P. V.

Moyſes and Aaron require of Pharao in the behalfe of God, to let his people the Hebrewes goe and ſacrifice in the deſert. Which he conſidering 5. oppreſſeth them more, denying them ſtraw, and yet exacting the accuſtomed number of bricks. 20. The people oppreſſed impuſe their miſerie to Moyſes and Aaron. 22. But Moyſes prayeth to God for them.



AFTER theſe things Moyſes and Aaron went in, and ſaid to Pharao: This ſaith the Lord God of Iſrael: diſmiſſe my people that they may ſacrifice to me in the deſert. 2. But he answered: Who is the Lord, that I ſhould heare his voice, & diſmiſſe Iſrael? I know not the Lord, and Iſrael I wil not diſmiſſe. 3. And they ſaid: The God of the Hebrewes hath called vs to goe three dayes iourney into the wilderneſſe, & to ſacrifice to the Lord our God: leſt perhaps there chance to vs peſtilence or ſword. 4. The King of Aegypt ſaid to them: Why doe you Moyſes and Aaron ſolicite the people from their workes? Goe you to your burdens. 5. And Pharao ſaid: The people of the land is much: you ſee that the multitude is ſecretly increaſed: (a) how much more if you giue them reſt from their workes? 6. Therefore he commanded in that day the ouerſeers of the workes and the exactours of the people, ſaying: 7. You ſhal no more giue ſtraw to the people for to make bricks, as before; but let themſelues goe and gather ſtraw. 8. And the taſke of bricks, which they did before, you ſhal put vpon them, neither ſhal you diminith any thing: for they are idle, and therefore they crie, ſaying: Let vs goe, and ſacrifice to our God. 9. Let them be oppreſſed with workes, and let them accompliſh them: that they hearken not to lying words. 10. Therefore the ouerſeers of the workes and the exactours going forth ſaid vnto the people: Thus ſaith Pharao: I allow you no ſtraw: 11. goe, and gather if you can find any-where: neither ſhal anie thing of your worke be diminithed. 12. And the people was diſperſed through al the Land of Aegypt to gather ſtraw. 13. And the

(a) Wordlie men thinke Gods people increaſe moſt by reſt, but indeed they multiplie more when they are oppreſſed. S. Cyprian de exhort. Mart. c. 10.

ouerſeers of the workes were instant, ſaying: Finiſh your worke euerie day, as before you were wont to doe when ſtraw was giuen vnto you. 14. And the ouerſeers of the workes of the children of Iſrael were ſcourged of Pharaos exactours, ſaying: Why doe you not make vp the taſke of brickeſ as before, neither yeſterday, nor to day? 15. And the ouerſeers of the children of Iſrael came, and cried out to Pharao, ſaying: Why dealeſt thou ſo againſt thy ſeruants? 16. Straw is not giuen vs, and brickeſ are commanded vs in like fort: behold we thy ſeruants are beaten with whips, and thy people is vniuſly dealt withal. 17. Who ſaid: You are idle, and therefore you ſay: Let vs goe and ſacrifice to our Lord. 18. Goe therefore, and worke: ſtraw ſhal not be giuen you, and you ſhal giue vp the accuſtomed number of brickeſ. 19. And the ouerſeers of the children of Iſrael ſaw themſelues in hard caſe, becauſe it was ſaid vnto them: There ſhal not a whit be diminiſhed of the brickeſ for euerie day. 20. And they met Moyſes and Aaron, who ſtood ouer-againſt them, comming forth from Pharao. 21. and they ſaid to them: Our Lord ſee and iudge, becauſe (b) you haue made our ſauour to ſtinke before Pharao and his ſeruants, and you haue giuen him a ſword for to kil vs. 22. And Moyſes returned to our Lord, and ſaid: Lord (c) why haſt thou afflicted this people? vherfore haſt thou ſent me? 23. For ſince the time that I entred in to Pharao to ſpeake in thy name, he hath afflicted thy people: and thou haſt not deliuered them.

(b) The craftie diuel knowing that weakemen afflicted are eaſely moued to murmur, ſtirred this people againſt their owne leaders.

S. Greg. i. 29.

c. 14. Moral.

(c) Gods providence ſuffereth his children to be moſt afflicted, when reliefe is nere at hand.

Theod. 9. 13.
in Exod.

C H A P. VI.

God reuealing himſelfe more to Moyſes then he had done to former Patriarchs, 6. commandeth him to tel the children of Iſrael, that he ſeeing their miſeries wil deliuer them from AEgypt, and giue them poſſeſſion of Chanaan. 14. The genealogies of Ruben, Simeon, and eſpecially of Leui are recited, 26. to ſhew the origin of Moyſes and Aaron.



AND our Lord ſaid to Moyſes: Now thou ſhalt ſee what things I wil doe to Pharao: for by a mightie hand ſhal he diſmiſſe them, and in a ſtrong hand ſhal he caſt them out of his land. 2. And our Lord ſpake to Moyſes, ſaying: I am the Lord 3. that appeared to Abraham, to Iſaac, and to Iacob, in God Almighty: and myname (d) A D O N A I I did not ſhew them. 4. And I made a couenant with them, to giue them the Land of Chanaan, the land of their pilgrimage, wherein they were ſtrangers. 5. And I haue heard the groning of the children of Iſrael, wherwith the AEgyptians haue oppreſſed them: & I haue remembered my couenant. 6. Therefore ſay to the children of Iſrael: I the I ord who wil bring you forth out of the worke-riſon of the AEgyptians, and wil deliuer you from ſeruitude: and redeeme you in a high arme, and

(d) Adonai is not the name here vttered to Moyſes, but is read in place of the vnknewen name.

great

great iudgements. 7. And I will take you to me for my people, and I will be your God: and you shall know that I am the Lord your God, that brought you forth out of the worke-prison of the AEgyptians: 8. and brought you into the land, ouer which I lifted vp my hand to giue it to Abraham, Isaac, and Iacob: and I will giue it you to possesse: I the Lord. 9. Moyfes then told al to the children of Israel: who did not hearken vnto him, for anguish of spirit, and most painefull worke. 10. And our Lord spake to Moyfes, saying: 11. Goe in, and speake to Pharao the King of AEgypt, that he dismisse the children of Israel out of his land. 12. And Moyfes answered before our Lord: Behold the children of Israel heare me not: and how wil Pharao heare, especially wheras I am of vncircumcised lips? 13. And our Lord spake to Moyfes and Aaron, and he gaue them commandement vnto the children of Israel, and vnto Pharao the King of AEgypt, that they should bring forth the children of Israel out of the land of AEgypt. 14. These are Princes of their houses by their families. The sonnes of Ruben the first-begotten of Israel: Henoeh and Phallu, Hefron and Charmi. 15. These are the kindreds of Ruben. The sonnes of Simeon: Iamuel and Iamin, and Ahod, and Iachin, and Soar, and Saul the sonnes of the Chananitess, these are the progenies of Simeon. 16. And these are the names of the sonnes of Leui by their kindreds: Gerson and Caath and Merari. And (i) the yeares of the life of Leui were an hundred thirtie seuen. 17. The sonnes of Gerson: Lobni and Semi, by their kindreds. 18. The sonnes of Caath: Amram, and Isaar, and Hebron and Oziel. the yeares also of Caaths life, were an hundred thirtie three. 19. The sonnes of Merari: Moholi and Muli, these be the kindreds of Leui by their families. 20. And Amram tooke to wife Iocabed (f) his * aunt by the fathers side: who bare him Aaron & Moyfes. And the yeares of Amrams life were an hundred thirtie seuen. 21. The sonnes also of Isaar: Coree, & Nepheg, & Zechri. 22. The sonnes also of Oziel: Mizael, & Elizaphan, & Sethi. 23. And Aaron tooke to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bare him Nadab, & Abiu, & Eleazar, & Ithamar. 24. The sonnes also of Core: Afer, & Elcana, & Abiasaph, these be the kindreds of the Corites. 25. But Eleazar the sonne of Aaron tooke a wife of the daughters of Phutiel: who bare him Phinees. (g) these are the heads of the Leuitical families by their kindreds. 26. This is Aaron and Moyfes, whom our Lord commanded that they should bring forth the children of Israel out of the land of AEgypt by their troups. 27. These are they that spake to Pharao the King of AEgypt, that they might bring forth the children of Israel out of AEgypt: this is Moyfes, & Aaron, 28. in the day when our Lord spake to Moyfes in the land of AEgypt. 29. And our Lord spake to Moyfes, saying: I the Lord: speake to Pharao the King of AEgypt, al things which I speake to thee. 30. And Moyfes said before our Lord: Loe I am of vncircumcised lips, how wil Pharao heare me?

*patric-
lem pro
patris,
que La-
tine non
dicuntur.

(e) The yeares of Ioseph dying first of Iacobs sonnes Gen. 50. and of Leui liuing longest, and none of the rest, are not without mystery recorded in holie Scriptures. Chronol. Hebr. -
f) See Num. 26. v. 59.

g) It pertained not to Moyfes present purpose, to prosecute the genealogies of Iacobs other sonnes, being come to the origin of the Priestly tribe in Leui the third sonne. S. Aug. 9. 15. in Exod.

ANNOTATIONS.

CHAP. VI.

3. *My name Adnai.*] Here and in manie other places of holie Scripture in the Hebrew text is that name of God of foure letters, which the Iewes say is ineffable. Yet sure it is that Moyfes heard it pronounced, and afterwards writ it as he did the rest in Hebrew letters (which are al consonants) without vowels. But the Rabbins that long after put points or vowels to al other words, put none to this For al then read *Adonai* in place therof. And to the Latin, and al vulgar Catholike versions, keep the same word vntranslated. The Septuagint in Greeke translate ΚΥΡΙΟΣ, which in Latin is *Dominus*, in English *Lord*. So also al ancient Fathers, and (which is most of al) our Sauour, and his Apostles, al leading sentences of the old Testament, where this name is contained, stil expresse it by words that signifie *Lord*. Only certaine late writers haue framed a new word, by putting the points of *Adonai*, to the proper letters of this vnknown name, which are, *Iod, He, Paus He*, and to sound it *Iehouah*: which was scarce heard of before an hundred yeares. As Bishop Genebrard, Cardinal Bellarmin, and F. Pererius proue, for that neither ancient Fathers, writing whole Treatises *de Diuinis nominibus*, nor the elder Rabbins, nor later most learned Hebricians, as Rabbi Moyfes, Aben Ezram, Lira, Paulus Burgensis, and others, neuer mention *Iehouah* amongst the Names or titles of God.

In place of the name of God counted ineffable, is commonly read *Adonai*.

Iehouah is not the right name of God.

Matth.
v. 7. 10.
Ro. 15.
v. 11.

S. Dionyse. S. Hiero. Theodor. Damascen.

CHAP. VII.

Moyfes being constituted as God of Pharao, and Aaron as the Prophet of Moyfes they declare Gods commandment to Pharao; 10. turne the rod into a serpent; 17. and the water into bloud, which is the first plague. 22. The Magicians doe the like by incantments, and Pharaos hart is inaurate.



ND our Lord said to Moyfes: Behold I haue appointed thee " the God of Pharao: and Aaron thy brother shal be (a) thy Prophet. 2. Thou shalt speake to him al things that I command thee: and he shal speake to Pharao that he dismisse the children of Israel out of his land. 3. But " I wil indurate his hart, and wil multiplie my signes and wonders in the Land of AEGYPT, 4. and he wil not heare you: and I wil put in my hand vpon AEGYPT, and wil bring forth my armie and people the children of Israel out of the Land of AEGYPT, by very great iudgements. 5. And the AEGYPTIANS shal know that I am the Lord, which haue stretched forth my hand

(a) Aaron also was the Prophet of God, but subordinate vnder Moyfes, and ouer Pharao. *S. Aug. q. 17. in Exod.*

vpon Ægypt, and haue brought forth the children of Israel out of the middes of them. 6. Therefore Moyfes and Aaron did as our Lord had commanded: so did they. 7. And Moyfes was eightie yeares old, and Aaron eightie three, when they spake to Pharao. 8. And our Lord said to Moyfes and Aaron: 9. When Pharao shal say vnto you, Shew signes, thou shalt say to Aaron: Take thy rod, and cast it before Pharao, and it shal be turned into a serpent. 10. Therefore Moyfes and Aaron going in vnto Pharao, did as our Lord had commanded. And Aaron tooke the rod before Pharao and his seruants, the which was turned into a serpent. 11. And Pharao called (b) the wise men and the enchanters: and they also by Ægyptian enchantments and certaine secrecies did in like manner. 12. And euery one did cast forth their rods, the which were turned into dragons: but Aarons rod deuoured their rods. 13. And Pharaos hart was indurate, and he heard them not, as our Lord had commanded. 14. And our Lord said to Moyfes: Pharaoes hart is aggrauated, he wil not dismisse the people. 15. Goe to him in the morning, behold he wil goe forth to the waters: and thou shalt stand to meet him vpon the banke of the riuier: and the rod that was turned into a dragon, thou shalt take in thy hand. 16. And thou shalt say to him: The Lord God of the Hebrewes sent me to thee, saying: Dismisse my people to sacrifice vnto me in the desert: and vntil this present (c) thou wouldest not heare. 17. This therfore saith our Lord: In this thou shalt know that I am the Lord: behold I wil strike with the rod that is in my hand, the water of the riuier, and it shal be turned into blood. 18. The fishes also, that are in the riuier, shal dye, and the waters shal putrifie, and the Ægyptians shal be afflicted drinking the water of the riuier. 19. Our Lord also said to Moyfes: Say vnto Aaron, Take thy rod, and stretch forth thy hand vpon the waters of Ægypt, and vpon their fouds, and riuers, and pooles, and al the lakes of waters, that they may be turned into blood: and be there blood in al the Land of Ægypt, as wel in the vessels of wood as of stone. 20. And Moyfes and Aaron did as our Lord had commanded: and lifting vp the rod he stricke the water of the riuier before Pharao and his seruants: (d) which was turned into blood. 21. And the fishes that were in the riuier died, and the riuier putrified, and the Ægyptians could not drinke the water of the riuier, and there was blood in the whole Land of Ægypt. 22. And the enchanters of the Ægyptians with their enchantments did in like manner: and Pharaoes hart was indurate, neither did he heare them, as our Lord had commanded. 23. And he turned away himselfe, and went into his house, neither did he yet set his hart to it this time also. 24. And al the Ægyptians digged round about the riuier for water to drinke: for they could not drinke of the water of the riuier. 25. And seuen dayes were fully ended, after that our Lord stricke the riuier.

b) Iannes and Membres 2. Tim. 3. known by tradition.

c) Induration of hart (saith S. Bernard) is neither cut with remorse, nor softened with pittie, nor moued with prayers, nor yealdeth to threats: yea is more hardened by punishment. li. i. de consid. ad Eugen. d) The first plague in water, in which the Ægyptians drowned the Hebrewes infants. Theodos. vet. q. 19. in exod. the like. Ap. 16. Because the wicked spil the blood of Gods Saints, he wil giue them blood to drinke.

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

C H A P . V I I .

The name of
God attribu-
ted to men.

Judges called
Gods.

Moyfes the
God of Pha-
rao.

Priests called
Gods.
Other titles of
God giuen to
men.

Moyfes a Ho-
lie Prophet,
Priest, and
Prince.

Protestants
hold God to
be the cause
that men doe
sinne, yet not
the cause of
sinne.

Zuinglius do-
ctrine.

Caluins do-
ctrine.

1. *The God of Pharao.*] The name of God, which essentially is proper onely to the three Diuine Persons of the B. Trinitie, and incommunicable to anie creature (Sap. 14.) is neuertheless by similitude attributed in holie Scripture to other persons. As (Exod. 12. v. 8.) Judges, or Princes, are called Gods, for the eminent authoritie and power which they haue from God. So Moyfes was constituted the Iudge and God of Pharao; not onely to punish him for his obstinacie, and finally to compel him to dismiss the Israelites out of Aegypt, but also to terrifie him: so in the meane time, that he being otherwise a mighty King, and extremely and often afflicted by Moyfes, yet durst neuer lay violent hands vpon him, lest himselfe and all his nation should presently haue been destroyed. As S. Hilarie (*lib. 7. de Trinitate.*) & S. Gregorie (*ho. 8. in Ezech.*) note vpon this place. Likewise Priests, are called Gods (Exod. 22. v. 28.) for their sacred function, pertaining to Religion and Seruice of God. Prophets also are called *videntes*, *Seers* (1. Reg. 9.) because by participation of diuine knowledge, they see sometimes the secrets of other mens hearts, things supernatural, and future contingent, though properly and naturally onlie God Almighty is *Scrutator cordis*, *the searcher of the hart*, and knoweth all things (Sap. 1.) Againe S. Peter sayth (2. Epist. c. 1.) that *rust men are made partakers of diuine nature*. Which is rather more then to participate in name. Al which titles rightly pertained to Moyfes, being in life Holie, in knowledge, a Prophet, in function a Priest, and in power a Prince. In the same sense of participation Saints are called our Mediatours, Aduocates, Redeemers, Deliuerers, and the like.

3. *In illudurate.*] According to our purpose mentioned in the Annotations vpon the 9. chap. to the Romanes, we shal here recite the summe of S. Augustins doctrine (Ser. 88. de tempore) touching the hard question: How God did indurate Pharaos hart. And withal we shal briefly explicate, according to the doctrine of the same, & other most learned Fathers of the Church, the true sense of this and like places, by which Zuinglius, Caluin, Beza, and other Sectaries, would proue that God not onely permitte, but also commandeth, inclineth, inforceth, and compelleth men to doe that which is sinne: yea that God is the author, internal mouer, & inforcer, that man transgresseth; though they denie that God sinneth, or is cause of the malice of sinne. For example, Zuinglius (Ser. de prouidentia Dei, ca. 5) sayth: *Num. en ipsum auctor est eius, quod nobis est iniustitia, illi vero nullatenus est.* The diuine power it-selfe is author of that thing, which to vs is iniustice, but to him in no wise. And a litle after, *Cum igitur Angelum transgressorem facit, & hominem, i se iamen transgressor non constituitur.* When therefore God maketh Angel, and man transgressor, yet himselfe is not made a transgressor. Cha. 6. *Vnum igitur atque idem factum, puta adulterium aut homicidium, quantum Dei est auctoris, maioris impulsus opus est; crimen non est: quantum hominis est crimen actus eius est.* Therefore the selfe same act, as adulterie or manslaughter, as it is of God the author, mouer, inforcer, is aworke; is not a crime: but as it is of man, is a crime, & a wicked act. Caluin (li. 8. Insti. c. 1. para. 11.) affirmeth that the diuel & the whole band of the wicked can not conceiue, nor endeavour, nor doe anie mischief, *nisi quantum Deus permiserit, imo nisi quantum ille mandarit.* But so farre as God permitte (which all Catholikes firmly believe) nay but so far as he

Psal.
98. v. 6.

commandeth : which al Catholikes abhorre and detest. Likewise (*li. 2 c. 4. para. 4.*) alleading Gods words, saying *he had aggravated and hardened Pharaoes hart*, affirmeth, that which God did more, besides not mollifying his hart, was, *quod obstinatione peccatus eius obfirmandum Satane mandatus, that he committed his hart to Satan to be obdurat d with obstinacie* : making God the authour, and Satan only the minister of hardning Pharaos hart. Beza folowing this race (*in Respon. ad Casta lionem, Aphorismo 22.*) sayth, God so worketh by euil instruments, that he doth not only suffer them to worke, nor only moderateth the euent, *sed etiam ut excitet, impellat, moueat, regat, atque adeo (quod omnium est maximum) euam creet, ut per illa agat quod constituit* : but also stirreth them vp driueth them forward, moueth them, ruleth them, and (which is most of al) euen createth them, that by them he may worke that which he appointed. *Al which (saith he) God doth rightly, and without anie iniustice.* So indeed these men say, when they are pressed with the blasphemous absurditie, that they make God authour and cause of sinne, which necessarily and evidently followeth of their doct. ine. For by the very light of nature it is cleere, that the commander or inforcer is authour of that euil which another doth by his commandement or inforcement, and by al law of nature and nations, diuine and humane, is condemned as culpable and guiltie of the fault, which the other committeth : but these Ministers say (in the places aboue cited) *God commandeth, inforceth and worketh al that a sinner doth*: Ergo, God by this doctrine must be authour, culpable, and guiltie of sinne. Which is so blasphemous and horrible to Christian eares, that they dare not say it in expresse termes.

.Seeing then God is sayd to haue indurated Pharaoes hart, and al confesse that induration of hart is a most grieuous sinne, the controuerfic is : Whether God commanded, inforced, and wrought the induration in Pharaoes hart, or only permitted it ? or What els God did to Pharao, wherby his hart was indurate ? and finally, by whom it was properly indurate, by God, or by Pharao himselfe ? Al which S. Augustine explicateth, laying first this ground (which euerie one is faithfully and firmly to belieue) that God neuer forsaketh any man, before he be first forsaken by the same man : yea God also long expecteth, that a sinner which much and often offendeth, *conuers and liue*. But when the sinner abideth long in his wickednes, of the multitude of sinnes riseth desperation, of desperation is ingendred obduration. *For when the impious is come to the depth of sinnes, he contemneth.* Obduration therfore commeth not of Gods power compelling, but is ingendred by Gods renisnes or indulgence, and so not diuine power, but diuine patience did harden Pharaoes hart. How often soeuer therefore our Lord sayth : *I wil indurate the hart of Pharao*, he would nothing els to be vnderstood, but I wil suspend my plagues and punishments, wherby I wil permit him through mine indulgence to be obdurate against me. Perhaps some wil aske, why did God by spariug him let him be indurate ? why did God take from him his wholsome punishment ? I answer securely : this was done, because Pharao, for the huge heap of his sinnes, deserued not as a child to be corrected vnto amendment, but as an enemy was suffered to be indurate. For of them, whom Gods mercie suffereth not to be indurate, it is written : *God scourgeth eu rie child whom he receiveth.* And in another place : *Whom I loue I correct and chastise.* Againe : *Whom God loueth he chastiseth.* Let no man therefore with Paganes & Manichees presume to reprehend or blame Gods iustice, but certainly belieue, that not Gods violence made Pharao indurate, but his owne wickednes, and his vntamed pride against Gods precepts. Againe, what els is it to say, *I wil indurate his hart*, but when my grace is absent from him, his owne wickednes wil obdurate him ?

To know this by examples : water is congealed with vehement cold, but the heat of the sunne comming vpon it, is resolued, & the sunne departing, it freezeth

againc

Bezars doctrine.

By their doctrine it necessarily followeth, that God should be authour of sinne.

The state of the controuerfic.

S. Augustins doctrine ser. 88. de temp. God forsakeh not, til he be forsaken.

God by not punishing permitted Pharao to indurate himself. And that for his former sinnes.

In absence of grace sinne obdurateth.

Eze. 33.

Pro. 18.

Heb. 12.
Apoc. 3.
Prou. 8

Gods grace in the obstinate, like the heat of the sunne in cold water.

As a father for not punishing is sayd to spoile, so God to indurate.

Al the wicked may iustly be dained: but some are iustificed & saued.

God neuer willeth but only suffereth sinne.

Pharao abusing Gods benefits hardned his owne hart. And wilfully perished.

Other places of S. Augustine.

Gods iustice made eident when finnes are more notorious.

Gods patience of it-self profitable, by euil harts made vprofitable.

again. In like manner by the lasines of sinners charitie waxeth cold, & they are hardned as yse: but when the heat of Gods mercie commeth vpon them, they are againe softened. So Pharao without pittie or compassion afflicting the Hebrewes, became as hard as yse, but Gods hand touching him with afflictions, he made humble supplication, that Moyse and Aaron would pray to God for him, promising what they demanded: againe, when the plagues were renoued, he was more indurate against God & his people, then before. Whereby we see, Gods gentlenes, indulgence, and sparing of Pharao, not his rigour, nor his wil or set purpose, but his permission, and Pharaoes owne wilful malice hardned his hart, and brought him to obstinate contempt of Gods commandements. And therefore God did only indurate him, in that common phraze of speaking, as a father or a Maister hauing brought vp his child or seruant delicately, and not sufficiently punished his frequent faults, whereby he becommeth worse & worse, desperate & obdurate, at last the father or Maister sayth: I haue made thee thus bad as thou art, I by sparing thee & suffering thee to haue thine owne pleasure haue nourished thy peruerfnes & carelesnes: yet he sayth not this, as though by his wil and intention, but by his goodnes and gentlenes the man became so wicked. It may here be demanded againe, why did not our Lord so mercifully punish Pharao, as wholly to reclaim him? for it seeme h that had been greatest mercie; and God dealeth so with some, why doth he not with al, that al might be saued? First, it is most iustly and rightly ascribed to their iniquitie, which deserue to be indurate: againe, why this sinner is reclaimed, and not another of the same il deserts, is to be referred to Gods inscrutable iudgements, which are often secret, neuer vniust. Let it therefore suffice piously and humbly to belieue, that as Moyse testifieth, *God is faithfull and without any iniquitie iust and right*: and as the Royal Prophet also professeth, *I haue not a God that will iniquitie*, and as the Apostle teacheth, *there is no iniquitie with God*. By al which and some more to the same effect (which we omit) S. Augustine concludeth againe, that propely Pharao hardned his owne hart, God only by bestowing benefits vpon him, which he abused, and not plaguing him so much as he deserued, but letting him liue, and reigne, and persecute the Church for the time, vntil he and al his armie were in the middes of the sea. Whither (as the same learned father noteth ser. 89.) their owne desperate boldnes drew them, vaine turie through their owne madnes prouoking them to goe so farre, where God not working, but only ceasing to continue his miracle the waters returning to their owne nature, and meeting together inuolued and drowned them al.

Other like expositions the same learned father hath in other places. As q. 18. *super Exodum*, he teacheth that Pharao being already so wicked through his owne fault, other things were done to him and his people, which partly were to the correction of others, and might haue been to his, but he abusing al, became worse and worse, by Gods suffering and dispensation, *not only for his iust, but evidently iust punishments*. Li. 5. *cons. Julian*. c. 3. touching the ground of tentation he alleadgeth the Apostle saying: *Emerit vne is tempted of his owne concupiscence, abstracted and allured*: but touching one kind of Gods punishing some, that are ouerwhelmed in obstinate finnes, he alleadgeth the saying of another Apostle: *God hath deliuered them into passages of ignomine, and into a reprobate sense, to doe those things that are not conuenient*, for *God deliuereth them* (saith he) *conueniently*: that the same finnes are made both punishments of sinners past, and are deserts of punishments to come. Yet he maketh not the wils euil, but vscth the euil as he wil, who can not wil any thing vniustly. Againe q. 24. It appeareth (saith he) that the causes of induration of Pharaoes hart, were not only for that his Inchanters did like things (to those which Moyse and Aaron did) but the very patience of God, by which he spared him. Gods patience according to mens harts is profitable to some to repentance, to some vnprofitable to resist God, & persist in euil; yet not of it-selfe vnprofitable, but through the euil hart.

Deu. 32.
Psal. 5.
Rom. 9.

Iaco 1.
Rom. 5.

Briefly

Mira-
ulorum
verbera
crebra
dena-
bas.

Briefly q. 36. I have hardened Pharaoes hart, that is, I haue been patient ouer him and his seruants. *Epist. 105.* God doth not indurate by imparting malice, but by not imparting mercie (or grace.) *Li. de Predest. & Grat. c. 4* God is sayd to indurate him, whom he wil not mollifie. So, to make him blind whom he wil not illuminate So also to repel him, whom he wil not cal. And c. 6. what is that to say: *I wil indurate his hart,* but I wil not mollifie it? *Cap. 14.* It ought to haue auailed Phraeo to saluation; that Gods patience deferring his iust and deserued punishment, multiplied vpon him frequent stripes of miracles, or miraculouss punishements. *Cap. 15.* Did not Nabucodonosor repent being punished after innumerable impieties, and recouered the kingdome which he had lost? But Phraeo by punishment became more obdurate, and perished. Both were men, both Kings, both persecutors of Gods people, both gently admonished by punishments. What then made their ends diuers, but that the one feeling Gods hand mourned in remembrance of his owne iniquitie, the other by his freewil fought against Gods most merciful veritie?

Neither is this the doctrine of S. Augustin alone, but of other Doctours also. Origen (*li. 3. Periach c. de Libert. arbutu*) saith: The Scripture sheweth manifestly, that Phraeo was indurate by his owne wil. For so God sayd to him: *Thou wouldest not: If thou wilt not dismisse Israel.*

Exo. 4-
8.

S. Basil (*Orat. quod Deus non sit auctor malorum*) sayth, God beginning with lesse scourges, proceeded with greater and greater to plague Phraeo, but did not mollifie him being obstinate, neither yet did punish him with death, vntil he drowned himselfe, when he presumed through pride to passe the same way, by which the iust went, supposing the red sea would be passable to him, as it was to the people of God. S. Chrysofom (*ho. 67. in Ioan*) God is sayd in holie Scripture to haue indurate some, and deliuered some into reprobate sense, not for that these things are done by God (conning indeed of mans owne proper malice) but because God iustly leauing men, these things happen to them. And (*in cap 1. Rom.*) He deliuered (into reprobate sense) is nothing els, but he permitted. S. Damascen (*li. 4. ca. 20. de fide orthodoxa*) It is the manner of holie Scripture to cal the permission of God his act As, *He hath giuen them the spirit of compunction; eyes, that they may not see, and eares that they may not heare,* and the like; al which are to be vnderstood not as proceeding of Gods action, but as of Gods permission, to wit, for mans free power of working. S. Hierome (*Epist. 150. resp. ad q. 10.*) Not Gods patience is to be accused, but their hardnes who abuse Gods goodnes to their owne perdition. Theodoret (*q. 17. in Exod.*) It is to be noted, that if Phraeo had been euil by nature, he had neuer changed his mind. And (after diuers mutations recited, how sometimes he would dismisse Israel, other time he would not) al these, saith he, Moyfes recorded to teach vs, that neither Phraeo was of peruerse nature, neither did our Lord God make his mind hard and rebellious. For he that now inclineth to this part, now to that, plainly sheweth freewil of the mind.

Ha. 6.
Rom. 11.
v. 8.

S. Gregorie (*li. 21. ca. 8. Moral.*) God is sayd to indurate by his iustice, when he doth not mollifie a reprobate hart. And (*li. 31. c. 11.*) Our Lord is sayd to haue indurated Pharaoes hart, not that he brought the hardnes it-felse, but for that his deserts so requiring, he did not mollifie it with sensibilitie of feare infused from aboue. S. Isidorus (*li. 2. ca. 19. de summo bono*) Sinne is permitted for punishment of sinne, when a sinner for his desert forsaken of God, goeth into an other worse sinne.

Finally, conference of holie Scriptures, as in other hard places, so in this, giueth light for better vnderstanding therof. For diuers places doe not only shew that in al these resistances, mutations of mind, and obstinacie of hart, Phraeo was neuer deprived of freewil, as the Doctours before cited doe note, but also expressly attribute the act of induration to himself. *Chz. 8. v. 15. 7 harao seeing that rest was giuen, he hardened his owne hart.* V. 32. where the latin readeth in the

Not doing called sometimes doing the contrarie.

Freewil the cause of diuers ends in Phraeo and Nabucodonosor.

Other ancient Doctours teach the same, Origen, S. Basil.

Chrysofome.

Damascene.

Hierome.

Theodoret,

Gregorie the Great.

Isidorus.

The act of induration attributed to Phraeo himself in diuers places.

How it is said, God cast Pharaoh into the sea, when himselfe ranne in wilfully.

Not God but man the cause of sinne: proued by other scriptures.

True miracles doe certainly prouethe truth. Some strange things done by sleight, by deceit of senses, and by course of nature, especially by diuels.

Manie things about the diuels natural power. The diuels power is much restrained.

False Prophets euer faile, when they pretend by miracles to prouetheir doctrine. Simon Magus confounded.

passiue voice, *ingratum est cor Pharaonis, Pharaos hart was hardened*, which is more obscure, the Hebrew sayth actiuelly, and the Protestants so translate, *Pharao hardened his hart this time also*. Likewise cha. 9. v. 7. the Hebrew sayth, *Pharaos hart hardened it-selfe*. Also v. 35. *He hardened his owne hart, he and his seruants*. Chā. 13. v. 15. *When Pharaoh had indurated himselfe* And 1. Reg. 6. v. 6. *Why doe you harden your harts, as Aegypt and Pharaoh hardened their hart?* Al which are reconciled with the other texts, that say *God indurated Pharaos hart*, vnderstanding that phrase in like sense to this (cha. 15. v. 4.) *God hath cast Pharaoh his chariots and his armie into the sea*. Where God only permitted, and no way forced Pharaoh and his armie to follow the Hebrewes between the walles of water. As before is here noted out of S. Basil, and S. Augustin, and the text it selfe maketh it euident. Againe, manie other places confirme, that not God, but the sinners owne wilfulness, is the proper cause of his sinne. *Iob. 24. v. 23. God hath giuen him place for penance, and he abuseth it vnto pride. Eccle. 8. v. 11. Because sentence is not quickly pronounced against the euil, the children of men commit euils without al feare. Osee. 13. v. 9. Perdition is thine, o Israel, only in me thy help. Rom. 2. v. 4. The benignitie of God bringeth thee to penance: but according to thy hardnes, and impenitent hart, thou heapest to thy selfe wrath. Ephes. 4. v. 19. Gentiles haue giuen vp themselves to in-pudicitie (or wantonnes.) And manie like places shew, that God is not the mouer, author, nor forcer of anie thing, as it is sinne: but man himselfe is the author by wilfully consenting to tentations of the diuel, the flesh, and the world, and by abusing Gods benefits, and resisting his grace.*

11. *They also.*] True miracles being about the course of al created nature, can not be wrought but by the power of God; who is truth it-selfe, and can not giue testimonie to vntruth, and therefore they certainly prouethe truth, for which they are done. Other strange things done by enchanters, false Prophets, and diuels, are not indeed true miracles; but either sleights, by quicknes and nimblenes of hand, called legier-demain, conueying one thing away and bringing another; or false representations deceiuing the senses and imaginations of men, by making things seeme to be that they are not; or els are wrought by applying natural causes knowen to some, especially to diuels; who also by their natural force can doe great things, when God permitteth them. And so by *enchancements and certaine secreties*, these forcerers either conueyed away the rods and water, and brought dragons and bloud in their place, and more frogs from other places, or els by the diuels vsing natural agents turned rods into serpents, water into bloud, and other matter into frogs: al which might be done naturally in longer time, and by the diuel in short time. But manie things are wholly about the diuels power: as to destroy the world: to change the general order thereof: to create of nothing: to raise the dead to life: to giue sight to the borne blind; and the like, which are only in Gods power. In things also diuels naturally can doe, they are much restrained by Gods goodnes, lest they should deceiue or hurt mankind at their pleasure. So these Enchanters fayled in the fourth attempt, not able to make more sciniphes, nor anie more such prodigies; and were only permitted to produce such serpents as were deuoured by Aarons serpent; and to change water into bloud; and to increase the number of frogs, for the greater plague, and no profite of the Aegyptians. Neither could they remoue anie plague. Nay themselves were so plagued with boyles, that for paine, or for shame, they could not stand before Moyses.

It is further to be obserued, that whensoever anie haue attempted to worke miracles to prouethe false doctrine, they haue failed, and by Gods prouidence been confounded. As when Baals false Prophets, crying to their false Gods from morning til noone, could not bring fire for their sacrifice: and yet the diuel brought fire to burne Iobs sheep and seruants: God permitting the one, and not the other. God also for a time suffered Simon Magus to make shew of miracles, and at last (as Egesippus li. 3. de excid. Hierosol. c. 2. and manie others testifie)

Bible.
1552.
1577.
1603.

Ser. 89.

Mar. 16
v. 20.
Heb. 2.
v. 4.
S. Aug.
li. 18. c.
18. c. iiii.

3. Reg.
19.
Iob. 1.

to flie into the ayer, as though he would haue ascended into heauen, but S. Peter praying to God, the Magician, notwithstanding his wings wherwith he presumed to flie, fel downe and broke his legs, that he could not goe. To omit manie examples, Gregorius Turonensis *li. 2. hist. franc. c. 3.* witnesseth, that one Cyrola an Arian Patriarch, pretending to obtaine of God sight to a man, that feyned himselfe blind, the man was presently blind indeed, and exclaiming cryed: Take here thy money which thou gauest me to deceiue the world, restore me my sight which I had euen now, and by thy perswasion, and for this money, I feyned to want. It happened worse to one Bruley a poore man in Geneua, whom Caluin with words and money perswaded to fayne himselfe dead, and so pretending to raise him to life, the man was found dead indeed, and not he but his wife (hauing consented to the deuise) lamented in earnest, enueihing against that false Apostle, calling him a secret theefe, and a wicked murderer, that had killed her husband. So writeth M. Ierome Bolseck *in vita Caluini*. And besides the womans v unexpected out-crie, and asseueration that her husband was not dead before, but that through Caluins perswasions and promises to relieue them with almes, they so feyned, al Genena did know that Caluin endeauoured to raise the man, and could not. These and manie others haue attempted and could doe nothing, but against themselves.

Al the danger is when indeed wonders are done that may seeme to be miracles. Against such therefore Gods prouidence more particulatly assisteth his seruants diuers wayes. First, he warneeth al to stand fast when such tentations happen Deut. 13. If there rise among you a Prophet, or one that sayth he hath seen a dreame, and foretellet a signe, and a wonder, and it commeth to passe which he spake, and he say to thee: Let vs goe & folow strange Gods, whom thou knowest not, and let vs serue them, thou shalt not heare the words of that Prophet, or dreamer. In like manner our Sauour foretelling that false Christes, & false Prophets, shal by great signes & wonders seduce many, warneth al saying: Loe I haue foretold you. If therefore they shal say vnto you: He is in the desert, goe not out. Behold in the closets, belieue it not. Secondly, God suffered not the Enchanters of AEgypt, nor Simon Magus long: and for the elect, the dayes of Antichrists dangerous persecution shal be shortned. Thirdly, holy Scripture so describeth Antichrist, and his actes, as when he commeth he may be sooner knowne. Our Sauour sayth: The Iewes wil receiue him. S. Paul calleth him *the man of sinne*, importing one singular man, and the same replete with al wickednes, *exalted above al that is called God, or is worshipp'd*. Neither worshipping true God, nor other false God about himselfe. He shal be deadly wounded and cured. Not only he shal shew strange wonders, but also one of his Prophets shal bring fire from the firmament, & his image shal speake. Fourthly, as our Lord gaue power and authoritie to his great Prophet Moyses against the AEgyptian Enchanters, in the end of the law of nature, before the written law, and to his first chief Vicar S. Peter, in the beginning of the law of grace, to controle & confound Simon Magus: so he wil send his two reserued great Prophets Enoch and Elias neer the end of the world, to resist Antichrist, and to teach, testifie, and confirme with their blood the doctrine of Christ. For they shal be slaine, and rise againe after three dayes, and ascend into heauen. Then Antichrist holding himselfe most secure, shal sudainly be destroyed. 2. *Thes. 2.*

Ma. 24

Ioan 8.

2. *Thes.*

2.

Apo. 13

Apo.

11.

Apo.

20.

Cyrola an Arian Bishop detected. Caluins attempt misproued and he defamed.

Gods prouidence in most danger.

1. His special warning not to credit preachers of a new Religion, though they pretend to be Prophets, or to worke wonders.

2. Most dangerous seducers reigne but short time.

3. Notes to know Antichrist.

4. Against most dangerous assaults God sendeth most forcible resistance.

Sec Annor. Gen. 5.

C H A P. VIII.

The second plague is of frogs. 7. The enchanters make the like. 8. Pharao promifeth to let the Iſraelites goe and ſacrifice, ſo the frogs be taken away. 13. Which being done he breaketh promiſe. 16. The third plague is of ſciniphes, 18. which the enchanters can not make. 21. The fourth is of flies. 29. Pharao againe promiſeth to diſmiſſe the people of God, but doth it not.



VR Lord alſo ſaid to Moyſes: Goe in to Pharao, and thou ſhalt ſay vnto him: This ſaith the Lord: Dimiſſe my people for to ſacrifice vnto me. 2. but (a) if thou wilt not dimiſſe them, behold I wil ſtrike al thy coaſts with frogs. 3. And the riuer ſhal bubble with frogs, which ſhal come vp, and enter into thy houſe, and thy bed-chamber, and vpon thy bed, and into the houſes of thy ſeruants, and vnto thy people, and into thy ouens, and into the remaines of thy meates: 4. and vnto thee, and to thy people, and to al thy ſeruants ſhal the frogs enter. 5. And our Lord ſaid to Moyſes: Say vnto Aaron, Stretch forth thy hand vpon the flouds, and vpon the riuers and the pooles, and bring forth (b) frogs vpon the Land of Ægypt. 6. And Aaron ſtretched forth his hand vpon the waters of Ægypt, and the frogs came vp, and couered the Land of Ægypt. 7. And the enchanters alſo by their enchantments did in like manner, and they brought forth frogs vpon the Land of Ægypt. 8. And Pharao called Moyſes and Aaron, and ſaid to them: (c) Pray ye to the Lord to take away the frogs from me & frō my people: and I wil dimiſſe the people to ſacrifice vnto the Lord. 9. And Moyſes ſaid to Pharao: Appoint me when I ſhal pray for thee, and for thy ſeruants, and for thy people, that the frogs may be driuen away from thee and from thy houſe, and from thy ſeruants, and from thy people, and may remaine only in the riuer. 10. Who answered: To morow. But he ſaid: According to thy word wil I doe; that thou maiſt know that there is not the like to the Lord our God. 11. And the frogs ſhal depart from thee, and from thy houſe, and from thy ſeruants, and from thy people: and ſhal remaine only in the riuer. 12. And Moyſes and Aaron went forth from Pharao: and Moyſes cried to our Lord for the promiſe, concerning the frogs, which he had agreed to Pharao. 13. And our Lord did according to the word of Moyſes: and the frogs dyed out of the houſes, and out of the villages, and out of the fields: 14. and they gathered them together into huge heapes, and the earth did rot. 15. And Pharao ſeeing that reſt was giuen (d) he hardned his owne hart; and heard them not, as

(a) If Pharao had not free-wil threatning of puniſhment were vniuſt. Origen. li. 1. Periar. c. de lib. arbit.

He that cannot doe otherwiſe doth not finne, as both learned and vnlearned confeſſe. S.

Aug. de vera Relig. c. 14.

(b) The 2. plague, Multitude of frogs.

(c) The Enchanters could bring more frogs, but not take theſe away.

(d) Pharaos induratiō aſcribed to himſelfe.

our Lord had commanded. 16. And our Lord said to Moyſes: Speake to Aaron: Stretch forth thy rod, and ſtrike the duſt of the earth: and be there (e) ſciniphes in the whole Land of A Egypt. 17. And they did ſo. And Aaron ſtretched forth his hand, holding the rod: and he ſtrucke the duſt of the earth, and there were made ſciniphes on men and on beaſts: al the duſt of the earth was turned into ſciniphes through the whole Land of A Egypt. 18. And the enchanters with their enchantments practized in like manner to bring forth ſciniphes, and (f) they could not: and there were ſciniphes as wel on men as on beaſts. 19. And the enchanters ſaid to Pharao: (g) This is the finger of God. And Pharaoes hart was indurate, and he heard them not as our Lord had commanded. 20. Our Lord alſo ſaid to Moyſes: Arife early, and ſtand before Pharao: for he wil goe forth to the waters: & thou ſhalt ſay to him: This ſaith our Lord: Diſmiſſe my people to ſacrifice vnto me 21. And if thou wilt not diſmiſſe thē, behold I wil ſēd in vpo thee & vpo thy ſeruants, & vpon thy people, and vpon thy houſes al kind of (h) flies: and the houſes of A Egypt ſhal be filled with flies of diuers kinds, and the whole land wherein they ſhal be. 22. And I wil make the Land of Geſſen merueilous in that day, wherin my people is, ſo that flies ſhal not be there: & thou ſhalt know that I am the Lord in the middes of the earth. 23. And I wil put a diuiſion between my people & thy people: to morow ſhal this ſigne be. 24. And Our Lord did ſo. And there came a very grieuous ſie into the houſes of Pharao & of his ſeruants, & into al the Land of A Egypt: & the Land was corrupted by ſuch kind of flies. 25. And Pharao called Moyſes & Aaron, and ſaid to them. Goe and ſacrifice to your God in this land. 26. And Moyſes ſaid: It can not ſo be done: for if we ſhal offer the abominations of the A Egyptians to the Lord our God, and (i) we kil thoſe things which the A Egyptians doe worſhip before them, they wil beate vs downe with ſtones. 27. We wil goe forth three dayes iourney into the wildernes: and we wil ſacrifice vnto the Lord our God, as he hath commanded vs. 28. And Pharao ſaid: I wil diſmiſſe you to ſacrifice to the Lord your God in the deſert: but goe no farther: pray for me. 29. And Moyſes ſaid: Being gone forth from thee, I wil pray to our Lord: and the ſie ſhal depart from Pharao, and from his ſeruants, and from his people to morow: but deceiue no more ſo, that thou wilt not diſmiſſe the people to ſacrifice vnto our Lord. 30. And Moyſes being gone forth from Pharao prayed our Lord. 31. Who did according to his word: and he tooke away the flies from Pharao, and from his ſeruants, and from his people: there was left not ſo much as one. 32. And Pharaoes hart (k) was hardened, ſo that neither this time would he diſmiſſe the people.

(e) The 3. plague ſciniphes, ſmale flying beaſts, eſpecially moleſting mēs eyes. *Philo. l. 1. de viſa Moyſi.*

(f) The diuels power limited by God. *Iob 1. 2.*

(g) The enchāters conuincd in their vnderſtanding, confeſſed the power of God, but not chāged in affection, perſiſted in malice againſt the truth.

(h) The 4. plague, Abundance of al ſorts of flies.

(i) A Egyptian worſhipping beaſts thought it intolerable abomination to kil, or eate, or burne them in ſacrifice.

Gen. 43. v. 32. 46. v. 34.

(k) In the Hebrew: Pharao hardened his owne hart, alſo this time.

C H A P. I X.

The fifth plague is pestilence amongst the Aegyptians cattle. 8. The sixt boyles in men and beastes 18. The seventh, haile. 27. Pharao confessing God to be iust, and himselfe and his people impious, promiseth againe to dismisse the people, 34. but faileth to doe it.



AND our Lord said to Moyfes: Goe in to Pharao, and speake to him: This saith our Lord, the God of the Hebrewes: dismisse my people to sacrifice vnto me. 2. And if thou refuse, and holdest them, 3. behold my hand shal be vpon thy fields: and vpon thy horses, and asses, and camels, and oxen, and sheep, (a) a verie sore pestilence. 4. And our Lord wil make a merucile between the possessions of Israel and the possessions of the Aegyptians, that nothing at al perish of those things that pertaine to the children of Israel. 5. And our Lord hath appointed a time, saying: To morow wil our Lord doe this thing in the land. 6. Our Lord therefore did this thing the next day: and (b) al the beastes of the Aegyptians dyed, but of the beastes of the children of Israel nothing at al perished. 7. And Pharao sent to see: neither was there any thing dead of that which Israel possessed. And Pharaoes hart (c) was hardned, & he did not dismisse the people. 8. And our Lord said to Moyfes and Aaron: Take your hands ful of ashes out of the chimney, & let Moyfes sprinkle it into the ayre before Pharao. 9. And he there dust vpon al the Land of Aegypt: for there shal be in men, and beaists (d) boyles, and swelling bladders in the whole land of Aegypt. 10. And they tooke ashes out of the chimney, and stood before Pharao, and Moyfes sprinkled it into the aire: and there were made boyles of swelling bladders in men and beaists. 11. (e) Neither could the enchanters stand before Moyfes for boyles that were vpon them, and in al the Land of Aegypt. 12. And our Lord did indurate Pharaoes hart, and he heard them not, as our Lord spake to Moyfes. 13. And our Lord said to Moyfes: In the morning arise, and stand before Pharao, and thou shalt say to him: This saith the Lord, the God of the Hebrewes: Dismisse my people to sacrifice vnto me. 14. Because this time I wil send al my plagues vpon thy hart, and vpon thy seruants, and vpon thy people: that thou mayest know there is not the like to me in al the earth. 15. For now stretching forth my hand I wil strike thee, and thy people with pestilence, and thou shalt perish from the earth. 16. And therefore (f) haue I set thee, that in thee I may shew my might, & my name may be told in al the earth. 17. Doeft thou yet hold backe my people, and wilt thou not dismisse them? 18. Behold I wil raine to morow this very houre (g) haile exceeding

(a) The 5. plague, Pestilence amongst cattel.

(b) Not al the beaists died, for some died in the 7. & 10. plagues, but al that died pertained to the Aegyptians.

(c) In Hebr. *Vajchbad leb Parhaoh. Pharaoes hart hardned in selfe.*

(d) The 6. plague Boyles in men and beaists.

(e) Poore Enchanters, that could neither escape nor cure this plague.

(f) In Hebrew *I haue made thee stand*, in the 10. and chaldee paraphrasis *I haue kept thee alive*. In the Latin *I haue put or set thee*, that in thee, through thyne owne malice

Rem. 9.

much

much: such as was not in A Egypt from the day that it was founded, vntil this present time. 19. Send therefore now presently, and gather together thy cattle, and al things that thou hast in the field: for men and beasts, and al things that shal be found abroad, and not gathered together out of the fields, and the haile fal vpon them, shal die. 20. He that feared the word of our Lord of Pharaos seruants, made his seruants to flie, and his beasts into houses: 21. but he that neglected the word of our Lord, let alone his seruants, and his beasts in the fields. 22. And our Lord said to Moyfes: Stretch forth thy hand towards heauen, that there may be haile in the whole Land of A Egypt vpon men, and vpon beasts, and vpon euerie herbe of the field in the Land of A Egypt. 23. And Moyfes stretched forth his rod toward heauen, and our Lord gaue thunders, and haile, and running lightnings on the land: and our Lord rained haile vpon the Land of A Egypt. 24. And the haile and fire mixt together did driue: and it was of so great bignes as neuer before appeared in the whole Land of A Egypt since that nation was made. 25. And the haile smote in al the Land of A Egypt al things that were in the fields, from man euen vnto beast: and euerie herbe of the field did the haile strike, and euerie tree of the countrie it did breake. 26. Only in the Land of Gessen, where the children of Israel were, the haile sel not. 27. And Pharao sent, and called Moyfes and Aaron, saying to them: I haue sinned now also, the Lord is iust: I and my people, impious. 28. Pray ye the Lord that the thunders may cease, and the haile: that I may dismisse you, and ye tarie not here any longer. 29. Moyfes said: When I shal be gone forth out of the citie, I wil stretch forth my hands to our Lord, and the thunders shal cease, and the haile shal not be: that thou maist know that the earth is our Lords: 30. but I know that neither thou, nor thy seruants doe yet feare the Lord God. 31. The flaxe therefore, and the barley were hurt, because the barley came vp green, & the flaxe now was boled: 32. but the wheat, and other winter corne were not hurt, because they were lateward. 33. And Moyfes going forth from Pharao out of the citie, stretched forth his hands to our Lord: and the thunders and haile ceased, neither did there drop raine any more vpon the earth. 34. And Pharao seeing that the raine and the haile and thunders were ceased, he increased his sinne: 35. (b) and his hart was aggrauated, and the hart of his seruants, & indurate exceedingly: neither did he dismisse the children of Israel, as our Lord had commanded by the hand of Moyfes.

indurate, I may make knowne my power to man-kind. *S. Aug. de Predest. & Grat. c. 6.*
g) The 7. plague Terrible haile, thunders and lightnings.

(b) In Hebrew *Vaiach bed libbe hu vahabadaf.* And he hardened his owne hart, he & his seruants.

C H A P. X.

The eighth plague, of locustes. 21. The ninth darknes. Pharao yealdeth that al men and children should goe to the desert, but not the cattel. 28. At last commaundeth Moyses to come not more in his sight, which Moyses foreselieth shal so be.



AND our Lord said to Moyses : Goe in to Pharao: for (a) I haue indurate his hart, and the hart of his seruants: that I may worke these my signes in him, 2. and thou maist tel in the eares of thy sonne, and of thy nephewes, how often I haue broken the Ægyptians, & wrought my signes in them: and you may know that

I am the Lord. 3. Moyses therefore and Aaron went in to Pharao, and said to him: Thus saith the Lord the God of the Hebrewes: Til when wilt thou not be subiect to me? dismiss my people, to sacrifice vnto me. 4. But if thou resist, and wilt not dismiss them: behold I wil bring in to morow (b) the locust into thy coasts: 5. which may couer the face of the earth, that nothing therof appeare, but that which the haile hath left may be eaten: for it shal gnaw al trees that spring in the fields. 6. And they shal fil thy houses, and the houses of thy seruants, and of al the Ægyptians: such a number as thy fathers haue not seen, nor grand-fathers, since they arose vpon the earth, vntil this present day. And he turned himselfe away, and went forth from Pharao. 7. And Pharaoes seruants said to him: How long shal we endure this scandal? Dismiss the men to sacrifice to the Lord their God. Doest thou not see that Ægypt is vndone? 8. And they called back Moyses & Aaron vnto Pharao: who said to thē: Goe, sacrifice to the Lord your God: who are they that shal goe? 9. Moyses said: With our yong and old we wil goe, with our sonnes and daughters, with our sheep and heards: for it is the solemnitie of the Lord our God. 10. And Pharao answered: So be the Lord with you, as I shal dismiss you, and your litle ones: who doubteth but that (c) you intend very wickedly? 11. It shal not so be: but goe ye men only, and sacrifice to the Lord: for this your selues also desired. And immediately they were cast out from Pharaoes sight. 12. And our Lord said to Moyses: Strech forth thy hād vpon the Land of Ægypt vnto the locust, that it come vpon it, and deuour euerie herbe that remained after the haile. 13. And Moyses stretched forth his rod vpon the Land of Ægypt: and our Lord brought in a burning wind al that day & night: and when it was morning, the burning wind raised the locuts:

a) By Gods patience ouer Pharao & his seruants, in not destroying them, their wicked mind became more obstinate. S.

Aug. 9. 30. & 30. in Exod.

b) The 8. plague, Innumerable locustes, litle flying beasts, with long hinder legges, that destroy graine, grasse, & fruit. Plinius li 11. c. 29. S. Greg. li. 31. c. 20. Moral.

c) Because Gods seruants may not temporize in religion, politikes vniustly charge them to haue bad intentions.

14. which came vpon the whole Land of Ægypt: and fate in al the coasts of the Ægyptians innumerable, the like as had not been before that time, nor shal be afterward. 15. And they couered the whole face of the earth, wasting al things. Therefore the grasse of the earth was deuoured, and what fruits soeuer on the trees, which the haile had left: there was also nothing at al left that was green in the trees, and in the herbes of the earth, in al Ægypt. 16. For the which cause Pharao in hast called Moyfes and Aaron, and said to them: I haue sinned against the Lord your God, and against you. 17. But now forgie me my sinne this time also, and pray to the Lord your God, that he take away from me this death. 18. And Moyfes going forth from Pharaoes sight, prayed to our Lord: 19. who made a very vehement wind to blow from the west, and taking the locusts it threw them into the Red sea: there remained not so much as one in al the coasts of Ægypt. 20. And our Lord did indurate Pharaoes hart, neither did he dismisse the children of Israel. 21. And our Lord said to Moyfes: Stretch for thy hand toward heauen: and be there (d) darknesse vpon the Land of Ægypt so thicke, that it be palpable. 22. And Moyfes stretched forth his hand toward heauen: and there was made horrible darknesse in the whole Land of Ægypt three dayes. 23. No man saw his brother, nor moued himselfe out of the place where he was: but wheresoeuer the children of Israel dwelt, there was light. 24. And Pharao called Moyfes and Aaron, and said to them: Goe sacrifice to the Lord: let your sheep only and heards remaine, let your litle ones goe with you. 25. Moyfes said: Hostes also & holocausts thou shalt giue to vs, which we may offer to the Lord our God. 26. Al the flockes shal goe with vs: there shal (e) not a hoofe remaine of them; the which are necessarie vnto the seruice of the Lord our God: especially wheras we know not what must be offered til we come to the very place. 27. And our Lord did indurate Pharaoes hart, and he would not dismisse them. 28. And Pharao said to Moyfes: Get thee from me, and beware thou see not my face any more: in what day soeuer thou shalt come in my sight, thou shalt dye. 29. Moyfes answered: So shal it be as thou hast spoken, I wil not see thy face any more.

d) The 9. plague, Horrible darknes three dayes together.

e) Gods people must be resolute in Religion.

CHAP. XI.

God biddeth Moyses cause the people of Israel to borrow siluer and gold vessels of the Ægyptians. 4. Foretelleth one other plague, the death of the first-borne, 9. and that Pharaο wil stil be obdurate.



ND our Lord said to Moyses : Yet with one plague more wil I touch Pharaο and Ægypt, and after this he shal dismisse you, and compel you to goe forth. 2. Thou shalt say therefore to al the people, that euerie man aske of his freind & euerie woman of her neighbour vessels of siluer and of gold. 3. And the Lord wil giue grace to his people in the sight of the Ægyptians. And Moyses was a very great man in the Land of Ægypt, in the sight of Pharaοes seruants, and of al the people. 4. And he said : This faith our Lord : At midnight I wil enter into Ægypt : 5. and (a) euerie first-begotten in the Land of the Ægyptians shal dye, from the first-begotten of Pharaο who sitteth in his throne, euen to the first-begotten of the handmaid that is at the mil, and al the first-begotten of beasts. 6. And there shal be a great crie in the whole Land of Ægypt, such as neither hath been before, nor shal be afterward. 7. But with al the children of Israel there shal not a dog mutter, from man euen to beast : that you may know with how great a miracle our Lord doth diuide the Ægyptians and Israel. 8. And al these thy seruants shal come downe to me, and shal adore me, saying : Goe forth thou, and al the people that is vnder thee : after this we shal goe forth. 9. And he departed from Pharaο exceeding angrie. And our Lord said to Moyses : Pharaο wil not heare you, that manie signes may be done in the Land of Ægypt. 10. And Moyses and Aaron did al the wonders that are written, before Pharaο. And our Lord (b) hardned Pharaοes hart, neither did he dismisse the children of Israel out of his Land.

a) The 10. plague, Death of the first-borne in men and beastes of the Ægyptians.

b) As before c. 7. v. 3. c. 9. v. 16. c. 10. v. 1.

C H A P. X I I.

The manner of preparing and eating the Paschal lambe, sprinkling the dore-postes with bloud therof: 15. eating no leauened bread seuen dayes together. 29. The first-borne of men and beasts among the Aegyptians are slaine. 35. The Israelites goe away spoyling Aegypt. 43. Incircumcised men may not eate the Phase.



AN D our Lord said to Moyfes and Aaron in the Land of Aegypt: 2. This month shal be to you the beginning of months: it shal be the first in the months of the year. 3. Speake yee to the whole assemblie of the children of Israel, and say to them: The tenth day of this month let euerie man take a lambe by their families and houses. 4. But if the number be lesse then may suffice to eate the lambe, he shal take vnto him his neighbour that ioyneth to his house, according to the number of soules which may suffice to the eating of the lambe. 5. And it shal be a lambe without spote, a male, of a yeare old: according also to which rite you shal take (a) a kid. 6. And you shal keep him vntil the fourteenth day of this month: and the whole multitude of the children of Israel shal (b) sacrifice him at euen. 7. And they shal take of the bloud therof, and put vpon both the postes, and on the vpper dore-postes of the houses, wherin they shal eate him. 8. And they shal eate the flesh that night roasted at the fire, and vnleauened bread with wilde lettice. 9. You shal not eate therof any thing raw, nor boyled in water, but only roasted at the fire: the head with the feet and entrailes therof you shal deuour. 10. Neither shal there remaine any thing of him vntil morning. If there be any thing left, you shal burne it with fire. 11. And thus you shal eate him: You shal gird your reynes, and you shal haue shoes on your feet, holding staues in your hands, and you shal eate speedily: for it is the (c) Phase (that is the Passage) of the Lord. 12. And I wil passe through the Land of Aegypt that night, and wil strike euerie first-begotten in the Land of Aegypt from man euen vnto beast: & (d) in al the Gods of Aegypt I wil doe iudgements, I the Lord. 13. And the bloud shal be vnto you for a signe in the houses where you shal be: & I shal see the bloud, & shal passe ouer you: neither shal there be among you a destroying plague when I shal strike the Land of Aegypt. 14. And you shal haue this day for a moniment: & you shal celebrate it soleine to the Lord in your generations with an euerlasting obseruation. 15. Seuen dayes shal you eate azimes: in the first day there shal be no leauen in your houses: whosoever shal eate leauen, that soule shal perish out

The Epistle in the office on good friday. And the 9. propheticie before Masse on Easter eue.

a) Such as had not meanes to take a lambe, tooke a kid, vsing al the same Rites. b) Shachatu, immolabunt, shal offer or sacrifice: not only kid, as Protestants translate.

c) Passage in killing the first-borne of Aegypt, and not of Israel. S. Hiero in Mat. 26. d) The idols of Aegypt were ouertrowne, as Dagon was in Azotum. 1. Reg. 5. S. Hier. Ep. ad Fabiol. xiradii. Hebr.

of Israel, from the first day vntil the seuenth day. 16. The first day shal be holie and solemne, and the seuenth day with the like festiuitie shal be venerable: no worke shal you doe in them, except those things that pertaine to eating. 17. And you shal obserue the azymes: for in the selfe-same day I wil bring forth your armie out of the Land of Aegypt, and you shal keep this day vnto your generations with a perpetual rite. 18. The first month, the fourteenth day of the month at euen you shal eat (e) azymes vntil the one and twentieth day of the same month at euen. 19. Seuen dayes there shal not be found leauened in your houses: he that shal eat leauened, his soule shal perish out of the assemblie of Israel, as wel of strangers as of them that are borne in the land. 20. Nothing leauened shal you eat: in al your habitations you shal eat azymes. 21. And Moyses called al the Ancients of the children of Israel and said to them: Goe take a lambe by your families, and sacrifice the Phase. 22. And (f) dip a bunch of hyssop in the blood that is at the doore, and sprinkle the vpper transome of the doore therwith, and both the doore checkes: let none of you goe out of the doore of his house til morning. 23. For our Lord wil passe striking the Aegyptians: and when he shal see the blood on the vpper sil, and on both the postes, he wil passe ouer the doore of the house, & not suffer the striker to enter your houses and to hurt. 24. Keep this thing as a law to thee and thy children for euer. 25. And when you are entred into the Land which our Lord wil giue you as he hath promised, you shal obserue these ceremonies. 26. And when your children shal say to you: What is this religion? 27. you shal say to them: It is the victime of our Lords passage, when he passed ouer the houses of the children of Israel in Aegypt striking the Aegyptians, and deliuering our houses. And the people bowing themselves adored. 28. And the children of Israel going forth did as our Lord had comanded Moyses & Aaron. 29. And it came to passe at midnight, our Lord stricke (g) euerie first-begotten in the Land of Aegypt, from the first-begotten of Pharao, who sate in his throne, vnto the first-begotten of the captiue woman that was in the prison, and euerie first-begotten of beasts. 30. And Pharao arose in the night, & al his seruants, & al Aegypt: & there arose a great crie in Aegypt: for neither was there a house wherin there lay nota dead one. 31. And Pharao calling Moyses & Aaron in the night, said: Arise & goe forth from my people, you and the children of Israel: goe, sacrifice to the Lord as you say. 32. Your sheep & herds take you as you demanded, and departing blesse me. 33. And the Aegyptians vrged the people to goe forth out of the lād quickly, saying: We shal al die. 34. The people therefore tooke dough before it was leauened: and tying it in their clokes, put it vpon their shouldders. 35. And the children of Israel did as Moyses had commanded: & they asked of the Aegyptians vessels of siluer and gold, and very much rayment. 36. And our Lord gaue grace to the people before the Aegyptians that they did lend them: & (b) they spoyled the Aegyptians. 37. And the

children

e) Christ obseruing this precept, had no leauened bread at his last supper: and so instituted the Eucharist in vnleauened.

f) Sprinkling of blood with hyssop here & *Leuit. 14. Num. 19.* prescribed, signifieth mans deliuerie by Christs blood working in Baptisme and other Sacraments. *Heb. 9.*

g) Punishment conforme to their sinne, for persecuting Gods first-begotten sonne Israel. *Exod. 4. v. 21. Theodor. 9. 22. in Exod.*

b) Lawful spoile by the warrant of God, Lord of al.

children of Israel set forward from Ramesse into Socoth, almost six hundred thousand of foot men, beside litle ones. 38. But also the common people of al sorts innumerable went vp with them, sheep and heards and beasts of diuerse kinds exceeding manie. 39. And they baked the meale, which a litle before they had taken out of A Egypt tempered: and made hearth cakes vnleauened: for it could not be leauened, the A Egyptians vrging them to depart, & not suffering them to make any tarriance: neither did they thinke vpon preparing any meate. 40. And the dwelling of the children of Israel that they abode (1) in A Egypt, was foure hundred thirty yeares. 41. The which being expired, the same day al the armie of our Lord went forth out of the Land of A Egypt. 42. This is the obseruable night of our Lord, when he brought them forth out of the Land of A Egypt: this night al the children of Israel must obserue in their generations. 43. And our Lord said to Moyse and Aaron: This is the religion of the Phafe: No alien shal eate of it. 44. And euerie bought seruant shal be circumcised, and so shal eate. 45. The stranger and the hireling shal not eate therof. 46. In one house shal it be eaten, neither shal you carrie forth of the fleish therof out of the house, neither shal you breake a bone therof. 47. Al the assemblie of the children of Israel shal make it. 48. And if any of the sojourners be willing to dwel among you, and make the Phafe of the Lord, first al the male that he hath shal be circumcised, and then shal he celebrate it according to the rite: & he shal be as he that is borne in the land: but if there be any man vncircumcised, he shal not eate therof. 49. Al one law shal be to him that is borne in the land and to the Profelyte that sojourneth with you. 50. And al the children of Israel did as our Lord had commanded Moyse and Aaron. 51. And the same day our Lord brought forth the children of Israel out of the Land of A Egypt by their troupes.

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

C H A P. I I.

3 *The tenth day.*] Our Sauour Christ instituting the Sacrament of the Eucharist after the celebration of the Paschal lambe, whiles they were at supper, the night before his death, therby sufficiently declared, that this old Pasch was a figure, not only of his Passion and Sacrifice on the Crosse, but also of that he then did so solemnly with his Apostles; whom also in that action he made Priests commanding them and their successours to doe the same in commemoration of him, til the end of the world. Other circumstances likewise, and conference of the one with the other make it more clere, that as in some respects it more resembled Christs Passion and Sacrifice on the Crosse, so in others it more expressed the Eucharist and mystical commemoration of his death, though also in manie it prefigured Christ in both places. For example, The preparing of the lambe *the tenth day* signified our Sauours comming into Hierusalem, the same tenth day of the first moone, now represented in the Church on Palme-sunday. Also the choise

1) From the promise made to Abraham (Gen. 12. v. 7.) and his first going into Aegypt (v. 10) to this time, were 430. yeares Gal. 3 of which they were in great persecution about 80. yeares, before that in seruitude about 60. more, before that also they were strangers partly in Aegypt, partly in Chanaan the rest of this time. See Gen. 15. v. 13. The 70. read in Aegypt and in Chanaan, for explication, as S. Augustin noteth *l. 16. c. 10. cims.*

Christs action sheweth that the Paschal lambe was a figure of the Eucharist.

Some things in the Paschal lambe prefigured Christ both on the Crosse & at his last supper.

qualities

Some more expressly signified his Passion.

Others immediately the Eucharist.

Ancient writers expound this figure of the Eucharist.

Tertullian proueth by this figure, fulfilled in the Eucharist, that Christ hath a true and not a phantastical bodie.

The same Sacrifice offered by Priests.

qualities of the lambe, *withou^t spot, & male, of the first yeare*, foreshewed in general the puritie, fortitude, meeknes, and al perfection of the true *Lambe of God*, *that taketh a way the sinnes of the world*. More particularly *the killing & bereauing the Paschal Lambe of natural life*, *the sprinkling of his bloud on the dore postes*, *the resting at the fire*, & *not breking anie bone therof*, most specially expressed; Christs death on the Crosse. But *the fourteenth day*, & *the enening* agree only with the Eucharist, instituted the night before our Lords Passiō, which he suffered the fifteenth (being the ful moone) and at midday, as ancient S. Dionyse of Ariopagite (in two Epistles, to Policarpus, & to Appollophanes) testifieth, admiring the miracle of the sunnes eclipse, that hapned the same time. Neither did the *eating of the Lambe* directly prefigure the oblation on the Crosse, for Christ was not crucified to be eaten: but the Sacrament *in formes of bread and wine* was expressly figured by eating the lambe with *unblessened bread*, & drinking *the cup thereto adioyned* (Luc. 22. v. 17.) In like sort the Lambe immolated in commemoration of the deliuerie of Israel from death, & from seruitude, when the first-borne of Aegypt were slaine, most aptly prefigured the Eucharist, which is a *perpetual commemoration* of mans redemption & deliuerie from eternal death, and from bondage of the diuel & sinne, by Christs death on the Crosse, which death indeed was the very redemption & deliuerie of mankind, & not a cōmemoration therof. Finally, the immolating of the Lambe *within the house* with precise commandmēt to *carie nothing therof forth*, pertained particularly to the Eucharist, which our Lord celebrated *within the house*, wherby S. Cyprian (*lib. de unit. Eccles.*) proueth, that the B. Sacrament inuist not be giuen to anie out of the *Catholike Church*, though Christs Passion be extended to al the world, as wel to bring such as are without into the Church, as to saue those that are already entred in. In this sort the most ancient and best expolitours of holie Scripture, explicate this special figure of the Paschal Lambe. As we shal here produce some witnesses in confirmation of this truth.

Tertullian *lib. 4. contra Marcionem*, expounding our Sauours words: *Wish desire I haue desired to eat this Pasch with you before I suffer*, sayth, Christ coueted not *veruenicium Indeoru*, the mutton of the Iewes, but professing that with desire he desired to eat the Pasch, as his owne (for it was vnmeet that God should couer anie thing not his owne) the bread which he took, & gaue to his disciples, he made his owne bodie saying: *This is my bodie*, that is, a figure of my bodie. *Figura autem non suisset, nisi veritatis esset corpus: But it had not been a figure* (saith he) *unlesse it were a bodie of veritie*, or, a *verie bodie*, to wit, not phantastical as the heretike Marcion imagined; because the figures in the old Testament were not figures, except a true bodie answered vnto them. So the Sacramentaries sence, that Tertullian should call the Eucharist a figure, is quite against his meaning, and maketh him conclude nothing against Marcion; whereas his whole drift is, by the figures of the old Testament to proue, that in the Eucharist is the true & real bodie of Christ, & that consequently Christ hath a true and real bodie. Origen (*in 26. Mat.*) teacheth that in the great parlar (where Christ did eat the Paschal Lambe) he also made his new Pasch.

S. Cyprian (*de Cena Dom.*) sayth: In the supper of sacramental banquets, old & new Institutions met together. The lambe being *consumed*, which old traditiō proposed, the Master setteth *inconsumptible* meate to his disciples. S. Gregorie Nazianzen (*Oras. 2. de Pascha*) sayth God commanded the Paschal Lambe should be eaten in the euening, because Christ in the euening gaue the Sacramēt of his owne bodie to his disciples. S. Hierom (*in 26. Mat.*) After that the figuratiue Pasch was complete, & Christ had eaten the flesh of the lambe with his Apostles, he taketh bread, *which confirmeth the hart of man*, and passeth ouer to the true Sacrament of Pasch. Likewise S. Chrysostom (*Ho. de produs. Iudæ*) sayth: In the same table both the Paschs, of the figure, & of the veritie were celebrated. S. Ambrose (*in Lucæ. 1.*) expressly applieth this figuratiue lambe to the Eucharist, as it is celebrated in the Church, by himself & other Priests, saying: When we sacrifice, Christ is present, Christ is sacrificed: for *Christ our Pasch is immolated*. The like affirmeth S. Augustin

Ioan 1.

Ioan. 19.

Luc. 22.

Hier.

11. v. 15.

Tf. 103.

1. Cor. 5.

(*li. 2. con. li. Paul. c. 27.*) It is an other Pasch that the Iewes celebrated of a sheep, an other which we receiue in the bodie & blood of our Lord. S. Leo (*ser. 7. de Pass.*) To the end shadowes might giue place to the bodie, & figures might cease in presence of the veritie, the old obseruation is taken away by the new Sacrament, hoste passeth into hoste, blood excludeth blood, and when the legal festiuitie is changed, it is fulfilled.

S. Gregorie (*ho. 22. in Euang.*) proueth by these wordes, *You shal not eate thereof anie thing raw*, that besides the letter there is a spiritual sence. Behold (saith he) the verie wordes of the historic driue vs from the historical vnderstanding. For did the Israelitall people in Aegypt vs to eate a lamb raw, that the law should need to say: *you shal not eate it raw*? And so in that homilie this great Doctour explicateth how we ought to celebrate & receiue the Sacrament of the Eucharist, by the figure of this Paschal lambe. This *blood* (saith he) is *sprinkled on both postes*, when the Sacrament of his Passion is *receiued with mouth*, to redemption, and meditated with *intencie mind* to imitation, & in *the transome* ouer the dore, when pure intention directeth the exterior act, also when we carie *the Crosse* of his Passion *in our forehead*. The flesh of the lambe is eaten *at night*, because we now receiue our Lords bodie in the Sacrament, when yet we see no: *each others consciences: rosted as the fire*, when we ioyne to our beliefe *good workes of seruent charitie: with vneleuened bread & with lesse*. that is, in sinceritie, *without corruption of vaine glorie*, and with *bitter penance for sinnes*: not *raw*, nor *sod in water*, to wit, neither esteeming Christ *a mere man*, nor considering of him, with *humane wisdom* or priuate spirit of heretikes, called *stolen water* (*Prou. 9*) *To deuour the head with the feet and entrails*, is by faith to belieue *the Diuinitie of Christ*, and to imitate by loue the *steps of his humanitie*, & greedily to *learne al Christian mysteries*. Nothing is *left til morning*, when we endeauour in this life before *the resurrection* to know euerie point of Christian doctrine, so farre as to vs pertaineth. But if anie thing *be left, it must be burned in the fire*, because those hard & highest mysteries, which we *can not vnderstand*, we must *remitt to the Hoie Ghost*, lest anie proudly presume either to contemne, or to proclaime that he vnderstandeth not. He further describeth also what manner of persons are to eate this new Pasch. Their *loynes* must be *gyrded*, that is, al *carnal pleasures tamed*. They must haue *shoes on their feet*, by the good examples of former Saints dead before, must *strengthen their steps*, to flie from vice, and follow vertue: holding *staves in their handes*, to rule and stay themselues and others *from sliding*, by the staffe of authoritie. They must eate the Pasch *speedily*, that is without delay or procrastination must learne the mysteries of mans redemption, and heauenlie life, and so performe Gods wil & precepts, in this life *with speed*. To this effect S. Gregorie discourseth at large in the moral sence, which we haue abridged, and otherwise (though holy Scripture be full hereof) seldome touch.

Returning therefore to our particular purpose, in al these testimonies we specially vrge, that the paschal lambe was a figure, not only of Christs Passion, but also of the Eucharist. Whereupon, besides the often expresse mention of our B. Sauours bodie and blood in the same, which Protestants would wrest (as they doe also the same termes in holie Scripture) to figuratiue sence, it necessarily followeth, that there be farre more excellent contents in the Sacrament of the Eucharist, then natural bread and wine. For S. Paul teacheth (*colle. 2.*) that *as the bodie excelleth the shadow*, so the veritie, or thing figured excelleth the figure. Whereas the substance of bread and wine doth not excel, much lesse so farre excel the Paschal Lambe, as by S. Pauls doctrine is required. Againe, seeing the Paschal lambe was a Sacrifice, as appeareth in this Chap. v. 6. & 27. also Num. 9. v. 7. & 13. and Mar. 14. v. 14. and as it was immolated was a figure of the Eucharist, as before appeareth by conference of the one with the other, in respect of the time, place, manner of offering, and eating it, and by testimonie of the Doctours aboue cited, it followeth also that the Holie Eucharist is a Sacrifice farre excelling the figure.

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

What persons are to receiue the B. Sacrament.

The thing figured farre excelleth the figure.

The Eucharist is also a Sacrifice.

C H A P. XIII.

God commandeth to remember their deliuerie from Ægypt by the solemnitie of Pasch, 2. and by consecrating to him the first-borne. 17. And so leadeth them through the desert towards the red sea (Moyses taking with him Iosephs bones) by a pillar of fire in the night, and a cloud in the day.

The first lesson at Mattins on Candlemasse day.



AND our Lord pake to Moyses, saying : 2. Sanctifie vnto me euerie first-borne that openeth the matrice in the children of Israel, as wel of men as of beasts; for they are al mine. 3. And Moyses said to the people: Remember this day in the which you went forth out of Ægypt, & out of the house of seruitude, because with a strong hand hath our Lord brought you forth out of this place; that you eate not leauened bread. 4. This day you goe forth in the month of new corne. 5. And when our Lord shal haue brought thee into the Land of Chanancite and Hetheite & Amorrheite & Heuceite & Iebuseite, which he sware to thy fathers that he would giue thee, a land that (a) floweth with milke and honie, thou shalt celebrate this manner of sacred rites in this month. 6. Seuen daies shalt thou eate azimes: and in the seuenth day shal be the solemnitie of our Lord. 7. Azimes shal you eate seuen dayes: there shal not be seen anie leauened thing with thee, nor in al thy coasts. 8. And thou shalt tel thy sonne in that day, saying: This is that which our Lord did to me when I came forth out of Ægypt. 9. And it shal be as a signe in thy hand, and as a moniment before thine eyes: and that the law of our Lord be alwayes in the mouth, for in a strong hand our Lord hath brought thee out of Ægypt. 10. Thou shalt keep this obseruation at the set time from dayes to dayes. 11. And when our Lord shal haue brought thee into the Land of the Chanancite, as he sware to thee and thy fathers, and shal giue it thee, 12. thou shalt separate al that openeth the matrice vnto our Lord, and al that is brought forth in thy cattel: whatsoeuer thou shalt haue of male sexe thou shalt consecrate to our Lord. 13. The first-borne of an asse thou shal change for a sheep: and if thou doe not redeeme it, thou shalt kil it. And euerie first-borne of men among thy children, thou shalt redeem with a price. 14. And when thy sonne shal aske thee to morow saying: What is this? thou shalt answer him: With a strong hand did our Lord bring vs forth out of the land of Ægypt, out of the house of seruitude. 15. For (b) when Pharaocs hart was indurate, and would not dismiss vs, our Lord slew euerie first-borne in the Land of Ægypt, from the first-borne of man to the first-borne of beasts: therefore I sacrifice to our Lord al that

a) The old Testament proposed commonly temporal rewards. S. Hierom. p. ad Dardanum.

b) In the Hebrew, when Pharaoc had indurated himselfe.

openeth

openeth the matrice of the male sexe, and al the first-borne of my sonnes I doe redeeme. 16. It shal be therefore as a signe in thy hand, and as a thing hanged before thine eyes, for a remembrance: because our Lord by a strong hand hath brought vs forth out of A Egypt. 17. Therefore when Pharao had sent forth the people, our Lord led them not by the way of the Philisthiins countrie which is neer: thinking (c) lest perhaps it would repent them, if they should see warres arise against them, and would returne into A Egypt. 18. But he led them about by the way of the desert, which is besides the Red-sea: and the children of Israel went vp out of the Land of A Egypt armed. 19. Moyses also (d) tooke Iosephs bones with him: because he had adiuured the children of Israel, saying: God shal visite you, carrie out my bones from hence with you. 20. And marching frō Socoth they camped in Etham in the vtmost coasts of the wildernesse. 21. And our Lord went before them to shew the way by day in a pillar of a cloud, and by night in a pillar of fire: that he might be the guide of their iourney both times. 22. There neuer failed the pillar of the cloud by day, nor the pillar of fire by night, before the people.

c) Gods pre-
uention to a-
uoid tentatiōs
sheweth free-
will in man.
d) By this ap-
peareth how
much Moyses
esteemed Io-
sephs charge
concerning
translarion of
his bones. Also
S. Paul com-
mendeth it
Heb. 11.

C H A P. XIII.

Pharao persecuting the children of Israel with a great armie 10. they murmur against Moyses, 13. but are encouraged by him, and passe through the red sea aric-joor. 23. Pharao and his hoste wilfully following are drowned.



AND our Lord spake to Moyses, saying: 2. Speake to the children of Israel: Let them returne and campe ouer against Phihahiroth which is between Magdal and the sea against Beelsephon: in the fight therof you shal campe vpon the sea. 3. And Pharao wil say concerning the children of Israel: They are straitned in the land, the desert hath shut them in. 4. And I wil indurate his hart, (a) and he wil pursue you: and I wil be glorified in Pharao, and in al his armie: and the AEgyptians shal know that I am the Lord. And they did so. 5. And it was told the King of AEgyptians that the people was fled: and the hart of Pharao and of his seruants was changed toward the people, & they said: What meant we to doe, that we dismissed Israel from seruing vs? 6. Therefore he made readie his chariot, and tooke al his people with him. 7. And he tooke six hundred chosē chariots, and al the chariots that were in AEgypt, and Captaines of the whole armie. 8. And our Lord hardned Pharaoes hart the King of AEgypt, & he pursued the children of Israel: but they went forth in a mightie hand. 9. And when the AEgyptians pur-

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

ſued their ſteps going before, they found the encamped at the ſea ſide: al Pharaoes horſe and chariots, & the whole armie were in Pihahiroth againſt Beelſepion. 10. And when Pharao approached, the children of Iſrael liſting vp their cies, ſaw the AEgyptians behind them: and they feared exceedingly, and cried to our Lord. 11. and ſaid to Moyſes: Perhaps there were no graues in AEgypt, therefore thou haſt taken vs thence to die in the wildernes: why wouldeſt thou doe this, in bringing vs out of AEgypt? 12. Is not this the word that we ſpake to thee in AEgypt, ſaying: Depart from vs, that we may ſerue the AEgyptians: for it was much better to ſerue them, then to die in the wildernes. 13. And Moyſes ſayd to the people: Feare not; ſtand, and ſee the great wonders of our Lord that he wil doe this day: for the AEgyptians, whom now you ſee, you ſhal no more ſee for euer. 14. Our Lord wil fight for you and you ſhal hold your peace. 15. And our Lord ſaid to Moyſes: (b) Why criefft thou to me? ſpeake to the children of Iſrael that they goe forward. 16. But thou liſt vp thy rod, and ſtretch forth thy hand vpon the ſea, and diuide it: that the children of Iſrael may goe in the middes of the ſea by drie ground. 17. And I wil indurate the hart of the AEgyptians to purſue you: and I wil be glorified in Pharao, and in al his hoſte, and in his chariots, and in his horſemen. 18. And the AEgyptians ſhal know that I am the Lord when I ſhal be glorified in Pharao, and in his chariots and in his horſemen. 19. And (c) the Angel of God that went before the campe of Iſrael, remouing himſelfe, went behind them: & together with him the pillar of the cloud, leauing the foreward, 20. ſtood behind, between the AEgyptians campe & the campe of Iſrael: & it was a drake cloud, & lightning the night, ſo that they could not come to each other the whole night time. 21. And when Moyſes had ſtretched forth his hand vpon the ſea, our Lord tooke it away, a vehement and burning wind blowing al the night, and turned it into drie ground: and the water was diuided. 22. And the children of Iſrael went through the middes of the drie ſea: for the water was as it were a wal on their right hand and their left. 23. And the AEgyptians purſuing went in after them, and al Pharaoes horſes, his chariots and horſemen through the middes of the ſea. 24. And now the morning watch was come, and behold our Lord looking vpon the AEgyptians campe through the pillar of fire and the cloud, ſlew their armie: 25. and ouerthrew the wheels of the chariots, and they were borne into the depth. The AEgyptians therefore ſaid: Let vs fly from Iſrael: for the Lord fighteth for them againſt vs. 26. And our Lord ſaid to Moyſes: Stretch forth thy hand vpon the ſea, that the waters may returne to the AEgyptians vpon their chariots and horſinen. 27. And when Moyſes had ſtretched forth his hand againſt the ſea, it returned in the firſt breake of day to the former place: and the AEgyptians flying away, the waters came vpon them, and our Lord enwrapt them in the middes of the waues. 28. And the waters returned, and ouerwhelmed the chariots &

b) A ſorowful hart, lamentably mourning for the people is called crying to God. S. Hierom. in Gal. 4.

c) Protection of Angels.

The fourth prophecie in the office before Maſſe on Eaſter eue. And the ſecond on whitſun-eue.

1. Reg. 6.

the

the horsemen of al Pharaoes armie , who folowing were entred into the sea , (d) neither did there so much as one of them remaine. 29. But the children of Israel marched through the middes of the drie sea , and the waters were vnto them as in stead of a wal on the right hand and on the left: 30. & our Lord deliuered Israel in that day out of the hand of the Ægyptiās. 31. And they saw the Ægyptians dead vpō the sea shore , & the mightie hād that our Lord had exercised against thē: & the people feared our Lord , and they belieued our Lord , (e) and Moyfes his seruant.

C H A P. X V.

Moyfes with the people sing a Canticle of thank-giving for their delinerie. 22. The people being three daies in the desert without water , then finding that is bitter, doe murmure. 25. It is made sweet. 27. Comming to Elim they find twelue fountaines and scientie palme-trees.



HEN (a) sang Moyfes and the children of Israel this song to our Lord , and said :

Let vs sing to our Lord: for he is glouriously magnified, the horse and the rider he hath throwen into the sea.

2. My strength , and my praise is our Lord , and he is made vnto me a saluation : this is my God , and I wil glorifie him : the God of my father , and I wil exalt him.

3. Our Lord is a man of warre, Omnipotent is his name.

4. Pharaoes chariots and his armie (b) he hatb cast into the sea : his chosen Princes are drowned in the red sea. 5. The depths haue ouerwhelmed them, they are funke into the botome like a stone.

6. Thy right hand, o Lord , is magnified in strength : thy right hand, o Lord , hath strucken the enimie.

7. And in the multitude of thy glorie thou hast put downe thy aduersaries: thou hast sent thy wrath , which hath deuoured thē like stuble.

8. And in the spirit of thy furie were the waters gathered together : the flowing water stood , the depths were gathered together in the middes of the sea.

9. The enimie said : I wil pursue and ouertake , I wil diuide the spoiles , my soule shal haue his fil : I wil draw forth my sword , my hand shal kil them.

10. The spirit blew and the sea ouerwhelmed them : they sanke as lead in the vehement waters.

11. Who is like to thee among the strong , o Lord ? who is like to thee, magnifical in sanctitie , terrible and laudable, doing meruailes?

12. Thou didst stretch forth thy hand , and the earth deuoured them.

13. Thou hast in thy mercie been a guide to the people which thou hast redeemed: & in thy strēgth thou hast caried thē vnto thy holic habitatiō.

14. Nations rose vp , and were angrie : forowes possessed the inhabitants of Philisthiim.

d) So in Baptisme al sinnes are destroyed. S. Cyp. Ep. 76. in sine S. Aug. Tract. 11. & 13. in Ioan.

e) The same credit is giuen to God speaking by Moyfes, as if he had spoken immediately by himself. S. Hiero. in Epist. ad Philem.

a) The first of al Canticles, sacred or prophane. Origen. ho. 6. in Exod.

b) God only suffered them to goe into the sea. For they went of their owne accord, supposing they might folow where the Israelites went before. S. Aug. ser. 89. de semp.

15. Then were the Princes of Edom troubled, trembling ceazed on the sturdie of Moab: al the inhabiters of Chanaan were starke.

16. Let feare and dread fal vpon them, in the greatnes of thy arme: let them become vnmoueable as a stoue, vntil thy people, o Lord, shal passe, vntil thy people shal passe, this which thou hast possessed.

17. Thou shalt bring them in, and plant them in the mountaine of thy inheritance, in thy most firme habitation, which thou hast wrought, o Lord: thy sanctuarie Lord, which thy hands haue confirmed.

18. Our Lord shal reigne for euer and euermore.

19. For Pharao on horsebacke entred in with his chariots & horsemen into the sea: and our Lord brought backe vpon them the waters of the sea: but the children of Israel walked on drie ground in the middes therof.

20. Marie therefore the Prophetesse, Aarons sister, took^e (c) a tymbrel in her hand: and al the women went forth after her with tymbrels and dances, 21. to whom she began the song, saying: Let vs sing to our Lord, for he is gloriously magnified, the horse and his rider he hath cast into the sea.

22. And Moyses remoued Israel from (d) the red sea, and they went forth into the desert Sur: and they walked three dayes through the wildernesse, and found not water. 23. And they came into Mara, neither could they drinke the waters of Mara, because they were bitter: wherupon he gaue a name also agreable to the place, calling it Mara, that is, bitternesse. 24. And the people murmured against Moyses, saying: What shal we drinke? 25. But he cried to our Lord. Who did shew him (e) a piece of wood: which when he had cast into the waters, they were turned into sweetnesse. There he appoynted him precepts, and iudgements, and there he proued him, 26. saying: If thou wilt heare the voice of the Lord thy God, and doe that is right before him, and obey his commandements, and keep al his precepts, none of the maladies, that I layd vpon Ægypt, wil I bring vpon thee: for I am the Lord God thy curer. 27. And the children of Israel came into Elim, where there were twelue fountaines of water, and seuentie palme-trees: and they camped beside the waters.

c) Musical instruments vsed before the law of Moyses in the seruice of God.

d) These things chanced to the in figure.
1. Cor. 10.

e) The wholesome wood of the Crosse made the bitter sea of Gentiles sweet.
Theodoret. 9.
26. in Exod.

The end of the third age.



THE CONTINVANCE OF THE CHVRCH
and Religion in the third age, from Abrahams going forth
of Chaldea, to the parting of Israel out of Ægypt.
The space of 430. yeares.



NE and the same Church and Religion begun in the first age of the world, and continued in the second, became more and more conspicuous in the third. For in this age not only the same principal and particular points of faith were believed and professed, but also the number of professours encreased, and partly by separation of place and abode, and specially by diuersitie of manners, outward rites, and conuersation, were more distinct from infidels then before: as we shal now shew by the sacrea historie of that time. Which beginnech with Abrahams going forth of his countrey of Chaldea, about 2024. yeares from the beginning of the world, in the 75. yeare of his age.

From which time forward God often appeared to him, and after him to Isaac and Iacob, in the title of EL S A D D A I, that is, God Almighty, Creatour of al things, Lord, God, most high, Possessour of heauen and earth (Gen. 14.) To Moyses more familiarly (Exod. 3.) in his most proper name, H E WHICH IS. In the name of foure letters, which the Iewes count infefable. And in diuers other names, as shewing One, Eternal, Omnipotent, Infinite Maiestie: Of whom al other things depend and haue their being, himselfe independent of any other thing.

This one diuine nature, and indiuisible substance is (aboue al reach of reason) three in Persons: represented to Abraham (Gen. 18.) by three Angels, in forme of men, whom, by special instinct of God, he adored as one, and first spake vnto them as to one: Lord if I haue found grace in thy sight, goe not past thy seruant; & by & by as to manie: Wash yec your feet. In like manner Moyses sometimes speaketh plurally as of manie: There appeared to him three men, they sayd, Where is Sara? sometimes singularly: He said, I wil come. So Lot (Gen. 19.) spake to two Angels representing the Sonne of God, and the Holie Ghost, one God with the Father, first as to manie: I beseech you my Lords, turne into the house of your seruant; after as to one: I beseech thee my Lord, because thy seruant hath found grace before thee. Who likewise answered as one only: I haue heard thy prayer. Againe Moyses sheweth distinction of Persons in God, saying (v. 24.) Our Lord rained from our Lord. Iob also (who liued in this age) and his freindes professed and serued the same one God, auouching him to be the onlie God and Lord, that giueth and taketh away

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

Beliefe in one God.

Three diuine Persons.

Strength (or power) the Father, wisdom the Sonne, Spirit the Holy Ghost.

Christ promised to Abraham.

To Isaac. And to Jacob.

Christ prefigured by Abraham

By Melchisedech.

By Isaac.

Jacob.

Ioseph.

Iob. Moyfes.

And manie other things.

(Chap. 1. 2.) He the Maker and peculiar Keeper of men. He that taketh away sinne, and iniquitie (c. 7.) He that doth great things, incomprehensible, and meruelous, wherof there is no number (c. 9.) And that with termes appropriated to the three diuine Persons (c. 26.) In his strength sodainly the seas are gathered together, & with his wisdom he strucke the proud man. His Spirit hath adorned the heauens. The same Myserie of pluratie of Persons in one God is more cleere by the Hebrew text chap. 30. v. 11. and 3; v. 10. where the same actions are ascribed to God, as to one, and as to manie.

But most euidēt are the promises, figures, and prophecies of Christ our Redeemer. For besides present aboundance of riches, promise of great progenie, and that the same should possesse the fruitful Land of Chanaan (three special blessings of the old Testament) God promised Abraham a farre greater thing (Gen. 12.) that in his seed **AL NATIONS AND KINDREDS OF THE EARTH SHOULD BE BLESSED.** In confirmation whereof, God also changed his name Abram (high or noble father) into Abraham (Father of manie nations, Gen. 17. And so he was natural father of foure great Kingdomes, Ismaelites, Madianites, Idumeans, and Isralites: but spiritual father of manie more, to wit, of al that belieue in Christ, Iewes and Gentils, from that time to the worlds end. The same promises of possessing Chanaan and of Christ were renewed and confirmed to Isaac (Gen. 26.) in like sort to Jacob (28.) for they pertained not to Ismael, nor to the other sonnes of Abraham, nor to Esau. Moreouer Christ, our Redeemer & deliuerer from sinne and captiuitie of the diuel, was prefigured by Abraham, at last deliuering those from captiuitie, who otherwise endeauoured to shake of the yoke of Codorlahemor, sel further into subiection and bondage (Gen. 14.) Also Melchisedech, King and Priest, of vnknewen generation, extraordinarie vocation, without predecessour, or successour, prefigured Christ, King and Priest for euer, who not by successours, but by Priests his Vicars, perpetually exerciseth al Priestlie functions. Likewise Isaac borne about the common course of nature (Gen. 21.) singularly beloued of his father, carrying wood on his back for the sacrificing of himselfe (22.) (Jacob flying his brother Esau (27) hardly treated by Ladan (31.) yet alwayes inuincible against his aduersaries (32.) Ioseph hated of his brethren, sold and deliuered to Gentiles (37.) by them also persecuted (39.) but afterwarde aduanced, and called the Saviour of the world, (41.) Iust Iob vehemently afflicted: Moyfes bidden for a while, then exposed to danger, and thence deliuered; afterwards manifesting himselfe to his brethren, by them reiected, bewrayed, and flying from Pharao (Exo. 2.) returning againe (Exod. 3. 4. & c.) and at last deliuering the Isralites from bondage of Aegypt (Exo. 14.) and manie other things, as the ramme sacrificed in place of Isaac (Gen. 22.) the ladder of Jacob (Gen. 28.) Iosephs septer (47.) Aarons rod (Exo. 7.) Paschal lambe (12.) prefigured Christ, borne of a Virgin, the onlie Sonne of God: sometimes hidden, other times conuersant with men, hated, persecuted, sold, betrayed; who carried his owne crosse, was sacrificed, vanquished at his enemies, aduanced, and acknow-

Rom. 9.

ledged the true Saviour of the world, Redeemer & deliuerer of mankind, from seruitude, flauerie, thraldome, and bondage of sinne, death, and the diuel. Againe, Abraham prophesied that of his seed Christ our Saviour should be borne, when he sayd to his seruant (Gen. 24) Put thy hand vnder my thigh, that I may adiure thee by our Lord God of heauen & earth, that is, by Christ, who should come of his loynes, as S. Hierom (Tradit. Heb. in Gen. et explic. Psal. 44.) S. Ambrose (li. 1. c. 9. de Abraham) and S. Augustin (q. 62. in Gen. et li. 16. c. 33 ciuit.) expound it. More evidently Iacob (Gen. 49.) THE SCEPTER SHAL NOT BE TAKEN AWAY FROM IVDAS, AND A DVKE OF HIS THIGH, TIL HE DOE COME THAT IS TO BE SENT, AND THE SAME SHAL BE THE EXPECTATION OF THE GENTILES. Iob as planely : I know that my Redemer liueth. Moyses foreknowing that Christ the true Redeemer & chiefe Law-giuer should be sent, praised God to hasten his mission, saying : I beseech thee Lord, send whom thou wilt send (Exod. 4.)

Prophecie of Christ.

External Sacrifice was frequent and solemne, as the soueraigne homage to God : And manie Altars erected by Abraham for that purpose (Gen. 12. 13. 15. 22.) Vnbloudie, in bread and wine by Melchisedech (Gen. 14.) other liquid sacrifices (Gen. 35. v. 14.) offered by Iacob, with dedication of the place called Bethel, the house of God: which he also before-hand promised by vow (Gen. 28.) Diuers other Sacrifices offered by Isaac, and Iacob (Gen. 26. 31. 33. 36.) By Iob and his freinas (Iob. 1. & 42.) by Moyses, Aaron, and other ancients of Israel (Exod. 17.) At which consequently shew Priesthood, whose proper office is to offer Sacrifice, though among al the aboue named, onlie Melchisedech was called a Priest. And among the Gentiles we find that Putiphar (Gen. 41.) and Iethro (Ex. 3.) whose daughters Ioseph and Moyses married (were called Priests, or as the word Cohenim doth also signifie, Princes, for they were great and eminent men in their countries. At least those that by special priuiledge were exempted from selling their landes to Pharao, and had notwithstanding provision of maintenance in time of dearth) Gen. 47. were properly called Priests, for such function as they had in seruing their idols. For where was true and right Sacrifice, there were also right Priests, and where Idolatrical sacrifice there were like Priests, and where no external sacrifice at al (as amongst Protestants) there are no Priests, but Ministers only.

Sacrifice. Altars. Churches dedicated.

Vowes.

Priesthood.

Priuilege of Priests.

Where is no sacrifice no Priest is required.

Circumcision.

In this age also (long before Moyses) the Sacrament of Circumcision was giuen to Abraham, for distinction of Gods selected and peculiar people, and for remedy of original sinne, in the male sexe of Abrahams seed, and others of his communitie. In the other sexe, and other generations, former remedies of sacrifice, or other profession of faith were available. For other sinnes, not only internal repentance was necessarie, which was euer principally required (& therefore Ioseph dealt so seuerely with his brethren, til they had barrie sorrow and contrition for their sinnes) but also certaine external purifications, as washing and changing garments, were ordained (Gen. 35) Mariage though not then a Sacrament, yet was religiously regarded, with special care of faith and religion in the choise of persons (Gen. 24. 27. v. 46. c. 28. v. 1.) and of

Penance.

Mariage.

Degrees of consanguinitie.

Iob. 19.

Gen. 44.

Pluratic of
wiues lawful
sometime,
neuer of hus-
bands.

certaine degrees of consanguinitie and affinitie. Adulterie was punishable by death (Gen. 38) and in no wise counted lawful, no nor among the heathen (Gen. 12. 20. 24. 26. 29. 34. 39.) Pluratic of wiues in some persons and cases lawful in the law of nature (Gen. 16. 25. 29.) as also afterwards in the law of Moyses, not in the law of grace, nor euer pluratic of husbands.

Blessings.

Spiritual blessing, a preeminence of greater persons: so Melchisedech blessed Abraham (Gen. 14.) Isaac blessed Jacob (1. 27.) and Jacob his sonnes (c. 49) and the sonnes of Ioseph, with imposition of hands, and framing the forme of a crosse (48.) Other Ceremonies of oyle and wine (Gen. 28. 35.) sprinkling the blood of the Paschal lambe, eating the lambe standing, with their loyges grided, shoes on their feet, staues in their hands, and with speed (Exo. 12.) Musical instruments in Diuine seruice (Exo. 15.)

Signe of the
Crosse.
Ceremonies.
Musica' in-
struments.

Baptisme pre-
figured.

Christes Baptisme prefigured by Circumcision (Gen. 17.) for Christians are circumcised (saith S. Paul) in the Circumcision of Christ, buried with him in Baptisme. Also by the cloud which stood between the Aegyptians and Israelites, lightning the night on the one side (towards Gods people) dark on the other (towards their enemies) and by the red sea, which saued the children of Israel, and drowned the Aegyptians (Exo. 14.) Al were baptised in the cloud, and in the sea. so the bread and wine offered by Melchisedech, the Paschal lambe, and vnicauened bread prefigured the B. Sacrament, and sacrifice of Christs bodie and blood, in formes of bread and wine. Iacob also prophesied of this most excellent Mysterie (Gen. 49.) He shal wash his stole in wine, and his cloke in the blood of the grape. In like sort Melchisedechs Priesthood was a plaine figure of Christs Priesthood, who first by himself consecrated and offered his owne boodie and blood, and stit doth the same by his Priests hands of the new Testament.

The B. Sacra-
ment.

1. Cor.
10.

Priesthood of
the new Testa-
ment.

Traditions.
Tythes.

Diuers other Rites were known and obserued by Tradition. So Abraham paid Tythes to his spiritual Superior (Gen. 14.) taught his children and familie to keep the way of our Lord, and doe iudgement and iustice (Gen. 18. v. 19.) Isaac and Iacob kept and taught the Ord nances, Precepts, and Ceremonies of their anecesters, without Lawes or precepts written (Gen. 26.) Iudas commanded his second sonne to take the widow of his brother deceased without children (Gen. 38.) The children of Israel abstained from eating the sinew of the thigh, in remembrance that the sinew of Iacobs thigh was shrunke (Gen. 32.)

Forme of iu-
stice.
Precepts.
Raising seed
to the brother.
Abstinence.

Freewil.

Freewil in man proued, by that Iosephs brethren in selling him thought euil, not moued nor inclined thereto by God, who had no part in their euil thought, but turned it to good (Gen. 50.) By Gods threatening Pharao (Exo 8.) If thou wilt not dismiss Israel: Which were vniust if Pharao could not doe otherwise. Likewise by that Pharao often changed his mind, sometimes promising to dismiss the Hebrewes, and againe refusing to doe it, which sheweth (saith Theodoret) freewil of the mind: and by Gods pre- uention of tentations, leading the Israelites not the neereft way, but by the desert, lest perhaps it would repent them; and they would re- turne into Aegypt (Exod. 13.) Mans consent therefore is free notwithstanding Gods wil, direction, and commaundement. And so his industry is required

Mans industry
necessarie.

in his dailie affaires, and then to relie on Gods prouidence, otherwise only to expect Gods wil, operation, or protection, man himself endeauouring nothing is to tempt God. Therefore Abraham (Gen. 12.) Isaac (c. 26.) Iacob (ca. 32.) and the parents of Moyses (Exo. 2.) being in feare and distresse vsed al prudence to auoid imminent dangers, albeit they had special reuelations of safetie and happie successe. Neither doth God euer tempt anie man to sinne, but proueth his seruants and maketh them knowne to the world for example of others, and their owne merit, Gen. 22. Iob. 1. 2. &c.

Onlie faith doth not iustifie, nor workes without faith, but both together doe iustifie, and are meritorious: so Abraham belieued God because he is omnipotent and truth it-selfe, and it was reputed to him vnto iustice (Gen. 15.) but this faith was not sole, for it had hope, loue, obedience, and other vertues adioyned, and so his belieuing was an act of iustice. In like manner Abraham was iustified by workes, offering Isaac his sonne vpon the Altar (Gen. 22.) but this worke presupposed faith, that God is able to raise euen from the dead. So by workes faith is consummate. By hospitalitie Abraham and Lot vnawares receiued Angels to harbour (Gen. 18. 19.) Abraham was perfect according to perfection of this life (Gen. 17) most highly commended for ioure more notorious actes proceeding of two special vertues, faith and obedience. The first was his prompt obedience, in leauing his countrie and kindred, going he knew not whither, nor how farre, simply and cheerfully expecting Gods further direction, when to goe, and where to abide (Gen. 12.) The second was his excellent faith, presently belieuing Gods promise (which by al humane reason seemed vnpossible) that he should haue innumerable progenie (Gen. 15.) The third was, that he did not only most sincerely and religiously serue God, but also taught his posteritie so to doe, as God himself testifieth of him, saying: I know that he wil command his children, and his house after him, that they keep the way of the Lord, and doe iudgement and iustice (Gen. 18.) The fourth was that most heroical act of obedience, admirable to all ages, being readie to kil and sacrifice his owne most dearly beloued sonne Isaac. For which God sware by himself, that he would manie waies blesse him, because (saith God) thou hast obeyed my voice (Gen. 22.) He prayed for Sodom, and had preuailed, if ten iust persons had been found in that citie (Gen. 18.) And Lot was deliuered from thence for Abrahams sake (Gen. 19.) Isaac was also of most sincere mind, deuout to God, exercised himself in meditation or mental prayer (Gen. 24.) obtained by prayer his desire of issue (Gen. 25.) Likewise Iacob is described in the holie text a plaine (or sincere and innocent) man (Gen. 25. v. 27.) patient and constant in tribulations (Gen. 29. 31. 32. 33.) He lawfully purchased Esaus consent of the first-birth-right (Gen. 25. v. 31.) He neither lurd, nor otherwise sinned, when he answered his father that he was Esau his first-begotten sonne (Gen. 27.) but spake truth in mystical sense, agreeable to Gods wil and ordinance, who so transposed Isaacs blessing from Esau to Iacob. Which Isaac at length vnderstanding, conformed himself thereto, and confirmed the same (v. 33. & ch. 28.) giuing Esau such contentment as he could of temporal blessings. Ioseph is

God tempteth not to euil.

Faith & good workes together iustifie, & are meritorious, but neither of them alone.

Perfection in this life.
 Foure principal merits of Abraham.
 1. Prompt obedience.
 2. Faith without staggering.
 3. Propagation of faith and religion.

4. Perfect obedience.

Other iust men.

Isaac.

Iacob.

He spake truth in mystical sense.

Iac. 8.

Heb. 11.

Heb. 13.

Ioseph.
Iob.

renowned for al vertues, euen from his youth to his death (Gen. 37. 39. 50.) Iob was simple and right, fearing God & departing from euil, a iust and innocent man both before and in his tribulations, not sinning with his lips: neither spake he anie foolish thing against God (ch. 1.) yea more afflicted retained innocencie (chap. 2.) and finally, God receiued his prayer for others, and restored al his losses double (chap. 42.) Moyse a most special selected Prophet, the meekest man on the earth, of singular zeale seuerely punished sinne, but withal most charitably prayed God to forgieue the people and conserue his Church.

Nu. 12.
Luc 32.

Moyse.

Election is of Gods mercie. Predestination excludeth not ordinary means. Sinne is the cause of reprobation.

God of his mere mercie electeth al those, whom he wil iustifie and saue, offering al sufficient grace, iustly leauech some obstinate sinners in state of damnation, (Gen. 25. Exod. 7.) His predestination, foreknowledge, and promise, doe not exclude but include the meanes, wherby his wil is done in the iust (Gen. 25. 37. 45. 50.) Neither is Gods reprobation the cause of anie mans damnation, but mans owne sinne the proper cause, both of reprobation and damnation. For example, Pharao & his people enuying, vainly fearing, and for their religion hating, and persecuting the children of Israel, by oppressing them with vsupportable labours, by commanding secretly to ksl their infants, and that not succeeding, by a new decree to drowne them (Exod. 1.) were mercifully after long conuence admonished by Gods Legats in his name quietly to permit his people to serue him, but they wilfully contemned this gentle admonition, Pharao proudly and insolently answering: Who is the Lord, that I should heare his voice, and dismisse Israel? I know not the Lord, and Israel I wil not dismisse (Exo. 5.) so they hardened their owne harts, and more grieuously afflicted the faithfull, God permitting the wicked to liue & prosper for a time in this world, not punishing them so much as they deserued, nor mollifying their harts, nor illuminating their vnderstanding vnto effectual conuersion, but iustly permitting them to persist in obstinacie (Exo. 7. 8. 9. 10. & c.)

Pharao and other Egyptians hardened their owne harts. God did only permit them to obdurate themselves.

Protection & Inuocation of Angels and Patriarchs. Adoration of creatures. Swearing by creatures. Ominous speech. Dreames. Images. Relikes.

Protection of Angels and inuocation is proued (Gen. 24. 32. 48.) Patriarchs names also inuocated (c. 48. v. 16.) Isaac was blessed and prospered for Abrahams sake, because Abraham obeyed Gods voice, kept his precepts and commandements, obserued his ceremonies & his lawes (Gen. 26.) Iosephs rod adored by Iacob (Gen. 47.) Moyse commanded to put of his shoes, because the place was holie (Exod. 3.) Swearing by creatures lawful, and sometimes more conuenient, then immediately by God himselfe (Gen. 42.) Likewise Ominous speach (Gen. 24.) and Dreames (Gen. 37. 40. 41.) are sometimes lawfully obserued, and are from God. Idols alwaies vnlawful, but not al Images (Gen. 31. 35.) Relikes to be reuerently vsed, as Iosephs bodie conserued in a coffin in Egypt (Gen. vlt.) translated by Moyse (Exod. 1.) and so brought into Chanaan, and layd with other Patriarchs in Sichem. Going bare-foot to holie places an act of religious reuerence and deuotion (Exod. 3.) The signe of the Crosse vsed by Iacob (Gen. 48.) a figure of Christs Crosse. The wood cast by Moyse into the bitter water, and making it sweet (Exod. 15.) an other figure therof.

S. Aug. l. 16. c. 36. ciuit.

Deuotion to holie places. Figure of Christs crosse.

Funeral offices

Funeral obsequies were obserued by Abraham for his wife Sara

Iofue 24.

(Gen. 23) with mourning and weeping for her , according to the qualitie of so holie a person , who it is like needed not other satisfactorie workes, as Saul and Iona:has , and others slaine in battel, for whom David and his court did not only mourne and weep, but also fasted sil euen. He also bought a field with a double caue , where he buried her , dedicating it for this peculiar use , and both himself, and Isaac , Iacob , Rebecca , and Lia , were there buried (Gen. 49. v. 31.) Ioseph with al his brethren mourned for their s^rther Iacob, first fourtie dayes in Ægypt, then carrying him into Chanaan, celebrated the exequies other seuen dayes (Gen. 50.) His particular digging of his owne graue (v. 5.) and both his and Iosephs special charge to be burn'd amongst their ancestors, and the translation of al the twelue sonnes of Iacob into Sechem, confirme the desire of burial in one place rather then in an other , to be agreeable to nature and holie Scriptures.

Touching the soules departed, euen the most perfect went into the lower parts, generally called Hel. But some were in rest , other in paines , according to their deserts, none in heauen before Christ, as S. Hierome (comment. in Osee. 13. et Eccles. 3.) proueth by Iacobs wordes (Gen. 37.) I wil descend vnto my sonne into hel; by Iobs lamentation (ch. 7. et 17.) that al (good and bad) were retained in hel, saying: If I shal expect, hel is my house, and in darknes I haue made my bed. Which place or receptacle of such Saints , as Iacob and Iob , was doubtles farre distant from hel of the damned, for between Lazarus in Abrahams bosome and the glutton in torments, is a great chaos (or large space) and yet the highest of these places is called hel.

In respect of Resurrection, the same Iacob called his life in this world a pilgrimage (Gen. 47.) and Iob. (ch. 7.) a warfare vpon earth: professing expressly (ch. 19.) In the last day I shal rise out of the earth. And I shal be compassed againe with my skin , and in my flesh I shal see God. Our B. sauour also proueth the Resurrection, because the God of Abraham, Isaac , and Iacob (Exo. 3.) is God of them , not as they are dead, but as they are liuing, and to retarne againe to life in bodie and soule together. Of general iudgement Iob saith (ch. 31.) What shal I doe when God shal rise to iudge? and when he shal aske , what shal I answer him? And Elin (ch. 34.) saith : The omnipotent wil render a man his worke, and according to the waies of euerie one, he wil recompence them. Sodom and Gomorra (Gen. 19.) were example (saith S. Peter and S. Iude) of eternal punishment in hel fire.

Of eternal life Iacob professed his hope (Gen. 49.) saying : I wil expect thy saluation , o Lord. And Moyfes (as S. Paul testifieth) denied himselfe to be the sonne of Pharaoes daughter , esteeming the reproach of Christ greater riches , then the treasure of the Ægyptians. For he looked vnto the reward. Thus much touching particular points of Religion. It resteth to see the visible known members of the Church, with the heads and gouernours therof, succeeding without interruption in the same age, notwithstanding some brake and departed from them, and other innumerable sects of infidels stil multiplied in the world.

1. Reg. 10.

Act. 7. v. 16.

Luc. 16.

Mat. 22.

2. Pet. 2. Ep. Iud.

Heb. 11.

Place dedicated for burial

Mourning 40. dayes. Exequies of seuen dayes. Speccial place of burial rightly desired.

No soule before Christ entred into heauen. Diuers places in hel.

Resurrection

General Iudgement.

Eternal punishment of the wicked: and ioy of the blessed.

Continuance of the Church notwithstanding breache from it.

Abraham neuer contaminate in Religion.

Thare and Nachor reduced from idolatric.

Abraham publickly professed his faith.

Sem. Sale. Heber.

Melchisedech.

Manie professors of true Religion.

Breaches from the Church.

Moabites and Ammonites. Nachors progenie.

Ismaelites.

To begin therefore with Abraham, before the former age was ended, (as which time he was 75. yeares old) holie Scriptures stil speake of him, as alwaies vndefiled, and a true seruant of God, though his father Thare, and his brother Nachor sometimes serued strange Gods (Iosue 24.) but were reclaimed, and the whole familie (as S. Augustine proueth lib. 16. c. 13. de ciuit.) was persecuted by the Chaldees. Wherupon Thare leauing Chaldea brought Abraham, Lot, and Sarai, so farre as Haran in Mesopotamia (Gen. 11.) whither also Nachor repaired afterwards, and there made his habitation, as appeareth (Gen. 24.) But Abraham was sooner, and more specially persecuted in Chaldea, as Iosephus testifieth (li. 1. Antiq.) for his cleere and publicke profession of one God, Creatour of al things, and that by his only goodnes, and not by mens owne power, happines is attained. Further suidas (vocab. Ahraham) writeth, that at the age of 14. yeares, he admonished his father, not for lucre sake to seduce men by worshipping images of false Gods, auouching that there is no other, but the celestial God, maker of the whole world. In which sincere profession how he alwaies perseuered is often testified, and needles here to be repeated. Also Sem, Sale, and Heber his proper ancestors (the ninth, seuenth, and sixth in right line before him) were al holie men, and liued al Abrahams time, much of Isaacs, and part of Iacobs dayes. Likewise Melchisedech King and Priest (a distinct person, of another lineage, as we suppose, from Sem) liued in the beginning of this age. Al which being renowned men had great troups, or rather countreys, which with them serued the only true God. Wherof we haue example, in that Abraham (being but a stranger in Chanaan) vpon a suddaine exploit (Gen. 14.) made readie of the seruants borne in his house, three hundred and eighteen wel appointed, men of armes, al of the same religion; for shortly after they were al circumcised (Gen. 17.) yet was King Melchisedech of more power and authority then he. And the other here mentioned, except his elder brother Nachor, and his nephew Lot, were his owne direct progenitours, and by likelihood more potent. Againe, fro Abraham the succession held on right to Aaron & Moyfes, & the whole people of Israel, which with the passed out of Ægypt through the red sea.

But in the meane time, diuers also of Abrahams kindred and seed, brake off from the communitie, and fel to idolatric. For albeit Lot, his brothers sonne, perseuered in the true seruice of God, yet Lots sonnes, Moab and Ammon, at least the Moabites and Ammonites, two nations that came of them (Gen. 19.) were infidels and idolaters. Likewise though Nachor, and Bathuel (Nachors sonne) continued henceforth in true faith and religion, yet Laban (the same Bathuels sonne) had false Gods, which Rachel tooke away (Gen. 31.) But true religion being not wholly extinguished in these families, both Isaacs wife Rebecca, and Iacobs wiues Lia and Rachel, with their handmaids Bala and Zelpha, either believed rightly, or were more easily brought to true beliefe and seruice of God. Ismael, Abrahams first sonne, was in his youth euil disposed (Gen. 21.) and for endeauouring to corrupt Isaac (which S. Paul calleth persecution) was together with his mother Agar, cast out of Abrahams house, yet prospered

Gal. 4.

together

2. Paral.
12. 16.
Or. 28.

Heb. 12.

together with Isaac buried him (Gen. 25.) And at the age of 137. yeares died and was put to his people, that is, to others like himself good or euil. Abraham also separated his other sonnes begotten of Cetura (v. 6.) from Isaac, to whom only and not to any other, the promised land of Chanaan, and other more special blessings pertained. Of these last sonnes came the people of Madianites, who kept some resemblance with the people of God in religion, and therein prefigured heretikes, that descend from Catholike race, but falling to schisme and heresie, doe not participate eternal inheritance with the spiritual children of God as S. Augustin teacheth (q. 70. in Gen.) In like sort of the two sonnes of Isaac, onlie Iacob had the spiritual blessing, and inheritance thereto belonging (Gen. 27.) Esau though prophane in manners selling his birth-right (Gen. 25. v. 32.) which was a spiritual iurisdiction wherein he was a figure of the reprobate, yet it seemeth he kept the true faith (Gen. 35. v. vlt.) But whether he did or no, sure it is, Iob, who is probably thought to be of his race (Gen. 36.) was a most holie man, and a rare example of vertue. But the posterities of them both, and al the progenies of Ismael, and of Abrahams other sonnes by Cetura, soone or later fel to infidelitie and idolatrie. In other nations of the world, stil new Gods and Goddeses were multiplied vpon euerie occasion, as S. Augustin (li. 18. de ciuit.) recounteth diuers. At which notwithstanding, the true Church and citie of God continued most visible and notorious, yea with maruelous increase, especially after they were more hated and afflicted in Ægypt (Exo. 1.) Whither they were brought by the strange and special prouidence of God, more strangely preserved, and most miraculously deliuered from thence.

Much more the Church of Christ (wherof this was a shadow and figure) hath been and shal be euer most visible, from the first foundation therof to the worlds end. For besides the promises and predictions in the new Testament, al the Scriptures also of the old, which foretel Christ, doe withal foreshew his Church. Totum quod annuaciatur de Christo (sayth S. Augustin de vnitate Eccles. 6. 2.) caput & corpus est : At that is spoken of Christ is (of) the head and the bodie. The head is the onlie-begotten Iesus Christ, the Sonne of the liuing God : he the Sauour of the bodie. His bodie the Church. Againe (v. 4.) Totus Christus caput & corpus est. Whole Christ is the head & the bodie. The head, the onlie-begotten Sonne of God, & the bodie his Church: the bridegroom and bride, two in one flesh. Yea for no other cause (saith he li. de catech. rud. c. 3.) were al those things written, before the comming of our Lord, which we read in holie Scriptures, but that his comming might be commended, and the future Church prefigured, that is, the people of God throughout al nations, which is his bodie. The same doth S. Paul teach vs, not only saying (Gal. 3.) The law was our pedagogue (or conductor) to Christ, but al, o (1. Cor. 12.) that as the (natural) bodie is one & hath manie members & al the members of the bodie, wheras they be manie, yet are one bodie; so also Christ. Anna (Coloss. 1.) that Christs bodie is the Church. as therfore the great blessing of redēption & saluatio was promised in Christ (Gen. 12. & c.) so it was withal expressed that al nations and kindreds of the earth should be partakers therof, yea so innumerable as the duit of the earth, the starrs of

Madianites.

Idumeans.

Idolatrie stil increasing yet the Church continued, yea also increased.

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

The same Scriptures foreshew Christ & his Church.

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

Gen. 13.
15. 17.
Or. 22.

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

Succession of spiritual Governors during the law of nature.

Priest-hood of Moyfes law established in Aarons seed.

Moyfes chiefe in-spiritual & temporal gouernement.

heauen. and sands of the sea. Which S. Paul sayth (Rom. 9.) is not ment of Abrahams natural children, but of the children of promise, such as the Roman Christians, and others, Iewes and Gentiles. So S. Iohn saw in a vision as a certaine number of twelue thousand signed of euerie tribe of Israel, but after these a great multitude which no man could number, of al nations, tribes, peoples, and tongs. To say therefore, as some old and new heretikes doe, that the Church of Christ sometimes consisteth of few, or inuisible persons, were to say God kept not promise with Abraham (Gen. 17.) and to make the bodie and thing figured, more obscure then the shadow and figure; seeing in the whole time of the Law of nature, that is in these three first ages of the world, the Church being but a figure of that which is now, yet was alwayes visible and notorious, as hath been declared. And that with perpetual succession of supreme heads, rulers, and gouerners. As is before noted in the first age from Adam to Noe: in the second from Noe to Abraham: so in this third, by the right line of Abraham, Isaac, Iacob, Leui, Caath, and Amram, to Aaron and Moyfes (Exo. 6.) the Holie Ghost not there reciting more genealogies being come to the origin of the Priestlie Tribe, that is to these two whom his diuine goodnes selected and ordained, as wel to speake to Pharao in behalf of the children of Israel, and to bring them out of the Land of Ægypt, as afterwards by one of them to giue his people a written Law, and in the other a perpetual prouision of spiritual Pastours. For in Aaron the elder brother God established an ordinarie succession of Priesthood, from that time to Christ, which before pertained to the first-borne in euerie familie: adioyning the rest of Leuites-tribe to assist them, in administration of sacred things. But Moyfes the yonger brother was extraordinarily called (which God therefore shewed and confirmed by special miracles) not onlie to Priest-hood, but also to be as the God of Pharao, Superiour of Aaron, chiefe Mediatour between God and his people, as wel in deliuering them from the seruitude of Ægypt, and in receiuing the Law, and deliuering it to them, as in al other supreme gouernements spiritual and temporal during his life.

Gen. 13.
15. 17.
22.
Apo. 7.

Ex. 28.
No. 3.

C H A P. XVI.

The people murmuring for meate, & that they had left the flesh-pots of Ægypt. 4. God giueth them quails and Manna. 16. Wherof they are commanded to gather for euerie day, 22. but the sixt day double for the Sabbath, 32. and so keep a measure of it in the tabernacle for a memorie.



AND they set forward from Elim, and al the multitude of the children of Israel came into the desert Sin, which is between Elim and Sinai: the fifteenth day of the second month, after they came forth out of the Land of Ægypt. 2. And al the assemblie of the children of Israel murmured against Moyses & Aaron in the wildernesse. 3. And the children of Israel said to them: Would to God we had died by the hand of our Lord in the Land of Ægypt, when we sate ouer the flesh pots, and did eate bread our fill: why haue you brought vs into this desert, that you might kil al the multitude with famine? 4. And our Lord said to Moyses: Behold I wil raine you bread from heauen: let the people goe forth, and gather that sufficeth for euerie day: (a) that I may proue them whether they wil walke in my law, or no. 5. But the sixt day let them prouide for to bring in: and let it be double to that they were wont to gather euerie day. 6. And Moyses and Aaron said to al the children of Israel: At euen you shal know that our Lord hath brought you forth out of the land of Ægypt; 7. and in the morning you shal see the glorie of our Lord: for he hath heard your murmuring against our Lord. But as for vs, what are we, that you mutter against vs? 8. And Moyses said: At euen our Lord wil giue you flesh to eate, and in the morning bread your fill: for he hath heard your murmurings, which you haue murmured against him, for what are we? neither is your murmuring against vs, but against our Lord. 9. Moyses also said to Aaron: Say to the whole assemblie of the children of Israel: Approach you before our Lord: for he hath heard your murmuring. 10. And when Aaron spake to al the assemblie of the children of Israel, they looked toward the wildernesse: and behold the glorie of our Lord appeared in a cloud. 11. And our Lord spake to Moyses, saying: 12. I haue heard the murmurings of the children of Israel, say to them: At euen you shal eate flesh, and in the morning you shal haue your fill of bread: and you shal know that I am the Lord your God. 13. Therefore it came to passe at euen, & (b) the quail rose, and couered the campe: in the morning also a dew lay round about the campe. 14. And when it had couered the face of the earth, it appeared in the wildernesse smal, and as it were beaten with a pestil like vnto the hoare frost on the ground. 15. Which when the children of Israel had seen, they said one to an

other:

The beginning of the fourth age.

The second part of this book. How the Israelites were sustained in the desert, and prepared to receive the Law.

(a) God left it in their wil to be content with enough, or to couer more, yet suffered them not to haue more, when it came to measuring. v. 18. and 2. Cor. 8.

(b) These birds by Gods prouidence came from other places to the children of Israel. Num. 11. v. 31.

other : " Man-hu ! which signifieth : What is this ! for they knew not what it was. To whom Moyfes said : This is the bread, which our Lord hath giuen you to eate. 16. This is the word, that our Lord hath commanded: Let euerie one gather of it so much as sufficeth to eate: a gomor euerie man, according to the number of your soules that dwel in a tent so shal you take vp. 17. And the children of Israel did so : and they gathered, one more, an other lesse. 18. And they measured by the measure of a gomor : neither he that gathered more, had aboute : nor he that prouided lesse, found vnder : but euerie one gathered according to that which they were able to eate. 19. And Moyfes said to them : Let no man leaue therof til the morning. 20. Who heard him not, but certaine of them left vntil the morning, and it began to be ful of wormes, and it putrified. And Moyfes was angrie against them. 21. And euerie one of them gathered in the morning so much as might suffice to eate: and after the sunne waxed hot, it melted. 22. But in the sixt day they gathered double portions, that is, two gomors euerie man : and al the Princes of the multitude (c) came, and told Moyfes. 23. Who said to them : This is it which our Lord hath spoken : The Sabbaths rest is sanctified vnto our Lord to morow. Whatsoeuer is to be wrought, doe it : and the meates that are to be made readie, make them readie : and whatsoeuer shal remaine, lay it vp vntil the morning. 24. And they did so as Moyfes had commanded, and it putrified not, neither was there worme found in it. 25. And Moyfes said : Eate it to day, because it is the Sabbath of our Lord: to day it shal not be found in the field. 26. Gather it six dayes : but in the seuenth day is the Sabbath of our Lord, therfore it shal not be found. 27. And the seuenth day came : and some of the people going forth to gather, found not. 28. And our Lord said to Moyfes : How long wil you not keep my commandementes, and my law ? 29. See that our Lord hath giuen you a Sabbath, and for this cause on the sixt day he giueth you double portions : let each man tarie with himselfe, and let none goe forth out of his place the seuenth day. 30. And the people kept the Sabbath on the seuenth day. 31. And the house of Israel called the name therof Manna: which was as it were coriander seed white, and the tast therof like to flowre with honie. 32. And Moyfes sayd: This is the word, which our Lord hath commanded : (d) Fil a gomor of it, and let it be kept vnto the generations to come hereafter ; that they may know the bread, wherwith I fed you in the wilderness, when you were brought forth out of the Land of Egypt. 33. And Moyfes sayd to Aaron: Take (e) one vessel, and put Manna into it, so much as a gomor can hold : and lay it vp before our Lord to keep vnto your generations: 34. as our Lord commanded Moyfes. And Aaron put it in the tabernacie to be reserued. 35. And the children of Israel did eate Manna fourtie yeares, til they came into the habitable land : with this meate were they fed, vntil they touched the borders of the land of Chanaan. 36. And a gomor is the tenth part an ephi.

(c) By their wondering at the double quantitie, it appeareth they intended not to gather so much.

(d) By anticipation Moyfes writeth here the commandment giuen when the Tabernacle and Arke were finished *Exo. vi.*
 (e) This Relike was put in a golden vessel *Heb. 9.* though it was infinitely inferiour to Christs flesh *Io. 6.* yea inferiour to the flesh of anie glorified Saint.

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

C H A P. X V I.

15. *Man hu!* what is this! When the people of Israel in the desert had spent their prouision of meate brought from AEgypt, and according to Gods promise had receiued store of quailles; going forth in the morning they saw a strange thing lye vpon the ground like to hoare frost, wherat merueiling they said one to another *What is this!* in their language *Man hu!* Wherupon saith Theodoret (q. 30. in Exod.) *their demand was turned in. o the name, and it was called Manna.* Which as the same and other ancient Doctours gather by the holy Scriptures, was a wonderful and miraculous meate, and withal a figure of a more excellent thing, long after promised, and giuen by our B. Sauour, in the holy Sacrament of the Eucharist. As witnesse S Gregorie Nyssen (*Enar. vitę Moysi, circa medium*, S. Ambrose [*li. de ijs qui Myst. inisian. cap. 8.*]) S. Cyril Alexandrinus, S. Chrystostom, S. Augustin, Theophilact and others, vpon the sixt of S. Iohn. Where also the text of our Sauours long discourse with the Capharnaites, sheweth evidently that he promised to giue a farre better meate then Manna, to those that believed in him. *I am,* (saith our Lord) *the bread of life, which descended from heauen; your fathers did eate Manna in the desert, and died. The bread which I wil giue is my flesh, for the life of the world. My flesh is meate indeed, and my blood is drinke indeed* &c. S. Paul likewise teacheth (1. Cor. 10.) that this *Manna*, and the *water* issuing out of the *rocke*, were figures of the same B. Sacrament, as is noted in those places.

Here only we commend to the Christian readers remembrance that the thing figured doth euer exceed the figure according to S. Pauls doctrine (Collos. 2.) wishing him therefore to consider, that in *Manna* were at least twelue cleere miracles. First, it was made by Angels wherof it is called, *the bread of Angels.* Secondly, it was not produced from the earth, nor water, as ordinarie meates are, but came from the ayre. Thirdly, how fast or slowly soeuer any man did gather it, in the end each one had the same measure full, called a gomor, and no more nor lesse. Fourthly, the sixth day which was next before the Sabbath, that which they gathered, was found to be double portions to other dayes, that is, two gomors for euerie one. Fifthly, there sel none at al on the Sabbath day. Sixtly, if in the rest of the weeke any part was left al night, it putrified and was corrupt in the morning, but the night before the Sabbath day, it remained sound and good. Seuenthly, notwithstanding diu. rsitie of stomakes in so great a multitude, the same measure was sufficient and no more, to euerie one, yong and old and of middle age. Eightly, the heate of the sunne melted and consumed that which remained in the field, though otherwise it endured heate of the fire, seething in water, grinding in milles, and beating in morters. Ninthly, it tasted to euerie one, what they desired. Tenthly, it seemed neuertheless to the euil minded, loathsome and light meate, but pleasant to the good. Eleuethly, part of it was kept in the Arke by Gods commandement, and was not corrupted in manie hundred yeares. Twelfthly, this strange and extraordinarie prouision continued fourtie yeares, that is, til the children of Israel came to the promised land, and then ceased.

You see then so miraculou a figure farre excelled Zuinglius or Caluins communion bread, which containeth no miracle at al, only signifying Christs bodie. But, as our Sauours owne wordes import, and ancient fathers teach vs, by Manna was prefigured Christs verie bodie and blood, with his soule and Diuinitie vnder the forme of bread.

Manna so called of Mā-hu.

It was a figure of the Eucharist.

Twelue miracles in Manna

1. 2.

3.

4.

5. 6.

7.

8.

9.

10.

11.

12.

No miracle in Protestants Communion

l. 3. c. 37.
Ho. 45.
Trac. 26
Ioan 6.
v. 25. 41.
49. 51.
55.

Tsa. 77.
v. 25.
Roffen.
l. 1. c. 12.
cons. Decolamp.
D. Hesik.
l. 3. c. 12.
parlam.

All the said
miracles are
more eminent
in the B. Sa-
crament.

1. 2. 3.

4.

5.

6.

7.

8.

9.

10.

11.

12.

For this indeed infinitely excelleth Manna, containing all the foresaid, or rather much more eminent miracles. For first, it was consecrated by the maruelous power of Christs word, and euer since the same is done, by the like power communicated to Priests, [2] in his Church militant, [3] one and the verie same, and not manie, in innumerable places, and in euerie lesse or greater forme, yea in the least particle of the accidents that may be, Christ is whole and entire. (4) It giueth abundance of grace in this life, signified by the day before the Sabbath, for the glorie of the next life in eternal rest, (5) where is no more vse of Sacraments, but euerlasting fruition of glorie. (6) Whosoeuer therefore would make temporal commoditie of this heauenlie food, as it were reseruing Manna for other dayes of the weeke, it perisheth to him, and turneth to his ignominie, but being reserued in the faithful soule, for the life to come, which is the true Sabbath, it remaineth an heauenlie treasure. (7) And so it auaieth to euerie one, as their soule, which is the spiritual stomake of supernatural meate, is lesse or more disposed. (8) Though heate of persecution, and other aduerse power take away this Sacrament and Sacrifice abroad in the field of this world, yet no power extinguiisheth it within the Church, where it is in due manner prepared & ministred to the children of God, (9.) where it yealdeth all comfort, strength & contentment to good spiritual desires, (10.) but to the incredulous Capharnaites seemeth vnpossible, and to carnal conceits loathsome. (11.) Being worthily receiued into our mortal bodies, our arke or temporal tabernacle, it remaineth in incorruptible effect, wherby the bodie shal be raised againe from death, and together with the soule be eternally glorified. (12.) In the meane time of this pilgrimage of mankind, it is our way-faring special prouision, dailie and super substantial bread, til we shal possesse the promised land, the Kingdome of heauen in eternal blisse.

CHAP. XVII.

The people murmuring againe in Raphidim for want of drinke, our Lord greeb them water out of a rock. 8. Amalech fighteth with them. And Moyse lifting vp his hand in prayer, Israel ouercometh, otherwise Amalech preuaileth.



HEREFORE all the multitude of the children of Israel setting forward from the desert Sin, by their mansions, according to the word of our Lord, camped in Raphidim, where there was no water for the people to drinke. 2. Who chiding against Moyse, said: Giue vs water, that we may drinke. To whom Moyse answered: Why chide you against me? Wherefore doe you tempt our Lord? 3. The people therefore was thirstie there for lacke of water, & murmured against Moyse, saying: Why didst thou make vs goe forth out of Ægypt to kil vs, and our children, & our beasts with thirst: 4. And Moyse cried to our Lord, saying: What shal I doe to this people? Yet a litle while, and they wil itone me. 5. And our Lord said to Moyse: Goe before the people, and take with thee of the ancients of Israe: and the rod wherwith thou didst

strike

strike the riuer, take in thy hand, and goe. 6. Behold I wil stand there before thee, vpon the rocke Horeb: and thou shalt strike the rocke, & water shal goe out therof, that the people may drinke. Moyfes did so before the ancients of Israel: 7. and he called the name of that place, Temptation, because of the chiding of the children of Israel, and for that they tempted our Lord, saying: Is the Lord among vs or not? 8. And Amalec came, and fought against Israel in Raphidim. 9. And Moyfes sayd to Iosue: Choose out men, and goe forth & fight against Amalec: to morow I wil stand in the top of the hil hauing the rod of God in my hand. 10. Iosue did as Moyfes had spoken, and he fought against Amalec: but Moyfes and Aaron and Hur went vp vpon the top of the hil. 11. And when Moyfes lifted vp his hands, Israel ouercame: but (a) if he did let them downe a litle, Amalec ouercame. 12. And the hands of Moyfes were heauie: therefore they tooke a stone, and put vnder him, wherupon he sate: and Aaron and Hur staied vp his hands on both sides. And it came to passe that his hands were not wearie vntil sunne set. 13. And Iosue put Amalec to flight, & his people by the edge of the sword. 14. And our Lord said to Moyfes: Write this for a monument in a booke, & deliuer it to the eares of Iosue: for I wil destroy the memorie of Amalec from vnder heauen. 15. And Moyfes builded an Altar, and called the name therof, Our Lord my exaltation, saying: 16. Because the hand of our Lords throne, and the warre of our Lord shal be against Amalec, from generation vnto generation.

[a] If this ceremonie of holding vp his hands was of such importance in the law of nature, why doe Heretikes deride the same, and the like in the Catholike Church? Wheras also our Saniour lifting vp his hands blessed his disciples. *Luc. 24. S. Damascé also teacheth (l. 4. c. 12. Orho.)* that this extension of his hãds prefigured the Crosse of Christ. And now it representeth the same.

C H A P. XVIII.

Iethro Moyfes father in law bringeth to him his wife and children. 8. And hearing the great workes of God, 12. offereth sacrifice: 13. and wisely aduised Moyfes to appoint subordinate officers to iudge lesse causes, reseruing the greater to himselfe.



AND when Iethro the (a) Priest of Madian, the allied of Moyfes, had heard al the things, that God had done to Moyfes, and to Israel his people, and that our Lord had brought forth Israel out of Ægypt; 2. he tooke Sephora the wife of Moyfes whom he had sent backe: 3. and her two sonnes, of which one was called Gersam, his father saying: I haue been a stranger in a forren countrie; 4. And the other Eliezer: for the God of my father, quoth he, is my helper, and hath deliuered me from Pharaocs sword. 5. Iethro therefore the allied of Moyfes came and his sonnes, and his wife to Moyfes into the desert, where he was camped beside the mountayne of God. 6. And he sent word to Moyfes, saying:

[a] *Cohen* in Hebrew signifieth Prince or Priest; which offic. s. in the law of nature were often ioyned in one person.

Iethro thy allied come to thee , and thy wife , and thy two children with her. 7. Who going forth to meet his allied , adored , and kissed him : and they saluted one an other with words of peace. And when he was entred into the tent , 8. Moyſes told his allied al things that our Lord had done to Pharao , and the Ægyptians for Israel : and the whole trouaile which had chanced to them in the iourney , and that our Lord had deliuered them. 9. And Iethro reioyced for al the good things , that our Lord had done to Israel , becauſe he had deliuered them out of the hands of the Ægyptians , 10. and he ſaid : Blessed is the Lord , that hath deliuered you out of the hand of the Ægyptians , and out of the hand of Pharao , that hath deliuered his people out of the hand of Ægypt. 11. Now doe I know , that the Lord is great aboute al Gods: for becauſe they dealt proudly againſt them. 12. Iethro therefore the allied of Moyſes offered holocausts and hoſts to God : and Aaron and al the ancients of Israel came , to eate bread with him before God. 13. And the next day Moyſes ſate to iudge the people , who ſtood by Moyſes from morning vntil night. 14. Which thing when his allied had ſeen , to wit , al things that he did in the people , he ſaid : What is this that thou doeſt in the people ? Why ſitteſt thou alone , and al the people attendeth from morning vntil night ? 15. To whom Moyſes answered : The people commeth to me ſeeking the ſentence of God. 16. And when anie controuerieſie chanceth among them , they come vnto me to iudge between them , and to ſhew the precepts of God , and his lawes. 17. But he ſaid : Thou doeſt not wel : 18. thou art tyred with fooliſh labour , both thou , and this people that is with thee , the buſines is aboute thy ſtrength , thou alone canſt not ſuſteyne-it. 19. But (b) heare my words and counſails , and God ſhal be with thee. Be thou to the people in thoſe things that pertaine to God , to report their words vnto him: 20. & to ſhew to the people the ceremonies & rite of worſhipping , and the way wherein they ought to walke , and the worke that they ought to doe. 21. And prouide out of al the people men that are wiſe , & doe feare God , in whom there is truth , and that doe hate auarice , and appoint of them tribunes , and centurions , and quinquagenarians , and deanes , 22. which may iudge the people at al tymes : and what great matter ſoever ſhal fal out , let the referre it to thee , & let them iudge the leſſe matters only : & ſo it may be lighter for thee , the burden being imparted vnto others. 23. If thou doeſt this , thou ſhalt fulfil the cōmandement of God , & ſhalt be able to beare his precepts: al this people ſhal returne to their places with peace. 24. Which things when Moyſes heard (c) he did al things that he had ſuſteined vnto him. 25. And chooſing ſubſtantial men out of al Israel , he appointed them Princes of the people , tribunes , and centurions , and quinquagenarians , and deanes. 26. Who iudged the people at al time : and whatſoever was of greater difficultie they referred to him , themſelues iudging the eaſier caſes only. 27. And he diſmiſſed his allied : who returning went into his countrie.

b) Manifold wiſdome , wherof Daniel prophecieth (c. 12. v. 4.) in Chriſtian Gentils , was here prefigured in Iethro a Gētil.
 c) To whom Moyſes willingly yealded. *Origen. in hunc locum.*
 Morally , Superiours are admoniſhed by Moyſes example to learne of anie man , that which is good. *S. Chryſoſtom. ho. de ſerendis reprehentionibus.*

C H A P. XIX.

Nere to mount Sinai, with commemoration of their deliuerie from Ægypt, the people are commanded to be sanctified: 16. and so our Lord comming in thunders and lightnings speaketh with Moyses.



IN the third month of the departure of Israel out of the Land of Ægypt, " this day they came into (a) the wildernesse of Sinai. 2. For departing out of Raphidim, and comming to the desert of Sinai, they camped in the same place, & there Israel pitched their tents ouer against the mountaine. 3. And Moyses went vp to God: and our Lord called him from the mountaine, and said: (b) This shalt thou say to the house of Iacob, and shalt tel the children of Israel: 4. Your selues haue seen what I haue done to the Ægyptians, how I haue carried you vpon the wings of eagles, and haue taken you vnto me. 5. If therefore you wil heare my voice, and keep my couenant, you shal be (c) my peculiar of al peoples: for al the earth is myne. 6. And you shal be vnto me (d) a Priestlie Kingdome, and a holie nation: these are the words that thou shalt speake to the chidren of Israel. 7. Moyses came: and calling together the nations of the people, he declared al the words which our Lord had commanded him. 8. And al the people answered together (e) Al things that our Lord hath spoken, we wil doc. And when Moyses had reported the peoples words to our Lord, 9. our Lord said to him: Now presently wil I come to thee in the darkenesse of a cloud, that the people may heare me speaking to thee, and may belieue thee for euer. Moyses therefore (f) told the peoples words to our Lord. 10. Who said to him: Goe to the people, and sanctifie them to day, and to morow, and let them wash their garments. 11. And let them be readie against the third day: for in the third day the Lord wil descend in the sight of al the people vpon the mount Sinai. 12. And thou shalt appoynt certaine limites to the people in circuit, and shalt say to them: Beware ye ascend not into the mount, & that you touch not the ends thereof: euerie one that toucheth the mount, dying shal dye. 13. Hands shal not touch him, but he shal be stoned to death, or shal be shot through with arrowes: whether it be beast, or man, it shal not liue. When the trumpet shal begin to sound, then let them ascend into the mount. 14. And Moyses came downe from the mount to the people, and sanctified them. And when they had washed their garments 15. he said to them: Be readie against the third day, and come not neer your wiues. 16. And

now

(a) To this place (which was their mansion) they came the 47 day after they parted from Ægypt. And the third day following which was the 50. he law was giuen in mount Sinai.

S. Hierom. Epist. I. ad Fabiolam.

(b) God would haue their free consent, els it were not a perfect couenant. *Theodoret 9. 35 in Exod.*

(c) In this couenant God promifeth particular loue; Priestlie function, wherby they might better serue him; and effectual grace and sanctitie.

(d) The people promise loyaltie to God; and to keep his commandments.

(e) So Angels & Saints offer our prayers & other good workes to God, though he know al things beforehand.

now the third day was come, and the morning appeared : and behold thunders began to be heard, and lightnings to flash, and a verie thicke cloud to couer the mount, & the noyse of the trumpet sounded exceedingly: and the people, that was in the campe, feared. 17. And when Moyfes had brought them forth to meete with God from the place of the campe, they stood at the botome of the mount. 18. And al the mount Sinai smoked : for because our Lord was descended vpon it in fire, and the smoke arose from it as out of a fornace: and al the mount was terrible. 19. And the sound of the trumpet grew lowder by litle and litle, and was drawn out a length : Moyfes spake, and God answered him. 20. And our Lord descended vpon the mount Sinai in the very top of the mount, and he called Moyfes into the top therof. Whither when he was ascended, 21. he said vnto him : Goe downe, and charge the people, lest perhaps they wil passe their limits to see the Lord, and a very great multitude of them perish. 22. The Priests also that come to the Lord, let them be sanctified, lest he strike them. 23. And Moyfes said to our Lord : The common people can not ascend into the mount Sinai : for thou didst charge, and command, saying : Put limits about the mount, and sanctifie it. 24. To whom our Lord said : Goe, get thee downe, and thou shalt come vp, and Aaron with thee : but (f) the Priests and the people let them not passe the limits nor ascend to the Lord, lest perhaps he kil them. 25. And Moyfes went downe to the people, and told them al.

f] The people & al inferiour Clergie also, are to keepe their limits & to learne Gods wil of their Superiours.

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

C H A P. XIX.

1. *This day.*) The first day of the third month the children of Israel came into the desert of Sinai. So counting 16. dayes remaining of the first month when they parted from A Egypt, al the second month of 30. dayes, this first day of the third month, and three dayes more, in which they were sanctified by washing and other ceremonies (v. 10.) the Law was giuen the fiftieth day, in figure of the Law of Christ, promulgated on whitfunday, the fiftieth day after our Redemption. Whereby wee see meruelous correspondence of diuine Mysteries in the old and new Testament. S. *Augustin. Epist. 119. c. 16.*

Agreement of old and new mysteries.

C H A P. X X.

*Moyſes receiueth the Decologue or ten commandments of God, for al the people
23. with repetition that they ſhal not make falſe Gods, nor make Altars
but of earth or vnherwed ſtone, and without ſteps.*



AND our Lord ſpake al theſe words. 2. I am the Lord thy God, which brought thee ſotth out of the Land of Ægypt, out of the houſe of ſeruitude. 3. Thou ſhalt not haue " ſtrange Gods before me. 4. Thou ſhalt not make to the " a (a) grauen thing, nor any ſimilitude that is in heauen aboue, & that is in the earth beneath, neither of thoſe things that are in the waters vnder the earth. 5. Thou ſhalt not adore them, nor ſerue them: I am the Lord thy God mightie, ielous, (b) viſiting the iniquitie of the fathers vpon the children, vpon the third and fourth generation of them that hate me: 6. and doing mercie vpon thouſands to them that loue me, and keep my precepts. 7. Thou ſhalt not take the name of the Lord thy God in vaine. For the Lord wil not hold him innocent that ſhal take the name of the Lord his God vainely. 8. Remember that thou ſanctifie the ſabbath day. 9. Six dayes ſhalt thou worke, and ſhalt doe al thy workes. 10. But on the ſeauenth day is the ſabbath of the Lord thy God: thou ſhalt doe no worke in it, thou and thy ſonne, and thy daughter, thy man ſeruant, and thy woman ſeruant, thy beaſt, and the ſtranger that is within thy gates. 11. For ſix dayes the Lord made heauen and earth, and the ſea, and al things that are in them, and reſted in the ſeuenth day, therefore the Lord bleſſed the ſabbath day, and ſanctified it. 12. Honour thy father and thy mother, that thou mayſt be long liued vpon the earth, which the Lord thy God wil giue thee. 13. Thou ſhalt not murder. 14. Thou ſhalt not commit aduoutrie. 15. Thou ſhalt not ſteale. 16. Thou ſhalt not ſpeake againſt thy neighbour falſe teſtimonie. 17. Thou ſhalt not couet thy neighbours houſe: neither ſhalt thou deſire his wiſe, nor ſeruant, nor handmaid, nor oxe, nor aſſe, nor any thing that is his. 18. And al the people ſaw the voices, and the flames, and the ſound of the trumpet, and the mount ſmoking: and being frightened and ſtrucken with feare they ſtood a farre off, 19. ſaying to Moyſes: Speake thou to vs, and we wil heare: let not our Lord ſpeake to vs, leiſt perhaps we die. 20. And Moyſes ſaid to the people: Feare not: for God came to proue you, and that his terrour might be in you, and you ſhould not ſinne. 21. And the people ſtood a farre off. But Moyſes went vnto the darke cloud wherein God was. 22. -Our Lord ſaid

The third part of this book, containing Diuine Lawes, Moral, Ceremonial, & Iudicial.

a) In Hebrew *Peſel*, in Greek *ειδωλον* in Latin *ſculptile*, in English *a grauen thing*.

b) This commination and promiſe annexed to the firſt commandment perteyneth to euerie one of the nine following. *Catech. Ro. p. 3. q. 9.*

The Epistle on wedneſday in the third weeke of Lent.

(c) This and other ceremonial precepts are determinate lawes, for obseruing the commandmets of the first table pertaining to God.

moreouer to Moyse: This shalt thou say to the children of Israel: You haue seen that from heauen I haue spoken to you. 23. You shal not make Gods of siluer, nor Gods of gold that you make to you. 24. An Altar (c) of earth you shal make to me, and you shal offer vpon it your holocausts and pacifikes, your sheep and oxen in euerie place where the memorie of my name shal be: I wil come to thee, and wil blesse thee, 25. And if thou make an Altar of stone vnto me, thou shalt not build it of hewed stones: for if thou lift vp thy knife ouer it, it shal be polluted. 26. Thou shalt not goe vp by griefes vnto myne Altar, lest thy turpitude be discovered.

ANNOTATIONS.

H A P. X X.

Protestants charge al Catholikes to be Idolaters. They abuse their followers.

They belie the Church militant.

Blaspheme the triumphant.

3 *Strange Gods.*] Protestants pretend here to proue, that al Catholikes are Idolaters, for honoring Saints, and their Relikes and Images. And they haue so detamed Catholike Religion in this behalfe, that the vulgar sort of deceiued people, otherwise knowing Catholikes to be ordinarily of moderate conuersation in life, of iust dealing towards their neighbours, addicted to prayer, fasting, almes, and manie good works, more wanting among themselues: yet supposing them, notwithstanding these laudable qualities, to be Idolaters, are therby auerted from Catholike Religion. And surely it were a iust cause, if it were true. As wel therefore to purge our selues of so haynous an imputed crime, as to remoue this dangerous block of erroneous conceit, we shal here note some of the Protestants egregious lies against the whole Church militant, and blasphemous reproches against the glorious Saints: then briefly declare the true and sincere doctrine and practise of the Catholike Church in this point. Luther in his postill vpon the Gospell of our Lordes Incarnation, sayth: *Papista Virginem Mariam Deum constitunt: Omnipotentiam ei in caelo et in terra tribuunt.* The Papists (saith he) make the Virgin Marie God: they attribute to her omnipotencie in heauen and in earth. In Papistrieal expected more fauour and grace from her, then from Christ himself. His scholar Melancton (*in locis communib.*) postilling the first Precept, saith: Papistes inuocate Saints, and worship Images in heathnish manner. Calvin (*li. de necess. refor. Ecclies.*) saith: those of the Emperours religion (meaning al Catholikes) so diuide Gods offices among Saints, that they ioyne them to the Soueraigne God, as colleagues; in which multitude God lieth hidden. Against the most glorious virgin mother the same Luther (*ser. de nascit. virg. Mar.*) feared not to say, that he esteemed no more of the prayer of *S. Marie*, then of anie one of the people. And his reason is worse then his wicked assertion, for that (saith he) al that belieue in Christ are as iust, & as holie as the virgin Marie, or anie other Saint how great soeuer. The Magdeburgian Centuriators (*li. 1. Cent. 1.*) affirme that the virgin Marie sinned grieuouly, yea compare her imagined faults with the sinne of Eue in paradise. (*li. 2.*) They charge *S. Peter* and *S. Paul* (also after their conuersions) with diuers great crimes. Calvin (*li. 3. Inst. c. 2. parag. 11.*) condemneth Sara and Rebecca of great finnes (*c. 4.*) reprehendeth Iudas Machabeus for superstitious and preposterous zeale, in causing Sacrifice to be offered for the dead. In his commentarie (in 32. Exodi) he accuseth most

holie

holie and meeke Moyfes of atrogancie and pride. And (li. 3. Inſtit. c. 20. p. 27.) he ſcuruily ſcoffeth at al Saints in general, ſaying : If they heare mortal mens prayers, they muſt haue eares ſo long, as from heauen to earth. And calleth them not only *homines mortuos, dead men*, (which S. Hierom reproveth in *Vigilantius*) but alſo *umbras, laruas, collunem : ſhadows, night goblins, ſtinking filth* : yet more, (*li. de vera reſor. Eccleſ. ras.*) he calleth them *Monſtra, carniſices, beſtias, monſters, hanzmen, beaſts*. Theſe and like blaſphemies modeſt men can not but abhorre and deſpiſe. Their lies alſo are conuincd by S. Hierom, handling this matter of purpoſe againſt *Vigilantius*, by S. Auguſtin touching it by occaſion (*li. 20. c. 21.*) againſt *Fauſtus the Manichee*, *Thomas Waldenſis* (*To. 3. ſe. 13. de ſacramentalibus*) againſt *Wiclif*, by al *Catechiſmes* and *Chriſtian Inſtructions*, teaching nothing like, but quite contrarie to theſe mens reports. In ſumme they al teach, that Saints are to be honoured with religious honour, which is greater then ciuil, but infinitely inferiour to diuine, as the excellencie of God ſurmouteth al excellencie created.

For better declaration wherof, it is to be conſidered, that ſeeing by the law of God and nature honour is due to excellencie, there muſt be ſo manie diſtinct kinds of honour, as there be general kinds of excellencie, which are three. The firſt of God, infinite, and incomparably aboue al : the ſecond is ſupernatural, but created, as of grace and glorie : the third is humane or natural, conſiſting in natural giſts, or worldlie power and dignitie, al three as diſtinct as God, heauen, and earth. To theſe three general kinds of excellencie pertaineth therefore other three as diſtinct kinds of honour, to wit, Diuine due to God only, called by uſe and appropriation of a Greeke word *Latria* : the ſecond *Dulia*, belonging to Saints, and other holie things, eleuated by God aboue the courſe of nature, in diuers degrees, but within the ranke of creatures : the third is ciuil honour, due to humane and worldlie excellencie, according to diuers ſtates and qualities of men. The firſt of theſe, which is diuine, may in no caſe be giuen to anie creature, how excellent ſoener. The third which is ciuil, as both Catholikes and Proteſtants hold for certaine, is not competent nor agreeable to Saints, but to mortal worldlie men in reſpect of temporal excellencie. At the controuerſie therefore is about the ſecond. Which *Caluin* (*li. 1. Inſtit. c. 11. & 12.*) and al Proteſtant writers denie & reiect, and ſo would haue no honour at al giuen to Saints. Obiecting as old heretikes did, that Catholikes doe al the ſame external actes, as ſtanding bare-head, bowing, kneeling, praying, and the like to Saints, as to God himſelf. We anſwer, that the diſtinction of honour conſiſteth not alwayes in the external action, but in the intention of the mind. For when we doe ſuch external actes of honour to God, we intend thereby to honour the Creator and Lord of al, and ſo it is diuine honour ; but doing the ſame external actes to a Saint, we conceiue of him, as a glorious ſeruant of God, and ſo we honour him as a ſanctified and glorified creature, Gods ſubiect and ſeruant. Without this diuerſitie of intentions in your mind, you can not ſhew difference between the honour you doe to God, and that you doe to the King, by bowing, kneeling, and the like. For it is the ſame external action : yet no Chriſtian doubteth but he honoureth God with diuine honour, & the King with ciuil. Again we anſwer, that we doe not al the external actions of honour to Saints, which we doe to God. For Sacrifice is done only to God, and to no Saint ; and becauſe Altars pertaine to Sacrifice, they are erected to God only, though oftentimes in memorie of Saints.

Both which anſwers S. Auguſtin gaue long ſince to *Fauſtus the Manichee* arguing that Catholikes by doing the ſame external actes, worſhipped Martyrs with diuine honour, and ſo turned them into Idols, as that heretike inferred. Wherenpon S. Auguſtin declareth, that Chriſtian people celebrate together the memories of Martyrs with *Religioſus ſolemnitas*, to ſtir vp imitation, to be partakers of their merites, and to be holpen by their prayers. Yet ſo that we erect not Altars (becauſe they are for Sacrifice) to anie Martyr, though in memorie of Mar-

Al modeſt men wil condemne theſe blaſphemies. Catholike doctrine & practice conuince their lies. The true Catholike doctrine.

Honour due to excellencie. Three kindes of excellencie.

Therefore three kindes of honour.

Proteſtants denie anie honour to be due to Saints. Their obiection. Firſt anſwer.

Example of this neceſſary diſtinction.

Second anſwer.

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

li. 22.

c. 21.

33

33

Three causes
of celebrating
Saints memo-
ries.

Latria is ho-
nour proper
to God.
Sacrifice only
to God.

Protestants cō-
fesse that the
ancient Fa-
thers honoured
Saints, and
their Relikes.

Manna was
put in a gol-
den vessel.
Heb. 9.
How saucie
are heretikes
to scoffe at so
renowned a
Doctōr!

Protestants
haue corrup-
ted the text
in al their En-
glish Bibles.

tyrs, but to God of Martyrs. For who euer standing at the Altar, in places of Saints bodies, said: We offer to thee Peter, or Paul, or Cyprian, but that which is offered, is offered to God, who crowned the Martyrs, at their memories, whom he crowned, that by commonition of the very places, greater affection may arise, to enkindle charitie, both towards them, whom we may imitate, and towards him, by whose help we may. We honour Martyrs with that worship of loue and societie, wherewith holie men are worshipped in this life. Whose hart we perceiue is prepared to like sufferance for the Euangelical veritie: but Martyrs more deuoutly, by how much more securely, after al vn certainties are ouercome, and with how much more confident praise, we preach them now victours in a more happie life, then others yet fighting in this. But with that worship, which in Greeke is called *Latria*, a seruice properly due to God, which in Latin can not be expressed by one word, we neither worship, nor teach to be worshipped but one God. And for so much as offering of Sacrifice pertaineth to this worship (wherof they are called Idolaters, that offer sacrifice to anie Idols) we by no meanes offer anie such thing, nor teach to be offered, either to anie Martyr, or blessed soule, or holie Angel. Thus farre S. Augustin. The same teacheth Theodoret (*li. 8. ad Gracos*) Our Lord hath depriued false Gods of the honour, they had in Temples, and in place of them caused his Martyrs to be honoured: yet not in the same manner, for we neither bring hostes, nor libaments to Martyrs, but honour them, as holie men, and most deare freinds of God. It would be too long to cite manie ancient Fathers, testifying and teaching that Saints are to be honoured.

More compendiously we wil take our aduersaries confession, the Magdeburgian Centuriators. Who (*Pref. Cent. 6.*) holding that the Church was only pure from idolatrie the first hundred yeares of Christ, and that it began to faile in the second and third age, more in the fourth and fifth, and was vtterly perished in the sixth, impute the cause of her ruine, that the very chiefe men taught and practised the honour of Saints. First of al (say they) these horrible and pernicious darknes, as certaine black clouds couering the whole firmament, rose vp in the verie assemblie of teachers. For that partly the very Doctors of the Church, partly other superstitious men, augmented ceremonies and humane worships in the Temples. For sacred houses began to be built in al places, with great coste, altogether in heathnish manner: not principally to the end Gods word might there be taught, but that some honour might be exhibited to the Relikes of Saints, and that foolish people might there worship dead men. And how pleasantly eloquent is that Gregorie, called the Great, how feruent, when as from his three footed stoole, he preached the manner of consecrating these houses? And a litle after. By this occasion dead creatures, and bloudles half wormeaten bones began to be honoured, inuocated, and worshipped with diuine honour. Al which *The Doctors of the Church* not only winked at, but also set forward. Thus the reader seeth, notwithstanding their lies, scoffes, and blasphemies, Protestants doe confesse, that the Church and her chiefe pillars, streight after the first hundred yeares of Christ, siue hundred next folowing, honoured Saints and their Relikes. Neither want there authentical examples of holie Scriptures, wherby the same is proued. *As Gen. 32. 48. Exodi. 3. 32. Num. 12. Iosue 5. 3. Reg. 18. 4. Reg. 2. Psalm. 98. and els where.*

4. *A grauen thing.*) Here the same falsifiers of Christian doctrine doe not only peruert the sense of holie Scripture, wresting that against Images, which is spoken against Idols, but also shamefully corrupt the text, by translating *grauen image*, neither folowing the Hebrew, Greek, nor Latin. For the Hebrew word, *pefel*, is the verie same that *sculptura* in Latin, that is a *grauen or carued thing*. The Greeke hath *ειδωλον*, an idol. So al Protestants English Bibles are false.

In the meane time til they correct their books, they may please to remember, that God shortly after this (*Exod. 25.*) commanded to make Images of An-

gels,

gels, to wit Cherubins. Likewise a brazen serpent (*Num. 21.*) Also oxen and Lions (*Reg. 6. & 7.*) Neither are Puritanes so precise, but that they engraue, carue print, paint, cast, sow, embroider, and otherwise make and keepe Images, portraits, and pictures of men, and other things. As for worshipping of sacred Images the second Council of Nice (*Act. 4.*) The Council of Trent (*sess. 25.*) S. Gregorie the Great (*li. 7. ep. 5. & 53.*) S. Damascen in diuers whole books, and manie others, and al Catholike Catechisimes and Christian Instructions teach, that the honour is not done to the Image for it self, but at the presence of the Image, to Christ, or Saint, whose Image it is.

An other controuersie Caluin here maketh, who from these words, *Thou shalt not make*, beginneth the second precept, so counting foure precepts in the first table, and six in the second. But being no matter of faith, how they are diuided, so al the words, and the number of ten commandments be acknowledged (for holie Scripture calleth them ten *Exo. 34. v. 28. Deut. 4. v. 13. & 10. v. 4.*) we wil not contend: but only as more reasonable we follow the common manner of diuiding the first table into three precepts directing vs to God, the second into seuen belonging to our neighbour, approued for the better by S. Augustin (*q. 71. in Exodum*) and generally receiued of al Catholikes; grounded vpon this reason, among others, because to make or haue a picture, or similitude of anie creature, to the end to adore it as God, were indeed to haue a strange God, which is forbid in the first words: and so al that foloweth to the commination and promise, forbiddeth false Gods, and appeareth to be but one precept in substance. But the desire and internal consent to adulterie, and to theft, differ altogether as much, as the external actes of the same finnes; and therefore seeing adulterie and theft are forbidden to be committed by two distinct precepts, the prohibition of the internal desire, with mental consent to the same, doth also require two precepts.

God commanded to make Images.

Christ and Saints are honoured in their Images.

The first table containeth three precepts, the second seuen.

The first cannot wel be diuided

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

C H A P. XXI.

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

TH E S E are the (a) iudgements which thou shalt propose to them. 2. If thou buy an Hebrew seruant, six yeares shall he serue thee: in the seauenth he shall goe out free * gratis. 3. With what rayment he entred in, with the like let him goe out: if hauing a wife, his wife also shall goe out with him. 4. But if his Lord giue him a wife, and she beare sonnes & daughters, the woman and her children shall be her Lords; but himselfe shall goe out with his rayment. 5. And if the seruant say: I loue my Lord and wife & children, I wil not goe out free: 6. his Lord shall present him to (b) the Gods, and he shall be set to the dore and the postes, and he shall bore his eare through with an awle: and he shall be his bond man for euer. 7. If any man sel his daughter to be a seruant,

* Pay-
ing
washing.

(a) Iudicial lawes doe instruct in particular, how to keep the commandments of the second table, pertaining to our neighbours.

(b) The Iudges authorized by God.

she shal not goe out, as bondwomen are wont to goe out. 8. If she mislike the eyes of her Master to whom she was deliuered, he shal dismis her: but he shal not haue authoritie to sel her vnto a strange people, if he despise her. 9. But if he despouse her to his sonne, he shal doe to her after the manner of daughters. 10. And if he take an other wife for him, he shal prouide her a mariage, and rayment, and the price of her chastitie he shal not denie. 11. If he doe not these three things, she shal goe out gratis without moaie. 12. He that striketh a man wilfully to kil him, dying let him die. 13. But he that did not lye in wait for him, but God deliuered him into his hands, I wil appoint thee a place wherunto he ought to fly. 14. If a man of set purpose kil his neighbour, and by lying in wait for him, thou shalt plucke him out from mine Altar, that he may die. 15. He that striketh his father or mother, dying let him die. 16. He that shal steale a man, and sel him, being conuicted of the trespeffe, dying let him die. 17. He that curseth his father, or mother, dying let him die. 18. If men fal at words, and the one strike his neighbour with a stone or with his fist, and he die not, but lye in his bed: 19. if he rise, and walke abroad vpon his stafe, he that did strike shal be quit, yet so that he make restitution for his worke, and for his expenses vpon the phisicians. 20. He that striketh his man or mayd-seruant with a rod, and they die in his hands, he shal be guiltie of the crime. 21. But if the partie remayne aliue a day or two, he shal not be subiect to punishment, because it is his money. 22. If certaine fal at words, and one strike a woman with chid, and she indeed abort, but her selfe liue; he shal be subiect to so much damage as the womans husband shal require, and as arbiters shal award. 23. But if her death doe ensue thereupon, he shal render life for life, 24. eye for eye, tooth for tooth, hand for hand, foot for foot, 25. adustiō for adustiō, wound for wound, stripe for stripe. 26. If any man strike the eye of his mā-seruāt or maid-seruāt, and leaue them but one eye, he shal make them free for the eye which he put out. 27. Also if he strike out a tooth of his man-seruant or mayd-seruant, he shal in like manner make them free. 28. If an oxe with his horne strike a man or a woman, and they die, he shal be stoned: and his flesh shal not be eaten, the owner also of the oxe shal be quit. 29. But if the oxe were wont to strike from yesterday and the day before, and they warned his Master, neither did he shut him vp, and he kil a man or a woman; both the oxe shal be stoned, & they shal put to death his owner also. 30. And if they set a price vpon him, he shal giue for his life whatsoever he is asked. 31. Also if with his horne he strike a sonne, or a daughter, he shal be subiect to the like sentence. 32. If he inuade a bondman or bondwoman, he shal giue thirtie sicles of siluer to their Master, but the oxe shal be stoned. 33. If a man open a cesterne, & dig one, & doe not couer it, and an oxe or an asse fal into it, 34. the owner of the cesterne shal pay the price of the beafts: and that which died shal be his owne. 35. If one mā's oxe gore an other mā's oxe, & he die, they shal sel the oxe that

liucth,

liueth, and shal diuide the price, and the carcasse of that which died they shal part between them. 36. But if he knew that his ox was wont to strike from yesterday and the day before, and his Master did not keep him in, he shal render ox for ox, and shal take the carcasse whole.

C H A P. XXII.

The punishment of these 5. and other trespasses, 7. if a thing committed to custodie or lent doth perish. 16. of deflowring a virgin, 18. of inchanting, bestialitie, and idolatrie, 21. of hurting strangers, widowes, and orphanes. 25. The law of lending without vsurie, 26. of taking pledge, 28. of reuerence to superiours, and of paying tithes.



IF any man steale an ox or a sheep, and kil or sel it: he shal restore (a) fve oxen for one ox, and (a) foure sheep for one sheep. 2. If the theefe be found breaking vp the house or vndermining it, and taking a wound die; the striker shal not be guiltie of bloud. 3. But if he doe this when the sunne is risen, he hath committed manslaughter, and himself shal die. If he haue not wherwith to make restitution for the theft, himselfe shal be sold. 4. If that which he stole be found with him aliue, either ox, or asse, or sheep; he shal restore double. 5. If anie man hurt a field or a vineyard, and let goe his beast to feed vpon that which is other mens; the best of whatsoeuer he hath in his owne field, or in his vineyard, he shal restore, according to the estimation of the damage. 6. If fire breaking forth light vpon the thornes, and catch stackes of corne, or corne standing in the fieldes, he shal render the damage that kindled the fire. 7. If a man commit money, or a vessel vnto his freind to keep, & they be stolen away from him that receaued them; if the theefe be found, he shal restore double: 8. If the theefe be not knowen, the Master of the house shal be brought to (b) the Gods, and shal sweare that he did not extend his hand vpon his neighbours good, 9. to doe any fraud, as wel in ox as in asse, and sheep and rayment, and whatsoeuer may bring damage: the cause of both parties shal come to the Gods: and if they giue iudgement, he shal restore double to his neighbour. 10. If a man commit asse, ox, sheep, or any beast, to his neighbours custodie, and it die, or be hurt, or be taken of enemies, and no man saw; 11. there shal be an oath between them, that he did not put forth his hand to his neighbours good: and the owner shal admit the oath, and he shal not be compelled to make resti-

a) Where great faults are committed, punishment is inflicted according to the enormitie of the sinne, aboue the proportion of the iniurie. *Theodoret. q. 50. in Exod. Dent. 25.* Mystically, He that taketh from the Church a daylie labourer in Gods field, sinneth more grieuously and deserueth more punishment, then he that taketh a private man of Christs flock. *Rabanus.* (b) Iudges called Gods for their eminent authoritie. *Exo. 7. v. 1.*

tution. 12. But if it were taken away by steth, he shal restore the damage to the owner. 13. If it were eaten of a bealt, let him bring vnto him that which was slaine, and he shal not make restitution. 14. He that asketh of his neighbour to borow any of these things, and it be hurt or dead, the owner being not present, he shal be compelled to make restitution. 15. But if the owner be present, he shal not make restitution, especially if it were hired and came for the hire of the same. 16. If a man seduce a virgin being not yet despoused, and lie with her; he shal endow her, and haue her to wife. 17. If the virgins father wil not giue her, he shal giue money according to the manner of the dowrie, which virgins are wont to receaue. 18. Inchanters thou shalt not suffer to liue. 19. He that lieth with a brute beast, dying let him die. 20. He that sacrificeth to Gods, shal be put to death, but to the Lord only. 21. Thou shalt not molest a stranger, nor afflict him: (c) for your selues also were strangers in the Land of Egypt. 22. A widow and an orphan you shal not hurt. 23. If you hurt them, they wil crie out to me, and I wil heare their crie: 24. and my furie shal take indignation, and I wil strike you with the sword, and your wiues shal be widowes, and your children orphans. 25. If thou lend money to my people being poore, that dwelleth with thee, thou shalt not vrge them as an exactour, nor oppresse them with vsuries. 26. If thou take of thy neighbour a garmet in pledge, thou shalt giue it him againe before sunne set. 27. For that same is the onlie thing wherwith he is couered, the clothing of his bodie, neither hath he other to sleep in: if he (d) crie to me, I wil heare him, because I am merciful. 28. Thou shalt not detract from (e) the Gods, and the Prince of thy people thou shalt not curse. 29. Thy tithes and thy first fruits thou shalt not slacke to pay, the first-borne of thy sones thou shalt giue me. 30. Of thy oxen also & sheep thou shalt doe in like manner: seuen dayes let it be with the damme, the eight day thou shalt render it to me. 31. Holie men you shal be to me: the flesh that beasts haue tasted of before, you shal not eate, but shal cast it to the dogs.

C H A P. XXIII.

Laves are appointed to Iudges (the enemies ox or asse to be saued) 8. namely not to take bribes. 10. The seuenth yeare and day al must rest. 14. Three principal feasts must be solemnized euerie yeare. 20. Conduccion and protection of an Angel is promised. 24. The people is againe commanded to destroy Iaals. 29. Why their enemies shal be destroyed by litle and litle.

How shalt not admit a lying voice: neither shalt thou ioyne thy hand to say false testimonie for a wicked person. 2. Thou shalt not folow the multitude to doe euil: neither shalt thou in iudgement agree to the sentence of the most part, to stray from the truth. 3. The (4) poore man also thou shalt

c) The law of nature requireth to doe to others as we would they should doe to vs. For which cause (besides others) God suffered his people to be strangers in Aegypt, to moue them to compassion towards others in like case.

Rabanns.

d) Oppression of the poore crieth to God for reuenge.

e) Priests called Gods for their sacred function. See pag. 156.

a) Al vertues being founded in iustice cease

not pitie iniudgement. 4. If thou meete thy enemies ox or asse going astray, bring it backe to him. 5. If thou see the asse of him that hateth thee lye vnderneath his burden, thou shalt not passe by, but shalt lift him vp with the same. 6. Thou shalt not decline the poore mans iudgement. 7. A lye thou shalt auoid. The innocent and iust person thou shalt not put to death: because I abhorre the impious man. 8. Neither shalt thou take bribes, which doe blind also the wise, and peruert the wordes of the iust. 9. The stranger thou shalt not molest, for you know the harts of strangers: because your selues also were strangers in the Land of Ægypt. 10. Six yeares thou shalt sow thy ground, and shalt gather the corne therof. 11. But the seuenth year thou shalt let it alone, and make it to rest, that the poore of thy people may eat, and whatsoever shal be left, let the beasts of the field eat it: so shalt thou doe in thy vineyard and thy oliuete. 12. Six dayes thou shalt worke: the seuenth day thou shalt cease, that thy ox may rest and thine asse: and the sonne of thy handmaid may be refreshed, and the stranger. 13. Keep al things that I haue said to you. And by the name of foren Gods you shal not sweare, neither shal it be heard out of your mouth. 14. Three times euerie yeare you shal celebrate feasts to me. 15. Thou shalt keep (a) the solemnitie of Azymes. Seuen dayes shalt thou eat azymes, as I commanded thee, in time of the month of new corne, when thou didst come forth out of Ægypt: thou shal not appeare in my sight empty. 16. And the solemnitie of the haruest (c) of the first fruits of thy worke, whatsoever thou didst sow in the field. The solemnitie also in the end of the yeare, (d) when thou hast gathered al thy corne out of the field. 17. Thrise a yeare shal al thy male sexe appeare before the Lord thy God. 18. Thou shalt not sacrifice the bloud of my victime vpon leauen, neither shal the fat of my solemnitie remaine vntil the morning. 19. The first fruits of the corne of thy ground thou shalt carrie into the house of the Lord thy God. Thou shalt not boyle a kid in the milke of his damme. 20. Behold I wil send myne Angel, which shal goe before thee, and keep thee in thy iourney, and bring thee into the place that I haue prepared. 21. Obserue him, and heare his voice, neither doe thou thinke him one to be contemned: for he wil not forgiue when thou hast sinned, and my name is in him. 22. But if thou wilt heare his voice, and doe al that I speake, I wil beemie to thine enemies, & wil afflict them that afflict thee. 23. And myne Angel shal goe before thee, and shal bring thee in vnto the Amorrhite, and Hethite, & Pherezeite, and Chananeite, and Heuite, & Iebuzeite, whom I wil destroy. 24. Thou shalt not adore their Gods, nor serue them. Thou shalt not doe their workes, but shalt destroy them, and breake their statues. 25. And you shal serue the Lord your God, that I may blesse your bread & waters, and may take away infirmitie from the middes of thee. 26. There shal not be a fruitlesse nor barren bodie in thy land: I wil fill the number of thy dayes. 27. I wil send my terrour to runne before thee,

to be true vertues, when iustice is not first obserued. S. Hierom. in Psal. 52. et in Prou. 21.

Three principal feasts besides the Sabbath, & some others.

(b) Pasch in memorie of their deliuerie from Ægypt.

(c) Pentecost, when they receiued the Law.

(d) Tabernacles in memorie of Gods protection fourtie yeares in the desert.

e) Peace with
infidels for-
bidden to
Gods people.

and wil kil al people, to whom thou shalt enter : and wil turne the
backes of al thyne enemies before thee : 28. sending forth hornets be-
fore , that shal chase away the Heueite , and Chananeite , & Hethcite,
before thou enter. 29. I wil not cast them out from thy face in one
yeare : lest the land be brought into a wilder nesse , and beasts encrease
against thee. 30. By litle and litle I wil expel them from thy sight , til
thou be increased , and dost possesse the Land. 31. And I wil set thy
bounds from the Red sea vnto the sea of the Palestines , and from the
desert vnto the riuer : I wil deliuer the inhabitantes of the
Land in your hands , and wil cast them out from your sight. 32. Thou
shalt (e) not enter league with them, nor with their Gods. 33. Let them
not dwel in thy land , lest perhaps they make thee to sinne against
me , if thou serue their Gods : which vndoubtedly wil be a scandal
to thee.

C H A P. XXIII.

*Moyse with others are commanded to ascend , he to the Lord , the rest a farre
off. 4. They offer sacrifice. 8. Moyse sprinkleth the blood of the Testament
vpon the people. 15. Then ascending to the mountaine , God couereth it with
a fire cloud.*

a) As when
Moyse had
brought the
Israclites from
bondage, and
receiued the
law for them
he built an Al-
tar for Sacri-
fice : so Christ
hauing redee-
med vs, and
giuen vs a
Law, for ap-
plication of
the fruit therof
Altars are ere-
cted, & Sacrifi-
ce offered.
b) This was
done corpo-
rally to the
Iewes.
In Christians
Christ's blood



O Moyse also he said : Goe vp to the Lord , thou , and
Aaron , Nadab and Abiu, and seuentie Ancients of Israel,
and you shal adore a farre off. 2. And Moyse onlie shal
ascend to the Lord , and they shal not approach : neither
that the people ascend with him. 3. Moyse therefore came
and told the people al the words of our Lord, & the iudgements : and al
the people answered with one voice : Al the words of our Lord , which
he hath spoken, we wil doe. 4. And Moyse wrote al the words of our
Lord : and rising in the morning he (a) builded an Altar at the foot of
the mount, & twelue titles according the twelue tribes of Israel. 5. And
he sent yong men of the children of Israel, & they offered holocausts, &
sacrificed pacifike victimes to our Lord , calues. 6. Moyse therefore
tooke the halfe part of the blood , and put it into bowles : and the resi-
due he powred vpon the Altar. 7. And taking the volume of the coue-
nant, he read the people hearing it : Who said, Al things that our Lord
hath spoken, we wil doe , and we wil be obedient. 8. And he tooke the
blood , and (b) sprinkled it vpon the people , and said : " This is the
blood of the Couenant which our Lord hath made with you vpon al
these words. 9. And there went vp Moyse and Aaron , Nadab and
Abiu , and seuentie of the Ancients of Israel : 10. and they saw the God
of Israel : and vnder his feet as it were a worke of sapphir stone, and as
the heauen, when it is cleere. 11. Neither did he set his hand vpon those

of the children of Israel, that retired farre off, and they saw God, and did eate, and drinke. 12. And our Lord said to Moyfes: Come vp to me into the mount, and be there: and I wil giue thee tables of itone, and the law, and the commandements which I haue written: that thou maist teach them. 13. Moyfes rose vp, and his Minister Iosue: and Moyfes ascending into the mount of God, 14. said to the Ancients: Expect here til we returne to you, you haue Aaron and Hur with you: If anie question shal rise, you shal referre it to them. 15. And when Moyfes was ascended, a cloud couered the mount, 16. and the glorie of our Lord dwelt vpon Sinai, couering it with a cloud six dayes, and the seuenth day he called him out of the middes of the darkenesse. 17. And the forme of the glorie of our Lord, was as it were fire burning vpon the top of the mount, in the sight of the children of Israel. 18. And Moyfes entring into the middes of the cloud, ascended into the mount: and he was there fourtie dayes and fourtie nights.

applied by Sa-
crifice and Sa-
craments san-
ctified their
soules. *Heb 9.*
The lesson in
Masse on Im-
ber wednesday
in Lent.

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

C H A P. XXIII.

8. *This is the blood of the conuants.*] Our Sauour in the institution of the Eucharist, by vsing the same words, applying them to himselfe, *This is my blood of the new Testament*, signifieth that he fulfilled this figure at his last supper. Which proueth both a Sacrifice of blood then offered by him, as this blood of the old Testament was already shed, when Moyfes pronounced those words; and the real presence of Christs blood. For els, if it were but wine, it were not better in substance then the figure, which was real blood. *Isychius. li. 1. c. 4. in Lent.*

A figure of
Christs blood
in the B. Sa-
crament.

C H A P. XXV.

Oblations of first fruits, and free-gifts for making the Tabernacle, and things pertyning therto. 10. The Arke. 17. The Propitiatorie, and Cherubims. 23. A table, and thereon the Loanes of proposition. 31. A candlestick, 37. and seven lamps, with snuffers of gold.



AND our Lord spake to Moyfes, saying: 2. Speake to the children of Israel, that they take first fruits for me, of euery man that offereth of his owne accord, you shal take them. 3. And these are the things which you must take: (a) Gold, and siluer, and brasse, 4. hyacinth and purple, and scarlet twice died, and silke, and the haire of goats, &c. and

(a) As the Isra-
elites were
prompt to of-
fer these ex-

ternal things
in the old law,
so Christians
must offer the
like for Gods
seruice: but
specially al
sorts of ver-
tues, Faith,
hope, charitie,
penance, de-
uotion, prayer,
almes, fasting,
&c.

(b) If Images
were vnlawful,
God would
not haue com-
manded to
make Chera-
bims. *cō. Nic. 2.*

(c) For the per-
petual vse and
sanctitie of
these loaves,
which none
might eate but
such as were
pure (*1. Reg.*
21.) they pre-
figured the
holie Eucha-
rist. *S. Hier. in*
Tit. 1. S. Da-
mascen de ortho.
li. 4. c. 14. S.
Cyri. cashec. 4.
And conse-
quently Christ
is really pre-
sent in the B.
Sacrament.
For if there
were bread in
substance, it
should not ex-
cel the figure,
which is requi-
red in euerie
thing prefigu-
red. *Collof. 2.*

rammes skinned red, and ianthin skinned, and the wood setim: 6. oyle to make lights: spices for oyntement, and for incense of good fauour: 7. Onyx stones, and pretious stones to adorne the ephod, and rationale. 8. And they shall make me a sanctuarie, and I wil dwell in the middes of the: 9. according to al the similitude of the tabernacle which I wil shew thee, & of al the vessel to the seruice therof: and thus you shall make it: 10. Frame an arke of the wood setim, the length wherof shall haue two cubites & an halfe: the bredth, a cubite & an halfe: the hight, likewise a cubite & an halfe. 11. And thou shalt plate it with most pure gold within and without: and ouer it thou shalt make a golden crowne round about: 12. & foure golden rings, which thou shalt put at the foure corners of the arke: let two rings be on the one side, & two on the other. 13. Thou shalt make barres also of the wood setim, & shalt couer them with gold. 14. And thou shalt put them in through the rings that are in the sides of the arke, that it may be caried on them: 15. the which shall be alwayes in the rings, neither shall they at anie time be drawn out of the. 16. And thou shalt put in the arke the testification which I wil giue thee. 17. Thou shalt make a Propitiatorie of most pure gold: the length therof shall hold two cubites and an halfe, and the bredth a cubite & an halfe. 18. Two (b) Cherubims also thou shalt make of beaten gold, on both sides of the oracle. 19. Let one Cherub be on the one side, and the other on the other. 20. Let them couer both sides of the Propitiatorie spreading their wings, and couering the oracle, and let them looke one towards the other, their faces turned vnto the Propitiatorie wherwith the arke is to be couered, 21. wherein thou shalt put the testimony that I wil giue thee. 22. Thence wil I command, and wil speake to thee ouer the propitiatorie & from the middes of the two Cherubims which shall be vpon the arke of testimonie, al things which I wil command the children of Israel by thee. 23. Thou shalt make a table also of the wood setim, hauing two cubites in length, and in bredth a cubite, & in hight a cubite and an halfe. 24. And thou shalt plate it with most pure gold: and thou shalt make to it a golden ledge round about, 25. and to the ledge it-self a crowne enterpolished, foure fingers high: and vpon the same, an other golden crowne. 26. Thou shalt prepare also foure golden rings, and shalt put them in the foure corners of the same table at euerie foot. 27. Vnder the crowne shall the golden rings be, that the barres may be put through them, and the table may be carried. 28. The barres also themselues thou shalt make of the wood setim, & shalt compass them with gold to beare vp the table. 29. Thou shalt prepare also sawcers, and phials, censers, & goblets, wherein the libaments are to be offered, of most pure gold. 30. And thou shalt set vpon the table (c) loaves of proposition in my sight alwayes. 31. Thou shalt make also a candlestick beaten of most pure gold, the shaft thereof, & branches, cups, and boules, and lilies proceeding from the same. 32. Six branches shall goe forth of the sides, three out of one side, and three out of

the other. 33. Three cups as it were in manner of a nut on euerie branch, and a boule withal, and a lillie: and three-cups likewise of the fashion of a nut in an other branch, and a boule withal, and a lillie. This shal be the worke of the six branches, that are to be drawen forth from the shaft: 34. and in the candlesticke it-selfe shal be foure cups in manner of a nut, and at euerie one boules and lillies. 35. Boules vnder two brāches in three places, which together make six comming forth out of one shaft. 36. Both the boules therfore and the branches shal be out of it, al the whole beaten of most pure gold. 37. Thou shalt make also seuen lamps, and shalt set them vpon the candlesticke, for to giue light ouer-against. 38. The snuffers also and where the snuffings shal be put out, let them be made of most pure gold. 39. The whole weight of the candlesticke with al the furniture therof shal haue a talent of most pure gold. 40. Looke, and make it according to the paterne, that was shewed thee in the mount.

C H A P. X X V I.

The forme of the Tabernacle, with the appertinances, and of what matter, number, and qualiti. s. al things shal be.



AN D the tabernacle thou shalt make thus: Ten curtines shalt thou make of twisted silke, and hyacinth, and purple, and scarlet twice died, varied with imbroidered worke. 2. The length of one curtine shal haue twentie eight cubites: the bredth shal be of foure cubites. Al the curtines shal be of one measure. 3. Fiue curtines shal be (a) ioyned one to an other, & the other fiue shal hang together with the connexion. 4. Loupes of hyacinth thou shalt make in the sides & tops of the curtines, that they may be compled one to another. 5. Fiftie loupes shal euerie curtine haue on both sides, so set on, that one loupe may be against another loupe, and one may be fitted to the other. 6. Thou shalt make also fiftie circles of gold wherwith the veiles of the curtines are to be ioyned, that it may be made one tabernacle. 7. Thou shalt make also eleuen curtines of haire, to couer the top of the tabernacle. 8. The length of one haire curtine shal haue thirtie cubites: and the bredth, foure: the measure of al the curtines shal be equal. 9. Of the which, fiue thou shalt ioyne apart, and the six thou shalt couple one to an other, so that the sixt curtine in the front of the roote thou shalt double. 10. Thou shalt make also fiftie loupes in the edge of one curtine, that it may be ioyned with the other: and fiftie loupes in the edge of the other curtine, that it may be compled with his fellow. 11. Thou shalt make also fiftie buckles of brasse, wherwith the loupes may be ioyned, that of al there

(a) Christs members by their vnion & communitie assist each other, and adorne his tabernacle, the Church.

may be made one couering. 12. And that which shal remaine in the curtines, that are prepared for the rooffe, to wit, one curtine that is ouerplus, with the halfe therof thou shalt couer the backside of the tabernacle. 13. And there shal hang downe a cubite on the one side, and another on the other side, which is the ouerplus in the length of the curtines, fensing both sides of the tabernacle. 14. Thou shalt make also another couer to the rooffe of rammes skinned red: & ouer that againe another couer of ianthine skins. 15. Thou shalt make also the bordes of the tabernacle standing vpright of the wood setim, 16. of the which let euerie one haue ten cubites in length, and in bredth one and a halfe a-piece. 17. In the sides of the borde, shal be made two mortises, wherby one borde may be ioyned to another borde: and after this manner shal al the bordes be prepared. 18. Of the which twentie shal be in the south side that tendeth Southward. 19. For the which thou shalt cast fourtie feet of siluer, that there may two feet be put vnder euerie borde at the two corners. 20. In the second side also of the tabernacle that looketh to the North, there shal be twentie bordes, 21. hauing fourtie feete of siluer, two feete shal be put vnder euerie borde. 22. But on the west quarter of the tabernacle thou shalt make six bordes, 23. and againe other two which shal be erected in the corners at the backe of the tabernacle. 24. And they shal be ioyned together from beneath vnto the top, & one ioynture shal hold them al. The like ioynture shal be kept for the two bordes also that are to be put in the corners. 25. And they shal be in al eight bordes, their siluer feet sixteen, two feet accounted for euerie borde. 26. Thou shalt make also five barres of the wood setim, to hold together the bordes on the one side of the tabernacle, 27. and five others on the other side, & as manie at the west side: 28. which shal be put along by the middes of the bordes from one end to the other. 29. The bordes also themselues thou shalt plate with gold, & shalt cast rings of gold to be set vpon them, through which the barres may hold together the bordeworke: the which thou shalt couer with plates of gold. 30. And thou shalt erect the tabernacle according to the paterne that was shewed thee in the Mount. 31. Thou shalt make also a veile of hyacinth, and purple, and scarlet twice died, and twilted silke, wrought with imbrodered worke & goodlie varietie: 32. which thou shalt hang before foure pillars of the wood setim, the which themselues also shal be plated with gold, & shal haue foure heads of gold, but feet of siluer. 33. And the veile shal be hanged on with rings, within the which thou shalt put the arke of testimonie, with the which also the Sanctuarie, and the sanctuaries of the Sanctuarie, shal be diuided. 34. Thou shalt set also the Propitiatorie vpon the arke of testimonie in the (b) Sancta sanctorum: 35. and the table without the veile: and ouer-against the table the candlesticke in the south side of the tabernacle: for the table shal stand in the north side. 36. Thou shalt make also a hanging in the entring of the tabernacle of hyacinth, and purple, and scarlet twice died, and twilted

(b) The chiefest part of the Tabernacle, called *Sancta sanctorum* Holie of holies.

like,

silke with imbrodered worke. 37. And five pillars of the wood setim thou shalt plate with gold, before the which the hanging shall be drawn: whose heades shall be of gold, and feet of brasse.

C H A P. XXVII.

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



How shalt make also an Altar of the wood setim, which shall haue five cubites in length, and as manie in bredth, that is, foure-square, and three cubites in hight. 2. And there shall be at the foure corners hornes of the same: and thou shalt couer it with brasse. 3. And thou shalt make for the vses therof pannes for to take the ashes, and tongues, and flesh-hooks, and fire pannes. al the vessel thou shalt make of brasse. 4. And a grate in manner of a net of brasse: at the foure corners wherof shall be foure rings of brasse, 5. which thou shalt put vnder the hearth of the Altar: and the grates shall be vnto the middes of the Altar. 6. Thou shalt make also two barres for the Altar of the wood setim, which thou shalt couer with plates of brasse: 7. and thou shalt draw them through rings, & they shall be on both sides of the Altar to carrie it. 8. Not massie, but emptie & hollow in the inside shalt thou make it, as it was shewed thee in the Mount. 9. Thou shalt make also the court of the tabernacle, in the south part wherof against the south there shall be hangings of twisted silke: one side shall hold in length an hundred cubites. 10. And twentie pillers with as manie feete of brasse, which shall haue heades with their engrauiings of siluer. 11. In like manner also on the north side there shall be in length hangings of an hundred cubites, twentie pillers, and feete of brasse as manie, and their heades with their engrauiings of siluer. 12. But in the bredth of the court, that looketh to the west, there shall be hangings of fiftie cubites, and ten pillars, and as manie feete. 13. In that bredth also of the court, which looketh to the east, there shall be fiftie cubites. 14. in the which there shall be deputed to one side hangings of fifteen cubites, and three pillars and as manie feete: 15. and in the other side there shall be hangings conteyning fifteen cubites, three pillers, and as manie feete. 16. And in the entring of the court there shall be made an hanging of twentie cubites of hyacinth and purple, and scarlet twice died, and twisted silke, with embrodered worke: it shall haue foure pillers, with as manie feete. 17. Al the pillers of the court round about shall be garnished with plates of siluer, siluer heades, and feete of brasse. 18. In length the court shall

(c) God would not haue darknes in this tabernacle by day nor night, signifying that his people ought alwayes to shine in good workes. *S. Beda li. 3 c. 1. de tabernac.*

occupie and hundred cubites, in bredth fiftie, the hight shal be of five cubites, and it shal be made of twisted silke, and shal haue feete of brasse. 19. Al the vessel of the tabernacle for al vses and ceremonies, the pinnes as wel of it as of the court, thou shalt make of brasse. 20. Command the children of Israel that they bring thee oyle of the oliue-trees the purest, and beaten with a pestil: that a lampe may burne (c) alwayes 21. in the tabernacle of the testimonie, without the veile that is drawn before the testimonie. And Aaron and his sonnes shal place it, that it may giue light before the Lord vntil the morning. 22. It shal be a perpetual obseruance throughout their successions before the children of Israel.

C H A P. XXVIII.

God commandeth Moyses to make diuers sorts of vestures for Aaron and his sonnes, prescribing the matter, manner, and ornaments therof.

(a) Vocation necessarie to spiritual function. *Heb. 5.*



AR E vnto thee also Aaron thy brother with his sonnes, from among the children of Israel (a) that they may doe the function of priesthoode vnto me: Aaron, Nadab, and Abiu, Eleazar, and Ithamar. 2. And thou shalt make an holic vesture to Aaron thy brother for glorie and beautie. 3. And thou shalt speake to al the wise of hart, whom I haue replenished with the spirit of wisdom, that they make Aarons vestures, wherin he being sanctified may minister to me. 4. And (b) these shal be the vestements that they shal make: Rationale and an Ephod, a tunique and a strait linnen garment, a mitre and a girdle. They shal make the holic vestements for thy brother Aaron and his sonnes, that they may doe the function of priesthoode vnto me. 5. And they shal take gold, and hyacinth, and purple, and scarlet twice died, and silke. 6. And they shal make the Ephod of gold and hyacinth and purple, and scarlet twice died, and twisted silke, embrodered with diuers colours. 7. It shal haue two edges ioyned in the top on both sides, that they may be closed together. 8. The verie workemanship also and al the varietie of the wotke shal be of gold and hyacinth, and purple, and scarlet twice died, and twisted silke. 9. And thou shalt take two Onyx stones, and shalt graue in them the names of the children of Israel: 10. six names in one stone, and the other six in the other, according to the order of their natiuitie. 11. After the worke of a grauer and the grauing of a lapidarie, thou shalt graue them with the names of the children of Israel, set in gold and compassed about: 12. and thou shalt put them in both sides the Ephod, a memorial for the children of Israel. And Aaron shal beare their names before the Lord vpon both shoulders, for a remembrance. 13.

(b) These vestments signifie that Bishops and Priests must haue special vertues, discretion, puritie of life, sincere intention, contemplation of God, supportation of the peoples infirmitie, sollicitude of their good, exemplar life, sound doctrine, and band of vnion. *S. Hiero. ad Fabiol. de vestim. Sacerdotum, 16. 3.*

Thou

Thou shalt make also hooks of gold, 14. and two litle cheynes of most pure gold linked one to an other, which thou shalt put into the hookes. 15. The Rationale of iudgement also thou shalt make with embroidered worke of diuers colours, according to the workmanship of the Ephod of gold, hyacinth, and purple, and scarlet twice died, and twisted silke. 16. It shal be foure square and double: it shal haue the measure of a palme as wel in length as in brcdth. 17. And thou shalt set in it foure rewes of stones: In the first rew shal be the stone sardius, and topazius, and the emeraud: 18. in the second the carbuncle, the sapphire, & the iasper: 19. in the third a ligurius, an achates, an amethyft: 20. in the fourth a chrysolith, an onyx, and beryllus. they shal be set in gold by their rewes. 21. And they shal haue the names of the children of Israel: with twelue names shal they be grauen, euerie stone with the names of euerie one according to the twelue tribes. 22. Thou shalt make in the Rationale cheynes linked one to an other of the purest gold: 23. and two rings of gold, which thou shalt put in both the tops of the Rationale: 24. and the golden cheynes thou walt ioyne to the rings, that are in the edges therof: 25. and the ends of the chaynes themselues thou shalt couple with two hooks on both sides of the Ephod, which is toward the Rationale. 26. Thou shalt make also two rings of gold which thou shalt put in the tops of the Rationale, in the brimmes, that are ouer against the Ephod, & looke toward the backe parts therof. 27. Moreouer also other two rings of gold, which are to be set on both sides of the Ephod beneath, that looketh toward the nether ioyning, that the Rationale may be fitted with the Ephod, 28. and may be fastned by the rings therof vnto the rings of the Ephod with a lace of hyacinth, that the ioyning artificially wrought may continue, & the Rationale & Ephod may not be separated one frō the other. 29. And Aaron shal beare the names of the children of Israel in the Rationale of iudgement vpon his brest, when he shal enter into the Sanctuarie, a memorial before the Lord for euer. 30. And thou shalt put in the Rationale of iudgement (c) Doctrine, and Veritie, which shal be on Aarons brest, when he shal goe in before the Lord: and he shal beare the iudgement of the children of Israel on his brest, in the sight of the Lord alwayes. 31. And thou shalt make the tunicke of the Ephod al of hyacinth, 32. in the middes wherof aboute shal be a hole for the head, and a border round about it wouen, as is wont to be made in the vtmost parts of garments, that it may not easily be broken. 33. And beneath at the feete of the same tunicke, round about, thou shalt make as it were pomegranates, of hyacinth, and purple, and scarlet twice died, litle belles interposed between, 34. so that there be a bel of gold and a pomegranate; and againe an other bel of gold & a pomegranate. 35. And Aaron shal be vested with it in the office of his ministerie, that the sound may be heard, whē he goeth in & cōmeth out of the Sāctuarie, in the sight of the Lord, & that he die not. 36. Thou shalt make also a plate of the purest gold: wherin thou shalt graue after the

(c) Knowledge of the cause, and sincere proceeding therein, are the two keyes of right iudgement.

worke of a grauer, Holie to the Lord. 37. And thou shalt tie it with a lace of hyacinth, and it shall be vpon the mitre, 38. hanging ouer the forehead of the High-Priest. And Aaron shall carie the iniquities of those things, which the children of Israel haue offered and sanctified, in al their giufts and donaries. And the plate shall be alwayes in his forehead, that the Lord may be wel pleased with them. 39. And thou shalt gird the tunike with silke, and thou shalt make a silken mitre, and a bawdrike of embrodered worke. 40. Moreouer for the sonnes of Aaron thou shalt prepare linnen tunikes, and bawdrikes, and mitres for glorie and beautie: 41. And with al these things thou shalt vest Aaron thy brother, and his sonnes with him. And thou shalt consecrate the hands of them al, and shalt sanctifie them, that they may doe the function of priesthood vnto me. 42. Thou shalt make also linnen breeches, to couer the flesh of their turpitude frō the reynes vnto the thighs: 43. and Aaron and his sonnes shall vse them when they shall enter into the tabernacle of testimonie, or when they approach to the Altar to minister in the Sanctuarie, lest guiltie of iniquitie they die. It shall be a law for euer to Aaron and to his seed after him.

C H A P. XXIX.

The manner of consecrating Aaron and other Priests: with burnt offerings, 26. and pacifikes, wherof Aaron and his sonnes shall participate. 38. The institution of the daylie Sacrifice of two lambes, one in the morning, the other at euen.

(a) Special preparation before Bishops and Priests be consecrated.



(b) The first preparation in the partie to be consecrated is cleansing from sinne: then to be adorned with the vertues aboue mentioned. Exod. 8.v. 4.

BV T this also shalt thou doe, (a) that they may be consecrated to me in priesthood. Take a calfe from the heard, and two rammes without spot, 2. and vnleauened bread, and a cake without leauen, tempered with oile, wafers also vnleauened anoynted with oile: of wheaten flowre thou shalt make al. 3. And: being put in a basket thou shalt offer them: and the calfe and the two rammes. 4. And thou shalt bring Aaron and his sonnes to the doore of the tabernacle of testimonie: And (b) when thou hast washed the father with his sonnes in water, 5. thou shalt vest Aaron with his vestements, that is, with the linnen garment and the tunicke, and the Ephod and the Rationale, which thou shalt gird with the bawdrike. 6. And thou shalt put the mitre vpon his head, and the holie plate vpon the mitre, 7. and thou shalt powre the oile of vnction vpon his head: and by this rite shall he

be consecrated. 8. His sonnes also thou shalt bring, and shalt inuest them with the linnen tunicks, and gird them with a bawdrike, 9. to wit, Aaron and his children, and thou shalt put mitres vpon them: and they shal be Priestes to me by a perpetual religion. After that thou shalt haue consecrated their hands, 10. thou shalt present also the calfe before the tabernacle of testimonie. And Aaron and his sonnes shal lay their hands vpon his head, 11. and thou shalt kil him in the sight of the Lord, beside the doore of the tabernacle of testimonie. 2. And that which thou takest of the blood of the calfe, thou shalt put vpon the hornes of the Altar with thy finger, and the rest of the blood thou shalt powre at the botome therof. 13. Thou shalt take also the whole fat that couereth the entrailes, and the caule of the liuer, and the two kidneys, and the fat that is vpon them, and shalt offer a burnt sacrifice vpon the Altar: 14. but the flesh of the calfe and the hide and the dung, thou shalt burne abroad without the campe, because it is for sinne. 15. Thou shalt take also one ramme, vpon the head wherof Aaron and his sonnes shal lay their hands. 16. Which when thou hast killed, thou shalt take of the blood therof, and powre round about the Altar. 17. And the ramme it-selfe thou shalt cut into pieces, and his entrailles and fecte being washed, thou shalt put vpon the flesh cut in pieces, and vpon his head. 18. And thou shalt offer the whole ramme for a burnt sacrifice vpon the Altar: it is an oblation to the Lord, a most sweet fauour of the victime of the Lord. 19. Thou shalt take also the other ramme, vpon whose head Aaron and his sonnes shal lay their hands. 20. Which when thou hast immolated, thou shalt take of his blood, and put vpon the tip of the right eare of Aaron and of his sonnes, and vpon the thumbs and great toes of their right hand and foot, and thou shalt powre the blood vpon the Altar round about. 21. And when thou hast taken of the blood that is vpon the Altar, and of the oile of vnction, thou shalt sprinkle Aaron and his vesture, his sonnes and their vestments. And after they and their vestments are consecrated, 22. thou shalt take the fat of the ramme, and the tayle and the talow, that couereth the lungs, and the caule of the liuer, and the two kidneies, and the fat, that is vpon them, and the right shoulder, because it is the ramme of consecration: 23. and a piece of one loafe, a cake tempered with oile, a wafer out of the basket of azymes, which is set in the sight of the Lord: 24. and thou shalt put al vpon the hands of Aaron and of his sonnes, and shalt sanctifie them eleuating before the Lord. 25. And thou shalt take al from their hands: and shalt burne them vpon the Altar for an holocaust, a most sweet fauour in the sight of the Lord, because it is his oblation. 26. Thou shalt take also the brest of the ramme, wherwith Aaron was consecrated, and eleuating it thou shalt sanctifie it before the Lord, and it shal fal to thy part. 27. And thou shalt sanctifie both the consecrated brest, and the shoulder

that thou didst separate of the ramme, 28. wherwith Aaron was consecrated and his sonnes, and they shal fal to Aarons part and his sonnes by a perpetual right from the children of Israel: because they are the primitiues and beginnings of their pacifike victimes which they offer to the Lord. 29. And the holie vesture, which Aaron shal vse, his sonnes shal haue after him, that they may be anoynted, and their hands consecrated in it. 30. He of his sonnes that shal be appoynted High-Priest in his stead, and that shal enter into the tabernacle of testimonie to minister in the Sanctuarie, shal weare it seuen dayes. 31. And thou shalt take the ramme of the consecration, & shalt boyle the flesh therof in a holie place; 32. which Aaron shal eat and his sonnes. The loaves also, that are in the basket, they shal eat in the entrie of the tabernacle of testimonie, 33. that it may be a placable sacrifice, & the hands of the offerers may be sanctified. A stranger shal not eat of the, because they are holie. 34. And if there remaine of the consecrated flesh, or of the bread til the morning, thou shalt burne the remaynes with fire: they shal not be eaten, because they are sanctified. 35. Al that I haue commanded thee thou shalt doe vpon Aaron and his sonnes. Seuen dayes shalt thou consecrate their hands: 36. & thou shalt offer a calfe for sinne euerie day for expiation. And thou shalt cleanse the Altar when thou hast offered the hoste of expiation, and shalt anoynt it vnto sanctification. 37. Seuen dayes shalt thou expiate the altar and sanctifie it, and it shal be most Holie, euerie one, that shal touch it, shal be sanctified.

38. This is it which thou shalt doe vpon the Altar: Two lambe of a yeare old (c) euerie day continually, 39. one lambe in the morning, and an other at euen, 40. the tenth part of flowre tempered with oile beaten, which shal haue in measure the fourth part of an hin, and wine for libation of the same measure to one lambe. 41. And the other lambe thou shalt offer at euen, according to the rite of the morning oblation, and according to that which we haue said, for a fauour of sweetnesse: 42. it is a sacrifice to the Lord, by perpetual oblation vnto your generations, at the doore of the tabernacle of testimonie before the Lord, where I wil appoint to speake vnto thee. 43. And there wil I command the children of Israel, and the Altar shal be sanctified in my glorie. 44. I wil sanctifie also the tabernacle of testimonie with the Altar, & Aarō with his sonnes, to doe the function of priesthood vnto me. 45. And I wil dwel in the middes of the children of Israel. & wil be their God, 46. & they shal know that I am the Lord their God, that haue brought them out of the Land of Ægypt, that I might abide among them, I the Lord their God.

(c) Diuers things were offered at diuers times, and al signified Christs Sacrifice in his Church. S. *Aug. li. 1. c. 18. cont. aduers. leg. & Prophet,* yet none daylie but a lambe: more particularly signifying the daylie offering of the lambe of God, and perpetual effect therof. *Origen. in Ioan. 1.*

C H A P. XXX.

How, and of what matter, the Altar of incense shal be made: 12. VVhat money shal be gathered for the vse of the Tabernacle. 18. A brazen lauer is also to be made, 25. and holie oile of vnction.



HOV shalt make also an Altar to burne incense, of the wood setim, 2. hauing a cubite of length, and an other of bredth, that is, foure square, and two cubits in hight. The hornes shal proceed out of the same. 3. And thou shalt plate it with the purest gold, as wel the grate therof, as the walles round about, and the hornes. And thou shalt make to it a crowne of gold round about, 4. and two golden rings vnder the crowne on either side, that the barres may be put into them, and the Altar may be caried. 5. The barres also themselues thou shalt make of the wood setim, and shalt plate them with gold. 6. And thou shalt set the Altar against the veile, that hangeth before the arke of testimonie before the propitiatorie wherwith the testimonie is couered, where I wil speake to thee. 7. And Aaron shal burne incense vpon it, sweetly fragrant, in the morning. When he shal dresse the lampes, he shal burne it: 8. and when he shal place them at cuen, he shal burne incense euerlasting before the Lord through your generations. 9. You shal not offer vpon it incense of an other composition, nor oblation, and victime, neither shal you offer libaments. 10. And Aaron shal pray vpon the hornes therof once a yeare, with the blood of that which was offered for sinne, & shal pacifie vpon it in your generations. It shal be most Holie to the Lord. 11. And our Lord spake to Moyse, saying: 12. When thou shalt take the summe of the children of Israel according to their number, euerie one of them shal giue a price for their soules to the Lord, & there shal be no scourge among them, when they shal be reckned. 13. And this shal euerie one giue that passeth to the naming, (a) halfe a sicle according to the measure of the temple. A sicle hath twentie (b) oboles. The halfe part of a sicle shal be offered to the Lord. 14. He that is accounted in the number, for twentie yeares and vpward, shal giue price. 15. The rich man shal not adde to halfe a sicle, & the poore mā shal diminish nothing. 16. And the money being receiued, which was contributed of the children of Israel, thou shalt deliuer vnto the vses of the tabernacle of testimonie, that it may be a monumēt of them before the Lord, & he may be propitious to their soules. 17. And our Lord spake to Moyse, saying: 18. Thou shalt make also a lauer with his foot of brasie, to wash in: and thou shalt set it between the tabernacle of the testimonie and the Altar.

(a) That is, 7.
d ob. English.
For a sicle of
the Sanctuarie
is about 15. d.
(b) Obolus, 3.
farthings.

And water being put into it, 19. Aaron and his sonnes shal wash therein their hands and feete, 20. when they are going into the tabernacle of testimonie, and when they are to come vnto the Altar, to offer on it incense to the Lord, 21. lest perhaps they die. it shal be an euerlasting law to him, and to his seed by succession. 22. And our Lord spake to Moyles, 23. saying: Take spices, of principal and chosen myrrh five hundred sicles, and of cinnamon halfe so much, that is, two hundred fiftie sicles, of calamus in like manner two hundred fiftie, 24. and of casia five hundred sicles after the weight of the Sanctuarie, of oile of oliues the measure him: 25. and thou shalt make the holie oile of vnction, an ointment compounded by the art of an vnguentarie, 26. and therof thou shalt anoynt the tabernacle of testimonie, and the arke of the testament, 27. and the table with the vessel therof, the candlesticke, and the furniture therof, the Altars of incense, 28. and of holocaust, and al the furniture that perteyneth to the seruice of them. 29. And thou shalt sanctifie al, and they shal be most Holie: he that shal, touch them, shal be sanctified. 30. Thou shalt anoynt Aaron and his sonnes, and shalt sanctifie them, that they may doe the function of priesthood vnto me. 31. To the children of Israel also thou shalt say: This oile of vnction shal be holie vnto me through your generations. 32. The flesh of man shal not be anoynted therewith, and you shal make none other after the composition of it, because it is sanctified, and shal be holie vnto you. 33. What man soeuer shal compound such, and shal giue therof to a stranger, shal be abandoned out of his people. 34. And our Lord said to Moyles: Take vnto thee spices. stactee, and onycha, galbanum of sweet fauour, and the clearest frankincense, al shal be of equal weight: 35. and thou shalt make incense compounded by the worke of an vnguentarie, exactly tempered, and pure, and most worthie of sanctification. 36. And when thou hast beaten al into verie smal powder, thou shalt set of it before the tabernacle of testimonie, in the place where I wil appeare to thee. Most Holie shal the incense be vnto you. 37. Such confection you shal not make vnto your owne vses, because it is holie to the Lord. 38. What man soeuer shal make the like, to enioy the smel therof, shal prish out of his people.

C H A P. XXXI.

Beseleel and Ooliab are deputed by our Lord to make the Tabernacle, and the things belonging there. 9. 12. The obseruation of the sabbath day is againe commanded. 18. And our Lord deliuereth to Moyfes two tables written with the finger of God.



AN D our Lord spake to Moyfes, saying: 2. Behold, I haue called by name Beseleel the sonne of Uri the sonne of Hur of the tribe of Iuda, 3. and I haue replenished him with the spirit of God, with wisdome, & vnderstanding, and knowledge in al worke, 4. to deuise whatsoever may be artificially made of gold, and siluer, and brasse, 5. of marbte, and precious stones, and diuersitie of wood. 6. And I haue giuen him for his fellow Ooliab the sonne of Achisamech of the tribe of Dan. And in the hart of euerie skilful man haue I put wisdome: that they may make al things which I haue commanded thee, 7. the tabernacle of couenant, and the arke of testimonie, and the propitiatorie, that is ouer it, and al the vessel of the tabernacle, 8. and the table and the vessel therof, the candlesticke most pure with the vessel therof, and the Altars of incense, 9. and of holocaust, and al their vessel, the lauer with his foot, 10. the holie vestements in the ministerie for Aaron the Priest, and for his sonnes, that they may execute their office, about the sacred things: 11. the oile of vnction, and the incense of spices in the Sanctuarie, al things which I haue commanded thee, shal they make. 12. And our Lord spake to Moyfes, saying: 13. Speake to the children of Israel, and thou shalt say to them: See that you keep my sabbath: because it is a signe between me and you in your generations: that you may know that I am the Lord, which sanctifie you. 14. Keep you my sabbath: for it is holie vnto you: he that shal pollute it, dying shal die: he that shal doe worke in it, his soule shal perish out of the middes of his people. 15. Six dayes shal you doe worke: in the seuenth day is the sabbath, the holie rest to the Lord. Euerie one that shal doe any worke in this day, shal die. 16. Let the children of Israel keep the Sabbath, and celebrae it in their generations. It is an cuerlasting couenant 17. between me and the children of Israel, and a signe perpetual. for in six dayes the Lord made heauen and earth, and in the seuenth he ceased from worke. 18. And our Lord, when he had ended such speeches in mount Sinai, gaue vnto Moyfes two stone tables of testimonie, written (a) with the finger of God.

(a) Not by Moyfes, but by an Angel, at Gods appointment. Gal. 3. v. 19.

C H A P. XXXII.

The people (Aaron consenting) make & adore the image of a calfe. 7. Which God revealing to Moyses, 11. he praieth our Lord, for Abraham, Isaac, and Jacobs sake to spare the people, and performe his promise. 14. Wherewith God is pacified. 15. Yet Moyses coming from the Mount, and seeing the calfe, and idolatrie, throweth downe the tables and breaketh them, 20. destroyeth the idol, 21. blameth Aaron, 27. causeth manie Idolaters to be slaine, 31. and againe prayeth for the people.

(a) Aaron knew what Gods they ment, to wit, such as they had seen worshipped in Ægypt, and therefore he made them a molten calfe.

v. 4.

(b) Excesse in play called foolish mirth, is the daughter of gluttonic, and mother of Idolatrie. S. Greg. li 31. c. 31.

Moral.

(c) To the molten calfe, which they had made.

(d) God saying, Suffer me, signifieth that he could be hindred. S. Hierom. in Ion. 1.

(e) Not only Gods promise, but also his seruants merits. are here proposed for procuring mercie to the people. See the Annotation.

AND the people seeing that Moyses made variance ere he came downe from the mount, being assembled against Aaron, they sayd: Arise, make vs (a) Gods, that may goe before vs: for what hath chanced to this Moyses the man that brought vs out of the Land of Ægypt, we know not. 2. And Aaron sayd to them: Take the golden earlets from the eares of your wiues, and sonnes, and daughters, & bring them to me. 3. And the people did that he had commanded, bringing the earlets to Aaron. 4. Which when he had receiued, he formed them by founders worke, and made of them " a molten calfe. And they sayd: These are thy Gods Israel, that haue brought thee out of the land of Ægypt. 5. Which when Aaron had seen, he builded an altar before it, and by a cryers voice proclaimed saying: To morow is the solemnitie of the Lord. 6. And rising in the morning, they offered holocausts, and pacifike hosts, and the people sat downe to eate, and to drinke, and they rose vp (b) to play. 7. And our Lord spake to Moyses, saying: Goe, get thee downe: thy people, which thou hast brought out of the Land of Ægypt, hath sinned. 8. They haue quickly reuolted from the way that thou didst shew them: and they haue made to themselues a molten calfe, and haue adored, and immolating hosts vnto (c) it, haue sayd: These are thy Gods Israel, that haue brought thee out of the Land of Ægypt. 9. And againe our Lord said to Moyses: I see that this people is stiffe-necked: 10. (d) suffer me, that my furie may be angrie against them, & that I may destroy them, and I wil make thee into a great nation. 11. But " Moyses besought the Lord his God, saying: Why Lord, is thy furie angrie against thy people, whom thou hast brought forth of the Land of Ægypt, in great power, and in a strong hand? 12. Let not the Ægyptians say I beseech thee: He hath craftily brought them forth, that he might kil them in the mountaynes, and destroy them from the earth: let thyne anger cease, and be pacified vpon the wickednes of thy people. 13. " Remember Abraham, Isaac, and Israel (e) thy seruants, to whom thou swarest by thine owne seif, saying: I wil multiplie your seed as the starrs of heauen: and this whole land, whereof I haue spoken, I wil giue to your seed,

and

& you shal possesse it alwayes. 14. And our Lord was pacified frō doing the euil which he had spoken against his people. 15. And Moyses returned from the mount, carying the two tables of testimonie in his hand, written on both sides, 16. and made by the worke of God: the writing also of God was grauen in the tables. 17. And Iosue hearing the tumult of the people crying out, said to Moyses: The noyse of battaile is heard in the campe. 18. Who answered: It is not the crie of men encouraging of fight, nor the shout of men compelling to fly: but I doe heare the voice of singers. 19. And when he approached to the campe, he saw the calfe, and the daunces: and being (e) very wrath, he threw the tables out of his hand, and brake them at the foot of the mount. 20. And catching the calfe which they had made, he burnt it, & beat it into powder, which he strowed into water, and gaue thereof drinke to the children of Israel. 21. And he said to Aaron: What hath this people done to thee, that thou shouldest bring vpon them an heinous sinne? 22. To whom he answered: Let not my Lord be offended: for thou knowest this people, that it is prone to euil: 23. they said to me: Make vs Gods, that may goe before vs: for vnto this same Moyses, that brought vs forth out of the Land of Ægypt, we know not what is chanced. 24. To whō I said: Which of you hath gold? They tooke, & brought to me: & I cast it into the fire, and (j) this calfe came forth. 25. Moyses therefore seeing the people that they were made naked (for Aaron had spoiled the for the ignominie of filth, & had set them naked among their enemies) 26. & standing in the gate of the campe, he said: If any man be our Lords, let him ioyne to me. And there gathered vnto him all the sonnes of Leui: 27. to whom he said: This saith the Lord God of Israel: Put euerie man his sword vpon his thigh: goe, and returne from gate to gate through the middes of the campe, and euerie man kil his brother, and freind, and neighbour. 28. And (g) the sonnes of Leui did according to the saying of Moyses, and there were slaine in that day about three thousand men. 29. And Moyses said: You haue consecrated your hands this day to our Lord, euerie man in his sonne & in his brother, that blessing may be giuen to you. 30. And when the next day was come, Moyses spake to the people: You haue sinned a verie great sinne: I wil goe vp to our Lord, if by anie means I may be able to intreate him for your sinful fact. 31. And returning to our Lord, he said: I beseech thee, this people hath sinned a heinous sinne, and they haue made to themselues Gods of gold; either forgiue them this trespassse, 32. or if thou doe not, (h) strike me out of the booke that thou hast written. 33. To whom our Lord answered: He that hath sinned to me, him wil I strike out of my booke: 34. but goe thou, and lead this people whither I haue told thee: myne Angel shal goe before thee. And I in the day of reuenge wil visite this sinne also of theirs. 35. Our Lord therefore smote the people for the fault concerning the calfe, which Aaron had made.

[e] Moyses the meekest man on earth (Nu. 12.) in Gods cause was most zelous against sinne. S. Aug. q. 144. in Exod.

[f] Aaron confessed the fault briefly, nor intending a friuolous excuse: for he could not thinke, but Moyses knew the truth. S. Aug. q. 145. in Exod.

[g] Their zeale vsed with authoritie and order is here rewarded: which otherwise wanting, when Simeon and Leui slew the Sichemites, was blamed by Iacob.

Gen. 34. & 49.

[h] Moyses not content with his owne saluation, would rather perish with the people, then they should al be destroyed: and therefore at his instance God pardoned them. S. Hiero. Ep. 12. ad Gaud. & in Ion. 1. S. Aug. q. 147. in Exod.

ANNOTATIONS.

CHAP. XXXII.

This people thought the calfe to be the true God.

They adored that which the image represented.

Caluin chargeth Moyſes with arrogancie: Moyſes charitie concur red with Gods providence.

God ſheweth mercie for the merits of his ſeruants.

Grace goeth before merits.

4. *Molsem calfe.*] No other reason can be imagined, why the people falling to Idolatrie, required the image of a calfe, rather then of anie other thing, but for that they thought the blacke calfe with white ſpots, called *Apis* or *Serapis*, whom they ſaw the *Aegyptians* esteemed moſt of al their Gods, to be the chiefe, or onlie God. And therefore to this famous Idol they aſcribed the benefit of their deliuerie from bondage, ſaying: *These are thy Gods, O Iſrael, ſhas haue brought thee out of the land of Aegypt.* So they went not to worſhip our Lord, the true God, in that image, as Caluin would haue it, but the very calfe whoſe inage it was, for adoring immediately the calues image, and immolating hoſts to it (v. 2.) they proteſted that to be their God, which the image represented. This appeareth alſo Deut. 32. v. 18. *God ſhas begat thee thou haſt forſaken: and haſt forgotten our Lord thy creator.* And Pſal. 105. v. 21. *They forgot God, which ſaued them.*

11. *Moyſes beſought.*] Albeit Moyſes with moſt humble ſubmiſſion prayed for the people, which God ſo accepted, that he was therby pacified (v. 14.) yet Caluin here condemneth him of arrogancie, and pride, as though he imperiouſly preſcribed law to God, ſpoyling him of his iuſtice. Much otherwiſe S. Hierom. (*Epist. 12. ad Gaudens.*) commending his feruent charitie, doubteth not to ſay: *Dei potentiam ſerui preces impediunt.* The ſeruants prayers hinder Gods power, becauſe God himſelf ſaying. *suffer me, ſhas my furie may be angry againſt them, and ſhas I may deſtroy them,* ſheweth his diuine providence to be ſuch, as he might be ſtaied from doing ſhas which he threatened.

13. *Remember Abraham.*] It much troubled Caluin, that for obtaining pardon for the people, the Patriarchs are mentioned, for whoſe ſake and merits, mercie and protection was promiſed by God (Gen. 18. 22. 26.) prophecied by Iacob (Gen. 48.) performed here, and in manie other places. And it is a vaine euation to ſay: God ſhewed his mercie for his promiſe ſake only; for he promiſed the ſame for their merits; as appeareth in the places alleaged: Though al merits proceed from Gods grace, firſt giuen without merits. 1. Cor. 4. v. 7. S. Aug. de grat. lib. 2. c. 6.

S. Aug.
li. 18. c.
5. cimis.

li. 1. c. 11.
para. 9.
Inſtit.

In hunc
locum.

S. Aug.
9. 149.
in Exod.
S. Chryſ.
ho. 42 in
Gen.
Theod.
9. 67. in
Exo.

C H A P. XXXIII.

Gods wrath being mitigated by Moyſes, the people mourne for their ſinne. 7. Moyſes pitcheth the tabernacle without the campe, and therein conuerſeth familiarly with God, 18. deſiring to ſee his glorie.



AND our Lord ſpake to Moyſes, ſaying: Goe, get thee vp from this place, thou and thy people which thou haſt brought out of the Land of Ægypt, into the land wherof I ſware to Abraham, Iſaac, and Iacob; ſaying: To thy ſeed I wil giue it: 2. and I wil ſend an Angel thy precursor, that I may caſt out the Chananeite, and Amorrheite, and Heotheite, and Pherezeite, and Heueite, and Iebuſeite, 3. and thou maielt enter into the land that floweth with milke and honey: for (a) I wil not goe vp with thee, becauſe thou art a ſtiſſe-necked people: leſt perhaps I deſtroie thee in the way. 4. And the people hearing this verie il ſaying, mourned: and no man put on his ornaments after the cuſtome. 5. And our Lord ſayd to Moyſes: Speake to the children of Iſrael: Thou art a ſtiſſe-necked people, once I ſhal goe vp in the middes of thee, and ſhal deſtroy thee. Now preſently lay away thy ornaments, that I may know what to doe vnto thee. 6. Therefore the children of Iſrael layd away their ornaments from mount Horeb.

7. Moyſes alſo taking the tabernacle, pitched it without the campe a farre off, and called the name thereof, The Tabernacle of couenant. And al the people, that had anie queſtion, went forth to the Tabernacle of couenant, without the campe. 8. And when Moyſes went forth to the tabernacle, al the people roſe vp, and euerie one ſtood in the dore of his paulion, and they beheld the backe of Moyſes, til he entred into the tabernacle. 9. And when he was entred into the Tabernacle of couenant, the pillar of the cloud came downe, and ſtood at the doore, & he ſpake with Moyſes, 10. al they beholding that the pillar of the cloud ſtood at the doore of the Tabernacle. And they ſtood, & adored at the doores of their tabernacles. 11. And our Lord ſpake vnto Moyſes face to face, as a man is wont to ſpeake to his freind. And when he returned into the campe, his miniſter Iofue the ſonne of Nun, a yong man, departed not frō the Tabernacle. 12. And Moyſes ſaid to our Lord: Thou commandeſt me to lead forth this people, & doeſt not ſhew me whom thou wilt ſend with me, eſpecially wheras thou haſt ſaid: I know thee by name, and thou haſt found grace in my ſight. 13. If therefore I haue found grace in thy ſight, ſhew me thy face, that I may know thee, and may find grace before thine eyes, looke vpon thy people this nation. 14. And our Lord ſaid: My face ſhal goe before thee, & I wil giue thee

a) God would not in this paſſage worke ſuch miracles, as he did, bringing the forth of Ægypt. So it is a commination becauſe they were ſtubborne and ſtiſſe-necked.

(b) The vision of God in glorie is al good.
 (c) God by his grace maketh his seruants to cal vpon his name. *S. Aug. 9. 154. in Exod.*
 (d) None in th's life can see God as Saints doe in glorie. *1. Ioan.*

3.
 (e) Moyfes saw more glorious workes and effects of God, the other Prophets, yet not his substance and diuine nature. *Theodoret 9. 68. in Exod. S. Hier. de verb. Isa. vidi Dom. S. Chrysoſt. ho. 4. de inco. Dei natura.*

(a) The first tables being broken, yet others are made: so though the first grace giuen in Baptisme be lost, yet there remaineth patience, as the second table of fastie after shipwrake. *S. Hiero. Epif. ad Demetriad.*

rest. 15. And Moyfes sayd: If thy selfe doest not goe before, bring vs not out of this place. 16. For whereby shal we be able to know I and thy people, that we haue found grace in thy sight, vnles thou walke with vs that we may be glorified of al peoples, that dwel vpon the earth? 17. And our Lord said to Moyfes: This word also, which thou hast spoken, wil I doe: for thou hast found grace before me, and thy selfe I haue knowen by name. 18. Who said: Shew me thy glorie. 19. He answered: I wil shew thee (b) al good, and (c) wil cal in the name of the Lord before thee: and I wil haue mercie on whom I wil, and I wil be merciful to whom it shal please me. 20. And againe he sayd: Thou canst not see my face: (d) for man shal not see me, & liue. 21. And againe: Behold, quoth he, there is a place with me, and thou shalt stand vpon the rocke. 22. And when my glorie shal passe, I wil set thee in a hole of the rocke, & protect thee with my right hand, vntil I passe: 23. and I wil take away my hand, and thou shalt see (e) my backe-parts: but my face thou canst not see.

C H A P. XXXIIII.

Moyfes goeth againe into Mount Sinai, with new tables, praying for the people: 10. to whom God promiſeth to giue possession of the Land. 12. Prohibiſeth al association with the Gentiles, for feare of Idolatrie, 18. giueth precepts concerning the first-borne, the Sabbath, and other feasts. 28. After fourtie dayes fast, Moyfes returneth to the people with the commandements, and his face appearing horned, he couereth it whenſoeuer he ſpeaketh to the people.



AND after this he said: (a) Cut thee two tables of stone like vnto the former, and I wil write vpon them the words, which the tables had which thou hast broken. 2. Be readie in the morning, that thou maieſt forthwith goe vp into the mount Sinai, and thou shalt stand with me vpon the top of the mount. 3. Let no man goe vp with thee, neither let anie man be seen throughout the whole mount: the oxen also and the sheep let them not feed ouer-againſt. 4. He cut out therfore two tables of stone, such as had been before: and riſing very early he went vp into mount Sinai, as our Lord had commanded him, carying with him the tables. 5. And when our Lord was deſcended in a cloud, Moyfes ſtood with him, calling vpon the name of our Lord. 6. Who paſſing before him ſaid: * Dominatour Lord God, merciful and clement, patient and of much compaſſion, and true, 7. which keepeſt mercie vnto thouſands: which takeſt away iniquitie, and wicked facts, and finnes, and no man of himſelte is innocent before thee. Which doeſt render the iniquitie of the fathers to the children, and to the nephewes vnto the third and

* chief ruler.

fourth

fourth generation. 8. And Moyses making hast, bowed flat vnto the earth, & adoring. 9 he said: If I haue found grace in thy sight, o Lord, I beseech thee that thou wilt goe with vs (for it is a stiffe-necked people) and take away our iniquities & sinnes, & possesse vs. 10. Our Lord answered: (b) I wil make a couenant in the sight of al, I wil doe signes that were neuer seen vpon the earth, nor in anie nations: that this people may see, in the middes of whō thou art, the terrible worke of the Lord, which I wil doe. 11. Obserue al things which this day I command thee: I my self wil cast out before thy face the Amorrhite, & Chananeite, & Herheite, the Pherezite also, and Heueite, and Iebuseite. 12. Beware thou neuer ioyne amitie with the inhabitants of that land, which may be thy ruine: 13. but destroy their altars, breake their statues, and cut downe their groues: 14. adore not a strange God. The Lord his name is Ieloufe, God is an emulatour. 15. Enter no traffick with the men of those regions: lest when they haue fornicated with their Gods, & haue adored their idols, some mā cal thee to eat of the things immolated. 16. Neither shalt thou take a wife for thy sonnes of their daughters: lest after themselves haue fornicated they make thy sonnes also to fornicate with their Gods. 17. Molten Gods thou shalt not make to thee. 18. Thou shalt keepe the solemnitie of the azymes. Seuen dayes shalt thou eat azymes, as I haue commanded thee, in the time of the month of new corne: for in the month of spring time thou didst goe out of Egypt. 19. Al of the male kind, that openeth the matrice, shal be mine. Of al beasts, as wcl oxen as of sheep, it shal be mine. 20. The first-borne of an asse thou shalt redeeme with a sheep: but if thou wilt not giue a price for it, it shal be slaine. The first-borne of thy sonnes thou shalt redeeme: neither shalt thou appeare emptie in my sight. 21. Six dayes shalt thou worke, the seuenth day thou shalt cease to eare & reape. 22. The solemnitie of weekes thou shalt make to thee, in the first fruits of corne of thy wheate haruest, and the solemnitie, when the time of the yeare returneth that al things are laid vp. 23. Three tymes of the yeare al thy male shal appeare in the sight of the omnipotent Lord God of Israel. 24. For when I shal haue taken away the nations from thy face, and shal haue dilated thy borders, no man shal lie in wayte against thy land, when thou doest goe vp, and appeare in the sight of the Lord thy God thrice in a yeare. 25. Thou shalt not immolate the bloud of my hoite vpon leauen: neither shal there remaine in the morning of the victime of the solemnitie of the Phase. 26. The first of the fruits of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boile a kid in the milke of his damme. 27. And our Lord said to Moyses: write thee these words, in which I haue made a couenant both with thee and with Israel. 28. Therefore he was there with our Lord fourtie dayes & fourtie nights: he did not eate bread, and he drunke no water, & (c) he wrote in the tables the wordes of the couenant (d) ten. 29. And when Moyses came downe from the mount Sinai, he held the two tables of testimo-

(b) Notwithstanding his former condemnation chap. 33. v. 3. God here promiseth new benefits.

(c) God by an Angel not Moyses. *supra* 2. 1. & *Deus*. 10. v. 1. & 4.

(d) Howsoeuer the commandments are diuided in both tables, here it is certaine, that there be no more nor fewer then ten in al.

(e) So his face appeared to the beholders, by reason of the glistering beames of his countenance shining gloriously, after his conuersation with God fourtie dayes: which signifieth that much

more than which abideth (in al eternitie) is in glorie. 2. Cor. 3. (f) The same veile (saith S. Paul) remaineth vpon the hart of the Iewes, that they can not see Christ, til by his special grace they shal be illuminated: 2. Cor. 3. The like is vpon the hart of Heretikes that can not see the Church. S. Aug. in Psal. 30. con. 2.

nie, and he knew not that his face was (e) horned by the conuersation of the talke of our Lord. 30. And Aaron & the children of Israel seeing the face of Moyses horned, they were afraid to come neer. 31. And being called of him, they returned as wel Aaron as the Princes of the Synagogue. And after that he spake to them, 32. al the children of Israel also came to him: whom he commanded al things that he had heard of our Lord in mount Sinai. 33. And hauing ended his talke, he put (f) a veile vpon his face. 34. Which going in to our Lord, and speaking with him, he tooke away vntil he went forth, and then he spake to the children of Israel al things that had been commanded him, who saw that the face of Moyses comming forth was horned, but he couered his face againe, if at anie time he spake to them.

C H A P. XXXV.

(a) After the fal of the people to Idolatry, their punishment, and repentance, their reconciliation to God, and new tables of the commandments made and written, Moyses repeareth the former precept of keeping the Sabbath, and prouideth al necessaries to the making of the Tabernacle, wherto the Princes and people most promptly and liberally contribute. S. Aug. 9. 172. in Exo.

The precept of the Sabbath is yet renewed. 4. First fruits, and other gifts are required, and duely offered, for the making of the tabernacle and other things therto belonging, which are here recited. 30. Beseleel and Ooliab are appointed workmen for this purpose.



HERFORE (a) al the multitude of the children of Israel being gathered together, he said to them: These are the things which our Lord hath commanded to be done. 2. Six dayes you shal doe worke: the seuenth day shal be holie vnto you, the sabbath, and rest of our Lord: he that shal doe anie worke in it, shal be slaine. 3. You shal not kindle fire in al your habitations on the sabbath day. 4. And Moyses said to al the assemblie of the children of Israel: This is the word that our Lord hath commanded, saying: 5. Separate with you first fruits to the Lord. Let euerie one that is willing & hath a readie hart, offer them to the Lord: gold and siluer, and brasse, 6. hyacinth and purple, and scarlet twice died, and silke, the haire of goats, 7. and rammes skinnes died red, and ianthin shinnes, the wood setim, 8. and oile to mainteine lights, and to make ointment, and most sweet incense, 9. Onyx stones, and pretious stones, for the adorning of the Ephod and the Rationale. 10. Whosoever of you is wise, let him come, and make that which our Lord hath commanded: 11. to wit, the Tabernacle, and the rooffe therof, and the couer, the rings, and the bordeworke with the barres, the pinnes & the feet: 12. the

Arke

Arke and the staues, the propitiatorie, and the veile, that is drawn before it: 13. the Table with the barres and the vessel, and the loaves of proposition: 14. the Candlesticke to beare vp the lights, the vessel therof and the lamps, and the oile to the nourishing of fires: 15. the Altar of incense, and the barres, and the oile of vnction and the incense of spices: the Hanging at the doore of the tabernacle: 16. the Altar of holocaust, and his grate of brasse, with the barres and vessel therof: the Lauer and his feet: 17. the Curtines of the court with the pillers and the feet, the hanging in the doores of the entrie, 18. the pinnes of the tabernacle and of the court with their litle cordes: 19. the Vestmentes, that are to be vsed in the ministerie of the sanctuarie, the vesture of Aaron the high-Priest, and of his sonnes, to doe the function of Priesthood vnto me. 20. And al the multitude of the children of Israel going forth from the sight of Moyfes, 21. offered first fruits to our Lord with a most prompt and deuout mind, to make the worke of the tabernacle of the testimonie. Whatsoeuer was necessarie to the seruice therof and to the holie veitments, 22. both men and women did giue, tablets and earlets, rings and bracelets: euerie vessel of gold was separated for the donaries of our Lord. 23. If anie man had hyacinth, and purple, and scarlet twice died red, and ianthin skinnes, 24. metal of siluer and brasse, they offered to our Lord, and the wood setun for diuers vses. 25. But the skilful women also gaue such things as they had sponne, hyacinth, purple, and scarlet, and silke, 26. and goates haire, giuing al of their owne accord. 27. But the Princes offered onyx stones, and pretious stones, for the Ephod and the Rationale, 28. and spices and oile to maintaine the lights, and for the preparing of ointment, and to make the incense of most sweet sauour. 29. Al men and women with deuout mind offered donaries, that the workes might be made which our Lord had commanded by the hand of Moyfes. Al the children of Israel did dedicate voluntarie things to our Lord.

30. And Moyfes said to the children of Israel: Behold, our Lord hath (*b*) called by name Beseleel the sonne of Uri the sonne of Hur of the tribe of Iuda. 31. And hath filled him with the spirit of God, with wisdome and intelligence, and science and al learning, 32. to deuise and to make worke in gold and siluer, and brasse, 33. and in grauing stones, and in carpenters worke. Whatsoeuer can be deuised artificially, 34. he hath giuen in his hart: Ooliab also the sonne of Achisamech of the tribe of Dan: 35. both hath he instructed with wisdome, to make the workes of a carpenter, a tapelter, an embroiderer of hyacinth and purple, and scarlet twice died, and silke, and to weaue al things, and to inuent al new things.

(*b*) As matter alone is not sufficient for a building without artificers, to whom God giueth special skil: so for expounding holie Scripture God giueth particular knowledge to Pastors and Doctors, so the consummation of Saints, so the worke of the ministerie, so the edifying of the bodie of Christ (the Church) Ephes. 4.

C H A P. XXXVI.

More being giuen then was needful. 6. Moyses made to be proclaimed that no more should be offered. 8. So the curtines, 13. rings, 18. buckies, 19. the couer, 20. bordes, 21. barres, 35. a veile, 36. pillers, and a hanging are made readie.



BE SELEEL therefore, and Ooliab, and euerie wise man, to whom our Lord gaue wisdom and vnderstanding, to know how to worke artificially, made the things that are necessarie for the vses of the Sanctuarie, and which our Lord did command. 2. And when Moyses had called them, and euerie cunning man, to whom our Lord had giuen wisdom, and such as of their owne accord had offered themselves to the making of the worke, 3. he deliuered al the donaries of the children of Israel vnto them. Who being earnest about the worke, the people daily in the morning did offer their vows. 4. Whereupon (a) the artificers being constrained to come, 5. said to Moyses: The people offereth more then is necessarie. 6. Moyses therefore commanded proclamation to be made by the criers voice: Let neither man nor woman offer anie more in the worke of the Sanctuarie. And so they ceased from offering gifts, 7. because the things that were offered did suffice and were ouer-much. 8. And al the wise barded men, to accomplish the worke of the tabernacle, made ten curtines of twisted silke, and hyacinth, and purple, and scarlet twice died, with varied worke, and the art of embrodering: 9. of which one had in length twentie eight cubits, and in bredth foure: there was one measure of al the curtines. 10. And he ioyned fve curtines, one to an other, and the other fve he coupled to themselves one with an other. 11. He made also loupes of hyacinth in the edge of one curtine on either side, and in the edge of the other curtine in like manner, 12. that the loupes might meet one against an other, and might be ioyned each with other. 13. Whereupon also he did cast fiftie rings of gold, that might catch the loupes of the curtines, and might be made one tabernacle. 14. He made also cleuen curtines of goates haire to couer the rooffe of the tabernacle. 15. one curtine in length had thirtie cubits, & in bredth foure cubits: al the curtines were of one measure: 16. of which fve he ioyned apart, & the other six apart. 17. And he made fiftie loupes in the edge of one curtine, and fiftie in the edge of an other curtine, that they might be ioyned one to an other. 18. And fiftie buckles of brass wherwith the rooffe might be knit together, that of al the curtines there might be made one couering. 19. He made

(a) As the people abounded in deuotion, so the workmen of modestie and religion would haue no more then the necessarie. S. Augustin. 9. 171. in Exod.

also

also a couer for the tabernacle of rammes skinned red: & an other couer ouer that of ianthin skinned. 20. He made also the bords of the tabernacle of the wood setim standing. 21. The length of one bord was ten cubits: and the bredth contained one cubite & an halfe. 22. There were two mortises throughout euerie bord, that one might be ioyned to the other. So made he in al the bords of the tabernacle. 23. Of the which twentie were at the south side against the south, 24. with fourtie feet of siluer. Two feet were put vnder one borde on either side of the corners, where the mortises of the sides end in the corners. 25. At that side also of the tabernacle, that looked toward the north, he made twentie bords, 26. with fourty feet of siluer, two feet for euerie bord. 27. But against the west, to wit, at that side of the tabernacle, which looketh to the sea, he made six bords, 28. and two other at each corner of the tabernacle behind: 29. which were also ioyned frō beneath vnto the top, & they grew together into one connexion. So he made on either side at the corners: 30. that there were in al eight bords, and had sixteen feet of siluer, to wit, two feet vnder euerie bord. 31. He made also barres of the wood setim, five to hold together the bords of one side of the tabernacle, 32. and five other to ioyn together the bords of the other side: and besides these, five other barres at the west side of the tabernacle against the sea. 33. He made also an other barre, that might come by the middes of the bords from corner vnto corner. 34. And the bordworke it-selfe he plated with gold. And their rings he made of gold, through which the barres might be drawen: the which also themselves he couered with plates of gold. 35. He made also a veile of hyacinth, and purple, scarlet, and twisted silke, with embrodered worke, varied and distinguished: 36. and foure pillers of the wood setim, which with their heads he plated with gold, casting their feet of siluer. 37. He made also a hanging in the entrie of the tabernacle of hyacinth, purple, scarlet, and twisted silke, with the worke of an embroderer: 38. and five pillers with their heads, which he couered with gold, and their feet he did cast of brasse.

C H A P. XXXVII.

Beseleel maketh the Arke. 6. the Propitiatorie, with Cherubims, 10. the Table, with vessel belonging thereto, 17. the Candlestick with bowles and branches: 23. seven lampes with snuffers, 25. the Altar of incense, 29. and compoundeth the incense.

AND Beseleel made also the arke of the wood setim, hauing two cubits & an halfe in length, and a cubite and an halfe in bredth, the height also was of one cubite and an halfe: and he plated it with the purest gold within & without. 2. And he made to it a crowne of gold round about, 3. casting foure rings of gold at the foure corners

thereot:

(4) The Cherubins covering al vpon and within the arke signifie (saith S. Gregorie Nyssen) that the Scriptures haue a higher sense then the literal. *de vita Moyses post medium.*

thereof: two rings in the one side, and two in the other. 4. Barres also he made of the wood setim, which he plated with gold, 5. and which he put into the rings, that were at the sides of the arke to carie it. 6. He made also the Propitiatorie, that is, the Oracle, of the purest gold, two cubits & an halfe in length, and a cubite & an halfe in bredth. 7. Two Cherubins also of beaten gold, which he set on either side of the Propitiatorie: 8. One Cherub in the toppe of one side, and the other Cherub in the top of the other side: two Cherubins in each toppe of the Propitiatorie, 9. spreading their wings, and (4) couering the Propitiatorie, and looking one toward the other and toward it. 10. He made also the table of the wood setim in length two cubits, and in bredth one cubite, which had in hight a cubite and an halfe. 11. And he did compasse it with the finest gold, and he made to it a golden ledge round about, 12. and to the ledge it-selfe a golden crowne enterpolished of foure fingers, & vpon the same an other golden crowne. 13. And he cast foure rings of gold, which he put in the foure corners at euerie foote of the table 14. against the crowne: & he put the barres into them, that the table might be caried. 15. The barres also themselues he made of the wood setim, and compassed them with gold. 16. And the vessel for the diuers vses of the table, sawcers, phials, and goblets, & censers, of pure gold, wherein the libametes are to be offered. 17. He made also the candlestick of the finest gold. From the shaft wherof the branches, cups, & boules & lilies did proceed: 18. six on both sides, three branches on one side, & three on the other: 19. three cups in maner of a nut on euerie branch, and boules withal and lilies, and three cups of the fashion of a nut in an other branch, and boules withal and lilies. The worke of the six brāches, that proceeded from the shaft of the candlestick, equal. 20. And in the shaft it-selfe were foure cups, after the manner of a nut, and boules withal at euerie one and lilies: 21. and boules vnder two branches in three places, which together make six branches proceeding from one shaft. 22. Both the boules therefore, & the branches were out of it, al beaten of the purest gold. 23. He made also the seuen lamps with their snuffers, and the vessel, where the snuffings should be put out, of most pure gold. 24. The candlestick withal the vessel therof did weigh a talent of gold. 25. He made also the altar of incense of the wood setim, hauing a cubite euerie way foure square, and in hight two: from the corners wherof the hornes did proceed. 26. And he plated it with the purest gold, with the grate and the walles and the hornes. 27. And he made to it a crowne of gold round about, and two golden rings vnder the crowne at either side, that the barres may be put into them, and the altar may be caried. 28. And the barres themselues he made also of the wood setim, and couered them with plates of gold. 29. He compounded also oile for the ointment of sanctification, and incense of the purest spices with the worke of a pigmentarie.

C H A P. XXXVIII.

The same Beseleel maketh the Altar of Holocauste. 8. the brasen lauer. 9. the court with pillers and hangings. 21. The gifts that were offered are recited.



HE made also the Altar of Holocauste of the wood setim, five cubits four square, and three in height: 2. the hornes wherof did proceed from the corners, and he couered it with plates of brasse. 3. And for the vses therof he prepared of brasse diuers vessels, cauldrons, tongs, flesh-hooks, pot-hooks, and fire-pannes. 4. And the grate therof in manner of a net he made of brasse, and vnder it in the middes of the altar an hearth, 5. casting foure rings at as manie tops of the net, to put in barres to carie it: 6. the which themselues also he made of the wood setim, and couered them with plates of brasse: 7. and he drew them through the rings, that stood out in the sides of the altar. And the altar it-selfe was not massie, but holow of bords, and within emptie. 8. He made also the lauer of brasse, with the foote therof, of womens glasses, (a) that watched in the doore of the tabernacle. 9. He made also the court, in the south side wherof were hangings of twisted silke, of an hundred cubits, 10. twentie pillers of brasse with their feete, the heads of the pillers, and the whole grauing of the worke, of siluer. 11. In like manner at the north side the hangings, pillers, and feete & the heads of the pillers were of the same measure and worke & metal. 12. But on that side that looketh to the west, there were hangings of fiftie cubits, ten brasen pillers with their feete, and the heads of the pillers, and al the grauing of the worke, of siluer. 13. Moreouer against the east he prepared hangings of fiftie cubits: 14. of the which, one side conteyned fifteen cubits of three pillers, with their feete: 15. & on the other side (because between both he made the entrie of the tabernacle) there were hangings equally of fifteen cubits, & three pillers, & feete as manie. 16. Al the hangings of the court were wouen of twisted silke. 17. The feete of the pillers were of brasse, & their heads with al their grauings of siluer: but the pillers also of the court themselues he plated with siluer. 18. And in the entrie therof he made with embrodered worke a hanging of hyacinth, purple, scarlet, and twisted silke, that had twentie cubits in length, but the height was five cubits, according to the measure which al the hangings of the court had. 19. And the pillers in the entrie were foure with feete of brasse, and their heads and gra-

(a) These women watched there for deuotion, and it seemeth the same custome continued til Christs time. For Anna the widow obserued this state of life. *Luc. 2.*

uings of siluer. 20. The pinnes also of the tabernacle and of the court round about he made of brasse. 21. These are the instruments of the tabernacle of testimonie, which were numbred according to the precept of Moyses, in the ceremonies of the Leuites by the hand of Ithamar the sonne of Aaron the Priest: 22. which Beseleel the sonne of Uri, the sonne of Hur, of the tribe of Iuda had accomplished, as our Lord commanded by Moyses, 23. hauing ioyned to himselfe for his companion Ooliab the sonne of Achisamech of the tribe of Dan: who was himself also an egregious artificer in wood, and a tapister, and embroiderer of hyacinth, purple, scarlet, and silke. 24. Al the gold that was spent in the worke of the Sanctuarie, and that was offered in donaries, was nine and twentie talentes, and seuen hundred thirtie sicles according to the measure of the Sanctuarie. 25. And it was offered of them that passed to the number, from twentie yeares and vpward, of six hundred three thousand, & fiue hundred fiftie able men to beare armes. 26. There were morcouer an hundred talents of siluer, wherof were cast the feete of the Sanctuarie, and of the entrie where the veile hangeth. 27. An hundred feete were made of an hundred talents, one talent being accounted for eucric foot. 28. And of the thousand seuen hundred, and seuentie fiue he made the heads of the pillers, which themselues he also plated with siluer. 29. Of brasse also there were offered seuentie two thousand talents, and foure hundred sicles besides, 30. of the which were cast the feete in the entrie of the tabernacle of testimonie, and the altar of brasse with the grate therof, and al the vessels, that pertayne to the vse therof, 31. and the feete of the court as wel in the circuite as in the entrie therof, and the pinnes of the tabernacle and of the court round about.

C H A P. XXXIX.

Al the ornaments of Aaron and his sonnes are made. 31. and the whole worke of the Tabernacle is perfited.



MOREOVER of hyacinth and purple, scarlet and silke he made the vestures, that Aaron should weare when he ministred in the holie places, as our Lord commanded Moyses. 2. He made therefore an Ephod of gold, hyacinth, and purple, and scarlet twice died, and twisted silke, 3. with embrodered worke, and he did cut thinne plates of gold, and drew them smal into threeds, that they might be twisted with the woufe the former colours, 4. and two edges coupled one to the other in the top on either side, 5. and

a bawdrike of the same colours, as our Lord had commanded Moyses. 6. He prepared also two Onyx stones, fast set and closed in gold, & grauen by the art of a lapidarie, with the names of the children of Israel: 7. & he set them in the sides of the Ephod for a monimēt of the children of Israel, as our Lord had commanded Moyses. 8. He made also a Rationale with embrodered worke according to the worke of the Ephod, of gold, hyacinth, purple, and scarlet twice died, & twisted silke: 9. foure square, double, of the measure of a palme. 10. And he set foure rewes of precious stones. In the first row was sardius, topazius, an emeraud. 11. In the second, a carbuncle, a saphire, and a iasper. 12. In the third, a ligurius, an achates, and an amethist. 13. In the fourth a chrysolith, an onyx, and berillus, cōpassed & enclosed in gold by their rewes. 14. And the twelue stones themselves were grauen with the names of the twelue tribes of Israel, euerie one with his seueral name. 15. They made also in the rationale litle cheynes linked one to an other of the purest gold, 16. and two hooks, and as manie rings of gold. Moreouer the rings they set on either side of the Rationale, 17. on the which the two golden cheynes should hang, which they put into the hooks, that stood out in the corners of the Ephod, 18. These both before and behind did so agree with themselves, that the Ephod and the Rationale might be knit one to the other, 19. tyed to the bawdrike & with rings strongly coupled, which a lace of hyacinth ioyned, lest they should slag loosely, and be moued one from the other, as our Lord commanded Moyses. 20. They made also the tunike of the Ephod al of hyacinth, 21. and a hole for the head in the vpper part against the middes, and the border of the hole round about wouen: 22. and beneath at the feete pomegranats of hyacinth, purple, scarlet, and twisted silke: 23. and litle belles of the purest gold, which they did put between the pomegranats in the vtmost part of the tunike round about: 24. to wit, a bel of gold, & a pomegranate, wherewith the high-Priest went adorned, when he executed his ministerie, as our Lord had cōmanded Moyses. 25. They made also silken tunikes with wouen worke for Aaron and his sonnes: 26. and mitres with their litle crownes of silke: 27. linnen breeches also, of fine line: 28. & a girdle of twisted silke, hyacinth, purple, & scarlet twice died, with the art of embrodering, as our Lord had commāded Moyses. 29. They made also the plate of (a) sacred veneration of most pure gold, & they wrote in it with the worke of a lapidaries The Holie of our Lord: 30. and they tyed it to the mitre with a lace of hyacinth, as our Lord had cōmanded Moyses. 31. Therefore al the worke of the tabernacle & of the roose of testimonie was perfited: & the children of Israel did al things which our Lord had commāded Moyses. 32. And they offered the tabernacle & the roose & the whole furniture, rings, bords, barres, pillers and their feete, 33. the couer of rammes skimes died red, and the other couer of ianthin skines, 34. the veile, the arke, the barres, the propitiatorie, 35. the table with the vessel therof and the loaves of proposition: 36. the candle-

(a) Alexander the Great seeing Iaddus the high-Priest, bearing this venerable plate on his forehead, with great reuerence went vnto him, and adured the name of God written in the plate. *Iosephus. lib. 11. c. 8. Ansiq.*

sticke, the lamps, and the furniture of them with the oyle: 37. the altar of gold, and the ointment, and the incense of spices: 38. and the hanging in the entrie of the tabernacle: 39. the altar of brass, the grate, the barres, and al the vessel therof: the lauer with the foote therof: the hangings of the court, and the pillers with their feete: 40. the hanging in the entrie of the court, and the litle cords, and the pinnes therof. Nothing wanted of the vessel, that was commanded to be made for the ministerie of the tabernacle, and for the roofe of conuenant. 41. The vestments also, which the Priestes vse in the Sanctuarie, to wit, Aaron and his sonnes, 42. the children of Israel offered, as our Lord had commanded. 43. Which things after that Moyse saw al finished, he blessed them.

C H A P. XL.

According to Gods commandment Moyse erecteth the Tabernacle, with al things appertayning, the first day of the second yeare after their deliuerie from Ægypt. 32. God replenisheth the same with his Ma:estie, a cloud remaining ouer it by day, and a pillar of fire by night, but when they shal march, the same passeth before them.

(a) The Tabernacle, prepared in the first yeare and erected the first day of the second yeare, signifieth the Church of Christ, prepared in the old Testament, & established, exalted, and confirmed in the new.

(b) More holie then anie thing without the Sanctuarie, but the *Sancta Sanctorum* it selfe was then most holie of al places in this world.



AND our Lord spake to Moyse, saying: 2. The (a) first month, the first day of the month, thou shalt erect the tabernacle of the testimonie, 3. & shalt put in it the arke, and shalt let downe before it the veile: 4. & bringing in the table, thou shalt set vpon it the things that are commanded after the rite. The candlesticke shal stand with the lamps therof, 5. and the altar of gold whereon the incense is burned, before the arke of testimonie. Thou shalt put the hanging in the entrie of the tabernacle, 6. and before it the altar of holocauste: 7. the lauer between the altar and the tabernacle, which thou shalt fil with water. 8. And thou shalt compasse about the court with hangings, & the entrie therof. 9. And taking the oile of vnction thou shalt anoynt the tabernacle with the vessel therof, that they may be sanctified: 10. the altar of holocauste and al the vessel therof: 11. the lauer with the foote therof; al shalt thou consecrate with the oile of vnctiō, that they may be (b) most Holie. 12. And thou shalt bring Aaron and his sonnes to the doore of the tabernacle of testimonie, and hauing washed them with water, 13. thou shalt reuest them with the sacred vestments, that they may minister to me, and the vnction of them may prosper to an cuerlasting priesthood. 14. And Moyse did al things which our Lord had commaded. 15. There-

fore

fore the first month of the second year, the first day of the month, the tabernacle was placed. 16. And Moyses erected it, and put the bords and feete and barres, and reared the pillers, 17. and spread the rooffe ouer the tabernacle, putting ouer it a couer, as our Lord had commanded. 18. He put also the testimonie in (b) the arke, thrusting barres vnderneath, and the oracle about. 19. And when he had brought the arke into the tabernacle, he drew before it the veile to fulfil the commandement of our Lord. 20. He set the table also in the tabernacle of testimonie at the north side without the veile, 21. ordering the bread of proposition before it, as our Lord had commanded Moyses. 22. He set the candlestick also in the tabernacle of testimonie ouer against the table on the south side, 23. placing the lamps in order, according to the precept of our Lord. 24. He set also the altar of gold vnder the rooffe of testimonie against the veile, 25. and burned vpon it the incense of spices, as our Lord had commanded Moyses. 26. He put also the hanging in the entrie of the tabernacle of testimonie, 27. and the altar of holocaust in the entrie of the testimonie, offering on it the holocauste, and the sacrifices, as our Lord had commanded. 28. The lauer also he set between the tabernacle of testimonie and the altar, filling it with water. 29. And Moyses and Aaron, and his sonnes washed their hands and feete, 30. when they entred the rooffe of couenant, and went to the altar, as our Lord had commanded Moyses. 31. He erected also the court, round about the tabernacle and the altar, drawing the hanging in the entrie therof. After al things were perfited, 32. the colud covered the tabernacle of testimonie, and the glorie of our Lord filled it. 33. (c) Neither could Moyses enter the rooffe of couenant, the colud couering al things, and the maiestie of our Lord shining, because the cloud had covered al things. 34. If at anie time the cloud did leaue the tabernacle, the children of Israel went forward by their troupes: 35. If it hong ouer, they remained in the same place. 36. For the cloud of our Lord hong ouer the tabernacle by day, and fire by night, in the sight of al the children of Israel throughout al their mansions.

(b) A gomor of Manna was now put in the arke mentioned before. chap. 16.

(c) Without al doubt, saith S. Augustin. q. 173. in Exod. Moyses prefigured other persons when he entred into the cloud on mount Sinai, and others now when he could not enter into the tabernacle replenished with the glorie of God. In Sinai he signified those that penetrate the profound mysteries of Christ, here the Iewes who vnderstand not the same.



THE ARGUMENT OF LEVITICVS.

So soone as the Tabernacle was erected, God declared the offices of the Levites, written in this book: wherof it is called Leviticus.

The contents of this book.

Diuided into six parts.

WHEN the Tabernacle was erected, nere to Mount Sinai, the first day of the second yeare, after the children of Israel parted from Egypt, and was so replenished with Gods Maiestie, that none, no not Moyses himself could enter in, our Lord speaking from thence, called Moyses, and declared to him the offices of the Levites; whom only, and no others, he deputed for the administration, and charge of sacred things: wherof this booke (wherin they are written) is called Leviticus. In which, saith S. Hierom, al and euerie Sacrifice, yea almost euerie fillable, and Aarons vestments, and the whole Leuical order breath forth heauenlie sacraments, or mysteries. For first, God here prescribeth what sacrifices he wil haue, in what manner, and to what purposes. Then what parts and qualities he requireth in Priests; how they shall be vested and consecrated, seuerely punishing some that transgressed: with commandement neither to offer in sacrifice, nor to eat things reputed vncleane, and the manner of purifying such things, and persons, as by diuers occasions were polluted: Interposing also some moral and iudicial precepts, appointeth certaine solemane feasts, times of rest, and Iubilie yeare. Finally, promiseth rewards and threatneth punishments to those that keepe or breake his commandements: with particular admonition touching vovves and tithes. So this booke may be deuided into six special partes. The first, of diuers sortes of Sacrifices: in the seven first chapters. The second, of consecrating Priests, and their vestments, with punishment for offering strange fire, in the three next chapters. The third, of distinction between cleane and vncleane, with the manner of purifying certaine legal vncleannes, and other precepts moral and iudicial, from the 11. chap. to the 23. The fourth, of feasts, times of rest, and Iubilie, with priuiledges, rewards, and punishments, from the 23. chap. to the 27. The fifth, of vovves, and tithes, in the last chapter.

Exod. vi.

Num. 1.

Epist. ad Paulinum. Leuit.

1.

8.

II.

12.

18.

23.

26.

27.



THE BOOK LEVITICVS, IN HEBREW VAICRA.

CHAP. I.

Diuers rites in offering holocausts, as wel of cattle, 14. as of brids.



AND our Lord called Moyſes, and ſpake to him out of the tabernacle of testimony, ſaying : 2. Speake to the children of Iſrael, & thou ſhalt ſay to them : " The man of you, that ſhal offer an hoſte to our Lord, of beaſts, that is of oxen & ſheep, offering viſtimes 3. if his oblation be " an holocauſte, and of the heard, he ſhal offer (a) a male, without ſpot, at the dore of the tabernacle of teſtimonic, to propitiate our Lord vnto him : 4. and he ſhal put his hands vpon the head of the hoſte, and it ſhal be acceptable, and profitable to his expiation. 5. And he ſhal immolate the calfe before our Lord, and the children of Aaron the Priests ſhal offer the bloud therof, powring it in the circuit of the altar, which is before the dore of the tabernacle. 6. And the ſkinne of the hoſte being plucked off, the ioynts they ſhal cut into peeces, 7. and ſhal put fire vnderneath in the altar, hauing before laid a pyle of wood in order : 8. and the ioynts that are cut out, laying in order thereupon, to wit, the head, & al things that cleaue to the liuer, 9. the entrailes and feete being waſhed with water, and the Priest ſhal burne them vpon the altar for an holocauſte, and " ſweet ſauour to our Lord. 10. And if the oblation be of flocks, an holocauſte of ſheep or of goats, a lambe of 2 yeare old without ſpot ſhal he offer: 11. and he ſhal immolate it at the ſide of the altar that looketh to the North, before our Lord : but the bloud therof the

The firſt part
of this booke.
Of diuers ſorts
of Sacrifices.

(a) The beſt
and perfecteſt
of cuerie kind
is to be offered
to God, not
the blind,
lame, or
weake. *Gen. 4.
Malach. 1.*

of Aaron shal powre vpon the Altar round about : 12. And they shal diuide the ioynts , the head , and al that cleaue to the liuer : and shal lay them vpon the wood , vnder which the fire is to be put : 13. but the entrailles & the feete they shal wash with water. And the whole the Priest shal offer , and burne vpon the altar for an holocaust , and most sweet sauour to our Lord. 14. But if the oblation of holocaust to our Lord be of birds , of turtles and yong pigeons , 15. the Priest shal offer it at the altar : and writhing the head to the necke , and breaking the place of the wound , he shal make the blood to runne downe vpon the brimme of the altar : 16. but the crop of the throat , and the fethers he shal cast nigh to the altar at the east side , in the place where the ashes are wont to be powred out , 17. & he shal breake the pinnions therof , and shal not cut nor diuide it with a knife , and shal burne it vpon the altar , putting fire vnder the wood. It is an holocaust and oblation of most sweete sauour to our Lord.

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

C H A P. I.

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

2. *The man that shal offer.*] Sacrifice being the most special external seruice, whereby man acknowledgeth the supreme dominion of God, & his owne subiection and homage to his diuine Maiestie, was so wel knowne to be necessarie (as being in most frequent vse in the law of nature , and in al nations) that here needed not anie new precept in general , that the people of God should offer sacrifice , though for special purposes , certaine particular sacrifices were sometimes appointed , but this dutie & obligation presupposed, our Lord first admonishing to offer the best & perfectest things in euerie kind, prescribeth with what rites & ceremonies it shal be done. As in offering an holocaust of the heard , it must be a male without spot ; and be offered at the dore of the tabernacle , the offerer putting his hands vpon the head of the holfe; the Priests must offer the blood , powring it in the circums of the altar; plucke of the skinne; cut the ioynts in peeces ; lay them in order ; the entrailles and feete being washed, burne at vpon the Altar: And the like in other sacrifices , al for iust and reasonable causes , without which the wisdom of God doth nothing. Sap. 7. & Psal. 103. v. 24.

Three kinds of Sacrifice. Holocauste.

Sacrifice for sinne. Pacifike Sacrifice. For benefits receiued , or desired.

3. *An holocaust.*) In respect of diuers things offered , the diuers manner , and causes of offering , there were manie sorts of Sacrifices : but al are rednced to three kinds. The first was Holocaust , in which al was burned in the honour of God , and resolued into vapour , which ascendeth vwards in signe that al we haue is of God. The second was Sacrifice for sinne , & that of diuers sorts , for the varietie of finnes and persons , and part of this sacrifice was burned , the other part belonged to the Priests. The third was Pacifike sacrifice , wherof one part was burnt , an other pertayned to the Priests , and an other to them , that gaue the oblation. And of this kind there were two sorts , one of thanksgiuing for benefits receiued : the other to procure sauour in anie good enterprise , or desire. Al the which did prefigure and foreshew one only Sacrifice of Christs bodie and blood , offered by him in two manners ; bloudie on the Crosse once for euer , wherof S. Paul expressly speaketh [Heb. 9.] vnbloudie in formes of bread and wine , wherof the same S. Paul speaketh [Heb. 13. v. 10.] shewing that Chri-

hians *have an Altar*, and consequently a Sacrifice farre excelling those of the Tabernacle; and our Saviour himselfe (*Math. 26. v. 28.*) speaking of the contents in the chalice, said it was *his blood of the new Testament*; which he then instituted and dedicated, as is there noted. And the ancient Fathers (by Caluins confession in *Heb. 9.*) generally vse this distinction of the same Sacrifice offered in bloudie & in vnbloudie manner. They likewise teach that al lawful Sacrifices of the Law of nature, and of Moyses did end, and were complete in this one, which is our daylie Sacrifice, our immaculate lambe, our manna, our libament, our holocaust, our Sacrifice for sinne, our Pacifike Sacrifice for al purposes, and instead of al old Sacrifice. So S. *Augustin lib. 8. c. 27. lib. 17. c. 20. de ciuit. lib. 3. de Bapf. c. 19. lib. 1. cont. aduers. leg. & prophet. c. 12. & 20. S. Chrysoft. in Psal. 95. S. Leo. ser. 8. de Pass.* and other fathers teach.

9. *weet saucur*] Not that the saucour of corporal things (though it were sweeter then of burnt flesh and bones) delighteth Gods most pure substance: but for that mans frailtie in some good sort performing his dutie, is very acceptable to his diuine goodnes. For otherwise he required not these Sacrifices, nor other external Rites for himself, but he would haue his people for their owne good to be exercised therein: especially for three causes. First, to keepe them from Idolatrie, wherto they were very prone, as appeareth by their often falling, notwithstanding continual admonitions to the contrarie. For being a. it were burdened with manie ceremonies pertaining to Gods true seruice, they might haue lesse mind, leysure, and occasion to serue Idols. Secondly, for so much as man consisteth of soule and bodie, as the soule must interiourly worship God *in spirit and veritie*; so the bodie must also honour him exteriorly, *seruing iustice vnto sanctification*: that is by external good works to increase iustice, and sanctitie, when by them the mind is instructed and inuited to know and honour God. For otherwise saith S. Dionyse (*c. 1. celest. hierer.*) vnles mans vnderstanding vse the help of corporal things, diuine veritie can not be attained. And S. Augustin (*lib. 10. c. 5. ciuit.*) teacheth that God commanded external Sacrifices, thereby to lead his seruants vnto mortified spirits, contrite and humbled hearts, to mercie and compassion towards others. In brieife (*c. 3. Enchir.*) to the true and perfect seruing of his Diuine power by faith, hope, and charitie. Thirdly, that these external Sacrifices and Rites might prefigure and signifie greater, more excellent, and more effectual Mysteries of the new Testament. For as S. Paul speaketh (*Heb. 10.*) *the law (of Moyses) hauing a shadow of good things to come, not the verie image of the things, brought not to perfection: nor took away finnes by the blood of oxen or goats, but being (as is said) a shadow, rather shaded then perfectly shewed the great benefits, which the new law as a perfect image liuely representeth: especially Christs passion, which is the verie fountaine of graee and mercie. And whereas the old law could not iustifie (Gal. 3.) the law of Christ doth indeed iustifie, as the Ghospel witnesseth, saying (Ioan. 1. v. 17.) The law was giuen by Moyses, grace and veritie was made by Iesus Christ.*

Al sacrifices of the old Testament prefigured Christs Sacrifice on the Crosse, and in the Eucharist.

Not the external worke for it-selfe but sincere deuotion pleaseth God. External sacrifices were ordained:

1. To keepe the people from Idolatrie.
2. To induce them to internal vertues.

3. To signifie greater Mysteries of the new Testament.

Io. 4. v.
24.
Rom. 6.
v. 19.

Psa. 50.

C H A P. I I.

How to offer flowre, 4. loaves, wafers, with oyle and incense, without leauen or honie, 12. also first fruits. 13. And salt in euerie oblation.



WHEN a soule shal offer an oblation of sacrifice to our Lord, (a) fine flowre shal be his oblation, and he shal powre oyle vpon it, and put frankincense, 2. and shal carie it to the sonnes of Aaron the Priests: of whom one shal take a handful of the flowre, and the oyle, and al the frankincense, and shal put it a memorial vpon the Altar for a most sweet sauour to our Lord. 3. And that which shal be left of the sacrifice, shal be Aarons, & his sonnes, Holie of holies among the oblations of our Lord. 4. But when thou offerest a sacrifice baked in the ouen: of flowre, to wit, loaves without leauen, tempered with oyle, and wafers vnleauened layd ouer with oyle. 5. If thine oblation be of the frying panne, of flowre tempered with oyle, and without leauen, 6. thou shalt diuide it into litle pieces, and shalt powre oyle vpon it. 7. And if the sacrifice be from the gridiron, in like manner the flowre shal be tempered with oyle, 8. which offering to our Lord, thou shalt deliuer to the hands of the Priest. 9. Who hauing offered it shal take a memorie of the sacrifice, and burne it vpon the altar for a sweet sauour to our Lord, 10. and whatsoeuer is left, shal be Aarons, and his sonnes, Holie of holies among the oblations of our Lord. 11. Euerie oblation that is offered to our Lord, shal be made (b) without leauen, neyther shal any leauen and (b) honie be burned in the sacrifice of our Lord. 12. The first fruits only of them and the giifts you shal offer: but vpon the altar they shal not be put, or a sauour of sweetnes. 13. What sacrifice soeuer thou offerest, thou shalt season it with salt, neither shalt thou take away the salt of the couenāt of thy God from thy sacrifice. In euerie oblation thou shalt offer (c) salt. 14. But if thou offer a giift of the first fruits of thy corne to our Lord, of the eares being yet green, thou shalt drie it at the fire, and bruisse it in manner of meale, and so shalt thou offer thy first fruits to our Lord, 15. powring oyle vpon it, and putting on frankincense, because it is the oblation of our Lord. 16. Wherof the Priest shal burne for memorie of the giift, part of the meale bruised, and of the oyle, and al the frankincense.

a) These oblations were specially for the poorest sort. So God tempered his law to the abilitye of euerie one. *Theod. 9. 1. in Lewis,*

b) As literally no leauen nor honey might be offered in sacrifice: so al sinne and carnal delectatiō must be excluded in Christian life. (c) That salt signifieth discretion, appeareth by S. Paul exhorting to season al our talke with salt. *Colos. 4. v. 6,*

C H A P. III.

How the pacifike hostes must be offered of beeuves, 6. sheep, 7. lambes, 12. and goates.



AN D if his oblation be an hoste of pacifikes, and he wil offer of beeuves, male or (a) female, without spot shal he offer them before our Lord. 2. And shal lay his hand vpon the head of his victime, which shal be immolated in the entrie of the tabernacle of testimonie, & the sonnes of Aaron the Priest shal poure the blood in the circuit of the alar. 3. And they shal offer of the host of pacifikes, for an oblation to our Lord, the fat that couered the entrailes, and whatsoeuer fat is within: 4. the two kidneys with the fat wherwith the guts are couered, and the caule of the liuer with the two litle kydneyes. 5. And they shal burne them vpon the altar, for an (b) holocaust, putting fire vnder the wood: for an oblation of most sweet sauour to our Lord. 6. But if his oblation, and the hoste of pacifikes be of flocks, whether he offer male, or female, they shal be without spot. 7. If he offer a lambe before our Lord, 8. he shal put his hand vpon the head of his victime; which shal be immolated in the entrie of the tabernacle of testimonie: and the sonnes of Aaron shal powre the blood therof in the circuit of the altar. 9. And they shal offer of the host of pacifikes, a sacrifice to our Lord: the fat and the whole rump, 10. with the kidneys, and the fat that couereth the bellie and al the vital parts, and both litle kydneyes, with the fat that is about the guts, and the caule of the liuer with the two litle kidneys. 11. And the Priest shal burne them vpon the altar, to the food of the fire, and of the oblation of our Lord. 12. If his oblation be a goat, and he offer it to our Lord, 13. he shal put his hand vpon the head therof: and shal immolate it in the entrie of the tabernacle of testimonie. And the sonnes of Aaron shal poure the blood therof in the circuit of the altar. 14. And they shal take of it to the food of our Lords fire, the fat that couereth the bellie, and that couereth al the vital parts: 15. the two litle kydneyes with the caule, that is vpon them about the guts, and the tallow of the liuer with the litle kidneys: 16. and the Priest shal burne them vpon the altar, to the food of the fire, and of a most sweet sauour. Al the fat shal be our Lordes 17. by a perpetual right in your generations, and in al your habitations: you shal eate no blood nor fat at al.

(a) In holocaust onlie the male was offered, chap. 1. in other sacrifices both sexes were acceptable.

(b) These parts and the fat were burned as an Holocaust, the rest of the oblation being pacifike.

C H A P. IIII.

How a Priest, 13. the multitude, 22. a Prince, 27. or anie one of the people, sinning of ignorance, must offer hostes.

(a) Ignorance of that we are bound to know is sinne: and more in Priests then in others.

(b) We see here and in manie other places that numbers are mystical, not alwayes superstitious.

(c) A Priest, and the whole multitude offered the same sacrifice of a calfe, for their sinnes: the Prince offered a male goate, a priuate person a femal. See Theodoret q. 1. in Leuit. versus finem.



AND our Lord spake to Moyfes, saying: 2. Speake to the children of Israel: The soule that sinneth by (a) ignorance, & doth anie thing of al the commandments of our Lord, which he commanded not to be done: 3. If the Priest that is anointed sinne, making the people to offend, he shal offer for his sinne a calfe without spot to our Lord, 4. and he shal bring it to the dore of testimonie before our Lord, and shal put his hand vpon the head therof, and shal immolate it to our Lord. 5. He shal draw also of the blood of the calfe, carying it into the tabernacle of testimonie. 6. And when he hath dipped his finger in the blood he shal sprinkle it (b) seuen times before our Lord, against the veile of the Sanctuarie. 7. and of the same blood he shal put vpon the hornes of the altar of incense most acceptable to our Lord, which is in the tabernacle of testimonie. And al the rest of the blood he shal powre at the foot of the altar of holocaust in the entrie of the tabernacle. 8. And the fat of the calfe he shal take away for the sinne, as wel that which couereth the entrailes, as al the parts that are within. 9. The two litle kidneys, and the caule that is vpon them beside the guttes, & the fat of the liuer with the two litle kidneys, 10. as is taken away from the calfe which is an host of pacifikes, and he shal burne them vpon the altar of holocaust. 11. But the skinne and al the flesh with the head and feet and bowels and dung, 12. and the rest of the bodie he shal carie forth without the camp into a cleane place, where the aines are wont to be powred out: and he shal burne them vpon a pyle of wood, which shal be burnt in the place where the ashes are powred out. 13. And if al the multitude of Israel be ignorant, and through ignorance doe that which is against the commandement of our Lord, 14. and afterward vnderstand their sinne, they shal offer for their sinne (c) a calfe, and shal bring it to the doore of the tabernacle. 15. And the ancients of the people shal put their hands vpon the head therof before our Lord. And the calfe being immolated in the sight of our Lord, 16. the Priest that is anointed shal carie of the blood into the tabernacle of testimonie, 17. dipping his finger, & sprinkling seuen times against the veile. 18. and he shal put of the same blood on the hornes of the altar, that is before our Lord, in the tabernacle of testimonie: and the rest of the blood, he shal poure at the foot of the altar of holocauste, which is at the dore of the tabernacle of testimonie.

testimonie. 19. And al the fat therof he shal take vp, & shal burne it vpon the altar: 20. doing so with this calfe, as he did also before: & the Priest praying for them, our Lord wil be propitious vnto them. 21. But the calfe it-selfe he shal carie forth without the campe, and shal burne it like as the former calfe: (d) because it is for the sinne of the multitude. 22. If a Prince sinne, and by ignorance doe of manie things one, that by the law of our Lord is forbidden: 23. and afterward vnderstandeth his sinne, he shal offer an hoste to our Lord, a bucke of the goates without spot. 24. And he shal put his hand vpon the head therof: and when he hath immolated it in the place where holocaust is wont to be slaine before our Lord, because it is for sinne, 25. the Priest shal dip his finger in the blood of the hoste for sinne, touching the hornes of the altar of holocauste, and the rest powring at the foote therof. 26. But the fat he shal burne vpon it, as is wont to be done in the vittimes of pacifikes: and the Priest shal pray for him, and for his sinne, and it shal be forgiuen him. 27. And if a soule of the people of the land shal sinne through ignorance, doing anie of those things that by the law of our Lord are forbidden, and offending, 28. and knoweth his sinne, he shal offer a she goate without spot. 29. And he shal put his hand vpon the head of the host that is for sinne, and shal immolate it in the place of holocaust. 30. And the Priest shal take vp of the blood with his finger: and touching the hornes of the altar of holocaust, the rest he shal powre out at the foote therof. 31. But taking away al the fat, as is wont to be taken away of the vittimes of pacifikes, he shal burne it vpon the altar, for a sweet sauour to our Lord; and he shal pray for him, and it shal be forgiuen him. 32. But if he offer of the stocke a vittime for his sinne, to wit, an ewe without spot, 33. he shal put his hand vpon the head therof, and shal immolate it in the place where the hostes of holocausts are wont to be slayne. 34. And the Priest shal take of the blood therof with his finger, and touching the hornes of the altar of holocaust, the rest he shal powre at the foote therof. 35. Al the fat also he shal take away, as the fat of the ramme, that is offered for pacifikes, is wont to be taken away: and shal burne it vpon the altar, a burnt sacrifice of our Lord: and he shal pray for him, and for his sinne, and it shal be forgiuen him.

(d) Though in ordinarie sacrifices for sinne, one part was allotted to the Priests (by whose ministratione God remitted sinnes) yet of the sacrifice for a Priests sinnes, or for the sinnes of the multitude, the Priests had no part, lest they should saue cost, or reape commoditie by sacrifice for their owne or the whole peoples sinnes, but al was burned as in a holocaust. *Theodoret* q. 5. in *Leuit.* 5. *Tho.* 1. 2. q. 101. 2. 3. ad 8.

CHAP. V.

Of hostes, for the sinne of concealing an others periurie. 2. for vncleannes 4. for vaine swearing, 14. for error in exercising holic rites, 17. & for anie sinne committed by ignorance.



(a) When periurie doth prejudice an others cause, he that knoweth the truth is bōd to reueale it to the Iudges but with discretion to auoid scandal. (b) Swearing to doe that is euil, or not doing that is lawfully sworn, is sinne.

IF a soule sinne, and heare the voice of one swearing, and be witnes, because either he himsele saw, or is priue to it: (a) vnlesse he vtter it, he shal beare his iniquitie. 2. The soule that toucheth anie vncleane thing, either that which was killed of a beast, or died of it-lesse, or anie other thing that creepereth: and forgeteth his vncleannes, is guiltie, and hath offended: 3. and if he touch anie thing of the vncleānesse of man, according to anie impuritie wherwith he is wont to be polluted, & hauing forgotten, doe know it afterward, he shal be guiltie of an offence. 4. The soule that sweareth, and vttereth with his lips that he would doe (b) either il or wel, and bindeth the same with an oath, and his word, & hauing forgotten afterward vnderstandeth his offence, 5. let him doe penance for his sinne, 6. and offer of the flockes an ewe lambe, or a shee goat, and the Priest shal pray for him and for his sinne: 7. but if he be not able to offer a beast, let him offer two turtles, or two yong pigions to our Lord, one for sinne, and the other for an holocaust, 8. and he shal giue them to the Priest: who offering the first for sinne, shal wryth backe the head therof to the litle pinions, so that it sticke to the necke, and be not altogether broken off. 9. And of the bloud therof he shal sprinckle the wai of the altar, and whatsoeuer is left, he shal make it distil to the bottome therof, because it is for sinne. 10. And the other he shal burne for an holocauste, as is wont to be done: and the Priest shal pray for him, and for his sinne, and it shal be forgiven him. 11. And if his hand be not able to offer two turtles, or two yong pigions, he shal offer for his sinne of floure the tenth part of an ephi. He shal not put oyle vpon it, nor cast anie frankincense thereon, because it is for sinne, 12. and he shal deliuer it to the Priest: who taking therof a ful handful, shal burne it vpon the altar for a moniment of him that did offer it, 13. praying for him & making expiation: but the part that is left, himsele shal haue for a giift. 14. And our Lord spake to Moyse, saying: 15. If a soule transgressing the ceremonies, by error shal sinne in those things that are sanctined to our Lord, he shal offer for his offence a ramme without spot out of the flockes, that may be bought for two sicles, according to the weight of the Sanctuarie:

16. and (c) the damage it-selfe which he did, he shal restore, and the fift part he shal adde besides, deliuering it to the Priest, who shal pray for him, (d) offering the ramme, and it shal be forgiuen him. 17. If a soule sinne by ignorance, and doe one of those things which by the law of the Lord are forbidden, and being guiltie of sinne, vnderstand his iniquitie, 18. he shal offer a ramme without spot of the flockes to the Priest, according to the measure and estimation of the sinne: who shal pray for him, because he did it vnwitting: and it shal be forgiuen him, 19. because by error he offended against the Lord.

(c) For remission of sinne restitution is first required if iniurie was done.

(d) Besides restitution satisfaction is also necessarie for the offence to God Theodoret. q. 1. in *Leuitic.*

C H A P. V I.

Oblation for sinne wittingly committed. 8. The manner of offering holocaust. 12. Continual fire to be kept in the Altar. 14. The sacrifices which Priests shal offer at their Consecration. 24. In general of hostes for sinne, and who shal ease of the same, and where.



V R Lord spake to Moyfes, saying: 2. The soule that shal sinne, and contemning the Lord, shal denie vnto his neighbour the thing deliuered to his custodie, which was committed to his credit, or shal by force extort anie thing, or doe oppression, 3. or shal find a thing lost, and denying it, be also forsworne, and shal doe anie other thing of manie, wherein men are went to sinne, 4. being conuicted of the offence, 5. he shal render al things which by fraud he would haue obteyned, whole, and the fift part besides to the owner vnto whom he did the damage. 6. But (a) for his sinne he shal offer a ramme without spot out of the flocke, and shal giue it to the Priest, according to the estimation and measure of the offence: 7. who shal pray for him before the Lord, and he shal haue forgiuenes for euerie thing that in doing he sinned. 8. And our Lord spake to Moyfes, saying: 9. Command Aaron and his sonnes: This is the Law of an holocaust: It shal be burnt vpon the altar, al night vntil morning: the fire shal be vpon the same altar. 10. The Priest shal be reuested with the tunike and the linnen femorals: and he shal take vp the ashes, which the deuouring fire burned, and putting them besides the altar, 11. shal be vnuested of his former vestments, and being clothed with others, shal carie them forth, without the campe, and in a most cleane place shal cause them to be consumed vnto dust. 12. And the fire on the altar (b) shal alwaies burne, which the Priest shal nourish, putting wood vndearneth, in the morning euerie

(a) Such examples of penance of satisfaction for sinne besides restitution of that was wrongfully taken, are frequent in Moyfes Law.

(b) This fire was first sent miraculously from God (*infra. c. 9 v. 24.*) and according to this commandment, was perpetually conserued: from which al fire was to be taken that was vsed in the tabernacle.

day

*S. Aug. q. 31.
& Theod. q. 9.
in Leviticum.*
Mystically it
signified, that
the fire of
charitie being
first kindled
in mans hart
by Gods gra-
ce, must be
continually
nourished and
kept burning,
from which
al other good
workes are
deriued.

[c) By flesh of
penance is
vnderstood,
fasting, wat-
ching, hair-
cloth, teares,
prayers, almes,
which whose-
euer duly tou-
cheth shall be
sanctified.
*Hesychius Hie-
rogl. li 2. in
Leuis. c. 6.*

day, and laying on the holocaust, therupon shall burne the fat of the pacifikes. 13. This fire is continual which shall neuer faile on the altar. 14. This is the Law of the sacrifice and libaments, which the children of Aaron shall offer before the Lord, and before the altar. 15. The Priest shall take vp a handful of the floure, that is tempered with oyle, and al the frankincense, that is put vpon the floure: and he shall burne it on the altar for a monument of most sweet odour to the Lord: 16. and the part of the floure that is left, shall Aaron eat with his sonnes, without leauen: and he shall eat it in the Holie place of the court of the tabernacle. 17. And therefore it shall not be leauened, because part therof is offered for the burnt sacrifice of the Lord. It shall be most Holie, as that for sinne, and for offence. 18. The males onlie of Aarons stocke shall eat it. It shall be an ordinance and euerlasting in your generations of the sacrifices of the Lord. Euerie one that toucheth them, shall be sanctified. 19. And our Lord spake to Moyfes, saying: 20. This is the oblation of Aaron, and of his sonnes, which they must offer to the Lord, in the day of their vnction. The tenth part of an ephi of floure shall they offer in a sacrifice for euer, halfe therof in the morning, and halfe therof at euen: 21. which being tempered with oile shall be fried in a frying panne. 22. And the Priest that by right succeedeth his father, shall offer it hote, for a most sweet odour to the Lord, and it shall wholly be burnt on the altar. 23. For euerie sacrifice of the Priest shall be consumed with fire, neither shall anie man eat therof. 24. And our Lord spake to Moyfes, saying: 25. Speake to Aaron and his sonnes: This is the law of the holte for sinne. In the place where the holocaust is offered, shall it be immolated before our Lord. It is Holie of holies. 26. The Priest that doth offer it, shall eat it in a holie place, in the court of the tabernacle. 27. Whatsoeuer shall touch (c) the flesh therof, shall be sanctified. If of the blood therof a garment be sprinkled, it shall be washed in a holie place. 28. And the earthen vessel, wherin it was sodden, shall be broken, but if the vessel be of brasse, it shall be scoured, and washed with water. 29. Euerie male of the priestlie race shall eat of the flesh therof, because it is Holie of holies. 30. For the holte that is slaine for sinne, whose blood is caried into the tabernacle of testimonie to make expiation in the Sanctuarie, shall not be eaten, but shall be burnt with fire.

C H A P. VII.

The manner of offering hostes for offences, 11. and of pacifike victims, for thanks-giuing. 22. No fat, 26. nor bloud is to be eaten.



THIS also is the law of an hoste for an offence, the most Holie: 2. therefore where the holocaust is immolated, the victime also for an offence shal be slaine: the bloud therof shal be poured round about the altar. 3. They shal offer therof the rump and the fat that couereth the entrails: 4. the two little kidneys, and the fat that is beside the guttes, and the caule of the liuer with the two litle kydneyes. 5. And the Priest shal burne them vpon the altar: it is the burnt sacrifice of our Lord for an offence. 6. Euerie male of the Priests stocke, in a holie place shal eat this flesh, because it is most Holie. 7. As the hoste for (a) sinne is offered, so also that for an (a) offence: the law of both hostes shal be one: to the Priest that offereth it, it shal pertaine. 8. The Priest that offereth the victime of holocaust, shal haue the skinned therof. 9. And euerie sacrifice of flowre, that is baked in the one, & whatsoeuer is prepared vpon the grediron, or in the frying panne, it shal be that Priestes by who it is offered. 10. Whether they be tempered with oyle, or drie, to al the sonnes of Aaron equal measure shal be diuided to euerie one. 11. This is the law of the hoste of pacifikes that is offered to our Lord. 12. If the oblation be for thanks-giuing, they shal offer loaves without leauen tempered with oyle, and wafers vnleauened laid ouer with oyle, and fryed flour, and manchets tempered with the mingling of oyle: 13. loaves also leauened with the hoste of thanks, which is offered for pacifikes: 14. wherof one for first fruits shal be (b) offered to our Lord, and shal be the Priests that shal poure out the bloud of the hoste. 15. the flesh wherof shal be eaten the same day, neither shal anie of it remaine vntil morning. 16. If anie man by vow, or of his owne accord offer an hoste, it shal in like manner be eaten the same day: but if ought remaine vntil the morrow, it is lawful to eat it: 17. but whatsoeuer the third day shal find, fire shal consume it. 18. If anie man eate of the flesh of the victime of pacifikes the third day, the oblation shal be of none effect, neither shal it profite the offerer: yea rather whatsoeuer soule shal defile it-selfe with such meate, shal be guiltie of preuarication. 19. The flesh that hath touched any vncleane thing, shal not be eaten, but shal be burnt with fire: he that is cleane, shal eat therof. 20. A soule being polluted that eateth of the flesh of the hoste of pacifikes, which is offered to our Lord, shal perish from his people. 21. And

(a) This text sheweth there is difference in the nature of a fault committed, commonly called sinne, & of dutie omitted here called offence, in latin peccatum and delictum. Yet both are alike offensive to God, in matter of equal importance. As appeareth, for that the same sacrifice was offered for both. S. Aug. 9. 20. in LEUIS. (b) Given or presented to our Lord, not offered vpon the Altar, for no leaue could be offered in sacrifice, cap. 2. v. 11.

that which hath touched the vncleannes of man , or of beast , or of anie thing that can pollute , & eateth of such kind of flesh , shal perish from his people. 22. And our Lord spake to Moyfes , saying : 23. Speake to the children of Israel : The fat of a sheep , and of an ox , and of a goate you shal not eate. 24. The fat of the carcasse of carraine , & of the beast that was caught of an other beast , you shal haue for diuers vses. 25. If anie man eate the fat that should be offered for the burnt sacrifice of our Lord , he shal perish out of his people. 26. The bloud also of whatsoever beast you shal not take in meate , aswel of birds as of cattel. 27. Euerie soule that eateth bloud , shal perish out of his people. 28. And our Lord spake to Moyfes , saying : 29. Speake to the children of Israel , saying : He that offereth a victime of pacifikes to our Lord , let him offer therwith a sacrifice also , that is , the libaments therof. 30. He shal hold in his hands the fat of the hoste , and the brest : & when he hath offered and consecrated both to our Lord , he shal deliuer them to the Priest , 31. who shal burne the fat vpon the altar , but the brest shal be Aarons , and his sonnes. 32. The right shoulder also of the pacifike hostes shal fal for first fruits of the Priest. 33. He of the sonnes of Aaron , that offereth the bloud , and the fat , himselfe shal haue the right shoulder also for his portuon. 34. For the brest of eleuation and the shoulder of separation I haue taken of the children of Israel , from their pacifike hostes , and haue giuen them to Aaron the Priest , and to his sonnes , by a law for euer , of al the people of Israel. 35. This is the anoynting of Aaron and his sonnes , in the ceremonies of our Lord , in the day when Moyfes offered them , that they might doe the function of pricthood , 36. and the things that our Lord commanded to be giuen them of the children of Israel , by a perpetual religion in their generations. 37. This is the law of holocauste , and of the sacrifice for siane , and for an offence , and for consecration , and the victimes of pacifikes : 38. Which our Lord appointed to Moyfes in mount Synai when he commanded the children of Israel , that they should offer their oblations to our Lord in the desert of Synai.

C H A P. VIII.

Moyfes consecrateth Aaron high-Priest , 13. and his sonnes Priests , 33. continuing in the tabernacle seven dayes and nights.

The second part. Of consecrating Priests , & their vestments : with punishment of some that transgressed.



AN D Our Lord spake to Moyfes , saying : 2. Take Aaron with his sonnes , their vestments , and the oyle of vnction , a calfe for sinne , two Rammes , a basket with azymes , 3. and thou shalt gather al the assemblie to the dore of the tabernacle. 4. And Moyfes did as our Lord had commanded. And al the multitude being gathered before the

dore

dore of the tabernacle, 5. he said: This is the word, that our Lord hath commanded to be done. 6. And immediately he offered Aaron & his sonnes: and when he had (a) washed them, 7. he (b) reuested the high-Priest with the strait linnen garment, girding him with a bawdrike, & reuesting him with the tunicke of hyacinth, and ouer it he put the Ephod, 8. which he straitning with the girdle, fitted it to the Rationale, wherein was (c) Doctrine and Veritie. 9. with the mitre also he couered his head: and vpon it, against the forehead, he put the plate of gold consecrated in sanctification, as our Lord had commanded him. 10. He took also the oyle of vnction, wherwith he anoynted the tabernacle, with all the furniture therof. 11. And sanctifying them, and hauing sprinkled the altar seuen times, he anoynted it, and all the vessel therof, and the lauer with the foote therof he sanctified with the oyle. 12. The which pouring vpon Aarons head, he anoynted, & consecrated him: 13. his sonnes also after he had offered them, he reuested with linnen tunikes and girded them with bawdrikes, and put mitres on them, as our Lord had commanded. 14. He offered also the calfe for sinne: and when Aaron and his sonnes had put their hands vpon the head therof, 15. he did immolate it: drawing the blood, & dipping his finger, touched the hornes of the altar round about. Which being expiated, and sanctified, he poured the rest of the blood at the botome therof. 16. But the fat that was vpon the entrailes, and the caule of the liuer, & the two little kidneys, with their little tallow he burnt vpon the altar: 17. the calfe with the skinned, and the flesh, and the dung, he burnt without the campe, as our Lord had commanded. 18. He offered also a ramme for an holocaust: vpon the head wherof when Aaron and his sonnes had put their hands, 19. he did immolate it, and poured the blood therof in the circuite of the altar. 20. And cutting the ramme it-selfe into pieces, the head therof, and the ioyns, and the fat he burnt with fire, 21. hauing first washed the entrailes, & the fecte, & the whole ramme together he burnt vpon the altar, because it was an holocaust of most sweet odour to our Lord, as he had commanded him. 22. He offered also the second ramme, for the consecration of Priestes: and Aaron and his sonnes did put their hands vpon the head therof: 23. which when (a) Moyses had immolated, taking of the blood therof, he touched the tip of Aarons right eare, and the thumb of his right hand, in like manner also of his foote. 24. He offered also the sonnes of Aaron: and when of the blood of the ramme, being immolated, he had touched the tip of the right eare of euery one, and the thumbs of the right hand and foote, the rest he poured on the altar, round about: 25. but the fat, and the rump, and all the fat that couereth the entrailes, and the caule of the liuer, and the two kidneies with their fat, and with the right shoulder, he seperated. 26. And taking out of the basket of azymes, which was before our Lord, a loafe without leauen, and a manchet tempered with oyle, and a wafer, he put them vpon the fat, and the right shoulder, 27. deliuering

(a) Washing signified puritie required in Priestes.

(b) Precious vestemets their dignitie: and holie oyle their authoritie.

(c) When the high-Priest at any time put the Ephod to the Rationale, God gaue answers to his demands, in matters of doctrine & veritie: which King David willed Abiathar to doe 1. Reg. 23. v. 9. Neuer could anie woman weaue doctrine & veritie, but diuine wisdom did make such garments. S. Cyril. lib. 6. in Leuit.

(d) As wel by the function of consecrating Priestes, as of offering Sacrifice, it appeareth that Moyses was a Priest. Yea the chiefe and highest Priest (Iacob S. Aug.) for his more excellent ministerie and extraordinarie calling: Aaron was high-Priest for his Pötical inuesture, & creinarie vocation, which should continue in his successors. q. 25. in Leuit.

al to Aaron, and to his sonnes. Who hauing lifted them vp before our Lord, 28. he tooke them againe of their hands, and burnt them vpon the altar of holocaust, because it was the oblation of consecration, for a sweet odour, of the sacrifice to our Lord. 29. And he tooke of the rāme of consecration, the brest for his portion, eleuating it before our Lord, as our Lord had commanded him. 30. And taking the oyntment, and the bloud that was vpon the altar, he sprinkled it vpon Aaron, and his vestiments, & vpon his sonnes and their vestiments. 31. And when he had sanctified them in their vestiments, he commanded them, saying: Boile the flesh before the dore of the tabernacle, and there eate it. Eate ye also the loaves of consecration, that are laid in the basket, as our Lord commanded me, saying: Aaron and his sonnes shal eate them: 32. and whatsoever shal be left of the flesh, and the loaves, fire shal consume. 33. Out of the dore also of the tabernacle you shal not goe forth seuen daies, vntil the day wherin the time of your consecration shal be expired, for in seuen dayes the consecration is finished: 34. as at this present it hath been done, that the rite of the sacrifice might be accomplished. 35. Day & night shal you tarie in the tabernacle obseruing the watches of our Lord, lest you die: for so it hath been commanded me. 36. And Aaron, and his sonnes did al things which our Lord spake by the hand of Moyse.

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

C H A P. I.

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

Ordering of Priests was a Sacrament in the law of Moyse.

6. Offered Aaron] By this manner of *saking, offering, and consecrating* Aaron High-Priest, S. Paul sheweth that none may challenge to themselues, nor presume to exercise priestlie offices, or anie authoritie in spiritual causes, but such as be orderly called therto. Yea that Christ himself would not haue exercised this function. but that he was also called of God vnto it, saying: Euerie High-Priest taken from among men, is appointed for men, *in those things that pertaine to God*. Neither doth anie man take the honour to himself, but he that is called of God, as Aaron. So Christ also did not glorifie himself, that he might be made a High-Priest: but he that spake to him: *Thou art a Priest for euer, according to the order of Melchisedech* Aarons sonnes were also called, but to lower offices, dignitie, and authoritie. And both he and they were ordained and consecrated by a peculier Sacrament, to wit, by certaine determinate external ceremonies and rites, signifying grace giuen them by God, for the due performing of their function. For first, they were taken from the common state of men, wherby is designed their ordinarie vocation; then purified by certaine washings and sacrifice for sinne, signifying special puritie required in them; afterwards inuested with holie and precious garments, which signified their sacred function, and great dignitie, excelling al temporal dominion and principallitie; finally, consecrated in solemne manner with holie ointment,

Heb. 5.

Psal. 109.

and

and bloud of pacifike sacrifice offered for this purpose, other sacrifice of holocaust also offered in the same solemnitie.

7. *Requested.*) The high-Priest had seuen special ornaments in his vesture. First, a strait *linnen white garment*; signifying puritie of life most specially required in Priestes. Secondly, a girdle or *Bawdrike* of twisted silke and gold, of embrodered worke, in colours yellow, blew, purple, and scarlet; signifying discrete moderation of his aetes, to the spiritual profite of al sorts of people. Thirdly, a *Tunike* or long robe downe to the foote, of hyacinth, or blew silke, at the skirt therot like pomegranates wrought of twisted silke, blew, purple and scarlet, and litle belles of purest (yellow) gold interposed one by the other rownd about, of each sort fenentie two; signifying heauenlie conuersation vpon earth, also vnion and concord in faith and manners, with edification by good workes. Fourthly, an ornament vpon his shoulders, called an *Ephod*, of gold and twisted silke, embrodered of the former colours, reaching before to the girdle, with two precious Onyx stones closed in gold, one hauing engrauen six names of the tribes of Israel, set on one shoulder, the other hauing the other six names on the other shoulder, for a remembrance that he must support and meekly beare the infirmities of the people. Fifthly, a breast-plate called *Rationale*, of the same precious matter, the measure of a palme, foure square, embrodered with the same foure colours, with foure rewes of twelue precious stones, and therein engrauen the names of the twelue tribes. Besides which were engrauen also *V R I M* and *T H V M M I M*, *Illuminations* and *Perfections*, or *Doctrine* and *Veritie*, because the high-Priest must haue knowledge of the truth, and sincere intention. Likewise in the Ephod and Rationale were rings, hooks, and chaines of purest gold, to ioyne them fast together. Al signifying the perpetual sollicitude and care which he ought to haue in his hart, to know and teach the truth, that the people may truly serue God, to his honour and their owne saluation. Sixthly, a *Mitre* of twisted silke, with litle crownes of embrodered worke, set on his head, to signifie that he must direct al his actions to Gods glorie, that sitteth about al. Seuenthly, *A plate of sacred veneration*, made of the finest gold, with the most holie name of God engraven, set on his forehead; to put him stil in remembrance to contemplate God and his workes.

13. *His sonnes.*) The other Priestes had three special ornaments: a *Linnen white garment*, a *Bawdrike*, and a *Mitre*, for glorie and beautie; to signifie the qualities about mentioned, *puritie*, *discretion*, and *direct intension* also required in them.

10. *Tooke oile.*) A third thing that Moyses was bid to take, besides the men and vestiments, was the *holie oile of vnction*, which he poured only vpon the high-Priests head, not on other Priestes; to signifie that power descended from him to the rest. But both he and they, and their holie vestiments were sprinkled with this oile, and with bloud taken from the altar; their right eares also were touched with the bloud of a ramme, sacrificed, and their right thumbs, and great toes of their right hands, and feete; to signifie prompt obedience, and right intention, in offering sacrifice, according to Gods ordiance, and not after the manner of infidels, or humane inuention, nor to anie sinister intent or purpose.

14. *He offered the case.*) Other things which Moyses was here commanded to take, at the consecration of Priestes, were a *calic*, to be offered in sacrifice for sinne; two *rammes*, the one in holocaust, the other in pacifike sacrifice, for the consecration of Priestes; and a basket of *vnleauened bread*, to be offered with the two rammes. Al for the greater solemnitie of this Sacrament of Orders. By which Aaron and his sonnes were made the lawful and ordinarie Priestes of the law newly deliuered by Moyses. And so Priesthood was changed from the first borne of euerie familie, and established only in Aaron and his sonnes, and their issue male, to be in like sort consecrated. And the rest of the Leuites to assist them. By this also was prefigured the Sacrament of holie Orders in the Church of Christ, with an other change of Priesthood from the familie & order of Aaron,

Seuen precious vestments for the high-Priest signifying:

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

4. Toleration of others infirmities.

5. Knowledge and sinceritie.

6. Intention directed to God.

7. Contemplation of God & his workes.

Other Priestes had also three ornaments.

Aaron annointed high-Priest

His sonnes also consecrated.

Al three kinds of sacrifice offered at the consecration of Priestes.

Priesthood and Law changed together.

S. Hieron.
Epist ad Fabiol.

Numb. 3.

The Sacramēt
of holie Or-
ders prefigu-
red and the
new Law.

to Priests of the new Testament, of what familie or nation soeuer. And withal an other change of the law. For the Priesthood being translated, is is necessarie (saith S. Paul) that a transfusion of the Law be also made. And this Sacrament indeed giueth grace (as by the other it was only signified) to those that are rightly ordered. As the same Apostle testifieth, willing Timothie to resuscitate the grace giuen him by imposition of hands. 2. Timor. 1. S. Ambrose in 1. Timor. 4. S. August. lib. de bono coniugali c. 24. & lib. 2. contra Epist. Parmen. Theodoret q. 48. in lib. 1. num.

Heb. 7

CHAP. IX.

Sacrifices for sinne, 12. and of holocauste, 18. and pacifikes are offered: 22. and Aaron stretching forth his hand blesteth the people.

(a) The peo-
ple before
worshipped a
calfe for God,
Exod. 32.

Now therefore
they offer a
calfe in sacri-
fice to God,
for their sinne,
and to keep
them from
idoltrie. S.
Hieron. in Hie-
rem. 7.

(b) God ap-
peared in his
worke by sen-
ding fire to
burne the sa-
crifice, with-
out mans in-
dustrie. v. 24.



AND when the eight day was come, Moyfes called Aaron and his sonnes, and the ancients of Israel, and said to Aaron: 2. Take of the heard (a) a calfe for sinne, and a ramme for an holocaust, both without spot, and offer them before our Lord. 3. And to the children of Israel thou shalt speake: Take ye a buck goat for sinne, and a calfe, and a lambe, of a yeare old, & without spot for an holocaust, 4. an ox and a ramme for pacifikes: and immolate them before our Lord, offering in the sacrifice of cuerie one flowre tempered with oile; for to day our Lord wil appeare to you. 5. They tooke therefore al things that Moyfes had commanded before the dore of the tabernacle: where when al the multitude stood, 6. Moyfes said: This is the word, which our Lord hath commanded: doe it, (b) and his glorie wil appeare to you. 7. And he said to Aaron: Approch to the altar, & immolate for thy sinne: offer the holocaust, and pray for thy self and for the people, and when thou hast slaine the peoples hoste, pray for them, as our Lord hath commanded. 8. And forthwith Aaron approching to the altar, immolated the calfe for his sinne: 9. the bloud wherof his sonnes brought to him: wherin dipping his finger, he touched the hornes of the altar, and poured the rest at the foote therof. 10. And the fat, and the litle kidneys, and the caule of the liuer, which are for sinne, he burnt vpon the altar, as our Lord had commanded Moyfes: 11. but the flesh and skinne therof he burnt with fire without the campe. 12. He immolated also the victime of holocaust: and his sonnes brought him the bloud therof, which he poured in the circuite of the altar. 13. The hoste also it-selfe being cut into pieces, they brought with the head and cuerie member. Al which he burnt with fire vpon the altar, 14. hauing first washed the entrailes and the feete with water. 15. And offering for the sinne of the people, he slew the bucke goat: and

expiating

expiating the altar: 16. he made the holocaust, 17. adding in the sacrifice the libaments, which are offered withal, and burning them vpon the altar, beside the ceremonies of the morning holocaust. 18. He immolated also the ox, and the ramme, the pacifike hostes of the people: and his sonnes brought him the bloud, which he poured vpon the altar round about. 19. The fat also of the ox, and the rump of the ramme, and the two little kindneys with their fat, and the caule of the liuer, 20. they put vpo the breasts, & after the fat was burnt vpo the altar, 21. their breasts, & the right shouklers, Aaron did sperate, eleuating them before our Lord, as Moyfes had commanded. 22. And (c) stretching forth his hand to the people, he blessed them. And so the hostes for sinne, and the holocaustes, and the pacifikes being finished, he descended. 23. And Moyfes and Aaron going into the tabernacle of testimonie, & afterward coming forth, blessed the people. And the glorie of our Lord appeared to al the multitude: 24. & behold (d) a fire coming forth from our Lord, deuoured the holocaust, and the fat that was vpon the altar: Which thing, when the multitude had seen, they praised our Lord, falling on their faces.

(c) This did signifie that Christ, in whom all nations are blessed, should be stretched on the Grosse where he redeemed vs, in memorie whereof we now make the signe of the Crosse (d) The Priests were commanded to nourish and keepe this fire perpetually that it should not be extinguished. *ch. 6. v. 12.*

C H A P. X.

Nadab and Abiu the sonnes of Aaron, for offering strange fire, are burnt to death, and cast out of the campe: 6. for whom the people mourne, but not the Priests. 8. Priests are forbid to drinke wine, when they enter into the tabernacle, 12. and are commanded to eate the residu of oblations in the holie place, 16. which this time in part they omitted, and are excused, being sorrowful for that which happened to Nadab and Abiu.



AND Nadab and Abiu the sonnes of Aaron catching censors, did put in fire, and incense therupon, offering before our Lord strange fire, which was not commāded them. 2. And fire coming forth from our Lord, (a) deuoured thē, & they dyed before our Lord. 3. And Moyfes said to Aaron: This is it which our Lord hath spokē: I will be sanctified in them, that approach to me, and in the sight of al the people I will be glorified. Which Aaron hearing held his peace. 4. And Moyfes calling Misael and Elisaphan, the sonnes of Oziel, the vnckle of Aaron, said to them: Goe and take away your brethren from the sight of the Sanctuarie, and carie them without the campe. 5. And going forth with they tooke them as they lay, reuested with linnen tuniks, and did cast them forth, as it had been commanded them. 6. And Moyfes spake to Aaron, & to Eleazar, and Ithamar his sonnes:

(a) Such as receiued more at Gods hand, are more seuerely punished if they transgress. *S. Aug. 9. 21. in Lemis.* By this also al are warned to be content with the doctrine of the Holie Ghost, to abhorre heresies, the fautors whereof adde falsehood to Gods word, & preferre their owne wicked inuentions before the true sense of holie Scripture. *Theod. 4. 5. in Lemis.*

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

(c) Natural grieffe of mind made Aaron both vnwilling to eat & lesse apt to cōplete al the ceremonies: so without sinne he omitted that pertained to his commoditie, offering it to God.

Vncouer not your heads, and rent not your vestiments, lest perhaps you die, & indignation come vpon al the assemblie. Let your brethren, & al the house of Israel, lament the burning that our Lord hath raised, 7. and your selues shal not goe out of the dore of the tabernacle, otherwise you shal perish: for the oyle of holie vnction is vpon you. Who did al things according to the precept of Moyfes. 8. Our Lord also said to Aaron: 9. Wine, and anie thing that may make drunke, you shal not drinke, thou and thy sonnes, (b) when you enter into the tabernacle of testimonie, lest you die: because it is an euerlasting precept through your generations. 10. And that you may haue knowledge to discern between the holie and prophane, between the polluted and cleane: 11. and may teach the children of Israel al my ordinances, which the Lord hath spoken to them by the hand of Moyfes. 12. And Moyfes spake to Aaron and to Eleazar, and Ithamar his sonnes, that were left: Take the sacrifice, that is remayning of the oblation of our Lord, and eate it without leauen beside the altar, because it is Holie of holies. 13. And you shal eate it in a holie place: which is giuen to thee and thy sonnes of the oblations of our Lord, as it hath been commanded me. 14. The brest also that is offered, and the shoulder that is seperated, you shal eate in a most cleane place, thou and thy sonnes, and thy daughters with thee. For they are laid apart for thee and thy children, of the healthful hosts of the children of Israel: 15. because the shoulder and the brest, and the fat that is burnt on the altar, they haue eleuated before our Lord, and they pertaine to thee, and to thy sonnes by a perpetuallaw, as our Lord hath commanded. 16. Among these things, when Moyfes sought for the bucke goate, that had been offered for sinne, he found it burnt: and being angrie against Eleazar, and Ithamar the sonnes of Aaron that remained, he said: 17. Why did you not eate the hoste for sinne, in a holie place, which is most Holie, and giuen to you, that you may beare the iniquitie of the multitude, and may pray for it in the sight of our Lord, 18. especially wheras of the bloud therof, there hath not been caried within the holie places, and you ought to haue eaten it in the Sanctuarie, as it was commanded me? 19. Aaron answered: This day hath been offered the victime for sinne, and the holocaust before our Lord: and to me that is chanced which thou seest, how could I eate it, or please our Lord in ceremonies hauing (c) a sorowful hart? 20. Which when Moyfes had heard, he was satisfied with his answer.

C H A P. XI.

*The distinction of cleane and vncleane in beastes, fish, birdes, and other things.
43. with commandment to be holie ana impolluted.*



AND our Lord spake to Moyfes & (a) Aaron, saying: 2. Say to the children of Israel: These are the beastes which you ought to eate of al the liuing things of the earth. 3. Euerie one that hath the hooft diuided, and cheweth the cud among the cattel, you shal eate. 4. But whatsoeuer indeed cheweth the cud, and hath an hooft, but diuideth it not, as the camel, and others, that you shal not eate, and among the vncleane you shal repute it. 5. Cherogryl which cheweth the cud, and diuideth not the hooft, is vncleane. 6. The hare also: for that also cheweth the cud, but diuideth not the hooft. 7. And the swine: which though it diuideth the hooft, cheweth not the cud. 8. The flesh of these you shal not eate, nor touch their carcasses, because they are vncleane to you. 9. These are the things that breed in the waters, and which it is lawful to eate. Al that hath finnes, and scales, aswel in the sea, as in the riuers, and the pooles, you shal eate. 10. But whatsoeuer hath not finnes and scales, of those that moue and liue in the waters, shal be vnto you abhominable, 11. and execrable, their flesh you shal not eate, and their carcasses you shal avoid. 12. Al that haue not finnes and scales in the waters, shal be polluted. 13. Of birds these are they which you must not eate, and are to be auoided of you: The Eagle, and the griffon, and the osprey, 14. and the kite, and the vulture according to his kind, 15. and euerie one of the rauens kind, according to their similitude, 16. the ostrich, and the owle, and the sterne, and the harke according to his kind, 17. the scritchowle, & the diuer, and the storke, 18. and the swanne, and the onocratal, and the porphirion, 19. the herodian, & the charadriion according to his kind, the lapwing also, and the bat. 20. Of foules euerie one that goeth vpon foure feete, shal be abhominable to you. 21. And whatsoeuer walketh vpon foure feete, but hath the legs behind longer, wherwith he hoppeth vpon the earth, 22. that you shal eate, as is the bruke in his kind, the attake, and the ophiomach, and the locust, cuerie one according to their kind. 23. But of foule whatsoeuer hath foure feete onlie, shal be execrable to you: 24. and whatsoeuer shal touch the carcasses of them, shal be polluted, and shal be vncleane (b) vntill euen: 25. and if it be necessarie that he carie any of these that be dead, he shal wash his cloths, and shal be vncleane vntill sunne set. 26. Euerie beast that hath a hooft, but diuideth it not, neither cheweth the cud, shal be vn-

The third part. Of things cleane and vncleane, with the manner of purifying: & other precepts moral and iudicial. (a) Hitherto God reuealed his Law to Moyfes onelie, and by him to the people. Now also to Aaron after he was consecrated high-Priest: yet not alwayes, for Moyfes was stil superior, chap. 12. 14. 16. 17. &c.

(b) If indeed this vncleane were a sinne, it should be cleansed by contrition, & neither necessarily remaine all night, nor then be taken away without other means:

cleane: and whatsoever toucheth it, shal be defiled. 27. That which walketh vpon hands of al beasts, which goe on foure feete, shal be vnclane: he that toucheth their carcasses shal be polluted vntil euen. 28. And he that carieth such carcasses, shal wash his clothes, and shal be vnclane vntil euen: because al these things are vnclane to you. 29. These also shal be reputed among polluted things, of al that moue vpon the earth, the weefel and the mouse and the crocodile, euerie one according to their kinde, 30. the migale, and the camelan, and the steilion, and the lizard, and the moule: 31. al these are vnclane. He that toucheth their carcasses, shal be vnclane vntil euen: 32. and that wherupon anie thing of their carcasses falleth, shal be polluted, as wel vessel of wood and rayment, as skinnes and haire-clothes: and in whatsoever vessel anie worke is done, thy shal be dipped in water, and shal be polluted vntil euen, and so afterward shal be cleane. 33. But the earthen vessel, wherinto anie of these falleth within it, shal be polluted, and therefore is to be broken. 34. Al meate, which you shal eat, if the water be poured vpon it, shal be vnclane; and al liquor that is drunke of al vessel, shal be vnclane. 35. And vpon whatsoever ought of such carcasses falleth, it shal be vnclane: whether ouens, or pots with feete, they shal be destroyed, and shal be vnclane. 36. But the fountaines and the cesterne, and al collection of waters shal be cleane. He that toucheth their carcasse, shal be polluted. 37. If it fal vpon seede corne it shal not pollute it. 38. But if any man poure water vpon the seed, and afterward it be touched with the carcasses, it shal be forthwith polluted. 39. If a beast be dead, of which it is lawful for you to eat, he that toucheth the carcasse therof, shal be vnclane vntil euen: 40. and he that eateth or carieth anie thing therof shal wash his clothes, & shal be vnclane vntil euen. 41. Al that creepeth vpon the earth, shal be abhominable, neither shal it be taken for meate. 42. Whatsoever goeth vpon the breast on foure feete, & hath manie feete, or traileth on the earth, you shal not eat, because it is abhominable. 43. Doe not contaminate your soules, nor touch ought therof, lest you be vnclane. 44. For I am the Lord your God: be holie, because I am holie. Pollute not your soules in anie creeping beast, that moueth vpon the earth. 45. For I am the Lord, that brought you out of the Land of Ægypt, that I might be your God. You shal be holie because I am holie. 46. This is the law of beasts and fowls, and of euerie liuing soule, that moueth in the waters, and creepeth on the earth, 47. that you may know the differences of the cleane, and the vnclane, and know what you ought to eat, and what to refuse.

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

C H A P. X I.

Gen. 7.
et. 8.
1. Tim.
4.

Rom. 5.
2. Mach.
6. & 7.

4. *Vncleane you shal repute it.*] In the first age of the world, before Noes flood, and so forward by tradition; and after by the written Law, some-living creatures were reputed vncleane, and forbid to be eaten or offered in sacrifice. Not as euil of themselves, for *euerie creature of God is good*, by nature and creation: but this distinction and prohibition was made in the old Testament, for iust causes, as the ancient fathers note specially three. First, for instruction of the people much inclined to idolatrie, God distinguished al beasts, birds, and fishes into cleane and vncleane, wherby al men might know, that none of them is God. *For how can aie man of reason* (saith learned Theodoret *9. 11. in Leuit.*) *think that to be God, which either he abhorreth as vncleane, or offereth in sacrifice to the true God, and eateth thereof himself?* Secondly, God commanded this obseruance to exercise his people in obedience, with precepts not otherwise necessarie, but because he so commanded. As at first he commanded Adam not to eate of the tree of knowledge of good and euil. The transgression wherof brought al mankind into miserie. From which againe Christ by his obedience redeemed vs For obseruation of this law old Eleazarus, and the seuen brethren with their mother, did giue their liues, rather then they would eate swines flesh, and for the same are glorious Martyrs, as testifie S. Cyprian *Epist. 56. ad Thibaritanos, & li. de exhort. Mart. c. 11.* Gregorie Nazianzen *orat. 20. de Machab. S. Chrysostom de nauinitate septem Machab. S. Ambrose li. 1. de officijs. c. 4. & li. 2. de Iacob. c. 10. & 11.* and the whole Church celebrating their feast the first day of August. Thirdly, and most specially these obseruations were commanded for signification of vertues to be embraced, and of vices or sinnes to be auoided. Such beasts therefore were holden for cleane, and allowed for mans food, as diuide the hoofe, and ruminat, or chew the cud, signifying discretion betwixt good and euil; and diligent consideration, or meditation of Gods law: and the beasts which lack those two properties of diuiding the hoofe, and chewing the cud, or either of them, were reputed vncleane, signifying such men as care not whether they doe wel or euil, or doe not ruminat, and meditate good things, which they heare or read, forgetting or neglecting what is taught them. Likewise, the fishes that haue finnes and scales, which signifie eleuating of the mind, and austeritie of life, were counted cleane: but those that want either of the same were vncleane and prohibited. Also certaine birds were esteemed cleane and allowed to be eaten: others vncleane and forbid. As the Eagle, signifying pride; the griffon, tyrannie; the osprey, opprision; the kite, fraud; the vultar, sedition; al kinds of rauens, carnal voluptuosnes; the ostrich, worldlie cares; the owle, slouth, or dulnes in spiritual things; the sterne, double dealing; al kinds of haukes, crueltie; the schrich-owle, luxurie; the diuer, gluttonie; the storke, enuie; the swanne, hypocrisie; the onocratal, auarice; the porphirion, selfewil; the herodian, a bloudie mind; the caladrion, much babling; the lapwing, desolation of mind, or desperation; the bar, earthlie policie; and the like in other birds, beasts, and fishes. Al agreeable to that time, in which (saith S. Augustin. *li. 6. c. 7. cons. Fam. i.*) those things were to be foreshewed, not only in words, but also in facts, which should be reuealed in latter tme; and

Some things counted vncleane in the law of nature & of Moyses. Three causes of this obseruance.
1. For instruction.
2. For exercise of obedience.

1. For signification.

The things holden for cleane signified vertues.
The vncleane signified vices.

Christians are not bound to the obseruances of the old law, but to that which they signified.

being now reuealed by Christ, and in Christ, the burdenous obseruances are not imposed to the faithful gentiles, to whom yet the authoritie of the prophecie is commended. To the same effect *li. cont. Adamant. c. 15. & li. 50. homil. ho. 43.* S. Hierome, *in Mass. 15.* Origenes, *ho 7.* S. Cyril, *li. 7. in Leuit.* S. Gregorie, *in Cant. 7.* Procopius *in Leuit. 11.* Out of whom and others S. Thomas explicateth at large, that which we haue here briesly noted, 1. 2. q. 102. 2. 6.

CHAP. XII.

The law of womens purification that beare children.

The second & third Lessons on Chandlemas day.

(a) The most pure VIRGIN MOTHER, was not subiect to this law. For she conceiued not by the seed of man, yet obserued the custome of other women *Luc. 2. 25* Christ also would be baptized by S. Iohn Baptist *Mat. 3.* to giue example of humilitie *S. Cyril. i. 8. in Leuit. S. Bernard. Ser. 3. de Purific.*

AND our Lord spake to Moyse, saying: 2. Speake to the children of Israel, and thou shalt say to them: A woman if (a) receauing seed she beare a man child, shall be vnclane seuen daies, according to the daies of the separation of her flowers. 3. And the eight day the litle infant shall be circumcised: 4. but her self shall remaine three & thirtie daies in the bloud of her purification: No holie thing shall she touch, neither shall she enter into the Sanctuarie, vntil the daies of her purification be expired. 5. But if she beare a woman child, she shall be vnclane two weeks, according to the custome of the fluxe of her flowers, and sixtie six daies she shall remaine in the bloud of her purification. 6. And when the daies of her purification are expired, for a sonne, or for a daughter, she shall bring a lambe of a yeare old for an holocaust, and a yong pigeon or a turtle for sinne, to the dore of the tabernacle of testimonie, and shall deliuer them to the Priest, 7. who shall offer them before our Lord, and shall pray for her, and so she shall be cleansed from the fluxe of her bloud, this is the law for her that beareth a man child or woman child. 8. And if her hand find not, neither is able to offer a lambe, she shall take two turtles, or two yong pigeons, one for an holocaust, & an other for sinne, and the Priest shall pray for her, and so she shall be cleansed.

CHAP. XIII.

The law concerning leprosie in men, 47. and in garments.

(a) It pertained to the Priests to discern of leprosie, in figure of Priestes authoritie to bind and loose sinnes in the new Testament. *S. Chrysost. li. 3. de Sacerdotio.*

AND our Lord spake to Moyse and Aaron, saying: 2. The man, in whose shinne and flesh shall arise a diuers colour or a blister, or any thing as it were, shining, that is to say the plague of the leprosie, shall be brought (a) to Aaron the Priest, or any one of his sonnes. 3. Who seeing the leprosie in his skinne, & the haire turned into a white colour, and the forme it-self of the leprosie lower then the skinne,

and

and the other flesh : it is the plague of the leprosie , and at his arbitrement he shal be separated. 4. But if there be a shining whitnesse in the skinne , and not lower then the other flesh , and the haire of the old colour , the Priest shal shut him vp seuen dayes , 5. and the seuenth day he shal vew him : and if the leprosie be growne no farder , nor hath passed the former limites in the skinne , againe he shal shut him vp other seuen daies. 6. And the seuenth day he shal behold : if the leprosie be somewhat obscure , and not growne in the skinne , he shal cleanse him , because it is a scab : and the man shal wash his clothes , and shal be cleane. 7. And if the leprosie grow againe , after that he was seen of the Priest and restored to cleanness , he shal be brought vnto him , 8. and shal be condemned of vncleanness. 9. If the plague of the leprosie be in a man , he shal be brought to the Priest , 10. and he shal view him. And when there is (b) a white colour in the skinne , and hath changed the looke of the haire , and the flesh also it-selfe appeare quicke : 11. it shal be iudged a verie old leprosie , and growne into the skinne. The Priest therefore shal contaminate him , and shal not shut him vp , because he is vncleane evidently. 12. But if the leprosie spring forth running about in the skinne , and couer al the flesh from the head to the feete , whatsoeuer falleth vnder the sight of the eies , 13. the Priest shal vew him , and shal iudge that he is taken with a (c) most cleane leprosie : for that it is al turned into whitnesse , and therefore the man shal be cleane. 14. But when there shal appeare in him quicke flesh , 15. then by the iudgement of the Priest he shal be polluted , and shal be reputed among the vncleane , for quick flesh if it be spotted with leprosie , is vncleane. 16. And if againe it be turned into whitnesse , and couer al the man , 17. the Priest shal vew him , and shal iudge him to be cleane. 18. And the flesh and the skinne wherin a boile is risen , and healed , 19. and in the place of the boile there appeare a white scarre , or somewhat red , the man shal be brought to the Priest : 20. and when he shal see the place of the leprosie lower then the other flesh ; and the haire turned into whitenes , he shal contaminate him : for the plague of leprosie is risen in the boile. 21. But if the haire be of the old colour , and the scarre somewhat obscure , & be not lower then next flesh , he shal shut him vp seuen dayes. 22. And if it be growne farder ; he shal iudge him to haue the leprosie : 23. but if it stay in his place , it is the scarre of a boile , and the man shal be cleane. 24. And the flesh and skinne , that fire hath burnt , and being healed hath a white or a red scarre , 25. the Priest shal consider it , and loe it is turned into whitnesse , and the place therof is lower then the other skinne : he shal contaminate him , because the plague of leprosie is risen in the scarre. 26. But if the colour of the haire be not changed , nor the blemish lower then the other flesh , and the forme it-selfe of the leprosie be somewhat obscure , he shal shut him vp seuen daies , 27. & the seuenth day he shal behold him : if the leprosie be growne farder in the skinne , he shal contaminate him , 28. but if the

(b) Leprosie making spots in the skinne of an other colour , signifieth heresie , that mixeth falshood with truth. *S. Aug. li. 2. question. Euangel. c. 40.*
 (c) Sometimes that seemeth leprosie , or heresie , which is not : wherof the Priests is to iudge. *Deut. 17.*

whitenes stay in his place, not very cleare, it is the plague of a burning, and therefore he shal be cleansed, because it is the scarre of a burning. 29. Man, or woman, in whose head or beard the leprosie riseth, the Priest shal see them. 30. and if the place be lower then the other flesh, and the haire yelow, and thinner then it was wont; he shal contaminate them, because it is the leprosie of the head and the beard. 31. But if he perceiue the place of the spot equal with the flesh neer vnto it, and the haire blacke: he shal shut him vp seuen daies, 32. and in the seuenth day he shal looke vpon it. If the spot be not growne, and the haire be of his owne colour, and the place of the plague euen with the other flesh: 33. the man shal be shauen sauing the place of the spot, and shal be shut vp other seuen daies. 34. If the seuenth day the plague sceme to haue stayd in his place, & not lower then the other flesh, he shal cleanse him, and his clothes being washed he shal be cleane. 35. But if after his cleansing the spot be growne againe in the skinne, 36. he shal no more seeke whether the haire be changed into a yelow colour, because he is evidently vnckane. 37. Moreouer if the spot be staid, & the haire be blacke, let him know that the man is healed, and let him boldly pronounce him cleane. 38. Man, or woman, in whose skinne appeareth whitnesse, 39. the Priest shal vew them. If he find that whitnesse somewhat obscure shineth in the skinne, let him know that it is not the leprosie, but a spot of white colour and that the man is cleane. 40. The man whose haire falleth of from his head, is bald and cleane: 41. and if the haire fal from his forehead, he is bald before and cleane. 42. But if in the baldnesse or in the baldnesse before there be risen a white or reddish colour, 43. and the Priest perceiue this, he shal condemne him vndoubtedly of leprosie, which is risen in the baldnesse. 44. Whosocuer therefore shal be defiled with leprosie & is separated at the arbitrement of the Priest, 45. shal haue his clothes hanging loose, his head bare, his mouth couered with a cloth, he shal crie himself polluted and vnckane. 46. Al the time that he is a lepre & vnckane, he shal dwel alone without the campe. 47. A wollen or linnen garment, that shal haue the leprosie 48. in the warpe, and the woufe, or els a skinne, or whatsoeuer is made of a skinne, 49. if it be a white or reddish spot, it shal be reputed infected with leprosie, and shal be shewed to the Priest. 50. Who hauing considered it shal shut it vp seuen daies: 51. and the seuenth day againe beholding it, if he find that it is growne, it is a leprosie that continueth: he shal iudge the garment polluted, and euerie thing wherein it shal be found, 52. and therefore it shal be burnt with fire. 53. But if he see that it is not growne, 54. he shal command, and they shal wash that, wherein the leprosie is, and he shal shut it vp other seuen daies. 55. And when he shal see that the old shape is not returned, neither yet that the leprosie is grown farder, he shal iudge it vnckane, and burne it with fire, for that the leprosie is spred in the outside of the garment or through the whole. 56. But if the place of the leprosie be

somewhat obscure, after that the garment is washed, he shall breake it off, and diuide it from that which is sound. 57. And if besides in those places, that before were without spot, there appeare a flying and wandring leprosie: it must be burnt with fire: 58. if it be ceased, he shall wash with water the parts that be pure, the second time, and they shall be cleane. 59. This is the law of the leprosie of a wollen and linnen garment, of the warpe and the woufe, and of al stufte of skinned, how it ought to be cleansed or contaminated.

C H A P. XIII.

sacrifices for cleansing leprosie in men, 23. the manner of viewing whether leprosie be in a house or no, 40. and of cleansing it.

AND our Lord spake to Moyse, saying: 2. This is the rite of a lepre, when he is to be cleansed. 3. He shall be brought to the Priest: who going out of the campe, when he shall find that the leprosie is cleansed, 4. he shall command him that is purified, that he (a) offer for himselfe two liue sparowes, which it is lawful to eate, and cedar-wood, and scarlet & hyssop. 5. and he shall command that one of the sparowes be immolated in an earthen vessel ouer * liuing water: 6. but the other being aliue, with the cedar-wood, and scarlet and the hyssop, he shall dip in the bloud of the sparow that is immolated, 7. wherwith he shall sprinkle him, that is to be cleansed, seuen times, that he may be rightly purged: and he shall let goe the liue sparow, that it flie into the field. 8. And when the mā hath washed his clothes, he shall shaue al the haire of his bodie, and shall be waished with water: & being purified he shall enter into the campe, yet so for al that, that he tarie without his owne tent seuen daies, 9. & the seuenth day he shall shaue the haire of his head, & his beard & eye-browes, and the haire of his whole bodie. And hauing washed againe his clothes, and his bodie, 10. the eight day he shall take two lambes without spot, and an ewe of a yeare old without spot, and three tenths of floure tempered with oyle for a sacrifice, and a sextarie of oyle apart. 11. And when the Priest that purifieth the man, hath set him and al these things before the Lord in the dore of the tabernacle of testimonie, 12. he shall take a lambe, and offer it for offence, & the sextarie of oyle, and hauing offered al before the Lord, 13. he shall immolate the lambe, where the hoste for sinne is wont to be immolated, and the holocaust, that is, in a holie place. For as for sinne, so also the hoste for offence pertaineth to the Priest: it is Holie of holies. 14. And the Priest taking of the bloud of the hoste, that was immolated for offence, shall put it vpon the tip of the right eare of him that is cleansed, and vpon the thumbs of his right hand and foot:

* of well
or riser,
nor of a
cesserne,
poole, or
marri.h.

(a) This gift
& sacrifice
were comman-
ded (saith S.
Augustin) be-
cause the Sa-
crifice of
Christs bodie
was not yet
ordained,
which now ser-
ueth for al o-
ther sacrifices.
li. 1. ca. 19. &
20. cons. ad-
uersus leg. &
Prophet.

15. and of the sextarie of oile he shal poure into his owne left hand ,
 16. and shal dip his right finger in it and shal sprinkle before the Lord
 seuen times. 17. and the residue of the oile in his left hand , he shal
 poure vpon the tip of the right eare of him that is cleansed , and
 vpon the thumbs of his right hand and foote, and vpon the bloud that
 was shed for offence , 18. and vpon his head. 19. And he shal pray for
 him before the Lord , and shal make the sacrifice for sinne , then shal
 he immolate the holocaust , 20. and put it on the altar with the liba-
 ments therof , and the man shal orderly be cleansed. 21. But if he be
 poore , and his hand can not find the things aforesaid , for offence he
 shal take a lambe for an oblation, that the Priest may pray for him, and
 a tenth part of floure tempered with oile for a sacrifice , and of oile a
 sextarie , 22. and two turtles or two yong pigeons, of the which let
 one be for sinne, & the other for an holocaust: 23. & he shal offer the
 eight day of his purification to the Priest , at the dore of the tabernacle
 of testimonie before the Lord: 24. who receiuing the lambe for offence,
 and the sextarie of oile , shal eleuate them together: 25. and the lambe
 being immolated , of the bloud therof he shal put vpon the tip of the
 right eare of him that is cleansed, and vpon the thumbs of his right hand
 and foote : 26. but part of the oile he shal poure into his owne left
 hand , 27. wherin dipping the finger of his right hand , he shal
 sprinkle it seuen times before the Lord : 28. and he shal touch the tip
 of the right eare of him that is cleansed, and the thumbs of his right
 hand & foote, in the place of the bloud that was shed for offence: 29. &
 the other part of the oyle, that is in his left hand, he shal poure vpon the
 head of the purified persō, that he may propitiate the Lord for him, 30. &
 a turtle, or yong pigeon he shal offer, 31. one for offence, & the other for
 an holocaust, with their libaments. 32. This is the sacrifice of a lepre, that
 is not able to haue al things for the cleāsing of himself. 33. And our Lord
 spake to Moyses and Aaron, saying: 34. When you shal be entred into
 the Land of Chanaan , which I wil gūe you in possession , if there be
 the plague of leprosie in a house , 35. he whose house it is, shal goe and
 tel the Priest, saying : It seemeth to me , that there is as it were the
 plague of leprosie in my house. 36. But he shal command that they
 carie forth al things out of the house , before he goe into it , and see
 whether it haue the leprosie, lest al things become vncleane that are in
 the house. And afterward he shal goe in to consider the leprosie of the
 house: 37. & if he see in the walles therof as it were litle dintes, disfigu-
 red with palenesse or rednesse , and lower then al the rest , 38. he shal
 goe out at the dore of the house, and forthwith shut it seuen daies. 39.
 And returning the seuenth day , he shal consider it. If he find that the
 leprosie is growne, 40. he shal command the stones wherein the leprosie
 is to be pucked out , and to be thrown without the citie into an vn-
 cleane place : 41. and the house it-self to be scraped on the inside round
 about, and the dust of the scraping to be disperfed without the citie into

an vncleane place, 42. and other stones to be laid in their places, that were taken away, and the house to be playstered with other mortar. 43. But if after the stones be plucked out, and the dust scraped off, & it playstered with other earth, 44. the Priest going in perceiue that the leprosie is returned, and the walles ful of spottes, it is a lasting leprosie, and the house vncleane: 45. the which forthwith they shal destroy, and the stones and timber therof, and al the dust they shal cast without the towne into an vncleane place. 46. He that entreth into the house when it is shut, shal be vncleane vntil euen: 47. and he that sleeperh in it, & eateth any thing, shal wash his clothes. 48. But if the Priest going in perceiue that the leprosie is not growne farder in the house, after it was playstred againe, he shal purifie it being made whole againe: 49. and for the purification therof he shal take two sparowes, and ceder-wood, and scarlet, and hyssop: 50. and when one sparow is immolated in an earthen vessel ouer liuing waters, 51. he shal take the ceder-wood, and the hyssop, and the scarlet, and the liue sparow, and shal dippe al in the blood of the sparow that is immolated, and in the liuing water, and he shal sprinkle the house seuen times, 52. and shal purifie it as wel with the blood of the sparow as with the liuing water and with the liue sparow, and with the ceder-wood and the hyssop and the scarlet. 53. And when he hath let goe the sparow to flie freely away into the field, he shal pray for the house, & it shal be rightly cleansed. 54. This is the law of al leprosie and percussion, 55. of the leprosie of garments and houses, 56. of a scarre and of blisters breaking forth, of a shining spot, and when the colours are changed into diuers kindes, 57. that it may be knowen at what time anie thing is cleane or vncleane.

C H A P. X V.

The law of vncleane issues in men, 19. and in women.



AND our Lord spake to Moyfes and Aaron, saying: 2. Speake to the children of Israel, and say to them: The man that hath a fluxe of seed, shal be (a) vncleane. 3. And then he shal be iudged subiect to this fault, when the filthie humour at euerie moment cleaueth to his flesh, and is congealed. 4. Euerie bed wheron he sleeperh shal be vncleane, and wheresocuer he sitteth. 5. If anie man touch his bed, he shal wash his clothes: and himself being washed with water, shal be vncleane vntil euen. 6. If he sit where that man had sitten, he also shal wash his clothes: and being washed with water, shal be vncleane vntil euen. 7. he that toucheth his flesh, shal wash his clothes: and himself being washed with water shal be vncleane vntil euen. 8. If such a man cast his spittle vpon him that is cleane, he shal wash his clothes: and being

(a) If natural infirmities brought vncleane, much more la'ciuitousnes of the mind. *Theod. 9. 15. & 20. in Leuit.*

(b) To make, offer, and sacrifician holste, is al one.

and being washed with water he shal be vncleane vntil euen. 9. The padde wherupon he sitteth shal be vncleane: 10. and whatsoever hath been vnder him, that hath the fluxe of seed, shal be polluted vntil euen. He that carieth any of these things, shal wash his clothes: and himself being washed with water, shal be vncleane vntil euen. 11. Euerie one, whom he toucheth that is such an one, hauing not washed his hands before, shal wash his clothes, and being washed with water, shal be vncleane vntil euen. 12. The earthen vessel that he toucheth shal be broken: but the wodden vessel shal be washed with water. 13. If he be healed that hath such a disease, he shal number seuen daies after his cleansing, and hauing washed his clothes and al his bodie in liuing water, he shal be cleane. 14. And the eight day he shal take two turtles, or two yong pigeons, and he shal come into the sight of our Lord, to the dore of the tabernacle of testimonie, & shal giue them to the Priest, 15. who shal (b) make one for sinne, and the other for an holocaust, & he shal pray for him before our Lord, that he may be cleansed of the fluxe of his seed. 16. The man from whó issueth the seed of copulation, shal wash with water al his bodie: and he shal be vncleane vntil euen. 17. The garment & skinne that he weareth, he shal wash with water, and it shal be vncleane vntil euen. 18. The woman with whom he companierth shal be washed with water and shal be vncleane vntil euen. 19. The woman that monthly hath the fluxe of blood, shal be separated seuen daies. 20. Euerie one that toucheth her, shal be vncleane vntil euen: 21. and that whereon she sleepeth or sitteth in the daies of her separation shal be polluted. 22. He that toucheth her bed shal wash his clothes: & himself being washed with water, shal be vncleane vntil euen. 23. Whosoever shal touch any vessel wherupon she sitteth, he shal wash his clothes: and himself being washed with water shal be polluted vntil euen. 24. If a man cōpanie with her in the time of her menstrual blood, he shal be vncleane seuen daies: and cuerie bed wheron he sleepeth shal be polluted. 25. The woman that hath a fluxe of blood many daies not in her menstrual time, or that ceaseth not to haue a fluxe after the menstrual blood, as long as she is subiect to this disease, she shal be vncleane, as if she were in her menstrual time. 26. Euerie bedde, wherupon she sleepeth, and vessel wheron she sitteth, shal be polluted. 27. Whosoever toucheth the shal wash his clothes: and himself being washed with water, shal be vncleane vntil euen. 28. If the blood stay and cease to runne, she shal count the seuen daies of her purification: 29. and the eight day she shal offer for her selfe to the Priest, two turtles, or two yong pigeons, at the dore of the tabernacle of testimonie: 30. who shal make one for sinne, and the other for an holocaust, and he shal pray for her before our Lord, and for the fluxe of her vncleanness. 31. You shal teach therefore the children of Israel, that they take heed of (c) vncleanness, and die not in their filthinesse, when thy shal pollute my tabernacle that is among them. 32. This is the law of him

c) S. Hierome (in cap. 5. ad Galas.) vnderstandeth this place of the abominable ones that may not be named.

that

that hath the fluxe of seed and that is polluted by copulation, 33. and the woman that is separated in her menstrual times, or that hath a continual fluxe of blood, and of the man that sleepeth with her.

C H A P. XVI.

When and how the high-Priest must enter into the Sanctuarie. 14. How he shall expiate (or reconcile) the same, 16. and the Tabernacle, 18. and the Altar. 20. How he shall offer a blue goate, and send him into the wilderness. 29. And al must celebrate the feast of expiation or cleansing from finnes.



AND our Lord spake to Moyles, after the death of the two sonnes of Aaron, when they were slaine offering strange fire: 2. and he commanded him, saying: Speake to Aaron thy brother, that he (a) enter not at al times into the Sanctuarie, that is within the veile before the propitiatorie, wherwith the arke is couered, lest he die (for in a cloud wil I appeare ouer the oracle); 3. vnlesse he doe these things before: He shall offer a calfe for sinne, and a ramme for an holocaust. 4. He shall be reuested with a linnen tunike, he shall hide his priuities with linnen femorals: he shall be girded with a linnen girdle, a linnen mitre shall he put vpon his head: for these are holie vestments: with al which, when he is washed, he shall be reuested. 5. And he shall receiue of the whole multitude of the children of Israel two bucke goats for sinne, and one ramme for an holocaust. 6. And when he hath offered the calfe, and praied for himself, and for his owne house, 7. he shall make the two bucke goats to stand before the Lord in the dore of the tabernacle of testimonie: 8. and casting lottes vpon both, one for the Lord, & an other for the goate of dismissal: 9. that, whose lot fel to the Lord, he shall offer for sinne: 10. but that, whose lotte was to be the goate of dismissal, he shall set aliue before the Lord that he may (b) poure out prayer vpon him, and dismisse him into the wilderness. 11. After that these things be duly celebrated, he shall offer the calfe, & praying for himself and for his house, he shall immolate it: 12. and taking the thurible, which he hath filled of the burning coales of the altar, and taking vp with his hand of the compounded perfume for incense, he shall goe in beyond the veile into the Holie place: 13. that when the incense is put vpon the fire, the cloude therof and the vapour may couer the oracle, which is ouer the testimonie, and he die not. 14. He shall take also of the blood of the calfe, and sprinkle with his finger seuen times against the propitiatorie to the east. 15. And when he hath killed the bucke goate for the sinne of the people, he shall carie in the blood therof within the veile, as hath been

(a) Only once in the yeare the high-Priest, and no other, entred into *Sanc̄ta Sanctorum*, v. 24. signifying that heauen was not open to anie Saint, before Christs passion. *Heb. 9. v. 8.*

(b) Praying that al their finnes may be remitted.

(b) Sinnes doe so defile the soule that the very holiest of al places is accounted as contaminated therby *Theod. 9. 22. in Lucis. in fine.*

(d) God so remitteth sinnes to those that are truly penitent, as that which is carried into a wilderness and neuer returneth.

(e) Besides particular sacrifices for euerie ones sinnes, once in the yeare was instituted a general expiation of al.

commanded of the blood of the calfe, that he may sprinkle it against the oracle, 16. and (c) expiate the Sanctuarie from the vncleanesse of the children of Israel, and from their preuarications, and al their sinnes. According to this rite shal he doe to the tabernacle of testimonie, which is fixed among them in the midst of the filth of their habitation. 17. Let no man be in the tabernacle whē the high-Priest goeth into the Sanctuarie, to pray for himself and for his house, & for the whole assemblie of Israel, vntil he come forth. 18. And when he is come forth to the altar that is before the Lord, let him pray for himself; and taking the blood of the calfe, and of the bucke goate, let him poure it vpon the hornes therof round about: 19. and sprinkling with his finger seuen times, let him expiate, and sanctifie it from the vncleanesse of the children of Israel. 20. After he hath cleansed the Sanctuarie, and the tabernacle, and the altar, then let him offer the liue goate: 21. and putting both hands vpon his head; let him confesse al the iniquities of the children of Israel, and al their offences and sinnes: which praying to light on his head, he shal send him forth by a man ready therto, into the desert. 22. And (d) whē the goat hath caried al their iniquities into the solitarie ground, and shal be let goe into the desert, 23. Aaron shal returne into the tabernacle of testimonie, and putting off the vestiments, which he had on him before when he entred into the Sanctuarie, and leauing them there, 24. he shal wash his flesh in a holie place, and shal be clothed with his owne garmets. And after that he hath gone forth & offered his owne holocaust, and the peoples, he shal pray as wel for himself, as for the people: 25. and the fat, that is offered for sinnes, he shal burne vpon the altar, 26. but he that hath let goe the goate of dismissal, shal wash his clothes and bodie with water, and so shal enter into the campe. 27. But the calfe & the bucke goate, that were immolated for sinne, and whose blood was caried into the Sanctuarie, to accomplish the expiation, they shal carie forth without the campe, and shal burne with fire as wel the skinnes as their flesh, and the dung: 28. and whosoever burneth them shal wash his clothes and his flesh with water, & so shal enter into the campe. 29. And this shal be to you an eueralting ordinance: The (e) seuenth month, the tenth day of the month you shal afflict your soules, and no worke shal you doe, whether he be of the same countrie, or a stranger that seiourneth among you. 30. Vpon this day shal be the expiation of you, and cleansing from al your sinnes: before the Lord you shal be cleansed. 31. for it is a sabbath of rest, & you shal afflict your soules by a perpetual religion. 32. And the Priest shal expiate, that is annoynted, & whose hands are consecrated to doe the functiō of priesthoed for his father: & he shal be requested with the linnē stole & the holie vestments, 33. & he shal expiate the Sāctuarie & the tabernacle of testimonie & the altar; the Priests also & al the people. 34. And this shal be an ordinace for euer, that you pray for the children of Israel, and for al their sinnes once in a yeare. He did therefore as our Lord had commanded Moyse.

CHAP. XVII.

All Sacrifices must be offered at the doore of the Tabernacle. 7. with special prohibition of Idolatrie. 10. None must eate blood. 15. Whosoever eateth carraine flesh is contaminate, and must be washed.

AND our Lord spake to Moyfes , saying : 2. Speake to Aaron and his sonnes , and to al the children of Israel, saying to them : This is the word which our Lord hath commanded , saying : 3. Anie man whosoever of the house of Israel, if he (a) kil an ox or a sheep, or a goate in the campe or without the campe, 4. and offer it not at the doore of the tabernacle an oblation to the Lord, shal be guiltie of blood : as if he had shed blood, so shal he perish out of the middes of his people. 5. Therefore shal the children of Israel bring to the Priest their hosts, which they kil in the field, that they may be sanctified to our Lord before the doore of the tabernacle of testimonie , & they may immolate them pacifike hostes to our Lord. 6. And the Priest shal poure the blood vpon the altar of our Lord, at the dore of the tabernacle of testimonie, and shal burne the fat for a sweet odour to our Lord : 7. and they shal no more immolate the ir hosts to diuels , with whom they haue committed fornication. It shal be an ordinance for euer to them and to their posteritie. 8. And to them thou shalt say : The man of the house of Israel, and of the strangers, which seioune with you , that offereth an holocaust or victime, 9. and bringeth it not to the doore of the tabernacle of testimonie, that it may be offered to our Lord , shal perish out of his people. 10. Anie man whosoever of the house of Israel, and of the strangers that seioune among them , if he eate blood, I wil set my face against his life, and wil destroy it out of his people, 11. because the life of the flesh is in the blood : and I haue giuen it to you, that vpon the altar you may make expiation with it for your soules, and the blood may be for an expiation of the soule. 12. Therefore haue I said to the children of Israel : No soule of you shal eate blood, nor of the strangers, that seioune with you. 13. Anie man whosoever of the children of Israel , and of the strangers that seioune with you, if by hunting or fouling he take wild beast or foule, which it is lawful to eate , let him poure out the blood therof, and couer it with earth. 14. For the life of al flesh is in the blood : wherupon I said to the children of Israel : The blood of no flesh shal you eate , because the life of the flesh is in the blood : and whosoever eateth it shal die. 15. The soule that eateth carraine, or that which is taken of a beast, aswel of them of the same countrie as of strangers , shal wash his clothes, and himself with water, and

(a) If anie killed for sacrifice, he must offer it at the doore of the the tabernacle, that a Priest might offer it on the Altar, for no other man, nor place was allowed, without special dispensation of God. And so Samuel offered sacrifice in an other place, 1. Reg. 7. Elias 1. Reg. 18. and Dauid also being no Priest. 2. Reg. 14. So S. Aug. explicateth this text. q. 56. in *Leuit.*

shal be contaminated vntil euen : and in this order he shal be made cleane. 16. And if he doe not wash his clothes , and his bodie , he shal beare his iniquitie.

C H A P. XVIII.

Marriage prohibited in certaine degrees of consanguinitie and affinitie. 18. And diuers carnal and execrable finnes committed in other nations , are strictly forbidden.

AND our Lord spake to Moyfes, saying: 2. Speake to the children of Israel , and thou shalt say to them : I the Lord your God , 3. according to the custome of the Land of Egypt, wherein you haue dwelt, you shal not doe : and according to the manner of the Countrie of Chanaan, into the which I wil bring you , you shal not doe , nor walke in their ordinances. 4. You shal doe my iudgements , and shal obserue my precepts, and shal walke in them. I the Lord your God. 5. Keepe my lawes and iudgements , which a man doing , shal liue in them. I the Lord. 6. No man shal approach to her that is next of his blood , to reueale her (a) turpitude. I the Lord. 7. The turpitude of thy father, and the turpitude of thy mother thou shalt not discover: she is thy mother, thou shalt not reueale her turpitude. 8. The turpitude of thy fathers wife thou shalt not discover : for it is the turpitude of thy father: 9. The turpitude of thy sister by father, or by mother, which was borne at home or abroad, thou shalt not reueale. 10. The turpitude of thy sonnes daughter or of thy niece by thy daughter, thou shalt not reueale: because it is thy turpitude. 11. The turpitude of thy fathers wiues daughter, which she bare to thy father, and is thy sister, thou shalt not reueale. 12. The turpitude of (b) thy fathers sister thou shalt not discover : because she is the flesh of thy father. 13. The turpitude of thy mothers sister thou shalt not reueale , because she is of the flesh of thy mother. 14. The turpitude of thy fathers brother thou shalt not reueale, neither shalt thou approach to his wife, who is ioyned to thee by affinitie. 15. The turpitude of thy daughter in law thou shalt not reueale , because she is thy sonnes wife, neither shalt thou discover her ignominie. 16. The turpitude of thy brothers wife thou shalt not reueale : because it is the turpitude of thy brother. 17. The turpitude of thy wife, and her daughter thou shalt not reueale. Her sonnes daughter , and her daughters daughter , thou shalt not take , to reueale her ignominie : because they are her flesh , and such copulation is incest. 18. Thou shalt not take thy wiues sister for an harlote , to vex her withal , neither shalt thou reueale her

(a) It is then turpitude when the act is vnlawful. But honest in lawful Marriage. S. Aug. li. 3. *Lo. nionum,* & li. *de bono coningali.*
 (b) See chap. 20. the difference of punishments, for violating these lawes in the first and second degree. Also between consanguinitie & affinitie, in the same collateral degree.

turpitude

turpitude, whiles she is yet liuing. 19. To a woman, hauing her flowers, thou shalt not approach, neither shalt thou reueale her turpitude. 20. With thy neighbours wife thou shalt not companie, nor be polluted with commixtion of feede. 21. Of thy feede thou shalt not giue to be consecrated to the idol Moloch, nor pollute the name of thy God: I the Lord. 22. Companie not with mankind, as with womankind, because it is abomination. 23. With no beast shalt thou companie, neither shalt thou be polluted with it. A woman shall not lie downe to a beast, nor companie with it: because it is an hainous fact. 24. Neither be ye polluted in anie of the things wherwith al the nations haue been contaminated, which I wil cast out before your sight, 25. and wherwith the land is polluted: whose abominations I wil visite, that it vomite out the inhabitants therof. 26. Keepe my ordinances and iudgements, and doe not any of these abominations, as wel the same councitman as the stranger that seiourneth with you. 27. For al these execrable things did the inhabitants of the land, that haue been before you, and haue polluted it. 28. Beware therefore lest in like manner it vomite out you also, when you shall doe the like things, as it vomited out the nation that was before you. 29. Euerie soule, that shall doe anie of these abominations, shall perish from the middes of his people, 30. Keepe my commandements. Doe not the things which they haue done, that haue been before you, and be not polluted in them: I the Lord your God.

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

C H A P. XVIII.

6. *Next of his blood.*) Mariage is forbid first and most strictly by the law of nature, in al degrees in the right line ascending and decending, both in consanguinitie and affinitie. S. Paul testifying that *among the heathen, no man could haue his fathers wife.* And in the right line God himselfe (who onlic can) neuer dispensed. Secundarily, the first collateral degree in consanguinitie, that is, between brother and sister, by one parent, or by both, is also vnlawful by the law of nature, except in the beginning of the world, when Adams children must needs marie together, God so ordaining that al mankind should be propagated by one man (for of him also the first woman was made) but after this beginning it was neuer allowed, nor perhaps can be dispensed withal, at least neuer was by anie man. Though Beza [*li. de repudijs & diuorij*] and some English Bezites charge Pope Martin the fifth, to haue dispensed with one, that had married his owne natural sister: which is a false report. For it was with one, who hauing committed fornication with one sister, afterwards married the other, from whom he could not be separated without great scandal, the pretended mariage being publike, and the impedimēt secret: as S. Antoninus writeth *par. 3. sum. Theol. ii. 1. c. 11.* But besides the right line, & the first collateral degree in consanguinitie, no other collateral degrees are prohibited by the law of nature, but by positie only. So this presēt law, writtē

Mariage forbid in al degrees in the right line, by the law of nature. Secundarily in the first collateral degree of consanguinitie.

Beza belieth Pope Martin.

1. Cor.
5. 2. 1.

AE 17.
v. 25. S.
Aug de
bono cō-
iug c. 1.

Al other degrees depend on positive lawes: which haue been & may be altered Proued by Scriptures, and reasons.

First prooffe.

2. prooffe.

3. prooffe.

4. prooffe.

5. prooffe.

Ceremonial & iudicial lawes of Moyfes are abrogated by Christ.

And new are established.

by Moyfes, forbid to marie in the first collateral degree of affinitie, but the same law commanded (*Deut. 25.*) that in case a married man died without issue, his brother should marie the widow. Wherby is cleare that this degree, and others more remote, were not prohibited by the law of nature. For then God would not haue made a contrarie general law in anie case, for the whole nation of the Iewes, his people; and that vnder penaltie to be obserued, which is contrarie to the qualitie of indulgence or dispensation, and no such necessitie, as in the beginning of the world. Wherfore al Protestants that say, the whole law written by Moyfes concerning degrees of consanguinitie and affinitie is the law of nature, and so pertaineth to Christians, must necessarily say also, that if now a married man die without issue, his brother must marie his wife. Which specially they denie. It is also proued that this and some other degrees expressed in this place, were not against the law of nature (which is common to all nations commonly, or easely knowne to all men by discourse of reason) because no common-wealth among the Gentiles did punish, nor modest men forbear, or reprehend such mariages: as appeareth by Laban, who after he had deceiued Iacob by giuing him one sister for an other, offered him also the former promised, whom without difficultie of conscience he accepted (*Gen. 29.*) neither did that holie Patriarch thinke it vnlawful to keepe them both. And when Iudas matched his second sonne, and promised the third to the wife of his first sonne, he did it according to the custome of that place & time, *Gen. 38.* And Noemi spoke according to the same custome, *Ruth 1. v. 11.* Againe, where this law forbiddeth a man to marie, or companie with his wifes sister, it addeth, *whiles she is liuing*, not prohibiting mariage, when his first wife is dead. Yet his wifes sister is as nere in affinitie, as his brothers wife. Likewise, the diuersitie of punishments (*chap. 20.*) for transgression of this law, either in the right line, or in the first collateral degree of consanguinitie, who were punished by death; and for transgressing in the first collateral degree of affinitie, or in the second either of consanguinitie or affinitie, who had lesse punishments, sheweth that the former degrees are prohibited by the law of nature, and not the other: for then the violation should be like sinne, and punished alike. Finally, it is euident, that certaine of these degrees are not against the law of nature, by the example of holie Abraham, who in, and according to the law of nature, married his brothers daughter called Sarai, other wise Iescha, *Gen 11.* which mariage God approued by manie blessings. Also Iacob married two sisters together. Two sonnes of Iudas married the same woman successiuelly. And Amram (Moyfes father) married his aunt, his fathers sister, *Exo 6. v. 20 Num 26. v. 59.* Wherfore seeing neither the first collateral degree in affinitie, nor the second collateral in consanguinitie or affinitie, is forbid by the law of nature but by positive only, and that both ceremonial & iudicial lawes of the old Testament ceased in the New, and are abrogated by Christ, it resteth proued that the same bind not Christians, but as they are renewed and established by the Church, or Christian common-wealths. And as this is done in temporal causes by temporal States, partly by renewing and establishing the same, which was in the law of Moyfes, as by punishing wilful murder by death, *Exo. 21. v. 12.* partly with alteration, as by punishing theft in some countries with death, but not adulterie, which were contrarie in the old Testament, *Gen. 38 v. 24 4. 17. Exod. 22. v. 10. Leuit. 20 v. 10:* in like sort the Church of Christ ordaineth lawes, altereth, & vpon iust occasions dispenseth, in all degrees of consanguinitie and affinitie, not forbid by the law of nature.

Arif. l. 2. Pol

S. Hi ro. quest. heb. in Gen.

CHAP. XIX.

Diuers Moral, Ceremonial, and Iudicial precepts are briefly recited.



VR Lord spake to Moyfes, saying : 2. Speake to al the assemblie of the children of Israel, and thou shalt say to them : Be ye holie, because I the Lord your God am holie. 3. Let euerie one feare his father, and mother. Keepe my Sabbaths. I the Lord your God. 4. Turne not your selues to idols, neither make you to your selues molten Gods. I the Lord your God. 5. If ye immolate an hoste of pacifikes to the Lord, that it may be placable, 6. that day wherin it is immolated, shal you eate it, and the next day : and whatsoeuer shal be left vntil the third day, you shal burne with fire. 7. If after two daies anie man eate therof, he shal be profane, and guiltie of impietie : 8. and shal beare his iniquitie, because he hath polluted the holie of the Lord, and that soule shal perish out of his people. 9. And when thou reapest the corne of thy land, thou shalt not sheare the face of the earth to the verie ground : neither shalt thou gather the eares that remaine. 10. Neither in thy vineyard shalt thou gather the clusters and grapes that fal downe, but shalt leaue them to the poore, and the strangers to take. I the Lord your God. 11. You shal not commit theft. You shal not lie, neither shal anie man deceaue his neighbour. 12. Thou shalt not forswear thy self in my name, nor pollute the name of thy God. I the Lord. 13. Thou shalt not caluminate thy neighbour, nor oppresse him by violence. The worke of thy hircling shal not abide with thee vntil morning. 14. Thou shalt not speake euil of the deafe man, nor put a stumbling block before the blind : but thou shalt feare the Lord thy God, because I am the Lord. 15. Thou shalt not doe that which is vniust, nor iudge vniustly. Consider not the person of a poore man, neither honour thou the countenance of him that is mightie. Iudge iustly to thy neighbour. 16. Thou shalt not be a criminatour, nor a whisperer among the people. Thou shalt not stand against the bloud of thy neighbour. I the Lord. 17. Thou shalt not hate thy brother in thy hart, but controle him openly, lest thou incurre sinne through him. 18. Seeke not reuenge, nor be mindeful of the iniurie of thy citizens. Thou shalt loue thy freind as thy self. I the Lord. 19. Keepe ye my lawes. Thou shalt not make thy cattel to gender with the beasts of an other kind. Thy field thou shalt not sow with diuers seede. A garment (a) that is wouen of two forts, thou shalt not put on. 20. If a man lie with a woman by carnal copulation, that is a bondwoman also mariable, & yet not redeemed with a price, nor made

The Epistle on
Wednesday in
Passion weeke.

(a) These diuersities are not prohibited for themselves for the ornaments of the tabernacle and of Priests were made of diuers things; but schisme, and al participatiō with heretikes and other infidels is forbid.

2. Cor. 6.
Draw not in
yoke with infidels. Theodorēt
9. 27. in Leuit.

free, both shal be beaten, and they shal not die, because she was not free. 21. And for his offence he shal offer to the Lord, at the dore of the tabernacle of testimonie a ramme: 22. and the Priest shal pray for him, and for his sinne before the Lord, and he shal become propitious to him againe, and the sinne shal be forgiuen. 23. When you shal be entred into the land, and haue planted in it fruit trees, you shal take away the prepuces of them: the fruits that come forth shal be vncleane to you, neither shal you eate of them. 24. But in the fourth yeare, al their fruit shal be sanctified, laudable to the Lord. 25. And the fifth yeare you shal eate the fruits, gathering the offspring that they bring forth. I the Lord your God. 26. You shal not eate with bloud. You shal not diuine, (b) nor obserue dreames. 27. Neither shal you cut your haire roundwise: nor shaue your beard. 28. And for the dead you shal not cut your flesh, neither shal you make in your selues any figures or markes. I the Lord. 29. Make not thy daughter a common strumpet, lest the land be contaminated and filled with wickednesse. 30. Keepe ye my Sabbaths, & feare my Sanctuarie. I the Lord. 31. Decline not to magicians, neither aske any thing of soothsayers, to be polluted by them. I the Lord your God. 32. Before the hoare head rise vp, and honour the person of an old man: and feare the Lord thy God. I am the Lord. 33. If a stranger dwel in your land, and abide among you, doe not vpbraid him: 34. but let him be among you as the same countrie man: and you shal loue him as your selues: for you also haue been strangers in the Land of Ægypt. I the Lord your God. 35. Doe not anie vniust thing in iudgement, in rule, in weight, or measure. 36. Let the balance be iust, and the weights equal, the bushel iust, and the sextarie equal. I the Lord your God, that brought you out of the Land of Ægypt. 37. Keepe al my precepts, and al my iudgements, and doe them. I the Lord.

(b) See Gen.
40. v. 8.

C H A P. X X.

Whofoener giueth of his seed to Moloch must be stoned to death. 6. Al that decline to Magicke, 9. curse their parents, 10. commit aduterie, certaine incest, or bestiaitie, shal die. 19. Other incest is deprived of children. 22. The Israelites also shal be cast out of the Land, if they commit such sinnes.

AND our Lord spake to Moyfes, saying: 2. These things thou shalt speake to the children of Israel: If anie man of the children of Israel, & of the strangers, that dwel in Israel, giue of his seede to the idol Moloch, dying let him dye: the people of the land shal stone him. 3. And I wil set my face against him: and wil cut him off from the middes of his

people.

people, because he hath giuen of his seed to Moloch, and hath contaminated my Sanctuarie, and polluted my holy name. 4. And if the people of the land neglecting, and as it were litle esteeming my commandment, let alone the man that hath giuen of his seed to Moloch, and wil not kil him: 5. I wil set my face vpon that man, & his kinred, and wil cut off both him, and al that consented with him, to commit fornication with Moloch, out of the middes of their people. 6. The soule that shal decline to Magicians and southsavers, and shal commit fornication with them, I wil set my face against it, and destroy it out of the middes of his people. 7. Sanctifie your selues, and be holic, because I am the Lord your God. 8. Keepe my precepts, & doe them. I the Lord that sanctifie you. 9. He that curseth his father, or mother, dying let him die: he hath cursed father, and mother, his bloud be vpon him. 10. If any man commit adulterie with an other mans wife, and commit aduoutrie with his neighbours wife, dying let them dye, both the adulterer and the aduoutrisse. 11. He that lieth with his stepmother, and reuealeth the ignominie of his father, dying let both die: their bloud be vpon them. 12. If anie man lie with his daughter in law, let both die, because they haue done an hainous fact: their bloud be vpon them. 13. He that lieth with man as if he should companie with woman, both haue committed abomination, dying let them die: their bloud be vpon them. 14. He that besides his wife the daughter, (a) marieth her mother, hath done wickednes: he shal burne aliuie with them, neither shal there so great abomination remaine in the middes of you. 15. He that shal companie with beast & cattel, dying let him die: the beast also doe ye kil. 16. The woman that shal lie vnder anie beast, shal be killed together with the same: their bloud be vpon the. 17. He that taketh his sister the daughter of his father, or the daughter of his mother, & seeth her turpitude, & she beholdeth her brothers ignominie, they haue committed a shameful thing: they shal be slaine in the sight of their people, because they haue reuealed one anothers turpitude, & they shal beare their iniquitie. 18. He that companyeth with a woman in her menstrual fluxe, & reuealeth her turpitude, & she openeth the fountaine of her bloud, both shal be destroyed out of the middes of their people. 19. The turpitude of thy aunt by thy mother, and of thy aunt by thy father, thou shalt not discouer: he that doth this, hath disclosed the ignominie of his flesh, both shal beare their iniquitie. 20. He that companyeth with the wife of his vncler by the father, or of his vncler by the mother, & reuealeth the ignominie of his kinred, both shal beare their sinne: without children they shal die. 21. He that marieth his brothers wife, doth an vnlawful thing, he hath reuealed his brothers turpitude: they shal be without children. 22. Keepe my lawes, and iudgements, and doe them: lest the land which you shal enter into and inhabite, vomite out you also. 23. Walke not in the ordinances of the nations, which I wil expel before you. For (b) al these things haue they done, and I haue abhorred them. 24. But to you I speake:

(a) Violating this law in anie degree in the right line, either of consanguinitie, or affinitie, or in the first collateral degree of consanguinitie was punished with death; but in the first collateral of affinitie, and in the second collateral degree as well of consanguinitie, as affinitie, with lesse punishment.

Which sheweth greater obligation, & grater sinne, concerning the right line, then the collateral; also in the first degree of consanguinitie then in the second; and more in consanguinitie then in affinitie.

(b) Not for euerie kind of sinne (though euerie one is punishable) but for the more hainous, & for al together the Chanaanites were cast out of their land.

Posseſſe their land, which I wil giue you for an inheritance, a land flowing with milke and honie. I the Lord your God, that haue ſeperated you from other peoples. 25. Therefore doe you alſo ſeparate the cleane beaſt, from the vncleane, and the cleane foule from the vncleane: pollute not your foules in beaſts, and birds, and al things that moue on the earth, and which I haue ſhewed vnto you to be polluted. 26. You ſhal be holie vnto me, becauſe I the Lord am holie, and I haue ſeperated you from other peoples, that you ſhould be mine. 27. Man, or woman, in whom is a pythonical or diuining ſpirit, dying let them die: they ſhal ſtone them: their bloud be vpon them.

C H A P. XXI.

At what funerals Priests may not be preſent. 7. What women they may not marie. 9. A Priests daughter committing fornication muſt be burned. 10. The high-Priest ſhal not vncover his head, nor rent his garment, nor be preſent at anie funeral, nor at al goe forth of the holie place. 13. When he marieth he muſt take a virgin. 16. None that hath a blemish in his bodie (though he be of Aarons ſtock) ſhal miniſter in the Sanctuarie, nor approach to the Altar.



VR Lord ſaid alſo to Moyſes: Speake to the Priests the ſonnes of Aaron, and thou ſhalt ſay to them: Let not a Priest be contaminated in the deaths of his citizens, 2. but onlie in his kinne, and nigh of bloud, that is to ſay, vpon his father and mother, and ſonne, and daughter, brother alſo, 3. and ſiſter, being a virgin which hath not been maried to a huſband: 4. but neither in (a) the Prince of his people ſhal he be contaminated. 5. Neither ſhal they ſhaue their head nor beard, nor make incisions in their fleſh. 6. They ſhal be holie to their God, and ſhal not pollute his name: for the burnt ſacrifice of the Lord, and breads of their God doe they offer, and therefore they ſhal be holie. 7. A whore and a vile ſtrumpet he ſhal not take to wife, nor her, that is put away from her huſband: becauſe they are conſecrated to their God, 8. and offer the breads of propoſition. Be they holie therefore, becauſe I alſo am holie, the Lord, that ſanctifie them. 9. The daughter of a Priest, if ſhe be taken in whordome, & diſhonour the name of her father, ſhal be burnt with fire. 10. The Grand Biſhop, that is to ſay the Priest that is greateſt among his brethren, vpon whoſe head hath been poured the oyle of vnction, and whoſe hands were conſecrated in priethood, and who was reuſted with the holie veſtiments, ſhal not vncover his head, he ſhal (b) not rent his garments: 11. and to no dead perſon ſhal

(a) By the Prince S. Paul vnderſtood the high-Priest. Act. 23.

(b) Caiphas rent his garments (Mar. 16.) contrarie to this law, malice making him neglect his owne dignitie.

he enter in at al. vpon his father also, and mother thal he not be contaminated. 12. Neither shal he goe forth out of the holie places, lest he pollute the Sanctuarie of the Lord, because the oyle of the holie vnction of his God is vpon him. I the Lord. 13. He shal take a virgin vnto his wife: 14. but a widow and her that is put away, and a filth, and a whore he shal not take, but a maid of his owne people: 15. that he mingle not the stocke of his kinred with the common people of his nation: because I am the Lord that sanctifie him. 16. And our Lord spake to Moyses, saying: 17. Speake to Aaron: The man of thy seed throughout their families, that hath (c) a blemish, shal nor offer breads to his God, 18. neither shal he approach to his ministerie: If he be blinde, if lame, if he haue a litle, or a great, or a crooked nose, 19. if his foote be broken, if his hand, 20. if he be crook backed, or blere-eyed, or haue a pearle in his eye, or a continual scabbe, or drie scurffe in his bodie, or be burnt. 21. Euerie one that hath a blemish of the seed of Aaron the Priest, shal not approach to offer the hosts to the Lord, nor the breads to his God. 22. He shal eat notwithstanding of the breads that are offered in the Sanctuarie, 23. yet so that he enter not within the veile, or approach to the altar, because he hath a blemish, and he must not contaminate my Sanctuarie. I the Lord that sanctifie them. 24. Moyses therefore spake to Aaron, and to his sonnes, and to al Israel, al things that had been commanded him.

(c) If such deformities and defects made men irregular, and vnmeet to exercise Priestlie function in the old testament, how much more in the Church of Christ?

C H A P. XXII.

Who may eate of sanctified things. 17. And what things may be offered.



VR Lord also spake to Moyses, saying: 2. Speake to Aaron and to his sonnes, that they beware of those that are the consecrated things of the children of Israel, and contaminate not the name of the things sanctified to me, which they offer. I the Lord. 3. Say to them, and to their posteritic: Euerie man of your stocke, that approacheth to those things that are consecrated, & which the children of Israel haue offered to the Lord, in whom there is vncleanness, shal perish before the Lord. I am the Lord. 4. The man of the seed of Aaron that is a lepre, or hath a fluxe of seed (d) shal not eate of those things that are sanctified to me vntil he be healed. He that toucheth a thing vncleane by occasion of that is dead, and he from whom issueth seed as it were of copulation, 5. and he that toucheth a creeping beast, and whatsoever vncleane thing the touching wherof is filthie, 6. shal be vncleane vntil euen, and shal not eate those things that are sanctified: but when he hath washed his flesh with water, 7. and the sunne is downe, then being cleansed he shal eate of

(d) By these accidental vncleannes was prefigured the censure of suspension in clergie men.

the sanctified things , because it is his meate. 8. Carrien and that which was taken of a beast , they shal not eate , nor be polluted in them. I am the Lord. 9. Let them keep my precepts, that they be not subiect to sinne , and die in the Sanctuarie, when they shal haue polluted it. I the Lord that sanctifie them. 10. No stranger shal eate of the sanctified things, the Priests guest and hireling shal not eate of them. 11. But whom the Priest hath bought, and he that is his seru-
 ant borne in his house, these shal eate of them. 12. If the daughter of a Priest be married to anie of the people: of those things that are sancti-
 fied, and of the first fruits she shal not eate. 13. But if she be a widow, or put away, and without children returne to her fathers house : as she was wont being a maid , she shal be fed with her fathers meats. No strāger hath power to eate of them. 14. He that eateth of the sanctified things by ignorance, shal adde the fifth part with that which he did eate, and shal giue it to the Priest into the Sanctuarie. 15. Neither shal they contami-
 nate the sanctified things of the children of Israel, which they offer to the Lord : 16. lest perhaps they sustaine the iniquitie of their offence, when they shal haue eaten the sanctified things. I the Lord that sanctifie them. 17. And our Lord spake to Moyfes, saying: 18. Speake to Aaron, and to his sonnes , and to al the children of Israel, and thou shalt say to them : The man of the house of Israel, and of the strangers which dwel with you , that offereth his oblation, either paying his vowes , or offer-
 ing of his owne accord, whatsoever that be which he presenteth for an holocaust of the Lord, 19. to be offered by you, it shal be a male with-
 out spot, of beefes, & muttons, & of goats. 20. If it haue a blemih, you shal not offer it, neither shal it be acceptable. 21. The man that offereth a victime of pacifikes to the Lord, either paying his vowes, or offering of his owne accord , as wel of beefes as of muttons, shal offer it without blemish, that it may be acceptable : there shal be no blemish in it. 22. If it be blind , if it be broken, if it haue a scarre, if bliisters, or a scab, or a drie scurfe: you shal not offer them to the Lord, nor burne of them vpon the Lordes altar. 23. An ox and a sheep , hauing the eare and the taile cut off, thou maist offer voluntarily, but a vow can not be paid of them. 24. No beast that hath the stones bruised , or cruied, or cut and taken away, shal you offer to the Lord, & in your land make not this at al. 25. Of the hand of a stranger you shal not offer breads to your God , and what other thing soeuer he would giue: because they are al corrupted, & blemihed: you shal not receiue thē. 26. And our Lord spake to Moyfes, saying : 27. An ox, a sheep, and a goat, when they are brought forth, shal be seuen dayes vnder the vdder of their damme : but the eight day and so for ward they may be offered to the Lord. 28. Whether it be a beefe , or a sheep, they shal not be immolated in one day with their yong ones. 29. If you immolate an hoste for thanks-giuing to the Lord, that he may be placable, 30. the same day you shal eate it, there shal not ought remaine vntil the morning of the next day. I the Lord. 31. Keep my

cōmandments, & doe them. I the Lord. 32. Pollute not my holie name that I may be sanctified in the middes of the children of Israel. I the Lord that sanctifie you, 33. and brought you out of the Land of Ægypt, that I might be your God. I the Lord.

C H A P. XXIII.

The solemnities of the Sabbath, 5. of Pasch and first fruits, 15. of Pentecost, 23. of Trumpets, 26. of Expiations, 33. of Tabernacles; and with what rites the same shal be celebrated.

AND our Lord spake to Moyses, saying: 2. Speake to the children of Israel, and thou shalt say to them: These are the festiuities of our Lord, which you shal cal holie. 3. Six dayes ye shal doe worke: (a) the seuenth day, because it is the rest of the sabbath, shal be called holie. No worke shal you doe in it: it is (b) the Sabbath of the Lord in al your habitations. 4. These therefore are the holie festiuities of the Lord, which you must celebrate in their times. 5. The first month, the fourteenth day of the month at euen, is the (c) Phase of the Lord: 6. and the fifteenth day of this month is the solemnitie of the Azymes of the Lord. Seuen daies shal you eate azymes. 7. The first day shal be most solemne vnto you, & holie: no seruile worke shal you doe in it: 8. but you shal offer sacrifice in fire to the Lord seuen daies, but the seuenth day shal be more solēne, & more holie: and you shal doe no seruile worke in it. 9. And our Lord spake to Moyses, saying: 10. Speake to the children of Israel, and thou shalt say to them. When you shal be entred into the land, which I wil giue you, and shal reape your corne, you shal bring sheaues of cares, the first fruits of your haruest to the Priest: 11. who shal eleuate the bundle before the Lord, the next day after the Sabbath, that it may be acceptable for you, and shal sanctifie it. 12. And in the self-same day that the sheafe is consecrated, shal be killed a lambe without spot of a yeare old for an holocaust of the Lord. 13. And the libaments shal be offered with it, two tenths of floure tempered with oile, for a burnt sacrifice of the Lord, and a most sweete odour: libaments also of wine, the fourth part of an hin. 14. Bread, and fried barlie, & frumentie, you shal not eate of the corne, vntil the day that you offer therof to your God. It is a precept for euer in your generations, and al your habitations. 15. You shal number therefore from the morow after the Sabbath, wherein you did offer the sheafe of the first fruits, seuen ful weekes, 16. vnto the morow after the seuenth weeke be expired, that is to say (d) listie daies, and so you shal offer a new sacrifice to the Lord, 17. out of al your

The fourth part.

Of feasts, times of rest, & Iubilee, with priuiledges, rewards & punishments.

(a) There were eight seueral, feasts commanded by this law (besides the dailie sacrifice) mentioned Num. 28. & 29. of which only seuen are here expressed.

1. (b) The Sabbath in memorie that God created al things in six daies & rested the seuenth.

2. (c) Pasch in memorie of their deliuerie from Ægypt.

(d) Pentecost in remembrance of receiving the law.

(e) See chap.
7. v. 14.

4
(e) Feast of trumpets, in memorie that a ramme sticking by the hornes was offered by Abraham in stead of Isaac.

5.
(f) Feast of Expiation on in memorie of the sinne in worshipping the calfe, and for al sinnes forgotten, or vnknown

6.
(g) Feast of Tabernacles, to remember Gods protection in the wildernes, where they dwelled in tabernacles 40. yeares.

7.
(h) Feast of Assemblie and collection, in memorie of peace giuen in the land of promise.

habitations, two loaves of first fruits, of two tenths of flour (e) leavened, the which you shall bake for the first fruits of the Lord. 18. And you shall offer with the breads seven lambs without spot of a yeare old, and one calfe from the heard, & two rammes, and they shall be for an holocaust with their libaments, for a most sweet odour to the Lord. 19. You shall make a buck goat also for sinne, and two lambs of a yeare old for hosts of pacifikes. 20. And when the Priest hath eleuated them with the breads of the first fruits before the Lord, they shall turne to his vse. 21. And you shall call this day most solemne, and most holie: no seruile worke shall you doe in it. It shall be an euerlasting ordinance in al your habitations, and generations. 22. And after you reape the corne of your land, you shall not cut it to the verie ground: neither shall you gather the eares that remaine, but you shall let them alone for the poore & for strangers. I am the Lord your God. 23. And our Lord spake to Moyse, saying: 24. Speake to the children of Israel: The seventh month on (e) the first day of the month, shall be a Sabbath, a memorial, by sounding of trumpets, and shall be called holie: 25. no seruile worke shall you doe in it, and you shall offer holocaust to the Lord. 26. And our Lord spake to Moyse, saying: 27. vpon the tenth day of this seventh month shall be the day of (j) expiations most solemne, and it shall be called holie: and you shall afflict your soules in it, and shall offer holocaust to the Lord. 28. No seruile worke shall you doe the time of this day: because it is a day of propitiation, that the Lord your God may become propitious vnto you. 29. Euerie soule, that is not afflicted this day, shall perish out of his people: 30. and which shall doe anie worke, the same wil I destroy out of his people. 31. No worke therefore shall you doe in it: it shall be an euerlasting ordinance vnto you in al your generations, and habitations. 32. It is a Sabbath of reiting, and you shall afflict your soules the ninth day of the month: from euen vntil euen you shall celebrate your sabbaths. 33. And our Lord spake to Moyse, saying: 34. Speake to the children of Israel: From the fifteenth day of this seventh month, shall be the festiuitie of (g) tabernacles seven daies to the Lord. 35. The first day shall be called most solemne and most holie: no seruile worke shall you doe in it. And seven daies you shall offer holocausts to the Lord. 36. The eight day also shall be most solemne and most holie, and you shall offer holocausts to the Lord: for it is of (h) assemblie and collection: no seruile worke shall you doe in it. 37. These are the festiuities of the Lord, which you shall call most solemne and most holie, and shall offer in them oblations to the Lord, holocausts and libaments according to the rite of euerie day: 38. beside the sabbaths of the Lord, and your giuts and those that you shall offer by vow, or which you shall giue to the Lord voluntarily. 39. Therefore from the fifteenth day of the seventh month, when you shall haue gathered al the fruits of your land, you shall celebrate the festiuitie of the Lord seven daies, on the first day and the eight shall be a sabbath, that is rest. 40. And you shall take to you the

to you the first day the fruits of a moit faire tree, and the branches of palmes, and boughs of the tree with thicke leaues, and willowes of the brook, and you shal reioice before the Lord your God. 41. And you shal celebrate the solemnitie therof seuen daies in the yeare. It shal be an (1) euerlasting ordinance in your generations. The seuenth month shal you celebrate the festiuitie, 42. and shal dwel in bowers seuen daies, euerie one that is of the stocke of Israel shal abide in tabernacles: 43. that your posteritie may learne that I made the children of Israel to dwel in tabernacles, when I brought them out of the Land of Ægypt. I the Lord your God. 44. And Moyfes spake concerning the solemnitie of our Lord to the children of Israel.

1) These feasts were euerlasting to the Iewes in their generations that is, neuer to be altered by them, nor during their state. S. Aug. 9. 43. in Exod.

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

C H A P. XXIII.

2. *The festiuities.*] As other lawes written by Moyfes concerning Saerifices, Sacraments, Degrees hindering marriage, punishments of sinnes, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or iudicial, which may be altered: so this law of festiuities is partly maral, for that al men are bound to keep some festiual dayes in honour of God, partly ceremonial, and so the Sabbath day was kept holie in the old Testament, the seuenth day of the weeke, and other feasts, the dayes here prescribed. But these particular feasts and times are abogated by Christ, whom they prefigured. In so much that now it is not lawfull to keep them, for it would signifie that Christ were not come, as S. Paul teacheth (*Rom. 14. Galat 4. Coloss. 2.* and in other places) and it were plaine Iudaisme, and Heresie condemned by the Council of Laodicia *cap. 19. accusing them that Iudaize abstayning that day from works.* S. Gregorie also refuteth this heresie, li. 11. Epist. 2. shewing that Antichrist wil embarce it fauouring the Iewes: In places wherof the next day (which we cal sunday) is made a perpetual holie day, by authoritie of the Church, and called *dies Dominica, our Lords day* (*Apo. 1.*) And this change the Protestants confesse to be lawfull and necessarie, though we haue no other expresse scripture, when, or by whom it was done, but only that S. John had his reuelation *in our Lords day*, but by perpetual tradition al Christians know, that the day after the sabbath is our weeklie holie day, in memorie of Christs Resurrection the same day, and in figure of the general resurrection of al men, and of lite euerlasting to the blessed. S. Aug. li. 22. c. 30. ciuit. & Epist. 119. c. 15. and S. Hierome *Epist. ad Hedib.* The same reason and authoritie doe also warrant the change of other feasts, and institution of new, in honour of God, our Sauour Iesus Christ, his Mother, and other Saints, and in memorie of benefits receiued, as here we see in the old Testament diuers were commanded by God, some also instituted long after Moyfes, as by Mardocheus and other Iewes, Efter 9. and the restauration with new dedication of the altar. 1. Machab. 4. obserued by our Sauour Ioan. 10. v. 22.

Festiual daies pertaine to the seruice of God.

It is heresie to keepe the Sabbath holie day.

In place therof we keep Sunday.

Other feasts also changed, and new instituted by the same authoritie.

C H A P. XXIIII.

Provision of oile for lamps in the Tabernacle. 5. The making, and disposing the loaves of proposition. 10. The punishment of blasphemie, and manslaughter. 18. And the paine of equal reuenge.



AND our Lord spake to Moyfes, saying: 2. Command the children of Israel, that they bring vnto thee oyle of oliues most pure, and cleare, to furnish the lamps continually, 3. without the veile of the testimonie in the tabernacle of couenant. And Aaron shal set them from euen vntil morning before the Lord, by a perpetual seruice and rite in your generations. 4. Vpon the candlestick most cleane shal they be put alwaies in the sight of the Lord. 5. Thou shalt take also floure, & shalt bake therof twelue breads, which shal haue euerie one (a) two tenths: 6. which thou shalt set six one against an other vpon the most cleane table before the Lord, 7. and thou shalt put vpon them the clearest frankincense, that the bread may be for a monument of the oblation of the Lord. 8. Euerie sabbath they shal be changed before the Lord, receiued of the children of Israel by an euerlasting couenant: 9. and they shal be Aarons and his sonnes, that they may eate them in a holie place: because it is most Holie of the sacrifices of the Lord by a perpetual right. 10. And behold there went forth the sonne of a woman of Israel, whom she had borne of an Egyptian among the children of Israel, and sel at words in the campe with a man of Israel. 11. And when he had blasphemed the name, and had cursed it, he was brought to Moyfes: (And his mother was called Salmith, the daughter of Dabri of the tribe of Dan.) 12. And they did cast him into prison, til they might know what our Lord would command. 13. Who spake to Moyfes, 14. saying: Bring forth the blasphemer without the campe, and let al that heard him put their hands vpon his head, and let al the people stone him. 15. And to the children of Israel thou shalt speake: The man that curseth his God shal beare his sinne: 16. and he that blasphemeth the name of the Lord, dying let him dye: al the multitude of the people shal stone him, whether he be a natural, or stranger. He that blasphemeth the name of the Lord, dying let him dye. 17. He that striketh, and killeth a man, dying let him dye. 18. He that striketh a beast, shal render one for it, that is to say, soule for soule. 19. He that giueth anie of his neighbours a blemish, (b) as he did, so shal it be done to him: 20. fracture for fracture, eye for eye, tooth for tooth he shal restore. What blemish he gaue, the like shal he

(a) Two tenths of an ephi, that is, two gomors. A gomor of Manna, which is the tenth part of an ephi, sufficed one man for a day. Exo. 16. v. 16. & 36. so that one of these loaves was as much as al the meate which two doe ordinarily eate in one day.

(b) This Law designing equalitie, was to put a limit, not to enforce to reuenge, for the partie damaged, if he would, might remit al or part. S. Aug. l. 19. c. 25. cons. Faustum.

be con-

be compelled to sustaine. 21. He that striketh a beast, shall render an other. He that striketh a man, shall be punished. 22. Let there be equal judgement among you, whether a stranger, or a natural sinne: because I am the Lord your God. 23. And Moyses spake to the children of Israel: and they brought him forth that had blasphemed, without the camp, and they stoned him. And the children of Israel did as our Lord had commanded Moyses.

C H A P. XXV.

The law of the seventh yeare, 8. and fiftieth yeare, which is the Iubilie, 13. when al inheritaunce sold returneth to the former owner (24. as also it may in the meane time be redeemed.) 35. Vsurie prohibited, 39. and seruitude among the Israelites, only they may be hyred til the Iubilie yeare, 47. and may be reeemed from seruitude of strangers: 54. at least they shall be free in the yeare of Iubilie.



AND our Lord spake to Moyses in the mount Sinai, saying: 2. Speake to the children of Israel, and thou shalt say to them: When you shall be entred to the land which I wil giue you, thou shalt sabbatize the sabbath to the Lord. 3. Six yeares thou shalt sow thy field, and six yeares thou shalt cut thy vineyard, and shalt gather the fruits thereof: 4. but in the seventh yeare a sabbath shall be to the earth, of the resting of the Lord: the field thou shalt not sow, and the vineyard thou shalt not cut. 5. The things that the ground shall bring forth of it-self, thou shalt not reap: & the grapes of thy first fruits thou shalt not gather as a vintage: for it is a yeare of the resting of the earth: 6. but they shall be vnto you for meate, to thee & thy man-seruant, to thy woman-seruant and hyreling, and to the stranger that seiourneth with thee: 7. to thy beasts & cattel al things that grow shall giue meate. 8. Thou shalt number thee also seven weeks of yeares, that is to say, seven times seven, which together make fourtie nine, yeares: 9. & thou (a) shalt sound with the trumpet the seventh month, the tenth day of the month, in the time of propitiation in al your land. 10. Thou shalt sanctifie the fiftieth yeare, and shalt proclaime remission to al the inhabitants of thy land: for it is the yeare of Iubilie. Euerie man shall returne to his possession, & euerie one shall goe back to his old familie: 11. because it is the Iubilie & the fiftieth yeare. You shall not sow nor reape the things that grow in the field of their owne accord, & the first fruits of vintage you shall not gather, 12. because of the sanctification of the Iubilie, but forthwith as they grow you shall cate them. 13. In the yeare of Iubilie al shall returne to their possessions. 14. When thou shalt sel anie thing to thy neighbour, or shalt buy of him, presse not thy brother, but according to the number of the yeares of

(a) Of sounding with trumpets, which is pleasant & ioyful, cometh the name of Iubilie: the effect of it is remission of al bonds, restoration of former libertie, and recovery of inheritaunce. In the old Testament of temporal things, in the new of spiritual, prafigured thereby: as remission of sinne, deliuerie from bondage thereof, recovery of grace, and preparation to eternal glorie.

Iubilee thou shalt buy of him, 15. and according to the supputation of the fruits he shall sell to thee. 16. The more yeares remaine after the Iubilee, so much more shall the price increase: and the lesse time that thou shalt account, so much the lesse shall the purchase be valued, for the time of the fruits he shall sell to thee. 17. Doe not afflict your countrymen, but let euery one feare his God, because I the Lord your God. 18. Doe my precepts; and keep my iudgements, and fulfil them: that you may dwell in the land without any feare, 19. and the ground may yeald you her fruits, which you may eat vnto your fil, feareing no mans inuasion. 20. But if you say: What shall we eat the seuenth yeare, if we sowe not, nor gather our fruits? 21. I will giue you my benediction the sixt yeare, and it shall yeald the fruits of three yeares: 22. and the eighth yeare you shall sowe, and shall eat of the old fruits, vntil the ninth yeare: til new be growne; you shall eat the old. 23. The land also shall not be sold for euer: because it is mine, and you are my strangers & se-iourners. 24. For the which cause al the countrie of your possession shall be sold vnder the condition of redemption. 25. If thy brother impou-erished sell his litle possession, & his kinsman wil, he may redeeme that which he had sold. 26. But if he haue no kinsman, and himself can find the price to redeeme it: 27. the fruits shall be accounted from that time when he sold it, and the residue he shall restore to the buier, and so he shall receiue his possession againe. 28. but if his hand find not to repay the price, the buier shall haue that he bought, vntil the yeare of Iubilee. For in it al sale shall returne to the owner, & to the old possessor. 29. He that selleth a house within the walles of a citie, shall haue licence to redeeme it, vntil one yeare be expired. 30. If he redeeme it not, and the compasse of the yeare be fully out, the buier shall possesse it, & his posteritie for euer, & it can not be redeemed, no not in the Iubilee. 31. But if the house be in a village that hath not walles, it shall be sold according to the law of fields, if it be not redeemed before, in the Iubilee it shall returne to the owner. 32. The houses of Leuites, which are in cities, may alwaies be redeemed: 33. if they be not redeemed, in the Iubilee they shall returne to the owners, because the houses of the cities of the Leuites are for possessions among the children of Israel. 34. But let not their suburbs be sold, because it is a perpetual possession. 35. If thy brother be empou-erished, and weake of hand, & thou receiue him as a stranger and se-iourner, and he liue with thee, 36. take not vsuries (b) of him, nor more then thou gauest: feare thy God, that thy brother may liue with thee. 37. Thou shalt not giue him thy money to vsurie, and an ouerplus of the fruits thou shalt not exact of him. 38. I the Lord your God, that brought you out of the Land of Ægypt, that I might giue you the Land of Chanaan, & might be your God. 39. If thy brother constrained by pouertie sell himself to thee, thou shalt not oppresse him with the seruitude of seruants, 40. but he shall be as an hireling and a se-iourner, vntil the yeare of Iubilee he shall worke with thee, 41. and afterward he shall goe out

(b) *Jewes for their aduantage hold it lawfull to take vsurie of strangers, not obseruing that it is also commanded often in scripture, not so afflict, but to loue strangers. Exod. 22. 23. Leuit. 19.*

with

with his children, & ſhal returne to his kinred & to the poſſeſſion of his fathers. 42. for they are my ſeruants, & I brought them out of the Land of Ægypt. let them not be ſold by the condition of ſeruants: 43. afflict him not by might, but feare thy God. 44. Let your manſeruāt, & woman ſeruāt, be of the nations that are round about you. 45. And of the ſtrangers, that ſeourne with you, or that were borne of them in your land, theſe you ſhal haue for ſeruants: 46. and by right of inheritance ſhal leaue them to your poſteritie, & ſhal poſſeſſe them for euer, but your brethren the children of Iſrael doe ye not oppreſſe by might. 47. If the hand of a ſtranger or ſeourner grow ſtrong among you, and thy brother empouerihed ſel himſelf to him, or to any of his ſtocke: 48. after the ſale he may be redeemed. He that wil of his brethren ſhal redeeme him, 49. both the vncle by father, and the vncles ſonne, and the kinsman, and the allied. But and if himſelf be able alſo, he ſhal redeeme himſelfe, 50. accounting onlie the yeares from the time of his ſelling vnto the yeare of Iubilee: and accounting the money, that he was ſold for, according to the number of the yeares and the reckning of an hireling. 51. If they be more yeares that remaine vntil the Iubilee, according to theſe alſo ſhal he repay the price. 52. if few, he ſhal make the reckning with him according to the number of the yeares, and ſhal repay to the buyer for that which remaineth of the yeares 53. his wages being allowed for the which he ſerued before: he ſhal not afflict him violently in thy ſight. 54. And if by theſe meanes he can not be redeemed, in the yeare of Iubilee he ſhal goe out with his children. 55. For the children of Iſrael are my ſeruants, whom I brought forth out of the Land of Ægypt.

C H A P. XXVI.

With new prohibition of Idolatrie, and commandement to keepe the Sabbath 3. rewards are promiſed to al that obſerue Gods precepts. 14. And manie miſerable puniſhments are threatned to al tranſgreſſours.



ITHE Lord your God: you ſhal not make to your ſelues an idol and (a) thing grauen, neither ſhal you erect titles, nor ſet a notorious ſtone in your land, for to adore it, for I am the Lord your God. 2. Keep my ſabbaths, and dread my Sanctuarie. I the Lord. 3. If you walke in my precepts, and keepe my commandments, and doe them, I wil giue you raine in their ſeaſons, 4. and the earth ſhal bring forth her ſpring, and the trees ſhal be replenished with fruits. 5. The threſhing of your harueit ſhal reach vnto vintage, and the vintage ſhal reach vnto ſowing time: and you ſhal eate your bread to your fil, and without feare ſhal you dwel in your land. 6. I wil giue peace in your coaſts: you ſhal ſleepe, and there ſhal be none to make you

(a) Herctikes holding their corrupt courſe wil needs haue image of Chriſt, or Saint, to be the grauen thing, which is forbidden in holie Scriptures: & therefore falſly traſſlate *Peſel, a grauen image*, where indeed it ſignifieth an image,

afraid. I wil take away euil beasts: and the sword thal not passe through your quarters, 7. You shal pursue your enemies, and they thal fal before you. 8. Fiue of yours thal pursue an hundred strangers, and an hundred of you ten thousand: your enemies shal fal by the sword in your sight. 9. I wil respect you, and make you increase: you shal be multiplied, & I wil establiish my couenant with you. 10. You thal eate the eldest of the old store, & new cōming vpon it you shal cast forth the old. 11. I wil set my tabernacle in the middes of you, and my soule thal not cast you off. 12. I wil walke among you, & wil be your God, & you shal be my people. 13. I the Lord your God, that haue brought you out of the Land of the Ægyptians, that you should not serue them, and that haue broken the chaines of your necks, that you might goe vpright. 14. But if you wil not heare me, nor doe al my commandemets, 15. if you dispise my lawes, and contemne my iudgements that you doe not those things which are appointed by me, and bring my couenant to nothing worth, 16. I also wil doe these things to you: I thal quickly visite you with pouertie, and burning heat, which shal wast your eies, & consume your liues, you shal sow your seed in vaine, which shal be deuoured of the enemies. 17. I wil set my face against you, and you thal fal downe before your enemies, and thal be made subicct to them that hate you. You shal fly, when no man pursueth you. 18. But if you wil not obey me so neither, I wil increase your chastisements seuen-fold for your sinnes, 19. and wil breake the pride of your stubburnesse. And I wil make to you the heauen from aboue as iron, and the earth as brasfe. 20. Your labour thal be spent in vaine, the earth thal not bring forth her spring, nor the trees yeald their fruits. 21. If you walke contrarie to me, & wil not heare me, I wil increase your plagues vntil seuen-fold for your sinnes: 22. & I wil send in vpon you the beasts of the field, which may consume you, & your cattel, and may bring al things to a smal number, and that your waies may be made desert. 23. And if you wil neither so receiue discipline, but walke rather contrarie to me: 24. I also wil goe opposite against you, and wil strike you seuen times for your sinnes. 25. and I wil bring in vpon you the sword a reuenger of my couenant. And when you shal fly into the cities, I wil send the pestilence in the middelt of you, and you shal be deliuered in the hands of the enemies, 26. after I thal haue broken the staffe of your bread: so that ten women shal bake your breads in one ouen, and shal render them by weight: and you shal eate, and shal not be filled. 27. But if you wil neither by these meanes heare me, but walke against me, 28. I also wil goe against you in contrarie furie, and wil chastice you with seuen plagues for your sinnes, 29. so that you thal (b) eate the flesh of your sōnes & of your daughters. 30. I wil destroy your excelses, & breake your idols. You thal fal amōg the ruines of your idols, & my soule thal abhorre you, 31. in so much that I wil bring your cities into a wildernesse, and I wil make your Sanctuaries desert, neither wil I receiue any more the most

(b) This extreme famine fel vpon some of them in Samaria, 4. Reg. 6. vpon others in Hierusalem 4. Reg. 26. most specially when they were besieged by Titus Iosephus li. 7. c. 6. de bello Iudaico.

sweet odour. 32. And I wil destroy your land, and your enemies shal be astonished vpon it, when they shal be inhabitants therof. 33. And you I wil disperse into the Gentiles, and wil draw out the sword after you, and your land shal be desert, and your cities destroyed. 34. Then shal the land take pleasure in her sabbaths al the daies of her desolation: when you shal be 35. in the enemies land, she shal sabbatize, and rest in the sabbaths of her desolation, because she did not rest in your sabbaths when you dwelt in it. 36. And they that shal remaine of you, I wil put feare in their harts in the countries of their enemies, the sound of a flying leafe shal terrifie them, and they shal flie it as it were a sword: they shal fall when no man pursueth, 37. and they shal euerie one fall vpon their brethren, as flying from warres, none of you shal be so hardie as to resist your enemies. 38. You shal perish among the Gentiles, and the enemies land shal consume you. 39. And if of them also some remaine, they shal pine away in their iniquities in the land of their enemies, and for the finnes of their fathers and their owne they shal be afflicted: 40. vntil they confesse their owne & their ancestours iniquities, wherby they haue preuaricated against me, and walked contrarie vnto me. 41. I also therefore wil walke against them, & bring them into their enemies land, vntil their vncircumcised mind be ashamed: then shal they pray for their impieties. 42. And I wil remember my couenant, that I made with (c) Iacob, and Isaac, and Abraham. Of the land also I wil be mindful: 43. which when it shal be left of them, shal take pleasure in her sabbaths, being desolate for them. But they shal pray for their finnes, for that they reiected my iudgements, and despised my lawes. 44. Howbeit euen when they were in the land of their enemies (a) I did not cast them off altogether, neither did I so despise them, that they should be consumed, and I should make my couenant with them frustrate. For I am the Lord their God, 45. and I wil remember mine old couenant, when I brought them out of the Land of Ægypt, in the sight of the Gentiles, for to be their God. I the Lord. These are the iudgements, and precepts, and lawes, which our Lord gaue between himself and the children of Israel in Monnt Sinai by the hand of Moyfes.

c) Iacob is first here named, because he had no other children but this people, for Isaac was also father of the Idumeans, and Abraham moreover of the Ismaelites and Madianites, and because the great promises made to Abraham and Isaac pertained only to the Israelites. *Theodores. q. 16. in Leuit.*
d) The Church neuer wholly decayeth.

C H A P. XXVII.

How some vowes of diuers persones may be redeemed, but some may not be changed. 28. Al, one way or other, must be discharged. 30. Tithes also must be payed, either the same that are due or more.

AND our Lord spake to Moyfes, saying: 2. Speake to the children of Israel, and thou shalt say to them: The man that shal haue made a vow, and (a) bound his soule to God, by estimation he shal giue the price. 3. If it be a man

The fifth part. Of vowes and Tithes.

(a) Because no other but the tribe of Leui could serue about the tabernacle, and yet others might desire

from

to serue there,
they might in
stead thereof
giue a price,
& haue the re-
ward of their
good wil.

(d) The thing
that is vowed,
if it may be
pe-formed,
pleaseth God
better then a
change.

from the twentieth yeare vntil three score, he shal giue fiftie sicles of siluer, after the measure of the Sanctuarie: 4. if a woman, thirtie. 5. But from the fift yeare vntil the twentieth, a man shal giue twentie sicles: a woman ten. 6. From one month vntil the fift yeare, for a man shal be giuen siue sicles: for a woman three. 7. One that is three score & aboue, a man shal giue fifteen sicles, a woman ten. 8. If he be poore, and not able to pay the estimation, he shal stand before the Priest: and as much as he shal esteeme, and see him able to pay, so much shal he giue. 9. But the beast, that may be immolated to the Lord, if a man doe vow it, shal be holie, 10. and can not be changed, that is to say, (b) neither a better for a bad, nor a worse for a good, and if he change it, both it self that was changed, and that for the which it was changed, shal be consecrated to the Lord. 11. The vncleane beast, which can not be immolated to the Lord, if anie man vow it shal be brought before the Priest. 12. Who iudgeing whether it be good or euil, shal set the price: 13. which if he that offereth wil giue, he shal adde aboue the estimation the fift part. 14. If a man vow his house, and sanctifie it to the Lord, the Priest shal consider it, whether it be good or bad, and according to the price which he shal appoint, it shal be sold. 15. But if he that had vowed wil redeeme it, he shal giue the fift part of the estimation besides, and shal haue the house. 16. And if he vow the field of his possession, and consecrate it to the Lord, the price shal be esteemed according to the measure of the seed. If the ground be sowed with thirtie bushels of barley, let it be sold for fiftie sicles of siluer. 17. If he vow his field immediately from the yeare of Iubilee, that is beginning, how much it can be worth, at so much it shal be esteemed: 18. but if some time after, the Priest shal account the money according to the number of yeares that remaine vntil the Iubilee, and there shal be diminished of the price. 19. And if he that had vowed wil redeeme his field, he shal adde the fift part of the esteemed money, and shal possesse it. 20. And if he wil not redeeme it, but it be sold to any other man, he that had vowed it can redeeme it no more: 21. for when the day of Iubilee commeth, it shal be sanctified to the Lord, and the possession consecrated pertaineth to the right of the Priests. 22. If the field be bought, and being not of his ancestors possession be sanctified to the Lord, 23. the Priest shal account the price according to the number of yeares, vnto the iubilee: and he that had vowed shal giue that to the Lord. 24. but in the Iubilee, it shal returne to the former owner that sold it and had it in the lot of his possession. 25. Al estimation shal be weighed by the (c) sicle of the sanctuarie. A sicle hath twentie oboles. 26. The first borne, which pertaine to the Lord, no man may sanctifie and vow: whether it be oxe, or sheep, they are the Lordes. 27. And if it be an vncleane beast, he that offereth it shal redeeme it, according to thy estimation, and shal adde the fift part of the price. If he wil not redeeme it, it shal be sold to an other for how much soeuer it was esteemed by

(e) A sicle was
about 16. d.
obolus three
farthings.

thee.

thee. 28. Anie thing that is (e) consecrated to the Lord, whether it be man, or beast, or field, shal not be sold, neither can it be redeemed. Whatsoeuer is once cōsecrated, shal be holie of holies to the Lord. 29. And any consecration, that is offered of a man, shal not be redeemed, but dying shal die. 30. Al tithes of the land, whether of corne, or of the fruits of trees, are the Lordes, and are sanctified to him. 31. And if anie man wil redeeme his tiths, he shal adde the fift part of them. 32. Of al the tithes of oxen, and sheep, and goats, that passe vnder the shepherds rod, euerie tenth that commeth shal be sanctified to the Lord. 33. It shal not be chosen neither good nor bad, neither shal it be changed for an other. If anie man change it, both that which was changed, and that for the which it was changed, shal be sanctified to the Lord, and shal not be redeemed. 34. These are the precepts, which our Lord commanded Moyfes vnto the children of Israel in the mount Sinai.

e) A vow made approued and consecrated to God, can not be changed by anie man.

Theodores 9. vlt. in Levit.

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

C H A P. XXVII.

25. *The first-borne.*] God here forbiddeth to vow the first-borne, and giueth the reason, for that *they are the Lordes*, shewing that those things wherto we are already bound, are not properly matter of vow. But a vow properly is a religious promise voluntarily made to God, of a good thing, vnto which we were not bound. And that the same is verie grateful to God, appeareth not only in this chapter, and in manie other places of Moyfes law, but also in the law of nature. *Gen. 28.* Iacob vowed, and God accepted thereof, *Gen. 31. 7. 13.* And the royal Prophet in diuers Psalmes pertaining to the new Testament commendeth vows. It is certaine also and manifest. 1. *Tim. 5.* that widowes did lawfully vow chasticitie in the primitive Church: and such as did afterward breake the same, did violate their promise to God. Innumerable also most learned and most godlie fathers, haue euer from Christs time both taught and practised religious vows, of obedience to superiors, who otherwise had no authoritie ouer them, and of perpetual chasticitie, and voluntarie pouertie. It is likewise, and continually hath been, a most common practise in the Church, to vow other good workes of pietie, as to visite holie places, to build Churches, Colledges, Hospitals, and the like, being no way bound therto but of mere deuotion. See *Annotations* 1. *Tim. 5.*

Vowes are properly of things not commanded. And are grateful to God also in the new Testament.

Num.
6. 30.
Deu. 23.
Psa. 21.
49. 75.
115. 131.

* * * * *

THE ARGUMENT OF NUMERI.

Mysteries contained in these histories.

The contents according to the letter.

Wicked life draweth to Idolatry.

Three parts of this book.

In this book called Numeri are contained (saith S. Hierom) the Mysteries of al Arithmetike, or numbring, of the Prophecie of Balaam, & of the fourtie two Mansions of the Israelites, in the desert. Which mystical sense the same Great Doctor, as also S. Augustine & other Fathers doe gather of the literal, written by Moyses. Who here prosecuteth the sacred historie after Genesis & Exodus (Leuiticus also containing one month) from the second month of the second year, after the deliuerie of the Israelites out of Egypt, neer 39. yeares, to the last of Moyses life. First therefore he reporteth how al the men of twelue tribes, of the age of twentie yeares and vpward, were numbred. Likewise the tribe of Leui was numbred & employed partly in priestlie function, the rest to assist the Priests. He describeth also the order of marching & encamping, the Leuites alwayes next & round about the Tabernacle: the other twelue tribes in circuite of them on al sides. He moreouer recordeth certaine notable murmurings, tumults, schismes, and rebellions with the euent therof, and miserable ends of chief seducers. Whose great iniuries Moyses meekely sustained with singular patience, stil executing his owne function with heroical fortitude. Among which, diuers precepts and Lawes are partly repeated partly added, as wel concerning Religion and Gods seruice, as godlie policie and ciuil gouernment of the people, with chastisement of offenders. How also their enemies endeauoured to annoy them, Balac King of Moab procuring Balaam the forcerer, so much as in him lay, to curse them, but al in vaine. Yet by carnal fornication manie were drawn to spiritual. Both which being punished God againe prospered his people, in diuers encounters and battailes against Infidels. Finally, the promised Land of Chanaan on both sides Iordane is described by limits, which they shal part amongst them by lot, the Leuites mingled in euerie tribe, with their appointed cities and commodities for habitation, and the tithes, first-fruits, oblations, and abundant prouision for their maintenance. Cities also of refuge are designed for casual manslayers: and a law established that al shal manie within their owne tribes, to avoid confusion of inheritances. So this booke may be diuided into three parts. In the first the principal and most perfect sort of the people are numbred, and disposed in order according to diuers states and offices, before they depart from the desert of Sinai. in the nine first chapters. Then are related sundrie things, which happened vnto them in the rest of their iourney, especially manie and great impediments, through al which God punishing some, brought the residue to enioy the promised land. fr. the 10. chap. to the end of the 33. Lastly the countrie of Chanaan is againe promised, with order for to possesse and enioy it, that euerie tribe may haue and keepe their several parts. in the three last chapters.

Epist. ad Paulin.

qq. in Num.



THE BOOK
 N V M E R I
 (OR NUMBERS) IN
 HEBREW VAIEDABBER.

C H A P. I.

At the men of twelue tribes of Israel, of the Age of twentieth yeares and vpwards (but not vnder, nor women,) are numbred: 20. and are found in al six hundred thirrie thousand five hundred fiftie. The Leuites not yet numbred, are designed to serue about the Tabernacle.



AND our Lord spake to Moyfes in the desert of Sinai in the tabernacle of couenant, the first day of the second month, the second yeare of their going out of Ægypt, saying: 1. Take the summe of the whole assemblie of the children of Israel by their kinreds, & houses, and the names of euerie one, whatsoeuer of the male sexe, 2. from the twentieth yeare and vpward, of al the strong men of Israel, and you shal number them by their troupes, thou and Aaron. 3. And there shal be with you the Princes of the tribes, and of the houses in their kinreds, 4. whose names are these: Of Ruben, Elizur the sonne of Seducur. 5. Of Simeon, Salamiel the sonne of Surifaddai. 6. Of Iuda, Nathasson, the sonne of Aminadab. 7. Of Issachar, Nathanael the sonne of Suar. 8. Of Zabulon, Eliab the sonne of Helon. 9. And of the sonnes of Ioseph, of Ephraim, Elisama the sonne of Ammiud. Of Manasses, Gama-liel, the sonne of Phadassur. 10. Of Benjamin, Abidan the sonne of Gedeon. 11. Of Dã, Ahiezer the sonne of Ammifaddai. 12. Of Aser, Phegiel the sonne

The first part. Of those which are numbred of the 12. Tribes fit for warre, & of the Leuites designed to serue the Tabernacle.

of Ochra. 14. Of Gad, Eliazaph the sonne of Duel, 15. Of Nephthali, Ahira the sonne of Enan. 16. These are the most noble Princes of the multitude by their tribes & kinreds, and the heads of the hoste of Israel: 17. whom Moyses and Aaron tooke with al the multitude of the common people: 18. and assembled them the first day of the second month, reckning them by the kinred, and houses, and families, and heads, and names of euerie one from the twentieth yeare and vpward, 19. as our Lord had commanded Moyses. And they were numbred in the desert of Sinai. 20. Of Ruben the first begotten of Israel, by their generations and families and houses, and names of euerie head, al that is of the male sexe, from the twentieth yeare & vpward, of thē that goe forth to warre, 21. fourtie six thousand five hundred. 22. Of the sonnes of Simeon by the generations, and families, and houses of their kinreds, were reckned by the names & heads of euerie one, al that is of the male sexe from the twentieth yeare and vpward, of them that goe forth to warre, 23. fiftie nine thousand three hundred. 24. Of the sonnes of Gad, by the generations and families and houses of their kinreds were reckned by the names of euerie one from twentie yeares and vpward, al that went forth to warre, 25. fourtie five thousand six hundred fiftie. 26. Of the sonnes to Iuda by the generations and families and houses of their kinreds, by the names of euerie one from the twentieth yeare and vpward, al that could goe forth to warre, 27. were reckned seuentie foure thousand six hundred. 28. Of the sonnes of Issachar, by the generations and families and houses of their kinreds, by the names of euerie one from the twentieth yeare & vpward, al that went forth to warre, 29. were reckned fiftie foure thousand foure hundred. 30. Of the sonnes of Zabulō, by the generations & families and houses of their kinreds, were reckned by names of euerie one from the twentieth yeare and vpward, al that could goe forth to warre, 31. fiftie seuen thousand foure hundred. 32. Of the sonnes of Ioseph, namely of the sonnes of Ephraim by the generatiōs families and houses of their kinreds were reckned by the names of euerie one, frō the twentieth yeare & vpward, al that could goe forth to warre, 33. fourtie thousand five hundred. 34. Moreouer of the sonnes of Manasses, by the generations and families and houses of their kinreds, were reckned by the names of euerie one from twentie yeares and vpward, al that could goe forth to warre, 35. thirtie two thousand two hundred. 36. Of the sonnes of Benjamin by the generations & families and houses of their kinreds, were reckned by names of euerie one from the twentieth yeare and vpward, al that could goe forth to warre, 37. thirtie five thousand foure hundred. 38. Of the sonnes of Dan, by the generations and families and houses of their kinreds, were reckned by the names of euerie one from twentie yeares and vpward, al that could goe forth to warre, 39. sixtie two thousand seuen hundred. 40. Of the sonnes of Aser, by the generations and families and houses of their kinreds, were reckned by the names of euerie

one from the twentieth yeare and vpward, al that could goe forth to warre, 41. fourtie thousand and a thousand five hundred. 42. Of the sonnes of Nephthali, by the generations, and families, and houses of their kinreds were reckened by the names of euerie one from the twentieth yeare and vpward, al that could goe forth to warre, 43. fiftie three thousand foure hundred. 44. These are they, whom Moyfes and Aaron numbred, and the twelue Princes of Israel, euerie one by the houses of their kinreds. 45. And the whole number of the children of Israel by their houses and families, from the twentieth yeare and vpward, that could goe to warre, 46. were (a) six hundred three thousand men five hundred fiftie. 47. But the Leuites in the tribe of their families were not numbred with them. 48. And our Lord spake to Moyfes, saying: 49. Number not the tribe of Leui, neither shalt thou put the summe of them with the children of Israel: 50. but appoint them ouer the tabernacle of testimonie, and al the vessel therof, and whatsoever pertaineth to the ceremonies. They shal carie the tabernacle and al the furniture therof: and they shal be in the ministerie, and shal pitch round about the tabernacle. 51. When you are to goe forward, the Leuites shal take downe the tabernacle: when you are to campe, they shal set it vp. What (b) stranger soeuer commeth to it, he shal be slaine. 52. And the children of Israel shal campe euerie man by his troups and bands and hoste. 53. Moreouer the Leuites shal pitch their tents round about the tabernacle, lest there come indignation vpon the multitude of the children of Israel, and they shal watch in the custodies of the tabernacle of testimonie. 54. The children of Israel therefore did according to al things which our Lord had commanded Moyfes.

(a) Coming into Ægypt they were but 70. Exo. 1. increased in 216. yeares vnto 603550. not counting the tribe of Leui, nor women, nor anie vnder 20. yeares, nor old men vnable to goe to warre.
(b) Al other tribes were in respect of seruing about the tabernacle called strangers. S. Aug. 9. 3. in Num.

C H A P. II.

At the east side of the Tabernacle the tribe of Iuda, as chiefe, with Issachar and Zabulon doe pitch their tents, and march first: 10. on the south Ruben, with Simeon and Gad (17. The Tabernacle is caried, & erected by the Leuites, who lodge & march round about it.) 18. On the weast side, Ephraim with Manasses and Benjamin: 25. on the north, Dan with Aser and Nephthali.



ND our Lord spake to Moyfes and Aaron saying: 2. Euerie one of the children of Israel by the troups, ensignes, and standerts, and houses of their kinreds shal campe round about the tabernacle of couenant. 3. On the east Iudas shal pitch his tents by the troups of his bande: and the Priace of his sonnes shal be Nahasson the sonne of Aminadab. 4. And the whole summe of the warriors of his stocke, seuentie foure thousand six hundred. 5. Betide

him camped they of the tribe of Issachar, whose Prince was Nathanael the sonne of Suar: 6. and al the number of his warriors fiftie foure thousand foure hundred. 7. In the tribe of Zabulon the Prince was Eliab the sonne of Helon. 8. and al the hoste of warriors of his stock, fiftie seuen thousand foure hundred. 9. Al that were numbred in the cāpe of Iudas, were an hundred eightie six thousand foure hundred: and they by their troupes shal march first. 10. In the campe of the sonnes of Ruben on the south side the Prince shal be Elisur the sonne of Seducur: 11. and the whole hoste of his warriors, that were numbred, fourtie six thousand five hundred. 12. Beside him camped they of the tribe of Simeon: whose Prince was Saiaiel the sonne of Surifaddai. 13. and the whole hoste of his warriors, that were numbred, fiftie nine thousand three hundred. 14. In the tribe of Gad, the Prince was Eliasaph the sonne of Ducl. 15. and the whole hoste of his warriors, that were numbred, fourtie five thousand six hundred fiftie. 16. Al that were reckned in the campe of Ruben, an hundred fiftie thousand and a thousand foure hundred fiftie by their troupes: they shal march in the second place. 17. But the tabernacle of testimonie shal be lifted vp by the offices of the Leuites and their troupes. As it shal be set vp, so shal it be taken downe. Euerie one shal march by their places, and orders. 18. On the west side shal be the campe of the sonnes of Ephraim, whose Prince was Elisama the sonne of Ammiud. 19. the whole hoste of his warriors, that were numbred, fourtie thousand five hundred. 20. And with them the tribes of the sonnes of Manasses, whose Prince was Gamaliel the sonne of Phadassur. 21. and the whole hoste of his warriors, that were numbred, thirtie two thousand two hundred. 22. In the tribe of the sonnes of Benjamin the Prince was Abidan the sonne of Gedeon. 23. and the whole hoste of his warriors, that were reckned, thirtie five thousand foure hundred. 24. Al that were numbred in the campe of Ephraim, an hundred eight thousand one hundred by their troupes: they shal march the third. 25. On the north part camped the sonnes of Dan: whose Prince was Abiezar the sonne of Ammifaddai. 26. the whole hoste of his warriors, that were numbred, sixtie two thousand seuen hundred. 27. Besides him they of the tribe of Aser pitched their tents: whose Prince was Phegiel the sonne of Ochran: 28. the whole hoste of his warriors, that were numbred, fourtie thousand and a thousand five hundred. 29. Of the tribe of the sonnes of Nephthali the Prince was Ahira the sonne of Euan. 30. the whole hoste of his warriors, fiftie three thousand foure hundred. 31. Al that were numbred in the campe of Dan, were an hundred fiftie seuen thousand six hundred: and they shal march last. 32. This is the number of the children of Israel, by the houses of their kinreds and troupes of the hoste being deuicid, six hundred three thousand five hundred fiftie. 33. And the Leuites were not numbred among the children of Israel: for so our Lord had commanded Moyfes. 34. And the children of Israel did according to al

things

things that our Lord had comanded. They camped by their troups, and marched by their families and houses of their fathers.

CHAP. III.

The Leuites are assumed to the seruice of the Tabernacle, 14. numbred by their seueral families, and their offices distinguished, 45. They are taken to God in place of the first-borne of the children of Israel. The residue of the first-borne about the number of Leuites, are redeemed with price.



THESE are the generations of Aaron and Moyfes in the day that our Lord spake to Moyfes in Mount Sinai. 2. And these be the names of the sonnes of Aaron: his first begotten Nadab, then Abiu, and Eleazar, and Ithamar. 3. These are the names of the sonnes of Aaron the Priests that were anointed, and whose hands were filled and consecrated, to doe the function of priesthood. 4. For Nadab and Abiu died, when they offered the strange fire in the sight of our Lord, in the desert of Sinai, without children: and Eleazar and Ithamar did the function of priesthood in the presence of Aaron their father. 5. And our Lord spake to Moyfes, saying: 6. Bring the tribe of Leui, & make them stand in the sight of Aaron the Priest to minister vnto him, and let them watch, 7. and obserue whatsoever pertaineth to the seruice of the multitude before the tabernacle of testimonie, 8. and let them keep the vessel of the tabernacle, seruing in the ministerie therof. 9. And thou shalt giue the Leuites for a gift 10. to Aaron and to his sonnes, to whom they are deliuered of the children of Israel. But Aaron and his sonnes thou shalt appoint ouer the seruice of priesthood. (a) The stranger, that approacheth to minister, shal die. 11. And our Lord spake to Moyfes, saying: 12. I haue taken the Leuites from the children of Israel, for euerie first borne, that openeth the matrice among the children of Israel, and the Leuites shal be mine. 13. For the first borne is mine: since I stricke the first borne in the Land of Ægypt: I haue sanctified to me what soeuer is first borne in Israel from man vnto beast, they are mine: I the Lord. 14. And our Lord spake to Moyfes in the desert of Sinai, saying: 15. Number the sonnes of Leui by the houses of their fathers and their families, euerie male from one month & vpward. 16. Moyfes numbred, as our Lord had comanded, 17. & there were found the sonnes of Leui by their names, Gerson & Caath and Merari. 18. The sonnes of Gerson: Lebni & Semei. 19. The sonnes of Caath: Amram, and Iesaar, Hebron, & Oziel. 20. The sonnes of Merari: Moholi & Musi. 21. Of Gerson were two families, the Lebritical, & Semicritical: 22. of whō were numbred the people of male sexe frō one month & vpward, seuen thousand fise hundred. 23. These shal pitch behind the tabernacle on the West, 24. vnder their Prince Heliasaph, the sonne of Lael. 25. And their charge shal be in the tabernacle of couenant, 26. the tabernacle it-selfe and the couer therof,

(a) As none but Leuites might serue in the tabernacle: so none but of Aarons stock might doe the office of Priesthood.

(b) One chiefe Monarch in the Church to whom al other Superiors are subordinate.
 (c) Moyfes is stil counted, & hath chiefe place and office among the Priests, which were absurd, saith S. Angustin. in *Psal. 98.* if he were not a Priest.
 (d) The sonnes of Moyfes were with him so long as he liued, but after his death they serued the Priests, as other Leuites did, and were numbered with the Caathites. *1. Paral. 23. v. 12.*
 (e) This number exceedeth the other by reason that 300. Leuites are omitted in the general summe, otherwise the number of Israelites should exceed the first borne by 27. See the *Assomation.*

the hanging that is drawne before the dores of the rooffe of couenant, and the curtines of the court : the hanging also that is hanged in the entrie of the court of the tabernacle, and whatsoever pertaineth to the rite of the altar, the cords of the tabernacle, and al the furniture therof. 27. The kinred of Caath shal haue the peoples of the Amramites, and Iesaarites, and Hebronites, and Ozielites. These are the families of the Caathites reckned by their names: 28. al of the male sexe from one month and vpward, eight thousand six hundred, they shal haue the gard of the Sanctuarie, 29. and shal campe on the south side. 30. And their Prince shal be Elizaphan the sonne of Oziel: 31. and they shal keep the arke, and table, and the candlestucke, the altars, and the vessel of the Sanctuarie, wherein the ministracion is, and the veile, and al such kind of implements. 32. And (b) the Prince of the Princes of the Leuites, Eliazar, the sonne of Aaron the Priest, shal be ouer them that watch for the custodie of the Sanctuarie. 33. But of Merari shal be the peoples of the Moholites, and Musites, reckned by their names: 34. al of the male kind frō one month & vpward, six thousand two hundred. 35. Their Prince Suriel the sonne of Abihaiel: they shal campe on the north side. 36. Vnder their custodie shal be the bords of the tabernacle, and the barres, and the pillers and their feete, and al things that pertaine to his kind of seruice: 37. and the pillers of the court round about with their feete, and the pinnes with the cords. 38. Before the tabernacle of couenant, that is to say, on the east side, shal (c) Moyfes and Aaron campe, with (d) their sonnes, hauing the custodie of the Sanctuarie, in the middes of the children of Israel. What stranger soeuer commeth therto, shal die. 39. Al the Leuites, that Moyfes and Aaron numbred, according to the precept of our Lord by their families in the male kind from one month and vpward, were twentie two thousand. 40. And our Lord said to Moyfes: Number the first-borne of the male sex of the children of Israel, from one month and vpward, and thou shalt haue the summe of them. 41. And thou shalt take the Leuites vnto me for al the first-borne of the childre of Israel, I am the Lord: & their cattel for al the first-borne of the cattel of the children of Israel. 42. Moyfes reckned, as our Lord had commanded, the first-borne of the children of Israel. 43. And the males by their names, from one month & vpward, were twentie two thousand two hundred seuentie three. 44. And our Lord spake to Moyfes, saying: 45. Take the Leuites for the first-borne of the children of Israel, and the cattel of the Leuites for their cattel, & the Leuites shal be mine. I am the Lord. 46. But for the price of two hundred seuentie three of the first-borne of the children of Israel, (e) that exceed the number of the Leuites, 47. thou shalt take fīue sicles for euerie head, after the measure of the Sanctuarie. A sicle hath twentie oboles. 48. And thou shalt giue the money to Aaron and to his sonnes the price of them that are aboue. 49. Moyfes therefore tooke their money, that were aboue, & whom he redeemed of the Leuites, 50. for the first borne

of the children of Israel, a thousand three hundred sixtie five sicles, according to the weight of the Sanctuarie, & 1. and gaue it to Aaron & his sonnes, according to the word that our Lord had commanded him.

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

C H A P. I I I.

39. *Twentie two thousand.*] Immediately before were numbered of Gersonites (v. 22.) 7500. of Caathites (v. 28.) 8600. and of Merarites (v. 34.) 6200. which make in al 22300. Why then are 300. left out of the total summe? especially seeing by and by (v. 43.) a smaller, and other odde numbers of 273. are expressed, and thereupon inferred (v. 46.) that the first borne of the Israelites did so much exceed the Leuites. Whereas if the whole number of Leuites had been also expressed in the general summe, as it is contained in the three particular summes, the Leuites should exceed the first borne of Israelites by the number of 27. For answer to this difficultie, some suppose that the first borne of the Leuites were iust 300. and therefore so manie supplying only their owne places, there remained iust twentie two thousand to supplie the places of the first borne of other Israelites, and so the Leuites were fewer then those for whom they were taken vnto Gods seruice, by the number of 273. But that the first borne of Leuites were neither more nor fewer then 300. is not euident by the text. How soeuer therefore this doubt be solued, sure it is, by S. Hieroms iudgement (*cited in the argument*) that these numbers are mystical. And the iust number of 22. thousand Leuites may signifie (*saith Origen homil. 4. in Num.*) perfection, required in those that are designed to the particular seruice of God; as there be also iust 22. Hebrew letters, and 22. Patriarchs from Adam to Iacob, from whom the Israelites descended.

Why 300. are omitted in the total summe of the Leuites.

Perfect numbers signifie perfection.

C H A P. I I I I.

Distinct offices are assigned to the families of Aaron, 15. of the other sonnes of Caath, 21. of Gerson, 29. and of Merari. 34. Who are al numbred from the age of thirtie yeares to fiftie, and so employed to their offices and burdens.



AND our Lord spake to Moyfes and Aaron, saying: 2. Take the summe of the sones of Caath out of the middes of the Leuites, by their houses and families, 3. from the thirtieth yeare and vpward, vnto the fiftith yeare, of al that goe in to stand and to minister in the tabernacle of couenāt. 4. This is the seruice of the sonnes of Caath: 5. when the campes remoue, Aaron and his sonnes shal enter into the tabernacle of couenant, and (4) Sanctum Sanctorum, and shal take downe the veile that hangeth before the dore, and shal wrap in it the arke of testimonie,

*) In this case it was necessarie for the Priests to enter in, where otherwise none entered but the high-Priest, and that but once in the yeare. And al being folded vp, others also entered to carie it away. v. 15.

6. and shal couer it agayne with a couer of ianthine skianes , and shal spread ouer it a cloth al of hyacinth , and shal draw in the barres. 7. The tabel also of proposition they shal wrap in a cloth of hyacinth, and shal put with it the censers and litle morters , the goblets and cups to powre the libaments : the breads shal be alwayes on it : 8. and they shal spread ouer it a cloth of scarlet , which againe they shal couer with a veile of ianthine skianes , and shal put in the barres. 9. They shal take also a cloth of hiacinth wherwith they shal couer the candlestick with the lamps and tongs therof and snuffers and al the vessels of oyle , which are necessarie for the dressing of the lamps : 10. and ouer al they shal put a couer of ianthine skianes , and put in the barres. 11. Moreouer the golden altar also they shal wrap in a cloth of hyacinth , and shal spread ouer it a couer of ianthine skianes , and put in the barres. 12. Al the vessels wherwith the ministracion is done in the Sanctuarie , they shal wrap in a cloth of hiacinth and shal spread ouer it a couer of ianthine skianes , and put in barres. 13. But the altar also they shal make cleane from the ashes, & shal wrap it in a purple cloth, 14. and shal put with it al the vessels , that they vse in the ministerie therof, that is to say, fire pannes, flein hooks & forkes , pot-hooks and shouels. Al the vessels of the altar together they shal couer with a veile of ianthine skianes, and shal put in the barres. 15. And when Aaron and his sonnes haue wrapped vp the Sanctuarie & the vessels therof in the removing of the campe , then shal the sonnes of Caath enter in to carie the things wrapped vp: and they shal not touch the vessels of the Sanctuarie, lest they die. These are the burdeus of the sonnes of Caath in the tabernacle of couenant : 16. ouer whom shal be Eleazar the sonne of Aáron the Priest, to whose charge perteyneth the oyle to dresse the lamps , and the incense of compotion , and the sacrifice , that is alwayes offered , and the oyle of vñction , and whatsoeuer perteyneth to the seruice of the tabernacle , and of al the vessels , that are in the Sanctuarie. 17. And our Lord spake vnto Moyse and Aaron , saying : 18. (a) Destroy not the people of Caath out of the middes of the Leuites : 19. but doe this to them, that they may liue , and not die , if they touch Sancta Sanctorum. Aaron and his sonnes shal enter , and they shal dispose the charges of euerie one , and shal diuide what euerie one must carie. 20. Let others by no curiositie see the things that are in the Sanctuarie before they be wrapped vp, otherwise they shal die. 21. And our Lord spake to Moyse, saying : 22. Take the summe of the sonnes of Gerson also by their houses and families & kinreds, 23. from thirtie yeares & vpward , vnto fiftie yeares. Number them al that goe in & minister in the tabernacle of couenant. 24. This is the office of the familie of the Gersonites, 25. for to carie the curtines of the tabernacle , & the rooffe of the couenant the other couer , and ouer al the ianthine couer, and the hanging that hangeth in the entrie of the tabernacle of couenant, 26. the curtines of the court , and the veile in the entrie that is be-

(a) See that by your negligence those that are next vnto you incurre not offence, for so none shall be excused.

fore the tabernacle. Al things that pertayne to the altar , the cords, and vessels of the ministerie, 27. shal the sonnes of Gerson carie, by the commandement of Aaron and his sonnes : and euerie one shal know to what burden they must be assigned. 28. This is the seruice of the familie of the Gersonites in the tabernacle of couenant, and they shal be vnder the hand of Ithamar the sonne of Aaron the Priest. 29. The sonnes of Merari also by the families and houses of their fathers thou shalt reckon, 30. from thirtie yeares and vpward, vntil fiftie yeares, al that enter in to the office of their ministerie , & to the seruice of the couenant of testimonie. 31. These are their burdens: They shal carie the bords of the tabernacle and the barres therof , the pillers and the feete of them, 32. the pillers also of the court round about, with their feete and pinnes and cords. Al the vessels and implements they shal receiue by account, and so shal carie them. 33. This is the office of the familie of the Merarites , and their ministerie in the tabernacle of couenant : and they shal be vnder the hand of Ithamar the sonne of Aaron the Priest. 34. Moyse therefore and Aaron and the Princes of the synagogue reckned the sonnes of Caath, by their kinreds and houses of their fathers, 35. from thirtie yeares and vpward, vnto the fiftith yeare, al that enter in to the ministerie of the tabernacle of couenant : 36. and they were found two thousand seuen hundred fiftie. 37. This is the number of the people of Caath that enter into the tabernacle of couenant : these did Moyse and Aaron number according to the word of our Lord by the hand of Moyse. 38. The sonnes of Gerson also were numbred by the kinreds and houses of their fathers , 39. from thirtie yeares and vpward , vnto the fiftith yeare , al that enter in to minister in the tabernacle of couenant: 40. and they were found two thousand six hundred thirtie. 41. This is the people of the Gersonites , whom Moyse and Aaron numbred according to the the word of our Lord. 42. The sonnes of Merari also were numbred by the kinreds & houses of their fathers, 43. frō thirtie yeares and vpward, vnto the fiftith yeare , al that enter in to accomplish the rites of the tabernacle of couenant : 44. and they were found three thousand two hundred. 45. this is the number of the sonnes of Merari, whom Moyse and Aaron reckned according to the commandment of our Lord by the hand of Moyse. 46. Al that were reckned of the Leuites , and whom Moyse and Aaron and the Princes of Israel tooke by name, by the kinreds and houses of their fathers, 47. from thirtie yeares and vpward, vnto the fiftith yeare, entring in to the ministerie of the tabernacle, and to carie the burdens, 48, were in al eight thousand fise hundred eightie. 49. According to the word of our Lord did Moyse reckon them, euerie one according to their office and burdens , as our Lord had commanded him.

C H A P. V.

Lepers and al polluted persons must be cast out of the campe. 5. Confession of sinne, and satisfaction for trespassse. 9. First fruits and oblations pertaine to the Priests. 11. The law of ielousie.

(a) Still by the lesse faith Theodoret) God instructeth in the greater, q. in Num. If therefore lepers were cast out of the campe, how much more iustly are heretikes cast out of the Church?

(b) God ordained this law and miraculously concurred therein, to auoid wite-slaughter, vpon vehement ielousie. Theod. q. 10. in Num. (c) Water sanctified by special rites is called holie water, and serueth to holie vses. chap. 3. v. 7. c. 19. v. 9.

AND our Lord spake to Moyfes, saying: 2. Command the children of Israel, that they cast out of the campe (a) euerie leper, and whosocuer hath a fluxe of seed, & is polluted vpon the dead: 3. as wel man as woman cast yee out of the campe, lest whē they shal dwell with you, they contaminate it. 4. And the children of Israel did so, and they did cast them forth without the campe, as our Lord had spoken to Moyfes. 5. And our Lord spake to Moyfes, saying: 6. Speake to the children of Israel: man, or woman, when they shal doe any of al the sinnes, that are wont to chance to men, and by negligence heue transgressed the commandement of the Lord, and haue offended, 7. they shal confesse their sinne, & restore the principal it self, & the fifth part ouer to him, against whom they sinned. 8. But if there be none to receiue it, they shal giue it to the Lord, and it shal be the Priests, the ramme excepted, that is offered for expiation, to be a placable hoste. 9. Al the first fruits also, which the children of Israel doe offer, pertaine to the Priest: 10. and whatsoever is offered into the Sanctuarie of euerie one, and is deliuered to the hands of the Priest, it shal be his. 11. And our Lord spake to Moyfes, saying: 12. Speake to the children of Israel, and thou shalt say to them: The man, whose wife erreth, and contemning her husband 13. hath slept with an other man, and her husband could not find it, but the adulterie is secret, and can not be proued by witnesses, because she was not found in the adulterous fact: 14. (b) if the spirit of ielousie stir vp the husband against his wife, which either is polluted or is charged with false suspicion, 15. he shal bring her to the Priest, and shal offer an oblation for her, the * tenth part of a satum of barley meale: he shal not powre oile thereon, nor put frankincense vpon it: because it is a sacrifice of ielousie, and an oblation searching out adulterie. 16. The Priest therefore shal offer it, & set it before the Lord. 17. And he shal take (c) holie water in an earthen vessel, and he shal cast a little grauel of the pauement of the tabernacle into it. 18. And when the woman shal stand in the sight of the Lord, he shal vncouer her head, and shal put vpon her hands the sacrifice of recordation, and the oblation of ielousie: and himselfe shal hold the most bitter waters, wheron he heaped curses with execration, 19. and he shal adiure her, and shal say: If an other man hath not slept

* above she eighth part of our peck.

with

with thee, and if thou be not polluted by forſaking thy husbands bed, theſe moſt bitter waters ſhal not hurt thee, wherupon I haue heaped curſes. 20. But if thou haſt declined from thy husband, & art polluted, and haſt lien with an other man, 21. thou ſhalt be ſubiect to theſe maledictions: Our Lord giue thee for a malediction, and an example of al among his people: make he thy thigh to rot, and bellie ſwelling burſt aſunder. 22. The (d) curſed water enter into thy bellie, and thy wombe being ſwolne let thy thigh rot. And the woman ſhal answer, Amen, amen. 23. And the Prielt ſhal write theſe curſes in a booke, and ſhal waſh them out with the moſt bitter waters, wherupon he heaped the curſes, 24. and he ſhal giue them her to drinke. Which when ſhe hath drunke vp, 25. the Prielt ſhal take of her hand the ſacrifice of ielouſie, and ſhal eleuate it before the Lord, and ſhal put it vpon the altar: yet ſo notwithstanding that firſt 26. he take a handful of the ſacrifice of that which is offered, & burne it vpon the altar: and ſo giue the moſt bitter waters to the woman to drinke. 27. Which when ſhe hath drunke, if ſhe be polluted, and by contempt of her husband guiltie of adulterie, the waters of malediction ſhal goe through her, and her bellie being puſt vp her thigh ſhal rot withal: and the woman ſhal be for a malediction, and an example to al the people. 28. But if ſhe be not polluted, ſhe ſhal be blameleſſe, and ſhal beare children. 29. This is the law of ielouſie. If the woman decline from her husband, and if ſhe be polluted, 30. and the husband ſtirred with the ſpirit of ielouſie brought her in the ſight of the Lord, and the Prielt haue done to her according to al things that are written: 31. the husband ſhal be wirhout fault, and ſhe ſhal beare her iniquitie.

(d) The water wheron the Prielt laid curſes to light on the woman if ſhe were guiltie.

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

C H A P. V.

7. *Shal confeſſe their ſinne.*) General confeſſion (ſuch as Proteſtants make) ſufficed not here for purging ſinnes; but whoſoeuer tranſgreſſed anie of Gods commandements, were bound by this diuine poſitiue law, to confeſſe expreſly and diſtinctly *their ſinne*, which in particular they had committed. Alſo to make reſtitution, if wrong were done to anie other, with a fifth part about the principal. And for further ſatiſfaction to God they muſt offer ſacrifice. Al which did plainly prefigure & foreſhew the neceſſitie of particular confeſſion of ſinnes, and ſatiſfaction, in the Sacrement of Penance, intituted by Chriſt *Ioan. 20.*

Particular confeſſion of ſinnes, & ſatiſfaction, required by the law of God.

C H A P. VI.

Consecration, 14. and oblation of Nazareites. 22. A set forme how the Priest shal blesse the people.

AND our Lord spake vnto Moyfes, saying: 2. Speake to the children of Israel, and thou shal say to them: Man, or woman, when they shal make a vow to be sanctified, and wil consecrate themselues to the Lord: 3. they shal absteyne from wine, & euerie thing that can make one drunke, vineger of wine, and of any other potion, and whatsoever is pressed out of the grape, they shal not drinke: new grapes and drie they shal not eate 4. al the daies wherin they are by vow consecrated to the Lord: whatsoever may be of the vineyard, from the reisen to the kernel they shal not eate. 5. Al the time of his separation a rasour shal not passe ouer his head, vntil the day be expired, that he is consecrated to the Lord. He shal be holie (a) whiles the bush of haire on his head doth grow. 6. Al the time of his consecration he shal not enter in to the dead, 7. neither shal he be contaminated, no not on his fathers and mothers and brothers and sisters corps, because the consecration of his God is vpon his head. 8. Al the daies of his separation he shal be holie to the Lord. 9. But if anie man die sodenly before him, the head of his consecration shal be polluted: which he shal shauie forthwith in the same day of his purgation, and againe the seuenth day: 10. and in the eight day he shal bring two turtles, or two yong pigeons to the Priest in the entrie of the couenant of testimonie. 11. And the Priest shal offer one for sinne, and the other for an holocaust, and shal pray for him, because he hath sinned by occasion of the dead: and he shal sanctifie his head that day: 12. and shal consecrate to the Lord the daies of his separation; offering a lambe of a yeare old for sinne: yet so that the former daies be made frustrate, because his sanctification was polluted. 13. This is the law of consecration. When the daies, that by vow he had determined, shal be expired: he shal bring him to the doore of the tabernacle of couenant, 14. and shal offer his oblation to the Lord, a male lambe of a yeare old without spot for an holocaust, and an ewe lambe of a yeare old without spot for sinne, and a ramme without spot, for a pacifike hoste, 15. a basket also of vncleued breads that are tempered with oile, and waters without leuen anointed with oile, and the libaments of euerie one: 16. which the Priest shal offer before the Lord, and shal offer as wel for sinne, as for an holocaust. 17. But the ramme he shal immolate for a pacifike hoste to the Lord, offering withal the basket of azymes, and the libaments that by custome are due. 18. Then shal the Nazareite

(a) When Samson was depriued of these haire he lost his strength. *Judic. 16.*

be shauen before the dore of the tabernacle of couenant, from the bush of the haire of his consecration: and he shal take his haire, and lay them vpon the fire, that is put vnder the sacrifice of pacifikes. 19. And a shoulder of the ramme boyled, and one cake without leuen out of the basket, and one wafer vnleuened, and he shal deliuer them into the hands of the Nazareite, after that his head be shauen. 20. And receiuing them againe from him, he shal eleuate them in the sight of the Lord: and being sanctified they shal be the Priests, as the breast, which was commanded to be separated, and the shoulder. After these things the Nazareite may drinke wine. 21. This is the law of the Nazareite, when he shal vow his oblation to the Lord in the time of his consecration, besides those things which his hand shal find, according to that which he had vowed in his mind, so shal he doe to the fulfilling of his sanctification. 22. And our Lord spake to Moyse, saying: 23. Speake to Aaron and his sonnes: (b) Thus shal you blesse the children of Israel, and you shal say to them: 24. Our Lord blesse thee, and keep thee. 25. Our Lord shew his face to thee, and haue mercie vpon thee. 26. Our Lord turne his countenance vnto thee, and giue thee peace. 27. And (c) they shal inuocate my name vpon the children of Israel, and I wil blesse them.

(b) A special and determinate forme of blessing
(c) When the Priest vttereth the words God giueth the effect.

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

C H A P. VI.

2. *Wil consecrate themselves.*) To such as of their owne accord would bind themselves by vow to certaine things not commanded, God prescribeth a Rule containing three special obseruations; not to drinke wine, or anie thing that may make drunk; not to cut their haire; and not to touch a dead corps. He appointeth likewise rites in making this profession. & calleth the professed *Nazareites*, that is *segregated* or *separated* from the ordinarie state of people; though it was, for most part but for a time, to be limited by the parties themselves, and in some perpetual, as in Samson. *Iudic.* 13. Now *what doe Nazareites signifie*, saith S. Gregorie (*li. 33. c. 23. Moral.*) *but those that abstaine and conserue voluntarily from things otherwise lawful?* As from eating flesh, either for certaine daies and times, or altogether; from Mariage; from proprietic in worldlie goods, and the like.

God prescribed the rule of Nazareites, & the rites of their consecration. The same was a figure of vows both temporal and

S. Aug.
q. 52. in
li. *Iudic.*

C H A P. VII.

In dedication of the Tabernacle the Princes of the twelue tribes offer iointly six waines, and twelue oxen. 11. Then euerie Prince seueral daies make other oblations. 39. And God speaketh to Moyfes from the Propitiatorie.



AND it came to passe in the day that Moyfes finished the tabernacle and erected it, he anoynted also and sanctified it with al the vessel therof, the altar likewise and al the vessel therof. 2. The Princes of Isracl and the heads of the families, that were in euerie tribe, and the Rulers of them, that had been numbred, offered 3. guifts before our Lord, six waines couered, with twelue oxen. Two Princes offered one waine, and euerie man one ox, and they offered them before the tabernacle. 4. And our Lord said to Moyfes: 5. Take them of their hands to serue in the ministerie of the tabernacle, and thou shalt deliuer them to the Leuites according to the order of their ministerie. 6. When Moyfes therfore had taken the waines and the oxen, he deliuered them to the Leuites. 7. Two waines & foure oxen he gaue to the sonnes of Gerson, according to that which was necessarie for them. 8. The other foure waines, and the eight oxen he gaue to the sonnes of Merari according to their offices and seruice, vnder the hand of Ithamar the sonne of Aaron the Priest. 9. But to the sonnes of Caath he gaue not waines and oxen: because they serue in the sanctuarie, and carie their burdens (a) vpon their owne shoulders. 10. The Princes therfore offered vnto the dedication of the altar, the daie wherein it was anoynted, their oblation before the altar. 11. And our Lord said to Moyfes: Let the Princes one and one euerie day offer their guifts vnto the dedication of the altar. 12. The first day Nahasson the sonne of Aminadab of the tribe of Iuda offered his oblation: 13. and there were in it a siluer plate of an hundred and thirtie sicles weight, a phial of siluer hauing seuentie sicles according to the weight of the Sanctuarie, both ful of flower tempered with oyle for a sacrifice: 14. a little mortar of ten sicles of gold ful of incense: 15. an ox out of the heard, and a ramme, and a lambe of a yeare old for and holocaust: 16. and a bucke goat for sinne: 17. and for a sacrifice of pacifikes, two oxen, five rammes, five bucke goates, five lambes of a yeare old. This is the oblation of Nahasson the sonne of Aminadab. 18. The second day offered Nathanael the sonne of Suar, Prince of the tribe of Issachar, 19. a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles, according to the weight of the Sanctuarie, both ful of flower tempered with oyle for a sacrifice: 20. a

(a) Of great reuerence they carried the arke, and propitiatorie, and the holie vessel ordinarily vpon their shoulders, yet the same were sometimes carried on waines. 1. Reg. 6.

litle mortar of gold hauing ten sicles ful of incense : 21. an oxe out of the heard, and a ramme, and a lambe of a yeare old for an holocaust, 22. and a bucke goate for sinne : 23. and for a sacrifice of pacifikes two oxen, fve rammes, fve bucke goats, fve lambes of a yeare old this was the oblation of Nathanael the sonne of Suar. 24. The third day the Prince of the sonnes of Zabulon Eliab the sonne of Helon, 25. offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles after the weight of the Sanctuarie, both ful of flowre tempered with oyle for a sacrifice : 26. a litle mortar of gold weighing ten sicles ful of incense : 27. an oxe out of the heard, and a ramme, and a lambe of a yeare old for an holocaust : 28. and a bucke-goate for sinne, 29. and for a sacrifice of pacifikes, two oxen, fve rammes, fve bucke-goats, fve lambes of a yeare old. this is the oblation of Eliab the sonne of Helon. 30. The fourth day the Prince of the sonnes of Ruben, Elisur the sonne of Seducur, 31. offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles after the weight of the Sanctuarie, both ful of flowre tempered with oyle for a sacrifice : 32. a litle mortar of gold weighing ten sicles ful of incense : 33. an oxe out of the heard, and a ramme, and a lambe of a yeare old, for an holocaust : 34. and a bucke-goate for sinne : 35. and for pacifike hosts two oxen, fve rammes, fve bucke-goats, fve lambs of a yeare old. this was the oblation of Elisur the sonne of Seducur. 36. The fifth day the Prince of the sonnes of Simeon Salamiel the sonne of Surisaddai. 37. offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles after the weight of the Sanctuarie, both ful of flowre tempered with oyle for a sacrifice : 38. a litle mortar of gold weighing ten sicles ful of incense : 39. an oxe out of the heard, and a ramme, and a lambe of a yeare old for an holocauste : 40. and a bucke-goate for sinne : 41. & for pacifike hostes, two oxen, fve rammes, fve bucke goats, fve lambes of a yeare old. this was the oblation of Salamiel the sonne of Surisaddai. 42. The sixt day the Prince of the sonnes of Gad, Eliasaph the sonne of Ducl 43. offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles after the weight of the Sanctuarie, both ful of flowre tempered with oyle for a sacrifice : 44. a litle morrer of gold weighing ten sicles ful of incense: 45. an oxe out of the heard, and a ramme, and a lambe of a yeare old for an holocaust : 46. and a bucke-goate for sinne : 47. and for pacifike hosts, two oxen, fve rammes, fve bucke-goats, fve lambs of a yeare old. this was the oblation of Eliasaph the sonne of Ducl. 48. The seuenth day the Prince of the sonnes of Ephraim, Elisama the sonne of Anmiud 49. offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles after the weight of the Sanctuarie, both ful of flowre tempered with oyle for a sacrifice : 50. a litle mortar of gold weighing ten sicles ful of

incense: 51. an ox out of the heard, and a ramme, and a lambe of a yeare old for an holocaust: 52. and a bucke-goate for sinne: 53. and for pacifike hostis, two oxen, fve rammes, fve bucke-goats, fve lambes of a yeare old. this was the oblation of Elifama the sonne of Ammiud. 54. The eight day the Prince of the sonnes of Manasses, Gamaliel the sonne of Phadassur, 55. offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles after the weight of the Sanctuarie, both ful of flowre tempered with oile for a sacrifice: 56. a litle mortar of gold weighing ten sicles, ful of incense: 57. an ox out of the heard, and a ramme, & a lambe of a yeare old for an holocaust: 58. and a bucke-goate for sinne: 59. and for pacifike hostis, two oxen, fve rammes, fve bucke-goats, fve lambes of a yeare old. this was the oblation of Gamaliel the sonne of Phadassur. 60. The ninth day the Prince of the sonnes of Benjamin, Abidan the sonne of Gedeon 61. offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles after the weight of the sanctuarie, both ful of flower tempered with oile for a sacrifice: 62. a litle mortar of gold weighing ten sicles ful of incense: 63. an ox out of the heard, and a ramme, and a lambe of a yeare old for an holocaust: 64. and a bucke-goate for sinne: 65. and for pacifike hostis, two oxen, fve rammes, fve bucke-goats, fve lambes of a yeare old. this was the oblation of Abidan the sonne of Gedeon. 66. The tenth day the Prince of the sonnes of Dan, Ahiezer the sonne of Ammisaddai 67. offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles, after the weight of the Sanctuarie, both ful of flowre tempered with oile for a sacrifice: 68. a litle mortar of gold weighing ten sicles ful of incense: 69. an ox out of the heard, & a ramme, and a lambe of a yeare old for an holocaust: 70. and a bucke-goate for sinne: 71. & for pacifike hostis two oxen, fve rammes, fve bucke-goats, fve lambes of a yeare old. this was the oblation of Ahiezer the sonne of Ammisaddai. 72. The eleuenth day the Prince of the sonnes of Aser, Phegiel the sonne of Ochran 73. offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles after the weight of the Sanctuarie, both ful of flowre tempered with oile for a sacrifice: 74. a litle mortar of gold weighing ten sicles ful of incense. 75. an ox out of the heard, & a ramme, and a lambe of a yeare old for an holocaust, 76. and a bucke goate for sinne: 77. & for pacifike hostis, two oxen, fve rames, fve bucke goats, fve lambes of a yeare old. this was the oblation of Phegiel the sonne of Ochran. 78. The twelfth day the Prince of the sonnes of Nephthali, Ahira the sonne of Enan 79. offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles after the weight of the Sanctuarie, both ful of flowre tempered with oile for a sacrifice: 80. a litle mortar of gold weighing ten sicles, ful of incense: 81. an ox out of the heard, & a ramme, & a lambe of a yeare old for an holocaust: 82. and a bucke goat for sinne: 83. and for pacifike hostis, two oxen,

five rāmes, five bucke goats, five lābes of a yeare old. this was the oblation of Ahira the sonne of Enan. 84. These things were offered of the Princes of Israel in the dedication of the altar, in the day wherein it was cōsecrated: plates of siluer twelue: phials of siluer twelue: litle morters of gold twelue: 85. so that one plate had an hundred and thirtie sicles of siluer, & one phial had seuentie sicles: that is, in the whole of al the vessels of siluer two thousand foure hundred sicles, by the weight of the Sanctuarie: 86. litle morters of gold twelue ful of incense weighing ten sicles a peece, by the weight of the Sanctuarie: that is, in the whole an hundred twentie sicles of gold: 87. oxen out of the heard for an holocaust, twelue, rammes twelue, lambes of a yeare old twelue, and their libaments: twelue bucke goats for sinne. 88. For pacifike holts, oxen twentie foure, rammes sixtie, bucke goats sixtie, lambes of a yeare old sixtie. These things were offered in the dedication of the altar, when it was anointed. 89. And when Moyfes entred into the tabernacle of couenant, to consult the oracle, he heard the voice of him that spake to him from the propitiatorie, that was ouer the arke between the two Cherubs, from whence also he spake to him.

C H A P. VIII.

Seuen lamps are so placed on the golden candlesticke, that they may shine towards the breads of proposition. 5. The ordination of the Leuites. 24. And at what age they shal serue in the tabernacle.



AND our Lord spake to Moyfes, saying: 2. Speake to Aaron, and thou shalt say to him: When thou shalt place the seuen lamps, let the candlesticke be set vp in the south part ouer against the north, toward the table of the breads of proposition, ouer against that part toward which the candlesticke looketh, thal they shine. 3. And Aaron did so, and he put the lampes vpon the candlesticke, as our Lord had commanded Moyfes. 4. This was the making of the candlesticke, of beaten gold, as wel the middle shaft, as al things that arose out of both sides of the branches: according to the example which our Lord shewed to Moyfes, so wrought he the candlesticke. 5. And our Lord spake to Moyfes saying: 6. Take the Leuites out of middes of the children of Israel, and thou shalt purifie them, 7. according to this rite: Let them be sprinkled with (4) the water of lustration, and shauc al the haire of their flesh. And when they haue washed their garments, & are cleansed, 8. they thal take an oxen out of the heards, & his libamēt flowre tēpered with oyle: & an other oxen out of the heard thou shalt take for sinne: 9. & thou shalt bring the Leuites before the tabernacle of couenant, calling

(4) This water was mixed with ashes of a red cow sacrificed without the campe, chap. 19.

together al the multitude of the children of Israel. 10. And when the Leuites are before the Lord, the children of Israel shal put their hands vpon them. 11. and Aaron shal offer the Leuites, a giuft in the sight of the Lord from the children of Israel, that they may serue in his ministerie. 12. The Leuites also shal put their hands vpon the heades of the oxen, of the which thou shalt make one for sinne, and the other for holocaust of the Lord, to pray for them. 13. And thou shalt set the Leuites in the sight of Aaron and of his sonnes, and being offered shal consecrate them to the Lord, 14. and shal separate them from the middes of the children of Israel, to be mine. 15. And afterward they shal enter into the tabernacle of couenant, to serue me. And thou shalt so purifie and consecrate them for an oblation of the Lord: because they were giuen me for a giuft of the children of Israel. 16. For the first borne that open euerie matrice in Israel, I haue taken them. 17. For mine are al the first borne of the children of Israel, as wel of men as of beasts. From the day that I smote euerie first borne in the Land of Ægypt, haue I sanctified them to me: 18. and I haue taken the Leuites for al the first borne of the children of Israel: 19. and haue deliuered them for a giuft to Aaron and his sonnes out of the middes of the people, to serue me for Israel in the tabernacle of couenant, & to pray for them, that there be no plague among the people, if they should presume to approach vnto my Sanctuarie. 20. And Moyfes & Aaron and al the multitude of the children of Israel did concerning the Leuites the things that our Lord had commanded Moyfes: 21. and they were purified, and washed their garments. And Aaron (b) eleuated them in the sight of our Lord, and prayed for them, 22. that being purified they might enter to their offices into the tabernacle of couenant before Aaron and his sonnes. Euen as our Lord had commanded Moyfes touching the Leuites, so was it done. 23. And our Lord spake to Moyfes, saying: 24. This is the law of the Leuites: From twentie five yeares and vpward, they shal enter in to miniter in the tabernacle of couenant. 25. And when they shal haue accomplisheth the fiftith yeare of their age, they shal cease to serue: 26. and shal be the ministers of their brethren in the tabernacle of couenant, to keepe the things that are commanded to them, but not to doe the uerie workes. Thus shalt thou dispose to the Leuites in their custodies.

(b) Aaron ha-
uing receiued
the Leuites,
presented them
to God, and
so addicted
them to their
designed of-
fices.

C H A P. IX.

The precept of Pasch to be made the fourteēth day of the first moone, is renewed. 6. But the vncleane, and trauelers in iourney the fourteenth day of the second month. 15. The campe must rest or march, as the cloud or pillar of fire remaineth ouer the tabernacle, or departeth.



AND our Lord spake to Moyſes in the deſert of Sinai, the ſecond yeare, after they went out of the land of Ægypt, the firſt month, ſaying: 2. Let the children of Iſrael make the Phaſe in his time, 3. the fourteenth day of this month at euen, according to al the ceremonies and iuſtifications therof. 4. And Moyſes commanded the children of Iſrael that they ſhould make the Phaſe. 5. Who made it in his time: the fourteenth day of the month at euen in mount Sinai. According to al things that our Lord had commanded Moyſes the children of Iſrael did. 6. But behold certaine vncleane (c) vpon the ſoule of man, which could not make the Phaſe on that day, coming to Moyſes and Aaron, 7. ſaid to them: We are vncleane vpon the ſoule of man: why are we defrauded that we cannot offer the oblation to our Lord in the due time among the children of Iſrael? 8. To whom Moyſes answered: Stand that I may aſke counſel what our Lord wil command concerning you. 9. And our Lord (d) ſpake to Moyſes, ſaying: 10. Speake to the children of Iſrael: The man that ſhal be vncleane vpon a ſoule, or in his iourney farre off in your nation, let him make the Phaſe to the Lord 11. in the ſecond month, the fourteenth day of the month at euen: with azymes and wild lettice that they eate it: 12. they ſhal not leaue anie thing therof vntil morning, and a bone therof they ſhal not breake, al the rite of the Phaſe they ſhal obſerue. 13. But if anie man both be cleane, and was not in his iourney, and yet did not make the Phaſe, that ſoule ſhal be deſtroyed out from among his peoples, becauſe he offered not ſacrifice to the Lord in his due time: he ſhal beare his ſinne. 14. The ſejourner alſo and ſtranger if they be with you, ſhal make the Phaſe to the Lord, according to the ceremonies and iuſtifications therof. The ſelſe-ſame precept ſhal be among you aſwel to the ſtranger, as to him that is borne in the countrie. 15. Therefore the day that the tabernacle was erected, a cloud couered it. And from euening ouer the tabernacle there was as it were the likenefſe of fire vntil morning. 16. So was it done alwaies: by day the cloud couered it, and by night as it were the likenefſe of fire. 17. And when the cloud that protected the tabernacle had been taken away, then the children of Iſrael marched: and in the place where the cloud had ſtood, there they camped. 18. At the commandment of

(c) By touching the dead. S. Aug. q. 15. in Num.

(d) God answered by a voice framed by an Angel from the propitiatorie, chap. 7. v. 89.

our Lord they marched, and at his commandment they pitched the tabernacle. Al the daies that the cloud stood ouer the tabernacle, they remained in the same place: 19. and if it chanced that it did continue ouer it a long time, the children of Israel were in the watches of our Lord, and marched not. 20. for as manie daies foeuer as the cloud had been ouer the tabernacle. At the commandment of our Lord they pitched their tents, and at his commandment they tooke them downe. 21. If the cloud had been from euen vntil morning, and immediately at day breake had forsaken the tabernacle, they marched: & if it had departed after a day and a night, they tooke downe their tents. 22. But if for two daies or one month or a longer time it had been ouer the tabernacle, the children of Israel remained in the same place, and marched not: but immediately as it had departed, they remoued the campe. 23. By the word of the Lord they pitched their tents, and by his word they marched: and were in the watches of our Lord according to his commandment by the hand of Moyfes.

C H A P. X.

Trumpets are sounded by the Priests, diuersly for diuerse purposes. 11. The campe marcheth from the desert of Sinai. 29. Moyfes intreateth Hobab the Madianite to remaine with them. 35. His prayer when the arke is taken vp, and set downe.

The second part. Of diuers impediments which happened to the Israelites, and renouation of sundrie precepts in their journey from the desert of Sinai to the campe of Moab.

[a] Before the whole multitude, plaine and necessarie points of doctrine must only be vttered, but before the learned & wiser sort higher mysteries may be treated and taught. *Theod. 9. 15. in Num.*



ND our Lord spake to Moyfes, saying: 2. Make thee two trumpets of beaten siluer, wherwith thou maist cal together the multitude when the campe is to be remoued. 3. And when thou shalt sound with the trumpets, al the multitude shal gather vnto thee to the doore of the tabernacle of couenant. 4. If thou sound but once, the Princes shal come to thee, and the heades of the multitude of Israel. 5. But if the trumpeting sound in length and with a broken tune, they shal moue their campe first that are on the east side. 6. And at the second sound and the like noyse of the trumpet, they shal take vp their tents that dwel toward the south. and after this manner shal the rest doe, when the trumpets shal sound to the marching. 7. But when the people is to be gathered together, the sound of the trumpet shal be plaine, and they (a) shal not make a broken sound. 8. And the sonnes of Aaron the Priestes shal sound with the trumpets: and this shal be an ordinance for euer in your generations. 9. If you goe forth to warre out of your land against the enemies that fight against you, you shal sound with trumpets in length, and there shal be remembrance of you before the Lord your God, that you may be deliuered. out of the hands of your enemies. 10. If at anie time you shal haue a banket, & festiual daies, and

Calendes, you shall found with trumpets ouer the holocaustes, & pacifike viſtimes, that they may be vnto you for a remembrance of your God. I the Lord your God. 11. The ſecond yeare, in the ſecond month, the twentieth day of the month was the cloud lifted vp from the tabernacle of couenant: 12. & the children of Iſrael marched by their troups from the deſert of Sinai, and the cloud reſted in the wilderneſſe of Pharan. 13. And the firſt moued their campe according to the commandement of our Lord by the hand of Moyſes. 14. The ſonnes of Iudas by their troups: whoſe Prince was Nahaffon the ſonne of Aminadab. 15. In the tribe of the ſonnes of Iſſachar, the Prince was Nathanael the ſonne of Suar. 16. In the tribe of Zabulon, the Prince was Eliab the ſonne of Helon. 17. And the tabernacle was taken downe, which the ſonnes of Gerson and Merari carying, marched. 18. And the ſonnes of Ruben alſo marched, by their troups and order, whoſe Prince was Helifur the ſonne of Sedeur. 19. And in the tribe of Simeon, the Prince was Salmiel the ſonne of Surifaddai. 20. Moreouer in the tribe of Gad, the Prince was Eliaſaph the ſonne of Duell. 21. And the Caathites alſo marched carying the Sanctuarie. So long was the tabernacle caried, til they came to the place of erecting it. 22. The ſonnes of Ephraim alſo moued their campe by their troups, in whoſe hoſte the Prince was Eiiſama the ſonne of Amniud. 23. And in the tribe of the ſonnes of Manaſſes, the Prince was Gamaliel the ſonne of Phadaſſur. 24. And in the tribe of Benjamin the Prince was Abidan the ſonne of Gedeon. 25. The laſt of al the campe marched the ſonnes of Dan by their troups, in whoſe hoſte the Prince was Ahiezer the ſonne of Ammiſaddai. 26. And in the tribe of the ſonnes of Aſer, the Prince was Phegiel the ſonne of Ochran. 27. And in the tribe of the ſonnes of Nephthali the Prince was Ahira the ſonne of Enan. 28. Theſe are the camps, and the marchings of the children of Iſrael by their troups when they marched. 29. And Moyſes ſaid to Hobab the ſonne of Raguel the Madianite, (a) his * allied: We march toward the place, which our Lord wil giue vs: come with vs, that we may doe thee good: for our Lord hath promiſed good things to Iſrael. 30. To whom he answered: I wil not goe with thee, but I wil returne to my countrie, wherein I was borne. 31. And he ſaid: Doe not forſake vs: for thou knoweſt in what places through the deſert we may campe, and (b) thou ſhalt be our guide. 32. And when thou commeſt with vs, whatſoever ſhal be beſt of the riches, which our Lord ſhal deliuer vs, we wil giue thee. 33. They marched therefore from the Mount of our Lord three daies iourney, and the arke of the couenant of our Lord went before them, for three daies prouiding a place for the campe. 34. The cloud alſo of our Lord was ouer them by day when they marched. 35. And when the arke was lifted vp, Moyſes ſaid: (c) Arife Lord, and be thine enemies diſperſed, and let them fly that hate thee, from thy face. 36. And when it was ſet downe, he ſaid: Returne Lord to the multitude of the hoſte of Iſrael.

(a) Either this Hobab was otherwiſe called Raguel Exo. 2. and alſo Iet hro Exo. 3. and was father in law to Moyſes, or els he was ſonne of the ſame Raguel, and brother in law to Moyſes.

(b) Moyſes meaneth, that when by the cloud and pillar of fire (their ſpecial guides) the people ſhould come to new places, this Madianite his allied might direct them, where to find beſt paſture, water, and like commodities, neer to them.

(c) Beſides general prayers for al purpoſes, ſome are compoſed, and applied for ſpecial times and occaſions.

*cognato vel affini.

C H A P. X I.

The people murmuring are punished with fire. 7. Manna is againe described. 10. Moyfes being afflicted with solicitude of troublesome people, 16. God adioyneth seuentie Ancients to sustaine part of his burden. 18. Promiseth to giue al the people flesh. 25. The Ancients doe prophecie. 31. The people haue their fil of flesh, 33. but forthwith manie die of the plague, wherof the place is called, The sepulchres of concupiscence.



N the meane time there arose a murmuring of the people, as it were repynning for labour, against our Lord. Which when our Lord had heard, he was angrie. And the fire of our Lord being kindled against them, deuoured the vttermost part of the campe. 2. And when the people had cried to Moyfes, Moyfes prayed to our Lord, and the fire was quenched. 3. And he called the name of

that place, Kindling: for that the fire of our Lord had been kindled against them. 4. For (a) the common vūlgar people that came vp with them, burned with desire, sitting and weepieg, the children of Israel being ioyned together with them, and said: Who shal giue vs flesh to eate? 5. We remember the fishes that we did eate in Ægypt gratis: the cucumbers come vnto our mind, and the melons, and leeks and onions and garlike. 6. Our soule is drie, our eies behold nothing els but Manna. 7. And the Manna was as it were the seed of Coriander, of the colour of bdellion. 8. And the people went about, & gathering it, ground it in a milne, or braied it in a mortar, boyling it in a pot, and making cakes therof of the tast as it were of oyled bread. 9. And when the dew fel in the night vpon the campe, the Manna also fel withal. 10. Moyfes therfore heard the people weeping by their families, euerie one at the doores of his tent. And the furie of our Lord was exceeding wrath: but to Moyfes also it seemed an intolerable thing. 11. And he said to our Lord: Why hast thou afflicted thy seruant? wherfore doe I not find grace before thee? and why hast thou laid the weight of al this people vpon me? 12. Haue I conceaued al this multitude, or begotten them, that thou shouldest say to me: Carie them in thy bosome as the nource is wont to carie the litle infant, and beare them into the land, for the which thou hast sworne to their fathers? 13. Whence shal I haue flesh to giue to so great a multitude? they whine against me, saying: Giue vs flesh that we may eate. 14. I alone can not suitaine al this people, because

(a) These were Ægyptians that parted out of their countrie with the Israelites, and now murmuring draw others by example to the same. *same.*

it is heauie for me. 15. But (c) if it seeme vnto thee otherwise, I beseech thee to kil me, and let me find grace in thine eies, that I be not molested with so great euils. 16. And our Lord said to Moyſes: Gather me ſeuentie men of the aſcients of Iſrael, whom thou knoweſt to be the aſcients of the people and maiſters: and thou ſhalt bring them to the doore of the tabernacle of couenant, and ſhalt make them to ſtand there with thee, 17. that I may deſcend & ſpeake to thee: and (c) I wil take of thy ſpirit, and wil deliuer to them, that they may ſuſtaine with thee the burden of the people, and thou onlie be not burdened. 18. To the people alſo thou ſhalt ſay: Be ſanctified: to morrow you ſhall eate fleſh: for I haue heard you ſay: Who ſhall giue vs meates of fleſh? it was wel with vs in Ægypt. That the Lord may giue you fleſh, and you may eate: 19. not one day, nor two, or ſiue, or ten, no nor twentie, 20. but euen to a month of daies, til it goe out at your noſethrils, & be turned to lothſomenes, becauſe you haue reiected the Lord, who is in the middes of you, and haue whyned before him, ſaying: Wherefore came we out of Ægypt? 21. And Moyſes ſaid: There are ſix hundred thouſand footemen of this people, and ſayeſt thou: I wil giue them fleſh to eate a whole month? 22. Why, ſhal a multitude of ſheep and oxen be killed, that it may ſuffice for meate? or ſhal al the fiſhes of the ſea be gathered together, for to fil them? 23. To whom our Lord answered: Why, is the hand of the Lord vnable? Now preſently thou ſhalt ſee whether my word ſhal be accompliſhed in deed. 24. Moyſes therefore came, and told the people the words of our Lord, aſſembling ſeuentie men of the aſcients of Iſrael, whom he cauſed to ſtand about the tabernacle. 25. And our Lord deſcended in a cloud, and ſpake to him, taking away of the ſpirit that was in Moyſes, and giuing to the ſeuentie men. And when the ſpirit had reſted on them, they prophecied, neither ceaſed they any more. 26. And there had remained in the campe two men, of the which one was called Eldad, and the other Medad, vpon whom the ſpirit reſted. (d) for they alſo had been enroled, & were not gone forth to the tabernacle. 27. And when they prophecied in the campe, there ran a boy, and told Moyſes, ſaying: Eldad and Medad doe prophecie in the campe. 28. Forthwith Iofue the ſonne of Nun, the miniſter of Moyſes, and choſen of manie, ſaid: My Lord Moyſes forbid them. 29. But he ſaid: Why haſt thou emulation for me? O that al the people might prophecie, and that our Lord would giue them his ſpirit! 30. And Moyſes returned, and the aſcients of Iſrael into the campe. 31. And a wind coming forth from our Lord, taking quails ouer the ſea brought them, and let them fal into the campe the ſpace of one daies iourney, on euerie ſide of the campe round about, and they did flie in the ayre two cubits high ouer the earth. 32. The people therefore riſing yp al that day, and the night, and the next day, gathered together a multitude of quails, he that did leaſt, ten cores: and they dried them round about the campe. 33. As yet the fleſh was in their teeth,

(b) Prayers of holie men are with ſubmiſſion of their willes to Gods wil, either expreſſed or implied. (c) God imparted of the ſame ſpirit to theſe Anciēts, whereof he had giue to Moyſes, that they might haue ſo much help of grace as pleaſed God and Moyſes haue neuer the leſſe. S. Aug. 9. 18. in Num.

(d) Gods grace ſometimes preuenteth the ordinarie meanes. Theodores. 9. 21. in Num.

(e) By this example and figure S. Paul sheweth that alshal not be faued which are baptised, and communicate in the same faith and Sacraments, but those only which also please God in their workes. 1. Cor. 10.

(a) Madianites were also called Ethiopias. S. Aug. 9. 10. in Num.

(b) The Holie Ghost forced Moyfes to vtter his owne praise, which of himself he desired not.

(c) Aaron was not publikely punished, lest therby he had been made contemptible to the people, but was otherwise chastised.

neither had that kind of meate failed : & behold the furie of our Lord being prouoked against the people , stricke them with an exceeding great plague. 34. And that place was called (e) The Sepulchres of concupiscence : for there they buried the people that had lusted. And departing from the Sepulchres of concupiscence , they came vnto Hase-roth , and taried there.

C H A P. X I I.

Marie and Aaron murmur against Moyfes. 6. Whom God praiseth aboute other Prophets. 10. Marie being stricken with leprosie , Aaron confesseth his fault. 13. Moyfes prayeth for her, and after seuen daies separation from the campe, she is restored.



AND Marie and Aaron spake against Moyfes , for his wife the (a) Æthiopian, 2. and they said: hath our Lord spoken by Moyfes onlie ? hath he not spoken to vs also in like manner ? Which when our Lord had heard , (3. (b) For Moyfes was the mildest man aboute al men that dwelt vpon the earth) 4. immediately he spake to him , and to Aaron and Marie : Goe forth you three onlie to the tabernacle of couenant. And when they were come forth , 5. our Lord descended in the pillar of a cloud, and stood in the entrie of the tabernacle calling Aaron & Marie. Who going vnto him, 6. he said to them : Heare my words: If there shal be among you a Prophet of the Lord , in vision wil I appeare to him, or in sleepe I wil speake to him. 7. But my seruant Moyfes is not such an one , who in al my house is most faythful : 8. for mouth to mouth I speake to him : and plainely , and not by riddels and figures doth he see the Lord. Why therefore did you not feare to detract from my seruant Moyfes ? 9. And being wrath against them , he went away : 10. the cloud also departed that was ouer the tabernacie : and behold Marie appeared white with leprosie as it were snow. And (c) when Aaron had looked on her , and saw her wholly couered with leprosie, 11. he said to Moyfes : I beseech thee my Lord, lay not vpon vs this sinne which we haue foolishly committed , 12. let not this woman be as it were dead, and as an abortiue that is cast forth of the mothers wombe. Loe now the one halfe of her flesh is deuoured with the leprosie. 13. And Moyfes cried to our Lord, saying : God , I beseech thee , heale her. 14. To whom our Lord answered : If her father had spit vpon her face, ought she not to haue been ashamed seuen dayes at the least ? Let her be separated seuen daies without the campe , and afterwards she shal be called againe. 15. Marie therefore was shut forth without the campe seuen daies : and the people moued not from that place , vntil Marie was called againe.

Exod. 2.

C H A P. XIII.

From the desert of Pharan Moyfes sendeth twelue men (of euerie tribe one) to view the Land of Chanaan: 17. changeth Osee his name into Iosue, 18. instructeth them which way to goe, and what to note in the land: 22. which they performe: 26. and after fourtie dayes returne, bringing with them fruits, in token of the landes fertilitie. 29. But in other respects (the rest besides Caleb and Iosue) discouraging the people make them to murmur.



AND the people marched from Haseroth pitching their tents in the desert of Pharan. 2. And there our Lord spake to Moyfes, saying: 3. Send men that may view the Land of Chanaan, which I wil giue to the children of Israel, one of euerie tribe, of the Princes. 4. Moyfes did that which our Lord had commanded, from the desert of Pharan sending principal men, whose names be these. 5. Of the tribe of Ruben, Samua the sonne of Zechur. 6. Of the tribe of Simeon, Saphat the sonne of Huri. 7. Of the tribe of Iuda, Caleb the sonne of Iephone. 8. Of the tribe of Issachar, Igal the sonne of Ioseph. 9. Of the tribe of Ephraim, Osee the sonne of Nun. 10. Of the tribe of Benjamin, Phalti the sonne of Raphu. 11. Of the tribe of Zabulón, Geddiel the sonne of Sodi. 12. Of the tribe of Ioseph, of the scepter of Manasses, Gaddi, the sonne of Suli. 13. Of the tribe of Dan, Ammiel the sonne of Gemalli. 14. Of the tribe of Aser, Sthur the sonne of Michael. 15. Of the tribe of Nephthali, Nahabi the sonne of Vapli. 16. Of the tribe of Gad, Guel the sonne of Machi. 17. These are the names of the men, whom Moyfes sent to view the Land: and he called Osee the sonne of Nun, (a) Iosue. 18. Moyfes therfore sent them to view the Land of Chanaan, and said to them: Goe vp by the south side. And when you shal come to the mountaines, 19. view the Land, what it is: and the people that are the inhabitants therof, whether they be strong or weake: few in number or manie: 20. the land it-self, whether it be good or bad: what manner of citics, walled or without walles: 21. the ground, fat or barren, wooddie or without trees. Be of good courage, and bring vs of the fruits of the Land. And it was the time whē now the first ripe grapes are to be eaten. 22. And when they were gone vp, they viewed the Land from the desert of Sin, vnto Rohob as you enter to Emath. 23. And they went vp at the south side, & came to Hebron, where were Achiman and Sifai & Tholmai the sonnes of Enac. for Hebron was built seuen yeares before Tanis the citie of Ægypt. 24. And going forward as farre as the Tor-

a) Changing of his name literally imported the great office of chiefe Duke vnto which he was designed, mystically prefigured our Lord Iesus, for it is the same name in Hebrew, and signifieth SAVIOUR. Theod. q. 25. in Num.

(b) Pretending
falsly that the
Land had an
vnwholsome
ayre, *denouing*
the inhabitants,
& not possible
to be obtained
by reaso of the
gyants, couertly
they detra-
cted fro Gods
power, or his
good wil to-
wards them,
who had pro-
mised the
same. And ther-
fore he gaue it
to their chil-
dren, but not
to these sedu-
cers and mur-
murers, *chap.*
14. v. 23, 29.

rent of cluster, they cut off a branch with the grapes therof, which two men carried vpon a leauer. They tooke of the pomegranates also & of the figges of that place: 25. which was called Nehelecol, that is to say, the Torrent of cluster, for that thence the children of Israel had caried a cluster. 26. And the discouersers of the Land returning after fourtie daies, hauing circuited al the countrie, 27. came to Moyfes & Aaron and to al the assemblie of the children of Israel into the desert of Pharan; which is in Cades. And speaking to them and to al the multitude they shewed the fruits of the Land: 28. and reported, saying: We came into the Land to which thou didst send vs, which in very deed floweth with milke and honie, as by these fruits may be knowen: 29. but it hath very strong inhabitants, and cities great and walled. The stocke of Enac we saw there. 30. Amalec dwelleth in the south, the Hetheite and the Iebuseite and the Amorrhite in the mountaines: but the Chananeite abideth beside the sea and about the streames of Iordan. 31. Among these things Caleb appeasing the murmuring of the people that rose against Moyfes, said: Let vs goe vp and possesse the Land, because we may obtaine it. 32. But the others, that had been with him, said: No, we are not able to goe vp to this people, because it is stronger then we. 33. And they detracted from the Land, which they had viewed, before the children of Israel, saying: The Land, which we haue viewed, (b) deuoureth her inhabitants: the people, that we beheld, is of a tall stature. 34. There we saw certaine monsters of the sonnes of Enac, of the gyants kind: to whom being compared, we seemed as it were locusts.

C H A P. XIII.

The mutinous murmuring people being vnplacable, 11. God expostulateth their ingratitude, threatneth to destroy them. 13. Yet Moyfes pacifieth his wrath, 22. but so that al which were numbred coming from Ægypt, except Caleb and Iosue, shal die in the wildernes. 31. And their children shal possesse the promised land. 40. Then fighting contrarie to Moyfes admonition are beaten, and manie slaine by their enemies.

(a) These mur-
murers had
their wish, to
their owne pu-
nishment, *Cha.*
14. v. 29. 26. v.
64.



HERFORE al the multitude crying out wept that night, 2. and al the children of Israel murmured against Moyfes and Aaron, saying: 3. Would God we had died in Ægypt: and (a) in this vaste wildernesse would God we might die, and that our Lord would not bring vs into this Land, lest we fal by the sword, and our wiues and children be led captiue. Is it not better to returne into Ægypt? 4. And one said to an other:

(b) Let

(4) Let vs appoint a captaine, & let vs returne into Ægypt. 5. Which Moyſes & Aaron hearing ſel ſtat vpō the ground before al the multitude of the children of Iſrael. 6. But Iofue the ſonne of Nun, and Caleb the ſonne of Iephone, who theſelues alſo had viewed the lād, rent their garméts, 7. and ſpake to al the multitude of the children of Iſrael: The Land, which we haue circuited, is very good. 8. If our Lord be propitious, he ſhal bring vs into it, and deliuer vs a ground flowing with milke and hōie. 9. Be not rebellious againſt our Lord: neither teare ye the people of this land, for euen as bread ſo we may deuour them, al aid is gone from them: our Lord is with vs, feare ye not. 10. And when al the multitude cried, and would haue ſtoned them, the glorie of our Lord appeared ouer the rooſe of couenant in the ſight of al the children of Iſrael. 11. And our Lord ſaid to Moyſes: How long wil this people detract me? How long wil they not belieue me in al the ſignes that I haue done before them? 12. I wil ſtrike them therefore with peſtilence, and wil conſume them: but thee I wil make Prince ouer a great nation and a ſtronger then this is. 13. And Moyſes ſaid to our Lord: That the Ægyptians, from the middes of whom thou haſt brought forth this people, 14. and the inhabitants of this Land, which haue heard that thou Lord art among this people, and art ſeen face to face, and thy cloud proteçteth them, and in a pillet of a cloud thou goeſt before them by day, and in a pillar of fire by night, 15. may heare that thou haſt killed ſo great a multitude as it were one man, and may ſay: 16. He could not bring in the people into the Land, for which he had ſworne, therefore did he kil them in the wilderneſſe. 17. Let therefore the ſtrength of our Lord be magnified as thou haſt ſworne, ſaying: 18. The Lord is patient and ful of mercie, taking away iniquitie and wicked deeds, and leauing no man innocent, which viſiteſt the ſinnes of the fathers vpon the children vnto the third and fourth generation. 19. Forgiue, I beſeech thee, the ſinne of this thy people, according to the greatnes of thy mercie, as thou haſt been propitious to them ſince their going out of Ægypt vnto this place. 20. And our Lord ſaid: I haue forgiven it according to thy word. 21. Liue I: and the whole earth ſhal be replenished with the glorie of the Lord. 22. (c) But yet al the men that haue ſeen my maicettie, and the ſignes that I haue done in Ægypt, and in the wilderneſſe, and haue tempted me now ten times, neither haue obeyed my voice, 23. they ſhal not ſee the Land for the which I ſware to their fathers, neither ſhal any of them that hath detracted me, behold it. 24. My ſeruant Caleb, who (d) being ful of an other ſpirit hath ſolowed me, wil I bring in vnto this Land which he hath circuited: and his ſeed ſhal poſſeſſe it. 25. Becauſe the Amalecite and the Cananeite dwel in the valleys. To morrow remoue the campe, and returne into the wilderneſſe by the way of the Red ſea. 26. And our Lord ſpake to Moyſes and Aaron, ſaying: 27. How long doth this vngracious multitude murmur againſt me? I haue heard the complaints of the children of Iſrael.

communitie
to haue one
Superior of al,
that verie mu-
tiners them-
ſelues doe euer
chooſe ſuch a
one, & cal him
the Electo.

(c) After the
ſinne is forgi-
uen, yet pu-
niſhment re-
maineth to be
inſlicted.

(d) Although
grace be firſt
giuen without
deſert: yet
good workes
done by grace
doe merit re-
ward. S. Aug
de Grat. & lib.
arb. c. 6.

(e) Temporal
punishment
laid vpon the
children for
their fathers
sinnes, is for
their owne
spiritual good.
*S. Aug. Epist.
75. ad Animum.*

28. Say therefore to them: liue I, sayth our Lord : According as you haue spoken I hearing it , so wil I doe to you. 29. In this wildernesse shal your carcasses lie. Al you that are numbred from twentie yeares & vpward, and haue murmured against me, 30. you shal not enter into the Land, ouer the which I haue lifted vp my hand to make you inhabite it, except Caleb the sonne of Iephone, and Iosue the sonne of Nun. 31. But your litle ones, of whom you said, that they should be a prey to the enemies, wil I bring in: that they may see the Land that hath misliked you. 32. Your carcasses shal lie in the wildernesse. 33. Your children shal wander in the desert fourtie yeares, and (e) shal beare your fornication, vntil the carcasses of their fathers be consumed in the desert , 34. according to the number of the fourtie daies , wherein you viewed the Land : a yeare shal be reputed for a day. And fourtie yeares you shal receiue your iniquities, and shal know my reuenge: 35. for as I haue spoken, so wil I doe to al this wicked multitude , that hath risen together against me : in this wildernesse shal it faile and die. 36. Therefore al the men, whom Moyses had sent to view the Land , and which returning had made al the multitude to murmur against him , detracting from the Land that it was nought, 37. died and were stricken in the light of our Lord. 38. But Iosue the sonne of Nun, and Caleb the sonne of Iephone liued of al them, that had gone to view the Land. 39. And Moyses spake al these words to al the children of Israel , and the people mourned exceedingly. 40. And behold very early in the morning rising they went vp to the top of the mountaine, and said: We are readie to goe vp to the place, wherof our Lord hath spoken : for we haue sinned. 41. To whom Moyses said: Why transgresse you the word of our Lord, which shal not succeed prosperously with you? 42. Goe not vp , for our Lord is not with you : lest you fal before your enemies. 43. The Amalecite and the Chananeite are before you , by whose sword you shal fal , for that you would not consent to our Lord , neither wil our Lord be with you. 44. But they being blinded went vp to the top of the mountaine. But the arke of the testament of our Lord & Moyses departed not from the campe. 45. And the Amalecite came downe and the Cananeite , that dwelt in the mountaine : and striking and hewing them , pursued them as farre as Horma.

C H A P. X V.

Certaine precepts concerning Sacrifices 17. and first fruits, are repeated, 22. also touching different punishment of sinne committed by ignorance and by set wilfulnes: 32. and accordingly one is stoned to death for gathering sticks on the Sabbath day. 37. Al are commanded to carie a signe in their garments, therby to remember the commandments of God.



AND our Lord spake to Moyfes, saying: 2. Speake to the children of Israel, and thou shalt say to them: When you shal be entred into the Land of your habitation, which I wil giue you, 3. and shal make oblation to the Lord for an holocaust, or victime, paying vowes, or voluntarily offering gifts, or in your solemnities burning a sweet saour vnto the Lord, of oxen or of sheep: 4. whosoever immolateth the victime, shal offer a sacrifice of flowre, the tenth part of an ephi tempered with oyle, which shal haue in measure the fourth part of an hin: 5. and wine of the same measure to powre the libaments in al he giue for the holocaust or for the victime. For euerie lambe 6. and ramme there shal be a sacrifice of flowre of two tenths, which shal be tempered with oile the third part of an hin: 7. and wine for the libament, the third part of the same measure, shal he offer for a sweet saour to the Lord. 8. But when thou makest an holocaust or hoste of oxen, to fulfil thy vow, or for pacifike victimes, 9. thou shalt giue for euerie ox three tenths of flowre tempered with oile, which shal haue halfe the measure of a hin: 10. and wine to powre libaments of the same measure for an oblation of most sweet saour to the Lord. 11. So shalt thou doe 12. for euerie ox and ramme and lambe & buck goat. 13. As wel they that are borne in the countrie as the strangers 14. after one rite shal offer sacrifices. 15. There shal be al one precept & iudgement as wel to your selues as to the strangers of the land. 16. Our Lord spake to Moyfes, saying: 17. Speake to the children of Israel, & thou shalt say to them: 18. When you are come into the land, which I wil giue you, 19. and shal eat of the breads of that countrie, you shal separate first fruits to the Lord 20. of your meats. As of your barne floores you separate first fruits, 21. so of your patts shal you giue first fruits to the Lord. 22. And if through ignorance you omit any of these things, which the Lord hath spoken to Moyfes, 23. and by him hath commanded you, from the day that he began to command and so forward, 24. and the multitude haue forgotten to doe it: they shal offer a calfe out of the heard, an holocaust for a most sweet saour to the Lord, and the sacrifice and libaments therof, as the ceremonies require, and a buck goat

ments thereof, as the ceremonies require, and a buck-goat for sinne: 25. and the Priest shall pray for al the multitude of the children of Israel: and it shall be forgiven them, because they sinned not wittingly, offering notwithstanding burnt sacrifice to the Lord for themselves and for their sinne and error: 26. and it shall be forgiven al the people of the children of Israel, and the strangers, that sejourne among them: because it is the fault of al the people through ignorance. 27. But if one soule shall sinne vnwitting, he shall offer a she goate of a yeare old for his sinne: 28. and the Priest shall pray for him, because he sinned vnwitting before the Lord: and he shall obtaine him pardon, and it shall be forgiven him. 29. As wel to them that are borne in the countrie as to the strangers one law shall be for al, that sinne by ignorance. 30. But the soule, that (a) through pride committeth any thing, whether he be borne in the countrie, or a stranger, (because he hath been rebellious against the Lord) shall perish out of his people: 31. for he hath contemned the word of the Lord, and made his precept of no effect: therefore shall he be destroyed, and shall beare his iniquitie. 32. And it came to passe, when the children of Israel were in the wilderness, and had found a man gathering stickes on the Sabbath day, 33. they presented him to Moyses and Aaron and the whole multitude. 34. Who thrust him into prison, not knowing what they should doe with him. 35. And our Lord said to Moyses, (b) dying let this man die, let al the multitude stone him without the campe. 36. And when they had brought him out, they stoned him, and he died as our Lord had commanded. 37. Our Lord also said to Moyses: 38. Speake to the children of Israel, and thou shalt say to them, That they make themselves (c) fringes in the corners of their garments, putting in them ribands of hyacinth: 39. which when they shall see, they may remember al the commandements of the Lord, and not follow their owne cogitations and eies fornicating after diuers things, 40. but rather mindful of the precepts of the Lord may doe them, and be holie to their God. 41. I the Lord your God, that brought you out of the Land of Ægypt, that I might be your God.

(a) Though sinnes wittingly committed, proceeding of pride and contempt of Gods commandment, could not be pardoned by the law: yet such may also be remitted through true repentance. S.

Aug. 9. 25. in Num.

(b) Seueritie is vsed towards those that knowing Gods wil doe contrary. Luc. 12. v. 47.

(c) The Iewes in Christs time hypocritically enlarged these fringes, for vaine shew of holines.

Mat. 23.

C H A P. X V I.

Core and his complices, making schisme against Moyses and Aaron, 31. some are swallowed in the earth, with their families and substance; 35. either two hundred and fiftie offering incense, 41. and foureteen thousand seuen hundred of the common people, murmuring in behalfe of the sedicious, are consumed with fire from heauen.



AND behold Core the sonne of Isaac, the sonne of Caath, the sonne of Leui, and Dathan and Abiron the sonnes of Eliab, Hon also the sonne of Pheleth of the children of Ruben, 2. rose against Moyses, & other of the children of Israel, two hundred fiftie men Princes of the synagogue, and which in the time of assemblie were called by name. 3. And when they had stood vp against Moyses and Aaron, they said: Let it suffice you, that (4) al the multitude consisteth of holie ones, and our Lord is among them: Why lift you vp your selues aboute the people of our Lord? 4. Which when Moyses had heard, he fel flat on his face: 5. and speaking to Core and al the multitude, he said: In the morning our Lord wil make it knowne who pertaine to him, and the holie he wil ioyne to himselfe: and whom he shal choose, they shal approach to him. 6. This doe therefore: Take euerie man their censars, thou Core, and al thy Councel: 7. and taking fire in them to morrow, put vpon it incense before our Lord: and whom soeuer he shal choose, the same shal be holie: you doe much exait your selues ye sonnes of Leui. 8. And he said againe to Core: Heare ye sonnes of Leui: 9. Is it a smal thing vnto you, that the God of Israel hath separated you from al the people, and ioyned you to himselfe, that you should serue him in the seruice of the tabernacle, and should stand before the ful assemblie of the people, & should minister to him? 10. did he therefore make thee and al thy brethren the sonnes of Leui to approach vnto him, that you should challenge vnto you the Priesthood also, 11. & al thy companie should stand against our Lord? for what is Aaron that you murmur against him? 12. Moyses therefore sent to cal Dathan and Abiron the sonnes of Eliab. Who answered: We come not. 13. Why, is it a smal matter to thee that thou hast brought vs out of a land, that flowed with milke and honie, to kil vs in the desert, vnles thou rule also like a Lord ouer vs: 14. Indeed hast thou brought vs into a lād, that flowereth with riuers of milke and honie, and hast thou giuen vs possessions of fields and vineyards? What, wilt thou pluck out our eies also? We come not. 15. Moyses therefore being very wrath, said to our Lord: Respect not their sacrifices: thou knowest that I haue not taken of them so much as. a little

(*) So Luther
(li. de abrog.
Missa) & other
enemies of
Ecclesiastical
Hierarchy, wil
haue no proper
Priesthood in
the Church of
Christ, because
al Christians
are called a ho-
lie Priesthood, 1.
Pet. 2. & Priests,
Apo. 1.

(a) Those that touch things pertaining to impietie, or depart not from the tabernacles of schismatikes are inwrapped in their sinnes: much more to goe vnto heretical Synagogues is cōdemned. See S. Cyprian *l. de lapsis* Parag. 5.

(b) Moyfes proued before by miracles (*Exod. 4.*) that he was sent of God, & now he proueth againe by miracle, that he and Aaron, and not these schismatikes were called & sent by God to gouerne his people.

(c) Aaron being already established high-Priest, God againe confirmeth in Eleazar the progenie of Priestlie succession, in Aarōs stock, & not in other Leuites. S. Aug. *q. 30. in Num.*

asse at anie time, neither haue afflicted anie of them. 16. And he said to Core: Thou, and al thy congregation stand ye apart before our Lord, and Aaron to morrow apart. 17. Take euerie one your censars, and put incense vpon them, offering to our Lord two hundred fiftie censars: Let Aaron also hold his censar. 18. Which when they had done, Moyfes and Aaron standing, 19. & had heaped together al the multitude against them to the dore of the tabernacle, the glorie of our Lord appeared to them al. 20. And our Lord speaking to Moyfes and Aaron, said: 21. Separate your selues from the middes of this congregation, that I may sodenly destroy them. 22. Who fel flat on their face, and said: Most mightie God of the spirits of al flesh, when one sinneth, shal thy wrath rage against al? 23. And our Lord said to Moyfes: 24. Command the whole people that they separate themselues from the tabernacles of Core and Dathan and Abiron. 25. And Moyfes arose, and went to Dathan and Abiron: and the ancients of Israel following him, 26. he said to the multitude: Depart from the tabernacles of the impious men, and touch not the things that pertaine to them, (a) lest you be wrapped in their sinnes. 27. And when they were departed from their tents round about, Dathan and Abiron comming forth stood in the entrie of their pavilions with their wiues and children, and al the multitude. 28. And Moyfes said: (b) In this you shal know that our Lord hath sent me to doe al things that you see, and that I haue not forged them of my owne mind: 29. If they die the accustomed death of men, and if the plague, wherwith others also are wont to be visited, doe visite them, our Lord did not send me: 30. but if our Lord doe a new thing, that the earth opening her mouth swallow them downe, and al things that pertaine to them, and they descend quicke into hel, you shal know that they haue blasphemed our Lord. 31. Immediately therfore as he ceased to speake, the earth brake a-flunder vnder their feet: 32. and opening her mouth, deuoured them with their tabernacles & al their substance. 33. and they went downe into hel quicke couered with the ground, and perished out of the middes of the multitude. 34. But al Israel, that stood round about, fled at the crie of them that perished, saying: Lest perhaps the earth swallow vs also. 35. But a fire also comming forth from our Lord, slew the two hundred fiftie men, that offered the incense. 36. And our Lord spake to Moyfes, saying: 37. Command (c) Eleazar the sonne of Aaron the Priest that he take vp the censars that lie in the burning fire, and that he sprinkle the fire hither and thither: because they be sanctified 38. in the deaths of the sinners: and let him beate them into plates, and fasten them to the altar, because there hath been offered incense in them to the Lord, and they are sanctified, that the children of Israel may see them for a signe and a monument. 39. Eleazar therfore the Priest tooke the brasen censars, wherin they had offered, whom the burning fire deuoured, and beat them into plates, fastning them to the altar: 40. that the children of Israel

afterward

afterward might haue, wherewith to be admonished, that no stranger approach, and he that is not of the seed of Aaron, to offer incense to our Lord, lest he suffer as Core hath suffered, & al his congregation, according as our Lord spake to Moyfes. 41. And al the multitude of the child é of Israel murmured the day following against Moyfes & Aaron, saying: You haue killed the people of our Lord. 42. And when there rose a sedition, and the tumult grew farder, 43. Moyfes and Aaron fled to the tabernacle of couenant. Which after they were entred the clond couered it, and the glorie of our Lord appeared. 44. And our Lord said to Moyfes: 45. Depart from the middes of this multitude, (u) euen now wil I destroy them. And as they lay vpon the ground, 46. Moyfes said to Aaron: Take the censar, and drawing fire from the altar, put incense vpon it, going quickly to the people to pray for them: for euen now is the wrath come forth from our Lord, & the plague rageth. 47. Which when Aaron had done, and had runne to the middes of the multitude, which now the burning fire did wast, he offered the incense: 48. and standing between the dead and the liuing, he prayed for the people, and the plague ceased. 49. And there were that were stricken, fourteen thousand and seuen hundred men, beside them that had perished in the sedition of Core. 50. And Aaron returned to Moyfes vnto the doore of the tabernacle of couenant after that the destruction was ceased.

d) This multitude did only in words fauour schismatikes, what iudgeinēt then remaineth to those which in external acts participate with heretikes?

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

C H A P. XVI.

2. *Rose against Moyfes.*] By this most famous Schisme and terrible punishment therof, al are warned to keepe order, vnitie, and peace within the Church of God; and in no wise to communicate with heretikes or schismatikes in the act of heresie or schisme. A necessarie admonition, especially in such times and places as we liue in, and see greater breaches made from ordinarie and lawful Pastors then this was. For as S. Ignatius wel noteth (*Epist. 3 ad Magnatianos*), Core Dathan and Abiron impugned not directly the law, but resisted Moyfes and Aaron: Yet were they and manie thousands with them, seuerely punished for their conspiracie. S. Cyprian (*lib. 1. Epist. 6.*) obserueth the same, saying: Core Dathan and Abiron acknowledged the same God with Aaron and Moyfes, liuing vnder the same law and religion, and inuocated one true God, yet because, passing the appointed ministerie of their owne place, opposite to Aaron (who by Gods fauour and ordinance had receiued lawful Priesthood) they tooke vpon them to sacrifice, they were forthwith punished by God for their vnlawful attempts: neither could their sacrifices irreligiously and vnlawfully offered against Gods ordinance be ratified, nor profite them at al. thus teacheth S. Cyprian the glorious Martyr. And the text is cleare, that they were neither Idolaters nor Heretikes, but the chiefe of them being Leuites, of the familie of Caath (who were neereft in kinred and in office to the Priests) and

This historie & others were writtē for our admonition. 1. Cor 10. Core and his cōplices were not heretikes, but only schismatikes.

God accepteth not sacrifice done against his ordinance.

God by spee-
pie punishmēt
preuenteth he-
resie, wherto al
schisme ten-
deth.

Not only the
authours of
wickednes, but
al that consene,
much more
that coopera-
te, are worthe
of death. Rom. I.

other principal men of diuers tribes, enuying the superioritie of Moyfes and Aaron, and that priesthood was established only in Aarons progenie, arrogated to themselues the office of Priests and offered incense, further pretending, for vpholding their schisme, that there should be no Superiour at al aboute the holie people of God, which albeit they did not belieue, yet therby they drew the multitude to fauour and folow them. But God deciding this debate, to take away the contradiction, made the earth to open, & swallow vp those that first refused to obey Moyfes, with their tabernacles and substance; and fire from heauen to consume two hundred & fiftie which offered incense; & fourteen thousand seuen hundred of the common people, for imputing to their Superiours the destruction of the sedicious, were also consumed with fire, raging amongst the whole multitude, til Aaron sent by Moyfes, and offering incense appeased Gods wrath, and saued the rest. And wil-anie Christians (that know they haue immortal soules, and that God is a iust Iudge) thinke to escape with lesse damnation, who for anie worldlie gaine, fauour, or feare, yeald their bodilie and personal presence at seruice or sermon of heretikes, or anie way communicate with heretikes in practise of heresie?

C H A P. XVII.

Moyfes taking of the Princes of twelue tribes twelue rods, and one of Aaron for the tribe of Leui, layeth them al in the tabernacle al night, 8. where Aarons rod (and none of the rest) buadeth, bloometh, and bringeth forth fruit. 9. And al being shewed to the people, Aarons is caried back, and kept for a monument in the tabernacle.

(a) For more
satisfaction to
the whole peo-
ple God con-
firmeth Aarons
authoritie by a
new miracle.
v. 10.

(b) The rod
signified the B.
Virgin mother
and the (c) al-
monds Christ,
to wit, the vtter
pil his huma-
nitie, the shel
his crosse, the
kernel his di-
uinitie: Who
pacified by the
bloud of his
crosse, al things in
earth & in hea-
uen. Colloff. 1. 5.
Aug. de tēp. ser. 3

AND our Lord spake to Moyfes, saying: 2. Speake to the children of Israel, and (a) take a rod of euerie one of their kinreds, of al the Princes of their tribes, twelue rods, and the name of euerie one thou shalt write vpon his rod. 3. And the name of Aaron shall be in the tribe of Leui, and one rod shall containe al their families: 4. and thou shalt lay them in the tabernacle of couenant before the testimonie, where I wil speake to thee. 5. Whomsoeuer of these I shall choose, his rod shall blossom: and I shall stay from me the grudgings of the children of Israel, wherwith they murmur against you. 6. And Moyfes spake to the children of Israel: and al the Princes gaue him rods by euerie tribe: and they were twelue rods besides Aarons rod. 7. Which when Moyfes had laid before our Lord in the tabernacle of testimonie: 8. returning the day folowing he found that Aarons (b) rod in the house of Leui was buded: and the buds thereof swelling, the blossomes were shot forth, which spreading the leaues; were * fashioned into (c) almonds. 9. Moyfes therefore brought forth al the rods from the sight of our Lord to al the children of Israel, and

* defor-
masi,
fully
formed.

they

and they saw and euerie one receiued their rods. 10. And our Lord said to Moyfes: Carie backe Aarons rod into the tabernacle of testimonie, that it may be kept there for a signe of the rebellious children of Israel, and let their complaints cease from me, lest they die. 11. And Moyfes did as our Lord had commanded. 12. And the children of Israel said to Moyfes: Behold we are consumed, we are al perished. 13. Whosoever approacheth to the tabernacle of our Lord, he dieth. Are we al to be deitroyed vnto vtter consumption?

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

C H A P. XVII.

8. *Aarons rod.*) This rod without root, neither it-seife planted, nor anie liue branch ingrafted therin, al drie without iuyce or moisture, bringing forth buds, flowers, & fruit, was a figure that our B. Ladie should beare a sonne, and remaine a Virgin. And this example euidently demoustrateth that she could so doe, it being no more contrarie to nature, that a virgin should conceiue, and beare child without losse of virginitie, then that the drie rod should bud and beare fruit, without ordinarie concourse of nature. *S. Aug. ser. 3. de temp. S. Greg. Nissen. de uisitat. Dom. S. Bernard. ho. 2. in Euang. Missus est.*

Example of one miracle proueth the possibilitie of another.

C H A P. XVIII.

The charge and burden of Priests within the Tabernacle, and of Leuites about the same. 8. First fruits, and oblations are due to the Priests; 21. the tithes to the Leuites; 26. who of the same pay tithes to the Priests.



AND our Lord said to Aaron: Thou, and thy sonnes, and the house of thy father with thee shal beare the iniquitie of the Sanctuarie: both thou & thy sonnes together shal beare the sinnes of your priefthood. 2. But thy brethren also of the tribe of Leui, and the scepter of thy father take with thee, and let them be readie at hand, and minister to thee: but thou and thy sonnes shal minister in the tabernacle of testimonie. 3. And the Leuites shal watch vpon thy precepts, and vpon al the workes of the tabernacle: so notwithstanding, that they approach not to the vessels of the Sanctuarie and to the altar, lest both they die, and you perish withal. 4. but let them be with thee, and watch in the custodies of the tabernacle, and in al the ceremonies therof. A stranger shal not ioync with you. 5. Watch in the custodie

(a) Oza was
slaine for tou-
ching the arke
1. Reg. 6.

of the Sanctuarie, and in the ministerie of the altar: lest indignation rise vpon the children of Israel. 6. I haue giuen you your brethren the Leuites out of the middes of the children of Israel, and haue deliuered them a giust to the Lord, to serue in the ministeries of his tabernacle. 7. And thou and thy sonnes looke to your priesthood: and al things that pertyne to the seruice of the altar, and that are within the veile, shal be executed by the Priests. If anie stranger approach, (a) he shal be slaine. 8. And our Lord spake to Aaron, behold I haue giuen thee the custodie of my first fruits. Al things that are sanctified of the children of Israel, haue I deliuered to thee and to thy sonnes for the priestlie office, as euerlasting ordinances. 9. These things therefore shalt thou take of those, that are sanctified, and are offered to the Lord. Al oblation, and sacrifice, and whatsoeuer is rendred to me for sinne and offence, & becommeth Holie of holies, shal be thine, and thy sonnes. 10. In the Sanctuarie shalt thou eat it: males onlie shal eat therof, because it is to thee a consecrated thing. 11. But the first fruits, which the children of Israel shal vow and offer, I haue giuen thee, and thy sonnes, and thy daughters for a perpetual right. he that is cleane in thy house, shal eat them. 12. Al the best of oile, and wine, and corne, whatsoeuer first fruits they offer to the Lord, I haue giuen them to thee. 13. Of fruits al the first, that the ground bringeth forth, and are brought to the Lord, shal turne to thy vses: he that is cleane in thy house, shal eat them. 14. Euerie thing that the children of Israel render by vow, shal be thine. 15. Whatsoeuer first breaketh forth from the matrice of al flesh, which they offer to the Lord, whether it be of men, or of beasts, shal be thy right: yet so, that for the first borne of man thou take a price, and euerie beast that is vncleane thou cause to be redeemed, : 6. whose redemption shal be after one month, for siue sicles of siluer, by the weight of the Sanctuarie. A sicle hath twentie oboles. 17. But the first-borne of beefe and sheep and goate thou shalt not cause to be redeemed, because they are sanctified to the Lord. onlie the blood of them thou shalt powre vpon the altar, and the fat thou shalt burne for a most sweet odour to the Lord. 18. But the flesh shal turne to thy vse, as the consecrated brest, and the right shoulder, shal be thine. 19. Al the first fruits of the Sanctuarie which the children of Israel offer to the Lord, haue I giuen thee and thy sonnes, and daughters for a perpetual right. (b) A couenant of salt is it for euer before the Lord, to thee and to thy sonnes. 20. And our Lord said to Aaron: In their land you shal possesse nothing, neither shal you haue a portion among them: I am thy portion and inheritance in the middes of the children of Israel. 21. And to the sonnes of Leui I haue giuen al the tithes of Israel in possession for the ministerie wherewith they serue me in the tabernacle of couenant: 22. that the children of Israel approach not any more to the tabernacle, nor commit (c) deadlie sinne, 23. onlie the sonnes of Leui seruing me in the tabernacle, and bearing the finnes of the people. it shal be an euerlasting ordinance in

(b) This coue-
nant of first-
fruits & other
rights giuen to
the Priests shal
be perpetual, as
salt is in euerie
sacrifice, Leuit.

2.
(c) Punishable
with death.

your

your generations. No other thing shal they possesse, 24. being content with the oblation of tithes, which I haue separated for their vses and necessaries. 25. And our Lord spake to Moyse, saying: 26. Command the Leuites, and denounce vnto them: When you shal receiue of the children of Israel the tithes, which I haue giuen you, offer first fruits of them to the Lord, that is to say, the tenth part of the tenth: 27. that it may be reputed to you for an oblation of first fruits, as wel of the barne floores as of the presses, 28. and of al things wherof you receiue tithes, the first fruits offer to the Lord, and giue them to Aaron the Priest. 29. Al things that you shal offer of the tithes, and shal separate for the gifts of the Lord, they shal be the best and chosē things. 30. And thou shalt say to them: If you offer al the goodlie and the better things of the tithes, it shal be reputed to you as if you had giuen first fruits of the barne floore and the presse: 31. and you shal eat them in al your places, as wel you as your families: because it is the reward for the ministerie, wherwith you serue in the tabernacle of testimonie. 32. And you shal not sinne in this point, referuing the principal and fat things to your selues, lest you pollute the oblations of the children of Israel, and die.

C H A P. XIX.

A red cow is offered in burnt victime for sinne: 9. whose ashes are mingled in water for expiation of diuers legal vncleannes, 11. as by touching the dead, 14. by entring into the tent of the dead, also the vessel that is therein, and the vessel that lacketh a couer, 22. and what soeuer the vncleane toucheth.



AND our Lord spake to Moyse and Aaron, saying: 2. This is the religion of * the victime, which the Lord hath appointed. Command the children of Israel, that they bring vnto thee (a) a red cow of (b) ful age, wherin is (c) no blemish, and that hath (d) not caried yoke: 3. and you shal deliuer her to Eleazar the Priest, who bringing her forth (e) without the campe, shal immolate her in the sight of al: 4. and dipping his finger in her (f) blood, shal sprinkie it against the doores of the tabernacle seuentimes, 5. and shal burne her in the sight of al, committing (g) aswel her skinnē and the fleish, as the blood, and the dung to the fire. 6. (h) Wood also of the cedar, and (i) hyssop, and scarlet (k) twice died shal the Priest cast into the flame, that wasteth the cow. 7. And then at length washing his garments, and his bodie, he shal enter into the campe, and (l) shal be polluted vntil euen. 8. But he

also

* The same things, saith S. Aug. (9. 33.) and Theodo. (9. 36. in Num.) which were shadowed & prefigured in the old Testament, are reuealed & manifested in the New. And this special sacrifice prefigured diuers particular things in Christs Passion.

a) His bodie of *Adā* signifying red earth.

b) At the age of 33. yeares. [c] Alwayes most pure frō sinne.

d) Free from al bondage. (e) Crucified without the gate of Hierusalem.

f) Al Sacramēts haue their vertue of Christs blood.

(g) Frō the sole of his feet to the top of his head al wounded, with the whip, crowne, nails, &c.

h) Wood of the crosse brought life to the world. i) Lively

heate of so infinite charitie dissolueth the coldnes of scath.

k) Christs suffering an example that we must also sustain afflictions
 (l) Those that procured or cooperated to Christs death were polluted with sinne.
 (m) Ioseph and Nicodemus buried Christ.
 (n) His sepulchre was glorious.
 (o) Those also that buried him, need cleansing by his Passion, not for that work, but for their sinnes.
 p) The old law did not remit sinnes but the new.
 q) Baptisme in the name of the B Trinitie.
 (r) Without which no other Sacrament auaieth.

also that burneth her, shal wash his garments and his bodie, and shal be vncleane vntil euen. 9. And (m) a man that is cleane shal gather the ashes of the cow, and shal powre them out without the campe in (n) a most cleane place, that they may be reserued for the multitude of the children of Israel, and for water of aspersion: because the cow was burnt for sinne. 10. And when he that caried the ashes of the cow hath washed his garments, (o) he shal be vncleane (p) vntil euen. The children of Israel, and the strangers that dwel among them, shal haue this for a holie thing by a perpetual ordinance. 11. He that toucheth the dead corps of a man, and is vncleane therefore seuen daies, 12. shal be sprinkled of (q) this water the third day, and the seuenth, and so shal be cleansed. If he were not sprinkled the third day, (r) the seuenth day he can not be cleansed. 13. Euerie one that toucheth the dead corps of mans soule, and is not sprinkled with this commision, shal pollute the tabernacle of the Lord, and shal perih out of Israel: because he was not sprinkled with the water of expiation, he shal be vncleane, and his filthinesse shal remaine vpon him. 14. This is the law of the man that dieth in a tabernacle: Al that enter into his tent, and al the vessels that are there, shal be polluted seuen daies. 15. The vessel, that hath no couer, nor bynding ouer it, shal be vncleane. 16. If any man in the field touch the corps of a man that was slaine, or that died of himself, or his bone, or graue, he shal be vncleane seuen daies. 17. And they shal take of the ashes of combustion & of sinne, & shal powre liuing water vpon them into a vessel: 18. in the which when a man that is cleane hath dipped hyssop, he shal sprinkle therwith al the tent, and al the implements, and the men polluted with such contagion, 19. and in this manner he that is cleane shal purge the vncleane the third and seuenth day. And being expiated the seuenth day, he shal wash both himself and his garments, and be vncleane vntil euen. 20. If anie man be not expiated after this rite, his soule shal perih out of the middes of the Church: because he hath polluted the Lordes Sanctuarie, and is not sprinkled with water of lustration. 21. This precept shal be an ordinance for euer. He also that sprinkleth the waters, shal wash his garments: Euerie one that toucheth the waters of expiation, shal be vncleane vntil euen. 22. Whatsoeuer he toucheth that is vncleane, he shal make it vncleane: and the soule that toucheth anie of these things, shal be vncleane vntil euen.

C H A P. XX.

Marie the sister of Moyses dieth. 2. The people murmur for lack of water. 7. Moyses and Aaron being commanded to draw some out of a rock, doe it doubtfully: 12. and for the same are foretold that they shal die in the desert. 14. Not obtaining licence to passe through Edom, 22. they come into Mount Hor, where Eleazar is ordained High-Priest, Aaron dieth, and is mourned by the people thirtie daies.



AND the children of Israel, and al the multitude came in to the desert Sin, the first month: and the people abode in Cades. And Marie died there; and was buried in the same place. 2. And when the people lacked water, they came together against Moyses and Aaron: 3. and being turned into sedition, said: Would God we had perished among our brethren before our Lord. 4. Why haue you brought forth the Church of our Lord into the wiidernesse, that both we and our cattel should die? 5. Why did you make vs ascend out of Egypt, and haue brought vs into this exceeding naughtie place, which can not be sowed, which bringeth forth neither fig, nor vines, nor pomegranates, mercouer also hath no water for to drinke? 6. And Moyses and Aaron, the multitude being dismissed, entring into the tabernacle of couenant, fel flat vpon the ground, and cried to our Lord, and said: Lord God heare the crie of this people, and open vnto them thy treasure the fountaine of liuing water, that being satisfied, their murmuring may cease. And the glorie of our Lord appeared ouer them. 7. And our Lord spake to Moyses, saying: 8. Take the rod, and assemble the people together, thou and Aaron thy brother, and speake to (a) the rocke before them, and it shal giue waters. And when thou hast brought forth water out of the rocke, al the multitude shal drinke and their cattel. 9. Moyses therefore tooke the rod, which was in the sight of our Lord, as he commanded him, 10. the multitude being assembled before the rocke, and he said to them: Heare ye rebellious & incredulous: Can we out of this rocke bring you forth water? 11. And when Moyses had lifted vp his hand striking the rocke (b) twice with the rod, there came forth great plentie of water, so that the people drunke and their cattel. 12. And our Lord said to Moyses and Aaron: Because (c) you haue not believed me, to sanctifie me before the children of Israel, you shal not bring in these peoples into the land, which I wil giue them. 13. This is the water of contradiçtion, where the children of Israel quarelled against our Lord, and he was sanctified in them. 14. In the meane time Moyses sent messengers from Cades to

The Epistle on
on friday in
the third week
of Lent.

(a) The rock
signified Christ,
the rod his
Crosse. S. Aug.
9.35. in Num.

(b) By this the
crosse is more
evidently signi-
fied, which was
made of two
pieces of wood.
S. Aug. ibidem.

(c) Not doubt-
ing of Gods
powre, but sup-
posing it vn-
meet, that God
should stil
worke miracles
for so stubborne
a people, they
did not speake
to the rock, as
they were com-
manded, but
chiding the
incredulous
multitude,
spake to them
ambiguously, &
so by occasion
of others sinne,
also offended,
& for the same
were punished.

See Deut. 1, v. 7.
37. 16. & 4, v.
21. S. Aug. 9. 9.
Theod. 9. 38. in
Num.

the King of Edom, which should say : Thus thy brother Israel bid-
deth vs to say : Thou knowest al the labour, that hath taken vs, 15. in
what manner our fathers went downe into Ægypt, and there we dwelt
a great time, and the Ægyptians afflicted vs, and our fathers : 16. and
in what manner we cried to our Lord, and he heard vs, and sent an
Angel, that hath brought vs out of Ægypt. Loe being presently in the
citic of Cades, which is in thy vttermost borders, 17. we beseech thee
that we may haue licence to passe through thy countrie. We wil not goe
through the fields, nor through the vineyards, we wil not drinke the
waters of thy welles, but we wil goe the common high way, decli-
ning neither to the right hand, nor to the left, til we be past thy bor-
ders. 18. To whom Edom answered : Thou shalt not passe by me, o-
therwise I wil come armed against thee. 19. And the children of Israel
said : We wil goe by the beaten way : and if we and the cattel drinke
thy waters, we wil giue thee that which is iust : there shal be no diffi-
cultie in the price, only let vs passe speedily. 20. But he answered: Thou
shalt not passe : And immediately he came forth to meet them with an
infinite multitude, and a strong hand, 21. neither would he condescend
to them desiring to grant them passage through his borders. For the
which cause Israel turned an other way from him. 22. And when they
had remoued the campe from Cades, they came into the mountaine
Hor, which is in the borders of the land of Edom : 23. Where our
Lord spake to Moyse: 24. Let Aaron, sayth he, goe to his people : for
he shal not enter to the Land, which I haue giuen the children of
Israel, for that he was incredulous to my mouth, at the Waters of
contradiction. 25. Take Aaron and his sonne with him, and thou shalt
bring them into the mountaine Hor. 26. And when thou hast vneasted
the father of his vesture, thou shalt reuest therewith Eleazar his sonne:
Aaron shal be gathered, and die there. 27. Moyse did as our Lord
had commanded : and they went vp into the mountaine Hor before al
the multitude. 28. And when he had spoyled Aaron of his vestiments,
he reuested Eleazar his sonne with them. 29. After that he was dead in
the top of the mountaine, he went downe with Eleazar. 30. And al the
multitude seeing that Aaron was dead, mourned vpon him thirtie daies
throughout al their families.

C H A P. XXI.

Israelites at the first encounter with the Cananeites hauing the worse, after their vow kil the King of Arad, and destroy his cities. 4. The people againe murmuring are stricken with fire serpents, 7. but confessing their fault, Moyses by Gods commandment setteth vp a brasen serpent for a remedie. 10. They march through diuers places, 17. and sing a Canticle at a well which God gaue them. 21. They kil Schon King of the Amorreites, and conquer his land. 33. Likwise Og King of Basan.



WHICH when the Chanancite King of Arad, who dwelt toward the south, had heard, to wit, that Israel was come by the way of the spics, he fought against them, and being victour, he tooke the prey of them. 2. But Israel binding himself by vow to our Lord, said: If thou wilt deliuer this people into my hand, I wil destroy their cities. 3. And our Lord heard the prayers of Israel, and deliuered the Chanancite, whom they slew ouerthrowing his cities: and they called the name of that place Horma, that is to say, Anathema. 4. And they marched also frō the mountaine Hor, by the way that leadeth to the Red sea, that they might compasse the land of Edom. And the people began to be wearie of the journey and labour: 5. and speaking against God and Moyses, they said: Why didst thou bring vs out of Ægypt, to die in the wüderneffe? There wanteth bread, waters there are none: our soule now loatheth at this most light meate. 6. Wherefore our Lord sent vpon the people fire serpents, at whose plagues and the deaths of verie manie, 7. they came to Moyses, and said: We haue sinned, because we haue spoken against our Lord and thee: Pray that he take from vs the serpents. And Moyses prayed for the people, 8. and our Lord spake to him: (a) Make a brasen serpent, and set it for a signe: he that being stricken looketh on it, shall liue. 9. Moyses therfore made (e) A BRASEN SERPENT, and set it for a signe: whom when they that were stricken looked on, they were healed. 10. And the children of Israel marching camped in Oboth. 11. Whence departing they pitched their tents in Ieaberim, in the wilderneffe, that looketh toward Moab against the east part. 12. And remouing from thence, they came to the Torrent Zared. 13. Which they forsaking camped against Arrō, which is in the desert, & standeth out in the borders of the Amorrhite. For Arnon is the border of Moab, diuiding the Moabites & the Amorrhites. 14. Wherof it is said in the booke of

(d) God forbid-
ding images of
idols, yet com-
mandeth to
make an i-
mage for a
good purpose.
(e) Christ ex-
poundeth this
erecting of
the brasen ser-
pēt, of him-
self
to be crucified.

(f) As the Agyptians were drowned in the sea, so the Amorrhaites were oppressed by the rocks falling vpon them, & the waters caried their carcases into the valley of Moab.

the warres of our Lord: (f) As he did in the Red sca, so wil he doe in the streames of Arnon. 15. The rockes of the torrents were bowe d, that they might rest in Ar, and lie in the borders of the Moabites. 16. From that place appeared the wel, wherof our Lord spake to Moyse: Gather the people together, and I wil giue them water. 17. Then Israel sang this verse: Arise the wel. They sang therto: 18. The wel, which the Princes digged, & the Captaines of the multitude prepared in the lawgiuer, and in their staues. And they marched from the wildernesse to Mathana. 19. From Mathana vnto Nahaliel: from Nahaliel vnto Bamoth. 20. From Bamoth is a valley in the countrie of Moab, in the top of Phasga, which looketh toward the desert. 21. And Israel sent messengers to Schon King of the Amorrhaites, saying: 22. I beseech thee that I may haue licence to passe through thy land: we wil not goe aside into the fields and the vineyards, we wil not drinke waters of the welles, we wil goe the Kings high way, til we be past thy borders. 23. Who would not grant that Israel should passe by his borders: but rather gathering an armie, went forth to meet them in the desert, and came vnto Iasa, and fought against them. 24. Of whom he was stricken in the edge of the sword, and his land was possessed from Arnon vnto Ieboc, and to the children of Ammon: for the borders of the Ammonites were kept with a strong garrison. 25. Israel therefore tooke al his cities, and dwelt in the cities of the Amorrhaites, to wit, in Hesebon, and the villages therof. 26. The citie Hesebon was Schon the King of the Amorrhaites, who fought against the King of Moab: and tooke al the land, that had been of his dominion, as farre as Arnon. 27. Therefore it is said in the prouerbe: Come into Hesebon, let the citie of Schon be built and erected: 28. A fire went forth from Hesebon, a flame from the towne of Schon, & deuoured Ar of the Moabites, and the inhabitants of the high places of Arnon. 29. Woe to thee Moab, thou art vndone people of Chamos. He hath giuen his sonnes into flight, and his daughters into captiuitie to Schon the King of the Amorrhaites. 30. Their yoke is perished from Hesebon vnto Dibon, they came wearie into Nophe, and vnto Medaba. 31. Israel therefore dwelt in the Land of the Amorrhaites. 32. And Moyse sent some to take a view of Iazer: Whose villages they tooke, and possessed the inhabitants. 33. And they turned themselues, and went vp by the way of Basan, and Og the King of Basan came against them with al his people, to fight in Edrai. 34. And our Lord said to Moyse: Feare him not, for into thy hand I haue deliuered him, and al his people, and land: and thou shalt doe to him as thou didst to Schon the King of the Amorrhaites, the inhabiter of Hesebon. 35. They therefore smote him him also with his sonnes, and al his people vnto vtter destruction, and they possessed his land.

C H A P. XXII.

Balac King of Moab fearing the Israelites, sendeth for Balaam a Southsayer to curse them. 8. Who consulting his false God, is forbid by God Almighty to goe, and so excuseth himself. 15. Balac sendeth againe offering greater reward, 19. he againe consulteth, and God biddeth him goe. 22. But sendeth an Angel to meet him in the way, whom his asse seeing, hunned three times, and so often he beatech her, 28. then she speaketh, expostulating his hard vsage: 31. he also seeth the Angel, 35. and is charged to speake nothing but that the Angel shal suggest.



AND marching forward they camped in the champion cuntry of Moab, where Iericho is situated beyond Jordan. 2. And Balac the sonne of Sephor seeing al things that Israel had done to the Amorrhite, 3. and that the Moabites were in great feare of him, and could not susteyne his assault, 4. he said to the elders of Madian: So wil this people destroy al that dwel in our coasts, as the ox is wont to eate the grasse vnto the verie roots. And he was at the same time King in Moab. 5. He sent therefore messengers to Balaam the sonne of Beor a Southsayer, who dwelt vpon the riuer of the land of the children of Ammon, to cal him, and to say: Behold a people is come out of Ægypt, that hath couered the face of the earth, sitting against me. 6. Come therefore, and curse this people, because it is mightier then I: if by any meanes I may strike them and cast them out of my land. for I know that he is blessed whom thou shalt blesse, and cursed vpon whom thou shalt heape curses. 7. And the ancients of Moab went, and the elders of Madian, hauing the price of diuination in their hands. And when they were come to Balaam, and had told him al the words of Balac: 8. he answered: Tarie here this night, and I wil answer whatsoeuer (a) the Lord shal say to me. And whiles they staid with Balaam, (b) God came, and said to him: 9. What would these men that are with thee? 10. He answered: Balac the sonne of Sephor King of the Moabites hath sent to me, 11. saying: Behold a people that is come out of Ægypt, hath couered the face of the land: come, and curse them, if by any meanes fighting I may driue them away. 12. And God said to Balaam: Goe not with them, neither doe thou curse the people: because it is blessed. 13. Who in the morning arising said to the Princes: Goe into your cuntry, because the Lord hath forbid me to come with you. 14. The Princes returning, said to Balac: Balaam would not come with vs. 15. Againe he sent many moe and more noble, then he had sent before. 16. Who when they were come to Balaam, said: Thus sayth Balac the sonne of

(a) He consulted his false, God whom he serued, and called him the Lord, not knowing our Lord God Almighty.

Theodoret. 9. 40. Procopius. in Num.

(b) God our Lord answered him, not suffering the diuel to speake in this case.

(c) Being sufficiently informed before, for worldlie lucre he demandeth againe, & God for his punishment letteth him goe: but suffereth him not to curse, nor speake euill of the Israelites, but contrariwise to propheticke much good which should come vnto them.

(d) Nothing is here to be more merited (*saith S. Aug.*) then that he was not a raide when he heard his asse speake vnto him. But being accustomed to such monstrous things he replied familiarly, nothing therewith astonished.

(e) Yet seeing an Angel, he telldowne terrified, & adored him. *7. 48. in N.*

(f) Balaam knowing him to be an Angel that appeared, neither adored him with diuine honour as God, nor with ciuill as a mortal man, but with religious honour, lesse then diuine, & more then ciuill. See *Exod. 20.*

(g) God some-

Sephor: Slacke not to come to me: 17. for I am readie to honour thee, and whatsoeuer thou wilt I wil giue thee: Come, and curse this people. 18. Balaam answered: If Balac would giue me his house full of siluer and gold, I can not change the word of the Lord my God, to speake either more, or lesse. 19. I beseech you that you wil also tarie here this night, and I may know what the Lord wil answer me (c) once more. 20. God therefore came to Balaam in the night, and said to him: If these men be come to cal thee, arise and goe with them: yet so, that thou doe that which I shall command thee. 21. Balaam arose in the morning, and saddling his asse went with them. 22. And God was angrie. And an Angel of our Lord stood in the way against Balaam, who satte vpon the asse, and had two seruants with him. 23. The asse seeing the Angel standing in the way, with a drawen sword, turned her self out of the way, and went by the field. Whom when Balaam had beat, and had brought her againe to the beaten way, 24. the Angel stood in the streits of two walles, wherwith vineyards were inclosed. 25. Whom the asse seeing, ioyned her selfe close to the wal, and brused the foot of him that rid. But he beat her againe: 26. and neuerthlesse the Angel passing to a narrow place, where there could be no going aside neither to the right hand nor to the left, stood to meet him. 27. And when the asse had seen the Angel standing, she fel vnder the feet of the rider. Who being angrie, beat her sides with a staffe more vehemently. 28. And our Lord opened the mouth of the asse, and she spake: What haue I done to thee? why strikest thou me, loe now the third time? 29. Balaam (d) answered: Because thou hast deserued, and hast abused me: I would I had a sword, that I might kil thee. 30. The asse said: Am not I thy beast, on which thou hast been alwayes accustomed to ride vntil this present day? tel me what like thing did I euer to thee. But he said: Neuer. 31. Forthwith our Lord opened the eyes of Balaam, and he (e) saw the Angel standing in the way with a drawen sword, and he (f) adored him flat to the ground. 32. To whom the Angel said: Why beatest thou thy asse the third time? I am come to withstand thee, because thy way is peruerse, and contrarie to me: 33. and vnlesse the asse had turned out of the way, giuing place to me resisting thee, I had slaine thee, and she should haue liued. 34. Balaam said: I haue sinned, not knowing that thou didst stand against me: and now if it displease thee that I goe, I wil returne. 35. The Angel said: (g) Goe with these men, and see thou speake no other thing then I shall command thee. He went therefore with the Princes. 36. Which when Balac heard, he came forth to meet him in a towne of the Moabites, that is situated in the vttermost borders of Arnon. 37. And he said to Balaam: I sent messengers to cal thee, why didst thou not come immediately vnto me? was it because I can not reward thy coming? 38. To whom he answered: Loe here I am: Shall I be able to speake any other thing, but that which God shall put in my mouth. 39. They therefore

went on together, and came into a citie, that was in the vttermost borders of his Kingdome. 40. And when Balac had killed oxen, and sheep, he sent therof to Balaam, and to the Princes that were with him, presents. 31. And when morning was come, he brought him to the excelses of Baal, and he beheld the vttermost part of the people.

C H A P. XXIII.

Balaam endeauoureth to curse Israel, but God forceth him to blesse them. 11. Againe he vrgeth him to curse them, but he stil prophecieth good things of them. 26. Yet Balac insisteth willing him to curse, or not to blesse them.



AND Balaam said to Balac: (a) Build me here seuen altars, and prepare as manie calues, and rammes of the same number. 2. And when he had done according to the word of Balaam, they together laid a calfe and a ramme vpon an altar. 3. And Balaam said to Balac: Stand a while beside thy holocaust, vntil I goe, if happely the Lord wil meet me, and whatsoever he shal command, I wil speake to thee. 4. And when he was gone in hast, God met him. And Balaam speaking to him, said: I haue created seuen altars, and haue laid thereon a calfe and a ramme. 5. And our Lord put a word in his mouth, and said: Returne to Balac, and thus shalt thou speake. 6. Returning he found Balac standing beside his holocaust, and al the Princes of the Moabites: 7. and taking vp his parable, he said: From Aram hath Balac King of the Moabites brought me, from the mountaines of the East: Come, quoth he, and curse Iacob: make hast, and detest Israel. 8. How shal I curse, whom God hath not cursed? By what meanes may I detest, whom the Lord detesteth not? 9. From the highest flints shal I see him, and from the hills shal I view him. The people shal dwel alone, and among the Gentiles shal not be accounted. 10. Who may be able the number the dust of Iacob, and to know the number of the stock of Israel? (b) My soule die the death of the iust, and my last ends be made like to them. 11. And Balac said to Balaam: What is this that thou doest? That thou shouldest curse mine enemies I called thee: and thou contrarie wise blessest them. 12. To whom he answered: Can I speake ought els, but that which the Lord commandeth? 13. Balac therefore said: Come with me into an other place whence thou mayest see part of Israel, and canst not see the whole, from thence curse them. 14. And when he had brought him into a high place, vpon the top of the mountaine Phasga, Balaam builded seuen altars, and laying thereon calues and rammes, 15. he said to Balac: Stand here beside thy holocaust, whiles

times maketh false Prophets to vtter a truth, because preiudicate minds doe rather giue care to such, then to true Prophets. *Theodo. q. 45. in Num.*

(a) Before the diuel would curse Gods people he required sacrifice which being offered yet he could not worke his malice. For by Gods commandemēt (*saieth S. Hierom de mans. 42.*) Israel is blesed, cursing turned into praise, & Gods voice is heard sounding from a profane mouth.

(b) Heretikes, & other infidels desire sometimes to die in state of Catholikes, though they wil not liue as they doe. *S. Greg. l. 13. c. 27. Moral.*

I goe to meete him. 16. Whom when our Lord had met, and had put the word in his mouth, he said: Returne to Balac and thus thou shalt speake to him. 17. Returning he found him standing beside his holocaust, and the Princes of the Moabites with him. To whom Balac said: What hath the Lord spoken? 18. But he taking vp his parable, said: Stand Balac, and hearken, heare thou sonne of Sephor: 19. God is not as man, that he may lie, nor as the sonne of man, that he may be changed. Hath he said then, and wil he not doe? hath he spoken, and wil he not fulfil? 20. I was brought to blesse, the blessing I am not able to stay. 21. There is no Idol in Iacob, neither is there * simulachre to be seen in Israel. The Lord his God is with him, and the sound of the victorie of the King in him. 22. God hath brought him out of Ægypt, whose strength is like to the vnicorne. 23. There is no Southsaying in Iacob, nor diuination in Israel. In their times it shal be said to Iacob and Israel what God hath wrought. 24. Behold the people shal rise vp as a lionesse and as a lion shal raise it self: It shal not lie downe til it deuour the prey, and drinke the blood of the slaine. 25. And Balac said to Balaam: (c) neither curse, nor blesse him. 26. And he said: Did I not tel thee, that whatsoeuer God should command me, that would I doe? 27. And Balac said to him: Come, and I wil bring thee to an other place: if happily it please God that thence thou mayst curse them. 28. And when he had brought him vpon the top of the mountaine Phogor, which looketh to the wildernesse, 29. Balaam said to him: Build me here seuen altars, and prepare as manie calues, and rammes of the same number. 30. Balac did as Balaam had said: and he laid the calues and the rammes on euerie altar.

* likenes
of Idol.

(c) When Infidels can not draw others to false worship, or cursing, they are content that men professe no God nor religion at al.

C H A P. XXIIII.

Balaam forced by the euidence of truth (though not conuerted in wil to serue God, whom he confesseth to be omnipotent) prophesieth stil more good of Israel: 10. wherfore Balac interrupteth him, and he answereth plainly that God Almighty wil haue it so. 15. And so proceeding he prophesieth of CHRIST. 20. Also of Amalachettes, Cineites, and Itahans.

AND when Balaam had seen that it pleased our Lord that he should blesse Israel, he went not as before he had gone, to seeke Southsaying: but directing his countenance against the desert, 2. and lifting vp his eyes, he saw Israel abiding in their tents by their tribes: and the spirit of God coming (a) vehemently vpon him, 3. taking vp his parable he said: Balaam the sonne of Beor hath said: The man hath said whose eye is stopped: 4. The hearer of the

(a) The spirit of prophetic came more

words

words of God hath said, he that hath beholden the vision of the Omnipotent, he that falleth, and so his eyes are opened: 5. How beautiful are thy tabernacles, o Jacob, and thy tents, o Israel! 6. As wood-die valleyes, as watered gardens beside the riuers, as tabernacles which the Lord hath pitched, as cedres by the waters side. 7. Water shal flow out of his bucket, and his seed shal be into manie waters. For Agag shal his King be taken away, and his Kingdom shal be taken away. 8. God hath brought him out of Ægypt, whose strength is like to the Rhinocerot. They shal deuour nations his enimies, and breake their bones, and pearce them with arrowes. 9. Lying he hath slept as a lion, and as a lionesse, whom none shal be bold to rayse vp. He that blesseth thee, himself also shal be blessed: he that curseth thee, shal be reputed accurst. 10. And Balac being angrie against Balaam, clapping his hands together said: To curse mine enemies I called thee, whom thou contrariwise hast blessed the third time: 11. returne to thy place. I was determined verily to honour thee magnifically, but the Lord hath depriued thee of the honour appointed. 12. Balaam made answer to Balac: did I not say to thy messengers, whom thou didst send to me: 13. If Balac would giue me his house ful of siluer and gold, I can not passe the word of the Lord my God, to vtter of my owne mind either any good, or euil: but whatsoeuer the Lord shal say, that wil I speake: 14. But yet going to my people, I wil giue thee counsel, what thy people shal doe to this people in the last time. 15. Therefore taking vp his parable, againe he said: Balaam the sonne of Beor hath said: The man whose eye is stopped, hath said: 16. the hearer of the words of God hath said, who knoweth the doctrine of the Highest, and seeth the visions of the Omnipotent, who falling hath his eyes opened: 17. I shal see him, but not now: I shal behold him but not neer. (b) A S T A R R E S H A L R I S E out of Iacob, and a rod shal arise from Israel: and shal strike the Dukes of Moab, and shal waist al the children of Seth. 18. And Idumea shal be his possession: the inheritance of Scir shal come to their enemies: but Israel shal doe manfully. 19. Of Iacob shal he be that shal rule, and shal destroy the remaines of the citie. 20. And when he had seen Amalec, taking vp his parable, he said: Amalec the beginning of Gentiles, whose later ends shal be destroyed. 21. He saw also the Cincite: and taking vp his parable, he said: Thy habitation indeed is strong: but if thou build thy nest in a rock, 22. and thou be chosen of the stock of Cin, how long shalt thou be able to conteneue: For Assur shal take thee. 23. And taking vp his parable againe he spake: Alas, who shal liue, when God shal doe these things: 24. They shal come in galleies from Italie, they shal ouercome the Assyrians, and shal waist the Hebrewes, and at the last themselues also shal perishi. 25. And Balaam rose, and returned into (c) his place: Balac also returned the way that he came.

upon him, but not grace iustifying: *Manie doe prophesie, & cast out diuels,* and worke other miracles, and yet be dāned. *Mat. 7. v. 22.*

(b) In some sort this prophesie was fulfilled in King David. *2. Reg. 5. 8. & seq.* but perfectly in Christ the bright & morning starre. *Apoc. 22.* To whom not anie one, or manie, but in general al nations are giuen for inheritance, & the end of the world in possession. *Psal. 2. Act. 1. v. 8.*
(c) Not to his cuntry, but to his place of abode among the Madianites: for there he was slaine shortly after. *chap. 31 v. 8.*

C H A P. XXV.

By carnal fornication manie are drawn to spiritual. For which twentie foure thousand are slaine. 10. Phinees his zeale in stabbing to death two fornicatours is commended by God, and rewarded.

a) Balaam gaue this diuelliſh counſel to allure men by belli-chere & lecherie vnto idolatrie. *chap. 31. v. 16.* And euen ſo Heretikes draw manie in theſe daies to heretic. *See Apoc. 2. v. 14.*
 (b) By aſſiſtance of the Princes hang the idolaters. *v. 5.*
 (c) Either Phinees was one of the Iudges, and ſo an example for ſuch Magiſtrates to doe iuſtice; or he had a particular inſpiration, which is no warrant for priuate men to doe the like. For by Catholike doctrine, killing of men is neither allowed, nor excuſed, but when it is done by publike authoritie, or by mere caſualitie, againſt the killers wil. *Caſechiſ. Rom. p. 1. c. 6. q. 5. D. Tho. 2. 2. q. 60. a. 6.*



AND Israel at that time abode in Setim, and the people (a) fornicated with the daughters of Moab, 2. who called them to their sacrifices. And they did eate and adore their Gods. 3. And Israel was professed to Beelphegor, and our Lord being angrie, 4. said to Moyſes: Take al the Princes of the people, and hang (b) them vp against the sunne on gibbets: that my furie may be auerted from Israel. 5. And Moyſes said to the Iudges of Israel: Kill euerie man his neighbours, that are professed to Beelphegor. 6. And behold one of the children of Israel entred in before the face of his brethren to a whore a Madianite in the sight of Moyſes, and of al the multitude of the children of Israel, who wept before the doores of the tabernacle. 7. Which thing when Phinees had seen the sonne of Eleazar the sonne of Aaron the Priest, he arose out of the middes of the multitude, and catching a dagger 8. went in after the man of Israel into the brothel house, and thrust them through both together, to wit, the man and the woman in the genitals. And the plague ceased from the children of Israel, 9. and there were slaine foure and twentie thousand men. 10. And our Lord said to Moyſes: 11. Phinees the sonne of Eleazar the sonne of Aaron the Priest (c) hath auerted my wrath from the children of Israel: because he was moued with my zeale against them, that my self might not destroy the children of Israel in mine owne zeale. 12. Therefore speake to him: Behold I giue him the peace of my couenant, 13. and there ſhal be as wel to him as to his seed the couenant of priesthood for euer, because he hath been zealous for his God, and hath expiated the wicked fact of the children of Israel. 14. And the name of the man of Israel, that was slaine with the woman of Madian, was Zambri the sonne of Salu, a Prince of the kindred and tribe of Simeon. 15. Moreouer the Madianesse that was slaine with him, was called Cozbi the daughter of Sur a most noble Prince of the Madianites. 16. And our Lord spake to Moyſes, saying: 17. Let the Madianites find you their enemies, and strike you them: 18. Because they also haue done like enemies against you, and haue guilefully deceiued you by the Idol Phogor and Cozbi the daughter of the Duke of Madian their sister, who was stricken in the day of the plague for the sacrifice of Phogor.

C H A P.

C H A P. XXVI.

At the men of twelue tribes being againe numbred, from the age of twentie yeares and vpward, are found to be six hundred one thousand seven hundred and thirtie. 57. Of the tribe of Leui also, numbred of the male sex from the age of one month and vpward, are found twentie three thousand: 64. al being dead in the desert, which were numbred before, except Caleb and Iosue.



AFTER (a) the bloud of the offenders was shed, our Lord said to Moyfes and Eleazar the sonne of Aaron, the Priest: 2. Number the whole summe of the children of Israel from twentie yeares and vpward, by their houses and kinreds, al that can goe forth to warres. 3. Moyfes therefore & Eleazar the Priest spake, in the champion cuntry of Moab vpon Jordan against Iericho, to them that were 4. from twentie yeares and vpward, as our Lord had commanded, of whom this is the number: 5. Ruben the first borne of Israel, his sonne, Henoeh, of whom is the familie of the Henoehites: and Phallu, of whom is the familie of the Phalluites: 6. and Hefron, of whom is the familie of the Hefronites: and Charmi, of whom is the familie of the Charmites. 7. These are the families of the stocke of Ruben: whose number was found fourtie three thousand, and seven hundred thirtie 8. The sonne of Phallu, Eliab: 9. his sonnes, Namuel and Dathan and Abiron. These are Dathan and Abiron the Princes of the people, that rose against Moyfes and Aaron in the sedition of Core, when they rebelled against our Lord: 10. and the earth opening her mouth deuoured Core, verie manie dying, when the fire burnt two hundred fiftie men. And there was a great miracle done, 11. that Core perishing, (b) his sonnes perilled not. 12. The sonnes of Simeon by their kinreds: Namuel, of him is the familie of the Namuelites: Iamin, of him is the familie of the Iaminites: Iachin, of him is the familie of Iachinites: 13. Zare, of him is the familie of the Zareites: Saul, of him is the familie of the Saulites. 14. these are the families of the stocke of Simeon, of which the whole number was two and twentie thousand two hundred. 15. The sonnes of Gad by their kinreds: Sephon, of him is the familie of the Sephonites: Aggi, of him is the familie of the Aggites: Suni, of him is the familie of the Sunites: 16. Ozni, of him is the familie of the Oznites: Her, of him is the familie of the Herites: 17. Arod, of him is the familie of the Arodites: Ariel, of him is the familie of the Arielites. 18. These are the families of Gad, of which the whole number was fourtie thousand five

a) Gods wrath being pacified by extirpation of the old bad people, the new progenie is numbered which shall possesse the promised land. S. Hierom de Mans. 42. 20. 3.

(b) They were retained in the ayre, til the earth broken vnder them was closed againe.

hundred. 19. The sonnes of Iudas, Her, and Onan, who died both in the land of Chanaan. 20. And the sonnes of Iudas by their kinreds were: Sela, of whom is the familie of the Selaïtes: Phares, of whom is the familie of the Pharesïtes: Zare, of whom is the familie of the Zareïtes. 21. Moreouer the sonnes of Phares: Hefron, of whom is the familie of the Hefronïtes: and Hamul, of whom is the familie of the Hamulïtes. 22. these are the families of Iudas, of which the whole number was seueñtie six thousand five hundred. 23. The sonnes of Issacar, by their kinreds: Thola, of whom is the familie of the Tholaïtes: Phua, of whom is the familie of the Phuaïtes: 24. Iasub, of whom is the familie of the Iasubïtes: Samran, of whom is the familie of the Samranïtes. 25. these are the kinreds of Issachar, whose number was sixtie foure thousand three hundred. 26. The sonnes of Zabulon by their kinreds: Sared, of whom is the familie of the Saredïtes: Elon of whom is the familie of the Elnïtes: Ialel of whom is the familie of Ialelïtes. 27. These are the kinreds of Zabulon, whose number was sixtie thousand five hundred: 28. The sonnes of Ioseph by their kinreds, Manasses & Ephraim. 29. Of Manasses was borne Machir, of whom is the familie of the Machirïtes. Machir begat Galaad, of whom is the familie of the Galaadïtes. 30. Galaad had sonnes: Iezer, of whom is the familie of the Iezerïtes: & Helec, of whom is the familie of the Helecïtes: 31. and Asriel, of whom is the familie of the Asrielïtes: and Sechem, of whom is the familie of the Sechemïtes: 32. & Semida, of whom is the familie of the Semidaïtes: and Hopher, of whom is the familie of the Hopherïtes. 33. And Hopher was the father of Salphaad, who had no sonnes, but onlic daughters, whose names are these: Maala, and Noa, and Hegla, and Malcha, and Tersa. 34. these are the families of Manasses, & the number of them is fiftie two thousand seuen hundred. 35. And the sonnes of Ephraim by their kinreds were these: Suthala, of whom is the familie of the Suthalaïtes: Becher, of whom is the familie of the Becherïtes: Thehen, of whom is the familie of the Thehenïtes. 36. Moreouer the sone of Suthala was Heran, of whom is the familie of the Heranïtes. 37. these are the kinreds of the sonnes of Ephraim: whose number was thirtie two thousand five hundred. 38. These are the sones of Ioseph by their families. The sonnes of Benjamin in their kinreds: Bela, of whom is the familie of the Belaïtes: Asbel, of whom is the familie of the Asbelïtes: Ahiram, of whom is the familie of the Ahiramïtes: 39. Supham, of whom is the familie of the Suphamïtes: Hupham, of whom is the familie of the Huphamïtes. 40. The sonnes of Bela: Hered, and Noeman. Of Hered, the familie of the Heredïtes: of Noeman, the familie of the Noemanïtes. 41. These are the sonnes of Benjamin by their kinreds, whose number was fourtie five thousand six hundred. 42. The sonnes of Dan by their kinreds: Suham, of whom is the familie of the Suhamïtes: these are the kinreds of Dan by their families. 43. al were Suhamïtes, whose number was sixtie foure thousand foure hundred. 44. The sonnes of

Afer by their kinreds : Iemna, of whom is the familie of the Iemnaïtes : Iessui, of whom is the familie of the Iessuites : Brie, of whom is the familie of the Bricites. 45. The sonnes of Brie : Heber, of whom is the familie of the Heberites : and Melchiel, of whom is the familie of the Melchielites. 46. And the name of the daughter of Afer, was Sara. 47. these are the kinreds of the sonnes of Afer, and their number fiftie three thousand foure hundred. 48. The sonnes of Nephthali by their kinreds : Iesiel, of whom is the familie of the Iesielites : Guni, of whom is the familie of the Gunites : 49. Ieser, of whom is the familie of the Ieserites : Sellem, of whom is the familie of the Sellemites. 50. these are kinreds of the sonnes of Nephthali by their families: whose number was fourtie five thousand foure hundred. 51. This is the summe of the children of Israel, that were reckned, six hundred thousand, and a thousand seuen hundred thirtie. 52. And our Lord spake to Moyse saying : 53. To these shal the land be diuided according to the number of names for their possessions. 54. To the greater number thou shalt giue a greater portion, and to the fewer a lesse : to euerie one, as they haue now been reckned, shal possession be deliuered : 55. yet so that lot doe diuide the Land to the tribes and the families. 56. Whatsoeuer shal chance by lot, that let either the more take, or the fewer. 57. This also is the number of the sonnes of Leui by their families : Gerson, of whom the familie of the Gersonites : Caath, of whom the familie of the Caathites : Merari, of whom the familie of the Merarites. 58. These are the families of Leui: The familie of Lobni, the familie of Hebroni, the familie of Moholi, the familie of Musi, the familie of Core. Howbeit Caath begat Amram : 59. who had to wife Iochabed (c) the daughter of Leui, who was borne to him in Ægypt. She bare to Amram her husband sonnes, Aaron and Moyse, and Marie their sister. 60. Of Aaron were borne Nadab and Abiu, and Eleazar and Ithamar: 61. of the which Nadab and Abiu died, when they had offered the strange fire before our Lord. 62. And al that were numbred were twentie three thousand of the male kind from one month and vpward : who were not reckned among the children of Israel, neither was their possession giuen with the rest. 63. This is the number of the children of Israel, that were enroled by Moyse and Eleazar the Priest, in the champion countrie of Moab vpon Iordan against Iericho. 64. Among whom there was none of them that were numbred before by Moyse and Aaron in the desert of Sinai. 65. For our Lord had foretold that al should die in the wildernesse. And none remained of them, but Caleb the sonne of Iephone, and Iosue the sonne of Nun.

(c) Amram married his aunt: which sheweth that the second degree in consanguinitie is not forbid by the law of nature; though it was after prohibited by a positie law. *Leuit. 18.*

C H A P. XXVII.

Salphaads daughters succeed to their fathers inheritance. 8. And the law is established that for lack of sonnes daughters shal inherite, and for lack also of daughters the next of kinne. 12. God commandeth Moyses to ascend into Mount Abarim, and thence view the promised Land, but fortelleth him that he shal die, and not goe into it. 15. He then prayeth God to prouide an other to lead the people, 18. and Iosue is designed in presence of Eleazar and the people.



AND there came the daughters of Salphaad, the sonne of Hopher, the sonne of Galaad, the sonne of Machir, the sonne of Manasses, who was the sonne of Ioseph: whose names are, Malaa, and Noa, and Hegla, and Melcha, and Therfa. 2. And they stood before Moyses and Eleazar the Priest, and al the Princes of the people at the doore of the tabernacle of couenant, and said: 3. Our father died in the desert, neither was he in the seditiō, that was raised against our Lord vnder Core, but he died in (a) his owne sinne: he had no men children. Why is his name taken away out of his familie, because he hath not a sonne? Giue vs possession among the kinne of our father. 4. And Moyses referred their cause to the iudgement of our Lord. 5. Who said to him: 6. The Daughters of Salphaad require a iust thing: giue them possession among their fathers kinne, and let them succeed him in the inheritance. 7. And to the children of Israel thou shalt speake these things: 8. When a man dieth without a sonne, his inheritance shal passe to his daughter. 9. If he haue no daughter, he shal haue his brethren his successours. 10. And if he haue no brethren neither, you shal giue the inheritance to his fathers brethren. 11. But if he haue no such vnclcs by the father neither, the inheritance shal be giuen to them that are the next of kinne: and this shal be to the children of Israel a holie ordinance by a perpetual law, as the Lord hath commanded Moyses. 12. Our Lord also said to Moyses: Goe vp into this mountaine Abarim, and view from thence the Land which I wil giue to the children of Israel: 13. and when thou shal haue seen it, thou also shalt goe to thy people, as thy brother Aaron is gone: 14. because you did offend me in the desert Sin in the contradiction of the multitude, neither would you sanctifie me before them vpon the waters. these are the waters of contradiction in Cades of the desert Sin. 15. To whom Moyses answered: 16. Our Lord, the God of the spirits of al flesh, prouide a man that may be ouer this multitude: 17. and may goe out and enter in before them, and bring them out, or bring them in: lest

(a) For the general murmuring, wherof al the people, were guiltie. chap. 14. v. 29.

the people our Lord be as sheep without a (b) Pastour. 18. And our Lord said to him: Take Iosue the sonne of Nun, a man in whom is the Spirit, and put thy hand vpon him. 19. Who shal stand before Eleazar the Priest and al the multitude: 20. and thou shalt giue him precepts in the sight of al, and part of thy glorie, that al the synagogue of the children of Israel may heare him. 21. For him, if anie thing be to be done, Eleazar the Priest shal consult the Lord. At his word shal he goe out and shal goe in, and al the children of Israel with him, and the rest of the multitude. 22. Moyfes did as our Lord had commanded. And when he had taken Iosue, he set him before Eleazar the Priest, and al the assemblie of the people. 23. And imposing his hands on his head, he repeated al things that our Lord had commanded.

CHAP. XXVIII.

Special sacrifices are appointed for euerie day in the morning and euening. Likewise for euerie Sabbath day, 21. for the first day of euerie month, for Pasch, 26. and for Pentecost.



VR Lord also said to Moyfes: 2. Command the children of Israel, and thou shalt say to them: My oblation and breads, and burnt sacrifice of most sweet odour offer ye (a) in their times. 3. These are the sacrifices which you must offer: Two lambes of a yeare old without blemish daily for (b) the euerlasting holocaust: 4. one you shal offer in the morning, and the other at euen: 5. the tenth part of an ephi of floure, which shal be tempered with the purest oile, and shal haue the fourth part of an hin. 6. It is the continual holocaust which you offered in Mount Sinai for a most sweet odour of the burnt sacrifice of the Lord. 7. and for a libament you shal offer of wine the fourth part of an hin for euerie lambe in the Sanctuarie of the Lord. 8. And the other lambe in like manner you shal offer at euen according to al the rite of the morning sacrifice, and of the libaments therof, an oblation of most sweet odour to the Lord. 9. And on the day of (c) the Sabbath, you shal offer two lambes of a yeare old without blemih, and two tenths of flowre tempered with oile in sacrifice, & the libaments, 10. which are ritely powdered euerie Sabbath for an euerlasting holocaust. 11. And in (d) the Caléds you shal offer an holocaust to the Lord, two calues of the heard, one ramme, seuen lambes of a yeare old without blemih, 12. and three tenths of flowre tempered with oile in sacrifice for euerie calfe: and two tenths of flowre tempered with oile to euerie ramme: 13. and the tenth part of a tenth of flowre tempered with oile in sacrifice to

(b) Temporal Princes are also Pastours, or shepherds of the people: but this made not Iosue supreme in spiritual causes. For it is cleare in the next lines that he had but part of Moyfes his glorie, or office: and that was to be temporal Prince, Eleazar being chief in causes spiritual, before whom and the multitude he was ordained Duke, but Eleazar consulted God for him, and directed his principal actions, called here his going out, & going in.

(a) Varietie of Sacrifices for diuers times.

1.
(b) Euerie day twice.

2.
(c) On the Sabbath day.

3.
(d) The Neomenia, or new moone.

4.
(e) Pasch, or
Phase.

euerie lambe, it is an holocaust of most sweet odour and burnt sacrifice to the Lord. 14. And the libaments of wine, that are to be powred for euerie victime, shal be these: The halfe part of an hin for euerie calfe, the third to a ramme, the fourth to a lambe. this shal be the holocaust through al months that succeed one an other as the yeare turneth about. 15. A buck goate also shal be offered to the Lord for sinnes an euerlasting holocaust with his libaments. 16. And in the first month (e) the fourteenth day of the month shal be the Phase of the Lord, 17. and the fiftenth day the solemnitie: seuen daies shal they eate azymes. 18. Of the which the first day shal be venerable & holie: no seruile worke shal you doe therein. 19. And you shal offer burnt sacrifice an holocaust to the Lord, two calues of the heard, one ramme, seuen lambes of a yeare old without blemish: 20. and the sacrifice of euerie one of flowre which shal be tempered with oile, three tenths to euerie calfe, & two tenths to euerie ramme, 21. and the tenth part of a tenth to euerie lambe, that is to say, to the seuen lambs. 22. And one bucke goate for sinne, that expiatiō may be made for you, 23. beside the morning holocaust which you shal alwaies offer. 24. So shal you doe euerie day of the seuen daies for a food of the fire, & for a most sweet odour to the Lord, which shal rise of the holocaust, and of the libaments of euerie one. 25. The seuenth day also shal be most solemne and holie vnto you; no seruile worke shal you doe therein. 26. The day also of (f) first fruits when you shal offer new fruits to the Lord, after that the weeks be accomplished, shal be venerable and holie: no seruile worke shal you doe therein. 27. And you shal offer an holocaust for a most sweet odour to the Lord, two calues of the heard, one ramme, and seuen Lambs of a yeare old without blemish: 28. and in the sacrifices of them three tenths of flowre tempered with oile to euerie calfe, to euerie ramme two, 29. euerie lambe the tenth part of a tenth, which together are seuen lambs. a goate also 30. which is same for expiation: beside the euerlasting holocaust & the libaments therof. 31. Al inal you offer without blemish with their libaments.

5.
(f) Pentecost.

CHAP. XXIX.

In the seuenth month are celebrated with particular sacrifices the feasts of Trumpets, 7. of expiation, 12. of Tabernacles, 35. and of Assemble and Collection.

6.
(a) Feast of
Trumpets,



HE (a) first day also of the seuenth month shal be venerable and holie vnto you, no seruile worke shal you doe therein, because it is the day of sounding and of trumpets. 2. And you shal offer an holocaust for a most sweet odour to the Lord, one calfe of the heard, one ramme, and seuen lambs of a yeare old without blemish: 3. and in their sacri-

fices

sices of floure tempered with oile three tenths to euerie calfe, two tenths to a ramme, 4. one tenth to a lambe, which together are seuen lambs: 5. and a bucke goate for sinne, which is offered for the expiation of the people, 6. besides the holocaust of the Calends with the sacrifices therof, and the euerlasting holocaust with the accustomed libaments. With the same ceremonies shal you offer burnt sacrifice for a most sweet odour to the Lord. 7. The (b) tenth day also of this seuenth month shal be holie and venerable vnto you, & you shal (c) afflict your soules: no seruile worke shal you doe therein. 8. And you shal offer an holocaust to the Lord for a most sweet odour, one calfe of the heard, one ramme, seuen Lambs of a yeare old without blemish: 9. and in their sacrifices of floure tempered with oile three tenths to euerie calfe, two tenths to the ramme, 10. the tenth part of a tenth to euerie lambe, which are in al seuen lambs: 11. and a bucke goate for sinne, besides these things that are wont to be offered for offence vnto expiation, and for the euerlasting holocaust with their sacrifice and libaments. 12. But the (d) fifteenth day of the seuenth month, which shal be vnto you holie and venerable, no seruile worke shal you doe therein, but you shal celebrate the solemnitie to the Lord seuen daies. 13. and you shal offer an holocaust for a most sweet odour to the Lord, calues of the heard thirteene, rammes two, lambs of a yeare old without blemish fourteen: 14. & in their libaments of flowre tempered with oile three tenths to euerie calfe, which are together thirteene calues: & two tenths to euerie ramme, that is, together to two rammes, 15. And the tenth part of a tenth to euerie lambe, which are together fourteen lambs: 16. and a buck goate for sinne, beside the euerlasting holocaust, & the sacrifice & the libament therof. 17. The next day you shal offer calues of the heard twelue, two rammes, lambs a yeare old without blemish fourteen: 18. and the sacrifices and libaments of euerie one to the calues and the rammes and the lambs you shal ritely celebrate: 19. and a bucke goate for sinne, beside the euerlasting holocaust, and the sacrifice and libament therof. 20. The third day you shal offer eleuen calues, two rammes, lambs of a yeare old without blemish fourteen: 21. and the sacrifices and the libaments of euerie one to the calues & the rammes and the lambs you shal ritely celebrate: 22. and a buck-goat for sinne, beside the euerlasting holocaust, and the sacrifice, and libament therof. 23. The fourth day you shal offer ten calues, two rammes, lambs a yeare old without blemish fourteen: 24. and the sacrifices and the libaments of euerie one to the calues and the rammes and the lambs you shal ritely celebrate: 25. and a buck-goat for sinne, beside the euerlasting holocaust, and the sacrifice therof and libament. 26. The fifth day you shal offer nine calues, two rammes, lambs of a yeare old without blemish fourteen: 27. and the sacrifices and the libaments of euerie one to the calues and the rammes and the lambs you shal ritely celebrate: 28. and a buck-goat for sinne, beside the euerlasting holocaust, and the sacrifices

7.
 (b) Feast of Expiation.
 (c) For remission of sinnes. the penitents did cooperate by penal workes of fasting & abstinēce, from euen vntil euen. *Leuit. 23. u. 32. S. Aug. 9. 57. in Num: Theod. 2. 32. in Leuit. 3.*
 (d) Feast of Tabernacles.

(e) Feast or Assembly and Collection.

therof and libament. 29. The sixt day you shal offer eight calues, two rammes, lambes of a yeare old without blemish fourteen: 30. & the sacrifices and the libaments of euerie one to the calues and the rammes & the lambes you shal ritely celebrate: 31. and a buck-goat for sinne, beside the euerlasting holocaust, and the sacrifice therof and libament. 32. The seuenth day you shal offer seuen calues, and two rammes, lambes of a yeare old without blemish fourteen: 33. and the sacrifices and the libaments of euerie one to the calues and the rammes and the lambes you shal ritely celebrate: 34. and a buke-goat for sinne, beside the euerlasting holocaust and the sacrifice therof and libament. 35. The (e) eight day, which is most solemne, no seruile worke you doe therein, 36. offering an holocaust for a most sweet odour to the Lord: one calfe, one ramme, lambes of a yeare old with out blemish seuen. 37. And the sacrifices and the libaments of euerie one to the calues and the rammes and the lambes you shal ritely celebrate: 38. and a buck-goat for sinne, besides the euerlasting holocaust, & the sacrifice therof and libament. 39. These things shal you offer to the Lord in your solemnities: besides your vowes and voluntarie oblations in holocaust, in sacrifice, in libament, and in pacifike hostes.

C H A P. X X X.

Voluntarie vowes or oathes of men; 14. of maides in their fathers houses, 7. or newly married; 10. of widowes, or wimes diuorced, 11. and of wimes in their husbands houses: and how they bind, or are made frustrate.



AND Moyses told the children of Israel al things that our Lord had commanded him: 2. and he spake to the Princes of the tribes of the children of Israel: This is the word that our Lord hath commanded: 3. If any man (a) make a vow to our Lord, or bind himself by an oath: he shal not make his word frustrate, but al that he promised he shal fulfil. 4. If a woman vow any thing, and bind her self with an oath, she that is in her fathers house, & as yet in maydens age: if her father know the vow that she promised, and the oath wherwith she bound her soule, and hold his peace, she shal be bound to the vow: 5. Whatsoeuer she promised and sware, she shal fulfil in deed. 6. But if immediately as he heareth it, her father doe gainsay it, both her vowes & her othes shal be frustrate, neither shal she be bound to the promise, for that her father hath gainsaid it. 7. If she haue a husband, and vow any thing, and the word once going out of her mouth bind her soule by an oath, 8. the day that her husband heareth it, and doth not gainsay it,

she

(a) He that voweth abstinence from a thing lawfull, maketh it unlawful to himselfe by his vow. S. Aug. 9. 56. in Num.

she shall be bound to the vow, and shall render whatsoever she promised. 9. But if as soon as he heareth he gainsay it, and make her promises frustrate, and the words wherewith she had bound her soule, our Lord will be (b) propitious to her. 10. The widow, and she that is divorced, whatsoever they vow they shall render. 11. The wife in the house of her husband, when she hath bound her self by vow and by oath, 12. if her husband heare, and hold his peace, neither doe gainsay the promise, she shall render whatsoever she had promised. 13. But if forthwith he gainsay it, she shall not be holden bound to the promise: because her husband gainsaid it, and our Lord will be propitious to her. 14. If she vow and bind her selfe by oath, to (c) afflict her selfe by fasting, or abstinence from other things, it shall be in the arbitrement of her husband, whether she shall doe it, or not doe it. 15. And if the husband hearing it hold his peace, and differre sentence til an other day: whatsoever she had vowed and promised, she shall render: because immediately as he heard it, he held his peace, 16. but if he gainsay it after that he knew it, (d) himselfe shall beare her iniquitie. 17. These are the lawes, which our Lord appointed to Moyses between the husband and the wife, between the father and the daughter, that is as yet in maidens age, or that abideth in her fathers house.

(b) In this case God will not impute it to her for a sinne. S. Aug. 9. 58.

(c) By afflicting of the soule is here understood, restraining sensual delectation.

S. Aug. 9. 57. in Num.

(d) The husband reuoking his consent, once giuen by word or by silence to his wifes vow, sinned, but the wife was bound to obey him, & so was excused.

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

C H A P. XXX.

6. *Shall be frustrate.*] Vowes, which fathers and husbands could frustrate in their daughters and wifes, must needs be ment of things not commanded by God. For it was not in their power to dispence in Gods precepts. As for example, touching the feast of Expiation, it was not in the arbitrement of fathers and husbands (as here it was v. 14) whether their daughters and wifes should fast or no: but was absolutely said (Leuit. 23. v. 29.) *Every soule that is not afflicted (that is, which fasteth not) this day, shall perish out of his people.* And so in other precepts were necessarie obligations. Besides which it is grateful also to God, that his seruants bind themselues to other good workes, wherto they are not otherwise bound.

S. Aug.
9. 57. in
Num.

Vowes of
things not
commanded.

C H A P. XXXL

The Madianites are slaine in battle, for that they had drawne the people of israel to sinne. 11. The prey is brought to Moyfes, 14. who being angrie that the women (which were the occasion of sinne) are saued alsiue, commandeth to kil al the male children, and al the women sauing only virgins. 19. The soldiers are purified, as also the prey, 26. & then diuided among the victours, and other people, taking out portions for the Leuites. 48. The Princes of the hoste giue free offerings to our Lord.



AND our Lord spake to Moyfes, saying: 2. Reuenge first the children of Israel on the Madianites, and so thou shalt be gathered to thy people. 3. And Moyfes forthwith said: Arme of you men to fight, which may take the reuenge of our Lord on the Madianites. 4. Let a thousand men of euerie tribe be chosen of Israel to be sent to the warre. 5. And they gaue a thousand of euerie tribe, that is to say, twelue thousand wel appointed to fight: 6. whom Moyfes sent with Phinees the sonne of Eleazar the Priest, and the holic vessels, and the trumpets to sound he deliuered to him. 7. And when they had fought against the Madianites and had ouercome, al the men they slew, 8. and their Kings Eui, and Recem, and Sur, and Hur, and Rebe, fise Princes of the Nation: (a) Belaam also the sonne of Beor they killed with the sword. 9. And they tooke their wiues, and litle ones, and al their goods: whatsoeuer they had been able to make, they spoiled: 10. as wel cities as townes and castels the fire did consume. 11. And they tooke the prey, and al things that they had taken as wel of men as of beasts, 12. and they brought them to Moyfes, and Eleazar the Priest, and to al the multitude of the children of Israel. but the rest of the implements they caried to the campe in the champion countries of Moab, beside Iordan against Iericho. 13. And Moyfes and Eleazar the Priest wēt forth, & al the Princes of the synagogue to meete them without the campe. 14. And Moyfes being angrie with the Princes of the hoste, the tribunes, and the centurions that were come from the battle, 15. said: Why haue you reserued the women? 16. Are not these they, that deceiued the children of Israel at the suggestion of Balaam, and made you preuaricate against our Lord vpon (b) the sinne of Phogor, whereupon also the people was stricken? 17. Therefore kil al whatsoeuer is of the male sexe, among (c) the litle ones also: & the women, that haue knowne men in carnal copulation, slea ye: 18. but the gyrls and al the women that are virgins reserue to you: 19. and tarry without the campe seuen daies.

(a) With who he sinned, with them he was also iustly punished.

(b) These women bringing images of Beelphegor, caused the Israelites to offer sacrifice to him, before they should commit fornication with them.

(c) In more detestation of the parents sinne, God commanded to kil these children. & so they were prevented, frō committing the like crimes. But ordinarily women & children ought not to be slaine after the victorie. *Deut. 20. v.*

He that hath killed a man, or touched him that is killed, shall be expiated the third day and the seventh. 20. And of all the prey, whether it be garment, or vessel, and some thing prepared for implements, of goats skinned, and haire, and wood shall be expiated. 21. Eleazar also the Priest spake to the hoste, that had fought in this maner: This is the precept of the law, which our Lord hath commanded Moyses: 22. Gold, and siluer, and brasse, and yron, and leade, and tinne, 23. and all that may passe through the fire, shall be purged by fire, but whatsoever can not abide the fire, shall be sanctified with the water of expiation: 24. and you shall wash your garments the seventh day, and being purified, afterward you shall enter into the campe. 25. And our Lord said to Moyses: 26. Take the summe of those things that were taken, from man vnto beast, thou and Eleazar the Priest and the Princes of the multitude: 27. and thou shalt diuide the prey equally between them, that fought & went forth to the warre, and between the rest of the multitude: 28. and thou shalt separate a portion to the Lord from them that fought and were in the battle, one soule of five hundred as well of mankind as of oxen and asses and sheep, 29. and thou shalt giue it to Eleazar the Priest, because they are the first fruits of the Lord. 30. Out of the halfe part also of the children of Israel thou shalt take the fiftith head of mankind, and of oxen, and asses, and sheep, and of all beasts, and thou shalt giue them to the Leuites, that watch in the custodies of the tabernacle of the Lord. 31. And Moyses and Eleazar did, as our Lord commanded. 32. And the prey which the hoste had taken, was of sheep six hundred seventie five thousand, 33. of oxen seventie two thousand, 34. of asses sixtie one thousand. 35. The soules of the folkes of the female sexe, that had not knowen men, thirtie two thousand. 36. And the halfe part was giuen to them, that had been in the battle, of sheep three hundred thirtie seven thousand five hundred: 37. of the which for the portion of our Lord were reckned sheep six hundred seventie five. 38. And of the thirtie six thousand oxen, oxen seventie and two: 39. of the thirtie thousand five hundred asses, asses sixtie one: 40. of the soules of mankind sixteen thousand, there fell to the portion of our Lord thirtie two soules. 41. And Moyses deliuered the number of the first fruits of our Lord to Eleazar the Priest, as it had been commanded him, 42. of the halfe part of the children of Israel, which he had separated to them, that had been in the battle. 43. But of the halfe part that had chanced to the rest of the multitude, that is to say, of the three hundred thirtie seven thousand five hundred sheep, 44. and of the thirtie six thousand oxen, 45. and of the thirtie thousand five hundred asses, 46. and of the sixteen thousand of mankind, 47. Moyses tooke the fiftith head, and gaue it to the Leuites, that watched in the tabernacle of our Lord, as our Lord had commanded. 48. And when the Princes of the hoste were come to Moyses, and the tribunes, and centurions, they said: 49. We thy seruants haue reckned the

number of the warrayers, which we had vnder our hand: and not so much as one verily was lacking. 50. For this cause we offer in the donaries of our Lord euerie one that which we could find in the prey of gold, garters and tablets, rings and bracelets, and cheynes, that thou maiest pray to our Lord for vs. 51. And Moyfes and Eleazar the Priest receiued al the gold in diuerse formes, 52. in weight sixteen thousand seuen hundred fiftie sicles of the tribunes and of the centurions. 53. For that which euerie one had spoiled in the prey, was his owne. 54. And that which was receiued they brought into the tabernacle of testimonie, for a monument of the children of Israel before our Lord.

C H A P. XXXII.

The children of Ruben and Gad, demanding to haue inheritance on that side Iordan, where they yet are, 7. Moyfes iustly rebuketh them; 16. yet vpon condition that they wil march first ouer Iordan, and remaine the first in battle, til the land be subdued to the children of Israel, 28. he granteth to them, and the halfe tribe of Manasses, that which they request.

AND the children of Ruben and Gad had much cattel, and they had in beasts an infinit substance. And when they had seen Iazer and Galaad fit countries for to feed cattel, 2. they came to Moyfes and Eleazar the Priest, and the Princes of the multitude, and said: 3. Ataroth, and Dibon, and Iazer, and Nemra, Hefebon, and Eleale, and Sabam, and Nebo, and Beon, 4. the land, which our Lord smote in the sight of the children of Israel, is of a verie plentiful soile for the feeding of beasts: and we thy seruants haue very much cattel: 5. and we pray thee if we haue found grace before thee, that thou giue vs thy seruants the same in possession, and (a) make vs not passe ouer Iordan. 6. To whom Moyfes answered: Why shal your brethren goe to fight, and wil you sit here? 7. Why subuert you the minds of the children of Israel, that they may not be bold to passe into the place, which our Lord wil giue them? 8. Did not your fathers so, when I sent from Cadesbarne to view the Land? 9. And when they were come as farre as the Valley of cluster, hauing viewed al the countrie, they subuerted the hart of the children of Israel, that they should not enter the coasts, which our Lord gaue them. 10. Who being wrath sware, saying: 11. If these men, that came vp out of Egypt, from twentie yeares and vpward, shal see the land, which vnder othe I promised to Abraham, Isaac, and Iacob: and they would not folow me, 12. except Caleb the sonne of Iephone the Cenezeite, and Iosue the sonne of Nun: these

(a) A right figure of those that would possesse heaue without labour or danger. But none shal be crowned vnles he strine lawfully. 2: Tim. 2.

haue

haue fulfilled my wil. 13. And our Lord being wrath agaynst Israel, led him about through the desert fourtie yeares, vntil the whole generation was consumed, that had done euil in his sight. 14. And behold, quoth he, you are risen vp in stead of your fathers, the offspring and disciples of sinneful men, to augment the furie of our Lord agaynst Israel. 15. But if you wil not folow him, he wil leaue the people in the wildernesse, and you shal be the cause of the death of al. 16. But they comming neer, said: We wil make sheepcotes, and italles for our cattel, for our litle ones also fenced cities: 17. and we our selues armed and girded wil march on to battle before the children of Israel, vntil we bring them in vnto their places. Our litle ones and whatsoeuer we can haue, shal be in walled cities, because of the lying of wayt of the inhabitants. 18. We wil not returne into our houses, vntil the children of Israel possesse their inheritance: 19. neither wil we secke any thing beyond Iordan, because already we haue our possession on the east side therof. 20. To whō Moyses said: If you doe that you promise, march on wel appointed before our Lord to fight: 21. and let euerie man of warre passe ouer Iordan, vntil our Lord subuert his enemies, 22. and al the Land be subdued to him: then shal you be blamelesse before our Lord & before Israel, & you shal obeyne the countries that you would in the sight of our Lord. 23. But if you doe not that which you say, no man can doubt but you sinne against God: and know ye that your liene shal apprehend you. 24. Build therfore cities for your litle ones, and sheepcotes and italles for your sheep and cattel: and accompliish that which you haue promised. 25. And the children of Gad and Ruben said to Moyses: We are thy seruants, we wil doe that which our Lord cōmandeth. 26. We wil leaue our litle ones, and our wiues, and sheep, and cattel in the cities of Galaad: 27. and we thy seruants al wel appoynted wil march on to the warre, as thou my Lord speakest. 28. Moyses therfore commanded Eleazar the Priest, & Iosue the sonne of Nun, and the Princes of the families by the tribes of Israel, and he said to them: 29. If the children of Gad, and the children of Ruben passe with you ouer Iordan al armed to the warre before our Lord, and the Land be subdued to you: giue them Galaad in possession. 30. But if they wil not passe armed with you into the Land of Chanaan, let them take places to dwel in among you. 31. And the children of Gad, and the children of Ruben answered: As our Lord hath spoken to his seruants, so wil we doe: 32. our selues armed wil march before our Lord into the Land of Chanaan, and we confesse that we haue already receiued our possession beyond Iordan. 33. Moyses therfore gaue to the children of Gad and Ruben, and to the halte tribe of Manasses the sonne of Ioseph, the Kingdome of Sehon King of the Amorrheite, and the Kingdome of Og King of Basan, and their land and the cities therof round about. 34. Therfore the sonnes of Gad built Dibon, and Ataroth, and Aroer, 35. and Etroth, and Sophan, and Iazar, and Iegbaa, 36. and

Bethnemra, and Betharau, cities fenced, and sheepcotes for their sheep. 37. But the children of Ruben builded Hesebon, and Eleale, & Cariathaim, 38. and Nabo, and Baalmeon changing their names, Sabama also: giuing names to the cities, which they had built. 39. Moreover the children of Machir, the sonne of Manasses, went into Galaad, and wasted it killing the Amorrhite the inhabiter therof. 40. Moyfes therefore gaue the land of Galaad to Machir the sonne of Manasses, who dwelt in it. 41. And Iair the sonne of Manasses went, and tooke the villages therof, which he called Hauoth Iair, that is to say, the Villages of Iair. 42. Nobe also went, and tooke Canath with the villages therof: and he called it by his owne name Nobe.

C H A P. XXXIII.

The 42. mansions of the children of Israel between Ægypt & the Land of promise are recited. 50. They are commanded to kil all the inhabitants, to purge the land of idolatrie, and diuide it among them.

TH E S E are (a) the mansions of the children of Israel, that went out of Ægypt by their troupes in the hand of "Moyfes and Aaron, 2. which Moyfes described according to the places of the campe, which by our Lords commādmēt they changed. 3. The children of Israel therefore departing from Rameffes the first month, the fifteenth day of the first month, the morow after they made the Phase, in a mightie hand, al the Ægyptians seeing them, 4. & burying their first borne, which our Lord had stricken (yea and on their Gods also he had exercised vengeance) 5. they camped in Soccoth. 6. And from Soccoth they came into Etham, which is in the vttermost borders of the wildernesse. 7. Departing thence they came ouer against Phihahiroth, which looketh toward Beelsephon, and camped before Magdal. 8. And departing from Phihahiroth, they passed through the middes of the sea into the wildernesse: and walking three dayes through the desert Etham, they camped in Mara. 9. And departing from Mara, they came into Elim, where there were the twelue fountaines of waters, and the seuentie palme trees: and there they camped. 10. But departing thence also, they pitched their tentes vpon the Red sea. And departing from the Red sea, 11. they camped in the desert Sin. 12. From whence departing, they came into Daphca. 13. And departing from Daphca, they camped in Alus. 14. And departing from Alus, they pitched their tentes in Raphidim, where the people wanted water to drinke. 15. And departing from Raphidim, they camped in the desert of Sinai. 16. But departing also

(a) These remouings and camping places signifie by what degrees christians leauing sinnes & folowing Christ (our guide) may come to perfect pictie. S. Hierom de mans. 42. ad Fabiol.

from

from the desert Sinai, they came to the Sepulchres of concupiscence. 17. And departing from the Sepulchres of concupiscence, they camped in Haseeroth. 18. And from Haseeroth they came into Rethma. 19. And departing from Rethma, they camped in Remmonphares. 20. Whence departing they came into Lebna. 21. From Lebna they camped in Ressa. 22. And departing from Ressa, they came into Ceelathia. 23. Whence departing, they camped in the mountayne Sepher. 24. Departing from the mountayne Sepher, they came into Harada. 25. Thence departing, they camped in Maceloth. 26. And departing from Maceloth, they came into Thahath. 27. From Thahath they camped in Thare. 28. Whence departing, they pitched their tentes in Methca. 29. And from Methca they camped in Hefmona. 30. And departing from Hefmona, they came into Moseroth. 31. And from Moseroth they camped in Beneiaacan. 32. And departing from Beneiaacan, they came into the mount Gadgad. 33. Whence departing, they camped in Ietebatha. 34. And from Ietebatha they came into Hebrona. 35. And departing from Hebrona, they camped in Afiogaber. 36. Thence departing, they came into the desert Sin, this is Cades. 37. And departing from Cades, they camped in the mount Hor, in the vtermost borders of the Land of Edom. 38. And Aaron the Priest went vp into the mountayne Hor at the commandement of our Lord: and there he died the fourth year of the coming forth of the children of Israel out of Ægypt, the fifth month, the first day of the month, 39. when he was an hundred three and twentie yeares old. 40. And the Chananeite King of Arad, who dwelt toward the south, heard that the children of Israel were come into the Land of Chanaan. 41. And departing from the mountayne Hor, they camped in Salmona. 42. Whence departing, they came into Phunon. 43. And departing from Phunon, they camped in Oboth. 44. And from Oboth they came into Iieabarim, which is in the borders of the Moabites. 45. And departing from Iieabarim they pitched their tentes in Dibongad. 46. Whence departing, they camped in Helmondeblathaim. 47. And departing from Helmondeblathaim, they came to the mountaynes Abarim against Nabo. 48. And departing from the mountaynes Abarim, they passed to the champion countries of Moab, vpon Iordan, against Iericho. 49. And there they camped from Bethsimoth vnto Abeliatim in the plainer places of the Moabites, 50. where our Lord spake to Moyses: 51. Command the children of Israel, and say to them: When you shall haue passed Iordan, entring the Land of Chanaan, 52. destroy al the inhabitants of that Land: breake their titles, and burst to fitters their statues, and wast al their excises, 53. cleaning the Land, and dwelling in it. for I haue giuen it you in possession, 54. which you shall diuide among you by lot. To the more you shall giue the larger, and to the fewer the smaller. To euerie one as the lot shall fall, so shall the inheritance be giuen. By the tribes and the families the possession shall be diuided. 55. But (b) if you wil not kil the

(b) Danger to those that destroy not idolatry, and al enormous finnes, which dwell in their soules before their conversion.

inhabitants of the Land : they that remaine , ihal be vnto you as it were nailes in your eyes , and speares in your sides , and they ihal be your aduerfaries in the Land of your habitation : 56. and whatfoeuer I had thought to doe to them , I wil doe to you.

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

C H A P. XXXIII.

1. *Moyfes and Aaron.*) Moyfes by whom the Law was giuen , and Aaron in whom Priesthood was established , signified good workes , and the right worship of God. Of which (saith S. Hierom) each one needeth the other. For neither doth it profite thee to exercise vertues vnles thou knowest thy Creatour : nor the worshiping of God auaieth thee to saluation , vnles thou fulfil the precepts of thy Maker. By these two hands , as with two Seraphims we breake out into confession of the holie Trinitie , saying : holic , holic , holic , Lord God of hoasts. *Epist. ad Fabiol. de 42. Mans.*

C H A P. XXXIII.

The situation and limits of Chanaan , towards the South , the West , the North , and the East , 13. which must be diuided by lot among nine tribes and a halfe (the other two and a halfe hauing their parts ouer Iordan) 16. with the names of the persons that shal make the diuision.



AND our Lord spake to Moyfes , saying : 2. Command the children of Israel , and thou shalt say to them : When you are entred into the Land of Chanaan , and it shal be fallen vnto you by lot in possession , it shal be limited by these borders : 3. The south side shal begin from the wilderness Sin , which is beside Edom : and it shal haue toward the East (a) the most salt sea for the limits. 4. The which shal compass the south side by the ascending of (b) the Scorpion , so that they inall passe into Senna , and reach toward the South as farre as Cadesbarne , from whence the frontiers shal goe forth to the towne named Adar , and shal reach as farre as Asemona. 5. And the border shal goe round about from Asemona to the Torrent of Ægypt , and shal end in the shore of the (c) great sea. 6. And the west side shal begin from the great sea , and the same shal be the limite therof. 7. Moreouer toward the North part the borders shal begin from the greate sea , reaching vnto

Two hands
which worke
saluation.

(a) Otherwise called the dead sea , where Sodom and Gomorre had stood.

(b) A mountaine so called of the multitude of scorpions which were in it.

(c) Mediterranean sea , called great in respect of the lakes in the holie Lād.

the

the (d) most high mountaine, 8. from the which they shal come vnto Einath as farre as the borders of Sedada: 9. and the frontiers shal goe as farre as Sephorna, and the towne Enan. These shal be the borders in the North part. 10. From thence they shal marke out the boundes toward the East side from the village Enan vnto Sephama, 11. and from Sephama the boundes shal goe downe vnto Rebla against the fountaine Daphnim: from thence they shal come eastward to the sea Cenereth, 12. and shal reach as farre as Jordan, and at the last shal be closed in by the most salt sea. This you shal haue for your Land by the bounds therof round about. 13. And Moyses commanded the children of Israel, saying: This shal be the Land, which you shal possesse by lot, and which our Lord hath commanded to be giuen to the nine tribes, and to the halfe tribe. 14. For the tribe of the children of Ruben by their families, and the tribe of the children of Gad according to the number of their kindreds, the halfe also of the tribe of Manasses, 15. that is, two tribes and an halfe, haue taken their portion beyond Jordan against Iericho at the east side. 16. And our Lord said to Moyses: 17. These are the names of the men, that shal diuide the Land vnto you: Eleazar the Priest, and Iosue the sonne of Nun, 18. and one Prince of euerie tribe, 19. whose names are these: Of the tribe of Iuda, Caleb the sonne of Iephone. 20. Of the tribe of Simeon, Samuel the sonne of Ammiud. 21. Of the tribe of Benjamin Elidad the sonne of Chafelon. 22. Of the tribe of the children of Dan, Bocci the sonne of Iogli. 23. Of the children of Ioseph of the tribe of Manasses, Haniel the sonne of Ephod. 24. Of the tribe of Ephraim, Camuel the sonne of Sephtan. 25. Of the tribe of Zabulon, Elisaphan the sonne of Pharnach. 26. Of the tribe of Issachar, Duke Phaltiel the sonne of Ozan. 27. Of the tribe of Aser, Ahiud the sonne of Salomi. 28. Of the tribe of Nephthali: Phedael the sonne of Ammiud. 29. These are they whom our Lord commanded to diuide the Land of Chanaan to the children of Israel.

(d) Mount of Libanus.

C H A P. XXXV.

Cities and suburbs are appointed for the Levites, among the other tribes. 6. Of which six shal be for refuge of such as vnwittingly kill anie man, 22. where keeping themselves til the death of the high-Priest, they shal be safe. 30. Wilful murderers conuict (so it be by more then one witness) must die forthwith.



THESE things also spake our Lord to Moyses in the champion countries of Moab vpon Jordan, against Iericho: 2. Command the children of Israel that they giue vnto the Levites of their possessions 3. cities to dwell in, and their suburbs round about: that themselves may abide in the townes, and the suburbs may be for their cattel and bealts.

4. which from the wals of the cities outward, round about, shall reach the space of a thousand paces. 5. Toward the East shall be two thousand cubits: and toward the South in like manner shall be two thousand: toward the sea also, which looketh to the West, shall be the same measure: and the North part shall be limited with equal boundes. And the cities shall be in the middes, and the suburbs without. 6. And of the same townes, which you shall giue to the Leuites, six shall be separated for the ayd of fugitiues, that he may fly to them which hath shed blood: and beside these other fourtie two townes, 7. that is, in al fourtie eight with their suburbs. 8. And those cities, that shall be giuen of the possessions of the children of Israel, from them that haue more, moe shall be taken away: and that haue lesse, fewer. Each shall giue townes to the Leuites according to the measure of their inheritance. 9. Our Lord said to Moyse: 10. Speake to the children of Israel, and thou shalt say to them: When you shall haue passed ouer Iordan into the Land of Chanaan, 11. determine what cities shall be for the succour of fugitiues, that haue not voluntarily shed blood: 12. in which when the fugitiue shall be, the kinsman of him that is killed can not kil him, vntil he stand in the sight of the multitude, and his cause be iudged. 13. And of those cities, that are separated for refuge of the fugitiues, 14. three shall be beyond Iordan, and three in the Land of Chanaan, 15. as wel for the children of Israel as for strangers and sciourners, that he may fly to them, which hath not voluntarily shed blood. 16. If any man strike with yron, and he die that was stricken, he shall be guiltie of murder, and himself shall die. 17. If he cast a stone, and he that is stricken die: he shall be punished in like manner. 18. If he that is stricken with wood die, he shall be reuenged by the strikers blood. 19. The kinsman of him that is slaine, shall kil the murderer, (a) as soone as he apprehendeth him, he shall kil him. 20. If through hatred one push a man, or cast any thing at him by stratageme, 21. or being his enemie, strike him with his hand, and he die: the striker shall be guiltie of murder. the kinsman of him that is slaine as soone as he findeth him, shall kil him. 22. But if by chance-medlie and without hatred 23. and enemie, he doe any of these things, 24. and this be proued in the hearing of the people, and the question debated between him that stricke, and the next of blood: 25. the innocent shall be deliuered from the hand of the reuenger, & by sentence shall be brought backe into the citie, to which he had fled, and he shall tarie there, (b) vntil the High-priest, that is anointed with the holie oile, doe die. 26. If the murderer be found without the limits of the cities, that are deputed to the banished, 27. and be stricken of him that is the reuenger of blood: he shall be guiltles that killed him. 28. For the fugitiue ought to haue stayed in the citie vntil the death of the High-priest. And after he is dead, then shall the murderer returne into his countrie. 29. These things shall be perpetual, and for an ordinarie in al your habitations. 30. The

(a) Yet not before sentence of death. v. 12. 24. S. Aug. 9. 65. in Num.

(b) Mystically this signified, that the way to true life was not open before Christs death. Theod. q. 51. in Num. 5. Greg. ho. 6. in Ezechielm.

murderer

murderer that be punished by witnesses : none that be condemned , at the testimonie of one man. 31. You shal not take a price of him, that is guiltie of blood, he also shal die forthwith. 32. The banished and fugitives before the death of the High-Priest may by no meanes returne into their owne cities. 33. Pollute not the land of your habitation, which is polluted with the blood of innocents: neither can it otherwise be expiated, but by his blood, that sheddeth an other mā's blood. 34. And so shal your possession be cleansed my self abyding with you. For I am the Lord that dwel among the children of Israel.

C H A P. XXXVI.

That the inheritances may not be alienated from one tribe to an other , al must marie within their owne tribes.



AND the Princes also of the families of Galaad , the sonne of Machir, the sonne of Manasses of the stocke of the children of Ioseph came , and spake to Moyfes before the Princes of Israel, and said: 2. Our Lord hath commanded thee our Lord that thou shouidest by lot diuide the Land to the children of Israel, and that to the daughters of Salphaad our brother thou shouldest giue the possession due to their father: 3. Whom if men of an other tribe take to wiues, their possession shal folow, and being translated to an other tribe, it shal be a diminishing of our inheritance. 4. And so it shal come to passe, that when the Iubilee, that is the fiftith yeare of remission is come, the distribution of the lots shal be confounded , and the possession of one shal passe to others. 5. Moyfes answered the children of Israel, and as our Lord commanded , said : The tribe of the children of Ioseph hath spoken rightly. 6. And this law is promulgated of our Lord touching the daughters of Salphaad : Let them marrie to whom they wil, onlic that it be to the men of their owne tribe: 7. lest the possession of the children of Israel be mingled from tribe into tribe. For (a) al men shal marrie wiues of their owne tribe and kinred: 8. and al women shal take husbands of the same tribe : that the inheritance may remaine in the families, 9. and that the tribes be not mingled among themselues, but remaine so 10. as they were separated by our Lord. And the daughters of Salphaad did as it had been comanded: 11. and Maala, and Therfa, and Hegla , and Melcha , and Noa were married to the sonnes of their vncler by their father, 12. of the familie of Manasses, who was the sonne of Ioseph : and the possession, that had been allotted to them, remained in the tribe and familie of their father. 13. These are the commande-

(a) Al were not bound by this law to marie; but al that would marrie must contract within their owne tribe.

ments and iudgements, which our Lord commanded by the hand of Moyses to the children of Israel, in the champion countries of Moab vpon Iordan againit Iericho.

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

C H A P. XXXVI.

Restraint in
Mariages also
for a temporal
cause.

4. *Distribution of lots.*) By reason of two former lawes, the one (*Leuit. 25.*) prouiding that inheritance of landes should not be sold, nor otherwise alienated, but vntil the Iubilee yeare, and then returne to him, or his heyres, to whom it pertained before; the other (*Num. 27.*) ordaining that for lack of a sonne, daughters should enherite; this difficultie did rise, in case an enheritrix did marrie a man of an other tribe, her lands by that meanes should passe from tribe to tribe, and not be restored in the Iubilee yeare. For auoiding of which inconuenience a further law is made, that none shal marrie out of their owne tribe.

Tradition.

Christ a King
and a Priest.

Neuerthlesse the tribe of Leui made marriage with the tribe of Iuda: as appeareth by that Zacharie the Priest married Elizabeth cosin to our B. Ladie of the tribe of Iuda; though in the old Testament there is no such expresse dispensation, nor explication of the law, but by tradition was holden for lawful and practised by so holic a man as Zacharie. And not without mysterie (as S. Augustin noteth *li. 2. c. 2. de consen. Euang.*) for that Christ the Anointed of God, was prefigured by the anointing of Kings and Priests, and borne of the royal and priestlie tribes, being both a King and a Priest.

INC. V.
36.





THE ARGUMENT OF DEUTERONOMIE.



DEUTERONOMIE, in English The second law, so called, not that there be two lawes of Moyses, but because the same which was first giuen in Mount Sinai, fiftie dayes after the children of Israel parted from Ægypt, is here repeated, in the eleuenth month of the fourth yeare of their abode in the desert. In which repetition albeit Moyses explicateth the same law, adding also diuers things not expressed before: yet is it but an Abbridgement

conceiued and vttered in fewer words. Whereupon S. Bede (in princ. Leuit.) comparerh this booke with the foure precedent, as one made of them al. For whereas the former foure prefigured the foure Ghospels, this signified the whole Ghospel, contained in al foure. Likewise S. Hierome calleth it A prefiguration of the Euangelical law: so iterating former things, that al become new of old. (Epist. ad Paulin. ca. 7. & de Mans. 42.) But touching the literal sense, Moyses here compriseth foure general things: vnto which after his death the fift is added; and so the whole containeth fve parts. First, he briefly reciteth Gods special benefits bestowed on this people, and their ingrati- tute, incredulitie, murmurings, and punishments. in the three first chapters. Secondly, he repeateth and explicateth Gods precepts, moral, ceremonial, and iudicial, with the functions and offices of Priests, and Leuites. from the 4. chap. to the 27. Thirdly, he denounceth Gods promises of manie blessings, and threats of punishments, for keeping or breaking his commandements. from the 27. chap. to 31. Fourthly, he exhorteth them to serue and loue God, but withal foretelleth, that they wil often fal to great finnes, and for the same shal be punished, and at last forsaking Christ, shal be forsaken: yet finally blesseth their tribes, in figure of the Gentiles, that shal be called in their place. cap. 31. 32. & 33. Fiftly, in the last chapter, Iosue writeth the death, burial, and singular commen- dation of Moyses.

S. Aug.
q. 49. in
Deut.

et princ.
Deuter.

Mans.
vit.

This book is a repetition, ex- plication, and suplement of the Law.

It prefigured the Ghospel.

Conteineth fve parts.



THE BOOK OF DEUTERONOMIE, IN HEBREW ELLE HADDEBARIM.

CHAP. I.

Moyſes beginneth, the firſt day of the eleuenth month and fourth yeare after the children of Iſrael parted from Egypt, to repeate and explicate the Law; 6. firſt putting them in mind of Gods munificence, his owne and other ſuperiours care ouer them, their ingratitude, incredulitie, murmuring, 24. and puniſhment for the ſame.

The firſt part.
A repetition of
Gods benefits,
the peoples in-
gratitude, and
puniſhment.



THESE are the words, which Moyſes ſpake to al Iſrael beyond Iordan, in the champion wilderneſſe, againſt the Red ſea, between Pharan and Tophel and Laban and Haſeroth, where there is verie much gold: 2. eleuen daies from Horeb by the way of mount Seir to Cadesbarne. 3. The fourth yeare, the eleuenth month, the firſt day of the month Moyſes ſpake to the children of Iſrael al things that our Lord had commanded him to ſay vnto them: 4. after that he had ſtrucked Schon King of the Amorrheites, which dwelt in Heſebon: and Og the King of Baſan which abode in Aſeroth, and in Edrai, 5. beyond Iordan in the Land of Moab. And Moyſes began to expound the law, and to ſay: 6. The Lord our God ſpake to vs in Horeb, ſaying: It is ſufficient for you that you haue ſtayed in this mountaine: 7. returne and come to the mountaine of the Amorrheites, and to the reſt that are next to it champion and hillie and lower places againſt the South, and beſide the

ſhore

shore of the sea, the Land of the Chananeites, and of Libanus vnto the great riuer Euphrates. 8. Behold (quoth he) I haue deliuered it to you : enter in and possesse it, vpon the which our Lord sware to your fathers Abraham, Isaac, and Iacob, that he would giue it to them, & to their seed after them. 9. And I said to you at that time : 10. I alone can not susteyne you, because the Lord your God hath multiplied you, and you are this day as the starres of heauen, verie manie. 11. (The Lord God of your fathers adde to this number manie thousands, and blesse you as he hath spoken.) 12. I alone am not able to susteyne your businesse, and the charge of you and your quarels. 13. Giue from among you wise and skilful men, and such whose conuersation is approued in your tribes, that I may appoint them your Princes. 14. Then you answered me : The thing is good which thou meaneest to doe. 15. And I tooke of your tribes men wise and noble, and appointed them Princes, tribunes, and centurions, and quinquagenarians, and deanes, that might teach you all things. 16. And I commanded them, saying : Heare them, and iudge that which is iust : whether he be the same countrie man, or a stranger. 17. There shal be no difference of persons, so that you heare the litle as the great: neither shal you accept any mans person, because it is the iudgement of God. And if any thing seem hard to you, referre it to me, and I wil heare it. 18. And I commanded all things that you ought to doe. 19. And departing from Horeb, we passed through the terrible and huge wilderneise, which you saw, by the way of the mountaine of the Amorrhite, as the Lord our God had commanded vs. And when we were come in to Cadeisbarne, 20. I said to you : You are come to the mountaine of the Amorrhite, which the Lord our God wil giue to vs. 21. See the Land which the Lord thy God giueth thee : goe vp and possesse it, as the Lord our God hath spoken to thy fathers : feare not, neither dread you any thing. 22. And you came all vnto me, and said : Let vs send men that may view the Land, and may bring vs word what way we shal ascend, and to what cities to goe. 23. And because the saying pleased me, I sent of you twelue men, one of euerie tribe. 24. Who when they had gone, and were ascended into the mountaines, they came as farre as the Valley of cluster : and the Land being viewed, 25. taking of the fruits thereof, to shew the fruitfulness, they brought vnto vs, and said : The Land is good, which the Lord our God wil giue vs. 16. And you would not goe vp, but being incredulous at the word of the Lord our God, 27. you murmured in your tabernacles, and said : Our Lord hateth vs, and therefore hath brought vs out of the Land of Ægypt, that he might deliuer vs into the hand of the Amorrhite, and destroy vs. 28. Whither shal we goe vp : the messengers haue feared our hart, saying : The multitude is verie great, and taller of stature then we : the cities great, and fenced euen vnto heauen, the sonnes of the Enacims we haue seen there. 29. And I said to you : (a) Feare not, neither be ye afraid of them : 30. Our

(a) God so helpeth his seruantes, that they also must cooperate. S. Aug. 9. 1. in Dem.

Lord God , which is your conductour , himself wil fight for you , as he did in Ægypt in the sight of al. 31. And in the wildernesse (thy selfe hast seen) the Lord thy God hath caried thee , as a man is wont to beare his litle sonne , al the way that you haue walked , vntil you came to this place. 32. And neither so did you belieue the Lord your God , 33. who went before you in the way , and marked out the place wherein you should pitch your tentes , in the night shewing you the way by fyre , and in the day by the pillar of a cloud. 34. And when our Lord had heard the voice of your words , being wrath he sware and said : 35. There shal not any of the men of this wicked generation see the good Land , which by oath I promised to your fathers : 36. beside Caleb the sonne of Iephone. For he shal see it , and to him I wil giue the Land , that he hath troden , and to his children , because he hath folowed the Lord. 37. Neither is (b) his indignation against the people to be merueiled at , wheras our Lord being (c) angrie with me also for you , said : Neither shalt thou enter in thither. 38. But Iosue the sonne of Nun thy minister , he shal enter for thee : exhort and strengthen him , and he shal by lot diuide the Land to Israel. 39. Your litle ones , of whom you said that they should be led captiues , and your sonnes that this day know not the difference of good and euil , they shal enter in : and to them I wil giue the Land , and they shal possesse it. 40. But returne you and goe into the wildernesse by the way of the Red sea. 41. And you answered me : We haue sinned to our Lord : we wil goe vp and fight , as the Lord our God hath commanded. And when you readie armed went vnto the mountaine , 42. our Lord said to me : Say to them : Goe not vp , and fight not , for I am not with you : lest you fal before your enemies. 43. I spake , and you heard not : but resisting the commandement of our Lord , and swelling with pride you went vp into the mountaine. 44. Therefore the Amorrhite that dwelt in the mountaines issuing forth , and comming to meet you , pursued you , as bees are wont to pursue : and smote you from Seir as farre as Horma. 45. And when returning you wept before our Lord , he heard you not , neither would he condescend to your voice. 46. You abodetherefore in Cadesbarne a great time.

(b) Difference of finnes.
 (c) God is also angrie with his good seruants, & punisheth them temporally for smal finnes. S. Aug. q. 1. in Iosue.

C H A P. II.

With commemoration of Gods continual protection of the Israelites, they are forbid to fight against the Idumians. 9. the Moabites, or Ammonites. 24. But against Sihon King of Hesebon they should fight, kil him and al his, and possesse his land.



AND departing thence we came into the wildernesse, that leadeth to the Red sea, as our Lord had said to me: and we compassed the mountaine Seir a long time. 2. And our Lord said to me: 3. It is sufficient for you to haue compassed this mountaine: goe toward the North. 4. And command thou the people, saying: You shal passe by the borders of your brethren the children of Esau, which dwel in Seir, and they will be affraid of you. 5. Looke diligently therefore that you stirre not against them. For I wil not giue you of their land so much as the step of one foote can tread, because I haue giuen the mountaine Seir to be the possession of Esau. 6. Meates you shal buie of them with money, and shal eate: bought water shal you draw, and drinke. 7. The Lord thy God hath blessed thee in euerie worke of thy hands: he knoweth thy journey; how thou hast passed this great wildernesse, for fourtie yeares the Lord thy God dwelling with thee, and thou hast wanted nothing. 8. And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the champion way from Elath and from Aliongaber, we came to the way, that leadeth into the desert of Moab. 9. And our Lord said to me: Fight not against the Moabites, neither make battel against them: for I wil not giue thee any of their land, because I haue giuen Ar to the children of Lot in possession. 10. Emin first were the inhabitors therof, a great people, and valiant, and so tall that (a) they were thought, 11. as it were giants, of the Enacims stock, and were like the children of the Enacims. Moreouer the Moabites cal them Emin. 12. But in Seir before dwelt the Horrins: who being expelled and destroyed, the children of Esau did inhabite it, as Israel did in the land of his possession, which our Lord gaue him. 13. Rying vp therefore to paise the Torrent Zared, we came to it. 14. And the time, that we walked from Cadisbarne vnto the passage of the torrent Zared, was thirtie and eight yeares: vntil al the generation of the men that were warriors was consumed out of the campe, as our Lord had sworne: 15. whose hand was against them, that they should perissh from among the campe. 16. And after al the warrayers were dead, 17. our Lord spake to me, saying: 18. Thou shalt paise this day the borders of Moab, the citie named Ar:

(a) These were men of very great stature, but not equal to the giants. before the flood.

19. and approaching vnto the frontiers of the children of Ammon, beware thou fight not against them, neither once moue to battel: for I wil not giue thee of the land of the children of Ammon, becauic I haue giuen it to the children of Lot in possession. 20. It was reputed the land of giants: and giants in old time dwelt in it, whom the Ammonites cal Zomzommim, 21. a great and huge people, & of long stature, as the Enacims whom our Lord destroyed before their face: and he made them to dwel in their stead, 22. as he had done to the children of Esau, that dwelt in Seir, destroying the Horrheites, and deliuering their land to them, which they possesse vntil this present. 23. The Heucites also, that dwelt in Haserim as farre as Gaza, the Capadocians expelled: who issuing out of Capadocia, destroyed them, and dwelt in their stead. 24. Arise ye; and passe the torrent Arnon: behold I haue deliuered in thy hand Schon King of Hesebon the Amorrhite, and begin to possesse his land, and (b) make waire against him. 25. This day wil I begin to send thy terror and feare vpon the peoples, that dwel vnder the whole heauen: that hearing thy name they may quake, and tremble after the manner of women in trauel, and be pinched with sorow. 26. I sent therefore messengers from the wildernes of Cademoth to Schon the King of Hesebon with peaceable words, saying: 27. We wil passe through thy land, we wil goe the common high way: we wil not decline neither to the right hand, nor to the left. 28. Sel vs meates for money, that we may eate: Giue vs water for money, and so we wil drinke. Onlie this, that thou wilt grant vs passage, 29. as (c) the children of Esau haue done, that dwel in Seir, and the Moabites, that abide in Ar: vntil we come to Iordan, and passe to the Land, which the Lord our God wil giue vs. 30. And Schon the King of Hesebon would not giue vs passage: becauic the Lord thy God had (a) indurated his spirit, and hardned his hart, that he might be deliuered into thy hands, as now thou seest. 31. And our Lord said to me: Behold I haue begun to deliuer Schon vnto thee, and his land, begin to possesse it. 32. And Schon came forth to meet vs with al his people to battel in Iasa. 33. And the Lord our God deliuered him to vs: and we smote him with his sonnes and al his people. 34. And al his cities we tooke at that time, killing the inhabitants therof, men and women and litle ones. we left nothing among them. 35. Except the catel, which came to their portion that tooke preyes: and the spoyles of the cities, which we tooke 36. from Aroer, which is vpon the banke of the torrent Arnon, a towne that is situated in a valley, as farre as Galaad. There was not a village or citie, that escaped our hands: the Lord our God deliuered al vnto vs. 37. Except the land of the children of Ammon, to the which we approached not: and al that adioyne to the torrent Ieboc, and the cities on the mountaine, and al the places, from which the Lord our God prohibited vs.

(b) By this we are instructed to fight against infidels, but not without special cause against christiās, signified by the children of Lot & Esau.

(c) The Idumeans once denied them passage. Num. 20. v. 20. but afterwards granted therto.

(d) God permitted him for his former finnes, to indurate himselfe. See Exod. 7. v. 3.

C H A P. III.

The victorie against Of King of Basan of the giants stock is repeated, 12. Ruben Gad and halfe tribe of Manasses haue possession on the other side Iordan from their brethren. 23. Moyse praying that he may goe ouer Iordan, for the sinnes of the people is denied.



HERFORE turning we went vp by the way of Basan: and Og the King of Basan came forth to meet vs with his people to fight in Edrai. 2. And our Lord said to me: Feare him not: because he is deliuered into thy hand with al his people and his land: and thou shalt doe to him as thou hast done to Sehon King of the Amorrheites, that dwelt in Hesebon. 3. Therefore the Lord our God deliuered into our hands Og also the King of Basan, and al his people: and we stricke them to vtter destruction, 4. waisting al his cities at one time. there was not a towne that escaped vs: sixtie cities, al the countrie of Argob the Kingdome of Og in Basan. 5. Al the cities were fensed with verie high wals, and with gates and barres, beside innumerable townes that had no wals. 6. And we destroyed them, as we had done to Sehon the King of Hesebon, destroying euerie citie, and men and women and children: 7. but the cattel, and the spoyles of the cities we tooke for our prey. 8. And we tooke at that time the land out of the hand of two Kings of the Amorrheites, that were beyond Iordan: from the torrent Arnon vnto the mountaine Hermon, 9. which the Sidonians cal Sarion, and the Amorrheites Sanir: 10. al the cities, that are situated in the plaine, and al the Land of Galaad and Basan as farre as Seicha, and Edrai, cities of the Kingdome of Og in Basan. 11. For onlie Og the King of Basan remayned of the stock of giants. his bed of yron is shewed, which is in Rab-bath of the children of Ammon, hauing nine cubits in length, and foure in breadth after the measure of (e) the cubite of a mans hand. 12. And we possessed the Land at that time from Aroer, which is vpon the banke of the torrent Arnon, vnto the halfe part of mount Galaad: and the cities therof I gaue to Ruben and Gad. 13. And the other part of Galaad, and al Basan of the Kingdome of Og, I deliuered to the halfe tribe of Manasses, al the countrie of Argob: and al Basan is called the Land of giants. 14. Iair the sonne of Manasses possessed al the countrie of Argob vnto the borders of Gessuri, and Machati. And he called Basan by his owne name, Hauoth Iair, that is to say, the townes of Iair, (f) vntil this present day. 15. To Machir also I gaue Galaad. 16. And to the tribes of Ruben and Gad I gaue of the Land of Galaad as farre as

(e) Longer sort of cubits are a foot and 9. inches: so this bed was 15. foot and nine inches long, and 4. foot broad.

Vitruuius Agricola.

(f) Esdras adding these words, & often times the like, did not against the law, because such additions are agreable & not contrarie to that which was written before.

the Torrent Arnon, halfe of the torrent, and the confines vnto the torrent Ieboc, which is the border of the children of Ammon : 17. and the plaine of the wildernesse, and Iordan, and the borders of Cenereth vnto the sea of the desert, which is most salt, at the foot of mount Phasga against the east. 18. And I commanded you at that time, saying: The Lord your God giueth you this land for an inheritance, goe wel appointed before your brethren the children of Israel al you strong men: 19. except your viues, and litle ones, and your cattel. For I know you haue much cattel, & they must remaine in the cities, which I haue deliuered you; 20. vntil our Lord giue rest to your brethren, as he hath giuea to you: and they also possesse the Land, which he wil giue them beyond Iordan: then shal euerie man returne to his possession, which I haue giuen you. 21. Iosue also at that time I comanded, saying: Thyne eyes haue seen what the Lord your God hath done to these two Kings: so wil he doe to al the Kingdomes, to the which thou shalt passe. 22. Feare them not: for the Lord your God wil fight for you. 23. And I prayed our Lord at that time, saying: 24. Lord God thou hast begun to shew vnto thy seruant thy greatnes, and most mightie hand, for neither is there other God either in heauen, or in earth, that is able to doe thy workes, and to be compared to thy strength. 25. I wil passe ouer therefore, and wil see this excellent Land beyond Iordan, and this godlie mountaine, and Libanus. 26: And our Lord was angrie with me (g) for you, and heard me not, but said to me: It sufficeth thee: speake no more to me of this matter. 27. Goe vp to the top of Phasga, and cast thine eies round about to the west, and to the north, and the south, and the east, and behold it. for thou shalt not passe this Iordan. 28. Command Iosue, and encourage and strengthen him: for he shal goe before this people, and shal diuide vnto them the Land, which thou shalt see. 29. And we abode in the valley against the temple of Phogor.

(g) See Num.
20. v. 12.

C H A P. III.

Moses exhorteth the people to keep Gods commandements. 15. Namely that they make no similitude nor image of man, nor of beast, bird, fish, sunne, moone, nor of anie creature to serue the same for the Creatour. He forfeiteth his owne death, 23. threatneth them if they forsake God 41. and appointeth three cities of refuge, on the same side Iordan.

The second
part.
A repetition
& explication
of the law.



AND now Israel heare the precepts and iudgements, which I teach thee: that doing them, thou mayest liue, and entring in mayest possesse the Land, which the Lord the God of your fathers wil giue you. 2. You shal not adde to the word, that I speake to you, neither shal you take away from it: keep the commandment of the Lord your God

which

which I command you. 3. Your eyes haue seen al things that our Lord hath done against Beelphegor, how he hath destroyed al his worshippers out of the middes of you. 4. But you that cleaue to the Lord your God, liue al vntil this present day. 5. You know that I haue taught you precepts, and iustices, as the Lord my God hath commanded me: so thal you doe them in the Land, which you shal possesse: 6. and you shal obserue, and fulfil them in worke. For (a) this is your wisdom, and vnderstanding before peoples, that hearing al these precepts, may say: Behold a people ful of wisdom and vnderstanding, a great nation. 7. Neither is there other nation so great, that hath Gods approaching vnto them, as our God is present at al our petitions. 8. For what other nation is there so renowned that hath the ceremonies, and iust iudgements, and the whole law, which I wil set forth this day before your eyes. 9. Keepe thy selfe therefore, and thy soule carefully. Forget not the words, that thine eyes haue seen, and let them not fal out of thy hart al the daies of thy life. Thou shalt teach them thy sonnes and thy nephewes, 10. the day wherein thou didst stand before the Lord thy God in Horeb, when our Lord spake to me, saying; Assemble vnto me the people, that they may heare my words, and may learne to feare me al the time that they liue on the earth, and may teach their children. 11. And you came to the foote of the mount, which burned euen vnto heauen: and there was in it darkenes, and a cloud and mist. 12. And our Lord spake to you from the middes of the fyre. The voice of his words you heard, and forme you saw not at al. 13. And he shewed you his couenant, which he commanded you to doe, and the (b) ten words, that he wrote in two table of stone. 14. And he commanded me at that time that I should teach you the ceremonies and iudgements, which you should doe in the Land, that you shal possesse. 15. Keepe therefore your soules carefully. You saw not any similitude in the day, that our Lord spake to you in Horeb from the middes of the fire: 16. lest perhaps deceued you might make you a grauen similitude, or image of male or female, 17. the similitude of al cartel, that are vpon the earth, or of birds, that flie vnder heauen, 18. and of creeping bealts, that moue on the earth, or of fishes, that vnder the earth abide in the waters: 19. lest perhaps lifting vp thine eies to heauen, thou see the Sunne and the Moone, and al the starres of heauen, and deceued by errour thou adore and serue them, which the Lord thy God created to serue al nations, that are vnder heauen. 20. But you our Lord hath taken, and brought out of the yron furnace of Ægypt, to haue you his people by inheritance, as it is this present day. 21. And our Lord was angrie with me for your wordes, and he sware (c) that I should not passe ouer Iordan, nor enter into the excellent Land, which he wil giue you. 22. Behold I die (d) in this ground, I shal not passe ouer Iordan: you shall passe, and possesse the goodlie Land. 23. Beware lest at any time thou forget the couenant of the Lord thy God, which he hath made with

(a) To keepe Gods comandments is counted by al nations the most excellent wisdom.

(b) Here and in other places it is manifest that the comandments, called the Decalogue, are iust ten.

(c) Venial and least sinnes passe not without temporal punishment.

(d) This was also a Mysterie, that the old law, signified by Moyse, could not bring to heauen: the true land of promise, but the law of Christ, signified by Iosue. Theod. 9. + 3. in Deut.

thee : and make to thee a grauen similitude of those things , which our Lord hath prohibited to be made : 24. because the Lord thy God is a consuming fyre, ielouse God. 25. If you shal beget sonnes & nephewes and abide in the Land , & being deceiued make to you some similitude, committing euil before the Lord your God , to prouoke him to wrath: 26. I cal this day heauen and earth witnesses , that you shal quickly perissh from out of the Land , which being passed ouer Iordan you shal possesse. You shal not dwel therein long time , but our Lord wil destroy you , 27. and disperse you into al nations , and you shalt remaine a few among the nations, to the which our Lord wil lead you. 28. and there you shal serue Gods , that were framed with mens hand , wood and stone, that see not, nor heare , nor eat, nor smel. 29. And when thou shalt seeke there the Lord thy God, thou shalt find him , yet so , if thou seeke him with al thy hart, & al tribulation of thy soule. 30. After that al the things afore said shal find thee , & in (e) the latter time thou shalt returne to the Lord thy God , and shalt heare his voice. 31. Because the Lord thy God is a merciful God : he wil not leaue thee , nor altogether destroy thee; nor forget the couenant , wherein he sware to thy fathers. 32. Aske of the dayes of oid , that haue been before thy time from the day that God created man vpon the earth , from one end of heauen to the other end therof, if euer there was done the like thing , or it hath been knowen at any time, 33. that a people should heare the voice of God speaking out of the middes of fyre, as thou hast heard , and liued: 34. if God so did that he went in , and tooke vnto him a Nation out of the middes of nations , by temptations , signes , and wonders , by fight and strong hand, and stretched out arme, and horrible visions according to al things , that the Lord your God did for you in Ægypt , thine eies seeing it : 35. that thou mightest know that our Lord , he is God , and there is none other beside him, 36. from heauen he made thee to heare his voice , that he might teach thee. And in earth he shewed thee his fire , verie great , and thou didst heare his words out of the middes of the fire , 37. because he loued thy fathers , and chose their seed after them. And he brought thee out of Ægypt, going before thee in his great power, 38. to destroy verie great nations and stronger then thou at thy entring in , and to bring thee in , and giue thee their land in possession, as thou seeest this present day. 39. Know therefore this day , and thinke in thy hart that our Lord he is God in heauen aboue , and in the earth beneath, and there is none other. 40. Keepe his precepts and commandments , which I command thee : that it may be wel with thee , and thy children after thee, and thou mayest remayne a long time vpon the Land, which the Lord thy God wil giue thee. 41. Then Moyfes separted three cities beyond Iordan at the east side, 42. that he might riy to them which should kil his neighbour not voluntarily , nei. her was his enemy a day or two before , and he might scape to some of these cities : 43. Bosor in the wildernesse , which is situated in the champion

countrie

(e) Conuerfion
of the Iewes
in the end of
the world.

countreie of the tribe of Ruben : and Ramoth in Galaad , which is in the tribe of Gad : and Golan in Basan, which is in the tribe of manasses. 44. This is the law that Moyses set before the children of Israel, 45. and these are the testimonies and ceremonies and iudgements, which he spake to the children of Israel , when they came out of Ægypt, 46. beyond Iordan in the valley against the temple of Phogor in the land of Sehon King of the Amorrhite, that dwelt in Hesebon, whom Moyses stricke. The children of Israel also coming out of Ægypt 47. possessed his land , and the land of Og the King of Basan , the two Kings of the Amorrhites , which were beyond Iordan toward the rising of the sunne : 48. from Aroer , which is situated vpon the banke of the torrent Arnon , vnto the mountaine Sion , which is also Hermon , 49. al the plaine beyond Iordan at the east side , vnto the sea of the wildernesse , and vnto the foote of mount Phasga.

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

C H A P. IIII.

1. *You shall not abide.*] Moyses can not meane, that no more should be written, nor commanded; for then the last chapter of this book, and the rest of the bible should not haue been written after his death; neither ought the Priests or Prophets to haue commanded anie thing not expressed in the law. And whereas Protestants say that al other Scriptures are included in the law, or pertaine to the explication or performance thereof: we also answer that vnwritten Traditions both in the old and new Testament are likewise implied, included, or pertaine to the explication or performance of the law. For euen as the written doctrine of the Prophets, yea and of Christ, and his Apostles, in general is contained in the law of Moyses, so also are certaine facts, feasts, rites, ceremonies, and other traditions proued and confirmed by general speeches and axiomes written in holie Scriptures, as by our Sauours words to his Apostles Luc. 10. *He that heareth you, heareth me.* S. Paul's to other Christians (1. Cor. 10.) *other things when I come I wil dispose* (2. Thess 2.) *Hold the traditions which you haue learned*; and the like. Whereupon S. Augustin in *Li. 1. cont. Crescon. c. 33.* giueth this rule, that *albeit an euident example can not be produced of holie Scripture, yet the truth of the same Scriptures is holden by vs, when we doe that please the whole Church, which the Authoritie of Scriptures commendeth.* The same he teacheth *Epist. 80.* and in manie other places. So doe S. Epiphanius in *compend. fidei Cathol.* S. Hierom *Dialog. cont. Lucifer. c. 4.* S. Chrysoſt. *ho. 4. in 1. Theſſal. 4.* S. Basil. *de Spiritu Sancto, c. 39.* S. Ireneus *li. 3. c. 4.*

As other Scriptures are included in the law, so also Traditions are contained in the Scriptures.

The Church, commanded by Scriptures, approveth Traditions.

C H A P. V.

The ten commandements are repeated and explained, 23. with commemoration of their dread and feare, when they heard the voice from the cloud, and saw the mountaine burne.



(a) It is not enough to believe only, or to know the commandments, but necessarie also to fulfil them in worke.

(b) The title of Mediatour lawfully ascribed to Gods lieutenant in earth.

AND Moyses called al Israel, and said to them: Heare Israel the ceremonies and iudgements, which I speake in your eares this day: learne them, and (a) fulfil them in worke. 2. The Lord our God made a couenant with vs in Horeb. 3. Not with our fathers did he make the couenant, but with vs at this present, and doe liue. 4. Face to face did he speake to vs in the mount out of the middes of the fyre. 5. I was arbiter and (b) Mediatour betwixt our Lord and you at that time, to shew you his words, for you feared the fire, and went not vp into the mount, and he said: 6. I the Lord thy God, that brought thee out of the Land of Ægypt out of the house of seruitude. 7. Thou shalt not haue strange Gods in my sight. 8. " Thou shalt not make to thee a thing grauen, nor the similitude of any things, that are in heauen aboue, and that are in the earth beneath, and that abide in the waters vnder the earth. 9. Thou shalt not adore them, and thou shalt not serue them. For I am the Lord thy God, a Icalouse God, rendering the iniquitie of the fathers vpon the children vnto the third and fourth generation to them that hate me, 10. and doing mercie vpon manie thousands to them that loue me, and keep my precepts. 11. Thou shalt not vsurpe the name of the Lord thy God in vaine: for he shal not be vnpunished that taketh his name vpon a vaine thing. 12. Obserue the day of the Sabbath, to sanctifie it, as the Lord thy God hath commanded thee. 13. Six dayes shalt thou worke, and shalt doe al thy workes. 14. The seuenth is the day of the Sabbath, that is the rest of the Lord thy God. Thou shalt not doe any worke therein, thou, and thy sonne and daughter, man seruant and woman seruant, and oxe, and asse, and al thy cattel, and the stranger that is within thy gates: that thy man seruant may rest, and thy woman seruant, euen as thy selfe. 15. Remember that thou also didest serue in Ægypt, and the Lord thy God brought thee out from thence in a strong hand, and stretched out arme. Therefore hath he commanded thee that thou shouldest obserue the Sabbath. 16. Honour thy father and mother, as our Lord thy God hath commanded thee, that thou mayst liue a long time, and it may be wel with thee in the Land, which the Lord thy God wil giue thee. 17. Thou shalt not murder. 18. Neither shalt thou commit aduoutrie. 19. And thou shalt not steale. 20. Neither

shalt

thalt thou speake against thy neighbour false testimonie. 21. Thou shalt not couet thy neighbours wife: (c) Nor house, nor field, nor man seruant, nor woman seruant, nor ox, nor asse, and al things that are his. 22. These words spake our Lord to al your multitude in the mount, out of the middes of the fire and the cloud, and the darkenes, with a loud voice, adding nothing more: and he wrote them in the two tables of stone, which he deliuered vnto me. 23. And you after you heard the voice out of the middes of the darkenes, and saw the mount burne, came to me al the Princes of the tribes and the elders, and you said: 24. Behold the Lord our God hath shewed vs his maicstie and greatnes for we haue heard his voice out of the middes of the fire, & haue proued this day that God speaking with man, man hath liued. 25. Why shal we die therefore, and this exceeding great fire deuour vs? For if we heare the voice of the Lord our God any more, we shal die. 26. What is al flesh, that it should heare the voice of the liuing God, who speaketh out of the middes of the fire as we haue heard, and may liue? 27. Approach thou rather: and heare al things that the Lord our God shal say to thee: and thou shalt speake to vs, and we hearing wil doe them. 28. Which when our Lord had heard, he said to me: I haue heard the voice of the words of this people, which they spake to thee: they haue spoken al things wel. 29. Who shal giue them to haue such a minde, that they would feare me, and keepe al my commandments at al time, that it may be wel with them and with their children for euer? 30. Goe and say to them: Returne into your tents. 31. But thou stand here with me, and I wil speake to thee al my commandments, and ceremonies, and iudgements: which thou shalt teach them, that they may doe them in the Land, which I wil giue them in possession. 32. Keepe therefore and doe the things which our Lord God hath commanded you: you shal not decline neither to the right hand, nor to the left: 33. but the way that the Lord your God hath commanded shal you walke, that you may liue and it may be wel with you, and your daies may be prolonged in the land of your possession.

(c) Coueting an other mans wife, & coueting his goods, differ as much, as the exterior actes of adultery and of theft. And so these two commandments are as distinct as the former two.

ANNOTATIONS.

CHAP. V.

3. *Thou shalt not make.*) If our aduersaries would quietly consider the coherence of the holy text, they might easely see, that this prohibition of making and worshipping the similitude of anie creature, pertaineth to the former sentence: *Thou shalt not haue strange Gods*: more particularly forbidding either to make Idoles, or to worship such as others make; and that with cōimination, because our Lord is a ielous God, and wil not suffer his honour to be giuen to anie creature. But other Images were made in the old Testament, by Gods commandment, and likewise Images of Christ and his Saints are lawful and profitable among Christians, as before is noted. *Exod. 20.*

Images of Idols forbid, but not of other things.

C H A P. VI.

God is diligently to be serued, and loued with thy whole hart, thy whole soule, and whole strength: At his precepts, ceremonies, and iudgements must be carefully kept, and commended to posteritie.

TH E S E are the precepts, and ceremonies, and iudgements; which the Lord your God commanded that I should teach you, and you should doe them in the Land, whereunto you passe ouer to possess it: 2. that thou mayst feare the Lord thy God, and keep his commandments and precepts, which I command thee, and thy sonnes, and nephewes, all the dayes of thy life, that thy dayes may be prolonged. 3. Heare Israel, and obserue that thou doe the things which our Lord hath commanded thee, and it may be wel with thee, and thou mayest be greatly multiplied, as the Lord God of thy fathers hath promised thee a land flowing with milke & honie. 4. Heare Israel, The Lord our God, is one Lord. 5. Thou shalt loue the Lord thy God with thy whole hart, and with thy whole soule, and with thy whole strength. 6. And these words, which I command thee this day, shal be in thy hart: 7. and thou shalt tel them to thy children, and thou shalt meditate sitting in thy house, and walking on thy iourney, sleeping, and ryng. 8. And thou shalt bind them as a signe on thy hand, and they shal be and shal moue between thine eies, 9. and thou shalt write them in the entrie, and on the doores of thy house. 10. And when the Lord thy God shal haue brought thee into the Land, for the which he sware to thy fathers Abraham, Isaac, and Iacob: and shal haue giuen thee great and goodlie cities, which thou didst not build, 11. houses ful of al riches, which thou didst not erect, cisternes which thou didst not dig, vineyards and oliueyards, which thou didst not plant, 12. and thou shalt haue eaten and be ful: 13. take heed diligently lest thou forget our Lord, that brought thee out of the Land of Ægypt, out of the house of seritude. Thou shalt feare the Lord thy God, and (*) him onelie shalt thou serue, and by his name shalt thou swear. 14. You shal not goe after the strange Gods of al Nations, that are round about you: 15. because the Lord thy God is a Iealouse God in the middes of thee: lest sometime the furie of the Lord thy God be wrath againe thee, & take the away from the face of the earth. 16. Thou shalt not tempt the Lord thy God, as thou didst tempt him in the place of tentation. 17. Keep the precepts of the Lord thy God, and the testimones & ceremonies, which he hath commanded thee: 18. And doe that which is pleasant

(*) Some adoration agreeth to creatures, but seruice of Latria to God onlie. S. Aug. q. 61. in Gen-

and good in the sight of our Lord, that it may be wel with thee: and entring in thou mayest possesse the goodlie Land, wherof our Lord sware to thy fathers, 19. that he would destroy al thy enemies before thee, as he hath spoken. 20. And when thy sonne thal aske thee to morrow, saying: What meane these testimonies, and ceremonies, and iudgements, which the Lord our God hath commanded vs? 21. thou shalt say to him: We were the bondmen of Pharao in Ægypt, and our Lord brought vs out of Ægypt in a strong hand: 22. and he did signes & wonders great and verie fore in Ægypt against Pharao, and al his house, in our sight, 23. and he brought vs out from thence, that being brought in he might giue vs the Land, wherupon he sware to our fathers. 24. And our Lord commanded that we should doe al these ordinances, and should feare the Lord our God, that it might be wel with vs al the daies of our life, as it is at this day. 25. And he wil be merciful to vs, if we keepe and doe al his precepts before the Lord our God, as he commanded vs.

C H A P. VII.

No league nor felowship to be had with the Gentiles: 3. but their altars, groues, and al their idols to be destroyea. 17. God promisseth victories to his people, willing them to trust in him, and serue him.



WHEN the Lord thy God shal haue brought thee into the land, which thou doest enter in to possesse; and thal haue destroyed manie Nations before thee, the Hetheite, and the Gergezeite, and the Amorreite, and the Chananeite, and the Pherezeite, and the Heueite, and the Iebuseite, seuen nations of much greater number then thou art, and stronger then thou: 2. and the Lord thy God shal haue deliuered them to thee, thou shalt strike them vnto vtter destruction. Thou shalt not make league with them, nor pitie them, 3. nor make marriages with them. Thy daughter thou shalt not giue to his sonne, nor take his daughter for thy sonne: 4. for he wil seduce thy sonne, that he folow not me, and that he rather serue strange Gods, and the furie of our Lord wil be wrath, and thal quickly destroy thee. 5. But these things rather you thal doe to them: Ouerthrow their altars, and breake their statues, and cut downe their groues, and burne their sculptiles. 6. Because thou art a holy people to the Lord thy God. The Lord thy God hath chosen thee, to be his peculiar people of al peoples, that are vpon the earth. 7. Not because you paised al nations in number, is our Lord ioyned vnto you, & hath chosen you, wheras you are fewer then al peoples: 8. but because

(a) Notwithstanding this commination, God oftentimes differreth punishment, expecting the sinners repentance.

(b) Gods promises conditional, if his people serue him.

our Lord hath loued you, and hath kept the oath, which he sware to your fathers: and hath brought you forth in a strong hand, and redeemed you from the house of seruitude, out of the hand of Pharao the King of Ægypt. 9. And thou shalt know that the Lord thy God, he is a strong and faithful God, keeping his couenant and mercie to them that loue him, and to them that keepe his precepts, vnto a thousand generations: 10. and rendring forthwith to them that hate him, so that he destroyeth them, and differreth no longer, (a) immediately rendring to them that they deserue. 11. Keepe therefore the precepts and ceremonies and iudgements, which I command thee this day to doe them. 12. (b) If after thou hast heard these iudgements, thou keepe and doe them, the Lord also thy God wil keepe the couenant vnto thee, and the mercie which he sware to thy fathers: 13. and he wil loue and multiplie thee, and wil blesse the fruit of thy wombe, and the fruit of thy land, thy corne, and vintage, oile, and heards, the flockes of thy sheep vpon the Land, for the which he sware to thy fathers that he would giue it thee. 14. Blessed shalt thou be among al peoples. There shal be none barren with thee of neither sexe, as wel in men as in thy flockes. 15. Our Lord wil take away from thee al disease: and the sore infirmities of Ægypt, which thou knowest, he wil not bring vpon thee, but vpon al thyne enemies. 16. Thou shalt deuour al the peoples, which the Lord thy God wil giue thee. Thyne eye shal not spare them, neither shalt thou serue their Gods, lest they be the ruine of thee. 17. If thou say in thy hart: These nations are moe then I, how shal I be able to destroy them? 18. Feare not, but remember what the Lord thy God did to Pharao & to al the Ægyptians, 19. the exceeding great plagues, which thyne eies saw, and the signes and wonders, and the strong hand, and the stretched out arme, that the Lord thy God might bring thee forth: so wil he doe to al peoples, whom thou fearest. 20. Moreouer hornets also wil the Lord thy God send vpon them, vntil he destroy and consume al that escaped thee, & can hide themselues. 21. Thou shalt not feare them, because the Lord thy God is in the middes of thee, a mightie God & terrible: 22. he wil consume these nations in thy sight by litle & litle and by parts. Thou mayest not destroy them al together: lest perhaps the beasts of the earth multiplie against thee. 23. And the Lord thy God wil giue them in thy sight: and wil kil them vntil they be vtterly destroyed. 24. And he wil deliuer their Kings into thy hands, and thou shalt destroy their names vnder heauen: no man shal be able to resist thee, vntil thou destroy them. 25. Their sculptiles thou shalt burne with fire: thou shalt not couet the siluer and gold, wherof they were made, neither shalt thou take to thee any thing therof, lest thou offend, because it is the abomination of the Lord thy God. 26. Neither shalt thou bring in ought of the Idol into thy house, lest thou become anathema, as also that is. As filthines thou shalt detest it, and as vncleannes and filth thou shalt account it abominable, because it is anathema.

C H A P. VIII.

The people is put in mind of afflictions which happened in the desert, and of benefits as wel past, as promised, 11. to the end they loue and serue God more affectually.



VERIE commandement, that I command thee this day, take diligent heed that thou doe it: that you may liue, and be multiplied, and entring in may possesse the Land, for the which our Lord sware to your fathers. 2. And thou shalt remember al the iourney, through the which the Lord thy God hath brought thee fourtie yeares by the desert, that he might afflict & proue thee, & that the things that were in thy hart might be made knowen, whether thou wouldest keepe his commandments or not. 3. He afflicted thee with penurie, and gaue thee for meate Manna, which thou knewest not nor thy fathers: for to shew vnto thee that (4) not in bread onlie a man liue, but in euerie word that procedeth from the mouth of God. 4. Thy rayment, wherwith thou wast couered hath not decayed for age, and thy foot is not worne, loe this is the fourtith yeare. 5. That thou mayest recount in thy hart, that as a man disciplineth his sonne, so the Lord thy God hath disciplined thee, 6. that thou shouldest keep the commandments of the Lord thy God, and walke in his wayes, and feare him. 7. For the Lord thy God wil bring thee in vnto a good land, a land of riuers and waters and of fountaines: in the plaines wherof and mountaynes deep flouds gush out: 8. a land of wheat, of barley, and vineyards, wherin fig trees and pomegranates, and oliueyards doe grow: a land of oyle and honic. 9. Where without any penurie thou shalt eate thy bread, and enioy aboundance of al things: whose stons are yron, and out of the mountaynes therof are digged metals of brasse: 10. that when thou hast eaten, and art ful, thou mayest blesse the Lord thy God for the excellent land, which he hath giuen thee. 11. Obserue, and beware lest at any time thou forget the Lord thy God, and neglect his commandments, and iudgements and ceremonies, which I command thee this day: 12. lest after thou hast eaten and art filled, hast built goodlie houses, and dwelled in them, 13. and shalt haue heards of oxen and flocks of sheep, of gold and siluer, and of al things plentie, 14. thy hart be lifted vp, and thou remember not the Lord thy God, that brought thee out of the Land of Ægypt, out of the house of seruitude: 15. and was thy conductour in the huge and terrible wilderneise, wherin was the serpent bur-

(4) God is able to make food of what he please, or to sustaine men without meate.

(b) A serpent lesse then a scorpion, making those whom he byteth to die of thirst. *Solinus in polyhist. cap. de Africa.*

ning with his breath, and the scorpion and (b) the dipsas, and no waters at all: who brought forth riuers out of the hardest rocke, 16. and fed thee with Manna in the wildernesse, which thy fathers knew not. And after he had afflicted and proued thee, at the last he had mercie vpon thee, 17. lest thou shouldest say in thy hart: Myne owne force, & the strength of myne owne hand, haue atchieued all these things for me. 18. But remember the Lord thy God, that he hath giuen thee strength, that he might fulfil his couenant, concerning which he sware to thy fathers, as this present day sheweth. 19. But if forgetting the Lord thy God, thou shalt folow strange Gods, and shalt serue and adore them: behold now I foretel thee that thou shalt perish vtterly. 20. As the Nations, which our Lord destroyed at thyne entrie, so shalt thou also perish, if you be disobedient to the voice of the Lord your God.

C H A P. IX.

Lest they should impute the victories (which they shal haue) to themselues, 6. they are put in mind of their often prouoking Gods wrath, 12. by idolatric, 22. by murmuring, by concupiscence, by contempt, and other finnes, 25. for which they should haue been destroyed, but God spared them for his promise made to Abraham Isaac and Iacob.



(a) Holie Scripture vseth the figure Hyperbole, folowing the vulgar manner of speaking, as wel to helpe the vnderstanding, as to moue affectio in great & extraordinary things.

HE ARE Israel: Thou shalt goe ouer Iordan this day to possess verie greate nations and stronger then thy selfe, huge cities, and walled (b) euen vnto heauen, 2. a great people and tall, the sonnes of the Enacims, whom thou hast seen, and heard, against whom no man is able to resist. 3. Thou shalt know therefore this day that the Lord thy God himselfe wil passe ouer before thee, a deuouring and consuming fire, who shal destroy and abolish and bring them to nothing before thy face quickly, as he hath spoken to thee. 4. Say not in thy hart, when the Lord thy God shal haue destroyed them in thy sight: For my iustice hath our Lord brought me in to possess this land, whereas these nations were destroyed for their impieties. 5. For not because of thy iustices and equitie of thy hart doest thou enter in to possess their lands: but because they haue done impiously, at thy entring in they are destroyed: and that our Lord might accomplish his word, which by oath he promised to thy fathers Abraham, Isaac, and Iacob. 6. Know therefore that not for thy iustices hath the Lord thy God giuen thee this excellent land in possession, whereas thou art a verie stiffe necked people. 7. Remember, and forget not how thou didst prouoke

the Lord thy God to wrath in the wilderness. From the same day that thou camest out of Ægypt, vnto this place, thou hast alwayes contended against our Lord. 8. For in Horeb also thou didst prouoke him, and being wrath he would haue destroyed thee, 9. when I went vp into the mount, to receiue the tables of stone, of the couenant which our Lord made with you: and I continued in the mount fourtie daies and nights, not eating bread, nor drinking water. 10. And our Lord gaue me two tables of stone written with the finger of God, and conteyning all the words that he spake to you in the mount from the middes of the fyre, when the assemblie of the people was gathered. 11. And when fourtie dayes were passed, and as manie nights, our Lord gaue me the two tables of stone, the tables of couenant, 12. and he said to me: Arise, and goe downe from hence quickly: for thy people which thou didst bring out of Ægypt, haue quickly forsaken the way, that thou hast shewed them, and haue made them (b) a molten idol. 13. And againe our Lord said to me: I see that this people is stiffe necked: 14. suffer me that I may destroy them, and abolish their name from vnder heauen, and may set thee ouer a Nation, that is greater and stronger then this. 15. And when I came downe from the burning mount, and held the two tables of couenant with both hands, 16. and saw that you had sinned to the Lord your God, and had made you a molten calfe, and had quickly forsaken his way which he had shewed you, 17. I cast the tables out of my hands, and brake them in your sight. 18. And I fel downe before our Lord as before, fourtie dayes and nights not eating bread, nor drinking water, for all your finnes, which you committed against our Lord, and prouoked him to wrath: 19. for I feared his indignation and anger, wherwith being moued against you, he would haue destroyed you. And our Lord heard me this time also. 20. Against Aaron also being exceeding angrie, he would haue destroyed him, and for him in like manner did I pray. 21. And your sinne that you had committed, that is, the calfe, I tooke, and burnt it with fyre, and breaking it into pieces, and bringing it wholly into dust, I threw it into the torrent that descendeth from the mount. 22. In the burning also and in the tentation, and in the Sepulchres of concupiscence you prouoked our Lord: 23. and when he sent you from Cadesbarne, saying: Goe vp, and possesse the Land that I haue giuen you, and you contemned the commandement of your Lord God, and did not belieue him, neither would you heare his voice, 24. but were alwaies rebellious from the day that I began to know you. 25. And I lay before our Lord fourtie dayes and nights, in the which I humbly besought him, that he would not destroy you as he had threatned: 26. and praying I said: Lord God, destroy not thy people, and thine inheritance, which thou hast redeemed in thy greatness, whom thou didst bring out of Ægypt in a strong hand. 27. Remember thy seruants Abraham, Isaac, and Iacob: regard not the stub-

(b) The similitude of a calfe, and called it their God. Exod. 32.

bornes of this people, and his impietie and sinne: 28. lest perhaps the inhabitants or the land, out. of which thou hast brought vs, say: The Lord could not bring them in vnto the Land, that he promised them, and he hated them: therefore did he bring them forth, that he might kil them in the wildernes. 29. Which are thy people and thyne inheritance, whom thou didst bring forth in thy great strength, and in thy stretched out arme.

C H A P. X.

Moyse receiuing the second tables of the ten commandments, and making an arke, put them therein. 6. With mention of certaine places where the children of Israel had camped, of Aarons death, and of the Leuites offices, and possessions, 12. he inculcath the feare and loue of God, ana the keeping of his precepts. 16. Namely to circumcise the hart, 19. to loue strangers, 20. and not to serue, nor sweare by false Gods.



At that time our Lord said to me: Hew thee two tables of stone, as the former were, & come vp to me into the mount: & thou shalt make an arke of wood, 2. & I wil write in the tables the words that were in the, which before thou didst breake, & thou shalt put the in the arke. 3. I made therefore an arke of the wood Setim. And when I had hewed two tables of stone like to the former, I wēt vp into the mount, hauing them in my hands. 4. And he wrote in the tables, according as he had written before, the ten words, which our Lord spake to you in the mount from the middes of the fyre, when the people was gathered: and he gaue them to me. 5. And returning from the mount, I came downe, and put the tables into the arke, that I had made, which are there til this present, as our Lord commanded me. 6. And the children of Israel remoued their campe from Beroth of the children of Iacan into (a) Mosera, where Aaron died and was buried, for whom Eleazar his soone did the function of priesthood. 7. Thence they came into Gadgad: from the which place departing, they camped in Ietebatha, in a Land of waters and torrents. 8. At that time he separated the tribe of Leui, to carie the arke of the couenant of our Lord, and to stand before him in the ministerie, and to blesse in his name vntil this present day. 9. For the which cause Leui had no part nor possession with his brethren: because our Lord himself is his possession, as the Lord thy God promised him. 10. And I stood in the mount, as before, fourtie daies and nights: and our Lord heard me this time also, and would not destroy thee. 11. And he said to me: Goe, and march before the people, that they may enter, and possesse the Land,

(a) This Mosera where Aaron died, is more cōmonly called Hor. Num. 20. 23.

which

which I sware to their fathers that I would de iuer to them. 12. And now Iſrael, what doth the Lord thy God require of thee, but that thou feare the Lord thy God, and walke in his wayes, and loue him, and ſerue the Lord thy God with al thy hart, and with al thy ſoule: 13. and keep the commandments of our Lord, and his ceremonies, which I command thee this day, that it may be wel with thee: 14. Behold heauen is the Lords thy God, and the heauen of heauen, the earth and al things that are in it. 15. And yet to thy fathers was our Lord ioyned, and he loued them, and choſe their ſced after them, that is to ſay you, from al Nations, as this day it is proued. 16. Circumciſe therefore the prepuce of your hart, and your necke indurate no more: 17. becauſe the Lord your God he is the God of Gods, and the Lord of Lords, a great God and mightie, and terrible, that accepteth not perſon nor gifts. 18. He doth iudgement to the pupil and the widow, loueth the ſtranger, and giuerh him victual and rayment. 19. And doe you therefore loue ſtrangers becauſe you alſo were ſtrangers in the Land of Ægypt. 20. Thou ſhalt feare the Lord thy God, and ſerue him only: to him thou ſhalt cleaue, and (b) ſhalt ſweare in his name. 21. He is thy praiſe, and thy God, that hath done for thee theſe great and terrible things, which thyn eies haue ſeen. 22. In ſeuentie ſoules did thy fathers goe downe into Ægypt: and behold now the Lord thy God hath multiplied thee as the ſtarres of heauen.

(b) When iuſt
cauſe requireth
an oath, it muſt
be made in the
name of God,
not of falſe
Gods.

C H A P. XI.

For the benefits of God (wherof ſome are repeated, and others promiſed) the Iſraelites are bound to loue him. 16. But if they forſake him he threatneth puniſhments, 26. propoſing benediction and maleuiction as they ſhal deſerue.



OVE therefore the Lord thy God, and obſerue his precepts & ceremonies, his iudgements and commandments at al time. 2. Know this day the things that your children know not, who ſaw not the diſcipline of the Lord your God, his great doings and ſtrong hand and ſtretched out arme, 3. the ſignes and works which he did in the middeſ of Ægypt to Pharao the King, and to al his land, 4. and to al the hoſte of the Ægyptians, and to their horſes and charriots: how the waters of the red ſea covered them, when they perſued you, and how our Lord deſtroyed them vntil this preſent day: 5. and to you what things he hath done in the

wildernes, til you came to this place: and to Dathan and Abiron the sonnes of Eliab, which was the sonne of Ruben: whom the earth opening her mouth swallowed vp with their houses and tabernacles, and al their substance, which they had in the middes of Israel. 7. Your eies haue seen al the great workes of our Lord, that he hath done, 8. that you may keepe al his commandements, which I command you this day, and may enter in, and possesse the Land, to the which you enter, 9. and may liue in it a great time: which our Lord by oath promised to your fathers, and to their seede, flowing with milke and honie. 10. For the Land, which thou goest to possesse, is not as the Land of Ægypt, which thou camest out of, where when the seed is sowed, waters are brought in to water it after the manner of gardens: 11. but it is hilly and champion, expecting raine from heauen, 12. which the Lord thy God doth alwaies visite, and his eies are on it from the beginning of the yeare vnto the end therof. 13. If then you obey my commandments, which I command you this day, that you loue the Lord your God, and serue him with al your hart, and with al your soule, 14. he wil giue raine to your Land: (c) the timely and the lateward, that you may gather your corne, and wine, and oile, 15. and haye out of the fields to feed your cattel, and that your selues may eat and be filled. 16. Beware lest perhaps your hart be deceived, and you depart from our Lord, and serue strange Gods, & adore them: 17. and our Lord being wrath shut vp heauen, and the raine come not downe, nor the earth giue her spring, and you perish quickly from the excellent Land, which our Lord wil giue you. 18. Put these my wordes in your harts and mindes, and hang them for a signe on your hands, and place them between your eies. 19. Teach your children that they meditate them, when thou sittest in thy houie, and walkest on the way, and liest downe and ryfest vp. 20. Thou shalt write them vpon the posts and gates of thy house: 21. that thy dayes may be multiplied, and the dayes of thy children in the Land, which our Lord sware to thy fathers, that he would giue it them as long as the heauen hangeth ouer the earth. 22. For if you keepe the commandments which I command you, and doe them, that you loue the Lord your God, & walke in al his wayes, cleauing to him, 23. our Lord wil destroy al these nations before your face, and you shal possesse them, which are greater and stronger then you. 24. Euerie place that your foote shal tread, shal be yours. From the desert, and from Libanus, from the great riuer Euphrates vnto the west sea shal be your borders. 25. None shal stand against you: your terrour & feare shal the Lord your God giue vpon al the land that you shal treade, as he hath spoken to you. 26. Behold I set forth in your sight this day (d) benediction and malediction: 27. benediction, if you obey the comandments of the Lord your God, which I command you this day: 28. malediction, if you obey not the commandments of the Lord your God, but reuolt from the way, which now I doe shew you, and walke after strange Gods,

which

(c) Raine after sending and before harvest, signifieth Gods grace first stirring vp the soule, and assisting the same to the end.

The second lesson in Masse on Imber Saturday in Lent.

(d) God worketh, and we cooperate, for he taketh not away, but helpeth freewil. S. Aug. q. 15. in Dem.

which you know not. 29. And when the Lord thy God shall have brought thee into the Land, to the which thou goest to inhabite, thou shalt put the benediction vpon mount Garizim, the malediction vpon mount Hebal: 30. which are beyond Iordan behind the way that bendeth to the going downe of the sunne in the Land of the Chanaanite, which dwelleth in the champion countrie against Galgala, which is beside the valle that reacheth and entreth farre. 31. For you shall passe ouer Iordan, to possesse the Land which the Lord your God wil giue you, that you may haue and possesse it. 32. See therefore that you fulfil the ceremonies and iudgements, which I shall set this day in your sight.

C H A P. XII.

Al idolacrie, and whatsoeuer apperteineth therto must be destroyed. 5. Sacrifices, tithes, and donaries must be offered in the special place. 15. Eating flesh they must not eate the blood. 29. In no case to imitate the idolacrie of gentiles.



H E S E are the precepts and iudgements, that you must doe in the Land, which the Lord God of thy fathers wil giue thee, to possesse it al the daies, that thou shalt goe vpon the earth. 2. Subuert al places, wherin the nations, which you shall possesse, worshipped their Gods vpon the high mountaines, and hils, and vnder euerie tree full of leaues. 3. Ouerthrow their altars, and breake their statues, their groues burne with fire, and their Idols hew al to pieces: destroy their names out of those places. 4. You shall not doe so to the Lord your God: but (a) to the place, which the Lord your God hath chosen of al your tribes, to put his name there and to dwel in it, that you come: 6. and shall offer in that place your holocausts and victimes, the tithes and first fruits of your hands, and your vowes and donaries, the first borne of your oxen and sheep. 7. And you shall eate there in the sight of the Lord your God: and you shall reioyce in al things, whereunto you shall put your hand, you and your house, wherin the Lord your God hath blessed you. 8. You shall not doe there the things, that we doe here this day (b) euerie man that which seemeth good to himself. 9. For vntil this present time you are not come to rest, and to the possession, which the Lord your God wil giue you. 10. You shall passe ouer Iordan, and shall dwel in the Land which the Lord your God wil giue you, that you may haue rest from al enemies round about: and may dwel without al feare, 11. in the place, which the Lord your God shall choose, that his name may be therein. Thither shall you bring al the things, that I command you, holocausts,

(a) Peculiar place appropriate to Gods seruice.

(b) In the desert they could not obserue the ceremonies of the Law: but comming to rest they were bound to keepe al one yet forme of holie rites.

and hosts, and tithes, and the first fruits of your hands : and whatsoever is the principal in the gifts, that you shall vow to our Lord. 12. There shall you feast before the Lord your God, you and your sonnes and daughters, men seruants and women seruants, and the Leuite that dwelleth in your cities. for he hath no other part and possession among you. 13. Beware thou offer not thy holocausts in euerie place, that thou shalt see : 14. but in that which our Lord shall choose, in one of thy tribes shalt thou offer hosts, and shalt doe what things soeuer I command thee. 15. But if thou wilt eat, and the eating of flesh delight thee, kil, and eat according to the blessing of the Lord thy God, which he hath giuen thee in thy cities : whether it be vncleane, that is to say, blemished and feeble: or cleane, that is to say, sound and without blemish, such as is lawful to be offered, as the doa and the hart, shalt thou eat it, 16. only without eating of the blood, which thou shalt power out vpon the earth as water. 17. Thou canst not eat in thy townes the tithes of thy corne, and wine, and oyle, the first borne of thy heards and cattel, and al things that thou vowest, and that thou wilt offer voluntarily, and the first fruits of thy hands : 18. but before the Lord thy God shalt thou eat them in the place, which the Lord thy God shall choose, thou and thy soune and thy daughter, and man seruant, and woman seruant, and the Leuite that dwelleth in thy cities : and thou shalt reioyce and be refreshed before the Lord thy God in al things, whereunto thou shalt extend thy hand. 19. Take heed thou forsake not the Leuite al the time that thou liuest in the land. 20. When the Lord thy God shall haue dilated thy borders, as he hath spoken to thee, and thou wilt eat the flesh, that thy soule desireth : 21. and if the place be farre off, which the Lord thy God shall choose, that his name may be there, thou shalt kil of the heards and cattel, which thou hast, as I haue commanded thee, and shalt eat in thy townes, as it pleaseth thee. 22. As the doa is eaten and the hart, so shalt thou eat them: both the cleane and vncleane shall eat in common. 23. This onlie beware, that thou eat not the blood, for their blood is for the soule : and therefore thou must not eat the soule with the flesh : 24. but vpon the earth thou shalt power it as water, 25. that it may be wel with thee and thy children after thee, when thou shalt doe that which pleaseth in the sight of our Lord. 26. But the things which thou hast sanctified, and vowed to our Lord, thou shalt take vp, and shalt come to the place, which our Lord shall choose: 27. and shalt offer thy oblations the flesh and the blood vpon the altar of the Lord thy God : the blood of thy hosts thou shalt power on the altar : and the flesh thy self shalt eat. 28. Obserue and heare al things that I command thee, that it may be wel with thee & thy children after thee for euer, when thou shalt doe that which is good & pleasing in the sight of the Lord thy God. 29. When the Lord thy God shall haue destroyed before thy face the nations, that thou entrest in to possesse, & thou shalt possesse the, & dwel in their land: 30. beware lest thou imitate the,

after

after they be subuerted at thy entring in , and thou require their ceremonies, saying : As these nations haue worshipped their Gods , so wil I also worship. 31. Thou shalt not doe in like manner to the Lord thy God. For al the abominations , that our Lord doeth abhorre , haue they done to their Gods , offering their sonnes and daughters , and burning them with fyre. 32. What I command thee, " that onlie doe to our Lord : neither adde any thing , nor diminish.

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

C H A P. XII.

32. *That only to our Lord.*] Whereas the Gentiles offered their sonnes and daughters (v. 31.) and other abominable sacrifices to Idols , God commandeth his people to offer those things only , which are prescribed by the law , and neither to immolate anie other thing, nor exclude anie thing appointed by the same law for sacrifice. As for other precepts , it is likewise forbid to adde or diminish anie thing that may corrupt the law: but was euer lawful for Superiours, to adde more precepts agreeable , and not contrarie to the former. So King Dauid established a new law that such as stayed with the baggage , should haue like portion of the prey , with those that fought in battel. 1. Reg. 30. And our Sauour by his presence (Ioan 10.) approued the feast of dedication , instituted long after Moyse's law. 1. Machab. 4.

No hostes lawful in sacrifice but such as the law appointed.

New precepts may be added, not contrarie to the former.

C H A P. XIII.

False Prophets must be slaine , 6. how nere soeuer they be in kinned , or freindschip. 12. The whole citie that shal permit false doctrine must be utterly destroyed, men, beast, and al moucables, and neuer be built againe.



P there rise in the middes of thee a Prophet, or one that saith he hath seen a dreame , and foretel a signe and a wonder, 2. and it come to passe which he spake, and he say to thee : (a) Let vs goe , and folow strange Gods , which thou knowest not , and let vs serue them : 3. thou shalt not heare the words of that Prophet or dreamer : for the Lord your God tempteth you, that it may appeare whether you loue him or no, with al your hart, and with al your soule. 4. Folow the Lord your God, and feare him, and keep his commandments , and heare his voice : him you shal serue , and to him

(a) Noueltie in Religion is a marke of idolatrie or heretic.

you shal cleaue. 5. And that Prophet or forger of dreames shal be slaine: because he spake that he might auert you from the Lord your God, which brought you out of the Land of Ægypt, and redcmed you from the house of seruitude: that he might make thee to erre from the way, that the Lord thy God commanded thee: and thou shalt take away the euil out of the middes of thee. 6. If thy brother the sonne of thy mother, or thy sonne or daughter, or thy wife that is in thy bosome, or thy freind, whom thou louest as thy soule, wil perswade thee secretly, saying: Let vs goe, and serue strange Gods, which thou knowest not, nor thy fathers, 7. of al nations round about, that be nigh or farre, from the beginning vnto the end of the earth, 8. consent not to him, nor heare him, neither let thyne eie spare him to pitie and hide him, 9. but (b) forthwith thou shalt kil him. Let thy hand be first vpon him, and after thee al the people lay hand on him. 10. With stoues shal he be stoned to death: because he would haue withdrawn thee from the Lord thy God, which brought thee out of the Land of Ægypt, from the house of seruitude: 11. that al Israel hearing may feare, and may doe no more any thing like to this. 12. If in one of thy cities, which the Lord thy God shal giue thee to inhabite, thou heare some say: 13. There are gone forth (c) children of Belial out of the middes of thee, and haue auerted the inhabitants of their citie, and haue said: Let vs goe, and serue strange Gods which you know not: 14. inquire carefully, and diligently, the truth of the thing being looked into, if thou find it certaine that is said, and that this abomination is in act committed, 15. thou shalt forthwith strike the inhabitants of that citie in the edge of the sword, and shalt destroy it and al things that are in it, vnto the very beasts. 16. What stuffe also soeuer there is, thou shalt gather together in the middes of the streets therof, and shalt burne it with the citie it-seife, so that thou consume al things to the Lord thy God, and it be a heap for euer: it shal be built no more, 17. and there shal nothing sticke in thy hand of that anathema: that our Lord may be turned from the wrath of his furie, and may haue mercie on thee, and multiplie thee as he sware to thy fathers, 18. when thou shalt heare the voice of the Lord thy God, keeping al his precepts, which I command thee this day, that thou mayest doe that which is pleasing in the sight of the Lord thy God.

(b) Euerie priuate mā is not commanded nor warrented by this to kil: but euerie one is bound to informe the Magistrate, and so by order of iustice to proceed against the wicked.

(c) Such as wil not indure discipline are called children of Belial, that is without yoke.

CHAP. XIII.

Gentiles manner of mourning for the dead is prohibited. 3. Likewise to cate things vncleane, with mention of certaine cleane and vncleane beasts, 9. fishes, 11. and birds. 21. Also precepts of pietie, clemencie, paying riches, first fruits, 27. nourishing of Leuites, strangers, orphanes, and widowes.



BE ye the children of the Lord your God : you shal not cut your selues, nor make bauldnes for the dead. 2. because thou art a holie people to the Lord thy God : and he chose thee to be his peculiar people of al nations that are vpon the earth. 3. Eat not the things that are vncleane. 4. This is the beast, that you ought to eat : The ox, and the sheep, and the goat, 5. the hart and the doe, the buffle, the chamois, the pygargue, the wild beefe, the camelopard. 6. Euerie beast, that diuideth the hoofe in tve parts, and cheweth the cud, shal you eat. 7. But of them that chew the cud, and diuide not the hoofe, these you shal not eat, as the camel, the hare, the cherogril : because they chew the cud, & diuide not the hoofe, they shal be vncleane to you. 8. The swine also, because it diuideth the hoof, and cheweth not the cud, shal be vncleane. their flesh you shal not eat, and their carcasses you shal not touch. 9. These shal you eat of al that abide in the waters: Such as haue finnes and scales, eat : 10. them that are without finnes & scales, eat not, because they are vncleane. 11. Al birdes that are cleane eat. 12. The vncleane eat not : to wit, the eagle, and the grype, & the osprey, 13. the ringtaile, and the vultur and kite according to their kinde : 14. and al of the rauens kind, 15. and the ostrich, and the owle, and the sterne, and the hawke according to his kind : 16. the herodian and the swanne, and the storke, 17. and the diuer, the prophyrion, and nightcrow, 18. the onocratal, and the charadrion, euerie one in their kind : the lapwing also and the bat. 19. And al that crepeth and hath litle wings, shal be vncleane, and shal not be eaten. 20. Al that is cleane, eat. 21. But whatfoeuer is dead of it-selfe, eat not therof. (a) To the stranger, that is within thy gates, giue it to eat, or sel it to him: because thou art the holie people of our Lord thy God. Thou shalt (b) not boyle a kid in the milke of his damme. 22. The tenth part thou shalt seperate of al thy fruits that spring in the earth euerie yeare, 23. and thou shalt eat in the sight of our Lord thy God in the place, which he shal choofe, that his name may be inuocated therein, the tithe of thy corne,

a) If these things were vncleane by nature, they were not lawful for anie nation to eat, but being only forbid to the Iewes, sheweth that this prohibition was ceremonial, only for that time & people.

(b) Al shew of crueltie to be avoided. Mytically this prefigured, that Christ (for the similitude of sinful flesh signified by a kid) should not be slaine in his intancie. S. 7/10. 1. 2. 9. 102. 2. 6. ad 4.

and wine, and oile, and the first borne of thy heards and sheep: that thou mayst learne to feare our Lord thy God at al time. 24. But when the way, and the place which our Lord thy God shal choofe, are farre, and he hath blessed thee, and thou canst not carie al these things thither, 25. thou shalt sel, and bring al into a price, and shalt carie it in thy hand, and shalt goe to the place, which our Lord thy God shal choofe: 26. and thou shalt buy with the same money whatsoever pleaseth thee, either of heards, or of sheep, wine also and sicere, and at that thy soule desireth: and thou shalt eate before our Lord thy God, and shalt feast, thou and thy house: 27. and the Leuite that is within thy gates, beware thou forsake him not, because he hath no other part in thy possession. 28. The third yeare thou shalt separate an other tenth of al things, that grow to thee at that time: and shalt lay it vp within thy gates. 29. And the Leuite shal come that hath no other part nor possession with thee, and the stranger and pupil and widow, that are within thy gates, and shal eate and be filled: that our Lord thy God may blesse thee in al the workes of thy hands that thou shalt doe.

 C H A P. XV.

Remission of debts in the seventh yeare to the Israelites, but not to strangers. 4. Albeit there wil alwayes be some poore, yet they must so lend to their needie brethren, that none be forced to beg. 12. A bought seruant that is an Hebrew must be set free in the seventh yeare, 16. except he desire to serue stil. 19. The first-borne in al cattel must be consecrated to God, without making priuate profite thereof.



IN the seventh yeare thou shalt make a remission, 2. which shal be celebrated in this order. He to whom any thing is owing of his freind or neighbour and brother, can not aske it againe, because it is the yeare of remission of our Lord. 3. Of the sciuorner and stranger thou shalt exact: of thy countrie man & neighbour thou shalt not haue power to require it. 4. And (4) needie person and begger there shal be none among you: that our Lord thy God may blesse thee in the land, which he wil giue thee in possession. 5. Yet so if thou heare the voice of our Lord thy God, & keep al things that he hath bid, and which I command thee this day, he wil blesse thee, as he hath promised. 6. Thou shalt lend to manie nations, & thy selfe shalt barrow of

4) The Israelites were bound to doe their endeaour that none should be needie among them: notwithstanding for exercise of loue and charitie, Gods providence suffered some to be poore. v. 7.

no man. Thou shalt haue dominion ouer verie manie nations, and no man shall haue dominion ouer thee. 7. If one of thy brethren that abideth within the gates of thy citie in the land, which our Lord thy God wil giue thee, come to pouertie: thou shalt not harden thy hart, nor close thy hand, 8. but shalt open it to the poore man, and shalt lend him, that which thou perceiuest he hath need of. 9. Beware lest perhaps an impious cogitation steale in vpon thee, and thou say in thy hart: The seuenth yeare of remission draweth nigh: & turne away thy eies from thy poore brother denying to lend him that which he asketh: lest he crie against thee to our Lord, and (b) it become a sinne vnto thee. 10. But thou shalt giue to him: neither shalt thou doe any thing craftily in releuing his necessities: that our Lord thy God may blesse thee at al times, and in al things whereunto thou shalt put thy hand. 11. There shall not want poore in the land of thy habitation: therefore I command thee that thou open thy hand to thy needie and poore bother, that liueth in the Land. 12. When thy brother an Hebrew man, or Hebrew woman is sold to thee, and hath serued thee six yeares, in the seuenth yeare thou shalt let him goe free: 13. and to whom thou giuest freedom, thou shalt in no case suffer him to depart emptie: 14. but giue him his wayfare of thy flocks, and of thy barne floore, and thy presse, wherewith our Lord thy God shall blesse thee. 15. Remember that thy self also didst serue in the Land of Egypt, and our Lord thy God made thee free, and therefore doe I now command thee. 16. But if he say: I wil not depart; because he loueth thee, and thy house, and feeleth that he is wel with thee: 17. thou shalt take an awle, and bore through his eare in the dore of thy house, & he shall serue thee for euer. To thy woman seruant also thou shalt doe in like manner. 18. Turne not away thine eies from them, when thou makest them free: because he hath serued thee six yeares after the wages of an hireling: that our Lord thy God may blesse thee in al the workes that thou doest. 19. Of the first borne, that come forth in thy heards and sheep, whatsoeuer is of the male sexe, thou shalt sanctifie to our Lord thy God. Thou shalt not worke with the first borne of an oxe, and thou shalt not sheare the first borne of thy sheep. 20. In the sight of our Lord thy God shalt thou eate them euerie yeare in the place, that our Lord shall choose, thou and thy house. 21. But if it haue blemish, and be either lame, or blind, or in any part disfigured or feete, it shall not be immolated to our Lord thy God: 22. but within the gates of thy citie shalt thou eate it: as wel the cleane as the vncleane in like manner shall eate them, as the doo and thee hart. 23. This onie shalt thou obserue, that their blood thou eate not, but power it out on the earth as water.

(b) He that can
and wil not
feede his
neighbour in
extremities,
killeth him.
S. Ambrosii. 2. de
Offic. c. 7.

C H A P. XVI.

Three more solemne feasts to be kept euerie yeare, Pasch, 9. Pentecost, 13. and the feast of tabernacles. 18. Iust Iudges to be appointed in euerie citie. 21. Al occasions of Idolatrie to be auoyed.



BSERVE the month of new corne, and (a) the first of the spring time, that thou mayest make the Phase to our Lord thy God : because in this month our Lord thy God brought thee out of Ægypt by night. 2. And thou shalt immolate the Phase to our Lord thy God, of sheep, and of oxen in the place which our Lord thy God shal choose, that his name may dwel there.

3. Thou shalt not eat in it leauened bread : Seuen daies shalt thou eat without leauen, the bread of affliction, because in feare didst thou come out of Ægypt : that thou mayest remember the day of thy coming out of Ægypt al the dayes of thy life. 4. Leauened shal not appeare in al thy coasts for seueu daies, and there shal not remayne of the flesh of that which was immolated at euen the first day vntil morning. 5. Thou canst not immolate the Phase in euerie one of thy cities, which our Lord thy God wil giue thee; 6. but in the place which our Lord thy God shal choose, that his name may dwel there : thou shalt immolate the Phase at euen at the going downe of the sunne, when thou camest out of Ægypt. 7. And thou shalt boyle, and eat it in the place, which our Lord thy God shal choose, and in the morning ryling vp thou shalt goe into thy tents. 8. Six daies shalt thou eat azymes : and in the seuenth day, because it is the collection of our Lord thy God, thou shalt doe no worke. 9. Seuen weekes shalt thou number thee from that day wherein thou didst put the sicke to the corne, 10. and thou shalt celebrate the festiual day of weekes to our Lord thy God, a voluntarie oblation of thy hand, which thou shalt offer according to the blessing of our Lord thy God : 11. and thou shalt feast before our Lord thy God, thou, and thy sonne, and thy daughter, and thy man seruant, and thy woman seruant, and the Leuite that is within thy gates, and the stranger and pupil and widow, which abide with you : in the place which our Lord thy God shal choose, that his name may dwel there : 12. and thou shalt remember that thou wast a seruant in Ægypt: and thou shalt keep and doe the things that are commanded. 13. The solemnitie also of Tabernacles thou shalt celebrate seuen daies, when thou hast gathered thy fruit of the barne floore and the prisse: and thou shalt feast in the festiuitie, thou, thy sonne, and thy daughter,

thy

The rest of the feasts are mentioned *Leuit. 23. Num. 28. & 29.* (a) Here onely three of the principal.

1.
Pasch.

2.
Pentecost.

3.
Feast of Tabernacles.

thy man seruant and woman seruant, the Leuite also and stranger, and pupil and widow that are within thy gates. 15. Seuen daies shalt thou celebrate the feasts to our Lord thy God in the place which our Lord shall choose: and our Lord thy God wil blesse thee in al thy fruits, and in euerie worke of thy hands, and thou shalt be in ioy. 16. Three times in a yeare shall al thy male appeare in the sight of our Lord thy God in the place which he shall choose: in the solemnitie of Azymes, in the solemnitie of weeks, and in the solemnitie of Tabernacles. There shall not appeare before our Lord any emptie: 17. but euerie one shall offer according to that he hath, according to the blessing of our Lord his God, which he shall giue him. 18. Iudges and maisters shalt thou appoynt in al thy gates, which our Lord thy God shall giue thee, in euerie of thy tribes: that they may iudge the people with iust iudgement, 19. and not decline to either part. Thou shalt not accept person, nor gifts: because that gifts blind the eies of the wise, and change the words of the iust. (b) 20. Iustly shalt thou pursue that which is iust: that thou mayest liue and possesse the Land, which our Lord thy God shall giue thee. 21. Thou shalt plant no groue, nor any tree neer the altar of our Lord thy God. 22. Neither shalt thou make nor set to thy self a statue: which thing our Lord thy God hateth.

(b) It is not enough to doe that is iust, except it be done iustly, to a good end, for loue of iustice.

C H A P. XVII.

Perfect hostes, not maimed nor defectiue, must be offered to God, Idolaters stoned to death. 3. When inferiour iudges differ, the cause must be accided by the High Priest in cōsistorie, who is warranted not to erre therein, & al are bound to obey his sentence. 14. The dutie also of a King (whom in future time God wil condescend to giue them) is described, with special charge to receiue the law of God at the Priestes hands.



H O V shalt not immolate to our Lord thy God a sheep and an ox, wherein there is blemish, or any fault: because it is abomination to our Lord thy God. 2. When there shall be found with thee within one of thy gates, which our Lord thy God shall giue thee, man or woman that doe euil in the sight of our Lord thy God, and transgresse his conuenant, 3. that they goe and serue strange Gods, and adore them, the sunne and the moone, and al the hoiste of heauen, which things I commanded not, 4. and this is told thee, and hearing it thou shalt inquired diligently, and found it to be true, and the abomination is committed in Israel: 5. thou shalt bring forth the man and the woman, that

haue committed that most heynous thing, to the gates of thy citie, and they shal be stoned. 6. At the mouth of two or three witnesses shal he perish that is to be slaine. Let no man be killed, one onlie giuing testimonie against him. 7. The hand of the witnesses shal be first to kil him, and the hand of the rest of the people shal be layd on last: that thou mayest take away the euil out of the middes of thee. 8. " If thou perceiue that the iudgement with thee be hard and doubtful between bloud and bloud, cause and cause, leprosie and not leprosie: and thou see that the words of the iudges within thy gates doe vary: arise, and goe vp to the place, which our Lord thy God shal choose. 9. And thou shalt come to the Priests of the Leuitical stocke, and to (a) the iudge, that shal be at that time: and thou shalt aske of them, " who shal shew thee the truth of the iudgement. 10. And thou shalt doe whatsoever they, that are (b) Presidents of the place which our Lord shal choose, shal say and teach thee, 11. according to his law; and thou shalt folow their sentence: neither shalt thou decline to the right hand nor to the left hand. 12. But " he that shal be proud, refusing to obey the commandement of the Priest, which at that time ministreth to our Lord thy God, and the decree of the iudge, that man shal die, and thou shalt take away the euil out of Israel: 13. and the whole people hearing shal feare, that none afterward swel in pride. 14. When thou art entred the Land, which our Lord thy God wil giue thee, and doest possesse it, and dwellest in it, and sayest: I wil set a King ouer me, as al nations haue round about: 15. him shalt thou set, whom our Lord thy God shal choose of the number of thy brethren. A man of an other nation that is not thy brother, thou canst not make King. 16. And when he is made, he shal not multiplie to himselfe horses, nor lead backe the people into Ægypt, taking high courage for the number of his horsemen, especially whereas our Lord hath commanded you that in no case you returne any more the same way. 17. He (c) shal not haue manie wiues, that may allure his mind, nor huge weights of siluer & gold. 18. And after he shal sit in the throne of his Kingdome, he shal copie to himselfe the Deuteronomie of this Law in a volume, (d) taking the copie of the Priests of the Leuitical tribe, 19. & he shal haue it with him, & shal reade it al the dayes of his life, that he may learne to feare our Lord his God, and keep his words and ceremonies, that are commanded in the law. 20. And that his hart be not lifted vp into pride ouer his brethren, nor decline to the right side or the left side, that he may reigne a long time, and his sonnes ouer Israel.

(a) In the Council of Priests one supreme Iudge, which was the High-Priest. v. 12.

(b) There were not manie Presidents at once, but in succession, one after an other.

(c) Pluralitie of wiues is not here forbid; for King Dauid transgressed not this precept hauing more then one or two: but Salomon offended in multiplying manie wiues. S. Aug. 9. 27. in Deut.

(d) Temporal good Princes take the law, and word of God, at the Priests hands.

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

C H A P. XVII.

8. *If the iudgements be heard.*] For a full and assured decision of all controuersies, God here instituted to his people a supreme Tribunal, that in case inferiour Iudges varied in iudgement, recourse might be had to the Council of Priests, where one chiefe Iudge, the High-Priest, was appointed to giue sentence, and all others commanded to receiue and obey the same.

9. *Who sh. l. shew the truth.*] God so assisted this Consistorie with his spirit of truth, that their sentence was infallible: though otherwise they might erre, either in life, or in priuate opinion. Wherefore, our Saviour distinguishing between their publike doctrine, and their workes, taught the people, that for so much as the Scribes and Pharisees sate in Moyses chaire, and yet transgressed Gods commandements, euery one should *observe and doe as they said: but not doe according to their workes.* Mat. 23. And S. Iohn ascribeth the true sentence giuen by Caiphias in the Council, to his office of High-Priest, saying: (Ioan. 11.) *He said not this of himselfe, but being the high-priest of that yeare, he prophesied that Iesus should die for the nation, & to gather into one the children of God.* Where the high-Priest by vertue and priuiledge of his office, vttered the truth, which himselfe neither meant nor vnderstood. And this happened when the Law and Priesthood of the Iewes was to decline and giue place to Christs new ordinance, and therefore no doubt God euer directed the sentence of the high-Priest: and most specially now Christ preferueth the Apostolike See from errour in faith, and in general decrees touching manners: yea though the chiefe visible Iudge were as wicked as Caiphias. And therefore the Protestants euasion is friuolous, limiting the Priests sentence to bind the subiects, *so long as he is the true minister of God, and pronounceth according to his word.* For except God assisted him, that he should pronounce according to his word, and so all men rest satisfied, submitting themselves to his sentence, the controuersie should be endles, and this Consistorie nothing worth: but stil be new examinations, and new iudgements, whether the former were according to Gods word or no.

12. *He shal be proud.*] This also conuinceth, that all were bound to accept of the high-Priests sentence, the law condemning him of pride, that *refused to obey the commandment of the Priest, which at that time ministered to our Lord;* and for his disobedience punishing him with death.

Supreme Iudge of controuersies.

Sentence of the Iewes Consistorie infallible.

The high-Priest was chief Iudge.

Protestants friuolous euasion.

Pride in priuate opinion punished with death.

English Bible. 1603.

C H A P. X V I I I.

In stead of other inheritance Priests and Leuites haue prouision by Sacrifices and oblations. 9. Al superstition to be auoided. 15. Perpetuie of Prophets, and finally one special P R O P H E T (to wit C H R I S T) is promised. 20. False Prophets must be slaine.



THE Priests and Leuites, and al that are of the same tribe, shal haue no part nor inheritance with the rest of Israel, because they shal eat the sacrifices of our Lord, and his oblations, 2. and nothing els shal they receiue of the possession of their brethren: for our Lord himselfe is their inheritance, as he hath spoken to them. 3. This shal be the right of the Priests from the people, and from them that offer victimes: whether they immolate oxen, or sheep, they shal giue to the Priest the shoulder and the maw: 4. the first fruits of corne, of wine, and oyle, and a part of the wool of their sheep-shearing. 5. For him hath our Lord chosen of al thy tribes, that he might stand and minister to our Lord, he and his sonnes for euer. 6. If a Leuite goe out of one of thy cities of al Israel in the which he dwelleth, and would come desiring the place which our Lord shal choose, 7. he shal minister in the name of our Lord his God, as al his brethren the Leuites, that shal stand at that time before our Lord. 8. He shal receiue the same portion of meates that the rest doe: beside that, which in his owne cite is due to him by succession from his fathers. 9. When thou art entred the Land, which our Lord thy God shal giue thee, beware thou be not willing to imitate the abominations of those nations. 10. Neither let there be found in thee any that shal expiate his sonne, or daughter, making them to passe through the fire: or that demandeth of southerners, and obserueth dreames and diuinations, neither let there be a forcerer, 11. nor inchanter, nor that consulteth with pithone, or diuiners, and seeketh the truth of the dead. 12. For al these things our Lord abhorreth, and for these abominations wil he destroy them at thy entring in. 13. Thou shalt be perfect & without spot with our Lord thy God. 14. These nations, whose land thou shalt possesse, heare southerners and diuiners: but thou art otherwise instructed of our Lord thy God." 15. A P R O P H E T of thy nation & of thy brethren like vnto me, wil our Lord thy God raise vp to thee: him thou shalt heare, 16. as thou didst request of our Lord thy God in Horeb, when the assemblee was gathered, and saidst: I wil no more heare the voice of our Lord my God, and this exceeding great fire I wil see no more, lest I die. 17. And our Lord said to me: They haue spoken al

things

things wel. 18. A Prophet wil I rayse vpto them out of the middes of their brethren like to thee : and I wil put my words in his mouth, and he shal speake al things that I shal command him. 19. But he that wil not heare his words, which he shal speake in my name, I wil be the reuenger. 20. And the Prophet that being depraued with arrogancie wil speake in my name, the things (a) that I did not command him to say, (b) or in the name of strange Gods, shal be slaine. 21. And if in secret cogitation thou answer : How shal I vnderstand the word, that our Lord spake not? 22. This signe thou shalt haue : That which the same Prophet foretelleth, in the name of the Lord, & commeth not to passe : that our Lord hath not spoken, but by the arrogancie of his mind the Prophet hath forged it : and therefore thou shalt not feare him.

(a) This sort of false Prophets signified Heretikes, that preach false things in Christs name. (b) These prefigured Apostates, which renouncing Christ, expressly professe false Gods.

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

C H A P. XVIII.

15. *A PROPHEET of thy nation.*) Amongst other places this plainly pro- ueth that the same words in holie Scripture may haue diuers literal senses. For first the coherence of the text sheweth, that God here promised to giue his people another extraordinarie Prophet, after Moyses death, of their owne nation; as wel to take away occasion of seeking to southsayers, diuiners, and other prophane prophets of false Gods, strictly forbidden in the words going immediately before; as in approbation of their conuenient desire, mentioned in the words folowing, to heare Gods wil, not by himself, nor by an Angel, but by Moyses, who was now shortly to be taken from them. And so this promise was first performed in Iosue, succeeding next after Moyses in gouernment. And as neede required God ceased not to send more Prophets besides their ordinarie Priests. Againe this place is also vnderstood of Christ our Sauour, chief Prophet, and master of al Prophets, S. Peter so expounding it. *Act. 3. v. 22. & 23.*

The same words may haue diuers literal senses.

C H A P. X I X.

Certaine cities of refuge must be assigned for casual manslaughter. 11. Wilful murder punished by death without remission, 15. so it be conuincd by two or three witnesses. 16. False witnesses punished with the pain, which the crime objected deserueth.



(a) The way to the cities of refuge were paued, and markes set for direction, that he which fled might not erre in his way.

(b) This was sayd to the whole people, who must not intreat for the murderers pardon: but the kinsmen of him that was slaine, might remit the punisshment.

WHEN our Lord thy God hath destroyed the nations, whose land he wil deliuer to thee, and thou doest possesse it, and dwellest in the cities and houses therof: 2. three cities shalt thou separate to thee in the middes of the Land, which our Lord thy God wil giue thee in possession, 3. (a) preparing diligently the way: and thou shalt diuide the whole prouince of thy Land equally into three parts: that he which for murder is a fugitiue, may haue neere at hand, whither to escape. 4. This shall be the law of the murderer that flyeth, whose life is to be saued: He that striketh his neighbour vnwitting, & that is proued yesterday & the day before to haue had no hatred against him, 5. but to haue gone with him simply vnto the wood to cut wood, and in cutting of wood the axe slipped out of his hand, & the yron falling from the handle strucke his freind, and killed him: he shall fly to one of the cities aforesaid, and liue: 6. lest perhaps the next kinsman of him, whose blood was shed, pricked with sorow, pursue, and apprehend him if the way be too long, and strike his life that is not guiltie of death, because he is proued to haue had no hatred before, against him that was slaine. 7. Therefore I command thee, that thou separate three cities of equal distance one from an other. 8. And when our Lord thy God shall haue dilated thy borders, as he sware to thy fathers, and shall giue thee all the Land that he promised them (9. yet so, if thou keep his commandements, & doe the things which I command thee this day, that thou loue our Lord thy God, and walke in his wayes at all time) thou shalt adde to thee other three cities, and shalt double the number of the three cities aforesaid: 10. that innocent blood be not shed in the middes of the Land, which our Lord thy God wil giue thee to possesse, lest thou be guiltie of blood. 11. But if any man hating his neighbour, lie in wayte for his life, and rise and strike him, and he die, and he fly to one of the cities aforesaid, 12. the ancients of his citie shall send, and take him out of the place of refuge, and shall deliuer him into the hand of the kinsman of him, whose blood was shed, & he shall die. 13. (b) Thou shalt not pitie him, & thou shalt take away the guiltie blood out of Israell, that it may be

wel with thee. 14. Thou shalt not take, and transerre thy neighbours bounds, which thy predeceffours did set in thy possession, which our Lord thy God wil giue thee in the Land, that thou shalt receiue to possesse. 15. One witnesse shal not stand against any man, whatsoeuer sinne, or wickednesse it be: but in the mouth of two or three witnessies shal euerie word stand. 16. If a lying witnesse stand against a man, accusing him of preuarication, 17. both of them, whose the cause is, shal stand before our Lord in the sight of the Priests and the iudges that shal be in those daies. 18. And when searching most diligently, they shal find that the false witnes hath said a lie against his brother: 19. they shal render to him as he meant to doe to this brother, and thou shalt take away the euil out of the middes of thee: 20. that others hearing may haue feare, and may not be bold to doe such things. 21. (c) Thou shalt not pitie him, but life for life, eie for eie, tooth for tooth, hand for hand, foote for foote shalt thou exact.

(c) This pertained to the Iudge, who without partialitie must doe iustice.

CHAP. XX.

Lawful warras are to be vnder taken with courage and confidence. 5. Such as for special causes may be discouraged, must be dismissed from the field, 10. What to be obserued towards the enemy. 19. What trees may not be cut downe, and what sorte may be, for the vse of warras.



IF thou goe forth to warre against thine enemies, and see the horse men and chariots, and the multitude of the aduersaries hoste greater then thou hast, thou shalt not feare them: because the Lord thy God is with thee, which brought thee out of the Land of Ægypt. 2. And when the battel is now at hand, the Priest shal stand before the armie, and shal speake to the people thus: 3. Heare Israel, you this day ioyne battel against your enemies, let not your hart feare, be not afraid, retire not, neither dread them: 4. because our Lord your God is in the middes of you, & wil fight for you against your aduersaries, to deliuer you from danger. 5. The Captaines also through euerie band in the hearing of the hoste shal proclaim: (d) What man is there that hath built a new house, & hath not dedicated it? let him goe, & returne into his house, lest perhaps he die in the battel, & an other dedicate it. 6. What man is there that hath planted a vineyard, and hath not as yet made it to be common, wherof al men may lawfully eate? let him goe, and returne into his house: lest perhaps he die in the battel, and an other man execute his office. 7. What man is there, that hath depouised a wife, and not taken her? let him goe, and returne into his

(d) Men possessed with such desires haue not like valure to good soldiers: And by wordor example often discourage others So in spiritual warfare, we must not be addicted to worldie profits, or pleasures.

house, lest perhaps he die in the warre, and an other take her. 8. These things being said they shal adde the rest, and shal speake to the people: What man is there feareful, and faint-hearted? let him goe, and returne into his house, lest he make the harts of his brethren to feare, as himselfe is frighted with feare. 9. And when the Captaines of the host shal hold their peace, and make an end of speaking, euerie man shal prepare their bands to fight. 10. If at anie time thou come to winne a citie, thou shalt first offer peace. 11. If they receiue it, and open the gates to thee, al the people that is therein shal be sau'd, and shal serue thee vnder tribute. 12. But if they wil not make peace, and shal begin battel against thee, thou shalt assalt it. 13. And when our Lord thy God shal deliuer it into thy hand, thou shalt strike al that is therein of the male sexe, in the edge of the sword, 14. excepting women and children, the cattel and other things, that are in the citie. Al the prey thou shalt diuide to the armie, and thou shalt eate of the spoiles of thine enemies, which our Lord thy God shal giue thee. 15. So shalt thou doe to al cities, that be verie farre from thee, and be not of these cities, which thou shalt receiue in possession. 16. But of those cities that shal be giuen thee, thou shalt suffer none at al to liue: 17. but shalt kil them in the edge of the sword, to wit, the Hetheite, & Amorrheite, & Chananeite, the Pherzeite, and Heueite, and Iebuseite, as our Lord thy God hath commanded thee: 18. lest perhaps they teach you to doe al the abominations, which themselues did worke to their Gods: & you siane against our Lord your God. 19. When thou hast besieged a citie a long time, and hast compassed it with munition to winne it, thou shalt not cut downe the trees, that may be eaten off, neither shalt thou spoile the countrie round about with axes: because it is a tree, and not a man, neither can it increase the number of warryers against thee. 20. But if there be any trees not fruitfull, but wilde, and apt for other vses, cut them downe, and make engines, vntil thou take the citie, which fighteth against thee.

C H A P. XXI.

How to seeke out a secret murderer. 10. Women taken in battel may be married: and afterwards can not be sold nor made bond women. 15. The eldest sonne may not be deprived of his birthright for hatred of his mother. 18. A stubborne sonne must be stoned to death. 22. When one is hanged on a gibbet, he must be taken aowne the same day, and buried.



V H E N there shal be found in the Land, which our Lord thy God wil giue thee, the corps of a man slaine, and he that is guiltie of the murder is not knowne, 2. thy ancients and iudges shal goe forth, and measure from the place of the corps the distance of euerie citie round about: 3. and which they shal perceiue to be ncerer then the rest,

the

the ancients of that citie ſhal take an heifer out of the heard , that hath not drawn yoke, nor ploughed the ground, 4. and ſhal bring her to a rough and ſtonie valley, that neuer was ploughed, nor receiued feed: and in it they ſhal ſtrike off the neck of the heifer: 5. and the Priests the ſonnes of Leui ſhal come , whom our Lord thy God hath choſen to miniſter to him , and to bleſſe in his name , and at their word euerie matter dependeth, and whatſoeuer is cleane or vncleane muſt be iudged. 6. And the ancients of that citie ſhal come to the ſlaine perſon , and ſhal waſh their hands ouer the heifer , that was ſtrucken in the valley, 7. and ſhal ſay: Our hands did not ſheed this blood (a) nor our eies ſee it. 8. be merciful to thy people Iſrael. whom thou haſt redeemed, o Lord, & impute not innocent blood in the middes of thy people Iſrael. And the guilt of blood ſhal be taken from them: 9. and thou ſhalt be free from the innocents blood , that was ſhed, when thou ſhalt haue done that which our Lord hath commanded thee. 10. If thou goe forth to fight againſt thyne enemies, and our Lord thy God deliuer them in thy hand and thou lead them away captiue , 11. and ſecſt in the number of the captiues a beautiful woman , and loueſt her, and wilt haue her to wife, 12. thou ſhalt bring her into thy houſe: who ſhal ſhaue of her haire, and payre her nailles, 13. and put of the rayment wherin ſhe was taken: and ſitting in thy houſe , ſhal mourne her father and mother one month: and afterward thou ſhalt enter vnto her , and ſhalt ſleep with her , and ſhe ſhal be thy wife. 14. But if afterward ſhe content not thy mind, thou ſhalt let her goe free , neither canſt thou ſel her for money , nor oppreſſe her by might: becauſe thou haſt humbled her. 15. If a man haue two wiues, one beloved, and the other hated, and they haue begotten children by him, & the ſonne of the hated be the firſt-borne, 16. and he meaneth to diuide his ſubſtance among his ſonnes : he can not make the ſonne of the beloved the firſt-borne, and preferre him before the ſonne of the hated, 17. but the ſonne of the hated he ſhal acknowledge for the firſt-borne, and ſhal giue to him of thoſe things which he hath, al double: for this is the beginning of his children , & to this are due the firſt brith rights. 18. If a man beget a ſtubborne and froward ſonne, that wil not heare the commandments of his father and mother, and being chaſtened, contemneth to be obedient: 19. they ſhal take him, and bring him to the ancients of his citie, and to the gate of iudgement, 20. and ſhal ſay to them: This our ſonne is froward and ſtubborne , he contemneth to heare our admonitions , he giueth himſelf to comeſſation , and to ryot and banquetings: 21. the people of the citie ſhal ſtone him : and he ſhal die, that you may take away the cuil out of the middes of you , and al Iſrael hearing it may be afrayd. 22. When a man hath offended ſo that he is to be puniſhed by death, & being cōdemned to die is hanged on a gibbet: 23. his bodie ſhal not remaine vpon the tree, but the ſame day ſhal be buried: becauſe he is (:) accuſed of God that hangeth on a tree: and thou ſhalt not cōtamine thy Land, which our Lord thy God giueth thee in poſſeſſion.

(a) By this ceremony & abjuration they purged themſelues , that they were not negligent in doing iuſtice.

(b) Myſtically, he is curſed that perſiſteth in ſinne, as it were hanging on the tree, by which our firſt parents ſinned.

C H A P. XXII.

Pietie towards neighbours. 5. Neither sexe may vse the apparel of the other. 6. Crueltie to be auoided euen towards birdes. 8. Batlement about the roofe of a house. 9. Things of diuers kinds not to be mixed. 12. cordes in the hemmes of a cloke. 13. Trial and punishment of adulterie and of deflawring virgins. 30. The sonne may not marie his step mother.



HO V shalt not see thy brothers oxen or sheep straying, and passe by: but shalt bring it backe to thy brother, 2. although thy brother be not nigh, and thou know him not: thou shalt bring them vnto thy house, and they shall be with thee vntill thy brother seeke them, and receiue them. 3. In like manner shalt thou doe with his asse, and with his rayment, and with euery thing of thy brothers, that shall be lost: if thou find it, neglect it not as perteyning to another. 4. If thou see thy brothers asse or oxen to be fallen in the way, thou shalt not contemne it, but shalt liſt it vp with him. 5. A woman shall not be clothed with mans apparel, neither shall a man vse womans apparel: for he is abominable before God that doeth these things. 6. If walking by the way thou find a birds nest in a tree or on the ground, and the damme sitting vpon the yong or the egges: thou shalt not hold her with her yong, 7. but shalt let her goe, taking the yong and holding them: that it may be wel with thee, and thou mayest liue a long time. 8. When thou buildest a new house, thou shalt make (a) a batlement to the roofe round about: lest bloud be shed in thy house, and thou be guiltie, another slipping, and falling headlong. 9. Thou shalt not sow thy vineyard with diuerse seed: lest both the seed which thou didst sow, and the things that grow of the vineyard (b) be sanctified together. 10. Thou shalt not plough with an oxen and asse together. 11. Thou shalt not weare a garment that is wouen of wol and lianen. 12. Thou shalt make litle cordes in the hemme at the foure corners of thy cloke, wherewith thou shalt be couered. 13. If a man marrie a wife, and afterward hate her, 14. and seeke occasions to put her away, obiecting vnto her a verie il name, and say: I tooke this wife, and companying with her: I found her not a virgin: 15. her father and mother shall take her, and shall carie with them the signes of her virginitie to the ancients of the citie that are in the gate: 16. and the father shall say: I gaue my daughter vnto this man to wife: whom because he hateth, 17. he layeth vnto her a verie il name, so that he sayth: I found not thy daughter a virgin: and behold these are the signes of my daughters virginitie. they shall spread the vesture

(a) Their houses had flat roofs as manie of our churches pallaces, and castles, where batlements are necessarie for danger of falling, when anie walke thereon.

(b) For correction of so couetous a mind the whole fruit must be offered to pious vses Theod. 9. 23. in Deus.

before

before the ancients of the citie : 18. and the ancients of that citie shal take the man, and beate him, 19. condemning him besides in an hundred sicles of siluer, which he shal giue to the wenchs father, because he hath infamously spred a verie il name vpon a virgin of Israel : and he shal haue her to wife, and can not put her away al the daies of his life. 20. But if it be true which he obiected, and virginitie be not found in the wench, 21. they shal cast her forth without the doores of her fathers house, and the men of her citie shal stone her to death, & she shal die : because she hath done wickednes in Israel, to fornicate in her fathers house : and thou shalt take away the euil out of the middes of thee. 22. If a man lie with an others man wife, both shal die, that is to say, the aduouterer and the aduouteresse : and thou shalt take away the euil out of Israel. 23. If a man haue despoused a maid that is a virgin, and some man find her in the citie, & lie with her, 24. thou shalt bring forth both of them to the gate of that citie, & they shal be stoned : the maid, because she cried not, being in the citie: the man, because he hath humbled his neighbours wife, and thou shalt take away the euil from the middes of thee. 25. But if the man find the maid that is despoused in the field, and taking her lie with her, he alone shal die : 26. the maid shal suffer nothing, neither is she guiltie of death : for as a theefe ryseth against his brother, and taketh away his life, so also did the maid suffer. 27. She was alone in the field: she cried, and there was no man to deliuer her. 28. If a man find a maid that is a virgin, which hath not a spouse, and taking her lie with her, and the matter come into iudgement, 29. he that lay with her, shal giue to the father of the maid fittie sicles of siluer, and shal haue her to wife, because he hath humbled her: he can not put her away al the daies of his life. 30. No man shal take his fathers wite, nor reueale his couering.

C H A P. XXIII.

Eunaches, bastards, Moabites, & Ammonites, may not enter into the Church. 7. Idumeans and Ægyptians may be admitted. 9. Obseruation of spiritual and corporal cleannes. 15. Other precepts concerning fugitiues, 17. fornication, 19. v. iurie, 21. voves, 24. and eating other mens grapes or corne.



AN (*a*) Eunuch that hath his stones broken, or cut off, and his yard cut away, shal not enter into the Church of our Lord. 2. Mamzer, that is to say, one borne of a common woman, shal not enter into the Church of our Lord, vntil the tenth generation. 3. The (*b*) Ammonite and the Moabite yea after the tenth generation shal not enter into

(*a*) Such as are barré in good workes can not enter into Gods house. *7. hecd. 9. 25. in Deut.*
b) These nations not able to

the

hurt the children of Israel, neither by denying ordinarie curses, nor by force, nor by hyring Balaam to curse them, yet inuegling them with carnal finnes, signified obstinate peruerse sinners, that neuer amending can neuer be rightly receiued into the Church of God.

(c) Only lawful enemies are here called straggers: where therefore is iust cause of warre, there only it is lawful to exercise vsurie S. Amb. li. de Tobia. c. 15.
d) Vowes binde where otherwise was no obligation.

the church of our Lord, for euer: 4. because they would not meet you with bread & water in the way, when you came out of Ægypt: and because they hyred against thee Balaam, the sonne of Beor of Mesopotamia in Syria, to curse thee: 5. & our Lord thy God would not heare Balaam, and he turned his cursing into thy blessing, for that he loued thee. 6. Thou shalt not make peace with them, neither doe thou seeke their good al the dayes of thy life for euer. 7. Thou shalt not abhorre the Idumeite, because he is thy brother: nor the Ægyptian, because thou wast a stranger in his land. 8. They that are borne of them, in the third generation shall enter into the church of our Lord. 9. When thou goest forth against thine enemies to battel, thou shalt keepe thy self from al euil thing. 10. If there be among you a man, that is polluted in a dreame by night, he shall goe forth without the campe, 11. and shall not returne, before he be washed with water at euen: and after sunne set he shall returne into the campe. 12. Thou shalt haue a place without the campe, whither thou mayest goe to the necessities of nature, 13. carying on thy girdle a piked instrument. And when thou sittest downe, thou shalt dig round about, & with the earth that is digged vp shall couer 14. that which thou art eased of (for our Lord thy God walketh in the middes of thy campe, to deliuer thee and to giue thine enemy vnto thee) and let thy campe be holie, & let no filthines appeare therein, lest he forsake thee. 15. Thou shalt not deliuer the seruant to his Maister, that is fled to thee. 16. he shall dwel with thee in the place, that shall please him, and in one of thy cities shall he rest: vexe him not. 17. There shall be no whoore of the daughters of Israel, nor whooremonger of the sonnes of Israel. 18. Thou shalt not offer the hire of a strumpet, nor the price of a dog, in the house of our Lord thy God, whatsoever it be that thou hast vowed: because both is abominatiõ before our Lord thy God. 19. Thou shalt not lend to thy brother money to vsurie, nor corne, nor any other thing: 20. (c) but to the strager. And to thy brother thou shalt lend that which he needeth, without vsurie: that our Lord thy God may blesse thee in al thy worke in the Land, which thou shalt enter to possesse. 21. When thou hast vowed a vow to our Lord thy God, thou shalt not slacke to pay it: because our Lord thy God wil require it. And if thou delay, it shall be reputed to thee for sinne. 22. (d) If thou wilt not promise, thou shalt be without sinne. 23. But that which is once gone out of thy lippes, thou shalt obserue, & shalt doe as thou hast promised to our Lord thy God, & hast spoken with thy proper wil and thine owne mouth. 24. Entering into thy neighbours vineyard, eate grapes as much as shall please thee: but carrie none out with thee. 25. If thou enter into thy freinds corne, thou shalt breake the eares, and rub them in thy hand: but with a sickle thou shalt not reap.

C H A P. XXIIII.

Diuorce permitted to auoide greater euil. 5. The newly married must not goe to warre. 7. He that trayterously selleth a man must be staine. 8. Disobedience to Priests incurreth leprosie. 10. Such things may not be taken to pledge, as can not be wel spared. 14. Poore labourers must be presently payed. 16. Not one punished for an others fault, but right iudgement to al, 18. and liberal almes to the poore.



IF a man take a wife, and haue her, and she finde not grace before his eyes for some lothfomenes: he shal write a bil of diuorce, and shal giue it in her hand, and " dismisse her out of his house. And being departed, when she shal haue married an other husband, 3. and he also hateth her, and hath giuen her a bil of diuorce, and hath dismissed her out of his house, or is dead: 4. the former husband can not take her againe to wife: because she is poiluted, and is made abominable before our Lord: lest thou make thy Land to sinne, which our Lord thy God shal deliuer thee to possesse. 5. When a man hath lately taken a wife, he shal not goe forth to battel, neither shal any publike necessitie be inioyned him, but he shal attend to his owne house without fault, that one yeare he may reioyce with his wife. 6. Thou shalt not take for a pledge the nether or the vpper millstone: because (a) he hath pledged his life to thee. 7. If any man be taken soliciting his brother of the children of Israel, & selling him take a price, he shal be staine, and thou shalt take away the euil from the middes of thee. 8. Obserue diligently that thou incurre not the plague of leprosie, but thou shalt doe whatsoever the Priests of the Leuitical stocke shal teach thee, according to that, which I haue commanded them, and fulfil thou it carefully. 9. Remember what our Lord your God did to Marie, in the way when you came out of Ægypt. 10. When thou shalt require of thy neighbour any thing that he oweth thee, thou shalt not enter into his house to take away a pledge: 11. but thou shalt stand without, and he shal bring forth to thee that which he hath. 12. But if he be poore, the pledge shal not lodge with thee that night, 13. but forthwith thou shalt restore it to him before the going downe of the sunne: that sleeping in his rayment, he may blasse thee, and thou mayest haue iustice before our Lord thy God. 14. Thou shalt not denie the hyre of the needie, and poore man thy brother, or the stranger, that

(a) This Hebrew phrase signifieth, that pledging the thing wherin the meanes of life consisteth is as if he pledged his life.

(b) In case the labourer susteineth his life by his dailie wages, then not to pay him is in effect to kill him: and such sinne crieth to God for reuenge.

dwelleth with thee in the land, and is within thy gates: 15. but the same day thou shalt pay him the price of his labour, before the going downe of the sunne (b) because he is poore, and there-withal susteineth his life: lest he crie against thee to our Lord, and it be reputed to thee for a sinne. 16. The fathers shall not be slaine for the children, nor the children for the fathers, but euery one shall die for his owne sinne. 17. Thou shalt not peruert the iudgement of the stranger and the pupil, neither shalt thou take away the widowes rayment for a pledge. 18. Remember that thou didst serue in Ægypt, & our Lord thy God deliuered thee from thence. Therefore I command thee that thou doe this thing: 19. When thou hast reaped the corne in thy field, and forgetting hast left a sheafe, thou shalt not returne to take it away: but thou shalt suffer the stranger, and the pupil, and the widow to take it away, that our Lord thy God may blesse thee in al the worke of thy hands. 20. If thou haue gathered the fruits of thy oliue trees, whatsoever remaineth on the trees, thou shalt not returne to gather it: but shalt leaue it to the stranger, the pupil, and the widow. 21. If thou make vintage of thy vineyard, thou shalt not gather the clusters that remaine, but they shall goe to the vses of the stranger, the pupil, & the widow. 22. Remember that thou also didst serue in Ægypt, and therefore I command thee that thou doe this thing.

ANNOTATIONS.

CHAP. XXIII.

Whether the band of marriage could be loosed or no in the old law, amongst Christians it can not be dissolued.

No not for adulteric.

1. *Dismiss her.*] Whether this diuorce was tolerated as a lesse sinne, to auoide a greater, as S. Hierome (li. 1. in *Mat. c. 5. & li. 3. in c. 19*) S. Chrysostome *ho. 17. in Mat. 5.*) and others teach; or dispensed withal, and so made lawfull to the Iewes, which is also probable, for that none of the holie Prophets did euer reprehend it; sure it is, that Christ either by correcting a fault, or by recalling a former dispensation, restored the insolubilitie of marriage to the first institution, saying: (*Mat. 19.*) *That which God hath ioyned together, let not man separate.* Further answering the Pharesees, concerning this law, that *Moses for the hardnes of your hart permitted you to dismiss your wives: but from the beginning it was not so.* And albeit he alloweth separation of man and wife for fornication, yet for no cause neither of them can marie againe, so long as the other liueth. As S. Augustine (li. 1. *de adulter. coniugij. c. 11. & 12.*) by conference of three Euangelistes words touching this point, plainly sheweth, concluding That for so much as holie Scripture callith him (that taketh a woman so dismissed) *not a husband, but an adulterer, she is still his wife, by whom for fornication she was dismissed.* Likewise he proueth by S. Pauls doctrine (*Rom. 7. & 1. Cor. 7.*) that though diuorce be made for adulteric, yet neither the guiltie nor innocent partie can marie another, for the Apostle saith: *A woman is vnder the law of her husband, so long as he liueth. If her husband be dead, she is loosed from his law. Therefore her husband liuing, she shall be called an aduouresse, if she be with an other man. If she part, let her remaine unmarried, or be reconciled to her husband. A woman is bound to the law so long time as her husband liueth, &c.* These words of the Apostle (sayth he li. 2. c. 4.) so often repeated, so often inculcated, are true, are liuely, are

found,

found, are plaine. A woman beginneth not to be the wife of a later husband except she cease to be the wife of the former. And she ceaseth to be the wife of the former, if he die, not if he or she commit adulterie. Therefore a wife is lawfully dismissed for fornication, but the bond of the former remaineth, for which cause he is guiltie of adulterie, that marieth her that is dismissed, yea though it be for fornication. Thus and much more sayth S. Augustine in the same, and in other books. And al the ancient fathers, and learned schoolmen teach vniformely, that nothing but bodilie death can loose the band of Marriage consummate; nor of vnconsummate, but death, or solemne vow in an approued rule of religion.

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cc
cc
cc
Only before
consummation
Mariage is dis-
solved by so-
lemne vow in
Religion.

C H A P. XXV.

Punishment afflicted according to the fault, but so that he which is beaten haue not above fourtie stripes. 4. The oxes mouth not be moosed that treadeth corne. 5. A married man dying without issue, his brother must marie the widow. 11. The wife that taketh her husbands aduersarie by his priuities must lose her hand. 13. No false weights nor measures to be kept. 17. Amelitates must be vtterly destroyed.



If there be a controuersie between some, & they cal vpon the iudges: whom they shal perceiue to be iust, to him they shal giue the price of iustice: whom impious, him they shal condemne of impietie. 2. And if they see that the offender be worthie of stripes, they shal cast him downe; & shal cause him to be beaten before them. According to the measure of the sinne shal the measure also of the stripes be: 3. yet so, that they exceed not the number of fourtie: lest thy brother depart fowly to me before thyne eies. 4. Thou shalt (a) not moose the mouth of the ox that treadeth out thy corne in the floore. 5. When brethren shal dwel together, and one of them die without children, the wife of the deceased shal not marie to an other: But if his brother shal take her, & rayse vp the seede of his brother: 6. & the first borne sonne of her he shal cal by his name, that his name be not abolished out of Israel. 7. But if he wil not take his brothers wife, that by law is due to him, the womā shal goe to the gate of the citie, and cal vpon the ancients, and say: My husbandes brother wil not rayse vp his brothers seed in Israel: nor take me to his wife. 8. And forthwith they shal cause him to be sent for, and shal aske him. If he answer: I wil not take her to wife: 9. the woman shal come to him before the ancients, and shal take of his shoe from his foote, and (b) spit in his face, and say: So shal it be done to the man, that buildeth not his brothers house. 10. And his name shal be called in Israel (c) The house of the vnthod. 11. If two men fal at words betwixt themselues, and one begin to brawle against the other, and the wife of the one willing to deliuer her husband out of the hand of the

(a) S. Paul expoundeth this of the spiritual labourer in Gods Church: that he must haue his maintenance for his trauei. 1. Cor. 9. & 1. Tim. 5. It was also ment of oxen, so it hath two literal senses. Theo. 9. 31. in Dem. b) He that disdaineth to honour his brother is iustly despised. c) A lasie familie & vnprofitable to the comow calth. Misticallly, labourers must beget spiritual

children to Christ, not to themselves; & so they are called Christians, not Paulians, whom S. Paul conuerted. And he that is elected by the Church to spiri- tual functiō, & neglecteth his dutie, is wor- thie of reproach and infamie. *S. Aug. li. 32. c. 10. cont. Faust. Manich.* d) Amalec first impugned Is- rael after they had passed the red sea. *Exod. 17.*

Marriage with the brothers wife, he dying without issue.

The third les- son in Masse on Imber Sa- turday in whit- sunweeke,

stronger, put forth her hand, and take his priuities: 14. thou shalt cut of her hand, neither shalt thou be moued with any pitie vpon her. 13. Thou shalt not haue diuerse weights in thy bag, a greater and a lesse: 14. neither shall there be in thy house a greater bnhel and a lesse. 15. Thou shalt haue a weight iust and true, and thy bushel shall be equal and true: that thou mayest liue a long time vpon the Land, which our Lord thy God shall giue thee. 16. For thy Lord abhorreth him, that doth these things, and detesteth al iniustice. 17. Remember what (a) Amalec did to thee in the way when thou camest out of Ægypt: 18. how he met thee, & stricke the hindmost of thy armie, which being wearie rested them- selues, when thou wast spent with famine and labour, and he feared not God. 19. Therefore when our Lord thy God shall giue thee rest, and sub- due al nations round about in the Land, which he hath promised thee, thou shalt destroy his name vnder heauen. Beware thou forget it not.

ANNOTATIONS.

CHAP. XXV.

5. *His brother shall sake her.*] This proueth euidently that the prohibition, not to marie the brothers wife (*Leuit. 18.*) was a positiue law, binding only when the first brother dying left issue. For dying without issue, his brother was bound by this law to marie the widow. In default of the brother, the next of kinne was to marie her: and for default of neerer, the more remote. so Booz maried Ruth. Neither was it contrarie, but agreable to the law of nature, to marie the brothers wife when he was dead without issue, as is before noted *Gen. 38.*

*Ruth. 3.
& 4.*

CHAP. XXVI.

First fruits must be offered in special place assigned to Gods seruice, professing of gratitude for the land possessed according to Gods promise. 12. Likewise riches of the third yeare, 16. with conclusion, that the people promise to obserue al the preceptes of God, and so doing he will protect and prosper them.



AND when thou art entred into the Land, which our Lord thy God wil giue thee to possesse, and hast obteyned it, and dwellest in it: 2. thou shalt take first of al thy fruits, and put them in a maund, and shalt goe to the place, which our Lord thy God shall choose, that his name may be inuocated there: 3. and thou shalt goe to the Priest, that shall

be in

be in those daies, and say to him: I professe this day before our Lord thy God, that I am entred into the Land, for the which he sware to our fathers, that he would giue it vs. 4. And the Priest taking the maund at his hand, shal set it before the altar of our Lord thy God: 5. and thou shalt speake in the sight of our Lord God: (a) The Syrian persecuted my father, who descended into Ægypt, and seiourned there in a verie smale number, and grew into a nation great and strong and of an infinit multitude. 6. And the the Ægyptians afflicted vs, and persecuted vs, laying on most grieuous burdens: 7. and we cried to our Lord the God of our fathers: who heard vs, and respected our affliction, and labour, and distresse: 8. and brought vs out of Ægypt in a strong hand, a stretched out arme, in great terrour, in signes and wonders: 9. and brought vs into this place, and deliuered to vs this Land flowing with milke and honie. 10. And therefore now I offer first fruits of the Land, which our Lord hath giuen me. And thou shalt leaue them in the sight of our Lord thy God, adoring our Lord thy God. 11. And thou shalt feast in al the good things, which our Lord thy God hath giuen to thee, and thy house, thou and the Leuite, and the stranger that is with thee. 12. When thou hast finished the tith of al thy fruits, in (b) the third yeare of tithes thou shalt giue to the Leuite, & the stranger, & the pupil, & the widow, that they may eate within thy gates, and be filled: 13. & thou shalt speake in the sight of our Lord thy God: I haue brought that which is sanctified out of my house, & haue giuen it to the Leuite, and the stranger, and the pupil, and the widow, as thou hast commanded me: I haue not transgressed thy commandements nor forgotten thy precepts. 14. I haue not eaten of them in my mourning, nor separated them in any vncleannes, nor spent of them any thing in tunerals. I haue obeyed the voice of our Lord my God, and haue done al things as thou didst command me. 15. Looke from thy sanctuarie, and thy high habitation of heauen, and blesse thy people Isracl, and the Land, which thou hast giuen vs, as thou swarest to our fathers, a land flowing with milke & honie. 16. This day our Lord thy God hath commanded thee to doe these commandments and iudgements: that thou keep and fulfil them with al thy hart, and with al thy soule. (c) 17. Thou hast chosen our Lord this day to be thy God, and to walke in his waies, and keep his ceremonies, and precepts, and iudgements, & obey his commandement. 18. And our Lord hath chosen thee this day, that thou shouldest be his peculiar people, as he hath spoken to thee, and thou shouldest keepe al his commandements: 19. and make thee higher then al nations which he created, to his prayse, and name, and glorie: that thou mayst be a holie people of our Lord thy God, as he hath spoken.

(a) Laban pursued Iacob, whē he parted from Mesopotamia of Syria. Gen. 27.

The first lesson in Masse on Imber Saturday in Lent.
(b) The people payed euerie yeare two tithes: the first to the Leuites: the second for entertaining trauelers to & from Ierusalē: & euerie third yeare a third tith for relief of the poore inhabitants.

(c) Mutual pact between God & his people; that they seruing him, he wil reward them.

C H A P. XXVII.

Gods commandements must be written in plasted stones. An Altar erected, and Sacrifices offered. 12. Obseruers of the commandements must be blessed, and transgressours cursed. 14. With the forme of cursing of idolaters, and diuers other enormous sinners.

The third part.
Gods promises
& threats, for
keeping or
breaking his
cōmandments.



(d) The anciēts
of euerie tribe.
(e) The Leuites
proper office
was to blesse.
(f) But by oc-
casion of sinne
their office was
also to pro-
nounce curses.
(g) Though
the sinnes were
secret, yet the
offenders were
cursed: publike
sinnes were
also publikely
punished.

AND Moyses and the ancients of Israel commanded the people, saying: Keep euerie commandment that I command you this day. 2. And when you are passed ouer Iordan into the Land, which our Lord thy God wil giue thee, thou shalt erect great stones, and shalt poliish them with plaster, 3. that thou mayst write on them al the words of this law, when thou hast passed ouer Iordan: that thou mayst enter into the Land, which our Lord thy God wil giue thee, a land flowing with milke and honie, as he sware to thy fathers. 4. When therefore you are passed Iordan, erect the stones, which I command you this day, in mount Hebal, and thou shalt poliish them with plaster: 5. and thou shalt build there an altar to our Lord thy God of stones, which yron hath not touched, 6. and of stones not fashioned nor polished: and thou shalt put vpon it holocausts to our Lord thy God, 7. and shalt immolate pacifike hosts, and eate there, and feast before our Lord thy God. 8. And thou shalt write vpon the stones al the words of this law plainly and cleerly. 9. And Moyses and the Priests of the Leuitical stocke said to al Israel: Attend, and heare Isracl: This day thou art made the people of our Lord thy God: 10. thou shalt heare his voice, and doe the commandements and iustices, which I command thee. 11. And Moyses commanded the people in that day, saying: 12. (d) These shal stand to blesse the people, vpon mount Garizim, when you are past Iordan: Simeon, (e) Leui, Iudas, Issachar, Ioseph, & Benjamin. 13. And ouer against them these shal stand to curse on mount Hebal: Ruben, Gad, and Aser, and Zabulon, Dan and Nephthali. 14. And the (f) Leuites shal pronounce, and say to al the men of Isracl with a high voice: 15. Cursed be the man that maketh a grauen and molten thing, the abominatiō of our Lord, the worke of the hands of artificers, & shal put it (g) in secret, and al the people shal answer, and say: Amen. 16. Cursed be he that honoureth not his father and mother. and al the people shal say: Amen. 17. Cursed be he that remoueth his neighbours bounds. and al the people shal say: Amen. 18. Cursed be he that maketh the blind to goe amisse in his iourney. and al the people shal say: Amen. 19. Cursed be he that peruerteth the iudgement of the stranger, of the

pupil and the widow. and al the people shal say : Amen. 20. Cursed be he that sleepeth with his fathers wife, and reuealeth the couer of his bed. and al the people shal say : Amen. 21. Cursed be he that lyeth with any beast. and al the people shal say : Amen. 22. Cursed be he that sleepeth with his sister, the daughter of his father, or of his mother. and al the people shal say : Amen. 23. Cursed be he that sleepeth with his mother in law. and al the people shal say : Amen. 24. Cursed be he that secretly striketh his neighbour. and al the people shal say : Amen. 25. Cursed be he that taketh guifts, to kil the soule of innocent bloud. and al the people shal say : Amen. 26. Cursed be he that abydeth not in the words of this law, and fulfilleth them not in worke. and al the people shal say : Amen.

C H A P. XXVIII.

Diuers blessings are promised to the obseruers of Gods commandments, 15. and curses threatned to transgressours.



BV T if thou wilt heare the voice of our Lord thy God, that thou doe and keepe al his commandements, which I command thee this day, our Lord thy God wil make thee higher then al nations, that be on the earth. 2. And (a) al these blessings shal come vpon thee, and ouertake thee : yet so if thou heare his precepts. 3. Blessed shalt thou be in the citie, and blessed in the field. 4. Blessed shalt be the fruit of thy wombe, and the fruit of thy ground, and the fruit of thy cattel, the troups of thy heards, & the folds of thy sheep. 5. Blessed shalt thy barnes be, and blessed (b) thy remains: 6. Blessed shalt thou be coming in and going out. 7. Our Lord wil giue thyn enemies, that rise vp against thee, to fal downe in thy sight : one way they shal come against thee, and seuen wayes they shal fly from thy face. 8. Our Lord wil send forth blessing vpon thy colars, and vpon al the workes of thy hands : and wil blesse thee in the land, that thou shalt receiue. 9. Our Lord wil rayse thee vp vnto himself to be a holie people, as he sware to thee: If thou keep the commandments of our Lord thy God, and walke in his waies. 10. And al the people of the earth shal see that the name of our Lord is inuocated vpon thee, and they shal feare thee. 11. Our Lord wil make thee abound with al goods, with the fruit of thy wombe, & the fruit of thy cattel, with the fruit of thy lād, which our Lord sware to thy fathers that he would giue thee. 12. Our Lord wil open his most excel-

(a) Temporal blessings belonged to sensual people of the old testament: now the poore in spirit are blessed, that mourne, and suffer persecution for truth and iustice.

(b) The poore being relieued of thy superfluitie shal blesse thee.

(c) Thou shalt rule ouer others & none ouer thee.
 (b) Yet alwaies with this condition: if thou serue God.
 (e) Thus most commonly sinners were cursed in the old Testament, but such as now serue not God rightly, and yet prosper in this world, shal in a moment descend into hel. *Ioh. 21.*

lent treasure, the heauen, that it may giue rayne to thy land in due season: and wil blesse al the workes of thy hands. And thou shalt lend to many nations, and thy self shalt take lone of no man. 13. And our Lord shal make thee (c) the head, and not the taile: and thou shalt be alwaies aboute, and not vnder: (d) yet so, if thou wilt heare the commandments of our Lord thy God which I command thee this day, and keep & doe them, 14. & decline not frō them, neither to the right hand, nor to the left, nor folow strange Gods, nor serue thē. 15. But if thou wilt not heare the voice of our Lord thy God, to keepe & doe al his cōmādmēts & ceremonies which I cōmand thee this day, (e) al these curses shal come vpon thee, and ouertake thee. 16. Cursed shalt thou be in the citie, cursed in the field. 17. Cursed shalt thy barne be, and cursed thy remaines. 18. Cursed shalt be the fruit of thy wombe, and the fruit of thy ground, the heards of thy oxen, and the flockes of thy sheep. 19. Cursed shalt thou be comming in, and cursed going out. 20. Our Lord shal send vpon thee famine and hunger, & rebuke vpon al the workes which thou shalt doe: vntil he consume and destroy thee quickly, for thy most wicked inuentions, wherein thou hast forsaken me. 21. Our Lord set the pestilence vpon thee, vntil he consume thee out of the land, which thou shalt enter in to possesse. 22. Our Lord strike thee with pouertie, with the feuer and cold, with burning and heate, & with corrupt ayre and blasting, and pursue thee til thou perish. 23. Be the heauen that is ouer thee of brasse, & the ground that thou treadest of yron. 24. Our Lord giue dust for rayne vpon thy land, and ashes descend from heauen vpon thee, til thou be consumed. 25. Our Lord deliuer thee to fall downe before thyne enemies. One way goe thou forth against them, & fly ieuē, and be thou disperfed throughout al the Kingdomes of the earth. 26. And be thy carcasse meate to al the fowles of the ayre, & beasts of the earth, and be there none to driue them away. 27. Our Lord strike thee with the boile of Ægypt, and the part of thy bodie, by the which dung is cast out, with scab also and itch, so that thou canst not be cured. 28. Our Lord strike thee with madnes and blindnes and furie of minde, 29. & grope thou at midday as the blinde is wont to grope in the darke, and direct not thy wayes. And at al times susteyne thou wrong, and be thou oppressed with violence, neither haue thou any to deliuer thee. 30. Take thou a wife, and an other sleepe with her. Build thou a house, and dwel not therein. Plant thou a vineyard, and take not the vintage thereof. 31. Be thy oxe immolated before thee, and thou not eate therof. Be thy asse taken away in thy sight, and not restored to thee. Be thy sheep giuen to thyne enemies, and be there none to helpe thee. 32. Be thy sonnes and thy daughters deliuered to another people, thyne eyes seeing, and deseling at the sight of them al the day, and be there no strength in thy hand. 33. The fruits of thy land, and al thy labours let a people eate, which thou knowest not: and be thou alwaies susteyning calumnie, and oppressed al dayes, 34. and astonished at the terrour of those

things,

things, which thine eyes shall see. 35. Our Lord strike thee with a verie sore botch in the knees and shankes, and be thou incurable from the sole of the foote vnto the top of thy head. 36. Our Lord shall bring thee, and thy King whom thou shalt appoint ouer thee, vnto a nation, which thou and thy fathers know not: & there thou shalt serue strange Gods, wood and stone. 37. And thou shalt be destroyed for a prouerbe and fable to all peoples, vnto whom our Lord shall bring thee in. 38. Thou shalt cast much seed into the ground, and gather litle: because the locustes shall deuour all things. 39. Thou shalt plant a vineyard, and dig, and the wine thou shalt not drinke, nor gather any thing therof: because it shall be wasted with wormes. 40. Thou shalt haue oliues in all thy borders, and shalt not be anointed with the oyle: because they shall drop away, and perish. 41. Thou shalt beget sonnes and daughters, and shalt not enioy them: because they shall be led into captiuitie. 42. All thy trees and the fruits of thy ground the blasting shall consume. 43. (e) The stranger that liueth with thee in the Land, shall ascend ouer thee, and shall be higher: and thou shalt descend downward, and be inferiour. 44. He shall lend thee, and thou shalt not lend him. He shall be as the head, and thou shalt be the tayle. 45. And all these curses shall come vpon thee, and pursuing shall ouertake thee, till thou perish: because thou heard not the voice of our Lord thy God, nor kept his commandments and ceremonies which he commanded thee. 46. And they shall be in thee as signes & wonders, and in thy seed for euer: 47. because thou didst not serue our Lord thy God in ioy and gladnes of hart, for the aboundance of all things. 48. Thou shalt serue thine enemy, whom our Lord will send vpon thee, in hunger, and thirst, and nakednes, and all penurie, and he shall put an yron yoke vpon thy neck, till he consume thee. 49. Our Lord will bring vpon thee a Nation from a farre, and from the vtermost ends of the earth, in likenes of an eagle that flieth with vehemencie: whose tongue thou canst not vnderstand: 50. a verie malapert Nation, that will attribute nothing to the ancient, nor haue pitie on the litle one, 51. and will deuour the fruit of thy cattel, and the fruits of thy Land: vntill thou perish, and will not leaue thee wheate, wine, and oyle, heards of oxen, and flockes of sheep: vntill it destroy thee, 52. and consume thee in all thy cities, and thy strong and high wals be destroyed, wherein thou hadst confidence in all thy Land. Thou shalt be besieged within thy gates in all thy Land, which our Lord thy God will giue thee: 53. and thou shalt eat the fruit of thy wombe, and the flesh of thy sonnes & of thy daughters, which our Lord thy God shall giue thee, in the distresse and valtation wherewith thine enemy shall oppresse thee. 54. The man that is delicate in thee & very riotous, shall much enuie his owne brother, and his wife that lieth in his bosome, 55. so that he shall not giue them of the flesh of his children, which he will eat: because he hath nothing els in the siege and penurie, wherewith thine enemies shall waste thee

e) After manie other plagues and punishments, at last the Iewes refusing and persecuting Christ were reiected, and Gentiles called into the Church, and aduanced about them. 7 heod. 9. 34. in Deut.

within al thy gates. 56. The tender and delicate woman, that could not goe vpon the ground; nor set downe her foote for ouer-much nicenes and tendernes, wil enuie her husband, that lyeth in her bosome, vpon the flesh of her sonne and daughter: 57. and the filthines of the after births, that come forth from the miiddes of her thighes, and vpon the children that are borne the same howre. for they thal eat them secretly, because of the penurie of al things, in the siege and vastation, wherwith thine enemie thal oppresse thee within thy gates. 58. Vnlesse thou keep and doe al the words of this law, that be written in this volume, and feare his name glorious and terrible, that is, Our Lord thy God: 59. our Lord thal increase thy plagues, and the plagues of thy seed, great plagues and continuing, sore infirmities and perpetual. 60. And he thal turne vpon thee al the afflictions of Ægypt, which thou didst feare, and they thal cleaue to thee. 61. Moreouer also al the diseases, and plagues, that be not written in the volume of this law, our Lord wil bring vpon thee, til he consume thee: 62. & you thal remaine few in number, which before was as the starres of heauen for multitude, because thou heardst not the voice of our Lord thy God. 63. And as before our Lord reioyced vpon you, doing good to you, & multiplying you: so he thal reioyce destroying and subuerting you, so that you may be taken away from the Land, which thou thalt enter to possesse. 64. Our Lord thal disperse thee into al peoples, from the farthest parts of the earth to the ends therof: and there thou thalt serue strange Gods, which thou art ignorant of and thy fathers, wood and stone. 65. In those nations also thou thalt not be quiet, neither thal there be resting for the step of thy foote. For our Lord wil giue thee a feareful hart, and dafeling eies, & a soule consumed with penituenes: 66. and thy life thal be as it were hanging before thee. Thou thalt feare night and day, and thou thalt not trust in thy life. 67. In the morning, thou thalt say: Who wil grant me euening: and at euening: Who wil grant me morning: for the fearefulnes of thy hart, wherwith thou thalt be terrified, and for those things which thou shal see with thine eies. 68. Our Lord thal bring thee againe with ships into Ægypt by the way, wherof he said to thee that thou shouldest see it no more. There thalt thou be sold to thine enemies for bondmen and bondwomen, and no man shal buy you.

C H A P. XXIX.

A couenant and oath is made between God and his people (with commemoration of sumarie benefites by them receiued) that keeping his law they shal be more blessed: and breaking the same shal susteine the threatened punishments.



H E S E are the words of the couenant which our Lord commanded Moyfes to make with the children of Israel in the Land of Moab: beside that couenant which he made with them in Horeb. 2. And Moyfes called al Israel, and said to them: you saw al things, that our Lord did before you in the Land of Ægypt to Pharao, and to al his seruants, and to his whole land, 3. the great tentations, which thine eies haue seen, those mightie signes, and wonders, 4. and our Lord (a) hath not giuen you a hart to vnderstand, and eies to see, and eares that can heare, vnto this present day. 5. He hath brought you fourtie yeaes by the desert: your garments are not worne out, neither are the shoes of your feet consumed with age. 6. Bread you haue not eaten, wine and sicere you haue not drunke: that you might know that I am the Lord your God. 7. And you came to this place: and there came forth Schon the King of Hesebon, and Og the King of Basan, meeting vs to fight. And we stricke them, 8. and tooke their land, and deliuered it in possession to Ruben and Gad, and the half tribe of Manasses. 9. Keep therefore the words of this couenant, and fulfil them: that you may vnderstand al things that you doe. 10. You stand this day. al before our Lord your God, your Princes, and tribes, and ancients, and doctours, al the people of Israel, 11. your children and your wiues, and the strangers that that abide with thee in the campe, besides the cutters of wood, and them, that carie water: 12. that thou mayest passe in the couenant of our Lord thy God, and in the oath which in this day our Lord thy God maketh with thee: 13. that he may raise thee vp a people to himselfe, and he be thy God as he hath spoken to thee, and as he sware to thy fathers, Abraham, Isaac, and Iacob. 14. Neither with you onlie doe I make this couenant, and confirme these oathes, 15. but with al that be present & absēt. 16. For you know how we dwelt in the Lād of Ægypt, and how we haue passed through the middes of nations, which passing through 17. you haue seen their abominatiōs & filth, that is to say, their Idols, wood and stone, siluer and gold, which they worshipped. 18. Lest perhaps there be among you man or womā, familie or tribe, whose hart is turned away this day from our Lord God, to goe and serue the Gods

(a) For sinnes past God letteth some runne into reprobare sense, permitting them to their owne freewil, who being void of grace wilfully obdurate themselves. *Theod. q. 37. in Deum.*

(b) A mind secretly infected with idolatry.

(c) The appetite drunken with pleasures thirsteth still more.

(d) Secret things are knowne to God, manifest things to man. *Theod. 4.38. in Deut.*

of those Nations : and there be among you (b) a root bringing forth gal & bitternes. 19. And when he shal heare the words of this oath, he blesse himselfe in his hart, saying : I shal haue peace, and walke in the prauitie of my hart : and the (c) drunken take to her the thirstie, 20. & our Lord forgiue him not : but then his furie most specially fume, and his zeale against that man, and al the curses sit vpon him, that be written in this volume : & our Lord abolish his name vnder heauen, 21. and consume him vnto perdition out of al the tribes of Israel, according to the curses that are conteyned in the Booke of this law & couenant, 22. And the generation folowing shal say, and the children that shal be borne from thence-forth, and the strangers that shal come from a farre, seeing the plagues of that Land, & the infirmitie, wherwith our Lord hath afflicted it, 23. burning it with brimstone, and heate of the salt, so that it can no more be sowed, nor any green thing spring therof, after the example of the subuersion of Sodom and Gomorrha, Adama, and Seboim, which our Lord subuerted in his wrath & furie. 24. And al the Nations shal say : Why hath the Lord done thus to this Land ? what is this exceeding wrath of his furie ? 25. And they shal answer : Because they forsooke the couenant of the Lord, which he made with their fathers, when he brought them out of the Land of Ægypt : 26. and they haue serued strange Gods, and adored them, whom they knew not, and to whom they had not been designed : 27. therefore the furie of the Lord was wrath against this Land, to bring vpon it al the curses that are written in this volume : 28. and he hath cast them out of their land, in wrath and furie, and in verie great indignation, and hath throwen them into a strange land, as this day it is proued. 29. Things hidden (d) to our Lord God, which are manifest, to vs and to our children for euer, that we may doe al the words of this Law.

C H A P. XXX.

If the children of Israel, offending and falling into the foresaid curses shal repent, God wil restore them to his blessings againe: 11. leauing it in their power to to serue him if they wil, 17. and therefore warneth them that the impenitent shal assuredly perish, because hauing life and death, blessing and cursing proposed, they choose the worse.



HERFORE when al these words shal be come vpon thee, the blessing or cursing, which I haue set forth before thee : and thou be touched with repentance of thy hart in al nations, into which our Lord thy God disperfed thee, 2. and thalt returne to him, and obey his commandments, as I this day command thee, with thy children, in al thy hart,

and

& in al thy soule: 3. our Lord thy God wil bring thee againe from thy captiuitie, and haue mercie vpon thee, and gather thee againe out of al the peoples, into which he disperfed thee before. 4. If thou be disperfed as farre as the poles of heauen, thence wil our Lord thy God draw thee backe, 5. and wil take thee to him, and bring thee into the Land, which thy fathers possessed, and thou shalt obteyne it: and blessing thee wil make thee to be (a) of a greater number, then were thy fathers. 6. Our Lord thy " God wil circumcise thy hart, and the hart of thy feed: that thou mayest loue our Lord thy God in al thy hart, and in al thy soule, that thou mayest liue. 7. And al these curses he wil turne vpon thine enemies, & them that hate and persecute thee. 8. But thou shalt returne, and heare the voice of our Lord thy God, & shalt doe al the commandments which I command thee this day: 9. and our Lord wil make thee abound in al the workes of thy hands, in the issue of thy wombe, and in the fruit of thy cattel, in the fertillie of thy ground, and in the plentie of al things. For our Lord wil returne to reioyce vpon thee in al riches, as he reioyced in thy fathers: 10. yet so, if thou heare the voice of our Lord thy God, and keepe his precepts and ceremonies, which are written in this law: and returne to our Lord thy God in al thy hart, and in al thy soule. 11. This commandment, that I command thee this daie, " is not about thee, nor so farre off, 12. nor situated in heauen that thou mayest say: Which of vs is able to ascend vnto heauen to bring it to vs, that we may heare and fulfil it in worke? 13. nor placed beyond the sea: that thou mayest pretend, and say: Which of vs can passe ouer the sea and bring it euen vnto vs, that we may heare, & doe that which is commanded? 14. But the word is very neere thee, in thy mouth and in thy hart, to doe it. 15. Consider that I haue " set before thee this day life and good, and contrariwise death and euil: 16. that thou mayest loue our Lord thy God, and walke in his waies, and keepe his commandments and ceremonies and iudgements: and thou mayest liue, and he multiplie thee, and blesse thee in the Land which thou shalt enter to possesse. 17. But if thy hart be auerted, and thou wilt not heare, and deceaued with errour thou adore strange Gods, and serue them: 18. I foretel thee this day that thou shalt perish, & abide a litle time in the Land, which passing ouer Iordā, thou shalt enter to possesse. " 19. I cal for witnesses this day heauen & earth, that I haue proposed to you life and death, blessing and cursing. (i) Choose therefore life, that both thou mayest liue, and thy seede: 20. and mayest loue our Lord thy God, and obey his voice, and cleaue to him (for he is thy life, and the length of thy daies) that thou mayest liue in the Land, for the which our Lord sware to thy fathers, Abraham, Isaac, and Iacob, that he would giue it them.

(a) Some sinners through great repentance become more vertuous, & are more rewarded then some that offended lesse.

(b) God gaue man libertie to choose what he would follow. *S. Am. in Psal. 40. v. 10.*

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

C H A P. XXX.

By grace men
are made able
to keepe Gods
cōmandments.

So the com-
mandments
are not impos-
sible.

Free-wil.

6. *God wil circumcise thy hart.*) Most true it is, that of our selues, without Gods grace, none can keepe or fulfil the commandments. But he, whose hart God doth circumcise, is thereby made able to loue God with al his hart, and with al his soule. And except some harts were thus circumcised, and so made able to loue God aboue al, and consequently their neighbours, God should not performe his promise, that he wil circumcise the hart of some.

11. *Is not aboue thee.*] When thou art stirred vp, assisted, and indued with Gods grace, the commandment of God is not (then) *aboue thee*, nor farre off from thee, but very neer thee, in thy mouth (to confesse God, and his truth) and in thy hart, to doe it. But you wil aske : How then commeth it to passe, that manie hauing receiued sufficient grace, yet doe not keepe Gods commandments ? God himself answereth:

15. That he *hath set before thee life and good, and contrariwise death and euil*; he inuiteth and helpeth, yet forceth thee not: he giueth thee power & abilitie, helping and not destroying thy freewil, that thou maist loue our Lord thy God, walke in his wayes, and keepe his commandments. But if thy hart be auerted and (*v. 17.*) *thou wilt not heare*, thou shalt perish. Againe, God inculcateth:

19. *I cal for witnesses heauen and earth*, that I haue *propesed* to you life and death, blebng and cursing! *Choose* therefore life &c. What Doctour can teach more plaine-ly the possibilitie of keeping Gods commandments and freewil in man, then this text of holic Scripture?

S. Aug.
de nat. et
grat. c.
69. et q.
54. in
Deus.
Theod.
q. 38 in
Deus.
S. Cyr.
l. 3. c. 52.
ad Quir.
S. Amb.
in Psal.
40.

C H A P. XXXI.

Moyse substituteth Iosue his successour in temporal gouernment 9. deliuereth the law to the Priests. 16. God foretelieth that the people wil often forsake him. and that he wil punish them, 19. commandeth Moyse to write a canticle (an abridgement of the Law) easie to be remembred. 25. And in further testimonie against them, the Leuites must put this booke in the arke of couenant.



MOYSES therefore went, and spake al these words to al Israel, 2. and said to them: I am this day an hundred and twentie yeares old, I can not (*a*) goe out & come in any longer, especially wheras our Lord also hath said to me: Thou shalt not passe ouer this Iordan: 3. Our Lord therefore *thy* God wil passe ouer before thee: he wil destroy al these nations in thy sight, and thou shalt possesse them: and

this

The fourth
part.
An exhortatiō
to serue God,
with predi-
ction o' their
often finnes &
punishments

He mea-
neth that he cā
not exercise
the office of a
captaine gene-
ral, and bring
the people into
the promised
land.

this Iosue shal passe ouer before thee, as our Lord hath spoken. 4. And our Lord shal doe to them as he did to Schon and Og the Kings of the Ammorheites, and to their land, and shal destroy them. 5. Therefore when our Lord shal haue deliuered these also to you, you shal doe in like manner to them as I haue commanded you. 6. Doe manfully, & be strengthened: feare not, neither tremble ye at their sight: because our Lord thy God himselfe is thy conductour, & wil not leaue nor forsake thee. 7. And Moyfes called Iosue, & said to him before al Israel: Take courage, & be strong: for thou shalt bring in this people into the Land, which our Lord sware that he would giue to their fathers, and thou shalt diuide it by lot. 8. And our Lord that is your conductour, himselfe wil be with thee: he wil not leaue, nor forsake thee: feare not, neither dread thou. 9. Moyfes therefore wrote this law, & deliuered it to the Priests the sonnes of Leui, which caried the arke of the couenant of our Lord, & to al the ancients of Israel. 10. And he cōmanded them saying: After seuen yeares, in the yeare of remission, in the solemnitie of tabernacles, 11. when al come together out of Israel, to appeare in the sight of our Lord thy God, in the place which our Lord shal choose, thou shalt read the words of this law before al Israel, they hearing, 12. and the people being assembled together, as wel men as women, children, & strangers, that are within thy gates: that hearing they may learne, and feare our Lord your God, and keep, and fulfil al the words of this law. 13. Their children also who now are ignorant; that they may heare, and feare our Lord their God, at the daies that they liue in the Land, which passing ouer Jordan you goe to obreyne. 14. And our Lord said to Moyfes: Behold the daies of thy death are nigh: cal Iosue, & stand ye in the tabernacle of testimonie, that I may cōmand him. Moyfes therefore and Iosue went, & stode in the tabernacle of testimonie, 15. and our Lord appeared there in the pillar of a cloud, which stood in the entring of the tabernacle. 16. And our Lord said to Moyfes: Behold thou shalt sleep with thy fathers, and this people ryng vp wil fornicate after strange Gods in the Land, to the which it entreth to dwel therein: there wil they forsake me, and wil make the couenant, which I haue made with them, of none effect. 17. And my furie shal be wrath against them in that day, & I wil forsake them, and wil hide my face from them, and they shal be deuoured: al euils and afflictions shal find them, so that they shal say in that day: In truth because God is not with me, these euils haue found me. 18. But I wil hide, and keep close my face in that day, for al the euils which they haue done, because they haue folowed strange Gods. 19. Now therefore write vnto you ^(b) this canticle, & teach the children of Israel: that they know it by hart, and sing at by mouth, & this song be vnto me for ^(c) a testimonie among the children of Israel. 20. For I wil bring them into the Land, for the which I sware to their fathers, flowing with milke and honic: And when they haue eaten, and are ful, and fat, they wil turne away to strange Gods, and serue them: and wil detract

(b) Meeter is more easily kept in memorie then prose.
(c) And so by this Canticle they are conuincd that they were abundantly fore warned, not to breake couenant with God.

from

The eleuenth
prophecie in
the office be-
fore Masse on
Easter eue.
And the third
on whitsun-
eue.

from me, and make my couenant of none effect. 21. After that manie euils and afflictions shal haue found them, this canticle shal answer them for a testimonie, which no obliuion shal take away out of the mouth of their seed. For I know their cogitations, what things they are about to doe this day, before that I bring them into the Land which I haue promised them. 22. Moyses therefore wrote the canticle, and taught it the children of Israel. 23. And our Lord commanded Iosue the sonne of Nun, and said: Take courage, and be strong: for thou shalt bring the children of Israel into the Land which I haue promised, and I wil be with thee. 24. Therefore after that Moyses wrote the words of this law in a volume, and finished it, 25. he commanded the Leuites, that caried the arke of the couenant of our Lord, saying: 26. Take this book, and put it in the side of the arke of the couenant of our Lord your God: that it may be for a testimonie against thee. 27. For I know thy contention, and thy most stiffe necke. Whiles I yet liue and goe in with you, you haue done alwayes contentiously against our Lord: how much more when I shal be dead? 28. Gather to me al the ancients by your tribes, and your Doctours, and I wil speake these words in their hearing, and wil inuocate against them heauen and earth. 29. For I know that after my death you wil doe wickedly, and wil decline quickly from the way, that I haue comanded you: and euils shal come vpon you in the later times, when you shal doe euil in the sight of our Lord, to prouoke him by the workes of your hands. 30. Moyses therefore spake in the hearing of the whole assemblie of Israel the words of this song, and finished it euen to the end.

C H A P. XXXII.

The Canticle
at Lauds on
Saturday.

A Canticle of the Law, wherein the people are exhorted to serue God, for his perfect goodnes, for his singular benefits, for their former ingratitude, and for his mercie stil mixed with his punishments. 44. Al which being earnestly commended to them to remember and teach their children, 48. Moyses is commended to goe into a mountaine, whence he shal see the promised land, but not enter into it.

(a) All things
in heauen and
in earth testifie
that God deal-
eth wel with
his people.
(b) Doctrines
both fructifie
in good soules
as raine & dew
in the ground.
c. Mans first
dutie is to
praise God.

HE A R E ye (a) heuens what things I speake, the earth
heare the words of my mouth.

2. My (b) doctrine grow together as raine, my speach
flow as the dew, as it were a showre vpon the herbe, and as
it were drops vpon the grasse.

3. Because I wil inuocate the name of our Lord: giue magnificence
to our God. (c)

4. The workes of God be perfect, and al his waies iudgements:
God is faithful, and without any iniquitie, iust and right.

5. They

5. They (*d*) haue sinned to him, and not his children in filthines: a froward and peruerse generation.

6. These things doest thou render to our Lord, thou foolish and vn-wife people? Is not he thy father, that hath possessed thee, and made, and created thee?

7. Remember the old daies, thinke vpon euerie generation: aske thy father, and he wil declare to thee: thy eiders, and they wil tel thee.

8. When the highest (*e*) diuided the nations: when he separated the sonnes of Adam, he appointed the limits of people according to (*f*) the number of the children of Israel.

9. But our Lords part is his people: Iacob the corde of his inheritance.

10. He (*g*) found him in a desert land, and a place of horreur, and of vast wildernes: he led him about, and taught him: and kept him as the apple of his eye.

11. As the eagle prouoking her yong to flie, and houering ouer them hath he spread his wings, and he hath taken him, and caried him on his shoulders.

12. Our Lord onlie was his guide: and there was not with him a strange God.

13. He placed him ouer an high land: that he might cate the fruits of the fields, that he might sucke (*h*) honie out of the rocke, and (*i*) oile out of the hardest stone.

14. Butter from the heard, and milke of the sheep, with the fat of lambes, & of rammes of the sonnes of Basan: and buck-goats with the marow of wheate, and might drinke the bloud of the grape most pure.

15. The (*k*) beloued was made grosse, and spurned: made grosse, fatted, dilated, he left God his Maker, and departed from God his saluation.

16. They prouoked him in strange Gods, and in abominations stirred him to anger.

17. They immolated to diuels and not to God, to Gods, which they knew not: there came (*l*) new and fresh ones, whom their fathers whipped not.

18. God that begat thee thou hast forsaken, and hast // forgotten our Lord thy Creatour.

19. Our Lord saw, and was moued to wrath: because his sonnes and daughters prouoked him.

20. And he said: (*m*) I wil hide my face from them, and wil consider their last: for it is a peruerse generation, and vnfaithful children.

21. They (*n*) haue prouoked me in that which was no God, and haue angered me in their vanities: & I wil prouoke them in that which is no people, and in (*o*) a foolish nation wil I anger them.

d) The next, to acknowledge his owne finnes & defects.

e) At the towre of Babel.

f) Israel being but one people possessed the inheritance of seuen other nations.

g) God chose Israel to be his peculiar people of mere grace, and protected them.

h) Bees without mens industrie made honie in the rockes.

i) Oliue trees prospered in stonie places.

k) Temporal prosperitie occasion of the Iewes reuolting fro God.

l) Noueltie allureth carnal people to idolatrie and heresie.

m) For their peruerse God withdrew his help from them.

n) God first loueth, before anie man loueth him, but men first forsake God, before he forsake them.

o) The Iewes reputed most Gentiles foolish yet now they are inferior to al.

22. A fyre is kindled in my wrath, and shal burne euen to the lowest parts of hel: and shal deuour the earth with her spring, and shal burne the foundations of mountaines.

23. I wil heape euils vpon them, and myne arrowes I wil spend in them.

24. They shal be consumed with famine, & birds shal deuour them with most bitter biting: the teeth of beasts wil I send vpon them, with the furie of those that traile vpon the ground and creep.

25. Without shal the sword deuour them, and within fearefulness, the yong man and the virgin together, the sucking child with the old man.

26. I said: Where are they? I wil make their memorie to cease from among man.

27. But (p) for the wrath of the enemies I haue differred: lest perhaps their enemies might be proud, & would say: Our mightie hand, and not the Lord, hath done al these things.

28. A nation without counsel is it, and without wisedome.

29. O that they were (q) wise, and vnderstood, and would prouide for their last!

30. How should one pursue a thousand, and two put ten thousand to flight? was it not therefore, because their God sold them, and our Lord inclosed them?

31. For our Lord is not as their Gods: (r) our enemies also are iudges.

32. Of the vineyard of Sodom, is their vineyard, and of the suburbs of Gomorrha: their grape the grape of gal, and the clusters most bitter.

33. The gal of dragons their wine, and the venime of Aspes vncurable.

34. Are not these things laid vp with me, and signed in my treasures?

35. Reuenge is myne, and I wil repay them in time, that their foote may slide: the day of perdition is at hand, and the times make hast to be present.

36. Our Lord wil iudge his people, and wil haue mercie on his seruants: he shal see that their hand is weakned, & (j) the shut-up also haue fayled, and the residue be consumed.

37. And he shal say: Where are their Gods, in whom they had confidence.

38. Of whose victimes they did eate fat, and dranke the wine of their libaments: (r) Let them arise, and help you, and protect you in necessitie.

39. See ye that I am onlie, and there is no other God besides me: I wil kil, and I wil make to liue: I wil strike, and I wil heale, and there is none that can deliuer out of my hand.

(p) For iust causes God sometimes differreth punishment.

(q) True wisedome considereth things past, vnderstandeth things present, and prouideth for things to come.

(r) Al infidels confesse more Maiesy in the true God and in his Religiō, then in their owne.

(j) Euen such offenders as thinke themselves secure, escape not.

(r) It is vnpossible that false Gods should help their followers in necessitie.

40. I wil lift vp my hand to heauen, and wil say : I liue for euer.

41. If I ihal whet my sword as the lightning, & my hand take iudgement : I wil repay vengeance to myne enemies, and them that hate me wil I requite.

42. I wil embrew my arrowes with bloud, and my sword shal deuour flesh, of the bloud of the slaine and of captiuitie, of (v) the bare head of the enemies.

43. You gentiles^h prayse his people, because he wil reuenge the bloud of his seruants : and wil repay vengeance vpon their enemies, and wil be propitious to the land of his people.

44. Moyfes therefore came and spake al the words of this canticle in the eares of the people, he and Iosue the sonne of Nun. 45. And he finished al these words, speaking to the children of Israel, 46. & he said to them : Set your harts on al the words, which I testifie to you this day: that you command them to your children to keep and to doe, and to fulfil al things of this law that are written : 47. for not in vaine are they commanded you, but that euerie one should liue in them : which doing you may continue a long time in the Land, which passing ouer Iordan you enter to possesse. 48. And our Lord spake to Moyfes in the same day, saying : 49. Goe vp into this mount Abarim, that is to say, of passages, into mount Nebo, which is in the Land of Moab against Iericho: and see the Land of Chanaan, which I wil deliuer to the children of Israel to obteyne, and die thou in the mount. 50. Which going vp vnto thou shalt be ioyned to thy peoples, as Aaron thy brother died in mount Hor, and was layd to his people : 51. because you did preuaricate against me in the middes of the children of Israel at the Waters of contradiction in Cades of the desert of Sin : and you did not sanctifie me among the children of Israel. 52. Ouer-against shalt thou see the Land, and shalt not enter into it, which I wil giue to the children of Israel.

(v) The vaine counsel of the wicked being detected shal be punished.

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

C H A P. XXXIII.

18. *Forgotten our Lord.*] Calvin (*li. 1. Instit. c. 11. parag. 9.*) contending that it is idolatrie to worship Christ in his picture, saith the idolatrie committed about the molten calfe (*Exod. 32.*) consisted in worshipping the true God in that image of a calfe: affirming that *the Iewes were not so inconsiderate, as not to remember, that it was God which had brought them out of the Land of Egypt. Quite contrarie to this text, which saith : God that begat thee thou hast forsaken, and hast forgotten*

Calvin contradicteth the holic Scripture.

Alwaies some good in the Church of the old Testament.

our Lord thy Creatour. Caluin therefore was either ignorant or forgetful, that the Holie Ghost here chargeth them to haue forsaken and forgotten God the Creatour; or els (which is worse) knowing and remembring it, he was most impudent in auouching the contrarie.

43. *Praise his people.*] In the people of the Iewes were alwayes some good, and worthie of praise, that serued God; and sometimes suffered persecution for iustice; whose blood God promised here to reuenge, and for their sakes to be merciful to others. Al which we see was performed, in that God reduced them from captiuitie, and conserued them after in their countrie til Christs time, for so he was propitious to the land of his people.

C H A P. XXXIII.

Moyse blessing the tribes of Israel (Simeon omittea) prophesyeth particularly of euerie one. 26. Againe exhorteth them, that as God hath chosen them his peculiar people, so they loue and honour him their onlie God.

a) The ancient fathers expound these blessings rather of the Church of Christ, then of the Iewes Synagogue.
S. Aug. 9. 56.
Theod. 9. 44. in Deut.



HIS is (a) the blessing, wherwith Moyse the man of God blessed the children of Israel before his death.

2. And he said: Our Lord " came from Sinai, and from Seir is he risen to vs: he hath appeared from mount Pharan, and with him thousands of Saints. In his right hand

a firie law.

3. He hath loued the peoples, al the Saints are in his hand: and they that approach to his feete shal receiue of his doctrine.

4. Moyse commanded vs a law, the inheritance of the multitude of Iacob.

5. He shal be King with the most right, the Princes of the people being assembled with the tribes of Israel.

6. Liue Ruben, and die he not, and be he like in number.

7. This is the blessing of Iudas: Heare Lord the voice of Iudas, and bring him in vnto his people: his hands shal fight for him, and he shal be his helper against his aduersaries.

8. To Leui also he said: Thy perfection, and thy doctrine be to thy holie man, whom thou hast proued in tentation, and iudged at the Waters of contradiction. 9. He that (b) said to his father and to his mother: I know you not; and to his brethren: I know you not: and they knew

not their children. These kept thy word, and obserued thy couenant,

10. thy iudgements, o Iacob, and thy law, o Israel: they shal put incense in thy furie, and holocaust vpon thyne altar. 11. Blesse Lord his strength, and receiue the workes of his hands. Strike the backes of his enemies, and they that hate him, let them not rise vp.

12. And to Benjamin he said: The best beloued of our Lord (c) shal dwel confidently in him: as in a bride-chamber al the day shal he abide, and bewen his shoulders shal he rest.

b) The Priestlie tribe must especially preferre Gods seruice before their neerest kinred.

(c) The Tēple was built in the tribe of Benjamin, which God more specially protected, and so they dwelt more securely.
Theod. 9. 45. in Deut.

13. To Ioseph also he said : Of the blessing of our Lord be his land, of the fruits of heauen, and the dew, & the depth lying vaderneath. 14. Of the pomes of the fruits of the sunne and moone, 15. of the tops of the old mountaynes, of the pomes of the eternal hills : 16. and of the fruits of the earth, and of the fulnes therof. The blessing of him, that appeared in the bulh, come vpon the head of Ioseph, and vpon the crowne of the Nazarite among his brethren. 17. His beautie as of the first borne of an ox, his hornes the hornes of an vnicorne : in them shal he winow the Nations euen to the ends of the earth. these are the multitudes of (d) Ephraim, and these the thousands of Manasses.

18. And to Zabulon he said : Reioyce Zabulon in thy going out, and Issachar in thy tabernacles. 19. They shal cal the peoples to the mountaine : there shal they immolate the victimes of iustice. Who shal sucke the inundation of the sea as milke, and the hidden treasures of the sands.

20. And to Gad he said : Blessed be Gad in breadth : as a lion hath he rested, and taken the arme and the top of the head. 21. And he saw his principalitie, that in his part the Doctour was reposed : which was with the Princes of the people, and did the iustices of our Lord, and his iudgement with Israel.

22. To Dan also he said : Dan a lions whelp, he shal flow largely from Basan.

23. And to Nephthali he said : Nephthali shal enioy aboundance, and shal be ful of the blessings of our Lord : the sea and the south he shal possesse.

24. To Aser also he said : Blessed be Aser in children, be he acceptable to his brethren, and dip he in oile his foote. 25. His shoe yron and brasse. As the daies of thy youth, so also thy old age.

26. There is no other God as the God of the rightest : the mounter of heauen is thy helper. By his magnificence the clouds runne hither and thither, 27. his habitation is aboue, and vnder the euerlasting armes : he shal cast out the enemy from thy face, and shal say : Be destroyed.

28. (e) Israel shal dwel confidently, and alone. The eye of Iacob in the land of corne and wine, and the heauens shal be mistie with dew.

29. Blessed art thou Israel : who is like to thee, o people that art faued in our Lord, the shield of thy helpe, and the sword of thy glorie : thy enemies shal denie thee, and thou shalt treade their necks,

which God more specially protected, and so they dwelt more securely. *Theod. q. 45. in Deut.*

(d) Ephraim is preferred before his elder brother, agreeable to their grandfathers propheticall blessing. *Gen 48.*

(e) The sinne of Zambri a Prince of Simcons tribe, in fresh memorie (*Nu. 25.*) seemeth to be the cause, why this tribe is not particularly blessed, but only in general with all Israel.

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

C H A P. XXXIII.

The propheticall ſenſe of theſe bleſſings is more certaine, & more euident then the hiftorial.

2. *Came from Sinai.*) According to the hiftorie Moyſes recounteth here three benefits. Firſt, that God gaue the Law in Sinai, (*Exod. 20.*) Secondly, he cured thoſe which were bitten with ſerpents nere to Seir, (*Num. 21.*) Thirdly, in mount Pharan he appointed ſeuentic ancients to aſſiſt Moyſes in iudgements, (*Num. 11.*) But according to the Myſterie, which ſpecially is intended, S. Auguſtin (*q. 16. in Dem.*) ſaith this propheticall ſenſe is not to be negligently paſſed ouer. For it euidently appeareth that this benediction pertaineth to a new people, whom Chriſt our Lord hath ſanctified, in whoſe perſon Moyſes ſpake and not in his owne. So in this propheticall and proper ſenſe (ſaith this Doctour) our Lord and Sauour commeth from *Sinai*, which is interpreted *temptation*, when he paſſed the temptation of his paſſion and death, *Heb. 2. v. 18.* Chriſt riſeth from *Seir*, interpreted *hairie*, for that in the ſimilitude of the fleſh of Sinne, euen of Sinne, he damned Sinne in the fleſh. *Rom. 8. v. 3* He appeareth from mount *Pharan*, interpreted *fruitfull mountaine*. in that he giueth abundance of grace in his Church of the new Teſtament, which is a citie ſet vpon a hill. *Mat. 5.*

C H A P. XXXIII.

The fifth part. The death, buriall, and ſingular praiſe of Moyſes.

Moyſes ſeeth the promiſed land, but is not ſuffered to goe into it. 5. He dieth at the age of 120. yeares. God burieth his bodie ſecretly, and al Iſrael mourne for him thirtie dayes. 9. Iofue replenished (by impoſition of Moyſes hands) with the ſpirit of God, ſucceedeth. 10. But Moyſes for his ſpecial familiaritie with God, and for moſt wonderful miracles is commended aboue al other Prophets.

(*) God eleuaed his viſiue power aboue nature to ſee ſo farre.



MOYSES therefore went vp from the champion of Moab vpon mount Nebo, into the top of Phasga againſt Iericho: and our Lord ſhewed him (*) al the iard of Galaad as farre as Dan, 2. and al Nephthali, and the land of Ephraim and Manaffes, and al the Land of Iuda vnto the vtmoſt ſea, 3. and the ſouth part, and the breadth of the plaine of Iericho a citie of palme-trees as farre as Segor. 4. And our Lord ſaid to him: This is the Land, for the which I ſware to Abraham, Iſaac, and Iacob, ſaying: To thy ſeed wil I giue it. Thou haſt ſeen it with thyne eies, and ſhalt not paſſe ouer to it. 5. And Moyſes the ſeruant of our Lord died there, in the land of Moab, our Lord commanding it: 6. and he buried him in the

valley

valley of the Land of Moab againſt Phogor : and (b) no man hath knowne his ſepulchre vntil this preſent day.

7. Moyſes was an hundred and twentie yeares old when he died : his eie was not dimme , neither were his teeth moued. 8. And the children of Iſrael mourned him in the champion countrie of Moab thirtie daies : & the daies of their mourning that mourned for Moyſes were accompliſhed. 9. And Iofue the ſonne of Nun was replenished with the ſpirit of wiſedome , becauſe Moyſes did put his hands vpon him. And the children of Iſrael obeyed him , and did as our Lord commanded Moyſes. 10. And there roſe no more a Prophet in Iſrael as Moyſes , whom our Lord had knowen face to face , 11. in al ſignes and wonders , which he ſent by him , to doe in the Land of Ægypt to Pharao , and to al his ſeruants , and to his whole Land, 12. and al the ſtrong hand , and great meruailes , which Moyſes did before al Iſrael.

(b) Only Angels (whoſe miniſterie God vſed herein) knew the place of his burial : left the Iewes prone to idolatrie might haue honoured him for God.

*The end of the five bookes of Moyſes,
containing the Law.*




THE SECOND PART
OF THE OLD TESTAMENT:
CONTAINING HISTORICAL
BOOKES.

THE ARGUMENT OF THE BOOK OF IOSVE.

Whofocuer
was Authour,
the authoritie
of this book is
certaine.

Books of ho-
lie Scripture
principally
treating of fe-
ueral argu-
ments, yet in
the fame parti-
cipate each sort
with others.

The contents
of this book.

Diuided into
four parts.



VHETHER Iosue himself writ this booke (which is the common opinion) or some other, it was euer held vndoubtedly by al for Canonical Scripture: and according to the distribution of the whole Bible into Legal, Historical, Sapiential, and Prophetical Books, this is the first of the historical sort. But as the firste precedent called Legal, besides the Law, comprehend also the historie of the Church, from the beginning of the world neer 2500. yeares, and withal conteine much diuine Wisdome, & Prediction of things to come: so these books now following, called Historical, and likewise the Sapiential and Prophetical ensuing after, participate each with others in their seueral arguments: euerie one more or lesse inducing Gods seruants to keepe his Law; recoraing things done; reaching what is most meete to be done; and foreshewing beforehand things done afterward, or which yet shal come to passe. So this booke doth not only set forth the Actes of Iosue, who succeeded Moyses in temporal government of Gods people, commanding and directing them by law and wisdom; but also the same things done by him, and his verie name (as S. Hierome & other Fathers teach) prefigure our Lord IESVS Christ. For in Hebrew IEHOSVA is the name both of this Capitaine General, the leader of the Israelites ouer Iordan into the Land of promise, and of our Lord and SAVIOVR, who by his Baptisme and other Sacraments bringeth his people of al Nations into the true Land of the liuing, where is life and felicitie euerlasting. Touching therefore the historie, these foure special things are here described. First, the passage of the Israelites ouer Iordan, in the firste chapters. Secondly, their conquest of the promised Land, in the seuen chapters following. Thirdly, the partition of the same Land among nine Tribes and a half, from the 13. chap. to the 22. Fourthly, in the three last chapters, the returne of the other two Tribes and a half to their possessions, on the east side of Iordan; with Iosues last admonition to them al, to serue God sincerely, and his and Eleazars death.

Histor.
Scho-
last.

S. Hier.
Epist. ad
Paulin.
S. Amb.
in Psal.
47. S.
Aug. li.
12. c. 31.
& li. 76.
c. 19.
contra.
I. Iust.
Manich.



THE BOOK OF IOSVE, IN HEBREW IEHOSVA.

CHAP. I.

Iosue encouraged by our Lord 10. admonisheeth the people to prepare themselues to passe ouer Iordan, 12. and al the able men of the tribes of Ruben, Gad, and halfe Manasses, to march armed before the rest. 16. Al promise to doe whatsoeuer he commandeth.



AND it came to passe after the death of Moyse the seruant of our Lord, that our Lord spake to Iosue the sonne of Nun, the minister of Moyse, and said to him : 2. Moyse my seruant is dead : arise, and passe ouer this Iordan thou and al the people with thee into the Land, which I wil giue to the children of Israell. 3. Euerie place the step of your foot shal tread, wil I deliuer to you, as I haue spoken to Moyse. 4. From the desert and Libanus vnto the great riuer Euphrates, al the land of the Hethcites vnto the great sea against the going downe of the sunne, shal be your border. 5. No man shal be able to resist you al the daies of thy life : as I haue been with Moyse, so wil I be with thee : I wil not leaue nor forsake thee. 6. Take courage, and be strong : for thou shalt by lot diuide to this people the Land, for the which I sware to their fathers, that I would deliuer it to them. 7. Take courage therefore, and be very strong : that thou keep and doe al the Law, which Moyse my seruant hath commanded thee : decline not from it to the right hand or to the left, that thou mayest vnderstand al things which thou doest. 8. Let

The first part.
Of the passage
of Israell ouer
Iordan.

(a) Besides
Manna, which
yet ceased
not, they might
if they would
prouide other
meate: prefigu-
ring that in
the primitiue
Church, it
should be law-
ful to vse legal
ceremonies
with euange-
lical rites for a
time, til the
old law were
buried with
honour.

not the volume of this law depart from thy mouth: but thou shalt meditate in it daies and nights, that thou maiest keep and doe al things that be written in it: then shalt thou direct thy way, and vnderstand it. 9. Behold I command thee, take courage, and be strong. Feare not, and dread not: because the Lord thy God is with thee in al the things to whatsoeuer thou shalt goe. 10. And Iosue commanded the Priues of the people, saying: Passe through the middes of the campe, and command the people, and say: 11. Prepare for your selues (a) victuals: for after the third day you shal passe ouer Iordan, and shal enter to possesse the Land which our Lord your God wil giue you. 12. To the Rubenites also & Gaddites, & half tribe of Manasses he said: 13. Remember the word which Moyse the seruant of our Lord commanded you, saying: Our Lord your God hath giuen you rest, and al this Land. 14. Your wiues, and children, and cattel shal tarie in the Land, which Moyse deliuered to you beyōd Iordā: but passe you ouer armed before your brethren, al that are strong of hand, and fight for them, 15. vntil our Lord giue rest to your brethren, as to you also he hath giuen, and they also possesse the Land which our Lord your God wil giue them: and so returne into the Land of your possession, & you shal dwel in it, which Moyse the seruant of our Lord gaue you beyond Iordan, against the ryding of the sunne. 16. And they made answer to Iosue, & said: Al things that thou hast commanded vs we wil doe: and whither soeuer thou shalt send vs, we wil goe. 17. As we obeyed Moyse in al things, so wil we obey thee also: only be our Lord thy God with thee, as he was with Moyse. 18. He that shal gaine say thy mouth, and not obey al thy words that thou shalt command him, let him die. thou only take courage; and doe manfully.

C H A P. II.

Two discouerers sent into Hiericho are hid and concealed by Rahab: 8. and vpon promise of like safetie to her whole familie, 21. she helpeth them secretly away.



HERFORE Iosue the sonne of Nun sent from Setim two men, to spie in secret, and said to them: Goe, and view the Land, & the citie of Iericho. Who going entred into the house of a woman, a harlot, named Rahab, and rested with her. 2. And it was told the King of Iericho, & said: Behold there are men come in hither by night of the children of Israel, to spie the Land. 3. And the King of Iericho sent to Rahab, saying: Bring forth the men that came to thee, and are entred into thy house, for they be spies, and are came to view al the Land. 4. And the woman taking the men, hid them, & said: I confesse they came to me,

but

but (b) I knew not whence they were : 5. and when the gate was a shutting in the darke , and they withal went out , I know not whither they be gone : pursue quickly , and you shall ouertake them . 6. But she made the men to goe vp into the rooffe of her house , and couered them with the stalke of flaxe , which was there . 7. And they that were sent folowed them , the way that leadeth to the ford of Iordan : and they being gone out , the gate forwith was shut . 8. Neither were they yet asleep that lay hid , and behold the woman went vp to them , and said : 9. I know that the Lord hath giuen this Land to you : for your terrour is fallen vpon vs , & al the inhabitants of the Land are become faint . 10. We haue heard that the Lord dried vp the water of the Red sea at your entring , when you came out of Egypt : and what things you did to the two Kings of the Amorrhaites , that were beyond Iordan , Sehon and Og , whom you slew . 11. And hearing these things we greatly feared , and our hart fainted , neither did there remaine spirit in vs at your entring in : for the Lord your God he is God in heauen aboue , and in the earth beneath . 12. Now therefore sweare to me by the Lord , that as I haue done mercie with you , so you also doe with my fathers house : and you giue me a true signe , 13. that you saue my father and mother , my brethren and sisters , and al things that be theirs , and deliuer our soules from death . 14. Who answered her : Be our liues for you vnto death , only if thou betray vs not . And when our Lord shall haue deliuered vs the land , we wil doe in thee mercie and truth . 15. She therefore did let them downe by a corde out of a window : for her house ioyned fast to the wal . 16. And she said to them : Goe vp to the mountaines , lest perhaps they meete you returning : and there lie hid three daies , til they returne , and so you shall goe on your way . 17. Who said to her : We shall be quit from this oath wherewith thou hast sworne vs , 18 if we entring the Land , there be this purple corde a signe , and thou tie it in the window , by the which thou hast let vs downe : & gather thy father and mother , & brethren , & al thy kindred into thy house . 19. He that shall goe forth of the doore of thy house , his blood shall be vpon his head , & we shall be quit . But the blood of al that shall be with thee in the house , shall redound vpon our head , if any man touch them . 20. But if thou wilt betray vs , and vtter this talke abroad , we shall be quit from this oath , wherewith thou hast adiuured vs . 21. And she answered : As you haue spoken , so be it done , and dismissing them to goe , she hung the purple corde in the window . 22. But they walking came to the mountaines , and tarried there three daies , til they returned that pursued them : for seeking euerie way , they found them not . 23. Who being entred into the citie , the discouerers returned , and came downe from the mountaine : and passing ouer Iordan , they came to Iosue the sonne of Nun , and told him al things that had chanced to them , 24. and said : Our Lord hath deliuered al this land into our hands , and al the inhabitants therof are ouerthrowen with feare .

(b) Notwithstanding this officious lie, (which is a venial sinne) S. Paul, Heb. 11. and S. James (c. 2.) testifie, that she was iustified by her faith in God, and by good works towards these men. S. Aug. cont. Mendac. c. 17. See Annot. Lac. 2. v. 25.

C H A P. III.

After three dayes abode by the bankes of Iordan, 3. the Priests with the Arke of God entring first into the riuer, 15. the vpper part miraculously standeth and swelleth, the lower running away, they goe into the middle chanel, and there stay, whiles al the people passe ouer drie foote.



(a) In place of the cloud and pillar of fire, the arke is now caried for their guide & direction.

b) It pertained to the Leuites office to carie the arke, Num. 4. but in this special seruice & miraculous passage the Priests did carie it: so the greater may doe the office of the lesse, not contrariwise.

(c) God shewed by this miracle, that Iosue had special commission from him, & that vnder his gouernment the people should prosper.

I O S V E therefore rising vp in the night, remoued the campe: and departing from Se-
 tim, they came to Iordan, he and al the children of Israel, & abode there for three dayes.
 2. Which being passed, the heraulds went through the middes of the campe, 3. and began to proclaime: (a) When you shal see the arke of couenant of our Lord your God, and (b) the Priests of the Leuitical stock carrying it, ryse you also, & folow them going before: 4. & let there be between you & the arke the space of two thousand cubits: that you may see it a farre off, & know which way you may goe: because you haue not walked by it before: & beware you approach not to the arke. 5. And Iosue said to the people: Be sanctified, for to morrow our Lord wil doe among you meruelous things. 6. And he said to the Priests: Take vp the arke of the couenant, & goe before the people. Who fulfilling his commandments, tooke it, and walked before them. 7. And our Lord said to Iosue: This day wil I begin to exalt thee before al Israel: (c) that they may know as I was with Moyses, so am I with thee also. 8. And doe thou command the Priests, that carie the arke of the testament, and say to them: When you shal be entred into part of the water of Iordan, stand in it. 9. And Iosue said to the children of Israel: Come hither, and heare the word of our Lord your God. 10. And againe he said: In this you shal know that our Lord the liuing God is in the middes of you, and shal destroy in your sight the Chananeite and Hetheite, the Heueite and Pherezeite, the Gergeseite also and the Iebuseite, and the Amorrhite. 11. Behoid the arke of the couenant of the Lord of al the earth shal goe before you into Iordan. 12. Prepare twelue men of the tribes of Israel, one of euerie tribe. 13. And when the Priests that carie the arke of the Lord of the whole earth shal set the steps of their feet in the waters of Iordan, the waters that are beneath shal run downe and decay: and those that come from aboue, shal stand together in one heap. 14. Therefore the people went out of their tabernacles to passe ouer Iordan: and the Priests that caried the arke of the couenant, went on before them.

15. And they being entered into Iordan, and their feet dipped in part of the water (and Iordan in the harvest time had filled the bankes of his chanel) 16. the waters that came downeward stood in one place, and like a mountaine swelling vp appeared farre from the citie, that is called Adom, to the place of Sarthan: but those that were beneath ranne downe into the Sea of the wildernes (which now is called the dead sea) until they wholly decayed. 17. And the people went against Iericho: and the Priests that caried the arke of the couenant of our Lord, stood girded vpon the drie ground in the middes of Iordan, and al the people passed ouer through the drie chanel.

ANNOTATIONS.

CHAP. III.

3. *Command the Priests.*) Because Iosue commanded the Priests to take the arke, and stand with it in Iordan, for that also (*chap. 5.*) he ministred, or appointed others to minister, the Sacrament of Circumcision; likewise (*chap. 8.*) blessed the people, and (*chap.*) 24. renewed Gods couenant with them, English Protestants inferre, that he was chief superiour in spiritual causes; and therefore lay Princes are supreme heads & gouerners of the Church immediately vnder God. But none of these actions, nor al put together doe proue their purpose. For notwithstanding he very lawfully did these, and other like things, yet he had a spiritual superiour in earth, which was Eleazar the high-Priest. For Moyse being extraordinarie superiour of al, both in spiritual and temporal causes, the ordinarie priethood and spiritual supremacie was established in Aaron and his sonnes, as appeareth *Leuit. 8. Num. 10.* and other places: and the temporal gouernement after Moyse was giuen to Iosue, succeeding to him (*Num. 27.*) not in al, but *in part of his glorie* (or authoritie) his whole honour (or power) being distributed between the high-Priest, and the temporal Prince, as learned Theodoret (*q. 48. in Num.*) noteth vpon the sacred text, exprely distinguishing their offices (*v. 21.*) that *Eleazar the Priest should consult our Lord for him* (and so receiue answer in doctrine and veritie, *Exod. 28. Leuit. 8.*) and that *Iosue should goe out and goe in, and al the children of Israel with him* (that is, lead and gouerne the people) *at Eleazars word.* Where it is manifest that Iosue was not set ouer Eleazar, but Eleazar ouer him. That therefore which Iosue did in spiritual affaires, was in subordination to the high-Priest, by whose direction, approbation, or ratihabition, he commanded some of the Priests to carie the arke, and with it to goe into Iordaa, and comming into the midde chanel to stand there, whilcs al the armie and people passed ouer: also gaue order that al should be circumcised, blessed the people, read the law, and after godlie exhortations, renewed the couenant between God and them, al in way of execution of Gods wil & commandements, not by anie pretended iurisdiction in spiritual things.

In like sorte manie other good temporal Princes, as wel in the old as the new Testament, haue disposed and executed diuers things pretcining to Gods seruice: their office requiring that they should set forward, maintaine & defend true faith and religion. Especially Christian Princes, of whom Esay Prophecied (*chap. 49.*) that *Kings should be foster fathers, and Queenes the nources of the Church.*

An obiection for lay-headship of the Church.

Answer.

Moyse chief both in spiritual and temporal authoritie, which was after diuided between the high-Priest & temporal Prince.

The high-Priest superiour.

Iosue executed Gods wil, not by spiritual iurisdiction, but with subordination to the high-Priest.

Other good Princes haue also much aduanced religio but not taken

Exod. 4. 5. 6. &c. Deut. 17.

Supremacie in
spiritual cau-
ses.

For maintain-
ing Catho-
like Religion
against hereti-
kes, the Kings
of Spaine haue
the title *Catho-
like*: The Fréch
Kings, *most
Christian*:
Kings of Eng-
land *Defenders
of the faith*.

Conformably where: S. Augustine teacheth (*l. 3. c. 51. cont. Crescon.*) that Kings, in that they are Kings, serue God by commanding good things, and forbidding euil, not only pertaining to humane societie, but also belonging to Gods religion. To this effect Constantine the Great did manie religious actes: yea euen those things which our aduersaries wrest to their owne sense, shew euidently his due submission to his spiritual pastour. As when vrged by the Donatists peruerse importunitie, and being desirous (as S. Augustine testifieth *Epist. 116.*) to bridle so great impudencie, he heard and iudged Bishop Cecilians cause, after other Bishops sentence for him against the heretikes, where he both gaue iudgement agreable to the Bishops, and yet pleading pardon, excused himself for this fact. Which had not needed, if he had been the ordinarie or competent iudge. Optatus also writeth (*li. 1. cont. Parmen.*) that the same Emperour Constantine exclaimed against the appellants in these words: *O rabida furoris audacia! scus in causis Gentilium fieri solet, appellationem interposuerunt.* O outrageous boldnes of furie! like as in causes of Gentiles is wont, they haue interposed an appeal. The like good offices die Iustinian, and Charles the Great, and manie other Christian Emperours and Kings, for which they are much renowned in the whole Church, and some haue been honoured for their religious zeale with glorious titles giuen to them and their successors. To the Kings of Spaine, from the time of Alfonso King of Castil, about eight hundred yeares agone, for expelling the Arians, was giuen the title of *Catholike*, as Michael Ritus a Neapolitan writeth. To the French Kings the title of *most Christian*, from the time of Philip the Emperour, about 400. yeares since, for expelling the Albigenes, as recordeth Nicolaus Gillius. To our King Henrie the Eight of England, for his booke of the Sacraments against Luther, Pope Leo the tenth gaue the title *Defender of the faith*.

*Veni-
am-
pessu-
rus.*

*An De.
1521.*

C H A P. IIII.

In memorie of their miraculous passage, twelue chief men, of the twelue tribes, take so manie great stones from the middes of Iordan, 9. and put other twelue, where the Priests stood with the arke. 13. The waters returne to their former course. And the twelue stones are erected for a monument.



(4) Is not the forme of a crosse as conueniēt a signe, to put Christians in mind, how our Saviour redeemed vs, as these stones were to the Iewes, how God brought their fathers ouer Iordan?

HO being passed ouer, our Lord said to Iosue: 2. Choose twelue men, one in euerie tribe: 3. & command them that they take vp out of the middes of the chanel of Iordan, where the feet of the Priests stood, twelue most hard stones, which you shal put in the place of the campe, where you shal pitch tentes this night. 4. And Iosue called twelue men, whom he had chosen out of the children of Israel, one of euerie tribe, 5. and he said to them: Goe before the arke of our Lord your God to the middes of Iordan, and carrie from thence euerie man a stone on your shoulders, according to the number of the children of Israel, 6. that it may be (4) a signe among you: and when your children shal aske you to morrow, saying: What meane these stones? 7. You shal answer them:

them : The waters of Iordan decayed before the arke of the couenant of our Lord , when it passed ouer the same : therefore were these stones set for a monument of the children of Israel for euer. 8. The children of Israel therefore did as Iosue commanded them , carying out of the chanel of Iordan twelue stones , as our Lord had commanded him, according to the number of the children of Israel , vnto the place, wherein they camped , and there they set them. 9. Other twelue stones also Iosue put in the middes of the chanel of Iordan , where the Priests stood , that caried the arke of the couenant : and they be there vntil this present day. 10. But the Priests that caried the arke , stood in the middes of Iordan , til al things were accomplished which our Lord had commanded Iosue to speake to the people , and Moyfes had said to him. And the pleople made hast , and passed ouer. 11. And when they had al passed ouer , the arke also of our Lord passed ouer , the Priests also went before the people. 12. The children of Ruben also and Gad , & the half tribe of Manasses , went armed before the children of Israel , as Moyfes had commanded them : 13. and fourtie thousand fighting men by , troups and bands marched through the plaine and champion countrie of the citie of Iericho. 14. In that day our Lord magnified Iosue before al Israel , that they should feare him , as they had feared Moyfes , whiles he yet liued. 15. And he said to him : 16. Command the Priests that carie the arke of the couenant , that they come vp out of Iordan. 17. Who commanded them , saying : Come ye vp out of Iordan. 18. And whē they that caried the arke of the couenant of our Lord were come vp , & began to tread on the drie ground , the waters returned into their chanel , and ran as they were wont before. 19. And the people came vp out of Iordan the tenth day of the first month , and camped in Galgal against the East side of the citie of Iericho. 20. The twelue stones also , which they had taken out of the chanel of Iordan , Iosue set in Galgal , 21. and said to the children of Israel : When your children shal aske their fathers to morrow , and shal say to them : What meane these stones ? 22. You shal teach them , and say : By the drie chanel did Israel passe ouer this Iordan , 23. your Lord God drying the waters therof in your sight , vntil you passed ouer : 24. as he had done before in the red sea , which he dried til we passed through : 25. that al the people of the earth may learne the molt itrong hand of our Lord , that you also may feare our Lord your God.

C H A P. V.

The Kings of Chanaan are sore afrighted with the newes of Israels passage ouer Jordan. 2. Circumcision is againe commanded, and obserued, which had been omitted in the desert fourtie yeares. 10. They make their Pasch. 12. Manna ceaseth. 13. And an Angel appeareth to Iosue.



HERFORE after that al the Kings of the Ammorheites, which dwelt beyond Iordan at the west side, and al the Kings of Chanaan, which possessed the places nigh to the great sea, had heard that our Lord had dried the streames of Iordan before the children of Israel, til they passed ouer, their hart failed, and there remained no spirit in them, fearing the entring of the children of Israel. 2. At that time our Lord said (a) to Iosue: Make thee kniues of stone, and circumeise (b) the second time the children of Israel. 3. He did that which our Lord had commanded, and he circumcised the children of Israel in the hil of the prepuces. 4. And this is the cause of the second circumcision: Al the people, that came out of Ægypt of the malekind, al the fighting men died in the desert by the long circuits of the way, 5. who were al circumcised. But the people that was borne in the desert, 6. during the fourtie yeares of the iourney in the wide wildernes was incircumcised: til they were consumed that had not heard the voice of our Lord, and to whom he had sworne before, that he would not shew them a land flowing with milke and honie. 7. The children of these succeeded in the place of the fathers, and were circumcised of Iosue: for they were in the prepuce euen as they were borne, neither had any circumcised them in the way. 8. And after that they were al circumcised, they abode in the same place of the campe, vntil they were whole. 9. And our Lord said to Iosue: This day haue I taken away the reproach of Ægypt from you. And the name of that place was called Galgal, vntil this present day. 10. And the children of Israel abode in Galgal, & they made the Phase, the fourteenth day of the month at euen, in the champion of Iericho: 11. and they did care of the corne of the Land the next day, azyme loaves and * polent of the same yeare. 12. And Manna failed after they did eate of the corne of the Lād, neither did the children of Israel vse that meate any more, but they did eate of the corne of the present Land of Chanaan. 13. And when Iosue was in the field of the citie of Iericho, he lifted vp his eyes, and saw a man standing against him, holding a drawen sword, and he went to him, and said: Art thou ours, or our aduersaries? 14. Who answered: No: but I am a (b) Prince of the host of our Lord, and now I come. 15. Iosue fel

* Γυρ-
menste.

(a) See annotations c. 3. v. 8.
(b) Circumcision had been omitted fourtie yeares, while they were in the desert, alwayes vncertaine when to march, & so it is now commanded the second time.

(b) Not God, but of Gods hoite.

flat

flat on the ground. And¹⁵ adoring he said : What speaketh my Lord to his seruant ? 16. ¹⁶ Loofe , sayth he , thy shoe from thy feet : for the place wherein thou dost stand , is holie . And Iosue did as it was commanded him.

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

C H A P. V.

15. *Adoring.*] Iosue knowing that the person which appeared, was an Angel, and not God, nor a man, neither adored him with godlic honour, for that had been idolatrie, nor with ciuill, for that pertaineth to wordlic and temporal excellencie, and is not competent to sacred things, especially to immortal and glorious spirits; and therefore the honour he did to this Angel, was religious honour infinitely inferiour to diuine, and yet much greater then ciuill.

16. *Loofe thy shoe.*) The Angel did not only accept of the honour done vnto him, but also required more, shewing that the verie place was holie for his presence, being otherwise the common field of Iericho.

See An-
not. Exo.
20.

Religious ho-
nour due to
Angels.

Holie places.

C H A P. VI.

Some Priests carrying the arke, others sounding Iubilee trumpets, armed men going before, and the rest of the people following, goe euerie day once, six daies together, and the seuenth day seuen times, round about Iericho. 16. At last al making a great shout, the wals fal downe, and they entring in kil and destroy ai (22. sauing Rahab and her kindred.) The gold, siluer, brasse, and iron are brought into the treasure. 26. And he is cursid that shal build the citie againe.

The second
part.
Of conquering
the Land of
promise.



AND Iericho was shut and fenced, for feare of the children of Israel, and no man durst goe out or come in. 2. And our Lord said to Iosue: Behold I haue giuen into thy hands Iericho, & the King therof, & al the valiant men. 3. (a) Goe round about the citie al you that be men of warre once a day: so shal you doe six daies. 4. And the seuenth day the Priests shal take vp the seuen trumpets, which are vsed in the Iubilee, and shal goe before the arke of the couenant: and you shal goe about the citie seuen times, and the Priests shal sound with trumpets. 5. And when the voice of the trumpet shal sound in length and with a broken tune, and shal sound in your eares, al the people shal crie together with a verie great shout, and the wals of the citie shal fal to the ground, and they shal enter in euerie one at the place against which they shal stand.

(a) God appointed this long and solemne procession, to the end it might appeare that the wals of Iericho fel not by chance, nor by force of mans industrie, but by the mightie hand of God.

6. Iofue therefore the ſonne of Nun called the Priests, and ſaid to them: Take vp the arke of the couenant: and let ſeuē other Priests take vp the ſeuē trumpets of the Iubilees, and march before the arke of our Lord. 7. To the people alſo he ſaid: Goe and compaſſe the citie, the armed going before the arke of our Lord. 8. And when Iofue had ended his words, and the ſeuē Priests ſounded with ſeuē trumpets before the arke of the couenant of our Lord, 9. and al the armed hoſte went before, the reſt of the common people folowed the arke, and al places ſounded with the trumpets. 10. But Iofue had commanded the people, ſaying: You ſhal not crie, neither ſhal your voice be heard, nor any word goe out of your mouth, vntil the day come wherein I ſhal ſay to you: Crie, and ſhout. 11. Therefore the arke of our Lord went about the citie once a day, & returning into the campe, abode there. 12. Iofue therefore ryſing in the night, the Priests tooke the arke of our Lord, 13. and ſeuē of them ſeuē trumpets, which are vſed in the iubilce: and they went before the arke of our Lord walking and ſounding: and the armed people went before them, and the reſt of the common people folowed the arke, and they ſounded with trumpets. 14. And they went round about the citie the ſecond day once, and returned into the campe. So did they ſix daies. 15. But the ſeuēth day, ryſing vp early they went about the citie, as it was ordained, ſeuē times. 16. And when in the ſeuēth going about the Priests ſounded with the trumpets, Iofue ſaid to al Iſrael: Make a ſhout, for our Lord hath deliuered to you the citie: 17. and let this citie be anathema: and al things that are in it, to our Lord. onlie Rahab the harlot let her liue, with al that be with her in the houſe: for ſhe hid the meſſengers whom we ſent. 18. But you, beware you touch not ought of theſe things, that are commanded, and be guiltie of preuarication, and (b) al the campe of Iſrael be vnder ſinne, and be troubled. 19. But whatſoever gold or ſiluer there ſhal be, and of braſen veſſels and yron, let it be conſecrated to our Lord, layd vp in his treasures. 20. Therefore al the people making a ſhout, and the trumpets ſounding, after that the voice and the ſound thundred in the eares of the multitude, the wals forthwith fel: and euerie man went vp by the place that was againſt him, and they tooke the citie, 21. and killed al things that were in it, from man to woman, from the infant to the old man. The oxen alſo and ſheep, and the aſſes they ſtruck in the edge of the ſword. 22. But to the two men that had been ſent for ſpies, Iofue ſaid: Goe into the houſe of the woman the harlot, and bring her forth, and al things that be hers, as you aſſured her by oath. 23. And the yong men going in, brought out Rahab, and her parents, her brethren alſo, and al her ſtuffe and kinred, and made them to tarie without the campe. 24. But the citie, and al things that were found therein they burnt; except the gold and ſiluer, and braſen veſſels, and yron, which they conſecrated vnto the treaſurie of our Lord. 25. But Rahab the

(b) Manie are held guiltie of ſinne, and are juſtly puniſhed for the fact of one or few, either becauſe they conſented or concealed, or neglected to puniſh the offenders: or els they ſuffer temporal affliction for their warning to abhorre ſinne, & for increaſe of their merite. S. Aug. 9. 8. & 9. in Iofue.

harlot

harlot and the house of her father, and al that she had, Iosue caused to liue, and they dwelt in the middes of Israel vntil this present day: for that she hid the messengers, which he had sent to view Iericho. At that time Iosue pronounced a curse, saying: 26. (c) Cursed be the man before our Lord, that shal rayse vp and build the cite of Iericho. In his first borne lay he the foundations therof, and in the last of his children set he vp the gates therof. 27. Our Lord therefore was with Iosue, and his name was bruited in al the earth.

(c) Hiel fell into this curse for repairing Iericho. 3. Reg. 16. v. 34.

CHAP. VII.

For the sinne of Achan, reseruing secretly to himself certaine money, and other precious things, the Israelites are beaten in battel. 13. But the offender being found out, and stoned to death, Gods wrath is turned from them.



BV T the children of Israel transgressed the commandment, and vsurped of the anathema: For Achan the sonne of Carimi, the sonne of Zabdi, the sonne of Zare of the tribe of Iuda, tooke somewhat of the anathema: and our Lord was angrie against the children of Israel. 2. And when Iosue sent from Iericho men against Hai, which is beside Bethauen, at the East side of the towne of Bethel, he said to them: Goe vp, and view the Land: who accomplishing his commandments, viewed Hai. 3. And returning they said to him: Let not al the people goe vp, but let two or three thousand men goe, and destroy the cite: why shal al the people be vexed in vaine against verie few enemies? 4. There went vp therefore three thousand fighting men. Who immediately turning their backes, 5. were stricken of the men of the cite of Hai, and there fel of them (d) six and thirtie men: and the aduersaries pursued them from the gate as farre as Sabarim, and they stricke them flying away by the descent: and the hart of the people was much arayd, and melted like vnto water. 6. But Iosue rent his garments, and fel flat on the ground before the arke of our Lord vntil euening, as wel he as al the ancients of Israel: and they cast dust vpon their heads, 7. and Iosue said: Alas, o Lord God, why wouldest thou bring this people over the riuer of Iordan, to deliuer vs into the hãds of the Amorrheite, & to destroy vs? Would God as we began, we had taried beyond Iordan. 8. My Lord God what shal I say, seeing Israel turning their backes to their enemies? 9. The Chananeites shal heare of it, & al the inhabitants of the Land, and being gathered together in a plump shal compasse vs about, & shal destroy our name from the earth:

(d) So God tempered his punishment that but few were slaine, & afterwards gaue the towne to the Israelites without losse of any of their men.

(b) Prayer will
not availe til
iustice be first
done.

and what wilt thou doe to thy great name? 10. And our Lord said to Iosue: Arise (b) why liest thou flat on the ground? 11. Israel hath sinned, and transgressed my covenant: and they haue taken of the anathema, and haue stolen and lied, and haue hid it among their vessels. 12. Neither can Israel stand before his enemies, and he shal fly them: because he is polluted with the anathema. I wil be no more with you, til you dispatch him, that is guiltie of this wicked fact. 13. Arise, sanctifie the people, and say to them: Be sanctified against to morrow, for thus saith our Lord God of Israel: There is anathema in the middes of thee, o Israel: thou canst not stand before thyne enemies, til he be destroyed out of thee that is contaminated with this wicked fact. 14. And you shal come in the morning euerie one by your tribes: and what tribe soeuer the lot shal find, it shal come by the kinreds therof, the kinred by the houses, & the house by the men. 15. And whosoever he be that shal be taken in this fact, he shal be burnt in the fyre with al his substance, because he hath transgressed the conuenant of our Lord, & hath done abomination in Israel. 16. Iosue therefore rising in the morning, made Israel to come by their tribes, and it was found the tribe of Iuda. 17. Which being presented by the families therof, it was found the familie of Zare. Presenting that also by the houses, he found it Zabdi: 18. whose house diuiding into euerie man, he fōne Achan the sonne of Charini, the sonne of Zabdi, the sonne of Zare of the tribe of Iuda. 19. And Iosue said to Achan: My sonne, giue glorie to our Lord God of Israel, and confesse, and tel me what thou hast done, hide it not. 20. And Achan answered Iosue, & said to him: Indeed I haue sinned to our Lord the God of Israel, and thus and thus haue I done. 21. For I saw among the spoiles a cloke of scarlet verie good, and two hundred sicles of siluer, and a golden rule of fittie sicles: and coueting I tooke it away, and hid it in the ground against the middes of my tabernacle, and the siluer I couered with the earth digged vp. 22. Iosue therefore sent ministers: who running to his tabernacle found al things hid in the same place, and the siluer withal. 23. And taking it away out of the tent, brought it to Iosue, and to al the children of Israel, and threw it before our Lord. 24. Iosue therefore taking Achan the sonne of Zare, and the siluer and the cloke, and the golden rule, his sonnes also and daughters, his oxen, and asses, and sheep, and the tabernacle it-self, and al the stuffe: (and al Israel with him) they brought them to the valley of Achor: 25. where Iosue said: Because thou hast disturbed vs, our Lord disturbe thee in this day. And al Israel stoned him: and al things that were his were consumed with tyre. 26. And they gathered together vpon him a great heap of stones, which remaineth vntil this present day. And the turie of our Lord was auerted from them. And the name of that place was called, The valley of Achor, vntil this day.

C H A P. VIII.

By stratageme of an ambushment the citie of Hai is taken and burned, and al the inhabitants slaine. 29. The King hanged. 30. An Altar built, Sacrifice offered, 32. the law written in stones, the people blessed, and the blessings and cursings read before them al.



AND our Lord said to Iosue : Feare not, neither doe thou dread : take with thee al the multitude of fighting men, and ryling goe vp vnto the towne of Hai. be old I haue deliuered into thy hand the King therof, & the people, and the citie and the land. 2. And thou shalt doe to the citie of Hai, and to the King therof, as thou hast done to Iericho, and to the King therof: but the prey and al the cattel you shal spoyle for your selues: (a) lay ambushments to the citie behind it. 3. And Iosue arose, and al the hoste of the men of warre with him, to goe vp into Hai: and thirtie thousand chosen valiant men he sent in the night, 4. and commanded them, saying: Lay ambushments behind the citie: neither retyre you farre off: and you shal al be readie. 5. But I and the rest of the multitude, which is with me, wil goe vp on the contrarie side against the citie. And when they shal issue out against vs, as we did before, we wil fly, and turne our backes: 6. til pursuing they be drawen forward farre from the citie: for they wil thinke that we fly as before. 7. We therefore flying, and they pursuing, you shal rise out of the ambushments, and shal wast the citie: and our Lord your God wil deliuer it into your hands. 8. And when you shal take it, burne it, and you shal doe al things so as I haue commanded. 9. And he dismissed them away, and they went on to the place of the ambushments, and sate between Bethel and Hai, at the West side of the citie of Hai. But Iosue that night stayed in the middes of the people, 10. and ryling early he mustered his soldiers, and went vp with the ancients in the front of the hoste, enuironed with the ayd of the fighting men. 11. And when they were come, and were gone vp directly against the citie, they stood on the North side of the citie, between which and them was a valley in the middes. 12. And (b) five thousand men had he chosen, and set in the ambushments between Bethel and Hai, on the West side of the same citie: 13. but al the rest of the hoste went in battel aray on the North side, so that the last of the multitude did reach to the West side of the citie. Iosue therefore went that night, and stood in the middes of the valley. 14. Which when the King of Hai had seen, he made hast in the morning, and issued forth with al the hoit of the citie, and bent his armie toward

(a) Deceits & stratagems are lawful in iust warre; but not falshood, nor breach of promise. S. Aug. 9. 10. in Iosue.

(b) These five thousand were of the thirtie thousand, which were first sent. v. 3. The other 25000. ioyned with Iosues troupe, & entered into the citie.

(c) Not one fit
to beare armes
was left.

d He lifted his
shield vpon a
long pike or
lance, that it
might be seene
farre off.

the desert, being ignorant that there lay embushments secretly behind his backe. 15. But Iosue and al Israel gaue backe, feyning feare, and flying by the way of the wildernes. 16. But they cried aloud together, & encouraging one an other, pursued them. And when they were gone from the citie, 17. and (c) not one remained in the citie of Hai and Bethel that pursued not Israel (euen as they had rushed out leauing the townes open) 18. our Lord said to Iosue: (d) Lift vp the shield, that is in thy hand, against the citie of Hai, for I wil deliuer it to thee. 19. And when he had lifted vp his shield against the citie, the embushments, that lay hid, rose vp immediately: and going to the citie, tooke and burnt it. 20. And the men of the citie, that pursued Iosue, looking backe & seeing the smoke of the citie rise vp euen to heauen, they could no more fly hither and thither: especially whereas they, that had feyned running away, and went toward the wildernes, most valiantly resisted against the pursuers. 21. And Iosue and al Israel seeing that the citie was taken, and the smoke of the citie rose vp, returning he strucke the men of Hai. 22. For they also that had taken and burnt the citie, issuing out of the citie against their owne men, began to strike the enemies in the middes of them. When the aduersaries therefore were slaine on both sides, so that none of so great a multitude was saued, 23. they tooke the King of the citie of Hai aliue, and presented him to Iosue. 24. Therefore al being slaine, that had pursued Israel flying to the deserts, and falling by the sword in the same place, the children of Israel returning struck the citie. 25. And there were that fel that same day from man vnto woman, twelue thousand men, al of the citie of Hai. 26. But Iosue plucked not in his hand, which he had stretched forth on high, holding the shield til al the inhabitants of Hai were slaine. 27. And the cattel and the prey of the citie the children of Israel diuided among them, as our Lord had commanded Iosue. 28. Who burnt the citie, and made it a heap for euer: 29. the King also therof he hung on a gibbet vntil euening and the going downe of the sunne. And he commanded, and they tooke downe his corps from the gibbet: and threw it in the verie entring of the citie, heaping vpon it a great heap of stones, which remaineth vntil this present day. 30. Then Iosue built an altar to our Lord the God of Israel in mount Hebal, 31. as Moyfes the seruant of our Lord had commaded the children of Israel, and it is written in the volume of the law of Moyfes: an Altar of vnchewed stones which yron hath not touched; and he offered vpon it holocausts to our Lord, and immolated pacifike vicrimes. 32. And he wrote vpon stones the Deuteronomie of the law of Moyfes, which he had ordered before the children of Israel. 33. And al the people, and the ancients, and the Princes and iudges stood on both sides of the arke, in the sight of the Priests that caried the arke of the couenant of our Lord, as wel the stranger as also the man of the same countie. the half part of them beside mount Garizim, and halfe beside mount Hebal, as Moyfes the seruant of our Lord had comanded.

Deut. 27

And

And first indeed he (e) blessed the people of Israel. 34. After this he read al the words of the blessing and the cursing, and al things that were written in the volume of the law. 35. Nothing of those things, which Moyses had commanded, did he leaue vntouched, but he repeated al things before al the multitude of Israel, the women and children and strangers, that dwelt among them.

(e) Al superiours may blesse their subiects, Princes their people, & parents their children.

C H A P. I X.

Other nations fearing Israel ioyne their forces to fight against them, 3. but the Gabaonites send Embassadors, seyning craftily to come farre off, 14. with whom Iosue and the ancients of Israel make league binding it by oath. 16. Within three dayes they are detected to be neere inhabitants. Whereupon the people murmur against their Princes. Who yet for their oath, let the Gabaonites liue, 20. onely making them and their progenie perpetual seruants, to cut wood, and carie water.



WHICH things being heard, al the Kings beyond Iordan, that dwelt in the mountaines and champion countries, in the piaces by the sea side and the inore of the great sea, they also that dwelt beside Libanus, the Hetheite and Amorreite, the Chanaanite, the Pherezeite, and the Heueite, and the Iebuseite, 2. were gathered to fight against Iosue and Israel, with one mind and one sentence. 3. But they that dwelt in Gabaon, hearing al things that Iosue had done to Iericho and Hai: 4. subtelly deuising tooke prouision for themselues, laying old sackes vpon their asses, & bottels of wine rent and sowed againe, 5. and shoes very old which for a shew of oldnesse were clouted with specks, putting on them old garments: the loaues also, which they caried for prouision by the way, were hard, and broken into pieces: 6. and they went on to Iosue, who then abode in the campe at Galgal, and said to him, and withal to al Israel: We are come from a farre countrie, desirous to make peace with you. And the children of Israel answered them, and said: 7. Lest perhaps you dwel in the Land which is due to vs by lot, and we can not enter a league with you. 8. But they said to Iosue: We are thy seruants. To whom Iosue said: Who are you? & whence came you? 9. They answered: From a very farre countrie are thy seruants come, in the name of the Lord thy God. For we haue heard the fame of his might, al things that he did in Ægypt, 10. and to the two Kings of the Amorrhcites that were beyond Iordan, Schon the King of Hesebon, and Og the King of Basan, that were in Astaroth,

(a) In such a case they ought to haue consulted God, to wit, the high-Priest putting on the Ephod & Rationale, should haue prayed at the dore of the tabernacle, where our Lord appointed to speake vnto him. *Exo. 29 v. 42.* It was also ordained. *Num. 27 v. 21.* that Elcazar should consult our Lord, whē any thing was to be done by Iosue, which omitting to doe they were deceiued by these Gabaonites.

(b) In these Gabaonites of Chanaans race was fulfilled Noes prophēcie *Gen. 9* that Chanaan should be a seruant to his brethren.

11. and our ancients, and al the inhabitants of our Land said to vs: Take in your hands victuals for a very long way, and goe meet them, and say: We are your seruants, enter a league with vs. 12. Behold, these loaves we tooke hot, when we departed from our houses to come to you, now they are become drie, and broken for ouer-much oldnesse. 13. The bottels of wine we filled being new, now they are burst and dissolued. The garments and shoes that we haue vpon vs, & which we haue on our feet, for the length of the long way are worne, and almost consumed. 14. They tooke therefore of their victuals, & (a) asked not the mouth of our Lord. 15. And Iosue made peace with them, and entring a league promised that they should not be slaine: the Princes also of the multitude sware to them. 16. But three daies after that the league was made, they heard that they dwelt nigh, and they should be among them. 17. And the children of Israel remoued the campe, and came into their cities the third day, whose names are these, Gabaon, and Chaphira, and Beroth, and Chariathiarim. 18. And they stricke them not, because the Princes of the multitude had sworne in the name of our Lord the God of Israel. Therefore al the common people murmured against the Princes. 19. Who answered them: We haue sworne to them in the name of our Lord the God of Israel, and therefore we may not touch them. 20. But this we wil doe to them: Let them be reserued indeed aliue, lest the wrath of God be stirred against vs, if we shal be forsworne: 21. but so let them liue, that for the vics of the whole multitude they hew wood, and carie in water. Who speaking these things, 22. Iosue called the Gabaonites, and said to them: Why would you deceiue vs by fraud to say: We dwel very farre off from you, wheras you are in the middes of vs? 23. Therefore you shal be vnder a curse, and there shal not faile of your stocke a hewer of wood, and a carier of water into the house of my God. 24. Who answered: It was told vs thy seruants, that the Lord thy God had promised Moyse his seruant, that he would deliuer you al the Land, and would destroy al the inhabitants therof. Therefore we feared exceedingly and prouided for our liues, compelled by your terrour, and we tooke this counsel. 25. And now we are in thy hand: that which seemeth vnto thee good and right, doe to vs. 26. Iosue therefore did as he had said, and deliuered them from the hand of the children of Israel, that they should not be slaine. 27. And he decreed in that day, that (b) they should be in the ministerie of al the people, and of the altar of our Lord, hewing wood, and carying water, vntil this present time, in the place which our Lord had chosen.

C H A P. X.

Five Kings of the Amorrhaites besieging Gabaon, because it is confederate with Israel, 6. Iosue with his armie defeateth theirs, killing and pursuing them. 11. Manie also are slaine with haile stones. 12. At the prayer of Iosue the sunne and moone stand stil the space of one day. 22. The five Kings are hanged on gibbets. 28. He taketh also and subdueth diuers citiees 40. and countries.



W H I C H things when Adonisedec King of Ierusalem had heard, to wit, that Iosue had taken Hai, and had subuerted it (for as he had done to Iericho and the King therof, so did he to Hai and their King) and that the Gabaonites were fled to Israel, and were their confederates, 2. he was fore afrayd. For Gabaon was a great citie, and one of the kinglie citiees, and greater then the towne of Hai, and al their men of warre most valiant. 3. Therefore Adonisedec King of Ierusalem sent to Oham King of Hebron, and to Pharam King of Ierimoth, to Iaphia also King of Lachis, and to Dabir King of Eglon, saying: 4. Come vp to me, and bring ayd, that we may ouercome Gabaon, because it reuolted to Iosue, and to the children of Israel. 5. Therefore the five Kings of the Amorrhaites being assembled went vp: the King of Ierusalem, the King of Hebron, the King of Ierimoth, the King of Lachis, the King of Eglon, together with their hostes, & camped about Gabaon, assaulting it. 6. But the inhabitants of the citie Gabaon which was besieged, sent to Iosue, who then abode in the campe at Galgal, and said to him: withdraw not thy hands from the help of thy seruants: come vp quickly & deliuer vs, and bring ayd: for there are assembled against vs al the Kings of the Amorrhaites, which dwel in the mountaines. 7. And Iosue went vp fro Galgal, & al the hoste of the men of warre with him most valiant men. 8. And our Lord said to Iosue: Feare them not: for I haue deliuered them into thy hands: none of them shal be able to resist thee. 9. Iosue therefore came in vpon the sodainly, going vp al the night from Galgal. 10. And our Lord troubled them at the sight of Israel: and destroyed them with a great slaughter in Gabaon, & pursued them by the way of the ascent to Beth-horon, & strucke them vnto Azeca & Maccda. 11. And when they fled the children of Israel, and were in the descent of Beth-horon, our Lord sent vpon them great stones from heauen as farre as Azeca: and there died farre more with the stones of haile, then they whom the children of Israel had strucken with the sword. 12. Then spake Iosue to our Lord in the day, that he deliuered the Amorrhaites in the sight of Israel, & said before them: Thou Sunne

(a) Iosue did thinke if the moone moued the sunne also must necessarily moue, so he obtained the stay of both.

(b) Til after the time this book was written.

(c) God condescending to worke so great a miracle at the instance of his seruant.

(d) God so disposed, that they should not conquer al in one yeare: lest the land had been brought into a wilderness, and beasts increased against them. Exod. 23. v. 29. Morally it signifieth, that the children of God must be exercised in tribulations & mortification lest vices grow in them. *Procop. in Exod.*

against Gabaon moue not, and thou (a) Moone against the valley of Aialon. 13. And the Sunne & Moone stood stil, til the people reuenged themselues of their enemies. Is not this written in the book of the iust? The Sunne therefore stood stil in the middes of heauen, & hastned not to goe downe the space of one day. 14. There was not before nor (b) after so long a day, our Lord (c) obeying the voice of a man, and fighting for Israel. 15. And Iosue returned with al Israel into the campe of Galgal. 16. For the five Kings were fled, and had hid themselues in a caue of the citie of Maceda. 17. And it was told Iosue that the five Kings were found lying hid in a caue of the citie of Maceda. 18. Who commanded them saying: Role great stones into the mouth of the caue, and set industrious men, which may keep them shut in: 19. and stand not you stil, but pursue the enemies, and kil al the hindermost of them that fly, neither let them enter into the forts of their cities, whom our Lord God hath deliuered into your hands. 20. The aduersaries therefore being slaine with a great slaughter, and almost consumed to vtter destruction, they that could escape from Israel (d) entred into fenced cities. 21. And al the hoste returned to Iosue in Maceda, where then the campe was, safe and the ful number: and no man durst once mutter against the children of Israel. 22. And Iosue commanded, saying: Open the mouth of the caue, & bring forth to me the five Kings, that lie hid therein. 23. And the ministers did as it was commanded them: and they brought to him the five kings out of the caue, the King of Ierusalem, the King of Hebron, the King of Ierimoth, the King of Lachis, the King of Eglon. 24. And when they were brought forth to him, he called al the men of Israel, and said to the Princes of the hoste that were with him: Goe, and set your feet vpon the necks of these Kings. Who when they had gone, & troden with their feet the necks of them lying vnder, 25. againe he said to them: Feare ye not, neither dread, take courage and be strong: for so wil our Lord doe to al your enemies, against whom you fight. 26. And Iosue struck, and slew them, and hanged them vpon five gibbets: and they hung vntil euening. 27. And when the sunne was downe, he commanded the soldiers to take them downe from the gibbets. Who cast them being taken downe into the caue, wherin they had lyen hid, and put on the mouth therof great stones, which continue vntil this present. 28. The same day Iosue tooke Maceda and struck it in the edge of the sword, and killed the King and al the inhabitants therof: he left not in it so much as smal relikes. And he did to the King of Maceda, as he had done to the King of Iericho. 29. and he passed with al Israel from Maceda vnto Lebna, & fought against it: 30. which our Lord deliuered with the King therof into the hands of Israel: & they struck the citie in the edge of the sword, & al the inhabitants therof. they left not in it anie remaines. And they did to the King of Lebna, as they had done to the King of Iericho. 31. Fro Lebna he passed vnto Lachis with al Israel: & placing the hoste round about assaulted it.

32. And our Lord deliuered Lachis into the hands of Israel, and he tooke it the day following, and struck it in the edge of the sword, and cuerie soule that was in it, as he had done to Lebna. 33. At that time went vp Horam the King of Gazar, to ayd Lachis: whom Iosue struck with al his people to vtter destruction. 34. And he passed from Lachis vnto Egion, & compassed it, 35. and wonne it the same day: and struck in the edge of the sword al the soules that were in it, according to al things that he had done to Lachis. 36. He went vp also with al Israel from Egion vnto Hebron, and fought against it: 37. tooke it, & struck it in the edge of the sword, the King also therof, and al townes of that countrie, & al the soules that remained in it: he left not therein anie remaines: as he had done to Egion, so did he also to Hebron, al things that he found in it consuming with the sword. 38. Thence returning vnto Dabir, 39. he tooke it, and wasted it: the King also therof and al townes round about he struck in the edge of the sword: he left not in it anie remains: as he had done to Hebron & Lebna and to their Kings, so did he to Dabir and the King therof. 40. Iosue therefore struck al the hillie countrie & south and champaine, and Asedoth with their Kings: he left not in it anie relikes, but cuerie thing that could breath he slew, as our Lord the God of Israel had commanded him, 41. from Cadefbarne vnto Gaza. Al the Land of Gosen vnto Gabaon, 42. and al their Kings and countries he tooke and wasted at one assault: for our Lord the God of Israel fought for him. 43. And he returned with al Israel to the place of the campe in Galgal.

C H A P. XI.

Iabin a more principal King somoneth other Kings to ioyne with him against Israel. 6. Iosue animated with Gods promise of victorie, 7. ouerthroweth them al, 16. subdueth their countrie: 12. killeth also manie of the giants stocke.



WHICH things when Iabin the King of Asor had heard, he sent to Iobab the King of Madon, and to the King of Semeron, and to the King of Achsaph: 2. to the Kings also of the North, that dwelt in the mountaines and in the plaine against the south side of Ceneroth, in the chāpaine also and countries of Dor by the sea side: 3. the Chananeite also on the East and West, and the Amorrheite and Hetheite and Pherezeite and Iebuseite in the mountaines: the Heueite also which dwelt at the foote of Hermon in the Land of Maspha. 4. And they issued forth al with their troupes, a people exceeding manie as the sand that is in the shore of the sea, their horses also and chariots of passing great multitude. 5. And al these Kings assembled together

in one at the Waters of Merom, to fight against Israel. 6. And our Lord said to Iosue: Feare them not: for to morrow this selfe-same houre wil I deliuer al these to be wounded in the sight of Israel: their horses thou shalt hoghsnew, and their chariots thou shalt burne with fire. 7. And Iosue came, & al the hoste with him against them to the Waters of Merom sodai ly, & ran in vpon them, 8. and our Lord deliuered them into the hands of Israel. Who strucke them, and pursued them as farre as great Sidon, and the Waters of Maserephoth, and the field of Masphe, which is on the East side therof. Therefore he strucke al, so that he left no relikes of them: 9. and he did as our Lord had commanded him, their horses he hoghsnewed, and their chariots he burnt. 10. And returning immediately he tooke Asor: and the King therof he strucke with the sword. For Asor in old time among al these Kingdomes heid the principallitie. 11. And he strucke al the soules, that abode there: he left not in it anie remains, but to vtter destruction he wasted al things, and the citie it-selfe he destroyed with fyre. 12. And al the cities round about, their Kings also he tooke, strucke & destroyed, as Moyse the seruant of God had commanded him. 13. Except the cities that were situated on hils and higher ground, the rest Israel burnt: one onlie Asor verie wellensed he consumed with fyre. 14. And al the prey of these cities and the cattel the children of Israel diuided among themselues, al the men being slaine. 15. As our Lord had commanded Moyse his seruant, so did Moyse command Iosue, and he accomplished al things: he omitted not of al the commadments, not so much as one word, which our Lord had commanded Moyse. 16. Iosue therefore tooke al the hillie countrie, & south, & the land of Gosen, and the plaine, and the West quarter, and the mountaine of Israel, and the champaine countrie therof: 17. and the part of the mountaine, that goeth vp to Seir as farre as Baalgad by the plaine of Libanus vnder mount Hermon: al their Kings he tooke, strucke, & slew. 18. (a) A great time did Iosue fight against these kings. 19. There was not a citie that did deliuer it-selfe to the children of Israel, except the Heucite, which dwelt in Gabaon: for he tooke al by fight. 20. For it was (b) the sentence of our Lord, that their harts should be indurate and they should fight against Israel, and fal, and should not deserue anie clemencie, and should perish, as our Lord had commanded Moyse. 21. At that time Iosue came, and slew the Enacims of the mountaines, of Hebron, and Dabir, and Anab, and from al the mountaine of Iuda and Israel, and destroyed their cities. 22. He left not any of the stocke of the Enacims, in the Land of the children of Israel: sauing the cities of Gaza, and Geth, and Azotus, in the which onlie they were left. 23. Iosue therefore tooke al the Land, as our Lord spake to Moyse, and deliuered it in possession to the children of Israel, according to their parts and tribes: and (c) the Land rested from battels.

(a) These warres continued neere seuen yeares, as appeareth chap. 14. v. 10.

(b) For their enormous finnes God left them in their owne reprobate sense, not imposing necessitie of sinning, but permitting them to indurate their owne harts. See Annotations. Exod. 7.

(c) Hence-forth they had not general warres, but diuers tribes had particular, as appeareth cap. 15. &c.

C H A P. XII.

Besides Sehon and Og Kings of Hesebon and Basan slaine by Moyses , 7. are reckned thirtie one Kings slaine by Iosue.



THESE are the Kings , which the children of Israel stricke, and possessed their Land beyond Iordan toward the rising of the sunne , from the torrent Arnon vnto mount Hermon, and al the East part, that looked toward the wildernes. 2. Sehon the king of the Amorrheites, which dwelt in Hesebon, had dominion from Aroer, which is situated vpo the banke of the torrent Arnon, & of the middle part in the valley, and of halfe Galaad, as farre as the torrent Iaboc, which is the border of the children of Ammon : 3. and from the wildernes vnto the sea of Ceneroth against the East, and vnto the Sea of the wildernes, which is the most salt sea, on the East side by the way that leadeth to Belimoth, & on the South side, which lyeth vnder Asedoth, as farre as Phasga. 4. The border of Og the King of Basan, of the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had douinion in mount Hermon, and in Salecha, and in al Basan, vnto the borders 5. of Gessuri, and Machati, and of the halfe part of Galaad : the borders of Sehon the King of Hesebon. 6. Moyses the seruant of our Lord, and the children of Israel stricke them, and Moyses deliuered their Land in possession to the Rubenites, and Gadites, and the half tribe of Manasses. 7. These are the Kings of the Land, whom Iosue stricke and the children of Israel beyond Iordan on the West side, from Balaalgad in the field of Libanus, vnto the mount, part wherof goeth vp into Seir: and Iosue deliuered it in possession to the tribes of Israel, to euerie one their portions, 8. as wel in the mountaines as in the plaine and champaine countries. In Asedoth, and in the wildernes, and in the south was the Hetheite & the Amorrheite, the Chananeite, and the Pherezeite, the Heueite, and the Iebuseite. 9. The King of Iericho one: the King of Hai, which is on the side of Bethel, one : 10. the King of Ierusalem one, the King of Hebron one, 11. the King of Ierimoth one, the King of Lachis one, 12. the King of Eglon one, the King of Gazer one, 13. the King of Dabir one, the King of Gader one, 14. the King of Herma one, the King of Hered one, 15. the King of Lebna one, the King of Adullam one, 16. the King of Maceda one, the King of Bethel one, 17. the King of Taphua one, the King of Opher one, 18. the King of Aphec one, the King of Saron one, 19. the King of Madon one, the King of Asor one, 20. the King of Semeron one, the King of Achsaph one, 21. the King of Thenac one, the King of Mageddo one, 22. the King of Cades one, the King of Iachanan one,

Num. 21
Deut. 3.

(4) Moyſes ſlew two Kings, and Iofue thirtie one.

23. the King of Carmel one, the King of Dor, and of the prouince of Dor one, the King of the Nations of Galgal one, 24. the King of Therſa one: al the Kings (4) thirtie one.

CHAP. XIII.

God commandeth Iofue to diuide the land (describing the limits thereof) amongst nine tribes and a half, 8. with a recapitulation of the parts already giuen, on the other ſide Iordan to the other two tribes and a half. The tribe of Leui (v. 14. & 33.) haſt their prouiſion in other manner.

The third part. Partition of the land among nine tribes and a half.



(4) Theſe parts are deſigned though not yet conquered.

I O S V E was old, and ſtriken in age, and our Lord ſaid to him: Thou art old, and of a great age, and there is a verie large cuntry left, which is not yet diuided by lot: 2. to wit, al Gailee, Philiftiim, and al Geſſuri. 3. From the troubled riuer that watereth Ægypt, vnto the borders of Accaron againſt the North: the Land of Chanaan, which is diuided vnto ſiue Lords of the Philiftiims, the Gazeites, the Azotians, the Aſcalonites, the Getheites, and the Accaronites. 4. But on the South ſide are the Heueites, al the Land of Chanaan, and Maara of the Sidonians as farre as Apheca, and the borders of the Amorrheite, 5. and his confines. The cuntry alſo of Libanus againſt the Eaſt from Baalgad vnder mount Hermon, til thou enter into Emath. 6. Of al that dwell in the mountaine from Libanus, vnto the Waters Maſerephoth, and al the Sidonians. I am he that wil deſtroy them from the face of the children of Iſrael. (4) Let it come therefore into a portion of the inheritance of Iſrael, as I haue commanded thee. 7. And now diuide the Land in poſſeſſion to the nine tribes, and to the half tribe of Manaſſes, 8. with the which Ruben & Gad haue poſſeſſed the Land, which Moyſes the ſeruant of our Lord deliuered to them beyond the ſtreames of Iordan, on the eaſt ſide. 9. From Aroer, which is ſituate on the banke of the torrent Arnon, and in the middes of the valley, and al the champaine of Medaba, as farre as Dibon: 10. and al the cities of Cehon, the King of the Amorrheite, which reigned in Heſebon, vnto the borders of the children of Ammon. 11. And Galaad, and the border of Geſſuri and Machati, and al mount Hermon, and al Baſan, as farre as Salecha, 12. al the Kingdome of Og in Baſan, which reigned in Aſtaroth and Edrai, he was of the relikes of the Raphaims: and Moyſes ſtruck, and deſtroyed them. 13. And the children of Iſrael would not deſtroy Geſſuri and Machati: and they haue dwelt in the middes of Iſrael vntil this preſent day. 14. But to the tribe of Leui he gaue no poſſeſſion: but the ſacrifices and victimes of our Lord the God of Iſrael, that is his inheritance, as he ſpake to him. 15. Moyſes therefore

gaue possession to the children of Ruben according to their kinreds. 16. And their border was from Aroer, which is situate on the banke of the torrent Arnon, and in the middes of the valley of the same torrent: al the plaine, that leadeth to Medaba, 17. and Hesebon, and al their villages, which are in the champaine. Dibon also, and Bamothbaal, and the towne Baalmaon, 18. and Ialsa, and Cedimoth, & Mephaath, 19. and Cariathaim, and Sabama, and Sarathasar in the mountaine of the Valley. 20. Bethphogor and Asedoth, Phafga and Bethiesimoth, 21. and al the champaine cities, and al the Kingdoms of Sehon the King of the Amorreite, that reigned in Hesebon, whom Moyfes struck with the Princes of Madian: the Heucite, and Recem, and Sur, and Hur, and Rebe Dukes of Sehon inhabitants of the Land. 22. And Balaam the sonne of Beor the soothsayer, did the children of Israel kil by the sword, with the rest that were slayne. 23. And the riuer of Iordan was made the border of the children of Ruben. This is the possession of the Rubenites by their kinreds of cities and villages. 24. And Moyfes gaue to the tribe of Gad & to his children possession by their kinreds, the diuision wherof is this: 25. The border of Iaser, and al the cities of Galaad, and the half part of the Land of (b) the children of Ammon: as farre as Aroer, which is against Rabba: 26. and from Hesebon vnto Ramoth, Masphe and Betonim: and from Manaim vnto the borders of Dabir. 27. In the valley also Bethhara, and Bethnemra, and Socoth, and Saphon the other part of the Kingdome of Sehon the King of Hesebon: the end of this also is Iordan, vnto the vttermost part of the sea Cenereth beyond Iordan on the east side. 28. This is the possession of the children of Gad by their families, their cities, and villages. 29. He gaue also to the half tribe of Manasses and their children possession according to their kinreds, 30. the beginning wherof is this: From Manaim al Basan, and al the Kingdoms of Og the King of Basan, and al the villages of Iair, which are in Basan, threescore townes. 31. And the half part of Galaad, and Altaroth, and Edrai, cities of the Kingdome of Og in Basan: to the children of Machir, the sonne of Manasses, to the half part of the children of Machir according to their kinreds. 32. This possession diuided Moyfes in the champaine countries of Moab, beyond Iordan, against Iericho on the East side. 33. But to the tribe of Leui he gaue no possession: because our Lord the God of Israel himself is their possession, as he spake to them.

(b) This part the Amorrites had taken and possessed; otherwise the Israelites were prohibited to take any thing from the Ammonites.

Deut. 2.

C H A P. XIII.

Caleb of the tribe of Iuda (seeing some knew their lots already, and that the whole Land was now to be diuided) 6. demandeth, according to Gods promise made by Moyfes (for his true and good report of the same Land, when he with others viewed it) that Hebron be giuen him ana his seed to inherite, 13. which Iosue confirmeth vnto him.

(c) The Leuites hauing their portions in other manner, yet there were twelue tribes to receiue portions, by reason that Iacob adopted Iosephs two sonnes.

Gen. 48.

(d) After the viewing of the land Num. 13. the Israelites remained in the desert 38. yeares: so they were neere seuen yeares in warres.

(e) Gods promise is euer sure on his part, but because it is conditional, if we serue him sincerely, our wil being free, he saith: *If perhaps our Lord be with me.*

(f) Onlie the countrie of Hebron was giue to Caleb, for the citie itself and suburbs belöged to the Priests. c. 11. v. 11.



HIS is it, which the children of Israel possessed in the Land of Chanaan, which Eleazar the Priest, and Iosue the sonne of Nun, and the Princes of the families by the tribes of Israel gaue to them: 2. diuiding al things by lot, as our Lord had commanded in the hand of Moyfes, to the nine tribes, and the half tribe. 3. For to two tribes and a half Moyfes had giuen possession beyond Iordan: besides the Leuites, which receiued no land among their brethren: 4. but (c) into their place succeeded the children of Ioseph diuided into two tribes, of Manasses and Ephraim: neither did the Leuites receiue other portion in the Land, but cities to inhabite, and their suburbs to feed their beasts and cattel. 5. As our Lord had commanded Moyfes, so did the children of Israel, and they diuided the Land. 6. Therefore the children of Iuda came to Iosue in Galgal, and Caleb the sonne of Iephone the Cenezite spake to him: Thou knowest what our Lord spake to Moyfes the man of God concerning me and thee in Cadesbarne. 7. Fourtie yeares old was I when Moyfes the seruant of our Lord sent me from Cadesbarne, to view the Land, & I reported to him that which to me seemed true. 8. But my brethren, that had gone vp with me, discouraged the hart of the people: and I neuertheles folowed our Lord my God. 9. And Moyfes sware in that day, saying: The Land, which thy foot hath troden, shal be thy possession, and thy childrens for euer, because thou hast folowed our Lord my God. 10. Our Lord therefore hath granted me life, as he promised vntil this present day. It is (d) fourtie and fve yeares, since our Lord spake this word to Moyfes, when Israel walked through the wildernes: this day am I eightie and fve yeares old, 11. so lustie, as I was at that time when I was sent to view: the strength of that time continueth in me vntil this day, as wel to fight as to goe. 12. Giue me therefore this mountaine, which our Lord promised, thy selfe also hearing it, wherein are the Enacims, and great cities and fenced: (e) if perhaps our Lord be with me, and I shal be able to destroy them, as he promised me. 13. And Iosue blessed him, and deliuered to him Hebron in possession. 14. And frö thêce-forth (f) Hebron belonged to Caleb the sonne of Iephone the Cenezite, vntil this present day: because he folowed our

Lord

Lord the God of Israel. 15. The name of Hebron before was called Cariath Arbe : Adam the greatest among the Enacims was layd there: and (g) the Land ceased from battels.

(g) See before
chap. 11. v. 23.

C H A P. XV.

The borders of the lot of Iuda, 13. including Calebs particular inheritance (16. out of which he giueth Cariath sepher, and his daughter to Othoniel, for winning it :) 21. with the names of the cities thereof, 63. the Iebuseite yet dwelling with Iuda in Hierusalem.



HERFORE the lot of the children of Iudas by their kinreds was this: From the border of Edom, vnto the desert of Sin against the South, and vnto the vttermoſt part of the ſouth coaſt. 2. the beginning thereof was from the top of the moſt ſalt ſea, and from the brinke thereof, that looketh to the South. 3. And it goeth forth againſt the Aſcent of the Scorpion, & paſſeth through into Sina: and ryſeth vp into Cadelbarne, and reacheth into Eſron, aſcending to Addar, and compaſſing Carcaa, 4. and thence paſſing through into Aſemona, & reaching to the Torrent of Ægypt: and the borders thereof ſhal be the great ſea. this ſhal be the end of the ſouth coaſt. 5. But on the Eaſt ſide the beginning ſhal be the moſt ſalt ſea vnto the vtmoſt parts of Iordan: & thoſe places that looke to the North from the brinke of the ſea vnto the ſame riuer of Iordan. 6. And the border goeth vp into Beth Hagla, and paſſeth from the north into Beth Araba: aſcending to the ſtone of Bohen the ſonne of Ruben. 7. And reaching as farre as the borders of Debera from the Valley of Achor, againſt the North looking toward Galgal, which is oppoſite to the Aſcent of Adomnim, on the ſouth ſide of the torrent: and paſſeth the waters, that are called The Fountayne of the ſunne: and the ends thereof ſhal be to the Fountayne rogel. 8. And it aſcendeth by the Vailey of the ſunne of Ennom on the ſide of the Iebuseite toward the South, this is Ieruſalem: and thence rearing it-ſelf to the top of the mountayne, which is againſt Geennom toward the Weſt in the top of the Valley of Raphaim againſt the North. 9. And it paſſeth through from the top of the mountaine to the fountaine of the water Nephtoa: and reacheth to the townes of mount Ephron: and bendeth into Baala, which is Cariatharim, that is to ſay, a citie of woods. 10. And it compaſſeth from Baala againſt the Weſt, vnto mount Scir: and paſſeth by the ſide of mount Iarim toward the North into Cheilon: and goeth downe into Bethſames, and paſſeth into Thamma. 11. And it reacheth toward the North coaſt of a part of Accaron at the ſide: and bendeth to Sechrona, and paſſeth mount Baala: and commerth into Ieb-

neel, and is shut vp with the end of the great sea toward the West. 12. These are the borders of the children of Iudas in circuite in their kinreds. 13. But to Caleb the sonne of Iephone he gaue a portion in the middes of the children of Iudas, as our Lord had commanded him: Cariath Arbe the father of Enac, that is Hebron. 14. And Caleb destroyed out of it the three sonnes of Enac, Sefai and Ahiman and Tholmai of the stocke of Enac. 15. And from thence going vp he came to the inhabitants of Dabir, which before was called Cariath Sepher, that is to say, a citie of letters. 16. And Caleb said: He that shal strike Cariath-sepher, and take it, I wil giue him Axa my daughter to wife. 17. And Othoniel the sonne of Cenez, the younger brother of Caleb tooke it: & he gaue him (a) Axa his daughter to wife. 18. Who going together, she was moued by her husband to aske a field of her father, and she sighed as she sate on her asse. To whom Caleb said: What aileth thee? 19. But she answered: Giue me a blessing: (b) A South and drie Land thou hast giuen me, ioyned also a waterie. Caleb therefore gaue her a waterie ground aboue & beneath. 20. This is the possession of the tribe of the children of Iudas by their kinreds. 21. And the cities from the vttermost parts of the children of Iudas by the borders of Edom on the South were Gabseel and Eder and Iagur, 22. & Cina and Dimona and Adada, 23. and Cades, and Asor, and Iethnan, 24. Ziph and Telem and Baloth, 25. Asor the new and Cariath, Hebron, this is Asor. 26. Amam, Sama, and Molada, 27. and Afergadda and Haffemon and Bethpheler, 28. and Haferfual and Bersabee and Baziothia 29. and Baala and Iim & Efem, 30. and Eltholad and Cesil and Harma 31. and Siceleg, and Medemena and Sensenna, 32. Labaoth and Selim & Aen and Remon. al the cities twentie nine, and their villages. 33. But in the champayne countries: Estaol and Sarea and Asena, 34. and Sanoë and Engannith and Taphua and Enaim, 35. and Ierimoth, and Adullam, Socho & Azeca, 36. & Saraim and Adithaim and Gedera and Gederothaim: fourteen cities, and their villages. 37. Sanan and Hadasta and Magdalgad, 38. Delean and Masepha and Iethel, 39. Lachis and Bascath and Eglon, 40. Chebbon and Leheman and Cethlis 41. and Gideroth and Bethdagon and Naama & Maceda: sixteen cities, and their villages. 42. Labana and Ether and Afan, 43. Iephtha and Esna and Nesib, 44. and Ceila and Achzib and Mareza: nine cities, and their villages. 45. Accaron with the townes and villages therof. 46. From Accaron vnto the sea: al places that bend toward Azorus & the villages therof. 47. Azorus with the townes & villages therof. Gaza with the townes & villages therof, vnto the torrent of Ægypt, & the great sea is the border therof. 48. And in the mountayne: Sanir & Iether & Socoth 49. & Danna & Cariath senna, this is Dabir: 50. Anab & Istemo & Anim, 51. Gosen & Olon & Gilo: eleuen cities & their villages. 52. Arab & Ruma & Esaan, 53. & Ianum & Beth thaphua & Apheca, 54. Athmatha and Cariath-arbe, this is Hebron, and Sior:

(a) Though it was prohibited that the nephew should marie his aunt, yet the vncl was not expressly forbid to marie his niece by Moyses law. *Leuit. 18* And albeit there is the same degree of consanguinitie, yet not the same inconueniencie, by reason the same person remaineth subiect, that was inferiour before marriage.

(b) Because ordinarily the south part of the world is more drie and barren then other parts, a barren place is called a south land, in respect of more fertile ground.

nine cities and their villages. 55. Maon and Carmel and Ziph and Iota, 56. Iezrael & Iucadam and Zanoë, 57. Accain, Gabaa and Thamna: ten cities and their villages. 38. Halhul, and Bethsur, and Gedor, 59. Mareth, and Beth-anoth, and Eltecon: six cities and their villages. 60. Cariathbaal, this is Cariathiarim the citie of woods, and Arebba: two cities and their villages. 61. In the desert Beth-araba, Meddin, and Sachacha, 62. and Nebfan, and the citie of salt, and Engaddi: six cities, and their villages. 63. But the Iebuscite the inhabitant of Ierusalem the children of Iudas (c) could not destroy: and the Iebuscite dwelt with the children of Iudas in Ierusalem vntil this present day.

(c) The Iebuscites kept a strong castle in Ierusalem, til King Dauid tooke it from them. 2. Reg. 5.

CHAP. XVI.

The tribe of Ephraim (yonger sonne of Ioseph) receiue their lot. 10. The Chananeite yet dwelleth with them paying tribute.



HE lot also of (a) the children of Ioseph fel from Iordan against Iericho and the Waters therof, on the east: the wildernes which goeth vp from Iericho to the mountaine of Bethel: 2. and goeth out from Bethel to Luza: and passeth the border of Archia, to Atharoth. 3. And descended Westward, by the border of Iephleri, vnto the borders of Beth horon the lower, and to Gazer: and their countries are ended by the great sea: 4. and Manasses and Ephraim the children of Ioseph possessed it. 5. And the border of the children of Ephraim was made according to their kinreds: and their possession toward the East was Ataroth addar vnto Beth-horon the higher. 6. And the confines goe out vnto the sea: but Machinethath looketh to the North, and it compasseth the borders against the East into Thanath-selo: and passeth through on the East side to Ianoe. 7. and it goeth downe from Ianoe into Ataroth and Naaratha: and it commeth into Iericho, & goeth out to Iordan. 8. From Taphua it passeth through against the sea into the Valley of reeds, and the issues therof are into the most salt sea. this is the possession of the tribe of the children of Ephraim by their families. 9. And cities with their villages were separated to the children of Ephraim in the middes of the possession of the children of Manasses, 10. and the children of Ephraim slew not the Chananeite, which dwelt in Gazer: and the Chananeite dwelt in the middes of Ephraim vntil this day tributarie.

(a) Ruben for the sinne of incest loosing the priuiledges of birth-right (Gen. 49) Priesthood was giuen to Leui, the Kingdome to Iuda. and double portion to Ioseph. Paraph. Chald.

C H A P. XVII.

The half tribe of Manasses (eldest sonne of Ioseph) receiue their lot , 3. including the daughters of Salphaad: 14. with an enlargement of inheritance to the same tribes of Ephraim and Manasses.



AND this lot fel to the tribe of Manasses (for he is the first horne of Ioseph:) To Machir the first borne of Manasses the father of Galaad, who was a warlike mā, and had for possession Galaad and Basan: 2. and to the rest of the children of Manasses according to their families, to the children of Abiezer, & to the children of Helec, & to the children of Esriel, & to the children of Sechem, & to the children of Hopher, and to the children of Semida. these are the children of Manasses the sonne of Ioseph, males by their kiareds. 3. But Salphaad the sonne of Hopher the sonne of Galaad the sonne of Machir the sonne of Manasses had no sonnes, but onlie daughters: whose names be these, Maala & Noa and Hegla and Melcha and Therfa. 4. And they came in the presence of Eleazar the Priest, and of Iosue the sonne of Nun, and of the Princes, saying: Our Lord commanded by the hand of Moyse, that a possession should be giuen vs in the middes of our brethren. And he gaue them according to the commandement of our Lord a possession in the middes of their fathers brethren. 5. And the cords fel to Manasses, ten, beside the Land of Galaad and Basan beyond Iordan. 6. For the daughters of Manasses possessed inheritāce in the middes of his sonnes. And the Land of Galaad fel to the lot of the children of Manasses that remainyd. 7. And the border of Manasses from Aser, was Machmethath which looketh to Sichern: and goeth out on the right hand beside the inhabitants of the Fountaine of Taphua. 8. For in the lot of Manasses was fallen the Land of Taphua, (*) which is beside the borders of Manasses, the childrens of Ephraim. 9. And the border of the Reed valley went downe into the south of the torrent of the cities of Ephraim, which are in the middes of the cities of Manasses: the border of Manasses on the North of the torrent, and the issue thereof goeth to the sea: 10. so that the possession of Ephraim is on the South, and on the North of Manasses, and the sea incloseth both, and they be ioyned one to another in the tribe of Aser on the North, and in the tribe of Issachar on the East. 11. And the inheritance of Manasses in Issachar and in Aser was Bethsan and the villages thereof, and Ieblaam with the villages thereof, and the inhabitants of Dor with the townes thereof, the inhabitants also of Endor with the townes thereof, and in like manner the inhabitants of Thenac with the townes thereof, and the inhabitants of

(*) The land or territorie of Taphua falling to the lot of Manasses, yet Taphua (that is the citie itselfe) was the childrens of Ephraim.

Mageddo with the townes therof, and the third part of the cite of Nopheth. 12. Neither could the children of Manasses ouerthrow the cities, but the Chananeite began to dwel in (b) his Land. 13. But after that the children of Israel grew to be strong, they subdued the Chananeites, and made them their tributaries, neither did they kil them. 14. And the children of Ioseph spake to Iosue, and said: Why hast thou giuen me the possession of one lot and corde, wheras I am of so great a multitude, & our Lord hath blessed me? 15. To whom Iosue said: If thou be a great people, goe vp into the wood, and cut thee roome in the Land of the Pherezeite and Raphaims: because the possession of mount Ephraim is narrow for thee. 16. To whom the children of Ioseph answered: We cā not goe vp to the mountaines, wheras the Chananeites that dwel in the champaine countrie, wherin are situated Bethsan with the townes therof and Iezrael possessing the middes of the valley, vse yron chariots. 17. And Iosue said to the house of Ioseph, of Ephraim, and Manasses: Thou art a great people, and of great strength, thou shalt not haue one lot, 18. but thou shalt passe to the mountaine, and shalt cut and make glades for thee to inhabite: and mayest proceed farder, when thou hast subuerted the Chananeite, whom thou sayest to haue yron chariots, and to be very strong.

(b) The Chananeite remained in the Land of Manasses for a time.

C H A P. XVIII.

From the campe of Israel in Silo surueyers are sent to diuide the rest of the Land into seuen parts, for the seuen tribes yet without portions. 10. Which being done, Iosue casteth lots for them, 11. and the first lot falleth to Benjamin, 12. whose part is described by the limits, 21. with the names of the principal cities.



AND al the children of Israel were assembled in Silo, and there they pitched the tabernacle of the testimony, & the Land was subdued to them. 2. But there remained seuen tribes of the children of Israel, which as yet had not receiued their possessions. 3. To whom Iosue said: How long are you slack with cowardnes, and enter not to possesse the Land, which our Lord the God of your fathers hath giuen you? 4. Choose of euerie tribe three men, that I may send them, and they may goe and circuite the Land, and marke it out according to the number (a) of euerie multitude: and report vnto me that which they haue marked out. 5. Diuide vnto you the Land into seuen parts: let Iudas be in his bounds on the south quarter, and the house of Ioseph on the North. 6. The Land in the middes between these marke out into seuen parts: and you shal come

(a) Not equal but proportionable parts were alligned, for so it was commanded, Num. 26. v 54. To the greater number to giue a greater portion, and to the fewer a lesse.

(b) After the portions were appointed by mens industrie & discretion, God confirmed the same by lot, to take away al occasion of discontentment.

hither to me, that (b) before our Lord your God I may cast the lot for you: 7. for the Leuites part is not among you, but the priesthood of our Lord is their inheritance. And Gad and Ruben, and the half tribe of Manasses had now receiued their possessions beyond Iordan at the East side: which Moyfes the seruant of our Lord gaue them. 8. And when the men were risen vp, that they might goe to marke out the land, Iosue commanded them, saying: Circuite the Land and marke it out, and returne to me: that here before our Lord; in Silo I may cast the lot for you. 9. They therefore went on: and going ouer it, diuided it into seuen parts, writing it in a volume. And they returned to Iosue into the campe in Silo. 10. Who did cast lots before our Lord in Silo, and diuided the Land to the children of Israel into seuen parts. 11. And first came vp the lot of the children of Benjamin. by their families, to possesse the Land between the children of Iudas and the children of Ioseph. 12. And their border was against the North from Iordan: going forward by the side of Iericho on the North quarter, and thence Westward rying vp vnto the mountaines, and reaching to the wildernes of Bethauen. 13. and passing through by Luza to the South, the same is Bethel: and goeth downe into Ataroth addar vnto the mountaine, that is on the South of Beth-horon the lower. 14. And it benderth compassing against the sea, Southward of the mountaine that looketh to Beth-horon against the South: and the issues therof are into Cariath baal, which is called also Cariathiarim, a citie of the children of Iudas. This is their coast against the sea, toward the West. 15. But on the South from part of Cariathiarim the border is sueth forth against the sea, and commeth to the fountaine of the waters of Nephtoa. 16. And it goeth downe into part of the mountaine that looketh toward the Valley of the children of Ennom: and is against the North quarter in the vtermoſt part of the Valley raphaim. And it goeth downe into Gehennom (that is, the valley of Ennom) by the side of the Iebuseite to the South: and commeth to the Fountaine of Rogel, 17. passing to the North, and going forth to Ensemes, that is to say, the fountaine of the sunne: 18. and it passeth vnto the litle hilles, that are against the ascent of Adommim: and goeth downe to Abenboen, that is, the stone of Boen the sonne of Ruben: and it passeth on the North side to the champaine countries: and goeth downe into the playne, 19. and passeth by against the North of Bethagla: and the issues therof are against the brinke of the most salt sea on the North in the end of Iordan to the South quarter; 20. which is the border therof on the East. This is the possession of the children of Benjamin by their borders round about, and their families. 21. And their cities were, Iericho and Beth hagla and Vallis Calis, 22. Beth Araba and Samaraim and Bethel, 23. and Auim and Aphara and Ophera, 24. Towne Emona and Ophni and Gabee: twelue cities, & their townes. 25. Gabaon and Rama and Beroth, 26. and Mesphe, and Caphara, and Amosa, 27. and Recein, Iarephel and Tha-

rela, 28. and Sela, Eleph, and Iebus, which is Ierusalem, Gabaath and Cariath: fourteen cities, and their townes. This is the possession of the children of Benjamin by their families.

C H A P. XIX.

The second lot falleth to the tribe of Simeon, the situation of whose inheritance is described, with the names of their principal cities. 10. The third in like sort to Zabulon. 17. The fourth to Issachar. 24. The fifth to Aser. 32. The sixt to Nephthali. 40. And the seventh to Dan. 49. Al the Land being distributed among the tribes, with common consent they giue a special citie to Iosue, in the middes of them.



AND the second lot came forth of the children of Simeon by their kinreds: and their inheritance was 2. in the middes of the possession of the children of Iudas: Bersabee and Sabee and Molada, 3. and Haferfual, Bala and Asem, 4. and Eltholad, Bethul and Harma, 5. and Siceleg and Betmarchaboth and Haferfusa, 6. and Bethlebaoth & Sarohen: thirteen cities, and their townes. 7. Ain and Remmon and Athor and Asan: foure cities, and their townes: 8. al the litle townes round about these cities vnto Baalath Beer Ramath against the south quarter. This is the inheritance of the children of Simeon according to their kinreds, 9. in the possession and corde of the children of Iudas: because it was greater. and therefore the children of Simeon possessed in the middes of their inheritance. 10. And the third lot fel of the children of Zabulon by their kinreds: and the border of their possession was made as farre as Sarid. 11. And it went vp from the sea and Merala, and came into Debbaseth: as farre as the torrent, which is against Ieconam. 12. And it returneth from Sared against the East into the ends of Ceseleth thabor: and it goeth out to Daberech, and ryseth vp against Iaphie. 13. And thence it passeth along to the east side of Geth hepher and Thacasim: and goeth out into Remmon, Amthar and Noa. 14. And it cōpasseth to the North of Hanathō: & the issues therof are the valley Iephtahel, 15. & Cateth & Naalol & Semeron & Ierala & Bethlehem: twelue cities, & their townes. 16. This is the inheritance of the tribe of the children of Zabulon by their kinreds, the cities and their litle townes. 17. The fourth lot came forth to Issachar by their kinreds. 18. And his inheritance was Iezrael and Cafaloth and Sunem, 19. and Hapharaim and Selon, and Anaharath 20. and Rabboth & Cesion, Abes, 21. & Rameth, and Engannim, and Enhadda and Bethpheses. 22. And the border therof commeth to Thabor & Sehesema and Bethfames: and their issues were Iordan: sixteen cities, and their townes. 23. This is the possession of

Issachar by their kinreds, the cities, and their litle townes. 24. And the fifth lot fell to the tribe of the children of Aser by their kinreds: 25. and their border was Halcath and Chali and Beten and Axaph, 26. and Elmelec and Amaad and Messal: and it reacheth to Carmel of the sea and Sihor and Labanath. 27. And it returneth against the east of Bethdagon: and passeth along to Zabuion and the Valley Iepthael against the North into Bethemec and Nehiel. And it goeth out to the left side of Cabul, 28. and Abran and Rohob and Hamon and Cana, as farre as great Sidon. 29. And it returneth into Horma vnto the verie wel fenced citie Tyre, & vnto Hofa: and the issues therof shal be into the sea from the corde of Achziba: 30. and Amma and Aphec & Rohob. cities twentie two, and their townes. 31. This is the possession of the children of Aser by their kinreds, and the cities and their townes. 32. Of the sonnes of Nephthali fel the sixt lot by their families: 33. and the border began from Heleph and Elon into Saanaim, and Adami, which is Neceb, and Iebnael vnto Lecum: and their issues vnto Jordan: 34. and the border returneth against the West into Azanotthabor, and thence goeth out into Hucuca, and passeth along into Zabulon against the South, and into Azer against the West, and into Iuda vnto Jordan against the rising of the sunne. 35. cities very wel fenced, Affedim, Ser, and Emath, and Reccath and Cenereth, 36. and Edema and Arama, Afor 37. and Cedes and Edrai, Enhasor 38. and Ieron and Magdalel, Horem and Bethanath and Bathfames: nineteen cities and their townes. 39. This is the possession of the tribe of the children of Nephthali by their kinreds, the cities and their townes. 40. To the tribe of the children of Dan by their families came forth the seventh lot: 41. and the border of their possession was Sara and Esthaol, & Hirsemes, that is the citie of the sunne. 42. Selebin & Aialon and Iethela, 43. Elon and Themna and Acron, 44. Elthece, Gebbethon and Balaath, 45. and Iud and Bane and Barac and Gethremmon: 46. and Meiarcon & Arecon, with the border that looketh toward Ioppe, 47. and is shut vp with the same end. And the children of Dan went vp, & fought against Lesem, and they took it: and they struck it in the edge of the sword, and possessed, and dwelt in it, calling the name of it Lesem Dan, by the name of Dan the father thereof. 48. This is the possession of the tribe of the sonnes of Dan, by their kinreds, the cities and their townes: 49. And when he had made an end of diuiding the Land by lot to euerie one by their tribes, (4) the children of Israel gaue possession to Iosue the sonne of Nun in the middes of them, 50. according to the commandment of our Lord, the citie which he requested, Thamnath Saraa in mount Ephraim: and he built the citie, and dwelt in it. 51. These are the possessions, which Eleazar the Priest, and Iosue the sonne of Nun, and the Princes of the families and of the tribes of the children of Israel, divided by lot in Silo, before our Lord at the doore of the tabernacle of testimonie, and they parted the Land.

(4) Of moderate Iosue would not assigne to himselfe anie place, but the whole people freely granted his request.

C H A P. X X.

Six cities of refuge for such as commit casual manslaughter are named. 6. In which remainning til the death of the high Priest, they may then returne to their proper dwelling place, and be safe.



AND our Lord spake to Iosue, saying : Speake to the children of Israel, and say to them: 2. Separate the cities of the fugitiues, of the which I spake to you by the hand of Moyse; 3. that he may fly to them who-soeuer shal strike a soule vnwitting, and may escape the wrath of the righ kinsman, which is the reuenger of blood. 4. When he shal be fled to one of these cities, he shal stand before the gate of the citie & shal speake to the ancients of that citie^(a) those things that may proue him selfe innocent: & so they shal receiue him, and giue him place to inhabit. 5. And when the reuenger of the blood shal pursue him, they shal not deliuer him into his hands: because he struck his neighbour by ignorance, neither is he proued to be his enemie two or thre dayes before. 6. And he shal dwel in that citie til he stand before iudgement rendring a cause of his fact, and the High-Priest die, which shal be at that time: then shal the manslaer returne, & enter into the citie and his house out of the which he had fled. 7. And they appointed Cedes in Galilee of the mount of Nepthali, and Sichem in the mount of Ephraim, and Cariatharbee, the same is Hebron, in the mount of Iuda. 8. And beyond Iordan against the East quarter of Iericho, they appointed Bosor, which is situated in the champaine wildernes of the tribe of Ruben, and Ramoth in Galaad of the tribe of Gad, and Gaulon in Basan of the tribe of Manasses. 9. These cities were appointed to al the children of Israel, and to the strangers, that dwelt among them: that he might fly to them which vnwittingly had strucken a soule, and might not die in the hand of the kinsman, co-ucting to reuenge the blood shed, vntil he might stand before the people to declare his cause.

(a) At first entering it sufficed to alleadge in general his innocencie, but after he must be tried in particular.

C H A P. XXI.

Cities with suburbs are assigned to the tribe of Leui. 4. To the sonnes of Caath by the line of Aaron being Priests, thirteen. 5. To the rest of Caathis progenie, being Leuites, ten. 6. To the sonnes of Gerson Leuites, thirteen. 7. To the sonnes of Merari Leuites (34. of a lower degree) twelue; 9. with the names of al the cities: 39. in al fourtie eght. 41. So Gods promise is fully performed hauing giuen the whole Land to Israel in peaceable possession.



AND the Princes of the families of Leui came to Eleazar the Priest, and Iosue the sonne of Nun, and to the chief of the kinreds in euerie tribe of the children of Israel: 2. and they spake to them in Silo of the Land of Chanaan, and said: Our Lord commanded by the hand of Moyse, that cities should be giuen vs to inhabite, and their suburbs to feed cattel. 3. And the children of Israel gaue of their possessions according to the commandement of our Lord, cities and their suburbs. 4. And the lot came forth vnto the familie of Caath of the children of Aaron the Priest out of the tribe of Iudas, and Simeon, and Benjamin, thirteen cities. 5. And to the rest of the children of Caath, that is to the Leuites which remayned, out of the tribes of Ephraim, and Dan, and the halfe tribe of Manasses, ten cities. 6. Moreouer to the children of Gerso came forth a lot, that they should take of the tribes of Issachar & Aser & Nephthali, & the halfe tribe of Manasses in Basan, cities in number thirteen. 7. And to the sonnes of Merari by their kinreds, of the tribe of Ruben and Gad & Zabulon, twelue cities. 8. and the children of Israel gaue to the Leuites cities and their suburbs, as our Lord commanded by the hand of Moyse, giuing to euerie one by lot. 9. Of the tribes of the children of Iudas & Simeon Iosue gaue cities: whose names be these, 10. to the children of Aaron by the families of Caath of the Leuitical stocke (for the first lot came forth to them) 11. Cariatharbe the father of Enac, which is called Hebron, in the mountaine of Iudas, & the suburbs therof round about. 12. But the fields and the townes therof he had giuen to Caleb the sonne of Iephone to possesse. 13. He gaue therefore to the children of Aaron the Priest Hebron a citie of refuge, & the suburbs therof: and Lobna with the suburbs therof: 14. and Iether and Estemo, 15. & Holon, & Dabir, 16. and Ain, & Ieta, and Bethsames, with the suburbs therof: nine cities of two tribes, as hath been said. 17. And of the tribe of the children of Benjamin, Gabaon, & Gabac, 18. and Anathoth and Almon, with their suburbs: foure cities. 19. Al the cities together of the children of Aaron the Priest, thirteen, with their

suburbs.

suburbs. 20. But to the rest by the families of the children of Caath of the Levitical stocke was giuen this possessiō. 21. Of the tribe of Ephraim the cities of refuge, Sichern with the suburbs therof in the mountayne of Ephraim, and Gazer 22. and Cibsam, and Beth horon, with the suburbs therof, foure cities. 23. Of the tribe of Dan also, Eltheco and Gabathon, 24. & Aralon and Gethremmon, with the suburbs therof, foure cities. 25. Moreouer of the half tribe of Manasses, Thanac and Gethremmon, with their suburbs, two cities. 26. Al the cities ten, and their suburbs, were giuen to the children of Caath of the inferiour degree. 27. To the childre of Gerson also of the Levitical stocke he gaue of the half tribe of Manasses the cities of refuge, Gaulon in Basan, and Bosram, with their suburbs, two cities. 28. Moreouer of the tribe of Issachar, Cesion, and Dabereth, 29. and Iaramoth, & Engannam, with their suburbs, foure cities. 30. And of the tribe of Aser, Masal and Abdon, 31. and Helcath, & Rohob, with their suburbs, foure cities. 32. Of the tribe also of Nephthali the cities of refuge, Cedec in Galilee: and Hammoth Dor, and Carthan, with their suburbs, three cities. 33. Al the cities of the families of Gerson, thirteen, with their suburbs. 34. And to the children of Merari Levites of the inferiour degree by their families was giuen of the tribe of Zabulon, Iecnaim and Cartha 35. and Damna and Naalol, foure cities with their suburbs. 36. Of the tribe of Ruben beyond Iordan against Iericho the cities of refuge, Bosor in the wildernes, Misor and Iaser and Iethson and Mephaath, foure cities with their suburbs. 37. Of the tribe of Gad the cities of refuge, Ramoth in Galaad, and Manaim & Hesebon & Iaser, foure cities with their suburbs. 38. Al the cities of the children of Merari by their families and kinreds, twelue. 39. Therefore al the cities of the Levites in the middes of the possession of the children of Israel were fourtie eight, 40. with their suburbs, euerie one distributed by the families. 41. And our Lord God gaue to Israel (a) al the Land, that he had sworne he would giue to their fathers: and they possessed it, and dwelt in it. 42. And peace was giuen by him on al nations round about: and none of their enemies durst resist them, but al were brought into their dominion. 43. Not so much certes as one word, which he had promised, that he would performe vnto them, was frustrate, but al things were accomplished in deeds.

(a) God gaue al the Land in due time, but not al at once, for the causes expressed Exo. 23. v. 29. Deut. 7. v. 22.

C H A P. XXII.

The fourth part.

Two tribes & a halfe returne to their possessions; Iosues godly admonitions; and his, and Eleazars death.

The tribes of Ruben and Gad, and half Manasses returne to their possessions.

10. Who building an altar by the side of Iordan, the other tribes suspect that they wil make a schisme, and therefore purpose to fight against them. 13. But first sending an ambassage to admonish them, 21. they answer that they made not an altar for sacrifice, but only for a monument, that notwithstanding they dwell on the other side of Iordan, yet they are of the same people of God 30. wherewith al Israel is satisfied.



HE same time Iosue called the Rubenites, and Gadites, and the halfe tribe of Manasses, 2. and said to them: You haue done al things that Moyſes the ſeruant of our Lord commanded you: me alſo haue you obeyed in al things, 3. neither haue you left your brethren a long time, vntil this preſent day, keeping the commandment of our Lord your God. 4. Therefore becauſe our Lord your God hath giuen your brethren quietnes and peace, as he promiſed: returne, and goe into your tabernacles, and to the land of your poſſeſſion, which Moyſes the ſeruant of our Lord deliuered to you beyond Iordan: 5. (a) alwayes ſo that you keepe attentiuely, and in worke fulfil the commandment, and the law which Moyſes the ſeruant of our Lord commanded you, that you loue our Lord your God, and walke in al his wayes, and obſerue al his commandments, and cleaue to him, and ſerue him in al your hart, and in al your ſoule. 6. And Iosue (b) bleſſed them, and diſmiſſed them. Who returned into their tabernacles. 7. And to the halfe tribe of Manasses Moyſes had giuen poſſion in Baſan: and therefore to the halfe that remayned Iosue gaue a lot among the reſt of their brethren, beyond Iordan at the Weſt ſide. And when he diſmiſſed them into their tabernacles, and had bleſſed them, 8. he ſaid to them: In much ſubſtance & riches returne to your ſeats, with ſiluer and gold, braſſe and yron, and varietie of rayment: diuide the prey of your enemies with your brethren. 9. And the children of Ruben, and the children of Gad, and the halfe tribe of Manasses returned, and went from the children of Iſrael in Silo, which is ſituated in Chanaan, to enter into Galaad the Land of their poſſeſſion, which they had obteyned according to the commandment of our Lord in the hand of Moyſes. 10. And when they were come to the litle bankes of Iordan, into the Land of Chanaan, they built beſide Iordan an altar of an infinite greatnes. 11. (a) Which thing when the children of Iſrael had heard, and certaine meſſengers had reported to them that the children of Ruben, and Gad, and the halfe tribe of Manasses had builded an altar in the Land of Chanaan, vpon the litle bankes of Iordan, againſt the

a) It pertaineth to al magiſtrates and other ſuperiours, to admoniſh their ſubiects of their dutie towards God, before al other things.

b) Al ſuperiours may impart bleſſing to their ſubiects.

a) So it beho- ueth al the ſer- uants of God to ſee in time, that no ſchiſ- me be made, and therefore orderly to in- quire of euerie ſhe- w of cuil
r. Theſ. 5.

children

children of Israel : 12. they assembled al in Silo, that they might goe vp, and fight against them. 13. And in the meane time they sent to them into the Land of Galaad, Phinees the sonne of Eleazar the Priest, 14. and ten Princes with him, one of euerie tribe. 15. Who came to the children of Ruben, and Gad, and the halfe tribe of Manasses into the Land of Galaad, and said to them: 16. This message doth al the people of our Lord send to you: What is this transgression? Why haue you forsaken our Lord the God of Israel, building a sacrilegious altar, and reuolting from the worship of him? 17. Is it a final thing to you that (b) you sinned in Beelphegor, and vntil this present day the spot of this abomination abideth in vs? and many of the people fel dead. 18. And you to day haue forsaken our Lord, and to morow his wrath wil rage (c) against al Israel. 19. But if you thinke the land of your possession to be vncleane, passe to the Land wherein is the tabernacle of our Lord, and, dwell among vs: only that you depart not from our Lord, and from our companie, an altar being built beside the altar of our Lord God. 20. Did not Achan the sonne of Zare transgresse the commandment of our Lord, and his wrath lay vpon al the people of Israel? And he was one man, & I would he alone had perished in his wicked fact. 21. And the children of Ruben, and Gad, and of the halfe tribe of Manasses answered the Princes of the legacie of Israel: 22. The most mightie God our Lord, The most mightie God our Lord, himselfe knoweth, and Israel together thal vnderstand: If with the mind of preuatication we haue erected this altar, let him not keep vs, but punish vs presently: 23. and if we did it with that mind, that we might lay vpon it holocausts, and sacrifice, and paciſlike victimes, let himselfe examine it and iudge: 24. and not rather with that meaning and deliberation, that we said: To morrow your children wil say to our children: What haue you to doe with our Lord the God of Israel? 25. Our Lord hath put a border between vs and you, O ye children of Ruben, and children of Gad, the riuer Iordan: and therefore you haue no part in our Lord. And by this occasion your children thal auert our children from the feare of our Lord. We therefore thought it better, 26. and said: Let vs build vs an altar, (d) not for holocausts, nor to offer victimes, 27. but for a testimonie between vs and you, and our issue and your progenie, that we may serue our Lord, and it may be our right to offer both holocausts, and victimes, and paciſlike hoites: and that your children to morrow say not to our children: You haue no part in our Lord. 28. And if they wil say so, they thal answer them: Behold the altar of our Lord, which our fathers made, not for holocausts, nor for sacrifice, but for our testimonie and yours. 29. God saue vs from this abomination that we should reuolt from our Lord, & leaue his steps, erecting an altar to offer holocausts, and sacrifices, and victimes, beside the altar of our Lord God, which is erected before his tabernacle. 30. Which things being heard, Phinees the Priest, and the Princes of the legacie, which were with him, were paciſed: and they

(b) Sinnes past are imputed to such as fall againe as aggravating their new sinnes by reason of more ingratitude.

(c) As before chap. 7. so if these had been culpable al Israel might feare to be punished, except iustice were done vpon the offenders.

(d) In the law of Moyses was one only altar for sacrifice, for the whole people of God, to auoid schisme and idolatrie. Now in the Church (being in al nations) are manie altars, & but one only Sacrifice pre- gured by al the former. as S. Angustine teacheth li. 17. c. 20. de ciuit. S. Leo. Ser. 8 de P. 1. 1. one.

admitted most willingly the words of the children of Ruben, and Gad, and of the halfe tribe of Manases. 31. And Phinees the Priest the sonne of Eleazar said to them: Now we know that our Lord is with vs., because you are not culpable of this preuarication, and haue deliuered the children of Israel from the hand of our Lord. 32. And he returned with the Princes from the children of Ruben and Gad, out of the Land of Galaad, into the Land of Chanaan, to the children of Israel, and reported to them. 33. And the saying pleased al that heard it. And the children of Israel prayesd God, and they did no more say, that they would goe vp against them, and fight, and destroy the Land of their possession. 34. And the children of Ruben, & the children of Gad called the altar which they had built, Our testimonie, that our Lord he is God.

*) God fought for the Israelites three maner of wayes: sometimes alone they not fighting at al; as when the Egyptians were drowned in the red sea: sometimes they doing his commandments he apparently assisted them, as in the siege of Iericho, the walles miraculously fel downe (c. 6.) & haile stones killed their enimies (c. 10.) but most times inuisibly, as wel by giuing them courage, as by striking their enimies with terrour. And al these wayes God also fighteth for his seruants in spiritual warres against the diuel, the flesh, and the world.

C H A P. XXIII.

Iosue being old admonisheth the people to keep Gods commandments, 12. And to auoid mariages, and al societie with gentiles, lest falling to idolatrie God as certainly punish them, as he hath been beneficial and bountifull to them.



AND when much time passed, after that our Lord had giuen peace to Israel, al the nations being subdued round about, and Iosue now verie ancient, and of a great age: 2. Iosue called al Israel, and the elders, and the Princes, and the iudges, and the maisters, and said to them: I am old, and farre gone in age: 3. and you see al things, that our Lord your God hath done to al the nations round about, (4) how himselfe hath fought for you: 4. and now because he hath by lot diuided to you al the Land, from the East part of Jordan vnto the great sea, and manie nations yet remaine: 5. Our Lord your God wil destroy them, and take them away from your face, and you shal possefse the Land, as he hath promised you. 6. Onlie take courage, and be careful that you keep al things which be written in the volume of the law of Moyses: and decline not from them neither to the right hand nor to the left: 7. lest after that you are entred in to the Gentiles, which shal be among you, you sweare in the name of their Gods, and serue them, and adore them: 8. but cleaue to our Lord your God: which you haue done vntil this day. 9. And then our Lord God wil take away in your sight the great nations and very strong, and no man shal be able to resist you. 10. One of you shal pursue a thousand men of the enemies: because our Lord your God himself wil fight for you, as he hath promised. 11. This onlie beware very diligently beforehand, that you loue our Lord your God. 12. But if you wii cleaue to the error of these nations that dwel among you, and make mariages with them, and ioyne amitie: 13. euen now know

ye that our Lord your God wil not destroy them before your face , but they shal be a pitte and a snare for you , and a stumbling blocke at your side , and stakes in your eies , til he take you away and destroy you from this excellent Land , which he hath deliuered to you. 14. Behold I this day enter into the way of al flesh , and you shal know with al your minde , that al the words which our Lord promised that he would performe to you , one is not escaped without effect. 15. Therefore as he hath fulfilled in deed that which he promised , and al things prosperous haue come : so wil he bring vpon you what euils soeuer he hath threatned , til he take you away and destroy you from this excellent Land , which he hath deliuered to you , 16. because you haue transgressed the covenant of our Lord your God , which he hath made with you , and haue serued strange Gods , and adored them : quickly and in haist shal the furie of our Lord ryse against you , and you shal be taken away from this excellent Land , which he hath deliuered to you.

CHAP. XXIII.

In consideration of diuers principal benefites here recited, 14. Iosue exorteth the people to serue God sincerely, seeing it is in their choise to doe wel or euil. 16. They promise al true seruice and obedience to God. 25. Wherupon he reneweth the pact between God and them , writing it in the volume of the law , and erecting a great stone in testimonie. 29. He dieth and is buried in mount Ephraim. 32. Iosephs bones are buried in Sichem. 33. Eliazar the high-Priest also dieth and is buried in Ephraim.



AND Iosue gathered together al the tribes of Israel into Sichem , and called the ancients , and Princes , and iudges , and maiiters : and they stood in the sight of our Lord : 2. and to the people he spake in this manner : Thus saith our Lord the God of Israel : Beyond the riuer did your fathers dwel from the beginning , Thare the father of Abraham , and (a) of Nachor : and they serued strange Gods. 3. I tooke therefore your father Abraham from the coasts of Mesopotamia , and brought him into the Land of Chanaan , and multiplied his seed , 4. and gaue him Isaac : & againe to him I gaue Iacob and Esau. Of whom , to Esau I gaue mount Seir to possesse : but Iacob & his childre went downe into Ægypt. 5. And I sent Moyse & Aaró , & strucke Ægypt with many signes and wonders. 6. And I brought you and your rathers out of Ægypt , and you came to the sea : and the Ægyptians purliued your fathers with chariots and horsemen , as farre as the Red sea. 7. And the children of Israel cried to the Lord : who did put darkenes between you and the Ægyptians , and brought the sea vpon them , & ouerwhelmed

(a) The Israelites descended also of Nachor , by Rebecca , his sonnes daughter , the wife of Isaac. Gen. 24.

them. Your eyes saw al things that I did in Ægypt, and you dwelt in the wildernes a great time: 8. & I brought you into the Land of the Amorrheite, which dwelt beyond Iordan. And when they fought against you, I deliuered them into your hands, and you possessed their Land, and slew them. 9. And there rose Balac the sonne of Sephor King of Moab, and fought against Israel. And he sent and called Balaam the sonne of Beor, that he might curse you: 10. & I would not heare him, but contrariwise by him I blessed you, and deliuered you out of his hand. 11. And you passed Iordan, and came to Iericho. And the men of that citie fought against you, the Amorrheite, and Pherezeite, and Chanancite, & the Hetheite, and Gergeseite, and the Heueite, and Iebuseite: & I deliuered them into your hands. 12. And I sent before you hornets: and I cast them forth out of their places, the two Kings of the Amorrheites, not in thy sword and bow. 13. And I gaue you the Land, wherein you laboured not, and the cities which you built not, to dwel in them: vineyards and oliue trees, which you planted not. 14. Now therefore feare our Lord and serue him with a perfect and verie true hart: and (a) take away the Gods, which your fathers serued in Mesopotamia and in Ægypt, and serue our Lord. 15. But if it like you not to serue our Lord, choise is giuen you: choise this day that which pleaseth you, whom you ought especially to serue, whether the Gods, which your fathers serued in Mesopotamia, or the Gods of the Amorrheites, in whose Land you dwel: but I and my house wil serue our Lord. 16. And the people answered, and said: God forbid we should leaue our Lord, and serue strange Gods. 17. Our Lord God he brought vs and our fathers out of the Land of Ægypt, out of the house of seruitude: and did in our sight great signes, & kept vs in al the way by the which we walked, & among al the peoples, through which we passed. 18. And he hath cast out al the nations, the Amorrheite inhabiter of the Land, which we haue entred. We therefore wil serue our Lord, because he is our God. 19. And Iosue said to the people: You can not serue our Lord: for God is holie, and a mightie emulator, neither wil he pardon your wickednes & sinnes. 20. If you leaue our Lord, and serue strange Gods, he wil turne himself; and wil afflict you, & ouerthrow you after he hath giuen you good things. 21. And the people said to Iosue: No, it shal not be so as thou speakest, but we wil serue our Lord. 22. And Iosue said to the people: You are witnesses, that your selues haue chosen to you our Lord for to serue him. And they answered: Witnesses. 23. Now therefore, quoth he, take away strange Gods out of the middes of you, and incline your harts to our Lord the God of Israel. 24. And the people said to Iosue: We wil serue our Lord God, and wil be obedient to his precepts. 25. Iosue therefore in that day (b) made a couenant, and proposed to the people precepts and iudgements in Sichem. 26. He wrote also al these words in the volume of the law of our Lord: and he tooke a very great stone, and put it vnder the oke, that was in the Sanctuarie of our Lord:

(a) Iosue being a Prophet saw some of their harts inclined to idols, though exteriorly they then had none among them.
S. Aug. 9. 29.
in Iosue.

(b) This renouation of the same couenant prefigureth the law of the new Testament.
S. Aug. 9. 30. in Iosue.

27. and said to al the people : Behold this stone shall be a testimonie for you , that (c) it hath heard al the words of our Lord , which he hath spoken to you : lest perhaps hereafter you wil denie , and lye to our Lord your God. 28. And he dismissed the people , euerie one into their possession. 29. (d) And after these things Iosue the sonne of Nun the seruant of our Lord died, being an hundred and ten yeares old : 30. and they buried him in the coasts of his possession in Thamnathare , which is situated in the mountaine of Ephraim , on the North part of mount Gaas. 31. And Israel serued our Lord al the daies of Iosue , and of the ancients , that liued a long time after Iosue , & that had knowen al the workes of our Lord which he had done in Israel. 32. The (e) bones also of Ioseph which the children of Israel had taken out of Ægypt , they buried in Sichem , in part of the field , which Iacob had bought of the sonnes of Hemor the father of Sichem , for a hundred yong ewes , and it was in the possession of the sonnes of Ioseph. 33. Eleazar also the sonne of Aaron died : and they buried him in Gabaath of Phinees his sonne , which was giuen him in mount Ephraim.

Gen. 50.
Exo. 13.

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

C H A P. XXIIII.

1. *They serued false God.* It is euident by this place, that Thare, and some other progenitours of Israel sometimes serued false Gods , from which they were reduced : but Abraham was euer preferred in true religion ; and the whole familie of Thare was therefore persecuted in Chaldea, as S. Augustine sheweth *li. 16. c. 13. de ciuis.* Likewise Theodoret *q. 18. in Iosue*, and other both ancient and late writers teach the same, as is already noted *pag. 186.*

30. *They buried.* In that no mention is made of mourning for Iosue , S. Hierome noteth a mysterie , and a special point of Christian doctrine : It seemeth to me (saith he *Epist. de 42. Maus. mans. 33.*) that in Marie prophetic is dead, in Moyse and Aaron , an end is put to the law and priesthood of the Iewes. For so much as they could neither passe into the land of promise , nor bring the believing people out of the wildernes of this world. And (*Mans. 34.*) Aaron (sayth he) was mourned (and so was Moyse) Iesus is not mourned ; that is , in the law was descent into hel (called *limbus*) in the Ghospel is passage to Paradise.

(c) To the more confusion of reasonable creatures willfully offending, vn sensible things are made witnesses, because they euer obey Gods wil, which is the best manner of hearing *Theod. q. 19. in Iosue.*

(d) If Iosue writ the rest of this booke, then Samuel added these last verses. *H. B. Schol.*

(e) Iosephs *Mausoleum* (or famous sepulchre) remained in Sichem in S. Hieroms time as he witnesseth. *Tra. li. Hebra. in Gen. prope sinem.*

Thare sometime serued false Gods but Abraham neuer.

Before Christ none entred into heauen.



THE ARGUMENT OF THE BOOK OF IUDGES.

A rule for reading historical books.



The Iudges of Israel figures of Christs Apostles.

They were all finally holic men.

The Contents of this book.

Diuided into three parts.

*S*AINTE Hierome giuing this general rule (Epist. ad Eustach. viii.) that in reading historical books of holie Scripture, the historie, as fundation of veritie, is to be loued, but the spiritual vnderstanding rather to be folowed: *agreatly ihertoseacherh* (Epist. ad Paulin.) that in this book of Iudges there be as manie figures, as Princes of the people. Neither darth he meane that there were no more, but for example sake affirmeth that these Iudges, raised vp after Iosue, and sent of God to deliuer the people fallen for their sinnes into afflictions, were types and figures of the Apostles and Apostolical men, sent by Christ to propagate & defend his Church of the new Testament. For albeit diuers of these Iudges were sometimes great offenders, yet they were reclaimed by Gods special grace, and so amending their errors did great things, to the singular honour of God: and are renowned among the holie Patriarchs and Prophets, particularly praised in holie Scripture, saying: And the Iudges, euerie one by his name, whose hart was not corrupt: Who were not auerted from our Lord, that their memorie may be blessed, & their bones spring out from their place, & their name remaine for euer, the glorie of holie men remaining to their children. After Iosue therefore, who is seemeth guided & ruled the people 32. yeares, this book, written (as is most probable) by Samuel, shewing the famous Actes of these Iudges of Israel, professeth the historie of the Church the space of 228. yeares more. And may be diuided into three parts. First, is described in general the state of the people. sometimes wel and sincerely seruing God, other times falling to great sinnes. in the two first chapters. Secondly, their offences, afflictions, repentance, and deliuerie from their enemies are more particularly reported. from the third chap. to the 17. Thirdly, other special accidents, which happened within the same, are recorded. in the last five chapters.

Eccl. 46.



THE BOOK OF
JUDGES
IN HEBREW
SOPHETIM.

CHAP. I.

Under a general captaine of the tribe of Iuda, assisted by the tribe of Simoon, Israel subueth diuers citiez of the gentiles. (12. Othoniel taking Cariath sepher possesseth it, and marieth Calebs daughter, obtaining also addition of her dowrie.) 21. Iebuseites yet dwel in Hierusalem with Benjamin, 27. and the Chananeites with diuers of the tribes.

The first part. A general recapitulation of the peoples state.



AFTER the death of Iosue the childre of Israel (a) consulted our Lord, saying: Who shal goe vp before vs against the Chananeite, & shal be captaine of the warre? 2. And our Lord said: (b) Iudas shal goe vp: behold I haue deliuered the Land into his hands. 3. And Iudas said to Simeon his brother: Come vp with me into my lot, and fight against the Chananeite, that I also may goe forward with thee into thy lot. And Simeon went with him. 4. And Iudas went vp, and our Lord deliuered the Chananeite, and the Pherzeite into their hands: and they struck in Bezec ten thousand men. 5. And they found Adonibezec in Bezec, and fought against him, and strucke the Chananeite, and the Pherzeite. 6. And Adonibezec fled: whom pursuing they tooke, cutting of the extreme parts of his hands and feete. 7. And Adonibezec said: Seuentie Kings hauing the extreme parts of their hands and feete cut off, gathered vp the relikes of meates vnder my table: as I haue dore, so hath God repayed me. And they brought him into Ierusalem, and there he died. 8. Therefore the children of Iudas assailing Ierusalem, tooke it, and strucke it in the edge of the sword, setting the whole citie on fyre. 9. And afterward going downe they fought against the Chananeite, which dwelled in the mountaines, and south-

(a) The maner of consulting our Lord was by the High-Priest praying in the tabernacle. *Exod.* 29.

(b) The first general captaine was Iosue, and diuers of the Iudges, were of the tribe of Iuda, but not all as appeareth in this book.

ward, & in the chāpaine countries. 10. And Iudas going forward, against the Chananeite, that dwelled in Hebron (the name wherof was before time Cariatharbe) stricke Sefai, and Ahiman, and Tholmai: 11. and departing thence went to the inhabitants of Dabir, the old name wherof was Cariath Sepher, that is a citie of letters. 12. And Caleb said: He that shal strike Cariath Sepher, and spoile it, I wil geue him Axa my daughter to wife. 13. And when Othoniel the sonne of Cenez, the younger brother of Caleb had taken it, he gaue him Axa his daughter to wife. 14. Whom going on her way her husband admonished to aske a field of her father. To whom, when she had sighed sitting on her asse, Caleb said: What aileth thee? 15. But she answered. Giue me a blessing, for a drie land thou hast giuen me: giue me also a waterie. Caleb therefore gaue her a waterie ground aboue, and waterie beneath. 16. And the children of the Cineite the cosin of Moyse went vp from the citie of palmes, with the children of Iudas into the desert of his lot, which is at the south side of Arad, & dwelt with him. 17. But Iudas went with Simeon his brother, & together they stricke the Chananeite that dwelt in Sephaath, and slew him. And the name of the citie was called, Horma, that is, Anathema. 18. And Iudas tooke Gaza with the coastes therof, & Ascaló, & Accaron with their bounds. 19. And our Lord was with Iudas, & he possessed the mountaines: neither could he destroy the inhabitants of the vally, because they had manie (1) hooked chariots. 20. And they gaue to Caleb Hebron, as Moyse had said, who destroyed out of it the three sonnes of Enac. 21. But the Iebuseite the inhabiter of Ierusalem the children of Benjamin destroyed not: and the Iebuseite dwelt with the children of Benjamin in Ierusalé vntil this present day. 22. The house also of Ioseph went vp into Bethel, and our Lord was with them. 23. For when they besieged the citie, which before was called Luza, 24. they saw a man coming out of the citie, and said to him: Shew vs the entrance of the citie, and we wil shew thee mercie. 25. Who when he had shewed them, they stricke the citie in the edge of the sword: but that man, & al his kinred they dismissed. 26. Who being dismist, went into the Land of the Herthims, & built there a citie, & called it Luza: which is so called vntil this present day. 27. Manasses also destroyed not Bethsan, and Thanach with their litle townes, and the inhabitants of Dor, and Ieblaam, and Maggeddo with their litle townes. And the Chananeite began to dwel with them. 28. But after that Israel was waxen strong he made them tributaries, and would not destroy them. 29. Ephraim also killed not the Chananeite, that dwelt in Gazer, but dwelt with him. 30. Zabulon destroyed not the inhabitants of Cetron, and Naalol: but the Chananeite dwelt in the middes of him, & was made tributarie to him. 31. Afer also destroyed not the inhabitants of Accho, & of Sidon, of Ahalab, and Achazib, & Helba, & Aphec, & Rohob: 32. and he dwelt in the middes of the Chananeite the inhabiter of that Land, neither did he kil them. 33. Nephthali also destroyed not the inhabitants of Bethfames, & Bethanath: and

1) Strong weapons crooked like sickles, made fast to the chariots which cut in pieces, men, horses, and other chariots that came in their way.

he dwelt

he dwelt in the middes of the Chananeite the inhabiter of the Land, and Bethsamites & Bethanites were tributaries to him. 34. And the Amorrheite strayned the children of Dan in the mountaine, and gaue them not place to goe downe to the playne: 35. and he dwelt in mount Hares which is interpreted shelles, in Aialon and Salebim. And the hand of the house of Ioseph was aggrauated, and he became tributarie to him. 36. And the border of the Amorrheite was from the Ascent of the Scorpion, the rocke, and the higher places.

C H A P. II.

An Angel reciting manie benefits of God towards Israel, and their ingratitude, 4. they weep for their fautes. 10. After the death of Iosue and other ancients of his time, the people often fal, and repenting are deliuered from afflictions: 19. but stil fal againe worse and worse.



ND the (a) Angel of our Lord went vp from Galgal to the place of weepers, and said: I brought you out of Ægypt, and haue brought you into the Land, for the which I sware to your fathers: and I promised that I would not make frustrate my couenant with you for euer: 2. onlie so that you should not make a league with the inhabitants of this Land, but should ouerthrow their altars: and you would not heare my voice. Why haue you done this? 3. For the which cause I would not destroy them from before your face: that you may haue enemies, and their Gods may be a ruine vnto you. 4. And when the Angel of our Lord spake these words to al the children of Israel, they lifted vp their voice, and wept. 5. And the name of that place was called, the place of weepers, or of teares: and (b) there they immolated hosts to our Lord. 6. Iosue therefore dismissed the people, and the children of Israel went euerie one into his possession, to obtayne it: 7. and they serued our Lord al his daies, and the daies of the ancients, of them that liued a long time after him, and knew al the workes of our Lord, which he had done with Israel. 8. And Iosue the sonne of Nun, the seruant of our Lord, died, being an hundred and ten yeares old, 9. and they buried him in the borders of his possession in Thamnathfare in the mount of Ephraim, on the North side of mount Gaas. 10. And al that generation was gathered to their fathers: and there rose others, that knew not our Lord, and the workes which he had done with Israel. 11. And the children of Israel did euil in the sight of our Lord, and serued Baalim. 12. And they left our Lord the God of their fathers, that had brought them out of the Land of Ægypt: and folowed strange Gods, and the Gods of the peoples, that dwelt round about them,

[a] An Angel taking the forme a man, as before to Iosue (6. 5.) so now appearing to the people, spake to them in the name of God, whose messenger he was.

[b] By special dispensation sacrifice was sometimes lawfully offered in other places, though the Tabernacle (and afterward the Temple) was the onlie place commanded. Deut. 12. Iosue. 12. S Aug. 9. 36. in. nuc.

(c) These Iudges were extraordinarily raised vp to deliuer the people: repenting, when they were fallen into afflictions for their sinnes.

and adored them: and they prouoked our Lord to anger, 13. leaving him, and seruing Baal and Astaroth. 14. And our Lord being wrath against Israel, deliuered them into the hands of ransackers: who tooke them and sold them to the enemies, that dwelt round about: neither could they resist their aduersaries: 15. but whither soeuer they had meant to goe, the hand of our Lord was vpon them, as he spake, and sware to them: and they were vehemently afflicted. 16. And our Lord (c) rayfed vp Iudges, that should deliuer them from the hands of the wasters: but neither would they heare them, 17. fornicating with strange Gods, and adoring them. They did quickly forsake the way, in the which their fathers had gone: and hearing the commandements of our Lord, they did al things contrarie. 18. And when our Lord rayfed vp Iudges, in their daies he was moued with mercie, and heard the gronings of the afflicted, and deliuered them from the slaughter of the wasters. 19. But after the Iudge was dead, they returned, and did much worse things then their fathers had done, folowing strange Gods, seruing them, and adoring them. They left not their inuentions, and the verie hard way, by which they were accustomed to walke. 20. And the furie of our Lord was angrie against Israel, & said: Because this nation hath made my couenant frustrate, which I had made with their fathers, and hath contemned my voice: 21. I also wil not destroy the nations which Iosue did let alone, and died: 22. that in them I may trie Israel, whether they wil keep the way of the Lord, and walke in it, as their fathers kept it, or no. 23. Our Lord therefore left al these nations, and would not quickly ouerthrow them, neither deliuered them into the hands of Iosue.

C H A P. III.

The people associating themselues with Gentiles, against whom they ought to fight, 8. are inuaded by forraine Kings: 9. but repēing are deliuered by Othomel 12. Falling againe, afflicted, and repenting, 15. are deliuered by Aod, 21. secretly killing Eglon their enemy. 31. After him Samgar defendeth Israel against the Philisthims.

The second part. Of the commo peoples often falling to idolatrie, their repentance; & deliuerie.



H E S E are the Nations, which our Lord left, that in them he might instruct Israel, and al that had not known the warres of the Chananeites: 2. that afterward their children might learne to fight with their enemies, and to be accustomed to warre: 3. the five Princes of the Philisthims, and the Chaneite, and Sidonian, and Heueite, that dwelt in mount Libanus, from mount Baal Hermon to the entring into Emath. 4. And he left them, that in them he might trie Israel, whether they would heare the commandements of our Lord, which

he had commanded their fathers by the hand of Moyses, or not. 5. Therefore the children of Israel dwelt in the middes of the Chananeite, and Hetheite, and Amorrhite, and Pherezite, and Heueite, and Iebuseite: 6. and they tooke their daughters to wiues, and themselues gaue their owne daughters to their sonnes, and serued their Gods. 7. And they did euil in the sight of our Lord, and forgat their God, seruing Baalim and Altaroth. 8. And our Lord being wrath against Israel, deliuered them into the hãds of Chusan Rasathaim the King of Mesopotamia, and they serued him eight yeares. 9. And they cried to our Lord: who rayfed them vp (1) a sauour, & deliuered them, to wit, Othoniel the sonne of Cenez, the yonger brother of Caleb: 10. and the Spirit of our Lord was in him, and he iudged Israel. And he went forth to fight, and our Lord deliuered into his hands Chusan Rasathaim the King of Syria, and oppressed him. 11. And the land rested (2) fourtie yeares, and Othoniel the sonne of Cenez died. 12. And the children of Israel added to doe euil in the sight of our Lord: who strengthened against them Eglon the King of Moab: because they did euil in his sight. 13. And he ioyned to him the children of Ammon, and Amalec: and he went and strucke Israel, and possessed the Citie of palmes. 14. And the children of Israel serued Eglô the King of Moab eighteen yeares: 15. and afterward they cried to our Lord: who rayfed vp vnto them a sauour called Aod, the sonne of Gera, the sonne of Iemai, who vsed both hands for the right. And the children of Israel sent by him presents to Eglon the King of Moab. 16. Who made himself a two edged sword, hauing in the middes a haft in length the palme of a hand, and was girded therwith vnder his cassocke on the right thigh. 17. And he presented the guists to Eglon the King of Moab. And Eglon was exceeding grosse. 18. And when he had presented the guists vnto him, he brought his felowes on the way that came with him. 19. And returning from Galgal, where the Idols were, he said to the King: I haue a secret message to thee, o King. And he cõmanded silence: & al being gone forth that were about him, 20. Aod went in to him: and he sate in a sommer chamber alone, and he said: (3) A word from God I haue to thee. Who forthwith rose out of his throne. 21. And Aod put forth his left hand, & tooke the dagger from his right thigh, and saltred it into his bellie 22. so mightily that the haft folowed the blade in the wound, & was closed vp fast with the most fat grease. Neither did he plucke out the dagger, but as he had stricken so left it in the bodie: and forthwith by the secret parts of nature the ordure of the bellie came forth. 23. But Aod shutting the doores of the chamber very diligētly, & locking them sure, 24. went out by a posterne doore. And the Kings seruants going in, saw the doores of the chamber shut, and they said: Peraduenture he purgeth his bellie in the sommer chamber. 25. And expecting lôg til they were atained, & secing that no man did open, they tooke a key: and opening they found their Lord on the earth lying dead. 26. But Aod, whiles they were troubled, escaped,

(a) In manie places we see the word *sauiour*, and like titles giued to men, as the seruants & officers of God, who is the proper and principal Sauiour of al. *S. Aug. 9. 18. in Iudic.*

(b) In these 40. yeares are included the eight yeares of their seruitude, *v. 8. & so in the rest of this historie, otherwise the number of yeares agreeth not with the count. 3. Reg. 6. v. 1.*

(c) Aod hauing special inspiration from God to doe this fact (as *S. Augustine* noteth vpon these words *9. 20. in Iudic.*) is not to be imitated by priuat men. *See Num 25. 7.*

and passed by the Place of Idols, whence he had returned. And he came into Seirath : 27. and forthwith the trumpet sounded in the mount of Ephraim : and the children of Israel went downe with him, himself going in the front. 28. Who said to them : Folow me : for our Lord hath deliuered our enemies the Moabites into our hands. And they went downe after him, and occupied the fords of Iordan, which bring ouer into Moab:& they suffered no man to passe : 29. but they strucke the Moabites at that time, about ten thousand, al stout and strong men, none of them could escape. 30. And Moab was humbled that day vnder the hand of Israel : and the Land rested eightie yeares. 31. After him was Samgar the sonne of Anath, who strucke of the Philisthimes six hundred men with the coulter of a plough : and he also defended Israel.

C H A P. IIII.

Againe the people sinning are oppressed, and crying to God, 4. by direction of Debbora a Prophetesse, Barac fighteth against Sisara their enemy. 15. Who stricken with feare, and flying away, 17. Label pretending his fastie killeth him in her house.



AND the children of Israel added to doe euil in the sight of our Lord after the death of Aod, 2. and our Lord deliuered them into the hands of Iabin the King of Chanaan, which reigned in Asor : and he had a captaine of his armie named Sisara, and he dwelt in Haroseth of the gentiles. 3. And the children of Israel cried to our Lord, for he had nine hundred yron hooked chariots, and for twentie yeares had vehemently oppressed them. 4. And there was one Debbora a Prophetesse, the wife of Lapidoth, which (4) iudged the people at that time. 5. And she sate vnder a palme tree, which was called by her name, between Rama and Berhei in the mount of Ephraim : and the children of Israel went vp to her for al iudgement. 6. Who sent, and called Barac the sonne of Abinoem of Cedes in Nephthali, and she said to him : Our Lord God of Israel hath commanded thee: Goe, and lead an armie into mount Thabor, and thou shalt take with thee ten thousand fighting men of the children of Nephthali, & of the children of Zabulon: 7. and I wil bring vnto thee in the place of the Torrent Cison, Sisara the Prince of the hoste of Iabin, and his chariots, and al the multitude, and wil deliuer them in thy hand. 8. And Barac said to her: If thou come with me, I wil goe: If thou wilt not come with me, I wil not goe. 9. Who said to him: I wil goe indeed with thee, but at this time the victorie shal not be imputed to thee, because Sisara shal be deliuered into the hand of a woman.

(4) Being a Prophetesse she resolved hard and obscure things, but exercised no iurisdiction in any causes, for that belonged to the Council of Priests and of seuentie assistants, where the high-Priest was the chief Iudge. Num 11. Deut. 17. Spiritually Debbora signified the Church, & Barac Christian Princes, who

Debbora therefore arose, and went with Barac into Cedes. 10. Who calling vnto him Zabulon and Nephthali, went vp with ten thousand fighting men, hauing Debbora in his companie. 11. And Haber the Cineite was in time past departed from the rest of the Cineites his brethren of Hobab, the cosin of Moyfes: and had pitched his tents vnto the valley, which is called Sennim, and was neere Cedes. 12. And it was told Sisara, that Barac the sonne of Abinoem was gone vp into mount Thabor: 13. and he gathered nine hundred yron hooked chariots, and al his armie from Haroseth of the gentiles to the torrent Cison. 14. And Debbora said to Barac: Arise, for this is the day wherin our Lord hath deliuered Sisara into thy hands: behold he is thy leader. And Barac went downe from mount Thabor, and ten thousand fighting men with him. 15. And our Lord terrified Sisara, and al his chariots, & al the multitude in the edge of the sword at the sight of Barac: in so much, that Sisara leaping downe from his chariot, fled a-foot, 16. & Barac pursued the chariots flying, and the armie vnto Haroseth of the gentiles, and al the multitude of the enemies was vterly destroyed. 17. But Sisara flying came to the tent of Iahel the wife of Haber the Cineite, for there was peace betwixt Iabin the King of Asor, and the house of Haber the Cineite. 18. Iahel therefore going forth to meet Sisara, said to him: Come in to me, my Lord, come in, feare not. Who being entred into her tabernacle, and couered of her with a cloke, 19. said to her: Giue me, I beseech thee, a little water, for I am very thirskie. Who opened a bottle of milke, and gaue him to drinke, and couered him. 20. And Sisara said to her: Stand before the doore of the tabernacle, and when any shal come asking thee, and saying: Is there any man here? Thou shalt say: There is none. 21. (b) Iahel therefore the wife of Haber tooke a nayle of the tabernacle, taking withal a hammer also: and going in secretly, and with silerce she put the nayle vpon the temple of his head, and striking it with the hammer, fastned it into his braine euen to the ground: who ioyning deepe sleepe & death together, faynted, and died. 22. And behold Barac folowing Sisara came: and Iahel going forth to meet him, said to him: Come, and I wil shew thee the man whom thou seekest. Who when he was entred in vnto her, saw Sisara lying dead, and the nayle fastned in his temples. 23. Therefore God that day humbled Iabin the King of Chanaan before the children of Israel: 24. which incrested daily, and with strong hand oppressed Iabin the King of Chanaan, til they destroyed him.

are directed in their warres, & other actions by spiritual superiours, as Origen, and other ancient writers expound this historie.

(b) Who is this woman full of confidence, piercing the enemies head with a nail, but the faith of the Church, destroying the diuels Kingdomes with the Crosse of Christ? *S. Aug. li. 12. c. 32. contra Faust. Manich.* Iahel also prefigured our B. Ladie who crushed the serpens head.

C H A P. V.

The Canticle of Debbora and Barac giuing thanks after their victorie.



ND Debbora and Barac the sonne of Abinoem sang in that day, saying:

2. You that of Israel haue voluntarily offered your liues to peril (a) blesse our Lord.

3. Heare you Kings, and giue eare ye Princes: I am, (b) I am she, that wil sing to our Lord, I wil chaunt to our Lord the God of Israel.

4. Lord when thou wentst out of Seir, and didst passe by the countries of Edom, the earth was moued, and the heauens and clouds distilled waters.

5. The mountaines melted before the face of our Lord, and Sinai before the face of our Lord God of Israel.

6. In the daies of Samgar the sonne of Anath, in the daies of Iahel the pathes rested: and they that went by them, walked by by-waies.

7. The valiants in Israel ceased, and rested: vntil Debbora arose, a mother rose in Israel.

8. Our Lord chose new warres, and the gates of the enemies himselfe subuerted: shield and speare if there appeared among fourtie thousand of Israel.

9. My hart loueth the Princes of Israel: you that of your owne good wil offered your selues to danger, blesse our Lord.

10. You that ride vpon your (c) faire asses, and sitte in iudgement, and walke in the way, speake.

11. Where the chariots were crushed together, and the armie of the enemy was suffocated, there let the iustices of our Lord be told, and his clemencië toward the valiants of Israel: then did the people of our Lord goe downe to the gates, and obteyned the principallitie.

12. Arise, arise Debbora, arise, arise, and speake a canticle: Arise Barac, and apprehend thy captiues thou sonne of Abinoem.

13. The remnant of the people is saued, our Lord hath fought in the valiants.

14. Out from Ephraim he destroyed them into Amalec, and after him out from Benjamin into thy peoples O Amalec: Out from Machir there descended Princes, and out from Zabulon they that led the armie to fight.

15. The Captaines of Issachar were with Debbora, and folowed

(a) The greater blesse the lesse by imparting spiritual benefits, so God & superiours blesse their subiects. Men blesse God, & the lesse their betters, by giuing thanks, & prayfes.

(b) She inculcath that she must so much more praise God for this victorie, because he forshewed it by her, & by her directed the general captaine Barac, lest it might be ascribed either to wisdom or valure of any man.

(c) Those that subdue their bodies to the spirite ride vpon fayre asses. Origen hom. 6. in c. 5. Indic.

the

the steps of Barac, who as it were into a headlong and bottomeles pit gaue himself to danger: Ruben being diuided against it-self, there was found contention of couragious persons.

16. Why dwellest thou between the two bounds, that thou mayest heare the whistlings of the flockes? Ruben being diuided against it-self, there was found contention of couragious men.

17. Galaad rested beyond Iordan, and Dan gaue himself to ships: Aser dwelt in the sea shore, and abode in hauens.

18. But Zabulon and Nephthali offered their liues to death in their countrie of Merome.

19. The Kings came & fought, the Kings of Chanaan fought in Thannac besides the waters of Mageddo, and yet going a preying they tooke nothing.

20. From heauen they fought against them: the starres remaying in their order and course, fought against Sisara.

21. The torrent of Cison drew their carcasses, the torrent of Cadumim, the torrent of Cison: my soule tread downe the strong ones.

22. The hoofe of the horses fel off, the strongest of the enemies flying violently, and falling downe headlong.

23. Curse ye the land of Meroz, said the Angel of our Lord: Curse the inhabitants therof, because they came not to help our Lord, to aid his most mightie ones.

24. (4) Blessed among women be Iahel the wife of Haber the Cinite, and blessed be she in her tabernacle.

25. To him that asked water she gaue milke, and in the phial of Princess she offered butter.

26. Her left hand she put to the naile, and her right hand to the smithes hammer, and strucke Sisara, seeking in his head a place for the wound, and piercing valiantly through his temple.

27. Between her feete he fel: he failed, and died: he was roled before her feete, and he lay without life and miserable.

28. Looking through a window, his mother howled: and she spake out of a higher chamber: Why lingereth his chariote to come backe? Wherefore are the feete of his waggans slow?

29. One wiser then the rest of his wiues answered these words to her mother in law:

30. Peradventure now he diuideth the spoiles, and the fayrest of the women is chosen for him: garments of sundrie colours are deliuered to Sisara for a prey, and diuerse furniture is laid together to adorne the uecks.

31. So perish al thine enemies, O Lord: but they that loue thee, as the Sunne shineth in his rying, so let them glitter.

32. And the Land rested for fourtie years.

4) Iahel the figure was blessed amongst women: much more the most Holie Virgin Mother of God is blessed about al women.

C H A P. VI.

The people falling againe to sinne, are oppressed by the Madianites. 21. An Angel appearing to Gedeon, sendeth him to deliuer Israel, 17. confirming his mission by miracle. 25. So he first destroyeth Baals altar, 34. then gathereth an armie against Idolaters. 36. And is assured againe of Gods protection by two miracles in a fleece of wool.

AND the children of Israel did euil in the sight of our Lord: who deliuered them into the hand of Madian seven yeares, 2. and they were sore oppressed of them. And they made themselues denes and caues in the mountaines, and very wel fenced places to resist. 3. And when Israel had sown, Madian came vp and Amalec, and the rest of the East nations: 4. and pitching their tents by them waited al things as they were in the blade vnto the entring of Gaza: & they left nothing at al in Israel that perteyned to mā's life, not sheep, not oxen, not aises. 5. For they and al their flocks came with their tabernacles, and like vnto locusts filled al places, an innumerable multitude of men, & of camels, wasting whatsoeuer they touched. 6. And Israel was sore humbled in the sight of Madiā. 7. And he cried to our Lord desiring helpe against the Madianites. 8. Who sent vnto them (4) a man that was a Prophet, and he spake: Thus sayth our Lord the God of Israel: I made you to come vp out of Ægypt, and brought you out of the house of seruitude, 9. & deliuered you out of the hands of the Ægyptians, and of al the enemies, that afflicted you: and I cast them out at your entring, and deliuered you their Land. 10. And I said: I the Lord your God, feare not the Gods of the Amorrhaites, in whose land you dwel. And you would not heare my voice. 11. And an Angel of our Lord came, and fate vnder an oke, that was in Ephra, and perteyned to Ioas the father of the familie of Ezri. And when Gedeon his sonne did threth and purge wheate in a winepresse; to fly Madian, 12. the Angel of our Lord appeared to him, and said: Our Lord be with thee, o most valiant of men. 13. And Gedeon said to him: I beseech thee my Lord, if our Lord be with vs, why haue these euils apprehended vs? where are his meruelous workes, which our fathers haue told vs, and said: Out of Ægypt did our Lord bring vs? but now our Lord hath forsaken vs, and deliuered vs into the hand of Madian. 14. And our Lord looked toward him, and said: Goe in this thy strength, and thou shalt deliuer Israel out of the hand of Madian: know that I haue sent thee. 15. Who answering said: I beseech thee, my Lord, wherein shal I deliuer Israel? behold my familie is the meaneft in Manasses, & I the least in my rathers house. 16. And our Lord

said

4) S. Angu-
stine (9. 31. in
Iudic.) suppo-
seth that this
messenger sent
from God cal-
led a man and a
Prophet (for
the forme
wherin he ap-
peared) was
the same An-
gel which fate
vnder the oke,
and sent Ge-
deon to deli-
uer Israel v.
11. 12. &c.

said to him: I wil be with thee : and thou shalt strike Madian as it were one man. 17. And he said : If I haue found , quoth he , grace before thee , giue me a signe that it is thou which speakest to me. 18. Neither depart thou hence , til I returne to thee, bringing a sacrifice , and offering (b) to thee. Who answered : I wil tarie thy comming. 19. Gedeon therefore went in , and boyled a kid , and of a bulhel of flowre baked vnleuened loaves : and putting the flesh in a basket , and the broth of the flesh into a potte , he carried al vnder the oke , and offered to him. 20. To whom the Angel of our Lord said : Take the flesh and the vnleuened loaves , and put them vpon that rocke , and powre out the broth thereon. And when he had done , 21. the Angel of our Lord stretched forth the tippe of the rodde , which he held in his hand , and touched the flesh and the vnleuened loaves: and there arose a fire from the rocke , and consumed the flesh, and the vnleuened loaves: and the Angel of our Lord vanished from his eies. 22. And Gedeon seeing that it was the Angel of our Lord, said: Alas my Lord God: that I haue seen the Angel of our Lord face to face. 23. And our Lord said to him: Peace be with thee: feare not, thou shalt not die. 24. And Gedeon built there (c) an altar to our Lord, & called it, our Lords peace, vntil this present day. And when he was yet in Ephra, which is of the familie of Ezri, 25. that night our Lord said to him: Take a bullocke of thy fathers, and an other bullocke of seuen yeares , and thou shalt destroy the altar of Baal , which is thy fathers : and cut downe the groue, that is about the altar : 26. and thou shalt build an altar to the Lord thy God in the top of this rocke, whereupon thou didst lay the sacrifice before : and thou shalt take the second bullocke , and shalt offer an holocauste vpon a pile of the wood, which thou shalt cut downe out of the groue. 27. Gedeon therefore taking to him ten men of his seruants , did as our Lord had commanded him. But fearing his fathers house , and the men of that citie , he would not doe it by day, but accomplished al things by night. 28. And when the men of that towne were risen in the morning , they saw the altar of Baal destroyed, and the groue cut downe , and the other bullocke laid vpon the altar, which then was built. 29. They said one to an other: Who hath done this? And whē they inquired for the authour of the fact, it was said : Gedeon the sonne of Ioas did al these things. 30. And they said to Ioas: Bring forth thy sonne hither, that he may die : because he hath destroyed the altar of Baal, and hath cut downe his groue. 31. To whom he answered: Why are you reuengers of Baal, that you fight for him: he that is his aduersarie, let him die before to morrow light appeare : if he be God, reuenge he himself, on him that hath raysted his altar. 32. From that day Gedcon was called (d) Ierobaal, because Ioas had said: Let Baal reuenge himself on him, that hath raysted his altar. 33. Therefore al Madian, and Amalec, and the east peoples were gathered together, and passing ouer Iordan, cāped in the vaile Iezrael. 34. But the spirit of our Lord reuested Gedeon, who sounding with a trumpet called together the house

(b) He meant not to offer sacrifice to the Angel, but that either the Angel, or himself in presence of the Angel, should offer it to God: and so indeed the Angel partly directed him what to doe, partly executed the office himselfe, by touching the oblation with his rod; and miraculously bringing fire to consume the sacrifice.
(c) An altar for a monument, not for sacrifice.

(d) The strength of Baal, or stronger then Baal.

(e) Dew first in
the fleece and
after on the
ground, signi-
fied grace and
true religion
first in one peo-
ple, after in al
nations. *Sains*
Amb. Ser. 13. de
Natal. Dom.
Vener. Beda 99.
in Indic. . . 4.
Also Christs
Incarnation
without detri-
ment of his
Mothers virgi-
nitie, of whose
grace al are
replenished.
S. Bernard ho. 2.
in Missus est.

of Abiezer, to folow him. 35. And he sent messengers into al Manasses, which it-selfe also did folow him: and other messengers into Aser and Zabulon and Nephthali, which met him. 36. And Gedeon said to God: If thou saue Israel by my hand, as thou hast spoken, 37. I wil put this fleece of wool on the floore: if there shal be (e) dew in the fleece onlie, and on al the ground drienes, I shal know that by my hand, as thou hast spoken, thou wilt deliuer Israel. 38. And it came so to passe. And rysing in the night wringing the fleece, he filled a vessel with the dew. 39. And he said againe to God: Let not thy furie be angry against me if I tempt once againe, seeking a signe in the fleece. I desire that the fleece onlie may be drie, and al the ground wet with dew. 40. And God did that night as he had requested: and there was drienes in the fleece onlie, and dew on al the ground.

C H A P. VII.

Gedeon marching with thirtie two thousand men, al that are feareful, and that drinke water kneeling are dimised, & onlie three hundred that drinke litle remaine. 9. By a Madianites dreame Gedeon is encouraged. 16. By a stratageme the enemy is frighted & overthrowne. 24. The Ephraites kil Ored & Zeb.



HERFORE Ierobaal, which is also Gedeon, rysing in the night, and al the people with him, came to the fountaine that is called Harad, and the campe of Madian was in the valley on the North side of the high hil. 2. And our Lord said to Gedeon: There is much people with thee, neither shal Madian be deliuered into their hand: lest Israel glorie against me, and say: By myne owne force I am deliuered. 3. Speake to the people, and proclaime in al their hearing: He that is feareful and timorous, let him returne. And they departed from mount Galaad, and there returned two and twentie thousand men, and onlie ten thousand remained. 4. And our Lord said to Gedeon: Yet there is a great multitude, lead them to the waters, and there I wil proue them: and of whom I shal rel thee that he goe with thee, let him goe: whom I shal forbid to goe, let him returne. 5. And when the people were come downe to the waters, our Lord said to Gedeon: They that shal lappe the water with their tongues, as dogs are wont to lappe, thou shalt separate them apart: but they that shal drinke bowing downe their knees, shal be on the other part. 6. The number therefore of them that had lapped water, their hand casting it to their mouth, was three hundred men: and al the rest of the multitude had drunke kneeling. 7. And our Lord said to Gedeon: In the three hundred men, that lapped water, I wil deliuer you, and giue Madian in thy hand: but let al the rest of the multitude returne into their place. 8. Taking therefore victuals and trumpets

according

according to the number, al the rest of the multitude he commanded to depart to their tabernacles : and himselfe with the three hundred gaue himselfe to the battel. And the campe of Madian was beneath in the valley. 9. The same night our Lord said to him: Arise, & goe downe into the campe : because I haue deliuered them into thy hand. 10. But if thou be afraid to goe alone, let Phara thy seruant goe downe with thee. 11. And when thou shalt heare what they speake, then shalt thy hands be strengthened, & thou shalt goe downe more secure to the enemies campe. He therefore went downe and Phara his seruant into part of the campe, where the watch was of men in armes. 12. But Madian and Amalec, & al the East peoples lay scattered in the valley, as a multitude of locusts: their camels also were innumerable, as the sand that lieth in the sea shore. 13. And whē Gedeō was come, one told his neighbour (a) a dreame & in this manner he reported that which he had seen: I saw a dreame, & there seemed to me as it were a harth loafe of barlie to role, & to come into the campe of Madian: and when it was come to the tabernacle, it stricke it, and ouerthrew it, & beate it al flatte with the earth. 14. He to whom he spake, answered: This is no other thing, but the sword of Gedeon the soane of Ioas the man of Israel. For the Lord hath deliuered Madian into his hands, and al their campe. 15. And when Gedeon had heard the dreame, and the interpretation therof, he adored: and turned to the campe of Israel, and said: Arise ye, for our Lord hath deliuered the campe of Madian into our hands. 16. And he diuided the hundred men into three parts, and gaue them trumpets in their hands, and (b) emptie pitchers, and lampes in the middes of their pitchers, 17. And he said to them: What you shall see me doe, that doe ye: I wil enter into part of the campe, & that which I shall doe follow you. 18. When the trumpet shall sound in my hand, doe you also sound and crie together round about the campe: To our Lord (c) & to Gedeon. 19. And Gedeon went in, & the three hundred that were with him, into part of the campe, the watch of midnight beginning, and rayling vp the watch men they began to sound with their (d) trumpets, and to clap the pitchers one against an other. 20. And when they sounded in three places round about the campe, and had broken the pitchers, they held the lampes in the left hands, and with the right they sounded the trumpets, and cried: The sword of our Lord and of Gedeon: 21. standing euerie one in his place round about the enemies campe. Therefore the whole campe was troubled, and crying out and howling they fled: 22. and the three hundred men neuertheles persisted sounding with the trumpets. And our Lord sent in the sword in al the campe, and they murdered one an other, 23. flying as farre as Bethsetta, and the brinke of Abelmehula in Tebbath. But the men of Israel of Nephthali, and Aser thouting together, & al Manasses pursued Madian. 24. And Gedeon sent messengers into al mount Ephraim, saying: Come downe to meet Madian, and take the waters before them to Bethbera and Jordan. And al Ephraim thou-

(a) Obseruation of dreames is generally forbid. *Leuit. 19. v. 26. Deut. 18. v. 10.* 10. yet here, and in other places, it is euident, God would haue some obserued. See *Annos. Gen. 40.*

(b) These things were ridiculous (saith Venerab. Beda c. 97. in *Indic.*) if they had not been terrible to the enemies.

(c) It is no derogation to God, that honour is also giuen to his seruants.

(d) Trumpets signified Preachers of Christ, pitchers the bodies of Martyrs, & lampes their vertues & miracles. See *Annos. Beda 99. in *Indic.* c. 7.*

ted, and tooke the waters before them and Jordan vnto Bethbera. 25. And two men that were apprehended of Madian, Oreb and Zeb, Oreb he slew in the Rocke of Oreb, Zeb in the Presse of Zeb. And they pursued Madian, carying the heads of Oreb and Zeb to Gedeon beyond the streames of Jordan.

C H A P. VIII.

The Ephraimites quareling because they were not called to the warres, are pacified by Gedeon. 4. The men of Soccoth and Phanael denying victuals for the campe, Gedeon (in the meane time 10. ouerthrowing the enemy) 15. reuengeth their reproachful contempt, 18. killeth Zebec and Salmana, 22. refuseth dominion, 24. but receiueh as a giift, the reuels taken in the prey: 27. maketh therof an Ephod, which turneth to the ruine of his familie. 30. Hauing seuentie sonnes by his wiues, and one by a concubine, dieth in good old age. 33. And the people fall againe to idolatrie.



AND the men of Ephraim said to him: What is this that thou didst meane to doe, that thou wouldest not call vs when thou didst goe to fight against Madian? chiding bitterly and almost offering violence. 2. To whom he answered: (1) What could I haue done like to that, which you haue done? Is not the cluster of Ephraim better then the vintages of Abiezer? 3. Into your hands hath our Lord deliuered the Princes of Madian, Oreb and Zeb, what could I haue done the like as you haue done? Which when he had spoken, their spirit reited, wherwith they did swel against him. 4. And when Gedeon was come to Jordan, he passed ouer it with the three hundred men that were with him: and for wearines, they could not pursue them that fled. 5. And he said to the men of Soccoth: Giue, I beseech you, bread to the people that is with me, because they are verie faint: that we may pursue Zebec and Salmana the Kings of Madian. 6. The Princes of Soccoth answered: Peraduenture the palmes of the hands of Zebec and Salmana are in thy hand, & therefore thou requirest that we giue bread to thy armie. 7. To whom he said: When our Lord therefore shal haue deliuered Zebec and Salmana into my hands, I wil teare your flesh with the thornes and briers of the desert. 8. And going vp from thence, he came into Phanael: & he spake to the men of that place the like things. To whō they also answered, as the men of Soccoth had answered. 9. He said therefore to thē also: When I shal be returned conquerour in peace, I wil destroy this towre. 10. But Zebec and Salmana reited with al their armie. For fifteen thousand men were remaying of al the troups of the East peoples, an hundred and twentie thousand fighting men and those that drew sword,

being

(4) A. soft answer breaketh anger: hard speech stirreth vp furie *Prov.* 15.

being slayne. 11. And Gedeon going vp by the way of them, that dwelt in tabernacles, on the East side of Nobe, & Iegbaa, struck the campe of the enemies which were secure, and suspected no mischance. 12. And Zebee and Salmana fled, whom Gedeon pursuing apprehended, al their hoste being put out of aray. 13. And returning from the battel before sunne ryling, 14. he tooke a boy of the men of Soccoth: and he asked him the names of the Princes and ancients of Soccoth, and he described seuentie seuen men. 15. And he came to Soccoth, and said to them: Behold Zebee and Salmana, concerning whom you vpbraided me, saying: Peradventure the hands of Zebee and Salmana are in thy hands, and therefore thou desirest that we giue bread to the men that be wearie, and are fainte. 16. He tooke therefore the ancients of the citie, and thornes and briers of the desert, and tore them with the same, and cut the men of Soccoth into pieces. 17. The tower also of Phanuel he ouerthrew, killing the inhabitants of the citie. 18. And he said to Zebee and Salmana: What manner of men were they, whom you slew in Thabor? Who answered: Like vnto thee, and one of them as it were the sonne of a King. 19. To whom he answered: They were my brethren, the sonnes of my mother. Our Lord liuerh, that if you had saued them (b) I would not kil you. 20. And he said to Iether his eldest sonne: Arise, and kil them. Who drew not out his sword: for he was afraid, because he was yet a boy. 21. And Zebee and Salmana said: Doethou rise and runne vpon vs: because according to his age is the strength of a man. Gedeon rose vp, and slew Zebee and Salmana: and he tooke the ornaments and bosses, wherewith the necks of Kings camels are wont to be adorned. 22. And al the men of Israel said to Gedeon (c) Rule thou ouer vs, and thy sonne, and thy sonnes sonne: because thou hast deliuered vs from the hand of Madian. 23. To whom he said: I wil not rule ouer you, neither shal my sonne rule ouer you, but our Lord shal rule ouer you. 24. And he said to them: One petition I request of you: Giue me the earlets of your prey. For the Hmalites were accustomed to haue golden earlets. 25. Who answered: we wil giue them mozt willingly. And spreading a mantel on the ground, they cast on it the earlets of the prey: 26. and the weight of the earlets that he desired, was a thousand fiue hundred sicles of gold, besides the ornaments, and iewels, and purple vesture, which the Kings of Madian were wont to vse, & besides the golden chaines of the camels. 27. And Gedeon made therof an Ephod, and put it in his citie Ephra. And al Israel did fornicate in it, and it became a ruine to Gedeon and to al his house. 28. But Madian was humbled before the children of Israel, neither could they any more lift vp their necks: but the land rested for fourtie yeares, wherin Gedeon ruled. 29. Ierobaal therefore the sonne of Ioas went, and dwelt in his owne house: 30. and he had seuentie sonnes, which came out of his thigh, because he had manie wiues. 31. And his (d) concubine, which he had in Sichem, bare him a sonne named Abimelec. 32. And

(b) Zebee and Salmana were not of any of the seuen nations whom God commanded to destroy, and therefore Gedeon might haue spared their liues, if he would.

(c) Kings may doe any thing not contrarie to the law: but Iudges and Dukes may only doe according to the law. See 1. Reg. 8.

(d) His handmaide or seruant, not a harlot: to wit, such a one as had not the priuledge of a wife, as Gen. 25. v. 6.

Gedeon the sonne of Ioas died in a good old age, and was buried in the sepulchre of his father in Ephra of the familie of Ezri. 33. But after that Gedeon was dead, the children of Israel were auerted, and did fornicate with Baalim. And they made a couenant with Baal, that he should be their God: 34. neither did they remember our Lord their God, which deliuered them out of the hands of al their enemies round about: 35. neither did they mercie with the house of Ierobaal Gedeon, according to al the benefits that he had done to Israel.

C H A P. I X.

Abimelech Gedeons concubins sonne killeth his brethren, 7. onlie the youngest escapeth, and by a parable expostulateth the iniurie done to his fathers house. 23. Shortly the Sichemites detest Abimelech. 26. Gaal conspireth against h.m., but is overcome. 50. Finally Abimelech is wounded to death by a woman.

(a) This sonne of Gedeon by his seruant prefigured Antichrist, who wil persecute the Church & reigne for a while: but in the end shal be destroyed. S. Beda c. 6. qq. in Iudic.

(b) True Pa-stours in the time of Antichrist wil stil auouch the truth and the right of the Church.

(c) Oyle spiri-tually signifieth the grace of the Holy Ghost, making peace of conscience in mens soules towards God.

(d) The sweetnes of Gods law producing good workes.

(e) Contétable in outward shew, but brin-



ND (a) Abimelech the sonne of Ierobaal went into Siche-
chem to his mothers brethren and spake to them, & to
al the kintred of the house of his mothers father, saying:
2. Speake to al the men of Siche-
m: whether is better for
you, that seuentie men haue dominion ouer you, al the
sonnes of Ierobaal, or that one man haue dominion ouer you? & with-
al consider that I am your bone, and your flesh. 3. And his mothers
brethren spake of him to al the men of Siche-
m al these words, & in-
clined their harts after Abimelech, saying: He is our brother. 4. And they
gaue him seuentie weight of siluer out of the temple of Baalberit. Who
hyred therewith vnto himself needie men and vagabounds, and they fo-
llowed him. 5. And he came into his fathers house in Ephra, and mur-
dered his brethren the sonnes of Ierobaal, seuentie men, vpon one stone:
& there remayned loatham the youngest sonne of Ierobaal, & was hid.
6. And al the men of Siche-
m assembled together al the families of the
citie of Mello: & they went and made Abimelech King, beside the oke
that stood in Siche-
m. 7. Which being told to loatham, he went, (b) &
stooode in the top of inount Garizim: & lifting vp his voice, he cried, &
said: Heare me ye men of Siche-
m, so as God may heare you. 8. " The
trees went to anoint a King ouer them: & they said to the (c) oliue tree:
Reigne ouer vs. 9. Which answered: Can I forsake my fatnes, which
both Gods doe vse, and men, and come to be promoted among the
trees? 10. And the trees said to the (d) fig tree: Come, and take the
Kingdome ouer vs. 11. Which answered thē: Can I forsake my sweet-
nes, and my most sweet fruits, & goe to be promoted among the other
trees? 12. And the trees spake to the (e) vine: Come, and reigne ouer

* briere
bramble
or thistle

vs. 13. Which answered them : Can I forsake my wine , that cheereh
God and men, & be promoted among the other trees? 14. And the trees
said to (f) the * rhamnus: Come , and reigne ouer vs. 15. Who answered
thē : If indeed you make me your King, Come, and rest vnder my sha-
dow : but if you meane it not, let there fyre issue forth of the rhamnus,
& deuour the ceders of Libanus. 16. Now therefore, if you haue wel and
without sinne appointed Abimelech King ouer you, and haue dealt wel
with Ierobaal, and with his house, & haue requited him the like for his
benefits, who fought for you, 17. & put his life in dangers, that he might
deliuer you from the hand of Madian , 18. who now are risen against
my fathers house , and haue killed his sonnes seuentie men vpon one
stone, & haue made Abimelech the sonne of his handmaid King ouer the
inhabitants of Sichem , because he is your brother: 19. If therefore you
haue dealt wel, and without fault with Ierobaal, and his house, reioyce
this day in Abimelech, & reioyce he in you. 20. But if vniustly, let there
fyre issue forth from him, and consume the inhabitants of Sichem, and
towne of Mello : and let there fire goe forth from the men of Sichem,
and from the towne of Mello , & deuour Abimelech. 21. Which things
when he had said, he fled, and went into Bera : and dwelt there for
feare of Abimelech his brother. 22. Abimelech therefore reigned ouer Is-
rael three yeares. 23. And our Lord sent (g) a verie euil spirit between
Abimelech and the inhabitants of Sichem : Who began to detest him,
24. & to lay the wickednes of the murdering of the seuentie sonnes of
Ierobaal, & the shading of their bloud vpon Abimelech their brother,
and vpon the rest of the Princes of the Sichemites, that had holpen him.
25. And they set an ambushment against him on the top of the mountai-
nes: & whiles they taryed for his coming, they committed robberies, ta-
king preyes of them that passed by: and it was told Abimelech. 26. And
Gaal the sonne of Obed came with his brethren, & passed into Sichē. At
whose coming the inhabitants of Sichē taking courage, 27. issued forth
into the fields, watering the vineyards, & treading the grapes : and gathe-
ring companies of musicians went into the temple of their God , and in
their bankets and cups cursed Abimelech, 28. Gaal the sonne of Obed
crying : Who is Abimelech , and what is Sichem , that we should serue
him? Is he not the sonne of Ierobaal , and hath made Zebul his seruant
Prince ouer the men of Emor the father of Sichem? Why then shal we
serue him? 29. would God that some man would giue this people vnder
my hād, that I might take Abimelech out of the way. And some said to
Abimelech: Gather together a multitude of an armie, and come. 30 For
Zebul the Prince of the citie, hearing the words of Gaal the sonne of O-
bed, was very wrath, 31. & set messēgers secretly to Abimelech , saying:
Behold, Gaal the sonne of Obed is come into Sichem with his brethren,
& rayseth the citie against thee. 32. Arise therefore in the night with the
people, that is with thee, and lie hidde in the field : 33. and betimes in the
morning at sunne rising, sette vpon the citie. And when he issueth forth

ging forth li-
quour of mer-
uelous force ;
which sort of
workes God is
most deligh-
ted withal :
and men most
admire. *Psal. 85*
(f) The rham-
nus signifieth
base and am-
bitious men.
(g) God doth
suggest only
good cogitati-
ons, as remorse
of conscience
in the Siche-
mites, for their
ingratitude
towards Ge-
deon, and for
so wicked and
cruel a murder
of his sonnes.
Wherupō they
began to de-
test Abimelech,
and, so hatred
grew between
him & them,
which is a
most euil spi-
rite , but their
former sinne,
not God, was
the cause ther-
of. *S Aug. 9.*
45. in *Iudic.*

againtt thee with his people, doe to him what thou shalt be able. 34. Abimelech therefore arose with al his armie in the night, and laide ambushments neere to Sichem in foure places. 35. And Gaal the sonne of Obed went forth, & stood in the entrance of the gate of the citie. And Abimelech rose, & al his armie with him from the place of the ambushments. 36. And when Gaal had seen the people, he said to Zebul: Behold a multitude commeth downe from the mountaines. To whom he answered: Thou seest the shadowes of the mountaines as it were heads of men, & with this error thou art deceiued. 37. Againe Gaal said: Behold there cometh downe people from the nauel of the land, & one troupe cometh by the way that looketh to the oke. 38. To whom Zebul said: Where is now thy mouth, wherwith thou didst speake? Who is Abimelech that we should serue him? Is not this the people, which thou didst despise? Goe forth, and fight againtt him. 39. Gaal therefore went, the people of the Sichimites looking on, and fought againtt Abimelech, 40. who pursued him flying, and driue him into the citie: and there were slaine of his part manie, vnto the gate of the citie. 41. Abimelech sate in Runa: but Zebul expelled Gaal and his companions out of the citie, neither did he suffer them to abide in it. 42. Therefore the day folowing the people went forth into the field. Which being told to Abimelech, 43. he tooke his armie, and diuided it into three troupes, setting ambushments in the fields. And seeing that the people came out of the citie, he arose, and set vpon them 44. with his owne troupe, oppugning and besieging the citie: and two troupes scattered through the field pursue the aduersaries. 45. Moreouer Abimelech al that day oppugned the citie: which he tooke, & killed the inhabitants therof, and destroyed it, so that he (4) sowed salt in it. 46. Which when they heard that dwelt in the towre of Sichem, they entred into the temple of their God Berith, where they had made a couenant with him, & therof the place had taken his name, which was exceeding wel fenced. 47. Abimelech also hearing that the men of the towre of Sichem were gathered together, 48. he went vp into mount Selmon with al his people: and taking an axe, he cut off the bough of a tree, and laying it on his shoulder & carying it, he said to his companions: That which you see me doe, doe ye out of hand. 49. They thertore cutting off boughs frō the trees, euerie mā as fast as he could, folowed their Captaine. Who compassing the forte burnt it: and so it came to passe, that with the smoke and the tyre a thousand persons were slaine, men and women together, of the inhabitants of the towre of Sichem. 50. And Abimelech departing thence came to the towne of Thebes, which compassing he besieged with his armie. 51. And there was in the middes of the citie an high towre, to the which were fled both men and women together, and al the Princes of the citie, the gate being shut very strongly, and they standing vpon the battlements of the towre by the buiwarks. 52. And Abimelech comming neere the towre, fought manfully: & approching to the doore, endeauoured to put fire vnder it:

(4) For more
revenge he
sowed the ci-
tie with salte,
which maketh
ground barren
*Theod. 9. 17. in
lib. Iudic.*

53. and behold one woman casting from aboue a piece of a millstone,
 (b) dashed it against the head of Abimelech, and brake his brayne. 34.
 Who called by and by his esquire, and said to him: Draw out thy sword,
 and strike me: lest perhaps it be said that I was slaine of a woman. Who
 doing as he was commanded slew him. 55. And when he was dead, al
 that were with him of Israel returned into their seats: 56. and God
 repayed the euil, that Abimelech had done against his father, killing his
 seuentie brethren. 57. The Sichemites were also rewarded for that
 which they had wrought, and the curse of Ioatham the sonne of Iero-
 baal came vpon them.

(b) Euils shal
 betide the vn-
 iust man to de-
 struction. *Psal.*
 139.

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

C H A P. IX.

P. The trees went to annoint a King.) According to the historie Ioatham Gedeons
 yongest sonne, by a parable iustly expostulateth the iniurie done by the Siche-
 mites to his fathers house, in preferring a base bond-womans-sonne, and cruelly
 murdering the rest of his sonnes: who with much trauel, and manie dangers of his
 owne life, had deliuered them from seruitude. *¶* In the spiritual sense, which
 (as the ancient fathers note) is chiefly intended, Idolaters and Heretikes are
 reprobued, who rather accept of vniust vsurpers, that wil serue their licentious
 appetites, and mantaine vice and wickednes, then to be ruled by iust and lawful
 Superiours, appointed by Gods ordinance, indued with grace of the Holie Ghost
 (signified by *the olive tree* ;) such as bring forth wholsome sweet vertues signified
 by *the figge tree* ;) and are replenished with admirable fortitude (signified by the
 vine tree ;) and in their places set vp base, ambitious, cruel, and crabbed spirits,
 signified by the bramble, or brier. Thus Nemrod, Abimelech, Mahomet, and
 innumerable other tyrants haue been aduanced, & especially Antichrist *shal be*
extolled aboue al that is called God, or is worshipped, and shal most cruelly persecute al
 Catholikes, that wil not conforme themselues to his proceedings. But in fine (as
 here is prefigured in Abimelech, *si e shal rise against this bramble Antichrist, and shal*
deuour him and al his together. S. Beda. *qq. in lib. Iudic. c. 6.*

Vngrateful
 people render
 iniuries for be-
 nefits.

Infidels pro-
 mote wicked
 men to autho-
 ritie.

Abimelech a
 figure of An-
 tichrist.

2. *Thes.*
 2.

C H A P. X.

*Thola ruleth in Israel twentie three yeares. 3. Iair twentie two. 6. The people
fal againe to idolatrie, are afflicted by the Philisthimes and Ammonites. 10.
They crie to God for help, who biddeth them cal for help to the Gods whom
they haue serued. 16. But crying still to God, and throwing away their idols,
he hath compassion of them.*



AF T E R Abimelech there arose Ruler in Israel Thola the sonne of Phua the vnclē of Abimelech, a man of Issachar, which dwelt in Samir of mount Ephraim: 2. and iudged Israel three and twentie yeares, and died and was buried in Samir. 3. After him succeeded Iair the Galaadite, who iudged Israel for two and twentie yeares, 4. hauing thirtie sonnes sitting vpon thirtie asse colts, & Princes of thirtie cities, which of his name were called Hauoth Iair, that is, the townes of Iair, vntil this present day, in the Land of Galaad. 5. And Iair died, and was buried in the place, which is called Camon. 6. But the children of Israel ioyning new finnes to their old, and euil in the sight of our Lord, & serued the Idols, Baalim and Astaroth, & the Gods of Syria and of Sidon and of Moab and of the children of Ammon and of the Philisthiims: and they left our Lord, and did not serue him. 7. Against whom our Lord being wrath, deliuered them into the hands of the Philisthiims and of the children of Ammon. 8. And they were afflicted and sore opressed for eighteen yeares, al that dwelt beyond Iordan in the Land of the Amorrheite, which is in Galaad: 9. in so much, that the children of Ammon passing ouer Iordan, wasted Iudas and Benjamin and Ephraim: and Israel was afflicted exceedingly. 10. And crying to our Lord, they said: We haue sinned to thee, because we haue forsaken our Lord God & haue serued Baalim. 11. To whom our Lord spake: Haue not the Ægyptians and the Amorrheites, and the children of Ammon and the Philisthiims, 12. the Sidonians also and Amalech and Chanaan opressed you, & you cried to me, and I deliuered you out of their hand: 13. And yet you haue forsaken me, and haue worshipped strange Gods: therefore I wil not adde to deliuer you any more: 14. goe and inuocate the Gods which you haue chosē: let them deliuer you in the time of distresse. 15. And the children of Israel said to our Lord: We haue sinned, render to vs whatsoever pleaseth thee: only now deliuer vs. 16. In saying which things, (a) they threw away out of their coasts al the idols of strange Gods, and serued our Lord God: who sorowed for their miseries. 17. Therefore the children of Ammon crying together pitcht their tents in Galaad: against whom the children of Israel being assembled camped in

(a) Not euerie one that sayth: Lord, Lord, but he that doth the wil of God &c. Mat. 7.

Maspha. 18. And the Princes of Galaad said euerie one to their neighbours: Who of vs shal first begin to fight against the children of Ammon, shal be the Duke of the people of Galaad.

C H A P. X I.

Iephte reiected by his brethren, is intreated by the ancients of Galaad to returne and fight for them against the Ammonites: 12. with whom he first pleadeth the cause of Israel by iust reasons 26. and long prescription. But they persisting obstinate, he (30. inconsiderately vowing) 32. ouerthroweth them, 34. and sacrificeth his onlie daughter.

HERE was at that time Iephte the Galaadite, a most valiant man & a warrier, the sonne of a woman that was (a) an harlot, who was borne of Galaad. 2. And Galaad had a wife of whō he had sonnes: who after they were growen, cast out Iephte, saying: Thou canst not be heyre in the house of our father, because thou art borne of another mother. 3. Whom he flying & auoyding, dwelt in the Land of Tob: and there were gathered to him needie men, & theeuiſh, & folowed him as their Prince. 4. In those dayes the children of Ammō fought against Israel: 5. who pressing fore vpon them, the ancients of Galaad went to take Iephte out of the Lād of Tob to helpe thē: 6. & they sayd to him: Come & be our Prince, & fight against the children of Ammon. 7. To whom he answered: Are not you they that hated me, & cast me out of my fathers house, and now are come to me forced by necessitie. 8. And the Princes of Galaad said to Iephte: For this cause be we now (b) come to thee, that thou goe forth with vs, & fight against the children of Ammon, and be the Captaine of al that dwel in Galaad. 9. Iephte also said to them: If you be come to me sincerely, that I should fight for you against the children of Ammon, and if our Lord deliuer them into my hands, shal I be your Prince? 10. Who answered him: Our Lord which heareth these things, himſelfe is mediatur and witnes that we wil doe as we haue promised. 11. Iephte therfore went with the Princes of Galaad, and al the people made him their Prince. And Iephte spake al his words before our Lord in Maspha. 12. And he sent messengers to the King of the children of Ammon, which should say in his person: What is between me and thee, that thou art come against me, to wait my Land? 13. To whom he answered: Because Israel tooke my land, when he ascended out of Ægypt, from the coasts of Arnon vnto Iaboc and Iordā: now therfore with peace restore the same to me. 14. By whom Iephte againe sent word, and commanded them that they should say to the King of Ammō: 15. Thus saith Iephte: Israel did not take the Land of Moab, nor the Land of the childrē of Am-

(a) The Hebrew word *zonah* signifieth also an *In:ceptor*.

(b) If they had not concurred to his expulsion, it might haue sufficed to haue sent for him, but in this case the ancients iudged it meete to goe in person, & to intreat him. So Christ was reiected by the Iewes, & returneth not to the world they shal seeke vnto him. *S. Aug. 49. in Iuatic. pef. medium.*

(c) In the opinion of infidels, it seemed that thy possessed countries by the helpe of false Gods, & so they thought themselves to haue iust title. Much more iust is the title, when God Almighty giueth victorie of conquest.

S. Aug. 9. 48. in Iudic.

(d) He argueth vpon prescription of 300. yeares, being nere so much, for there wanted sca. cethirtie: being from the conquest made by Moses (Num. 21.) til the time of Iephthe about 270 yeares.

(d) This vow was vnlawful, for the law forbiddeth to offer man or woman in sacrifice. Exo. 34. v. 10. Deut. 12. v. 31.

mon: 16. but when they ascended out of Ægypt, he walked through the desert vnto the Red sea, and came into Cades. 17. And he sent messengers to the King of Edom, saying: Suffer me that I may passe through thy land. Who would not condescend to his requests. He sent also to the King of Moab; who also himself contemned to giue passage. He abode therefore in Cades, 18. and compassed the Land of Edom at the side, and the land of Moab: & came against the East quarter of the Land of Moab, & camped beyond Arnon: neither would he enter the bounds of Moab: for Arnon is the border of the Land of Moab. 19. Israel therefore sent messengers to Sehon the King of the Amorrheites, who dwelt in Hesebon, & they said to him: Suffer me to passe through thy land vnto the riuier. 20. Who also himself despising the words of Israel, suffered him not to passe through his borders: but gathering an infinite multitude went forth against him into Iasa, & resisted strongly. 21. And our Lord deliuered him into the hands of Israel with al his armie, & he struck him, & possessed al the Land of the Amorrheite the inhabiter of that countrie, 22. and al the coasts therof from Arnon vnto Iaboc, and from the wilderness vnto Iordan. 23. Our Lord therefore the God of Israel subuerted the Amorrheite, his people of Israel fighting against him, and wilt thou now possess his land? 24. Are not those things which (c) Chamos thy God possessed, due to thee by right? But the things that our Lord God hath obteyned conquerour, shal come to our possessio: 25. vniesse perhaps thou be better thē Balac the sonne of Sephor the King of Moab: or canst thou shew, that he wrangled against Israel, and fought against him, 26. when he dwelt in Hesebon, & the litle townes therof, & in Aroer, & the townes therof, or in al the cities nere Iordan, for (a) three hundred yeares. Wherefore haue you so long attempted nothing for reclaime? 27. Therefore I doe not sinne against thee, but thou doest euil against me, donouncing me vniust warres. Our Lord be iudge the arbitcr of this day between Israel, and between the children of Ammon. 28. And the King of the children of Ammon would not harken to the words of Iephthe, which he sent him by the messengers. 29. Therefore the spirit of our Lord came vpon Iephthe, and circuiting Galaad, and Manasses, Maspha also of Galaad, and thence passing to the children of Ammon, 30. he vowed a vow to our Lord, saying: If thou wilt deliuer the children of Ammon into my hands, 31. (u) whosoeuer shal first come forth out of the doores of my house, and thal meet me returning with peace from the children of Ammon, him wil I offer an holocauste to our Lord. 32. And Iephthe passed to the children of Ammon, to fight against them: whom our Lord deliuered into his hands. 33. And he strucke from Aroer til thou come to Mcnith, twentie cities, and as farre as Abel, which is sette with vineyards, with a very great pleague. and the children of Ammon were humbled by the children of Israel. 34. But Iephthe returning into Maspha to his house, his onlie begotten daughter mette him with tymbrels and daunces. for he had

not other children. 35. Whom when he saw, he rent his garments, and said: Woe is me my daughter, thou hast deceiued me, and thy self art deceiued: for I haue opened my mouth to our Lord, and I can doe no other thing. 36. To whom she answered: My father, if thou hast opened thy mouth to our Lord, doe vnto me whatsoeuer thou hast promised, the reuenge & victorie of thine enemies being granted to thee. 37. And she said to her father: This only grant me which I desire: Suffer me that two months I may goe about the mountaines, & (e) be- wayle my virginie with my felowes. 38. To whom he answered: Goe. And he dismissed her two months. And when she was gone with her folowes and companions, she mourned her virginie in the moun- taines. 39. And the two months being expired, she returned to her fa- ther, and he " did to her as he had vowed, who knew not man. Thence-forth a fashion in Israel, and a custome was kept: 40. that after the compasse of a yeare the daughters of Israel assemble together, and moune the daughter of Iephte the Galaadite foure dayes.

(e) In the old testamēt mar- riage was or- dinaryly pre- ferred before single life, but in the new it is better to keep virginity. 1. Cor. 7. v. 38.

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

C H A P. X I.

39. *Did to her as he had vowed.* Whether Iephte did wel or no in sacrificing his daughter, hauing vowed to offer in sacrifice whosoever (or whatsoeuer) should first meet him returning with victorie, as it hapned she did, is a great and hard question, saith S. Augustine (q. 49. in lib. Indic.) and not easily decided, the holie scripture nei her approving nor reprobuing his fact. Neuertheles by conference of other scriptures and discourse of reason, he iudgeth it most probable that Iephte offended in vowing without special warrant from God, to sacrifice, that which by the law was not sacrificable; yet sinned not in performing his vow, but rather pacified God therby, whose wil it seemed to be, that for punishment of his sinne he should sacrifice his daughter, because by his diuine prouidence she first met him: and the omission might rather haue been for his natural loue towards his onlie child, then for the vnlawfulness of the sacrifice: seeing it once pleased God to command Abraham to immolate his sonne Isaac, though when in came to execution, he forbade the same, appointing an other hoste in place of the child, which here he did not. Neither was it iniurious to the daughter, seeing she, as all mankinde, must once die when God appointeth. Yea further she offered her self freely (which seemed to be by Gods instinct) willing her father to doe to her whatsoeuer he had promised to God. This is the summe of S. Augu- stins large discourse. Likewise S. Ambrose (li. 3. de Officiis c. 12.) supposeth assuredly that this Prince Iephte offended in vowing vnaduisedly, for it also re- pented him, when his daughter first met him: yet that with goodlie feare and dread he performed to his owne bitter paine that which he had promised: instituting an anniuersarie lamentation of his daughter, for a warning to posteritie of more circumspection in making voves. S. Hierome also (li. 1. aduers. Iouinian.) ap- proueth their opinion that say: It was Gods ordinance Iephte should feele the error of his vnaduised vow, by the death of his daughter, for a document to others. The very same teacheth S. Chrysostome (ho. 14. ad pop. Antioch.) that

Iephte offen- ded in vowing vndiscreetly but not in per- forming his vow, as ancient fathers thinke more propa- ble.

S. Augustine.
S. Ambrose.

S. Hierome.

S. Chryso-
rome.

S. Gregorie
Nazianzen.

Theodoret.

Protestants
censure.

God would have this errour to be thus punished, that others might be warned from vowing the like. S. Gregorie Nazianzen (*orat. de Machabeis*) preferring the martyrdom of the seven brothers and their mother, before this sacrifice of Iephte as *more advised and more honourable*, yet condemneth not this, but recounteth it amongst other commendable actes. Theodoret (*q. 19. in Iudic.*) and all the aforesaid fathers doe highly commend the daughters promptnes in offering her self to be sacrificed, which either much extenuated her fathers fault, or wholly justified his fact. Thus the ancient fathers moderate their censures. Yet a new glosser of the English Bible without scruple sayth, that by his rash vow, and wicked performance, his vicorie was defaced: and againe, that he was overcome with blind zeale, not considering whether the vow was lawful or no.

Bible
1603.

C H A P. XII.

Ephraimites rising against Iephte, fourtie thousand of them are slaine. 8. Abesan is Iudge. 11. After him Ahialon. 13. Then Abdon.



(a) That is, exposed my self to danger trusting to Gods helpe & myne owne hands, when others would not assist me.

(b) Iephte being of Manasses tribe, the Ephraimites envied his glorie and calumniously objected that he & his followers were fugitives, so raised a tumult to their owne loue.

VT behold in Ephraim there arose a sedition. For they passing against the North, said to Iephte: Going to fight against the children of Ammon, why wouldst thou not call vs, that we might goe with thee? Therefore we will burne thy house. 2. To whom he answered: I and my people were at great strife against the children of Ammon: & I called you, that you should ayde me, and you would not doe it. 3. When I being (a) put my life in myne owne hands, and passed to the children of Ammon, and our Lord deliuered them into my hands. What haue I deserued, that you rise against me in battel. 4. Therefore all the men of Galaad being called to him, he fought against Ephraim: and the men of Galaad struck Ephraim, because he had said: (b) Galaad is a fugitiue of Ephraim, & dwelleth in the middes of Ephraim & Manasses. 5. And the Galaadites tooke the fords of Iordan, by the which Ephraim was to returne. And when there had come to the same one of the number of Ephraim, flying, and had said: I beseech you let me passe: The Galaadites said to him: Art thou not an Ephraite? Who saying: I am not: 6. they asked him: Say then Schibboleth, which is interpreted an eare of corne. Who answered, Sibboleth, not being able by the same letter to expresse, an eare of corne. And immediately being apprehended they killed him in the very passage of Iordan. And there fel at that time of Ephraim two and fourtie thousand. 7. Therefore Iephte the Galaadite iudged Israel six yeares: and he died, and was buried in his cite of Galaad. 8. After him Abesan of Betlechem iudged Israel: 9. who had thirtie sonnes, and as manie daughters, which he sending

abrode,

abrode, gaue to husbands, and tooke wiues for his sonnes of the same number, bringing them into his house. Who iudged Israel seuen yeares: 10. and died and was buried in Bethlechem. 11. To whom succeeded Ahialon a Zabulonite: and he iudged Israel ten yeares: 12. and he died and was buried in Zabulon. 13. After him Abdon iudged Israel, the sonne of Illel a Pharathonite: 14. who had fourtie sonnes, and of them thirtie nephewes, mounting vpon seuentie asse coltes, and he iudged Israel eight yeares: 15. and he died, and was buried in Pharathon of the Land of Ephraim, in the mount of Amalec.

CHAP. XIII.

The people fall againe to idolatrie & are afflicted by the Philistines. 3. An Angel foretelleth Manue his wife, that she shal haue a sonne, & that he shal be a Nazareite from his birth. 11. Confirmeth the same to Manue. 16. They offer sacrifice to God. 24. The child is borne, called Samson, and blessed of God.

AND againe the children of Israel did euil in the sight of our Lord: who deliuered them into the hands of the Philistines fourtie yeares. 2. And there was a certaine man of Saraa, and of the stocke of Dan, named Manue, hauing a wife barren. 3. To whom an Angel of our Lord appeared, and said to her: Thou art barren and without children: but thou shalt conceive & beare a sonne: 4. beware therefore that thou ^(a) drinke not wine & sicer, nor eate any vncleane thing: 5. beause thou shalt cōceiue & beare a sonne, whose head the raser shall not touch: for he shall be a Nazareite of God, ^(b) from his infancie, and from his mothers wombe, and he shall beginne to deliuer Israel frō the hāds of the Philistines. 6. Who when we was come to her husband, said to him: A man of God came to me, hauing & Angelical countenance, exceeding terrible. Whom when I had asked, who he was, and whence he came, and by what name he was called, he would not tel me: 7. but this he answered: Behold thou shalt conceive and beare a sonne: beware thou drinke not wine nor sicer, and that thou eate not any vncleane thing: for the child shall be the Nazareite of God from his infancie, and from his mothers wombe vntil the day of his death. 8. Manue therefore prayed to our Lord, and said: I beseech thee, o Lord, that the man of God, whom thou didst send, may come againe, and teach vs what we ought to doe concerning the child that shall be borne. 9. And our Lord heard Manue praying, and the Angel of our Lord appeared againe to his wife sitting in the field, but Manue her husband was not with her. Who when she had seen the Angel, 10. hastned, and ranne to her husband: and she told him, saying:

^(a) Abstinence not only from things vncleane by the law, but also from wine and sicer, was a preparation to the child, who should abstaine from them all his life.

^(b) Other Nazareites obserued a prescript rule of abstinence for a time only. Num. 6 but Samson all his life: as a more perfect figure of Christ.

(a) Manue taking the Angel for a holie Prophet iustly thought he would not admit, nor command anie thing but that was lawfull. And so did as the Angel appointed him, though he was no Priest, nor the place proper to sacrifice, but by extraordinary dispensation. a) Though Manue saw not God in his owne person, yet seeing him in his messenger feared death. S. Aug. 9. 54. in Iudic.

Behold^u the man hath appeared to me, whom I saw before. 11. Who rose, and folowed his wife: and coming to the man, said to him: Art thou he that didst speake to the woman? And he answered: I am. 12. To whom Manue, when, sayd he, thy word shal be fulfilled, what wilt thou that the child doe? or from what shal he keepe himself? 13. And the Angel of our Lord said to Manue: From al things, which I haue spoken to thy wife, let him refraine himself: 14. and whatsoever groweth of the vineyard, let him not eate: wine and sicer let him not drinke, let him not eate any vncleane thing: and whatsoever I haue commanded her, let him fulfil and keepe. 15. And Manue said to the Angel of our Lord: I beseech thee that thou condescend to my petitions, and let vs (c) make to thee a kiddie of goats. 16. To whom the Angel answered: If thou constrain me, I wil not eate thy bread: but if thou wilt make holocaust, offer it to our Lord. And Manue knew not that it was an Angel of our Lord. 17. And he said to him: What is thy name, that, if thy word shal be fulfilled, we may honour thee? 18. To whom he answered: Why askest thou my name, which is meruelous? 19. Manue therefore took a kid of the goats: and the libaments, & put them vpon a rock, offering to our Lord, who doth meruelous things: & he and his wife looked on. 20. And when the flame of the altar ascended into heauen, the Angel of our Lord ascended together in the flame. Which when Manue and his wife had seen, they fel flat on the ground, 21. & the Angel of our Lord appeared to them no more. And forthwith Manue vnderstood that it was an Angel of our Lord, 22. and he said to his wife: Dying we shal die, because we haue seen (a) God. 23. To whom his wife answered: If our Lord would haue killed vs, he would not haue taken of our hands holocausts and libaments, neither would he haue shewed vs al these things, nor haue told vs these things that are to come. 24. She therefore bare a sonne, and called his name Samfon. And the child grew, and our Lord blessed him. 25. And the Spirit of our Lord began to be with him in the campe of Dan betwixt Saraa and Elthaol.

ANNOTATIONS.

CHAP. XIII.

Protestants either contradict them selves, or teach Arianisme.

10. *The man hath appeared.* Al ancient fathers and Catholike writers say, this was an Angel, which appeared in the forme of a man, and it is plaine by the text. Yet some Protestants wil haue this person to be Christ, the eternal word of God. Who afterwards became man. And neuertheles where by and by (v 16.) he admonisheth Manue to offer sacrifice to God, they note that *he sought not his owne honour but Gods, whose messenger he was*: either plainly contradicting themselves, or els teaching Arianisme, as though the Sonne of God were not God; or inferiour to God the Father.

Bible
1603.

C H A P. XIII.

Samfon desirous to marrie a Philisthime woman, 5. by the way killeth a lion. 8. In whose mouth after few dayes, finding honey, 12. he proposeth therof a riddle to the Philisthiims for a wager: 15. which reuealing to his wife, she telleth it to his aduersaries. 19. He killeth and spoyleth thirtie men, so payeth the wager: and his wife taketh an other man.



SAMSON therefore went downe into Thamnatha, and seeing there a woman of the daughters of the Philisthiims, 2. he went vp, and told his father and his mother, saying: I saw a woman in Thamnatha of the daughters of the Philisthiims: which I beseech you take for me to wife. 3. To whom his father and mother said: (a) Is there not a womā among the daughters of thy brethren, and in al my people, that thou wilt take a wife of the Philisthiims, which are vncircumcised? And Samfon said to his father: Take this for me: because the hath pleased mine eyes. 4. But his parents knew not that the thing was done of our Lord, & he sought an occasion against the Philisthiims, for at that time the Philisthiims had dominion ouer Israel. 5. Samfon therefore went downe with his father and mother into Thamnatha. And when they were come to the vineyards of the towne, there appeared a lions whelp cruel, and roaring, and met him. 6. And the Spirit of our Lord came vpon Samfon, and he tore the lion, as if he should teare a kid into pieces, hauing nothing at al in his hand: and this thing he would not tel to his father and mother. 7. And he went downe and spake to the woman, that had pleased his eies. 8. And after some dayes returning to take her, he went aside to see the carcasse of the lion, and behold there was a swarme of bees in the mouth of the lion, and a honie combe. 9. Which when he had taken in his hands, he did eate in the way: and comming to his father and mother, he gaue them part, who also themselues did eate: neither would he for al that tel them, that he had taken the honie from the bodie of the lion. 10. His father therefore went cowne to the woman, and made his sonne Samfon a feast, for so yong men were accustomed to doe. 11. When the citizens therefore of that place had seen him, they gaue him thirtie companions to be with him. 12. To whom Samfon spake: I wil propose you a riddle, which if you thal solue me within the seuen dayes of the feast, I wil giue you thirtie iindones, and as many coats: 13. but if you thal not be able to solue it, you thal giue me thirtie iindones, and coats of the same number. Who

(a) It was prohibited (*Deut.* 7. v. 3.) to make mariage with the Gentiles, but God sometimes dispensed: as here it appeareth he did. v. 4.

(a) By threats. they made her betray her husband: and neuertheless destroyed both her & her father. c. 15. v. 6. so persecutours of the Church deale with such, as traitorously or of frailtie serue their turne.

answered him: Propound the riddle, that we may heare it. 14. And he said to them: Out of the eater came forth meat, and out of the strong issued forth sweetnes. neither could they for three dayes solue the proposition. 15. And when the seuenth day was come, they said to the wife of Samson: Speake to thy husband, and vse perswasion to him, that he tel thee what the riddle signifieth. Which thing (b) if thou wilt not doe, we wil burne thee, and thy fathers house: haue you therefore called vs to the bridal that you might spoyle vs? 16. Who shed teares before Samson, and complained saying: Thou hatest me, and louest me not: therefore the probleme, which thou hast propounded to the sonnes of my people, thou wilt not expound to me. But he answered: I would not tel it to my father and mother, and can I tel it to thee? 17. The seuen daies therefore of the feast she wept before him: and at the length the seuenth day for that she molested him he expounded it. Who immediately told her cuntry men. 18. And they told it him the seuenth day before the going downe of the sunne: What is sweeter then honie, and what stronger then a lyon? Who said to them: If you had not ploughed with my hayter, you had not found out my proposition. 19. The Spirit therefore of our Lord came vpon him, and he went downe to Ascalon, and stricke there thirtie men, whose garments being takē away he gaue to them, that had solued the probleme. And being exceeding wrath he went vp into his fathers house: 20. but his wife tooke a husband one of his friends and bridal companions.

C H A P. X V.

Samson tying firebands to foxes tayles burneth the Philisthims corne. 6. They burne his wife and her father. 8. He beateth them and hideth himselfe. 10. His owne cuntrymen to get peace with the Philisthimes, take and bind him, so meaning to deliuer him. 14. But he breaketh the cordes, and with the iaw bone of an asse killeth a thousand of his enemies. 18. Being exceeding drie, is refreshed with water, from the tooth of the same iaw.



AND after a certaine time, when the dayes of wheate haruest were at hand, Samson came, meaning to visite his wife, and he brought her a kid of goats. And when he would enter into her chamber as he was wont, her father prohibited him, saying: 2. I thought that thou hadst hated her, and therefore I deliuered her to thy freind: but she hath a sister, which is yonger & fayrer then she, let this be thy wife in stead of her. 3. To whō Samson answered: From this day there shal be no fault in me against the Philisthims: for I wil doe you euils. 4. And he went, and (a) caught three hundred foxes, & he coupled them tayle to tayle, and tyed

(a) Being Iudge of the people he had helpe

firebrands

fyrebrands in the middes: 5. which kindling with fyre, he let them goe, that they might runne abroad hither and thither. Who immediately went on into the corne of the Philisthiims. Which being set on fire, both the corne now caried together, and that which yet stood in the stalke, was al burnt, in so much that the flame consumed the vineyards also & the oliuetes. 6. And the Philisthiims said: Who hath done this thing? To whom it was said: Samson the sonne in law of the Thamnatheite: because he tooke his wife, and gaue her to an other, he hath wrought these things. And the Philisthiims went vp, and burnt both the woman and her father. 7. To whom Samson said: Although you haue done these things, notwithstanding yet wil I require reuenge of you, & then I wil rest. 8. And he strucke them with a great plague, so that astonied they laid the calfe of the leg vpon the thigh. And going downe he dwelt in the caue of the rocke Etam. 9. Therefore the Philisthiims going vp into the Land of Iuda cāped in the place, which afterward was called Lechi, that is, the iaw bone, where their armie was spred abrode. 10. And they of the tribe of Iuda said to them: Why are you come vp against vs? Who answered: That we may bind Sāson, we are come, & may repay him the things that he hath wrought against vs. 11. There went downe therefore three thousand men of Iuda, to the caue of the flint Etam, & said to Sāson: knowest not thou that the Philisthiims reigne ouer vs? Why woudest thou doe this thing? To whom he said. As they did to me so haue I done to them. 12. To bind thee, quoth they, we are come, and to deliuer thee into the hands of thee Philisthiims. To whom Samson: Swear, quoth he, and promise me that you kil me not. 13. They said: We wil not kil thee, but wil deliuer thee bound. And they bound him with two new cordes, and took him from the rock Etam. 14. Who when he was come to the place of the Iaw-bone and the Philisthiims shouting were come against him, the Spirit of our Lord fel vpon him: and as flax is wont to be consumed at the saueur of fyre, so the bands wherwith he was bound were dissipated and loosed. 15. And finding a iawe bone, to wit, the iawe bone of an asse, which lay there, catching it (i) he slew therewith a thousand men, 16. and said: In the iaw bone of an asse, in the iaw of the colt of the asses haue I destroyed them, and haue strucke a thousand men. 17. And when he had ended these words singing he threw the iaw bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the lifting vp of the iaw-bone. 18. And being very thirtie he cried to our Lord, & said: Thou hast giuen in the hand of thy seruant this very great saluation and victorie: and behold I die for thirst, and shal fal into the hands of the vncircumcised. 19. Our Lord therefore (i) opened a great tooth in the iawe of the asse, & there issued out of it waters. which being drunke, he refreshed his spirit, & receiued strength againe. Therefore the name of that place was called: The fountaine of him that inuocated from the iawbone, vntill this present day. 20. And he iudged Israel in the daies of the Philisthiims twentic years.

of others to take so manie foxes with nettes, or otherwise, being great store in that countrie.

b) A notorious miracle to kil so manie with so meane a weapon without other helpe of man: And by common reason as vncredibile, as the great mysteries of Catholike Religion.

(c) It was a greater miracle to draw water out of a drie bone, then out of the earth or stones: but all things are possible to God, which he pleaseth to doe.

C H A P. XVI.

Samfon enuironed in a citie taketh away the gates , and carieth them on his shoulders into a mountaine. 4. Is at last deceiued by Dalila , 21. his eyes put out , and scornefully abused. 26. But finally God restoring his strength , he striking two pillars, the house falleth , and with himself killeth three thousand Philisthims.



HE went also into Gaza , and saw there a woman that was * an harlot , and went in vnto her. 2. Which when the Philisthims had heard, and it was bruted among them , that Samfon was entred into the citie, they cōpassed him , keepers being fet in the gate of the citie:& there al the night wayting with silēce, that in the morning they might kil him going out. 3. But Samfon slept vntil midnight, and then arising

* or an
Inkeeper.

(4) For such admirable strength the heathnish people thought Samfon to be Hercules. 5. Aug. li. 18. c. 19. c. 19. But he was indeed farre stronger then they feyned of Hercules, who they said was not able to fight against two: whereas Samfon alone killed a thousand with the iaw bone of an asse. c. 15. v. 15.

he (4) tooke both the leaues of the gate, with their postes and locke, and laying them on his shoulders, caried them to the top of the mountaine, which looketh toward Hebron. 4. After these things he loued a woman, which dwelt in Valley Sorec, and she was called Dalila. 5. And the Princes of the Philisthims came to her, and said: Deceiue him, and learne of him, wherein he hath so great strength, and how we may be able to ouercome him, and being bound to afflict him: which if thou shalt doe, we wil giue thee euerie one a thousand and an hundred peces of siluer. 6. Dalila therefore spake to Samfon: Tel me, I beseech thee, wherein thy greatest strength is, and what it is wherewith being bound thou canst not breake forth. 7. To whom Samfon answered: It I shal be bound with seuen cords of sinewes not yet drie, and moyste as yet, I shal be weake as other men. 8. And the Princes of the Philisthimes brought vnto her seuen cords, as he had said: with the which she bound him, 9. ambushments lying secretly in wayte neer her, and in the chamber expecting the end of the thing, and she cried to him: The Philisthims vpon thee Samfon. Who brake the bands, as if a man should breake a thread of toe twyned with spittle, when it hath taken the fauour of fire: and it was not knowen wherein his strength was. 10. And Dalila said to him: Behold thou hast deluded me, and hast spoken false: now at the least tel me wherewith thou mayest be bound. 11. To whom he answered: If I shal be bound with new cords, that were neuer occupied, I shal be weake and like to other men. 12. With the which Dalila againe bound him, and cried: The Philisthimes vpon thee Samfon, ambushments being prepared in the chamber. Who did so breake the bands as threads of linnen cloth. 13. And Dalila said to

him

him againe : How long deceiuest thou me , and speakest false ? Shew wherewith thou mayest be bound. To whom Samfon answered : If thou plat seuen haire of my head with a haire lase, & fasten a nayle tyed round about with them in the ground, I shal be weake. 14. Which when Dalila had done , she said to him : The Philisthiims vpon thee Samfon. Who ryng vp from sleepe drew out the nayle with the haire and the haire lase. 15. And Dalila said to him : How doest thou say that thou louest me , whereas thy mind is not with me ? These three times thou hast lied to me , and wouldest not tel wherein thy greatest strength is. 16. And when she molested him , and continually hong vpon him for many daies , not giuing him space to rest , his soule faynted , and was wearied euen vnto death. 17. Then opening the truth of the thing , he said to her : There neuer came yron vpon my head , because I am a Nazareite , that is to say , consecrated to God from my mothers womb : if my head shal be shauen, (b) my strength shal depart from me, and I shal fayle, and shal be as other men. 18. And she seeing that he had confessed to her al his minde, sent to the Princes of the Philisthiims and willed them : Come vp yet once more, for now he hath opened his hart to me. Who went vp taking with them the money which they had promised. 19. But she made him to sleep vpon her knees , and to lay his head in her bosome. And she called a barber , and shaued his seuen haire , and began to driue him away , and thrust him from her : for immediately the strength departed from him : 20. and she said : The Philisthiims vpon thee Samfon. Who aryng from sleepe , said in his mind : I wil goe forth as I did before , and wil shake my self, not knowing that our Lord was departed from him. 21. Whom when the Philisthiims had apprehended , forthwith they plucked forth his eies , and led him to Gaza bound with chaynes , and being shut vp in prison they made him grinde. 22. And now his haire had begun to grow againe , 23. and the Princes of the Philisthiims assembled in one, that they might immolate magnifical hostes to Dagon their God , and might feast , saying : Our God hath deliuered our enemie Samfon into our hands. 24. Which thing the people also seeing , prayed their God, & said the same things: Our God hath deliuered our aduersarie into our hands , who destroyed our countrie , and killed verie manie. 25. And reioycing throughout their bankets , when they had now taken their good cheere , they commanded that Samfon should be called , and should play before them. Who being brought out of prison played before them , and they made him to stand between two pillers. 26. Who said to the seruant that gouerned his steps : Suffer me to touch the pillers , on which al the house stayeth , and let me leane vpon them , and rest a litle. 27. And the house was ful of men and women , and there were al the Princes of the Philisthiims , also from the rooffe and higher part , about three thousand of both sexe beholding Samfon playing. 28. But he inuocating our Lord, said : Lord God remember me , and reitore now to me myne old

(b) Supernatural strength or grace departeth when any leaue the rule of their profession.

(c) He desired to be reuēged, not of rancour of mind but of zeale of iustice: And so al the elect and glorified Saints desire reuenge. Luc 18. v. 8. Apoc. 6. v. 10.

Strength my God, that I may (c) reuenge me of myne enemies, and for the losse of two eyes may receiue one reuenge. 29. And taking both the pillers, on which the house rested, and holding the one in his right hand, and the other in his left, 30. he said: " Let me die with the Philisthims. And the pillers being strongly shaken, the house fel vpon al the Princes, and the rest of the multitude that was there: and he killed manie moe dying, then before he had killed liuing. 31. And his brethren going downe and al his kindred, they tooke his bodie, and buried it betwixt Saraa and Esthaol in the sepulchre of his father Manue. and he iudged Israel twentie yeares.

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

C H A P. XVI.

Samson excused in killing himselfe with his enemies.

30. *Let me die with the Philisthims.*) Manie things doe iustifie Samsons fact in killing himselfe with the Philisthims. First, it appeareth by the miracle, that God directly and extraordinarily concurred by restoring in that moment his admirable strength, that he could pul downe two such pillers. And conformably we may gather, that God inspired his mind to attempt this fact, and so he erred not, but obeyed God herein, as S Augustine noteth *li. 1. c. 21. & 26. de ciuit. Dei.* Secondly, he was moued with zeale of Gods honour, hearing the Idolaters praise their false God Dagon. Thirdly, he had a good and pure intention to reuenge himselfe for Gods more glorie, praying to him for restauration of strength. Fourthly, he did not directly desire to kil himselfe, but to kil the Philisthims; though himselfe must also die with them. And in this act especially he was a figure of Christ, who chiefly by his death conquered his enemies.

Samso a figure of Christ.

C H A P. XVII.

Michas and his mother cause a grauen and molten idol to be made of siluer. 5. He maketh one of his sonnes Priest for the idol, 10. and for the same purpose bresth also a Leuite.

The third part. Of certaine accidents which happened in the time of the Iudges.

(a) In Hebrew *pesel umasselah.* in Latin *sculpibile & conflagabile,* a grauen & molten thing, an image or forme made in mettles for a God, & so



HERE was at that time a certaine man of mount Ephraim named Michas, 2. who said to his mother: The thousand and hundred siluer pieces, which thou hadst separated to thy selfe, and concerning the which thou didst sweare in my hearing, behold I haue, and they are with me. To whom she said: Blessed be my sonne to the Lord. 3. He therefore rendred them to his mother, who had said to him: I haue consecrated and vowed this siluer to the Lord, that my sonne may receiue it of my hand, & make a grauen and (a) a molten (God) & now I deliuer that to thee. 4. He rendred thē therefore to his mother: who tooke

two hundred siluer peces and gaue them to the siluersmith, that he might make of them a grauen and a molten (God) which was in the house of Michas. 5. Who separated also therein a litle house to the God, and made an Ephod, and Theraphim, that is to say, a Priestlie vestiment, and idols: and he (b) filled the hand of one of his sonnes, and he became his Priest. 6. In those daies there was not a King in Israel, but euerie one did that which seemed right to himself. 7. There was also an other yong man of Bethlehem Iuda, of the kinred therof: & he was a Leuite, and dwelt there. 8. And going forth out of the citie of Bethlehem, he would seiourne wherefoeuer he should find it commodious for him. And when he was come into mount Ephraim, making his journey, and had turned aside a litle into the house of Michas, 9. he was demanded of him whence he came. Who answered: I am a Leuite of Bethlehem Iuda, and I goe to dwel where I shal be able, and thal percciue it to be profitable for me. 10. And Michas said: Abide with me, and be to me a father and a Priest, and I wil giue thee euerie yeare ten siluer pieces, and a double liuerie, and the things that be necessarie for victual. 11. He was content, and abode with the man, and was vnto him as one of his sonnes. 12. And Michas filled his hand, and had the yong man for a Priest with him, saying: 13. Now I know that God wil doe me good (c) hauing a Priest of the Leuitical kind.

C H A P. XVIII.

First sending spies to discouer, 11. six hundred armed men of the tribe of Dan goe to seeke possessions. 14. By the way they take the idol and idolatrical Priest from Michas, 27. surprise the towne of Laish, 30. and there set vp idolatrie.



N those dayes there was not a King in Israel, and the tribe of Dan sought possession for it-selfe, that it might dwel therein: for vntil that day it had (a) not receiued a lot among the other tribes. 2. Therefore the children of Dan sent fise men of their stocke and familie most valiant from Saraa and Esthaol, that they might view the land, and diligently behold it, and they said to them: Goe, and consider the land. Who going forward when they ware come into mount Ephraim, and had entred into the house of Michas, they rested there: 3. and knowing the voice of the yong man the Leuite, and vsing his lodging, they said to him: Who brought thee hither? What doest thou here? For what cause wouldest thou come hither? 4. Who answered them: These, and these things hath Michas done to me, & hath hyred me for wages to be his Priest. 5. And

called v. 5. was indeed an idol of Gentilitie, and nothing at all against sacred Images of Christ and his Saints in the Church. whereof more is noted *Gen. 31.*

Exod. 20.

(b) Anointed his hands with oyle, as was prescribed

Exo. 29. Leu. 8.

But such an apostish imitation was of no value, where was

neither true vocation in the annointed

(for he descended not of Aaron, but of

Moyse, chap. 18. v. 30.) nor authoritie in him that vsed this ceremony.

(c) An Apostata Leuite was accounted more sufficient then

an idolatrical Priest to serue an idol: so he that is a Priest

or a Deacon once catholically consecrated, is a sufficient

(yea too sufficient) minister with Protestants.

(d) Their whole portio was assigned (*Ios. 17.*)

but through their owne slooth they possessed litle of it, so that hitherto the greatest part was not received.

(b) They ment the false God which the Apostata Leuite serued.

(c) The diuel answered, as his manner is, obscurely, sometimes truly and sometimes falsely.

they desired him that he would consult (b) the Lord, that they might know whether they should goe on a prosperous iourney, and the thing should haue effect. 6. (c) Who answered them: Goe in peace: The Lord regardeth your way, and the iourney that you goe. 7. The five men therefore going came to Lais, & they saw the people dwelling in it without any feare, according to the custome of the Sidoniās, secure and quiet, no man at al resisting them, & of great riches, & separated farre frō Sidon & frō al men. 8. And returning to their brethren in Saraa & Estaol, and asking what they had done, they answered them: 9. Arise, & let vs goe vp to thē: for we haue seen the Lād exceeding rich & plentiful: neglect not, slacke not: let vs goe, & possesse it, it wil be no labour. 10. We thal enter vnto them being secure, into a most large cuntry, & our Lord wil deliuer to vs the place, wherein is penurie of nothing of those things that grow on the earth. 11. There departed therefore from the kindred of Dan, that is to say, from Saraa and Estaol six hundred men, furnished with warlike armour, 12. and going vp they taried in Cariathiarim of Iuda: which place frō that time tooke the name of the Tentcs of Dan, and it is at the backe of Cariathiarim: 13. Thēce they passed into mount Ephraim. And when they were come to the house of Michas, 14. the five men, that before had been sent to view the Land of Lais, said to the rest of their brethren: You know that in these houses there is an Ephod, and Theraphim, and a grauen, and molten God: See what pleaseth you. 15. And when they had turned a litle aside, they entred into the house of the yong man the Leuite, which was in the house of Michas: and saluted him with peaceable words. 16. And the six hundred men so as they were armed, stode before the doore. 17. But they, that were entred the house of the yong man, endeauoured to take away the grauen, the Ephod, and the idols, and molten God, and the Priest stood before the doore, the six hundred most valiant men expecting not farre off. 18. They therefore that were entred tooke the grauen, the Ephod, the theraphim and molten God. To whom the Priest said: What doe you? 19. To whom they answered: Hold thy peace, and put thy finger vpon thy mouth and come with vs, that we may haue thee for a father, and a Priest. Whether is better for thee, that thou be a Priest in the house of one man, or in one tribe and familie in Israel? 20. Which when he had heard, he agreed to their words, and tooke the Ephod, and idols, and grauen God, & departed with them. 21. Who when they went forward, & had made the children and the cattel to goe before them, and al that was precious, 22. and were nōw farre from the house of Michas, the men that dwelit in the house of Michas crying out together folowed, 23. and at their backe began to shout. Who looking backe, said to Michas: What meanest thou? Why doest thou crie? 24. Who answered: My Gods, which I made me, you haue taken away, & the Priest, and al that I haue, and doe you say: What aileth thee? 25. And the children of Dan said to him: Beware thou speake no more vnto vs, and there come vnto

thee men prouoked in mind, and thou with al thy house peri. n. 26. And so they went on their iourney begun. But Michas seeing that they were stronger then he, returned into his house. 27. And the six hundred men tooke the Priest, and the things which we spake of before, and came into Lais to a people that was quiet and secure, and stricke them in the edge of the sword: and the citie they deliuered to fire, 28. no man at al bringing them succour, for that they dwelt farre from Sidon, and had with no men anie societie and affayres. And the citie was situated in the countrie of Rohob: which building agayne they dwelt in it, 29. calling the name of the citie Dan, according to the name of their father, whom Israel had begotten, which before was called Lais. 30. And they set vp to themselues the (d) grauen idol, and Jonathan the sonne of Gersam the sonne of Moyses, and his sonnes Priests in the tribe of Dan, vntil the day of their captiuitie. 31. And the idol of Michas remayned with them al the time that the house of God was in Silo. In those daies there was not a King in Israel.

d) *Pesel, idolom, sculpture, the grauen thing, falsly called God, e. 17. v. 5.*

C H A P. XIX.

A Leuite bringing homeward his reconciled wife, 15. at Gabaa in the tribe of Benjamin hardly getteth lodging. 25. His wife is there vilanously abused by wicked men, and in the morning found dead. 29. Whereupon her husband curreth her bodie, and sendeth pieces to euerie tribe of Israel, requiring them to reuenge the wicked fact.

HERE was a certaine man a Leuite, dwelling on the side of mount Ephraim, who tooke a wife of Bethlechem Iuda: 2. which left him, and returned vnto her fathers house into Bethlechem, & abode with him foure months. 3. And her husband folowed her, willing to be reconciled vnto her, & to speake her fayre, & to bring her backe with him, hauing in his companie a seruant and two asses: who receiued him, & brought him into her fathers house. Which when his father in law had heard, and had seen him, he met him ioyful, 4. and embraced the man. And the sonne in law taried in the house of his father in law three daies, eating with him and drinking familiarly. 5. But the fourth day arying before day, he would depart. Whom his father in law held, and said to him: Tast first a litle bread, & strengthen thy stomacke, and so thou shalt depart. 6. And they sate together, & did eate & drinke. And the father of the yong woman said to his sonne in law: I beseech thee that thou tarie here to day, and let vs make merie together. 7. But he rying vp, began as if he would depart. And neuertheles with much adoe his father in law stayed him, and made him to tarie with him. 8. But

when morning was come, the Leuite prepared to goe his iourney. To whom his father in law againe: I beseech thee, quoth he, that thou take a litle meate, and making thy self strong, til the day be farder spent, afterward thou mayest depart. They did eate therefore together. 9. And the yong man arose, that he might set forward with his wife and his seruant. To whom his father in law spake againe: Consider that the day is more declining to the west, and draweth nigh to euening: tarie with me to day also, and spend the day in mirth, and to morrow thou shalt depart that thou mayst goe into thy house. 10. His sonne in law would not condescend to his words: but forthwith went forward, and came ouer against Iebus, which by an other name is called Ierusalem, leading with him two asses laden, and his (4) concubine. 11. And now they were come nigh to Iebus & the day changed into night: & the seruant said to his master: Come, I beseech thee, let vs turne into the citie of the Iebuseites, and tarie in it. 12. To whom his master answered: I wil not enter into the towne of a strange nation, which is not of the children of Israel, but I wil passe as farre as Gabaa: 13. and when I shal come thither, we wil lodge in it, or at the least in the citie of Rama. 14. They passed therefore by Iebus, and went on their iourney begun, and the sonne went downe to them beside Gabaa, which is in the tribe of Benjamin: 15. and they turned into it, that they might lodge there. Whither when they were entred, they sate in the street of the citie, and no man would receiue them to lodge. 16. And behold there appeared an old man, returning out of the field and from his worke in the euening, who himself also was of mount Ephraim, and dwelt as a stranger in Gabaa; but the men of that countrie were the children of Iemini. 17. And lifting vp his eies, the old man saw the man sitting with his fardels in that street of the citie, and said to him: Whence comest thou? and whither goest thou? 18. Who answered him: We departed from Bethlehem Iuda, and we goe to our place, which is on the side of mount Ephraim, from whence we went into Bethlehem: and now we goe to the house of God, and none wil receiue vs vnder his rooffe, 19. hauing straw and hay for prouender of the asses, and bread and wine for the vse of my self and of thy handmaid, and of the seruant that is with me: we lacke nothing but lodging. 20. To whom the old man answered: Peace be with thee, I wil giue al things that are necessarie: only, I beseech thee, tarie not in the street. 21. And he brought him into his house, and gaue prouender to his asses: and after they had washed their feet, he receiued them to a banquet. 22. They making merie, and after the labour of their iourney refreshing their bodie with meate & drinke, there came men of that citie, the children of Belial (that is to say, without yoke) and besetting the old mans house, began to knock at the doores, crying to the master of the house, & saying: Bring forth the mā, that entred into thy house, that we may abuse him. 23. And the old man wēt out to them, and said: Doe not so brethré, doe not this

(4) She was his lawful wife and so called v. 1. & 9. yet also is called concubine because she had no dawrie, nor as yet enjoyed the priuiledges of a mitris in her husbands house.

euil : because this man is entred to my lodging , and cease from this folie : 24. I haue a daugther that is a virgin , & this man hath a concubine , I wil bring them forth to you , that you may humble them , and fulfil your lust : only , I beseech you , worke not this wickednes against nature on the man. 25. They would not agree to his wordes. Which the man seeing , he brought forth his concubine to them , and he deliuered her to them to be illuded : whom when they had abused al the night , they let her goe in the morning. 26. But the woman , when the darkenes departed , came to the doore of the house , where her Lord lodged , & there fel downe. 27. Morning being come , the man arose , & opened the doore , that he might finish his iourney begun : & behold his concubine lay before the doore , her hands spred on the threshold. 28. To whom he , thinking that she tooke her rest , spake : Arise , and let vs walke. Who answering nothing , perceiuing hat she was dead , he tooke her , & laid her vpon his asse , & returned into his house. 29. Which whē he was entred vnto , he tooke af word , and cutting the carcasse of his wife with her bones into twelue parts and pieces , he sent them into al the borders of Israel. 30. Which when euerie one had seen , they cried together : There was neuer such a thing done in Israel from that day , when our fathers ascended out of Ægypt , vntil this present time : giue sentence , and decree in common what is needful to be done.

 C H A P. XX.

Al the other tribes fighting against Benjamin , 13. because they wil not punish the malefactours , 21. haue the worse , 25. also the second time. 29. But the third time the Beniamites are al slaine sauing six hundred men.

THERFORE al the children of Israel went forth , and were gathered together , as it were one man , from Dan to Bersabee , and the Land of Galaad , to our Lord in Maspha : 2. and al the corners of the people , and al the tribes of Israel assembled into the Church of the people of God foure hundred thousand footmē warriors. 3. (Neither were the children of Benjamin ignorāt that the childrē of Israel were come vp into Maspha.) And the Leuite the husband of the woman that was killed being asked , how so great wickednes had been cōmitted , 4. answered : I came into Gabaa of Benjamin with my wife , & there I tooke my lodging : 5. & behold the men of that citie by night beset the house wherein I tarried , meaning to kil me , and vexing my wife with incredible furie of lust , finally she died. 6. Whom being taken I did cut into pieces , and sent the parts into al the borders of your possession : because neuer was there so heinous an offense , and so great an abomination done in Israel. 7. You are al present the children of Israel , determine what

you ought to doe. 8. And al the people standing, answered as it were by the word of one man: we wil not depart into our tabernacles, neither shal any man enter into his house: 9. but this wil we doe in common against Gabaa. 10. Let ten men be chosen of an hundred out of al the tribes of Israel, and an hundred of a thousand, and a thousand of ten thousand, to bring victuals for the armie, and that we may fight against Gabaa of Benjamin, and render to it for the wicked fact, which it deserueth. 11. And al Israel assembled to the citie, as it were one man with one minde, and one counsel: 12. and they sent messengers to al the tribe of Benjamin, which should say: Why is there so great abomination found in you? 13. Deliuer the men of Gabaa, that haue committed this heinous fact, (a) that they may die, and the euil may be taken away out of Israel. Who would not heare the cōmandment of their brethren the children of Israel: 14. but out of al cities, which were of their lot, they assembled into Gabaa, to ayde them, and to fight against al the people of Israel. 15. And there were found siue and twentie thousand of Benjamin of them that drew sword, beside the inhabitants of Gabaa, 16. which were seuen hundred most valiant men, so fighting with the left hand as with the right: and so directly casting stones with slings, that they could strike a haire also, and the stroke of the stone should not be carried awry on either part. 17. Of the men of Israel also, beside the children of Benjamin, were found foure hundred thousande of them that drew swords, and were prepared to fight. 18. Who rising came into the house of God, that is, into Silo: and they consulted God, and said: Who shal be in our armie General of the battel against the children of Benjamin? To whom our Lord answered: Let (v) Iudas be your captaine. 19. And forthwith the children of Israel arysing in the morning, camped beside Gabaa: 20. and thence proceeding to fight against Benjamin, began to assault the citie. 21. And the children of Benjamin issuing out of Gabaa, slew of the children of Israel that day two and twentie thousand men. 22. Agayne Israel hauing confidence (u) in their strength and number, set the armie in aray in the same place, wherein they had fought before: 23. yet so that they did first goe vp and weep before our Lord vntil night: and consulted him, and said: Shal I proceed any more to fight against the children of Benjamin my brethren, or not? To whom he answered: (d) Goe vp to them, and enter battel. 24. And when the children of Israel the next day had proceeded against the children of Benjamin to battel, 25. the children of Benjamin brake forth out of the gates of Gabaa: and meeting them they raged with so great a slaughter against them, that they ouerthrew eighteen thousand men that drew sword. 26. For the which thing al the children of Israel came into the house of God, and sitting wept before our Lord: and they fasted that day vntil euening, and offered to him holocaults, and pacifike victimes, 27. and asked him concerning their state. At that time the arke of the couenant of our Lord was there, 28. and (e) Phinees the sonne of

(a) Omission & contempt to punish hainous crimes is a iust cause to make warre against any people.

(b) One of the tribe of Iuda.

(c) Being farre more in number, and hauing the iust cause, yet had the worse, because they trusted in their owne strength.

(d) God also punished al Israel by this ciuil warre, for suffering idolatrie in the tribe of Dan. *Chap. 18. v. 30.* which they ought to haue punished. *Deut. 13. v. 12.*

(e) By this it appeareth that this historie happened not long after the death of Eleazarus. *Ios. 24. v. 13.* to whom his sonne Phinees succeeded in the spiritual Supremacie of the Church.

Eleazarus the sonne of Aaron prouost of the house. They therefore consulted our Lord, and said: Shal we goe forth any more to fight against the children of Benjamin our brethren, or rest? To whom our Lord said: Goe vp, for to morrow I wil deliuer the into your hands. 29. And the children of Israel set ambushments round about the citie of Gabaa: 30. & the third time, as once & twice, they brought forth their armie against Benjamin. 31. But the childre of Benjamin also issued forth boldly out of the citie, & pursued a long way the aduersaries flying, so that they wounded of the, as the first day & the second, & slew them turning their backs by two wayes, wherof the one wēt into Bethel, & the other into Gabaa, and ouerthrew about thirtie men: 32. for they thought to kil them after their accustomed manner. Who feyning artificially as though they fled, tooke aduise to draw them away frō the citie, & as it were flying to bring them to the pathes afore sayd. 33. Therefore al the children of Israel ryling out of their seats, set their armie in battel aray, in the place which is called Baalthamar. The ambushments also, which were about the citie, began by litle & litle to open themselues, 34. & to proceed from the West part of the citie. Yea and other ten thousand men of al Israel prouoked the inhabitants of the citie to skirmishes. And the battel grew sore against the children of Benjamin: & they vnderstood not that on euerie side destruction hang ouer them. 35. And our Lord struck them in the sight of the children of Israel, & they slew of them in that day five and twestie thousand, and an hundred men, al warryers and that drew sword. 36. But the children of Benjamin when they saw themselues to be inferiour, began to flye. Which the children of Israel seeing, gaue them place to fly, that they might come to the ambushments prepared, which they had set neere the citie. 37. Who when they had sodenly risen out of their dennes, and Benjamin turned their backs to the sleaers, they entered the citie, and strucke it in the edge of the sword. 38. And the children of Israel had giuen a signe to them, whom they had laid in the ambushments, that after they had taken the citie, they should kindle a fire: that the smoke ascending on high, they might thew that the citie was taken. 39. Which when the children of Israel saw being in the verie fight (for the children of Benjamin thought that they fled, and pursued more instantly, hauing slaine thirtie men of their armie) 40. and they saw as it were a pillar of smoke to rise vp from the citie: Benjamin also looking backe, when he saw the citie taken, and the flames caried on high: 41. they that before had feyned as if they fled, turning their face resisted more manfully. Which when the children of Benjamin had seen, they were turned into flight, 42. and began to goe the way of the desert, the aduersaries pursuing them thither also. But they also that had fyred the citie, met them. 43. And so it came to passe, that on both sides they were slaine of the enemies, neither was there any rest of men dying. They fel, & were ouerthrowen on the east side of the citie of Gabaa. 44. And

there were that were slaine in the same place, eighteen thousand men al most valiant warrÿers. 45. Which when they had seen, that were remaying of Benjamin, they fled into the wildernes, and went on to the rocke, the name wherof is Remmon. In that flight also stragling, and going diuers waies, they slew fïue thousand men. And whereas they went farder, they pursued them, and slew also other two thousand. 46. And so it came to passe, that al which were slaine of Benjamin in diuerse places, were fïue and twentie thousand one hundred fighting men, most prompt to warres. 47. There remayned therfore of al the number of Benjamin that could escape, and fly into the wildernes, six hundred men: and they abode in the Rocke Remmon foure months. 48. But the children of Israel retyring, struck al the remains of the citie with the sword, from men euen to beasts, and al the cities and villages of Benjamin the deuouring flame did consume.

C H A P. XXI.

The tribe of Benjamin is repayed 8. by foure hundred virgins reserued in the slaughter of Iabes Galaad: 19. and by other virgins taken, that come forth of Silo to daunce.

THE children of Israel sware also in Maspha, and said: None of vs shal giue of his daughters to the children of Benjamin to wife. 2. And they came al to the house of God in Silo, and sitting in his sight vntil euening, lifted vp their voice, & with great wayling began to weep saying: 3. Wherfore, o Lord God of Israel, is this euil done in thy people, that this day one tribe should be taken away out of vs? 4. And on the morrow rising early, they built an altar: and offered there holocausts, and pacifike victimes, and said: 5. Who hath not ascended in the hoste of our Lord of al the tribes of Israel? For they had bound themselues with a great othe, when they were in Maspha, they should be slayne which had been wanting. 6. And the children of Israel being (a) moued with repentance vpon their brother Benjamin, began to say: One tribe is taken away out of Israel, 7. whence shal they take wiues? For we haue al sworne in common, that we wil not giue our daughters to them. 8. Therefore they said: Who is there of al the tribes of Israel, that went not vp to our Lord into Maspha? And behold the inhabitants of Iabes Galaad were found not to haue been in that armie. (9. At that time also when they were in Silo, none of them was found there.) 10. They sent therfore ten thousand the strongest men, and commanded them: Goe, and strike the inhabitants of Iabes Galaad in the edge of the sword, as wel their wiues as their litle ones. 11. And this shal

(a) Lest either iustice be ouer sharpe, or mercie too relaxe, with great art of discretion gouernours must obserue mercie iustly admising, and discipline piously chastising. S. Greg. li. 1. Epist. 24.

be it which you shal obserue : Al of the male kinde , and women that haue knowen men , kil ye , but the virgins reserue. 12. And there were found of Iabes Galaad foure hundred virgins, that knew not mans bed, and they brought them to the campe in Silo, into the Land of Chanaan. 13. And they sent messengers to the children of Beniamin , that were in the Rocke Remmon, & cōmāded them that they should receiue them in peace. 14. And the children of Beniamin came at that time, and there were giuen vnto them wiues of the daughters of Iabes Galaad : but others they found not , which they might giue them in like manner. 15. And al Israel was very sorie , and repented for the killing of one tribe out of Israel. 16. And the ancients said : What shal we doe to the rest , that haue not taken wiues ? For al the women in Beniamin are dead. 17. And we must very carefully , and with great studie provide, that one tribe be not destroyed out of Israel. 18. For our owne daughters we can not giue them, being bound with an oath & a curse, wherby we said: Cursed be he that shal giue to Beniamin any of his daughters to wife. 19. And they tooke counsaile, and said : Behold there is an anniuersarie solemnitie of our Lord in Silo , which is situate on the North of the citie of Bethel, on the East side of the way , that goeth frō Bethel to Siché, & on the South of the towne of Lebona. 20. And they cōmāded the children of Beniamin and said : Goe, and lie hidde in the vineyards. 21. And when you shal see the daughters of Silo come forth after the māner to lead daunces, issue forth sodainly out of the vineyards, & catch of them euerie one his wife, and goe into the Land of Beniamin. 22. And when their fathers shal come , and their brethren , and shal begin to complaine against you , and to chide, we wil say to them : Haue pitie on them : for they tooke them not away by the right of warryers and conquerours , but when they desired to receiue them , you gaue them not, and on your part the fault was committed. 23. And the children of Beniamin did as it had been commanded them : and according to their number they tooke away to themselues of those that ledde the daunces, euerie one his wife : and they went into their possession , building cities , and dwelling in them. 24. The children of Israel also returned by their tribes and families into their tabernacles. In those daies there was not a King in Israel: but euerie one did that (b) which seemed right to himselfe.

(b) In the time of the Iudges the people presumed more to doe that seemed to themselves right, or good, though it was nought; which afterwards the Kings more restrained and punished.



THE ARGUMENT OF THE BOOK OF RUTH.

The historie of
Ruth is regi-
stred in holic
Scripture, for
the genealogie
of Dauid, and
especially of
our Sauour
Christ.



AMONGST other things that happened to the people of Israel, in the time of the Iudges, this historie of Ruth, to wit, her coming from Moab, her conuersion to true Religion, godlie conuersation, and marriage with Booz of the tribe of Iuda, is recorded, as a more principal matter. For that not onlie King Dauid, but consequently also our SAVIOUR, the Redeemer of mankind descended from her. Wherby was foresignified, that as saluation thus proceeded from the Gentiles together with the Iewes: so the Gentiles are made partakers of the same grace. More cleerly prophesied, as S. Hierome noteth, by Isaie (cap. 16.) saying: SEND FORTH, O LORD, THE LAMBE, THE RULER OF THE EARTH, FROM THE ROCK OF THE DESERT TO THE MOVNT OF THE DAUGHTER OF SION: That is, from Ruth the gentile, to Hierusalem, or rather to the Church. This marriage of Ruth came to passe about the time of Abesan Iudge. The booke was written, as is most probable, by Samuel: and is diuided into foure chapters; whose contents folow in their places.

Iudic.
12.





THE BOOK OF RUTH.

CHAP. I.

By occasion of famine Elimelech of Bethleem going with his wife Noemi, and two sonnes, into the Land of Moab, there dieth. 4. His sonnes marrie wiues of that countrie, and die without issue. 6. Noemi returning homewards hardly perswadeth one of her daughters in law to part from her. 15. The other, called Ruth, wil needs goe with her, professing the same God and Religion. 19. So these two arriue in Bethleem.



N the dayes of one Iudge, when the Iudges ruled, there came a famine in the Land. And there went a man of Bethleem Iuda to seiourne in the land of Moab, with his wife and two children. 2. Himself was called Elimelech, and his wife Noemi: and his two sonnes, the one Mahalon, and the other Chelion, Ephraites of Bethleem Iuda. And entring into the countrie of Moab, they abode there. 3. And Elimelech the husband of Noemi died: and she remained with her sonnes. 4. Who tooke wiues of the Moabites, of the which one was called Orpha, and the other Ruth. And they abode there ten yeares, 5. and both died, to wit, Mahalon and Chelion: and the woman remayned destitute of her two children & her husband. 6. And she arose to goe into her countrie with both her daughters in law from the countrie of Moab: for she had heard that our Lord had respected his people, & had giuen them victuals. 7. She therefore went forth from the place of her peregrination, with both her daughters in

law : and being now set in the way to returne into the Land of Iuda,
 8. she said to them : Goe into your mothers house, our Lord doe mercie with you, as you haue done with the dead and with me. 9. Grant he vnto you to find rest in the houses of your husbands, which you shal take. And she kissed them. Who lifting vp their voice began to weepe, 10. & to say : We wil goe on with thee to thy people. 11. To whom she answered: Returne my daughters, why come you with me? shal I haue sonnes any more in my wombe, that you may hope for husbands of me? 12. Returne my daughters, and goe your wayes: for I am now spent with old age, and not fit for wedlocke. Although I might conceiue this night, and beare children, 13. if you would expect til they grow, and be of mans age, you shal be old women before you marrie. Doe not so my daughters, I beseech you: for your distresse doth the more grieue me, & the hand of our Lord is come forth against me. 14. Therefore lifting vp their voice they began to weep agayne : Orpha kissed her mother in law, and returned : Ruth cleaued to her mother in law, 15. to whom Noemi said: Behold thy kinswoman is returned to her people, and (a) to her Gods, goe with her. 16. Who answered: Be not against me, to the end that I should leaue thee and depart : for whither soeuer thou shalt goe, I wil goe: and where thou shalt abide, I also wil abide. Thy people my people, and thy God my God. 17. The land that shal receiue thee dying, in the same wil I die : and there wil I take a place for my burial. These things doe God to me, & these things adde he, if death onlie shal not separate me and thee. 18. Noemi therefore seeing that Ruth with a steadfast mind had determined to goe forward with her, would not be against it, nor persuaide her any more to returne to her freinds: 19. and they went forth together, and came into Bethlehem. Who being entred into the citie, a brute was quickly spread among them : and the women said: This is that Noemi. 20. To whom she said: Cal me not Noemi (that it to say, beautiful) but cal me Mara (that is to say, bitter) because with bitternes hath the Almighty very much replenished me. 21. I went forth (b) full, and our Lord hath brought me backe emptie. Why therefore doe you cal me Noemi whom our Lord hath humbled, and the Almighty hath afflicted? 22. Noemi therefore came with Ruth the Moabite her daughter in law, from the Land of her peregrination : and returned into Bethlehem, when barley was first reaped.

(a) Noemi perswaded not to idolatry, but insinuated that if Ruth would not returne to her countrie, she must also leaue the false Gods. And so she answered, that she would serue the same true God of Israel.

(b) She had a husband and two sonnes, & sufficient provision, but now was bereaued of them all.

C H A P. I I.

Ruth gathering eares of corne in Booz field, 8. he kindly biddeth her tarie with his seruants. 17. At night she returneth carrying good quantitie of corne, and part of the meate, which they gaue her, to her mother in law.



AND Elimelech her husband had a cosin, a mightie man and of great riches, named Booz. 2. And Ruth the Moabite said to her mother in law: If thou command, I wil goe into the field, and gather the eares of corne, that shal escape the hands of the reapers, where soeuer I shal find the grace of the father of the house fauourable towards me. To whom she answered: Goe my daughter. 3. She went therefore & gathered the eares of corne after the backes of the reapers. And it chanced that the owner of the same field was Booz, who was of the kinred of Elimelech. 4. And behold, he came out of Bethlehem, and said to the reapers: (a) Our Lord be with you. Who answered him: Our Lord blesse thee. 5. And Booz said to the yong man that was ouerseer of the reapers: Whose maide is this? 6. To whō he answered: This is that Moabite, which came with Noemi frō the countric of Moab, 7. and she desired that she might gather the eares of corne that remayne, following the steppes of the reapers: and from morning vntil now she stayeth in the field, and not so much as for a very moment hath she returned home. 8. And Booz said to Ruth: Heare me daughter, goe not into an other field to gather, neither depart thou from this place: but ioyn thy selfe to my maids, 9. & where they haue reaped, follow. For I haue commanded my seruants, that no man molest thee: but if thou shalt thirst also, goe to the fardels, and drinke the waters, wherof the seruants also doe drinke. 10. Who falling on her face and adoring vpon the ground, said to him: Whence cometh this to me, that I should find grace before thine eies, and that thou wouldest vouchsafe to know me a strange woman? 11. To whom he answered: Al things haue been told me, which thou hast done to thy mother in law after the death of thy husband: and that thou left thy parents, and the land wherin thou wast borne, and art come to a people, which before thou knewest not. 12. Our Lord (b) render vnto thee for thy worke, and God grant thou mayest receiue (c) a ful reward of our Lord the God of Israel, to whom thou art come, & vnder whose wings thou art fled. 13. Who said: I haue found grace in thine eies my Lord, which hast comforted me, and hast spoken to the hart of thy handmaid, which am not like to one of thy maids. 14. And Booz said to her: When the houre shal come to eate, come hither, and eate bread, and dip thy morsel in the vinegre. She therefore sate at the side of the

(a) The Church vseth this salutation in the holie sacrifice & other diuine office,

(b) Booz doubted not but reward was due to good workes.

(c) Yea a ful reward, answerable to Ruths pietie: Which must be spiritual & eternal.

reapers,

reapers, and she heaped to her selfe polent, and did eate and was filled, & tooke the leauings. 15. And from thence she arose to glean the eares of corne after her manner. And Booz commanded his seruants, saying: Yea & if she wil reape with you, forbid her not: 16. and of your owne handfuls also cast forth of purpose, and let them remaine, that she may gather them without bashfulness, and gathering let no man controle her. 17. She gleaned therefore in the field vntil euening: and that which she had gathered beating with a rod and threshing she found of barley as it were the measure of an ephi, that is, three bushels. 18. Which carrying she returned into the citie, and shewed to her mother in law: moreouer she brought forth, & gaue her of the remaines of her meate, wherwith she had been filled. 19. And her mother in law said to her: Where hast thou gathered to day, & where hast thou wrought? blessed be he that hath had mercie on thee. And she told her with whom she had wrought: and she told the mans name, that he was called Booz. 20. To whom Noemi answered: Be he blessed of our Lord: because the same grace, which he had shewed to the liuing, he hath kept also to the dead. And againe she said: The man is our nigh cosin. 21. And Ruth: This also, quoth she, he commanded me, that so long I should ioyne my self to the reapers, til al the corne were reaped. 22. To whom her mother in law said: It is better my daughter, that thou goe forth with his maids to reape, lest in an other mans field some may resist thee. She therefore ioyned her self to the maids of Booz: and so long reaped with them, til the barley and the wheate were layd vp in the barnes.

C H A P. III.

Ruth instructed by her mother in law sleepech at Booz feete, 8. and signifying that she perteyneth to him by the law of affinitie, receiueth a good answer, 14. and six measures of barley.



V T after that she was returned to her mother in law, she heard of her: My daughter, I wil seek thee rest, and wil prouide that it may be wel with thee. 2. This Booz, to whose maids thou art ioyned in the field, is our nigh kinsman, and this night he winoweth the barne floore of the barley. 3. Wash therefore and annoynt thy self, and put on thy better garments, and goe downe into the barne floore, let no man see thee, till he shall haue ended eating & drinking. 4. And when he shall goe to sleep, marke the place wherein he sleepech: and thou

thalt

shalt come, and discouer the mantel wherwith he is couered toward his feet, and thal cast thy self downe and lie there: (a) and he wil tel thee what thou must doe. 5. Who answered: Whatsoeuer thou shalt command, that wil I doe. 6. And she went downe into the barne floore, and did al the things which her mother in law had comanded her. 7. And when Booz had eaten, and drunken, and was made pleasant, and was gone to sleep by the heap of sheaves, she came closely, and discouering the mantel at his feet, layd her self downe. 8. And behold, when it was now midnight the man was afrayd, and troubled: and he saw a woman lying at his feet, 9. and said to her: Who art thou? And she answered: I am Ruth thy handmaide: spread thy mantel vpon thy seruant, because thou art nigh of kinne. 10. And he said: Blessed art thou of our Lord my daughter, and the former mercie thou hast passed with the later: because thou hast (b) not folowed yong men either poore or rich. 11. Feare not therefore, but whatsoeuer thou shalt say to me, I wil doe to thee. For al the people that dwelleth within the gates of my citie know, that thou art a woman of vertue. 12. Neither doe I denie my self nigh of kinne, but there is an other neerer then I. 13. Rest this night: and when morning is come, if he wil retayne thee by the right of nigh of kindred, the thing is wel done, but if he wil not, I wil take thee without al doubt, our Lord liueth, sleep vntil morning. 14. She slept therefore at his feet til the night was gone. Therefore she arose before men could know one an other, and Booz said: Beware lest any men know that thou camest hither. 15. And agayne, Spread, quoth he, thy mantel, wherwith thou art couered, and hold it with both hands. Who spreading and holding it, he measured six measures of barley, and put it vpon her. Who carying it entred into the citie, 16. and came to her mother in law. Who said to her: What hast thou done daughter? And she told her al things, that the man had done to her. 17. And she said: Behold six measures of barley hath he giuen me, and he said: I wil not haue thee returne emptie to thy mother in law. 18. And Noemi said: Expect daughter til we see what end the thing wil haue. For the man wil not cease vntil he haue accomplished that which he hath spoken.

(a) The euent shewed that Noemi was inspired by God to giue such direction to Ruth, and to foretel what Booz would doe.

(b) It was very commendable that she loued her first husband & mother in law: but more vertue in flying occasion of sinne with yong men, and seeking to marrie according to the law of God with her former husbands kinsma. *Deut. 25.*

C H A P. IIII.

Booz before the ancients of the citie (the neerer kinsman refusing) possesseth the inheritance of Elimelech, 10. and marieth Ruth. 13. Hath by her a sonne, the grandfather of Dauid. 18. Whose genealogie by this occasion is recited, from Phares the sonne of Iudas the Patriarch.



(a) Booz cal-
his kinsman
brother, as
Abraham cal-
led Lot his
brother Gen.
13. being his
Nephew.

(b) See Deut.
25. noting here
withal, that
the penaltie
was lesse,
when an other
kinsman vn-
dertaking the
marriage, the
woman was
preuened
from com-
playning be-
fore the iudge.

BOOZ therefore went vp to the gate, and sate there. And when he had seen the nigh kinsman passe by, of whom the talke was had before, he said to him: Turne in a litle while, and sit here: calling him by his name. Who turned in, and sate. 2. And Booz taking ten men of the citie, said to them: Sit ye here. 3. Who sitting downe, he spake to the nigh kinsman: Noemi, who is returned from the countrie of Moab, wil tel tne part of the field belonging to (a) our bro:her Elimelech. 4. Which I would thee to vnderstand, and would tel thee before al that sit, and the ancients of my people. If thou wilt possesse it by the right of nigh kindred, buy, and possesse it. but if it please thee not, tel me the same, that I may know what I ought to doe. For there is no nigh kinsman sauing thee, which art first, and me, who am second. But he answered: I wil buy the field. 5. To whom Booz said: When thou shalt buy the field at the womans hand, thou must take also Ruth the Moabite, which was the wife of the deceased: that thou mayest rayse vp the name of thy kinsman in his inheritance. 6. Who answered: I yeald my right of nigh kindred: for I may not abolish the posteritie of myne owne familie. Doe thou vse my priuiledge, which I professe that I doe willingly forgoe. 7. And (b) this in old time was the manner in Israel between kinsmen, that if at any time one yealded to an other his right: that the grant might be sure, the man put off his shoe, & gaue it to his neighbour. this was a testimonie of yealding in Israel. 8. Booz therefore said to his kinsman: Take off thy shoe. Which immediately he loosed from his foot. 9. But to the ancients, & the whole people he said: You are witnesses this day, that I haue purchased al things which were Elimelechs, and Chelions and Mahalons, Noemi deliuering them: 10. & haue taken in marriage Ruth the Moabite, the wife of Mahalon, that I may rayse vp the name of the deceased in his inheritance, lest his name be abolished out of his familie and brethren and people. You, I say, are witnesses of this thing. 11. Al the people that was in the gate answered, & the ancients: We are witnesses: Our Lord make this woman, which entreth into thy house, as Rachel, and Lia, which

builded

buildd the house of Israel: that the may be an example of vertue in Ephrata, and may haue a famous name in Bethlehem: and that thy house may be, as the house of Phares, whom Thamar bare to Iudas, of the seede which our Lord shal giue thee of this vong woman. 13. Booz therefore tooke Ruth, and had her to wife: and went in vnto her, and our Lord gaue her to conceiue, and to beare a sonne. 14. And the women said to Noemi: Blessed be our Lord, which hath not suffered that there should fayle a successour of thy familie: that his name should be called in Israel. 5. And thou shouldest haue one that may comfort thy soule, and cherish thy old age. For of thy daughter in law is he borne, which wil loue thee: and much better is she to thee, then if thou dadst seuen sonnes. 16. And Noemi taking the child put it in her bosome, & did the office of a nource & of one that should carie him. 17. And the women her neighbours congratulating her, & saying: There is a sonne borne to Noemi, called his name Obed: this is (i) the father of Isai, the father Dauid. 18. These are the generations of Phares: Phares begat Efron, 19. Efron begat Aram: Aram begat Aminadab, 20. Aminadab begat Nahasson, Nahasson begat Salmon, 21. Salmon begat Booz, Booz begat Obed, 22. Obed begat Isai, Isai begat Dauid.

Here appeareth the final cause of writing this historie, to shew the Genealogie of King Dauid from Iudas the Patriarch, of whom Christ should descend, so prophecied, Gen. 49. and shewed to be performed, Mat. 1.



THE ARGUMENT OF THE BOOK OF KINGS AND PARALIPPOMENON IN GENERAL.



AFTER the booke of Iudges (wherunto Ruth is annexed) rightly follow the booke of Kings: signifying that after the general Iudgement cometh the euerlasting Kindome. As Venerable Bede expoundeth this connexion of booke, wherin he also explicateth manie other Mysteries of Christ and the Church prafigured in these histories. Likewise S. Gregorie teacheth that besides the historical and moral sense expressed in the simplicitie of the letter, another mystical vnderstanding is to be sought in the height of the Allegorie. In confirmation wherof he citeth S. Augustine and S. Hierome; who say, that Elcana his two wiues signified the Synagogue of the Iewes, and the Church of Christ: and that the death of Heli and Saul, with translation of Priesthood to Samuel and Saaob, and of the Kingdome to Dauid and his Successours, prafigured the new Priesthood, and new Kingdome of Christ, the old ceasing, which were shadowes therof. So these two great Doctors S. Gregorie and S. Bede, insisting in the stepe of other learned holie Fathers that had gone before them, expound these histories not only historically but also

These histories are also expounded mystically by the ancient Fathers.

qq. in 1.
Reg. c. 1.

Prologo.
in 1. Reg.

li. 17. c.
A. ciuit.
Ep. ad
Paulin.

The general contents of all the books of Kings & Paralippomenon.

Samuel writ the first part, but vncertaine who writ the rest.

mystically. The historie first setteth forth the changing of the forme of gouernment from iudges to Kings : and then at large what Kings did reigne ouer the Hebrew people , as wel in one intire Realme , as ouer the same people diuided into two Kingdomes ; their more principal Actes ; their good and euil behauiour ; also the prosperitie , declinations , and final captiuities of both the Kingdomes. At which is contained in foure books of Kings , with other two partly repeating that was sayd before , but especially supplying things omitted in the whole sacred historie from the beginning of the world, called Paralippomenon. The two first are also called the Books of Samuel, though he writ not one of them wholly , for he died before the historie of the former ended ; but they goe both vnder his name, because he annointed the two first Kings, and writ a great part of their Actes: wherto the rest was added either by Dauid and Salomon , as some thinke , or by Nathan and Gad, as is probably gathered 1. Paralip. 29.v. 29. The authours also of the third and fourth books of Kings , and of the two of Paralippomenon are vncertaine : yet al haue euer been receiued and held for Canonical Scripture.



THE ARGUMENT OF THE FIRST BOOK OF KINGS.

Contéts of the first booke, diuided into foure parts.



HIS first book may be diuided into foure parts. First are recorded the governments of Heli and Samuel, with the occasions of changing the state of that common wealth into a Kingdome. in the eight first Chapters. Secondly, the election and gouernment of Saul their first King. from the 9. chap. to the 16. Thirdly, Dauids annointing, his vertues, troubles, and persecutions. from the 16. chap. to the 28. Fourthly, the ruine of Saul and exaltation of Dauid. in the foure last Chapters.



T H E
FIRST BOOK
OF SAMUEL,
 WHICH WE CAL THE
 FIRST OF KINGS.

C H A P. I.

Elcana hauing two wiues , the one called Anna, is barren , and for the same is reproached by the other, called Phenenna. 9. Anna voweth, and prayeth for a man child, 19. conceiueth and beareth a sonne, calleth him Samuel: 24. and presenteth him to the seruite of God in Silo.

HERE was a man of Ramathaimfophim, of mount Ephraim, & his name Elcana, the sonne of Ieroham, the sonne of Eliu, the sonne of Thohu, the sonne of Suph, an Ephraite: 2. and he had two wiues, the name of one was Anna, and the name of the second Phenenna. Phenenna had children: but Anna had not children. 3. And that man went vp from his citie vpon ordinarie dayes, to adore and sacrifice vnto the Lord of hostes in Silo. And there were the two sonnes of Heli, Ophni and Phinees, Priests of our Lord. 4. The day came therefore, & Elcana immolated, and gaue to Phenenna his wife, & to al her sonnes and daughters parts: 5. but to Anna he gaue one part with heauie cheere, because he loued Anna. And our Lord had thut her matrice. 6. Her aduersarie also afflicted her, and vexed her sore, in so much

These books are read at Mattins from the feast of the B. Trinitie vntil the first Sunday of August. The first part. Of the governments of Heli and Samuel, and of changing the state into a Kingdome.

(*) This child being of the tribe of Leui, though not of Aarons stock, was lawfully vowed to the seruice of the tabernacle, by his parents, during his childhood, but coming to yeares of discretion he was at his owne election to continue or to depart. If he had been of anie other tribe, he must haue been redeemed, *Leuit.* 27.

that she vpbayded her, that our Lord had thut her matrice: 7. and so did she euerie yeare, when the time returned, that they went vp to the temple of our Lord: and so she prouoked her: moreouer she wept, and tooke not meate. 8. Elcana therefore her husband said to her: Anna, why weepest thou? and why doest thou not eate? and wherfore doest thou afflict thy hart? Am not I better to thee, then ten children? 9. And Anna arose after she had eaten and drunke in Silo. And Heli the Priest sitting vpon a Stoole before the postes of the house of our Lord, 10. wheras Anna had a heauie hart, she praied to our Lord, weeping abundantly, 11. and she vowed a vow, saying: O Lord of hosts, if regarding thou wilt behold the affliction of thy seruant, and wilt be mindful of me, and not forget thy handmaid, and wilt giue vnto thy seruant a man child: I (*) wil giue him to our Lord al the daies of his life, & the rasour shal not come vpon his head. 12. And it came to passe, when she multiplied praiers before our Lord, that Heli obserued her mouth. 13. Moreouer Anna spake in her hart, and onlic her lips moued, and voice there was not heard at al. Heli therefore thought her to be drunke, 14. and sayd to her: How long wilt thou be drunke? drgest a litle the wyne, wherwith thou art wet. 15. Anna answering, Not so, quoth she, my Lord: for I am an exceeding vnhappie woman, and wine and whatsoeuer may inebriate, I haue not drunke, but I haue powred out my soule in the sight of our Lord. 16. Account not thy handmaid as one of the daughters of Belial: for of the multitude of my sorrow and heauines haue I spoken vntil this present. 17. Then Heli said to her: Goe in peace: and the God of Israel giue thee thy petition, which thou hast asked him. 18. But she sayd: Would God thy handmaid may find grace in thyne eyes. And the wowan went on her way, and did eate, and her countenance was no more changed otherwise. 19. And they rose in the morning, and adored before our Lord: and they returned, & came into their house to Ramatha. And Elcana knew Anna his wife: and our Lord remembered her. 20. And it came to passe after a certaine compasse of dayes, Anna conceiued & bare a sonne, and called his name Samuel: because she asked him of our Lord. 21. And Elcana her husband went vp, and al her house, to immolate vnto our Lord the solenne hoste, and his vow, 22. and Anna went not vp: for she sayd to her husband: I wil not goe til the infant be weaned, and til I may bring him, that he may appere before the sight of our Lord, and may remayne there continually. 23. And Elcana her husband sayd to her: Doe that which seemeth good to thee, and tarie til thou weane him: and I pray that our Lord fulfil his word. The woman therefore taried, and gaue her soone sucke, til she remoued him from the milke. 24. And she brought him with her, after she had weaned him, with three calues, & three bushels of meale, and a flagon of wine, and she brought him to the house of our Lord in Silo. But the childe was yet a litle infant: 25. and they immolated a calfe, and offered the childe to Heli. 26. And Anna said: I beseech thee my

Lord,

Lord, thy soule liueth my Lord : I am that woman , which stode before thee here praying our Lord. 27. For this childe did I pray, and our Lord hath giuen me my petition , which I asked him, 28. Therefore I also haue giuen him to our Lord al the daies , which he shal liue, that he may be applied to our Lord. And they adored our Lord there. And Anna prayed , and sayd:

C H A P. II.

Anna giueth thanks in a Canticle. 11. The sonnes of Heli grievously sinning are reprehended , but not duly corrected by their father. 21. Anna beareth three sonnes more , and two daughters. 27. Heli is threatened, 34. and the death of his two sonnes foretold.



Y hart hath reioyced in our Lord, and my horne is exalted in my God : my mouth is dilated vpon myne enemies : because I haue ioyed in thy saluation.

2. There is none holie as our Lord is : for neither is there an other beside thee , and there is none so strong as our God.

3. Doe not multiplie to speake high things boasting , (a) let old matters depart from your mouth : because our Lords is a God of al knowledge, and to him cogitations are prepared.

4. The bow of the strong men is ouercome , and the weake are girded with strength.

5. They that before were filled haue hyred out themselues for bread: and the hungrie are filled, vntil (b) the barren woman bare verie manie: and (c) she that had manie children was weakned.

6. Our Lord mortifieth and quickneth , bringeth downe to hel and fetcheth backe agayne.

7. Our Lord maketh poore and enricheth, humbleth and listeth vp.

8. He rayseth the needie man from the dust , and from the dung he listeth vp the poore : that he may sit with Princes, and hold the throne of glorie. For the poles of the earth are our Lords , and vpon them he hath set the world.

9. The feet of his Saints he wil keep , and the impious shal be silent in darknes : because in his owne force man shal not be strengthened.

10. Our Lord shal his aduersaries feare: & vpon them shal he thunder in the heauens: our Lord shal iudge the ends of (d) the earth, & shal giue empire to his King, and shal exalt the horne of his Christ.

11. And Elcana went into Ramatha , vnto his house : but the child ministred in the sight of our Lord before the face of Heli the Priest. 12. Moreouer the sonnes of Heli , were the sonnes of Belial , not knowing

The Canticle at Laudes on wenesday.

a) Leauē off to praise idoles, as ye haue accustomed to doe.

b) The Church of Gentiles.
c) The Synagogue of the Iewes. S. Aug. li. 17. 5. 4. c. 11.

d) Neither Dauid nor Salomon, much lesse anie other King, possessed or iuged the ends of the earth: but Christs enheritance reacheth to the ends of the earth. Psal.

our Lord, 13. nor the office of Priests to the people: but whosoever had immolated a victime, the seruant of the Priest came, whiles the flesh was in boyling, and had a flesh hooke with three teeth in his hand, 14. and thrust it into the kettie, or into the caudron, or into the pot, or into the panne: and al that the flesh hooke brought vp, the Priest tooke to himselfe. so did they toal Israel that came into Silo. 15. Yea before they burnt the fat, the seruant of the Priest came, and sayd to him that immolated: Giue me flesh, that I may boyle it for the Priest: for I wil not take flesh of thee sod, but raw. 16. And he that immolated sayd to him: Let the fat first be burnt to day according to the manner, and take vnto thee how much soeuer thy soule desireth. Who answering said to him: Not so: for thou shalt giue it now, or els I wil take it away by force. 17. Therefore the sinne of the yong men was exceeding great before our Lord: because men detracted frō the sacrifice of our Lord. 18. But Samuel ministred before the face of our Lord: a child, girded with an ephod of linnen. 19. And his mother made him a litle tunike, which she brought vpon the ordinarie daies, going vp with her husband to immolate the solemne host. 20. And Heli blessed Elicana and his wife: & he said to him: Our Lord render thee seed of this woman, for the vsurie that thou hast giuen our Lord. And they went into their place. 21. Our Lord therefore visited Anna, and she conceiued, and bare three sonnes, and two daughters: and the childe Samuel was magnified before our Lord. 22. And Heli was very old, and heard al things which his sonnes did to al Israel: & how they slept with the women that wayted at the doore of the tabernacle: 23. and he sayd to them: Why doe you these kinde of things, which I heare, very naughtie things, of al the people? 24. Doe not so my sonnes: for it is not a good report, which I doe heare, that you make the people of our Lord to transgresse. 25. If man shal sinne against man, God may be pacified toward him: but if a mā shal sinne against our Lord (e) who shal pray for him? And they heard not the voice of their father, (f) because our Lord would kil them. 26. But the childe Samuel prospered, and grew, and pleased both our Lord and men. 27. And there came a man of God to Heli, and said to him: Thus sayth our Lord: Was not I openly reuealed to thy fathers house, when they were in Ægypt in the house of Pharao? 28. and I chose him of al the tribes of Israel for my Priest, that he might ascend to my altar, and burne to me incense, and might carie the ephod before me: and I gaue to thy fathers house al things of the sacrifices of the children of Israel. 29. Why haue you with your heel reiected my victime, and my gifts which I commanded to be offered in the temple: and hast rather honoured thy sonnes then me, that you would eate the first fruits of euerie sacrifice of Israel my people? 30. Therefore sayth our Lord the God of Israel: Speaking I spake that thy house, and the house of thy father should minister in my sight for euer. But now sayth our Lord: Be this farre from me: but whosoever shal glorifie me I wil glorifie him:

(e) Sinnes directly against God, and that hinder his seruice, are more hardly remitted: but none at al are irremissible before death, because during life euerie one may truly repent, if he wil: & to al true penitents God promisseth remission of sinnes *Ezech. 33.*
 (f) Gods determination to punish tooke not away their freewil, but for their obstinacie he left them to themselves, without his grace, & so iustly punished them. See *S. Aug. l. 5. com. Julian. c. 3.*

and

and they that contemne me, shall be base. 31. Behold the daies come: and I wil cut off thy arme, and the arme of thy fathers house, that there may not be an old man in thy house. 32. And thou shalt see (g) whom thou enuiest in the temple, in al prosperities of Israel, and there shall not be an old man in thy house for euer. 33. Notwithstanding I wil not altogether take away a man of thee from myne altar: but that thyne eyes may fayle, and thy soule melt: and a great part of thy house shall die when it is come to mans age. 34. And this shall be a signe to thee, which shall come vpon thy two sonnes, Ophni, and Phinees: In one day they shall both die. 35. And I wil raise vp vnto me a faithful Priest, which shall doe according to my hart, and my soule: and I wil build him a faythful house and the same shall walke before my Christ al daies. 36. And it shall come to passe, that whosoever shall remayne in thy house, shall come that he may be prayed for, and shall offer a peece of siluer, and a manchet of bread, and shall say: Leau me I beseech thee to one priestly part, that I may eate a morcel of bread.

(g) This was fulfilled as in the figure in Samuel, not wholly, for priesthood still remained in the line of Aaron, as appeareth in Achias, Abiathar, & Sadoe. ch. 14. 22. & 2. Reg. 8. but perfectly in Christ. S. Beda. 99. in 1. Reg. c. 2.

C H A P. III.

Samuel thrise called vpon in sleep by vision from God, repaireth to Heli, 10. the fourth time our Lord reuealeth to him the euil, that shall fall to Heli and his house. 16. Which he, being requested, declareth to Heli.

AND the childe Samuel ministred to our Lord before Heli, and the word of our Lord was (a) precious in those daies, there was no visiou manifest. 2. It came to passe therefore on a certayne day Heli lay in his place, & his eies were become dimme, neither could he see: 3. (b) before the lanpe of God was extinguished, Samuel slept in the temple of our Lord, where the arke of God was. 4. And our Lord called Samuel. Who answering, said: Loe here I am. 5. And he ranne to Heli and said: Loe here I am: for thou didst cal me. Who sayd: I did not cal thee: returne and sleep. And he went & slept. 6. And our Lord added againe to cal Samuel. And Samuel ryling vp wēt to Heli, & said: Loe here I am: because thou didst cal me. Who answered: I did not cal thee my sonne, returne & sleep. 7. Moreover Samuel did not yet know our Lord, neither had the word of our Lord been reuealed to him. 8. And our Lord added, & called Samuel yet the third time. Who ryling vp wēt to Heli, 9. & said: Loe here I am: because thou didst cal me. Heli therefore vnderstood that our Lord called the child & said to Samuel: Goe, & sleep: and if he shall cal thee hereafter, thou shalt saie: Speake Lord, for thy seruant heareth. Samuel therefore went and slept in his place. 10. And our Lord came, and stood: and he called, as he had called twise, Samuel, Samuel. And Samuel sayd: Speake Lord, for thy seruant heareth. 11. And our Lord said to Samuel:

(a) Rare things are called precious, and so the gift of prophetic is here termed, which was then granted to few.

(b) This vision happened early in the morning, before the time of dressing the lamps, when some were put out and others light.

Behold I do a thing in Israel: which whosoever shall heare, both his eares shall tingle. 12. In that day wil I rayse vp against Heli al things which I haue spoken touching his house: I wil begin, and accomplish it. 13. For I haue foretold him that I would iudge his house for euer, because of iniquitie, for that he knewe that his sonnes did wickedly, and hath not corrected them. 14. Therefore haue I sworne to the house of Heli that the iniquitie of his house can not be expiated with victimes and gifts for euer. 15. And Samuel slept vntil morning, and opened the doores of the house of our Lord. And Samuel feared to tel the vision vnto Heli. 16. Heli therefore called Samuel, and said: Samuel my sonne. Who answering, said: Here I am. 17. And he asked him: What is the word, that our Lord hath spoken to thee? I beseech thee conceale it not from me. These things doe God to thee, and these doe he adde, if thou shalt hide from me a word of al the words, which were said to thee. 18. Samuel therefore told him al the words, and did not hide them from him. And he answered: It is our Lord: let him doe that which is good in his eies. 19. And Samuel grew, and our Lord was with him, and there fel not of his words vpon the ground. 20. And al Israel knew from Dan to Bersabee, that faithful Samuel was the Prophet of our Lord. 21. And our Lord added to appeare in Silo, because our Lord had been reuealed to Samuel in Silo, according to the word of our Lord. And the word of Samuel came to passe to al Israel.

CHAP. III.

The Israelites are beaten in battle by the Philisthims. 3. Who for their better protection and comfort, fetch the Arke of God into the campe: 10. but are beaten againe, the Arke taken, and with manie others the two sonnes of Heli are slaine. 13. At which Heli vnderstanding falleth from his seat, and breaketh his neck: 19. also his daughter in law presently traueling of childe is deliuered of a sonne.



(a) Their confidence of helpe from God, by presence of the arke, was good & commendable, but their sinnes deserued to be punished.

AND it came to passe in those daies, the Philisthims assembled together to fight: and Israel went forth to meet the Philisthims into battle, & camped beside the Stone of helpe. Moreouer the Philisthims came into Aphec, 2. & put their armie in aray against Israel. And after they had ioyned battle, Israel turned their backs to the Philisthims: and there were slaine in the fight here & there through the fields, as it were foure thousand men. 3. And the people returned to the campe: & the ancients of Israel said: Why hath our Lord strucke vs to day before the Philisthims?

(a) Let vs fetch vnto vs the arke of the couenant of our Lord from Silo, and let it come into the middes of vs, that it may saue vs from

the

the hand of our enemies. 4. The people therefore sent into Silo, and they tooke from thence the arke of the couenant of the Lord of hosts sitting vpon the Cherubims : and the two sonnes of Heli were with the arke of the couenant of God , Ophni and Phinees. 5. And when the arke of the couenant of our Lord was come into the campe , al Israel made a shout with a great crie, and the earth sounded. 6. And the Philisthiims heard the voice of the crie, & said : What is this voice of a great crie in the campe of the Hebrewes ? And they knew that the arke of our Lord was come into the campe 7. And the Philisthiims were afrayd, saying: God is come into the campe. And they mourned, saying: 8. Woe to vs: for there was not so great reioycing yesterdai and the day before : woe to vs. Who ihal keepe vs from the hand of these high Gods ? these be the Gods that stricke Ægypt with al plague, in the desert. 9. Take courage, & be men , ve Philisthiims : lest you be seruants to the Hebrewes, as they also haue serued you : take courage & fight. 10. The Philisthiims therfore fought , and Israel was slaine, and euerie man fled into his tabernacle : and there was made an exceeding great plague : and there fel of Israel thirtie thousand footemē. 11. And the arke of God was taken: the two sonnes also of Heli died, Opheni and Phinees. 12. And a man of Benjamin running out of the battle aray , came into Silo that day , his garment rent, and sprinkled on his head with dust. 13. And when he was come, Heli sare vpon a stoole ouer against the way looking. For his hart was feareful for the arke of God. And that man after he was entred in, told it to the citie: and al the citie howled. 14. And Heli heard the sound of the crie, and said: What is this sound of this same tumult ? But he hastned , and came , and told Heli. 15. And Heli was nintie and eight yeares old, & his eyes were dimme, and he could not see. 16. And he said to Heli : I am he that came from the battle, & I he that fled out of the field this day. To whom he said: What is done my sonne? 17. And he brought the newes answering: Israel, quoth he, is fled before the Philisthiims, and a great ruine is made in the people : moreouer also thy two sonnes are dead , Ophni & Phinees : & the arke of God is taken. 18. And when he had (a) named the arke of God, he fel from his stoole backward beside the doore, & his necke being broken he died. For he was an old man, & of a great age: & he iudged Israel fourtie yeares. 19. And his daughter in law, the wife of Phinees, was great with childe, & nigh to be deliuered: & hearing the report that the arke of God was taken, & her father in law was dead, & her husband, she bowed her self & was deliuered : for sudder paynes were fallen vpon her. 20. And in the very moment of her death, they said to her that stood about her : Feare not, because thou hast borne a sonne. Who answered them not, nor gaue heede to it. 21. And she called the childe Ichabod , saying: The glorie is translated from Israel , because the arke of God is taken , and for her father in law , and for her husband ; 22. and she said : The glorie is translated from Israel , for that the arke of God was taken.

(a) This zeale of religion in Heli towards the arke, is a great signe, that he died in good state, though he was tempo ally punished for not correcting his sonnes.

CHAP. V.

Dagon falleth downe twice in presence of the Arke, his head and hands broken off. 6. The Philistiims being sore plagued in al their cities where the arke commeth, 11. determine to send it backe to the Israelites.



AND the Philistiims tooke the arke of God, and carried it from the Stone of helpe into Azotus. 2. And the Philistiims tooke the arke of God, and brought it into the temple of Dagon, and sette it beside Dagon. 3. And when the Azotians had risen early the next day, behold (4) Dagon, lay flat on the ground before the arke of our Lord: and they tooke Dagon, and restored him into his place. 4. And agayne early the next day rising vp, they found Dagon lying vpon his face on the earth before the arke of our Lord: & the head of Dagon, & the two palmes of his hands were cutte off vpon the threshold: 5. moreouer the bodie only of Dagon was remainyng in his place. For this cause the Priests of Dagon, and al that enter into his temple, tread not vpon the threihold of Dagon in Azotus vntil this day. 6. And the hand of our Lord was heauie vpon the Azotians, and he plagued them, and struck Azotus and the coastes thereof in the secret part of the fundament. And the townes and fields bubbled forth in the middes of that country, and there came forth mise, and there was confusion of great death in the citie. 7. And the men of Azotus seeing this manner of plague, said: Let not the arke of the God of Israel tarie with vs: because his hand is sore vpon vs, and (-) vpon Dagon our God. 8. And sending they gathered together al the Pri. ces of the Philistiims to them, and said: What shal we doe with the arke of the God of Israel: And the Getheites answered: Let the arke of the God of Israel be caried about, and they caried about the arke of the God of Israel. 9. And they caryng it about, the hand of our Lord was made through euerie citie by an exceeding great slaughter: and it struck the men of euerie city, from litle vnto great, and they had emeroids in their secret parts. And the Getheites tooke counsel, and made themselues stools of skinnes. 10. They sent therefore the arke of God into Accaron. And when the arke of God was come into Accaron, the Accaronites cryed out, saying: They haue brought vnto vs the arke of the God of Israel, to kil vs and our people. 11. They sent therefore and gathered together al the Princes of the Philistiims, who sayd: Dismiss the arke of the God of Israel, & let it returne into his place, and not kil vs with our people. 12. For there was made the feare of death in euerie citie, and the hand of God exceeding grieuous. the men also that had not died, were stricken in the secret part of the buttocks: and the howling of euerie citie went vp into heauen.

(4) So soone as Christs Ghospel or Testament came among the Gentiles, al false Gods and idolatry fel downe. S. Beda 9. in 1. Reg. c. 1.

b) The arke being a holie thing, as Relikes are, was terrible to their false God, the diuel, so the Relikes of S. Babilas ouerthrew the false God Apollo. as S. Chrysoft. testifieth at large, li. com. Gentiles, 40. 5.

C H A P. VI.

The Arke is sent backe with five emeroids and five mise of gold, vpon a new wayne drawne by two milch kyne: 13. which comming directly to Bethsames are sacrificed, the wayne seruing for fire, the Leuites keep the Arke. 19. Many others are slaine looking of curiositie into it.



THERFORE the arke of God was in the country of the Philisthiims seuen months. 2. And the Philisthiims called the Priests and soothsaiers, saying: What shal we doe with the arke of the Lord? tel vs how we may send it backe into his place. Who said: 3. If you send back the arke of the God of Israel, send it not away emptie, but that which you owe render vnto it for sinne, and then you shal be cured: and you shal know why his hand departeth not from you. 4. Who answered: What is that which we ought to render vnto it for sinne? And they answered: 5. According to the number of the prouinces of the Philisthiims you shal make five golden emeroids, and five golden mise: because there hath been one plague to you, and to your Princes. And you shal make the similitudes of your emeroids, and the similitudes of the mise that haue destroyed the land, and you shal giue glorie to the God of Israel: if perhaps he wil lighten his hand from you, and from your Gods and from your land. 6. Why doe you harden your harts, as (a) Ægypt and Pharao did harden their hart? did not he after he was stricken then dimisse them, and they departed? 7. Now therefore take and make one new wayne: and two kine hauing calued, on which there hath no yoke been put, couple in the wayne, & shut vp their calues at home. 8. And you shal take the arke of the Lord, and put it in the wayne, and the vessels of gold, which you haue payed him for sinne, you shal put into a litle casket at the side therof: and dismisse it that it may goe. 9. And you shal looke: and if so be that it shal goe vp by the way of his coasts against Bethsames, he hath done vs this great euil: but if not, we shal know that his hand hath not touched vs, but it hath happened by chance. 10. They therefore did in this manner: and taking two kine, that had sucking calues, yoked them to the wayne, and shut vp their calues at home. 11. And they layd the arke of God vpon the wayne, and the litle casket, that had the golden mise and the similitudes of emeroids. 12. And the kine went directly by the way that leadeth to Bethsames, and they went one way, going forward and lowing: and they declined not neither to the right hand nor to the left: but the Princes also of the Philisthiims folowed vnto the borders of Bethsames. 13. Moreover the Bethsamites reaped wheat in the valley: and lifting vp their eies, they saw the arke, &

[a] Obsolete
sinners doe
harden their
owne harts,
not God, but
by suffering
them so to doe.
See Annot.
Exod. 7.

were gladde when they had seen it. 14. And the wayne came into the field of Iosue the Bethsamite, and stood there. And there was a great stone, and they did cut the wood of the wayne, and layed the kine vpon it an holocaust to our Lord. 15. And the Leuites tooke downe the arke of God, and the litle casket, that was at the side of it, wherin were the vessels of gold, and they put it vpon the great stone. The men also of Bethsames offered holocausts, and immolated victimes that day to our Lord. 16. And the five Princes of the Philisthiims saw, and returned into Accaron that day. 17. And these are the golden emeroids, which the Philistiims rendred for sinne to our Lord: Azotus one, Gaza one, Ascalon one, Geth one, Accaron one: 18. and the golden mise according to the number of the cities of the Philistiims, of the five prouinces, from walled citie vnto towne that was without wal, and vnto Abel the great, wherupon they put the arke of our Lord, which was vntil that day in the field of Iosue the Bethsamite. 19. But he stricke of the men of Bethsames, for that they had (b) seen the arke of our Lord: and he stricke of the people seuentie men, and fiftie thousand of the common people. And the people mourned, because our Lord had stricken the common people with a great plague. 20. And the men of Bethsames sayd: Who shal be able to stand in the sight of our Lord God this holie one: and to whom shal he goe vp from us? 21. And they sent messengers to the inhabirantes of Cariathiarim, saying: The Philistiims haue brought backe the arke of our Lord, come & fetch it backe vnto you.

(b) As the arke was terrible to the infidels [chap. .] so also to those that believed right, but vsed it not reuerently.

CHAP. VII.

The Arke is brought to the house of Abinadab in Gabaa, 3. By Samuels exhortation, the people cast away the idols and serue only God. 12. Samuel offering sacrifice and praying, Israel preuaileth against the Philistiims.

(a) These men knowing that the presence of the arke was good for them (though the Bethsamites had been punished for their irreuerence towards it) feared not to receiue and keep it.



HERFORE the men of Cariathiarim came, and (a) brought backe the arke of our Lord, and caried it into the house of Abinadab in Gabaa: and Eleazar his sonne they sanctified, that he might keep the arke of our Lord. 2. And it came to passe, from the day that the arke of our Lord abode in Cariathiarim, the dayes were multiplied (for it was now the twentieth yeare) and al the house of Israel rested after our Lord. 3. And Samuel spake to al the house of Israel, saying: If you turne to our Lord in al your hart, take away the strange Gods out of the middes of you, Baalim and Astaroth: and prepare your harts to our Lord, & serue him only, and he wil deliuer you from the hand of the Philistiims. 4. Therefore the children of Israel tooke away Baalim and Astaroth, and serued our Lord only. 5. And Samuel sayd: Gather together al

Israel into Masphath , that I may pray our Lord for you. 6. And they assembled into Masphath : and they drew water , and powred it out in the sight of our Lord , and they fasted that day , and layd there : We haue sinned to our Lord. And Samuel iudged the children of Israel in Masphath. 7. And the Philisthiims heard that the children of Israel were gathered together into Masphath , and the Priuces of the Philisthiims went vp to Israel. Which when the children of Israel had heard, they were afrayd at the face of the Philisthiims. 8. And they said to Samuel : cease not to crie to our Lord God for vs, that he saue vs from the hand of the Philisthiims. 9. And Samuel tooke one sucking lambe, and offered it a whole holocauste to our Lord : and Samuel cried to our Lord for Israel, & our Lord heard him. 10. And it came to passe, whē Samuel offered the holocaust, the Philisthiims began battel against Israel : but our Lord thundred with a great noice in that day vpon the Philisthiims, & terrified thé, & they were slaine before the face of Israel. 11. And the men of Israel issuing out of Masphath pursued the Philisthiims, & stricke them vnto the place, that was vnder Bethchar. 12. And Samuel tooke one stone , and layd it between Masphath and Sen: and he called the name of that place, The stone of helpe. And he sayd: Thus farre hath our Lord holpen vs. 13. And the Philisthiims were humbled, neither added they any more to come into the border of Israel. Therefore the hand of our Lord was made vpon the Philisthiims, al the dayes of Samuel. 14. And the cities, which the Philisthiims had taken from Israel, were rendred to Israel, from Accaron vnto Geth, and their borders : and he deliuered Israel from the hand of the Philisthiims , and there was peace between Israel and the (b) Amorrheite. 15. Samuel also iudged Israel al the daies of his life : 16. and he went euerie yeare circuiting Bethel and Galgala and Masphath, and iudged Israel in the fore-said places. 17. And he returned into Ramatha : for there was his house, and there he iudged Israel : he built also there an altar to our Lord.

(b) That is to say, the Philisthiims, who were one of the seven nations of Chanaan, which God commanded his people to destroy, commonly called the Amorrhites.

C H A P. VIII.

Samuel growing old, and his sonnes for bribes peruerting iudgement, the people require to haue a King. 7. To whom by Gods commandement, Samuel foresheweth the law of a King, so make them cease from their aemand; 19. but they persist therein.



AND it came to passe when Samuel waxed old , he appointed his sonnes iudges ouer Israel. 2. And the name of his first begotten sonne was Ioel : and the name of the second Abia , iudges in Bersabee. 3. And his sonnes walked not in his waies: but they declined after auarice, & tooke bribes , and peruerted iudgement. 4. (a) Therefore al the ancients of

(a) Heli his sonnes grievously offending in

Israel

their office before (*chap. 2.*) and now Samuels sonnes also peruer-ting iudgement gaue occasion to the people to demand a King, to iudge their temporal causes rightly, not declining to wrong for bribes.

(*b*) Misphar signifieth manner, fashion, or proceeding.

(*c*) God alwaies heareth those that truly repent for their finnes, but doth not alwayes deliuer them from afflictions, which are due for offences, or profitable for probation and merite of his children.

Israel being assembled, came to Samuel into Ramath. 5. And they sayd to him: Behold thou art old, and thy sonnes walke not in thy wayes: appoynt vs a King, that he may iudge vs, as also al nations haue. 6. And the word was misliked in the eyes of Samuel, because they had sayd: Giue vs a King, that he may iudge vs. And Samuel prayed to our Lord. 7. And our Lord sayd to Samuel: Heare the voice of the people in al things which they speake to thee. for they haue not reiected thee, but me, that I should not reigne ouer them. 8. According to al their workes, which they haue done from the day that I brought them out of Ægypt vntil this day: as they haue forsaken me, and serued strange Gods, so doe they also vnto thee. 9. Now therefore heare their voice: but yet testifie to them, and foretel them the (*b*) right of the King, that shal reigne ouer the. 10. Samuel therefore spake al the words of our Lord to the people which had desired a King of him, 11. and sayd: This shal be the right of the king, that shal reigne ouer you: Your sonnes he wil take, & put in his chariots, and wil make them vnto him the horsemen, and running footmen before his chariots, 12. & wil appoynt them his tribunes, & centurions, & the plowers of his fields, & mowers of his corne, & makers of his armour and of his chariots. 13. Your daughters also wil he take to make ointments, and to be cookes, and bakers. 14. Your fields also, and vineyards, and the best oliuets he wil take away, and giue to his seruants. 15. Yea and your corne also, and the reuenewes of your vineyards he wil tithe, to giue his eunuchs & seruants. 16. Your seruants also and handmaids, and goodliest yong men, and asses he wil take away and put in his worke. 17. Your flocks also wil he tithe, you shal be his seruants. 18. And you shal crie in that day from the face of the King, which you haue chofen you: and our Lord (*c*) wil not heare you in that day, because you desired vnto your selues a King. 19. But the people would not heare the voice of Samuel, but sayd: Not so: for there shal be a King ouer vs, 20. and we also wil be as al nations: and our King shal iudge vs, and shal goe forth before vs, and shal fight our battels for vs. 21. And Samuel heard al the words of the people, and spake them in the eares of our Lord. 22. And our Lord said to Samuel: Heare their voice, and appoynt a King ouer them. And Samuel sayd to the men of Israel: Let euerie man goe into his citie.

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

C H A P. VIII.

E. od. 19
Deu. 17.
Iudic. 2.
v. 16.

7. *Reiected me.*] For so much as God had chosen Israel a peculiar people to himself, and hitherto ruled the same by his Priests established among them, and by Iudges extraordinarily raised vp, and sent by him, to deliuer them in their distrelles, their demand now to haue a King, who (after the manner of other nations) should be their Lord, and haue more dignitie and authoritie ouer them, then Dukes or Iudges had, is interpreted, as in effect to reiect God: in that they disliked, & sought to change his forme of gouernment. And therefore this request of the people iustly displeas'd both Samuel and God himself.

Why the peo-
ples demand to
haue a King is
disliked.

S. Cyp.
li. 1. ep.
9. *sue*
65.
S. Hier.
in Osee 8.
S. Greg.
l. 4. c. 2.
in 1.
Reg. 3.

11. *The right of the King.*] Samuel here by Gods appointment, to diswade the people from their desire of a King, at least to admonish them before hand, what they are like to find by experience, reciteth such things, as Kings abusing their power doe oftentimes practise, by reason of their high dignitie, and litle feare of contrölement, but vniustly and vlawfully; according to the doctrine of ancient Fathers. Amongst others, S. Cyprian calleth the exactions of Kings here recited, *griuous iniuries*. S. Hierome *dura imperia, & seruicitem: rigorous or cruel gouernments*, and *seruitude*. S. Gregorie proueth the same by two contrarie examples. Seeing (sayth he) that which is here foretold, was punished in Achab and Iesabel (3. Reg. 21.) it sheweth, that it was not right by diuine iudgement, which they exacted. And when the elect King Dauid was to build an altar to our Lord (1. Paral. 21.) he would not take part of Ornans field, except he payed a iust price for it. Moreouer the law prescribing the dutie of Kings (Deu. 17. v. 16. &c.) commandeth them not to multiplie horses, not to *heape riches*, not to *take high courage*, *that their hearts be not lifted vp into pride ouer their breshren*. Neuertheles Kings haue great prerogatiues (more then Dukes and Iuges) besides, and aboue, but neuer contrarie to the law; that albeit they can not take their subiects lands or goods, neither for themselues, nor to giue to their seruants at their pleasure: yet in diuers cases subiects are bound to contribute of their priuate goods, to supplie the necessitie of the King, or of the commonwealth, as by nature euerie part must suffer damage or danger in defence of the principal member, or whole bodie. And if any refuse so to doe, they may iustly be compelled.

Kings some-
times oppresse
their subiects
by Gods suffe-
rance, but vn-
iustly.

Concil.
L-teran
c. 3. de
heres.

Furthermore in case Kings or other Princes commit excesses, and opprassé their subiects, yet are they not by & by to be deposed by the people, nor commonwealth, but must be tolerated with patience, peace, and meeknes, til God by his soueraigne authoritie, left in his Church, dispose of them: which his diuine wisdom and goodnes often differreth to doe, as here he expressely forewarneth, saying: (v. 18.) *You shal crye in that day from the face of your King, and our Lord wil not heare you*. And the reason is, because he wil punish the sinnes of the people, by suffering euil Princes to reigne. Job. 34. v. 30.

Kings haue
prerogatiues
aboue, but not
contrarie to
the lawes.

Euil Princes
may be depo-
sed by God &
the Church:
but not by the
people only.

Of which important difficultie, falling sometimes between Princes and their subiects, who so desireth, may search the iudgement of ancient Fathers, and see S. Thomas, and other schole Doctours, 2. 2. q. 12. a. 2. Here only for better vnderstanding of this present text, these brief points may be obserued. First, the people of their owne wil desired to haue a King. Secondly, they requested the same at

Points obse-
ued in the con-
stitution and
deposition of
King Saul.

the hands of Samuel their present Superiour. Thirdly, this demand displeas'd both Samuel and God himself. Fourthly, yet God condescended to grant their suite, but with an admonition, and forewarning of the inconueniences, which they should finde and feele. Fifthly, God himself designed the person that should be King, reuealed him by vision, and commanded Samuel to annoint him. Sixthly, God neuertheles by guiding the lot, more manifestly declared; and confirmed his election. Seuenthly, God deposed the same King, for transgressing his law, *chap. 13. v. 13*; and disobeying his commandment, *chap. 15. v. 13*. appointing another, by the ministerie of Samuel, *chap. 16*. Eightly, notwithstanding his depolition, he remained in his dignitie til his death, which happened by other meanes, *chap. 31*. By al which it appeareth, that God constituted Saul the first King of the Iewes, the people suing to haue a King; but deposed him for euil behauiour, the people desiring no such thing, and Samuel the Prophet much lamenting the same. Yet was he not actually bereaued of the crowne and Kingdome during his life.

C H A P. I X.

Saul by occasion of seeking his fathers asses commeth to Samuel. 15. Who had a reuelation of his comming, and a commanment to annoint him. 22. He is entertained and lodged with Samuel.

The second part.
The election, annointing, and gouernment of King Saul.

AND there was a man of Benjamin named Cis, the sonne of Abiel, the sonne of Seor, the sonne of Bechorath, the sonne of Aphia, the sonne of a man of Iemini, valiant in strength. 2. And he had a sonne called Saul, chosen and good: and there was not a man of the children of Israel better then he: from the shoulder and vpward he appeared aboue al the people. 3. And the asses of Cis the father of Saul were lost: and Cis said to Saul his sonne: Take one of the seruants with thee, and rising goe, & seeke the asses. Who when they had passed by mount Ephraim, 4. & by the land of Salifa, & had not found, they passed also through the land of Salim, and they were not: yea and by the Land of Iemini, and found them not. 5. And when they were come into the Land of Sush, Saul said to the seruant that was with him: Come let vs returne, lest perhaps my father hath let alone the asses, and be careful for vs. 6. Who sayd to him: Behold a man of God is in this citie, a famous man: al that he speaketh, commeth to passe without doubtr. now therefore let vs goe thither, if perhaps he may tel vs of our way; for which we are come. 7. And Saul said to his seruant: Loe we wil goe: what shal we carie to the man of God? The bread is spent in our males: and present we haue none to giue vnto the man of God, nor any thing els. 8. Agayne the seruant answered

Saul

saul and sayd : Behold there is found in my hand the fourth part of a sicke of siluer , let vs giue it to the man of God , that he may tel vs our way. 9. (For in time past in Israel so euery man spake , going to consult God, Come, and let vs goe to the Seer. For he that at this day is called a Prophet, in time past was called (a) a Seer.) 10. And Saul sayd to his seruant : Thy word is very good , come let vs goe. And they went into the citie, wherein the man of God was. 11. And when they went vp the ascent of the citie, they found maids coming forth to draw water , and sayd to them : Is the seer here ? 12. Who answering sayd to them : Here he is. Loe before thee , make halt now . for this day he came into the citie , because this day there is a sacrifice of the people in the excelse. 13. Enting into the citie immediately you shal find him, before he goe vp into the excelse to eat. for the people wil not eat til he come : because he wil blesse the Hoste, and afterward they shal eat that are inuited. Now therefore goe vp, because this day you shal finde him. 14. And they went vp into the citie. And when they walked in the middes of the citie, Samuel appeared coming forth against them, to goe vp into the excelse. 15. And our Lord had reuealed the eare of Samuel one day before Saul came, saying : 16. This very houre, that now is, to morrow wil I send to thee a man of the Land of Beniamin , and thou shalt annoint him ruler ouer my people of Isrrel : & he shal saue my people from the had of the Philistiims : because I haue respected my people, for (b) their crie is come to me. 17. And when Samuel had beheld Saul, our Lord sayd to him : Behold the man , of whom I told thee, this man shal rule ouer my people. 18. And Saul came to Samuel in the middes of the gate, & sayd : Shew me, I pray thee, where is the house of the Seer? 19. And Samuel answered Saul, saying : I am the Seer, goe vp before me into the excelse, that you may eat with me to day, & I wil dimisse thee in the morning : and al things that are in thy hart , wil I tel thee. 20. And concerning the asses, which thou didst lose three dayes agoe , be not careful, because they are found. And whose shal be al the best things of Israel ? not to thee and to al thy fathers house ? 21. And Saul answering, sayd : Am not I the sonne of Lemini of the least tribe of Israel , and my kindred the last among al the families of the tribe of Beniamin ? Why therefore halt thou spoken this word to me ? 22. Samuel therefore taking Saul & his seruant, brought them into the parour, & gaue them a place in the chiefe roome of them that were inuited. for there were about thirtie men. 23. And Samuel sayd to the cooke : Giue the portion, which I gaue thee, and comanded that thou shouldest lay it vp apart with thee. 24. And the cooke lifted vp a shoulder, & set it before saul. And Samuel said : Behold that which hath remayned, set it before thee, & eate : because of purpose it was kept for thee , when I called the people. And saul did eate with Samuel that day. 25. And they descended from the excelse i. to the towne, & he spake with Saul in the top of the house : & he prepared a bed for Saul in the highest roome, & he slept. 26. And when they were

(a) One that by diuine inspiration foreseeeth things to come.

(b) Oppression of innocents crieth to heauen.

rifen in the morning, and it began now to be light, Samuel called Saul in the high chamber, saying: Arise that I may dismiſſe thee. And Saul aroſe; and they went both forth, to wit, he and Samuel. 27. And when they came downe in the vttermoſt part of the citie, Samuel ſaid to Saul: Speake to the ſeruant that he goe before vs, and paſſe: but ſtay thou a litle while, that I may tel thee the word of our Lord.

C H A P. X.

Saul is annointed King, and confirmed by ſignes that his ordinance is of God. 10. He propheciesh, which the people doth admire. 17. Samuel calleth the people together, for appointing a King, the lot falleth on Saul. 25. And the law of the King is againe mentioned.

a) S. Gregorie here noteth, that ſuch as are placed in height of gouernment are annointed with oyle, which ſignifieth mercie, light, and curing of others. (b) But the little veſſel foreſhewed that Saul nor perſeuering in grace, ſhould be depoſed from his Kingdome. *li. 4. c. 5. in 1. Reg. 10*

(c) Samuel enioyneth obedience to Saul to trie his humilitie. *S. Greg. li. 4. c. 5. in 1. Reg. 10.*

(d) God gaue him peculiar grace for executing the office of a King.

AND Samuel tooke (a) a litle veſſel of (b) oyle, and powred vpon his head, and kiſſed him, and ſayd: Behold, our Lord hath annointed thee vpon his inheritance to be Prince, and thou ſhalt deliuer his people out of the hands of their enemies, that are round about them. And this ſhal be a ſigne vnto thee, that God hath annointed thee to be Prince. 2. When thou ſhalt be departed from me this day, thou ſhalt finde two men beſide the ſepulchre of Rachel in the borders of Benjamin, in the South, and they ſhal ſay to thee: The aſſes are found, which thou didſt goe to ſeek: and thy father letting goe the aſſes, is careful for you, and ſayth: What ſhal I doe concerning my ſonne? 3. And when thou ſhalt depart thence, and paſſe farther, and ſhalt come to the oke Thabor, three men going vp to God into Bethel ſhal finde thee there, one carying three kiddes, and an other three manchets of bread, and an other carying a ſagon of wine. 4. And when they haue ſaluted thee, they wil giue thee two loaves, and thou ſhalt take them of their hand. 5. After theſe things thou ſhalt come into the hil of God, where the garrifon of the Philiftiims is: and when thou ſhalt be entred there into the citie, thou ſhalt meete there a flocke of Prophets comming downe from the excelfe, and before them pſaltarie and tymbrel, and ſhalme, and harpe, and themſelues prophecying. 6. And the Spirit of our Lord ſhal ſeaze vpon thee, and thou ſhalt prophecie with them, and ſhalt be changed into an other man. 7. Therefore when al theſe ſignes ſhal chance to thee, doe what ſoeuer thy hand ſhal finde, becauſe our Lord is with thee. 8. And thou ſhalt goe downe before me into Galgala (for I wil come downe to thee) that thou mayeſt offer oblation, and immolate pacifike victimes: (c) ieuē daies ſhalt thou expect, til I come to thee, & I wil ſhew thee what thou muſt doe. 9. Therefore when he had turned away his ſhoulder to depart from Samuel, God (d) changed vnto

him

him another hart, and al these things came in that day. 10. And they came to the foresaid hil, and behold a troupe of Prophets meeting him: & the (e) Spirit of our Lord seazed vpon him, and he prophecied in the middes of them. 11. And al that had knowen him yesterdai and the day before, seeing that he was with the Prophets, & did prophecie, said to each other: What thing hath happened to the sonne of Cis? what is Saul also among the Prophets? 12. And one answered an other, saying: And who is (f) their father? therefore it was turned into a prouerbe: What is Saul also among the Prophets? 13. And he ceased to prophecie, and came to the excelse. 14. And Sauls vncler sayd to him, and to his seruant: Whither went you? who answered: To seeke the asses: which when we had not found, we came to Samuel. 15. And his vncler sayd to him: Tel me what Samuel sayd to thee. 16. And Saul sayd to his vncler: He told vs that the asses were found. But concerning the word of the Kingdom which Samuel had spoken to him, he told him not. 17. And Samuel called together the people to our Lord in Maspha: 18. And sayd to the children of Israel: Thus sayth our Lord the God of Israel: I brought Israel out of Ægypt, and deliuered you from the hand of the Ægyptians, and from the hand of al the Kings which afflicted you. 19. But you this day haue reiected your God, who only hath saued you out of al youre euils and tribulations: and you haue said: Not so: but appoint a King ouer vs. Now therefore stand before our Lord by your tribes, and by your families. 20. And Samuel brought al the tribes of Israel, and the (g) lot fel on the tribe of Benjamin. 21. And he brought the tribe of Benjamin and the kinreds thereof, & it fel vpon the kindred of Metri, and it came vnto Saul the sonne of Cis. They therefore sought him, and he was not found. 22. And after these things they consulted our Lord whether he would come thither. And our Lord answered: Behold he is hid at home. 23. They ranne therefore and tooke him from thence: and he stood in the middes of the people, and he was higher then al the people from the shoulder and vpward. 24. And Samuel said to al the people: Certes you see whom our Lord hath chosen, that there is not the like to him in al the people. And al the people cried, and sayd: God saue the King. 25. And Samuel spake to the people the law of the Kingdome, and wrote it in a booke, and layd it vp before our Lord: and Samuel dismissed al the people, euerie one into his owne house. 26. But Saul also departed vnto his house into Gabaa: & there went with him part of the armie, they whose harts God had touched. 27. But the children of Beial sayd: What, shall this fellow be able to saue vs? and they despised him, & brought him not presents: but he dissembled as though he heard not.

(e) By and by also the giuft of prophecie.

(f) Their superiour.

(g) By lot the people were assured that the election was of God. 5. Greg: *ibidem*.

C H A P. X I.

Ammonites fighting against Iabes Galaad, and the citie readie to yeald, 5. Saul gathereth an armie, 11. ouerthroweth the enimie, 14. and is established King.



AND it came to passe as it were a month after, Naas the Ammonite ascended, and began to fight against Iabes of Galaad. And al the men of Iabes sayd to Naas: Make a league with vs, and we wil serue thee. 2. And Naas the Ammonite answered them: In this wil I make a league with you, that I may plucke out the right eyes of you al, and may make you a reproch in al Israel. 3. And the ancients of Iabes sayd to him: Grant vnto vs seuen daies, that we may send messengers vnto al the coasts of Israel: & if there shal not be that may defend vs, we wil come forth to thee. 4. The messengers therefore came into Gabaa of Saul: and they spake these words, in the hearing of the people: and al the people lifted vp their voice, and wept. 5. And behold Saul came, folowing oxen out of the field, and sayd: What ayleth the people that they weep? And they told him the words of the men of Iabes. 6. And the Spirit of our Lord seized on Saul, when he had heard these words, and his furie was exceeding wrath. 7. And taking both the oxen, he cut them into pieces, & sent them into al the coasts of Israel by messengers, saying: Whofocuer shal not goe forth, and folow Saul and Samuel, so shal it be done to his oxen. Therefore the feare of our Lord inuaged the people, and they went forth as it were one man. 8. And he numbred them in Bezec: and there were of the children of Israel three hundred thousand: and of the men of Iuda thirtie thousand. 9. And they sayd to the messengers that came: Thus shal you say to the men, that are in Iabes Galaad: To morow, whē the sunne shal waxe hot, you shal haue reliefe. The messengers therefore came, & told the men of Iabes: Who were glad. 10. And they said: In the morning (A) we wil come forth to you: & you shal doe to vs whatsoeuer shal please you. 11. And it came to passe, when the morow was come, Saul set the people into thre parts: & entred into the middles of the campe in the morning watch, and strucke Ammon vntil the day waxed hot, & the rest were disperfed, so that there were not left amōg thē two together. 12. And the people sayd to samuel: Who is this that said: what, shal saul reigne ouer vs: Giue vs the men and we wil kil thē. 13. and saul sayd: No man shal be killed this day, because our Lord this day hath relieued Israel. 14. And samuel said to the people: Come and let vs goe into Galgal, and let vs renew there a Kingdome. 15. And al the people went into Galgal, and there they made Saul

(A) As the men of Iabes deluded their enemies by equivocation, so speaking that they were otherwise vnderstood then they ment: so the seruants of God being tempted with concupiscence of gloutonic (signified by Naas) must deceiue their carnal appetite, by promising to satise the desire of the flesh, but in deed keep such temperance, as they may kil the concupiscence, and not be killed by it. S. Reg. 11. c. 1. in 1. Reg. 11.

King

King before our Lord in Galgal, and they immolated there pacifike victimes before our Lord. And Saul reioyced there, and al the men of Israel exceedingly.

C H A P. XII.

Samuel being iustified by the people for his good behauiour, 6. chargeth them with ingratitude towards God, 14. aamonishing them, and shewing by a signe, that they offended in demaunding a King. 20. Exorteth them now to serue God, promiset to pray for them, and forewarneth that they shal re- ceue as they deserue.



AND Samuel sayd to al Israel: Behold I haue heard your voice according to al things which you haue spoken to me, and I haue appointed a King ouer you. 2. And now the King goeth before you: and I am waxen old and haue gray haire: moreouer my sonnes are with you: therefore hauing conuersed with you from my youth vntil this day, loe I am readie. 3. Speake of me before our Lord, and before his Christ, whether I haue taken any mans oxe, or asse: If I haue calumniated any man, if I haue oppressed any man, if I haue taken guift of any mans hand: and I wil contemne that same this day, and wil restore it to you. 4. And they said thou hast not calumniated vs, nor oppressed vs, nor taken ought of any mans hand. 5. And he sayd to them: Witnes is our Lord against you, and witnes is his (a) Christ in this day, that you haue not found any thing in my hand. And they said: Witnes. 6. And Samuel said to the people: Our Lord who made Moyse & Aaron, & brought our fathers out of the Land of Ægypt is present. 7. Now therefore stand, that I may contend in iudgement against you before our Lord, concerning al the mercies of our Lord, which he hath done with you, and with your fathers: 8. how Iacob entred into Ægypt, and your fathers cried to our Lord: and our Lord sent Moyse and Aaron, and brought your fathers out of Ægypt: and placed them in this place. 9. Who forgat our Lord their God, and he deliuered them in the hand of Sisara maiter of the hoste of Hasor, and in the hand of the Philiithiims, and in the hand of the King of Moab, and they fought against them. 10. But afterward they cried to our Lord, & said: We haue sinned, because we haue forsakē our Lord, & haue serued Baalim & Astaroth: now therefore deliuer vs frō the hād of our enemies. & we wil serue thee. 11. And our Lord sēt Icrobaal, & * Badan, & Iepte, & Samuel, and deliuered you from the nad of your enemies round about, & you dwelt securely. 12. But you seeing that Naas, King of the children of Ammon was come against you, you said to me:

a] The annointed King.

mightie
Samson

(b) Not

(b) They ment that they would not be ruled & protected as hitherto they had been, by Dukes & Iudges ordained & sent immediately by God, but would haue a King to reigne ouer them: imagining that so they should be better protected, and defended from forraine enemies: wherein they preferred their owne conceit & iudgement before Gods disposition, and therefore this sinne is often here inculcated, and much reprehēded *S. Greg. l. 1. c. 2. in 1. Reg. 12.*

(c) They feared God so much Gods face were their presumption, So Marie Magdalē with feare & hope approached & taried at Christs back. *Luc 7. S. Greg. loco citato.*

(b) Not so, but a King shal reigne ouer vs : whereas our Lord your God did reigne among you. 13. Now therefore your King is readie, whom you haue chofen and desired : behold our Lord hath giuen you a King. 14. If you shal feare our Lord, and serue him, & heare his voice, and not exasperate the mouth of our Lord : both you, & the King which reigneth our you, shal be folowers of our Lord your God: 15. but if you wil not heare the voice of our Lord, but shal exasperate his words, the hand of our Lord shal be vpon you, & vpon your * fathers. 16. But now also stād, & see this great thing which our Lord wil doe in your sight. 17. Is it not wheate haruest to day? I wil cal vpon our Lord, & he wil giue* noyses & rayne: and you shal know, & see that you haue done great euil to your selues in the sight of our Lord, desiring a King ouer you. 18. And Samuel cried to our Lord, & our Lord gaue noyses & rayne in that day 19. And al the people feared exceedingly our Lord and (c) Samuel. And al the people said to Samuel: Pray for thy seruants to our Lord thy God, that we die not. for we haue added euil to al our sinnes, that we desired vnto vs a King. 20. And Samuel said to the people: Feare not, you haue done al this euil: but yet depart not from the (d) backe of our Lord, but serue our Lord in al your hart. 21. And decline not after vaine things, which shal not profite you, nor deliuer you, because they are vaine. 22. And our Lord wil not forsake his people for his great name : because our Lord hath sworne to make you a people to himself. 23. And farre from me be this sinne in our Lord, that I should cease to pray for you, and I wil teach you the good and right way. 24. Therefore feare our Lord, and serue him in truth and from your whole hart. for you haue seen the great workes which he hath done among you. 25. But if you shal perseuer in malice, both you and your King shal perish together. the more, because they feared also his seruant. (d) For sinners to come before presumption, not to come to his back, or to depart from thence, were desperation. Magdalē with feare & hope approached & taried at Christs back. *Luc 7. S. Greg.*

power-
nomes.
S. Greg.
thunder.

CHAP. XIII.

Saul and Ionathas preuaile in battel against the Philisthims. 5. Who increasing their forces, the Israelites for feare fly away and hiae themselves. 8. Samuel not coming to the campe, Saul presumeth to offer sacrifice, 11. for which Samuel reproveth him, and declareth that his Kingdome shal be translated to an other. 17. The Philisthims oppresse the Israelites, and depriue them of arm. 17.

(a) Saul beginning to reigne was innocent & humble as a child of one year.

(b) And in that state reigned the first two yeares. *S. Greg. in hunc locum.*



CHILD of (a) one year was Saul when he began to reigne, and (b) two yeares he reigned ouer Israel. 2. And Saul chose to himselfe three thousand of Israel: and there were with Saul two thousand in Machmas, and in the mount of bethel: and a thousand with Ionathas in Gabaa of Benjamin. Moreouer the rest of the people he sent backe euerie

man

man into their tabernacles: 2. And Ionathas struck the garrison of the Philisthims, which was in Gabaa. Which when the Philisthims had heard, Saul sounded with the trumpet in al the land, saying: Let the Hebrewes heare. 4. And al Israel heard this manner of bruit: Saul hath strucke the garrison of the Philisthims: & Israel tooke courage against the Philisthims. The people therefore cried after Saul in Galgal. 5. And the Philisthims were gathered together to fight against Israel, thirtie thousand chariots, and six thousand horsemen, and the rest of the common people, as the sand which is in the sea shore very much. And going vp they camped in Machmas at the East of Bethauen. 6. Which when the men of Israel had seen themselves put in a streit (for the people was afflicted) they hid themselves in caues, and in secret places, in rocks also, and in dennes, and in cisternes. 7. And the Hebrewes passed Jordan into the Land of Gad and Galaad. And when Saul was yet in Galgal, al the people was fore afrayd, which folowed him. 8. And he expected seuen daies according to the appointment of Samuel, and Samuel came not into Galgal, and the people slipt away from him. 9. Saul therefore said: Bring me the holocauste, and the pacifikes. And he offered the holocauste. 10. And when he had finished offering the holocauste, behold samuel came: and Saul went forth to meet him & salute him. 11. And Samuel spake to him. What hast thou done? Saul answered: Because I saw that the people slipt from me, and thou wast not come according to the dayes appointed, moreover the Philisthims were gathered together into Machmas, 12. I said: Now wil the Philisthims come downe to me into Galgal, and I haue not pacified the face of our Lord. Compelled by necessitie, I offered the holocauste. 13. And samuel said to saul: Thou hast (c) done foolishly, neither hast thou kept the cōmandments of our Lord thy God, which he cōmanded thee. Which (d) if thou hadst not done, euen now had our Lord prepared thy Kingdom ouer Israel for euer, 14. but thy Kingdō shal no tarder arise. Our Lord hath sought him a man according to his hart: and him hath our Lord commanded to be Prince ouer his people, because thou hast not obserued the things which our Lord comanded. 15. And Samuel arose & went vp frō Galgal into Gabaa of Benjamin. And numbered the people, which were found with him, as it were six hundred mē. 16. And Saul and Ionathas his sonne, and the people that were found with thē, was in Gabaa of Benjamin: moreover the Philisthims had pitched in Machmas. 17. And there issued forth to prey from the of Philisthians three companies. One companie went on against the way of Ephra to the Land of Saul. 18. Moreover an other went by the way of Bethoron, and the third had turned it-self to the way of the border, in the valley Seboim against the desert. 19. Moreover there was not found an yrō smith in al the Lād of Israel, for the Philisthims had so provided, lest perhaps the Hebrewes should make sword or speare. 20. Al Israel therefore went downe to the Philisthims, that enerie man might

(c) He offended in offering sacrifice, being neither a Priest, nor extraordinarily allowed to doe that office, and for this & other faults was deposed.

(d) Gods foresight of sinne, & preordination to punish it, takerh not away free will, nor possibilitie of wel doing, nor of reward. S. Aug. li. 3. c. 4. de lib. arbit.

whet his plough culter, and spade, and axe, and rake. 21. Therefore the edges of the shares, and spades, and forks with three teeth, and axes were blunt, euen to the godeprick, which was to be mended. 22. And when the day was come to fight, there was not found sword and speare in the hand of al the people, that was with Saul and Ionathas, except Saul and Ionathas his sonne. 23. And the station of the Philisthiims went forth, to passe vp into Machmas.

C H A P. XIII.

Ionathas trusting in God, accompanied with one man, his father not knowing, goeth into the Philisthiims campe, killeth twentie men, and troubleth their whole armie. 16. Saul vnderstanding the same, approcheth with his armie, and they get a great victorie. 24. But Saul hauing commanded vnder paine of death, that none should eate til night, Ionathas for tasting a litle bonie (though ignorant of the prohibition) is iudged to die. 45. But the people oppose themselues, and deliuer him from death. 47. Saul prospereth in his Kingdome, with his familie.



AND it chanced on a certaine day, that Ionathas the sonne of Saul sayd to the yong man that bare his armour: Come and let vs passe to the garison of the Philisthiims, which is beyond yonder place. But to his father he told not this same thing. 2. Morcouer Saul abode in the vtmost part of Gabaa vnder the pomegranate tree, which was in Magron: and the people with him was about six hundred men. 3. And Achias the sonne of Achitob the brother of Ichabod the sonne of Phinees, which was borne of Heli the Priest of our Lord in Silo, bare the ephod. But the people also was ignorant whither Ionathas was gone. 4. And there were between the ascents, by the which Ionathas endeauoured to passe vnto the garison of the Philisthiims, rockes standing vp on both sides, and as it were in manner of teeth stiepe broken rockes on either side, the name of one Boses, and the name of the other Sene: 5. one rocke standing out toward the North ouer-against Machmas, and the other to the South, against Gabaa. 6. And Ionathas sayd to the yong man that bare his armour: Come, let vs passe to the station of these vncircumcised, if happily our Lord wil make for vs: because it is not hard for our Lord to saue either in manie or in few. 7. And his esquier sayd to him: Doe al things which please thy mind: goe whither thou desirest, and I wil be with thee wheresoeuer thou wilt. 8. And Ionathas sayd: Behold we passe to these men. And when we shal appeare to them, 9. if they shal speake to vs in this manner: Tarie til we come to you: let vs stand in our place, & not goe vp to them. 10. But if they shal say: Come vp to vs: let vs goe vp, because our Lord hath

deliuered them in our hands, (u) this thal be a signe vnto vs. 11. Both of them therefore appeared to the station of the Philisthiims: and the Philisthiims sayd: Behold the Hebrewes come out of the caues, wherein they were hid. 12. And the men of the garrison spake to Ionathas and to his esquier, and sayd: Come vp to vs, and we wil shew you a thing. And Ionathas sayd to his esquier: Let vs goe vp, folow me: for our Lord hath deliuered them into the hands of Israel. 13. And Ionathas went vp on his hands and feete creeping, and his esquier after him. Therefore some fel before Ionathas, other some his esquier folowing slew. 14. And the first slaughter, which Ionathas and his esquier made, was as it were of twentie men, in the halfe part of an aker, which a yoke of oxen is wont to plough in a day. 15. And there was made a miracle in the campe, through the fields: yea and al the people of their garison which had gone to take preyes, was astonished, and the land was troubled: and it happened as a miracle from God. 16. And the watchmen of Saul, which were in Gabaa of Benjamin, looked, and loe a multitude ouerthrowen, and flying hither and thither. 17. And Saul sayd to the people, which was with him: Enquire, and see who is gone from vs. And when they had fought, it was found that Ionathas was not present and his esquier. 18. And Saul sayd to Achias: Bring the arke of our Lord. (for the arke of God was there that day with the children of Israel.) 19. And whē Saul spake to the Priest, there arose a great tumult in the campe of the Philisthiims: and it grew by litle and litle, and sounded more cleerly. And saul sayd to the Priest: (v) Draw together thy hand. 20. Saul therefore and al the people that was with him shoued together, and they came to the place of the fight: and behold cuerie mans sword had been turned to his neighbour, and a slaughter exceeding great. 21. But the Hebrewes also which had been with the Philisthiims yesterday and the day before, and went vp with them in the campe, returned to be with Israel, which were with Saul and Ionathas. 22. Al the Israelites also which had hid themselues in mount Ephraim, hearing that the Philisthiims were fled, ioyned themselues with their fellowes in battel. And there were with Saul as it were ten thousand men. 23. And our Lord in that day saued Israel, and the fight reached as farre as Bethauen. 24. And the men of Israel were ioyned among themselues in that day: and Saul adiured the people, saying: Cursed be the man that thal eate bread vntil eueing, til I be reuēged of myne enemies. And the whole people did eate no bread. 25. and al the common people of the land came into a forest, wherein was honie vpō the face of the field. 26. The people therefore entred into the forest, and there appeared dropping honie, and no man put his hand to his mouth, for the people feared the oath. 27. But Ionathas had not heard when his father adiured the people: & he put forth the tip of the rod which he had in his hand, ana dipped it into a honie combe: and he turned his hand to his mouth, and his eies were illuminated 28. And

(a) Ominous speeches are proued by this and some other examples to be sometimes of God, though sometimes this kind of obseruation is superstitious. As before is noted, Gen. 24.

(b) Pray no more nor expect no longer: so they proceeded to battel without further warrant.

c) Ionathas was excused by ignorance, & by necessitie; and therefore was iustly deliuered by the people; and his father offended, in not excepting the case of necessitie, & through more eage zeale of reuenge, then he had warrant from God, whose answer he would not expect. v. 19.

(d) Wherof followed also another sinne, that the people fainting for lacke of meate did eat flesh with the blood, contrarie to the law.

(e) Before, v. 29 Saul would not expect Gods answer: now therefore God wil not answer him.

(f) Ionathas was found to haue transgressed the vnadvised commandment, but Saul himself was in a greater fault of rash proceeding, & vndiscreet commanding.

one of the people answering, sayd: Thy father hath bound the people with an oath, saying: Cursed be the man that shal eat bread this day. (and the people was faynt.) 29. And Ionathas sayd: (c) My father hath troubled the land: your selues haue seen that myne eies are illuminated, because I haue tasted a litle of this honie: 30. how much more if the people had eaten of the prey of their enemies, which they found: had there not been made a greater plague in the Philistiims? 31. They strucke therefore in that day the Philistiims frō Machmas vnto Aialon. And the people was wearied exceedingly: 32. and being turned to the prey tooke sheep, and oxen, and calues., and slew them on the ground: and the people did eat (d) with blood. 33. And they told Saul saying that the people had sinned to our Lord, eating with blood. Who sayd: You haue transgressed: Role to me euen now a great stone. 34. And Saul sayd: Disperse your selues among the common people, and tel them that euerie man bring me his ox and ramme, and kil ye them vpon this same, and eat, and you shal not sinne to our Lord eating with blood. Al the people therefore brought euerie man his ox in his hand vntil night: and slew them there. 35. And Saul built an altar to our Lord; and then first did he begin to build an altar to our Lord. 36. And Saul sayd: Let vs fal vpon the Philistiims by night, and let vs spoyle them til it waxe light in the morning, neither let vs leaue a man of them. And the people sayd: Doe al that seemeth good in thye eies. And the Priest sayd: Let vs approach hither to God. 37. And Saul consulted our Lord: Shal I pursue the Philitiims? wilt thou deliuer them into the hands of Israei? And (e) he answered him not in that day. 38. And Saul sayd: Bring hither al the corners of the people: and know, and see by whom this siane hath chanced to day. 9. Our Lord the Sauour of Israel liueth, that if it were done by Ionathas my sonne, he shal die without reuoking. Whereunto none of the people gaynesayd him. 40. And he sayd to al Israei: Be you separated into one side, and I with Ionathas my sonne wil be on the other side. And the people answered Saul: Doe what seemeth good in thyne eies. 41. And Saul sayd to our Lord: Lord God of Israel, giue a signe: and Ionathas was caught and Saul, and the people went forth. 42. And Saul sayd: Cast ye lot between me, and Ionathas my sonne. And (f) Ionathas was taken. 43. And Saul sayd to Ionathas: Tel me what thou hast done. And Ionathas told him, and sayd: Tasting I tasted in the tippe of the rod which was in myne hand a litle honie, & behold I die. 44. And Saul sayd: These things doe God to me, & these things adde he, that dying thou shalt die Ionathas. 45. And the people said to Saul: Shal Ionathas then die, which hath made this great saluation in Israel? this is vnlawful: our Lord liueth, if there shal fal a haire from his head vpon the ground, because with God hath he wrought to day. The people therefore deliuered Ionathas, that he should not die. 46. And Saul retyred, neither did he pursue the Philistiims: moreouer the Philistiims departed into their places.

47. And Saul, his Kingdome being established ouer Israel, fought round about against al his enemies, against Moab, & the children of Ammon, and Edom, and the Kings of Soba, and the Philisthians: and whither foeuer he turned himself, he ouercame. 48. And gathering together an armie, he strucke Amalec, and deliuered Israel from the hand of the spoylers thereof. 49. And the sonnes of Saul, were Ionathas and Iesui, and Melchisam: and the names of his two daughters, the name of the first borne Merob, and the name of the yonger Michol. 50. And the name of Sauls wife, Achinoam the daughter of Achimaas: and the name of the Prince of his host Abner, the sonne of Ner, the cofin german of Saul by the father. 51. Moreover Cis was the father of Saul, and Ner the father of Abner, the sonne of Abiel. 52. And there was mightie battel against the Philisthians al the dayes of Saul. For whomfoeuer Saul had seen a valiant man, and fit for battel, he ioyned him to himselfe.

C H A P. XV.

Saul is commanded utterly to destroy the Amalecites, 8. but he taking Agag their King spareth his life, & chiefe of the prey. 10. For which disobedience (20. though pretending that the best things were reserved for sacrifice) he is deposed from his Kingdome. 24. Then acknowledgeth his fault. 32. Samuel catcheth Agag in picas, 33. and mourneth for Saul.



AND Samuel said to Saul: Our Lord sent me to annoint thee King ouer his people Israel; now therefore heare the voice of our Lord: 2. Thus sayth the Lord of hosts: I haue recounted whatfoeuer Amalec hath done to Israel: how he resisted them in the way when they came vp out of Ægypt. 3. Now therefore goe, and (a) strike Amalec, and (b) destroy al that he hath: spare him not, and couet not ought of his things: but kil from man vnto woman, both child & suckling, oxe and sheep, camel and asse. 4. Saul therefore commanded the people, and numbred them as it were lambes: two hundred thousand footmē, & tē thousand of the mē of Iuda. 5. And whē Saul was come vnto the citie of Amalec, he laid ambushmēt in the torrent. 6. And Saul said to the Cineite: Goe ye, retyre & depart frō Amalec: lest perhaps I wrap thee in with him, for thou hast done mercie with al the children of Israel, when they descended out of Ægypt. And the Cineite departed out of the middes of Amalec. 7. And Saul strucke Amalec frō Heuila, vntil thou come to Sur, which is ouer-against Ægypt. 8. And he apprehended Agag the King of Amalec aliue: but al the common people he slew in the edge of the sword. 9. And Saul and the people spared Agag, & the best flocks of sheep & heards, & the garments & raimmes, & al things,

(a) Amalec is stricken when the flesh is chastised by abstinence.

(b) Destroyed when the mind is restrained frō vnclane cogitations. S. Greg. li. 6. c. 1. in 1. Reg. 15.

that were fayre, neither would they destroy them: but whatsoeuer was vile and refuse, that they destroyed. 10. And the word of our Lord was made to Samuel, saying: 11. It repenteth me that I haue made Saul King: because he hath forsaken me, & hath not fulfilled my words in worke. And Samuel was stricken sad, and cried to our Lord at the night. 12. And when Samuel had risen in the night, to goe to Saul in the morning, it was told Samuel, that Saul was come into Carmelus, and had crected to himselfe a triumphant arch, and returning was passed, & gone into Galgal. Samuel therefore came to Saul, and Saul offered an holocaust to our Lord of the first of the preyes, which he had brought from Amalec. 13. And when Samuel was come to Saul, Saul said to him: Blessed be thou to our Lord, I haue fulfilled the word of our Lord. 14. And Samuel sayd: And what is this voice of flocks, which soundeth in myne eares, and of heards, which I heare? 15. And Saul said: They haue brought them from Amalec: for the people hath spared the better sheep and heards that they might be immolated to our Lord thy God, but the rest we haue slaine. 16. And Samuel said to Saul: Suffer me, and I wil shew thee what our Lord hath spoken to me this night. And he sayd to him: Speake. 17. And Samuel said: When thou wast a little one in thyne owne eyes, (c) was thou not made chief in the tribes of Israel? And our Lord annointed thee to be King ouer Israel, 18. and our Lord sent thee on the way, and sayd: Goe, and kil the sinners of Amalec, and thou shalt fight against them vntil the vtter destructiō of them. 19. Why therefore hast thou not heard the voice of our Lord: but art turned to the prey, & hast done euil in the eies of our Lord? 20. And Saul said to Samuel: Yea I haue heard the voice of our Lord, & haue walked in the way by which our Lord sent me, & haue brought Agag the King of Amalec, & Amalec I haue slaine. 21. But the people took of the prey sheep and oxen, the principal of those things which were slaine, to immolate to our Lord their God in Galgal. 22. And Samuel said: Why? wil our Lord haue holocausts and victimes, and not rather that the voice of our Lord be obeyed? For (d) **BETTER IS OBEDIENCE THEN VICTIMES**: and to harken rather then to offer the fat of rammes. 23. Because it is as it were the sinne of inchantment, to resist, & as it were the wickednes of idolatrie, to refuse to obey. For as much therefore as thou hast reiected the word of our Lord, our Lord hath reiected thee, that thou shalt not be King. 24. And Saul said to Samuel: I haue sinned, because I haue transgressed the saying of our Lord, and thy words, fearing the people, and obeying their voice. 25. But now beare I beseech thee my sinne, and returne with me, that I may adore our Lord. 26. And Samuel sayd to Saul: I wil not returne with thee, because thou hast reiected the word of our Lord, and our Lord hath reiected thee that thou shalt not be King ouer Israel. 27. And Samuel turned himselfe to depart: but he caught the hemme of his cloke, which also did rend. 28. And Samuel said to him: Our Lord hath rent the Kingdome of Israel from thee this day, and hath deliuered it

(c) When Saul was humble he was exalted, now being proud he is reiected.

(d) By ordinarie sacrifices, we giue our external goods to God, by obedience we giue our selues. S. Greg. l. 6. c. 2. in 1. Reg. 15.

to thy neighbour better then thou. 29. Moreouer the Triumpher in Israel wil not spare , and he wil not be turned with repentance : for neither is he a man that he may repent. 30. But he said : I haue sinned : howbeit now honour me before the ancients of my people , and before Israel, & returne with me , that I may adore our Lord thy God. 31. Samuel therefore returning folowed Saul: & Saul adored our Lord. 32. And Samuel said : Bring vnto me Agag the King of Amalec. And Agag was presented to him very fat, trembling. And Agag sayd : Doth bitter death thus separate ? 33. And Samuel said : As thy sword hath made women without children , so shal thy mother among women be without children. And Samuel hewed him into pieces before our Lord in Galgal. 34. And Samuel departed into Ramatha : but Saul ascended vnto his house into Gabaa. 35. And Samuel saw Saul no more vnto the day of his death : but yet Samuel lamented Saul because it (e) repented our Lord that he had appointed him King ouer Israel.

(e) God is said improperly to repent, when he altereth the thing that he did before. S. Amb. li. de Noe c. 4.

C H A P. X V I.

Samuel by Gods commandment annointeth Dauid King. 14. Gods spirite parteth from Saul, and a wicked spirite vexeth him. 16. The vexation is mitigated by Dauids playing on a harpe.

AND our Lord said to Samuel : How long dost thou mourne Saul , whom I haue reiected that he rule not ouer Israel ? fill thy horne with oile , and come , that I may send thee to Isai the Bethlehemite : for I haue prouided me a King among his sonnes. 2. And Samuel said : How shal I goe ? for Saul wil heare of it , and wil kil me. And our Lord said : A calfe of the heard shalt thou take in thy hand , and shalt say : I am come to immolate vnto our Lord. 3. And thou shalt cal Isai to the victime , and I wil shew thee what thou must doe , and thou shalt annoint whomsoever I inal shew to thee. 4. Samuel therefore did as our Lord spake to him. And he came into Bethlehem, and the ancients of the citie marueled meeting him, and they said : Is thy entrance peaceable? 5. And he said : Peaceable : I am come to immolate vnto our Lord , be ye sanctified and come with me that I may immolate. He therefore sanctified Isai and his sonnes , and called them to the sacrifice. 6. And when they were entred in, he saw Eliab , and said : Is there before our Lord his Christ? 7. And our Lord said to Samuel : Respect not his countenance , nor the talnes of his stature : because I haue reiected him , neither doe I iudge according to the looke of man : for man seeth those things which appeare , but our Lord beholdeth the hart. 8. And Isai called Aminadab , and brought him before Samuel. Who said:

The third part. Dauids anointing, his vertues, & persecution.

Neither

Neither this hath our Lord chosen. 9. And Isai brought Samma; of whom he said: This also hath not our Lord chosen. 10. Isai therefore brought his seauen sonnes before Samuel: & Samuel sayd to Isai: Our Lord hath not chosen of these. 11. And Samuel sayd to Isai: Are al thy sonnes now fully come? Who answered: Yet there is left a litle one, & he feedeth sheep. And Samuel sayd to Isai: Send, and bring him: for neither wil we sit downe til he come hither. 12. He sent therefore, and brought him. And he was red and beautiful to behold, and of a comelie face. And our Lord said: Arise, and annoint him, for he it is. 13. Samuel therefore tooke the horne of oile, & annointed him in the middes of his brethren: and the Spirit of our Lord from that day & so forward was directed vpon Daud: & Samuel rising went into Ramatha. 14. And the Spirit of our Lord departed from Saul, and a wicked spirit vexed him (a) from our Lord. 15. And the seruants of Saul said to him: Behold an euil spirit of God vexeth thee. 16. Let our Lord command, and thy seruants which are before thee wil seeke a man skilful to (b) play on the harpe, that when the euil spirit of our Lord shal take thee, he may play with his hand, and thou beare it more easily. 17. And Saul sayd to his seruants: Prouide me therefore some man that playeth wel, and bring him to me. 18. And one of the seruants answering, sayd: Behold I haue seen the sonne of Isai the Bethlehemite skilful to play, and very valiant in strength, and a warlike man, and wise in his words, & a beautiful man: and our Lord is with him. 19. Saul therefore sent messengers to Isai saying: Send vnto me Daud thy sonne, which is in the pastures. 20. Isai therefore tooke an asse laden with loaves, and a flagon of wine, and one kid of the goats, and sent it by the hand of Daud his sonne to Saul. 21. And Daud came to Saul, and stood before him: but he loued him exceedingly, and was made his esquier. 22. And Saul sent to Isai, saying: Let Daud stand in my sight: for he hath found grace in myne eies. 23. Therefore whensoever the euil spirit of our Lord caught Saul, Daud tooke his harpe, & stricke with his hand, & Saul was refreshed, and waxed better, for the euil spirit departed from him.

(a) By Gods permission. S. Aug. li. 2. q. 1. ad Simplician. S. Beda. qq. in 1. Reg. . 5.
 (b) Naturally (as these men truly iudged) musike helpeth some disposition of humours, & draweth also the mind from so vehement apprehension of afflictions: but here it seemeth more probable that God supernaturally relieved Saul by Dauids playing on the harpe, rogether with his sincere deuotio, for more manifest condemnation of the one, and iustification of the other. *Glos. ordin. S. Greg.*

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

C H A P. XVI.

7. *Beholdesh the hart.*] It is proper to God to see the secret cogitations of mens harts, of himselfe and by his owne power. And glorified Saints know our cogitations by seeing God, in whom al things appeare, that pertaine to their state, and for the profit of others. S. Aug. li. de cura pro mortuis, c. 25. S. Greg. li. 12. c. 13. *Moral.* Prophets being yet mortal, by inspirations doe also see secret cogitations. 1. Reg. 9. 5. Reg. 14. &c.

How Saints & Prophets know mens thoughts.

C H A P. XVII.

Goliath a Philistian challengeth anie one of Israel to combate. 12. David being sent by his father to visit his brethren, 23. and hearing al Israel so reprochfully prouoked, offereth to vndertake the challenge: 34. shewing by former actes that he daare accept it. 37. And so by Gods special helpe wherem he trusteth, 49. ouerthroweth the chalonger with a stone of his sling, and curreth off his head with his owne sword. 51. the Philistims flying are slaine, and David bringeth the mans head to Saul.



AND the Philisthiims gathering together their companies vnto battel, assembled into Socho of Iuda: and camped between Socho and Azeca in the borders of Dommim. 2. Moreouer Saul and the children of Israel being gathered together came into the Valley of terebinth, and they put the armie in aray to fight against the Philisthiims. 3. And the Philisthiims stood vpon the mountaine on this side, and Israel stood vpon the mountaine on the other side: and the valley was between them. 4. And there came forth a man that was a bastard from the campe of the Philistians, named, (a) Goliath, of Geth, in height six cubits and a palme: 5. and a helmet of brasse vpon his head, & he was clothed with a cote of mayle linked, moreouer the weight of his cote of mayle was fise thousand sicles of brasse: 6. and he had brassen boots on his thighs, and a target of brasse couered his thoulders. 7. And the shaft of his speare was as it were a weauers beame, and the verie yton of his speare had six hundred sicles of yron: and his esquier went before him. 8. And standing he cried against the bands of Israel, & sayd to them: Why came you prepared to fight? Am not I a Philistian, and you the seruants of Saul? Choose out a man of you, and let him descend to fight hand to hand. 9. If he shal be able to fight with me, & strike me, we will be seruants to you: but if I shal preuaile, & shal beate him, you shal be seruants, & shal serue vs. 10. And the Philistian sayd: I haue defyed the bands of Israel this day: Giue me a man, and let him fight with me hand to hand. 11. And saul and al the Israelites hearing such words of the Philistian, were astonished, and feared exceedingly. 12. And there was David the sonne of a man that was an Ephrathite, of whom there was mention before, of Bethlehem Iuda, whose name was Isai, who had eight sonnes, and he was in the dayes of Saul an old man, and aged among men. 13. And his three eider sonnes went after Saul i. to battel: and the names of his three sonnes, which went to battel, were Eliab the first begotten, and the second Abinadab, the third also

(a) This bold & impudent challenger signifieth the diuel, or anie arch-heretike, that prouoketh the Church of God: but is ouercome by the humble of hart and confident in God, & slainewit: his owne weapon.

Samma: 14. and Dauid was the yongest. The three elder therefore hauing folowed Saul, 15. Dauid went, and returned from Saul, to feed his fathers flocke in Bethlehen. 16. But the Philistian came forth morning and euening, and stood fourtie dayes. 17. And Ifai sayd to Dauid his sonne: Take for thy brethren an ephi of polent, & these ten loaves, and runne into the campe to thy brethren, 18. and these ten litle cheeses thou shalt carie to the tribune: and shalt visite thy brethren, if they doe wel: and learne with whom they are placed. 19. And Saul, and they, and al the children of Israel fought in the Valley of terebinth against the Philisthiims. 20. Dauid therefore arose in the morning, & commended the flocke to the keeper: and he went loaded as Ifai had comanded him. And he came to the place Magala, and to the host, which issuing out to fight had made a shout in the battel. 21. For Israel had put themselves in aray, and the Philisthiims on the contrarie side were prepared. 22. Dauid therefore leauing the vessels which he had brought, vnder the hand of him that was keeper at the begage, ranne to the place of the battel, and asked if al things went wel with his brethren. 23. And when he yet spake to them, that man the bastard appeared comming vp, named Goliath, the Philistian of Geth, comming vp from the campe of the Philistians: and he speaking these self-same words, Dauid heard them. 24. And al the Israelites when they had seen the man, fled from his face, fearing him exceedingly. 25. And some one of Israel sayd: Haue you seen this man that came vp, to defye Israel he came vp? The man therefore (b) that shal strike him, the King wil giue him his daughter, and he wil make his fathers house without tribute in Israel. 26. And Dauid spake to the men that stood with him, saying: What shall be giuen to the man that shal beate this Philistian, and shal take away the reproch from Israel? For who is this vncircumcised Philistian, which hath vpbraided the armies of the liuing God? 27. And the people reported vnto him the self-same word, saying: These things shall be giuen to the man, that shal strike him. 28. Which when Eliab his eldest brother had heard, when he spake with others, he was angrie against Dauid, and sayd: Wherefore camest thou? and why hast thou left those few sheep in the desert? I know thy pride, and the wickednes of thy hart: that to see the battel thou art come downe. 29. And Dauid sayd: What haue I done? is there not cause to speake? 30. And he went a litle aside fr him to an other, and sayd the self-same word. And the people answered him as before. 31. And the words which Dauid spake were heard, and told in the sight of Saul. 32. To whom when he was brought, he spake vnto him: Let not any mans hart be discouraged in him: I thy seruant wil goe, and wil fight against the Philistian. 33. And Saul said to Dauid: Thou are not able to resist this Philitian, nor to fight against him, because thou art a childe, but he is a man of warre from his youth. 34. And Dauid sayd to Saul: Thy seruant did feed his fathers flock, and there came a lyon, * or a beare, and tooke a ramme out of

(b) Christ ouer-
comming the
diuel receiued
the Church to
his spouse. S.
Greg.

* or, for
and. v.
36. 36.

the

the middes of the flocke : 35. and I pursued them , and strucke them , & plucked them out of their mouth , and they arose vp against me , and I caught their chinne , & I strangled and slew thē . 36. For (c) both the lyon and the beare did I thy seruant kil : therefore this vncircumcised Philistian also shal be as it were one of thē . Now wil I goe & take away the reproch of the people : for who is this vncircumcised Philistian , which hath been so hardie to curse the host of the liuuing God ? 37. And Dauid sayd : Our Lord which hath deliuered me from the hand of the lion , and of the beare , he wil deliuer me from the hand of this Philistian . And Saul sayd to Dauid : Goe , & our Lord be with thee . 38. And Saul clothed Dauid with his rayments , & put an helmet of brasse vpon his head , and vested him with a coate of maile . 39. Dauid therefore being girded with his sword ouer his rayment , began to proue if he could goe armed : for he was not accustomed . And Dauid sayd to Saul : I can not goe so , because I am not vsed , & he layd thē off . 40. And he tooke his staffe , which he had alwaies in his hands , & he chose him siue most bright stones out of the torrent , and cast them into the shepheards skrip , which he had with him , & he tooke a sling in his hand , & went forth against the Philistian . 41. And the Philistian went , going , & approching against Dauid , and his esquier before him . 42. And when the Philistian had seen and beheld Dauid , he despised him . And he was a yong man red and beautiful to behold . 43. And the Philistian sayd to Dauid : Why am I a dogge , that thou comest to me with a staffe ? And the Philistian cursed Dauid in his Gods , 44. and sayd to Dauid : Come to me , & I wil giue thy fleish to the foules of the ayre and the beasts of the earth . 45. And Dauid sayd to the Philistian : Thou comest to me with a sword , & speare , & sheeld , but I come to thee in the name of the Lord of hosts , the God of the bands of Israel , whom thou hast defied 46. this day , and our Lord shal giue thee in my hand , & I shal strike thee , and take away thy head from thee : and I shal giue the carcasses of the campe of the Philisthiims this day to the foules of the ayre , and to the beasts of the earth : that al the earth may know that there is a God in Israel . 47. And al this assēblie shal know , that not in sword , nor in speare , doth our Lord saue , for it is his battel , & he wil deliuer you into our hands . 48. When the Philistian therefore was risen vp , & came & approched against Dauid , Dauid made hast , & ran to the battel against the Philistian . 49. And he put his hand into his skrip , and tooke one stone , and cast it with the sling , and fetching it about strucke the Philistian in (d) the forehead , and he fel on his face vpon the earth . 50. And Dauid preuailed against the Philistian with sling and stone , and he strucke , and slew the Philistian . And whereas Dauid had no sword in his hand , 51. he ran , and stood vpon the Philistian , and tooke his sword , and drew it out of the scabard , and slew him , & cut off his head . And the Philisthiims seeing that the strongest of thē was dead , did fflye . 52. And the men of Israel & Iuda rising vp shouted , & pursued the Philistiāns til they came into a valley to the gates

(c) He that hath overcome the spirit of pride & of carnalitie (signified by a lion & a beare) is able also to overcome the diuel.

d) Pride hauing impudencie of the forehead , is overthrowne by humilitie of Christs crosse : whose signe therefore we carie in our fort. ead. 5. Aug li. 50. homil. 10. 31.

(e) Saul knew not Dauid, being perhaps in a shepwards habite: though he had not long before serued & pleased him
wel. *Ch. 16. v. 21*

of Accaron, and there fel wounded of the Philisthims in the way of Saraim, as farre as Geth, and as farre as Accaron. 53. And the children of Israel returning, after they had pursued the Philistians, inuaded their campe. 54. And Dauid taking the head of the Philistian brought it into Ierusalem: but his armour he layd in his tabernacle. 55. And at the same time that Saul saw Dauid going forth against the Philistian, he sayd to Abner the Prince of the armie: (e) Of what stocke is this yong man descended, Abner? And Abner sayd: Thy soule liueth, o King, if I know. 56. And the King sayd: Aske thou whose sonne this yong man is. 57. And when Dauid was returned, after the Philistian was slaine, Abner tooke him, and brought him in before Saul, hauing the head of the Philistian in his hand. 58. And Saul sayd to him: O yong man, of what progenie art thou? And Dauid sayd: I am the sonne of thy seruant Isai the Bethlehemite.

CHAP. XVIII.

Dauid and Ionathas enter league of freindship. 6. Saul hearing Dauid praised aboue himself is offended, 10. and vexed with an euil spirit attempteth twice to kil him: 17. Promiseth to giue him his eldest daughter in marriage; but giueth her to an other, 20. and giueth him the yonger, thereby to ouerthrow him: 25. putting him also in more danger, by requiring of him an hundred prepuces of Philisthims. 27. Dauid bringeth him two hundred, and his fame increaseth.

(a) This hapned not immediately after the victorie against Goliath, but when Dauid had dwelt some time in Sauls house, & was very grateful to him, & to al the court & people.

(b) When the praises of one import diminishing of another, he that is proud, as Saul now was, is moued to enuie & malice, more & more as the vertues of the other & his praises doe increase.



AND it came to passe, when he had finished to speake vnto Saul, the soule of Ionathas was ioyned fast to the soule of Dauid, and Ionathas loued him as his soule. 2. And Saul tooke him in that day, and did not grant vnto him to returne into his fathers house. 3. And Dauid and Ionathas entred a league, for he loued him as his soule. 4. For Ionathas stripped himself of the cote wherwith he was clothed, and gaue it to Dauid, and the rest of his garments, vnto his sword, and bow, and vnto his belt. 5. Dauid also went forth to al things wheretoeuer Saul sent him, & he behaued himself wisely: and Saul placed him ouer the men of warre, & he was accepted in the eies of al the people, & specially in the eies of Saules seruants. 6. Moreouer (a) when Dauid returned, after he strucke the Philistiā, the women came forth from al the tribes of Israel, singing & dācing to Saul the King, in timbrels of ioy, & in cornets. 7. And the women sang, playing and saying: Saul strucke a thousand, and Dauid ten thousand. 8. And Saul was (b) exceeding angrie, & this word was displeasent in his eies, and he sayd: They haue giuen Dauid ten thousand,

and to

& to me they haue giuen a thousand: what remayneth for him but only the Kingdome?.. Therefore Saul did not looke vpon Dauid with right eyes from that day and afterward. 10. And a day after, the euil spirit of God inuaded Saul, and he prophecied in the middes of his house. And Dauid played with his hand as euery day. And Saul held a speare, 11. and threw it, thinking that he could naile Dauid to the wal, and Dauid declined from his face the second time. 12. And Saul feared Dauid because our Lord was with him, and was departed from himself. 13. Saul therefore remoued him from him, and made him a tribune ouer a thousand men, and he went out and came in before al the people. 14. Also in al his wayes Dauid delt wisely, and our Lord was with him. 15. Saul therefore sayd that he was exceeding wise, and he began to beware of him. 16. But al Israel and Iuda loued Dauid, for he came in and went out before them. 17. And Saul sayd to Dauid: Behold my elder daughter Merob, her wil I giue thee to wife, only be thou a valyant man, and fight the battels of our Lord. And Saul thought saying: Be not my hand vpon him, but let the hãds of the Philistians be vpon him. 18. And Dauid sayd to Saul: What am I, or what is my life, or the kindred of my father in Israel, that I should be made the sonne in law of the King? 19. And it came to passe, at what time Merob the daughter of Saul should haue beë giuē to Dauid, she was giuen to Hadriel the Molathite to wife. 20. But Dauid loued Michol the other daughter of Saul. And it was told Saul, and it pleased him. 21. And Saul sayd: I wil giue her to him, that she may be a scandal vnto him, & that the hãd of the Philistians may be vpon him. And Saul sayd to Dauid: In two things thou shalt be my sonne in law this day. 22. And Saul commanded his seruants: Speake to Dauid secretly out of my presence, saying: Behold thou pleasest the King, and al his seruants loue thee. Now therefore be thou the Kings sonne in law. 23. And the seruants of Saul spake al these words in the eares of Dauid. And Dauid sayd: Doth it seeme vnto you a smal matter to be the sonne in law of a King? But I am a poore man, and of smal ability. 24. And the seruants of Saul reported, saying: These manner of words hath Dauid spoken. 25. And Saul said: Speake thus to Dauid: The King needeth no dowrie, but only an hundred prepuces of the Philistians, that reuenge may be made of the Kings enemies. Moreouer Saul thought to deliuer Dauid into the hands of the Philistians. 26. And when nis seruants had reported to Dauid the words that Saul had sayd, the word was liked in the eies of Dauid, to be made the Kings sonne in law. 27. And after few dayes Dauid rising vp, went with the men that were vnder him, and he strucke of the Philisthims two hundred men, and brought their prepuces, and numbred them to the King, that he might be his sonne in law. Saul therefore gaue him Michol his daughter to wife. 28. And Saul saw, and vnderstood that our Lord was with Dauid. And Michol the daughter of Saul loued him. 29. And Saul began more to teare Dauid: and Saul became enemy to Dauid al daies. 30. And the Princes of the Philistians

went forth : and from the beginning of their going forth, Dauid behaved himself more wisely, then al the seruants of Saul, and his name was made renoumed exceedingly.

CHAP. XIX.

Saul intending to kil Dauid is pacified by Ionathas. 9. Neuerthles attempteth agayne to kil him, and missing his purpose, 11. sendeth soldiers to take and bring him backe that he may be slaine, but Michol his wife helpeth him away, and excuseth her self to her father, as if she had done it for feare. 18. Dauid and Samuel fly into Naiorb. 20. Againe Saul sendeth soldiers after them three times, and they al doe propheticie. 22. Then himself pursueth Dauid, and also propheticth.



AND Saul spake to Ionathas his sonne, and to al his seruants, that they should kil Dauid. Moreouer Ionathas the sonne of Saul loued Dauid exceedingly. 2. And Ionathas told Dauid, saying: Saul my father seeketh to kil thee: wherefore looke to thy self I beseech thee in the morning, and thou shalt abide secretly, and shalt be hid. 3. But I going forth wil stand beside my father, in the field wheresoeuer he shal be: and I wil speake of thee to my father, and whatsoeuer I shal see, I wil tel thee. 4. Ionathas therefore spake good words of Dauid to Saul his father, and sayd to him: Sinne not, o King, against thy seruant Dauid, because he hath not sinned toward thee, and his workes are very good for thee. 5. And he put his life in his hand, and strucke the Philistia, and our Lord made great saluation to al Israel. Thou hast seen & didst reioice, why therefore sinnest thou in innocent blood killing Dauid, who is without fault? 6. Which when Saul had heard, being pacified with the voice of Ionathas, he sware: Our Lord liueth, he shal not be slaine. 7. Ionathas herefore called Dauid and shewed him al these words, and Ionathas brought in Dauid to Saul, and the was before him, as he had been yesterday and the day before. 8. And there was battel rayfed againe, and Dauid going forth, fought against the Philistims, and strucke them with a great slaughter, and they fled from his face. 9. And the euil spirit of our Lord came vpon Saul, and he fate in his house, and held a speare: moreouer Dauid played with his had. 10. And Saul endeauoured to naile Dauid to the wal with his speare. And Dauid declined from the face of Saul: and the speare without making wound pearced the wal, & Dauid fled, and was saued that night. 11. Saul therefore set of his guard into Dauids house, that they should keep him, & that he might be killed in the morning: Which when Michol his wife had told Dauid, saying:

Vnles thou saue thy self this night, to morow thou shalt die: 12. the le him downe through a window, moreouer he went and fled away, and was saued. 13. And Michol tooke (a) a statua, and put it vpon the bed, and a hairie skin of goats she layd at the head thereof, and couered it with garments. 14. And Saul sent sericants, that should take away Dauid by force, and it was answered that he was sicke. 15. And againe Saul sent messengers to see Dauid, saying: Bring him to me in the bed, that he may be slaine. 16. And when the messengers were come, there was found a statua vpon the bed, & skinnes of goats at the head thereof. 17. And Saul sayd to Michol: Why hast thou mocked me, and let goe myneemie that he might fly? And Michol answered Saul: Because he sayd to me: Let me goe, otherwise I wil kil thee. 18. But Dauid flying was saued, and came to Samuel in Ramatha, & told him al things that Saul had done to him: and he and Samuel went and abode in Naioth. 19. And it was told Saul by some saying: Behold Dauid is in Naioth in Ramatha. 20. Saul therefore sent sericants to take away Dauid: who when they had seen a troupe of Prophets prophecying, and Samuel standing ouer them, the spirit of our Lord came also on them, and they also began to prophecie. 21. Which when it was told Saul, he sent other messengers: but they also did prophecie. And againe Saul sent the third messengers: who also prophecied. And Saul being wrath for anger, 22. went also himselfe into Ramatha, and came as farre as the great cesterne, which is in Socho, and asked, and said: In what place are Samuel and Dauid? And it was told him: Loe they are in Naioth in Ramatha. 23. And he went into Naioth in Ramatha, and the Spirit of our Lord came vpon him, and he walked going, and he (b) prophecied til he came into Naioth in Ramatha. 24. And he stripped himselfe of his garments, and prophecied with the rest before Samuel, and sang naked al that day and night. Wherupon there went out also a prouerb: What is Saul also among the Prophets.

C H A P. XX.

Ionathas comforteth Dauid, 3. confirmeth their former league. 18. By an appointed signe (24. endeavouring first, but in vaine, to pacifie his father) 35. certifieth Dauid of his fathers malice against him. 41. They meet againe secretly, and sorrowfully part each from other.



V T Dauid also fled from Naioth, which is in Ramatha, and comming spake before Ionathas: What haue I done? what is myne iniquitie, and what sinne of myne against thy father, that he seeketh my life? 2. Who sayd to him: God forbid, thou shalt not die: for neither wil my father doe any thing great or litle, vnles he first tel me: this word therefore only hath my father concealed from me? no, this shal not be. 3. And he

(a) This statua or image can not inport an idol, as the same word *israphim* doth Gen. 31. for here no idolatrie at al was committed, but a right office done by the wife towards her husband. The same word also signifieth religious things belonging to Gods seruice. *Osee 3.*
 (b) Saul and his messengers had not the giuft of prophecie, as godlie Prophetes had by an inherēt habite, but transitorie, as Baalams asse had facultie to speake at one time, but did not afterward speake any more. *S. Aug. 1. 2. q. 1. ad Simplician.*

fware againe to Dauid. And Dauid said : Thy father surely knoweth that I haue found grace in thy sight, & wil say : Let not Ionathas know this , lest perhaps he be sad. Yea more, our Lord liueth , and thy soule liueth , by one degree only (as I may so say) I and death are diuided. 4. And Ionathas said to Dauid : Whatsoeuer thy soule shal say to me, I wil doe for thee. 5. And Dauid sayd to Ionathas : Behold the calendes are to morow , and I after the manner am wont to sit beside the King to eate : dismisse me therefore that I may be hid in the field vntil the euening of the third day. 6. If thy father looking inquire for me , thou shalt answer him : Dauid desired me , that he might goe quickly into Bethlehem his citie : because there be solemne victimes to al of his tribe, 7. If he shal say : Wel ; peace shal be to thy seruant : but if he be angrie, know that his malice is complete. 8. Doe mercie therefore toward thy seruant : because thou hast caused me thy seruant to enter the league of our Lord with thee. but if there be any iniquitie in me, doe thou kil me, and bring me not in to thy father. 9. And Ionathas sayd : Be this farre from thee , for neither can it be , that I should not tel thee , if I shal certainly know that my fathers malice is complete against thee. 10. And Dauid answered Ionathas : Who shal bring me word , if thy father answer thee perhaps any thing sharply of me ? 11. And Ionathas sayd to Dauid : Come, let vs goe forth abroad into the field : and when they were both gone forth into the field , 12. Ionathas said to Dauid : Lord God of Israel , if I shal search out my fathers meaning, to morow or the day after , and some good thing be vpon Dauid , and I send not immediately vnto thee , and make thee know thereof , 13. these things doe our Lord to Ionathas , and these things adde he. But if my fathers malice shal perseuer against thee, I wil reueale thyne eare , and wil dismisse thee , that thou mayst goe in peace , and our Lord be with thee , as he hath been with my father. 14. And if I liue , thou shalt doe me the mercie of our Lord, but if I die , 15. thou shalt not take away thy mercie from my house for euer , when our Lord shal haue rooted out the enemies of Dauid , euerie one out of the land : take he away Ionathas from his house , and our Lord require it of the hands of Dauids enemies. 16. Ionathas therefore made a league with the house of Dauid : & our Lord required it of the hãds of Dauids enemies. 17. And Ionathas added to sweare vnto Dauid , because he loued him , for as his owne soule, so he loued him. 18. And Ionathas sayd to him : To morow are the calendes , and thou shalt be asked for : 19. for thy sitting wil be inquired of til after to morow. Thou shalt therefore goe downe in hast, and shalt come to the place, where thou must be hid in the day , when it is lawfull to worke, and thou shalt sit beside the stone which is named Ezcl. 20. And I wil shoot three arrowes nere it , and wil shoot as it were exercizing my self at a marke. 21. I wil send also a boy saying to him : Goe , and fetch me the arrowes. 22. If I shal say to the boy : Lo, the arrowes are on this side thee , take them vp : come thou to

me, because there is peace to thee, and there is no euil, our Lord liueth. But if I shal speake thus to the boy: Loe the arrowes are beyond thee. Goe in peace, because our Lord hath dimissed thee. 23. And concerning the word which I and thou haue spoken, our Lord be between thee and me for euer. 24. Dauid therefore was hidde in the felde, and the calends came, and the King sate downe to eate bread. 25. And when the King was set vpon his chaire (according to the custome) which was beside the wal, Ionathas arose, and Abner sate at the side of Saul, and Dauids place appeared voide. 26. And Saul said nothing that day, for he thought it had chanced perhaps vnto him, that he was not cleane, nor purified. 27. And when the second day was come after the calendes, againe Dauids place appeared emptie. And Saul said to Ionathas his sonne: Why came not the sonne of Isai neither yesterday nor to day to eate? 28. Ionathas answered Saul: He desired me instantly, that he might goe into Bethlehem, 29. and he said: Let me goe, because there is a solemne sacrifice in the citie, one of my brethren hath sent for me: now therefore if I haue found grace in thy sight, I wil goe quickly, & see my brethren. For this cause he came not to the Kings table. 30. But Saul being wrath against Ionathas, said to him: Thou sonne of a woman which of her owne accord rauisheth a mā, am I ignorant that thou louest the sonne of Isai vnto thyne owne confusion, & to the confusion of thyne ignominious mother? 31. For al the dayes, that the sonne of Isai shal liue vpon the earth, thou shalt not be established, nor thy Kingdom. Therefore now presently send, and bring him to me: because he is the sonne of death. 32. And Ionathas answering Saul his father, said: Why shal he dye: what hath he done? 33. And Saul caught a speare to strike him. And Ionathas vnderstood that it was determined of his father, that he would kil Dauid. 34. Ionathas therefore rose from the table in anger of furie, and did not eate bread the second day of the calends. For he was stricken heaue vpon Dauid, because his father had confounded him. 35. And when the morning appeared, Ionathas came into the field according to the appointment with Dauid, and a litle boy with him, 36. and said to his boy: Goe, & fetch me the arrowes, which I shoot. And when the boy had runne, he shot an other arrow beyond the boy. 37. The boy therefore came to the place of the arrowe, which Ionathas had shot: and Ionathas cried behind the back of the boy, and said: Loe the arrowe is there further beyond thee. 38. And Ionathas cried againe behind the back of the boy, saying: Make hast speedily, stand not. And Ionathas his boy gathered vp his arrowes, and brought them to his master: 39. and he was altogether ignorant, what was done: for only Ionathas and Dauid knew the matter. 40. Ionathas therefore gaue his armour to the boy, and said to him: Goe, and cary them into the citie. 41. And when the boy was gone, Dauid rose out of the place, which did bend to the South, and falling flat on the ground, adored thrise: & kissing one an other, they wept together, but Dauid

more. 42. Ionathas therefore said to Dauid : Goe in peace : whatsoeuer we haue sworne both of vs in the name of our Lord, saying : Our Lord be between me and thee, and between my seed and thy seed for euer. 43. And Dauid arose, and departed : but Ionathas also entred into the Citie.

C H A P. XXI.

In case of necessitie Achimelech the Priest giueth halowed bread to Dauid, 8. also the sword which he had taken from Goliath. 10. Then Dauid going to Achis King of Geth, is forced to saine himselfe madde.

AND Dauid came into Nobe to Achimelech the Priest : and Achimelech was astonished, because Dauid was come. And he said to him : Why art thou alone, and none is with thee? 2. And Dauid said to Achimelech the Priest: The King hath commanded me a word and said : Let no man know the thing, for which thou art sent by me, & what manner of precepts I haue giuen thee, for my seruants also I haue appointed into such and such a place. 3. Now therefore if thou haue any thing at hand, yea if but fise loaves, giue me, or whatsoeuer thou shalt finde. 4. And the Priest answered Dauid, saying : I haue no (*) lay breads at hand, but only holy bread, if the seruants be cleane, especially from women? 5. And Dauid answered the Priest, and said to him : And truly, if the matter be concerning women, we haue refrained our selues from yester day and the day before, when we came forth, and the vessels of the seruants were holie. Moreouer this way is polluted, but it also shal be sanctified this day in the vessels. 6. The Priest therefore gaue him halowed bread ; for neither was anie bread there, but only the loaves of proposition, which had been taken away from the face of our Lord, that hoate loaves might be set downe. 7. And there was there a certaine man of the seruants of Saul that day, within the tabernacle of our Lord, & his name was Doeg an Idumeite, the mightiest of Saules pastours. 8. And Dauid said to Achimelech : Hast thou here at hand a speare, or a sword? because myne owne sword, and myne owne weapons I tooke not with me. for the Kings word hastned forward. 9. And the Priest said : Loe here the sword of Goliath the Philistian, whom thou slewest in the Valley of terebinth, is wrapped vp in a mantel behind the Ephod : if thou wilt take this, take it. for neither is here any other beside that. And Dauid said : There is none other like to that, giue me it. 10. Dauid therefore arose, and fled that day from the face of Saul : and came to Achis the King of Geth, 11. & the seruants of Achis said to him, when they had seen Dauid : Is not this Dauid the King of the land? Did they not sing in dances to this man saying : Saul struck a thousand, and Dauid ten thousand? 12. But Dauid

(*) Distinction of common & holie bread. Also an example of dispensation in case of necessitie.

put these words in his hart, and feared exceedingly at the face of Achis the King of Geth. 13. And he (b) changed his countenance before them, and slipt downe between their hands: and he stumbled at the doores of the gate, and his spittle ranne downe vpon his beard. 14. And Achis said to his seruants: You haue seen the man madde: why haue you brought him to me? 15. Doe we lack madde men, that you haue brought in this fellow, to play the madde man in my presence? shal this man enter into my house?

(b) Dauid most wisely in such distresse fained himself to be a foole. By which the Holy Ghost mystically signified that Christ should doe such things not of feare but of diuine wisdom, as he should be counted a foole. *Mar. 3. v. 21. Luc. 24. v. 11. 1. Cor. 1. v. 23. S. Beda Quæst. in 1. Reg. 6. 14.*

C H A P. XXII.

Dauid with a great retinue goeth to King of Moab, 5. but by aduise of Gad the Prophet returneth into Iuda. 6. Saul lamenting that many conspire against him, 9. Doeg accuseth Achimelech, 14. who iustificeth both Dauid and himself, 16. He and al the Priests with much people in Nobe are slaine by Sauls commandment, 20. onlie Abiathar escaping flyeth to Dauid.



DAUID therefore went from thence, and fled to the caue of Odellam. Which when his brethren had heard, and al his fathers house, they went downe to him thither. 2. And there were gathered vnto him al that were in distresse, and oppressed with debt, and of a pentiue hart, and he was made their Prince, and there were with him about foure hundred men. 3. And Dauid departed from thence into Maspha which is Moab: and he said to the King of Moab: Let my father and my mother tary with you, I besecch thee, til I know what God wil doe to me. 4. And he left them before the face of the King of Moab, and they abode with him al the dayes that Dauid was in garrison. 5. And Gad the Prophet said to Dauid: Tary not in garrison, departe, and goe into the Land of Iuda. And Dauid departed, and came into the forest of Haret. 6. And Saul heard that Dauid had appeared, and the men that were with him. And Saul when he abode in Gabaa, and was in the wood which is in Rama, holding a speare in his hand, and al his seruants that stood about him, 7. he sayd to his seruants that stood about him: Heare me now ye children of Iemini: wil the sonne of Isai giue to al you fields, and vineyards, and make al you tribunes, and centurions: 8. because you haue al conspired against me, and there is none that telleth me, especially where my sonne also hath entred league with the sonne of Isai? There is none of you that pitieth my case, neither is there that telleth me: for that my sonne hath raised vp my seruant against me, lying in waite for me vntil

this day. 9. And Doeg the Idumeite which stood by, and was the chief among the seruants of Saul, answering, I saw, quoth he, the sonne of Isai, in Nobe with Achimelech the sone of Achitob the Priest. 10. Who consulted our Lord for him, and gaue him victuals, yea and the sword of Goliath the Philistian he gaue to him. 11. The King therefore sent to call for Achimelech the Priest the sonne of Achitob & al his fathers house, the Priests that were in Nobe, who came al to the King. 12. And Saul said to Achimelech: Heare thou sonne of Achitob. Who answered: I am readie, my Lord. 13. And Saul said to him: Why haue you conspired against me, thou, and the sonne of Isai, and hast giuen him bread and a sword, & hast consulted our Lord for him, that he might rise vp against me, continuing a traitour vntil this day? 14. And Achimelech answering the King, said: And who amongst al thy seruants faithful as Dauid, and the Kings sonne in-law, and going fourth at thy commandment, & glorious in thy house? 15. Did I begin this day to consult our Lord for him? farre be this from me: let not the King suspect such a thing against his seruant, in al the house of my father: for thy seruant knew not any thing concerning this busines, either litle or great. 16. And the King said: Dying thou shalt dye Achimelech, thou, and al thy fathers house. 17. And the King said to the curriers, that stood about him. Turne your selues, and kil the Priests of our Lord, (c) for their hand is with Dauid, knowing that he was fled, and they told me not. And (d) the Kings seruants would not extend their hands vpon the Priests of our Lord. 18. And the King said to Doeg: Turnethou, and runne vpon the Priests. And Doeg the Idumeite being turned, ranne vpon the Priests, and murdered in that day eightie fve men reuested with an ephod of linnen. 19. And Nobe the citie of the Priests he strucke in the edge of the sword, men and women, and children, and sucklings, and ox and asse and sheep in the edge of the sword. 20. But one sonne of Achimelech the sonne of Achitob, escaping, whose name was Abiathar, fled to Dauid, 21. and told him that Saul had slaine the Priests of our Lord. 22. And Dauid said to Abiathar: I knew in that day when Doeg the Idumeite was there, without doubt he would tel Saul, I am giltye of al the soules of thy father. 23. Abide with me, feare not: if any man shal seeke my life, he shal seeke thy life also, and with me thou shal be preferued.

(c) Saul vniustly
condemning
Dauid, cōdem-
ned also al
those that iu-
stified him.
(d) Seeing so
manifest iniu-
stice & crueltie,
they obeyed
God rather
then man.

C H A P. XXIII.

The citie of Ceila oppugned by the Philistiims is relieued by Dauid. 7. Who fearing to be there betrayed, 12. flyeth into the desert of Ziph. 16. Ionathas repayreth secretly to him, and they confirme againe their former league. 19. The Ziphians promise to betray Dauid: 27. but Saul leaueth for a while to persecute him, being forced to defend the land from the Philistians inuading it.



AND they told Dauid, saying: Behold the Philistiims oppugne Ceila, and spoyle the barnes. 2. Dauid therefore consulted our Lord, saying: Shal I goe, and strike these Philistians? And our Lord sayd to Dauid: Goe, and thou shalt strike the Philistians, and shalt saue Ceila. 3. And the men that were with Dauid, sayd to him: Behold we resting here in Iurie are afrayd, how much more if we shal goe into Ceila against the bands of the Philistians? 4. Againe therefore Dauid consulted our Lord. Who answering sayd to him: Arise, and goe into Ceila: for I wil deliuer the Philistians in thy hand. 5. Dauid therefore and his men went into Ceila, and fought against the Philistians, and droue away their beasts, and stricke them with a great slaughter, and Dauid saued the inhabitants of Ceila. 6. Moreouer at that time, when Abiathar the sonne of Achimelech fled to Dauid into Ceila, he went downe hauing with him an ephod. 7. And it was told Saul that Dauid was come into Ceila: and Saul sayd: Our Lord hath deliuered him into my hands, & he is thut vp being entred the citie, wherein are gates and lockes. 8. And Saul commanded al the people, that they should goe downe into Ceila to fight, and besiege Dauid and his men. 9. Which when Dauid vnderstood, that Saul secretly prepared euil against him, he sayd to Abiathar the Priest: (a) Applie the Ephod. 10. And Dauid sayd: Lord God of Israel, thy seruant hath heard a bruit, that Saul determineth to come into Ceila, to destroy the citie for me: 11. Wil the men of Ceila deliuer me into his hands? and wil Saul come downe, as thy seruant hath heard? Lord God of Israel tel thy seruant. And our Lord sayd: He wil come downe. 12. And Dauid said: Wil the men of Ceila deliuer me, and the men that are with me, into the hands of Saul? And our sayd: (b) They wil deliuer thee. 13. Dauid therefore arose and his men, about six hundred, and going out of Ceila, wandered hither and thither vncertaine: and it was told Saul that Dauid was fled from Ceila, and was saued: for which cause he dissembled to goe forth. 14. But Dauid abode in the desert in most strong places, & he taried in the mount of the desert Ziph, in a thadowed hill. Saul notwithstanding fought him alwayes: and our Lord deliuered him not

(a) By this it appeareth that Dauid consulted God by the high Priest: and the high Priest for this purpose ioyned the priestlic ornament called Ephod, to the Rationale, & so had reuelation from God. Exo. 28. Leuis. 8
(b) Conditionally: If thou talke here.

into his hands. 15. And Dauid saw that Saul was gone forth to seek his life. Moreouer Dauid was in the desert Ziph, in a wood. 16. And Ionathas the sonne of Saul arose, and went to Dauid into the wood, and strengthened his hands in God, and sayd to him: 17. Feare not; for neither shal the hand of Saul my father find thee, and thou shalt reigne ouer Isracl; & I shal be second to thee, yea and my father knoweth this. 18. Both therefore made a league before our Lord: and Dauid abode in the wood: but Ionathas returned into his house. 19. And the Zipheites went vp vnto Saul in Gabaa, saying: Loe, doth not Dauid lye hid with vs in the most safe places of the wood, in the hil Hachila, which is on the right hand of the desert? 20. Now therefore, as thy soule hath desired, come downe, & it shal be our charge to deliuer him into the Kings hands. 21. And Saub sayd: Blessed be ye of our Lord, because you haue piried my case. 22. Goe therefore I pray you, and prepare diligently, and deale curiously, and consider the place, where his foot is, and who hath seen him there, for he thinketh of me, that I craftily lye in waite for him. 23. Consider and see al his lurking holes, wherein he is hid, and returne to me with the certaintie of the thing, that I may goe with you. Yea and if he shal stop vp himselfe into the earth, I wil search him out among al the thousands of Iuda. 24. But they rising went into Ziph before Saul: and Dauid and his men were in the desert Maon, in the champagne country at the right hand of Iesimon. 25. Saul therefore and his companie went to seek him: and it was told Dauid, and forthwith he went downe to the rocke, and abode in the desert Maon, which when Saul had heard, he pursued Dauid in the desert Maon. 26. And Saul went at the side of the mountaine on the one part: and Dauid and his men were in the side of the mountaine on the other part: moreouer Dauid despayred that he could escape from the face of Saul: Saul therefore & his men in manner of a ring compassed Dauid & his men, to take them. 27. And a messenger came to Saul, saying: Make hast, and come, because the Philistims haue powred in themselues vpon the land. 28. Saul therefore returned leauing off to pursue Dauid, and he went to meet the Philistians. for this cause they called that place, The Rocke diuiding.

C H A P. X X I I I I .

Saul chancing to come into a caue, David being hid with others in the same place, only cutteth the skire of his cloake, 5. which after shewing, Saul acknowledgeth his fault, and ceaseth for a time to persecute him.



DAVID therefore went vp from thence, and dwelt in the safest places of Engaddi. 2. And when Saul was returned, after he pursued the Philistians, they told him, saying: Behold, David is in the desert Engaddi. 3. Saul therefore taking vnto him three thousand chosen men of al Israel, went forth to search out David & his men, yea ouer the steep broken rockes, which are accessible only to wilde goats. 4. And he came to the shep-cotes, which fel in his way as he went, and there was a caue, which Saul entred into, to doe his easement: moreouer David and his men lay hid in the inner part of the caue. 5. And the seruants of David sayd to him: Behold the day, whereof our Lord sayd to thee: I wil deliuer thee thyne enemy, that thou mayest doe to him as it shal seem good in thyne eyes. David therefore arose, and cut off the hemme of Saules cloke softly. 6. After this (a) Davids hart stricke him, for that he had cut off the hemme of Saules cloke. 7. And he sayd to his men: Our Lord be merciful vnto me, (b) that I doe not this thing to my Master the annointed of our Lord, that I should lay my had vpon him, because he is the annointed of our Lord. 8. And David perswaded his men with words, and permitted them not to rise against Saul: moreouer Saul rising out of the caue, went on his iourney begun. 9. And David rose vp after him: and going out of the caue; cried behind Saules backe, saying: My Lord King. And Saul looked backe behind him: and David bowing himself flat toward the ground adored, 10. and sayd to Saul: Why doest thou heare the words of men that say: David seeketh euil against thee? 11. Loe this day thyne eyes haue seen, that our Lord deliuered thee in my hand, in the caue, and I had a cogitation to kil thee, but myne eye hath spared thee. For I sayd: I wil not extend myne hand vpon my Lord, because he is the annointed of our Lord. 12. But rather see and know, o my father, the hemme of thy cloke in my hand, that when I did cut off the hemme of thy cloke, I would not extend my hand vpon thee. Marke, and see, that there is no euil in my hand, nor iniquitie, neither haue I sinnea against thee: but thou lyeest in waite for my life, to take it away. 13. Our Lord iudge between me and thee, and our Lord reuenge me of thee, but be not my hand vpon thee. 14. As also it is sayd in the old

(a) A tender conscience had scruple of a sinfull doubt which was no sinne: a large conscience ticketh at nothing.

(b) Saul being annointed King by Gods appointment, could not lawfully be slaine by his subiects without like ordinance from God. For though David was also already annointed, yet that was not to reigne presently, but when Saul should die, or other wise be taken away.

prouerbe:

prouerbe: FROM THE IMPIOVS thal impietie proceed: be not therefore my hand vpon thee: Whom doest thou persecute, o King of Israel? 15. Whom doest thou persecute? thou persecutest a dead dog, and a flea. 16. Our Lord be iudge, and iudge between me and thee, and he see, and iudge my cause, and deliuer me out of thy hand. 17. And when Dauid had fully ended speaking such words to Saul, Saul said: Is this thy voice my sonne Dauid? and Saul lifted vp his voice, and wept: 18. and said to Dauid: Thou art iuster then I: for thou hast done me good turnes, and I haue rendred thee euil. 19. And thou hast shewed this day what good things thou hast done to me: how our Lord deliuered me into thy hand, and thou hast not killed me. 20. For who when he hath found hisemie, wil let him goe in a good way? But our Lord render thee this good turne, for that which thou hast wrought toward me this day. 21. And now because I know that thou most certainly shalt reigne, and haue the Kingdome of Israel in thy hand: 22. sweare to me in our Lord, not to destroy my seede after me, nor to take away my name from the house of my father. 23. And Dauid sware to Saul. Saul therefore went into his house: and Dauid and his men went vp into safer places.

C H P. XXV.

Samuel dieth & is mourned. 3. Dauid requesting, 10. and not obtaining victuals of Nabal, 13. threatneth to kil him. 14. But his wife Abigail prudently preuenteth the reuenge, 18. by sending victuals, 23. and giuing good words. 37. At which when Nabal vnderstandeth, he fainteth, and after ten dayes dieth. 39. Dauid marieth Abigail: also Achinoam: 44. and his wife Michol is giuen to an other.



AND Samuel died, and al Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. And Dauid rising went downe into the desert of Pharan. 2. And there was a certaine man in the wildernes of Maon, & his possession in Carmel, & that man was exceeding great: and he had three thousand sheep, & a thousand goats: and it chanced that his flocke was shorne in Carmel. 3. And the name of that mā was Nabal: & the name of his wife Abigail. and that woman was very wise and beautiful: morcouer her husband hard, and very il, and malicious: and he was of the kindred of Caleb. 4. When Dauid therefore heard in the desert, that Nabal sheared his flocke, 5. he sent ten yong men, and sayd to them: Goe vp into Carmel, & you shal come to Nabal, and shal salute him in my name peaceably. 6. And you shal say: Peace be to my brethren, and to thee, and peace to thy house, and to al whatfoeuer thou hast be peace. 7. I haue

heard,

heard, that thy shephards which were with vs in the desert did theare: we haue neuer molested the, neither hath ought been wanting to them at any time of the flocke, al the time that they were with vs in Carmel. 8. Aske thy seruants, and they wil tel thee. Now therefore let thy seruants find grace in thyne eies: for we are come in a good day, what-focuer thy hand shal find, giue thy seruants, and thy sonne David. 9. And when Dauids seruants were come, they spake to Nabal at these words in Dauids name: and so held their peace. 10. But Nabal answering the seruants of David, said: Who is David? and what is the sonne of Isai? There are seruants multiplied now adayes which fly from their Masters. 11. Shal I then take my breads, and my waters, and the flesh of my cattel, which I haue killed for my shearers, and giue to men whom I know not whence they are? 12. Therefore the seruants of David returned by their way, and returning came & told him al the words that he had said. 13. Then sayd David to his seruants: Euery man gird him with his sword. And they were euery one girded with their swords. And David also was girded with his sword: and there folowed David about foure hundred men: moreouer two hundred remayned at the baggage. 14. But to Abigail the wife of Nabal one of their seruants told, saying: Behold David hath sent messengers from the desert, to blesse our Master, and he disdayned them: 15. these men were good enough to vs, & not troublesome: neither did euer any thing perish al the time, that we haue couerft with them in the desert: 16. they were in stead of a wal to vs both in the day and in the night, al the dayes that we fed the flockes with them. 17. Wherefore consider, and think what thou hast to doe, for (a) malice is accomplished against thy husband, & against thy house, and he is the sonne of Belial, so that no man can speake to him. 18. Abigail therefore made hast, and rooke two hundred loaues, and two bottels of wine, and fise muttons ready drest, and fise measures of polent, and an hundred branches of raysens, and two hundred mases of drie figges, and laid them vpon asses, 19. and said to her seruants: Goe before me; loe, I wil folow you at your backe: but she told not her husband Nabal. 20. When she therefore had gotten vpon an asse, and came downe to the foot of the mountaine, David and his men came downe meeting her, whom she also met. 21. And David said: In vaine verily haue I preserued al things that were this mans in the desert, and there perished nothing of al that pertained to him, & he hath rendred me (b) euil for good. 22. These things doe God to the enemies of David, & these things adde he, if I shal leaue of al things that pertaine to him: vntil morning, any thing pissing against the wal. 23. And when Abigail had seen David, she made hast, & light from her asse, & fel downe before David vpon her face, & adored vpon the earth, 24. and fel at his feet, & sayd: In me my Lord be this iniquitie: let thy hand-mayd speake I beseech thee in thine eares: and heare the words of thy seruant. 25. Let not my Lord the King I pray thee, set his hart vpon

(a) Not a malicious mind, such as Saul bore vniustly against David, but punishment is decreed against Nabal, for not only denying a reasonable request, but also for so reproachful an answer.

(b) Evil words for curteous vsage heretofore, and for late gentle intreating by messengers.

this naughty man Nabal : because according to his name, he is a foole, and follie is with him : but I thy handmaid saw not thy seruants my Lord, whom thou didst send. 26. Now therefore my Lord, our Lord liueth, and thy soule liueth, who hath stayed thee that thou shouldest not come vnto blood, and hath saued thy hand to thee : and now be thine enemies as Nabal, & they that seeke euil to my Lord. 27. Wherefore receiue this benediction, which thy handmaid hath brought to thee my Lord : and giue to thy seruants that folow thee my Lord. 28. Take away the iniquitie of thy handmaid : for our Lord making wil make to my Lord a faithful house, because thou my Lord dost fight the battels of our Lord : let not malice therefore be found in thee al the dayes of thy life. 29. For if a man shal rise, persecuting thee, & seeking thy life, the life of my Lord shal be kept, as in the (c) bundel of the liuing, with our Lord thy God: Moreouer the life of thine enemies shal be whurled, as in the violence, and whurle of a sling. 30. When our Lord therefore shal doe to thee, my Lord, al good things, which he hath spoken concerning thee, and shal constitute thee Prince ouer Israel, 31. this shal not be an occasion of sobbing to thee, and a scruple of hart to my Lord, that thou hast shed innocent bloud, or thy self hast reuenged thy self : and when our Lord hath bestowed these benefits vpon my Lord, thou shalt remember thy handmaid. 32. And Dauid sayd to Abigail : Blessed be our Lord the God of Israel, who hath sent thee this day to meet me, and blessed be thy speach, 33. and blessed be thou, which hast stayed me to day, that I might not goe to bloud, and reuenge me with myne owne hand. 34. Otherwise our Lord liueth, the God of Israel, who hath staied me that I should not doe thee any euil, vnles thou hadst quickly come to meet me, there had not remained to Nabal vntil morning light, any pissing against a wal. 35. And Dauid tooke of her hand al things which she had brought him, and said to her : Goe peaceably into thy house, behold I haue heard thy voice, and haue honoured thy face. 36. And Abigail came to Nabal : and behold he had a feast in his house, as it were the feast of a King, and Nabals hart was pleasant : for he was drunke exceedingly : and she told him not a word litle or great vntil morning. 37. But early when Nabal had digested his wine, his wife told him these words, & his hart was dead inwardly, & he became as a stone. 38. And when ten dayes had passed, our Lord stricke Nabal, & he died. 39. Which when Dauid had heard that Nabal was dead, he sayd: Blessed be our Lord, who hath iudged the cause of my reproach at the hand of Nabal, and hath kept his seruant from euil, and the malice of Nabal hath our Lord rendred vpon his head. Dauid therefore sent, and spake to Abigail, that he might take her to himself to wife. 40. And Dauids seruants came to Abigail into Carmel, and spake to her, saying : Dauid hath sent vs vnto thee, to take thee to his wife. 41. Who arising adored flat toward the earth, and sayd : Loe let thy seruant be as an handmaid, to wash the feet of the seruants of my Lord. 42. And

(c) Thingstye
in bundels are
stronger and
more secure,
then single and
loose.

Abigail arose, and made hast, and gat vpon an asse, and five women went with her waiting maids, and folowed the messengers of Dauid, and became his wife. 43. Yea and Achinoam also did Dauid take of Iezrahel: and both were his wiues. 44. But Saul gaue Michol his daughter Dauids wife to Phalti, the sonne of Laïs, who was of Gailim.

C H A P. XXVI.

The Ziphians bewraying the place, Saul besiegeth Dauid: who by night going where Saul and his men are asleepe, 9. hurteth him not: 12. but taketh from him his speare and bottle of water 14. & sheweth what he hath done. 21. Saul againe confesseth his fault, and promiseth peace.

AND there came Zipheites vnto Saul in Gabaa, saying: Behold Dauid is hid in the hill Hachila, which is ouer-against the wildernes. 2. And Saul arose, and went downe into the desert Ziph, and with him three thousand men of the chosen of Israel, to seeke Dauid in the desert Ziph. 3. And Saul camped in Gabaa Hachila, which was ouer-against the wildernes in the way: and Dauid dwelt in the desert. And seeing that Saul was come after him into the desert, 4. he sent discouersers, and learned that he was come thither most certainly. 5. And Dauid arose secretly, and came to the place where Saul was: and when he had seen the place wherein Saul slept, and Abner the sonne of Ner, the Prince of his warre, and Saul sleeping in the tent, and the rest of the multitude round about him, 6. Dauid spake to Achimelech the Hethite, and Abisai the sonne of Saruia the brother of Ioab, saying: Who wil goe downe with me to Saul into the campe: And Abisai said: I wil goe with thee. 7. Dauid therefore and Abisai came to the people by night, and found Saul lying and sleeping in the tent, & his speare fixed in the ground at his head: and Abner, & the people sleeping round about him. 8. And Abisai said to Dauid: God hath that vp thine enemy this day into thy hands: now therefore I wil thrust him through with my speare in the earth once, and twice shal not neede. 9. And Dauid said to Abisai: Kill him not: for (a) who shal extend his hand vpon the annointed of our Lord, & shal be innocent? 10. And Dauid said: Our Lord liueth, vnlesse our Lord shal strike him, or his day come to die, or descending into battel he perish: 11. Our Lord be merciful vnto me, that I extend not my hand vpon the annointed of our Lord, now therefore take the speare which is at his head, and cup of water, & let vs goe. 12. Dauid therefore tooke the speare, and cup of water, which was at Saules head, and they went away: and there was none that saw, or vnderstood, or awaked, but all slept, because the dead sleep (a) of our Lord had fallen vpon them. 13. And when Dauid had passed ouer

(a) Dauid is resolute, and often repeateth, that it is not lawful for priuate subjects to kill their Prince, no although himselfe was annointed to succede.

b) Gods providence sent this extraordinary sleep, and inspired Dauid to doe this fact, for more iustification of his innocencie.

against, and stood in the top of the mountaine farre off, & a good space between them, 14. Dauid cried to the people, and to Abner the sonne of Ner, saying: Wilt thou not answer, Abner? And Abner answering sayd: Who art thou, that criest & disquietest the King? 15. And Dauid sayd to Abner: Art not thou a man? And who is like thee in Israel? why therefore hast thou not kept thy Lord the King? for one of the multitude hath entered in to kil the King thy Lord. 16. This thing is not good, which you haue done: Our Lord liueth, you are the children of death, which haue not kept your Lord, the annointed of our Lord. Now therefore behold where the Kings speare is, & where the cup of water is, which was at his head. 17. And Saul knew Dauids voice, & sayd: Is this thy voice, my sone Dauid? And Dauid sayd: My voice, my Lord King, 18. and he said: For what cause doth my Lord persecute his seruant? What haue I done? or what euil is there in my had? 19. Now therefore heare, I pray, my Lord King, the words of thy seruant: If our Lord stirre thee vp against me, let there be odour of sacrifice: but if the sones of men, they are cursed in the sight of our Lord, which haue cast me out this day, that I should not dwell in the inheritance of our Lord, saying: Goe, serue strange Gods. 20. And now let not my bloud be shed vpon the earth before our Lord, for the King of Israel is come forth to seeke one flea, as the perdix is pursued in the mountaines. 21. And Saul sayd: I haue sinned, returne my sonne Dauid, for I wil no more doe thee euil, for that my life hath been precious in thyne eies to day: for it appeareth that I haue done foolishly, & haue been ignorant of very many things. 22. And Dauid answering, sayd: Behold the Kings speare, let one of the Kings seruants passe, and take it. 23. And our Lord wil reward euerie one according to his iustice and fidelitie, for our Lord hath deliuered thee this day into my hand, and I would not extend my hand vpon the annointed of our Lord. 24. And as thy life hath been magnified to day in myne eies, so be my life magnified in the eies of our Lord, and deliuer he me from al distresse. 25. Saul therefore sayd to Dauid: Blessed art thou my sonne Dauid: and truly doing thou shalt doe, and preuayling thou shalt preuaile. And Dauid went into his way, and Saul returned into his place.

C H A P. XXVII.

Dauid for more securitie goeth againe to Achis King of Geth, 5. obt.aineth of him the citie of Siceleg (6. by which meanes it becommeth subiect to the Kings of Iuda) 8. and maketh preyes vpon the enemies of King Achis.



AND Dauid sayd in his hart : at length I shal fal one day into the hands of Saul : is it not better that I fly, and be saued in the Land of the Philistians, that Saul may despaire, and cease to seek me in al the coasts of Israel ? I wil fly therefore his hands. 2. And Dauid arose, and went himselſe, and the six hundred men with him, to Achis the sonne of Maach, the King of Geth. 3. And Dauid dwelt with Achis in Geth, he & his men; euerie man & his house: & Dauid & his two wiues, Achinoã the Iezrahelite, & Abigail the wife of Nabal of Carmel. 4. And it was told Saul that Dauid was fled into Geth, and he added no more to seek him. 5. And Dauid sayd to Achis: If I haue grace in thy sight, let there a place be giuen me in one of thy cities of this countrie, that I may dwel there: for why abideth thy seruant in the citie of the King with thee? 6. Achis therefore gaue him in that day Siceleg: for which cause Siceleg became the Kings of Iuda vntil this day. 7. And the number of the daies that Dauid dwelt in the country of the Philistians, was foure months. 8. And Dauid went vp, and his men, and draue preyes out of (a) Gessuri, and Gerzi, and from the Amalecites: for these villages were inhabited in the land in old time, as men goe to Sur, as farre as the Land of Ægypt. 9. And Dauid strucke al the land, neither left he anie man or woman: and taking the sheep, & oxen, and asses, & cameis, and garments, he returned & came to Achis. 10. And Achis sayd to him: Whom hast thou set vpon to day? Dauid answered: Against the south of Iuda, and against the south of Ieramiel, & against the south of Ceni. 11. Dauid gaue life neither to man nor woman, neither brought them into Geth, saying: Lest perhaps they speak against vs. These things did Dauid, and this was decreed of him al the daies that he dwelt in the countrie of the Philistians. 12. Achis therefore did credite Dauid, saying: Manie euils hath he wrought against his people Israel: Therefore he shal be my seruant for euer.

(a) These countries were neither subiect to the Philistines nor to the Israelites, and were also of those nations whom God had commanded to destroy, dwelling within the land of Chanaan. *Deut. 25.*

CHAP. XXVIII.

The Philistians fighting against Saul, David promiseth fidelitie to Achis. 3. Saul destroyeth magicians, 6. but God not answering him, 7. seeketh a woman that hath a Pythonical spirite, 12. & willet her to raise vp Samuel. 15. Who appearing foretelleth him, that he, and his sonnes shal die the next day.



AND it came to passe that in those daies the Philisthiims gathered together their companies, that they might be prepared to battel against Israel: and Achis said to David: Knowing know thou now, that thou shalt goe forth with me in the campe, thou, and thy men. 2. And David said to Achis: Now thou shalt know what thy seruant wil doe. And Achis said to David: And I wil appoint thee keeper of my heard al daies. 3. And Samuel was dead, and al Israel mourned for him, and buried him in Ramatha his citie. And Saul tooke al the magicians & soothsayers out of the land. 4. And the Philisthiims were gathered together, & came & camped in Sunam: and Saul also gathered together al Israel, & came into Gelboe. 5. And Saul saw the campe of the Philisthiims, and feared, and his hart was afrayd exceedi gly. 6. And he consulted our Lord, and he answered him not, neither by dreames, nor by Priests nor by Prophets. 7. And Saul said to his seruants: Seeke me a woman that hath a pitroni-spirite, and I wil goe to her, and wil aske by her. And his seruants said to him: There is a woman that hath a pythonical spirite in Endor. 8. He therefore changed his habite and was clothed with other garments, and he went himselfe, and two men with him, and they came to the woman in the night, and sayd to her: Deuine vnto me in the pythonical spirite, and raise me vp whom I thaltel thee. 9. And the woman said to him: Loe, thou knowest what great things Saul hath done, and how he hath razed the magicians and sothfayers out of the land: why therefore doest thou lye in waite for my life, that I may be slaine? 10. And Saul sware vnto her in our Lord, saying: Our Lord liueth, there shal no euil happen vnto thee for this thing. 11. And the woman said to him: Whom shal I rayse vp to thee? Who said: Raise me vp Samuel. 12. And when the woman had seen Samuel, she cried out with a loud voice, and sayd to Saul: Why hast thou deceiued me? for thou art Saul. 13. And the King said to her: Feare not: what sawest thou? And the woman sayd to Saul: I saw (a) Gods comming out of the earth. 14. And he said to her: What manner of forme hath he? who said: An old man is come vp, and he is clothed with a mantel. And Saul * vnderstood that it was Samuel, and he bowed himselfe vpon his face on the earth, and (b) adored.

The fourth part. Of the ruine of Saul, and exaltation of David.

(a) Not manie but one excellent person, an old man comelie in apparel. (b) Saul adored not Samuel with diuine honour, but with dulia, reuerence due to a blessed soule.

* i. adagh, cognous knew.

15. And

15. And Samuel sayd to Saul: why hast thou disquieted me, that I should be raised vp? And Saul sayd, I am in great distresse: for the Philisthians fight against me, and God is departed from me, and would not heare me, neither in the hand of Prophets, nor by dreames: therefore I haue called thee, that thou shouldest shew me what I shal doe. 16. And Samuel sayd: Why askest thou, whereas our Lord is departed from thee, and is passed to thine aduerfarie? 17. For our Lord wil doe to thee as he spake in my hand, and he wil cut thy Kingdome out of thy hand, & wil giue it to thy neighbour Dauid: 18. because thou hast not obeyed the voice of our Lord, neither didst thou the wrath of his furie in Amalec. Therefore that which thou sufferest hath our Lord done to thee this day. 19. And our Lord wil giue Israel also with thee into the hands of the Philisthians: and to morow thou and thy sonnes shal be (c) with me: yea the campe also of Israel wil our Lord deliuer into the hands of the Philisthians. 20. And forthwith Saul fel stretched forth on the ground, for he feared much the words of Samuel, and there was no strength in him, because he had not eaten bread al that day. 21. That women therefore went vnto Saul (for he was very much troubled) and sayd to him: Behold thy handmaid hath obeyed thy voice, and I haue put my life in my hand: and I heard the words, which thou spakest to me. 22. Now therefore heare thou also the voice of thy handmaid, and I wil set before thee a morsel of bread, that eating thou mayest recouer strength, and be able to goe on thy iourney. 23. Who refused, and sayd: I wil not eate. But his seruants and the woman forced him, & at length hearing their voice, he arose from the ground, and sate vpon the bed. 24. And that woman had a pasture fed calfe in the house, and she made hast, and killed him: and taking meale kneded it, and baked azimes, 25. and set before Saul, and before his seruants, who when they had eaten rose vp, and walked al that night.

(c) In state of the dead in another world, not in the same particular state.

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

C H A P. XXVIII.

14. *Saul understood that it was Samuel.*) It is not defined nor certaine, whether the soule of Samuel appeared, or an euil spirit tooke his shape, and spake to Saul. S. Augustine (*lib. 2. q. ad Simplician.*) proposeth both the opinions as probable. Where first he sheweth, that Samuels soule might appeare; either brought thither by the euil spirit, which is not so much to be merued at, as that our Lord and Sauour suffered himself to be set vpon the pinnacle of the temple, and to be caried into a high mountaine by the diuel; yea to be taken prisoner, bound, whipped, and crucified, by the diuels ministers: or els that the spirit of the holy Prophet, was not raised by force of the enchantment, or anie power of the diuel, but by Gods secrete ordinance, vnknewen to the pythonical woman and to Saul, and so appeared in the Kings presence, and strucke him with diuine sentence. Againe he answereth, that there may be a more easie

S. Augustins opinion whether Samuels soule appeared, or no.

More probable that his verie soule appeared, not compelled by the euil spirit, but obeying Gods secret ordinance. First prooffe.

and readie sense of this place, to wit, that Samuels spirite (or soule) was not indeed raised, but an imaginarie illusion made by the diuels inchantment, which seemed to be Samuel, and which the Scripture calleth by the name of Samuel, as pictures or images are commonly called those persons or things, which they represent. So when we behold pictures in a table, or on a wal, we say, this is Cicero, that is Salust, that Achilles, that is Rome. To this effect S. Augustin discourseth more at large in the place before cited. But in another worke written after (*de cura pro mortuis gerenda, c. 15.*) teaching that soules of the dead appeare sometimes to the liuing, he sayth expressly, *Samuel the Prophet being dead, foretold future things to King Saul yet liuing.* Though some be of opinion (sayth he) that Samuel himself appeared not, but some euil spirit tooke his similitude.

- 1.
- 2.
- 3.
- 4.
- 5.

And this last iudgement of S. Augustin is much confirmed; first, by the words of this text, literally and plainly affirming that Samuel appeared, and spake to Saul, and Saul to him, and that Saul *understood* (or *knew*, not only thought, imagined, or supposed) *that it was Samuel.* Secondly, this apparition came sooner, preventing the inchantment, & in better order, then the pithonical woman expected, as appeareth by her answer, saying she saw God (or an excellent person) ascending in comelic manner and attyre: whereas euil spirits vsed to appeare (as the Rabbins testifie) in vglie bodies, with the heeles into the ayer, and head downward. Thirdly, the Authour of Ecclesiasticus (ch. 46.) amongst the praises of Samuel the Prophet, sayth: *He slept (or died) and certified the King, and shewed to him the end of his life.* Where it seemeth cleare, that the same person that died, denounced Gods wil and sentence to Saul. Moreouer if it had been an illusion of an euil spirit, it would hardly seeme any praise at al. Fourthly, the diuel could not naturally foretel that Saul and his sonnes, with manie of the people, should be slaine the next day, and Dauid reigne after him: neither is it probable that God reuealed such secrets to euil spirits, wherby men might take more occasion to folow nigromancie. Fifthly, most Fathers and Doctours are of the same iudgement. S. Iustinus Martyr, *Dialogo cum Triphone.* S. Basil, *Epist. 80. ad Eustachium.* S. Ambrose, *l. 1. in Luc. 1.* S. Hieronim *Isaie. 7.* Iosephus *li. 6. c. 15.* *Antiq.* and manie other old and late writers. The chiefeft argument for the other opinion is the authoritie of Tertullian, *li. de animis,* Procopius, & Eucherius vpon this place, and the vncertaine authours, *Questionum apud Iustinum, q. 52. lib. de mirabil. Sac. Script. and Quist. ver. Testamenti, q. 27. apud Augustinum, tomo. 3. c. 4.* As for the Protestants denying, that soules once parted from their bodies, can appeare to any aliue, S. Augustine confuteth them, both by this example of Samuel, supposing the book of Ecclesiasticus to be Canonical Scripture, and of Moyfes being dead, and Elias yet liuing (whom they hold also to be dead) both appearing with Christ in his transfiguration. *Mat. 17.*

Soules sometimes appeare after death.

10. 2.
pag.
210.
loc o ci-
tato.

C H A P. XXIX.

Dauid going with the Philisthiims towards the warre, the Princes vrge and force the King to send him back.



HEREFOR E al the companies of the Philisthiims were gathered together into Aphec : and Israel also camped vpon the fountaine , which was in Iezrahel. 2. And the Princes indeed of the Philisthiims marched in hundreds and thousands : but Dauid and his men were in the last companie with Achis. 3. And the Princes of the Philisthiims sayd to Achis : What meane these Hebrewes? And Achis sayd to the Princes of the Philisthiims : Doe you not know Dauid , which was the seruant of Saul the King of Israel , and is with me manie daies , or (4) yeares , and I haue not found any thing in him , since the day that he fled to me , vntil this day? 4. But the Princes of the Philisthiims were angrie against him , and sayd to him : Let this man returne , and abide in his place , wherein thou hast appointed him , & let him not goe downe with vs into battel , lest he become an aduerfarie to vs , when we shal begin to fight : for how can he otherwise pacifie his Lord , but in our heads : 5. Is not this Dauid , to whom they sang in dances , saying : Saul hath struck his thousands , and Dauid his ten thousands? 6. Achis therefore called Dauid , and sayd to him : The Lord liueth , thou art iust , and good in my sight : and thy going out , and thy coming in is with me in the campe : and I haue not found in thee anie euil , since the day that thou camest to me vntil this day : but thou pleasest not the nobles. 7. Returne therefore , and goe in peace , and offend not the eies of the Princes of the Philisthiims. 8. And Dauid sayd to Achis : For what haue I done , and what hast thou found in me thy seruant , since the day that I haue been in thy sight , vntil this day , that I may not come , and fight against the enemies of my Lord the King? 9. And Achis answering spake to Dauid : I know that thou art good in my sight , as an Angel of God : but the Princes of the Philisthiims haue sayd : He shal not goe vp with vs into battel. 10. Therefore arise in the morning , thou , and the seruants of thy Lord , which came with thee : and when you are risen in the night , and it shal begin to waxe light , goe forward. 11. Dauid therefore arose in the night , he and his men , that they might set forward in the morning , and returne to the land of the Philisthiims : and the Philisthiims went vp into Iezrahel.

a) He speaketh by amplification, to make his fact seeme more reasonable : whereas the time of Dauids abode with him was but foure months. ch. 27. v. 7.

C H A P. XXX.

Dauid returning to Siceleg, findeth it burned and spoiled, and himself in danger of the people : 7. By our Lords warrant he pursueth the enemy, 11. taketh a guide : 17. recouereth all that was taken away : 22. and rewardeth the souldiers, also those that stayed with the baggage, 25. making it a law for the time to come, that the keepers of the baggage shal haue like share with those that fight in battel.



AND when Dauid & his men were come to Siceleg the third day, the Amalecites had made an inuasion on the south side into Siceleg, & had stricken Siceleg, & burnt it with fire. 2. And had led away women captiue out of it, from the lesse vnto the great : and had not killed any man, but had led them with them, & went on their iourney. 3. When Dauid therefore and his men were come to the citie, and had found it burnt with fire, and their wiues and their sonnes, and their daughters to be led away captiue, 4. Dauid and the people that was with him, lifted vp their voices, and mourned til teares fayled them. 5. For the two wiues also of Dauid were led away captiue, Achinoam the Iezraelite, and Abigail the wife of Nabal of Carmel. 6. And Dauid was stricken very sad : for the people would haue stoned him, because the soule of euerie man was bitterly affected vpon their sonnes, and daughters : but Dauid was strengthened in our Lord his God. 7. And he sayd to Abiathar the Priest the ionne of Achimelech : Applie (a) vnto me the Ephod. And Abiathar applied the Ephod to Dauid, 8. and Dauid consulted our Lord, saying : Shal I pursue these theeues, and shal I take them or no? And our Lord sayd to him : Pursue them : for thou shalt take them without doubt, & take from them the prey. 9. Dauid therefore went himselfe, and the six hundred men that were with him, and they came vnto the Torrent Besor : & some being wearie stayed. 10. But Dauid himself, and foure hundred men pursued : for two hundred stayed, who being wearie could not passe the Torrent Besor. 11. And they found an Egyptian in the field, and brought him to Dauid : and they gaue him bread to eat, and water to drink, 12. and also a piece of a mase of drie figges, and two bunches of retins. Who when he had eaten, his spirite returned, and he was refreshed : for he had not eaten bread, nor drunken water three daies and three nights. 13. Dauid therefore sayd to him. Whose art thou? or whence? and whither goest thou? who sayd : I am a yong man of Egypt, the seruant of an Amalecite : and my master hath lett me, because I began to be sicke three daies agoe. 14. For we brake forth at the south side of Cereethi, and against Iuda, and at the south of Caleb, and burnt Siceleg

(a) Consult our Lord for me : so Dauid by the Priests mediation, was instructed what to doe.

with

with fire. 15. And David sayd to him : Canst thou bring me to this companie ? Who sayd : Swear to me by God , that thou wilt not kil me, nor deliuer me into the hands of my Lord , and I wil bring thee to this companie. And David sware to him. 16. Who when he had brought them , behold they sate vpon the face of al the earth , eating & drinking, and as it were keeping a festiual day , for al the prey and spoiles which they had taken out of the Land of the Philisthiims, and out of the Land of Iuda. 17. And David stricke them from euening vntil the euening of the next day , and there escaped not anie of them , but foure hundred yong men , which had gotten vpon camels , and were fled. 18. David therefore rescued al things that the Amalecites had taken , and he rescued his two wiues. 19. Neither was there anie wanting from litle to great, as wel of their sonnes as of their daughters , and of the spoiles, and what things soeuer they had taken , David brought al againe. 20. And he tooke al the flocks and heards , and draue them before his face: and they sayd: This is the prey of David. 21. And David came to the two hundred men , which being wearie had staied, neither were able to follow David , and he had bidden them to rest in the Torrent Befor : who came forth to meete David , and the people that were with him. And David comming to the people , saluted them peaceably. 22. And euerie naughtie, and wicked fellow of the men, that had gone with David, answering , sayd : Because they came not with vs , we wil not giue them anie thing of the prey, which we haue recouered : but let their wife and children suffice euerie man, whom when they haue receiued , let them depart. 23. But David sayd : You shal not doe so my brethren , of these things, which our Lord hath deliuered to vs, and hath kept vs, and hath giuen the thecues , that were broken out against vs , into our hands : 24. neither shal anie man heare you vpon this talke. For thereshal be equal portion of him that went downe into battel , and of him that abode at the baggage, and they shal diuide alike. 25. And this hath been done from that day, and ever after (b) it was decreed, and ordained as a law in Israel. 26. David therefore came into Siceleg, and sent guirts of the prey to the ancients of Iuda his neighbours , saying : Take a benediction of the prey of our Lords enemies. 27. To them that were in Bethel , and that were in Ramoth toward the South , and them that were in Gether , 28. and them in Aroer , and them in Sephamoth , and them in Esthamo, 29. and them in Rachal, and them in the cities of Ierameel , and them in the cities of semi , 30. and them in Harama , and them in the lake of Asan, and them in Athach, 31. and them in Hebron, and to the rest that were in those places , in the which David had tarried , and his men.

(b) It is not against Gods comāndment, Deut. 4. & 12. to make new lawes, so they be conformable & not contrarie to Gods former lawes.

C H A P. XXXI.

Saul with his sonnes are slaine in battel. 7. The Philisthiims possesse the place, and hang the dead bodies on a wal, 11. but valiant men of Iabes Galaad take them a way, and burne them, burie their bones, and fast seuen dayes.



AND the Philisthiims fought against Israel, and the men of Israel fled before the face of the Philisthiims, and fel being slaine in mount Gelboe. 2. And the Philisthiims fel vpon Saul, and vpon his sonnes, and they strucke Ionathas, and Abinadab, and Melchisua the sonnes of Saul, 3. and the whole weight of the battel was turned vpon Saul: and the archers ouertooke him, and he was fore wounded of the archers. 4. And Saul sayd to his esquier: Draw out thy sword, and strike me: lest perhaps these vncircumcised come, and kil me, mocking me. And his esquier would no: for he was frightened with exceeding feare. (a) Saul therefore caught his sword, and fel vpon it. 5. Which when his esquier had seen, to wit, that Saul was dead, himselfe also fel vpon his sword and died with him. 6. Saul therefore died, and his three sonnes, and his esquier, and al his men in that day together. 7. And the children of Israel, that were beyond the vally, and beyond Iordan, seeing that the men of Israel were fled, and that Saul was dead, and his sonnes, they left their cities, and fled: and the Philisthiims came, and dwelt there. 8. And when the next day was come, the Philisthiims came to spoile them that were slaine, and they found Saul and his three sonnes, lying in mount Gelboe. 9. And they did cut off Saules head, and spoiled him of his armour, and sent into the land of the Philistians round about, that it should be declared in the temple of their Idols, and among their people. 10. And they did put his armour in the temple of Astaroth, but his bodie they hung on the wal of Bethsam. 11. Which when (b) the inhabitants of Iabes Galaad had heard whatsoeuer the Philisthiims had done to Saul, 12. al the most valiant men arose, and walked al the night, and tooke the bodie of Saul, and the bodies of his sonnes, from the wal of Bethsam: and they came to Iabes Galaad, and burnt them there: 13. and they tooke their bones, and buried them in the wood of Iabes, and fasted seuen daies.

(a) Saul killing himself after that he was wounded by his enimies, signifieth those that being overcome by tentations desperately perfit, & wilfully die in their sinne. *S. Greg. ho. 10.*

(b) These men are comendable for gratitude towards Saul, who had deliuered them, *ch. 11.* for a worke of mercie in burying the dead: for pietie towards their King & Princes, and for fortitude in achieving to heroicall an act.



THE ARGUMENT OF THE SECOND BOOK OF KINGS.



BESIDES a great part of the first booke, and beginning of the third, this second booke is wholly of King Dauid. Whose manie laudable Actes, as also his faulces (which were fewer) with his true repentance, and punishment, are related, not in such method, as may easily be diuided into distinct parts, in order of the chapters; but according to the distinction of things conteined, his succession to the royal crowne, first in Iuda, and after in al Israel, with the acclination and death of his competitor Isboferth, are recorded in the 2. 3. 4. and 5. chapters. His vertues, and praises, to wit, his solenne mourning for Saul and that familie, his deuotion, fortitude, pietie, and gratitude are specially touched in the 1. 6: 7. 8. 9. and 10. chapters. His sinnes of adulterie with Berhsabee, of killing her husband Vrias, of pride in numbring his people, with his hartie repentance, and temporal punishment for the same, are written from the 11. chapter to the 21. together with the 24. The 22. and 23. chapters conteyne his thankes giuing to God for benefites receiued, and prophetic of things to come, with a catalogue of valiant men.

This book is wholly of Dauid.

His succession to the Kingdome.

His vertues.

Faults:

Thankes, and Prophecie.





THE SECOND
 B O O K O F
 SAMVEL, WHICH
 WE CAL THE
 SECOND OF KINGS.

CH P. I.

Dauid hearing that Saul and Ionathas are slaine, 11. mourneth with al his familie, weeping and fasting. 13. Causeth him to be slaine who affirmed that he had killed King Saul. 18. He traineth vp archers: 19. and wuisech also al Israel to mourne.



AND it came to passe, after that Saul was dead, that Dauid returned from the slaughter of Amalec, and taryed in Siceleg twe dayes. 2. And in the third day there appeared a man comming out of Sauls campe, his garments torne, and sprinkled on the head with dust, and as he came to Dauid, he fel vpon his face, and adored. 3. And Dauid said vnto him: Whence comcest thou? Who said to him: I fled out of the campe of Israel. 4. And Dauid said vnto him: What is the matter that is done? tel me. Who said: The people is fled out of the battel, and many of the people are ouerthrowen & dead: yea Saul also and Ionathas his sonne are dead. 5. And Dauid said to the yong man that told him: How knowest thou that Saul is dead, and Ionathas his sonne? 6. And the yong man that told him, sayd: (a) By chance I came into mount Gelboe, and Saul leaped vpon his speare: moreouer the chariots and horsemen approched vnto him, 7. and turning backward, and seeing me he called. To whom when I had answered, Here I am, 8. he said to me: Who art thou? And

(a) He fained al this, thinking to get fauour (for Saul killed himself, 1. 1. c. 1.) but Dauid punished him, as such a crime deserued. v. 25.

I said to him : I am an Amalecite. 9. And he said to me : Stand vpon me and kil me, because anguishes hold me, and as yet al my life is in me. 10. And standing vpon him, I killed him : for I knew that he could not liue after the fal : and I tooke the Diademe that was on his head, & the bracelet from his arme, & haue brought to thee my Lord hither. 11. And Dauid taking his garments rent them, and al the men that were with him, 12. and they ^(b) mourned, & wept, & fasted vntil euening vpon Saul & vpon Ionathas his sonne, and vpon the people of our Lord, & vpon the house of Israel, because they were fallen by the sword. 13. And Dauid said to the yong man that had told him : Whence art thou? Who answered : I am the sonne of a man a stranger of Amalec. 14. Dauid said to him : Why didst thou not feare to put to thy hand to kil the annointed of our Lord? 15. And Dauid calling one of his seruants, said : Goe runne vpon him, Who strucke him, & he died. 16. And Dauid said to him : Thy bloud be vpon thine owne head : for thyne owne mouth hath spoken against thee, saying : I haue slaine the annointed of our Lord. 17. And Dauid mourned this kind of mourning vpon Saul, and vpon Ionathas his sonne. (18. And he commanded that they should ^(c) teach the children of Iuda the bow, as it is written in the Book of the iust.) And he said: Consider, O Israel, for them that be dead wounded vpon thy high places. 19. The Nobles, O Israel, are slayne vpon thy mountaynes: how are the valiant fallen? 20. Tel it not in Geth, neither tel ye it in the high waies of Ascaion : lest perhaps the daughters of the Philisthiims be glad, lest the daughters of the vncircumcised reioice. 21. Mountaines of Gelboe, let neither dew nor rayne come vpon you, neither be they fields of the firist fruits : because there was the shield of the valiats cast away, the shield of Saul, as though he were not annointed with oyle. 22. From the bloud of the slaine, from the fat of the valiants, the arrow of Ionathas neuer returned backward, and the sword of Saul did not returne emptie. 23. Saul and Ionathas amiable, and comely in their life, in death also were not diuided : swifter then eagles, stronger then Lyons. 24. Yee daughters of Israel weep vpon Saul, who clothed you with scarlet in delicacies, who gaue golden ornaments to your attyre. 25. How haue the valiats fallen in battel? Ionathas been slayne in thy high places? 26. I am sorie for thee, my brother Ionathas, exceeding beautiful and amiable about the loue of women. As the mother loueth her onlie sonne, so did I loue thee. 27. How haue the strong fallen, and the weapons of warre perished:

^(b) Exequies of Saul obserued with mourning weeping and fasting.

^(c) The Philisthiims were strong & cunning archers, therefore Dauid commanded that his subjects should learne & exercise the same manner of fight.

C H A P. II.

David is receiued and annointed King of Iuda. 5. He commendeth those of Iabes Galaad, which buried Saul. 8. Isboseth the sonne of Saul reigneth ouer the rest of Israel. 12. Whereby riseth sharpe warre between Abner and Ioab, chiefe Captaines of the two Kings. 30. Manie more are slaine of Abners part than of Iobas.



HEREFOR E after these things Dauid consulted our Lord, saying: Shal I goe vp into one of the cities of Iuda? And our Lord said to him: Goe vp. And Dauid said: Whither shal I goe vp? And he answered him: Into Hebron. 2. Dauid therefore went vp, and his two wiues, Achinoam the Iezrahelite, and Abigail the wife of Nabal of Carmel: 3. yea and the men also that were with him, Dauid brought euery one with his household: and they abode in the townes of Hebron. 4. And the men of Iuda came, and (a) annoynted Dauid there, to reigne ouer the house of Iuda. And it was told Dauid, that the men of Iabes Galaad had buried Saul. 5. Dauid therefore sent messengers vnto the men of Iabes Galaad, and sayd vnto them: Blessed be you to our Lord, which haue done this mercie with your Lord Saul, and haue buried him. 6. And now our Lord certes wil render you mercie and truth: but I also wil requite you the good turne, for that you haue done this thing. 7. Let your hands be strengthened, and be yee stout men: for although your Lord Saul be dead, yet the house of Iuda hath annointed me to be their King. 8. But Abner the sonne of Ner Prince of Sauls armie, tooke Isboseth the sonne of Saul, and led him about through the campe, 9. and ordained him King ouer Galaad, & ouer Gessuri, & ouer Iezrahel, & ouer Ephraim, and ouer Benjamin, and ouer al Israel. 10. Fourtie yeares old was Isboseth the sonne of Saul when he began to reigne ouer Israel, and he reigned (b) two yeares: and only the house of Iuda folowed Dauid. 11. And the number of the daies, that Dauid abode, reigning in Hebron ouer the house of Iuda, was seuen yeares and six months. 12. And Abner the sonne of Ner went forth, and the seruants of Isboseth the sonne of Saul, out of the campe into Gabaon. 13. Moreouer Ioab the sonne of Saruia, and the seruants of Dauid went forth, and met them beside the people of Gabaon, and when they were come together into one place, they fate one ouer-against an other: these on the one side of the poole, and they on the other. 14. And Abner said to Ioab: Let the yong men rise, and (c) play before vs. And Ioab answered: Let them rise. 15. There rose therefore and passed twelue in number, of Benjamin, of Isboseths part the sonne of Saul, and twelue of the seruants of

(a) This second annointing, as also the third, (ch. 5.) was in confirmation, & to put him in possession of the first, made long before. 1. Reg. 16.

(b) He reigned two yeares before he began much to decline, but in al seuen yeares & a half, for so long Dauid reigned only in Iuda. v. 11.

(c) Hence perhaps commeth the phrase, that one armie playeth vpon another with small and great arti-

Dauid. 16. And euery one taking the head of his mate, sticke his sword into the side of his aduersarie, and they fel together: and the name of the place was called: The field of the valiants, in Gabaon. 17. And there rose a very sore battel in that day: & Abner was put to flight, and the men of Israel, by the seruants of Dauid. 18. And there were there the three sonnes of Saruia, Ioab, and Abisai, & Afael: moreouer Afael was a most swift runner, as it were one of the roes, that abide in the woods. 19. And Afael pursued Abner, and declined not to the right hand nor to the left omitting to pursue Abner. 20. Abner therefore looked backe behind him, and said: Art thou Afael? Who answered: I am. 21. And Abner said to him: Goe to the right hand, or to the left, and apprehend one of the yong men, and take to thee his spoyles. But Afael would not leauc but vrged him. 22. And againe Abner said to Afael: Retyre, and doe not folow me, lest I be compelled to sticke thee to the ground, and I thal not be able to lift vp my face to Ioab thy brother. 23. Who contemned to heare, and would not goe aside: Abner therefore stricke him with his speare turned backe in the priuy parts, and thrust him through, and he dyed in the same place: and al that passed by that place, wherein Afael fel & dyed, did stay. 24. But whiles Ioab and Abisai pursued Abner flying, the sunne went downe: & they came as farre as the hil of the water conluit, that is ouer-against the valley the way of the desert in Gabaon. 25. And the children of Benjamin were assembled together to Abner: and being gathered in a plump into one troupe, they stood in the toppe of one hil. 26. And Abner cried out to Ioab, and said: Shal thy sword rage vnto vtter destruction: knowest thou not that desperation is dangerous: how long differrest thou to say to the people, that they leaue to pursue their brethren? 27. And Ioab said: Our Lord liueth, if thou hadest spoken, in the morning had the people retyred from pursuing their brethren. 28. Ioab therefore sounded the trumpeter, and al the armie stood, neither did they pursue Israel any further, nor enter into fight. 29. And Abner and his men went through the champ:ine country, al that night: and they passed Jordan, and hauing viewed al Beth-horon, came to the campe. 30. Moreouer Ioab returning, after he had left Abner, assembled al the people: and there wanted of Dauids seruants ninteen men, beside Afael. 31. But the seruants of Dauid stricke of Benjamin, and of the men that were with Abner, three hundred three score, who also died. 32. And they tooke Afael, and buried him in the sepulchre of his father in Bethlehem: and Ioab, and the men that were with him, waiked al the night, and in the very twilight they came into Hebron.

lerie, that is, strike and kil their enemies with al sorts of gunnes. Iosephus li. 7. c. 1. Aniq.

C H A P. III.

Isboseths forces daily decay, Dauid increaseth in power, and hath manie sonnes.
 7. Abner vpon occasion of a slander breaketh from Isboseth, and serueth Dauid, bringing Michol to him, and much people of Israel. 23. Ioab of emulation and reuenge killeth Abner. 28. For which Dauid is offenaed with Ioab, 31. and mourneth for Abner.



HERE was made therefore long strife between the house of Saul, & between the house of Dauid: Dauid prospering & alwaies stronger then himself, but the house of Saul decreasing daily. 2. And there were sonnes borne to Dauid in Hebron: & his first begotten was Amnon of Achinoam the Iezrahelite. 3. And after him Chelcab of Abigail the wife of Nabal of Carmel: moreouer the third Absalom, the sonne of Maacha the daughter of Tolmai King of Gessur. 4. And the fourth Adonias, the sonne of Haggith: and the fifth Saphathia, the sonne of Abital. 5. The sixt also Iethraam of Eglia the wife of Dauid. these were borne to Dauid in Hebron. 6. Therefore when there was battei between the house of Saul & house of Dauid, Abner the sonne of Ner ruled the house of Saul. 7. And Saul had a concubine named Respha, the daughter of Aia. And Isboseth said to Abner: 8. Why diddest thou goe in to my fathers concubine? Who being wrath exceedingly for the words of Isboseth, said: What (a) am I a dogges head against Iuda this day, which haue done mercie vpon the house of Saul thy father, and vpon his brethren and neereft freinds, and haue not deliuered thee into the hands of Dauid, and hast thou sought against me that thou mightest charge me for a woman to day? 9. These things doe God to Abner, and these things adde he to him, vnlesse as our Lord hath sworne to Dauid, so I doe truth to him. 10. That the Kingdome be transferred from the house of Saul, and the throne of Dauid be exalted ouer Israel, and ouer Iuda, from Dan to Bersabee. 11. And he could not answer him any thing, becausè he feared him. 12. Abner therefore sent messengers to Dauid for himself saying: Whose is the land? And that they should say: Make amitie with me, and my hand shall be with thee: and I will reduce vnto thee al Israel. 13. Who said: Very wel; I wil make amitie with thee: but one thing I desire of thee, saying: Thou shalt not see my face before thou bring Michol the daughter of Saul: and so thou shalt come, and see me. 14. And Dauid sent messengers to Isboseth the sonne of Saul, saying: Restore my wife Michol, which I betrothed to me for an hundred prepuces of the Philisthiins. 15. Isboseth therefore sent, and tooke her from her husband Phaltiel, the sonne of Lais.

(a) Am I contemptible in thy sight, and yet head of the that oppose against Dauid? I that haue done so much for thee, wil not indure to be reprehended, for a smal fault. So God suffereth the maintainers of an euil quarel to fal out among themselues, wherby the right cause is aduanced.

16. And her husband folowed her weeping as farre as Behurim: and Abner said to him: Goe, and returne. Who returned. 17. Abner also spake to the ancients of Israel, saying: Both yester day and the day before your fought Dauid that he might reigne ouer you. 18. Now therefore doe so: because our Lord hath spoken to Dauid, saying: In the hand of my seruant Dauid I wil saue my people Israel from the hands of the Philisthims, and of al their enemies. 19. And Abner spake also to Benjamin. And he went to speake vnto Dauid in Hebron al things which pleased Israel, and al Benjamin. 20. And he came to Dauid into Hebron with twentie men: and Dauid made a feast to Abner, and to his men that came with him. 21. And Abner sayd to Dauid: I wil rise, that I may gather vnto thee my Lord King al Israel, and may enter a league with thee, & thou mayst reigne ouer al, as thy soule desireth. When Dauid therefore had brought Abner on the way, and he was gone in peace, 22. forthwith Dauids seruants and Ioab came, hauing slayne the robbers, with a prey exceeding great: and Abner was not with Dauid in Hebron, because he had now dismissed him, and he was departed in peace. 23. And Ioab, and al the armie which were with him, came afterward: it was therefore told Ioab, that Abner the sonne of Ner came to the King, and he dismissed him, and he departed in peace. 24. And Ioab went in to the King, & said: What hast thou done? Behold Abner came to thee: why didst thou dismisse him & he is gone & departed? 25. Knowest thou not Abner the sonne of Ner, that to this end he came to thee, that he might deceiue thee, & might know thy going out, & thy coming in, & vnderstand al things that thou doest? 26. Ioab therefore being gone from Dauid, sent messengers after Abner, and brought him backe from the cesterne sira, Dauid being ignorat thereof. 27. And when Abner was returned into Hebron, Ioab brought him aside to the middes of the gate, to speake vnto him in guile: and stricke him there in the priuie parts, & he died, in reuenge of the bleud of Asael his brother. 28. Which when Dauid had heard, that the thing was now done, he said: I am innocent, and my Kingdome before God for euer from the blood of Abner the sonne of Ner, 29. & come it vpon the head of Ioab, & vpon al his fathers house: neither let there rayle of the house of Ioab one hauing a fluxe of seed, & a l. per, and holding the distaffe, and talking by the sword, & lacking bread. 30. Ioab therefore & Abisai his brother slew abner, because he had killed Asael their brother in Gabaon in the batel. 31. and Dauid said to Ioab, and to al the people, that were with him: Rent your garments, and be girded with sacke clothes, & mourne before the funeral of Abner. Moreouer King Dauid folowed the beere. 32. And when they had buried Abner in Hebron, King Dauid lifted vp his voice, and wept vpon the graue of Abner: and al the people also wept. 33. And the King mourning and lamenting abner, sayd: Ner as cowards are wont to die, hath abner died. 34. Thy hands were not bound, and thy feete were not loden with fetters: but as men are wont

(b) Weake,
being newly
receiued King,
& not able to
punish strong
offenders But
Ioab & others
were after-
wards puni-
shed. 3. Reg. 2.

to fall before the children of iniquitie, so art thou fallen. And al the people doubling it wept vpon him. 35. And when al the multitude was come to take meate with Dauid, when it was yet cleare day, Dauid sware, saying: These things doe God to me, and these adde he, if before sunne set I thal tast bread or any thing els. 36. And al the people heard, and al things pleased them which the King did in the sight of al the people. 37. And al the people knew, and al Israel in that day, that it was not the Kings doing, that Abner the sonne of Ner was slayne. 38. The King also said to his seruants: Are you ignorant that a Prince, and the greatest is slayne this day in Israel? 39. But I as yet (b) delicate, & annointed King: moreouer the sonnes of Saruia are hard to me: our Lord reward him that doeth euil according to his malice.

C H A P. IIII.

Baana and Rechab secretly kil Isboseth: 8. bring his head to Dauid. 9. Who condemning their fact, putteth them to death.

AND Isboseth the sonne of Saul heard that Abner was slaine in Hebron: and his hands were weakned, and al Israel was troubled. 2. And the sone of Saul had two men captaynes of robbers, the name of one Baana, & the name of the other Rechab, the sones of Rhemmō the Berothite of the sonnes of Benjamin: for Beroth also was accounted in Benjamin. 3. And the Berothites fled into Gethaim, and were there strangers vntil that time. 4. And Ionathas the sone of Saul had a sone lame in his feete: for he was five yeares old, when the tydings came of saul and Ionathas from Iezrahel. his nurse therefore taking him, fled: and when she made hast to flye, he fel, & was made lame: and he was called Miphiboseth. 5. Therefore the sonnes of Rhemmion the Berothite, Rechab and Baana coming, entred into the house of Isboseth in the heat of the day: who slept vpon his bed at noone. And the Portresse of the house that winnowed wheat, was alleep. 6. And they entred into the house secretly taking eares of corn, and Rechab and Baana his brother siruck him in priuy parts and fled. 7. And when they were entred into the house, he slept vpon his bed in a parler, and striking they killed him: and taking away his head they went by the way of the desert al night. 8. And brought the head of Isboseth to Dauid into Hebron: & they said to the King: Behold the head of Isboseth the sonne of Saul thine enemy, who sought thy life: and our Lord hath giuen my Lord the King this day reuenge of Saul, and of his seede. 9. But Dauid answering Rechab and Baana his brother, the sonnes of Rhemmion the Berothite, sayd to the: Our Lord liueth, which hath deliuered my soule out of al distresse, 10. for so much as him that told me, and said: Saul is dead, who thought

that

that he told prosperous things, I apprehended, and slew him in Siceleg, to whom I should haue giuen a reward for his tydings. 11. How much more now when wicked men haue slaine an innocent man in his owne house, vpon his bed, shal I not require his blood of your hand, and take you away from the earth? 12. Dauid therefore commanded his seruants, and they slew them, and cutting off their hands and feet, hanged them ouer the poole in Hebron: but the head of Isboseth they tooke, and buried in the sepulcher of Abner in Hebron.

C H A P . V .

With general consent Dauid is annoiued King of al Israel. 7. He taketh the towre of Sion in Ierusalem, destroying the Iebuseites. 9. Buildeth there a new house: 13. marieth more wiues, and hath more children. 17. The Philistines rising against him are ouerthrowen, 22. also the second time.



AND al the tribes of Israel came to Dauid in Hebron, saying: Behold we are thy bone and thy flesh. 2. Yea and yetterday also & the day before when Saul was King ouer vs, thou wast he that didst lead vs forth & bring backe Israel: & our Lord sayd to thee: Thou shalt feed my people Israel, and thou shalt be Prince ouer Israel. 3. The ancients also of Israel came to the King into Hebron, & King Dauid made a league with them in Hebron before our Lord: and they (a) annoiued Dauid to be King ouer Israel. 4. Thirtie yeares old was Dauid when he began to reigne, and he reigned fourtie yeares. 5. In Hebron he reigned ouer Iuda seuen yeares and six months: and in Ierusalem he reigned three and thirtie yeares ouer al Israel & Iuda. 6. And the King went, & al the men that were with him, into Ierusalem, to the Iebuseite the inhabiter of the land, & they said to Dauid: Thou shalt not come in hither, vnlesse thou take away the blind & the lame, saying: Dauid shall not come in hither. 7. But (b) Dauid tooke the towre of Sion, this is the citie of Dauid. 8. For Dauid had proposed in that day a reward to whosoeuer should strike the Iebuseite, and touch the gutters of the house tops, and take away the blind and the lame that hated the soule of Dauid: therefore it is sayd in the prouerbe: (c) The blind and the lame shall not enter into the temple. 9. And Dauid dwelt in the towre, and called it, The citie of Dauid: & built round about from Meilo and inwards. 10. And he went prospering and growing vp, and our Lord the God of hostes was with him. 11. Hiram also the King of Tyre sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built a house for Dauid. 12. And Dauid knew that our Lord had confirmed him King ouer Israel, and that he had exalted his Kingdome ouer his people Israel. 13. Dauid therefore tooke yet concubines and wiues of

(a) They annoiue him againe in confirmation of their consent (as Iuda had done c. 2.) acknowledging Gods ordinance. 1. Reg. 10.

(b) King Dauid now atchieued that the tribe of Iuda could not in the time of Iosue. Iosue 15.

(c) Idols that haue eyes and can not see, feete and can not goe, & al not enter into the Church of Christ.

Ierusalem, after he was come from Hebron: and there were borne to Dauid other sonnes also and daughters: 14. And these be the names of them, that were borne to him in Ierusalem, Samua, and Sobab, and Nathan, and Salomon, 15. and Iebahar, and Elisua, and Nepheg, 16. and Iaphia; and Elisama, and Elioda, and Eliphaleth. 17. The Philistiims therefore heard that they had annointed Dauid to be King ouer Israel: and they went vp ai to seek Dauid: which when Dauid had heard, he went downe into a hold. 18. And the Philistiims coming were spred in the Vale Raphaim. 19. And Dauid consulted our Lord, saying: Shal I goe vp to the Philistiims? and wilt thou giue them into my hand? And our Lord sayd to Dauid: Goe vp, because deliuering I wil giue the Philistiims in thy hand. 20. Dauid therefore came into Baal Pharasim: and strucke them there, and said: Our Lord hath diuided mine enemies before me, as waters are diuided; therefore the name of the place was called Baal Pharasim. 21. And they left there their * grauen Gods: which Dauid, and his men tooke. 22. And the Philistians added yet to goe vp, and spred themselues in the Vale Raphaim. 23. And Dauid consulted our Lord: Shal I goe vp against the Philistiims, and wilt thou deliuer them into my hands? Who answered: Goe not vp against them, but fetch a compasse behind their backe, & thou shalt come to them ouer against the peare trees. 24. And when thou shalt heare the sound of one going in the top of the peare-trees, then shalt thou enter battel: because then wil our Lord goe forth before thy face, to strike the campe of the Philistiims. 25. Dauid therefore did as our Lord had commanded him, and he strucke the Philistiims from Gabaa, vntil thou come to Gezer.

* scul-
psilia.

CHAP. VI.

With great solemnitie Dauid bringeth the Arke of God from Abinadabs house.

6. Oza for touching it is sodainly slaine. 9. Whereupon Dauid fearing to bring it to his owne house, leaueth it in the house of Obedeud three months, 12. then fetcheth it, dancing before it, though Michol scorne his deuotion. 17. He offereth sacrifices, distributeth gifts, blesteth the people. 23. And Michol is barren.



AND Dauid againe gathered together al the chosen of Israel, thirtie thousand, 2. And Dauid arose, and went, and al the people that was with him of the men of Iuda, to bring the arke of God, vpon which was inuocated the name of the Lord of hostes, which sitteth in the Cherubins vpon it. 3. And they layd the arke of God vpon a new wayne: and tooke it out of the house of Abinadab, who was in Gabaa: and Oza and Ahio the sonnes of Abinadab, did driue the new wayne.

4. And

4. And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio keeping the arke of God went before the arke. 5. But Dauid, and al Israel played before our Lord in al wrought wood, both on harpes and lutes and timbrels & sitters and cymbals. 6. And after they came to the Floore of Nachon, Oza put forth his hand to the arke of God, and held it: because the oxen spurned, and made it leane aside. 7. And our Lord was wrath with indignation against Oza, and strucke him for the (*) raihnes: who died there before the arke of God. 8. And Dauid was stricken sad, for that our Lord had stricken Oza, & the name of that place was called: The striking of Oza vntil this day. 9. And Dauid feared our Lord in that day, saying: How shal the arke of our Lord come vnto me? 10. And he would not haue the arke of our Lord turne in to himself into the citie of Dauid: but he caused it to turne in vnto the house of Obededom the Getheite. 11. And the arke of our Lord dwelt in the house of Obededom the Getheite three months: & our Lord blessed Obededom, & al his house. 12. And it was told King Dauid, that our Lord had blessed Obededom, & al that he had for the arke of God. Dauid therefore wēt, & brought away the arke of God out of the house of Obededom, into the citie of Dauid with ioy. 13. And when they had passed, that caried the arke of our Lord, six passes, he immolated an oxe and a ramme. 14. And Dauid danced with al his might before our Lord. moreouer Dauid was girded with a linnen ephod. 15. And Dauid, & al the house of Israel brought the arke of testament of our Lord in iubilation, & in sound of trumpet. 16. And when the arke of our Lord was entred into the citie of Dauid, Michol the daughter of Saul looking forth through a window, saw King Dauid leaping, & dancing (b) before our Lord: and she despised him in her hart. 17. And they brought in the arke of our Lord, & set it in his place in the middes of the tabernacle, which Dauid had pitched for it: & Dauid offered holocaustes, & pacifikes before our Lord. 18. And when he had accomplished offering holocausts and pacifikes, he blessed the people in the name of the Lord of holts. 19. And he distributed to al the multitude of Israel as wel man as woman, to euerie one one cake of bread, and one roasted piece of beefe, and flowre fryed with oyle: and al the people went, euerie man into his house. 20. And Dauid returned to blesse his owne house: and Michol the daughter of Saul comming forth to meet Dauid, sayd: How glorious was the King of Israel to day vncouering himself before the handmayds of his seruants, and was naked, as if one of the ribbalds should be naked. 21. And Dauid sayd vnto Michol: Before our Lord, which hath chosē me rather then thy father, and then al his house, and commanded me that I should be duke ouer the people of our Lord in Israel, 22. both wil I play, & wil become more vile then I haue been: and I wil be humble in myne eies, and with the handmayds, of whom thou speakest, I wil appeare more glorious. 23. I therefore vnto Michol the daughter of Saul was there no child borne vnto the day of her death.

(*) Either there was no probable danger, and so without cause Oza touched the arke, that he might seeine to be very careful; or els he vsed not so much reuerēce as he ought to haue done. *l. 2. c. 12. de mirabil. S. Scrip. apud S. Aug. tom. 3.*

(b) To dance before the arke is to dance before our Lord.

(g) The tabernacle made by Moyses was a goodlie thing, but being couered with skinnes and in manie respects insufficient for Gods seruice, Dauid desired to build a glorious Temple. But was not permitted to doe it for myserie sake, to signifie that Christ the true Salomō should build his Church, that farre excelleth the Synagogue of the Iewes, & old Testament.

S. Aug. l. 17. c. 1. de ciuit.

(a) He that supposeth this great promise to be fulfilled in Salomon, erreth much, saith S. Augustin *ibidem*.

(b) S. Paul expoundeth this of Christ. *Hab. 1. 2. 5.*

(c) This can not be said of Christ, but of Salomon, & of any Christian, so this place hath manie literal senses.

(d) The See Apostolike, & Priestly power in the Church of Christ, is this perpetual Kingdome S. Epiphanius *Heresis 29.*

CHAP. VII.

Dauids good purpose to build a Temple is differred by Gods appointment. 12. with promise that his sonne shal performe it, and be established in the Kingdome. 18. For al which he rendreth thanks to God.



AND it came to passe when the King sate in his house, and our Lord had giuen him rest on euery side from al his enemies, 2. he sayd to Nathan the Prophet: Doest thou see that I dwel in a house of cedar, & the arke of God is set (g) in the middes of skins? 3. And Nathan said to the King: Al that is in thy hart, goe doe, because our Lord is with thee. 4. And it came to passe in that night: and behold the word of our Lord to Nathan, saying: 5. Goe, and speake to my seruant Dauid: Thus sayth our Lord: Shalt thou build me a house to dwel in? 6. For neither haue I dwelt in house from the day that I brought the children of Israel out of the Land of Ægypt, vntil this day: but I walked in tabernacle, and in tent. 7. Throughout al the piaces, that I haue passed with al the children of Israel, speaking did I speake to one of the tribes of Israel, which I commanded to feede my people Israel, saying: Why did you not build me a house of cedar? 8. And now these things shalt thou say to my seruant Dauid: Thus sayth the Lord of hosts: I tooke thee out of the pastures folowing the flocks, that thou shouldest be Prince ouer my people Israel: 9. and I haue been with thee wherefoeuer thou hast walked, and haue slayne al thine enemies from thy face: and haue made thee a great name, according to the name of the great ones, that are in the earth. 10. And I wil appoint a place for my people Israel, and wil plant it, and they shal dwel vnder it, and shal be troubled no more: neither shal the children of iniquitie adde to afflict them as before. 11. From the day that I appointed Iudges ouer my people Israel: and I wil giue thee rest from al thine enemies. and our Lord foretelleth thee, that our Lord wil make thee a house. 12. And when thy daies shal be accomplished, and thou shalt sleep with thy fathers, I wil rayse vp thy seed after thee, which shal come forth of thy wombe, and (a) I wil establish his Kingdome. 13. He shal build a house to my name, and I wil establish the throne of his Kingdome for euer. 14. (b) I wil be to him for a father, and he shal be to me for a sonne: who if (c) he shal doe any thing vniustly, I wil rebuke him in the rod of men, and in the plagues of the sonnes of men. 15. But my mercie I wil not take away from him, as I tooke from Saul, whom I remoued from thy face. 16. And thy house shal be faithful, and (d) thy Kingdome for euer before thy face, and thy throne shal be firme continually. 17. Ac-

cording

according to al these words, & according to al this vision, so did Nathan speake to David. 18. And David went in, & sat before our Lord, & said: Who am I, o Lord God, & what is my house, that thou hast brought me thus farre? 19. But this also hath seemed litle in thy sight, o Lord God, vnles thou didst speake also of the house of thy seruant for a long time: for this is the law of Adam, Lord God. 20. What can David therefore adde yet, to speake vnto thee? for thou knowest thy seruant, o Lord God. 21. For thy word, and according to thy hart thou hast done al these great things, so that thou wouldest notifie it to thy seruant. 22. Therefore art thou magnified, o Lord God, because there is none like to thee, neither is there a God besides thee, in al things that we haue heard with our eares. 23. And what nation is there in the earth as thy people Israel, for the which (e) God hath gone, that he might (f) redeeme it to be his people, & might make himself a name, & doe for them great wonders, and horrible things vpon the earth, before the face of thy people, whom thou redeemedst to thy self out of Ægypt, from the nations & from their Gods. 24. For thou hast confirmed the people Israel to be an euerlasting people: and thou Lord God art become their God. 25. Now therefore, o Lord God, raise vp for euer the word, that thou hast spoken vpon thy seruant & vpon his house: & doe as thou hast spoken, 26. that thy name may be magnified for euer, and it may be said: The Lord of hostes is God ouer Israel. And the house of thy seruant David shal be established before our Lord, 27. because thou, o Lord of hostes God of Israel, hast reuealed the eare of thy seruant, saying: A house I build thee: therefore hath thy seruant found his hart to pray thee with this prayer. 28. Now therefore, o Lord God, thou art God, & thy words shal be true: for thou hast spoken to thy seruant these good things. 29. Begin therefore, & blesse the house of thy seruant, that it may be for euer before thee: because thou Lord God hast spoken, by thy blessing that the house of thy seruant be blessed for euer.

(e) Here and in manie other places the Hebrew word is of the plural number, *Elohim*, *Gods*, signifying more diuine Persons.

(f) The worke of mans Redemption is appropriated to God the Sonne.

C H A P. VIII.

Diuers nations and countries to which Israel payed tribute, are subdued by David, and pay tribute to Israel. 16. Chief officers are mentioned.

AND it came to passe, after these things David strucke the Philisthiims, and humbled them, & David tooke the bridle of tribute out of the had of the Philisthiims. 2. And he strucke Moab, & measured them with (a) a corde, making them euen with the earth: & he measured two cords, one to kil, & one to saue aliuie: & Moab became seruing David vnder tribute. 3. And David strucke Adarezer the sonne of Rohob King of Soba, when he went forth to haue dominion ouer the riuier Euphrates. 4. And David hauing

(a) For more reproch David compassing them with cords, as cat-tel are enuironed, cast them on the ground, and by lot killed some, and spared some aliuie.

taken of his part a thousand seuē hundred horsemen, & twentie thousand footemen, hoghsinewed al the chariot horses: & he left of the a hundred chariots. 5. There came also Syria of Damascus to bring ayde vnto Adarezer the King of Soba: and Dauid stricke of Syria two & twentie thousand men. 6. And Dauid put a garrison in Syria of Damascus: & Syria became seruing Dauid vnder tribute: and our Lord preserued Dauid in al things to whatsoeuer he went forth. 7. And Dauid tooke the golden armour, which the seruants of Adarezer had, and brought them into Ierusalem. 8. And out of Bete, and out of Beroth the cities of Adarezer King Dauid tooke brasse exceeding much. 9. And Tou the King of Emath heard that Dauid had stricken al the force of Adarezer, 10. And Tou sent Ioram his sonne to King Dauid, to salute him congratulating, and to giue thanks: for that he had ouerthrowen Adarezer, and stricken him. For Tou was enemie to Adarezer, and in his hand were vessels of gold, & vessels of siluer, & vessels of brasse: 11. which also King Dauid sanctified to our Lord with the siluer and gold, that he had sanctified of al the nations, which he had subdued 12. of Syria, & Moab, and the children of Ammon, and the Philisthims, and Amalec, & of the spoiles of Adarezer the sonne of Rohob King of Soba. 13. Dauid also (b) made himself a name when he returned hauing taken Syria in the Vale of Salt-pittes, eighteen thousand being slayne: 14. & he put souldiers in Idumea, and piaced a garrison: and al Idumea was made to serue Dauid: & our Lord preserued Dauid in al things to whatsoeuer he proceeded. 15. And Dauid reigned ouer al Israel: Dauid also did iudgement and iustice to al his people. 16. And Ioab the sonne of Saruia was ouer the armie: moreouer Iosaphat the sonne of Ahilud was * recorder: 17. and Sadoc the sonne of Achitob, and Achimelech the sonne of Abiathar, were Priests: and Saraias, scribe: 18. And Banaias the sonne of Ioiada was ouer (c) the Cerethi and Phelethi: and the sonnes of Dauid (d) Princes.

(b) Set vp an Arch in memorie of triumph.

(c) These were archers and sling throwers of the guard.

Paraphras
Chald.

(d) Or Priests, or chief rulers.

See the annotation Gen. 47.

v 23. 1 Paral.

18. v. 17.

* or chancelor.

C H A P. I X.

Miphiboseth a lame sonne of Ionathas is piously relieued by Dauid: 9. giuing to his vse the particular inheritance of Saul.



AND Dauid sayd: Is there any thinke you that is remaining of the house of Saul, that I may doe mercie with him for Ionathas sake? 2. And there was of the house of Saul a seruant named Siba, whom when the King had called vnto him, he said to him: Art thou Siba? And he answered: I am so thy seruant. 3. And the King said: Is there anie remaining of the house of Saul, that I may doe with him the mercie of

God?

God? And Siba said to the King: There is yet liuing a sonne of Ionathas, lame of his feete. 4. Where is he? quoth he. And Siba sayd to the King: Behold he is in the house of Machir the sonne of Ammiel in Lodabar. 5. King Dauid therefore sent, and tooke him out of the house of Machir the sonne of Ammiel of Lodabar. 6. And when Miphiboseth the sonne of Ionathas the sonne of Saul was come to Dauid, he fel on his face, and adored. And Dauid said: Miphiboseth: Who answered: Here I am thy seruant. 7. And Dauid said to him: Feare not, because doing I wil doe mercie on thee for Ionathas thy father, and I wil restore (a) the lands of Saul thy father, and thou shalt eate bread vpon my table alwaies. 8. Who adoring him, said: Who am I thy seruant, that thou hast respect vpon a dead dog like vnto me? 9. The King therefore called Siba the seruant of Saul, and said to him: Al things whatsoever were Sauls, and al his house, I haue giuen to thy matters sonne. 10. Til for him therefore the land, thou and thy sonnes, and thy seruants: and thou shalt bring in meates for thy masters sonne, that he may be maintained: and Miphiboseth the sonne of thy Lord shal eate alwaies bread (b) vpon my table. And Siba had fifteen sonnes, and twentie seruants. 11. And siba said to the King: As thou my Lord King hast commanded thy seruant, so wil thy seruant doe: and Miphiboseth shal eate vpon my table, as one of the sonnes of the King. 12. And Miphiboseth had a little sonne called Micha: and al the kinred of the house of Siba serued Miphiboseth. 13. Moreouer Miphiboseth dwelt in Ierusalem: because he did eate alwaies of the Kings table: and he was lame on both feete.

(a) The particular inheritance that pertained to Sauls familie.

(b) Not fitte at table with the King, but haue his diet of the Kings prouision, besides the forside inheritance.

C H A P. X.

Hanon King of Ammon for euil entreating Dauids men, sent vnto him of curtesie, .7. is iustly plagued, with his confederates. 15. Also the second time they are ouerthrowen by Dauid.



AND it came to passe after these things, that the King of the children of Ammon died, and Hanon his sonne reigned for him. 2. And Dauid said: I wil doe mercie with Hanon the sonne of Naas, as (a) his father hath done mercie with me. Dauid therefore sent, comforting him by his seruants vpon his fathers death. But when the seruants of Dauid were come into the land of the children of Ammon, 3. the Princes of the children of Ammon said to Hanon their Lord: Thinkest thou that for the honour of thy father, Dauid hath sent comforters vnto thee, and not rather that he might search and spy into the citie, and overthrow it, hath Dauid sent his seruants vnto thee? 4. Hanon therefore tooke the seruants of Dauid, and shaued the one half of their beard,

(a) This Naas King of Ammon curteously entertained Dauids freindes which escaped from the King of Meab, killing most of them that were commended to him, because Dauid had left his countrie, and was returned into Iuda. 1. Reg. 22. Eij. or. Lcdes.

and cut away halfe their garments vnto the buttockes, and sent them zway. 5. Which when it was told Dauid, he sent to meete them: for the men were confounded very fouly, and Dauid commanded them: Tary in Iericho, til your beard be growen, and then returne. 6. And the children of Ammon seeing that they had done iniurie to Dauid, sent, and hyred for wages the Syrian of Rohob, and the Syrian of Soba, twentie thousand footemen, and of the King Maacha a thousand men, and of Istob twelue thousand men. 7. Which when Dauid had heard, he sent Ioab and the whole armie of warryers. 8. The children therefore of Ammon issued forth, and set their men in aray before the verie entrance of the gate: but the Syrian of Soba, and Rohob, and Istob, and Maacha were by themselves in the fiede. 9. Ioab therefore seeing that there was battel prepared against him, both before him and behind him, he picked out of al the chosen of Israel, and directed his armie agaynst the Syrian: 10. and the rest of the people he deliuered to Abisai his brother, who directed his armie against the children of Ammon. 11. And Ioab sayd: If the Syrian shal preuayle against me, thou shalt ayde me: and if the children of Ammon shal preuayle agaynst thee, I wil ayde thee. 12. Play the man, and let vs fight for our people, and the citie of our God: and our Lord wil doe that which is good in his sight. 13. Ioab therefore and the people that were with him, began to fight against the Syrians: Who immediately fled from his face. 14. And the children of Ammon seeing that the Syrians were fled, they also fled from the face of Abisai, and entred into the citie: and Ioab returned from the children of Ammon, and came to Ierusalem. 15. Therefore the Syrians seeing that they were fallen before Israel, they gathered themselves together. 16. And Adarezer sent, and fetched out the Syrians, that were beyond the riuer, and brought their armie: and Sobach the maister of Adarezers warre, was their chiet captaine. 17. Which when it was told Dauid, he gathered together al Israel, and passed ouer Iordan, and came into Helam: and the Syrians put themselves in aray against Dauid, & fought against him. 18. And thy Syrians fled from the face of Israel, and Dauid slew of the Syrians seuen hundred chariots, and fourtie thousand horsemen: and Sobach the Prince of the warre he stricke: who forthwith died. 19. And al the Kings that were to ayde Adarezer, seeing themselves ouercome of Israel, were afrayd and fled, eight and fiftie thousand before Israel. And they made peace with Israel: and serued them, and the Syrians were afrayd any more to ayde the children of Ammon.

C H A P . X I .

Dauid ouercome with concupiscence committeth adulterie with Bethsabee: 6. not finding other meanes to bide the crime, causeth her husband Vrias to be slaine. 27. Then marieth her, she beareth a sonne, and God is offended.



AND it came to passe the yeare turning about , at such time when Kings are wont to proceed to battels, Dauid sent Ioab , and his seruants with him, and al Israel, and they spoyled the children of Ammon , and besieged Rabba:but Dauid remayned in Ierusalem. 1. Whiles these things were ⁱⁿ doing , it chanced that Dauid arose from his bed after noone, and walked in the top of the Kings house : and he saw a woman washing her self , ouer-against the rooffe of his house : and the woman was very beautiful. 3. The King therefore sent , and inquired what woman it was. And it was told him, that she was Bethsabee the daughter of Eliam , the wife of Vrias the Hertheite. 4. Dauid therefore sending messengers (4) tooke her , who when she was entred in to him, he slept with her: and forthwith she was sanctified from her vncleannes: 5. and she returned into her house hauing conceived a childe. And sending she told Dauid , and sayd : I haue conceiued. 6. And Dauid sent to Ioab, saying : Send me Vrias the Hertheite. And Ioab sent Vrias to Dauid. 7. And Vrias came to Dauid. And Dauid asked how wel Ioab did , & the people , and how the warre was ordered. 8. And Dauid sayd to Vrias: Goe into thy house, and wash thy feet. And Vrias went forth out of the Kings house, & the Kings meate folowed him. 9. But Vrias slept before the gate of the Kings house, with the other seruants of his Lord, and went not downe to his owne house. 10. And it was told Dauid of them that sayd: Vrias went not into his house. And Dauid sayd to Vrias: didst thou not come from thy iourney ? Why didst thou not goe downe into thy house? 11. And Vrias sayd to Dauid : The Arke of God and Israel & Iuda dwel in pauillions , & my Lord Ioab and the seruants of my Lord abide vpon the face of the earth : and shal I enter into my house , to eate and to drinke, and sleep with my wife ? by thy health, and by the health of thy soule I wil not doe this thing. 12. Dauid therefore sayd to Vrias: Tarie here also this day, and to morow I wil dismisse thee. Vrias taried in Ierusalem that day and the next : 13. and Dauid called him to eate before him and to drinke , and he made him drunke : who going out at euening, slept on his couch with the seruants of his Lord , and went not downe into his house. 14. The morning therefore was come, and Dauid wrote a letter to Ioab : and sent it by the hand of Vrias , 15. writing in the letter : Set ye Vrias in the front of the battel , where the fight is strongest : and leaue him, that being strucken he may die. 16. Therefore

(4) Theodosius the Emperour pretending to be excused from punishment for his finnes , because King Dauid also was an adulterer & a manslayer, S. S. Ambrose replied, saying: *Thou that hast folowed King Dauid erring, follow him repenning.* After which admonition the Emperour most humbly did publike penance inioved him by the Bishop. *In vita 7 heou.*

when Ioab besieged the citie, he put Vrias in the place where he knew ~~the strongest men were~~ 17. And the men issuing out of the citie, fought against Ioab, and there fell of the people of the seruants of Dauid, and Vrias also the Hetheite died. 18. Ioab therefore sent, and told Dauid al the story of the battel: 19. and he commanded the messenger, saying: When thou hast told al the story of the battel to the King, 20. if thou see him to be angrie, and he say: Why approached you to the wal, to fight? Knew you not that manie weapons are throwen from aboue of the wal? 21. Who strucke Abimelec the sonne of Ierobaal? did not a woman cast vpon him a piece of a milstone from the wal, and slew him in Thebes? Why approached you neer the wal? Thou shalt say: Also thy seruant Vrias the Hetheite is slayne. 22. The messenger therefore departed, and came, and told Dauid al things that Ioab had commanded him. 23. And the messenger sayd to Dauid: The me haue preuailed against vs, and they issued forth to vs into the field: and we violently pursued them euen to the gate of the citie. 24. And the archers shot arrowes at thy seruants from of the wal aboue: and there died of the Kings seruants, yea, and thy seruant Vrias the Hetheite is dead. 25. And Dauid sayd to the messenger: Thus shalt thou say to Ioab: Let not this thing discomfourt thee: for the euent of warre is diuerse: now this man, and now that man the sword consumeth: encourage thy warryers against the citie, that thou mayst destroy it, and exhort them. 26. Also the wife of Vrias heard, that Vrias her husband was dead, & she mourned for him. 27. And the mourning being past, Dauid sent and brought her in into his house, & she became his wife, and she bare him a sonne: and this thing which Dauid had done, was displeasent before our Lord.

C H P. XII.

Nathan the Prophet by a parable induceth Dauid to condemne himself of great sinne, 7. blameth and threatneth him for the same. 13. But vpon his confession denounceth remission of his sinne, with reseruatiō of temporal punishment, 15. the death of the child. 24. Bethsabee beareth an other sonne, who is called Salomon. 26. The citie of Rabbath is taken, and a rich crowne with other prey.



VR Lord therefore sent Nathan to Dauid: Who when he was come to him, he sayd vnto him: There were two men in one citie, one rich, and the other poore. 2. The rich man had sheep, and oxen exceeding manie. 3. But the poore man had nothing at al, beside one litle ewe, which he had bought and nourished, and which had growen in his house together with his children, eating of his bread, and drinking of his cup, & sleeping in his bosome: & it was to him as a daughter.

4. And when a certayne stranger was come to the rich man , he sparing to take of his owne sheep and oxen , to make a feast for that stranger , which was come to him , tooke the poore mans ewe , & made meates therof for the man that was come to him. 5. And Dauid being exceedingly wrath with indignation against that man , sayd to Nathan : Our Lord liueth , the man that hath done this is the childe of death. 6. He shal render the ewe fourefold , because he hath done this thing , & hath not spared. 7. And Nathan sayd to Dauid : Thou art that man. Thus sayth our Lord the God of Israel : I annointed thee to be King ouer Israel , & I deliuered thee from the hand of Saul , 8. and gaue thee the house of thy Lord , & the wiues of thy Lord in thy bosome , and haue giuen thee the house of Israel and Iuda : & if these things be litle , I wil adde farre greater things vnto thee. 9. Why therefore hast thou contemned the word of the Lord , that thou wouldest doe euil in my sight? Vrias the Hetheite thou hast smitten with the sword , and his wife thou hast taken to thy wife , and hast slayne him with the sword of the children of Ammon. 10. For which thing the sword shal not depart from thy house (1) for euer , because thou hast despised me , and hast taken the wife of Vrias the Hetheite , to be thy wife. 11. Therefore thus sayth our Lord : Behold , I wil rayse vpon thee euil out of thine owne house , and wil take thy wiues before thine eies , and giue them to thy neighbour , and he shal sleep with thy wiues in the sight of this Sunne. 12. For thou hast done it secretly : bot I wil doe this word in the sight of al Israel , and in the sight of the Sunne. 13. And Dauid sayd to Nathan : I haue sinned to our Lord. And Nathan said to Dauid : Our Lord also hath taken away thy sinne : thou shalt not die. 14. Neuertheles , because thou hast made the enemies of our Lord to blaspheme , for this thing , the sonne that is borne to thee dying shal dye. 15. And Nathan returned into his house. Our Lord also strucke the child , which the wife of Vrias had borne to Dauid , and he was past hope. 16. And Dauid besought our Lord for the child : and Dauid fasted a fast , and going in aside , lay vpon the ground. 17. And the ancients of his house came , being earnest with him , that he would rise from the ground : who would not , neither did he eate meate with them. 18. And it chanced the seuenth day that the infant died : and the seruants of Dauid feared to tel him , that the child was dead. For they sayd : Behold when the child yet liued , we spake to him , and he heard not our voice : how much more if we shal say , The child is dead , wil he afflict himself? 19. When Dauid therefore saw his seruants muttering , he vnderstood that the infant was dead : and he sayd to his seruants : Is the child dead? Who answered him : He is dead. 20. Dauid therefore rose from the ground ; and was washed and annoynted : and when he had changed his garment , he entred into the house of our Lord : and adored , and came into his owne house , and he called for bread , and he did eate. 21. And his seruants sayd vnto him : What thing is this,

1) Now & then some of thy seed shal be violently slaine : so were slaine three of his owne sonnes , Amnon , chap. 13. Absalom chap. 18. Adonias , 3 Reg. 2. six sonnes of Iosaphat , and al Iorams sonnes saue one , 2 Par. 21. also Ochozias , Amnias , Iosias , 2 Par. 24. 25. 35. and the sonnes of Sedechias , himselfe hauing his eyes put out and so brought into Babylon. 4. Reg. 25.

that thou hast done? for the infant, when he yet liued, thou didst fast and weep: but the child being dead, thou didst rise vp, and hast eaten bread. 22. Who sayd: For the infant, whiles he yet liued, I fasted and wept; for I sayd: Who knoweth if perhaps our Lord wil giue him to me, and the infant may liue? 23. But now because he is dead, why doe I fast? Shal I be able to cal him againe any more? I shal goe to him rather: but he shal not returne to me. 24. And David comforted Bethsabee his wife, & going in vnto her, slept with her: Who bare a sonne, & he called his name Salomon, & our Lord loued him. 25. And he sent by the hand of Nathã the Prophet, & called his name, Amiable to our Lord, because our Lord loued him. 26. Ioab therefore fought against Rabbath of the children of Ammon, & won the Kings citie. 27. And Ioab sent messengers to David, saying: I haue fought against Rabbath, & the Citie of waters is to be taken. 28. Now therefore gather the rest of the people, & besiege the citie, & take it: lest when the citie shal be wasted of me, the victorie be ascribed to my name. 29. David therefore gathered al the people, and went forth against Rabbath, and when he had fought, he tooke it. 30. And he tooke the crowne of their King from his head, in weight a talent of gold, hauing most pretious stones, and it was put vpō Dauids head. Yea & the prey of the citie he caryed away exceeding much: 31. bringing forth also the people therof sawed them, and drew round about ouer them chariots inod with yron: and he diuided them with kniues, and drew them through in forme of brikes: so did he to al the cities of the children of Ammon: and David returned, and al the armie into Ierusalem.

C H A P. XIII.

Amnon rauisheth Thamar. 20. For which Absalon killeth him, 37. and flyeth into Gessur.



AND it came to passe after these things, that Amnon the sonne of David loued the sister of Absalom the sonne of David, being very beautiful, called Thamar, 2. & was fond on her exceedingly, so that for the loue of her he was sicke: because wheras she was a virgin, it seemed vnto him hard to doe any thing vnonestly with her. 3. But Amnō had a freind, named Ionadab, the sonne of Sēmaa Dauids brother, a very wise man: 4. Who sayd to him: Why art thou so worne away with leanenes the Kings sonne, day by day? Why doest thou not tel me? And Amnon sayd to him: I loue Thamar the sister of my brother Absalom. 5. To whom Ionadab answered: Lye vpon thy bed, and fayne sickenes: and when thy father shal come to visite thee, say to him: Let my sister Thamar, I pray, come to me, to giue me meate, and

to make me broth, that I may eate of her hād. 6. Amnon therefore lay downe & began as it were to be sicke: & when the King came to visite him, Amnō sayd to the King: Let Thamar my sister come, I beseech you, that she may make in my sight two litie supplings, & I may take meat of her hand. 7. David therefore sent home to Thamar, saying: Come into the house of Amnon thy brother, & make him broth. 8. And Thamar came into the house of Amnon her brother, & he lay: who taking meale tempered it, & resolving it in his sight she made supplings. 9. And taking that which she had boyled, she powred it out, and set it before him, & he would not eate: and Amnon sayd: Put forth al from me. And when they had put forth al, 10. Amnon sayd to Thamar: Bring in the meate into the parler, that I may eate of thy hand. Thamar therefore tooke the supplings, which she had made, and caryed it in to Amnon her brother in the parler. 11. And when she had offered him the meate, he caught her, and sayd: Come, lie with me my sister. 12. Who answered him: Doe not so my brother, doe not rauish me: for this is not lawful in Israel. Doe not this folie. 13. For I shal not be able to beare my reproch, and thou shalt be as one of the foolish in Israel: but rather speake to the King, & he wil not denie me to thee. 14. But he would not rest at her pitiōs, but preuayling by force rauished her, & lay with her. 15. And Amnō hated her with exceeding great hatred so that the hatred was greater wherewith he hated her, then the loue with the which before he loued her. And Amnon said to her: Arise, & goe. 16. Who answered him: This euil, which now thou doest against me expelling me, is greater then that which thou didst before. And he would not heare her: 17. but calling the seruant, that ministred to him, he said: Thrust this woman out from me, and shut the doore after her. 18. Who was clothed with a garment downe to the foote; for the Kings daughters that were virgins, vsed such kind of garments. His seruant therefore thrust her out, and shut the doore after her. 19. Who sprinkling ashes on her head, renting her long garment, and her hands vpon her head, went going on, and crying. 20. And Absalom her brother sayd to her: hath Amnon thy brother lyen with thee? but now sister hold thy peace, he is thy brother: neither afflict thou thy hart for this thing. Thamar therefore tarried pyning in the house of Absalom her brother. 21. And when David the King had heard these words, he was grieued exceedingly. 22. Moreouer Absalom spake not to Amnon neither good nor euil: for Absalom hated Amnon because he had rauished Thamar his sister. 23. And it came to passe after the space of two yeares, that the sheep of Absalom were thorne in Baalhazor, which is beside Ephraim: and Absalom called al the Kings sonnes, 24. and he came to the King, & said to him: Behold thy seruants sheep are to be thorne: Let the King, I pray, with his seruants come to his seruant. 25. And the King said to Absalom: Doe not so my soane, request not that we come al, & charge thee. And when he was earnest with him, and he would not goe, ne

blessed him. 26. And Absalom said: If thou wilt not come, at the least let Amnon my brother, I beseech thee, come with vs. And the King said to him: It is not necessary that he goe with thee. 27. Absalom therefore was earnest with him, and he let Amnon and al the Kings sonnes goe with him. And Absalom made a feast as it were the feast of a King. 28. And Absalom had commanded his seruants, saying: Marke when Amnon shal be drunke with wine, and I thal say to you: Strike him, and kil him, feare not: for it is I that command you: take courage, and play the valiant men. 29. Therefore the seruants of Absalom did against Amnon, as Absalom had commanded them. And al the Kings sonnes ryding gat vp euery one vpon their mules, and fled. 30. And when they yet went on in their way, a rumour came to Dauid, saying: Absalom hath stricken al the Kings sonnes, and there is not left of them so much as one. 31. The King therefore rose vp, and rent his garments: and fel vpon the ground, and al his seruants, that stood about him, rent their garments. 32. But Ionadab the sonne of Semmaa Dauids brother answering, sayd: Let not my Lord the King thinke, that al the Kings sonnes be slayne: Amnon only is dead, because he was put in the mouth of Absalom since the day that he rauished Thamar his sister. 33. Now therefore let not my Lord the King put this word vpon his hart, saying: Al the Kings sonnes are slayne: because Amnon only is dead. 34. And Absalom fled: and the seruant that was the scout-watch, lifted vp his eies, and looked: and behold much people came by a by-way on the side of the mountayne. 35. And Ionadab sayd to the King: Loe the Kings sonnes be come: according to the words of thy seruant so is it done. 36. And when he had ceased to speake, the Kings sonnes also appeared: and entring in they lifted vp their voice, and wept: yea the King also and al his seruants bewailed with an exceeding great weeping. 37. Moreouer Absalom flying, went to Tholomai the sonne of Ammiud the King of Gessur, Dauid therefore mourned for his sonne al daies. 38. And Absalom when he was fled, and come into Gessur, was there three yeares. 39. And King Dauid ceased to pursue Absalom, because he was comforted vpon the death of Amnon.

C H A P. XIII.

Ioab suborning a woman first to propose the suite by a parable, 21. obtayneth pardon for Absalom. 24. but so that he appeareth not in the Kings presence. 25. He is exceeding fayne, hath three sonnes and one daughter, 29. Ioab refusing to deale further for his free release, Absalom burneth his corne. 31. Then Ioab procureth his accessse to the King.



AND Ioab the sonne of Saruia, vnderstanding that the Kings hart was turned to Absalom, 2. he sent to Thecua, and tooke thence a prudent woman: and he sayd to her: Feyne that thou mournest, & put on a mourning garment, & be not annointed with oyle, that thou mayst be as a woman now a long tyme mourning for one dead. 3. And thou shalt goe in vnto the King, & shalt speake to him these māner of words. And Ioab put the words in her mouth. 4. Therefore when the woman of Thecua was gone in to the King, she fel before him vpon the ground and adored, & said: Saue me, o King. 5. And the king sayd to her: What matter hast thou? Who answered: Alas, I am a widow woman: for my husband is dead. 6. And thy handmaid had two sonnes: who fel at words against ecan other in the field, & there was none to stay them: & the one stricke the other, & slew him. 7. And behold the whole kinred ryting against thy handmaid, saith: Deliuer him that hath stricken his brother, that we may kil him for the life of his brother, whom he hath slayne, & may cleane destroy the heire: and they seeke to extingnish my sparkle, which is left, that there may no name remaine to my husband, nor reliques vpon the earth. 8. And the King said to the woman: Goe into thy house, and I wil giue commandment for thee. 9. And the woman of Thecua said to the king: Vpon me, my Lord, be the iniquitie, and vpon the house of my father: but be the King & his throne innocent. 10. And the king said: He that shal gaynesay thee bring him to me, and he shal adde no more to touch thee. 11. Who sayd: Let the king remember our Lord his God, that the next of blood be not multiplied to reuenge, and that they kil not my sonne. Who sayd: Our Lord liueth, there shal not fal of the haire of thy sonne vpon the earth. 12. The woman therefore sayd: Let thy handmayde speake to my Lord the king a word. And he sayd: Speake. 13. And the woman sayd: Why hast thou thought such a thing agaynst the people of God, and why hath the king spoken this word, that he would sitne, and not bring againe his banished one? 14. We doe al dye, and as waters that returne not, we fal downe on

the earth: neither wil God haue a soule to perish, but reuoketh, meaning that he perish not altogether that is cast off. 15. Now therefore I come, that I may speake to my Lord the King this word, the people being present. And thy handmayd sayd: I wil speake to the King, if by any meanes the King may doe the word of his handmaide. 16. And the King hath heard, to deliuer his handmaide out of the hand of al, that would destroy me out of the inheritance of our Lord, and my sonne together. 17. Let thy handmaid therefore say, that the word of my Lord the King be made as a sacrifice. For euen as an Angel of God, so is my Lord the King, that he is moued neither with blessing nor cursing: Wherefore our Lord also thy God is with thee. 18. And the King answering, sayd to the woman: Hide not from me the thing that I aske thee. And the woman sayd to him: Speake my Lord King. 19. And the King sayd: Is the hand of Ioab with thee in al these things? The woman answered, & sayd: By the health of thy soule, my Lord King, it is neither on the left hand, nor on the right of al these things, which my Lord the King hath spoken: for thy seruant Ioab, he commanded me, and he put al these words into the mouth of thy handmayd. 20. That I should change the forme of this speach, thy seruant Ioab commanded this: and thou my Lord King, art wise, as an Angel of God hath wisdom, that thou vnderstandest al things vpon the earth. 21. And the King sayd to Ioab: Behold I being pacified haue done thy word: Goe therefore, & cal agayne the boy Absalom. 22. And Ioab falling vpon his face vnto the earth, adored, and (a) blessed the King; and Ioab sayd: This day thy seruant hath vnderstood, that I haue found grace in thy sight my Lord King: for thou hast done the word of thy seruant. 23. Ioab therefore arose and went into Gessur, and brought Absalom into Ierusalem. 24. But the King sayd: Let him returne into his house, and not see my face. Absalom therefore returned into his house, & the Kings face he saw not. 25. Moreouer like as Absalō, there was not a man in al Israel so beautiful, & exceeding comelie: fro the sole of the foote to the crowne there was no blemish in him. 26. And when he poled his haire (once a yeare he was poled, because his bush did burden him) he weighed the haire of his head at two hundred sictes, of the common weight. 27. And there were borne to Absalom (b) three sonnes: and one daughter, named Thamar, of a goodly beautie. 28. And Absalom abode in Ierusalem two yeares, and saw not the Kings face. 29. He therefore set to Ioab, to sed him to the King: who would not come to him. And when he had sent the second time, and he would not come to him, 30. he sayd to his seruants: You know the felde of Ioab beside my felde, that hath barley haruett: goe therefore and burne it with fyre. The seruants therefore of Absalom burnt the corne with fyre. And Iobas seruants comming, renting their garments, sayd: The seruants of Absalō haue burnt part of the felde with fyre. 31. And Ioab arose, & came to Absalom in his house, & sayd: Why haue thy seruants burnt my corne with fire? 32. And Absalom answered Ioab: I sent to thee be-

(a) Praised and thanked the King.

(b) These children died before him, as appeareth *cha.* 18.

seeching thee that thou wouldest come vnto me, & I might send thee to the King, & thou shouldest say to him: Wherefore came I out of Gessur? It was better for me to be there: I beseech thee therefore that I may see the face of the King: & if he be mindful of mine iniquitie, let him kil me. 33. Ioab therefore entring in to the King, told him al things: and Absalom was called, and he entred in to the King: and adored vpon the face of the earth before him: and the King kissed Absalom.

C H A P. X V.

Abfalom getteth fauour of the people, 7. and conspireth in Hebron against his father. 14. Who flying, 19. with difficultie permittech Ehas a stranger to goe with him. 24. But sendeth Sadoc, and other Priests and leuites with the arke back into the citie. 31. Sendeth Chusai to defeat Achitophels counsel.

THEREFORE after these things Absalom made him self chariots, and horsemen, and fiftie men, that should goe before him. 2. And Absalom rising early, stood beside the entrance of the gate, and euerie man that had busines to the Kings iudgement, did Absalom cal to him, and sayd: Of what citie art thou? Who answering sayd: Of such a tribe of Israel am I thy seruant. 3. And Absalom answered him: Thy words seeme vnto me good and iust. But there is none to heare thee appointed of the King. And Absalom sayd: 4. Oh who would appoint me iudge ouer the land, that al might come to me which haue busines, and I might iudge iustly! 5. Yea and when a man came vnto him to salute him, he put forth his hand, and taking him, kissed him. 6. And this did he to al Israel comming for iudgement, to be heard of the King, and he incited the harts of the men of Israel. 7. And after fourtie yeares, Absalom sayd to King Dauid: Let me goe, and pay my vowes which I haue vowed to our Lord in Hebron. 8. For thy seruant vowing did vow, when he was in Gessur of Syria, saying: If our Lord wil bring me againe into Ierusalem, I wil sacrifice to our Lord. 9. And King Dauid sayd to him: Goe in peace. And he arose, and went into Hebron. 10. And Absalom sent spies into al the tribes of Israel, saying: forthwith as you thal heare the sound of the trumpet, say ye: Absalom reigneth in Hebron. 11. Moreouer with Absalom there went two hundred men out of Ierusalem being called, going with a simple hart, and vtterly ignorat of the cause. 12. Absalom also sent for Achitophel the Gilonite, Dauids counseler, from his citie Gilo. And when he immolated victimes, there was made a strong conspiracie, & the people running together increased

a) Concubines were lawfully married, but had not all privileges as other wives. See Gen. 25. *1 Ind. 19.*

b) He covered his head that he might not be seen to weep, lest he should discourage the people; nevertheless the people also wept, and likewise covered their heads.

with Absalom. 13. A messenger therefore came to David, saying: Al Israel with al their hart foloweth Absalom. 14. And David said to his seruants, that were with him in Ierusalem: Arise let vs fly: for there wil be no escape for vs from the face of Absalom: make hast to goe out, lest coming perhaps he ouertake vs, and force ruine vpon vs, and strike the citie in the edge of the sword. 15. And the Kings seruants said to him: al things whatsoever our Lord the King thal command, we thy seruants wil gladly execute. 16. The King therefore went forth, and al his house on foot: & the King left ten women his (a) concubines to keep the house. 17. And the king going forth & al Israel on their feet, stood farre from the house: 18. and al his seruants walked by him, and the legions Cerethi and Phelethi, and al the Gethcites, valiant warriors, six hundred men which had folowed him from Geth footmen, went before the King. 19. And the king said to Ethai the Gethcite: Why comest thou with vs? returne and dwel with the King, because thou art a stranger, and art come forth out of thy place. 20. Yesterday thou camest, and to day shalt thou be forced to goe forth with vs? but I wil goe whither I thal goe: returne, and lead backe thy brethren with thee, and our Lord wil doe with thee mercie and veritie, because thou hast shewed grace and fidelitie. 21. And Ethai answered the King, saying: The Lord liueth, and my Lord the King liueth: for that in what place soeuer thou shalt be, my Lord King, either in death, or in life, there wil thy seruant be. 22. And David said to Ethai: Come, and passe. And Ethai the Gethcite passed, and al the men that were with him, and the rest of the multitude. 23. And they al wept with a lowd voice, and al the people passed: the King also went ouer the Torrent Cedron, and al the people marched against the way, that looketh to the desert. 24. And Sadoc also the Priest came, and al the Leuites with him carying the arke of the couenant of God, and they set downe the arke of God: & Abiathar ascended, til al the people was fully passed, which was come forth of the citie. 25. And the King sayd to Sadoc: Cary backe the Arke of God into the citie: if I thal find grace in the sight of my Lord, he wil bring me agayne, and wil shew me it, and his tabernacle. 26. But if he thal say to me: Thou pleasest me not: I am readie, let him doe that which is good before him. 27. And the king sayd to Sadoc the Priest: O seer returne into the citie in peace: and Achimaas thy sonne, and Ionathas the sonne of Abiathar, your two sonnes let them be with you. 28. Behold I wil be hid in the champayne of the desert, til there come word from you aduertising me. 29. Sadoc therefore and Abiathar caryed backe the Arke of God into Ierusalem: and they taried there. 30. Moreover David went vp mount Oliuet, climbing & weeping, going bare foot, & his head (b) couered, yea & al the people which was with him, their head couered w^et vp weeping. 31. And it was told David that Achitophel also was in the conspiracie with Absalom, & David sayd: Infatuate, o Lord I beseech thee, the counsel of Achitophel.

32. And when Dauid went vp to the top of the mount, wherein he would adore our Lord, behold there mette him Chufai the Arachite, his garment rent & his head full of earth. 33. And Dauid sayd to him: If thou come with me, thou shalt be a burden to me: 34. but if thou returne into the citie, and wilt say to Absalom: I am thy seruant, o King: as I haue been thy fathers seruant, so I wil be thy seruant: thou shalt defeat the counsel of Achitophel. 35. And thou hast with thee Sadoc and Abiathar the Priests, and euery word whatsoever thou shalt heare from out of the Kings house, thou shalt tel Sadoc and Abiathar the Priests. 36. And there are with them their two sonnes Achimaas the sonne of Sadoc, and Ionathas the sonne of Abiathar: and you shall send by them vnto me euery word whatsoever you shall heare. 37. Chufai therefore the freind of Dauid comming into the citie, Absalom also entred into Ierusalem.

C H A P. X V I.

Siba bringing victuals obtaineth (by false suggestion) his maister Miphiboseths enheritance. 5. Semei curseth, and throweth stones at the King, who neuertheless forbiddeth to kill him. 15. Absalom entresh into Hierusalem, 16. intertayneth Chufai, 20. and by chitophels aduise lieth with his fathers concubines.

AND when Dauid had passed a litle the top of the Mount, Siba the seruant of Miphiboseth appeared comming to meete him, with two asses, which were loden with two hundred loaves, and an hundred bunches of rayfens, an hundred masses of figges, & a bottel of wine. 2. And the King said to Siba: What meane these things? And Siba answered: The asses are for the Kings hoihold to sit on: and the loaves and the figs to eate for thy seruants, and the wine to drinke if any man shall faint in the desert. 3. And the King said: Where is thy masters sonne? And Siba answered the King: He hath remained in Ierusalem, saying: This day wil the house of Irael restore me the Kingdom of my father. 4. And the King said to Siba: (4) Let al things be thine that were Miphiboseths. And Siba said: I beseech thee let me find grace before thee, my Lord King. 5. King Dauid therefore came as farre as Bahurim: & behold there came forth thence a man of the kinred of the house of Saul named Semei, the sonne of Gera, & he proceeded going forth, & cursed. 6. And he threw stones against Dauid, & against al the seruants of King Dauid: & the whole people & al the warriors went on the right, & the left side of the King. 7. And thus spake Semei whē he cursed the King: Come forth, come forth thou mā of bloud, & mā of Belial. 8. Our Lord hath repayed thee al the bloud of the house of Saul: because thou hast inuaded the

a) King Dauid was here abused by false information: to which he ought not so easely to haue giuen credite. chap. 19. v. 24.

(b) God suffered Semei, being of his owne freewill malicious, for punishment of Dauid finnes, to curse him: but was not the authour of his malice, for so Semei had committed no fault therein, & then he could not lawfully haue been punished for it, as he was 3. Reg. 2.

(b) The people doubting lest Absalom might be reconciled to his father, were not assured vnto him, til they saw such a crime committed as seemed to make reconciliation impossible. So al rebellers and vsurpers of others right, seek by some enormous fact to make their adherers and followers sure vnto them: but God plagueth them in the end; as he did both Achitophel and Absalom.

Kingdome for him, and our Lord hath giuen the Kingdome into the hand of Absalom thy sonne: and behold thyne euils presse thee, because thou art a man of bloud. 9. And Abisai the sonne of Saruia said to the King: Why curseth this dead dogge my Lord the King? I wil goe, and strike off his head. 10. And the King said: What is it to me and you, ye sonnes of Saruia? Let him alone that he may curse: for our Lord hath (b) commanded him to curse Dauid: and who is he that dare say, why hath he so done? 11. And the King said to Abisai, and to al his seruants: Behold my sonne, that came out of my womb, seeketh my life: how much more the sonne of Iemini? let him alone that he may curse according to the precept of our Lord: 12. if perhaps our Lord may respect mine affliction, and our Lord may render me good for this dayes cursing. 13. Dauid therefore walked and his companie in the way with him. And Semei by the banke on the hils side, went ouer-against him, cursing, and casting stones against him, and sprinkling earth. 14. The King therefore came, and al the people with him wearie, and they were refreshed there. 15. But Absalom and al his people entred into Ierusalem, yea and Achitophel with him. 16. And when Chusai the Arachite Dauids freind was come to Absalom, he said to him: God saue thee, o King, God saue thee, o King. 17. To whom Absalom, is this, quoth he, thy kindnes toward thy freind? why wentest thou not with thy freind? 18. And Chusai answered Absalom: Not so: because I wil be his, whom our Lord hath chosen, and al this people, and al Israel, and with him wil tatie. 19. Yea that I may adde this also, whom shal I serue? not the Kings sonne? as I haue serued thy father, so wil I serue thee also. 20. And Absalom said to Achitophel: Consult what we ought to doe. 21. And Achitophel said to Absalom: Goe in to the concubines of thy father, which he hath left to keep the house: (a) that when al Israel shal heare that thou hast defiled thy father, their hands may be strengthened with thee. 22. They pitched therefore a tent for Absalom in the house top, and he went in to his fathers concubines before al Israel. 23. And the counsel of Achitophel, which he gaue in those dayes, as if a man should consult God: so was al the counsel of Achitophel, both when he was with Dauid, and when he was with Absalom.

C H A P . X V I I .

Achitophel counselleth Absalom presently to assault his father with forces, 7. Chusai perswadeth contrarie, 15. and secretly aduertiseth the King thereof. 23. Achitophel hangeth himself. 25. Absalom appointeth Amasa General of his armie. 27. Other freinds bring victuals to the Kings campe.



CHITOPHEL therefore said to Absalom : I wil choose me twelue thousand men; & rising I wil pursue Dauid this night. 2. And falling vpon him (for as much as he is weary, & of weakned hands) I wil strike him : and when al the people is fled, that is with him, I thal strike the King being desolate. 3. And I thal reduce al the people, as one man is wont to returne : for thou seekest one man : & al the people thal be in peace. 4. And his saying pleased Absalom, & al the ancients of Israel. 5. But Absalom sayd : Cal Chusai the Arachite, & let vs heare what he also sayth. 6. And when Chusai was come to Absalom, Absalom sayd to him : This manner of speech spake Achitophel; thal we doe it or no? What counsel giuest thou? 7. And Chusai sayd to Absalom : It is not good counsel, that Achitophel hath giuen this time. 8. And againe Chusai inferred : Thou knowest thy father, and the men that are with him, to be verie valiant, and of fel courage, as if a beare in the wood her wheips being taken away thould rage : yea and thy father is a man of warre, neither wil he abyde with the people. 9. Perhaps he lyeth now hid secretly in caues, or in some one place waere he list : and when any one thal fal in the beginning, there thal one heare whosoever thal heare it, and say : There is made a slaughter in the people that foiewed Absalom. 10. And euerie one of the most valiant whose hart is as it were a Lyons, thal faist for feare : for al the people of Israel know thy father to be a valiant man, and that al be strong which are with him. 11. But this seemeth vnto me to be good counsel : Let al Israel be gathered to thee, from Dan to Bersabee, as the sand of the sea innumerable : and thou thalt be in the middes of them. 12. And we thal set vpon them in what place soeuer they thal be found : and we thal couer them, as dew is wont to fal vpon the earth : and we thal not leaue of the men, that are with him, nor so much as one. 13. And if he thal enter into any citie, al Israel thal cast ropes vpon that citie round about, and we wil draw it into the terrors, that there be not found thereof not so much as a litle stone. 14. And Absalom sayd, and al the children of Israel : The counsel of Chusai the Arachite is better then the counsel of Achitophel : and by the wil of our Lord was the profitable counsel of Achitophel defeated, that our Lord

might bring in euil vpon Abfalom. 15. And Chufai sayd to Sadoc and Abiathar the Priests : In this and this manner gaue Achitophel counfel to Abfalom , and to the Ancients of Israel : and I gaue fuch and fuch counfel. 16. Now therfore fend quickly, and tel Dauid, faying : Tarie not this night in the champayne of the defert , but without delay paffe ouer : left perhaps the King be fwalowed vp , and al the people that is with him. 17. And Ionathas and Achimaas ftood by the Fountayne rogel : there went a maid and told them : and they went forward , to report the message to King Dauid : for they could not be feen , nor enter into the citie. 18. And a certayne boy faw them , and told Abfalom : but they making haft entred into the houfe of a certayne man in Bahurim , who had a wel in his court, and they went downe into it. 19. And a woman tooke and fprede a couering ouer the mouth of the wel , as it were drying fodde barley : and fo the thing was not knowen. 20. And when Abfaloms feruants were come into the houfe, they fayd to the woman : Where is Achimaas and Ionathas ? And the woman answered them : They paffed in haft , hauing taffed a litle water. But they that fought , when they had not found , returned into Ierufalem. 21. And when thefe were gone , they went vp out of the wel , and going on told King Dauid , and fayd : Aryfe ye , and paffe quickly the riuer : becaufe this manner of counfel hath Achitophel giuen againft you. 22. Dauid therfore arofe , and al the people that was with him , and they paffed ouer Iordan , vntil it waxed light , and not one at al was remayning , which did not paffe the riuer. 23. Moreouer Achitophel feeing that his counfel was not executed , fadied his affe, and rofe and went into his houfe and into his citie : and taking order with his houfe (†) hanged himself , and was buried in the fepulchre of his father. 24. But Dauid came into the Campe , and Abfalom paffed ouer Iordan , he and al the men of Israel with him. 25. But Abfalom appoynted Amasa for Ioab ouer the armie : and Amasa was the fonne of a man, which was called Iethra of Iezrael, who went in to Abigail the daughter of Naas , the fiftter of Saruia which was the mother of Ioab. 26. And Israel camped with Abfalom in the Land of Galaad. 27. And when Dauid was come into the Campe , Sobi the fonne of Naas of Rabbath the fonnes of Ammon, and Machir the fonne of Ammiel of Lodabar , and Berzellai the Galaadite of Rogelim , 28. prefented vnto him hangings , and tapeftrie , and earthen veffels , wheate , and barley , and meale , and polent , and beanes , and rife , and fryed peafe , 29. and honie , and butter , fheep , and fat calues , and they gaue to Dauid & the people that was with him , to eate : for thy fufpected that the people with hunger and thirft was faynte in the defert.

(†) Bad coun-
fail often fal-
leth worft to
the counfeller.

C H A P . X V I I I .

King Dauid dispoſeth his armie in three parts, giuing ſpecial charge to ſaue Abſalom aliuē. 9. Whom neuertheles (hanging by the haire of his head in an oke) Ioab killeth : 16. and ſaureth the common people. 19. Which Dauid vnderſtanding greatly bewayleth Abſalom.



DAVID therefore hauing viewed his people, appointed ouer them tribunes & centurions, 2. and gaue the third part of the people vnder the hand of Ioab, and the third part vnder the hand of Abifai the ſonne of ſarua the brother of Ioab, and the third part vnder the hand of Ethai, who was of Geth:& the King ſaid to the people: I alſo wil goe forth with you. 3. And the people answered: Thou ſhalt not goe forth: for whether we ſhal fly, it wil be no great importance to the of vs: or whether the halfe part of vs ſhal fal, they wil not greatly care: becauſe thou alone art accounted for ten thouſands: it is better therefore that thou be in the citie to ayde vs. 4. To whom the king ſaid: What ſeemeth good to you, that wil I doe. The King therefore ſtood beſide the gate: and al the people went forth by their troups, by hundreds and by thouſands. 5. And the King comanded Ioab, & Abifai, and Ethai, ſaying: (b) Saue me the child Abſalom. And al the people heard the King commanding al the Princes for Abſalom. 6. The people therefore went out into the field againſt Iſrael, & the battel was fought in the foreſt of Ephraim. 7. And the people of Iſrael was ilayne there of Dauids armie, and there was made a great ſlaughter in that day, of twentie thouſand. 8. And the battel there was diſperſed vpon the face of al the earth, and there were manie moe, whom the foreſt had conſumed of the people, then they whom the ſword deuoured in that day. 9. And it chanced that Abſalom mette the ſeruants of Dauid, ſitting on a mule: and when the mule was gone in vnder a thicke oke and a great, his head ſtucke to the oke:& he hanging between heauen & earth, the mule that he rode vpon paſſed through. 10. And one ſaw this & told Ioab: ſaying: I ſaw Abſalom hanging vpon an oke. 11. And Ioab ſayd to the man that told him: If thou ſaweſt him, why didſt thou not naye him to the earth, & I had giuen thee ten ſicles of ſiluer, and one belt? 12. Who ſayd to Ioab: If thou wouldeſt pay downe in my hands a thouſand pieces of ſiluer, I would not lay my hands vpon the Kings ſonne: for in our hearing the King comanded thee, & Abifai, and Ethai, ſaying: Keep me the child Abſalom. 13. Yea and if I had done agaynſt my life boldly, this could not haue been

(b) Dauid moued with compaſſion towards his ſonne Abſalom, being in actual rebellion againſt him, prefigured Chriſts compaſſion towards his perſecuters, being his creatures, praying for them in his paſſion. See Ambroſe in Pſal. 118. v 10.

hid from the King, and thou wouldest stand agaynst it? 14. And Ioab sayd: Not as thou wilt, but I wil set vpō him before thee. He tooke therefore three lances in his hand, and thrust them in the hart of Absalom: and when as yet he panted for life sticking on the oke, 15. there ranne ten yong men the squyers of Ioab, and striking they killed him. 16. And Ioab sounded the trumpet, and stayed the people, that they should not pursue Israel flying, willing to spare the multitude. 17. And they tooke Absalom, and cast him in the Forrest into a great pitte, and they heaped vpon him an exceeding great heape of stones: but al Israel fled into their tabernacles. 18. Moreouer Absalom had erected to himself, whiles he yet liued, a title which is in the Kings Valley: for he said: I haue (c) no sonne, and this shal be a monument of my name. And he called the title by his name, and it is called The hand of Absalom, vntil this present day. 19. And Achimaas the sonne of Sadoc said: I wil runne, and tel the King, that our Lord hath done him iudgement of the hand of his enemies. 20. To whom Ioab said: Thou shalt not be messenger this day, but thou shalt carie the message an other day: to day I wil not haue thee carie the message, for the Kings sonne is dead. 21. And Ioab said to Chusai: Goe, and tel the King what thou hast seen. Chusai adored Ioab, and ranne. 22. And againe Achimaas the sonne of Sadoc said to Ioab: What letteth if I also runne after Chusai? And Ioab sayd to him: Why wilt thou runne my sonne? thou shalt not be carier of good tydings. 23. Who answered: But what if I runne? And he said to him: Runne. Achimaas therefore running a neere way out went Chusai. 24. And Dauid sate between the two gates: and the watchman that was in the top of the gate vpon the wal, lifting vp his eies, saw a man running alone. 25. And crying out he told the King: and the King said: If he be alone, there are good tydings in his mouth. And he making hast, and comming neerer, 26. the watchman saw an other man running, and crying alowd in the top, he said: There appeareth vnto me an other man running alone. And the King said: And this is a good messenger. 27. And the watchman, I behold, said he, the running of the former, as it were the running of Achimaas the sonne of Sadoc. And the King said: He is a good man, & cometh bringing good newes. 28. And Achimaas crying, sayd to the King: God saue thee, o King. And adoring the King before him flat to the eart, he said: Blessed be our Lord thy God, who hath mut vp the men that haue lifted vp their hands against my Lord the King. 29. And the king said: Is the child dmbalom safe? And Achimaas sayd: I saw a great tumult, when thy seruant Ioab sent, o King, me thy seruant: other thing I know not. 30. To whō the King: Passe, sayd he, & stand here. 31. And when he had passed, & stood, 32. Chusai appeared, and comming he sayd: I bring good tydings my Lord King: for our Lord hath iudged for thee this day of the hand of al that haue rysen against thee. 32. And the king sayd to Chusai: Is the child Absalom safe? To whom Chusai answering, sayd:

(c) Al his sonnes being dead, for he had once three sonnes & a daughter. Chap. 14. v. 27.

Let the enemies of my Lord the King become as the child, and al that ryse against him vnto euil. 3. The King therfore being made sorie, went vp into the high chamber of the gate, and wept. And thus he spake, going: My sonne Absalom, Absalom my sonne: who would graunt me that I might die for thee, Absalom my sonne, my sonne Absalom:

C H A P. XIX.

David moued by Iobbs admonition 8. ceaseth mourning for Absalom, and reconcileth the rebels. 19. Semei is pardoned. 24. Miphibosech cleereth himself of his seruants false accusation, yet recouereth not his whole right. 32. Bezellai is courteously intreated. 40. The other tribes contend with Iuda for their affliction to the King.



AND it was told Iob, that the King wept, and mourned for his sonne: 2. And the victorie was turned into mourning that day to al the people: for the people heard it sayd in that day: The King foroweth vpon his sonne. 3. And the people shunned that day to enter into the citie, as a people turned, & flying out of battel is wont to shrinke aside. 4. Moreouer the King couered his head, and cried with a lowd voice: O my sonne Absalom, o Absalom my sonne, o my sonne. 5. Iob therfore entring in to the King, into his house, sayd: Thou hast confounded this day the countenāces of al thy seruants, that haue saued thy life, and the life of thy sonnes, and thy daughters, and the life of thy wiues, and the life of thy concubines. 6. Thou louest them that hate thee, and thou hatest them that loue thee: and thou hast shewed this day that thou carest not for thy nobles, and for thy seruants: and indeed I know now, that if Absalom liued, and al we had been slayne, then it would please thee. 7. Now therfore arise, and come forth, and speaking vnto them satifie thy seruants: for I sweare to thee by our Lord, that if thou wilt not goe forth, not one verily wil remayne with thee this night: and this shal be worse for thee, then al the euils which haue come vpon thee from thy youth vntil this present. 8. The King therfore arose and fate in the gate: and it was told al the people that the King fate in the gate: and al the multitude came forth before the King, but Israel fled into their tabernacles. 9. Al the people also stroue in al the tribes of Israel, saying: The King hath deliured vs out of the hand of our enemies, he hath saued vs from the head of the Philistians: and now he fled out of the land for Absalom. 10. But Absalom whom he annoynted ouer vs, is dead in the battel: how long are you stil, and reduce not the King? 11. But King David sent to Sadoc and Abiathar the Priests, saying: Speake to the Ancients of Iuda, saying: Why come to you last to bring

backe the King into his house? (And the saying of al Israel was come to the King in his house. 12.) You are my brethren, you my bone, and my flesh, why doe you last bring backe the King? 13. And say ye to Amasa: Art not thou my bone, and my flesh? These things doe God to me, and these adde he; if thou be not the chiefe captayne of warfare before me alwayes for Ioab. 14. And he inclined the hart of al the men of Iuda, as it were of one man: and they sent to the King, saying: Returne thou, and al thy seruants. 15. And the King returned, and came as far as Iordan, and al Iuda came as far as Galgal to meet the King, and to bring him ouer Iordan. 16. And Semei the sonne of Gera the sonne of Iemini of Bahurim made hast, and went downe with the men of Iuda to meet King Dauid, 17. with a thousand men of Benjamin, and Siba the seruant of the house of Saul: and his fifteen sonnes, & twentie seruants were with him; & rushing into Iordan, 18. passed the fordes before the King, that they might help ouer the Kings household, and doe according to his commandment. And Semei the sonne of Gera prostrate before the King, when he had now passed Iordan, 19. sayd to him: Impute not to me my Lord the iniquitie, nor remember the iniuries of thy seruant in the day that thou my Lord King wentest out of Ierusalem, nor put it in thy hart o King. 20. For I thy seruant acknowledge my sinne: and therefore this day I am first come of al (a) the house of Ioseph, and am descended to meet my Lord the King. 21. But Abisai the sonne of Saruia answering, sayd: What shall Semei for these words not be slayne, because he reuiled the annoynted of our Lord? 22. And Dauid sayd: What is to me and you ye sonnes of Saruia? Why are you made this day as satan to me? Shal there a man be killed in Israel to day? Doe I not know that this day I am made King ouer Israel? 23. And the King sayd to Semei: Thou shalt not die. And he sware to him. 24. Miphiboseth also the sonne of Saul came downe to meet the King, his feet vnwashed, and his beard not pouled: and he had not waished his garments from the day that the King went forth, vntil the day of his returne in peace. 25. And when he had mette the King at Ierusalem, the King sayd to him: Why camest thou not with me Miphiboseth? 26. And he answering, sayd: My Lord King, my seruant contemned me: and I thy seruant spake to him that he should fadle me an asse, that geuing on I might goe with the King: for I thy seruant am lame. 27. Moreouer he hath also accused me thy seruant to thee my Lord King: but thou my Lord King art as an Angel of God, doe what pleaseth thee. 28. For neither was my fathers house ought els, but guiltie of death to my Lord King: and thou hast put me thy seruant among the guests of thy table? What iust complaynt therefore haue I? or what can I further crie out to the King? 29. The King therefore sayd to him: What speakest thou any more? That is determined which I haue spoken: Thou and Siba diuide the possessions. 30. And Miphiboseth answered the King: Yea let him take al, for so much as my Lord

(a) Al the eleven tribes are called by the name of Ioseph, being chiefe after Iuda. So Semei not of the proper tribe of Ioseph, but of Benjamin, pleading for pardon of his former fault, alleadgeth that he came first of the eleven tribes, to submitte himself and serue the King.

King is returned peaceably into his house. 31. Berzellai also the Galaadite, coming downe from Rogelim, brought the King ouer Iordan, being readie also to attend on him beyond the riuer. 32. And Berzellai the Galaadite was verie old, that is to say, of foure score yeares, and he gaue the King victuals, when he abode in the field: for he was an exceeding rich man. 33. The King therefore sayd to Berzellai: Come with me, that thou mayst rest secure with me in Ierusalem. 34. And Berzellai sayd to the King: How manie are the daies of the yeares of my life, that I should goe vp with the King into Ierusalem? 35. I am this day foure score yeares old, are my senses quicke to discerne sweete or sowre? or can meate or drinke delight thy seruant? or can I heare more the voyce of singing men and singing women? Why should thy seruant be a burden to my Lord the King? 36. I thy seruant wil goe forward a litle from Iordan with thee: I need not this recompense, 37. but I beseech thee that I thy seruant may returne, and die in my citie, and be buried by the spulchre of my father, and my mother. But there is thy seruant Chamaam, let him goe with thee, my Lord King, and doe to him whatsoever seemeth good to thee. 38. The King therefore said to him: Let Chamaam passe on with me, and I wil doe for him whatsoever shall please thee, and al that thou shalt aske of me, thou shalt obtayne. 39. And when al the people and the King had passed Iordan, the King kissed Berzellai, and blessed him: and he returned into his place. 40. The King therefore passed into Galgal, and Chamaam with him, and al the people of Iuda had brought ouer the King, and the halfe part onlie of the people of Israel were present. 41. Therefore al the men of Israel concurring to the King, sayd to him: Why haue our brethren the men of Iuda stolen thee, and brought the King and his household ouer Iordan, and al the men of Dauid with him? 42. And euerie man of Iuda answered the men of Israel: Because the King is neerer to me: why art thou angrie for this matter? haue we eaten any thing of the Kings, or were there gifts giuen vs? 43. And a certayne man of Israel answered the men of Iuda, and sayd: I am greater by ten parts with the King, and to me pertayneth Dauid more then to thee: Why hast thou done me wrong, and it was not told me first, that I might bring backe my King? And the men of Iuda answered more sharply then the men of Israel.

C H A P. XX.

Seba raiseth rebellion, is pursued by Ioab, (10. Who in the way trecherously kills Amasa.) 13. Abela is besieged, because Seba saueth himself there. 20. But his head being cut off and cast ouer the wal to Ioab, the armie. departeth 23. Chief men in office are mentioned.



IT chanced also that there was there a man of Belial, named Seba, the sonne of Bochri, a man of Iemini : and he sounded the trumpet, and sayd : We haue no part in Dauid, nor inheritance in the sonne of Isai : Returne into thy tabernacles Israel. 2. And al Israel was separated from Dauid, and folowed Seba the sonne of Bochri : but the men of Iuda stucke to their King from Iordan vnto Ierusalem. . . And when the King was come into his house to Ierusalem, he tooke the ten women his concubines, which he had left to kecp the house, and he deliuered them into custodie, allowing them victuals : and he went not in vnto them, but they were shut vp vntil the day of their death liuing in widowhood. And the King sayd to Amasa: 4. Cal me together al the men of Iuda agaynst the third day, and be thou present. 5. Amasa therefore went to cal together Iuda, and taryed beyond the time appoynted which the King had assigned him. 6. And Dauid sayd to Abisai: Now wil Seba the sonne of Bochri more afflict vs, then Absalom: take therefore the seruants of thy Lord, and pursue him, lest perhaps he find fenced cities, and escape vs. 7. Therewent forth therefore with him Ioabs men, Cerethi also and Phelethi : and al the strong men yssued forth of Ierusalem to pursue Seba the sonne of Bochri. 8. And when they were beside the great stone, which is in Gabaon, Amasa comming met them. Moreouer Ioab was clothed with a straye cote according to the measure of his stature, and vpon it girded with a sword hanging downe to the flanke, in a scabbard, which being made for the purpose could with light mouing come forth and strike. 9. Ioab therefore sayd to Amasa: God saue thee my brother. And he held with his right hand the chinne of Amasa, as it were kissing him. 10. But Amasa marked nor the sword, which Ioab had, who struck him in the side, & powred out his bowels on the ground, neither added he the second wound, and he dyed. And Ioab, and Abisai his brother pursued Seba the sonne of Bochri. 11. In the meane time certayne men, when they stood by the carcass of Amasa, of Ioabs company, sayd : Loe he that would haue been for Ioab the companion of Dauid. 12. And Amasa embrewed with bloud, lay in the

middes of the way. A certayne man saw this, that al the people stayed to see him, and he remoued Amasa out of the way into the field, and couered him with a garment, that they which passed might not stay because of him. 13. He therefore being remoued out of the way, euery man passed folowing Ioab to pursue Seba the sonne of Bochri. 14. Moreouer he had passed through al the tribes of Israel vnto Abela, & Bethmaaca: and al the chosen men were gathered together vnto him. 15. They therefore came, and assaulted him in Abela, and in Bethmaaca, & they compassed the citie with munitions, & the citie was besieged: and al the multitude, that was with Ioab, laboured to destroy the walles. 16. And a wise woman cryed out from the citie: Heare ye, heare ye, tel Ioab: Approach hither, and I wil speake with thee. 17. Who when he was come to her, she sayd to him: Art thou Ioab? And he answered, I am. To whom she spake thus: Heare the words of thy handmayd. Who answered: I doe heare. 18. And she agayne sayd: A saying was vsed in the old prouerbe: They that aske, let them aske in Abela: and so they prospered. 19. Am not I she that answer truth in Israel, and thou seekest to subuert the citie, and to ouerthrow a mother citie in Israel? Why throwest thou downe headlong the inheritance of our Lord? 20. And Ioab answering, sayd: God forbid, God forbid that I should, I doe not throw downe, nor destroy. 21. The matter is not so, but a man of mount Ephraim, Seba the sonne of Bochri by name, hath lifted vp his hand agaynst King Dauid: Deliuer him ouer, and we wil depert from the citie. And the woman sayd to Ioab: Behold his head shal be throwen to thee off the wal. 22. She therefore went to al the people, and spake to them wisely: who threw the head of Seba the sonne of Bochri being cut off, to Ioab. And he sounded the trumpet, and they departed from the citie, euery one into their tabernacles: and Ioab returned to Ierusalem vnto the King. 23. Ioab therefore was ouer al the armie of Israel: and Banaias the sonne of Ioiada ouer the Ceretheites and Pheletheites. 24. But Aduram ouer the tributes: moreouer Iosaphat the sonne of Ahilud, was regilter. 25. And Siua, a scribe: and Sadoc and Abiathar, Priests. 26. And Ira the Iairite was the (a) Priest of Dauid.

(a) Chiefe or great in familiaritie.

C H A P. XXI.

Famine oppressing Israel three yeares, for the sinne of Saul against the Gabaonites, 6. seuen of Sauls race (7. Miphiboseh saued) are crucified. 12. Their bones wih Sauls and Ionathas are buried in the Land of Benjamin. 15. Dauid hath foure great battels and victories against the Philistians.



AND there came a famine in the daies of Dauid three yeares continually: and Dauid consulted the oracle of our Lord. And our Lord sayd: For Saul, and his bloody house, because he slew the Gabaonites. 2. The King therefore calling the Gabaonites, sayd to them. (Moreouer the Gabaonites were not of the children of Israel, but the reliques of the Amorrhaites: For the children of Israel had sworne to them, and Saul would strike them of zeale, as it were for the children of Israel & Iuda.) 3. Dauid therefore sayd to the Gabaonites: What shal I doe for you? And what shal be the expiation for you, that you may blesse the inheritance of our Lord? 4. And the Gabaonites sayd to him: We haue no question vpon siluer and gold, but against Saul, and against his house: neither wil we that a man be slayne of Israel. To whom the King sayd: What wil you then that I doe for you? 5. Who sayd to the King? The man, that hath wasted vs and oppressed vs vniually, we must so destroy, that there be not so much as one left of his stocke in al the coasts of Israel. 6. Let there be giuen vs seuen men of his children, that we may crucifie them to our Lord in Gabaa of Saul, once the chosen of our Lord. And the King sayd: I wil giue them. 7. And the King spared Miphiboseh the sonne of Ionathas the sonne of Saul, for the oth of our Lord, that had been between Dauid, and between Ionathas the sonne of Saul. 8. The King therefore tooke the two sonnes of Respha the daughter of Aia, whom she bare to Saul, Armoni, and Miphiboseh: and the five sonnes of Michol the daughter of Saul, which she bare to Hadriel the sonne of Berzellai, that was of Molathi, 9. and gaue them into the hands of the Gabaonites: who crucified them on a hil before our Lord: and these seuen dyed together in the first dayes of haruest, when the reaping of barley began. 10. And Respha the daughter of Aia taking a haire-cloth, spred it vnder her vpon the rock from the beginning of haruest, til water dropped vpon them from heauen: and she suffered not the birds to teare them by day, nor the beasts by night. 11. And the things were told Dauid, which Respha had done, the daughter of Aia, the concubine of Saul. 12. And Dauid went, and tooke the bones of Saul, and the bones of Ionathas his sonne from the men of Iabes Gaiad, who

Iosue 9.

had

had stolen them out of the streete of Bethsan , in the which the Philisthiims hanged them when they had killed Saul in Gelboe. 13. And he caried thence the bones of Saul , and the bones of Ionathas his sonne : and gathering the bones of them that were crucified , 14. they buried them with the bones of Saul and of Ionathas his sonne in the Land of Benjamin , in the side , in the sepulchre of Cis his father : and they did al things that the King had commanded , and God was made propitious agayne to the land after these things. 15. And there was a battel made agayne of the Philistians against Israel , and Dauid went downe , and his seruants with him , and fought agaynst the Philisthiims. And Dauid faynting , 16. Iesbibenob , which was of the kindred of Arapha , the yron of whose speare weyghed three hundred ounces , & he was girded with a new sword , assayed to strike Dauid. 17. And Abisai the sonne of Saruia rescued him , and striking the Philistian killed him. Then sware Dauids men , saying : Thou shalt no more goe forth with vs into battel , lest thou put out the lampe of Israel. 18. There was also a second battel in Gob against the Philistians : then strucke Sobochai of Hufathi , Saph of the stoেকে of Arapha of the kindred of the gyants. 19. There was also a third battel in Gob against the Philistians , in the which Adeodatus the sonne of the Forest a broderer the Bethlehemite strucke Goliath the Getheite , the shaft of whose speare was as it were a weauers beame. 20. The fourth battel was in Geth : in the which was a tall man , that had six fingers and six toes on each hand and foot , that is foure and twentie , and he was of the race of Arapha. 21. And he blasphemed Israel : and Ionathan the sonne of Sanna the brother of Dauid strucke him. 22. These foure were borne of Arapha in Geth , and they fel by the hand of Dauid , and of his seruants.

C H A P . XXII.

*King Davids Canticle of thankesgiving , for his deliuerie from al enemies :
44. With a Prophecie of the reuiction of the Iewes , and vocacion of the
Gentiles.*



AND Dauid spake to our Lord the words of this song , in
(*) the day that our Lord deliuered him out of the hand
of al his enemies , and out of the hand of (*) Saul. 2. And
he sayd:

Our Lord is my rocke , and my strength , and my Sauour.

3. God is my strong one , I will hope in him : my shield , and the
horne of my saluation : my litter vp , and my refuge : my Sauour , from
iniquitie thou wilt deliuer me.

(*) After that
Dauid was de-
liuered from
the hands of
Saul (who first
and longest &
most danger-
ously of al
men persecu-
ed him , and
therefore is

here ſpecially
name. I. & from
al his enimies,
corporal and
ſpiritual, when
he had good
reſpoſe of mind
his viſible eni-
mies being
ſubuerted, and
his finnes re-
mitted, ac-
knowledging
Gods infinite
goodnes, by
inſpiration of
the Holie
Ghoſt, made
this Canticle
of thanks-gi-
uing, & praiſe
of God.

It is inferred
amongſt the
Pſalmes the
17. in order, al
one in ſenſe, ſo
differing in
ſome words
that the one
explicateth
the other.

4. Our Lord prayſe-worthie will I inuocate: and from mine enemies I ſhal be ſaued.

5. Becauſe the pangues of death haue compaſſed me: the ſtreames of Belial haue terrified me.

6. The ropes of hel haue compaſſed me: the ſnares of death haue preuented me.

7. In my tribulation I wil inuocate our Lord, & I wil crie to my God: and he wil heare my voice out of his holie temple, and my crie ſhal come to his eares.

8. The earth quaked and trembled, the fundations of the mountaynes were ſtrucken, and ſhaken, becauſe he was angrie with them.

9. A ſmoke aroſe out of his noſethrels, and a fyre from his mouth ſhal deuour: coles were kindled from him.

10. And he bowed the heauens, and deſcended: and miſte vnder his feet.

11. And he aſcended vpon the Cherubias, and flew: and ſlidde ouer the wings of the winde.

12. He put darkenes round about him a couer: ſtilling waters out of the clouds of heauen:

13. By the ſhyning in his preſence: the coles of fire were kindled.

14. Our Lord wil thunder from heauen: and the high one wil giue his voice.

15. He ſhot his arrowes and diſperſed them: lightning, and conſumed them.

16. And the ouerflowings of the ſea appeared, and the fundations of the world were diſcouered at the rebuking of our Lord, at the breathing of the ſpirit of his furie.

17. He ſent from high heauen, and tooke me, and drew me out of manie waters.

18. He deliuered me from my moſt mightie enemy, and from them that hated me: becauſe they were ſtronger then I.

19. He preuented me in the day of my affliction, and our Lord became my ſtay.

20. And he brought me forth into latitude, he deliuered me, becauſe I wel pleaſed him.

21. Our Lord wil reward me according to my iuſtice: and according to the cleannes of my hands wil he render to me.

22. Becauſe I haue kept the wayes of our Lord, and haue not done impioſily, from my God.

23. For al his iudgements are in my ſight: and his precepts I haue not remoued from me.

24. And I ſhal be perfect with him; and ſhal keep my ſelf from myne iniquitie.

25. And our Lord wil reſtore vnto me according to my iuſtice: and according to the cleannes of my hands in the ſight of his eyes.

26. With the holie one thou shalt be holie : and with the strong perfect.

27. With the elect thou shalt be elect : and with the peruerse thou shalt be peruerred.

28. And the poore people thou wilt saue : and the haucie in thyn cities thou wilt humble.

29. Because thou art my lampe , o Lord : and thou wilt illuminate my darkenes.

30. For in thee I wil runne girded : in my God I wil leap ouer the wal.

31. God , his way immaculate, the word of our Lord is examined by fire: he is the shield of al that trust in him.

32. Who is God beside our Lord : and who is strong beside our God?

33. God who hath girded me with strength : and made euen my perfect way.

34. Making my feet equal with the Harts , and setting me vpon my high places.

35. Teaching my hands vnto battel : and framing myne armes as it were a brazen bow.

36. Thou hast giuen me the shield of thy saluation: and thy mildenes hath multiplied me.

37. Thou shalt ealarge my steps vnder me : and myne ankles shal not fayle.

38. I wil pursue myne enemies, and bruisse them: and wil not returne til I consume them.

39. I wil consume and breake them , that they rise not: they shal fall vnder my feet.

40. Thou hast girded me with strength to battel : thou hast bowed vnder me them that resist me.

41. Myne enemies thou hast made to turne to me the backe: them that hated me, and I shal destroy them.

42. They shal crie , and there shal not be to saue, to our Lord, and he wil not heare them.

43. I wil destroy them as the dust of the earth : as the myre of the streets wil I bruisse and breake them.

44. Thou wilt saue me from the contradictions of my people : thou wilt keep me to be (b) the head of the Gentiles : the people which I know not, wil serue me.

45. The children aliens wil resist me , with the hearing of the care they wil obey me.

46. The children aliens are fallen away , and shal be straytned in their distresses.

47. Our Lord lueth, and my God is blessed : and the strong God of my saluation shal be exalted.

(b) Though some few Gentiles were subdued by David, and some were conuerted to true religion in the old Testamēt: yet the ful con-

uerſion of
Gentiles per-
teineth to the
Church of
Chriſt, which
is here fore-
ſhewed and
deſcribed to
haue perpet-
tual ſeed for
euer.

48. God which giueſt me reuenges., and throweſt downe peoples vnder me.

49. Which bringeſt me out from myne enemies , and from them that reſiſt me doſt liſt me vp : from the wicked man thou ſhalt deliuer me.

50. Therefore wil I confeſſe vnto thee , o Lord, among the Gentiles, and wil ſing to thy name.

51. Magnifying the ſaluations of his King, and doing mercie to his Chriſt Dauid, and to his ſeed for euer.

C H A P. X X I I I.

The laſt wordes of Dauid concerning reward of the good 6. and puniſhment of the bad. 8. A Catalogue of Dauids valiant men.



AND theſe are Dauides laſt words. Dauid the ſonne of Iſai ſayd : The man ſayd , to whom it was appointed concerning the Chriſt of the God of Iacob, the excellent Pſalmiſt of Iſrael: 2. The Spirit of our Lord hath ſpoken by me, and his words by my tongue. 3. The God of Iſrael ſayd to me , the Strong one of Iſrael hath ſpoken , the Domiatour of men , the iuſt ruler in the feare of God. 4. As the light of the morning when the ſunne ryſeth , early without clouds gliſtereth, and as by rayne graſſe ſpringeth out of the earth. 5. (A) Neither is my houſe ſo great with God ; that he ſhould enter with me. an eternal couenant firme in al things & aſſured. For al my ſaluatiō, & al my wil: neither is there ought therof that ſpringeth not. 6. And tranſgreſſours ſhal be plucked vp as thornes euery one : which are not taken with hands. 7. And if a man wil touch them , he ſhal be armed with yron and a lanced ſtaffe , and kindled with fire they ſhal be burnt vnto nothing. 8. Theſe be the names of the valiants of Dauid. Sitting in his chaire the wiſeſt Prince amongſt three, he is as it were the moſt tender litle worme of the wood , which killed eight hundred at one brunt. 9. After him, Eleazar the ſonne of his vnclē the Ahohite among the three valiants , that were with Dauid when they deſyed the Philithiims , and were gathered thither into battel. 10. And when the men of Iſrael were gone vp , he ſtood and ſtrucke the Philiftians til his hand faynted , and waxed ſtiſſe with the ſword: and our Lord made a great victorie that day: and the people that was fled, returned to take away of the ſpoyles of them that were ſlayne. 11. And after him Semma the ſonne of Age of Arari. And the Philiftiims were gathered together in their ward : for there was there a ſilde full of rice. And when the people was fled from the face of the Philiftiims, 12. he ſtood in the middes of the ſilde , and defended it , and

King Dauid in this laſt prophetic plainly diſtinguiſheth betwē the couenant & promiſe made to him touching his earthly Kingdome and the Kingdome of Chriſt, who ſhould be borne of his ſeed. In both which he foretelleth the reward of the good and puniſhment of the bad.

ſtrucke

strucke the Philisthians: and our Lord gaue great saluation. 13. Moreouer also before there went downe three which were Princes among thirtie, & came to Dauid in the haruest time into the caue of Odollam: and the campe of the Philisthians was placed in the Vale of the giants. 14. And Dauid was in a hold: moreouer the ward of the Philisthians was then in Bethlehem. 15. Dauid (b) therefore desired, & sayd: O that some man would giue me drinke of the water of the cesterne, that is in Bethlehem beside the gate. 16. Three valiants therefore brake into the campe of the Philisthians, and drew water out of the cesterne of Bethlehem, that was beside the gate, and brought it to Dauid: but he would not drinke, but (c) offered it to our Lord, 17. saying: Our Lord be merciful to me, that I doe not this thing: shal I drinke the blood of these men that went, & the peril of their liues? Therefore he would not drinke. These things did the three strongest. 18. Abisai also the brother of Ioab the sonne of Saruia, was Prince of three, it is he that lifted vp his speare against three hundred, whom he slew, renowned among three, 19. and the noblest of three, and he was the chiefe of them, but to the three first he raught not. 20. And Banaias the sonne of Ioiada the most valiant man, of great workes, of Cabseel: he strucke the two lions of Moab, and he went downe, and strucke the lyon in the middes of the cesterne in the dayes of snow. 21. He also strucke the Ægyptian, a man worthie to be a spectacle, hauing in his hand a speare: therefore when he came downe to him with a rod, by force he wrested the speare out of the hand of the Ægyptian, and slew him with his owne speare. 22. These things did Banaias the sonne of Ioiada. 23. And he renowned among the three valiants, which were the nobler among thirtie: but vnto the three he raught not: and Dauid made him of his secret counsel. 24. Afael the brother of Ioab among the thirtie, Elahanan the sonne of his vncke of Bethlehem. 25. Semma of Harodi, Elica of Harori, 26. Heles of Phalti, Hira the sonne of Acces of Thecua, 27. Abiezer of Anathoth, Mobonnai of Hufati, 28. Selmon the Ahohite, Maharai the Netophathite, 29. Heled the sonne of Baana, he also a Netophathite, Ithai the sonne of Ribai of Gabaath of the children of Benjamin, 30. Banaia the Pharaathonite, Heddai of the Torrent Gaas, 31. Abialbon the Arbathite, Azmaueth of Beromi, 32. Eliaba of Salaboni: The sonnes of Iassen, Jonathan, 33. Semma of Orori, Ahiam the sonne of Sarar the Ararite, 34. Eliphel the sonne of Aasbai the sonne of Machati, Eliam the sonne of Achitophel the Gelonite, 35. Hefrai of Carmel, Pharai of Arbi, 36. Igaal the sonne of Nathan of Soba, Bonni of Gadi, 37. Selec of Ammoni, Naharai the Berothite the squyer of Ioab the sonne of Saruia, 38. Ira the Iethrite, Gareb he also a Iethrite, 39. Vrias the Hetheite. Al thirtie seuen.

(b) The King proposed not this for desire of that water, but to trie and exercise his mens fortitude.

(c) Precious things are most meet to be offered to God.

C H A P. XXIIII.

For Dauids sinne in numbring the people, .11. three sorts of punishments are proposed to his election: 14. of which he chooseth the plague, and seuentie thousand die in three dayes. 16. God sheweth mercie. 17. Dauid prayeth. 18. buildeth an altar, 25. and the plague ceaseth.



ND (a) the furie of our Lord added to be angrie agaynst Israel, & stirred vp Dauid among them saying: Goe, number Israel and Iuda. 2. And the King sayd to Ioab the General of his armie: Walke through al the tribes of Israel from Dan to Bersabee, and number ye the people, that I may know the number thereof. 3. And Ioab sayd to the King: Our Lord thy God increase thy people, as much more as now it is, and agayne multiplie it an hundred fold in the sight of my Lord the King: but what meaneth my Lord the King by this kind of thing? 4. Howbeit the Kings word more preuailed then the words of Ioab, and of the chiefe of the armie: and Ioab went forth, and the captaynes of the soldiers from the face of the King, to number the people of Israel. 5. And when they had passed Iordan, they came into Aroer to the right hand of the cite, which is in the Vale of Gad. 6. And by Iazer they passed into Galaad, and into the lower countrie of Hodsi, and they came into the wooddie countrie of Dan. And going about neere Sidon, 7. they passed nigh to the wallis of Tyre, and al the land of the Heueite, and the Chananeite, and they came to the south of Iuda into Bersabee: 8. and hauing viewed the whole land, after nine months and twentie dayes, they were come to Ierusalem. 9. Ioab therefore gaue the number of the description of the people to the King, and there were found of Israel eight hundred thousand strong men, that could draw sword: and of Iuda five hundred thousand fighting men. 10. But Dauids (b) hart strucke him, after the people was numbered: and Dauid sayd to our Lord: (c) I haue sinned very much in this fact: but I pray thee Lord to transierre the iniquitie of thy seruant, because I haue done exceeding foolishly. 11. Dauid therefore arose in the morning, and the word of our Lord was made to Gad the Prophet and Seer of Dauid, saying: 12. Goe, and speake to Dauid: Thus sayth our Lord: (a) Choyse is giuen thee of three things, choose one of them which thou wilt, that I may doe it to thee. 13. And when Gad was come to Dauid, he told him, saying: Either famine shal come to thee seuen yeares in thy land: or three months thou shalt fly thy aduersaries, and they shal pursue thee: or certes three dayes the pettilence shal be in thy land. Now therefore deliberate, and see what word I

(a) This sinne & punishment happened before, when Dauid had health and strength of bodie.

(b) The furie of our Lord, that is Satan (a furious spirite, yet Gods creature) not our Lord himselfe, but by permission only. 1. Par. 2. 1. Satan arose against Israel, & moued Dauid.

(c) Contrition.

(e) Confession.

(f) Satisfaction.

that answer to him that sent me. 14. And Dauid sayd to Gad : I am distressed exceedingly : but it is better that I fall into the hands of our Lord (for his mercies be manie) then into the hands of men. 15. And our Lord sent the pestilence in Israel , from morning vnto the time appoynted, and there died of the people from Dan to Bersabee seuentie thousand men. 16. And when the Angel of our Lord had stretched forth his hand ouer Ierusalem to destroy it , our Lord had pitie vpon the affliction, and sayd to the Angel that stricke the people : (e) It is sufficient : now hold thy hand : and the Angel of our Lord was beside the floore of Areuna the Iebuseite. 17. And Dauid sayd to our Lord when he saw the Angel striking the people : I am he that haue sinned , I haue done wickedly : these that are the sheep , what haue they done ? let thy hand, I beseech thee, be turned against my fathers house. 18. And Gad came to Dauid in that day , and sayd to him : Goe vp , and build an altar to our Lord in the floore of Areuna the Iebuseite. 19. And Dauid went vp according to the word of Gad , which our Lord had commanded him. 20. And Areuna looking , perceiued the King and his seruants to come towards him. 21. And going forth he adored the King with his face bowing to the earth , and sayd : What is the cause that my Lord the King cometh to his seruant ? To whom Dauid said : That I may buy of thee the floore, and build an altar to our Lord , & the slaughter may cease which rageth among the people. 22. And Areuna sayd to Dauid : Let my Lord the King take , and offer , as it pleaseth him : thou hast the oxen for holocaust , and the wayne , and the yokes of the oxen for prouision of wood. 23. Areuna gaue al things to the King : and Areuna sayd to the King : The Lord thy God receiue thy vow. 24. To whom the King answering , said : Not so as thou wilt , but I wil bye it of thee at a price , and I wil not offer to our Lord my God holocausts (f) giuen gratis. Dauid therefore bought the floore, and the oxen , for fittie sicles of siluer : 25. and Dauid built there an altar to our Lord , and offered holocausts and pacifikes : and our Lord became merciful to the land , and the plague was stayed from Israel.

The Epistle in a vntime Manie in tyme of plague or mortalitie.

(e) Temporal punishment inflicted after the guilt of sinne was remitted.

(f) If subiects had not proprietie in their goods, but that the right and dominion of al perteyned to the Prince, then could nothing at al in any case be giuen gratis by the subiect, but only yealded as due to his soueraigne.



THE ARGUMENT OF THE THIRD BOOK OF KINGS.

The contents
of this book,
diuided into
three parts.



WITH commemoration of King Dauids old age, of his appointing a successour, and of his death, in the first and part of the second chapters, this book conteyneth two other principal parts: the former is of King Salomon; of his entrance to the Kingdome; his deuotion; wisdome; magnificence; riches; great familie; building of the Temple, and other sumptuous palaces; of his fall also into luxurie, and idolatrie; in the rest of the second chapter to the end of the eleuenth. The other part sheweth the diuision of the Kingdome; onlie two tribes remainyng to Roboam, Salomons sonne, with tittle of King of Iuda; and tenne passyng to Ieroboam his seruant, called King of Israel. So folow the seueral reignes of Abias, Aza, and Iosaphat Kings of Iuda: and of Madab, Baasa, Ela, Zambri, Amri, Achab with Iezabel, and Ochostias Kings of Israel: with the preaching, miracles, and other actes of Abias, Elias, Eliseus, and other Prophets, in the other eleuen chapters.





THE THIRD
 B O O K O F
 KINGS , ACCORDING
 TO THE HEBREWES THE
 FIRST OF MALACHIM.

C H A P. I.

King Dauid waxing old , Abisag a Sunamite is brought to him. 5. Adonias pretending to reigne , 11. Nathan and Bethsabee obtaine 28. that Salomon is declared and annointed King. 41. Wherupon Adonias (his folowers parting to their houses) 50. flyeth to the altar in the tabernacle : but vpon promise of safeite doth homage to Salomon.

AN D King Dauid was old, and had manie daies of age: & when he was couered with clothes, he was not warmed. 2. His seruants therefore sayd to him: Let vs seeke for our Lord the King a yong woman a virgin, and let her stand before the King, and cherish him, and sleepe in his bosome; and warme our Lord the King. 3. They sought therefore a beautiful yong woman in al the costes of Israel, and they found Abisag a Sunamite, & brought her to the King. 4. And the damsel was exceeding beautiful, and she slept with the King, and serued him, but the King did not know her. 5. And Adonias the sonne of Haggith was elcuated, saying: I wil reigne. And he made himself chariots & horsemen, & fiftie men, that should runne before him. 6. Neither did his father controule him at any time, saying: Why didst thou this? And he also was very beautiful, the second borne after Absalom. 7. And he had talke with Ioab the sonne of Saruia, and with (u) Abiathar the Priest, who furthered Ado-

The first part
 King Dauids
 admonitions
 to his sonne:
 and his death.

a) For this con-
spiracie Abia-
thar was de-
posed. *ch. 2.*
v. 27.

niās side. 8. But Sadoc the Priest, and Banaias the sonne of Ioiada, and Nathan the Prophet, and Semei, and Rei, and the strength of Dauids armie was not with Adonias. 9. Adonias therfore hauing immolated rammes and calves, and al fat beasts beside the Stone zohelēth, which was nigh to the Fountaine Rogel, called al his brethren the sonnes of the King, and al the men of Iuda the seruants of the King: 10. But Nathan the Prophet, and Banaias, and al the strong ones, and Salomon his brother he called not. 11. Nathan therfore said to Bethsabee the mother of Salomon: Hast thou not heard that Adonias the sonne of Haggith hath reigned, & our Lord Dauid is ignorant therof? 12. Now therfore come, take counsell of me, & saue thy life, & thy sonne Salomōs. 13. Goe, & enter into King Dauid, & say to him: Didst not thou my Lord King swears to me thy handmayd, saying: Salomon thy sonne shal reigne after me, and he shal sit in my throne? Why then reigneth Adonias? 14. And whiles thou art yet speaking there with the King, I wil come after thee, & make vpon thy words. 15. Bethsabee therfore went in to the King in the chamber: and the King was exceeding old, and Abisag the Sunamite ministred to him. 16. Bethsabee bowed herself, and adored the King. To whom the King said: What is thy wil? quoth he. 17. Who answering sayd: My Lord, thou didst swears to thy handmayd by our Lord thy God, That Salomon thy sonne shal reigne after me, and he shal sit in my throne. 18. And behold now Adonias reigneth, thou my Lord the King not knowing therof. 19. He hath killed oxen, and al fat things, and manie rammes, and called al the Kings sonnes. Abiathar also the Priest, and Ioab the General of the warfarre: but Salomon thy seruant he called not. 20. Notwithstanding my Lord King, the eyes of al Israel looke vpon thee, that thou wouldest shew them, who shal sit in thy throne my Lord King after thee. 21. And it shal be when my Lord King sleepeth with his fathers, I & my sonne Salomō shal be (b) sinners. 22. As she was yet spaking with the King, Nathan the Prophet came. 23. And they told the King, saying: Nathan the Prophet is here. And when he was gone in to the King, and had adored bowing to the earth, 24. Nathan sayd: My Lord King, didst thou say: Let Adonias reigne after me, and let him sit vpon my throne? 25. Because he is gone downe to day, and hath immolated oxen, and fattelings, and manie rammes, and called al the Kings sonnes, and the captaynes of the armie, Abiathar also the Priest: and they eating and drinking before him, and saying: God saue the King Adonias: 26. me thy seruant, and Sadoc the Priest, and Banaias the sonne of Ioiada, and Salomon thy seruant he called not. 27. Is this word proceeded from my Lord the King, and hast thou not told me thy seruant who should sit vpon the throne of my Lord the King after him? 28. And King Dauid answered, saying: Cal vnto me Bethsabee. Who whē she was entred in to the King, and stood before him, 29. the King swate, and sayd: Our Lord liueth, which hath deliuered my soule frō al distresse, 30. that as I sware

b) Basely esteem-
ed, or puni-
shed as offen-
ders vpon sus-
pition or iclo-
sic.

to thee

to thee by our Lord the God of Israel, saying: Salomon thy sonne shall reigne after me, and he shall sit vpon my throne for me, so wil I doe this day. 31. And Bethsabee bowing her countenance vnto the earth adored the King, saying: God saue my Lord for euer. 32. King Dauid also said: Cal me Sadoc the Priest, and Nathan the Prophet, & Banaias the sonne of Ioiada. Who when they were entred in before the King, 33. he said to them: Take with you the seruants of your Lord, and set Salomon my sonne vpon my mule: and bring him into Gihon. 34. And let Sadoc the Priest annoint him there, and Nathan the Prophet to be King ouer Israel: and you shall sound the trumpet, and shall say: God saue King Salomon. 35. And you shall goe vp after him, and he shall come, and shall sit vpon my throne, and he shall reigne for me: and I wil ordaine him that he be Prince ouer Israel, and ouer Iuda. 36. And Banaias the sonne of Ioiada answered the King, saying: Amen. so speak our Lord the God of my Lord the King. 37. As our Lord hath been with my Lord the King, so be he with Salomon, and make his throne higher then the throne of my Lord King Dauid. 38. Sadoc therefore the Priest, and Nathan the Prophet went downe, and Banaias the sonne of Ioiada, and Cerethi, and Phelethi: and they set Salomon vpon the mule of King Dauid, and brought him into Gihon. 39. And Sadoc the Priest tooke a horne of oile out of the tabernacle, and annointed Salomon: and they sounded the trumpet, and al the people said: God saue King Salomon. 40. And al the multitude went vp after him, and the people singing on shaulms, and reioycing with great gladnes, and the earth sounded of their crie. 41. And Adonias heard, and al that were inuited of him, and the feast was ended: yea & Ioab hearing the voice of the trumpet, said: What meaneth the crie of the citie making a tumult? 42. As he yet spake, came Ionathas the sonne of Abiathar the Priest: to whom Adonias said: Come in, because thou art a stout man, and bringest good newes. 43. And Ionathas answered Adonias: Not so: for our Lord King Dauid hath appointed Salomon King, 44. and hath sent with him Sadoc the Priest, and Nathan the Prophet, and Banaias the sonne of Ioiada, and Cerethi, and Pherethi, and they haue set him vpon the Kings mule. 45. And Sadoc the Priest, and Nathan the Prophet haue annointed him King in Gihon: & they are gone vp thence reioycing, and the citie sounded: this is the voice that you heard. 46. Yea and Salomon sitteth vpon the throne of the Kingdome. 47. And the Kings seruants entring in, haue blessed our Lord King Dauid, saying: God amplify the name of Salomon about thy name, and magnifie his throne about thy throne. And the King (1) adored in his bed: 48. and he hath thus spoken: Blessed be our Lord the God of Israel, who hath giuen this day one sitting in my throne, mine eyes seeing it. 49. They therefore were terrified, and they all arose, that had been inuited of Adonias, and euery man went his way. 50. And Adonias tearing Salomon arose, & went, & held the horne of the altar. 1. And they told Salomon,

(c) King Dauid did not adore his sonne as a subiect adored his Prince, but adored God, giuing thanks for this benefite of a succellour. as it foloweth in the next verse.

faying: Behold Adonias fearing King Salomon, hath taken hold of the horne of the altar, faying: Let King Salomō ſweare to me this day, that he wil not kil his ſeruant with the ſword. 52. And Salomō ſayd: If he be a good man, there ſhal not ſo much as one haire of his fall vpon the ground: but if euil ſhal be found in him, he ſhal die. 53. King Salomon therfore ſent, and brought him out from the altar: and going in he adored King Salomon: and Salomon ſayd to him: Goe to thy houſe.

C H A P. II.

Dauid giueth godlie precepts to Salomon. 5. Willeth him to puniſh certaine offenders: 10, and dieth. 12. Salomon reigneth. 13. Adonias, by interceſſion of Beſhabee requeſteth to haue Abiſag to wiſe: 22. but is put to death for demanding her. 26. Abiathar the Prieſt is baniſhed, and depoſed, for conſpiring with Adonias. 28. Ioab alſo for the ſame cauſe, and former crimes is ſlaine. 35. Semei is confined in Ieruſalem, 40. & for tranſgreſſing his limites, together with old faults is likewiſe ſlaine.



AND the dayes of Dauid approached that he ſhould die, and he commanded his ſonne Salomon, faying: 2. I enter into the way of al fleſh: take courage, and play the man. 3. And obſerue the watches of our Lord thy God, that thou walke in his waies, and keep his ceremonies, and his precepts, & iudgements, and teſtimonies as is written in the law of Moyſes: that thou mayſt vnderſtand al things which thou doeſt, and whitherſoeuer thou ſhalt turne thy ſelfe: 4. that our Lord may confirme his words, which he hath ſpoken of me, faying: If thy children ſhal keep their waies, and ſhal walke before me in truth, in al their hart, and in al their ſoul, there ſhal not altogether be taken from thee a man out of the throne of Iſrael. 5. Thou knoweſt alſo what Ioab the ſonne of Saruia hath done to me, what he did to the two Princes of the armie of Iſrael, to Abner the ſonne of Ner, & Amaſa the ſonne of Iether: whom he ſlew, & ſhed the bloud of warre in peace, and put the bloud of battel in his belt, which was about his loynes, and in his ſhoe, which was on his feet. 6. Thou ſhalt doe therfore according to thy wiſdome, and ſhalt not bring his hoare head peaceably vnto hel. 7. But to the ſonnes alſo of Berzellai the Galaadite thou ſhalt render kindnes, and they ſhal eate on thy table: for they mette me when I fled from the face of Abſalom thy brother. 8. Thou haſt alſo with thee Semei the ſonne of Gerā the ſonne of Iemini of Bahurim, who curſed me with a wicked curſe, when I went to the Campe; but becauſe he came downe to meet me when I paſſed Iordau, and I ſware to him by our Lord, faying: I wil not kil thee with the ſword; 9. doe not thou ſuffer

him

him to be guiltles. But thou art a wise man, so that thou knowest what thou shalt doe to him, and thou shalt bring his hoare haire with blood vnto hel. 10. Dauid therefore slept with his fathers, & was buried in the citie of Dauid. 11. And the daies that Dauid reigned in Israel, are fourtie yeares: in Hebron he reigned seuen yeares, in Ierusalem thirtie three. 12. And Salomon sate vpon the throne of Dauid his father, & his Kingdome was confirmed exceedingly. 13. And Adonias the sonne of Haggith entred in to Bethsabee the mother of Salomon. Who said to him: Is thy coming peaceable? Who answered: Peaceable. 14. And he added: I haue a word to speake with thee. To whō she said: Speake. And he: 15. Thou knowest, quoth he, that the Kingdome was mine, & al Israel had purposed to make me ouer thē to be their King: but the Kindome is trāspōsed, & is made my brothers: for it was appointed him of our Lord. 16. Now therefore I desire one petitiō of thee; Confound not my face. Who said to him: Speake. 17. And he said: I pray speake to Salomon the King (for he cā not denie thee any thing) that he giue me Abisag the Sunamite to wife. 18. And Bethsabee saied: wel, I wil speake for thee to the King. 19. Bethsabee therefore came to King Salomon, to spake vnto him for Adonias: & the King arose to meete her, & adored her, & sate downe vpon his throne: & a throne was set for the Kings mother, who sate on his right hād. 20. And she said to him: One litle petitiō I desire of thee, cōfound not my face. And the King said to her: My mother aske: for (d) it behoueth not that I turne away thy face. 21. Who said: Let Abisag the Sunamite be giuē to Adonias thy brother to wife. 22. And King Salomō answered, and said to his mother: Why doest thou aske Abisag the Sunamite for Adonias? aske for him also the Kingdom: for he is my brother elder thē I, & hath Abiathar the Priest, & Ioab the sonne of Saruia. 23. Therefore King Salomon sware by our Lord, saying: These things doe God to me, & these adde he, because Adonias hath spokē this word against his life. 24. And now, our Lord liueth which hath establihed me, & placed me vpon the throne of Dauid my father, and which hath made me a house, as he spake, this day shal Adonias be slaine. 25. And King Salomon sent by the hand of Banaias the sonne of Ioiada, who slew him, & he died. 26. To Abiathar also the Priest the King said: Goe into Anathoth to thy field, and thou indeed art a man of death: but to day I wil not kilthee, because thou didst carie the arke of our Lord God before Dauid my father, & hast susteyned labour in al things, wherin my father laboured. 27. Salomon therefore (e) cast out Abiathar, that he should not be the Priest of our Lord, that the word of our Lord might be fulfilled, which he spake concerning the house of Heli in silo. 28. And then a messenger came to Ioab, for that Ioab had turned after Adonias, and after Salomon had not turned: Ioab therefore fled into the tabernacle of our Lord, & caught the horne of the altar. 29. And it was told King Salomon, that Ioab was fled into the tabernacle of our Lord, and was beside the altar: and Salomon sent Banaias the sonne of Ioiada, saying:

The second part. Of Salomons reigne, and actes good and bad.

d) In al conuenient suits it behoueth the sonne to heare his mother.

e) By special instinct Salomō did this extraordinarie fact as a Prophet & minister of God, executing his sentence giuen before against the house of Heli for the sinnes of his children, 1. Reg. 2. v. 11. and for Abiathars proper fault ioyning with Adonias against Salomon. 3. Reg. 1.

Goe, kil him. 30. And Banaias came to the tabernacle of our Lord, and said to him: Thus sayth the King: Come forth. Who said: I wil not come forth, but here wil I die. Banaias reported his word to the King, saying: Thus spake Ioab, and thus he answered me. 31. And the King said to him: Doe as he hath spoken: and kil him, and burie him, and thou shalt remoue the innocent blood, which hath been shed of Ioab, from me, and from the house of my father. 32. And our Lord. shall render his blood vpon his head, because he murdered two iust men, and better then himself: and slew them with his sword, my father Dauid not knowing, Abner the sonne of Ner General of the warfare of Israel, and Amasa the sonne of Iether General of the armie of Iuda: 33. and their blood shall returne vpon the head of Ioab, and vpon the head of his seed for euer. But to Dauid & his seed & his house, & to his throne be peace for euer from our Lord. 34. Banaias therefore the sonne of Ioiada went vp, and setting vpon him slew him: and he was buried in his house in the desert. 35. And the King appointed Banaias the sonne of Ioiada for him ouer the armie, and Sadoc the Priest he placed for Abiathar. 36. The King also sent, and called Semei, and said to him: Build thee a house in Ierusalem, and dwel there: and thou shalt not goe out thence hither and thither. 37. But what day soeuer thou shalt goe out, and shalt passe the Torrent Cedron, know that thou art to be slaine: thy blood shall be vpon thy head. 38. And Semei said to the King: The saying is good: as my Lord the King hath spoken, so wil thy seruant doe. Semei therefore dwelt in Ierusalem manie dayes. 39. And it came to passe after three yeares, that the seruants of Semei fled to Achis the sonne of Maacha the King of Geth: and it was told Semei that his seruants were gone into Geth. 40. And Semei arose, and saddled his asse, & went to Achis into Geth to require his seruants, & he brought them out of Geth. 41. And it was told Salomon that Semei went into Geth out of Ierusalem, & was returned. 42. And sending he called him, & said to him: Did I not testifie to thee by our Lord, & told thee before: What day soeuer thou going out shalt passe hither and thither, know that thou shalt die? And thou didst answer me: The saying is good, which I haue heard. 43. Why then hast thou not kept the oath of our Lord, and the precept that I commanded thee? 44. And the King said to Semei: Thou knowest al the euil, wherof thy hart is priuy to thy selfe, which thou didst to Dauid my father: our Lord hath reared thy malice vpon thy head. 45. And King Salomon be blessed, and the throne of Dauid shall be stable before our Lord for euer. 46. The King therefore commanded Banaias the sonne of Ioiada: who going out, stricke him, and he died.

f] Salomon was not only a King but also a Prophet. Moreouer some secular Princes doe nominate spiritual superiours, and install them in their seates, yet their jurisdiction is not depending on the Prince, but the Prince to be directed by them. Num. 27. v. 21.

C H A P. III.

King Salomon marieth Pharaos sister. 3. Offereth victims in high places. 5. Admonished by God in his sleep to demand what he wil, he asketh wisdom to gouerne his people. 10. Which God granteth him with much riches also and glorie. 16. He decideth a controuersie betweene two women contending about a liuing child and a dead.



TH E Kingdome therefore was established in the hand of Salomon, and he was ioyned in affinitie to Pharaos the King of Ægypt: for he tooke his daughter, and brought her into the citie of Dauid, vntil he accomplished building his owne house, and the house of our Lord, and the wal of Ierusalem round about. 2. But yet the people immolated in the excelses: for there was no temple built to the name of our Lord vntil that day. 3. And Salomon ioued our Lord, walking in the precepts of Dauid his father, sauing that he immolated in the excelses, and burnt incense. 4. He went therefore into Gabaon, to immolate there: for that was a verie great excelsse: a thousand hostes for holocaust did Salomon offer vpon that altar in Gabaon. 5. And our Lord appeared to Salomon in a dreame by night, saying: Aske what thou wilt that I may giue it thee. 6. And Salomon said: Thou hast done great mercie with thy seruant Dauid my father, euen as he walked in thy sight in truth, and iustice, and a right hart with thee: for thou hast kept thy great mercie, and hast giuen him a sonne sitting vpon his throne, as it is this day. 7. And now Lord God, thou hast made thy seruant to reigne for Dauid my father, but I am a litle child, and ignorant of my going out and coming in. 8. And thy seruant is in the middes of the people, which thou hast chosen, a people infinite, which can not be numbred and counted for the multitude. 9. Thou shalt therefore giue to thy seruant a docible hart, that he may iudge the people, and discern between good & euil. For who shall be able to iudge this people, this thy people great in number? 10. The word therefore was liked before our Lord, that Salomon had asked such a thing. 11. And our Lord said to Salomon: Because thou hast asked this thing, and hast not desired for thy self manie dayes, nor riches, nor the liues of thine enemies, but hast desired wisdom for thy self to discern iudgement: 12. behold I haue done vnto thee according to thy words, and haue giuen thee a wise hart and intelligent, in so much that none before thee hath been like thee, nor shall arise after thee. 13. Yea and these things, which thou didst not aske, I haue giuen thee: to wit, riches, and glorie, so that none hath been like thee among the Kings al dayes heretofore. 14. And if thou wilt wa ke in

The Epistle on
munday in
the 4. weeke
of Lent.

my wayes, and I keep my precepts, & my cen mandements, as thy father walked, I wil make thy dayes long. 15. Therefore Salomon awaked, and perceiued that it was a dreame: and when he was come to Ierusalem, he stood before the arke of couenant of our Lord, and offered holocausts, and made pacifike victimes, and a great feast to al his seruants. 16. Then came there two women harlots to the King, and stood before him: 17. of the which one said: I beseech thee, my Lord, I and this woman dwelt in one house, and I was deliuered of a childe beside her in the chamber. 18. And the third day, after that I was deliuered, she also was deliuered, and we were together, and no other person with vs in the house, except we two. 19. And this womans childe died in the night. For sleeping she oppressed him. 20. And ryfing in the dead tyme of the night, she tooke my childe from the side of me thy hand-mayd being asleep, and layd it in her bosome: and her childe that was dead, she put in my bosome. 21. And when I was ryfen in the morning to giue my childe milke, he appeared dead: whom more diligently beholding when it was cleere day, I found that it was not mine which I bare. 22. And the other woman answered: It is not so as thou sayst, but thy childe is dead, and mine liueth. On the contrarie part she sayd: I thou liest: for my childe liueth, and thy childe is dead. And in this manner they stroue before the King. 23. Then sayd the King: This woman saith: My childe liueth, and thy childe is dead. And this hath answered, No, but thy childe is dead, and mine liueth. 24. The King therefore said: Bring me a sword. And when they had brought a sword before the King, 25. Diuide, quoth he, the liuing child into two parts, and giue the halfe part to one, and halfe to the other. 26. But, the woman, whose childe was aliue, said to the King (for her boweis were moued vpon her childe) I beseech thee my Lord, giue her the childe aliue, and kil it not. On the contrarie part she sayd: (a) be it neither mine, nor thine, but let it be diuided. 27. The King answered, and said: Giue vnto this woman the infant aliue, and let it not be killed, for this is the mother therof. 28. Al Israel therefore heard the iudgement that the King had iudged, and they feared the King, seeing the wisdom of God to be in him to doe iudgement.

*) So heretikes
not being able
to proue that
their synago-
gue is the true
& permanent
Church, would
destroy the
Catholike and
so haue none
at al.

C H H P. I I I I.

Chief men of Salomons Kingdom are recited by their names, and offices. 22. likewise the prouision of victuals for his house, 26. and number of his horses. 27. His wisdom excelleth al others. 32. He writ manie parables and verses, and learnedly discoursed of al things.



AND King Salomon was reigning ouer al Israel: 2. and these were the Princes which he had: Azarias the sonne of Sadoc the Priest: 3. Elihoreph, and Ahia the sonnes of Sifa Scribes: Iosaphat the sonne of Ahilud, register: 4. Banaias the sonne of Ioiada, ouer the armie: and Sadoc, and Abiathar Priests. 5. Azarias the sonne of Nathan, ouer them that assisted the King: Zabud the sonne of Nathan Priest, the Kings freind: 6. and Ahizar gouernour of the house: and Adoniram the sonne of Abda ouer the tributes. 7. And Salomon had twelue gouernours ouer al Israel, which serued out victuals for the King and for his house: for euerie one ministred necessaries, each man his month in the yeare. 8. And these are their names: Benhur in mount Ephraim. 9. Bendecar, in Macces, and in Salebim, and in Bethfames, and in Elon, and in Bethhanan. 10. Benhesed in Aruboth: his was Socho, and al the land Epher. 11. Benabina-dab, whose was al Nepha Dor, had Tapheth the daughter of Salomon to wife. 12. Bana the sonne of Ahilud gouerned Thanach and Mageddo, and al Bethsan, which is beside Sarthana vnder Iezrahel, from Bethsan vnto Abelmehula ouer against Iecmaan. 13. Bengaber in Ramoth Galaad: had Auothair the sonne of Manasses in Galaad, he was chiefe in al the countrie of Argob, which is in Bafan, three score cities great and walled, which had brazen lockes. 14. Ahinadab the sonne of Addo was chiefe in Manaim. 15. Achimaas in Nephthali: yea he also had Basemath the daughter of Salomon in marriage. 16. Baana the sonne of Hufi, in Afer, and in Baloth. 17. Iosaphat the sonne of Pharue, in Issacar. 18. Semei the sonne of Ela, in Benjamin. 19. Gaber the sonne of Vri, in the land of Galaad in the land of Sehon the King of the Amorrhete, & of Og the King of Basa, ouer al things that were in that land. 20. Iuda and Israel innumerable, as the sand of the sea in multitude: eating, and drinking, and reioycing. 21. And Salomon was in his dominion, hauing al the Kingdomes with him frō the riuer of the land of the Philisthims vnto the border of Ægypt: of them that offered him presents, & serued him al the dayes of his life. 22. And the prouisiō of Salomon was euerie day thirtie measures of floure, & three score measures of meale, 23. tene fat oxen and twentie pasture-fed, & an hundred rammes, beside the veniōn of goats, roes, and buffles, and fatted foule. 24. For he possessed

al the countrie, which was beyond the riuer, from Thapfa vnto Goza, and al the Kings of those countries : and he had peace on euerie side round about. 25. And Iuda and Israel dwelt without anie feare, euerie one vnder his vine, and vnder his figtree, from Dan vnto Bersabee al the dayes of Salomon. 26. And Salomon had fourtie thousand stalles of chariot-horses, and twelue thousand for the saddle. 27. And the foresaid gouernours of the King fed them : yea and the necessaries of King salomons table they gaue forth with great care in their time. 28. Barley also and strow for the horses, and bealts, they brought to the place, where the King was, according as it was appointed them. 29. God also gaue wisdom to Salomon and prudence exceeding much, and latitude of hart as the sand that is in the sea shore. 30. And the wisdom of Salomon passed the wisdom of al them in the east, and of the Ægyptians, 31. and he was wiser then al men : wiser then Ethan the Ezralite, and Heman, and Chalcol, & Dorda the sonnes of Mahol, and he was renowned in al nations round about. 32. Salomon also spake (a) three thousand parables : and his songs were a thousand & fiue. 33. And he disputed of trees from the cedar that is in Libanus, vnto the hyssop which cometh out of the wal : & he discoursed of bealts, and foules, and creeping wormes, and fishes. 34. And there came from al people to heare the wisdom of Salomon, and from al the Kings of the earth, which heard his wisdom.

(a) These books are not extant.

C H A P. V.

Hiram King of Tyre granteth timber and workmen for buildeng the Temple: Salomon allowing victuals, and payng wages. 13. the number of workmen and ouerseers.



HIRAM also the King of Tyre sent his seruants to Salomon: for he heard that they had annoited him King for his father: because Hiram had been Dauids treind at al time. 2. And Salomon sent to Hiram, saying: 3. Thou knowest the wil of Dauid my father, and that he could not build a house to the name of our Lord his God, because of warres imminēt round about, vntil our Lord put them vnder the sole of his feete. 4. But now our Lord my God hath giuen me rest round about: and there is no satan, nor il rencounter. 5. Wherfore I purpose to build a temple to the name of our Lord my God, as our Lord hath spoken to Dauid my father, saying: Thy sōne, whom I wil giue for thee vpon thy throne, he shal build a house to my name. 6. Cōmand therefore that thy

seruants

seruants cut me downe cedres out of Libanus , and let my seruants be with thy seruants : and I wil giue thee the hire of thy seruants whatsoever thou wilt aske, for thou knowest how there is not in my people a man that hath skil to hew wood as the Sidonians. 7. When Hiram therefore had heard the words of Salomon, he reioyced exceedingly, and said : Blessed be the Lord God this day , who hath giuen vnto Dauid a sonne most wise ouer this people so great in number. 8. And Hiram sent to Salomon, saying: I haue heard whatsoever thou hast willed me: I wil doe al thy wil in cedre trees, and firre trees. 9. My seruants that bring them downe from Libanus to the sea: and I wil put them in boates in the sea, vnto the place which thou shalt signifie to me; & wil land them there, and thou shalt take them : and thou shalt allow me necessaries, that there be meate giuen for my house. 10. Therefore Hiram gaue Salomon cedre trees, and firre trees, according to al his wil. 11. And Salomon allowed Hiram twentie thousand cores of wheate, for prouision for his house , and twentie cores of most pure oile : these things did Salomon giue to Hiram euerie yeare. 12. Our Lord also gaue wisdom to Salomon, as he spake to him : & there was peace between Hiram & Salomon; and both made a league. 13. And King Salomon chose workmen out of al Israel, and the taxed number was of thirtie thousand men. 14. And he sent them into Libanus , ten thousand euerie month by course, so that two months they were in their houses : and Adoniram was ouer this taxing. 15. And Salomon had seuentie thousand of them that caried burdens, and eightie thousand hewers of stonnes in the mountaines: 16. besides the ouerseers which were ouer euerie worke , in number three thousand, and three hundred that commanded the people, & them that did the worke. 17. And the King commanded , that they mould take great stonnes, chosen stonnes for the foundation of the temple, and should square them : 18. which the masons of Salomon, and masons of Hiram hewed : moreouer the Giblians prepared timber and stonnes , to build the house.

CHAP. VI.

In the yeare foure hundred and foure score, after the Israelites came from Ægypt, Salomon, the fourth yeare of his reigne, beyneth to build the Temple. 2. The principal parts with the greatnes , forme , and ornaments thereof are described. 3 & 4. It is in building seuen yeares.

AND it came to passe in the foure hundred and foure score yeare of the coming forth of the children of Israel out of the Land of Ægypt, in the fourth yeare, the month Zio (that is the second month) of the reigne of Salomon ouer Israel, he began to build a house to our Lord. 2. And the house , which King

Salomon built to our Lord, had three score cubits in length, & twentie cubits in bredth, and thirtie cubits in height. 3. And there was a porch before the temple of twentie cubits of length, according to the measure of the bredth of the temple: and it had ten cubits of bredth before the face of the temple. 4. And he made in the temple * oblike windowes. 5. And he built vpon the wal of the temple loftes round about, in the walles of the house round about the temple and the oracle, and he made sides round about. 6. The loft that was vnderneath, had five cubits of bredth, & the middle loft was of six cubits in bredth, and the third loft had seven cubits of bredth. And he put beames in the house round about on the outside, that they might not cleave to the walles of the temple. 7. And the house when it was built, was built of stones hewed and perfected: and hammer, and hachet, and al the tooles of yron were (a) not heard in the house when it was built. 8. The doore of the middle side was in the wal of the house on the right hand: and by wynding staires they went vp into the middle rowne, and from the middle into the third. 9. And he built the house, and finished it: he couered also the house with feelings of cedre trees. 10. And he built a loft ouer al the house five cubits of height, and he couered the house with cedre timber. 11. And the word of our Lord came to Salomon, saying: 12. This house, which thou buildest, if thou wilt walke in my precepts, and doe my iudgements, and keep al my commandements, going in them, I wil establish my word to thee, which I spake to Dauid thy father. 13. And I wil dwel in the middes of the children of Israell, and wil not forsake my people Israel. 14. Salomon therefore built the house, and finished it. 15. And he built the walles of the house on the inside, with cedre loftes, from the pauement of the house to the top of the walles, and to the roofes, he couered it with cedre trees on the inside: and he couered the floore of the house with boords of firre. 16. And he built loftes of cedre timber of twentie cubits at the hinder part of the temple, from the pauement to the higher parts: and he made the inner house of the oracle to be (b) Sanctum Sanctorum. 17. Moreouer the temple it self was fourtie cubits before the doores of the oracle. 18. And al the house was couered within with cedre, hauing roundels, and the joynts thereof cunningly wrought, and the engrauiings standing out: al things were couered with bordes: (c) neither could there a stone appeare in the wal at al. 19. And he made the oracle in the middes of the house, in the inner part, that he might put the arke of covenant of our Lord there. 20. Moreouer the oracle had twentie cubits in length, and twentie cubits of bredth, and twentie cubits in height. And he couered and seeled it with most pure gold, and the altar also he decked with cedre. 21. The house also before the oracle he couered with most pure gold, and fastened on plates with nailes of gold. 22. And there was nothing in the temple that was not couered with gold: yea and al the altar of the oracle he couered with gold. 23. And he made in the oracle

*Narrow
without
& broad
within.*

(a) In perfect people is neither noise of murmur in aduersitie, nor of boasting in prosperitie, but patience and humilitie with silence.

(b) Holie of holies or most holie place.
The Stones in buildings, and bones in living bodies represent the state of religious performances: who being hidde in their Monasteries and celles, so much the more fortifie the Church, by how much lesse they appeare abroad because their face is not so much, as: so
murmur. S. Bernard Ser. 64.

two Cherubs of oliue trees, of ten cubits in height. 24. One wing of a cherub of five cubits, and the other wing of a cherub five cubites: that is, hauing tē cubits, frō the end of one wing vnto the end of the other wing. 25. Of ten cubites also was the second cherub: in like measure, and the worke was one in both cherubs, 26. that is to say, one cherub had the height of ten cubites, and in like manner the second cherub. 27. And he put the cherubs in the middes of the inner temple: and the cherubs extended their wings, and the one wing touched the wal, and the wing of the second cherub touched the other wal: and the other wings in the middle part of the temple touched each other. 28. He couered also the cherubs with gold. 29. And al the walles of the temple round about he graued with diuerse engrauiings and caruing: & he made in them cherubs, and palme trees, and (*d*) diuerse pictures, as it were standing out of the wal, and comming forth. 30. Yea the pauement also of the house he couered with gold within and without. 31. And in the entrance of the oracle he made litle doores of the timber of oliuetrees, and five corner postes. 32. And two doores of oliuetimber: and he graued in the pictures of Cherubs, and figures of Palme trees, and grauen workes standing out very much; and he couered them with gold: and he couered as wel the Cherubs as the palmetrees, and the other things with gold. 33. And he made in the entrance of the temple posts of oliuetimber foure square: 34. and two doores of firre trees, one agaynst an other: and either doore was double, & so opened with folding leaues. 35. And he graued Cherubs, and palmetrees, and engrauiings appearing very much: and he couered al with golden plates in square worke by rule. 36. And he built the inner court with three rowes of stones polished, & one row of ceder timber. 37. In the fourth yeare was the house of our Lord founded in the month of Zio: 38. and in the eleuenth yeare in the month Bul (that is the eight month) the house was perfected in al the workes therof, and in al the implements therof: and he was building it seuen yeares.

d) It is a cleer case, that al carued and grauen pictures, or images were not vnlawful, but were religiously made & set in the holie Temple, for the more honour of God.

The end of the fourth age.

* * * * *

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE FOVRTH AGE:

from the parting of Israel out of Ægypt, to the
foundation of the Temple. The space
of 480. yeares.

Articles of
faith, other
points of re-
ligion, & state
of the Church
more expres-
sed in this
fourth age
then before.



WE H A V E seen already in the three first ages, or distinct times of the world, the beginning, increase, and continuance of the Church and Religion of God, without interruption. Now in this fourth age, in which God gaue his people a written Law, it is yet more eident, that the same faith and religion, not only continued but also was more expressed, and explicated; and the Church had more varietie of Sacrifices, Sacraments, and other holie Rites, and Obseruāces: & the two states Ecclesiastical & Themporal more distinguished, and ech of them, especially the Priestlie and Leuitical Hierarchie, more disposed in subordination: the ciuil gouernment also vnder Dukes, Iudges, and Kings, more distributed among superiour and inferiour officers then before.

Belese in one
God.

For first the principal point and ground of al religion, the beleefe in one God, and his proper diuine worship, is aboue almost strictly commanded, often repeated, diligently obserued by the good; and seuerely punished in transgressours. To which end and purpose, after that God had singularly selected three more renowned Patriarches, Abraham, Isaac, and Iacob, preserving them by his special grace from idolatrie, and from wicked wayes of most peoples and nations, blessed their seede, not in the whole progenie of the two former, but in Iacob onlie, whom he otherwise named Israel, multiplying his children exceedingly, yea most of al (which was most marvelous) in hot persecution: then bringing them forth of the fornace of Ægypt, in his strong hand, as is recorded in the former age, at last his Diuine Maiestie deliuered to them his perfect and eternal Law, conteyned in two tables, distributed into ten precepts, teaching them their proper duties, first towards him selfe their God and Lord, then towards each other. Adding moreover for the practize and execution therof, other particular precepts of two sortes, to witte, Ceremonial prescribing certaine determinate manners and rites, in obseruing the commandements of the first table pertaining to God: and Iudicial lawes directing in particular how to fulfil the commandements of the second table, concerning our duties towards our neighbours. So we see the whole law is nothing els, but to loue God aboue al, and our neighbours as our selues. The manner of performing al, is to belieue and hope in one onlie Lord God, honour and serue him alone, who made al

Diuines lawes.

Moral.

Ceremonial.

Iudicial.

of nothing , conserueth al , wil iudge al , and render to al men as they deserue , and therefore fully to confirme this point , he beginneth his commandments with expresse prohibition of al false and imaginarie Gods , saying (Exod. 20. v. 3.) Thou shalt not haue strange Gods , and after threats to the transgressours , and recital of the other nine commandments , he concludeth (v. 23.) with repetition of the first , saying : You shal not make Gods of iiuer , nor Gods of gold ihal you make to you. The same is repeated and explained (Deut. 5.) And in the next chapter Moyses exhorting the people saith : Heare Israel , the Lord our God is one Lord. And God himself speaking againe saith : (Exod. 23.) See ye that I am onlie , and there is no other God besides me. The royal Prophet Dauid (2. Reg. 22. and Psalm. 17.) who is God but our God ? and in sundrie other places the same doctrine of one God is grounded , confirm'd , and established.

Onely God
to be serued
with diuine
honour.

The Myserie of the B. Trinitie , or of three Diuine Persons , is no lesse true and certaine , then that there is but one God , though not so manifest to reason , nor so expressely taught in the old Testament , yet beueued then also , and often insinuated , where God is expressed by names of the plural number : as Elohim , Ehim , Elohe , Saddai , Adonai , Tsebaoth : which import pluralitie of Persons in God , who is but one nature and substance. Distinction also of Persons in God is deduced (Exod. 33.) God saying : I wil cal in the name of the Lord. That is (as S. Augustine and other fathers expound it) the second Person by his grace maketh his seruants to cal vpon God. More distinctly (Psalm. 2.) The Lord said to me : Thou art my Sonne , I this day haue begotten thee. (Psalm. 109) The Lord said to my Lord : that is , God the Father to God the Sonne : who according to his diuinitie is the Lord of Dauid , according to his humanitie the sonne of Dauid. The same King Dauid maketh mention also of the third Person , the Holie Ghost , praying (Psalm. 50.) Thy Holie Spirit take not from me. In the forme of blessing the people (Num. 6.) al three Persons seeme to be vnderstood in the name of our Lord triuise repeated ; our Lord (the Father) blesse thee and keep thee. Our Lord (the Sonne) shew his face to thee , and haue mercie vpon thee Our Lord (the Holie Ghost) turne his countenance vnto thee , and giue thee peace.

The B. Tri-
nitie.

Of the Incarnation of the Sonne of God , we haue in this age manie prophecies and figures. Moyses evidently (Deut. 18.) fore sheweth that after other Prophets Christ the Sonne of God should come in flesh , and redeeme mankind , as S. Peter teacheth (Act. 3.) Likewise in his Canticle , and Blessing of the tribes (Deut. 32. & 33.) he speaketh more expressely of Christ and his Church , then of the Iewes and their Synagogue. The starre prophecied by Balaam (Num. 24.) forshewed both to Iewes and Gentiles , that Christ should subdue al nations. Iosue both in name and office was a manifest figure of IESVS CHRIST. Also the Iudges , and Kings , some in one thing , some in an other , most especially King Dauid & Salomon , were figures of our Lord & Saviour Iesus Christ. The brasen serpent (Num. 21.) signified Christ to be crucified , as himselfe expoundeth it (Ioan. 3.) Briefly the whole Law was a Pedagogue , or conuictour to bring men

Incarnation
of Christ.

9 154. in
Exod.

Mat. 22.

to Christ (Galat. 3.) and by him to know God and themselves: to wit, God omnipotent, al perfect, Creator of al, our Father, Redeemer, and Sanctifier: and man his chief earthlie creature; though of himself weak and impotent, yea through sinne miserable, yet in nature of free condition, indued with vnderstanding, to conceiue, and discourse; and with freewil, to choose or refuse what liketh or displeaseth him.

Freewil in
Angels and
men.

For God appointing al creatures their offices, ingrafted in al other things inu-
variable inclinations to performe the same, so that they could neither by vertue
nor sinne make their state better nor worse then it was created, but ordaining
Angels and men to a higher end of eternal felicitie, left their wils free to agree
vnto, or to resist his precepts, and counsels. Wherupon Angels cooperating with
Gods grace were confirmed in glorie, and some reuolting were eternally damned.
Man also offending fel into damnable state, but through penance may be saued,
if he cooperate with new grace of our Redeemer, which is in his choise to doe,
or omisse. As when God gaue his people meate in the desert (Exod. 16.) he so
instructed them, how to receiue it and vse it, without force or compulsion, that
he might proue them (as himself speaketh) whether they would walke
in his law or no. And after making couenant with them (Exod. 19. Deut. 26.)
required and accepted their voluntarie consent: entring into formal contract or
bargaine between himself and them: he promising on the one partie to make
them his peculiar people, a priestlie Kingdome, and a holie nation: they on the other
partie promising loyalty, obedience and obseruation of his com-
mandments, saying: Al things that our Lord hath spoken we wil doe.
For which cause Gods promises are conditional (Deut. 7.) if thou keep
his iudgements, God wil keep his couenant to thee. Againe most
plainely (Deut. 11.) Behold I set before your sight this day benediction
and malediction, and (Deut. 30.) I cal for witnesses this day hea-
uen and earth, that I haue proposed to you life and death, blessing
and cursing. Choose therefore life that thou mayest liue. In al which is
is certaine that Gods promise beeing firme, mans wil is variable, and so the
euent not necessarie: which made Caleb hoping of victorie to say (Iosue. 14.)
if perhaps our Lord be with me. Neither doth Gods foreknowledge make
the euent necessarie, for he seeth the effect in the cause, as it is voluntarie or
casual: yea God knoweth al before, and sometimes foretelleth things, which
conditionally would happen, and in deed (the condition fayling) come not
to passe, as (1. Reg. 23.) God answered, that the men of Ceila would
betray Dauid (meaning if he staid there) which they did not; for he par-
ted from thence.

Obiection of
Gods fore know-
ledge answered.

Grace neces-
sarie.

Yet is not man able by this his freedome, nor otherwise of himself, to doe,
nor so much as to thinke anie good thing, but through Gods mere mercie, and
grace giuen him without his deseruing, sufficient to al, and effectual
to those that accept it. God also giueth particular grace for special functions;
as (Leuit. 8.) to Priests (Num. 11.) to seuentie ancients, and (1. Reg. 10.)
to King Saul.

2. Cor. 3.

By which diuine assistance the commandments of God are possible, as himself auoucheth, saying: (Deut. 30.) This commandment that I command thee this day is not about thee. Again: I haue set before thee life and good, death and euil, that thou mayest loue God, walke in his wayes, and keep his commandments.

Gods commandments possible to be kept.

Workes done by grace and freewil are good and commendable, Moyses so testifying (Deut. 14.) This is your wisdome and vnderstanding before peoples. Tea are meritorious: and rewards are promised for the same (Leuit. 26.) and contrawise punishments threatned to the transgressours. And Booz knowing reward to be due for wel doing, prayed God to render to Ruth (1h. 2.) a ful reward for her wel deseruing. The royal Propbet affirmeth (Psal. 18.) that in keeping Gods precepts is much reward and (Psal. 118.) professeth that he inclined his hart to keep them for reward.

Good works. Meritorious.

Amongst other seruices of God, and meanes of mens saluation, external Sacrifice is of the greatest. And therefore the manner of offering al sorts is at large prescribed in the Law, especially in the seuen first Chapters of Leuiticus. The first and principal was Holocaust, wherin al the oblation was burned and consumed in the honour of God our Soueraigne Lord. The second was Sacrifice for sinne, according to the diuersitie of offences and persons, wherof part was burned, the other part remained to the Priests, except it were for the sinnes of Priests, or of the whole multitude (Leuit. 4.) for then the Priests had no portion, but al was offered to God. The third was pacifike sacrifice, either of thanksgiuing for benefits receiued, or to obtaine Gods fauour in al occurrent necessities, and good desires. And of both these sorts one part was consumed in Gods honour, an other part was the Priests, the third was theirs that gaue the oblation. In confirmation of these sacrifices God at first miraculously sent fire to burne them (Leuit. 9.) wherof he had giuen commandment before (Leuit. 6.) that it should be conserued, and neuer extinguished; to teach vs especially of the new Testament, that haue the real Sacrifice, and verie bodie of the former shadowes and figures, to nourish and keep the fire of charitie, not procured by our owne power, but giuen by God, that it neuer cease, nor be extinguished in our harts.

Diuers sorts of Sacrifices.

Holocaust. For sinne.

Pacifike.

Fire sent from God signifieth charitie.

Likewise in the same law of Moyses, besides Circumcision instituted before (Gen. 17.) and here confirmed and continued (Leuit. 12. Iosue. 5.) al hostes and sacrifices for sinne (Leuit. 4. 5. 6. and 7.) consecration of Priests, (Leuit. 8.) and the sacrifices adioyned therunto, also diuers other washings and purifications of legal vncleannes (Leuit. 14. 15. 16. & 17.) were al Sacraments; signifying either first iustification and remission of sinne, or increase of grace, and puritie; of which sort it is also probable that the Paschal lambe, and Loaves of proposition were sacraments (Exod. 12. 25.) Which multitude S. Augustine comparing with ours of the new Testament, sayth: The people bound with feare in the old law, was burdened with manie Sacraments. For this was profitable to such men (sayth he) to make them desire the grace, foretold by the Prophets, which

Sacraments.

Manie more in the old establisment then in the new.

Alanus de Sacram. c. 9.

li. de vera Religione c. 17.

Christ's Sacraments more excellent.

Most of Christ's Sacraments prefigured in the old law but not al.

Some like impediments in use of holie Rites.

Tabernacle. Propitiatorie, with appertinances.

being come frō the wisdom of God becomming Man, by whom we are called into freedome, a few most wholesome Sacraments are instituted, which hold the societie of christiā people vnder one God of a free multitude. *But as Christ's Sacraments are fewer in number, so they are more excellent in vertue. And to most of these new, the former doe answer as figures and shadowes. So to our Baptisme answereth Circumcision, as S. Paul teacheth (Coloss. 1.) that Christians are circumcised in the circumcision of Christ, buried with him in Baptisme. To our holie Eucharist, as it is a Sacrament, did answer the Paschal lambe, and Loaves of propesition, as also Manna, and blisua of the Testament. It was prophesied Psal. 18. Adore his foot stoole: as holie Fathers expound it. And as the same Eucharist is a Sacrifice, it was prefigured by al the old sacrifices of the law of nature, ana of Moyse: as S. Augustin, and S. Leo doe proue; and prophesied (Psal. 19.) Be he mindful of al thy sacrifice &c. To the sacrament of holie Orders answered consecration of Priests. Al the ablutions, purifications, cleansings, and oblations for sinne, which in grea part were both Sacraments and Sacrifices, answered to our Sacrament of Penance, which was also prefigured by the second tables of the decalogue (Exod. 34.) More plainly foreshewed by example of particular confession of sinnes and satisfaction (Num. 5. 14. and 29.) Contrition also was no lesse required, as appeareth by the example of King David. 2. Reg. 24. Marriage in the old Testament, though not a sacrament yet signified the Sacrament of Mariage among Christians. But the Sacrament of Confirmation had not antie so answerable a figure in th. old law, which brought not to perfection. Neither Extreme vnction, because the law gaue not immediate entrance into the kingdome of heauen, which defects were signified by the high Priests entring only once in the yeare into Sancta Sanctorum, Leuit. 16.*

Likewise touching practise of holie Rites; diuers vncleannes hindering participation of sacrifices, and conuersation with other men (Leuit. 14.) Degrees of consanguinitie and affinitie, hindering mariage (Leuit. 18.) and sundrie Irregularities excluding from the office of Priests (Leuit. 21.) were figuratiue resemblances of sinnes and censures, ana of impediments to holie Orders, and to Mariage, in the new Testament.

To the peculiar seruice of God perteyned also the Tabernacle, with the Propitiatorie, Arke, Cherubims, Table for loaves of propesitiō, Cādiessticke, Lāpes, Altars for Holocausts, & Incense, Vestmētts for Priests, a brasen lauer, & other vessels described Exod. 25. & seq. Al which were kept & carried by the Leuites, resting or marching in the midde of the cape. Nu. 2. 3. And whē the Land of Chanaan was cōquered, the same were fixed in Silo, 1. sue 18. whither the people resorted at certaine set times, and vpon sundrie occasions. From thence long after they took the Arke, and often vpon ciuers occasions remouing it, made Oratories, or Chappels, where soeuer it rested, deuotion increasing, and religious estimation of it in al Israel. 1. Reg. 4. 7. 10. Ica the insidel Philisthims in Azorū being and feeling the vertue therof, euerthrowing their God Dagon, and themselues sore plagued, found it best for them to send the Arke home to the

S. Aug. in hunc Psalm. ser. de verbis Domini. li. 17. ciuit. c. 20. li. 1. con. aduers. leg. c. 18. S. Cyril. li. 3. in Ioan. S. Leo ser. 2. de passione.

Israelites, not without costly and precious oblations (1. Reg. 5. & 6. King David must specially honouring it (2. Reg. 6.) Who further considering that himself dwelt in a house of cedar, and the Arke of God remained in the tabernacle covered with skinned, intended to build a more excellent house for God. 2. Reg. 7. But his godlie purpose was differred by Gods appointment, and his sonne King Salomon builded the famous Temple in Hierusalem. 3. Reg. 6.

Which succeeding in place of the Tabernacle, each of them (one after the other) was the only ordinarie place of Sacrifice. The Law commanding (Leuit. 17.) If anie man of the house of Israel kill an ox, or a sheep, or a goate (so wit for Sacrifice, as S. Augustine, and other fathers expound it) and offer it not at the dore of the tabernacle, (afterwards at the dore of the Temple) he shal be guiltie of blood, as if he had shed blood, and so shal he periish out of the middes of his people. Neuertheles vpon occasions, and by special reuelation sacrifice was lawfully offered in other places. For so in the time of the tabernacle, Samuel the Prophet, offered Sacrifice in Maiphath. 1. Reg. 7. And the Prophet Elias offered Sacrifice without the Temple, when he conuincid the false Prophets of Baal, 3. Reg. 18. whose fact (as S. Augustin noteth) the miracle sufficiently sheweth to be done by Gods assistance.

And as peculiar places were dedicated, so also special times were sanctified, and diuers feasts and festiuities, partly ordained before (as the Sabbath Gen. 2. and Pasch Exod. 12.) were confirmed by the Law (Exod. 29. 23.) and others likewise instituted (Exod. 23. Leuit. 23. Num. 28. 29. and Deut. 16.) with proper sacrifices for euerie sort. First and most general was the dailie sacrifice of a lambe euerie day twice, at morning and euening (Exod. 29.) which was not properly a feast, but a sacred perpetual office in the tabernacle, and after in the temple. At the rest were festiual dayes, in which it was not lawful ordinarily to doe seruile worke. The first of these was the Sabbath. that is the seventh and last day of euerie weeke, which is our saturday: Kept still solemnly by the Iewes, euen at this time, in al places where they dwell; but not by Christians, because the old Law is abrogated; and we keep the next day, which is Sunday, holie, by institution and tradition of the Church. The second, Neomenia, or new moone, in which day they alwaies began the month; and twelue such months made a yeare, by the course of the moone; for by the course of the sunne, the yeare containeth eleuen dayes more, which in three yeares make aboue a month. And so euerie third yeare, and sometimes the second (for it happened seuen times in nineteene yeares) had thirteene months: and was called Annus embolismalis, being increased by meanes of those eleuen dayes. The third feast was Pasch, or Phase, first instituted at the parting of the children of Israel out of Ægypt, in the full moone of the first month in the spring, in which the Paschal lambe was eaten, as is prescribed Exod. 12. The fourth feast was Pentecost, or first fruits, the fiftieth day after Pasch, when Moyses receiued the Law in mount Synai. The fifth, the feast of Trumpets, the first day of the seventh month, in grateful memorie that a ramme sucking by the hornes, was offered in sacrifice by Abraham in place of Isaac. The sixth was the feast of Expiation, the tenth

The Tabernacle, and afterwards the Temple, the onlie place for Sacrifice.

Yet God sometimes dispensed therein.

Feasts of the old law.

Eight sorts of feasts, besides the dailie sacrifice.

Quest. 56. in Leuit.

Ibidem.

S. Bedae de Embolismo. 60. 1.

Prescribed fast
from euen to
euen.

day of the seuenth month; wherein solemne fast was also prescribed from euening of the ninth day to euening of the tenth, for remission of sinnes in general, besides particular sacrifices and satisfaction for euerie sinne, wherof anie man found himself guiltie. The seuenth was the feast of Tabernacles, seuen dayes together, beginning the fiftenth of the seuenth month, in memorie of Gods special protection, when they remained in tabernacles, fourtie yeares in the desert. The eight feast was of Assemblie and Collection, the next day after the foresaid seuen, in commemoration of vnion in the people, and peaceable possession in the promised land. In this day general collection was made for necessarie expences in the publike seruice of God.

Seuenth yeare
of rest: and
Iubilee yeare.

Moreouer the seuenth yeare was as a Sabbath of rest (Leuit. 25.) in which no land was plowed, no vines pruned, nor those fruits gathered that sprong without mans industrie of the earth. Againe, the fiftith yeare was peculiarly made holie, and called the Iubilee, or ioyful yeare. In it al bondmen were set free; al inheritances amongst the Israelites, being for the time sold or otherwise alienated, returned to the former owners.

Other ceremon-
ial obseruan-
ces.

Besides Sacrifices, Sacraments, holie places, holie times, and manie other sacred things belonging therto; there were yet more Ceremonial Obseruances, commanded by Moyses law, as wel pertyning to the seruice of God in that time, as signifying christian life and manners. So certaine beasts, birdes, and fishes were reputed vncleane (Leuit. 11.) and Gods people forbid to eat them; as also that they should not eat anie bloud at al, nor fat. Leui. 3. The reason of al which was not, as though anie creature were il in nature, but partly to auoide idolatrie, partly to exercise them in obedience, and temperance, and partly for that the same things signified vices and corruptions, from which Christians especially ought to refraine. Likewise Leuit. 19. they were commanded not to sow their fields with two sorts of seede, nor to weare garments woven of two sorts of stufte, that they might be more distinguished from Infidels by external signes, and not only by Circumcision, but especially to teach christians to practise simple innocencie, and to auoid double and deceiptful dealing.

Cleane and
vncleane.
No bloud to
be eaten, nor
fat.

Not diuers
seede in one
field.
No cloth of
diuers matter.

Strict com-
mandment to
keep al the
Law.
The obseruers
blesse and re-
warded
Transgres-
sours cursed
and punished.

Al which, and other precepts, as wel moral, as ceremonial and iudicial, were most strictly commanded; the obseruers blessed and rewarded; and transgressours seuerely threatned with great curses (Leuit. 20. 26. Deut. 4. 27. 28.) and diuers actually punished, Exod. 32. three thousand slaine for committing idolatrie. Manie swallowed vp in the earth. (Num. 16.) descending quicke into hel, and manie more burned with fire from heauen, for making and fauouring Schisme. Yea by one meanes and other, al that were aboute twentie yeares of age, comming forth of Egypt, except two onlie (Iosue and Caleb) died in the desert, for the general murmur of the people. Num. 11. 14. 25. and 26. Al Israel beaten in battle til one malefactor Achan was discovered and punished. Ios. 7. Al the tribes were punished for suffering publike idolatrie in Dan: and Benjamin almost extirpate, for not punishing certaine malefactours. Iudic. 20. And the whole people verie ofren inuaded and sore afflicted for their sinnes; as appeareth in the book of Iudges. In particullar also diuers were aduanced and prospered for their vertue;

as Iosue, Caleb, Phinees, samuel, Daudi and others. Contrariwise Nadab and Abiu Priests were miraculously burnt for offering strange fire, *Leuit. 10.* One stoned to death for gathering sticks on the sabbath day, *Num. 15.* King Saul deposed, for presuming to offer sacrifice, and not destroying Infidels (*1. Reg. 13. 15.*) and Oza, *2. Reg. 6.* sodainly slaine for touching the Arke of God, the Law forbidding vnder paine of death, *Num. 17. 51. & 18. 7.* that none should approach to holie office being not therto orderly called.

Of workes also of Supererogation (called counseils not precepts) we haue examples in voves, voluntarily made of things not commanded; the Law prescribing what voves might be made, and by whom. *Num. 30.* And *Num. 6.* a particular rule was proposed to such as of their owne accord, would embrace it, and a distinct name giuen them, to be called Nazarites, that is, Separate or Sanctified. In which state they were to remaine either for a time, limited by themselves or their parents, or perpetually, if they so promised. *Iudic. 13. 1. Reg. 1.* For so farre as their promise extended, they were strictly obliged to performe. *Deut. 23.* When thou hast vowed a vow to our Lord thy God, thou shalt not slacke to pay it: because our Lord thy God wil require it: and if thou delay, it shal be reputed to thee for sinne. If thou wilt not promise, thou shalt be without (this) sinne. Pay thy voves vnto the Highest, *Psal. 75.* Vow ye, and render (your voves) to our Lord your God, *Psal. 49.* The Rechabites, afterwards had a like rule to the Nazarites; and the same perpetual (*Hierem. 35.*) neuer to drinke wine, nor to build nor dwel in houses, but in tabernacles, nor sow corne, nor plant vineyards. Which rule though instituted by a man, yet the obseruation thereof was much commended and rewarded by God. *v. 19.* Such distinct state of religious persons, with other states of the Church of Christ, were also prefigured (*Leuit. 11.*) by the cleane fishes, of three distinct waters, as some holie Fathers doe mystically expound that place. To wit, the cleane fishes of the sea are the multitude of lay persons, which are drawen out of the sea of this world, and happily found good fishes in our Lords nette. *Math. 13.* The cleane fishes of the riuers, are the good and fruitfull Clergie men, that water the whole earth, by teaching Christian doctrine, and ministring holie Sacraments, with other Rites, and Gouerning the whole Church. And the cleane fishes of standing pooles, are the Monastical persons, liuing perpetually in Cloysters, where good soules are alwayes readie for our Lords table, as S. Bernard teacheth. Much more the ancient fathers, Saint Beda, Saint Gregoric, Saint Augustin, and others explicate innumerable places of holie Scripture mystically; relying therein vpon example of the new Testament so expounding the old. Namely Saint Paul teaching (as before is noted) that the whole law was a pedagogue guiding men to Christ, and affirming that all things happened to the people of the old Testament in figure of the new.

Leauing therefore to prosecute the same further, which would require a verie great worke, it may here suffice to giue according to the literal sense, a briefe view of certaine other points of Religion, practised in this fourth age.

Works of supererogation, Voves.

Nazarites.

Rechabites.

Three sorts of Christians prefigured. Laitie.

Clergie.

Monks.

Holie scriptures expliated mystically.

S. Ber. Ser. 1. de S. Andrea. S. Beda. co. 4. S. Aug. cons. Faust. S. Greg. in li. 1. Reg. et Job.

Inuocation of
Patriarches.

Obiections
answered by
holie Scri-
ptures.

How Saints
know mens
prayers.

Titles giuen
to men in of-
fice, and to
Saints.

Angels ado-
red.

Reliques.

Images.

Where it is cleere, that as Iacob the Patriarch had foretold (Gen. 28.) that Abrahams, Isaacs, and his owne name should be inuocated, so Moyses prayed God for his promise made to them, and for their sake, to pardon the people, saying Exod. 32. Remember, o Lord, Abraham, Isaac, and Israel. And our Lord was pacified, from doing the euil which he had spoken against his people. His diuine providence so disposing, that he could be hindred, by such prayers, from that which he threatned. And whereas Moyses did not directly inuocate the holie Patriarchs, as Christians now call vpon glorified Saints, to pray for them, the cause of differance is, for that now Saints seeing God, know in him, whatsoever pertaineth to their glorie, which state none before Christ attained vnto. Num. 25. v. 25. Deut. 4. v. 12. Againe Protestants object, that for so much as God knoweth al our necessities, desires, dispositions, and whatsoever is in man, it is needles (say they) superfluous, and in vaine, that Saints should commend our causes. To this we answer, that not only glorious Saints, but also mortal men by Gods ordinance (by which nothing is done vainly) doe such offices, as mediators between God and other men; for so Moyses told the words of the people to our Lord (Exod. 19.) notwithstanding Gods omniscience, or knowledge of al things. Also God expressly commanded Iobs friends to goe to Iob, promising to beare his prayer for them. As for Saints bearing or knowing our prayers made to them, though onlie God of himself and by his owne power, seeth mens secret cogitations, and therefore is properly called the searcher of harts (1. Reg. 16.) yet God communicateth this power to Prophets, to see the secret thoughts of others; so Samuel knew the cogitations of Saul (1. Reg. 9. v. 20.) And Ahias, saw by reuelation the coming of Ieroboams wise to him in silo (3. Reg. 14.) Much more God reuealeth our present state and actes to glorified soules; who are as Angels in heauen (Matth. 22.) and being secure of their owne glorie, are careful (sayth S. Cyprian) of our Saluation. Neither is it derogation to God that Saints are honoured, and titles ascribed to them, of intercessours, mediators, and the like; for such titles are giuen to them not as to God, but by way of participation only. So Iudges are called Gods and Saviours (Exod. 21. Iudic. 3.) and Priests called Gods (Exod. 21.) Praise giuen to God and Gedeon. Iudic. 7. Protection and adoration of Angels is very frequent, Exod. 23. 31. Num. 22. Iosue. 5. Iudic. 2. 6. 13. The names of the twelue sonnes of Israel were grauen in the two chiefe ornaments of the high Priest, in the Ephod and Rationale (Exod. 28.) Manna was not only reserued as a memorie of Gods singular benefite, but also honourably reposed as a Relique in a golden vessel, and kept in the Arke of God (Exod. 16. Heb. 9.) Iosephs bones reserued and remoued (Iosue. 24.) Images of holie Cherubims were made and set vp together with the Arke and Propitiatorie in the chiefe place of the Tabernacle, called Sancta Sanctorum (Exod. 25.) An image also of a serpent was made in brasse for the health of those that were stricken by serpents (Num. 21.) Images also of lyons and oxen were made, and set vnder the foot of the lauer (called a sea) in the Temple (3. Reg. 7.) The honour

S. Hiero.
Ep. 12.
ad Gal-
aten.

Iob. 42.

lib. de
mor a-
litate.

done to anie holie thing, namely to the Arke (2. Reg. 6.) redounded to Gods more honour, and al this so farre from idolatrie, that quite contrarie, in presence of the Arke the idol Dagon fel to the ground, and broke in pieces. 1. Reg. 5.

Exequies for the dead with weeping and fasting were then practised in the Church, as appeareth by the peoples mourning for Aaron thirtie dayes. Nu. 20. Also for Moyse (Deut. 34.) By the Gabaonites fasting seuen dayes for Saul and his sonnes lately slaine. 1. Reg. 31. Likewise King Dauid with al his court mourning weeping and fasting for them. 2. Reg. 1. Al which were to no purpose, if soules departed could not be relieved by such meanes. It moreover appeareth that the same royal Prophet believed diuers places to be in hel, when he said (Psal. 85.) Thou hast deliuered my soule from the lower hel, signifying plainly that there is a lower and a higher hel: which higher the Church calleth Purgatorie: where soules suffer that paine in satisfaction for their sinnes, which remaineth not satisfied before death, and is due after the guilt of sinne is remitted, the law prescribing that besides restitution of damage, sacrifice should also be offered (Leuit. 5. 6. 16.) And Dauid was punished by the death of his child, 2. Reg. 12. and by the plague sent amongst his people, 2. Reg. 24. after his sinnes were remitted. He feared also punishment in the other world, yea two sorts, and therefore prayed to be deliuered from both, saying: (Psal. 6.) Lord rebuke me not in thy furie, nor chastice me in thy wrath. That is (saith S. Gregorie) Strike me not with the reprobate, nor afflict me with those, that are purged by the punishing flames. And most expressly signifieth also a higher place called hel, saying (Psal. 15.) in the person of Christ to his Father: Thou shalt not leaue my soule in hel. From whence Christ deliuered the holie Patriarches, Prophets and other perfect soules, rising without sensible paine, and brought them into heauen, whither before him none could enter. Which was also signified by the cities of refuge, whence none might depart to their proper countrie, till the death of the high Priest (Num. 35.) and by Moyse dying in the desert, and not entring into the promised land ouer Iordan, Deut. 4. 31. & 34.

Presupposing the general Resurrection of al men (as a truth knownen by former traditions) King Dauid sheweth the difference of the wicked, and godlie in that time, saying (Psal. 1.) The impious shal not rise againe in iudgement: nor sinners in the Councel of the iust. That is, the wicked shal not rise to ioy and glorie, as the iust and godlie shal doe.

Of general iudgement is more plainly prophesied, 1. Reg. 2. That our Lord shal iudge the ends of the earth, not that Dauid, nor Salomon, but Christ should raigne in his militant Church, euen to the ends of the earth, and in fine iudge the whole world. The same is confirmed Psal. 49. God wil come manifestly, our God, and he wil not keepe silence. Fire shal burne forth in his sight. Psal. 95. He shal iudge the round world in equitie, and the peoples in his truth. Psal 96. Fire shal goe before him, and shal inflame his enemies round about. Againe, the same royal Prophet (Psal. 48.) describeth the future and eternal state of the damned saying: as

Exequies for the dead.

Purgatorie.

Limbus Patrum.

No entrance into heauen before Christ.

Resurrection.

Iudgement

To. 2. in
Sept. Ps.
penitent

Eternal paine
of the damned
and glorie of
the blessed.

Four dowries
of glorified
bodies pre-
figured.

The Church
more known
to other nati-
ons then be-
fore.

The Ecclesia-
stical and tem-
poral states
more distin-
guished.

Succession of
High Priests.

sheep (*creatures vnable to helpe themselues*) they are put in hel, death shal feed vpon them. *Of the blessed life addeth*: And the iust shal rule ouer them in the morning, *that is, in the Resurrection, and Psal. 149.* The Saints shal reioyce in glorie, they shal be ioyful in their beds (*in eternal rest.*) The exaltations (*prayes*) of God in their throate, and two edged swords in their hands: to doe reuenge in the nations, punishments among the peoples. To bind their Kings in fetters, and their nobles in yron manicles. That they may doe in them the iudgement that is written: This glorie is to al his Saints. *And much greater glorie belongeth to Saints: for this is but accidental, vntered according to vulgar capacitee. The essential and perfect glorie, which no eye hath seen, nor care hath heard, nor hart can conceiue, consisteth in seeing God. Among accidental glorious gifts, the foure dowries of glorified bodies are especially prefigured: Impassibilitie by the wood Setim, wherof the Arke was made (Exod. 25.) Agilitie and Penetrabilitie in some sort by Dauids quicknes against Goliath, and his conueying of himself into Sauls campe and forth againe (1. Reg. 17. & 26.) but a more plaine figure of Claritie was in Moyses face (Exod. 34.) which by his conuersation with God, became more glorious then mortal eyes were able to behold, glistening and shining as most splendid light through cristal, described as if his skinne had been a cleere horne, appearing and spreearing beames like the sunne, proceeding from the beautie of his soule, so that none of al the people could looke directly vpon him, except he covered his face.*

Thus much concerning particular points of faith and religion. And it is no lesse eident, that the vniuersal Church and Citie of God stil continued: yea was more visible and conspicuous to the whole world then before. First, by Gods marvelous protection therof in the desert, and famous victories and conquests of the Land of Chanaan. And by the excellent lawes giuen to this people, which al nations admired, and none had the like. Deut. 4. For in this fourth age, besides other lawes and precepts, the spiritual and temporal States were more distinguished, and the Ecclesiastical Hierarchie especially disposed in subordination of one supreme head, with inferiour gouerners, eue in their place and office, for edification of the whole bodie. For Moyses being chief ruler and conductour of the Israelites out of Egypt, receiued and deliuered to them the written Law (Exod. 20.) And for obseruation and conseruation therof by Gods expresse appointment (Leuit. 8.) consecrated Aaron the ordinarie High Priest, himself remayning stil extraordinarie Superiour, also aboue Aaron. And after Aaron be consecrated in like manner his sonne Eleazar high Priest, and successour to his father (Num. 20.) To whom succeeded others in this order (1. Paralip. 6.) Phinees, Abisue, Bocci, Ozi, Zacharias, (otherwise 1. Reg. 1. called Heli) Meraioth, Amarias (otherwise Achimelec, whom Saul slew, 1. Reg. 22.) Achitob (otherwise Abiathar, who was deposed, 3. Reg. 2.) and Sadoc, in whose time the Temple was founded.

1. Cor.
2.
1. Cor.
15.

Cathe-
chis.
Rom. p.
1. c. 11.
9. 9.

To these were adioyned other Priests, also consecrated in a praescript forme (Leuit. 8.) and Leuites ordayned to asst in lower and distinct offices (Num. 3 & 4.) In the first degree the Caathites, whose office was to carrie the Sanctuarie, and vessel therof wrapped vp by the Priestis, but were forbid in paine of death, to touch them, or to see them. In the second degree the Gersonites; who carried the cortines and couers of the Tabernacle, and vessel of the Altar. In the third degree the Merarites; who carried the bordes, barres, and pillers, with their feete, pinnes, cordes, and other implements of the tabernacle; euerie one according to their office and burdens, Num. 4. v. vit.

But in the temporal state and government Iosue of the tribe of Ephraim succeeded to Moyse (Num. 27. Deut. 3. & 34.) And after Iosue were diuers interruptions of succession, with gouerners of diuers tribes, and change of gouernment, from Dukes to Iudges, and from Iudges to Kings. For after Iosues death the people being sore afflicted by inuasions of Infidels, God raised certaine special men, with title of Iudges to deliuer and saue them. First Othoniel of the tribe of Iuda; then Aod of Benjamin; after him Samgar (the Scripture not signifying of what tribe) then Barach with Debora of Ephraim; Gedcon of Manasses; Abimelech, his base sonne, an vsurper; Thola of Issachar; Iair, and Iephth of Manasses; Abesan of Iuda; Aialon of Zibulon; Abdon of Ephraim; Sampson of Dan; and Heli, who was also high Priest of Aarons stocke, otherwise called Zaraias (1. Paralip. 6.) and Samuel also of the tribe of Lewi a Prophet. In his time the people demanding and vrging to haue a King, Saul of the tribe of Benjamin was annointed. 1. Reg. 10. But for transgreding Gods commandments, especially for exercising spiritual suuction without warrant (1. Reg. 13.) and not destroying idolaters (1. Reg. 15.) was deposed, and Dauid of the tribe of Iuda was annointed King, who after manie great troubles possessed the whole Kingdome, and died in peace, leauing his sonne Salomon inuctea and annointed King in his throne.

The Church being thus established in distinct states and orders, albeit there were manie imperfections in al sortes of persons, and great sinnes committed, yet God so punished offenders, and chastised the whole people, that he sit conserued, the greatest, or chiefe part, in true faith and religion. For whiles they were in the desert, they murmured very often against God, and his Ministers their Superiours. (Exod. 17. Num. 11. 14. 20. 21.) Manie fel to idolatry (Exod. 32.) Aaron not free from cooperating in the peoples sinne. Nadab and Abiu Aarons sonnes, and consecrated Priestis, offered strange fire (Leuit. 10.) Core Dathan and Abiron, with their complices made a great schisme (Num. 16.) Manie committed carnal fornication with Infidels; and were therby drawen to spiritual (Num. 25.) Of which and other like sinnes the Psalmist speaketh (Psal. 94.) exhorting his people not to harden their harts, as in the desert their fathers had tempted God. Fourtie yeares was I offended (sayth God) with that generation and sayd: They alwayes erre in hart. And therefore he sware in his

Distinction of offices in Priests & Leuites.

Succession of tēporal Princes interrupted.

Dukes.

Iudges.

Kings.

Manie sinnes & difficulties in the Church.

Murmure. Idolatry.

Schisme.

Carnal fornication cause of idolatry.

The Church afflicted for finnes, yet was stil conserued.

Ordinarie meanes of conseruing the Church.
No participation with Infidels.
No noueltie to be admitted.
But one Tabernacle.
One Altar for sacrifice.

One supreme Iudge of controuersies.
Al bound to obey him.
His sentence infallible.

wrath: that same generation should not enter into the promised land of Chanaan: but their children entred and possessed it. Num. 14. Iosue 3.

Againe, the people falling to idolatrie and other finnes, were afflicted and sore pressed by sorraine enemies, but repenting were deliuered and saued by certain captaiues called Iudges and * Saviours: as appeareth in the book of Iudges. They had also tribulations by some of their owne nation, for among the Iudges one (called Abimelec) was a tyrannical vsurper (Iudic. 9.) Saul their first King falling from God vniustly persecuted Dauid (1. Reg. 18. &c.) Ambitious Absolom rebelled against the King his father (2. Reg. 15.) and Saba of the tribe of Benjamin raised an other rebellion (2. Reg. 20.) Likewise Adonias, assisted by Abiathar the high Priest, and by Ioab general of the armie, pretended to reigne his father Dauid yet liuing, to prevent Salomon of the Kingdom (3. Reg. 1.) So God both shewed his iustice, in suffering such afflictions to happen, for punishment of sinne: and his mercie, in sauing his Church from ruine.

Moreover, for preseruation of the Church, there were diuers diuine Ordinances provided by the Law. For first al were strictly commanded, not to communicate with Infidels in their idolatrie (Ex. 23.) nor with Schismatickes in their schisme (Nu. 16.) but to destroy al Idolaters (Num. 33.) and thumie al nouelties in religion, as a sure marke of idolatrie, or false doctrine (Deut. 13.) Further to conserue vnitie there was but one Tabernacle, and one Altar for sacrifice, in the whole people of Israel. Whereupon when the two tribes and halfe, on the other side Iordan, had made a seueral altar, al the tribes that dwelt in Chanaan, suspecting it was for sacrifice, sent presently to admonish them, and prepared to make warre against them, except they destroyed their new altar, but being aduertised that it was only an altar of monument, and not for sacrifice, were therewith satisfied (Iosue. 22.) Afterwards the tribe of Dan, setting vp idolatrie, and the other tribes not correcting it, they were al punished. Which happened by occasion of an other enormous sinne, committed and not corrected in the tribe of Benjamin. For the other eleuen tribes making warre against them for this iust cause, yea by Gods direction, and warrant, yet had the worse, sustenting great slaughter of men in two conflictes; and in the third Benjamin was almost destroyed. Iudic. 20.

Finally, for decision of al controuersies and ending of strife, the High Priest was expresly ordayned supreme Iudge (Deut. 17.) And al were commanded in paine of death to submitte their opinions, and obey his sentence: with promise of Gods assistance, wherby his definitions were certaine and infallible. For in consultations of doubts and difficult cases, God inspired him with doctrine of veritie (Exod. 28. 29. Leuit. 8. Num. 3. 7. 9. 1. Reg. 23. 30.) Which iudgement seate. Christ admonished the Iewes to repayre vnto and follow (Math. 23.) though the Iudges themselves did not the things which they taught. In so much that Caiphaz, through this assistance of Gods spirite, being otherwise a wicked man, yet pronounced the truth, That one must die for the people. Which therefore S. Iohn the Euangelist ascribeth to his Chayre and office, because he was High Priest that yeare. Ioan. 11.

* Iudic. 3.

S. Christ. orat. 1. aduers. Iudeos.

Seeing then Gods providence and continual assistance was so cleer, and assured in the Church of the old Testament, much more is the Church of Christ builded vpon a sure rocke, assured of his perpetual assistance, & alwayes preferued from erring in Faith, or in general practise of Religion. And that by Gods like assured ordinance of one supreme head and Iudge, S. Peter, and his Successour: for whom our Saviour prayed, that his faith should not faile. Further commanding him, that he should confirme his brethren. Al which we see is performed in the successours of S. Peter, whereas the successours of the other Apostles are all failed long since. The same most assured stabilitie of the Church of Christ, is further confirmed by the whole Law and Prophets. Namely, Deut. 32. and 33. where Moyses foretelles more power and grace in the Church, to be collected in the Gentiles of all nations, then euer was in that of the Israelites or Iewes. Likewise, 1. Reg. 2. The same was both prefigured and prophecied by holie Anna: The hungrie (those that desire Gods grace and glorie) are filled: vntil the barren woman (the Church of the Gentiles) bare verie manie: and she that had manie children was weakned. Shewing that the Church of the Iewes had manie, vntil the multitude of Gentiles much more abounded. Wherefore the Psalmist inuiceth all nations to praise God, saying; Psal. 116. Praise our Lord al ye Gentiles: praise him al ye peoples. Also 2. Reg. 7. God promised Dauid, saying: Thy Kingdome for euer before thy face, and thy throne shall be firme continually which was not verified in Dauids temporal Kingdome. For it was quickly diuided, after Salomons death, and a smal part left to his sonne Roboam. And after the captiuitie in Babilon, his seed had onlie title and right without profession of royal throne. Againe 2. Reg. 22. The same royal Propbet in his Canticle of thankes-giuing, and last propheticall wordes (chap. 23.) much preferreth the spiritual Kingdome of Christ, before the earthlie Kingdome of the Iewes. But most specially and plainly in the Psalmes: Psal. 2. Why did the Gentiles rage, and peoples meditate vaine things? Signifying that the furie of all aduersaries rageth in vaine, against Christ and his Church. For I am appointed, by him (sayth Christ of his Father) King ouer Sion, his holie hill. I wil giue thee (sayth God to his Sonne) the Gentiles for thine inheritance, and thy possession the ends of the earth. Psal. 17. A people which I knew not, hath serued me. Psal. 44. The Queen (the Church) stood on thy right hand in golden rayment, compassed with varietie, of vertues, and diuers sortes of holie professions. Psal. 47. Mount Sion is founded with the exultation of the whole earth. For euer and euer he (Christ) shall rule vs euermore. Psal. 86. Glorious things are sayd of thee, o citie of God. But omitting innumerable other such texts, the 88. Psalm conteyneth a large propheticall of Christ and his Church, where S. Augustin giueth vs this briefe admonition: Christiani estis, Christum agnoscite. You are Christians, agnize Christ. I wil put (sayth God) his hand in the sea, Christs dominion in the Gentiles, and his right hand in the riuers; all sortes shall serue him. He shall be high aboue the Kings of the earth. Of the Church he addeth: I wil put his seed for euer and euer, and his throne as the dayes of heauen. Neither

The Church of Christ preferued from erring in Religion.

Not anie temporal but Christs Kingdome is in all nations and perpetual.

The Church of Christ vniuersal.

Math. 16. 28.
Luc. 22.
Ioan. 14. 26.
Ep. 4.
1. Tim. 3.

S. Aug. li. 17. c. 8. de ciuit.
S. Epiph. hores. 29.

Act. 4.

in hunc. Psalm.

The Iewes will not see Christ: 1. Cor. 1. And Heretikes will not see the Church which yet is alwayes visible. S. Aug. in Psal. 30. Conc. 2. Collas. Carthag. et Cons. Donatist.

doe sinnes frustrate this promise of God, therefore it foloweth: But if his children thal forsake my law: and wil not walke in my iudgements: If they thal profane my iustices, and not keep my commandements; What then, wil Christ for al this abandon his Church, as he did the old Synagogue, of which God sayth: Deut. 32. They haue prouoked me in that which was no God: and I wil prouoke them, in that which is no people? Not so. How then? I wil visite, sayth our Lord, their iniquities with a rodde, and their sinnes with stripes. But my mercie I wil not take away from him. This is a strong Firmament (sayth S. Augustin) God promisseth, yea sweareth, and wil noelie to Dauid, that his seed shal continue for euer. His throne as the Sunne in Gods light, and the Moone perfected for euer. So this great Doctour sheweth by holie Scriptures against the Donatistes, and in them against Protestants, that the militant Church of Christ hath been stil, and shal be visible, during this transitorie world.

Ibidem.

CHAP. VII.

The beginning of the fifth age.

Salomons palace, 2. his house in the Forrest, 8. and the Queenes house is built. 13. Two great brasen pillers: 23. a sea (or lauer) 27. ten brasen feet: 38. ten lesse lauatories, and other vessels, and implements pertaining to the Temple, adorned with images of Angels, and other creatures, are further described.



AND his owne house Salomon built in thirteene yeares, and brought it to perfection. 2. He built also the house of the forest of Libanus of an hundred cubites in length, & fiftie cubites in bredth, and thirtie cubites in height: and foure score galleries between pillers of ceder: for he had cut ceder trees into pillers. 3. And he decked the whole vault with bordes of ceder, which was held vp with fise & fourtie pillers. And one order had fifteen pillers, 4. set one against another, 5. and looked one ouer against another, with equal space between the pillers, & ouer the pillers square beames in al equal. 6. And the porch of the pillers he made of fiftie cubits in length, and thirtie cubits in bredth: and an other porch before the greater porch: and pillers, and toppes vpon the pillers. 7. He made also the porch of the throne, wherein the seate of iudgement is; and couered it with ceder wood from the pauement vnto the top. 8. And the litle house, where they sate in iudgement, was in the middes of the porch of like worke. He made also a house for the daughter of Pharao (which Salomon had taken to wife) of such worke, as also this porch. 9. Al of chosen stones, which were sawed by a certain rule and measure both within and without: from the fun-

dation

dation to the top of the wals, and without vnto the greater court. 10. And the foundations of chosen stones, great stones of ten or eight cubits. 11. And about there were hewed chosen stones of equal measure, and in like manner of cedre. 12. And the greater court round with three rewes of hewed stones, and one rew of planed cedar, moreouer also in the inner court of the house of our Lord, and in the porch of the house. 13. King Salomon also sent, and tooke Hiram from Tyre, 14. the sonne of a widow woman of the tribe of Nepthali, his father a Tyrian, an artificer in brasse, and ful of wisdom, and intelligence, and skil to make al worke of brasse. Who when he was come to King Salomon, made al his worke. 15. And he cast two brasen pillers, of eightene cubits in height one piller: and a line of twelue cubits compassed both pillers. 16. He made also two litle heads, which should be put vpon the heads of the pillers, cast of brasse: five cubits high one litle head, and five cubits the other litle head: 17. and as it were in manner of a nette, & of cheynes knit one to the other with maruelous worke. Both litle heads of the pillers were cast: seven rewes of litle nettes in one litle head, & seven litle nettes in the other litle head. 18. And finished the pillers, and two rewes round about euerie nette, that they might couer the litle heads, which were ouer the top of the pomegranates: in like manner did he also to the second litle head. 19. And the litle heads, that were vpon the heads of the pillers, were made as it were with lillie worke, in the porch, of foure cubites. 20. And againe other litle heads in the top of the pillers about, according to the measure of the piller against the litle nets: and of the pomegranates were two hundred rewes round about the second litle head. 21. And he set two pillers in the porch of the temple: & when he had erected the piller on the right hand, he called the name therof * Iachin: in like maner he erected the second piller, & called the name therof * Booz. 22. And vpon the heads of the pillers he put a worke in manner of a lillie: and the worke of the pillers was perfected. 23. He made also (a) a sea of founders worke, of ten cubites from brimme to brimme, round in compasse, the height therof was of five cubits, and a corde of thirtie cubits did compasse it round about. 24. And the grauing vnder the brimme compassed it, ten cubites going about the lauatorie: there were two rewes of chamfered forowed grauings cast. 25. And it stood vpon twelue oxen, of which three looked to the North, and three to the West, and three to the South, and three to the East, and the sea was ouer them: whose hinder parts were al hid inward. 26. And the thickenes of the lauatorie was of three ounces: and the brimme therof as it were the brimme of a chalice, and the leafe of crisped lillie: it containd two thousand (b) bates. 27. And he made ten brasen feet, of foure cubits in length euerie foote, and foure cubits in bredth, and three cubits in height. 28. And the verie worke it selfe of the feete, was entergrauen: and entergrauings between the ioyntures. 29. And between the litle crownes and

* Firm-
 mes.
 * in
 strength.

(a) A vessel so called for the bignesse being a great lauatorie.

(b) Batus conteyneth about five gallons: so this vessel conteyned tenne thousand gallons.

the

the playts, lions, and oxen, and Cherubs: and in the ioyntures likewise aboue: and vnder the lions & oxen as it were bands of brasfe hanging downe. 30. And foure wheeles at euerie foote, and axeltrees of brasfe: and at foure sides as it were litle shoulders vnder the lauatorie cast, looking one against an other. 31. The mouth also of the lauatorie was inward in the top of the head: and that which appeared outward, was of one cubite al round, and together it had one cubite and a halfe: and in the corners of the pillers were diuers engrauiings: and the middle enterpillers square not round. 32. The foure wheeles also which were at the foure corners of a foote, ioyned one to an other vnder the foot: one wheele had in height a cubite and a halfe. 33. And they were such wheeles as are accustomed to be made in a chariot: and their axeltrees and spokes, and strakes, and naues, al cast. 34. For those foure litle shoulders also at euerie corner of one foote, were cast out of the foote and ioyned together. 35. And in the top of the foote was a certayne roundnes of halfe a cubite, so wrought, that the lauatorie might be put thereon, hauing the engrauiings therof, and diuerse caruiings of it-self. 36. He graued also in those seelings, which were of brasfe, and in the corners, cherubs, and lions, and palmetrees, as it were in the similitude of a man standing, that they seemed not to be engrauen, but put to round about. 37. After this manner made he ten feet, of one casting and measure, and like grauing. 38. He made also ten lauatories of Brasfe: one lauatorie conteyned fourtie bates, and it was of foure cubits: also at euerie foot, that is ten, he put so manie lauatories. 39. And he set the ten feet, fiue on the right side of the temple, and fiue on the left: and the sea he put on the right side of the temple against the East toward the South. 40. Hiram therefore made cauldrons, and shouels, & litle pottes, and perfected al the worke of King Salomon in the temple of our Lord. 41. Two pillers, and two cordes of the litle heads vpon the litle heads of the pillers: and two litle nets, to couer the two cordes, that were ouer the heads of the pillers. 42. And foure hundred pomegranates in the two nets: two reues of pomegranates in euerie net, to couer the cordes of the litle heads, which were vpon the heads of the pillers. 43. And ten feet, and ten lauatories vpon the feet. 44. And one sea, and twelue oxen vnder the sea. 45. And cauldrons, & shouels, and litle pots. Al the vessels that Hiram made to King Salomon in the house of our Lord, were of bright latten. 46. In the champayne countrie of Iordan did the King cast those things in a clay ground, between Sacoth & Sarthan. 47. And Salomon placed al the vessels: but for the exceeding great multitude the brasfe could not be weighed. 48. And Salomon made al the vessels in the house of our Lord: an altar of gold, and a table, wherupon the loaves of proposition should be put, of gold: 49. and candlestickes of gold, fiue on the right hand, and fiue on the left against the oracle, of pure gold: and as it were litle floures, and lamps aboue of gold: and golden snuffers, 50. and water pots, and fleshhooks, and

phials, and morters, and censars, of moit pure gold: and the hindges of doores of the inner Sanctum Sanctorum, and of the doores of the house of the temple, were of gold. 51. And Salomon perfected al the worke that he did in the house of our Lord, and brought in the things that Dauid his father (a) had sanctified, siluer and gold, and the vessels, and layed them in the treasures of the house of our Lord.

(a) Had designed & dedicated to holie vses.

C H A P. VIII.

The arke is brought in, and the temple dedicated. 10. A glorious cloud replenisheth it. 14. Salomon prayeth long to God, 55. blesteth the people, 62. and manie victims are offered in this solenne festiuitie.



WHEN were gathered together al the ancients of Israel with the Princes of the tribes, and the heads of the families of the children of Israel to King Salomon into Ierusalem: that they might carrie the Arke of the couenant of our Lord out of the citie of Dauid, that is, out of Sion. 2. And al Israel assembled to King Salomon in the month of Ethanim, on a solenne day, that is the seuenth month. 3. And al the ancients of Israel came, and the Priests tooke the arke, 4. and caried the arke of our Lord, and the tabernacle of couenant, and al the vessels of the Sanctuarie, that were in the tabernacle: and the Priests and the Leuites caried them. 5. And King Salomon, and al the multitude of Israel which was assembled vnto him, went with him before the arke, and they immolated theep and oxen without estimation and number. 6. And the Priests brought in the arke of the couenant of our Lord into his place, into the oracle of the temple, into Sanctum Sanctorum vnder the wings of the Cherubs. 7. For the Cherubs spred their wings ouer the place of the arke, and couered the arke, and the barres therof aboue. 8. And wheras the barres stood out, and the ends of them appeared without in the Sanctuarie before the oracle, they appeared no farder outward, which also were there vntil this present day. 9. And in the arke there was (a) nothing els but two tables of ston, which Moyfes put in it in Horeb, when our Lord made the couenant with the children of Israel, when they came out of the Land of Ægypt. 10. And it came to passe, when the Priests were gone out of the Sanctuarie, a cloud filled the house of our Lord, 11. and the Priests could not stand and minister for the cloud: for the glorie of our Lord had filled the house of our Lord. 12. Then sayd Salomon: Our Lord sayd that he would dwel in a cloud. 13. Building I haue built a house for thy habitation, thy most firme throne for euer. 14. And the King turned his face, and (b) blessed al the Church of Israel: for al the Church of Israel stood. 15. And

(a) There was no more with in the arke, *Deut. 10.* but on the out side was the rodde of Aaron, *Num. 17. Heb. 9.* the golden pot with Manna, *Exod. 16. Heb. 9.* and the booke of the law repeated by Moyfes, *Deut. 31.* All princes blest their people and parents their children.

Salomon sayd : Blessed be our Lord the God of Israel, who spake by his mouth to Dauid my father, & in his owne hands hath perfected it, saying: 16. Since the day that I brought my people Israel out of Ægypt, I chose no citie of al the tribes of Israel, that a house might be built, and my name might be there : but I chose Dauid to be ouer my people Israel. 17. And Dauid my father would haue built a house to the name of our Lord the God of Israel : 18. and our Lord sayd to Dauid my father : In that thou hast thought in thy hart to build a house to my name, thou hast done wel, casting this same thing in thy mynd. 19. Neuerthelesse thou shalt not build me a house, but thy sonne, that shal come forth of thy reynes, he shal build a house to my name. 20. Our Lord hath confirmed his word, which he spake : & I stand for Dauid my father, & sitte vpon the throne of Israel, as our Lord hath spoken : and I haue built a house to the name of our Lord the God of Israel. 21. And I haue appoynted there a place for the arke, wherein the couenant of our Lord is, which he made with our fathers, when they came out of the Land of Ægypt. 23. And Salomon stood before the altar of our Lord in the sight of the assemblie of Israel, and extended his hands toward heauen, 23. and sayd : Lord God of Israel, there is no God like to thee in heauen aboue, and vpon the earth beneath : which keepest couenant and mercie with thy seruants, that walke before thee in al their hart. 24. Which hast kept to thy seruant Dauid my father, the things that thou hast spoken to him : by mouth thou didst speake, and with thy hands thou hast accomplished, as this day proueth. 25. Now therefore Lord God of Israel, keep vnto thy seruant Dauid my father the things which thou hast spoken to him, saying: There shal not be taken away of thee a man before me, which sitteth vpon the throne of Israel : (c) yet so if thy children shal keep their way, that they walke before me as thou hast walked in my sight. 26. And now Lord God of Israel, let thy words be established, which thou hast spoken to thy seruant Dauid my father. 27. Is it then to be thought that indeed God dwelleth vpon the earth? for if heauen, and the heauens of heauens can not cōteyne thee, how much more this house, which I haue built? 28. But looke toward the prayer of thy seruant, & to his petitions, o Lord my God : heare the hymne and the prayer, which thy seruant prayeth before thee this day : 29. that thy eyes be opened vpon this house night and day: vpon the house, wherof thou saydst: My name shal be there : that thou heare the prayer, which thy seruant prayeth in this place to thee. 30. That thou heare the request of thy seruāt & of thy people Israel, whatsoever they shal pray for in this place, & thou shalt heare in the place of thy habitation in heauen : and when thou hast heard, thou shalt be merciful, 31. If a man shal sinne agaynst his neighbour, & shal haue any oath, wherwith he is held fast bound: & shal come because of the oath before thine altar into thy house, 32. thou shalt heare in heauen : and shalt doe, and iudge thy seruants, condemning the impious, and rendring his way vpon his head, and iustifying the iust, and

(c) Salomon knew wel Gods conditional promise, but persevered not in keeping his commandments, and therefore a great part of the Kingdome was take from his children, yet the right of the Kingdome of Iuda remayned to his seede euen to Christ our Sauour.

(d) rewarding

(d) rewarding him according to his iustice. 37. If thy people Israel shall flye their enemies (because they wil sinne agaynst thee) & doing penance and confessing to thy name, shall come, and pray, & beseech thee in this house; 34. heare in heauen, & forgiue the sinne of thy people Israel, and thou shalt reduce the vnto the land, which thou gauest to their fathers. 35. If the heauen shall be shut, and it rayne not, because of their sinnes, and praying in this place, they doe penance to thy name, and shall be conuerted from their sinnes through their affliction: 36. heare them in heauen, and forgiue the sinnes of thy seruants, and of thy people Israel: and shew them a good way wherein they may walke, and giue rayne vpon thy land, which thou hast giuen to thy people in possession. 27. If famine aryse in the land, or pestilence, or corrupt ayre, or blasting, or locust, or rust, and their enemy afflict them besieging the gates, al plague, al infirmity, 38. al cursing, and banning, that shall chance to any man of thy people Israel: if any man shall know the wound of his hart, and shall spread forth his hands in this house, 39. thou shalt heare in heauen, in the place of thy habitation, and shall be merciful agayne, and shalt so doe that thou giue to euery one according to his wayes, as thou shalt see his hart (for thou onlie knowest the hart of al the children of men) 40. that they feare thee al the dayes, which they liue vpon the face of the land, which thou hast giuen our fathers. 41. Moreouer also the stranger, which is not of thy people Israel, when he shall come from a farre countrie for thy name (for thy great name shall be heard of, and thy strong hand, 42. and thy stretched out arme euery where) when therefore he shall come, and shall pray in this place, 43. thou shalt heare in heauen, in the firmament of thy habitation, & thou shalt doe al things, for the which the stranger shall inuocate thee: that al the peoples of the earth may learne to feare thy name, as thy people Israel, and may proue that thy name is inuocated vpon this house, which I haue built. 44. If thy people shall goe forth to warre agaynst their enemies, by the way, whither soeuer thou shalt send them, they shall pray to thee agaynst the way of the citie, which thou hast chesen, and agaynst the house, which I haue built to thy name, 45. and thou shalt heare in heauen their prayers, and their petitions, and shalt doe iudgement for them. 46. But if they shall sinne to thee (for there is no man which sinneth not) and thou being wrath shalt deliuer them to their enemies, and they shall be led captiue into the land of their enemies farre or neere, 47. and shall doe penance in their (e) hart in the place of captiuitie, and conuerted shall beseech thee in their captiuitie, saying: We haue sinned, we haue done wickedly, we haue dealt impiouly: 48. and shall returne to thee in al their hart, and al their soule, in the land of their enemies, to the which they shall be led captiue: and shall pray to thee agaynst the way of their lād, which thou gauest to their fathers, & of the citie which thou hast chesen, & of the temple which I haue built to thy name: 49. thou shalt heare in heauen, in the firmament of thy throne their

(d) Reward of
good workes

(e) External
workes of penance, except they proceede from the hart, suffice not for remission of sinne.

prayers, and their petitions, and shalt doe their iudgement for them: 50. and shalt be merciful to thy people, which sinned to thee, and to al their iniquities wherewith they haue transgressed agaynst thee: & thou shalt giue mercie before them that shal haue them captiu. s, that they may haue compassion on them. 51. For they are thy people, and thine inheritance, whom thou hast brought our of the Land of Ægypt, from the middes of the yron furnace. 52. That thy eies be open to the petition of thy seruant, & of thy people Israel, and thou heare them in al things for which they shal inuocate thee. 53. For thou hast separated them to thee for an inheritance from al the peoples of the earth, as thou hast spoken by Moyse thy seruant, when thou didst bring our fathers out of Ægypt, Lord God. 54. And it came to passe, when salomon had accomplished praying to our Lord al this prayer and petition, he rose from the sight of the altar of our Lord: for he had fastened both knees on the ground, and had spred his hands toward heauen. 55. He stood therefore and blessed al the assemblie of Israel with a lowde voyce, saying: 56. Blessed be our Lord, which hath giuen rest to his people Israel, according to al things that he hath spoken: there hath not fayled so much as one word of al the good things, that he spake by Moyse his seruant. 57. Be our Lord God with vs, as he hath been with our fathers, not forsaking, nor reiecting vs. 58. But incline he our harts to him, that we may walke in al his waies, and keep his commandments, and his ceremonies, and iudgements whatsoever he commanded our fathers. 59. And be these my words, wherewith I haue prayed before our Lord, approaching to our Lord God day and night, that he may doe iudgement for his seruant, and for his people Israel day by day: 60. that al the people of the earth may knowe, that our Lord he is God, and there is none other besides him. 61. Let our hart also be perfect with our Lord God, that we walke in his decrees, and keep his commandments, as also this day. 62. Therefore the King, and al Israel with him, did immolate victimes before our Lord. 63. And Salomon killed pacifike holtes, which he immolated to our Lord, of oxen two and twentie thousand, and of sheep an hundred twentie thousand: and they dedicated the temple of our Lord, the King, and the children of Israel. 64. In that day the King sanctified the middes of the court, that was before the houie of our Lord: for he made the holocaust there, and sacrifice, and fat of the pacifikes: because the brasen altar, that was before our Lord, was too litle, and could not take the holocaust, and sacrifice, and fat of the pacifikes. 65. Salomon therefore made in that time a solemne festiuitie, and al Israei with him, a great multitude from the entrance of Emath vnto the Riuer of Ægypt, before our Lord God, seuen daies and seuen daies, that is, fourteen daies. 66. And in the eight day he dismissed the people: Who blessing the King, went into their tabernacles reioycing, and with a ioyful hart for al the good things, that our Lord had done to Dauid his seruant, and to Israel his people.

C H A P. IX.

Our Lord appearing againe to Salomon, 4. admonisheth him and his people to keep the precepts, 6. threatening punishment if they doe not. 10. The King of Tyre receueth twentie cities of Salomon, but liketh them not. 14. Salomon buildeth more cities and townes. 20. Maketh diuers nations tributarie. 24. The Queen repayreth to her house. 25. The King offereth victimes thise euerie yeare. 26. And fetcheth gold from Ophir.



AND it came to passe when Salomon had perfected the building of the house of our Lord, & the Kings house, and al that he wished & would haue done, 2. our Lord appeared to him the second time, as he had appeared to him in Gabzon. 3. And our Lord said to him : I haue heard thy prayer & thy petition which thou hast prayed before me : I haue sanctified this house, which thou hast built, that I might put my name there for euer, and myne eies and my hart shal be there alwaies. 4. Thou also if thou wilt walke before me, as thy father walked, (a) in simplicitie of hart, and in equitie, and wilt doe al things, which I haue commanded thee, and wilt keep my ordinances and my iudgements: 5. I wil set the throne of thy Kingdome ouer Israel for euer, as I haue spoken to Dauid thy father, saying: There shal not be taken away a man of thy stocke from the throne of Israel. 6. But if by reuolting you and your children shal turne away, not folowing me, nor keeping my commandements, and my ceremonies, which I haue proposed to you, but shal goe and worship strange Gods, and adore them: 7. I wil take away Israel from the face of the land, which I haue giuen them, and the temple which I haue sanctified to my name, I wil cast away from my sight, and Israel shal be for a prouerbe, and for a fable to al peoples. 8. And this house shal be for an example: euerie one that shal passe by it, shal wonder, and hisse, and say: Why hath the Lord done thus to this land, and to this house? 9. And they shal answer: Because they haue forsaken the Lord their God, which brought their fathers out of the Land of Ægypt, and haue folowed strange Gods, and adored them, and worshipped them: therefore hath the Lord brought vpon them al this euil. 10. And twentie yeares being complete, after that Salomon had built the two houses, that is, the house of our Lord, and the house of the King, 11. (Hiram the King of Tyre ministring to Salomon ceder trees & firre trees, and gold according to al that he had need) then Salomon (b) gaue to Hiram twentie townes in the Land of Galilee. 12. And Hiram went from Tyre, to see the townes which Salomon had giuen him, and they pleased him not, 13. and he sayd: Are these the cities, which thou hast giuen me, brother? And he called them

(a) External worship is not acceptable to God, except it proceed from internal sinceritie and deuotion. Wherefore S. Augustin sayth: God is worshipped in faith, hope, and charitie. *Enchirid. c. 3.*

(b) Salomon did not sel these cities, for he could not alienate them, but let the King of Tyre haue the vse and reuenues in payment for timber, & for the gold which he sent.

the land * Chabul, vntil this day. 14. Hiram also sent to King Salomon an hundred and twentie talents of gold. 15. This is the summe of the expences, which King Salomon offered to build the house of our Lord, and his owne house, and Meilo, and the wal of Ierusalem, and Hefer, and Mageddo, and Gazer. 16. Pharao the King of Egypt came vp and tooke Gazer, and burnt it with fire: And the Chananite, that dwelt in the citie, he slew, and gaue it for a dowrie to his daughter the wife of Salomon. 17. Salomon therfore built Gazer, and Bethhoron the lower, 18. and Balaath, and Palmira in the Land of the wildernes. 19. And al the villages, that perteyned to him, and were without wal, he fenced, and the cities of the chariots, and the cities of the horsemen, and whatsoever pleased him to build in Ierusalem, and in Libanus, and in al the land of his dominion. 20. Al the people, that was remayning of the Amorrhaites, and Hetheites, and Pherezeites, and Heueites, and Iebu-seites, that are not of the children of Israel: 21. their children, that were remayning in the land, to wit, those whom the children of Israel could not abolish: Salomon made tributaries, vntil this day. 22. But of the children of Israel Salomon appoynted not any man to serue, but they were men of warre, and his seruants, and Princes, and captaynes, and ouerseers of the chariots and horses. 23. And there were Princes ouer al the workes of Salomon, made ouerseers, siue hundred fiftie, which had the people subiect, and commanded ouer their appoynted workes. 24. And the daughter of Pharao went vp out of the citie of Dauid into her house, which Salomon had built her: then did he build Mello. 25. Salomon also offered three tymes euerie yeare holocaustes, and pacifike victimes vpon the altar, which he had built to our Lord, and he burnt incense before our Lord: and the temple was perfected. 26. King Salomon also made a nauie in Asiongaber, which is beside Ailath in the shore of the Redsea in the Land of Idumea. 27. And Hiram sent in that nauie his men, that were mariners & skilful of the sea, with the seruants of Salomon. 28. Who when they were come into Ophir, the gold taken thence of foure hundred and twentie talentes, they brought to King Salomon.

* direct
or dis-
plea-
sing.

C H A P . X .

The Queen of Saba comming to King Salomon, admireth his wisdom, magnificence, and order of government. 10. She giueth and receiueth gifts. 14. Salomon receiueth much gold diuers wayes: 16. maketh golden targets, 18. a magnificent throne, 21. and many golden vessels. 25. Manie bring him presents. 26. He hath manie chariots, horsemen, 27. abundance of siluer. 28. Marchants of diuers Kingdomes sel him horses.



BV T the Queen of (a) Saba also hauing heard the fame of Salomon, in the name of our Lord came to proue him in hard propositions. 2. And entring into Ierusalem with a great trayne, and riches, and camels carying spices, and gold exceeding infinite, and pretious stones, she came to King Salomon, and spake him to all things that she had in her hart. 3. And Salomō interpreted to her all the words, that she proposed: there was not a word, that the King could be ignorant of, and could not answer her. 4. And the Queen of Saba seeing all the wisdom of Salomon, and the house which he had built, 5. and the meates of his table, and the habitations of his seruants, and the orders of them that serued, and their garments, cup-bearers, and the holocausts which he offered in the house of our Lord (b) she had no longer spirit, 6. and she said to the King: The report is true, which I haue heard in my countrie, 7. concerning thy words, and concerning thy wisdom. and I did not belieue them that told me, til my selfe came, and saw with myne eyes, & haue proued that the half hath not been told me: greater is thy wisdom, and thy workes, then the rumour, which I haue heard. 8. Blessed are thy men, and blessed are thy seruants, which stand before thee alwaies, and heare thy wisdom. 9. Be the Lord thy God blessed, whom thou hast pleased, and that hath set thee vpon the throne of Israel, for that the Lord hath loued Israel for euer, and hath appointed thee King, to doe iudgement and iustice. 10. She therefore gaue to the King an hundred and twentie talents of gold, and spices exceeding much, and pretious itones: There was no more brought so much spice, as that which the Queen of Saba gaue to King Salomon. (11. But the nauie also of Hiram, which caried gold out of Ophir, brought from Ophir thynne trees exceeding manie, and pretious itones. 12. And the King made of the thynne trees the porches of the house of our Lord, and of the Kings house, and harps & vials for the singers: there were not such thynne trees brought, nor seen vntil this present daye.) 13. And King

(a) Part of Arabia is called Saba, neer to Iurie, but this Saba is beyond Arabia, as S. Hierom testifieth in *Esaiæ* 60. li. 17. it seemeth to be in Æthiopia: for our Sauour saith *Mat.* 12. *The Queen of the South came from the ends of the earth, to heare the wisdom of Salomon.*

(b) As this Queen had no spirit, when she saw Salomons wisdom, so the Church gathered of gentiles knowing Christs grace, & finding the masters of Euangelical doctrine, casting away the spirit of pride, and laying off all haughtinesse of mind, learned to distrust in her self, and to trust in the great mercie of her King. S. Greg. in *Psal.* 7. *peniten.* 10. 2.

* A wonderful thing, that a Queene vpon fame of a mans wisdom traueled so farre to heare him speake, and to see his gouernment. but it was Gods inspiration to signifie by this figure, that the Church of Christ should be gathered of the Gentiles in all nations. Kings, Queenes and most porent Princes also submitting themselues to Christ. *Isaie* 49.

Salomon gaue to the Queene of Saba al that she would, and asked of him: beside those things, which of himself he offered her for a royal giift. Who returned, and went into her countrie with her seruants. 14. And the weight of the gold, that was brought to Salomon euerie yeare, was of six hundred sixtie six talents of gold: 15. beside that, which the men brought, that were ouer the tributes, and merchants, and al that sold light wares, and al the Kings of Arabia, and the Dukes of the land. 16. Salomon also made two hundred shields of most pure gold, six hundred sicles of gold did he allow for the plates of one shield. 17. And three hundred targets of tried gold: and three hundred pounds of gold garnished one target: and the King put them in the house of the forest of Libanus. 18. King Salomon also made a great throne of yuoric: and couered it with gold exceeding yellow, 19. which had sixe steps: and the top of the throne was round in the hinder part: and two hands on either side holding the seat: and two Lyons stood at euery hand. 20. And twelue litle Lyons standing vpon the sixe steps on either side: there was not such a worke made in al Kingdomes. 21. Yea and al the vessels, out of the which King Salomon drunke, were of gold: and at the furniture of the house of the forest of Libanus of most pure gold: there was no siluer, neither was it thought of any price in the daies of Salomon, 22. because the Kings nauie, once in three yeares, went with the nauie of Hirā on the sea into Tharis, bringing thence gold, & siluer, & the teeth of elephants, and apes, & pecocks. 23. King Salomon therefore was magnified aboue al the Kings of the earth in riches, & wisdom. 24. And al the earth desired to see Salomons face, that they might heare his wisdom, which God had giuen in his hart. 25. And euerie one presented him giifts, vessels of siluer and gold, garments, and instruments for warre, spices also, and horses, and mules euerie yeare. 26. And Salomon gathered together the chariots and horsemen, and there amounted to him a thousand foure hundred chariots, and twelue thousand horsemen: and he disposed them in fenced cities, and with the King in Ierusalem. 27. And he made that there was as great abundance of siluer in Ierusalem, as of stones: and of cedre trees he caused such a multitude, as if it were sycamore trees, which grow in the playnes. 28. And there were horses brought for Salomon out of Ægypt, and Coa, for the Kings merchants bought them out of Coa, and brought them at a set price. 29. And a chariot of foure horses came out of Ægypt, for sixe hundred sicles of siluer, and one horse for an hundred and fittie. And after this manner did al the Kings of the Hethites and of Syria sel horses.

C H A P . X I .

Salomon louing and marrying manie women of diuers nations, is drawn by them to idolatrie. 9. God therefore offended suffereth Adad an Idumean, 23. Razon King of Damascus, 26. and Hieroboam his owne seruant to make warre against him. 29. Ahas the Prophet foretelleth Hieroboam, that he shal reigne ouer tenne tribes, leauing but two to Salomons heyres, 38. with promise to prosper, if he serue God. 42. Salomon dieth.



AND King Salomon loued manie women strangers, the daughter also of Pharao, and Moabites, & Ammonites, Idumeians, and Sidonians, & Hethcians: 2. of the nations, wherof our Lord sayd to the childe of Israel: You shal not goe in vnto them, neither shal anye of the come in vnto yours: for they wil most certainly turne away your harts to folow their Gods. To these therefore was Salomon copled in most feruent loue. 3. And he had wiues as it were Queenes (a) seuen hundred, and concubines three hundred: and the women turned away his hart. 4. And when he was now old, his hart was depraued by women, that he folowed strange Gods: neither was his hart perfect with our Lord his God, as the hart of Dauid his father. 5. But Salomon worshipped Astarthee the Goddesse of the Sidonians, and Moloch the idol of the Ammonites. 6. And Salomon did that which was not liked before our Lord, and he accomplished not to folow our Lord, as Dauid his father. 7. Then built Salomon a temple to Camos the idol of Moab, in the mount that is agaynst Ierusalem, and to Moloch the idol of the children of Ammon. 8. And in this manner did he to al his wiues that were strangers, which burnt franckincense, & immolated to their Gods. 9. Therefore our Lord was wrath with Salomon, because his minde was turned away from our Lord the God of Israel, who had appeared vnto him the second tyme, 10. and had commanded him concerning this ward, that he should not folow strange Gods, & he kept not the things which our Lord commanded him. 11. Our Lord therefore sayd to Salomon: Because thou hast done this, and hast not kept my couenant, and my precepts, which I haue commanded thee, breaking I wil rent asunder thy Kingdom, and wil giue it to thy seruant. 12. Neuerthlesse in thy dayes I wil not doe it. because of Dauid thy father: out of the hand of thy sonne I wil rent it, 13. neither wil I take away the whole Kingdome, but (b) one tribe I wil giue to thy sonne for Dauid my seruant, and (c) Ierusalem, which I haue chosen. 14. And our Lord rayled vp an aduerinarie to Salomon, Adad an Idumeite of the Kings seed, who was in Edom. 15. For when Dauid was in Idumea, and Ioab the general of the warfare was gone vp to burie them that

(a) Though pluralitie of wiues was then allowed, yet it was forbid to multiplie manie. *Deut.*

17.

(b) The tribe of Iuda.

(c) By Ierusalem is vnderstood the tribe of Benjamin, wherein it stood: so there remained two tribes to Salomons heyres.

were slayne, and had slayne al malekind in Idumea, (16. for Ioab tarried there six months, and al Israel, til he slew al malekind in Idumea,) 17. Adad himself fled, & the men of Idumea of his fathers seruants with him, to goe into Ægypt: and Adad was a litle boy. 18. And when they rose out of Madian, they came into Pharan, and they tooke with them men of Pharan, and entred into Ægypt to Pharao the King of Ægypt: who gaue him a house, and appoynted him meats, and assigned him land. 19. And Adad found grace before Pharao exceedingly, in so much that he gaue him to wife the germane sister of his wife Taphnes the Queene. 20. And the sister of Taphnes bare him a sonne Gemubath, and Taphnes brought him vp in the house of Pharao: & Gemubath was dwelling at Pharaoes house with his children. 21. And when Adad in Ægypt had heard, that Dauid slept with his fathers, and that Ioab the general of the warefare was dead, he sayd to Pharao: Dismiss me, that I may goe into my countrie. 22. And Pharao sayd to him: For what lackest thou with me, that thou seekest to goe into thyne owne countrie? But he answered: Nothing: yet I beseech thee that thou dismiss me. 23. God also raysed vp to him an aduersarie, Razon the sonne of Eliada, who had fled Adarzer the King of Soba his Lord: 24. and he gathered men against him, and he became the captayne of theeues, when Dauid killed them: and they went to Damascus, and dwelt there, and they made him King in Damascus, 25. and he was an aduersarie to Israel (d) al the dayes of Salomon: and this is the euil of Adad, and hatred against Israel, and he reigned in Syria. 26. Ieroboam also the sonne of Nabath, an Ephratheite of Sareda, the seruant of Salomon, whose mother was called Serua, a woman widow, lifted vp his hand against the King. 27. And this is the cause of his rebellion against him, because Salomon built Mello, and filled vp the breach of the citie of Dauid his father. 28. And Ieroboam was a strong man and mightie: and Salomon seeing the young man of a good wit and industrious, had made him chief ouer the tributes of al the house of Ioseph. 29. It came to passe therefore at that tyme, that Ieroboam went out of Ierusalem, and the Prophet Ahias the Silonite found him in the way, couered with a new cloke: and they two oulie were in the field. 30. And Ahias taking his new cloke, wherwith he was couered, (e) cut it into twelue parts. 31. And he sayd to Ieroboam: Take vnto thee ten pieces: for thus sayth our Lord the God of Israel: Behold I wil rent the Kingdome out of the hand of Salomon, and wil giue thee ten tribes. 32. But one tribe shal remayne to him for my seruant Dauid, and Ierusalem the citie, which I haue chosē of al the tribes of Israel: 33. because he hath forsaken me, and hath adored Astarthee the goddesse of the Sidonians, and Chamos the God of Moab, and Moloch the God of the children of Ammon: and hath not walked in my wayes, to doe iustice before me, and my precepts, and iudgements, as Dauid his father. 34. Neither wil I take away al the Kingdome out of his hand, but I wil make him

2. Reg. 8.

2. Reg. 10.

(d) From the time that Salomon fel to idolatrie, he was more impugned by three perpetual aduersaries, Adad, Razon, and Hieroboam; mystically signifying the flesh, the world, and the diucl.

(e) This fact confirmed his words, that he spake seriously and fained not.

Prince al the dayes of his life, for Daud my seruant, whom I chose, who kept my commandments & my precepts. 35. But I wil take away the Kingdome out of his sounes hand, and wil giue thee ten tribes: 36. and to his sonne I wil giue one tribe, that there may remayne a lampe to Daud my seruant at al times before me in Ierusalem, the cite which I haue chosen, that my name might be there. 37. And thee wil I take, and thou shalt reigne ouer al things, that thy soule desireth, and thou shalt be King ouer Israel. 38. If therefore thou wilt heare al things, that I shall command thee, and wilt walke in my waies, and doe that which is right before me, keeping my commandments and my precepts, as Daud my seruant did: I wil be with thee, and wil build thee a faythful house, as I built a house to Daud, and I wil deliuer Israel to thee: 39. and I wil afflict the seede of Daud vpon this, but yet not alwaies. 40. Salomon therefore would haue killed Ieroboam: who arose, and fled into Ægypt to Sefac the King of Ægypt, and was in Ægypt vntil the death of Salomon. 41. And the rest of the words of Salomon, and al that he did, and his wisdom: behold they are al written in the Book of the words of the daies of Salomon. 42. And the daies that Salomon reigned in Ierusalem ouer al Israel, are fourtie yeares. 43. And Salomon (f) slept with his fathers, and was buried in the cite of Daud his father, & Roboam his sonne reigned for him.

(f) Whether he repented and was saued or no, is vncertaine.

C H A P. XII.

Roboam following yongmens counsel, 16. Ieroboam possesseth ten tribes of his Kingdom. 21. Which he endeaouering to recouer by warre, is admonished by a Prophet to cease. 26. Ieroboam setteth vp golden calves to be adored, making temples, altars, and Priests fit for his purpose.



AND Roboam came into Sichem: for thither was al Israel gathered together to make him King. 2. But Ieroboam the sonne of Nabat, when he was yet in Ægypt fugitiue from the face of King Salomon, hearing of his death, returned out of Ægypt. 3. And they sent and called him: Ieroboam therefore came, and al the multitude of Israel, and they spake to Roboam, saying. 4. Thy father layd a most hard yoke vpon vs: thou therefore diminish now a litle of thy fathers most hard empire, and of the most heauie yoke, that he layd vpon vs, and we wil serue thee. 5. Who sayd to them: Goe vntil the third day, and returne to me. And when the people was gone, 6. King Roboam tooke counsel with the ancients, that assisted before Salomon his father, whiles he yet liued, and he sayd: What counsel doe you giue me, that I may answer this people? Who sayd to him: If this day thou wilt yeald to this people, and condescend to them,

The third part. The diuision of the Kingdom. Several reignes of certaine Kings: and peaching of special Prophets.

and graunt to their petition, & wilt speake to them gentle words, they wil be thy seruants alwaies. 8. Who left the counfel of the ancients, which they had giuen him, and admitted yongmen, that had been brought vp with him, & wayted on him, 9. and he sayd to them: What counfel giue you me, that I may answer this people, which haue sayd to me: Make the yoke lighter which thy father hath put vpon vs? 10. And the yongmen that had been brought vp with him, sayd: Thus speake to this people, which haue spoken to thee, saying: Thy father aggrauated our yoke, doe thou ease it. Thus shalt thou speake to them: My least finger is grosser then the backe of my father. 11. And now my father layd vpon you a heauie yoke, but I wil adde vpon your yoke: my father beat you with scourges, but I wil beate you with scorpions. 12. Ieroboam therfore came, and al the people to Roboam the third day, as the King had spokē, saying: Returne to me the third day. 13. And the King answered the people rough words, leauing the counfel of the ancients, which they had giuen him, 14. and he spake to them according to the counfel of the yongmen, saying: My father made your yoke heauy, but I wil adde to your yoke: my father beat you with whips, but I wil beate you with scorpions. 15. And the King condescended not to the people: because our Lord was turned away from him, (2) that he might rayse vp his word, which he had spoken in the hand of Ahias the Silonite, to Ieroboam the sonne of Nabat. 16. The people therfore seeing that the King would not heare them, answered him, saying: What part haue we in Dauid: or what inheritance in the sonne of Isai? Goe into thy tabernacles Israel, now see to thy house Dauid. And Israel went into their tabernacles. 17. But ouer the children of Israel, whosocuer dwelt in the cities of Iuda, Roboam reigned. 18. King Roboam thertore ient Aduram, who was ouer the tributes: and al Israel stoned him, and he died, moreouer King Roboam in haist went vp into his chariot, and fled into Ierusalem: 19. and Israel reuolted from the house of Dauid, vntil this present day. 20. And it came to passe when al Israel had heard, that Ieroboam was returned, they sent, and called him, an assemblee being gathered, and they made him King ouer al Israel, neither did any man folow the house of Dauid beside the tribe of Iuda onlie. 21. And Roboam came to Ierusalem, and gathered together al the house of Iuda, and the tribe of Benjamin, an hundred fourefeore thousand chosen men warriers, to fight agaynst the house of Israel, and to reduce the Kingdom to Roboam the sonne of Salomon. 22. But the word of our Lord came to Semeias the man of God, saying: 23. Speake to Roboam the sonne of Salomon, the King of Iuda, and to al the house of Iuda, and Benjamin, and the rest of the people, saying: 24. Thus sayth our Lord: You shal not goe vp, neither shal you fight agaynst your brethren the childre of Israel: let euerie man returne into his house, for this word is done by me. They heard the word of our Lord, & returned from their iourney as our Lord had commanded them. 25. And

(2) This phrase noteth the sequel, not the final cause. As chap. 14. v. 9.

Ieroboam built Sichern in mount Ephraim, and dwelt there: and departing thence he built Phaniel. 26. And Ieroboam sayd in his hart: Now wil the Kingdom returne to the house of Dauid, 27. if this people shal goe vp to make sacrifices in the house of our Lord into Ierusalem: and the hart of this people wil be turned to their Lord Roboam the King of Iuda, and they wil kil me, and returne to him, 28. And finding out (*b*) a deuise he made two golden calves, and sayd to them: Goe vp no more into Ierusalem: Behold thy Gods Israel, which brought thee out of the Land of Egypt. 29. And he put one in Bethel, and the other in Dan: 30. and this thing was an occasion of sune: for the people went to adore the calves, as farre as Dan. 31. And he made temples in the excelses, and Priests (*c*) of the abiects of the people, which were not of the children of Levi. 32. And he appoynted a solemne day in the eight month, the fifteenth day of the month, after the similitude of the solemnitie, that was celebrated in Iuda. And going vp he made in like manner an altar in Bethel, to immolate to the calves, which he had framed: and he ordayned in Bethel Priests of the (*d*) excelses, which he had made. 33. And he went vpon the altar, which he had built in Bethel, the fifteenth day of the eight month, which he had forged out of his owne hart: and he made a solemnitie to the children of Israel, and went vp vpon the altar, to burne incense.

(*b*) A diuine policie to make a religion conformable to the temporal state.

(*c*) For such a religion such Priests were fittest.

(*d*) Places on hilles, where they sacrificed calves, and other things to the images of calves.

C H A P. XIII.

A Prophet sent from Iuda to Bethel foretelleth the birth of Iosias, and destruction of Ieroboams altar, 4. whose hand being suddenly withered, 6. is restored by the Prophets prayer. 11. The same Prophet is deceiued by an other Prophet, and slaine by a lion. 33. Ieroboam proceedeth in impietie.



AND behold a man of God came out of Iuda, in the word of our Lord into Bethel, Ieroboam (*a*) standing vpon the altar, and censuring. 2. And he cried out against the altar in the word of our Lord, and sayd: Altar, altar, thus saith our Lord: Behold a child shal be borne to the house of Dauid, named (*a*) Iosias, and he shal immolate vpon thee Priests of the excelses, which now doe burne frankincense on thee, and he shal burne mens bones vpon thee. 3. And he gaue a signe in that day, saying: This shal be the signe, that our Lord hath spoken: Behold the altar shal be clouen, and the ashes on it shal be powred out. 4. And when the King had heard the word of the man of God, which he cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Take him. And his hand withered, which he stretched forth against him: neither was he able to draw it backe vnto him. 5. The altar also was clouen, and the ashes were powred out of the altar, according to

(*a*) This fore-shewing long before the name of a child that should be borne, importeth that he should doe great things. see 4. Reg. 22.

the signe which the man of God had told before in the word of our Lord. 6. And the King said to the man of God: Beseech the face of our Lord thy God, and pray for me, that my hand may be restored me. And the man of God besought the face of our Lord, and the Kings hand was restored to him, and it became as it was before. 7. And the King spake to the man of God: Come home with me, that thou mayst dyne, and I wil giue thee gifts. 8. And the man of God answered the King: If thou wouldest giue me the halfe part of thy house, I wil not come with thee, nor eate bread, nor drinke water in this place: 9. for so was it enioyned in the word of our Lord cōmāding: Thou shalt not eate bread, nor drinke water, nor returne by the way that thou camest. 10. He departed therefore by an other way, and returned not by the way, that he came into Bethel. 11. And a certaine Prophet being old dwelt in Bethel, to whom his sonnes came and told him al the workes, that the man of God had done that day in Bethel: and the words which he had spoken to the King, they told their father. 12. And their father sayd to them: What way went he? His sonnes shewed him the way, by which the man of God was gone, which came out of Iuda. 13. And he said to his sonnes: Saddle me and asse. Who when they had saddled it, he got vp, 14. and went after the man of God, and found him sitting vnder a terebinth: and he said to him: Art thou the man of God that camest out of Iuda? He answered: I am he. 15. And he sayd to him: Come home with me, that thou mayst eate bread. 16. Who sayd: I can not returne, nor come with thee, neither wil I eate bread, nor drinke water in this place: 17. because our Lord spake to me in the word of our Lord, saying: Thou shalt not eate bread, and thou shalt not drinke water there, nor returne by the way thou wentest. 18. Who sayd to him: I also am a Prophet like to thee: and (b) an Angel hath spoken to me in the word of our Lord, saying: Bring him backe with thee into thy house, that he may eate bread, and drinke water. He deceiued him, 19. and brought him backe with him: he did eate therefore bread in his house, and drunke water. 20. And when they sate at the table, the word of our Lord came to the Prophet, that brought him backe. 21. And he cried out to the man of God, which came out of Iuda, saying: Thus sayth our Lord: Because thou hast not been obedient to the mouth of our Lord, and hast not kept the cōmandmēt which our Lord thy God commanded thee, 22. and hast returned, and eaten bread, and drunke water in the place wherin he commanded thee that thou shouldest not eate bread, nor drinke water, thy dead bodie shal not be brought into the sepulchre of thy fathers. 23. And when he had eaten and drunke, he saddled his asse for the Prophet, whom he brought backe. 24. Who when he was gone, a lion found him in the way, and (c) killed him, and his bodie was cast forth in the way: and the asse stood by him, and the lion stood by the dead bodie. 25. And behold, men passing by saw the dead bodie cast in the way, and the lion standing beside the bodie.

b) This man of Bethel was indeed a Prophet of God, but in this lied wickedly, and so deceiuing the other Prophet, made him to breake Gods commandment, for which he was slaine. Wherevpon Hieroboam (whom the wicked Prophet sought to please) was lesse affraid to proceed in idolatrie.

c) Not only the deceiuer, but also he that is deceiued, is guiltie and punishable for breaking Gods commandment.

And

And they came and diuulged it in the citie, wherein that old Prophet dwelt. 26. Which when that Prophet heard, which had brought him backe out of the way, he sayd: It is the man of God, that was disobedient to the mouth of our Lord, and our Lord hath deliuered him to the lion, & he hath torne him, and killed him according to the word of our Lord, that he spake to him. 27. And he sayd to his sonnes: Sadle me an asse. Who when they had sadled, 28. and he was gone, he found his dead bodie cast forth in the way, and the asse and the lion standing by the corse: the lion (d) did not eate of the dead bodie, nor hurt the asse. 29. The Prophet therefore tooke the corse of the man of God, and layd it vpon the asse, and returning brought it into the citie of the old Prophet, that they might mourne for him. 30. And he layd his corse in his owne sepulchre: and they mourned for him: Alas, alas my brother. 31. And when they had mourned for him, he sayd to his sonnes: When I thal be dead, burie me in the sepulchre, wherein the man of Ged is buried: beside his bones lay my bones. 32. For assuredly the word shal come to passe, which he hath foretold in the word of our Lord agaynst the altar that is in Bethel: and agaynst al the temples of the excelses, that are in the cities of Samaria. 33. After these words Ieroboam returned not from his wicked way, but on the contrarie part he made of the most abiect of the people Priests of the excelses: Whosoever would, he filled his hand, and he was made a Priest of the excelses. 34. And for this cause did the house of Ieroboam sinne, and was ouerthrowen, and destroyed from the face of the earth.

(d) By this it appeareth to be Gods worke and punishment.

C H A P. XIII.

Ahias the Prophet foresheweth the ruine of Hieroboams familie: 12. namely the death of his sonne, for whom beeing sick, the mother consulteth the Prophet. 20. Hieroboam dieth, and his sonne Nadab reigneth. 21. Some also of the people of Iuda committing idolatrie and other sinnes, 25. the King of Ægypt innadereth and sacketh Hierusalem. 31. Roboam dieth and his sonne Abias reigneth.



AT that time Abia the sonne of Ieroboam was sicke. 2. And Ieroboam sayd to his wife: Arise, and change thy habite, that thou be not knowen to be the wife of Ieroboam, & goe into Silo, where Ahias the Prophet is, which spake to me, that I thould reigne ouer this people. 3. Take also in thy hand tenloaues, & cracknels, & a vessel of honie, & goeto him: for he wil shew thee what shal happen to this childe. 4. The wife of Ieroboam did as he had spoken: and rising vp went into Silo, and came into the house of Ahias: but he could not see, because his eies were dimme

for age. 5. And our Lord sayd to Ahias: Behold the wife of Ieroboam cometh in, to consult thee concerning her sonne that is sicke: thus and thus shalt thou speake to her. When she therefore entred in, and dissembled to be that she was, 6. Ahias heard the sound of her feet entring in at the doore, and sayd: Come in Ieroboams wife: Why doest thou fayne thy self to be an other woman? But I am sent to thee a heauie messenger.. 7. Goe, and tel Ieroboam: Thus sayth our Lord the God of Israel: Because I haue exalted thee out of the middes. of the people, and made thee Prince ouer my people Israel, 8. and haue rent the Kingdom of the house of Dauid, and giuen it to thee, and thou hast not been as my seruant Dauid, who kept my commandments; and folowed me in al his hart, doing that which was wel liked in my sight: 9. but hast wrought euil aboue al, that haue been before thee, and hast made thee strange and molten Gods, (4) that thou mightest prouoke me to anger, and hast reiected me behind thy backe: 10. therefore behold I wil bring in euils vpon the house of Ieroboam, and wil strike of Ieroboam him that pisseth to the wal, and the inclosed, and the vilest in Israel: and I wil cleanse the remainyes of the house of Ieroboam, as dung is wont to be cleansed til al be pure. 11. They that shal die of Ieroboam in the citie, them the dogges shal eate: and they that shal die in the field, them the foules of the ayre shal deuour: because our Lord hath spoken. 12. Thou therefore arise, and goe into thy house: and in the verie entrance of thy feet into the citie, the child shal dye, 13. & al Israel shal mourne for him, and shal burie him: for this onlie of Ieroboam shal be brought into the sepulchre, because vpon him hath been found a good word from our Lord the God of Israel, in the house of Ieroboam. 14. And our Lord wil appoyne to himself a King ouer Israel, that shal strike the house of Ieroboam in this day, and in this time: 15. and our Lord the God of Israel shal strike it, as a reede is wont to be moued in the water: and he shal plucke out Israel fro this good countrie, which he gaue to their fathers, and shal scatter them ouer the Riuer: because they haue made to themselues groues, to prouoke our Lord. 16. And our Lord shal deliuer Israel for the sinnes of Ieroboam, who hath sinned, and made Israel to sinne. 17. The wife therefore of Ieroboam arose, and departed, and came into Therfa: and when she entred the threthold of the house, the childe died, 18. and they buried him. And al Israel mourned for him according to the word of our Lord, which he spake in the hand of his seruant Ahias the Prophete. 19. But the rest of the words of Ieroboam, how he fought, and how he reigned, be hold they are written in the Booke of the words of the daies of the Kings of Israel. 20. And the daies, that Ieroboam reigned, are two and twentie yeares: and he slept with his fathers: and Nadab his sonne reigned for him. 21. Moreouer Roboam the sonne of Salomon reigned in Iuda: one and fourtie yeares old was Roboam when he began to reigne: seuenteen yeares reigned he in Ierusalem the citie, which our Lord chose to put his name there,

(4) Ieroboam did not wittingly and of purpose set up false Gods, to the end he might prouoke God to anger: for his intention only was to keep the people fro going to Ierusalem, lest by that occasion they should returne to Roboam the Lord, King of Iuda. ch 12. v. 17. But by setting vp idols he did prouoke God so frequently to anger. So here and in other places this phrase: that he might prouoke: that is might he fulfill, and the like, signifie not the final cause, but the sequelle of other factes, without direct intention.

of al the tribes of Israel. And his mothers name was Naama an Ammonite. 22. And Iudas did euil before our Lord, and prouoked him about al things, that their fathers had done, in their sinnes which they sinned. 23. For they also built them altars, & statucs, & groues vpon euerie highhil, and vnder euerie tree ful of green leaues: 24. yea and effeminate were in the land, and they did al the abominations of the gentils, which our Lord destroyed before the face of the childre of Israel. 25. And in the fifth yeare of the reigne of Roboam, Sefac the King of Egypt came vp into Ierusalem, 26. and tooke the treasures of the house of our Lord, and the Kings treasures, and al things he spoyled: the shields also of gold, which Salomon had made: 27. for the which Roboam made brasen shields, and deliuered them into the hand of the captaynes of shield-bearers, and of them that kept watch before the doore the Kings house. 28. And when the King went into the house of our Lord, they that had the office to goe before, caried them: and afterward they recaried the to the armourie of the shield-bearers. 29. And the rest of the words of Roboam, and al that he did, behold they are written in the Book of the words of the daies of the Kings of Iuda. 30. And there was warre between Roboam and Ieroboam alwaies. 31. And Roboam slept with his fathers, and was buried with them in the cite of Dauid: and his mothers name was Naama an Ammonite: and Abias his sonne reigned for him.

 CHAP. XV.

Abias reigneth wickedly in Iuda three yeares. 8. After him his sonne Afa succeeding destroyeth idolatrie, reigning fourtie one yeares. 16. Who hauing warres with the King of Israel, maketh league with the King of Syria. 24. Afa dying Iosaphat succeedeth. 25. Nadab reigneth wickedly two yeares in Israel, is then slaine by Baasa of the tribe of Issachar, 29. and his whole familie is destroyed. 33. Baasa also reigneth wickedly twentie soure yeares.



HER F O R E in the eighteenth yeare of King Ieroboam the sone of Nabat, Abias reigned ouer Iuda. 2. Three yeares reigned he in Ierusalem: the name of his mother was Maacha the daughter of Abessalom. 3. And he walked in al the sinnes of his father, which he had done before him: neither was his hart perfect with our Lord his God, as the hart of Dauid his father. 4. But for Dauids sake our Lord his God gaue him a lape in Ierusalem, that he might rayse vp his sonne after him, and establiish Ierusalē: 5. (a) because Dauid had done right in the eyes of our Lord, & had not declined from al things, which he commanded him, al the daies of his life, except the matter of Vrias the Hetheite. 6. But there was

(a) Dauids posteritie conferred for his sake.

warre between Roboam and Ieroboā al the time of his life. 7. And the rest of the words of Abias, and al that he did, are they not written in the Book of the words of the Kings of Iuda? And there was warre between Abias and Ieroboam. 8. And Abias slept with his fathers, and they buried him in the citie of Dauid: and Afa his sonne reigned for him. 9. In the twentieth yeare therefore of Ieroboam the King of Israel reigned Afa the King of Iuda. 10. And he reigned one and fourtie yeares in Ierusalem. His mothers name was Maacha, the daughter of Abesalom. 11. And Afa did right before the sight of our Lord, as Dauid his father: 12. and he tooke away the effeminate out of the land, and he purged al the filth of the idols, which his fathers had made. 13. Moreover he remoued also Maacha his mother, that she should not be Princeesse in the sacrifices of Priapus, and in the groue which she had consecrated: and he destroyed her denne, and brake the most filtie idol, and burnt it in the torrent cedron: 14. but (b) the excelses he did not take away. Otherwise the hart of Afa was perfect with our Lord al iis daies: 15. and he caried in those things, which his father had sanctified & vowed, into the house of our Lord, siluer and gold, and vessels. 16. And there was warre between Afa and Baasa the King of Israel al their daies. 17. Baasa also the King of Israel went vp into Iuda, and built Rama, that no man might goe out or come in of Afaes side the King of Iuda. 18. Afa therefore taking al the siluer and gold that remained in the treasures of the houle our Lord, and in the treasures of the Kings house, gaue it into the hands of his seruants: and he sent to Benadad the sonne of Tabremon the sonne of Hezion, the King of Syria, which dwelt in Damascus, saying: 19. There is a league between me and thee, and betwixt my father and thy father: therefore I haue sent thee giftes, siluer and gold: and I desire thee that thou come, and make void the league, that thou hast with Baasa the King of Israel, and he may retire from me. 20. Benadad agreing to King Afa, sent the Princes of his armie into the cities of Israel, and they stricke Ahion, & Dan, & Abelomum of Maacha, & al Cēneroth, to witte, al the Lād of Nephthali. 21. Which when Baasa had heard, he interritted to build Rama, & returned into Thersa. 22. But King Afa sent word into al Iuda, saying: Let no man be excused, and they tooke stones from Rama, and the timber thereof, wherwith Baasa had built, & Afa of it built Gabaa Benjamin and Maspha. 23. But the rest of al the words of Afa, & al his forces, & al that he did, & the cities that he built, are not these written in the Book of the words of the dayes of the Kings of Iuda? Howbeit in the time of his old age he was diseased in his feete. 24. And he slept with his fathers, & was buried with them in the citie of Dauid his father. And Iosaphat his sonne reigned for him. 25. But Nadab the sonne of Ieroboam reigned ouer Israel the second yeare of Afa the King of Iuda: and he reigned ouer Israel two yeares. 26. And he did that which is euil in the sight of our Lord, & walked in the wayes of his

(b) Those altars which Salomon had made for his wiues that were idolaters Afa destroyed not, but al which Roboā, and Abias had made, or suffered to be made for their owne people, he pulled deowne. Iosias afterward destroyed also those which Salomon had made. 2. Paral.

father,

father, and in his finnes, wherwith he made Israel to sinne. 27. And Baasa the sonne of Ahias of the house of Issachar, lay in wayte against him, & stricke him in Gebbethon, which is a citie of the Philisthims: for Nadab & al Israel besieged Gebbethon. 28. Baasa therefore slew him in the third yeare of Afa the King of Iuda, and reigned for him. 29. And when he reigned, he stricke(c) al the house of Ieroboam: he leaft not so much as one soule of his seed, til he destroyed him according to the word of our Lord, which he had spoken in the hand of Ahias the Silonite, 30. for the finnes of Ieroboam, which he had sinned, & wherwith he had caused Israel to sinne, and for the offence, wherwith he prouoked our Lord the God of Israel. 31. But the of rest the words of Nadab, and al that he wrought, are not these things written in the Book of the words of the daies of the Kings of Israel? 32. And there was warre between Afa and Baasa the King of Israel al their daies. 33. In the third yeare of Afa the King of Iuda, reigned Baasa the sonne of Ahias ouer al Israel in Thersa foure & twentie yeares. 34. And he did euil before our Lord, and walked in the waies of Ieroboam, and in his finnes, wherwith he made Israel to sinne.

c) The authour of schisme punished in his posteritie.

C H A P. XVI.

Iehu for prophesying the destruction of Baasa and his house, 7. is slaine. 8. Yer his sonne Ela reigneth two yeares. 9. Then Zambri rebelleth, killeth Ela, and reigneth. 16. Part of the people choosing Amri (Prince of the armie) their King, 18. Zambri desperately burneth himselfe and the Kings palace. 21. An other part folow Thebni as King til his death. 23. Amri reigneth twelue yeares wickedy. 29. His sonne Achab succeedeth, marieth Iezabel, and scrueeth Baal. 34. In the meane time Hiel repaireth Iericho.



AND the word of our Lord came to Iehu the sonne of Hanani against Baasa, saying: 2. For so much as I haue exaltad thee out of the dust, and set thee duke ouer my people Israel, but thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, that thou mightest anger me with their finnes: 3. behold, I wil cut downe the posteritie of Baasa, and the posteritie of his house, and I wil make thy house as the house of Ieroboam the sonne of Nabat. 4. Whosoever of Baasa shal die in the citie, him shal the dogges eate: and whosoever of his shal die in the countrie, him shal the fowles of the ayre deuour. 5. But the rest of the words of Baasa, and whatsoever he did, and his battels, are not these things written in the Book of the words of the daies of the Kings of Israel? 6. Baasa therefore slept with his fathers, and was buried in Thersa: and Ela his sonne reigned for him. 7. And when the word of our Lord came in the hand of Iehu

the sonne of Hanani the Prophet agaynst Baasa, and agaynst his house, & agaynst al the euil, that he had done before our Lord, to anger him in the workes of his hands, that it should be made as the house of Ieroboã: for this cause he slew him, that is to say, Iehu the sonne of Hanani, the Prophet. 8. In the sixe and twentieth yeare of Afa the King of Iuda, reigned Ela the sonne of Baasa ouer Israel in Therfa two yeares. 9. And his seruant Zambri rebelled agaynst him, the captayne of the halfe part of the horsemen: and Ela was in Therfa drinking, and drunken in the house of Arfa the Gouvernour of Therfa. 10. Zambri therefore ruhing in, strucke and slew him in the seuen & twentieth yeare of Afa the King of Iuda, and he reigned for him. 11. And when he reigned, and sate vpon his throne, he struck al the house of Baasa, and he leaft not of it one that could pisse agaynst a wal, and his kinsfolke and freinds. 12. And Zambri destroyed al the house of Baasa, according to the word of our Lord, that he had spoken to Baasa in the hãd of Iehu the Prophet, 13. for al the sinnes of Baasa, and the sinnes of Ela his sonne, who sinned, and made Israel to sinne, prouoking our Lord the God of Israel in their vanities. 14. But the rest of the words of Ela, and al that he did, are not these written in the Book of the words of the daies of the Kings of Israel: 15. In the seuen and twentieth yeare of Afa the King of Iuda, reigned Zambri seuen daies in Therfa: moreouer the armie besieged Gebbethon a citie of the Philisthims. 16. And when they heard that Zambri had rebelled, and ilayne the King, (a) al Israel made Amri their King, who was General of the warfare ouer Israel that day, in the campe. 17. Amri therefore went vp, and al Israel with him from Gebbethon, and they besieged Therfa. 18. And Zambri seeing that the citie should be taken, he went into the palace, & burnt himself with the Kings house: and he died 19. in his sinnes, which he had sinned doing euil before our Lord, and walking in the way of Ieroboam, and in his sinne, wherwith he made Israel to sinne. 20. But the rest of the words of Zambri, and of his treason, and tyrannie, are not these things written in the Book of the words of the dayes of the Kings of Israel: 21. Then was the people of Israel diuided into two parts: the halfe part of the people folowed Thebni the sone of Ginch, to make him King: & the halfe part Amri. 22. But the people that was with Amri, preuayled ouer the people that folowed Thebni the sonne of Ginch: and Thebni died, and Amri reigned. 23. In (b) the one and thirtith yeare of Afa the King of Iuda Amri reigned ouer Israel, twelue yeares: in Therfa he reigned six yeares. 24. And he bought the mount of Samaria of Somer for two talents of siluer: & he built it, and he called the citie which he had built by the name of Semer the Lord of the mount of Samaria. 25. And Amri did euil in the sight of our Lord, & wrought wickedly aboue al, that were before him. 26. And he walked in al the way of Ieroboam the sonne of Nabat, and in his sinnes wherwith he made Israel to sinne: that they might anger our Lord the God of Israel in their vanities.

(A) Al those that were in the campe chose their General to be their King, and preuailed therin, though another halfe of Israel chose & folowed another for a time.

(b) Thebni being then dead he reigned peaceably, for he began his reign the 17. yeare of Afa. v. 15. & 16. and reigned in al 12. yeares.

27. But the rest of the words of Amri, and the battels he made, are not these things written in the Booke of the words of the daies of the Kings of Israel? 18. And Amri slept with his fathers, and was buried in Samaria, and Achab his sonne reigned for him. 29. But Achab the sonne of Amri reigned ouer Israel the eight & thirith yeare of Asa the King of Iuda. And Achab the sonne of Amri reigned ouer Israel in Samaria two and twentie yeares. 30. And Achab the sonne of Amri did euil in the sight of our Lord aboute al that were before him. 31. Neither did it suffice him that he walked in the sinnes of Ieroboam the sonne of Nabat: besides he tooke to wife Iezabel the daughter of Ethbaul the King of the Sidonians. And he went, and serued Baal, and adored him. 32. And he set an altar to Baal in the temple of Baal, which he had built in Samaria, 33. and he planted a groue: and Achab added in his worke, prouoking our Lord the God of Israel aboute al the Kings of Israel, that were before him. 34. In his daies Hiel of Bethel built Iericho: (c) in Abiram his first borne he founded it, and in Segub his last he set vp the gates therof: according to the word of our Lord, which he spake in the hand of Iosue the sonne of Nun.

(c) When Hiel began to build Iericho, his eldest sonne died, so the rest successuely, that the last died when he finished the building: because God by the mouth of Iosue had forbid the building therof.

C H A P. X V I I.

Elias by his prayer shutteth the heauen from raining. 2. Is fed by a crow, 8. and by a widow of Sareptha. 13. Whose pot of meale, and barrell of oyle diminisheth not. 17. Her sonne dieth, and is raysed to life.



AND Elias the Thesbite of the inhabitants of Galaad said to Achab: Our Lord liueth the God of Israel, in whose sight I stand, if there shal be these yeares dew and rayne, but according to the words of my mouth. 2. And the word of our Lord came to him, saying: 3. Depart from hence, and goe agaynst the East, and be hidde in the Torrent Carith, which is agaynst Iordan, 4. and there thou shalt drinke of the torrent: and I haue commanded the rauens that they feed thee there. 5. He therefore went, and did according to the word of our Lord: and when he was gone, he sate in the Torrent Carith, which is agaynst Iordan. 6. The rauens also brought him bread and flesh in the morning, in like manner bread and flesh in the euening, and he dranke of the torrent. 7. But after certayne daies the torrent was dried: for it had not rayned vpon the earth. 8. Therefore the word of our Lord came to him, saying: 9. Arise, and goe into Sareptha of the Sidonians, and thou shalt tarie there: for I haue commanded a wydow woman there to feede thee. 10. He arose,

The Epistle on Tuseday in the 2. weeke of Lent.

The Epistle on
Friday in the
4. week of
Lent.

4) To this question (sayth S. Augustin) the Prophet answered in spirite: No. For God killed not this childe to afflict so good a mother, but to confirme her in true religion & comforte her by raising him from death. So Lazarus died not to remaine dead, but to be raysted to life, for Gods more glorie.
*Ioan. 11. v. 4.
S. Aug. li. 2. 9.
5. ad Simplicia.*

and went into Sareptha. And when he was come to the gate of the citie, the widow woman appeared to him gathering sticckes, and he called her, and sayd to her: Giue me a litle water in a vessel, that I may drinke. 11. And when she went to fetch it, he cried after her saying: Bring me also, I beseech thee, a morsel of bread in thy hand. 12. Who answered: Our Lord thy God liueth, I haue no bread, but so much meale in a pot as a hand can hold, and a litle oile in a vessel: behold I gather two sticckes, that I may goe in, and dresse it for me & my sonne, that we may eate, and die. 13. To whom Elias sayd: feare not, but goe, and doe as thou hast sayd: but first make for me of the same meale a litle harth cake, & bring it to me: & for thy selfe & thy sonne thou shalt make afterward. 14. For thus sayth our Lord the God of Israel: The pot of meale shal not fayle, nor the vessel of oile be diminished vntil the day, wherin our Lord wil giue rayne vpon the face of the earth. 15. Who went and did according to the word of Elias: and he did eate, and she, and her house: and from that day 16. the pot of meale fayled not, and the vessel of oyle was not diminished, according to the word of our Lord, which he spake in the hand of Elias. 17. And it came to passe after thesethings, the sonne of the woman, the good wife of the house, fel sicke, & the sickenesse was verie vehement, so that there remayned no breath in him. 18. She therfore sayd to Elias: What is to me and thee thou man of God? comest thou vnto me, that myne iniquities might be remembred, and thou mightest kil my sonne? 19. And Elias sayd to her: Giue me thy sonne. And he tooke him from her bosome, and caried him into the vpper chamber where himselfe abode, and layd him vpon his bed. 20. And he cried to our Lord, and sayd: O Lord my God, what, the widow also with whom I am after a fort susteyned, hast thou afflicted, that thou wouldest kil her sonne? 21. And he stretched forth, and measured himselfe vpon the childe three tymes, and he cried to our Lord, and sayd: O Lord my God, let the soule of this child, I beseech thee, returne into his bodie. 22. And our Lord heard the the voice of Elias: and the soule of the child returned into him, and he reuiued. 23. And Eliastooke the child, and brought him downe from the vpper chamber into the lower house, and deliuered him to his mother, and sayd to her: Behold thy sonne liueth. 24. And the woman sayd to Elias: Now, in this I haue knowen that thou art a man of God, and the word of our Lord in thy mouth is true.

C H A P . X V I I I .

The third yeare of famine, Elias meeting the chief gouernour of Achabs house, hardly perswadeth him to tel Achab, that he is present. 17. Achab blameth Elias; but Elias freely auoucheth that not he, but Achab troubleth Israel. 19. By a miracle foure hundred and fiftie fals prophets are conuincd, 20. and are slaine. 21. Elias prayeth and it rayneth.



AFTER manie daies the word of our Lord came to Elias, the third yeare, saying: Goe, and shew thy self to Achab, that I may giue rayne vpon the face of the earth. 1. Elias therefore went to shew himself to Achab: and there was sore famine in Samaria. 3. And Achab called Abdias the gouernour of his house: And Abdias did feare our Lord very much. 4. For when Iezabel killed the Prophets, of our Lord, he tooke an hundred Prophets, and hid them by fiftie and fiftie in caues, and fed them with bread and water. 5. Achab therefore sayd to Abdias: Goe into the land to al the fountaynes of waters, and into al valleys, if perhaps we may find grasse, and saue the horses and mules, and the beasts may not vtterly perish. 6. And they diuided the countries between them, that they might goe circuite about them: Achab went one way, and Abdias an other way seuerally. 7. And when abdias was in the way, Elias mette him: who when he knew him, (4) fel on his face, and sayd: My Lord, art not thou Elias? 8. To whom he answered: I am. Goe, and tel thy Lord: Elias is here. 9. And he sayd: What haue I sinned, that thou deliucrest me thy seruant into the hand of Achab, that he may kil me? 10. Our Lord thy God liueth, there is no nation or Kingdome, whither my Lord hath not sent to seeke thee; and al answering: He is not here; he adiured al Kingdoms and nations, for that thou wast not found. 11. And now thou sayest to me: Goe, and tel thy Lord, Elias is here. 12. And when I am departed from thee, the Spirit of our Lord wil carie thee into a place, that I know not: and I entring in shal tel Achab, and not finding thee, he wil kil me: and thy seruant feareth our Lord from his infancie. 13. Hath it not been told thee my Lord, what I did when Iezabel killed the Prophets of our Lord, that I hid of the Prophets of our Lord an hundred men, by fiftie and fiftie in caues, and fed them with bread and water? 14. And now thou sayst: Goe, and tel thy Lord: Elias is here: that he may kil me? 15. And Elias sayd: The Lord of hoits liueth, before whose face I stand, this day wil I appeare to him. 16. Abdias therefore went to meet Achab, and told him: and Achab came to meet Elias. 17. And when he had seen him, he sayd: Art thou he that doest trouble Israel? 18. And he sayd: not I haue troubled Israel, but thou, and the house of thy father,

4) Abdias adored Elias as the Prophet of God, and a holic man, not with ciuil honour, for in the world Abdias was the greater person, nor with diuine honour, for that had been idolatric. It was therefore religious honour, called *dulia*, due to spiritual excellencie of Gods seruants.

who

b) Such zelous
 expostulation
 is necessarie to
 al Neutrals in
 religion who
 are neither hot
 nor cold, but
 like warme,
 such as Angels
 detest *Apo. 3.*

who haue forsaken the commandements of our Lord, & haue folowed Baalim. 19. Neuerthelesse send now, and gather vnto me al Israel in the mount of Carmel, and the Prophets of Baal foure hundred fittie, and the Prophets of the groues foure hundred, which eate of Iezabels table. 20. Achab sent to al the children of Israel, and gathered together the Prophets in the mount of Carmel. 21. And Elias comming to al the people, sayd: (b) How long halt you on two sides? If our Lord be God, folow him: but if Baal, folow him. And the people did not answer him a word. 22. And Elias sayd agayne to the people: I onlie remayne a Prophet of our Lord: and the Prophets of Baal are foure hundred and fittie men. 23. Let two oxen be giuen vs, and let them choose to themselues one ox, and cutting it into pieces let them lay it vpon wood, but put no fyre vnder: and I wil dresse the other ox, and wil lay it vpon wood, and put no fire vnder. 24. Inuocate ye the names of your Gods, & I wil inuocate the name of my Lord: and the God that shal heare by fyre, let the same be God. And al the people answering sayd, A very good proposition. 25. Elias therefore sayd to the Prophets of Baal: Choose you one ox, and make it first, because you are manie: and inuocate the names of your Gods, and put no fire vnder. 26. Who when they had taken the ox, which he gaue them, they dresse it: and they inuocated the name of Baal from morning vntil midday, saying: Baal heare vs. And there was no voice, nor any that answered: and they leaped ouer the altar, that they had made. 27. And when it was now midday, Elias iested at them, saying: Crie with a louder voice: for he is God, and perhaps he speaketh, or is in his inne, or in the way, or at the least he sleepeth, that he must be waked. 28. They cried therefore with a loud voice, and cut themselues after their rite with kniues and lancets, til they were al embrewed with bloud. 29. And after the midday was past, and whiles they prophecied, the time was come, when they vsed to offer sacrifice, neither voice was heard, nor any did answer, nor attend them praying: 30. Elias sayd to al the people: Come vnto me. And the people comming to him, he repayred the altar of our Lord, that was destroyed. 31. And he tooke twelue stones according to the number of the tribes of the children of Iacob, to whom the word of our Lord came, saying: Israel shal be thy name. 32. And he built of the stones an altar in the name of our Lord: and he made a water gutter, as it were by two furrowes round about the altar. 33. and he layed the wood in order, and diuided the ox in ioints, and layd it vpon the wood. 34. and said: Fil foure buckets with water, and powre vpon the holocaust, and vpon the wood. And againe he sayd: Doe it also the second time. Who hauing done it the second time, he said: The third time also doe the same. And they did so the third time, 35. and the waters ranne about the altar, and the trough of the con-
 duite was filled. 36. And when it was now time that the holocaust should be offered, Elias the Prophet comming said: Lord God of Abraham,

and

and Isaac, and Israel, shew this day that thou art the God of Israel, and I thy seruant, and that according to thy commandment I haue done al these things. 37. Heare me Lord, heare me (c) that this people may learne, that thou art our Lord God, and thou hast conuerted their hart againe. 38. And the fire of our Lord fel, and deuoured the holocaust, and the wood, and the stones, licking also the dust, and the water, that was in the water gutter. 39. Which when al the people had seen, they fel on their face, and said: Our Lord he is God, our Lord he is God. 40. And Elias said to them: Apprehend the Prophets of Baal, and let not one escape of them. Whom when they had taken, Elias brought them to the Torrent Cison, and killed them there. 41. And Elias sayd to Achab: Goe vp, eate and drinke: because there is found of much raine. 42. Achab went vp to eate and drinke: and Elias went vp into the top of Carmel, and flat on the earth put his face between his knees, 43. and he said to his seruant: Goe vp, and looke toward the sea. Who when he was gone vp, and had looked, he said: There is nothing. And againe he said to him: Returne seuen tymes. 44. And in the seuenth time: Behold a litle cloud as it were a mans foote came vp from the sea. Who said: Goe vp and say to Achab: Yoke thy chariot aad goe downe, lest the raine preuent thee. 45. And when he turned himseife hither and thither, behold the heauens were darkened, and clouds, and winde, and there fel great raine. Achab therefore going vp went into Iezrahel: 46. and the hand of our Lord was made vpon Elias, and his loynes girded he ranne before Achab, vntil he came into Iezrahel.

c) When miracles are attempted for trial of the truth, the diuels powre is restrayned, & only the truth is testified: Our Lord working withal, & confirming the doctrine with signes folowing. Marc. vii.

C H A P. XIX.

Elias flying Iezabel, in the desert eateth a barth cake and drinketh water, brought by an Angel, and so goeth fourtie dayes and nights vnto mount Horeb. 9. Lamenting that he alone is left of the Prophets of God, 15. God commandeth him to returne to Damascius, and anoint Hazael King of Syria, Jehu King of Israel, and Eliseus a Prophet: 18. and telleth him, there remaine seuen thousand in Israel, which haue not bowed to Baal.



AND Achab told Iezabel al things that Elias had done, and how he had killed al the Prophets with the sword. 2. And Iezabel sent a messenger to Elias, saying: These things doe the Gods to me, and these adde they, if this houre to morow I make not thy soule as the soule of one of them. 3. Elias therefore was afraid, and ryting he went whither foeuer his wil caried him: and he came into Berfabee of Iuda, and leaft his seruant there, 4. and went forward into the desert, one dayes journey. And when he was come, and sate vnder a iuniper tree, he deti-

red for his soule to die , and sayd : It sufficeth me Lord , take my soul: for I am not better then my fathers. 5. And he cast himself downe , & slept in the shadow of the iuniper tree : & behold an Angel of our Lord touched him , and sayd to him : Arise , and eate. 6. He looked , and behol dat his head harth-baked bread, and a vessel of water : he therefore did eate, & drinke, & he slept againe. 7. And the Angel of our Lord returned the second time, & touched him, & said to him : Arise, eate : for thou hast yet a great way to goe. 8. Who when he was risen , did eate & drinke, and walked in the strength of that meat fourtie daies, & fourtie nights , vnto the mount of God , Horeb. 9. And when he was come thither, he taried in a caue, and behold the word of our Lord vnto him, and he said to him : What doest thou here Elias? 10. But he answered : With zele haue I been zelous for our Lord the God of hosts, because the children of Israel haue forsaken thy couenant : thy altars haue they destroyed , and thy Prophets they haue slaine with the sword , and (a) I alone am leaft , and they seeke my life to take it away. 11. And he said to him : Come forth , and stand in the mount before our Lord : and behold our Lord passeth , and a great winde and strong , ouerthrowing mountaynes and breaking rockes before our Lord : not in the wind is our Lord , and after the winde an earth quake : not in the earth quake is our Lord, 12. and after the earth quake fire: not in the fire is our Lord, & after the fire a whittling of a gentle winde. 13. Which when Elias had heard , he couered his face with his mantel , and coming forth stood in the doore of the caue , and behold a voyce vnto him , saying : What doest thou here Elias? 14. And he answered : With zele haue I been zelous for our Lord the God of hostes : because the children of Israel haue forsaken thy couenant : thine altars they haue destroyed, and thy Prophets they haue slaine with the sword, and I alone am leaft, and they seeke my life to take it away. 15. And our Lord sayd to him : Goe, and returne into thy way by the desert of Damascus : and when thou art come thither thou (b) shalt anoint Hazael King ouer Syria , 16. and Iehu the sonne of Namsi thou shalt anoynt King ouer Israel: and Elifeus the sonne of Saphat, which is of Abelmeula, thou shalt anoynt Prophet for thee. 17. And it shal be, whosoeuer shal escape the sword of Hazael, him Iehu shal kil : and whosoeuer shal escape the sword of Iehu , him shal Elifeus kil, 18. And I wil leaue me in Israel seuen thousand men , whose knees haue not been bowed before Baal , and euerie mouth, that hath not adored him kissing his hands. 19. Elias therefore departing thence , found Elifeus the sonne of Saphat , ploughing with twelue yoke of oxen , and he was one of them that ploughed with twelue yoke of oxen : and when Elias came to him , he cast his mantel vpon him. 20. Who forthwith leauing the oxen ranne after Elias , and said : Let me kisse, I pray thee , my father , and my mother , and so I wil folow thee. And he sayd to him : Goe , and returne : for that which was my part , I haue done to thee. 21. And returning from him , he tooke a

(a) Elias knew no other at that instant in the tenne tribes, that were not partakers in idolatrie; but there were in deede seuen thousand (v. 18.) that bowed not their knees to Baal. And the whole Kingdom of Iuda obserued true religion, where Afa then reigned, and after him Iosaphat: both good Kings, chap. 15. v. 11. 12. v. 43. 2. Par. 15. v. 17.

(b) Elias prophesied that these two should be Kings, and cast his cloke ouer Elizeus. v. 19. Elizeus declared to Hazael that he should be King, 4. Reg. 8. an other Prophet annointed Iehu, 4. Reg. 9.

yoke of oxen, and killed them, and sod the flesh with the plough of the oxen, and gaue to the people, and they did eate: and ryling vp he departed, and folowed Elias, and ministred to him.

CHAP. XX.

The Syrians threatning and besieging Samaria, 13. God signifieth by a Prophet to Achab, that he shal haue the victorie, 20. which he obtaiueth: 23. Also the second yeare fighting in the champaine. 31. But sauing the King of Syrians life, and making league with him, 35. one of the children of the Prophets being slaine, for not stryking when he was so commanded, 37. an other denou- ceth reuenge to Achab, for not killing the Syrian King.



MORE OVER Benadad the King of Syria, gathered together al his host, and two and thirtie Kings with him, & horses, & chariots: & going vp fought agaynst Samaria, and besieged it. 2. And sending messengers to Achab the King of Israel into the citie, 3. he said: Thus saith Benadad: Thy siluer, and thy gold is mine: and thy wiues, and thy principal children be mine. 4. And the King of Israel answered: According to thy word my Lord King, I am thine, and al that is mine. 5. And the messengers returning, said: Thus saith Benadad, which sent vs vnto thee: Thy siluer, and thy gold, and thy wiues, and thy children thou shalt giue me. 6. To morow therefore this verie houre I wil send my seruants to thee, and they shal search thy house, and the house of thy seruants: and al that pleaseth them, they shal put in their hands, and take away. 7. And the King of Israel called al the ancients of the land, and said: Marke, and see that he seeketh to intrap vs. for he sent to me for my wiues, and children, and for the siluer and gold: and I said not nay. 8. And al the ancients, and al the people said to him: Heare not, neither agree vnto him. 9. He therefore answered the messengers of Benadad: Tel my Lord the King: Al things for the which thou didst send to me thy seruant in the beginning I wil doe: but this thing I can not doe. 10. And the messengers returning made report vnto him, who sent againe, and sayd: These things doe the Gods to me, and these adde they, if the dust of Samaria shal suffice for the handfuls of al the people, that foloweth me. 11. And the King of Israel answering, sayd: Tel him (a) Let not the girded glorie as the vngirded. 12. And it came to passe, when Benadad had heard this word, himself & the Kings dranke in pauillions, and he sayd to nis seruants: Besette the citie, and they did besette it. 13. And behold a Prophet comming to Achab the King of Israel, sayd to him: Thus sayth our Lord, Halt thou in dede seen al this exceeding great multitude: behold, I wil deliuer the into thy had this day: that thou mayst know, that I am the Lord. 14. And Achab said: By who:

(a) Those that are girded & strongly armed doe not wisely in trusting their owne strength, & contemning their aduerfaries: for by so doing they are often ouerthrowne. And those that distrusting themselves trust in God, one way or other alwaies preuaile. A necessarie lesson, both in temporal and spiritual warfare.

And he said to him: Thus saith our Lord: By the seruants of the Princes of the prouinces. And he said: Who shal begin to fight? And he said: Thou. 15. He therefore mustered the seruants of the Princes of the prouinces, and he found the number of two hundred thirtie two: and he mustered after them the people, al the children of Israel, seuen thousand. 16. And they went forth at noone. But Benadad dranke al drunken in histent, and two and thirtie Kings with him, which were come to ayde him. 17. The seruants therefore of the Princes of the prouinces issued forth in the forefront. Benadad therefore sent. Who told him, saying: Men are come forth out of Samaria. 18. And he said: Whether they come for peace, take them aliue: or els to fight, aliue take ye them. 19. The seruants therefore of the Princes of the prouinces issued forth, and the rest of the armie folowed: 20. and euerie one strucke the man that came against him: and the Syrians fled, and Israel pursued them. Benadad also the King of Syria fled on horsebacke with his horsemen. 21. Moreouer the King of Israel issuing forth strucke the horses and chariots, & he strucke Syria with a great slaughter. 22. (And a Prophet coming to the King of Israel, said to him: Goe, & take courage, & know, & see what thou doest: for the yeare folowing the King of Syria wil come vp against thee.) 23. But the seruants of the King of Syria said to him: The Gods of the mountaynes be their Gods, therefore haue they ouercome vs: but it is better that we fight against them in the champaine, and we shal ouercome them. 24. Thou therefore doe this word: Remoue al the Kings from thine armie, and put captaines for them: 25. and reparaire the number of souldiers, that are slaine of thine, and horses according to the old horses, & chariots according to the chariots, which thou hadst before: and we wil fight against them in the champaine, and thou shalt see that we shal ouercome them. He belieued their counsel, and did so. 26. Therefore after a yeare was passed, Benadad mustered the Syrians, and went vp into Aphec, to fight against Israel. 27. Moreouer the children of Israel were mustered, and taking victuals they went forth on the contrarie side, and camped against them, as it were two litle flocks of goats: but the Syrians filled the land. (28. And a man of God coming, said to the King of Israel: Thus saith our Lord: Because the Syrians haue said: The Lord is God of the mountaines, and is not God of the Valleyes, I wil giue al this great multitude into thy hand, and (b) you shal know that I am the Lord.) 29. And seuen dayes did these and they direct their armies one against the other, and in the seuenth day was the battel fought, and the children of Israel strucke of the Syrians an hundred thousand footmen in one day. 30. And they that remained in Aphec, fled into the citie: and the wal fel vpon seuen and twentie thousand men, that were leaft. Moreouer Benadad flying entered the citie, into a chamber that was within a chamber, 31. and his seruants said to him: Behold, we haue heard that the Kings of the house of Israel are merciful: Let vs therefore put sackcloths on our

(b) Manie victories and other benefits were bestowed vpon Achab, to make him know God: but he concerning them al remained in his impietic, and finally was slaine. ch. 22. v. 38.

loynes , and cords on our heads , and goe forth to the King of Israel : perhaps he wil saue our liues. 32. They girded their loines with sackcloths , and put cords on their heads, and came to the King of Israel , and said to him : Thy seruant Benadad saith : Let my soule liue , I beseech thee. And he said : If he be yet aliue, he is my brother. 33. Which the men tooke for good lucke : and in hast caught the word of his mouth , and said : Thy brother Benadad. And he said to them: Goe and bring him to me. Benadad therefore came out to him , and he lifted him vp into his chariot. 34. Who said to him : The cities which my father tooke from thy father , I wil render : doe thou make thee streets in Damascus, as my father made in Samaria , and I confederate wil depart from thee. He therefore made a league , and dimissed him. 35. Then a certaine man of the children of the Prophets sayd to his fellow in the word of our Lord : Strike me. But he would not strike. 39. To whom he said : Because thou wouldest not heare the word of our Lord, behold thou shalt depart from me, and a lion shal strike thee. And when he was departed a litle from him , a lyon found him , and slew him. 37. But finding also an other man, he said to him : Strike me. Who strucke him, and wounded him. 38. The Prophet therefore went, and met the King in the way , and with sprinkling of dust changed his face and his eies. 39. And when the King passed by, he cried to the King, and said : Thy seruant went forth to fight hand strocks : and when a certaine man was fled , one brought him to me , and said : Keep this man : who if he shal slip away, thy life shal be for his life, or thou shalt pay a talent of siluer. 40. And whiles I being troubled turned hither and thither , sodainly he appeared not. And the King of Israel sayd to him: This is thy iudgement, which thy self hast decreed. 41. But he forthwith wyped off the dust from his face, and the King of Israel knew him, that he was of the Prophets. 42. Who sayd to him: Thus sayth our Lord (c) Because thou hast let goe out of thy hand a man worthie to die, thy life shal be for his life, and thy people for his people. 43. The King of Israel therefore returned into his house , contemning to heare, & raging came into Samaria.

c) Foolish pittie in sparing a dangerous and common enimie is offensive to God, & seuerely punished by his iustice.

CHAP. XXI.

Naboth for denyng his vineyard to King Achab, is by Queen Iezabels commandment falsly accused, and stoned to death. 10. Achab hastning to possesse the vineyard, Elias the Prophet threateth him manie evils, 23. and no lesse to Iezabel: both being obstinate in sinne. 27. Yet Achab for feare of punishment, doth external workes of penance, and thereby escapeth part of the temporal plagues.

*a) If no subiect were Lord of anie land, but only at the Kings pleasure & Kings were proper Lords of al the lands in their Kingdomes, then Achab might haue taken Naboths vineyard; especially giuing him a better, or money for it. Neither was it a vaine scruple in Naboth, to conferue his ancestors inheritance. For both his denial is here iustified, and Achabs extortion condemned. S. Ambrose li. 2. of sic c. 9. counteth Naboth a Martyr. See Amos. 1. Reg. 8. (b) To auoid horroure of blasphemie holie scripture often vseth the verme *tl. sing* for *cu. sing*.*



AND after these words, at that tyme Naboth the Iezrahelite had a vineyard, which was in Iezrahel, beside the palace of Achab the King of Samaria. 2. Achab therefore spake to Naboth, saying: Giue me thy vineyard, that I may make me a garden of herbes, because it is nigh, and ioyning to my house, and (a) I wil giue thee for it a better vineyard: or if thou thinke it more comodious for thee, the price of siluer, so much as it is worth. 3. To whom Naboth answered: Our Lord be merciful to me, that I giue not the inheritance of my fathers to thee. 4. Achab therefore came into his house with indignation and fretting vpon the word that Naboth the Iezrahelite had spoken to him, saying: I wil not giue thee the inheritance of my fathers. And casting himself vpon his bed, he turned away his face to the wal, and did not eat bread. 5. And Iezabel his wife went in vnto him, and sayd to him: What is this matter, whereupon thy soule is greued: and why eatest thou not bread? 6. Who answered her: I spake to Naboth the Iezrahelite, and sayd to him: Giue me thy vineyard, taking money for it: or if it please thee, I wil giue thee a better vineyard for it. And he sayd: I wil not giue thee my vineyard. 7. Iezabel therefore his wife sayd to him: Thou art of great authoritie, and doest wel gouerne the Kingdome of Israel: Arise, and eat bread, and be of good cheer, I wil giue thee the vineyard of Naboth the Iezrahelite. 8. She therefore wrote letters in the name of Achab, and signed them with his ring, and sent to the ancients, and the chiefe men that were in his citie, and dwelt with Naboth. 9. And this was the tenor of the letters: Proclame a fast, and make Naboth sit among the chiefe of the people, 10. and suborne two men the children of Belial agaynt him, and let them beare false testimony: that he hath (b) blessed God and the King: and bring him forth, and stone him, and so let him die. 11. His citizens therefore the ancients and chiefe men, that dwelt with him in the citie, did as Iezabel had commanded them, and as it was written in the letters which she sent to them: 12. they proclaimed a fast, and made Naboth sitte among the chiefe of the people. 13. And two men the children of the diuel being brought forth, they

made them sitte agaynst him. but they, as deuiliſh men, gaue teſtimonie agaynt him before the multitude : Naboth hath bleſſed God and the King : for the which thing they brought him forth without the citie, and killed him with ſtones. 14. And they ſent to Iezabel, ſaying : Naboth is ſtoned, and is dead. 15. And it came to paſſe, when Iezabel had heard that Naboth was ſtoned, and dead, ſhe ſpake to Achab : Ariſe, and poſſeſſe the vineyard of Naboth the Iezrahelite, who would not agree vnto thee, and giue it taking money : for Naboth liueth not, but is dead. 16. Which when Achab had heard, to wit, that Naboth was dead, he aroſe, and went downe into the vineyard of Naboth the Iezrahelite, to poſſeſſe it. 17. The word of our Lord therefore came to Elias the Theſbite, ſaying : 18. Ariſe, and goe downe to meet Achab the King of Iſrael, who is in Samaria : behold he goeth downe to the vineyard of Naboth, to poſſeſſe it : 19. and thou ſhalt ſpeake to him, ſaying : Thus ſayth our Lord : Thou haſt ſlayne, moreouer alſo thou haſt poſſeſt. And after theſe words thou ſhalt adde : Thus ſayth our Lord : In this place, wherein the dogs haue licked the bloud of Naboth, they * ſhal licke thy bloud alſo. 20. And Achab ſayd to Elias : Haſt thou found me to be anemie? Who ſayd : I haue found thee, for that thou art ſold to doe euil in the ſight of our Lord. 21. Behold I wil bring euil vpon thee, and wil cut downe thy poſteritie, and wil kil of Achab him that piſſeth agaynt the wal, and the incloſed, and the laſt in Iſrael. 22. And I wil make thy houſe, as the houſe of Ieroboam the ſonne of Nabad, and as the houſe of Baaſa the ſonne of Ahiaſ : becauſe thou haſt done to prouoke me to anger, and haſt made Iſrael to ſinne. 23. But of Iezabel alſo our Lord ſpake, ſaying : The dogs ſhal eate Iezabel in the field of Iezrahel. 24. If Achab die in the citie, the dogs ſhal eate him : but if he die in the field, the foules of the ayre ſhal eate him. 25. Therefore there was not ſuch an other as Achab, who (e) was ſold to doe euil in the ſight of our Lord : for his wife Iezabel ſet him on, 26. and he became abominable, in ſo much that he folowed the idols, which the Amorrhaites had made, whom our Lord conſumed before the face of the children of Iſrael. 27. Therefore when Achab had heard theſe words, he rent his garments, and couered his fleſh with haircloth, and faſted, and ſlept in ſackcloth, and walked caſting downe his head. 28. And the word of our Lord came to Elias the Theſbite, ſaying : 29. Haſt thou not ſeen Achab humbled before me? therefore, becauſe he hath humbled himſelf for my ſake, I wil not bring in the euil in his dayes, but in his ſonnes daies wil I bring the euil vpon his houſe.

e) So addiſted to wickednes, as if he had ſolde himſelfe to the diuel for ſome temporal profite, or pleaſure: *In your iniquities you are ſolde.* Iſaie 50. S. Aug. 9. 102. e. vtro. teſt. S. Greg. ho. 10. in Ezech.

* chap.
21. v.
33.

C H A P. XXII.

Achab King of Israel consulting and believing false Prophets rather then Micheas a true Prophet, accompanied with Iosaphat King of Iuda, resolvetb to fight against the Syrians for Ramoth Galaad. 26. Committeb Micheas to prison, 29. proceedeth to the warre, 34. is staine, and Ochozias succeedeth. 41. Iosaphat refuseth to traffike longer with Ochozias, dieth, & his sonne Ioram reigneth. 52. Ochozias foloweth the euil steps of his parent.



HERE passed therefore three yeares without warre between Syria and Israel. 2. And in the third yeare, Iosaphat the King of Iuda went downe to the King of Israel. 3. (And the King of Israel sayd to his seruants: are you ignorant that Ramoth Galaad is ours, and we neglect to take it out of the hand of the King of Syria?) 4. And he sayd to Iosaphat: Wilt thou come with me to fight into Ramoth Galaad? 5. And Iosaphat sayd to the King of Israel: As I am, so thou also: my people and thy people are one: and my horsemen thy horsemen. And Iosaphat sayd to the King of Israel: Aske, I beseech thee, this day the word of our Lord. 6. The King of Israel therefore assembled the Prophets, about foure hundred men, and he sayd to them: Shal I goe into Ramoth Galaad to fight, or sitte stil? Who answered: Goe vp, and our Lord wil giue it into the Kings hand. 7. And Iosaphat sayd: (a) Is there not here some Prophet of our Lord, that we may aske by him? 8. And the King of Israel sayd to Iosaphat: There is one man least, by whom we may aske our Lord: but I hate him, because he doeth not Prophecie vnto me good, but euil, Micheas the sonne of Iemla. To whom Iosaphat sayd: Speake not so, o King. 9. The King of Israel therefore called a certaine eunuch, and sayd to him: Make hast, and bring hither Micheas the sonne of Iemla. 10. And the King of Israel, and Iosaphat the King of Iuda sate each in his throne clothed with royal attyre, in a court beside the doore of the gate of Samaria, & al the Prophets prophecied before them. 11. And Sedecias the sonne of Chanaan made himself (b) hornes of yron, and sayd: Thus sayth our Lord: With these shalt thou strike Syria, til thou destroy it. 12. And al the Prophets in like manner prophecied, saying: Ascend into Ramoth Galaad, and goe prosperously, & our Lord wil deliuer into the Kings hands. 13. But the messenger, that went to cal Micheas, spake to him, saying: Behold the words of the Prophets with one mouth preach good things to the King: let thy word therefore be like to theirs, and speake good things. 14. To whom Micheas sayd: Our Lord liueth, whatsoever our Lord shal tel me, that wil I speake. He therefore came to the

(a) The godlie King Iosaphat iustly suspecting the schismatical false Prophets, aduised the other King to cōsult a true Prophet of God.

(b) False Prophets imitate true Prophets in some exteriour things, to make their Prophecies seeme more authentical. Such hornes appeared in a propheticall vision to Zacharie the Prophet, Zach. 1. v. 18.

King, and the King, sayd to him: Micheas, shal we goe into Ramoth Galaad to fight, or sit stil? To whom he answered: (c) Ascend, and goe prosperously, and our Lord wil deliuer it into the Kings hands. 16. But the King sayd to him: I adiure thee agayne and agayne, that thou speake not to me but that which is true in the name of our Lord. 17. And he sayd: I saw al Israel dispersed in the mountaynes, as sheep not hauing a shepheard, and our Lord sayd: These haue no maister, let euerie man returne into his house in peace. (18. Therefore the King of Israel sayd to Iosaphat: Did I not tel thee, that he doth not Prophecie me good, but alwaies euil?) 19. But he adding, sayd: Therefore heare the word of our Lord: I saw our Lord sitting vpon his throne, and al the hoste of heauen assisting him on the right hand and on the left: 20. and our Lord sayd: Who shal deceiue Achab the King of Israel, that he may goe vp, and fal in Ramoth Galaad? And one sayd these manner of words, and an other otherwise. 21. And there came forth a spirit, and stood before our Lord, and sayd: I wil deceiue him. To whom our Lord spake: Wherein? 22. And he sayd: I wil goe forth, and be a lying spirit in the mouth of al his Prophets. And our Lord sayd: Thou shalt deceiue, and shalt preuayle: (d) goe forth, and doe so. 23. Now therefore behold our Lord hath giuen the spirit of lying in the mouth of al thy Prophets, that are here, and our Lord hath spoken euil agaynst thee. 24. And Sedecias the sonne of Chanaana came, and smote Micheas on the cheek, and sayd: Hath the Spirit of our Lord leaft me, and hath it spoken to thee? 25. And Micheas sayd: Thou shalt see in that day, when thou shalt enter into thy chamber, (e) within the chamber to be hid. 26. And the King of Israel sayd: Take Micheas, & let him tarie with Amon the gouernour of the citie, and with Ioab the sonne of Amelech, 27. and tel them: Thus sayth the King: Cast this man into prison, and feed him with bread of tribulation, and water of distresse, til I returne in peace. 28. And Micheas sayd: If thou returne in peace, our Lord hath not spoken in me. And he sayd: Heare al ye peoples. 29. Therefore the King of Israel went vp, and Iosaphat the King of Iuda into Ramoth Galaad. 30. The King of Israel therefore sayd to Iosaphat: Take armour, and goe into the battel, and put on thyne owne garments. Moreouer the King of Israel changed his habite, and went into the battel. 31. And the King of Syria had commanded the Princes of his chariots thirtie and two, saying: You shal not fight agaynst any lesser, or greater, but agaynst the King of Israel onlie. 32. When therefore the Princes of the chariots had seen Iosaphat, they suspected that he was the King of Israel, & making a violent assault they fought agaynst him: and Iosaphat cried out. 33. And the Princes of the chariots perceiued that he was not the King of Israel, and they ceased from him. 34. And a certaine man bent his bow, directing the arrow at al aduerture, and (f) by chance he stricke the King of Israel between the lungs and the stomacke. But he sayd to his cochere: Turne thy hand, and

c) The Prophecieth not this for a resolute answer, but seeing the King wil goe, he prayeth he may goe prosperously. And the King conceiuerh no otherwise of his answer, and therefore vrgeth him to answer resolutely in the next words: *I adiure thee &c.*

(d) The coherence of the text sheweth that God only permitted, but commanded not the diuel to deceiue Achab. So S. Augustin li. 2. q. vlt. ad Simpli. S. Greg. li. 1. c. 21. Moral. and other fathers explicate this and like places.

(e) When this false Prophet heard that the King was slaine he hid himself, fearing the Kings sonnes, that they would kil him. *Iosephus li. 8. c. 14. Amiq.*

f) It happened by chance in respect of the archers inten-

tion, but otherwise by Gods prouidence directing his hand. So Achabs craftie perswading Iosaphat to put on his kinglie attyre (v. 30.) himself fighting in vulgar armour, faued him not from iust reuenge.

carrie me out of the armie, because I am grieuously wounded. 35. The battel therefore was fought that day, and the King of Israel stood in his chariot against the Syrians, and he died in the euening: and the blood of the wound ranne into the middes of the chariot, 36. and the herauld sounded in al the armie before the sunne set, saying: Euerie man returne into his citie, and into his countrie. 37. And the King died, and was carried into Samaria: and they buried the King in Samaria, 38. & washed his chariot in the poole of Samaria, and the dogs licked his blood, and they washed the raynes of the bridle, according to the word of our Lord which he had spoken. 39. But the rest of the words of Achab, and al that he did, and the house of yuorie that he built, and of al the cities that he built, are not these things written in the Book of the words of the daies of the Kings of Israel? 40. Achab therefore slept with his fathers, and Ochozias his sonne reigned for him. 41. But Iosaphat the sonne of Afa began to reigne ouer Iuda the fourth yeare of Achab the King of Israel. 42. Fiue and thirtie yeares old was he when he began to reigne, and fiue and twentie yeares he reigned in Ierusalem: the name of his mother was Azuba the daughter of Salai. 43. And he walked in al the way of Afa his father, and he declined not from it: and he did that which was right in the sight of our Lord. 44. But yet he tooke not away the excelses: for as yet the people did sacrifice, and burnt incense in the excelses. 45. And Iosaphat had peace with the King of Israel. 46. But the rest of the words of Iosaphat, and his works, which he did, and his battels, are not these things written in the Book of the words of the daies of the Kings of Iuda? 47. Yea and the remnant of the effeminate, which remayned in the daies of Afa his father, he tooke out of the land. 48. Neither was there then a King appoynted in Edom. 49. But King Iosaphat had made nauies on the sea, which should saile into Ophir for gold: and they could not goe, because they were broken in Afiongaber. 50. Then sayd Ochozias the sonne of Achab to Iosaphat: Let my seruants goe with thy seruants in the ships. And Iosaphat would not. 51. And Iosaphat slept with his fathers, and was buried with them in the Citie of David his father: and Ioram his sonne reigned for him. 52. And Ochozias the sonne of Achab began to reigne ouer Israel in Samaria, in the seuententh yeare of Iosaphat the King of Iuda, and he reigned ouer Israel two yeares. 53. And he did euil in the sight of our Lord, and walked in the way of his father and his mother, and in the way of Ieroboam the sonne of Nabat, who made Israel to sinne. 54. He serued also Baal, and adored him, and prouoked our Lord the God of Israel, according to al things which his father had done.



THE ARGUMENT OF THE FOURTH BOOK OF KINGS.

HIS fourth Book prosecuteth the historie of the two Kingdomes of Iuda & Israel, to the general captiuities of the both. Shewing manie special vertues and heroical acts of good Kings, Prophets, and other goodlie persons; and diuers crimes of the wicked. For in Iuda were some good Kings, highly commended; some evil, whom God spared in this world for Dauid sake. so that in both sorts King Dauides seede continued in his throne, and royal state (first in the twelue tribes, afterward in two) nere foure hundred fourscore yeares. And after the captiuitie (as wil appeare in the age ensuing) it was conserued in honour and estimation, til Christ our Saviour. But in the Kingdom of Israel (or ten tribes) which stooe about two hundred fiftie yeares, was great change, by raising and extirpating royal families. At their Kings were bad, yet partly were set vp by God himself, partly suffered to reigne; and in both Kingdomes were true and false Prophets, God vsing the ministerie of al, to his owne glorie, the good of his Church, and punishment of others, and sometimes of themselves. So this Book may be diuided into two parts. In the seuenteen former chapters, are recorded ioyntly and mixtly the principal things done in both Kingdomes, til the captiuitie of the ten tribes. The other eight chapters concerne other things done in Iuda, until their captiuitie in Babylon.

The Kingdom of Iuda conserued in Dauides seede.

Many royal families begun and destroyed in the Kingdom of Israel.

This book diuided into two parts.





THE FOURTH
 B O O K O F
 KINGS, ACCORDING
 TO THE HEBREWES, THE
 SECOND OF MALACHIM.

CHAP. I.

Ochozias King of Israel consulting Beelzebub for his sicknes, is blamed by Elias, and foretold, that he shal die. 9. Fire from heauen deuoureth two Capitaines with each of them fiftie men. 13. The third by his more modestie escapeth the like danger: 15. with him Elias commeth to the King. 17. The same King dieth, and his brother Ioram succeedeth.

The first part.
 Of things
 done in both
 Kingdomes,
 with the decli-
 nation and
 ruine of Israel.



ND Moab moued warre agaynst Israel, after that Achab was dead. 2. And Ochozias fel through the stanchions of his vpper chamber which he had in Samaria, and was sicke: and he sent messengers, saying to them: Goe, consult Beelzebub the God of Accaron, whether I may liue of this my infirmitie. 3. And an Angel of our Lord spake to Elias the Thesbite, saying: Arise, and goe vp to meete the messengers of the King of Samaria, and thou shalt say to the: What is there not a God in Israel, that ye goe to consult Beelzebub the God of Accaron? 4. Wherefore thus saith our Lord: From the bed on which thou art ascended, thou shalt not goe downe, but dying thou shalt die. And Elias went away. 5. And the messengers returned to Ochozias. Who said to them: Why are you returned? 6. But they answered him: A man mer vs, and sayd to vs: Goe, and returne to the King that sent you, and you shalt say to him: Thus saith our Lord: Dost thou therefore send to consult Beelzebub the God of Accaron, because

there

there was no God in Israel? Therefore from the bed, which thou art vpon, thou shalt not goe downe, but dying thou shalt dye. 7. Who said to them: What shape and habite had that man, which mette you, and spake these words? 8. But they said: A hairie man, and girded about his raines with a girdle of lether: Who said: (a) It is Elias the Thesbite. 9. And he sent vnto him a captaine of fiftie men, and the fiftie that were vnder him. Who went vp and sayd to him sitting in the top of the mount: Man of God; the King hath commanded that thou come downe. 10. And Elias answering, sayd to the captaine of fiftie men: If I be a man of God, (b) let fyre come downe from heauen, and deuour thee, and thy fiftie. Fyre therefore came downe from heauen, and deuoured him and the fiftie men that were with him. 11. And he sent againe vnto him another captaine of fiftie men, and his fiftie with him. Who spake to him: Man of God, thus saith the King: Make hast, come downe. 12. Elias answering said: If I be a man of God, let fyre come downe from heauen, and deuour thee, and thy fiftie. Fyre therefore came downe from heauen, & deuoured him, & his fiftie. 13. Agayne he sent a third captaine of fiftie men, and the fiftie that were with him. Who when he was come, bowed his knees toward Elias, and prayed him and sayd: Man of God despise not my life and the liues of thy seruants that are with me. 14. Behold fyre came downe from heauen, and hath deuoured the two first captaynes of fiftie men, and the fifties, that were with them: but now I beseech thee that thou haue mercie on my life. 15. And an Angel of our Lord spake to Elias, saying: Goe downe with him, feare not. He therefore arose, and went downe with him to the King, 16. and spake to him: Thus saith our Lord: Because thou hast sent messengers to consult Beelzebub the God of Accaron, as though there were not a God in Israel, of whom thou mightest aske the word, therefore from the bed which thou art ascended vpon, thou shalt not descend, but dying thou shalt die. 17. He died therefore according to the word of our Lord which Elias spake, and Ioram his brother reigned for him, in the second yeare of Ioram the sonne of Iosaphat the King of Iuda: for he had no sonne. 18. But the rest of the words of Ochozias, which he wrought, are not these written in the Booke of the words of the daies of the Kings of Israel:

(a) Elias was knowen by his much haire, and distinct habite, from ordinary men.

(b) In zeale of iustice Elias procured fire from heauen to burne the proud captaynes and their men, as he procured fire to burne the holocaust, and then slew the false Prophets. 3. Reg. 18. apud. Ang li. 2. c. 20. de mirabil. S. Script.

C H A P. II.

Elifeus wil not part from Elias. 7. Fiftie disciples folow them to Iordan. 8. The water is diuided by Elias cloke, and they two passe the drie chanel. 9. Elias is assumed in a firtie chariot, and his double spirit is giuen to Elifeus, 12. who returning by like miraculous meanes ouer Iordan, the disciples receiue and honour him as their religious Superiour. 16. They seeke Elias, but find him not. 19. Elifeus amendeth the waters by casting in salt. 23. Boyes are torne by beares for mocking Elifeus.

(a) Whither Elias was carried being taken vp into the ayre, is vn-certain: but certaine that he yet liueth, and must dye.
As S. Augustin teacheth li. 9. c. 6. de en. ad lit.
See Annot. in Gen. 6. & Apocalip. 11.



AND it came to passe, when our Lord would take (a) vp Elias by a hurle winde into * heauen, Elias and Elifeus went from Galgal. 2. And Elias sayd to Elifeus: Sit here, because our Lord hath sent me as far as Bethel. To whom Elifeus sayd: Our Lord liueth, and thy soule liueth, I wil not leaue thee. And when he was come downe to Bethel, the children of the Prophets, that were in Bethel, went forth to Elifeus, and sayd to him: Doest thou know, that this day our Lord wil take thy maister from thee? Who answered: I also know it: hold your peace. 4. And Elias sayd to Elifeus: Sit here, because our Lord hath sent me into Iericho. And he sayd: Our Lord liueth, and thy soule liueth, I wil not leaue thee. And when they were come to Iericho, the children of the Prophets, that were in Iericho, came to Elifeus, and sayd to him: Doest thou know that this day our Lord wil take away thy maister from thee? And he sayd: I also know it, hold your peace. 6. And Elias sayd to him: Sit here, because our Lord hath sent me as farre as Iordan. Who sayd: Our Lord liueth, and thy soule liueth, I wil not leaue thee: They went therefore both together, 7. and fiftie men of the children of the Prophets folowed them, who also stood ouer agaynst them, farre off: but they two stood vpon Iordan. 8. And Elias tooke his mantel, and folded it together, and smote the waters, which were diuided into two parts, and they both passed ouer by the drie land. 9. And when they were ouer, Elias sayd to Elifeus: Aske what thou wilt haue me to doe for thee, before I be taken from thee. And Elifeus sayd: I beseech thee that in me may be (b) thy double spirit. 10. Who answered: Thou hast asked a hard thing: Neuerthelesse if thou see me when I shal be taken from thee, thou shalt haue that thou hast asked: but if thou see me not, thou shalt not haue it. 11. And when they went forward, and going talked together, behold a fyrie chariote, and fyrie horses parted them two asunder: and Elias ascended by a hurle wind into heauen. 12. And Elifeus saw him, and cried: My father, my father, the chariot of Israel and the guider therof. And he saw him no more: and he tooke his garments, and rent them in two pieces. 13. And he tooke

* ayre or
lower
heauen

(b) He desired not the double spirite of his master, but the double spirit of prophesying, and of working miracles, which Elias had, v. 15.

vp the mantel of Elias, that was fallen to him: and returning he stood vpon the banke of Iordan, 14. and with the mantel of Elias, that fel downe to him, he smote the waters, and they were not diuided. And he sayd: Where is the God of Elias, now also? and he smote the waters, and they were diuided this way and that way, and Elifeus passed ouer. 15. And the children of the Prophets, that were in Iericho, ouer agaynst him seeing him, sayd: The spirit of Elias hath rested vpon Elifeus. And comming to meete him, (c) adored him flat to the ground, 16. and they sayd to him: Behold, there are with thy seruants fittie strong men, that can goe, and seeke thy maister, lest perhaps the spirit of our Lord hath taken him, and cast him vpon one of the mountaines, or into one of the valleues. Who sayd: Send not. 17. And they forced him, til he agreed, and sayd. Send. And they sent fittie men. Who when they had sought three daies, found not. 18. And they returned to him: but he dwelt in Iericho, & he sayd to them: Did I not say to you: Send not? 19. The men also of the citie sayd to Elifeus: Behold the habitation of this citie is verie good, as thy selfe my Lord perceiuest: but the waters are very il, and the ground barren. 20. But he sayd: Fetch me a new vessel, and put salt into it. Which whē they had brought, 21. going out to the fountayne of the waters, he cast salt into it, and sayd: Thus sayth our Lord: I haue amended these waters, and death shal no more be in them, nor barrenesse. 22. The waters therefore were amended vntil this day, according to the word of Elifeus, which he spake. 23. And frō thence he went vp into Bethel: & whē he went vp by the way, litle laddes came forth out of the citie, and mocked him, saying: Come vp baldhead, come vp baldhead. 24. Who when he had looked backe, he saw them, and cursed them in the name of our Lord: and two beares came forth out of the forest, and tore of them two & fourtie boyes. 25. And from thence he went into the mount of Carmel, and from thence he turned into Samaria.

c) They adored him for his holines, and because God had giuen him the spirit of so great a Prophet, not for wordlie, but spiritual excellencie, and therefore not with ciuil but religious honour.

C H A P. III.

Ioram King of Israel accompanied with the Kings of Iuda & Edom, fighteth against the King of Moab, for not paying tribute according to their league. 9. Wanting waters 16. Elifeus procureth sufficient without raine: and prophcieth victorie. 21. The King of Moab deceiued by a vision is ouerthrowne in the field. 26. Then being besieged immolaterh his first begotten sonne: and the Israelites leaue the siege.

AND Ioram the sonne of Achab reigned ouer Israel in Samaria the eighteenth yeare of Iosaphat the King of Iuda. And he reigned twelue yeares. 2. And he did euil before our Lord, but not as his father and mother: for he tooke away

the

the statues of Baal, which his father had made. 3. Neuertheles in the finnes of Ieroboam the sonne of Nabat, who made Israel to sinne, he stucke fast, and departed not from them. 4. Moreouer Mesa the King of Moab, nourished manie sheepe, & he payed to the King of Israel an hundred thousand lambs, and an hundred thousand rammes with their fleeces. 5. And when Achab was dead, he brake the league, which he had made with the King of Israel. 6. Therefore King Ioram went forth that day out of Samaria, and mustered al Israel. 7. And he sent to Iosaphat the King of Iuda. saying: The King of Moab is reuolted from me, come with me against him to battel. Who answered: I wil come vp: he that is mine, is thine: my people, thy people, & my horses thy horses. 8. And he said: What way shal we goe vp? but he answered: By the desert of Idumea. 9. Therefore the King of Israel, and the King of Iuda, and the King of Edom went forward, and compassed seuen daies journey, neither was there water for the armie, and the beasts that folowed them. 10. And the King of Israel said: Alas-alas alas, our Lord hath gathered vs three Kings together, that he might deliuer vs into the hands of Moab. 11. And Iosaphat said: Is there not here a Prophet of our Lord, that we may beseech our Lord by him? And one of the seruants of the King of Israel answered: Here is Elifeus the sonne of Saphat, which powred water vpon the hãds of Elias. 12. And Iosaphat said: The word of our Lord is with him. And the King of Israel went downe to him, and Iosaphat the King of Iuda, and the King of Edom. 13. And Elifeus said to the King of Israel: What is to me and thee? goe to the Prophets of thy father, and thy mother. And the King of Israel said to him: Why hath our Lord gathered together these three Kings, that he might deliuer thé into the hands of Moab? 14. And Elifeus said to him: The Lord of hostes liueth, in whose sight I stand, If I did not reuerence the face of Iosaphat the King of Iuda, I would not certes haue harkned to thee, nor looked on thee. 15. But now bring me hither a plaier on instruments. And when the player sang, the hand of our Lord came vpon him, & he said: 16. Thus saith our Lord: Make the chanel of this torrent ditches and ditches. 17. For thus saith our Lord: You shal not see winde, nor raine: and this chanel shal be filled with waters, & you shal drinke, and your families, & your beasts. 18. And this is a smal thing in the sight of our Lord: moreouer he wil deliuer also Moab into your hands. 19. And you shal strike euerie fenced citie, and euerie principal citie, and (a) shal cut downe al fruitful trees, and shal stop vp al fountaines of waters, and euerie goodlie field you shal couer with stones. 20. It came to passe therfore in the morning, when they vsed to offer the sacrifice, and behold, water came by the way of Edom, and the ground was filled with waters. 21. But al the Moabites hearing that the Kings were come vp to fight against them, they called together al that were girded with a belt vpon them, and they stood in the borders. 22. And rising early in the morning, and the sunne being now risen ouer-against the waters, the

a) It was forbid
Deut. 10. to
cut downe
fruit trees in
the land of
Chanaan,
which the Is-
raelite should
possesse. but
the land of
Moab pertey-
ned not to
them, and so it
was not prohi-
bited to annoy
that countrie
vpon iust of-
fence.

Moabites saw the waters ouer against them red, as it were bloud, 23. and said: It is the bloud of the swords: the Kings haue fought among themselues, and are slaine one of another: now goe on forward to the prey, Moab. 24. And they went forward into the campe of Israel: Moreouer Israel rying vp, strucke Moab: but they fled before them. They therefore that had ouercome, came and strucke Moab, 25. and destroyed the cities: and euerie principal field they filled euerie man casting stones: and they stopt vp al the fountaines of waters: and cut downe al trees that bare fruit, so that there remained onlie brike wals: and the citie was beset of the slingers, and for a great part therof was strucken. 26. Which when the King of Moab had seen, to wit, that the enemies had preuayled, he tooke with him seuen hundred men that drew sword, to breake in vpon the King of Edom: & they could not. 27. And taking his first begotten sonne, that should haue reigned for him, he offered him an holocaust vpon the wal: and there was great indignation in Israel, and forthwith they retyred from him, and returned into their countrie.

C H A P. IIII.

Elifeus so multiplieth a poore widowes oyle, that she payeth her debts, and liueth of the rest. 8. By his prayers a Sunamite woman hath a sonne. 18. Whuch dying he rayseth to life. 38. He taketh away the bitternes of coliquintiaa, which by chance was put in the posse, 42. and feedeth manie with few loaues.



AND a certayne woman of the wiues of the Prophets cried to Elifeus, saying: Thy seruant my husband is dead, and thou knowest that thy seruant was one that feared God, and behold the creditour is come to take away my two sonnes to serue him. 2. To whom Elifeus sayd: What wilt thou that I doe for thee? Tel me, what hast thou in thy house? But she answered: I thy handmaid haue nothing in my house, but a litle oyle, to anoynt me withal. 3. To whom he sayd: Goe, borrow of al thy neighbours emptie vessels not a few. 4. And goe in, and shut thy doore, when thou art within, thou and thy sonnes: and powre therof into al these vessels: and when they shall be full, thou shalt take them away. 5. The woman therefore went, and shut the doore vpon her, and vpon her sonnes: they brought her vessels, and she powred in. 6. And when the vessels were full, she sayd to her sonne: Bring me yet a vessel. And he answered: I haue none. And the oyle stood. 7. And she came, and told the man of God. And he said: Goe, sel the oyle, and pay thy creditour: and thou and thy sonnes liue of the rest:

The Epistle on
Tuseday in the
third weeke of
Lent.

8. And there came a certaine day , and Elifeus passed by Sunam : and there was there a great woman , which held him to eate bread : and when he passed often that way , he turned in to her to eate bread. 9. Who sayd to her husband : I perceiue that this is a holie man of God , which passeth by vs often. 10. Let vs therfore make him a litle chamber , and set him a litle bed in it , and a table , and a stoole , and a candlesticke , that when he commeth to vs he may tarie there. 11. There came therfore a certaine day , and comming he turned in to the chamber , and rested there. 12. And he sayd to Giezi his seruant : Cal this Sunamite. Who when he had called her , and she stode before him , 13. he sayd to his seruant : Speake to her : Behold thou hast diligently ministred to vs in al things , what wilt thou that I doe for thee ? hast thou any busines , and wilt thou that I speake to the King , or the general of the warfare ? Who answered : I dwel in the middes of myne owne people. 14. And he sayd : What wilt she then that I doe for her ? And Giezi sayd : Aske not : for she hath no sone , & her husband is old. 15. He therfore commanded him to cal her : who when she was called , and stood before the doore , 16. he sayd to her : At this tyme , this self same houre , if life accompanie , thou shalt haue a sonne in thy wombe. But she answered : Doe not I beseech thee my Lord , man of God , doe not lie to thy handmaid. 17. And the woman conceiued , and brought forth a sonne in that time , and in the self-same houre , that Elifeus had sayd. 18. And the childe grew. And vpon a certaine day , when going forth he went to his father , vnto the reapers , 19. he sayd to his father : My head aketh , my head aketh. But he said to his seruant , take him , and bring him to his mother , 20. who when he had taken him , and brought him to his mother , she set him vpon her knees vntil noone , and he dyed. 21. And she went vp , and laid him vpon the bed of the man of God , and inut the doore : and going forth. 22. called her husband , and sayd : Send with me , I beseech thee , one of the seruants , & an asse , that I may runne to the man of God , and returne. 23. Who sayd to her : For what cause doest thou goe to him ? The Calends be not to day , nor the Sabbath. Who answered : I wil goe. 24. And she saddled the asse , and commanded her seruant : driue , and make hast , make no stay in going. And doe that which I command thee. 25. She therfore went forward , and came to the man of God into mount Carmel : and when the man of God saw her ouer againt him , he said to Giezi his seruant : Behold that Sunamite. 26. Goe therfore to meet her , & say to her : Is al wel about thee & about thy huthand , and about thy sonne ? Who answered : Wel. 27. And when she was come to the man of God into the mount , she caught his feet : and Giezi came to remoue her. And the man of God said : Let her alone , for her soule is in anguian , and our Lord hath hid it from me , & hath not told me. 28. Who said to him : Did I aske a sonne of my Lord ? Did I not say to thee : Mocke me not ? 29. And he said to Giezi : Girde thy loynes , and take my staffe in thy hand , & goe. If a man

The Epistle on
Thursday in
the 4. week of
Lent.

meet thee, salute him not: and if any man salute thee, answer him not: and thou shalt put my staffe vpon the face of the childe. 30. Moreouer the mother of the childe said: Our Lord liueth, and thy soule liuerh, I wil not leaue thee. He arose therefore, and folowed her. 31. But Giezi was gone before them, and had put the staffe vpon the face of the childe, and there was not voice, nor sence: and he returned to meet him, and told him, saying: (*) The childe is not risen. 32. Elifeus therefore went into the house, and behold the childe lay dead on his bed: 33. and going in he shut the doore vpon him, and vpon the childe, and prayed to our Lord. 34. And he went vp, and lay vpon the childe, and he put his mouth vpon his mouth, and his eies vpon his eies, & his hands vpon his hands: and he bowed himself ouer him, and the childs flesh was warmed. 35. But he returning, walked vp and downe in the house, once hither and thither: and he went vp, and lay vpon him: and the childe gaped seuen tymes, and opened his eies. 36. And he called Giezi, and said to him: Calthis Sunamite. Who being called, went in vnto him: Who said: Take thy sonne. 37. She came and fel at his feet, and adored vpon the ground: and tooke her sonne, and went out, 38. and Elifeus returned into Galgal. And there was a famine in the land, and the children of the Prophets dwelt before him; and he sayd to one of his seruants: Set on a great pot, and seeth broth for the children of the Prophets. 39. And one went out into the field to gather wilde herbs: and he found as it were a wilde vine, and gathered of it the colocynthides of the field, and filled his mantel, and returning cut it into the pot of broth, for he knew not what it was. 40. They therefore powred it to their felowes to eate: and when they had tasted of the broth, they cried, saying: Death is in the pot, man of God. And they could not eate. 41. But he sayd: Bring meale, and when they had brought it, he cast it into the pot, and said: powre in for the multitude, that they may eate. And there was no more anie biternesse in the pot. 42. And a certaine man came from Baalsalifa bringing to the man of God loaves of the first fruits, twentie barley loaves, and new wheate in his scrip. But he said: Giue to the people, that they may eate. 43. And his seruant answered him: How much is this, that I should set it before an hundred men? Agayne he sayd: Giue to the people, that they may eate: for thus saith our Lord: They shall eate, and there shall be leaft. 44. He therefore set it before them: who did eate, and there was leaft according to the word of our Lord.

a) God sent his law by his seruant, and it auailed not to mankinde dead in sinnes. But he coming and accommodating himself to our infirmities, participating our death we are quickened. So S. Augustin mystically applieth this figuratiue miracle to Christ and his Church. li. 12. c. 35. cent. Fast. Manich. and manie like things of the old Testament he sheweth to be figures of the new.

CHAP. V,

Naaman the general captaine of Syria is censed of deprofie, by washing himselfe as Elifeus appointeth him seuen times in Iordan: 15. profeseth his belief in one God promising to serue him. 20. Giezi taketh guifts of Naaman, 25. and is stricken with leprofie.

The Epistle
on Munday in
the 3. week of
Lent.



NAAMAN the General of the warfare of the King of Syria, was a great man with his Lord, & honourable: for by him our Lord gaue health to Syria: and he was a valiant man and rich, but aleper. 2. Moreouer out of Syria there were come forth robbers, and had led away captiue out of the Land of Israel a litle girle, which wayted vpo the wife of Naamā. 3. Who said to her mistresse: I would my Lord had been with the Prophet, that is in Samaria: surely he would haue cured him from the leprofie, which he hath. 4. Naaman therefore went in to his Lord, and told him saying: Thus and thus hath the wench of the Land of Israel spoken. 5. And the King of Syria said to him: Goe, & I wil send letters to the King of Israel. Who whē he was set forward, & had taken with him ten talents of siluer, & six thousand pieces of gold, & ten change of raymēt. 6. he brought the letters to the King of Israel, in these words: When thou shalt receiue this letter, know that I haue sent to thee Naaman my seruāt, that thou mayest cure him of his leprofie. 7. And when the King of Israel had read the letters, he rent his garments, & said: Am I God, that I can kil, and giue life, because this man hath sent to me, that I should cure a man of his leprofie? marke, and see that he seeketh occasiōs against me. 8. Which when Elifeus the man of God had heard, to wit, that the King of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? let him come to me, & let him know that there is a Prophet in Israel. 9. Naaman therefore came with horses & chariots: & stood at the doore of the house of Elifeus: 10. and Elifeus set a messēger to him, saying: Goe & be washed seue times in Iordan, and thy flesh shall receiue health, & thou shalt be cleane. 11. Naamā being angrie departed, saying: I thought he would come out to me, and standing would inuocate the name of the Lord his God, and touch with his hand the place of the leprofie, and cure me. 12. What are not Abana and Pharphar, the riuers of Damascus, better then al the waters of Israel, that I may be wained in them, and be made cleane? Therefore when he had turned himself, & went away with indignation, 13. his seruants came vnto him, & spake to him: Father, & if the Prophet had sayd a great thing to thee, certes, thou inouldest haue done it: now

much

much more wheras now he sayd vnto thee: Be washed, and thou shalt be cleane? 14. He went downe, and washed in Iordan seuen times according to the word of the man of God, and his flesh was restored, as the flesh of a litle child, and he was made cleane. 15. And returning to the man of God with al this trayne, he came, and stood before him, & sayd: In very deed I know that there is no other God in al the earth, but only in Israel. I beseech thee therfore to take a benediction of thy seruant. 16. But he answered: Our Lord liueth, before whom I stand, I wil not take it. And when he would haue forced him, he did in no wise agree. 17. And Naaman sayd: As thou wilt, but I beseech thee: graunt vnto me thy seruant, that I may take of (a) the earth the burden of two mules: for thy seruant wil no more make holocaust or victime to strange Gods, but to the Lord. 18. But this onlie is it, for which thou shalt beseech the Lord for thy seruant: When my maister shal goe into the temple of Remmon, to adore, and he leaning vpon my hand, if I shal adore in the temple of Remmon, he adoring in the same place, that the Lord pardon me thy seruant for this thing. 19. Who sayd to him: " Goe in peace. He therfore went from him in the spring time of the earth. 20. And (b) Giezi the seruant of the man of God sayd: My maister hath spared Naaman this Syrian, that he tooke not of him the things which he brought: Our Lord liueth, I wil runne after him, and wil take some thing of him. 21. And Giezi folowed at the backe of Naaman: whom when he saw running toward him, he leapt downe from his chariot to meet him, and said: Are al things wel? 22. And he sayd: Wel. my maister hath sent me to thee, saying: Euen now there are come to me two yong men from mount Ephraim, of the children of the Prophets: giue them a talent of siluer, and two change of rayment. 23. And Naaman sayd: It is better that thou take two talentes. And he forced him, and bound the two talentes of siluer in two bags, and the double rayment, and layd it vpon two of his seruants, who also caried it before him. 24. And when he was come now in the euening, he tooke it out of their hand, and layd it vp in the house, and dimissed the men, and they departed. 25. And himself going in stood before his maister. And Elifeus said: From whence comest thou Giezi? Who answered: Thy seruant hath not gone any whither. 26. But he sayd: Was not my hart present, when the man returned out of his chariote to meet thee? Now therfore thou hast receiued siluer, and taken rayment, to bye oliuets, and vineyards, and sheep, and oxen, and seruants, and handmaids. 27. But the leprosie also of Naaman shal cleaue to thee, and to thy seed, for euer. And he went out from him a leper as it were snow.

a) In respect of Gods special electing and sanctifying the land of Chanaan, by his true religion, Naamā rightly esteemed that earth fitter for an altar then the earth of his owne cuntrye.

b) Giezi prefigured Iudas the false Apostle of Christ, and al those that buy or sell spiritual things for money, who by their auarice lose Gods grace, and gaine infamie in this world, and eternal damnation in the next. S. Aug. ser. 208. de tempore.

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

C H A P. V.

The case of going to heretical seruice, and Naamans going to the temple of an idol differ in diuers respects. Difference of times.

Of places.

Of persons.

The things demanded differ much.

Personal presence at heretical seruice in England, a di-

19. *Goe in peace.*) Schismatikes, as they are commonly (but improperly) now called in England, which being in mind and iudgement Catholikes, goe sometimes to Protestants common prayers, or sermons, draw an excuse of their fact, from this warrant of the Prophet, permitting a Nobleman of Syria to goe and serue his King in the temple, when he adored an Idol. But whosoever wil duly consider this example, shal find great difference in respect of the times, places, persons, and of the very doubts proposed, between this mans case and ours. For before Christs Ghospel was promulgate, neither al Articles of faith were so expressly taught, nor the external profession therof so strictly commanded, as now they are in time of more grace, which giueth more ayde to mans weaknes, wherin also more perfection is required, and therefore our Sauour exacteth of al *so confesse him*, and his Religion, *before men: els he wil denie them before his father.* Likewise in the place, where this Nobleman dwelt, his presence in the temple, and seruice to the King, could not be accounted a reuolt from true religion, which was neuer professed there, nor be scandalous to anie man, being al Infidels: but in a christian cuntry, where al beare the name of Christians, especially where men are at controuersie about the true Christian religion, al that frequent, or repaire to the same assemblies, for publike seruice of God, are reputed to be of the same religion; or els dissemblers, as it were to haue no care of religion, knowing God, and not glorifying him as God, and reuolting from the truth which they had learned. The difference also of persons is great. For this Nobleman hauing before his conuersion setued his King, in the office of sustayning him, when he bowed to the Idol, if he should haue refused to doe the same, it would rather haue been supposed that he disdained his Maister, or shewed disloyaltie, then thought, that he refrayned for religion: whereas in our case, verie few doe such temporal seruice, about the King in the church: and such as doe carrie the sword, scepter, or the like, are accounted of that religion, which is there practised; except they manifest the contrarie, as this man did, and our men commonly doe not. Yea if anie doe say they are Catholikes, and yet goe to the Protestants church, they are counted of that rank S. Paul speaketh of, which *confesse they know God, but denie him in their deedes.* And those which refuse such an office, can not be iudged disloyal, because it is sufficiently knowne, that Catholikes refuse of mere conscience. An other most especial difference is in the things demanded. This Syrian promising expressly before the Prophet, and his owne great trayne, that he would neuer againe serue false Gods, and that he would serue the onlie true God, and for that purpose caried earth with him, to make an Altar for Sacrifice, and returning home preached the miracle wrought in himself, desired not to doe anie thing, wherby he might seeme to serue an Idol: but that when the King leaning vpon him should adore Remmon, he might bow with his maister, not adoring the Idol, for he resolued & promised the contrarie, but adoring God Almighty, in whō now he believed. And this the Prophet approued, in that time, place, and person to be lawful. But those that now in England goe to Protestants seruice, or sermons, doe neither publikly renounce al heresies, nor professe to frequent Masse, the true Sacrifice of the Christian Church, nor auouch the erecting of an Altar, but goe to Church, to shew themselves obedient to the

Mat. 10.

Rom. 1.
2. Pet. 1.

Tit. 2.

D. Eri-
stons
Mosine.
23.

Parliament law, which abandoned the true Diuine Seruice, and in place thereof appointed and commanded al to be present at a new forme of common prayer, thereby making it a diſtinctiue ſigne of conformitie, and participation in that religion, which theſe diſſemblers in their conſciences know to be falſe.

This example therefore doth in no ſort warrant their going to the heretical Church: but contrariwiſe admoniſheth al to take reſolution in our caſe (as Naaman did in his) of our Eliſeus, or ſpiritual Superiour. and if he ſhould ſay: Goe in peace, then might they pleade an excuſe, but he ſayth: None can goe without incurring grieuous ſinne, and eternal damnation. he caſe being ſo much different from Naamans. It is indeed more like to that of Eleazarus, and other Machabees, who were commanded by eating ſwines ſheſh, to depart from the law of God, and their fathers. Which by no meanes was lawfull to doe, nor to make ſhew of doing it, but rather to dye, as they did moſt gloriouſly.

ſtinctiue ſigne of conformity to heretic.

A caſe very like to ours

2. Machab. 6. 7.

C H A P. VI.

Eliſeus maketh iron to ſwimme vpon the water: 8. leadeth the King of Syria his men (ſent to apprehend him) blindly into Samaria. 20. Where their eyes being opened, they are courteouſly entertained, and freely diſmiſſed. 24. The Syrians beſiege Samaria. 26. For extreme ſcaruſe a mother eateth her child. 31. And the King commaundeth to kill Eliſeus.



AND the children of the Prophets ſayd to Eliſeus: Behold the place, wherein we dwell before thee is ſtreite for vs. 2. Let vs goe as far as Iordan, and take out of the wood euerie man ſome timber, that we may build there a place to dwell in. Who ſaid: Goe. 3. And one of them ſayd: Come therefore thou alſo with thy ſeruants. He answered: I wil come. 4. And he went with them. And when they were come to Iordan they cut wood. 5. And it chanced, that when one had cut downe timber, the head of the axe fel into the water: and he cried out, and ſaid: Alas alas alas my Lord, this ſame alſo I (a) did borow. 6. And the man of God ſayd: where fel it? and he ſhewed him the place: he therefore cut off a piece of wood, and caſt it thither: and the yron did ſwimme, 7. and he ſaid: Take it vp. Who ſtretched forth his hand, & tooke it. 8. And the King of Syria fought againſt Iſrael, & tooke counſel with his ſeruants, ſaying: In that and that place let vs lay embuſhments. 9. Therefore the man of God ſent to the King of Iſrael, ſaying: Beware thou paſſe not into ſuch a place: becauſe the Syrians are there in embuſhments. 10. The King of Iſrael therefore ſent to the place, which the man of God had told him, and preuented him, and looked wel to himſelf there not once or twiſe. 11. And the hart of the King of Syria was troubled for this thing. And calling together his ſeruants, he ſayd: Why doe you not tel me who is the traiter of me to the King of Iſrael? 12. And one of his ſeruants ſayd: Not ſo my Lord King, but Eliſeus the Prophet, which is in

(a) His grief was great, becauſe he had not meanes to recompence the loſſe to the owner.

Israel, telleth the King of Israel al words, whatſoever thou ſhalt ſpeak in thy priuy chamber. 13. And he ſayd to them: Goe, and ſee where he is: that I may ſend, and take him. And they told him, ſaying: Behold in Dothan. 14. He therefore ſent thither horſes and chariots, and the force of his armie: who when they were come in the night, they beſet the citie. 15. And the ſervant of the man of God riſing early, went out, and ſaw an armie round about the citie, and horſes and chariots: & he told him, ſaying: Alas alas alas my Lord, what ſhal we doe. 16. But he answered: Feare not: for there are more with vs. then with them. 17. And when Elifeus had prayed, he ſayd: Lord open the eies of this man, that he may ſee. And our Lord opened the eies of the ſervant, and (b) he beheld: and loe the mountaine ful of horſes, and of fire chariots round about Elifeus. 18. But the enemies went downe to him: moreo- uer Elifeus prayed to our Lord, ſaying: Strike, I beſeech thee, this peo- ple with blindeneſſe. And our Lord ſmote them, that they ſaw not, ac- cording to the word of Elifeus. 19. And Elifeus ſayd to them: This is not the way, neither is this the citie: ſollow me, and I wil ſhew you the man, whom you ſeeke. He therefore led them into Samaria: 20. and when they were entred into Samaria, Elifeus ſaid: Lord open the eies of theſe men, that they may ſee. And our Lord opened their eies, and they ſaw themſelues to be in the middes of Samaria. 21. And the King of Iſrael ſaid to Elifeus, when he had ſeen them: Shal I ſtrike them, my father? 22. And he ſaid: Thou ſhalt not ſtrike them: for thou didſt not take them with thy ſword, and thy bow, that thou mayſt ſtrike the: but (c) ſet bread & water before them, that they may eat & drinke, and goe to their maiſter. 23. And a great preparation of meates was ſet before them, and they did eat and drinke, and he diſmiſſed them, and they went away to their maiſter, & the robbers of Syria came no more into the Land of Iſrael. 24. And it came to paſſe after theſe things, Be- nadad the King of Syria gathered together al his armie, & went vp, and beſieged Samaria. 25. And there was a great famine in Samaria: and ſo long it was beſieged, til the head of an aſſe was ſold for foure ſcore ſil- uer pieces, & the fourth part of a cabe of pigeons dung, for ſiue ſiluer pieces. 26. And when the King of Iſrael paſſed by the wal, a certayne woman cried out to him, ſaying: Saue me my Lord King. 27. Who ſayd: No, our Lord ſaue thee: how can I ſaue thee? of the floore, or of the preſſe? And the King ſay to her: What ayleth thee? Who answered: 28. This woman ſayd to me: Giue thy ſonne, that we may eat him to day, and my ſonne we wil eat to morrow: 29. We therefore boyled my ſonne, and did eat him. And I ſayd to her the next day: Giue thy ſonne, that we may eat him. Who hath hid her ſonne. 30. Which when the King had heard, he rent his garments, and paſſed by the wal. And al the people ſaw the haire-cloth, which he ware next vpon his fleſh. 31. And the King ſayd: Theſe things doe God to me, and theſe adde he, if the head of Elifeus the ſonne of Saphat mai ſtaud vpon him

(b) A husband- man, in yorke- ſhire called Kerle had the giſt to ſee euil ſpirits, where- by he often de- tected & hin- dred their bad purpoſes. *New- brig. li. 2. c. 21. Rev. Anglic.*

(c) By bread & water is vnder- ſtood ordina- rie meat and drinke. *v. 23.*

this day. 32. But Elifeus sate in his house, & the anciēts sate with him. He therefore sent a man before: & before that messenger came, he said to the anciēts: Doe you know that this murderers sonne hath sent to cut off my head? See therefore, when the messenger shal come, shut the doore, and suffer him not to enter in: for behold the sound of his Masters feet in behind him. 33. Whiles he was yet speaking to them, the messenger appeared, which came to him. And he said: Behold, this so great euil is of our Lord: what shal I looke for more of our Lord?

C H A P. VII.

Elifeus Prophecieth plentie of corne the next day, and death to a chief man that wil not belieue it. 3. Foure Lepers going to yeald themselues to the Syrians, 6. who by Gods providence are frighted and fled away, 9. bring newes therof to Samaria, 12. which by trial is found true. 16. And so there is plentie of corne, and the incredulous nobleman is trod to death with presse of multitude in the gate, as the Prophet foretold.



AND Elifeus sayd: Heare ye the word of our Lord: Thus sayth our Lord: At this time to morow a bushel of floure shal be at one stater, and two bushels of barley at one stater, in the gate of Samaria. 2. One of the Dukes, vpon whose hand the King leaued, answering the man of God, sayd: If our Lord shal make fludgates in heauen, (a) can that possibly be which thou speakest? Who sayd: Thou shalt see it with thine eyes, and shalt not eate thereof. 3. There were therefore foure men lepers, beside the entrance of the gate: who sayd one to an other: What meane we to be here til we die? 4. Whether we enter into the citie, we shal die for famine: or whether we tarie here, die we must: come therefore, & let vs runne away to the campe of Syria. If they spare vs, we shal liue: but if they wil kil vs, we shal die neuerthelesse. 5. They arose therefore in the euening, to come to the campe of Syria. And when they were come to the beginning of the campe of Syria, they found no man there. 6. For our Lord had made them in the campe of Syria to heare the sound of chariots, & horses, & of a verie great armie: & they sayd one to an other: Behold the King of Israel hath for wages hyred against vs the Kings of the Hethites, & of the Ægyptians, & they are come vpon vs. 7. They arose therefore, & fled in the darke, & leaft their tentes, and their horses and asses in the campe, and fled desirous to saue their liues only. 8. Therefore when these lepers were come to the beginning of the campe, they entred into one tabernacie, and did eate and drinke: and they tooke thence siluer, and gold, and rayment, and went, and hid it: againe they returned to an other

(a) Discourse of mans reason can not reach to the power of God, who can doe al that he wil, and wil doe al that he saith: therefore the incredulous are iustly punished. 7. 20.

tabernacle , and from thence likewise taking away they hid it. 9. And they said one to an other : We doe not wel : for this is a day of good tydings. If we shal hold our peace , and wil not tel vntil morning , we shal be blamed of a hainous offence : Come , let vs goe , and make report in the Kings court. 10. And when they were come to the gate of the citie , they told them saying : We went to the campe of Syria , and found no man there , but horses , and asses tyed , and the tents pitched. 11. The porters therefore went , and told it to the King within his palace. 12. Who arose in the night , and sayd to his seruants : I tel you what the Syrians haue done to vs : They know that we suffer great famine , and therefore they are gone out of the campe and lie hid in the fields , saying : When they shal come forth out of the citie , we wil take them aliue , and then we may enter into the citie. 13. But one of his seruants answered : Let vs take fise horses that are remaining in the citie (because they onlie are in the whole multitude of Israel for the other are consumed) and sending , we may trie. 14. They brought therefore two horses , and the King sent into the campe of the Syrians , saying , Goe ye , and see. 15. Who went after them as far as Iordan : and behold al the way was ful of rayment , and vessels , which the Syrians had cast away , when they were amased , and the messengers returning told the King. 16. And the people going forth spoyled the campe of Syria : & a bushel of floure became at one stater , and two buihels of barley at one stater , according to the word of our Lord. 17. Moreouer the King appoynted that Duke on whose hand he leaned , to stand at the gate : whom the multitude trode in the entrance of the gate , and he died , according as the man of God had spoken , when the King came downe to him. 18. And it came to passe according to the word of the man of God , which he spake to the King , when he sayd : Two buihels of barley shal be at one stater , and a buihel of floure at one stater , this verie tyme to morrow in the gate of Samaria : 19. when that Duke answered the man of God , and sayd : Although our Lord would make fludgates in the heauen , can this be done which thou speakest ? And he said to him : Thou shalt see with thine eies , and shalt not eat therof. 20. It chanced therefore to him as it was foretold , and the people trode him in the gate , and he died.

C H A P. VIII.

After ſeuē yeeres famine foretold by Eliſeus, the ſunamite woman returning home, recouereth her landes and reuenewes. 7. Eliſeus foreſheweth the death of Benadad King of Syria, and cruel reigne of Hazael. 16. Ioram reigning in Iuda, the Idumeans reuolt from him: alſo Lotua. 23. He dieth; and his ſonne Ochozias ſucceedeth.



AND Eliſeus ſpake to the woman, whoſe ſonne he reſtored to life, ſaying: Arife, goe thou and thy houſe, and ſiourne wherſoeuer thou ſhalt finde: for our Lord hath caued a famine, and it ſhal come vpon the land ſeuē yeeres. 2. Who aroſe, and did according to the word of the man of God: and going with her houſhold, ſhe ſoiourned in the land of the Philiftiims many dayes. 3. And when the ſeuē yeeres were ended, the woman returned out of the Land of the Philiftiims: and ſhe went forth to ſpeake to the King for her houſe, and for her lands. 4. And the King ſpake with Giezi the ſeruant of the man of God, ſaying: Tel me al the meruelous things that Eliſeus hath done. 5. And when he had told the King how he had rayſed a dead man, the woman appeared, whoſe ſonne he had reuiued, crying to the King for her houſe and her lands. And Giezi ſayd: My Lord King, this is the woman, and this is her ſonne, whom Eliſeus rayſed. 6. And the King asked the woman: who told him. And the King gaue her an eunuch, ſaying: Reſtore her al things that are hers, and al the reucnewes of the lands, from the day that the leaſt the land vntill this preſent. 7. Eliſeus alſo came to Damafcus, & Benadad the King of Syria was ſicke: & they told him, ſaying: The man of God commeth hither. 8. And the King ſayd to Hazael: Take with thee preſents, & goe to meete the man of God, & conſult the Lord by him, ſaying: Can I eſcape of this myne infirmitie? 9. Hazael therfore went to meete him, hauing with him preſents, & al good things of Damafcus, the lodes of fourtie camels. And when he ſtood before him, he ſayd: Thy ſonne Benadad the King of Syria hath ſent me to thee, ſaying: Can I recouer of this mine infirmitie? 10. And Eliſeus ſayd to him: Goe, tel him (a) Thou ſhalt be healed: but our Lord hath ſhewed me that dying he ſhal die. 11. And he ſtood with him, and was troubled ſo far that he bluſhed: and the man of God wept. 12. To whom Hazael ſaid: Why doeth my Lord weep? But he ſayd: Becauſe I know what euils thou wilt doe to the childre of Iſrael. Their feſed cities thou wilt burne with fyre, and their yongmen thou wilt kil with the ſword, & their litle ones thou wilt daſh in picces, and women with childe thou wilt diuide. 13. And Hazael ſayd: What am I thy ſeruant a dog, that I ſhould doe this

(a) This was true in ſome ſenſe, ſicknes ending when death came.

great thing? And Elifeus sayd: Our Lord hath shewed me that thou shalt be King of Syria. 14. Who when he was departed from Elifeus, came to his master, who sayd to him: What sayd Elifeus to thee? But he answered: He told me: Thou shalt recouer health. 15. And when the next day was come, he tooke a couerlette, and powred water thereon, and spred it vpon his face: who being dead, Hazael reigned for him. 16. In the fifth yeare of Ioram the sonne of Achab the King of Israel, and of Iosaphat the King of Iuda, reigned Ioram the sonne of Iosaphat the King of Iuda. 17. He was two and thirtie yeares old when he began to reigne, and he reigned eight yeares in Ierusalem. 18. And he walked in the waies of the Kings of Israel, as the house of Achab had walked: for (b) the daughter of Achab was his wife: and he did that which is euil in the sight of our Lord. 19. But our Lord would not destroy Iuda, for Dauid his seruant, as he had promised him, to giue him a lampe to him, & to his children alwaies. 20. In his daies reuolted Edom, from being vnder Iuda, and made to it-self a King. 21. And Ioram came to Seira, and al the chariots with him: and he arose in the night, and struck the Idumeans, that had beset him, and the captaynes of the chariots, and the people fled into their tabernacles. 22. Edom therefore reuolted from being vnder Iuda, vntil this day. Then Lobna also reuolted at that time. 23. But the rest of the words of Ioram, and al that he did, are not these things written in the Book of the words of the Kings of Iuda? 24. And Ioram slept with his fathers, and was buried with them in the Citie of Dauid, and Ochozias his sonne reigned for him. 25. In the twelfth yeare of Ioram the sonne of Achab the King of Israel, reigned Ochozias the sonne of Ioram the King of Iuda. 26. Two and twentie yeares old was Ochozias when he began to reigne, and he reigned one yeare in Ierusalem: the name of his mother was Athalia the daughter of Amri the King of Israel. 27. And he walked in the waies of the house of Achab: & he did that which is euil before our Lord, as the house of Achab: for he was the sonne in law of the house of Achab. 28. He went also with Ioram the sonne of Achab, to fight agaynst Hazael the King of Syria in Ramoth Galaad, and the Syrians wounded Ioram. 29. Who returned to be cured in Iezrahel: because the Syrians wounded him in Ramoth fighting agaynst Hazael the King of Syria. Moreouer Ochozias the sonne of Ioram the King of Iuda went downe to visite Ioram the sonne of Achab into Iezrahel, because he was sicke there.

(b) Athalia v
26. is called
the daughter of
Amri. Where-
fore it seemeth
that either she
was the adop-
ted daughter
of her brother
Achab, or is
there called
the daughter
of her grand-
father.

C H A P. I X.

*Iehu is annoynted King of Israel, 7. to destroy the house of Achab and Iezabel.
14. He presently killeth Ioram King of Israel. 27. Lik wife Ochozias King of
Iuda. 30. Also Iezabel, who is eaten by dogges.*

AND Elifeus the Prophet called one of the children of the Prophets, and sayd to him: Girde thy loynes, and take this litle boxe of oyle in thy hand, and goe into Ramoth Galaad. 2. And when thou shalt come thither, thou shalt see Iehu the sonne of Iosaphat the sonne of Namfi: and going in thou shalt rayse him out of the middes of his brethren, and shalt bring him into an inner chamber. 3. And holding the litle boxe of oyle, thou shalt powre vpon his head, and shalt say: Thus sayth our Lord: I haue anoynted thee King ouer Israel. And thou shalt open the doore, and fly, and shalt not stay there. 4. The yongman therefore the childe of a Prophet went into Ramoth Galaad, 5. and entred in thither: and behold the captaynes of the armie sate, and he sayd: I haue a word to thee o Prince: And Iehu sayd: to whom of vs al? But he sayd: To thee o Prince. 6. And he arose, and went into the chāber: but he powred oyle vpon his head, and sayd: Thus sayth our Lord the God of Israel: I haue anoynted thee King ouer the people of the Lord of Israel, 7. and thou shalt strike the house of Achab thy master, and I wil reuenge the bloud of my seruants the Prophets, and the bloud of al the seruants of the Lord of the hand of Iezabel. 8. And I wil destroy al the house of Achab, and kil of Achab him that pisseth agaynst a wal, and the thut vp, and the meanest in Israel. 9. And I wil make the house of Achab as the house of Ieroboam the sonne of Nabat, and as the house of Baasa the sonne of Ahias. 10. Iezabel also the dogges thal eate in the field of Iezrahel, neither thal there be anie to burie her. And he opened the doore, & fled. 11. And Iehu went forth to his masters seruants. Who said to him: Are al things wel? Why came this madde man to thee? Who sayd to them: You know the man, and what he spake. 12. But they answered: It is false, but rather doe thou tel vs. Who sayd to them: Thus and thus he spake to me: and he sayd: Thus sayth our Lord, I haue anoynted thee King ouer Israel. 13. They therefore made hast, and euerie man taking his mantel layd it vnder his feet after the similitude of a iudgement seat, and they sounded the trumper, & sayd: Iehu hath the Kingdom. 14. Iehu therefore the sonne of Iosaphat the sonne of Namfi conspired agaynst Ioram: Moreouer Ioram had besieged Ramoth Galaad, he and al Israel agaynst Hazael the King of Syria: 15. and was returned to be cured in Iezrael of the wounds, for the Syrians had wounded him, fighting

againſt Hazael the King of Syria. And Iehu ſayd: If it pleaſe you, let no man goe forth fugitiue out of the citie, leſt he goe, and tel in Iezrahel. 16. And he mounted, and went into Iezrahel: for Ioram was ſicke there, and Ochozias the King of Iuda was come downe to viſite Ioram. 17. The watchman therefore, that ſtood vpon the toure of Iezrahel, ſaw the troupe of Iehu comming, & ſaid: I ſee a troupe. And Ioram ſaid: Take a Chariote, and ſend to meete them, and let him that goeth ſay: Are al things wel? 18. He went therefore, that was gotten vp into the chariote, to meet him, and ſayd: Thus ſaith the King: Are al things peaceable? And Iehu ſayd: What haſt thou to doe with peace? paſſe, and folow me. The watchman alſo told, ſaying: The meſſenger came to them, & returneth not. 19. He ſent alſo the ſecond chariote of horſes: and he came to them, & ſaid: Thus ſayth the King: Is there peace? And Iehu ſayd: What haſt thou to doe with peace? paſſe, & folow me. 20. And the watchman told, ſaying: He is come as far as they, & returneth not: and it is the pace as it were the pace of Iehu the ſonne of Naſſi, for he goeth amayne. 21. And Ioram ſayd: Make readie the chariote. And they made readie his chariote, and Ioram the King of Iſrael went forth, and Ochozias the King of Iuda, each in their chariots, and they went forth to meet Iehu, and found him in the field of Naboth the Iezrahelite. 22. And when Ioram had ſeen Iehu, he ſayd: Is there peace Iehu? But he answered: What peace? The fornications of Iezabel thy mother, and her manie forceries are in their vigour. 23. And Ioram turned his hand, and flying ſayd to Ochozias: Treafon Ochozias. 24. Moreouer Iehu bent his bow with his hand, and ſtrucke Ioram between the ſhoulders: and the arrow went out through his hart, & immediately he fel in his chariote. 25. And Iehu ſayd to captaine Badacer: Take him, throw him forth in the field of Naboth the Iezrahelite: for I remember when I and thou ſitting in a chariote did folow Achab this mans father, that our Lord lifted vp this burden vpon him, ſaying: 26. If not for the bloud of Naboth, and (a) for the bloud of his children, which I ſaw yeſterday, ſayth our Lord, I requite thee not in this field ſayth our Lord. Now therefore take him, & throw him into the field according to the word of our Lord. 27. But Ochozias the King of Iuda ſeeing this, fled by the way of the houſe of the garden: & Iehu purſued him, and ſaid: This man alſo ſtrike ye in his chariote. And they ſtrucke him in the going vp of Gauer, which is beſide Ieblaam: who fled into Mageddo, and died there. 28. And his ſeruants layd him vpon his chariote, and caried him into Ieruſalem: and they buried him there in his ſepulchre with his fathers in the Citie of David. 29. In the eleuenth yeare of Ioram the ſonne of Achab, reigned Ochozias ouer Iuda, 30. and Iehu came into Iezrahel. Moreouer Iezabel hearing of his entrance, paynted her face with itibicke ſtone, and decked her head, & beheld through the window 31. Iehu comming at the gate, and ſayd: Can there be peace to Zambri, that killed his matter? 32. And Iehu litted vp his face to the window, and ſayd: What is ſhe? And

(a) When Naboth was falſly accuſed & vniuſtly ſtoned to death, as if he had blaſphemed God, and curſed the King, for his pretended crimes, his ſonnes were alſo ſlaine, and his lands and goods confiſcated: which appeareth by the Kings preſent going to poſſeſſe the vineyard. 3. Reg. 21.

two or three eunuchs bowed themſelues to him. 33. But he ſayd to them : Caſt her downe headlong, and they threw her downe and the wal was ſprinkled with the bloud, and the hoofes of the horſes trode her. 34. And when he was entred in to eate and to drinke, he ſayd: Goe, and ſee that curſed women, and burie her : becauſe ſhe is a Kings daughter. 35. And when they went to burie her, they found nothing but the ſkul, and the feet, and the extreme parts of the hands. 36. And returning they told him. And Iehu ſayd : It is the word of our Lord, which he ſpake by his ſeruant Elias the Theſhite, ſaying : In the field of Iezrahel ſhal the dogs eate the fleſh of Iezabel, 37. and the fleſh of Iezabel ſhal be as dung vpon the face of the earth in the field of Iezrahel, ſo that they which paſſe by ſhal ſay : Is this that ſame Iazebel?

C H A P. X.

The Samaritans fearing the force of Iehu, chooſe no other King, but offer him their ſeruiſe : 6. and by his commanement kſl the late Kings ſeuentie ſonnes. 12. Fourtie two brothers of Ochazias late King of Iuda are ſlaine. 15. Iehu making league with Ionadab, viterly deſtroyeth Achabs houſe. 18. By a ſtratagem killeth al the worhippers of Baal, 26. burneth his ſtatua, & turneth his temple into a iakes : 28. but maintaineth Ieroboams golden calues. 31. The Aſſyrians aſſict Iſrael. 34. Iehu dieth, and his ſonne Ioachaz reigneth.



AND Achab had ſeuentie ſonnes in Samaria : Iehu therefore wrote letters, and ſent into Samaria to the chiefe of the citie, and to the ancients, & to them that brought vp Achabs children, ſaying: 2. As ſoone as you ſhal receiue theſe letters, ye that haue your maſters ſonnes, & chariots, & horſes, & fenced cities, & armour, 3. chooſe the better, & him that ſhal pleaſe you of your maſters ſonnes, & ſet him vpon his fathers throne, & fight for the houſe of your Lord. 4. They were ſore afrayd, and ſaid: Behold two Kings could not ſtand before him, & how ſhal we be able to reſiſt? 5. The ouerſeers therefore of the houſe, and the rulers of the citie, & the ancients, & the tutors ſent to Iehu, ſaying : We are thy ſeruants, whatſoever thou ſhalt command we wil doe, neither wil we make vs a King: Doe thou whatſoever pleaſeth thee. 6. And he wrote letters to them againe the ſecond tyme, ſaying : If you be mine, and obey me, take the heads of your maſters ſonnes, and cometo me this verie houre to morow into Iezrahel. Moreouer the Kings ſonnes, ſeuentie men were brought vp with the chiefe of the citie. 7. And when the letters were come to them, they tooke the Kings ſonnes, and ſlew ſeuentie men, and put their heads in baſkets, and ſent them to him into Iezrahel. 8. And a meſſenger

came,

came, and told him, ſaying: They haue brought the heads of the Kings ſonnes. Who answered: Lay them in two heaps by the entrance of the gate vntil morning. 9. And when it was light he went forth, and ſtanding ſayd to al the people: You are iuſt: If I haue conſpired againſt my maſter, and haue ſlayne him, who hath ſtrucken al theſe? 10. See therefore now there hath not fallen of the words of our Lord on the ground, which our Lord ſpake vpon the houſe of Achab, and our Lord hath done that which he ſpake in the hand of his ſeruant Elias. 11. Iehu therefore ſmote al that were leaſt of the houſe of Achab in Iezrahel, and al his nobles, and familiars, and Priests, til there remayned no reliques of him. 12. And he aroſe, and came into Samaria: and when he was come to the cabbin of the ſhepherds in the way, 13. he found the brethren of Ochozias the King of Iuda, and he ſayd to them: What are you? Who answered: We are the brethren of Ochozias, and are come downe to ſalute the Kings ſonnes, & the Queens ſonnes. 14. Who ſaid: Take the aliuē. Whom whē they had taken aliuē, they killed them in a ceſterne beſide the cabbin, two and fourtie men, & he leaſt not any of them. 15. And when he was gone thence, he found (a) Ionadab the ſonne of Rechab comming to meete him, and he bleſſed him. And he ſayd to him: Is thy hart right as my hart with thy hart? And Ionabab ſayd: It is. If it be ſo, quoth he, giue me thy hand. Who gaue him his hād. But he liſted him vp to him into the chariot, 16. and ſayd to him: Come with me, and ſee my zele for our Lord. And being ſet in his chariot, 17. he brought him into Samaria. And he ſtrucke al that were leaſt of Achab in Samaria, til there was not one, according to the word of our Lord, which he ſpake by Elias. 18. Iehu therefore aſſembled al the people, & ſaid to the: Achab worſhipped Baal a litle, but (b) I wil worſhip him more. 19. Now therefore cal to me al the Prophets of Baal, and al his ſeruants, and al his Priests: let there be none but that he come, for I haue a great ſacrifice to Baal: He that ſhal be wanting ſhal not liue. Moreouer Iehu did this craftily, that he might deſtroy the worſhippers of Baal. 20. And he ſayd: Sanctifie a ſolemne day to Baal. And he called 21. and ſent into al the borders of Iſrael, and al the ſeruants of Baal came: there was leaſt not one that came not. And they entred into the temple of Baal: and the houſe of Baal was filled, from one end to the other. 22. And he ſayd to them that were ouer the garments: Bring forth garments for al the ſeruants of Baal. And they brought them forth garments. 23. And Iehu going in, and Ionadab the ſonne of Rechab into the temple of Baal, ſayd to the worſhippers of Baal: Search, and ſee leſt perhaps there be any with you of the ſeruants of the Lord, but that there be the ſeruants of Baal onlie. 24. They therefore went in to make victimes and holocauſts: but Iehu had prepared him without ſcore men, and ſayd to them: Whoſoeuer ſhal eſcape of theſe men, whom I wil bring into your hands, his life ſhal be for the life of him. 25. And it came to paſſe, when the holocauſt was ended, Iehu cōmanded

(a) This Ionadab instituted a peculiar rule of religious abſtinence: which his poſterity duly obſerued. *Ierem* 35.

(b) Iehu ſinned in ſeyning, and cauſing others to ſacrifice to Baal, his zele wanting both diſcretion and equitie: for *evil muſt not be done: that good may come thereof.* *1 Cor.* 3.

his souldiers and captaynes: Goe in, and strike them, let none escape. And the souldiers and captaynes struck them in the edge of the sword, and cast them forth: and they went into the citie of the temple of Baal, 26, and brought forth the statue out of Baals temple, and burnt it, 27. and brake it in pieces. They destroyed also the temple of Baal, & made a iakes for it vntil this day. 28. Iehu therfore destroyed Baal out of Israel: 29. but yet from the finnes of Ieroboam the sonne of Nabat, who made Israel to sinne, he departed not, neither forsooke he the golden calues, that were in Bethel, and Dan. 30. And our Lord sayd to Iehu: (c) Because thou hast diligently done that which was right, and that pleased in mine eies, and hast done al things that were in my hart, against the house of Achab: thy children shal sit vpon the throne of Israel to the fourth generation. 31. Moreouer Iehu obserued not to walke in the law of our Lord the God of Israel in al his hart: for he departed not from the finnes of Ieroboam, who had made Israel to sinne. 32. In those daies our Lord began to be wearie of Israel: and Hazael smote them in al the costs of Israel, 33. from Iordan against the East quarter, al the land of Galaad, & Gad, & Ruben, & Manasses, from Aroer, which is vpon the Torrent Arnon, and Galaad, and Basan. 34. But the rest of the words of Iehu, and al that he did, and his strength, are not these things written in the Book of the words of the dayes of the Kings of Israel? 35. And Iehu slept with his fathers, and they buried him in Samaria: and Ioachaz his sonne reigned for him. 36. And the dayes which Iehu reigned ouer Israel be eight and twentie yeares, in Samaria.

(c) *Moral good workes done in state of mortal sinne not meriting eternal life, are often rewarded temporally. S. Aug. contra mend. c. 2.*

C H A P. X I.

Athalia killing al the Kings progemie (except Ioas, who is srued by his aunt) vsurpeth the Kingdome. 4. But the seuenth yeare Ioiada the high Priest crowneeth Ioas King. 13. causeth Athalia to be slaine, 17. and maketh couenans between God, the King, and the people.



BV T Athalia the mother of Ochozias seeing her sonne dead, arose, and (a) slew al the Kings seede. 2. But Iosaba King Iorams daughter, the sister of Ochozias, taking Ioas the sonne of Ochozias, stole him out of the middes of the Kings children, that were slaine, and his nurse out of the bed chamber: and hid him from the face of Athalia, that he should not be slaine. 3. And he was with her six yeates secretly in the house of our Lord. Moreover Athalia reigned ouer the land. 4. And in the seuenth yeare (b) Ioiada sent and taking the centurions and the souldiers brought them in to

(a) *Ambition cause of much crueltie.*
 (b) *Our Saviour calleth this high Priest Zacharias; which signifieth blisse of our Lord, for the iustice which he did towards Athalia and Ioas. S. Hierom. li. 4. in Math. c. 2.*

him into the temple of our Lord, and made a-couenant with them: and adiuring them in the house of our Lord, shewed them the Kings sonne: 5. and commanded them, saying: This is the thing, which you must doe. 6. Let the third part of you goe in on the Sabbath, and keep the watch of the Kings house. And let a third part be at the gate Sur: and let a third part be at the gate behind the dwelling of the thildebearers: and you thal keep the watch of the house of Messa. 7. But let two parts of you al that goe forth on the Sabbath, keep the watch of the house of our Lord about the King. 8. And you thal gard him round about, hauing weapons in your hands: and if anie man shal enter the precinct of the temple, let him be flaine: and you thal be with the King comming in and going out. 9. And the centurions did according to al things, that Ioiada the Priest had commanded them: and euerie one taking their men, that went in on the Sabbath, with them that went out in the Sabbath, came to Ioiada the Priest. 10. Who gaue them the speares, and the weapons of King Dauid, which were in the house of our Lord. 11. And they stood euerie one hauing their weapons in their hand, on the right side of the temple, vnto the leaft side of the altar and of the temple, about the King. 12. And he brought forth the Kings sonne, and put vpon him the diademe, and the couenant: and they made him King, and anoynted him: and cleapping with the hand, sayd: God saue the King. 13. And Athalia heard the voice of people running: and she going into the multitudes into the temple of our Lord, 14. saw the King standing vpon the tribunal seat according to the manner, and the singers, and trumpets neere him, and al the people of the land reioycing, and sounding the trumpets: and she rent her garments, and cried: A conspiracie, a conspiracie. 15. But Ioiada commanded the centurions, that were ouer the armie, and sayd to them: Lead her forth without the precinct of the temple, and whosoeuer shal folow her, let him be stricken with the sword. For the Priest had sayd: Let her (c) not be flaine in the temple of our Lord. 16. And they layd hands on her: and threw her by the way of the entrance of the horses, beside the palace, and she was flaine there. 17. Ioiada therefore made a couenant between our Lord, and the King, and between the people, that it should be the people of our Lord, and between the King and the people. 18. And al the people of the land entred into the temple of Baal, and destroyed his altars, and his images they brake in pieces stoutly: Mathan also the Priest of Baal they slew before the altar. And the Priest set gards in the house of our Lord. 19. And he tooke the centurions, and the legions of Cerethi and Phelethi, and al the people of the land, and they brought the King from the house of our Lord: and they came by the way of the gate of the thildebearers into the palace, and he sat vpon the throne of the Kings. 20. And al the people of the land reioyced, and the citie was quiet: but Athalia was flaine with the sword in the Kings house. 21. And Ioas was seuen yeares old, when he began to reigne.

(c) Great respect is to be had of holy places Whereof cometh the priuiledge of Sanctuaries.

C H A P. XII.

Ioas willeth the Priests to reparaire what needeth in the temple, receiuing al the money offered there. 6. Which they not performing, the high Priest prouideth that al is amended, 16. the Priests receiuing only the money due to themselves. 17. Hezael King of Syria taking Geth, and threacning Ierusalem is pacified with money. 19. Ioas is traitarously slaine by his seruants, and his sonne Amasias reigneth.



N the seuenth yeare of Iehu reigned Ioas: and he reigned fourtie yeares in Ierusalem. The name of his mother was Sebia of Bersabee. 2. And Ioas did right before our Lord al the daies, that Ioiada the Priest taught him. 3. But yet the excelses he tooke not away: for the people immolated and burnt incense in the excelses. 4. And Ioas sayd to the Priests: Al the money of the sanctified things, which is brought into the temple of our Lord by the passengers, which is offered for the (a) price of a soule, and which of their owne accord, and of their owne free hart they bring into the temple of our Lord: 5. let the Priests take it according to their order, and maynteine reparations of the house, if they shal see any thing that needeth reparation. 6. Therefore vntil the three and twentieth yeare of King Ioas, the Priests did not make reparations of the temple. 7. And King Ioas called Ioiada the high Priest and the Priests, saying to them: Why make you not the reparations of the temple? Take you therefore money no more according to your order, but render it to the reparation of the temple. 8. And the Priests were prohibited to take money anie more of the people, and to make the reparations of the temple. 9. And Ioiada the high Priest tooke * a treasure, and opened a hole in the top, & set it by the altar at the right hand of the that goe into the house of our Lord, and the Priests that kept the doores did cast into it al the money, that was brought to the temple of our Lord. 10. And when they saw that there was very much money in the treasure, the Kings scribe, and the high Priest went vp, and powred it out, and counted the money, that was found in the house of our Lord: 11. and they gaue it accordiag to number and measure into their hand, which did ouersee the masons of the house of our Lord: who bestowed it on carpenters, and on masons, such as wrought in the house of our Lord, 12. and made reparations: and on them that hewed stones, and that they shoud bye trees, and stones, that were hewed, so that the reparation of the house of our Lord was accomplished in al things, which had need of cost to vp hold the house. 13. but yet there

(a) That is, the ordinarie oblation for ech particular person, *Exod. 30.*

* a chest
or almes
boxe.

were not made of the ſame money the water pots of the temple of our Lord, and the ſleehooks, and cenſars, and trumpets, and euerie veſſel of gold and ſiluer, of the money that was brought into the temple of our Lord. 14. For it was giuen them that did the worke, that the temple of our Lord might be repayed: 15. and there was no account made with thoſe men that receiued the money to diſtribute it to the crafts men, but vpon their fidelitie they beſtowed it. 16. But the money for offence, & the money for ſinnes, they brought not into the temple of our Lord, becauſe it was the Priests. 17. Then Hazael the King of Syria went vp, & fought agaynſt Geth, and tooke it: and directed his face to goe vp to Ieruſalem. 18. For which cauſe Ioas the King of Iuda tooke al the ſanctified things, which Iofaphat, and Ioram, and Ochozias his fathers the Kings of Iuda had (b) conſecrated, and which himſelf had offered: and al the ſiluer, that could be found in the treasures of the temple of our Lord, and in the Kings palace: and ſent it to Hazael the King of Syria, and he retyred from Ieruſalem. 19. But the reſt of the words of Ioas, and al that he did, are not theſe things written in the Booke of the words of the daies of the Kings of Iuda? 20. And his ſeruants aroſe, & conſpired among themſelues, and ſtruck Ioas in the houſe of Mello in the deſcent of Sella. 21. For Iofachar the ſonne of Semaath, and Iozabad the ſonne of Somer his ſeruants, ſtruck him, and he died: and they buried him with his fathers in (c) the citie of Dauid, and Amasias his ſonne reigned for him.

(b) Dedicated to holy uſe.

(c) He was buried in the citie but not in the ſepulcher of the Kings. 1. Paral. 24. for his impietie in the latter part of his life.

C H A P. XIII.

Ioachaz King of Iſrael is afflicted by the Syrians, 4. and deliuered. 6. Yet deſtroyeth not idolatrie: 8. dieth, and his ſonne Ioas foloweth his euil ſteps. 14. Eliſeus being ſicke willeth the King to ſhoote, 18. and to ſtrike the earth: who ſtriking thruſe, is told that he ſhal thruſe ſtrike the Syrians. 20. Eliſeus dieth, and a dead man is reuiued touching his bones. 22. Ioas recouereth that which the Syrians had taken from Iſrael.



IN the three and twentieth yeare of Ioas the ſonne of Ochozias the King of Iuda, reigned Ioachaz the ſonne of Iehu ouer Iſrael in Samaria, ſeuenteen yeares. 2. And he did euil before our Lord, and folowed the ſinnes of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne, and declined not from them. 3. And the furie of our Lord was wrath agaynſt Iſrael, and he deliuered them into the hand of Hazael the King of Syria, and into the hand of Benadad the ſonne of Hazael, alwaies. 4. But Ioachaz beſought the face of our Lord, and our Lord heard him: for he ſaw the diſtreſſe of Iſrael, that

the

them: 5. and our Lord gaue a fauour to Israel, and they were deliuered out at the hand of the King of Syria : and the children of Israel dwelt in their tabernacles as yester day and the day before. 6. But yet they departed not from the finnes of Ieroboam who made Israel to sinne , but they walked in them : for the groue also remayned in Samaria. 7. And there were leaft to Ioachaz of the people but fiftie horsemen , and ten chariots , and ten thousand footmen : for the King of Syria had slaine them , and had brought them as dust by threining in the barne floore. 8. But the rest of the words of Ioachaz, & al that he did, & his strength, are not these things written in the Booke of the words of the daies of the Kings of Israel ? 9. And Ioachaz slept with his fathers , and they buried him in Samaria : and Ioas his sonne reigned for him. 10. In the seuen and thirtith yeare of Ioas the King of Iuda , reigned Ioas the sonne of Ioachaz ouer Israel in Samaria sixteen yeares , 11. and he did that which is euil in the sight of our Lord , he declined not from al the finnes of Ieroboam the sonne of Nabat, who made Israel to sinne , but he walked in them. 12. But the rest of the words of Ioas, and al that he did , and his strength , how he fought agaynst Amathias the King of Iuda , are not these things written in the Booke of the words of the dayes of the Kings of Israel ? 13. And Ioas slept with his fathers : but Ieroboam fate vpon his throne. Moreouer Ioas was buried in Samaria with the Kings of Israel. 14. And Elifeus was sicke of an infirmitie, wherof also he died : and Ioas the King of Israel went downe to him, and wept before him, and sayd: My father, my father, the chariot of Israel and the garder therof. 15. And Elifeus sayd to him: fetch a bow and arrowes. And when he had brought him a bow and arrowes, 16. he sayd to the King of Israel : Put thy hand vpon the bow. And when he had put his hand, Elifeus put his hands ouer the Kings hands, 17. and sayd: Open the east window. And when he had opened it, Elifeus sayd : Shoot an arrow. And he shot. And Elifeus sayd: The arrow of the saluation of our Lord, and the arrow of saluation agaynst Syria: and thou shalt strike Syria in Aphec, til thou consume it. 18. And he sayd: Take vp the arrowes. Who when he had taken them agayne, he sayd to him : Strike the earth with a iauelin. And when he had strucken three times , and stood stil, 19. the man of God was angrie with him, & sayd : (a) If thou hadst strucken fise or six or seuentimes, thou hadst strucken Syria euen to destruction : but now threetimes shalt thou strike it. 20. Elifeus therefore died, and they buried him. And the rouers of Moab came into the land the same yeare. 21. And certaine persōs burying a man, saw the rouers, & threw the bodie in the sepulchre of Elifeus. Which whē it had touched the bones of Elifeus the man reuiued & stood vpon his feet. 22. Hazael therefore the King of Syria afflicted Israel al the daies of Ioachaz: 23. and our Lord had mercie on them , and returned to them for his couenant, which he had with Abraham , and Isaac , and Iacob : and he would not destroy them , nor vtterly cast them away, vntil this present time.

(a) It was reuealed to the Prophet that so often as the King should strike the earth, so often he should haue victories against the Syrians, but not how often he would strike on the earth.

24. And Hazael the King of Syria died, and Benadad his sonne reigned for him. 25. Moreouer Ioas the sonne of Ioachaz, tooke the cities out of the hand of Benadad the sonne of Hazael, which he had taken out of the hand of Ioachaz his father by the right of warre, three times did Ioas strike him, and he deliuered the cities to Israel.

CHAP. XIII.

Amasias King of Iuda killeth those that had slaine his father, 7. and striketh Edom. 8. Prouoking Ioas King of Israel to warre, receiueth a contemptible answer: 11. prouoking againe is beaten in battle, and Ierusalem is ransack. 15. Ioas dieth, and his sonne Ieroboam foloweth the bad steps of the first Ieroboam; yet recouereth manie places lost before. and dying his sonne Zacharias reigneth.



IN the second yeare of Ioas the sonne of Ioachaz the King of Israel reigned Amasias the sonne of Ioas the King of Iuda. 2. Fiue and twentie yeares old was he when he began to reigne: and nine & twentie yeares he reigned in Ierusalem, the name of his mother was Ioadan of Ierusalem. 3. And he did right before our Lord, but yet not as Dauid his father. He did according to al things, which Ioas his father did: 4. but this onlie that he tooke not away the excelses: for yet the people immolated, and burnt incense in the excelses. 5. And when he obtrayned the Kingdom, he smote his seruants, which had slaine the King his father: 6. but their children that killed him, he did not put to death, according to that which is written in the booke of the law of Moyses, as our Lord commanded, saying: The fathers shal not die for the children, neither shal the children die for the fathers: but euerie one shal die in his owne sinne. 7. He smote Edom in the Vail of Salt pitsten thousand, and tooke the rocke in battel, & called the name therof, Iecthel, vntil this present day. 8. Then Amasias sent messengers to Ioas the sonne of Ioachaz, the sonne of Iehu the King of Israel, saying: Come (4) let vs see one an other. 9. And Ioas the King of Israel sent agayne to Amasias the King of Iuda saying: A thistle of Libanus sent to a cedar tree, which is in Libanus, saying: Giue thy daughter to my sonne to wife. And the beasts of the forest, that are in Libanus, passed & rrode the thistle. 10. Thou striking hast preuayled ouer Edom, and thy hart hath puffed thee vp: be content with the glorie, and sit in thy house: Why prouokest thou euil, that thou mayst fal & Iuda with thee? 11. And Amasias agreed nor. And Ioas the King of Israel went vp, and they saw

(4) Amongst Kings being at variance, Seeing one another importeth as much as to fight a battle:

Dem. 21.

ech other, he & Amasias the King of Iuda in Bethſames a towne of Iuda. 12. And Iuda was ſtruckē before Iſrael, & euerie mā fled into their tabernacles. 13. But Ioas the King of Iſrael did take Amasias the King of Iuda the ſonne of Ioas, the ſonne of Ochozias, in Bethſames, & brought him into Ieruſalem: and he brake downe the wal of Ieruſalem, from the gate of Ephraim vnto the gate of the corner, foure hundred cubits. 14. And he tooke al the gold, and ſiluer, and al the veſſels, that were found in the houſe of our Lord, and in the Kings treasures, and hoſtages, and returned into Samaria. 15. But the reſt of the words of Ioas which he did, and his ſtrength, wherwith he fought againſt Amasias the King of Iuda, are not theſe things written in the Book of the words of the daies of the Kings of Iſrael: 16. And Ioas ſlept with his fathers, and was buried in Samaria with the Kings of Iſrael: and Ieroboam his ſonne reigned for him. 17. And Amasias the ſonne of Ioas the King of Iuda liued, after that Ioas the ſonne of Ioachaz the King of Iſrael was dead, fifeteen yeares. 18. But the reſt of the words of Amasias, are not theſe things written in the Book of the words of the daies of the Kings of Iuda: 19. And there was a conſpiracie made againſt him in Ieruſalem: but he fled into Lachis. And they ſent after him into Lachis, and killed him there. 20. And they caried him away vpon horſes, and he was buried in Ieruſalem with his fathers in the Citie of Dauid. 21. And al the people of Iuda tooke Azarias ſixteen yeares old, and made him King for his father Amasias. 22. He built Ælath, and reſtored it to Iuda, after that the King ſlept with his fathers. 23. In the fifteenth yeare of Amasias the ſonne of Ioas the King of Iuda, reigned Ieroboam the ſonne of Ioas the King of Iſrael in Samaria, one and fourtie yeares: 24. and he did that which is cuil before our Lord. He departed not from al the ſinnes of Ieroboam the ſonne of Nabat, who made Iſrael to ſinne. 25. He reſtored the borders of Iſrael from the entrance of Emath, vnto the Sea of the wilderneſſe, according to the word of our Lord the God of Iſrael, which he ſpake by his ſeruant Ionas the ſonne of Amathi, the Prophet, who was of Geth, which is in Opher. 26. For our Lord ſaw the affliction of Iſrael exceeding bitter, & that they were conſumed vnto the imprifoned & meanest perſons, and that there was none to helpe Iſrael. 27. Neither did our Lord determine that he would deſtroy the name of Iſrael from vnder heauen, but he ſaued them in the hand of Ieroboam the ſonne of Ioas. 28. But the reſt of the words of Ieroboam, and al that he did, and his ſtrength, wherwith he fought, and how he reſtored Damascus, and Emath to Iuda in Iſrael, are not theſe things written in the Booke of the words of the daies of the Kings of Iſrael: 29. And Ieroboam ſlept with his fathers the Kings of Iſrael, and Zacharias his ſonne reigned for him.

C H A P. X V.

Azarias beginneth wel, 4. afterward (for offering incense on the altar. 2. Paralip. 26.) is stricken with leprosie, cast out of the temple, and from conuersation with the people, bis sonne Ioathan ruling the Kingdome. 8. Sellum killeth Zacharias King of Israel and reigneth in his place. 14. After one month Manahem killeth Sellum and reigneth also wickealy. 19. Maketh league with the Syrians, 22. dieth, and bis sonne Phaceia reigneth. 25. Phacee killeth him, and reigneth. 29. The Assirians spoyle the countrie, and carie away manie captiues. 30. Osee killeth Phacee and reigneth. 32. In the meane time Ioathan reigning in Iuda is infested with enemies, 33. dieth, and bis sonne Achaz reigneth,

(a) Otherwise called Ozias. 2. Paral. 26. *Mat. 1.*



(b) This punishment was inflicted vpon him for his presumption to offer incense on the altar, 2. Paral. 26.

(c) He was buried honorably in the citie of David, that is, neere to the wals, but in the field, because he was a leper euen to his death 2. Paral. 26.

IN the seuen and twentieth yeare of Ieroboam the King of Israel reigned (a) Azarias the sonne of Amasias the King of Iuda. 2. He was sixteen yeares old, when he began to reigne, and two and fiftie yeares he reigned in Ierusalem: the name of his mother was Iechelia of Ierusalem. 3. And he did that which was liked before our Lord, according to al things that his father Amasias did. 4. But the excelses he destroyed not: as yet the people sacrificed, & burnt incense in the excelses. 5. And our Lord struck the King, and he was (b) a leper vntil the day of his death, & he dwelt in a free house a-part: but Ioathā the Kings sonne gouerned the palace, and iudged the people of the land. 6. But the rest of the words of Azarias, and al that he did, are not these things written in the Book of the words of the daies of the Kings of Iuda? 7. And Azarias slept with his fathers: and they buried him with his ancestors (c) in the citie of David, & Ioathan his sonne reigned for him. 8. In the eight and thirtieth yeare of Azarias the King of Iuda, reigned Zacharias the sonne of Ieroboam ouer Israel in Samaria sixe months: 9. and he did that which is euil before our Lord, as his fathers had done: he departed not from the finnes of Ieroboam the sonne of Nabat, who made Israel to sinne. 10. And Sellum the sonne of Iabes conspired against him: and smote him openly, killed him, and reigned for him. 11. But the rest of the words of Zacharias, are not these written in the Book of the words of the dayes of the Kings of Israel? 12. This is the word of our Lord, which he spake to Iehu, saying: Thy children shal sit vnto the fourth generation vpon the throne of Israel. And so it came to passe. 13. Sellum the sonne of Iabes reigned the nine and thirtieth yeare of Azarias the King of Iuda: and reigned one month in Samaria. 14. And Manahem the sonne of Gadi went vp from Thersa: and he came into Samaria,

and ſmote Sellum the ſonne of Iabes in Samaria, and ſlew him, and reigned for him. 15. But the reſt of the words of Sellum, and his conſpiracie, wherwith he wrought treaſon, are not theſe things written in the Book of the words of the dayes of the Kings of Iſrael? 16. Then Manahem ſtrucke Thapſa and al that were in it and the borders therof from Therſa, for they would not open vnto him: and he ſlew al women therof that were withchild, and ripped them. 17. In the nine and thirtieth yeare of Azarias the King of Iuda, reigned Manahem the ſonne of Gadi ouer Iſrael ten yeares in Samaria. 18. And he did that which was euil before our Lord: he departed not from the finnes of Ieroboam the ſonne of Nabat, who made Iſrael to finne al his dayes. 19. Phul alſo the King of the Affyrians came into the land, and Manahem gaue to Phul a thouſand talents of ſiluer, that he ſhould ayde him, and eſtabliſh his Kingdome. 20. And Manahem put a taxe of ſiluer vpon Iſrael, on them that were mightie and riche to giue the King of the Affyrians, fiftie ſicles of ſiluer euerie man: and the King of the Affyrians returned, and taried not in the land. 21. But the reſt of the words of Manahem, and al that he did, are not theſe things written in the Book of the words of the daies of the Kings of Iſrael? 22. And Manahem ſlept with his fathers: and Phaceia his ſonne reigned for him. 23. In the fiftieth yeare of Azarias the King of Iuda reigned Phaceia the ſonne of Manahem ouer Iſrael in Samaria two yeares: 24. and he did that which was euil before our Lord: he departed not from the finnes of Ieroboam the ſonne of Nabat, who made Iſrael to finne. 25. And Phacee the ſonne of Romelia, his captaine conſpired againſt him, and ſtrucke him in Samaria, in the towre of the Kings houſe beſide Argob and beſide Arie, and with him fiftie men of the children of the Galaadites, and he ſlew him, and reigned for him. 26. But the reſt of the words of Phaceia and al that he did, are not theſe things written in the Book of the words of the daies of the Kings of Iſrael. 27. In the two and fiftieth yeare of Azarias the King of Iuda reigned Phacee the ſonne of Romelia ouer Iſrael in Samaria twentie yeares. 28. And he did that which was euil before our Lord: he departed not from the finnes of Ieroboam the ſonne of Nabat, who made Iſrael to finne. 29. In the daies of Phacee the King of Iſrael came Theglathphalaſar the King of Affur, and (d) tooke Aion, and Abel, the houſe of Maachat & Ianoe, and Cedee, and Aſor, and Gaiaad, and Galilee, and al the land of Nepthali: and transported them vnto the Affyrians. 30. And Oſee the ſonne of Ela conſpired, and lay in wayte againſt Phacee the ſonne of Romelia, and ſtrucke him, and ſlew him: and he reigned for him the twentieth yeare of Ioatham the ſonne of (e) Ozias. 31. But the reſt of the words of Phacee, and al that he did, are not theſe things written in the Book of the words of the daies of the Kings of Iſrael: 32. In the ſecond yeare of Phacee the ſonne of Romelia the King of Iſrael, reigned Ioatham the ſonne of Ozias the King of Iuda. 33. Five and twentie yeares

(d) Some men of Rubē, Gad, Manafies, and Nepthali, were carried captiues into Affyria.

(e) Otherwiſe called Azarias, v. 1.

old was he when he began to reigne, and sixtene yeares he reigned in Ierusalem: the name of his mother was Ierusa, the daughter of Sadoc. 34. And he did that which was liked before our Lord: according to all things, which Ozias his father had done, did he worke. 35. Howbeit the excelses to tooke not away: as yet the people immolated, and burne incense in the excelses: he built the highest gate of the house of our Lord. 36. But the rest of the words of Ioatham, and al that he did, are not these things written in the Book of the words of the daies of the Kings of Iuda: 37. In those dayes our Lord began to send into Iuda Rasin the King of Syria, and Phacee the sonne of Romelia. 39. And Ioatham slept with his fathers, and was buried with them in the citie of Dauid his father, and Achaz his sonne reigned for him.

C H A P. XVI.

Achaz King of Iuda besides other idolatrie, sacrificeth his owne sonne to idoles. 5. The Kings of Israel and Syria besieging Ierusalem, the Assyrians are hired to relieue it. 10. Achaz causeth Vrias to make an altar like to one in Damascus; 14. in place of Gods altar: 17. remoueth diuers other things pertaining to diuine seruice, 19. dieth, and his sonne Ezechias reigneth.

IN the seuentinth yeare of Phacee the sonne of Romelia reigned Achaz the sonne of Ioatham King of Iuda. 2. Twentie yeares old was Achaz when he began to reigne, and he reigned sixteen yeares in Ierusalem: he did not that which was pleasing in the sight of our Lord his God, as Dauid his father. 3. But he walked in the way of the Kings of Israel: moreouer also he consecrated his sonne, making him passe through fire according to the idols of the Gentils: which our Lord destroyed before the children of Israel. 4. He immolated also vicimes, and burnt incense in the excelses, and on the hills, and vnder euery tree ful of green leaucs. 5. Then went vp Rasin the King of Syria, & Phacee the sonne of Romelja the King of Israel into Ierusalem to fight: and when they besieged Achaz, they were not able to ouercome him. 6. At that time Rasin the King of Syria restored Aila to Syria, and threw out the Iewes out of Aila: and the Idumeians came into Aila, and dwelt there vnto this day. 7. And Achaz sent messengers to Theglathphalasar the King of the Assyrians, saying: I am thy seruant, and thy sonne: come vp, and saue me out of the hand of the King of Syria, and from the hand of the King of Israel, which are risen together against me. 8. And when he had gathered together the siluer and gold, that could be found in the house of our Lord, & in the Kings treasures, he sent gifts to the King of the Assyrians. 9. Who also agreed to his wil: for the King of the

Assyrians

Assyrians went vp into Damascus, and wasted it: and he transferred the inhabitants therof to Cyrene, but Ralin he slew. 10. And King Achaz went forth to meet Theglathphalasar the King of the Assyrians into Damascus, and when he had seen the altar of Damascus, King Achaz sent to Vrias the Priest a paterne of it, and a similitude according to al the work therof. 11. And Vrias the Priest built an altar, according to al things, which King Achaz had commanded, from Damascus. so did the Priest Vrias, whilest King Achaz came from Damascus. 12. And when the King was come from Damascus, he saw the altar and worshipped it: and went vp and immolated holocausts, and his sacrifice, 13. & offered libaméts, & powred the bloud of the pacifikes, which he had offered vpon the altar. 14. Moreouer the altar of brasse that was before our Lord, he remoued from the face of the temple, and from the place of the altar, and from the place of the temple of our Lord: and he set it at the side of the altar toward the North. 15. King Achaz also commanded Vrias the Priest, saying: Vpon the greater altar offer the morning holocaust, and the euening sacrifice, and the Kings holocaust, and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libaments: and al the bloud of the holocaust, and al the bloud of the victime thou shalt powre out vpon it: but the altar of brasse shal be prepared readie at my pleasure. 16. Vrias therefore the Priest did according to al things, which King Achaz had commanded him. 17. And King Achaz tooke the engrauen feete, and the lauatorie that was vpon them: and he tooke downe the * sea from the oxen of brasse, that held it vp, and put it vpon the pauement paved with stone. 18. The * Musach also of the Sabbath, which he had built in the temple: and the entrie of the King outward he turned into the temple of our Lord, because of the King of the Assyrians. 19. But the rest of the words of Achaz, which he did, are not these written in the Book of the words of the dayes of the Kings of Iuda? 20. And Achaz slept with his fathers, and was buried with them in the citie of Dauid, and Ezchias his sonne reigned for him.

* the
great
vessel.
* the
place
where
the King
offered.

C H A P. XVII.

Salmanazar King of the Aſſyrians maketh Oſee King of Iſrael tributarie, and perceruing his endeauour to be deliuered thereof, imprifoneth him; after three yeares ſiege taketh Samaria, and carrieth the people captiue into Aſſiria. 7. At which God permitteth for diuers great finnes here recited. 25. The new inhabitants of the countrie not knowing God, are deuoured by lions. Whereupon a true Prielt is ſent to inſtruct them: 29. but they leauing the rites of true religion doe mixe the ſame with idolatrie.



IN the twelfth yeare of Achaz King of Iuda, reigned Oſee the ſonne of Ela in Samaria ouer Iſrael nine yeares. 2. And he did euil before our Lord: but not as the Kings of Iſrael, that had been before him. 3. Againſt him came vp Salmanazar King of the Aſſyrians, and Oſee was made ſeruant to him, and payd him tributes. 4. And when the King of the Aſſyrians had found, that Oſee endeauoring to rebel had ſent meſſengers to Sua the King of Ægypt, that he might not pay tributes to the King of the Aſſyrians, as euery yeare he was accuſtomed, he beſieged him, and caſt him bound into priſon. 5. And he ranged through al the land: and going vp to Samaria, he beſieged it threeyeares. 6. And in the ninth yeare of Oſee, the King of Aſſyrians tooke Samaria, and transferred Iſrael vnto the Aſſyrians: and he put them in Hala, & in Habor beſide the riuer of Gozan, in the cities of the Medes. 7. For it came to paſſe, when the children of Iſrael had finned to our Lord their God, which brought them out of the land of Ægypt, & out of the hād of Pharao the King of Ægypt, they worſhipped ſtrange Gods. 8. And they walked according to the rite of the Gentiles, which our Lord had conſumed in the ſight of the children of Iſrael, & of the Kings of Iſrael: becauſe they had done in like manner. 9. And the children of Iſrael offended our Lord their God with words not right: & built thē excelses in al their cities from the Towre of watchmē vnto the fenced citie. 10. And they made thē ſtatues & groues on euerie high hil, & vnder euerie thicke wooddie tree: 11. & burnt there incenſe vpon the altars after the māner of the Gētiles, which our Lord remoued frō their face: & they did wicked things, prouoking our Lord. 12. And they worſhipped the filths, wherof our Lord commanded them that they ſhould not doe this thing. 13. And our Lord testified in Iſrael and in Iuda by the hand of al the Prophets & Seers, ſaying: Returne from your moſt wicked wayes, and keep my precepts and ceremonies, according to al the law which I commanded your fathers: and as I haue ſent to you in the hand of my ſeruants the Prophets. 14. Who heard not, but hardened

their

their neck according to the necke of their fathers , who would not obey our Lord their God. 15. And they cast away his ordinances , and the couenant that he made with their fathers , and the testifications, wherwith he contested them : and they folowed vanities , and did vaynly : and they folowed the Gentils , that were round about them, concerning which our Lord had commanded them , that they should not doe as they did. 16. And they forsooke al the precepts of our Lord their God: and made to themselues two molten calues, and groues, and adored al the hōste of heauen: and they serued Baal, 17. and consecrated their sonnes , and their daughters through fyre : and they gaue themselues to deuinations, and soothsayings : and they deliuered vp themselues to doe euil before our Lord, (4) that they might prouoke him. 18. And our Lord was wrath with Israel vehemently , and tooke them away from his sight, and there remayned but the tribe of Iuda onlie. 19. But neither Iuda it self kept the commandements of our Lord their God : but walked in the errorrs of Israel , which it had wrought. 20. And our Lord reiected al the seed of Israel, and afflicted them, and deliuered them into the hand of the spoylers , til he threw them away from his face: 21. euen now from that time, when Israel was rent from the house of Dauid , and made Ieroboam the sonne of Nabat their King : for Ieroboam separated Israel from our Lord , and made them sinne a great sinne. 22. And the children of Israel walked in al the finnes of Ieroboam , which he had done : and they departed not from them, 23. vntil our Lord tooke away Israel from his face , as he had spoken in the hand of al his seruants the Prophets : and Israel was transported out of their land vnto the Assyrians , vntil this day. 24. And the King of the Assyrians brought from Babylon , and from Cutha , and from Auah , and from Emath , and from Sepharuaim : and placed them in the cities of Samaria for the children of Iseael: who possessed Samaria, and dwelt in the cities therof. 25. And when they began to dwel there, they feared not our Lord : and our Lord sent lions vpon them , which killed them. 26. And it was told the King of the Assyrians, and sayd: The nations, which thou hast transferred, and made to dwel in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath sent lions vpon them : and behold they kil them , for that they know not the rite of the God of the land. 27. And the King of the Assyrians commanded, saying : Bring thither one of the Prieits, which you brought thence captiue , and let him goe, and dwel with them : and let him teach them the ordinances of the God of the land. 28. Therefore when one of those Priests, which were led captiue from Samaria , was come , he dwelt in Bethel , and taught them now they should worship our Lord. 29. And euerie Nation framed their owne God, and put them in the high temples , which the Samaritanes had made , Nation and Nation in their cities, where they dwelt. 30. For the men of Babylon made Secothbenoth : and the Cuthaites made Nergel : and the men

4) That is, consequently they did prouoke him, *1. 3. Reg. 14. v. 9.*

(b) Not truly worshipped but made they to worshipping. For true worship of God admitteth not worship of any false God.
v. 34.

of Emath made Asima. 31. Moreouer the Heueites made Nebahaz and Tharthac. And they that were of Sepharuaim burnt their children in fyre, to Adramelech, and Anamelech the Gods of Sepharuaim, 32. and neuertheles they (b) worshipped our Lord. And they made to themselues of the vilest persons Priests of the excelses, and they placed them in the high temples. 33. And when they worshipped our Lord, they serued also their owne Gods according to the custome of the Nations out of the which they were transported to Samaria: 34. vntil this present day they folow the old manner: they feare not our Lord, neither keep they his ceremonies, and iudgements, and law, and the commandment, which our Lord commanded the children of Iacob, whom he surnamed Israel: 35. and he had made a couenant with them, and had commanded them, saying: Feare not strange Gods, and adore them not, neither worship them, and immolate not to them. 36. But the Lord your God, which brought you out of the Land of Ægypt in great strength, and stretched out arme, him feare ye, and him adore, and to him doe ye immolate. 37. The ceremoies also, and iudgements, and law, and the commandment, that he wrote you, keep ye, that you may doe them alwaies: and feare not strange Gods. 38. And the couenant, that he made with you, forget not: neither doe ye worship strange Gods, 39. but feare our Lord your God, and he wil deliuer you out of the hand of al your enemies. 40. But they heard not, but did according to their old custome. These Nations therfore were fearing our Lord, but neuerthelesse seruing their idols also: for both their children and nephewes, as their fathers did, so doe they vntil this present day.

C H A P. XVIII.

Exechias destroyeth al places of idolatrie in Iuda, breaking also the brasen serpent, made by Moyses, because the people offered incense to it. 9. The captiuitie of the ten tribes is repeated. 13. Exechias not able to resist the Assyrians payeth much money to them. 17. They neuertheles send forces against Ierusalem, reproch the King, blaspheme God, and terrifie the people.

The second part.
Actes of other Kings til the captiuitie of Iuda.



N the third yeare of Osee the sonne of Ela King of Israel, reigned Ezechias the sonne of Achaz King of Iuda. 2. Fiue and twentie yeares old was he when he began to reigne: and he reigned nine and twentie yeares in Ierusalem: the name of his mother was Abi the daughter of Zacharias. 3. And he did that which was good before our Lord, according to al things which Dauid his father had done. 4. He destroyed the excelses, and brake the statues in pieces, and cut downe the groues, and brake the brasen serpent, which

Moyfes

Moyſes had made: for vntil that time the children of Iſrael (2) burnt incenſe to it: and he called the name thereof *Noheſtan. 5. He truſted in our Lord the God of Iſrael: therefore after him there was not the like to him in al the Kings of Iuda, yea neither among them that were before him: 6. and he cleaued to our Lord, and departed not from his ſteps, and he did his commandments, which our Lord commanded Moyſes. 7. Wherefore our Lord alſo was with him, and in al things, to the which he proceeded, he behaued himſelfe wiſely. He rebelled alſo agaynſt the King of the Assyrians, and ſerued him not. 8. He ſtruck the Philiſthians as farre as Gaza, and al the borders, from the Towre of watchmen vnto the fenced citie. 9. In the fourth yeare of King Ezechias, which was the ſeuenth yeare of Oſee the ſonne of Ela the King of Iſrael, came vp Salmanaſar the King of the Assyrians into Samaria, and aſſaulted it, 10. and tooke it. For after three yeares, in the ſixt yeare of Ezechias, that is, the ninth yeare of Oſee the King of Iſrael, Samaria was taken: 11. and the King of the Assyrians transported Iſrael vnto the Assyrians, and placed them in Hala, and in Habor, riuers of Gozan in the cities of the Medes: 12. becauſe they heard not the voice of our Lord their God, but tranſgreſſed his couenant: al things, that Moyſes the ſeruant of our Lord commanded, they heard not, neither did they it. 13. In the fourteenth yeare of king Ezechias, came vp Sennacherib the king of Assyrians to al the fenced cities of Iuda: and tooke them. 14. Then ſent Ezechias the King of Iuda meſſengers to the King of the Assyrians into Lachis, ſaying: I haue ſinned, retyre from me: and al that thou ſhalt put vpon me, I wil beare. Therefore the King of the Assyrians put a taxe vpon Ezechias the King of Iuda, three hundred talents of ſiluer, and thirtieth talents of gold. 15. And Ezechias gaue al the ſiluer that was found in the houſe of our Lord, and in the Kings treasures. 16. At that time Ezechias brake the doores of the temple of our Lord, and the plates of gold, which he had faſtened on them, and gaue them to the King of the Assyrians. 17. But the King of the Assyrians ſent Tharthan, and Rabſaris, and Rabſaces from Lachis to King Ezechias, with a ſtrong power to Ieruſalem: who when they were come vp they came to Ieruſalem, and ſtood beſide the conduite of the vpper poole, which is in the way of the fullers field. 18. And they called the King: and there went out to them Eliacim the ſonne of Helcias gouernour of the houſe and Sobna the Scribe and Ioah the ſonne of Ataph, the * regiſter. 19. And Rabſaces ſayd to them: Speake to Ezechias: Thus ſayth the great King, the King of Assyrians: What is this confidence, that thou doeſt ſtay vpon? 20. Perhaps thou haſt taken counſel to prepare thy ſelfe to battle. Wherin haſt thou confidence, that thou dareſt to rebel? 21. Doſt thou hope in Ægypt, a ſtaffe of reed & brokē, vpon which if a man leane, broken into ſplinters it wil enter into his hand, & pearce it: ſo is Pharao the King of Ægypt, to al that haue confidence in him. 22. But if you wil ſay to me: We haue confidence in our Lord God: is not

(2) This image of a ſerpent not only when it wrought miraculous health, but alſo long after was worthily referred in memorie of the benefite: but when the people offered ſacrifice vnto it, which is proper to God only, good Ezechias did laudably breake it. And to ſhew that there was no detie in it, called it *Noheſtan*, that is a peece of braſſe. And ſo in the Catholike Church when any holy Relike or Image is abuſed, it is taken away, or the errour otherwiſe corrected. See S. Aug. l. 10. c. 8. ciuis. Ser. 14. de verb. Apoſt. & 101. de ſemp.

(a) He falsly
addeth of his
owne that he
should destroy it.
For Isaias pro-
phecied the
contrarie, that
the Assyrians
campe should
be destroyed.
Isaie. 37. and
so it came to
passe. *ch. 19. v.*
33. 2. Paral. 32.

(c) Paganes and
Heretikes are
foolish & im-
pudent to cõ-
pare their false
Gods and
phancies with
God almigh-
tie and Catho-
like Reliigion.

this he, whose excelses and altars Ezechias hath taken away: & he com-
manded Iuda and Ierusalem: Before this altar shal you adore in Ierusa-
lem? 23. Now therefore passe to my Lord the King of the Assyrians, &
I wil giue you two thousand horses, and see whether you be able to haue
riders for them. 24. And how can you resist before one Prince of the
least seruants of my Lord? Hast thou confidence in Ægypt for the cha-
riots and horsemen? 25. Why am I come vp without the wil of the
Lord to destroye it? The Lord sayd to me: Goe vp to this land, (b) and
destroy it. 26. And Eliacim the sonne of Helcias, and Sobna, and Ioah
sayd to Rabfaces: We pray thee that thou speake to vs thy seruants in
Siryake: for we vnderstand this tongue: and speake not to vs in the
Iewes language, the people hearing it, which is vpon the wal. 27. And
Rabfaces answered them, saying: What did my Lord send me to thee,
that I should speake these words, & not rather to the men that sit vpon
the wal, that they may eate their owne dung, and drinke their vrine
with you? 28. Rabfaces therefore stood, and cryed out with a lowd
voyce in the Iewes language, & sayd: Heate ye the words of the great
King, the King of the Assyrians. 29. Thus sayth the King: Let not Eze-
chias seduce you: for he shal not be able to deliuer you out my hand.
30. Neither let him giue you confidence vpon the Lord, saying: Our
Lord deliuering wil deliuer vs, and this citie shal not be giuen into the
hand of the King of the Assyrians. 31. Doe not heare Ezechias. For thus
sayth the King of the Assyrians: Doe with me that which is profitable
for you, and come forth to me: & euery man shal eate of his vineyard,
& of his figge tree: and you shal drinke waters of your owne cesterne,
32. til I come, & transport you into a land, that is like to your land, into
a fruitful land, and plentiful of wine, a land of bread: and of vineyards,
a land of oliuets & of oyle and honie, and you shal liue, and shal not die.
Heare not Ezechias, who deceiueth you, saying: Our Lord wil deli-
uer vs. 33. (c) Did the Gods of Nations deliuer their land from the
hand the King of Assyrians? 34. Where is the God of Emath & Arphad?
Where is the God of Sepharuaim, of Ana, and Aua: did they deliuer
Samaria out of my hand? 35. What are they among al the Gods of na-
tions, which haue deliuered their countrey out of my hand, that the
Lord can deliuer Ierusalem out of my hand? 36. The people therefore
held their peace, and did not answer him any thing: for they had recei-
ued the Kings commandement that they should not answer him. 37. And
Eliacim the sonne of Helcias, gouernour of the house, and Sobna the
scribe, and Ioah the sonne of Afaph register came to Ezechias, their
garments rent, and told him the words of Rabfaces.

C H A P. X I X.

*Ezechias in affliction requesteth the prayers of Isaias the Prophet. 6. Who assur-
eth him of Gods helpe. 8. The King of the Assyrians stil threatneth and blas-
phemeth. 15. Ezechias prayeth, 20. and God hearing the prayers of the one,
and blaspheemies of the other, 28. promisseth to protect Ierusalem. 35. An An-
gel in one night killeth an hundred fourscore and siue thousand of the Assy-
rians campe, their King returneth to Ninive, is there slaine by two of his
owne sonnes, and an other sonne reigneth in his place.*



WHICH things when Ezechias the King had heard he rent his garments, and was couered with sackcloth, and entred into the house of our Lord. 2. And he sent Eliacim the gouernour of the house, and Sobna the scribe, & the ancients of the Priests couered with sackcloths, to Isaias the Prophet the sonne of Amos. 3. Who sayd to him: Thus saith Ezechias: This day is a day of tribulation, and rebuke, and of blasphemie: the children are come to the birth, and the woman in trauel hath not strength. 4. If perhaps our Lord thy God wil heare al the words of Rabfaces, whom the King of the Assyrians his master hath sent to vpbraid the liuing God, and reprove with words, which our Lord thy God hath heard: and make thou prayer for the remnants that are found. 5. The seruants therfore of King Ezechias came to Isaie. 6. And Isaie sayd to them: Thus shal you say to your master: Thus sayth our Lord: Feare not for the words, which thou hast heard, with which the seruants of the King of the Assyrians haue blasphemed me. 7. Behold I wil send into him a spirit, and he shal here a message, and shal returne into his country, and I wil ouerthrow him with the sword in his country. 8. Rabfaces therfore returned, and found the King of Assyrians expugning Lobna: for he heard that he was departed from Lachis. 9. And when he had heard of Tharaca the King of Æthiopia, saying: Behold, he is come forth to fight against thee: and went against him, he sent messengers to Ezechias, saying: 10. Say this to Ezechias the King of Iuda: Let not thy God seduce thee, in whom thou hast confidence: neither say thou: Ierusalem shal not be deliuered into the hands of the King of the Assyrians. 11. For thou thy self hast heard what the Kings of the Assyrians haue done to al the countries, how they haue spoyled them, canst thou therfore onlie be deliuered? 12. Why, haue the Gods of the Natiōs deliuered al those, whom my fathers haue dettoyed, to witte, Gozan, and Haran, and Reseph, and the children of Eden, which were in Theiassar: 13. Where is the king of Emath, and

(a) Before the Arke and Propitiatorie, being the special place of prayer.

(b) Though manie in the Kingdome of Iuda tel to idolatrie, yet in respect of the rest publikely professing true faith and religion the Church is still called a virgin, and despiseth idolaters, blasphemers, & false Gods.
(c) A pleasant hill in the forest.

the King of Arphad, and the King of the citie of Sepharuaim, of Ana and Aua? 14. Therefore when Ezechias had receiued the letters of the hand of messengers, and had read them, he went vp into the house of our Lord, and layd them open (a) before our Lord, 15. and prayd in his sight, saying: Lord God of Israel, which sittest vpon the cherubins, thou art the only God of al the Kings of the earth: thou madest heauen and earth: 16. Incline thine eare, and heare: open Lord thine eies, and see: and heare al the words of Sennacherib, who hath sent to vpbraid vnto vs the liuing God. 17. In verie deed Lord, the Kings of the Assyrians haue destroyed Nations, and the countries of al. 18. And they haue cast their Gods into fire: for they were not Gods, but the works of mens hands of wood and stone, and they destroyed them. 19. Now therefore, O Lord our God, saue vs from his hand, that al the Kingdomes of the earth may know, that thou art the Lord the onlie God. 20. And Isaie the sonne of Amos. sent to Ezechias, saying: Thus saith our Lord the God of Israel: That which thou hast besought me concerning Sennacherib the King of the Assyrians, I haue heard. 21. This is the word that our Lord hath spoken of him: The (b) virgin daughter of Sion hath despised thee, & scorned thee: Behind thy backe hath the daughter of Ierusalem wagged her head. 22. Whom hast thou vpbrayded, & whom hast thou blasphemed? against whom hast thou exalted thy voice, and lifted vp thine eies in high? against the holie one of Israel. 23. By the hand of thy seruants thou hast vpbrayded our Lord, and hast sayd: In the multitude of my chariots haue I climed the height of mountaynes in the toppe of Libanus, and haue cut downe high cedars therof, and the chosen firre-trees of it. And I haue entred into the borders therof, & the Forrest of the (c) carmel therof 24. haue I cut downe. And I haue drunke strange waters, and haue dried vp with the steps of my feet al the waters inclosed. 25. Why, hast thou not heard what I haue done from the beginning? From ancient daies I haue made that thing, and now I haue brought it to effect: and fenced cities shal be into ruine of litle hilles bickering together. 26. And they that sit in them, weake of hand, they haue trembled & are confounded, they became as the grasse of the field, and the green herbe of the rootes of houses, which withered before it came to ripenesse. 27. Thy habitation, and thy going out, and thy comming in, and thy way I haue knowen before, and thy furie against me. 28. Thou hast been made against me, and thy pride hath ascended into myne eares: I therefore wil put a ring in thy nostrils, and a bitte in thy lips, and wil bring thee back into the way, by the which thou camest. 29. And to thee Ezechias this shal be a signe: Eat this yeare what thou shalt find: and in the second yeare, the things that grow of themselves: moreouer in the third yeare soc ye and reape: plant ye vineyards, and eat the fruit of them. 30. And whatsoever shal be least of the house of Iuda, shal take root downeward, and beare fruit vpward. 31. For out of Ierusalem there shal remnants goe forth, and that

which

which is to be saued from the mount of Sion : the zeale of the Lord of hosts shal doe this. 32. Wherfore thus sayth our Lord of the King of the Assyrians : He shal not enter into this citie, nor shoot arrow into it, neither shal shield occupie it, nor munition compasse it. 33. By the way, that he came, he shal returne : and into this citie he shal not enter, sayth our Lord. 34. And I wil protect this citie, and wil saue it for my self, and for Dauid my seruant. 35. It came to passe therefore in that night, an Angel of our Lord came, and struck in the campe of the Assyrians an hundred eightie fye thousand. And when he was risen early, he saw at the bodies of the dead, 36. and Sennacherib the King of the Assyrians departing went away, and taried in Ninieue. 37. And when he adored in the temple of Nefroch his God, Adramelch and Sarasar his sonnes struck him with the sword, and they fled into the land of the Armenians, and Asarhaddon his sonne reigned for him.

C H A P. X X.

Ezechias being sick is told by Isaias that he shal die : but praying to God obtayneth fifteen yeares longer life, &c. and in confirmation thereof receiueth a signe in Achaz dial, returning back ten lines. 12. To the Assyrians bringing him presents, he sheweth al his treasures. 16. Which Isaias reprooung Prophecieth the captiuitie of Iuda. 20. Ezechias dieth, and his sonne Manasses reigneth,

IN those dayes Ezechias was sick euen to death : & Isaie the sonne of Amos the Prophet came and sayd to him : Thus sayth our Lord God : Take order with thy house, for thou shalt die, and shalt not liue. 2. Who turned his face to the wal, and prayed our Lord, saying : 3. I beseech thee Lord, remember I pray thee how I haue walked before thee in truth, and in a perfect hart, and haue done that which is liked before thee. Ezechias therefore wept with great weeping. 4. And before Isaie was gone out of the middes of the court, the word of our Lord came to him, saying : 5. Returne, and tel Ezechias the Prince of my people : Thus sayth our Lord the God of Dauid thy father : I haue heard thy prayer, and seen thy teares : and behold I haue healed thee, the third day thou shalt goe vp to the temple of the Lord. 6. And I wil adde to thy daies fifteen yeares : yea & out of the hand of the King of Assyrians I wil deliuer thee, and this citie, and I wil protect this citie for my sake, and for Dauid my seruant. 7. And Isaie said: Fetch me a bunch of figges. Which when they had brought, and had layd it vpon his sore, he was cured. 8. And Ezechias had sayd to Isaie: What signe shal there be, that our Lord wil heale me, and that I shal

goe vp the third day to the temple of our Lord? 9. To whom Iſaie ſayd: This ſhal be the ſigne from our Lord, that our Lord wil doe the word, which he hath ſpoken: Wilt thou that the ſhadow goe forward ten lines, or that it goe backe ſo many degrees. 10. And Ezechias ſaid: It is an ealie matter for the ſhadow to goe forward ten lines, neither wil I that this be done, but that it returne back ten degrees. 11. Iſaie therefore the Prophet inuocated our Lord, & brought backe the ſhadow by (a) the lines, by the which it was now gone downe in the dial of Achaz, backward ten degrees. 12. In that time Berodach Baladan, the ſonne of Baſadan, the King of the Babylonians ſent letters & guiſts to Ezechias: for he had heard that Ezechias had been ſicke. 13. And Ezechias reioyced in their coming, and he ſhewed them the houſe of aromatical ſpices, and gold and ſiluer, and diuerſe precious odours, oyntements alſo, and the houſe of his veſſels, and al that he had in his treaſures. There was not any thing which Ezechias ſhewed them not in his houſe, and in al his power. 14. And Iſaie the Prophet came to King Ezechias, and ſayd to him: What ſayd theſe men? or from whence came they to thee? To whom Ezechias ſaid: From a far cuntry they came to me out of Babylon. 15. But he answered: What ſaw they in thy houſe? Ezechias ſayd: They ſaw al things whatſoeuer are in my houſe: there is nothing that I haue not ſhewed them in my treaſures. 16. Iſaie therefore ſaid to Ezechias, heare the word of our Lord: 17. Behoid the daies ſhal come, and al things ſhal be taken away, that are in thy houſe, and that thy fathers haue layd vp vntil this day, into Babylon: there ſhal not anie thing remayne, ſayth our Lord. 18. Yea of the children alſo that come forth of thee, whom thou ſhalt beget ſhal be taken away, and they ſhal be eunuches in the palace of the King of Babylon. 19. Ezechias ſaid to Iſaie: The word of our Lord which thou haſt ſpoken is good: be there peace and truth in my daies. 20. But the reſt of the words of Ezechias, and al his ſtrength, and how he made a poole, & a conduite, & brought waters into the citie, are not theſe things written in the Book of the words of the daies of the Kings of Iuda? 21. And Ezechias ſlept with his fathers, and Manasses his ſonne reigned for him.

(a) If theſe ten lines importe ſo manie houres, then the dial going forwards againe, by like degrees, this day was increaſed by twētie houres, & ſo was longer then that in which Iofue procured ſtay of the ſunne the ſpace of one day, to witte of twelue houres, *Iofue*. 10. as S. Dyoniſe thinketh, *Epil. ad Polycarp. See Gloſſard. in Iofue.*

C H A P . X X I .

For the enormous impietie of Manasses , 10. God threateth destruction of the Kingdom. 16. He spilleth innocent bloud , 18. dieth , and his sonne Amou reigneth also wickedly , 23. is slaine by his seruants , and his sonne Iosias reigneth.

MANASSES was seuen yeares old when he began to reigne, & hereigned fife and fiftie yeares in Ierusalem: the name of his mother was Haphsiba. 2. And he did euil in the sight of our Lord, according to the idols of the Nations, which our Lord destroyed from the face of the children of Israel: 3. And he was turned, and built the excelses, which Ezechias his father had destroyed: and he set vp altars to Baal, and made groues, as Achab the King of Israel had done: and he adored al the host of heauen, and worshipped it. 4. And he built altars in the house of our Lord, of the which our Lord said: In Ierusalem I wil put my name: 5. And he built altars to al the host of heauen in the two courts of the temple of our Lord. 6. And he made his soane passe through tyre: and he vsed southsaying, and obserued diuinations, and made pythons, and multiplied inchanters, to doe euil before our Lord, & to prouoke him: 7. He set also the idol of the groue, which he had made in the temple of our Lord: concerning the which our Lord spake to Dauid, and to Salomon his sonne: In this temple, & in Ierusalem, which I haue chosen out of al the tribes of Israel, I wil put my name for cuer. 8. And I wil no more make the foote of Israel to be moued out of the land, which I gaue to their fathers: yet so if in worke they shal keep al things that I haue commanded them, & al the law which my seruant Moyles commanded them. 9. But they heard not: but were seduced by Manasses, to doe euil (a) aboute the Nations, which our Lord destroyed before the face of the children of Israel. 10. And our Lord spake in the hand of his seruants the Prophets, saying: 11. Because Manasses the King of Iuda hath done these most wicked abominations, passing al things that the Amorrhites did before him, and hath made Iuda also to sinne in his filths: 12. therefore thus sayth our Lord the God of Israel: Behold I wil bring in euils vpon Ierusalem and Iuda: that whosoever shal heare it, both his eares shal tingle. 13. And I wil stretch out vpon Ierusalem the corde of Samaria, and the weight of the house of Achab: and I wil wipe out Ierusalem, as tables are wont to be wiped out, and wyiping out I wil turne it, and draw often the pencil vpon the face therof. 14. (b) But I wil leaue remnants of mine inheritance, and wil deliuer them into the hands of their enemies: and they shal be vnto waste, and vnto spoile to

(a) the Iewes sinned more grievously revolting from the Law of God, and contemning the admonitions of helie Prophets, then the nations that had neither law nor Prophets to instruct them.
(b) God still preferred some in true religion, though they also suffered tribulations with the wicked, for the general sinnes of the King and people.
Psal. 88. v. 55.
Yea this King Manasses in captiuitie became vertuous and recovered his Kingdom. 1.
Paral. p. 13.

al their aduersaries : 15. because they haue done euil before me , and haue continued prouoking me , from the day that their fathers came out of Ægypt , vntil this day. 16. Moreouer Manasses shed also innocent blood exceeding much, til he filled Ierusalem euen to the mouth: beside his finnes., wherein he made Iuda to sinne, to doe euil before our Lord. 17. But the rest of the wordes of Manasses, and al that he did, and his sinne, which he sinned, are not these things written in the Booke of the wordes of the dayes of the Kings of Iuda? 18. And Manasses slept with his fathers, and was buried in the garden of his house , in the garden of Oza: and Amon his sonne reigned for him. 19. Two and twentie yeares old was Amon when he began to reigne : two yeares also he reigned in Ierusalem: the name of his mother was Messalemeth the daughter of Ieteba: 20. And he did euil in the sight of our Lord , as Manasses his father had done. 21. And he walked in al the way, by the which his father had walked: and he serued the filthes, which his father had serued , and he adored them. 22. and forooke our Lord the God of his fathers, and walked not in the way of our Lord. 23. And his seruants lay in wayte agaynst him , and slewe the King in his house. 24. But the people of the land stricke al them , that had conspired agaynst King Amon: and made Iosias his sonne their King for him. 25. But the rest of the wordes of Amon which he did, are not these written in the Book of the wordes of the dayes of the Kings of Iuda? 26. And they buried him in his sepulchre , in the garden of Oza : and Iosias his sonne reigned for him.

CHAP. XXII.

Iosias repayreth the temple, and Diuine seruice. 8. The booke of law is found, 11. whereupon they consult our Lord, 15. and are foretold that much euil shal fall vpon them, 18. but the good King shal dye in peace.



EIGHT yeares old was Iosias when he began to reigne, he reigned one & thirtie yeares in Ierusalem: the name of his mother was Idida , the daughter of Hadaia of Befecath. 2. And he did that which was liked hetore our Lord , and walked in al the waies of Dauid his father: he declined not to the right hand , or to the left. 3. And in the eighteenth yeare of King Iosias , the King sent Saphan the sonne of Assia , the sonne of Messulam , the scribe of the temple of our Lord , saying to him : 4. Goe to Helcias the high Priest , that the money may be gathered into a summe , which hath been brought into the temple of our Lord , which the porters of the temple haue gathered of the people , 5. and let it be giuen to the

workemen

workemen by the ouerfeers of the house of our Lord, who also shall distribute it to them that worke in the temple of our Lord, to make the reparations of the temple : 6. that is, to the carpenters and masons, and to them that mend broken places : and that timber may be bought, and stones out of the quarries, to repayre the temple of our Lord. 7. Yet let not the money which they receiue be accounted to them, but let them haue it in their power, and vpon their fidelitie. 8. And Helcias the high Priest sayd to Saphan the scribe : I haue found the Booke of the law in the house of our Lord : and Helcias gaue the volume to Saphan, who also did reade it. 9. Saphan also the scribe came to the King, and reported vnto him that which he had commanded, and sayd : Thy seruants haue gathered into a summe the money, which is found in the house of our Lord : and they haue giuen it to be deltributed to the workemen, by the ouerfeers of the workes of the temple of our Lord. 10. Saphan also the scribe told the King, saying : Helcias the Priest hath giuen me a Booke. Which when Saphan had read before King, 11. and the King had heard the words of the law of our Lord, he rent his garments. 12. And he willed Helcias the Priest, and Ahicam the sonne of Saphan, and Achobor the sonne of Micha, and Saphan the Scribe, and Afaia the Kings seruant, saying : 13. Goe and consult our Lord for me, and for the people, and for al Iuda, concerning the words of this volume, which is found : for the great wrath of our Lord is kindled agaynst vs : because our fathers haue not heard the words of this Booke, to doe al that is writen for vs. 14. Helcias therfore the Priest, and Ahicam, and Achobor, and Saphan, and Afaia went to Holda a Prophetesse, the wife of Sellum, the sonne of Thecua, the sonne of Araas keeper of the garmets, who dwelt in Ierusalem in the (a) second : and they spake to her. 15. And she answered them : Thus sayth our Lord the God of Israel : Tel the man, that sent you to me : 16. Thus sayth our Lord : Behold, I wil bring euils vpon this place, and vpon the inhabitants therof, al the words of the law which the King of Iuda hath read : 17. because they haue forsaken me, and haue sacrificed to strange Gods, prouoking me in al the works of their hands : and my indignation shall be kindled in this place, and shall not be quenched. 18. But to the King of Iuda, that sent you to consult our Lord, thus you shall say : Thus sayth our Lord the God of Israel : For that thou hast heard the words of the volume, 19. and thy hart is stricken with feare, and thou art humbled before the Lord, hearing the words agaynst this place, and the inhabitants therof, to witte, that they should become a wonder and a curse : and hast rent thy garments, and wept before me, and I haue heard it, sayth our Lord : 20. therefore I wil gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace, that thy eies may not see al the euils, which I wil bring in vpon this place.

(a) Within the second wal, the citie hauing three wals. 3. Reg. 3.

C H A P. XXIII.

Iosias reading the law before the people, they al promise to serue God. 4. Al things belonging to Idolatrie are cast forth of the temple, 8. and other places of Iuda. 15. He also destroyeth the altar in Bethel (not remouing the bones of a Prophet) 19. and other altars in Samaria: killeth the false Priests. 21. And maketh a notorious great Pasch. 26. Yet God threatneth the captiuitie of Iuda for their sinnes. 29. Iosias is slaine in battle by the King of Ægypt: and his soune Ioachaz reigneth. Who after three months is deposed by the King of Ægypt, and his brother Eliacim, henceforth called Ioakim, made King.



AND they reported to the King that which she had sayd. Who sent: and al the ancients of Iuda and Ierusalem were assembled to him. 2. And the King went vp to the temple of our Lord, & al the men of Iuda, and al that dwelt in Ierusalem with him Priests and Prophets, and al the people from litle to great: and in hearing of al he read al the words of the Book of the couenant, which was found in the house of our Lord. 3. And the King stood vpon the step: and made a couenant with our Lord, to walke after our Lord, and keep his precepts, and testimonies, and ceremonies, with al their hart, and with al their soule, and to performe the words of this couenant, which were written in that Book: and the people agreed to the couenant: 4. And the King willed Helcias the high Priest, and the Priests of the second order, and al the porters, that they should cast out of the temple of our Lord al the vesseis that had been made to Baal, and in the groue, and to al the host of heauen: & he burnt them without Ierusalem in the Valley cedron, and caried the dust of them into Bethel. 5. And he destroyed the Southfayers, which the Kings of Iuda had appointed to sacrifice in the excelses in the cities of Iuda, and round about Ierusalem: and them that burnt incense to Baal, and to the Sunne, and to the Moone, and to the twelue signes, and to al the host of heauen. 6. And he caused the groue to be caried forth cut of the house of our Lord without Ierusalem in the Valley cedron, and he burnt it there, and brought it into dust, and threw it vpon the sepulchres of the common people. 7. He destroyed also the litle houses of the effeminate, which were in the house of our Lord, for the which the women woue as it were litle houses of the groue. 8. And he gathered together al the Priests of the cities of Iuda: and he contaminated the excelses, where the Priests did sacrifice from Gabaa vnto Bersabee: and he destroyed the altars of the gates in the entrance of the doore of Iosue chief of the citie, which was on the left hand of the gate

of the citie. 9. Howbeit the Priests (a) of the excelses wēt not vp to the altar of our Lord in Ierusalem: but only they did eate azimes in the middes of their brethren. 10. He contaminated also Topheth, which is in the Valley of the sonne of Ennom: that no man should consecrate his sonne or daughter by fyre to Mbloch. 11. He tooke away also the horses, which the Kings of Iuda had giuen to the Sunne, in the entrance of the temple of our Lord, beside the chamber of Nathanaelech the eunuch, who was in Pharurim: and the chariots of the Sunne he burnt with fire. 12. The altars also that were vpon the roofes of the vpper chamber of Achaz, which the Kings of Iuda had made, and the altars which Manasses had made in the two courts of the temple of our Lord, the King destroyed: and he rane from thence, and sprinkled the ashes of them into the Torrent cedron. 13. The excelses also that were in Ierusalem, on the right side of the Mount of offence, which Salomon the King of Israel had built to Astaroth the idol of the Sidonians, and to Chamos the scandal of Moab, and to Melchom the abomination of the children of Ammon, the King destroyed. 14. And he brake in pieces the statues, and cut downe the groues: and he filled their places with the bones of dead men. 15. Moreouer the altar also, that was in Bethel, and the excelse, which Ieroboam the sonne of Nabat had made, who made Israel to sinne: and that altar, and excelse he destroyed, and burnt, and brake into powder, and the groue also he burnt. 16. And Iofias turning, saw there sepulchres, that were in the mount: and he sent & tooke the bones out of the sepulchres, and burnt them vpon the altar, & polluted it according to the word of our Lord, which the man of God spake, who had foretold these things. 17. And he sayd: What title is that, which I see? And the citizens of that citie answered: It is the sepulchre of the man of God, which came from Iuda, and foretold these things which thou hast done vpon the altar of Bethel. 18. And he sayd: Let him alone, let no man moue his bones. And his bones remaind vntouched with the bones of the Prophet, that came out of Samaria. 19. Moreouer al the temples of the excelses, which were in the cities of Samaria, which the Kings of Israel had made to prouoke our Lord, Iofias tooke away: and he did to them according to al the works, which he had done in Bethel. 20. And he slew al the Priests of the excelses, that were there vpon the altars: and he burnt mens bones vpon them: and turned into Ierusalem. 21. And he commanded al the people, saying: Make a Phafe to our Lord your God, according as it is written in the Book of this couenant. 22. For (b) there was not such a Phafe made from the daies of the Iudges, which iudged Israel, and of al the daies of the Kings of Israel, and of the Kings of Iuda, 23. as in the eighteenth yeare of King Iofias this Phafe was made to our Lord in Ierusalem. 24. Yea and the Pythons, and Southfayers, and the images of idols, and the filthes, and the abominations, that had been in the land of Iuda and Ierusalem, Iofias rooke away: that he might establish the

a) Because they had offered sacrifice to false Gods and in vnlawful places, they were suspended from offering any more sacrifice at al.

(b) Iosephus writeth that this godlie King gaue thirtie thousand lambes and kiddes to the poore people for their Pasche, & three thousand oxen for Holocausts. The Priests also and Leuites added more of their owne. li. 10. Aniq. c. 5.

(c) Albeit Manasses repented, and was restored to Gods fauour, & to his Kingdome 2. Paral. 3. Yet his finnes were temporally punished, both in himself, and his posteritie.

words of the law, that were written in the Book, which Helcias the Priest found in the temple of our Lord. 25. There was no King before him like to him, that returned to our Lord in al his hart, and in al his soule, and in al his powre according to al the law of Moyfes: neither after him did there arise the like to him. 26. But yet our Lord was not auerted from the wrath of his great furie, wherwith his furie was wrath against Iuda: for the prouocations, wherwith (c) Manasses had prouoked him. 27. Our Lord therefore sayd: Iuda also wil I take away from my face, as I haue taken away Israel: and I wil reiect this citie, which I chose Ierusalem, and the house wherof I sayd: My name shal be there. 28. But the rest of the words of Iosias, and al that he did, are not these things written in the Book of the words of the daies of the Kings of Iuda: 29. In his daies came vp Pharao Nechao the King of Egypt, against the King of Assyrians to the riuer Euphrates: and Iosias the King went to meet him: and was flaine in Mageddo, when he had seen him. 30. And his seruants caried him dead from Mageddo: & they brought him into Ierusalem, and buried him in his sepulchre. And the people of the land tooke Ioachaz the sonne of Iosias: and they anoynted him, and made him King for his father. 31. Three and twentie yeares old was Ioachaz when he began to reigne, and he reigned three months in Ierusalem: the name of his mother was Amital, the daughter of Ieremie of Lobna. 32. And he did euil before our Lord, according to al things which his fathers had done. 33. And Pharao Nechao bound him in Rebla, which is in the land Emath, that he should not reigne in Ierusalem: and he set a penaltie vpon the land, an hundred talents of siluer, and a talent of gold. 34. And Pharao Nechao made Eliacim King the sonne of Iosias, for Iosias his father: and turned his name Ioakim. Moreouer he tooke Ioachaz and brought him into Egypt, and he died there. 35. And Ioakim gaue the siluer and the gold to Pharao, when he had taxed the land vpon euerie man, that it might be payd according to the precept of Pharao: and he exacted of euerie man according to his abilitie, as wel siluer as gold of the people of the land: to giue vnto Pharao Nechao. 36. Fiue and twentie yeares old was Ioakim, when he began to reigne: and he reigned eleuen yeares in Ierusalem: the name of his mother was zebida the daughter of Phadara of Ruma. 37. And he did euil before our Lord according to al things, which his fathers had done.

C H A P. XXIII.

Ioakim serueth the King of Babylon three yeares. 2. Manie rousers infest his countrie. 5. He dieth, and his sonne Ioachin reigneth. 10. The King of Babylon carrieth King Ioachin, and al the chief persones and treasures into Babylon, 17. appointing Matthanias, whom he nameth Sedectas, King of Iuda. 20. Who reuolteth from the King of Babylon.



IN his daies came vp Nabuchodonosor the King of Babylon, and Ioakim was made his seruant three yeares: and he rebelled agaynst him againe. 2. And our Lord sent in vpon him the rousers of the Chaldees, and the rousers of Syria, and the rousers of Moab, and the rousers of the children of Ammon: and he sent them into Iuda, to destroy it, according to the word of our Lord, which he had spoken by his seruants the Prophets. 3. And this by the word of our Lord was done agaynst Iuda, to take it away before him for al the sinnes of Manasses which he did, 4. and for the innocent blood, that he had shed, and filled Ierusalem with the blood of innocents: and for this thing God would not be made propitious. 5. But the rest of the words of Ioakim, and al that he did, are not these things written in the Book of the words of the daies of the Kings of Iuda? And Ioakim (a) slept with his fathers. 6. and Ioachin his sonne reigned for him. 7. And the King of Ægypt added no more to come out of his countrie: for the King of Babylon had taken al that had been the Kings of Ægypt, from the riuer of Ægypt, vnto the riuer Euphrates. 8. Eighten yeares old was Ioachin when he began to reigne, and he reigned three months in Ierusalem: the name of his mother was Nohesta the daughter of Elnathan of Ierusalem. 9. And he did euil before our Lord, according to al things which his father had done. 10. At that time came vp the seruants of Nabuchodonosor the King of Babylon into Ierusalem, & the citie was compassed with fortes. 11. And Nabuchodonosor the King of Babylon came to the citie with his seruants to assault it. 12. And Ioachin the King of Iuda went forth to the King of Babylon, he and his mother, and his seruants, and his nobles, and his cunuches: and the King of Babylon receiued him the eight yeare of his reigne. 13. And he brought forth from thence al the treasures of the house of our Lord, and the treasures of the Kings house: & he cut in pieces al the golden vessels, which Salomō the King of Israel had made in the temple of our Lord, according to the word of our Lord. 14. And he transported al Ierusalē, & al the Princes, and al the strong men of the armie, ten thousand into captiuitie

(a) Not dying in peace, for he was slaine by Nabuchodonosor, *Iosiphus li. 10. c. 8. Ant.* And his bodie was cast out of the citie, according as Ieremie Propheticied, c. 22. with the burial of an asse that he be buried. &c.

(b) In this he
griuously of-
fended hauing
sworne to serue
him. And ther-
fore Ezechiel
c. 17. foretelleth
the miserie that
wil fal vpon
him, shal he that
broke couenant
escape? &c.

and euerie artificer & incloser : and nothing was left , sauing the poore sorte of the people of the land. 15. He transported also Ioachim into Babylon, and the Kings mother , and the Kings wiues , and his eunuchs: and the iudges of the land he led into captiuitie from Ierusalem into Babylon. 16. And al the strong men , seuen thousand , and the artificers, and inclosers a thousand , al valiant men and warries : and the King of Babylon led them captiues into Babylon. 17. And he appointed Mathanias his vncle for him : and called his name Sedecias. 18. One and twentie yeares old was Sedecias when he began to reigne , and he reigned cleuen yeares in Ierusalem : the name of his mother was Amital, the daughter of Ieremie of Lobna. 19. And he did euil before our Lord , according to al things which Ioachim had done. 20. For our Lord was wrath against Ierusalem and against Iuda , til he cast them away from his face : and Sedecias (b) reuolted from the King of Babylon.

CHAP. XXV.

Nabuchodonosor King of Babylon besiging Ierusalem two yeares , the soldiers pressed with famine fye away. King Sedecias also flyeth , 5. is taken and brought before Nabuchodonosor. 7. Al his sonnes are slaine in his sight: his eyes are put out, and he is caried into Babylon : the Temple , the Kings palace, and other houses burned; the wal destroyed , the people caried captiue 12. except poore husbandmen. 13. Al vessels of brasse, siluer, and gold, broken and transported. 18. Saraias high Priest, and other principal men are slaine. 22. Godolias made gouernour , 25. is slaine by Ismael. 27. Ioachim is deliuered from prison, and exalted by a new King of Babylon.



AND it came to passe in the ninth yeare of his reigne, the tenth month, the tenth day of the month, came Nabuchodonosor the King of Babylon, himselfe and al his armie vnto Ierusalem, and they beset it : and built rampires round about it. 2. And the citie was shut vp & trenched about vntil the eleuenth yeare of King Sedecias , 3. the ninth day of the month : and there was a sore famine in the citie , neither was there bread for the people of the land. 4. And a breach was made into the citie : and al the men of warre fled in the night by the way of the gate, which is between the double wal toward the Kings garden (moreouer the Chaldees besieged the citie round about.) Sedecias therefore fled by the way , that leadeth to the chāpayne of the wildernes. 5. And the armie of the Chaldees pursued the King, and ouertooke him in the plaine of Iericho : and al the warriers , that were with him , were dispersed , and forsooke him. 6. They therefore hauing taken the King , brought him to the King of Babylon into

Reblatha, who spake iudgement with him. 7. And he slew the sonnes of Sedecias before his face, and he (a) put out his eyes, and bound him with cheynes, and (b) brought him into Babylon. 8. The fifth month, the seventh day of the month, that is, the nineteenth year of the King of Babylon, came Nabuzardan the General of the armie, the seruant of the King of Babylon into Ierusalem. 9. And he burnt the house of our Lord, the Kings house, and the houses of Ierusalem, and euerie house he burnt with fyre. 10. And al the armie of the Chaldees, which was with the General of the souldiers, destroyed the walles of Ierusalem round about. 11. And Nabuzardan the General of the armie, transported the remnant of the people that remained in the citie, and the fugitiues, that were fled to the King of Babylon, and the rest of the common people. 12. And of the poore of the land he left dressers of vineyards and husbandmen. 13. And the brasen pillers, that were in the temple of our Lord, and the sect, and the sea of brasse, which was in the house of our Lord, the Chaldees brake, and transported al the brasse into Babylon. 14. The pottes also of brasse, and masars, and forkes with three teeth, and cuppes, and litle mortars, and al the vessels of brasse, in the which they ministred, they tooke away. 15. Moreouer also the censars, and phials: those that were of gold: and that were of siluer, the General of the warfare tooke, 16. that is, two pillers, one sea, and the feete which Salomon had made in the temple of our Lord: there was (c) no weight of the brasse of al the vessels. 17. One piller had eighteen cubits in height: and the litle head of brasse vpon it was three cubits in height: and the net, and the pomegranates vpon the litle head of the piller, al of brasse: the second also had the like adorning. 18. Also the general of the armie tooke Saraias the chiefe Priest, and Sophonias the second Priest, and three porters. 19. And of the citie one Eunuch, which was captayne ouer the men of warre: and siue men of them that wayted before the King, whom he found in the citie, and Sopher the captaine of the armie, who proued the yong souldiers of the people of the land: and threescore men of the common people, which were found in the citie. 20. Whom Nabuzardan the General of the armie taking, brought them to the King of Babylon into Reblatha. 21. And the King of Babylon struck them, and slew them in Reblatha in the land of Emath: and Iuda was transported out of their land. 22. And he made Godolias the sonne of Ahicam the sonne of Saphan Gouvernour ouer the people, that was left in the land of Iuda, which Nabuchodonosor the King of Babylon had left. 23. Which when al the captaynes of the souldiers had heard, they and the men that were with them, to witte, that the King of Babylon had appoynted Godolias, there came to Godolias into Maïpha Ismael the sonne of Mathanias, and Iohanen the sonne of Caree, and Saraias the sonne of Thanehumeth a Netophathite, and Iezonias the sonne of Maachathi, they and their felowes. 24. And Godolias sware to them and to their

(a) Certaine false Prophets persuaded the King and the people not to belieue the Prophets, which forewarned them of these calamities, because (sayd they) they contradict one another, Ieremie saying (ch. 31. & 34.) *the eyes of Sedecias should see the eyes of Nabuchodonosor, and should be led into Babylon:* and Ezechiel saying (c. 12. v. 13.) *that he should not see Babylon.* b, Both saying most truly: for he was caried thither after his eyes were put out. *Iosephus. li. 10. Antiq. c. 10.* (c) There was so exceeding much, that they wel could not, or did not weigh it.

(d) By Gods special prouidence King Ioachin (other wife called Iechonias 2. Par. 1. & Mat. 1.) is exalted, and set ouer al the Iewes: vnto whom others succede in like authoritie, and so is fulfilled the prophecie of Iacob Gen. 49. *The scepter shal not be taken from Iuda, nor a duke of his thigh til he come: that is to be sent.*

The significacion of the name, and the contents of this booke.

Diuided into two bookes.

The first booke into three parts.

companions, saying: Be not afrayd to serue the Chaldees: tarie in the countrie, and serue the King of Babylon, and it shal be wel with you. 25. But it came to passe in the seuenth month, there came Ismahel the sonne of Nathanias, the sonne of Elisama of the Kings seed, and ten men with him: and stricke Godolias, who also died: yea the Iewes also and the Chaldees, that were with him in Maspha. 26. And al the people ryfing vp from litle to great, and the captaynes of the souldiers, came into Ægypt fearing the Chaldees. 27. But it came to passe in the seuen & thirtith yeare of the Transmigration of Ioachin the King of Iuda, in the twelfth month, the seuen and twentieth day of the month: Euilmerodach the King of Babylon, in the yeare that he began to reigne, (d) liftered vp the head of Ioachin the King of Iuda out of prison. 28. And he spake vnto him curteously: and he sette his throne aboute the throne of the Kings, that were with him in Babylon. 29. And he changed his garments, which he had in the prison, and he did eate bread alwayes in his sight, al the dayes of his life. 30. A certayne prouision also he appointed for him without intermission, which was also giuen him of the King day by day, al the daies of his life.

THE ARGUMENT OF PARALIPOMENON.



PARALIPOMENON, that is, A supplement of things omitted, called by the Hebrewes Dibre haiaimim, The words of the dayes, or Chronicle, is an Abridgement, briefly shewing, besides diuers other genealogies, from the beginning of the world, the faith and religion both of the progenitors, and offspring of the Patriarch Iacob, whose progenie God chose and made his peculiar people; and in that nation more particularly recounting the Actes of King Dauid, and other Kings of his line, til they were led captiue into Babylon. A booke of such and so great importance (sayth S. Hieron e) as whosoever without it arrogateth the knowledge of Scriptures, may mocke himselfe. The author is vncertaine, but probably it seemeth to be gathered by Esdras, out of other bookes and traditions, for the perfecting of the old Testament: and is vndoubtedly canonical Scripture. In hebrew it is al one booke, but being large, is with the Greekes and Latines parted into two. And the first booke may be diuided into three principal parts. The first nine chapters conreyne diuers genealogies, first by the only right line from saam to Noe, then by diuers lines of Noes progenie, but most specially of Iacobs twelue sonnes. In the tenth chapter the reiection, and death of King Saul is repeated. The other nineteen chapters are al of Dauid, to wit, of his election to be King, and munition, his vertues, his faults also, and his special actes, concerning Goas seruice, government of the people, and prouision made for building Goas Temple.

Epist. ad
Paulin.



THE FIRST
 B O O K O F
 PARALIPOMENON.
 IN HEBREW, DIBRE
 H A I A M I M.

CHAP. I.

The genealogie of Adam in the right line to Noe, and his three sonnes, Sem, Cham, and Iaphet. 5. The generations of Iaphet, 8. of Cham, 17. and of Sem. 24. The right line of Sem to Abraham. 26. Abrahams generations by the line of Ismael, 32. by the sonnes of Cetura, 34. and by the line of Isaac, and his sonne Esau; 43. with their Kings, 51. and dukes.

ADAM, (a) Seth, Enos, 2. Cainan, Malaleel, Jared, 3. Henoch, Mathusale, Lamech, 4. Noe, Sem, Cham, and Iapheth. 5. The sonnes of Iapheth: Gomer, and Magog, & Madai, and Iauan, Thubal, Mofoch, Thiras. 6. Moreouer the sonnes of Gomer: Ascenez, and Riphath, and Thogorma. 7. And the sonnes of Iauan: Elifa and Tharfis, Cethim and Dodanim. 8. The sonnes of Cham: Chus, and Mesraim, and Phut, and Chanaan. 9. And the sonnes of Chus: Saba, and Hcuila, Sabatha, and Regma, and Sabathaca. Moreouer the sonnes of Regina: Saba, and Dadan. 10. And Chus begat Nemrod: this began to be mightie in the earth. 11. But Mesraim begat Ludim, and Ananim, and Laabim, and Nephtuim, 12. Phetrusim also, and Cassum: from whom came Philisthiim, & Caphthorim. 13. But Chanaan begat Sidon his firstborne, the Hetheite also, 14. and the Iebuseite, and the Amorraeite, and the Gergeite, 15. & the Heueite, & the Araccite, & the Sincite. 16. The Aradium also, and the Samareite, & the Hamatheite. 17. The sonnes of Sem: Aelam, and Assur, and Arphaxad, and Lud, and Aram, & Hus, and Hu,

The first part. Genealogies partly of other progenies of Adam, but specially of Iacobs issue.

(a) Adam had two other sonnes before Seth, but Cains race was utterly extinguished by the flood, and Abel had no children.

and

[b] As before
the right line
of Adam to
Noc, so here
from his sonne
Sem to Abrâ.
For myserie
sake God
changed his
name to Abra-
ham. Gen. 17.

and Gether, and Mosoch. 18. And Arphaxad begat Sate, who also be-
gat Heber. 19. Moreouer to Heber were borne two sonnes, the name
of one was Phaleg, because in his daies the earth was diuided; and the
name of his brother Iectan. 20. And Iectan begat Elmodad, & Saleph,
and Afarmoth, and Iare, 21. Adoram also, and Usal, and Decia, 22.
Hebal also, and Abimael, and Saba, moreouer. 23. also Ophir, and
Heuila, and Iobab. Al these are the sonnes of Iectan: 24. Sem, Ar-
phaxad, Sale, 25. Heber, Phaleg, Ragau, 26. Serug, Nachor, Thare,
27. Abram, this is (b) Abraham. 28. And the sonnes of Abraham,
Isaac and Ismael. 29. And these are the generations of them. The first-
begotten of Ismael, Nabaioth, and Cedar, and Adbeel, and Mabsam,
30. and Masma, and Duma, Massa, Hadad, and Thema, 31. Ietur,
Naphis, Cedma. these are the sonnes of Ismael. 32. And the sonnes of
Cetura Abrahams concubine, which she bare: Zamran, Iectan, Madan,
Madian, Iesboc, and Sue. Moreouer the sonnes of Iectan: Saba, and
Dadan. And the sonnes of Dadan: Assurim, and Laruffim, and Laomin.
33. And the sonnes of Madian: Epha, and Ephher, and Henoch, and
Abida, and Eldaa. Al these the sonnes of Cetura. 34. And Abraham
begat Isaac: whose sonnes were Esau, and Israel. 35. The sonnes of Esau:
Eliphaz, Rahuel, Iehus, Ithelom, and Core. 36. The sonnes of Eliphaz:
Theman, Omar, Sephi, Gathan, Cenez, Thamna, Amalec. 37. The sonnes
of Rahuel: Nahath, Zaza, Samma, Meza. 38. The sonnes of Seir: Lotan,
Sobal, Sebeon, Ana, Dison, Eser, Disan. 39. The sonnes of Lotan: Hori,
Homam. And the sister of Lotan was Thamna. 40. The sonnes of
Sobal: Alian, and Manahath, and Ebal, Sephi, and Oaam. The sonnes
of Sebeon: Aia and Ana. The sonnes of Ana: Dison. 41. The sonnes of
Dison: Hamram, and Ekeban, and Iethran, and Charan. 42. The sonnes
of Eser: Balaan, and Zauan, and Iacan. The sonnes of Disan: Hus and
Aran. 43. These be the Kings, that reigned in the Land of Edom, before
there was a King ouer the children of Israel: Bale the sonne of Beor:
and the name of his citie, Denaba. 44. And Bale died, and Iobab the
sonne of Zare of Bosra, reigned for him. 45. And when Iobab also was
dead, Husam of the Land of the Themanes reigned for him. 46. And
Husam also died, and Adad the sonne of Badad reigned for him, who
strucke Madian in the Land of Moab: and the name of his citie was
Auih. 47. And when Adad also was dead, Semla of Marsca reigned
for him. 48. But Semla also died, and there reigned for him Saul of
Rohoboth, which is situate besides the riuer. 49. Saul also being dead,
Balanan, the sonne of Achobor reigned for him. 50. But this also died,
and Adad reigned for him: whose cities name was Phau, and his wite
was called Mectabel the daughter of Matred, the daughter of Mezaab.
51. And Adad being dead, there began to be dukes in Edom for Kings:
duke Thamna, duke Alua, duke Ietheth, 52. duke Oolibama, duke
Ela, duke Phinou, 53. duke Cenez, duke Theman, duke Mabsar, 54. duke
Maguel, duke Hiram. these be the dukes of Edom.

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

BECAUSE in diuers holie Scriptures, and especially in these Books of Paralipomenon, manie difficulties occurre concerning diuers persons, and places; as also differences of numbers, and times; in reconciling wherof the holie Fathers and Doctours haue much laboured, making sometimes large commentaries to satisfie themselves, and other diligent searchers of the truth, and to remoue the obloquies of detractours from the authoritie of holie Scripture, whose learned explications of such obscurities if we should cite, it would be ouer-long, and contrarie to our purpose of brief Annotations; here once for often, we wil present to the vulgar reader, certaine cleare and ordinarie rules, by which the learned Diuines doe reconcile such apparent contradictions.

First, it is euident by fundrie examples, that manie persons, places, and some other things had diuers names, & so are sometimes called by one name, sometimes by another. Secõdly, which is more cõmon, manie were called by the same names, and so must be distinguished by the differences of times, places, qualities, or other circumstances. Thirdly, in genealogies and other histories, children are not alwaies called the sonnes, or daughters of their natural parentes, but sometimes of legal fathers, & sometimes also of those that adopted the for their children and sometimes of their grandfathers, or former progenitours. Fourthly, sometime for mysterie sake another number is expressed, being true in the mystical sense, differing from the precise number according to the historie. As in the genealogie of Christ the Euangelist counteth thrise fourteen generations from Abraham to our Saviour, differing from the historie of the old Testament. Fifthly, euen in the historie it self, sometimes holie Scripture counteth only the greater numbers, omitting the lesser, and in some other addeth also the odde numbers. Sixthly, the Scriptures speake often by tropes, as mentioning part for the whole, or the whole for the part; so by the figure Synchdoche, Christ is said to haue been three daies dead, that is, one whole day & part of other two. And some King liuing or reigning so manie yeares and part of an other, and his successour reigning the other part, each part is countend to each of them for a whole yeare, and so a yeare is added, more then is in the precise number. Seuenthly, sometimes the sonnes reigned together with their fathers, as Ioathan reigned his father Ozias yet liuing. 4. Reg. 15. and so both their reignes are sometimes counted, sometimes their feveral yeares, as euerie one reigned alone. Eightly, the times of vacances, in the gouernment of the Iudges, reignes of Kings, and the like, are sometimes omitted in calculation, sometimes adioyned to the predecessour, or successour. Ninthly, sometimes the holy Scripture mentioneth the only time that one liued or reigned wel, as it were blotting out the rest with obliuion. So Saul is sayd to haue reigned two yeares (1. Reg. 13.) Who wel and euil reigned much longer. Tenthly, by errour in writing, words, names, and especially numbers may easely be changed; and can not easely be corrected. By these or other like meanes, al the holie Scriptures may be defended, though none ought to presume by his priuat spirit to understand and expound al Scriptures; which are hard not only by reason of their profound sense, surpassing mans natural capacitie, but also for that in outward apparence, sometimes there seeme to be contradictions, but indeed neither are, nor can be vttered by the Holie Ghost, the Spirit of truth, Inditer of the whole sacred Bible. And therefore we must relie vpon Gods Spirit, speaking in his spouse the Church, commended vnto vs by those Scriptures, wherof we are sufficiently assured.

Differences of names, numbers, & times, found in holie scriptures, make the hard to be vnderstood.

Diuers meanes to reconcile seeming contradictions in holie scriptures.

Not priuate, but publicke spirit of the Church expounder of holie Scripture.

Luc. 3.

Mat. 1.

2. Pet.
1. v. 20.

C H A P. I I.

The names of Israels twelue sonnes. 3. The genealogie of Iuda, first in the right line to Dauid, the seuenth sonne of Isai : 16. then other genealogies of the same Iuda.



(a) This Patriarch first called *Iacob* signifying *supplamer*, was afterward called *Israel*, that is, *Seeing God*, or *valent with God*, *Gen.* 35.

(b) Either this man had two names, or there is errour in the last letter, here, or *Iosue* 7.

(c) Otherwise called *Calubi*. *v.* 9.

d. By *sonnes*, as often elsewhere, are vnderstood nephews & other offspring.

AND the children of (a) Israel : Ruben , Simeon , Leui, Iuda, Issachar , and Zabulon , 2. Dan, Ioseph, Benjamin , Nephthali, Gad, and Aser. 3. The sonnes of Iuda: Her, Onan, and Sela. these three were borne to him of the Chananite the daughter of Sue. And Her the first-begotten of Iuda, was euil before our Lord, & he slew him. 4. And Thamar his daughter in law bare him Phares and Zara. 5. Therefore al the sonnes of Iuda, were five. 6. And the sonnes of Phares , Hefron and Hamul. 7. The sonnes also of Zara : Zamri, & Ethan, and Eman, Chalcal also, and Dara, together five. 8. And the sonnes of Charimi (b) Achar., who troubled Israel, and sinned in the theft of the anathema. 9. The sonnes of Ethan : Azarias. 10. And the sonnes of Hefron that were borne to him : Ierameel, & Ram, & Calubi. 11. Moreouer Ram begat Aminadab, & Aminadab begat Nahasson, the Prince of the children of Iuda. 12. Nahasson also begat Salua, of who was borne Booz. 13. But Booz begat Obed, who also begat Isai. 14. And Isai begat the first-begotten Eliab, the second Abinadab, the third Simmaa, 15. the fourth, Nathanael, the fifth Raddai, 16. the sixt Asom, the seuenth Dauid. 17. Whose sisters were Saruia, & Abigail. The sonnes of Saruia : Abisai, Ioab, and Afael, three. 18. And Abigail beare Amasa, whose father was Iether the Ismaelite. 19. But (c) Caleb the sonne of Hefron tooke a wife named Azuba, of whom he begat Ierioth: and her sonnes were Iaser, and Sobab, and Ardon. 20. And when Azuba was dead, Caleb tooke to wife Ephratha: who bare him Hur. 21. Moreouer Hur begat Vri, and Vri begat Bezeleel. 22. After these things Hefron went in to the daughter of Machir the father of Galaad, & took her, when he was threescore yeares old : who bare him Segub. 23. But Segub also begat Iair, and possessed three and twentie cities in the Land of Galaad. 24. And he tooke Gessur, and Aram, the townes of Iair, and Canath, and the villages therof, threescore cities, al these are (d) the sonnes of Machir the father of Galaad. 25. And when Hefron was dead, Caleb went into Ephrata. Hefron also had to wife, Abia, who bare him Athur the father of Thccua. 26. And there were borne sonnes to Ierameel, the first-begotten of Hefron, Ram his first-borne, and Buna, and Aram, and Ascm, and Achia. 27. Ierameel maried also an other wife, named Atara, which was the mother of Onam. 28. But the sonnes also of Ram the first-begotten of Ierameel,

were

were Moos, Iamin, and Acar. 28. And Onain had sonnes Semei, & Iada. And the sonnes of Semei: Nadab, and Abifur: 29. But the name of Abifurs wife, was Abihail, who bare him Ahobban, & Moisk. 30. And the sonnes of Nadab were Saled, and Apphaim. And Saled died without children. 31. But the sonne of Apphaim, Iefi: which Iefi begat Sefan. Moreouer Sefan begat Oholai. 32. And the sonnes of Iada the brother of Semei: Iether, and Ionathan. But Iether also died without children. 33. Moreouer Ionathan begat Phaleth, and Ziza. These were the sonnes of Ieramecl. 34. And Sefan had no sonnes, but daughters: and a feruant an Egyptian, named Ieraa. 35. And he gaue him his daughter to wife: who bare him Ethei. 36. And Ethei begat Nathan, and Nathan begat Zabad, 37. Zabad also begat Ophal, and Ophal begat Obed. 38. Obed begat Iehu, Iehu begat Azarias, 39. Azarias begat Helles, and Helles begat Elasa, 40. Elasa begat Sifamoi, Sifamoi begat Sellum, 41. Sellum begat Icamia, and Icamia begat Elisama. 42. And the sonnes of Caleb the brother of Ieramecl: Mesa his first-begotten, he is the father of Ziph: & the sonnes of Marefa the father of Hebron. 43. Moreouer the sonnes of Hebron, Core, and Thaphua, and Recem, and Samma. 44. And Samma begat Raham, the father of Iercaam, and Recem begat Sammai. 45. The sonne of Sammai, Maon: and Maon the father of Bethsur. 46. And Epha the concubine of Caleb bare Haran, and Mofa, and Gezez. Moreouer Haran begat Gezez. 47. And the sonnes of Iahaddai, Regom, and Ioathan, and Gofan, and Phalet, and Epha, and Saaph. 48. The concubine of Caleb Maacha bare Saber, and Tharana. 49. And Saaph the father of Madmena begat Sue the father of Machbena, and the father of Gabaa. But the daughter of Caleb, was Achfa. 50. These were the sonnes of Caleb the sonne of Hur the first-begotten of Ephrata, Sobal the father of Cariathiarim. 51. Salma the father of Bethlehem, Hariph the father of Bethgader. 52. And there were sonnes of Sobal the father of Chariathiarim, he that saw the halfe of the * restings. 53. And of the kinred of Cariathiarim, the Iethreites, and Aphutheites, and Sematheites, and Maseretes. Out of these issued the Saraites, and Esthaolites. 54. The sonnes of Salma, Bethlehem, and Netophathi, the (e) Crownes of the house of Ioab, and the Halfe of the resting of Sarai. 55. The kinreds also of the scribes dwelling in Iabes, singing and founding, and abyding in tabernacles. These are the Cineites, which came from Heate of the father of the house of Rechab.

* dwelling, or resting places.

e) Valient men by whose help Ioab got victories and triumphant crownes.

C H A P. III.

The *sonnes of King Dauid*. 10. *The line of the Kings of Iuda from Salomon to Iofias*. 15. *With diners generations of the same Iofias*.



BV T Dauid had these sonnes, which were borne to him in Hebron: the first begotten Ammon of Achinoam the Iesraelite, the second Daniel of Abigail the Carmelite, 2. the third Absalō the sōne of Maacha the daughter of Tolmai the King of Gessur, the fourth Adonias the sonne of Aggith, 3. the fifth Saphatias of Abital, the sixth Iethraham of Egla his wife. 4. Six sonnes therefore were borne to him in Hebron, where he reigned seven yeares and six moneths. And in Ierusalem he reigned three and thirtie yeares. 5. Moreouer in Ierusalem sonnes were borne to him, Simmaa, and Sobab, and Nathan, and Salomon, foure of Bethsabeē the daughter of Ammiel; 6. Iebaar also and Elifanna, 7. end Eliphaleth, and Noge, and Nepheg, and Iaphia, 8. moreouer Elifanna, and Eliada, and Elipheleth, nine: 9. al these the sonnes of Dauid, beside the sonnes of his concubines: and they had a sister Thamar. 10. And the sonne of Salomon, Roboam: whose sonne Abia begat Afa. Of this also was borne Iosaphat, 11. the father of Ioram: which Ioram begat Ochozias, of whom rose Ioas: 12. and his sonne Amasias begat Azarias. Moreouer Azarias the sonne of Ioathan 13. begat Achaz, the father of Ezechias, of whom was borne Manasses. 14. But Manasses also begat Amon the father of Iofias. 15. And the sonnes of Iofias were, the first begotten Iohanam, the second (a) Ioakim, the third Sedecias, the fourth Sellum. 16. Of Ioakim was borne Iechonias, and Sedccias. 17. The sonnes of Iechonias were Asir, Salathiel, 18. Melchiran, Phadaia, Sennefer and Iecemia, Sama, and Nadabia. 19. Of Phadaia were borne Zerobabel and Semei. Zerobabel begat Mosolom, Hananias, and salomith their sister: 20. Hasaba also, and Ochol, and Barachias, and Hasadias, Iasabhesed, five. 21. And the sonne of Hananias, Phaltias the father of Iescias, whose sonne was Raphaia. This mans sonne also Arnan, of whom was borne Obdia, whose sonne was Sechenias. 22. The sonne of Sechenias: Semeia, whose sonne were Hattus, and Iegaal, and Baria, and Naaria, & Saphat, (b) six in number. 23. The sonnes of Naaria, Elioenai, and Ezechias, and Ezricam, three. 24. The sonnes of Elioenai, Oduia, and Eliafub, & Pheltia, and Accub, and Iohanam, and Dalaia, and Anani, seven.

(a) S. Matthe^w omitteth this Ioakim, and counteth Iechonias as the sōne of Iofias. The same Iechonias was also otherwise called Ioachin, 4. Reg. 24. v. 6 & 25. v. 27. S. Hierom. li. 1. in Matth.
b: Semeia with his five sonnes are counted six sonnes of Sechenias, though Semeia only was his proper sonne, the other his nephews. See annotation, ch. 1. num. 3.

C H A P. IIII.

Other genealogies of Iuda, 24. and of Simeon, 29. by whom the progenie of Cham, 42. and reliques of Amelacites are subdained.



THE sonnes of Iuda: Phares, Hefron, and Charmi, and Hur, and Sobal. 2. But Raia the sonne of Sobal begat Iahath, of whom were borne Ahumai, and Laad, these be the kinreds of Sarathi. 3. This also is the stocke of Etam: Iezrahel, and Iesema, and Iedebos. And the name of their sister Afalephuni. 4. And Phanuel the father of Gedor, and Ezar the father of Hofa, these are the sonnes of Hur the first begotten of Ephraim the father of Bethlehem. 5. But Assur the father of Thecua had two wiues, Halaa, and Naara. 6. And Naara bare him Oozam, and Hopher, and Themani, & Ahasthari. these are the sonnes of Naara. 7. Moreouer the sonnes of Halaa, Sereth, Isaar, and Ethnan. 8. And Cos begat Anob, and Soboba, and the kinred of Aharehel the sonne of Arum. 9. And Iabes was honorable about his brethren, and his mother called his name Iabes, saying: Because I bare him in sorow. 10. But (a) Iabes inuocated the God of Israel, saying: It blessing thou wilt blesse me, and wilt enlarge my borders, and thy hand be with me, and thou wilt make that I be not oppressed by malice. And God granted the things that he prayed for. 11. And Caleb the brother of Sua begat Mahir, who was the father of Esthon. 12. Moreouer Esthon begat Bethrapha, and Phesse, and Tehinna the father of the citie of Naas: these are the men of Recha. 13. And the sonnes of Cenez, Othoniel, and Saraia. Moreouer the sonnes of Othoniel, Hathath, and Moanathi. 14. Moanathi begat Ophra, and Saraia begat Ioab (b) the father of the Vale of Artificers: for there were the artificers. 15. And the sonnes of Caleb the sone of Iephone, Hir, & Ela, and Naham. The sonnes also of Ela: Cenez. 16. The sonnes also of Ialeleel: Ziph, and Zippa, Thiria, and Asrael. 17. And the sonnes of Esra, Iether, and Mered, and Epher, and Ialon, and he begat Mariam, and Sammai, and Iesba the father of Esthamo. 18. Also his wife Iudaia, bare Iared the father of Gedeor, and Heber the father of Socho, and Icuthiel the father of Zanoë. and these are the sonnes of Bethia the daughter of Pharao, whom Mered tooke. 19. And the sonnes of the wife of Odaia the sister of Naham the father of Ceila, Garmi, and Esthamo, which was of Macathi. 20. The sonnes also Simon, Amnon, and Rinna the sonne of Hanan, and Thilon. And the sonnes of Iesi, Zoheth, and Benzoheth. 21. The sonnes of Sela the sonne of Iuda: Her the father of Lecha, and Laada the father of Marcsa, and the

[a] In ioyning a vow to his prayer he imitated holie Iacob. Gen. 28.

And they both desired temporal things for the better seruing of God, & aduancing his glorie; especially that they might be assisted with grace not to yeald to tentations, nor sinne of malice.

(b) Chief Lord of the valley; where the artificers dwelt that made the Temple.

kinreds of their house that worke silke in the House of oath. 22. And he that made the Sunne to stand, and the men of Lying, and Secure, and Burning, which were Princes in Moab, & which returned into Lahem, and these are old words. 23. These are potters, dwelling in Plastiges, and in Hedges, with the King in his workes, and they abode there. 24. The sonnes of Simeon: Nammel, and Iamin, Iarib, Zara, Saul: 25. Seilun his sonne, Mapfam his sonne, Masna his sonne. 26. The sonnes of Masna: Hamuel his sonne, Zachur his sonne, Semei his sonne. 27. The sonnes of Semei sixteen, and six daughters: but his brethren had not manie sonnes, and the whole kinred could not reach to the summe of the children of Iuda. 28. And they dwelt in Bersabee, and Molada, and Hafarsuhai, 29. and in Bala, and in Afom, and in Tholad, 30. and in Bathuel, and in Hormi, and in Siceleg, 31. and in Bethmarcboth, and in Hafarsufim, and in Bethberai, and in Saarim. these were their cities vntil King Dauid. 32. Their townes also: Etam, & Aen, Rhemion, and Thochen, and Afan, fve cities. 33. And al their villages round about these cities vnto Baal. this is their habitation, and the distribution of their dwellings. 34. Mosabab also and Iemlech, and Iosa the sonne of Amasias, 35. and Ioel, & Iehu the sonne of Iosabia, the sonne of Saraia, the sonne of Asiel. 36. and Elioenai, & Iacoba, & Isuhaia, & Asaia, & Adiel, & Ismiel, & Banaia, 37. Ziza also the sonne of Zephei the sonne of Allon the sonne of Adaia, the sonne of Semri the sonne of Samaia. 38. These renowned Princes in their kinreds, and in the house of their affinites they were multiplied exceedingly. 39. And they went forth to enter into Gador as far as the East side of the valley, and to seeke pastures for their flocks. 40. And they found fatte pastures, and very good, and a countrie very large and quiet and fruitful, in the which before had dwelt the stocke of Cham. 41. These therefore, whom before we described by name, came in the dayes of Ezechias the King of Iuda: and they strucke their tabernacles, and the inhabitantes that were found there, & cleane destroyed them vntil this present day: and they dwelt for them, because they found there most fatte pastures. 42. Also of the children of Simeon there went into mount Seir fve hundred men, hauing their Princes Phaltias and Naaria and Raphaia and Oziel the sonnes of Iesi: 43. and they strucke the remnant of the Amalecites, which were able to escape, and they dwelt there for them vntil day.

C H A P. V.

Genealogies of Ruben, whose birth-right, concerning double portion, is translated to Ioseph, the principallie to Iuda, with their special actes. 11. Also of Gad, 18. who with Ruben, and the half tribe of Manasses, subaue the Agarenes: 25. but for their sinnes are led captiue into Assyria.



ALSO the sonnes of Ruben the first-begotten of Israel (for he was his first-begotten: (1) but when he had violated his fathers bed, his first-birth-right was giuen to the sonnes of Ioseph the sonne of Israel, and he was not reputed for the first-begotten. 2. Moreouer Iudas, which was the strongest among his brethren, of his stocke sprang the Princes: but the first-birth-right was reputed to Ioseph.) 3. The sonnes then of Ruben the first-begotten of Israel: Encch, and Phallu, Efron, and Charmi. 4. The sonnes of Ioel: Samia his sonne, Gog his sonne, Semei his sonne, 5. Micha his sonne, Reia his sonne, Baal his sonne, 6. Beera his sonne, whom Theglathphalnasar the King of the Assyrians led away captiue, and he was Prince in the tribe of Ruben. 7. And his brethren, and al his kinned, when they were numbred by their families, had these Princes Ichiel, and Zacharias. 8. Moreouer Bala the sonne of Azaz, the sonne of Samma, the sonne of Ioel, he dwelt in Aroer as far as Nebo, and Beelmeon. 9. Agaynst the east quarter also he dwelt vnto the entrance of the desert, and the riuer Euphrates. For they possessed a great number of cattel in the land of Galaad. 10. And in the daies of Saul they fought agaynst the Agarenes, and slew them, and dwelt for them in their tabernacles, in al the quarter, that looketh to the East of Galaad. 11. But the children of Gad dwelt ouer-agaynst them in the land of Basan, as far as Selcha: 12. Iohel the head, and Sapham the second: and Ianai, & Saphat in Basan. 13. And their brethren according to the houses of their kintreds, Michael, and Mosollam, & Sebe, and Iorai, and Iacan, and Zie, & Heber, seuen. 14. These are the sonnes of Abihail, the sonne of Huri, the sonne of Iara, the sonne of Galaad, the sonne of Michael, the sonne of Iesefi, the sonne of Ieddo, the sonne of Buz. 15. Also the brethren of the sonne of Abdiel, the sonne of Guni, Prince of the house in their families. 16. And they dwelt in Galaad, and in Basan, and in the townes therof, and in al the suburbs of Saron, vnto the borders. 17. Al these were numbred in the daies of Ioatham the King of Iuda, and in the daies of Ieroboam the King of Israel. 18. The children of Ruben, and of Gad, and the halfe tribe of Manasses, men of warre, carying theiids, and swords, and bending the bow, and taught to bartels, foure and tourtie

a) See annotations; Gen 49. nu. 4.

thousand,

(b) Of these and the like, S. Paul sayth: By faith they overcame Kingdomes. Heb. 11.

thousand and seuen hundred threescore going forth to fight. 19. They fought against the Agarenes, but the Itureians, and Naphis, and Nodab 20. gaue them ayde. And the Agarenes were deliuered into their hands, and al that were with them, because they called vpon God when they fought: and he heard them, (b) because they believed in him. 21. And they tooke al that they possessed, Camels fiftie thousand, and sheep two hundred fiftie thousand, and asses two thousand, and of men an hundred thousand soules. 22. And manie fel downe wounded: for it was the battel of our Lord. And they dwelt for them vntil the transmigration. 23. Also the children of the halfe tribe of Manasses possessed the land, from the coasts of Basan vnto Baal, Hermon, and Sanir, & mount Hermon, for the number was great. 24. And these were the Princes of the house of their kinred, Ephraim, & Iesi, and Eliel, & Esriel, and Ieremia, and Odoia, and Iediel, most valiant men and mightie, & renowned Princes in their families. 25. But they forsooke the God of their fathers, and fornicated after the Gods of the peoples of the land, whom God tooke away before them. 26. And the God of Israel rayfed vp the spirit of Phul King of the Assyrians, and the spirit of Thelgathphalnar King of Assur: and he transported Ruben, and Gad, and the halfe tribe of Manasses, and brought them into Lahela, and into Habor, and to Ara, and to the riuer of Gozan, vntil this day.

C H A P. VI.

The genealogies of Leui, 4. with the right line of Aaron by Eleazar to Iosudech high Priest in the captiuitie of Babylon, 16. other progenies of his three sonnes; Gerson, Caath, and Merari, 31. with their offices in the temple: 49. only Aarons sonnes admitted to priesthood. 54. Particular possessions of the Leuites dwelling amongst the other tribes.

(a) The lineal succession of High Priests from Aaron to the captiuitie in Babylon. Nicephorus counteth some others among these li. 2. c. 4. Josephus also differeth from this catalogue. li. 10. c. 11.



THE sonnes of Leui: Gerson, Caath, and Merari. 2. The sonnes of Caath: Amram, Isaar, Hebron, and Oziel. 3. The children of Amram: Aaron, Moyfes, and Maria. The sonnes of Aaron: Nadab and Abiu, Eleazar, and Ithamar. 4. (a) Eleazar begat Phinees, and Phinees begat Abisue, 5. and Abisue begat Bocci, and Bocci begat Ozi. 6. Ozi begat Zaraias, and Zaraias begat Maraioth. 7. Morcouer Meraioth begat Amarias, and Amarias begat Achitob. 8. Achitob begat Sadoc, and Sadoc begat Achimaas, 9. Achimaas begat Azarias, Azarias begat Iohanan, 10. Iohanan begat azarias. the same is he that executed the priestlie office in the house, which Salomon built in Ierusalem. 11. And Azarias begat Amarias, and Amarias begat Achitob, 12. and Achitob

2. Zarai.
20.

begat

begat Sadoc, and Sadoc begat Sellum, 13. Sellum begat Helcias, and Helcias begat Azarias, 14. Azarias begat Saraias, & Saraias begat Iosedece. 15. Moreouer Iosedece went forth, when our Lord transported Iuda and Ierusalem by the hands of Nabuchodonosor. 16. The sonnes then of Leui: Gerson, Caath, and Merari. 17. And these be the names of the sonnes of Gerson: Lobni and Semei. 18. The sonnes of Caath: Amram, and Isaar, and Hebron, and Oziel. 19. The sonnes of Merari: Moholi and Musi. And these are the kinreds of Leui according to their families. 20. Gerson, Lobni his sonne, Iahath his sonne, Zamma his sonne, 21. Ioah his sonne, Addo his sonne, Zara his sonne, Iethrai his sonne. 22. The sonnes of Caath, Aminadab his sonne, Core his sonne, Asir his sonne, 23. Elcana his sonne, Abiasaph his sonne, Asir his sonne. 24. Thahath his sonne, Vriel his sonne, Ozias his sonne, Saul his sonne. 25. The sonnes of Elcana: Amasai, and Achimoth, 26. & Elcana: The sonnes of Elcana: Sophai his sonne, Nahath his sonne, 27. Eliab his sonne, Ieroham his sonne, Elcana his sonne. 28. The sonnes of Samuel: the first-begotten Vasseni, and Abia. 29. And the sonnes of Merari, Moholi: Lobni his sonne, Semei his sonne, Oza his sonne, 30. Sammaa his sonne, Haggia his sonne, Afaia his sonne. 31. These are they, whom Dauid appointed ouer the singing men of the house of our Lord, since the Arke was placed: 32. & they ministred before the tabernacle of testimony, singing, vntil Salomon built the house of our Lord in Ierusalem: & they stood according to their order in the ministerie. 33. And these are they, which assisted with their sonnes, of the sonnes of Caath, Hemam singing man the sonne of Ioel, the sonne of Samuel, 34. the sonne of Elcana, the sonne of Ieroham, the sonne of Eliel, the sonne of Thohu, 35. the sonne of Suph, the sonne of Elcana, the sonne of Mahath, the sonne of Amasai, 36. the sonne of Elcana, the sonne of Iohel, the sonne of Azaria, the sonne of Sophonias, 37. the sonne of Thahath, the sonne of Asir, the sonne of Abiasaph, the sonne of Core, 38. the sonne of Isaar, the sonne of Caath, the sonne of Leui, the sonne of Israel. 39. And his brother Asaph, who stood on his right hand, Asaph the sonne of Barachias, the sonne of Samaa, 40. the sonne of Michael, the sonne of Basaia, the sonne of Melchia, 41. the sonne of Athanai, the sonne of Zara, the sonne of Adaia, 42. the sonne of Ethan, the sonne of Zamma, the sonne of Semei. 43. the sonne of Ieth, the sonne of Gerson, the sonne of Leui. 44. And the children of Merari their brethren, on the left hand, Ethan the sonne of Cui, the sonne of Abdi, the sonne of Malch, 45. the sonne of Hasabia, the sonne of Amasia, the sonne of Helcias, 46. the sonne of Amasai, the sonne of Boni, the sonne of Somer, 47. the sonne of Moholi, the sonne of Moii, the sonne of Merari, the sonne of Leui. 48. Their brethren also the Levites, which were ordained for al the ministerie of the tabernacle of the house of our Lord. 49. But Aaron, and his sonnes burnt incense vpon the altar of holocaust, and vpon the altar of incense, for euerie worke of Sancta Sanctorum: and to pray for

(b) In Sadoc. (2. Reg. 2.) the high Priesthood was reduced to the line of Eleazar which by Gods ordinance was translated to Heli of Ithamars line: but stil continued in the line of Aaron. The rest of Sadocs line by Achimaas &c. to Iosedech in the captiuitie appeareth before, v. 9. ad 15.

Israel according to al things, which Moyfes the seruant of God had comanded. 50. And these are the sonnes of Aaron: Eleazar his sonne, Phinees his sonne, Abisue his sonne. 51. Bocci his sonne, Ozi his sonne, Zarahia his sonne, 52. Meraioth his sonne, Amarias his sonne, Achitob his sonne, 53. (b) Sadoc his sonne, Achimaas his sonne. 54. And these are their habitations by the townes and confines, to wit, of the sonnes of Aaron, according to the kinreds of the Caathites: for they were fallen to them by lotte. 55. They gaue therefore to them Hebron in the Land of Iuda, and the suburbs therof round about: 56. but the fields of the citie, and the townes to Caled the sonne of Iephone. 57. Moreover to the sonnes of Aaron they gaue cities, to fly vnto, Hebron, and Lobna, and the suburbs therof, 58. Iether also and Esthemo with the suburbs therof, yea and Helon, and Dabir with their suburbs: 59. Afsan also and Bethfemes, & their suburbs. 60. And of the tribe of Benjamin: Gabee and the suburbs therof, Almath with the suburbs therof, Anothoth also with the suburbs therof. al the cities, thirteen, by their kinreds. 61. And to the children of Caath the residue of their kinred they gaue of the halfe tribe of Manasses in possession ten cities. 62. Moreover to the children of Gerson by their kinreds of the tribe of Issachar, and of the tribe of Aser, and of the tribe of Nephthali, and of the tribe of Manasses in Basan, thirteen cities. 63. And to the sonnes of Merari by their kinreds of the tribe of Ruben, and of the tribe of Gad, & of the tribe of Zabulon, they gaue by lot twelue cities. 64. Also the children of Israel gaue to the Leuites cities, and their suburbs: 65. and they gaue by lot, of the tribe of the children of Iuda, and of the tribe of the children of Simeon, & of the tribe of the children of Beniamin, these cities, which they called by their names, 66. and to them, that were of the kinred of the sonnes of Caath, & the cities in their borders were of the tribe of Ephraim. 67. They therefore gaue them cities, to fly vnto, Sichem with the suburbs therof in mount Ephraim, and Gazer with the suburbs therof, 68. Iecmaan also with the suburbs therof, & Bethhoron in like manner, 69. moreover Helon also with the suburbs therof, and Gethremmó in like manner. 70. Moreover of the halfe tribe of Manasses Aner & the suburbs therof, Balaam & the suburbs therof: to wit, to them, which were least of the kinred of the sonnes of Caath. 71. And to the sonnes of Gerson of the kinred of the halfe tribe of Manasses, Gaulon in Basan, & the suburbs therof, & Astaroth with the suburbs therof. 72. Of the tribe of Issachar, Cedec & the suburbs therof, & Dabereth with the suburbs therof, 73. Ramoth also & the suburbs therof, & Anem with the suburbs therof. 74. And of the tribe of Aser: Masal with the suburbs therof, and Abdon in like manner, 75. Hucac also and the suburbs therof, & Rohob with the suburbs therof. 76. Moreover of the tribe of Nephthali, Cedec in Galilee and the suburbs therof, Hamon with the suburbs therof, and Cariathaim, and the suburbs therof. 77. And to the rest of the sonnes of Merari: of the tribe of Zabulon

lon Remmono and the suburbs therof, and Thabor with the suburbs therof: 78. beyond Iordā also ouer agaynſt Iericho, agaynſt the Eaſt of Iordan, of the tribe of Ruben, Boſor in the wilderneſſe with the suburbs therof, and Iaſſa with the suburbs therof, 79. Cademoth alſo and the suburbs therof, and Mephaath with the suburbs therof. 80. Moreouer alſo of the tribe of Gad, Ramoth in Galaad and the suburbs therof, and Manaim with the suburbs therof, 81. yea and Heſebon with the suburbs therof, and Iezer with the suburbs therof.

CHAP. VII.

Genealogies of Iſſachar, 6. Benjamin, 13. Nephthali, 44. Manaſſes, 20. Ephraim, 30. and Aſer.



MOREOVER the ſonnes of Iſſachar: Thola, and Phua, Iaſub & Simeron, foure. 2. The ſonnes of Thola: Ozi and Raphaia, and Ieriel, and Iemai, and Ieſem, and Samuel. Princes by the houſes of their kinreds. Of the ſtocke of Thola were numbred moſt valiant men in the daies of Dauid, two and twentie thouſand ſix hundred. 3. The ſonnes of Ozi: Izrahia, of whom were borne Michael, and Obadia, and Ioel, and Ieſia, ſiue, al Princes. 4. And with them by their families and peoples, readie girded to battel, moſt valiant men, ſix and thirtie thouſand: for they had many wiues, and children. 5. Their brethren alſo through al the kinred of Iſſachar, moſt ſtrong to fight, were numbred foure ſcore and ſeuē thouſand. 6. The ſonnes of Benjamin: Bela, and Bechor, and (4) Iadihel, three. 7. The ſonnes of Bela: Eſbon, and Ozi, and Oziel, and Ierimoth, and Vrai, ſiue Princes of their families, and moſt ſtrong to fight, and their number was twentie two thouſand and thirtie foure. 8. Moreouer the ſonnes of Bechor: Zamira, and Ioas, and Eliezer, and Elieoenai, and Amri, and Ierimoth, and Abia, and Anathoth, and Almarh. al theſe the ſonnes of Bechor. 9. And there were numbred by their families Princes of their kinreds moſt valiant vnto battel, twentie thouſand and two hundred. 10. Moreouer the ſonnes of Iadihel: Balan. And the ſonnes of Balan: Ieſus, and Benjamin, and Aod, and Chanana, and Zethan, and Tharſis, Ahifahar. 11. al theſe the ſonnes of Iadihel; Princes of their kinreds, moſt valiant men, ſeuenteen thouſand, & two hundred going forth to battel. 12. Sepham alſo, & Hapham, the ſonnes of Hir: and Halum the ſonnes of Aher. 13. And the ſonnes of Nephthali: Iaſiel, and Guni, and Iezer, and Sellum, the ſonnes of Bala. 14. Moreouer the ſonne of Manaſſes, Ezriel: & his concubine the Syrian bare Machir the father of Galaad. 15. And Machir tooke wiues for his ſonnes Happhim, & Saphan: & he had a liſter named Maacha: the name of the ſecond Salphaad, and the Salphaad were borne daughters. 16. And Maacha the wife of Machir

a) Gen: 46. this third ſonne is called Aſbel: & ſeuē more are there recited. And ſo in the reſt is much difference: but al may be reconciled by ſuch rules as are noted. chap. 1.

(b) *Molecheth,*
Regina; Queen.
 e) *Ishod, Virum*
decorum. that
 is, A comelic,
 personable, or
 goodlie man.
 So we leaue
 the hebrew
 names in this
 place because
 S. Ierom, and
 the whole
 Church doth
 so in the latin
 text, which we
 translate.

bare a sonne, and she called his name Phares: moreover the name of his brother, was Sares: and his sonnes, Vlam, and Recen. 17. And the sonne of Vlam, Badan. These are the children of Galaad, the sonne of Machir, the sonne of Manasses. 18. And his sister (b) Queen bare (c) Goodlieman, & Abiezer, & Mohola. 19. And the sonnes of Semida were, Ahin, & Seche, and Leci, & Anian. 20. And the sonnes of Ephraim: Suthala, Bared his sonne, Thahath his sonne, Elada his sonne, Thahath his sonne, and this mans sonne Zabad, 21. and this mans sonne Suthala, and this mans sonne Ezer, and Elad: and the men of Geth borne in the land slew them, because they came downe to inuade their possessions. 22. Ephraim therefore their father mourned many daies, and his brethren came to comfort him. 23. And he went in vnto his wife: who conceiued and bare a sonne, and he called his name Beria, for that he was borne in the euils of his house: 24. and his daughter was Sara, who built Bethhoron, the nether and the vpper, and Ozenfara. 25. Moreover his sonne Rapha, and Reseph, and Thale, of whom was borne Thaan, 26. who begat Laadan: this mans sonne also was Amniud, who begat Elisama, 27. of whom was borne Nun, who had Iosue his sonne. 28. And their possession and habitation was Bathel with her daughters, and agaynst the east of Noran, and on the west quarter of Gazer and her daughters, Sichein also with her daughters, as farre as Afa with her daughters. 29. Also neere the children of Manasses Bethsan & her daughters, Thanach and her daughters, Mageddo and her daughters: Dor & her daughters. in these dwelt the children of Ioseph, the sonne of Israel. 30. The children of Afer: Iemna, and Iesua, and Iessui, and Baria, and Sara their sister. 31. And the sonnes of Baria: Heber, & Melchiel: he is the father of Barfaith. 32. And Heber begat Iephlat, & Somer, and Hotham, & Guaa their sister. 33. The sonne of Iephlat: Phosech, & Chamaal, and Asoth: these be the sonnes of Iephlat. 34. Moreover the sonnes of Somer: Ahi, and Roaga, and Haba, and Aram. 35. and the sonnes of Helem his brother: Supha, and Iemna, and Selles, and Amal. 36. The sonnes of Supha: Sue Harnapher, and Sual, and Beri, and Iamra, 37. Bosor, and Hod, & Samma, Salusa, & I h a, & Bera. 38. The sonnes of Iether: an I ephone, and Phaspha, and Ara. 39. and the sonnes of Olla: Arce, and Haniel and Resia. 40. All these be the sonnes of Afer, Princes of their kinreds, the chosen and most valiant dukes of dukes: and their number of the age that was fitte for battel, was six and twentie thousand.

C H A P. VIII.

The progenie of Benjamin is further recited vnto Saul:33.and his Issue.



ND Benjamin begat Bale his first begotten, Asbel the second, Ahara the third, 2. Nohaa the fourth, and Rapha the fifth. 3. And the sonnes of Bale were: Addar, and Gera, and Abiud, 4. Abiue also, and Naaman, and Ahoe, 5. and also Gera, and Sephnphan, and Huram. 6. These are the sonnes of Ahod, Princes of their kinreds that dwelt in Gabaa, which were transported into Manahath. 7. And Naaman, and Achia, and Gera he transported them, and begat Oza, and Abiud. 8. Moreouer he begat Saharaim in the countrie of Moab; after he dismissed Husim and Bara his wiues. 9. And of Hodes his wife he begat Iobab, and Sebia, and Mofa, and Molchom, 10. Iehus also, and Sechia, and Marma. these are his sonnes Princes in their families. 11. And Mehufim begat Abitob, and Elphaal. 12. Moreouer the sonnes of Elphaal Heber, and Misaam, and Samad: this man built Ono, and Lod, and her daughters. 13. And Baria, and Sama Princes of their kinreds that dwelt in Aialon: these droue away the inhabitantes of Geth. 14. And Ahio, & Sefac, and Ierimoth, 15. and Sabadia, and Arod, and Heder, 16. Michael also, and Iespha, & Ioha the sonnes of Baria. 17. And Zabadia, and Mofollam, and Hezeci, and Heber, 18. and Iesamari, and Iezlia, and Iobab sonnes of Elphaal, 19. and Iacim, and Zechri, and Zabdi 20. and Elioenai, and Selethai, and Eliel, 21. and Adaia, and Baraia, and Samarath the sonnes of Semei. 22. And Iespham, and Heber, and Eliel, 23. and Abdon, and Zechri, and Hanan, 24. and Hanania, and Elam, and Anathothia, 25. and Iephdaia, and Phaniel the sonnes of Sefac. 26. and Samfari, and Sohoria and Otholia, 27. and Iertia, and Elia, and Zechri, the sonnes of Ieroham. 28. these be the Patriarches, and Princes of their kinreds, which dwelt in Ierusalem. 29. And in Gabaon dwelt Abigabaon, and the name of his wife Maacha: 30. And his first-begotten sonne Abdon, and Sur, and Cis, and Baal, and Nadab. 31. Gedor also, and Ahio, and Zacher, and Macelloth: 32. and Macelloth begat Samaa: and they dwelt ouer agaynst their brethren in Ierusalem with their brethren. 33. And Ner begat Cis, and Cis begat Saul. Moreouer Saul begat Ionathas, and Melchifua, and Abinadab, and Esbaal. 34. And the sonne of Ionathas, Meribbaal: and Meribbaal begat Micha. 35. The sonnes of Micha, Phithon, and Melech, and Tharaa, and Ahaz. 36. And Ahaz begat Ioada: and Ioada begat Alamath, and Azmoth, and Zamri: moreouer Zamri begat Mofa, 37. and Mofa begat Banaa, whose sonne was Rapha, of whom was borne Elasa, who begat Afel. 38. Moreouer Afel had six sonnes of these names, Ezricam, Bochrus, Ismahel, Saria, Obdia,

and Hanan. al these the sonnes of Asel. 39. And the sonnes of Esec his brother, Vlam the first-begotten, and Iehus the second, and Eliphalet the third. 40. And the sonnes of Vlam were most strong men, and archers of great force: and hauing many sonnes and nephewes, vnto an hundred fiftie. Al these the children of Benjamin.

CHAP. IX.

Who of Israel (after the captiuitie) first inhabited Ierusalem. 10. Who exercised the offices of Priests, 14. and Leuites, 35. With repetition of part of Sauls progenie.

(a) The genealogies of al Israel being hitherto recited before their captiuitie, others are now added which first returned to Ierusalem after their release.



Al Israel therefore (a) was numbred: and the summe of them was written in the Booke of the Kings of Israel & Iuda: and they were transported into Babylon for their sinne. 2. And they that dwelt first in their possessions and in their cities, Israel, and the Priests, and the Leuites, and the Nathineans. 3. There dwelt in Ierusalem of the children of Iuda, and of the children of Benjamin, also of the children of Ephraim, and Manasses. 4. Othei the sonne of Ammiud, the sonne of Amri, the sonne of Omrai, the sonne of Bonni, of the sonnes of Phares the sonne of Iuda. 5. And of Siloni: Asaia the first-begotten, and his sonnes. 6. And of the sonnes of Zara: Iehuel, and their brethren, six hundred ninetic. 7. Moreouer of the sonnes of Benjamin: Salo the sonne of Mosollam, the sonne of Odiua the sonne of Asara: 8. and Iobania the sonne of Ieroham: and Ela the sonne of Ozi the sonne of Mochori: and Mosollam the sonne of Sapharias, the sonne of Rahuel, the sonne of Iebania, 9. and their brethren by their families, nine hundred fiftie six. Al these Princes of their kinreds by the houses of their fathers. 10. And of the Priests: Iedaia, Ioiarib, and Iachin: 11. Azarias also the sonne of Helcias, the sonne of Mosollam, the sonne of Sadoc, the sonne of Maraioth, the sonne of Achitob, high Priest of the house of God. 12. Moreouer Adaias the sonne of Ieroham, the sonne of Phassur, the sonne of Melchias: and Maasai the sonne of Adiel, the sonne of Iezra, the sonne of Mosollam, the sonne of Mosollamith, the sonne of Emmer. 13. their brethren also Princes by their families a thousand seuen hundred three score, most able men of strength to the worke of the ministerie in the house of God. 14. And of the Leuites: Semeia the sonne of Hassub the sonne of Ezricam, the sonne of Hasebia of the sonnes of Merari. 15. Bacbacar also a carpenter, and Galal, and Mathania the sonne of Micha, the sonne of Zecuri the sonne of Asaph: 16. and Obdia the sonne of Semeia, the sonne of Galal, the sonne of Idithun: and Barachia the sonne of Ala, the sonne of Elcana, who dwelt in the courts of Netophati. 17. And the

porters:

porters : Sellum , and Accub , and Telmon , and Ahimam : and their brother Sellum the Prince , 18. vntil that time , in the Kings gate toward the east, wayted by their courses of the children of Leui. 19. But Sellum the sonne of Core the sonne of Abiasaph , the sonne of Core, with his brethren, and his fathers house , these are the Corites ouer the workes of the ministerie , keepers of the entrances of the tabernacle: and their families in course keeping the entrance of the campe of our Lord. 20. And Phinees the sonne of Eleasar , was their Prince before our Lord. 21. Moreouer Zacharias the sonne of Mosollamia , porter of the gate of the tabernacle of testimonie. 22. Al these chosen men for porters ; at euerie gate, two hundred twelue : and appointed out in their proper townes : Whom Dauid and Samuel the seer appointed , vpon their fidelitie. 23. as wel them as their sonnes, in the doores of the house of our Lord , and in the tabernacle by their courses. 24. By the foure windes were the porters: that is to say, toward the East, and toward the West, & toward the North, & toward the South. 25. And their brethren dwelt in villages, & came vpon their Sabbaths from time to time. 26. To these foure Leuites was committed al the number of porters, & they were ouer the chambers, and treasures of the house of our Lord. 27. Also round about the temple of our Lord they abode in their watches : that when it was time , they in the morning might open the doores. 28. Of these mēs stocke there were also ouer the vessels of the ministerie: for by number the vessels were both brought in and caried out. 29. Of them also they that had the implemēt of the sanctuarie cōmitted vnto them, did ouersee the floure, and wine, and oile, and frankincense, and spices. 30. And the sonnes of Priests made oynements of the spices. 31. And Mathathias a Leuite the first-begotten of Sellum the Corite, was ouerlcer of those things , which were fryed in the frying pāne. 32. Moreouer of the children of Caath their brethren , there were ouer the loaves of proposition, to prepare alwaies new euerie Sabbath. 33. These are the chief of the singing men by the families of the Leuites , which abode in the chambers , that they might day and night continually serue in their ministerie. 34. The heads of the Leuites , Princes in their families , taried in Ierusalem. 35. And in Gabaon abode Iehiel the father of Gabaon, and the name of his wife Maacha. 36. His first-begotten sonne Abdon, and Sur , and Cis , and Baal , and Ner , and Nadab , 37. Gedor also, and Ahio , and Zacharias , and Macelloth. 38. Moreouer Macelloth begat Samaan , these dwelt ouer against their brethren in Ierusalem, with their brethren. 39. And Ner begat Cis : and Cis begat Saul : and Saul begat Ionathas , and Melchisua , and Abinadab , and Esbaal. 40. And the sonne of Ionathas, Meribbaal : & Meribbaal begat Micha. 41. Moreouer the sonnes of Micha , Phithon , & Melech , & Tharaa , and Ahaz. 42. And Ahaz begat Iara , & Iara begat Alamath , & Azimoth , & Zamri. And Zamri begat Mof. 43. And Mofa begat Banaa: whose sonne Raphaia begat Elasa : of whom was borne Ascl. 44. Moreouer Ascl had

six sonnes of these names, Ezricam, Bochrū, Ismael, Saria, Obdia, Hanan, these are the sonnes of Asel.

C H A P. X.

King Saul with his three sonnes are slaine by the Philistians, 8. who spoile the armie and carie away Sauls head. 11. The men of Iabes Galaad burie his bodie and his sonnes, fasting for them seuen daies. And the Kingdom is translated to Dauid.

The second
part.
King Saul and
al his familie
ouerthrowne.



AND the Philisthiiims fought agaynst Israel, and the men of Israel fled from the Palestines, and they fel wounded in mount Gelboe. 2. And when the Philisthians were come nere pursuing Saul and his sonnes, they struck Ionathas, and Abinadab, and melchisua the sonnes of Saul. 3. And the battel grew sore agaynst Saul, and the archers found him, and wounded him with arrowes. 4. And Saul sayd to his esquier: Draw thy sword, and kil me: iest perhaps these vncircumcised come, and deride me. But his harnes-bearer would not, being frighted with feare: Saul therefore caught his sword, and fel vpon it. 5. Which when his harnes-bearer had seen, to witte, that Saul was dead, himself also fel vpon his sword, and died. 6. Saul therefore died, and his three sonnes, and al his house fel together. 7. Which when the men of Israel had seen that dwelt in the champayne, they fled: and Saul and his sonnes being dead, they forsooke their cities, and were disperfed hither and thirher: and the Philisthiiims came, and dwelt in them. 8. The next day therefore the Philisthiiims taking away the spoiles of them that were slayne, found Saul and his sonnes lying on mount Geiboe. 9. And when they had spoyled him, and cut off his head, and stripped him of his armour, they sent into their land, that it should be caried about, & should be thewed in the temples of the Idols, and to the people: 10. & his armour they dedicated in the temple of their God, and the head they nailed vp in the temple of Dagon. 11. When the men of Iabes Galaad had heard this, to witte, al things that the Philisthiiims had done vpon Saul, 12. euerie one of the valiant men arose, and tooke the bodies of Saul and of his sonnes, and brought them into Iabes, & buried their bones vnder an oke, that was in Iabes, and they fasted seuen daies. 13. Saul therefore died for his iniquities, for that he (a) transgressed the commandement of our Lord which he had commanded, and kept it not: yea and besides also consulted the Pythonesse, 14. and trusted not in our Lord: for the which he slew him, and transferred his Kingdome to Dauid the sonne of Isai.

(a) He offered
Sacrifice on an
Altar without
warrant.

1. Reg. 13.
And destroyed
not the Amala-
cites, as he was
commanded.

1. Reg. 15.

C H A P. XI.

David is elected and annointed King. 5. He ouerthroweth the Iebuseites taking the towre of Sion in Ierusalem, and prospereth. 10. His valiant men, and their heroical actes are recited. 17. He desiring water from the cisterne of Bethleem, wil not drink it, but offereth it in sacrifice, because it is brought with danger of his valiant mans liues. 20. Other valiant men of the second order, are likewise recited.



AL Israel therefore was gathered together to David in Hebron, saying: We are thy bone, and thy flesh. 2. Yesterday also, and the day before, when Saul as yet reigned, thou wast he that didst leade out and leade in Israel: for to thee our Lord thy God sayd: Thou shalt feed my people Israel, and thou shalt be Prince ouer it. 3. Al the ancients therefore of Israel came to the King into Hebron, and David entred into a league with them before our Lord: and they annointed him King ouer Israel, according to the word of our Lord, which he spake in the hand of Samuel. 4. David also went, and al Israel into Ierusalem. this is Iebus, where the Iebuseites were the inhabitants of the land. 5. And they that dwelt in Iebus, sayd to David: Thou shalt not come in here. Moreover David tooke the towre of Sion, which is the Citie of David, 6. & he sayd: Euerie one that shal among the first strike the Iebuseite, shal be the Prince & chiefe captayne. Ioab therefore the sonne of Saruia went vp first, and was made the Prince. 7. And David dwelt in the towre, and therefore it was called the Citie of David. 8. And he built the Citie round about frō Mello vnto a round compasse, and Ioab built the rest of the citie. 9. And David prospered going and increasing, and the Lord of hostes was with him. 10. These are the Princes of the valiant men of David, which holpe him to be made King ouer al Israel according to the word of our Lord, which he spake to Israel. 11. And this is the number of Davids strong ones: Iesbaam the sonne of Hachamoni Prince among thirtie: this man lifted vp his speare vpon three hundred wounded at one time. 12. And after him Eleazar his vnckles sonne an Ahohite, who was among the three mighries. 13. This was with David in Phesdomin, when the Philisthims were gathered to that place into battel: and the field of that countrie was ful of bariev, and the people was fled from the face of the Philisthims. 14. These stood in the middes of the field, and defended him: and when they had stricken the Philistheans, our Lord gaue great health to his people. 15. And there went downe three of the thirtie Princes to a rocke, wherin David was, to the caue of Odollam, when

The third part.
Kings Davids
reigne and his
special actes.

the Philisthims had camped in the Vale raphaim. 16. Moreouer Dauid was in a hold, and the ward of the Phelithimes in Bethlehem. 17. Dauid therefore desired and sayd : O that some man would giue me water of the cesterne of Bethlehem, which is in the gate. 18. These three therefore went forward through the middes of the campe of the Philisthines; and drew water of the cesterne of Bethlehem, which was in the gate, & brought it to Dauid to drinke : who would not, but rather offered it to our Lord, 19. saying : God forbid that in the sight of my God I should doe this, and should drinke the blood of these men : because in the perill of their liues they haue brought me the water. And for this cause he would not drinke. These things did the three most valiants. 20. Abisai also the brother of Ioab he was Prince of three, and he lifted vp his speare against three hundred wounded, and he was among three most renowned, 21. and among the second three he the noble one, and Prince of them; but yet vnto the three first he raught not. 22. Banaias the sonne of Ioiada a most valiant man, of Cabseel : who had done manifes, he strucke the (4) two Ariel of Moab : & he went downe, and slew the lyon in the middes of the-cysterne in the time of snow. 23. And he strucke the Egyptian, whose stature was of five cubits, and which had a speare as the weauers beame : he therefore went downe to him with a rod, and by force tooke away the speare that he held in his hand, and slew him with his owne speare. 24. These things did Banaias the sonne of Ioiada, who was among the three valiants most renowned, 25. the first among thirtie, but yet the three he raught not : and Dauid made him of his counsel. 26. Moreouer the most valiant men in the armie, Asahel the brother of Ioab, and Elchanan the sonne of his vncler of Bethlehem, 27. Sammoth an Arorite, Helles a Phalonite, 28. Ira the sonne of Acez a Thecaite, Abiezer an Anathothite, 29. Sobbochai an Husathite, Ilai an Ahohite, 30. Maharai a Netophathite, Heled the sonne of Baana a Netophathite, 31. Ethai the sonne of Ribai of Gabaath the children of Benjamin, Banaia a Pharathite, 32. Hurai of the Torrent Gaas, Abiel an Arbatite, Azmoth a Bauramite, Eliaba a Salabonite. 33. The sonnes of Asem a Gezonite, Jonathan the sonne of Sage an Ararite, 34. Ahiam the sonne of Sachar an Ararite, 35. Eliphai the sonne of Vr, 36. Hopher a Mecherathite, Ahia Phelonite, 37. Hefro a Carinelite, Naarai the sonne of Azbai, 38. Ioel the brother of Nathan, Mibahar the sonne of Agarai. 39. Selet an Ammonite, Naharai a Berothite the armour-bearer of Ioab the sonne of Saruia, 40. Ira a Iethreite, Gareb a Iethreite, 41. Vriah the Hethite, Zabad the sonne of Oholi, 42. Adina the sonne of Sizzah Rubenite the Prince of the Rubenites, and with him thirtie : 43. Hanan the sonne of Maacha, and Iosaphat a Mathanite, 44. Ozia an Astarothite, Samma, and Iehiel the sonnes of Hotham an Arorite, 45. Iedihel the sonne of Zamri, and Ioha his brother a Thofaite, 46. Eliel a Mahumite, and Ieribai, and Iofaia the sonnes of Elnaim, and

(4) Two stout men of Moab, as if they had been lions. 2. Reg. 23. v. 10.

Ierhina a Moabite, Eliel, and Obed, and Iosiel of Masbia.

C H A P. XII.

Who folowed Dauid when he fled from Saul. 23. And who came into Hebron to make him King.

TH E S E also came to Dauid into Siceleg, when as yer he fled from Saul the sonne of Cis, the which were most valiant and excellent warriors, 2. drawing the bow, & hurling with both hāds stones in slings, & shooting arrowes directly: of the brethren of Saul of Benjamin. 3. The Prince Ahiezer, and Ioas the sonnes of Samaa a Gabaathite, and Iaziel, and Phallet the sonnes of Azmoth, and Beracha, and Iehu an Anothothite. 4. Samaias also a Gabaonite the most valiant amongst the thirtie and aboute the thirtie. Ieremias, and Iehezuel, and Iohanān, & Iezabad a Gaderothite. 5. And Eluzai, and Ierimuth, and Baalia, & Samaria, and Saphatia an Haruphite. 6. Elcana, and Iesia, and Azareel, and Ioezer, and Iesbaam of Carehim: 7. Iocla also, and Zabadia the sonnes of Ieroham of Gedor. 8. Yea and of Gaddi also there fled to Dauid, when he lay hid in the desert most valiant men, & the best warriors, holding shield and speare: their faces as the faces of a lion, & swift as the roe-bucks on the mountaynes: 9. Ezer the Prince, Obdias the second, Eliab the third, 10. Masmana the fourth, Ieremias the fifth, 11. Ethi the sixth, Eliel the seventh, 12. Iohanān the eighth, Elzebad the ninth, 13. Ieremias the tenth, Machbanai the eleuenth, 14. these of the children of Gad were the Princes of his armie. the meanest was captaine ouer an hundred. souldiers, & the greatest, ouer a thousand. 15. These are they which passed Iordan the first month, whē it vsed to flow ouer his bankes: & they chased away al that dwelt in the valleyes toward the east quarter and the west. 16. And there came also of Benjamin, & of Iuda to the hold, wherein Dauid abode. 17. And Dauid wēt out to meete thē, & said: If you be come peaceably to me for to helpe me, my hart be ioyned to you, but if you lye in wayte against me for my aduersaries, whereas I haue no iniquitie in my hands, the God of our fathers see, and iudge. 18. But the spirit came on Amasai the Prince among thirtie, & he sayd: We are thine, o Dauid, & with thee, o sonne of Isai: peace, peace be to thee, and peace to thy helpers, for thy God helpeth thee. Dauid therefore receiued them, and appoynted them Princes of the bād. 19. Morcouer of Manassas there fled to Dauid, when he came with the Philisthims agaynst Saul to fight, and he fought not with them: because the Princes of the Philisthims taking counsel sent him backe, saying: with the perill of our head wil he returne to his Lord

Saul. 20. Therefore when he returned into Siceleg, there fled to him of Manasses, Ednas, and Iozabab, and Iedihei, and Michael, and Ednas, & Iozabad, and Eliu, and Salathi, the Princes of a thousand in Manasses. 21. These did ayde Dauid agaynst the rouers: for they were al most valiant men, & were made eōmanders in the armie. 22. Yea & there came euerie day to Dauid to helpe him, til it became a great number, as it were (4) the armie of God. 23. This also is the number of the eōmanders of the armie, which came to Dauid, when he was in Hebron, to transerre the kingdō of Saul to him, according to the word of our Lord. 24. The children of Iuda bearing shield and speare, six thousand eight hundred wel appoynted to battel. 25. Of the childrē of Simeon valiant men to fight, seuen thousand one hundred. 26. Of the children of Leui, foure thousand six hundred. 27. Ioiada also Prince of the stocke of Aaron, and with him three thousand seuen hundred. 28. Sadoe also a yong man of goodlie towardnes, and the house of his father, Princes twentie two. 29. And of the children of Beniamin the brethren of Saul, three thousand: for a great part of the as yet folowed the house of Saul. 30. Moreover of the children of Epraim twentie thousand eight hundred valiant of strength, men renoumed in their kinreds. 31. And of the halfe tribe of Manasses, eighteen thousand, euerie one by their names, came to make Dauid King. 32. Also of the children of Issachar men of vnderstanding, that knew al times to command what Israel should doe, Princes two hundred: and al the rest of the tribe did tolow their counsel. 33. Moreouer of Zabulon such as went forth to battel, and stood in aray wel appoynted with armour of warre, there came fittie thousand to ayde, not in a double hart. 34. And of Nephthali, cominanders a thousand, & with them furnished with shield & speare, seuen & thirtie thousand. 35. Of Dan also prepared to battel, twentie eight thousand six hundred. 36. And of Aser going forth to fight, & prouoking in battel, fourtie thousand. 37. And beyond Iordan of the children of Ruben, & of Gad, & the halfe part of the tribe of Manasses, furnished with armour of warre, an hundred twentic thousand. 38. Al these men of warre wel appoynted to fight, with perfect hart came into Hebron, to make Dauid King ouer al Israel: yea & al the rest of Israel were of one hart, that Dauid should be made King. 39. And they were there with Dauid three daies eating and drinking: for their brethren had prepared for them. 40. Yea and they that were neere them as farre as Issachar, and Zabulon, and Nephthali, brought loaves on Asses, and on camels, and on mules, and vpon oxen, to eate: meale, figges, rayfens, wine, oile, bceues, muttons, in al aboundance, for there was ioy in Israel.

(4) An armie of manie good men, wel disposed in order and concord, is called the armie of God like the great number of Angels, which to vs are innumerable. Iob. 35.

C H A P. XIII.

The Arke is brought from Abinadabs house, 8. Dauid and others dancing before it. 9. Oza for touching it is stracken dead. 13. Whereupon Dauid fearing to bring it to Ierusalem, it remayneth three months in the house of Obededom.



AND Dauid tooke counfel with the tribunes, and centurions, and al the commanders, 2. and he sayd to al the assemblie of Israel: If it please you, & if the word which I speake proceed from our Lord God, let vs send to the rest of our brethren into al the countries of Israel, & to the Priests, & Leuites, that dwel in the suburbs of the cities, that they may be gathered together vnto vs, 3. and we may bring agayne vnto vs the Arke of our God: for we sought it not in the daies of Saul. 4. And the whole multitude answered that it should be so done: for the word had pleased al the people. 5. Dauid therefore assembled al Israel from Sihor of Ægypt, til thou enter into Emath, to bring the Arke of God from Cariathiarim. 6. And Dauid went vp, and euerie man of Israel to the hil of Cariathiarim which is in Iuda, to fetch thence the Arke of our God sitting vpon the Cherubim, where his name is inuocated. 7. And they layd the Arke of God vpon a new wayne, out of the house of Abinadab. And Oza and his brother did driue the wayne. 8. Moreouer Dauid, & al Israel playd before our Lord with al their might in songs, and on harps, and psalteries, and timbrels, and cymbals, and trumpets. 9. And when they were come to the Floore of Chidon, Oza stretched forth his hand, to hold vp the Arke: for the oxe being wanton had made it leane a litle a-side. 10. Our Lord therefore was angrie agaynst Oza, & strucke him, for that he had touched the Arke: and he died there before our Lord. 11. And Dauid was strucke sad, because our Lord had diuided Oza: and he called that place, the Diuision of Oza vntil this present day. 12. And he feared God at that time, saying: How may I bring in the Arke of God vnto me? 13. And for this cause he brought it not vnto himselfe, that is, into the citie of Dauid, but turned it away into the house of (a) Obededom the (b) Getheite. 14. Therefore the Arke of God remayned in the house of Obededom three months: & our Lord blessed his house, and al things that he had.

(a) Obededom was a Leuite, (c. 15. v. 18.) and therefore more meete to keep the arke: (b) Called a Getheite because he had dwelt in the towne of Geth.

C H A P. XIII.

King Dauid prouideth timber, and workmen to build his owne house: 3. marieth more wimes, and hath manie children, 8. ouerthroweth the Philistians, 13. wife.



I R A M also the King of Tyre sent messengers to Dauid, and cedar trees, and artificers for walles, and timber, to build him a house. 2. And Dauid knew that our Lord had established him to be King ouer Israel, and that his Kingdom was exalted ouer his people Israel. 3. Dauid also tooke other wiues in Ierusalem: and he begat sonnes, and daughters. 4. And these be their names, that were borne to him in Ierusalem: Samua, and Sobad, Nathan, and Salomon, 5. Iebahar, and Elisua, and Eliphalet, 6. Noga also, and Napheg, and Iaphia, 7. Elisama, and Baalaida, and Eliphalet. 8. And the Philisthims hearing that Dauid was annoynted for King ouer al Israel, they went vp al to seeke him: which when Dauid had heard, he went out to meet them. 9. Moreouer the Philisthims coming, were spred abroad in the Vale Raphaim. 10. And Dauid consulted our Lord, saying: Shal I goe vp to the Philistians, and wilt thou deliuer them into my hand? And our Lord sayd to him: Goe vp and I wil deliuer them into thy hand. 11. And when they were come vp into Baalpharaim, Dauid stricke them there, and sayd: God hath diuided myne enemies by my hand, as waters are diuided: and therefore the name of that place was called Baal Pharaim. 12. And they leaft there their Gods, which Dauid commanded to be burnt. 13. And other time also the Philisthims invaded, and were dispersed in the Vale. 14. And Dauid consulted God agayne, and God sayd to him: Goe not vp after them, retyre from them, & thou shalt come agaynst them ouer agaynst the peare-trees. 15. And when thou shalt heare the sound of one going in the top of the peare-trees, then shalt thou yssue forth to battel. For God is gone forth before thee, to strike the campe of the Philisthims. 16. Dauid therefore did as God had commanded him, & stricke the campe of the Philisthians from Gabaon vnto Gazera. 17. And the name of Dauid was bruted in al countries, and our Lord gaue the dread of him ouer al naticns.

C H A P. X V.

With solemnitie the Arke is brought into Ierusalem, caried by the Priests and Leuites, 16. with musick of diuers sorts, 26. Sacrifice of thankesgiuing is offered. 29. Michol derideth Dauids deuotion.

HE made also houses for himself in the citie of Dauid : and built a place for the Arke of God , and pitcht a tabernacle for it. 2. Then sayd Dauid : It is vnlawful that the Arke of God be caried of any man , but of the Leuites : whom our Lord chose to carie it , and to minister vnto himself for euer. 3. And he gathered together al Israel into Ierusalem , that the Arke of God might be brought into his place , which he had prepared for it. 4. Moreouer also the sonnes of Aaron, and the Leuites. 5. Of the children of Caath, Vrieh was the Prince, and his brethren an hundred twentie. 6. Of the sonnes of Merari, Asaia the Prince : and his brethren two hundred twentie. 7. Of the sonnes of Gersom, Ioel the Prince : and his brethren an hundred thirtie. 8. Of the sonnes of Elisaphan, Semeias the Prince : and his brethren two hundred. 9. Of the sonnes of Hebron, Eliel the Prince : and his brethren eightie. 10. Of the sonnes of Oziel, Aminadab the Prince : and his brethren an hundred twelue. 11. And Dauid called Sadoc and Abiathar the Priests, and the Leuites, Vrieh, Asaia, Ioel, Semeia, Eliel, and Aminadab : 12. and he sayd to them : You that are the Princes of the Leuitical families, be sanctified with your brethren, and fetch the Arke of our Lord the God of Israel to the place, which is prepared for it : 13. lest as from the beginning, because you were not present, our Lord struck vs : so now also it come to passe, we doing some vnlawful thing. 14. The Priests therefore, and the Leuites were sanctified, to carie the Arke of our Lord the God of Israel. 15. And the sonnes of Leui tooke the Arke of God, as Moyse had commanded, according to the word of our Lord, vpon their shouldrs, on barres. 16. And Dauid sayd to the Princes of the Leuites, that they should appoynt of their brethren singing men on musical instruments, to witte, on nables, and harps, and cymbals, that the sound of ioy might resound on high. 17. And they appoynted Leuites : Heman the sonne of Ioel, and of his brethren Asaph the sonne of Barachias : and of the children of Merari, their brethren : Ethan the sonne of Casaia. 18. And with the their brethren in the second order, Zacharias, & Ben, & Iaziel, and Semiramoth, and Iahiel, and Ani, Eliab, and Banaias, and Maasias, and Mathathias, and Eliphalu, and Macenias, and Obededom, and Ichiel, porters. 19. Moreouer them that sang, Heman, Asaph and Ethan:

founding on braſen cymbals. 20. And Zacharias, and Oziel, and Semiramoth, and Iahiel, and Ani, and Eliab, and Maafias, and Banaias vpon nables ſang myſteries. 21. Moreouer Mathathias, and Eliphalu, and Macenias, and Obedom, and Iehiel, and Ozaziu, vpon harpes for the octaue ſang a triumphant ſong. 22. And Chonenias the Prince of the Leuites, was chiefe ouer Prophecie, to beginne the melodie: for he was verie cunning. 23. And Barachias, and Elcana doore keepers of the Arke. 24. Moreouer Sebenias, and Iofaphat, and Nathanael, and Amafai, and Zacharias, and Banaias, and Eliezer Priests, founded with trumpets, before the Arke of God: and Obedom, and Iehias kept the doore of the Arke. 25. Therefore David and al the ancients of Iſrael, and the tribunes, went to fetch the Arke of the couenant of our Lord, out of the houſe of Obedom with ioy. 26. And when God had holpen the Leuites, which caried the Arke of the couenant of our Lord, there were immolated ſeuē oxen, and ſeuē rammes. 27. Moreouer David was clothed with a robe of fine linen, & al the Leuites that caried the Arke, and the ſinging men, and Chonenias the Prince of prophecie among the ſingers: and David alſo was clothed with an (a) Ephod of linen. 28. And al Iſrael brought the Arke of the couenant of our Lord in iubiliey, and ſounding with the ſound of ſhaulme, and with trumpets, and cymbals, and nables, and harpes. 29. And when the Arke of the couenant of our Lord was come vnto the citie of David, Michol the daughter of Saul looking forth through a window, ſaw David the King dancing and playing, and ſhe deſpiſed him in her hart.

(a) Another linen garment vſed by Prophets, ſuch as Samuel did weare being a child. 1. Reg. 2.

C H A P. XVI.

The Arke is placed in a tabernacle. Sacrifice is offered. David bleſſeth the people, & diſpoſeth the offices of Leuites, & maketh a Pſalme of praiſe to God.

(a) Not only King David being a holic Prophet, but any other Superiour might bleſſe his ſubiects.

(b) That he alſo diſpoſed certaine offices to Leuites was by ſpecial priuiledge, which was no preiudice to the high Priests



HEY therefore brought the Arke of God, and ſet it in the middes of the tabernacle, which David had pitched for it: and they offered holocausts, and paciſikes before God. 2. And when David had finiſhed offering holocausts, and paciſikes, he (a) bleſſed the people in the name of our Lord. 3. And he diuided to al throughout cuerie one, from man vnto woman, a loafe of bread, and a piece of roſted beefe, and floure fryed with oile. 4. And he (b) appoynted before the Arke of our Lord of the Leuites, that ſhould minitter, and ſhould remember his workes, and glorifie, and prayſe our Lord the God of Iſrael: 5. Aſaph the Princc, and the ſecond after him Zacharias: moreouer Iahiel, and Semiramoth, and Iehiel, and Mathathias, and Eliab, and Banaias, and Obedom: and

Iehiel

Iehiel ouer the instruments of psalterie, and the harps: and Asaph to found vpon the cymbals: 6. but Banaias, and Iaziel Priests, to found the trumpet continually before the Arke of the couenant of our Lord. 7. In that day Dauid made Asaph Prince to confesse to our Lord and his brethren.

8. Confesse ye to our Lord, and inuocate his name: make his inuentions knowen among the peoples.

9. Chaunt to him, and sing to him: & tel ye al his meruelous things.

10. Prayse ye his holie name: let the hart of them reioyse that seeke our Lord.

11. Seeke ye our Lord, and his power: seeke ye his face alwayes.

12. Remember his meruelous things which he hath done: his signes, and the iudgements of his mouth.

13. The seede of Israel his seruant: the children of Iacob his elect.

14. He is the Lord our God: in al the earth are his iudgements.

15. Remember for euer his couenant: the word, which he commanded vnto a thousand generations.

16. Which he couenanted with Abraham: and his othe with Isaac.

17. And he appoynted it to Iacob for a precept: and to Israel for an euerlasting couenant:

18. Saying: To thee wil I giue the Land of Chanaan: the corde of your inheritance.

19. When they were few in number: smal and seiourners therof.

20. And they passed from nation into nation: and from Kingdome to an other people.

21. He suffered not any man to calumniate them: but rebuked Kings for their sake.

22. Touch not my annoynted: and vnto my Prophets be not malicious.

23. Sing ye to our Lord al the earth: shew forth from day to day his saluation.

24. Tel his glorie among the gentils: among al peoples his meruelous works.

25. Because our Lord is great, and laudable exceedingly: and terrible ouer al Gods.

26. For al the Gods of the peoples, be idols: but our Lord made the heauens.

27. Confession and magnificence before him: strength and ioy in his place.

28. Bring to our Lord ye families of peoples: bring to our Lord glorie and empire.

29. Giue our Lord glorie, to his name, eleuate sacrifice, and come ye in his sight: and adore our Lord in holie honour.

30. Let al the earth be moued before his face: for he founded the world vnmoueable.

authoritie, for superiour power is proed by Gods institution, rather then by factes, either of good men, which doe manie things by way of dispensation, or of euil vsurping without warrant, that to them perteyneth not. For it is cleere that God instituted supreme spiritual power in the high Priest, *Deut. 17.*

And al Kings and temporal Princes are to receiue the law at the Priests hand, *ibidem. v.*

18. Eleazar the high Priest was appointed to consult our Lord for Iosue, *Nu. 28.*

Finally by Gods ordinance, the law of truth was in the mouth of Priests, *Malac. 2.*

psal.
104.

psa. 95.

31. Let the heauens be glad , and the earth reioyse : and let them say among the nations , Our Lord hath reigned.

32. Let the sea thunder, and the fulnesse therof : let the fields reioyse, and al things that are in them.

33. Then shal the trees of the forest prayse before our Lord : because he is come to iudge the earth.

34. Confesse ye to our Lord, because he is good : because his mercie is for euer.

35. And say ye : Saue vs o' God our Sauour : and gather vs together, and deliuer vs out of the nations , that we may confesse to thy holie name, and may reioyse in thy songs.

36. Blessed be our Lord the God of Israel frō eternitie vnto eternitie: and let al the people say : Amen, and hymne to God.

37. He therefore leaft Asaph there before the Arke of the couenant of our Lord, and his brethren to minister in the presence of the Arke continually day by day, & in their courses. 38. Morcouer Obedom, and his brethren sixtie eight: and Obedom the sonne of Idithun, and Hofa he appoynted for porters. 39. And Sadoc the Priest, and his brethren Priests, before the tabernacle of our Lord in the excelse, which was in Gabaon, 40. that they should offer holocausts to our Lord vpon the altar of holocaust continually, morning and eueing, according to al things that are writen in the law of our Lord, which he commanded Israel. 41. And after him Heman, and Idithun, and the rest of the chosen men, euerie one by his name to confesse vnto our Lord : Because his mercie is for euer. 42. Heman also and Idithun sounding the trumpet, and quauering on the cymbals, and al musical instruments to sing vnto God : and the sonnes of Idithun he made porters. 43. And al the people returned into their house : and Dauid, to blesse also his house.

psal.
105.

CHAP. XVII.

Dauid determining to build a Temple, 11. is admonished by Nathan the Prophet, that not he, but his sonne, shal build it; and be established in the Kingdome. 16. Dauid extoileth Gods benignitie towarus him and the people.



AND when Dauid dwelt in his house, he sayd to Nathan the Prophet : Behold I dwel in a house of cedar : and the Arke of the couenant of our Lord is vnder skins. 2. And Nathan sayd to Dauid : Al things, that are in thy hart doe : for God is with thee. 3. Therefore that night the word of God came to Nathan, saying : 4. Goe, and speake to Dauid my seruant : Thus sayth our Lord : Thou shalt not build me a

house

house to dwell in. 5. For neither haue I remayned in house from the time, that I brought out Israel, vntil this day: but I haue been alwaies changing places of tabernacle, & in tēr, 6. abyding with al Israel. Did I speake to one, at the least, of al the iudges of Israel whom I cōmanded to reede my people, and did I say: Why haue you not built me a house of cedar? 7. Now therefore so shalt thou speake to my seruant Dauid: Thus sayth the Lord of hostes: I tooke thee, when in the pasture thou didest folow the flocke, that thou shouldest be Prince of my people Israel. 8. And I haue been with thee whither soeuer thou wentest: and I haue slayne al thine enemies before thee, and haue made thee a name as of one of the great ones, that are renoumed in the earth. 9. And I haue giuen a place to my people Israel: it shal be planted, and shal dwell therein, and shal be moued no more, neither shal the children of iniquitie consume them, as from the beginning, 10. since the dayes that I gaue Iudges to my people Israel, & humbled al thine enemies. I therefore tel thee, that our Lord wil build thee (a) a house. 11. And when thou shalt haue accomplished thy daies to goe to thy fathers, I wil rayse vp thy seed after thee, which shal be of thy children: and I wil establish his Kingdom. 12. He shal build me a house, and I wil confirme his throne for euer. 13. I wil be to him for a father, and he shal be to me for a sonne: and my mercie I wil not take from him, as I tooke from him, that was before thee. 14. And I wil establish him in my house, and in my Kingdom for euer: and his throne shal be most firme for euer. 15. According to al these words, and according to al this vision, so spake Nathan to Dauid. 16. And when King Dauid came, and sate before our Lord, he sayd: Who am I Lord God, and what is my house, that thou shouldest giue me such things? 17. But this also hath seemed little in thy sight, and therefore thou hast spoken concerning the house of thy seruant for time to come also: and hast made me renoumed aboute al men Lord God. 18. What can Dauid adde farther, wheras thou hast so glorified thy seruant, and knowen him? 19. Lord for thy seruant according to thy hart thou hast done al this magnificence, and would haue al thy great wonders to be knowen. 20. Lord, there is not the like to thee: and there is none other beside thee, of al whom we haue heard with our eares. 21. For what other is there, as thy people Israel, one nation in the earth, to the which God went, to deliuer it and make it his people, and with his greatnesse & terrours cast out the nations before the face of it, which he deliuered out of Ægypt? 22. And thou hast made thy people Israel to be thy people for euer, and thou Lord art made the God thereof. 23. Now therefore Lord, the word, which thou hast spoken to thy seruant, and concerning his house, be it confirmed for euer, and doe as thou hast spoken. 24. And let thy name remayne and be magnified for euer: and let it be sayd: The Lord of hostes is God of Israel, & the house of Dauid his seruant permanent before him. 25. For thou Lord my God hast reuiled the care of thy seruant, to build him a house: and therefore thy seruant hath

a) That is continue and preferue thy seed, & familie, as we see it performed euen to the B. Virgin Marie and Christ of the house of Dauid. *Mat. 1. Lus. 2. 3.*

found confidence, to pray before thee. 26. Now therefore Lord thou art God: & thou hast spoken to thy seruant so great benefits. 27. And thou hast begun to blesse the house of thy seruant, that it be alwaies before thee: for thee o Lord blessing it, it shal be blessed for euer.

C H A P. XVIII.

King Dauid hath great victories, making manie nations tributarie. 15. His chiefe officeres are recounted.

(a) The lesser townes and village are commonly called the daughters of some great towne or citie to which they pertaine.



AND it came to passe after these things, that Dauid stricke the Philisthiims, and humbled them, and tooke away Geth, and her (a) daughters out of the hand of the Philisthiims, 2. and stricke Moab, & the Moabites were made Dauids seruants, offering him guifts. 3. At that time Dauid stricke Adarezer also the King of Soba of the countrie of Hemath, when he went on to dilate his empire as farre as the riuer Euphrates. 4. Dauid therefore tooke a thousand chariots of his, & seuen thousand horsmē, & twentie thousand footmē, & he hoghinewed al the chariot horses, sauing an hundred chariots, which he reserued to himself. 5. And the Syrian also of Damascus came moreouer, to giue ayde to Adarezer the King of Soba, but Dauid stricke also of his two & twentie thousand men. 6. And he put souldires in Damascus, that Syria also should serue him, & bring guifts. And our Lord holpe him in al things, to the which he went. 7. Dauid also tooke the golden quyuers, which the seruants of Adarezer had, and he brought them into Ierusalem. 8. Moreouer of Thebath, and Chun, the cities of Adarezer, verie much brasse, of which Salomon made the brasen Sea, and pillers, and brasen vessels. 9. Which when Tou the King of Hemath had heard, to wit, that Dauid had stricken al the armie of Adarezer the King of Soba, 10. he sent Adoram his sonne to King Dauid, to desire peace of him, and to congratulate him that he had stricken, and had ouerthrowen Adarezer: for Tou was aduerfarie to Adarezer. 11. But al the vessel also of gold, and siluer, and brasse King Dauid (b) consecrated to our Lord, with the siluer and gold, which he had taken out of al the nations, as wel of Idu-mea, and Moab, and the children of Ammon, as of the Philisthiims & Amalec. 12. And Abisai the sonne of Saruia stricke Edom in the Vale of salt pittes, eighteen thousand: 13. and he appoynted a garryson in Edō, that Idumea should serue Dauid, and our Lord saued Dauid in al things to which he went. 14. Dauid therefore reigned ouer al Israel, & did iudgement and iustice to al his people. 15. Moreouer Ioab the sonne of Saruia was ouer the armie, and Iosaphat the sonne of Ahilud commenter.

(b) That which is dedicated to sacred vse, is consecrated to God.

16. And Sadoc the sonne of Achitob, and Ahimelech the sonne of Abiathar, Priests: and Sufa, Scribe. 17. Banaias also the sonne of Ioiada ouer the legions Cerethi, and Phelethi: moreouer the sonnes of Dauid the chief at the Kings hands.

C H A P. XIX.

The King of Ammon euil increasing King Dauids men, whom he had curteously sent to condole the death of his father, is ouerthrowen in battel, 16. with the Assyrians his hyred confederates.

2. Reg.
10.

AND it chanced that Naas the King of the children of Ammon died, and his sonne reigned for him. 2. And Dauid sayd: I wil doe mercie with Hanon the sonne of Naas: for his father hath done me pleasure. And Dauid sent messengers to comfort him vpon the death of his father. Who when they were come into the land of the children of Ammon, to comfort Hanon, 3. the Princes of the children of Ammon sayd to Hanon: Thou thinkest perhaps, that Dauid for honour sake toward thy father hath sent some that should comfort thee: neither markest thou, that his seruants are come to thee to espie, and seeke out, and search thy land. 4. Therefore Hanon made the seruants of Dauid balde, and shaued them, and cut away their cotes from the buttocks to the feet, and sent them away. 5. Who when they were gone, and had sent word to Dauid, he sent to meete them (for they had susteyned great reproch) and commanded them to tarie in Iericho, til their beard grew, and then they should returne. 6. And the children of Ammon seeing, that they had done iniurie to Dauid, as wel Hanon as the rest of the people, they sent a thousand talents of siluer, to hyre them chariots and horsemen out of Mesopotamia, and from Siria Maacha, and from Soba. 7. And they hyred two and thirtie thousand chariots, & King Maacha with his people. Who when they were come, camped ouer agaynst Medaba. The children of Ammon also being gathered together out of their cities, came to the battel. 8. Which when Dauid had heard, he sent Ioab, and al the host of valiant men: 9. and the children of Ammon issuing forth, put their armie in aray beside the gate of the citie: and the Kings, that were come to ayde him, stood apart in the field. 10. Ioab therefore vnderstanding that battel was made agaynst him before and behind, chose the most valiant men of al Israel, and marched on agaynst the Syrian. 11. And the rest of the people he gaue vnder the hand of Abisai his brother: and they went forth agaynst the children of Ammon. 12. And he sayd: If the Syrian thal ouercome me, thou shalt ayde me: and if the children of Ammon thal ouercome thee, I wil ayde thee. 13. Take courage, and let vs play the men for our people, and for

the cities of our God: and our Lord wil doe that which is good in his sight. 14. Ioab therefore marched on, and the people that were with him, agaynst the Syrian to battel: and he put them to flight. 15. Moreouer the childre of Ammon seeing that the Syrian was fled, themselues also fled from Abisai his brother, and went into the citie: and Ioab also returned into Ierusalem. 16. But the Syrian seeing that he was fallen before Israel, sent messengers, and brought the Syrian, that was beyond the riuer: and Sophach the General of Adarezers warre, was their captayne. 17. Which when it was told Dauid, he gathered together al Israel, and passed Iordan, and fel vpon them, & directed his armie agaynst him, they fighting on the contrarie part. 18. And the Syrian fled from Israel: and Dauid slew of the Syrians seuen thousand chariots, and fourtie thousand foote men, and Sophach General of the armie. 19. And the seruants of Adarezer seeing themselues to be ouercome of Israel, fled to Dauid, and serued him: and Syria would no more giue ayde to the children of Ammon.

CHAP. XX.

King Dauid prospereth in warre agaynst the Ammonites, 4. and Philisthims, 6. among whom Jonathan Dauids nephew by his brother, killeth a monstrous giant, which had twelue fingers and twelue toes.



AND it came to passe after the compasse of a yeare, at such time when Kings are wont to goe forth to battel, Ioab gathered together the armie and force of warre, and spoyled the land of the children of Ammon: and went on and besieged Rabba. Moreouer Dauid taried in Ierusalem, when Ioab struck Rabba, and destroyed it. 2. And Dauid tooke the crowne of Melchom from his head, and found in it a talent weight of gold, and most precious pearles, and he made himself therof a diademe: he tooke also the spoiles of the citie very much. 3. And the people that was therein, he brought forth: and he made harrowes, and sleds, and chariots shod with Iron to passe ouer them, so that they were cut a sunder, and broken in pices: so did Dauid to al the cities of the children of Ammon: and he returned with al his people into Ierusalem. 4. After these things there was warre begun in Gazer agaynst the Philisthians in which Sobochai the Hufathite strucke Saphai of the kinred of Raphaim, and humbled them. 5. An other battel also was fought agaynst the Philisthians, wherein Adcodatus the sonne of Saltus a Bethlehemite strucke the brother of Goliath the Getheite, the staffe of whose speare was as it were a weauers beame. 6. But an other batel also happened in Geth, wherein there was a verie long man, hauing fingers and toes by six & six, that is, together foure & twentie: who also was borne

2. Reg.
21.

of the stocke of Rapha. 7. This man blasphemed Israel: and Jonathan the sonne of Samaa the brother of Dauid stricke him. These be the children of Rapha in Geth, which fel by the hand of Dauid and of his seruants.

C H A P. XXI.

Dauid sinneth in numbring his people, 8. repenteth, and prayeth, yet is punished, many dying of the plague, 15. til God shewing mercie spareth the rest. 16. Dauid accusing himselſe and excusing the people is commanded by the Angel to offer sacrifice, which he (22. buying ground for an altar) 26. performeth.

2. Reg.
24.



V T (a) Satan rose agaynst Israel: and moued Dauid to number Israel. 2. And Dauid sayd to Ioab, and to the Princes of the people: Goe, and number Israel from Bersabee vnto Dan, and bring me the number that I may know. 3. And Ioab, answered: Our Lord increase his people an hundred fold more then they are: are they not my Lord King althy seruants? why doth my Lord seeke this, which may be reputed for a liane to Israel? 4. But the Kings word preuailed more: and Ioab went forth, and went about al Israel: and returned to Ierusalem. 5. And he gaue Dauid the number of thē, whom he had surneyed: and al the number of Israel was found a thousand thousand & an hundred thousand men that drew sword: and of Iuda foure hundred fcutientie thousand men of warre. 6. For Leui and Benjamin he numbred not: because Ioab vnwillingly executed the Kings commandment. 7. And that which was commanded displeasēd God: and he stricke Israel. 8. And Dauid sayd to God: I haue sinned exceedingly in that I would doe this: I beseech thee take away (b) the iniquitie of thy seruāt, because I haue done foolishly. 9. And our Lord spake to Gad the Seer of Dauid, saying: 10. Goe, & speake to Dauid, & tel him: Thus sayth our Lord: I giue thee the choyse of three things, choose one which thou wilt, & I wil doe it to thee. 11. And when Gad was come to Dauid, he sayd to him: Thus sayth our Lord: Choose which thou wilt: 12. either three yeares famine: or three months to fly from thine enemies, and not to be able to escape their sword: or three dayes the sword of our Lord, and pestilence to be in the land, & the Angel of our Lord to kil in al the costes of Israel: now therefore see what I shal answer him, that sent me. 13. And Dauid sayd to Gad: I am on euerie side in great dittresse: but it is better, that I fal into the hands of our Lord, because his mercies be manie, then into the hāds

(a) By Gods permission Dauid was tempted and ouercome. 2. Reg. 24.

(b) King Dauid was not without faith, nor hope, and yet was contaminate with iniquitie, from which he prayed to be deliuered.

of men. 14. Our Lord therefore sent the pestilence in Israel : and there fel of Israel seuentie thousand men. 15. He sent also an Angel into Ierusalē, to strike it : and when it was stricken, our Lord saw, and had compassion vpon the greatnesse of the euil, and commanded the Angel, that smote : It is sufficient, now let thy hand cease. Moreouer the Angel of our Lord stood beside the floore of Ornan the Iebuseite. 16. And Dauid lifting vp eies, saw the Angel of our Lord standing between heauen & earth, and a sword drawn in his hand, turned against Ierusalem : and they fel as wel he as the ancients clothed in heare cloths, flat on the earth. 17. And Dauid sayd to God : Am not I he, that commanded the people to be numbred? It is I that haue sinned : it is I that haue done the euil: this flocke what hath it deserued? Lord my God let thy hand be turned I beseech thee vpon me, and vpon my fathers house : and let not thy people be stricken. 18. And the Angel of our Lord commanded Gad to tel Dauid, that he should goe vp, and build an altar to our Lord God in the floore of Ornan the Iebuseite. 19. Dauid therefore went vp according to the word of Gad, which he had spoken to him in the name of our Lord. 20. Moreover Ornan when he had looked vp, and seen the Angel, and his foure sounes with him, they hid themselves. for at that time he threthed wheat in the floore. 21. Therefore when Dauid came to Ornan, Ornan beheld him, and went forth to meet him out of the floore, and adored him flatte on the ground. 22. And Dauid sayd to him : Giue me the place of thy floore, that I may build therein an altar to our Lord : so that thou take as much siluer as it is worth, and the plague may cease from the people. 23. And Ornan sayd to Dauid : Take it, and let my Lord the King doe whatsoever pleaseth him: yea the oxen also I giue for holocaust, and * the dreyes for wood, and wheat for sacrifice : I wil giue al things willingly. 24. And King Dauid sayd to him : It shal not be so, but I wil giue thee siluer as much as it is worth : for I may not take it from thee, and so offer to our Lord holocausts giue gratis. 25. Dauid therefore gaue Ornan for the place, six hundred sicles of gold of most iust weight. 26. And he built there an altar to our Lord: and he offered holocausts, and pacifikes, and he inuocated our Lord, and he heard him (e) in fyre from heauen vpon the altar of holocauste. 27. And our Lord commanded the Angel: & he turned his sword into the scabard. 28. Dauid therefore forthwith seeing that our Lord had heard him in the floore of Ornan the Iebuseite, immolated victimes there. 29. But the tabernacle of our Lord, which Moyses made in the desert, and the altar of holocausts, was at that time in the excelse of Gabaon. 30. And Dauid could not goe to the altar to pray God there: for he had been frightened with exceeding feare, seeing the sword of the Angel of our Lord.

(e) God showed by sending fire miraculously to burne the sacrifices, that he had heard Dauids prayer.

* lila
carius.

C H A P. XXII.

Whorkemen and al necessaries being prepared, 6. Dauid commandeth Salomon to build the Temple, for so God hath appointed. 13. Exhorteth him to serue God, 17. and other principal men to assist him.



AND Dauid sayd: This is the house of God, and this is an altar for holocaust to Israel. 2. And he commanded that the profelytes of the land of Israel should be gathered together, and he appoynted of them masons to hew stones and polish them, that the house of God might be built. 3. Dauid prepared also verie much yron for the nayles of the gates, and for the ioynings and ioynctures: & of brasse an innumerable weight. 4. The cedar-trees also could not be esteemed, which the Sidonians and Tyrians brought downe to Dauid. 5. And Dauid sayd: Salomon my sonne is yet a litle child and delicate, and the house which I would haue to be builded to our Lord, must be such as may be renowned in al countries: I therefore wil prepare him necessaries. And for this cause before his death he prepared al the expenses. 6. And he called Salomon his sonne: and commanded him that he should build a house to our Lord the God of Israel. 7. And Dauid sayd to Salomon: My sonne, it was my wil to haue built a house to the name of our Lord my God. 8. But the word of our Lord was made to me, saying: Thou hast shed much bloud, and fought verie manie battels, thou canst not build a house to my name, so much bloud being shed before me: 9. the sonne, which shall be borne to thee, shall be a most quiet man: for I wil make him rest from al his enemies round about: and for this cause, he shall be called (a) Peaceable: and I wil giue peace and quietnesse in Israel al his dayes. 10. He shall build a house to my name, and he shall be to me for a sonne, and I wil be to him for a father: and I wil establish the throne of his Kingdome ouer Israel for euer. 11. Now therefore my sonne, Our Lord be with thee, and doe thou prosper, and build the house to our Lord thy God, as he hath spoken of thee. 12. Our Lord also giue thee wisdom and vnderstanding, that thou mayst be able to rule Israel, and to keepe the law of our Lord thy God. 13. For then thou shalt be able to prosper, if thou shalt keepe the commandments, and iudgements, which our Lord commanded Moyfes to teach Israel: take courage and play the man, feare not, neither be dismayd. 14. Behold I in my pouertie haue prepared the charges of the house of our Lord, of gold an hundred thousand talents, and of siluer a thousand thousand talents: but of brasse, & of yron there is no weight, for the number is surpassed with the greatnesse: timber & stones I haue

(a) Salomon signifieth Peaceable, and therein, as in manie other things, prefigured Christ, who amongst other names is called *Prince of peace.* *Isai. 9.*

prepared to al the charges. 15. Thou hast also verie manie artificers, hewers of stones, and masons, and carpenters, and of al occupations most shilful to make worke 16. in gold and siluer and brasse and yron, wherof there is no number. Rylse therefore, and doe it, and our Lord wil be with thee. 17. David also commanded al the Princes of Israel, thar they should help Salomon his sonne. 18. You see, quoth he, that our Lord your God is with you, and hath giuen you rest round about, and hath deliuered al your enemies into your hands, and the land is subdued before our Lord, and before his people. 19. Giue therefore your hart and your soules, to seeke our Lord your God: and arise, and build a sanctuarie to our Lord God, that the Arke of the copenant of our Lord, and the vessels consecrated to our Lord, may be brought into the house, which is built to the name of our Lord.

CHAP. XXIII.

King David being old constituteth Salomon King, 3. disposeth the offices of Leuites, 7. to wit, the families of Gerson, 12. of Caath, 21. and of Merari: (26. ceasing to carrie the tabernacle.) 27. to serue in the temple,



DAVID therefore being old and ful of daies, made Salomon his sonne King ouer Israel 2. And he gathered al the Princes of Israel, and the Priests and Leuites. 3. And the Leuites were numbred from thirtie yeares and vppward: and there were found thirtie eight thousand men. 4. Of these were chosen, and distributed into the ministerie of the house of our Lord foure and twentie thousand: and of the ouerseers and iudges, six thousand. 5. Moreouer foure thousand porters: and as manie singing to our Lord on instruments, which he had made to sing on. 6. And (2) David distributed them by the courtes of the children of Leui, to wit, of Gerson, and Caath, and Merari. 7. The sonnes of Gerson: Leedan, and Semei. 8. The sonnes of Leedan: the Prince Iahiel, and Zethan, and Ioel, three. 9. The sonnes of Semei: Salomith, and Hoiel, and Aram, three: these be the Princes of the families of Leedan. 10. Moreouer the sonnes of Semei: Leheth, and Ziza, and Iaus, and Baria: these be the sonnes of Semei, foure. 11. And Leheth was the first, Ziza the second: moreouer Iaus and Baria had not manie children, and therefore they were counted in one familie, and in one house. 12. The children of Caath: Amram, and Isaar, Hebron, and Oziel, foure. 13. The sonnes of Amram, Aaron, and Moyfes. And Aaron was seperated to minister in Sancta Sanctorum, he and his

(2) Aarōs sonnes being consecrated Priests according to Gods ordinance, *Leuit. 8.* & the Leuites to doe other offices about the tabernacle, *Num. 3. & 4.* King David (with Sadoc the high Priest, & other chief men. *1. 24. v. 6.*)

sonnes for euer, and to burne incense to our Lord according to his rite, and to blesse his name for euer. 14. The sonnes of Moyse also the man of God were numbred in the tribe of Leui. 15. The sonnes of Moyse: Gersom and Eliezer: 16. the sonnes of Gersom: Subuel the first. 17. And the sonnes of Eliezer were: Rohobia the first: and Eliezer had no moe sonnes. Moreouer the children of Rohobia were multiplied exceedingly. 18. The sonnes of Isaar: Salomith the first. 19. The sonnes of Hebron: Ieriau the first, Amarias the second, Iahaziel the third, Iecmaan the fourth. 20. The sonnes of Oziel: Micha the first, Iesia the second. 21. The sonnes of Merari: Moholi, and Musi. The sonnes of Moholi: Eleazar and Cis. 22. And Eleazar died, and had no sonnes but daughters, and the sonnes of Cis their brethren tooke them. 23. The sonnes of Musi: Moholi, and Eder, and Ierimoth, three. 24. These be the children of Leui in their kinreds and families, Princes by courses, and number of euerie head, that did the works of ministerie of the house of our Lord from twentie yeares, and vpward. 25. For Dauid sayd: Our Lord the God of Israel hath giuen rest to his people, and the habitation of Ierusalem for euer. 26. Neither shal it be the office of the Leuites to carie any more the tabernacle, and al the vessels therof to minister. 27. According to the last precepts also of Dauid the number of the children of Leui shal be numbred from twentie yeares & vpward. 28. And they shal be vnder the hand of the sonnes of Aaron for the seruice of the house of our Lord, in the entrances, and in the chambers, and in the place of purification, and in the Sanctuarie, and in al the works of the ministerie of the temple of our Lord. 29. And the Priests ouer the loaves of propolition, and for the sacrifice of floure, and for cakes and azimes, and the frying panne and to rost, and ouer al weight and measure. 30. But the Leuites to stand in the morning to confesse, and sing to our Lord: and in like manner at euening, 31. as wel in the oblation of the holocausts of our Lord, as in the Sabbaths and Calendes, and the rest of the solemnities, according to the number, and ceremonies of euerie thing, continually before our Lord. 32. And let them keep the obseruations of the tabernacle of couenant, and the rite of the Sanctuarie, and the obseruance of the children of Aaron their brethren, that they minister in the house of our Lord.

disposed them by lots which should serue by courses, to sing & play on instruments, as wel in the tabernacle now resting in Ierusalem, v. 26. as in the Temple when it should be built.

C H A P. X X I I I I.

King David disposeth sixteen families of Eleazar, and eight of Ithamar, 7. by lots, 19. to serue in the Temple, according to their Priestlie function, 20. likewise principal Leuites in their offices.



MOREOVER to the sonnes of Aaron these were the partitions : The sonnes of Aaron : Nadab , and Abiu , and Eleazar , and Ithamar. 2. But Nadab and Abiu died before their father without children : and Eleazar and Ithamar did the function of priesthood. 3. And David diuided them ; that is , Sadoc of the sonnes of Eleazar, and Ahimelech of the sonnes of Ithamar, according to their courses and ministerie. 4. And there were found manie more children of Eleazar among the principal men, then children of Ithamar. And he diuided to them, that is, to the children of Eleazar, Princes by their families sixteen : and to the children of Ithamar by their families and houses eight. 5. Morcouer he diuided both families between themselues by lots : for there were (a) Princes of the Sanctuarie , and Princes (b) of God, as wel of the children of Eleazar , as of the children of Ithamar. 6. And Semeias wrote them, the sonne of Nathanael the Scribe a Leuite, before the King and Princes , and Sadoc the Priest, and Ahimelech the sonne of Abiathar , the Princes also of the Priestlie and Leuitical families : one house , which was ouer the rest , Eleazars, and an other house , which had the rest vnder it, Ithamars. 7. And the first lot came forth to Ioiarib , the second to Iedei , 8. the third to Harim, the fourth to Seorim, 9. the fifth to Melchia , the sixt to Maiman, 10. the seuenth to Accos , the eight to Abia, 11. the ninth to Iesua , the tenth to Sechenia , 12. the eleuenth to Eliasib , the twelfth to Iacim , 13. the thirteenth to Hoppa, the fourteenth to Isbaab , 14. the fifteenth to Belga , the sixteenth to Enimer, 15. the seuenteenth to Hezir , the eighteenth to Aphses , 16. the nineteenth to Pheteia , the twentieth to Hezechiel , 17. the one and twentieth to Iachin , the two and twentieth to Gamul , 18. the three and twentieth to Dalaiau , the foure and twentieth to Maaziau. 19. These be their courses according to their ministeries , to enter into the house of our Lord , and according to their rite vnder the hand of Aaron their father : as our Lord the God of Israel had commanded. 20. Morcouer of the children of Leui, which were remaying, there was Subael of the children of Amram : and of the children of Subael, Ichedcia. 21. Also of the children of Rohobia the Prince of Iefias. 22. And the sonne of Isaari Salemoth, & the sonne of Salemoth Iahath: 23. and his sonne Ieriau the first, Amarias the second, Iahaziel the

(a) They were called Princes of the Sanctuarie in respect of Sacrifices, & other sacred functions.

(b) And Princes of God in regard of their spiritual iurisdiction in the Church, or house of God.

third, Iecmaan the fourth. 24. The sonne of Oziel, Micha : the sonne of Micha, Samir. 25. The brother of Micha, Ietia : and the sonne of Ietia, Zacharias. 26. The sonnes of Merari : Moholi and Muli. The sonne of Oziau : Benno. 27. The sonne also of Merari : Oziau, and Soam, and Zacchur, and Hebri. 28. Moreouer the sonne of Moholi : Eleazar, who had no children. 29. And the sonne of Cis, Ieramael. 30. The sonnes of Muli: Moholi, Eder, and Ierimoth. These be the sonnes of Leui according to the houses of their families. 31. And they also did cast lots agaynst their brethren the sonnes of Aaron before Dauid the King, and Sadoc, and Ahimelech, and the Princes of the Priestlie and Leuitical families, as wel the elder as the yonger. Lot diuided al equally.

CHAP. XXV.

Four sonnes of Asaph, six of Idithun, and fourteen of Heman, chiefe musicians, 7, with their brethren in al two hundred and fourscore, 8. are distributed by Lots, in foure and twentie companies, to serue in the temple.

THEREFORE Dauid, and the officers of the hoste separated for the ministerie the sonnes of Asaph, and Heman, and (a) Idithun : which should (b) prophetic on harps, and psalteries, and cymbals, according to their number seruing the office dedicated to them. 2. Of the sonnes of Asaph: Zacchur, and Ioseph, and Nathania, and Asarela, the sonnes of Asaph: vnder the hand of Asaph prophesying neere the King. 3. Moreouer Idithun: the sonnes of Idithun, Godolias, Sori, Ieseias, and Hasabias, and Mathathias, six, vnder the hand of their father Idithun, who prophesied on harpe ouer them that confessed and praysed our Lord. 4. Of Heman also: the sonnes of Heman Bocciau, Mathaniau, Oziel, Subuel, and Ierimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, & Iesbacassa, Mellothi, Othir, Mahazieth: 5. al these the sonnes of Heman the Seer of the king in the words of God, that he might exalt the horne: & God gaue to Heman fourteen sonnes and three daughters. 6. Al vnder their fathers were distributed to sing in the temple of our Lord, on cymbals, & psalteries, and harps, for the ministeries of the house of our Lord neere the King: to witte, Asaph, and Idithun, and Heman. 7. And the number of them with their brethren, that taught the song of our Lord, al the teachers two hundred eightie eight. 8. and they did cast lottes by their courses, equally as wel the elder as the yonger, the learned and the vnlearned together. 9. And the first lot came forth to Ioseph, which was of Asaph. The second to Godolias, to him and his sonnes, and his brethren twelue. 10. The third to Zachur, to his sonnes and his brethren twelue. 11. The fourth to Isari, to his sonnes and his brethren twelue.

(a) Otherwise called Ethan, *ch. 9. v. 44. c. 15. v. 19.*

(b) They played on instrumentes, Psalms, and Canticles, made by Prophets.

12. The fifth to Nathanas, to his sonnes and his brethren twelue. 13. The sixth to Boccau, to his sonnes and his brethren twelue. 14. The seventh to Isreela, to his sonnes and his brethren twelue. 15. The eighth to Iesaja, to his sonnes and his brethren twelue. 16. The ninth to Mathanias, to his sonnes and his brethren twelue. 17. The tenth to Semeias, to his sonnes and his brethren twelue. 18. The eleventh to Azareel, to his sonnes and his brethren twelue. 19. The twelfth to Hasabia, to his sonnes and his brethren twelue. 20. The thirteenth to Subael, to his sonnes and his brethren twelue. 21. The fourteenth to Mathathias, to his sonnes and his brethren twelue. 22. The fifteenth to Jerimoth, to his sonnes and his brethren twelue. 23. The sixteenth to Hananias, to his sonnes and his brethren twelue. 24. The seventeenth to Iesbacassa, to his sonnes and his brethren twelue. 25. The eighteenth to Hanani, to his sonnes and his brethren twelue. 26. The nineteenth to Mellothi, to his sonnes and his brethren twelue. 27. The twentieth to Eliatha, to his sonnes and his brethren twelue. 28. The one and twentieth to Othir, to his sonnes and his brethren twelue. 29. The two & twentieth to Geddelthi, to his sonnes and his brethren twelue. 30. The three and twentieth to Mahazioth, to his sonnes and his brethren twelue. 31. The foure and twentieth to Romemthiezer, to his sonnes and his brethren twelue.

C H A P. XXVI.

Porters are designed by lots to watch at foure gates of the temple: 20. others made keepers of the holie treasure, & vessels. 30. Officers also appointed in the two tribes and half ouer iordan, for Goas seruice and the Kings.



AND the diuisions of the porters : of the Corites Meselemia, the sonne of Core, of the sonnes of Asaph. 2. The sonnes of Meselemia : Zacharias the first-begotten, Iadihel the second, Zabadias the third, Iathanael the fourth, 3. Aelam the fifth, Iohanan the sixth, Elioenai the seventh. 4. And the sonnes of Obededom Semeias the first-begotten, Iozabad the second, Ioaha the third, Sachar the fourth, Nathanael the fifth, 5. Ammiel the sixth, Issachar the seventh, Phollathi the eight : because our Lord blessed him. 6. And to Semei his sonne were borne sonnes, the chiefe of their families : for they were most valiant men. 7. The sonnes then of Semeias : Othni, and Raphael, and Obed, Elizabad, and his brethren most valiant men : Eliu also, and Samachias. 8. Al these of the sonnes of Obededom : they, & their sonnes, & their brethren most able to minister, sixtie two of Obededom. 9. Moreover the sonnes of Meselemia, and their brethren most strong, eighteen. 10. And of Hofa, that is, of the sonnes of Merari : Semri the Prince

(a) for he had not a first-begotten, and therefore his father made him chiefe) 11. Helcias the second, Tabelias the third, Zacharias, the fourth: al these the sonnes, and brethren to Hofa, thirteen. 12. These were diuided into porters, that the Princes also of the watches, euen as their brethren, might minister in the house of our Lord. 13. Lots therefore were cast equally, both to litle, and great, by their families; for euerie one of the gates. 14. The lot then of the East fel to Selemia. Moreouer to Zacharias his sonne, a most wise man, and skilful, the North quarter chanced by lot. 15. But to Obededom and his sonnes, toward the South: in which part of the house was the Council of the ancients. 16. Sephim, and Hofa toward the West, by the gate which leadeth to the way of ascent: watch against watch. 17. And toward the East six Leuites: and toward the North foure a day: and toward the South likewise in a day foure: and where the Council was, two and two. 18. In the cellies also of the porters toward the West foure in the way: and two at euerie cel. 19. These be the diuisions of the porters of the sonnes of Core, and of Merari. 20. Moreouer Achias was ouer the treasures of the house of God, and the vessels of the holie places. 21. The sonnes also of Ledan, the sonnes of Gerssoni: of Ledan Princes of the families, Ledan, and Gerssoni, Iehieli. 22. The sonnes of Iehieli: Zathan, and Ioel, his brethren ouer the treasures of the house of our Lord, 23. to the Amramites, and Isaarites, and Hebronites, and Ozielites. 24. And Subael the sonne of Gersom, the sonne of Moyses, chiefe ouer the treasures. 25. His brethren also Eliezer, whose sonne Rahabia, and his sonne Isaias, and his sonne Ioram, his sonne also Zechri, and his sonne Selemith. 26. Selemith himself, and his brethren ouer the treasures of the sanctified holie things, which Dauid the King (b) sanctified, and the Princes of families, and the centurions, and the captaynes of the host 27. of the warres, and of the spoyles of the battels, which they had consecrated to the mayntenance and furniture of the temple of our Lord. 28. And al these things did Samuel the Seer sanctifie, and Saul the sonne of Cis, and Abner the sonne of Ner, and Ioab the sonne of Saruia: al that had sanctified them by the hand of Selemith, and of his brethren. 29. But the chiefe ouer the Isaarites was Chonenias, and his sonnes, to the works abroad ouer Israel, to teach and iudge them. 30. Moreouer the Hebronites Hasabias, and his brethren most able men, a thousand seuen hundred were chiefe ouer Israel beyond Iordan against the West, in al the works of our Lord, & for the ministerie of the King. 31. And the Prince of the Hebronites was Ieria, according to their families and kinreds. In the fourth year of King Dauid they were numbered, and there were found most valiant men in Iazer Galaad, 32. and his brethren of stronger age, two thousand seuen hundred Princes of families. And Dauid the King made them ouerseers ouer the Rubenites and the Gaddites, and the halfe tribe of Manasses, for al the ministerie of God, and the King.

(a) Either his first sonne was dead, or was not fitte to be chief ouer the rest.

(b) Things are sanctified by designation to holy vse.

C H A P. XXVII.

Twelve military tribunes, with foure and twentie thousand vnder euerie one, by course of months serue about the King, 16. Other twelve tribunes of the people gouerne in severall tribes: 17. Prefects also are made ouer the Kings treasures, castles, and other commodities in the court, campe, and countrie.



AND the children of Israel according to their number, the Princes of families, tribunes, and centurions, and ouerscers, that ministered to the King according to their companies, coming in and going out euerie month in the yeare, euerie one was chiefe ouer foure and twentie thousand. 2. Ouere the first companie the first month Iesboam was chiefe the sonne of Zabdiel, and vnder him foure & twentie thousand. 3. Of the sonnes of Phares, the Prince of all the Princes in the host the first month. 4. The companie of the second month had Ducta an Ahohite, & after him an other named Macelloth, which gouerned part of foure and twentie thousand. 5. Captayne also of the third companie in the third month, was Banaias the sonne of Ioiada, the Prefect: and in his diuision foure and twentie thousand. 6. The same is Banafas the most valiant among thirtie, and aboue the thirtie, and ouer his companie Amizabad his sonne was chiefe. 7. The fourth, in the fourth month, Asahel the brother of Ioab, and Zabadias his sonne after him: and in his companie foure and twentie thousand. 8. The fifth, in the fifth month, Prince Samaoth a Iezerite: and his companie foure and twentie thousand. 9. The sixth, in the sixth month, Hira the sonne of Acces a Thecuite: and in his companie foure and twentie thousand. 10. The seventh, in the seventh month, Helles a Phallonite of the children of Ephraim: and in his companie foure and twentie thousand. 11. The eight, in the eighth month, Sobochai an Husathite of the stocke of Sarahi: and in his companie foure and twentie thousand. 12. The ninth, in the ninth month, Abiezer an Anathothite of the children of Lemini: and in his companie foure and twentie thousand. 13. The tenth, in the tenth month, Marai, & he a Netophathite of the stocke of Zarahi: & in his companie foure and twentie thousand. 14. The eleuenth in the eleuenth month, Banaias, a Pharathonite of the childe of Ephraim: & in his companie foure & twentie thousand. 15. The twelfth, in the twelfth month, Holdai a Netophathite, of the stocke of Gothoniell: and in his companie foure and twentie thousand. 16. Furthermore there were chiefe ouer the tribes of Israel, ouer the Rubenites, Duke Eliezer the sonne of Zechri: ouer the Simeonites, Duke Sapharias the sonne of Maacha: 17. ouer the Leuites, Hafabias

the sonne of Camuel : ouer the Aaronites , Sadoc : 18. ouer Iuda , Eliu
 he brother of Dauid : ouer Issachar , Amri the sonne of Michael : 19.
 ouer the Zabulonites , Iesmaias the sonne of Abdias : ouer the Neptha-
 lites , Ierimoth the sonne of Ozriel : 20. ouer the children of Ephraim ,
 Ofee the sonne of Ozaziu : ouer the halfe tribe of manasses , Ioel the
 sonne of Phadaia : 21. and ouer the halfe tribe of Manasses in Galaad ,
 Iaddo the sonne of Zacharias : and ouer Benjamin , Iasiel the sonne of
 Abner. 22. But ouer Dan , Ezrihel the sonne of Ieroham : these be the
 Princes of the children of Israel. 23. And Dauid (4) would not num-
 ber them from twentie yeares downward : because our Lord had sayd
 that he would multiplie Israel ^{as} as the starres of heauen. 24. Ioab the
 sonne of Saruaia began to number , and finished not : because vpon this
 there fel wrath vpon Israel : and therefore the number of them that were
 numbred , was not registred in the chronicles of King Dauid. 25. And
 ouer the Kings treasures was Azmoth the sonne of Adiel , and ouer
 those treasures , which were in the cities , and in the townes , and in
 the towers , Jonathan the sonne of Ozias was president. 26. And ouer
 husbandrie , and the husbandmen , which tilled the ground , Ezri the
 sonne of Chelub was ouerseer : 27. and ouer the dressers of vineyards ,
 Semeias a Romathite : and ouer the wine cellars , Zabdias an Apho-
 nite. 28. For ouer the Oliuets and the figgegroues , which were in the
 champayne , was Balanam a Gederite : and ouer the oile cellars , Ioas.
 29. Furthermore ouer the heards that fed in Saron , the ouerseer was
 Setrai a Saronite : and ouer the oxen in the valleyes , Saphar the sonne
 of Adli : 30. but ouer the camels , Vbil an Ismaelite : and ouer the
 asses , Iadias a Meronathite : 31. ouer the sheep also Iaziz an Agarene
 al these , Princes of the substance of King Dauid. 32. And Jonathan
 Dauids vncler , a counseler , a man wise and learned : He and Iahiel
 the sonne of Hachamoni were with the Kings sonnes. 33. Achitophel
 also the Kings counseler , and Chusai an Arachite the Kings freind.
 34. After Achitophel was Ioiada the sonne of Banaias , and Abiathar.
 And the Prince of the Kings armie was Ioab.

(4) King Dauid
 hauing heretofore
 offended in com-
 manding to number
 the whole people,
 2. Reg. 24.
 would not now
 attempt to number
 al (which were
 indeed innumera-
 ble) but only those
 that were to be dis-
 posed of in special
 seruices.

C H A P. XXVIII.

Againe King Dauid calling at his states together, with commemoration of Gods singular fauour in electing him, and Salomon, 8. exhorteth them al, and namely his sonne to serue God sincerely: 10. and to build the temple, describing in what forme to make it.



(a) So Iacob prophesied, that the royal scepter should come to the tribe of Iuda, & therein remaine til Christ. Gen. 49.
 (b) It is here euident, that Salomon was sometime the true seruant and childe of God, keeping his precepts & as certaine, that he fell into great finnes, & lost Gods grace, & finally it is doubtful in what state he died. 3. Reg. 11. wherby is couiaced their vaine plancie that thinke, he who is once the child of God can neuer fal, nor become a wicked man.

DAVID therefore called together al the Princes of Israel, the Dukes of the tribes, and the heads of the companies, which ministred to the King: the tribunes also and the centurions, and them that were chiefe ouer the substance and possessions of the King, and his sonnes with the eunuches, and the mightie, and al the most valiant in the host of Ierusalem. 2. And when the King had risen vp, and stood, he sayd: Heare me my brethren, and my people: I meant to haue built a house, wherein the Arke of our Lord might rest, and the foot-stoole of the feet of our God: and to build it I prepared al things. 3. But God sayd to me: Thou shalt not build a house to my name: because thou art a man of warre, and hast shed blood. 4. Howbeit our Lord the God of Israel chose me of al the house of my father, to be King ouer Israel for euer: for (a) of Iuda he chose the Princes: moreouer of the house of Iuda, my fathers house: and of the sonnes of my father, it pleased him to choose me King ouer al Israel. 5. Yea and of my sonnes (for our Lord hath giuen me manie sonnes) he hath chosen Salomon my sonne, to sitte in the throne of the Kingdome of our Lord ouer Israel, 6. and he sayd to me: Salomon thy sonne shall build my house, and my courts: for him haue I chosen to me for a sonne, and I wil be to him for a father. 7. And I wil confirme his Kingdome for euer, if he shall perseuer to doe my precepts, and my iudgements, as (b) at this day. 8. Now then before al the assemblie of Israel in the hearing of our God, keep ye, and search al the commandments of our Lord God: that you may possesse the good land, & may leaue it to your childre after you for euer. 9. And thou Salomon my sonne, know the God of thy father, and serue him with a perfect hart, and a voluntarie mind: for our Lord searcheth al harts, and vnderstandeth al cogitations of minds. If thou seeke him, thou shalt find: but if thou forsake him he wil reiect thee for euer. 10. Now therefore because our Lord hath chosen thee to build the house of the Sanctuarie, take courage, and perfit it. 11. And Dauid gaue to Salomon his sonne a description of the porch, and of the temple,

and

and of the cellars, and of the vpper loft, and of the chambers in the inner roomes, and of the house of the propitiation, 12. moreouer also of al the courts, which he had thought vpon, and of the chambers round about, for the treasures of the house of our Lord, and for the treasures of the holie things, 13. and of the diuisions of the Priests and the Leuites, for al the works of the house of our Lord, and for al the vessels of the ministerie of the temple of our Lord. 14. Gold in weight for euerie vessel of the ministerie. A weight of siluer also according to the diuersitie of the vessels and works. 15. And for golden candlestickes also, and their lampes, gold according to the measure of euerie candlestick, and of the lampes. In like manner also for the siluer candlestickes, and for their lampes, according to the diuersitie of the measure, he deliuered a weight of siluer. 16. He gaue also gold for tables of proposition, according to the diuersitie of the tables: in like manner also siluer for other siluer tables. 17. For flesh-hooks also, and phials, and censars of most pure gold, and for little lions of gold, according to the qualitie of the measure he distributed a weight, for lyon and lyon. In like manner also for lyons of siluer he seperated a diuerse weight of siluer. 18. And for the Altar whereupon incense is burnt, he gaue most pure gold: that of it might be made a similitude of the chariot of the Cherubs spredding their wings, and couering the Arke of the coucnant of our Lord. 19. Al things, quoth he, came written with the hand of our Lord vnto me: that I might vnderstand al the workes of the patterne. 20. Dauid also sayd to Salomon his sonne: Deale manfully, and take courage, and doe it: feare not, and be not dismayed: for our Lord my God wil be with thee, and wil not leaue thee, nor forsake thee, til thou perfite al the worke of the ministerie of the house of our Lord. 21. Behold the diuisions of the Priests and the Leuites, for euerie ministerie of the house of our Lord assilt thee, and are readie, and as wel the Princes know, as the people, to doe al thy precepts.

C H A P. XXIX.

King Dauid once more by word, and exemple of his owne bountifulnes, inuiceth others to assist in building the temple, 6. wherto the Princes and people contribute much. 10. So after praises, 18. prayers, 21. and sacrifices offered to God, 22. Salomon is annointed King. 26. And King Dauid dieth blessedly, hauing reigned fourtie yeares.



AND Dauid the King spake to al the assemblie: Salomon my sonne alone hath God chosen, as yet a child and a litle tender one: for the worke is great, neither is the habitation prepared for man, but for God. 2. And I with al my abilitie haue prepared the expenses of the house of my God. Gold for vessels of gold, and siluer for them of siluer, brasse for them of brasse, yron for them of yron, wood for them of wood: and onyx stones, and as it were * stibians, and of diuerse colours, and euerie precious stone, and marble of Paros most abundantly: 3. and aboute these things, which I haue offered into the house of my God, I giue (a) of myne one peculiar goods, gold & siluer vnto the tēple of my God, beside those things, which I haue prepared for the holie house: 4. Three thousand talents of gold of the gold of Ophir: and seuen thousand talents of most aproued siluer, to guilte the wals of the temple. 5. And wheresoeuer there needeth gold, of gold: and wheresoeuer there needeth siluer, of siluer: let the works be made by the hands of the artificers: and if any man offer voluntarily, let him fil his hand to day, and offer what he wil to our Lord. 6. The Princes therefore of the families promised, and the nobles of the tribes of Israel, the tribunes also and the centurions, and the Princes of the Kings possessions. 7. And they gaue vnto the works of the house of our Lord, of gold, siue thousand talents, and ten thousand solidos: of siluer ten thousand talents, and of brasse eighteen thousand talents: of yron also an hundred thousand talents. 8. And with whomsoeuer were found stones, they gaue them into the treasures of the house of our Lord, by the hand of Ianiel the Gersonite. 9. And the people reioysed, when they promised vowes of their owne accord: because they did offer them to our Lord with al their hart: yea and Dauid the King reioysed with great ioy. 10. And he blessed our Lord before al the multitude, and he sayd: Blessed art thou, o Lord the God of Israel, our father, frō eternitie vnto eternitie. 11. Thine o Lord is the magnificence, and might, and glorie, and victorie: and to thee is the prayse: for al things that be in heauen, and in the earth, are thine: thine o Lord is the Kingdō, & thou art ouer al Princes. 12. Thine are

a) That which he had already vowed & prepared he counted not his owne, and now giueth more to the building & furnishing of the Temple.

* a kind of fenne white stone.

riches and thine is glorie : thou hast dominion ouer al , in thy hand is power and might : in thy hand greatnesse , and the empire of al things. 13. Now therefore our God we confesse to thee , and we prayse thy glorious name. 14. Who am I, and what is my people, that we can promisse thee al these things : al are thine : and things that we receiued of thy hand, we haue giuen thee. 15. For we are pilgrimes before thee, and strangers, (b) as al our fathers. Our daies are as a shadow vpon the earth, and there is no abyding. 16. Lord our God, al this plentie , which we haue prepared that a house might be built to thy holie name , is of thy hand, and al things are thine. 17. I know my God that thou prouest the harts , and louest simplicitie , wherfore I also in the simplicitie of my hart , gladly haue offered al these things : and thy people, which is here found, I haue seen with great ioy offer thee donaries. 18. Lord God of Abraham, and Isaac, and Israel our fathers , keep for euer this wil of their hart, and let this mind remayne alwaies to the honour of thee. 19. To Salomon also my sonne giue a perfect hart , that he keep thy commandments, thy testimonies, and thy ceremonies, and doe al things : and build the house, the expenses wherof I haue prepared. 20. And Dauid commanded the whole assemblie : Bless ye our Lord God. And al the assemblie blessed our Lord the God of their fathers: and they (c) bowed themselues, & adored God, and then the King. 21. And they immolated victime to our Lord : and they offered holocausts the day following, oxen a thousand, rammes a thousand, lambs a thousands with their libaments , and with al rite most abundantly for al Israel. 22. And they did eate , and drinke before our Lord in that day with great ioy. And they anoynted the second time Salomon the sonne of Dauid. And they anoynted him to our Lord for the Prince, and Sadoc for the high Priest. 23. And Salomon sate vpon the throne of our Lord as King for Dauid his father, and he pleased al: and al Israel obeyed him. 24. Yea and al the Princes, and men of might, and al the sonnes of King Dauid gaue their hand , and were subiect to Salomon the King. 25. Our Lord therefore magnified Salomon ouer al Israel: & gaue him the glorie of a Kingdom, such as no King of Israel had before him. 26. Dauid therefore the sonne of Isai reigned ouer al Israel. 27. And the daies that he reigned ouer Israel , were fourtie yeares : in Hebron he reigned seuen yeares, and in Ierusalem three & thirtie yeares. 28. And he died in a good gold age, ful of daies , and riches, & glorie. And Salomon his sonne reigned for him. 29. But the actes of King Dauid the first and the last are written in the Booke of Samuel the Seer, and in the Book of (d) Nathan the Prophet, and in the Volume of Gad the Seer: 30. and of al his Kingdom , and strength, and of the times , that passed vnder him, either in Israel , or in al the Kingdoms of the earth.

1. Reg. 1.
v. 34.

(b) As Abraham Isaac Iacob & others were strangers in respect of Chanaan: so both they, and also Dauid, Salomon, and al men in this world, are pilgrimes in respect of heauē. Heb. 13.

(c) Albeit they did the same exterior act of honour to God and the King: yet in their mind and intention they gaue diuine honour to God, and ciuill to the King. See Exod. 20.

(d) Either Nathan and Gad writ the later part of the first book, and the second book of Kings, or els their books are not now extant.

THE ARGUMENT

OF THE SECOND BOOK

OF PARALIPOMENON.

The connexion
of this book
with the former.

The contents
diuided into
two parts.



AS the former booke sheweth, how after manie generations from the beginning of the world, God selecting one special nation for his peculiar people, and the same being afterwards made a Kingdome, the Scepter therof, both by Gods and the peoples election, came to Dauid, and his sonne Salomon: So this booke declareth that first Salomon reigned peaceably ouer the whole Kingdome. in the nine first chapters. Then, in the other twentie seuen chapters, relateth how the same Kingdome was diuided, ten tribes being taken away (the historie wherof is but heere briefly touched) and two only, with the title of the Kingdome of Iuda, were possessed, by succession of nineteene Kings, al of Dauids and salomons issue, in royal estate til the captiuitie in Babylon.

1. Par. 2.





THE SECOND
B O O K O F
 PARALIPOMENON
 IN HEBREW, DIBRE
 H A I A M I M.

C H A P. I.

Salomon established in the throne, offereth a thousand hostes of sacrifice, 7. asking wisdom, 12. it is giuen him; with richesse, and temporal glorie, which he asked not. 14. He provideth manie chariots and horsemen.



ALOMON therefore the sonne of David was strengthened in his Kingdom, and our Lord was with him, and magnified him on high. 2. And Salomon commanded al Israel, the tribunes, and the centurions, & the dukes, and iudges of al Israel, and the Princes of the families: 3. and he went with al the multitude into the Excelse of Gabaon, where was the tabernacle of the couenant of our Lord, which

The first part.
 Salomons
 reign in the
 whole King-
 dome.

1. Paral.
 13.

Moyse, the seruant of God made, in the wildernesse. 4. For David had brought the Arke of God from Cariathiarim into the place, which he had prepared for it, & where he had pitcht a tabernacle for it, that is, in Ierusalem: 5. The altar also of brasse, which Beseleel the sonne of Uri the sonne of Hur had made, was there before the tabernacle of our Lord: which also Salomon sought, and al the assemblie. 6. And Salomon went vp to the altar of brasse, before the tabernacle of the couenant of our

Lord,

Lord, and offered on it a thousand hostes. 7. And behold in that verie night God appeared to him, saying: Aske what thou wilt that I may giue it thee. 8. And Salomon sayd to God: Thou hast done great mercie with my father Dauid: and hast made me King for him. 9. Now therefore Lord God be thy word fulfilled, which thou hast promised to Dauid my father: for thou hast made me King ouer thy people great in number, which is so innumerable as the dust of the earth. 10. Giue me wisdom and intelligence, that I may come in and goe out before thy people: for who can worthily iudge this thy people, which is so great? 11. And God sayd to Salomon: Because this rather hath pleased thy hart, and thou hast not asked riches, and substance, and glorie, nor their liues that hate thee, no nor manie dayes of life: but hast desired wisdom and knowledge, that thou mayst be able to iudge my people, ouer which I haue made thee King: 12. Wisdom and knowledge are giuen thee: and riches, and substance, and glorie I wil giue thee, so that none among the Kings neither before thee, nor after thee shal be like thee. 13. Salomon therefore came from the Excelse of Gabaon into Ierusalem before the tabernacle of covenant, and reigned ouer Israel. 14. And he gathered to him chariots and horsemen, and there amounted to him a thousand foure hundred chariots, and twelue thousand horsemen: and he caused them to be in the cities of the chariots, and with the King in Ierusalem. 15. And the King gaue siluer and gold in Ierusalem (a) as stones, and cedar-trees as sycomores, which grow in the champayne in great multitude. 16. And there were horses brought him from Ægypt, and from Coa by the Kings merchants, which went, and brought by a price, 17. a chariote of foure horses for six hundred pieces of siluer, & an horse for an hundred fiftie: inlike manner of al the Kingdomes of the Hetheites, and of the Kings of Syria market was made.

a) It is the manner of holie scripture to expresse things exceeding vulgar capacite by the figure *Hyperbole*.

CHAP. II.

Other workemen being provided to build the Temple, 7. Salomon procureth a cunning artificer from the King of Tyre, and special timber, 16. so he cutte, and sent from thence.



AND Salomon determined to build a house to the name of our Lord, and a palace for himself. 2. And he numbred seuentie thousand men that caried on their shoulders, and eightie thousand that should hew stones in the mountaynes, and ouerscers of them three thousand six hundred. 3. He sent also to Hiram the King of Tyre, saying: As thou didst with Dauid my father, and didst send him cedar-trees, to build

him

him a house, wherein also he dwelt : 4. so doe with me that I may build a house to the name of our Lord my God, that I may consecrate it to burne incense before him, and to perfume with aromatical spices, and to the euerlasting proposition of loaves, and for holocausts, morning and euening, on the sabbaths also, and the new moones, and the solemnities of our Lord God for euer, which are commanded Israel. 5. For the house which I desire to build, is great : for our God is great about all Gods. 6. Who then can be able to build him a worthie house? if heauen, and the heauens of heauens can not conteyne him : how great am I, that I may build him a house? but to this end only, that incense may be burnt before him. 7. Send me therefore a cunning man, that hath skil to worke in gold, and siluer, brasse, & yron, purple, scarlet, and hyacinth, and that knoweth to make engraued works with these artificers, which I haue with me in Iewrie, and Ierusalem, whom Dauid my father prepared. 8. But send me also cedar-trees, firre-trees, and pine-trees from Libanus : for I know that thy seruants haue skil to hew the timber of Libanus, and my seruants that be with thy seruants, 9. that manie trees may be prepared for me. For the house which I desire to build, is exceeding great, and glorious. 10. Moreouer to the workemen, that shall hew the trees, thy seruants, I wil giue for victuals of wheat twentie thousand cores, and of barley as manie cores, & of wine twentie thousand metretes, of oyle also twentie thousand fates. 11. And Hiram the King of Tyre by letters, which he sent to Salomon, sayd : Because the Lord loued his people, therefore hath he made thee to reigne ouer it. 12. And he added, saying : Blessed be the Lord the God of Israel, that made heauen & earth, who hath giuen to Dauid the King a sonne wise and learned, and of vnderstanding, and prudent, to build a house to the Lord, and a palace for himself. 13. I therefore haue sent thee a man wise and most skilful, Hiram (b) my father, 14. the sonne of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth to worke in gold, and siluer, brasse, and yron, and marble, and in timber, in purple also, and hyacinth, and silke, and scarlet : and that knoweth to graue all engrauiing, and to deuise wisely whatsoeuer in the worke is necessarie with thy artificers, & with the artificers of my Lord Dauid thy father. 15. The wheat therefore, & barley, & oyle, and wine, which thou my Lord hast promised, send to thy seruants. 16. And we wil cut downe the trees out of Libanus, as manie as shall be necessarie for thee, and wil conuey them in boats by the sea vnto Ioppe: and it shall be thy part to transport them into Ierusalem. 17. Salomon therefore numbred all the men, that were proselytes in the land of Israel, after the numbring which Dauid his father numbred, and they were found an hundred fiftie three thousand & six hundred. 18. And he made of them seuentie thousand, that should carie burdens on their shoulders, and eightie thousand, that should cut stones out of the mountaynes: & three thousand and six hundred ouerseers of the worke of the people.

(b) It is probable that this man had instructed the King of Tyre in true religion of one God, whom he confessed, v. 11. 12. and that therefore the King called his father.

C H A P. I I I.

The Temple is begun to be buile in mount Moria , the fourth yeare of Salomons reigne: 3. the forme wherof is described , and the precious matter , 8. especially of Sancta Sanctorum: 14. with a costlie veile , 15. and two excellent pillers before the gate.

(a) This mount Moria, signifying vision, was so named by Abraham, who was there ready to sacrifice his sonne Isaac

Gen 22.

b) And Dauid, by the appointment of an Angel, offered there sacrifice.

2. Reg. 24. 1.

Par. 21.



AND Salomon began to build the house of our Lord in Ierusalem, in mount (a) Moria, which had been shewed to Dauid his father, in the place, which (b) Dauid had prepared in the floore of Oran the Iebuisse. 2. And he began to build in the second month, in the fourth yeare of his Kingdome. 3. And these be the foundations, which Salomon layd, to build the house of God, of length in the first measure sixtie cubits, of bredth twentie cubits. 4. But the porch before the front, which was extended in length according to the measure of the bredth of the house, of twentie cubits: moreouer the height was of an hundred twentie cubits: and he did guild it on the inside with most pure gold. 5. Also the greater house he couered with wodden bords of firre tree, & he fastned on plates of fine gold throughout: and he graued in it palme-trees, and as it were litle chaines embracing one an other. 6. He paued also the floore of the Temple with most precious marble, in much beautie. 7. Moreouer it was most tried gold, of the plates wherof he couered the house, and the beames therof, and the poits, and the wals, and the doores: and he graued Cherubs in the wals. 8. He made also the house of Sanctum Sanctorum: the length according to the bredth of the house, of twentie cubits: and the bredth likewise of it twentie cubits: and he couered it with plates of gold, as it were six hundred talents. 9. Yea and he made nails of gold, so that euerie naile weighed fittie sicies a piece: the vpper chambers also he couered with gold. 10. He made also in the house of Sanctum Sanctorum two Cherubs of statuarie worke: and he couered them with gold. 11. The wings of the Cherubs were extended twentie cubits, so that one wing had five cubits, and touched the wal of the house: and the other hauing five cubits, touched the wing of the other Cherub. 12. In like manner the wing of the other Cherub, had five cubits, and touched the wal: and his other wing of five cubits, touched the wing of the other Cherub. 13. Therefore the wings of both the Cherubs were spred forth, and were extended twentie cubits: and they stood vpright on their feet, and their faces were turned to the vtter house. 14. He made also a veile of hyacinth, purple, scarlet, and silke: & woue in it Cherubs. 15. Before the doores also of the temple two pillers, which had five and

2. Reg.

24.

3. Reg. 6.

thirtie cubites in height : moreouer their heads , of fiue cubites. 16. Moreouer also as it were litle chaynes in the oracle , and he put them to the heads of the pillers : pomegranates also an hundred , which he put between the litle chaynes. 17. The pillers also themselues he put in the entrance of the temple , one on the right hand , and the other on the left : that which was on the right hand , he called Iachin : and that on the left hand, Boz.

1. Reg. 7.

CHAP. IIII.

The formes of the brasen altar , 2. of the lauatorie (or Sea) with figuers of twelue oxen , 6. of other ten smal lauatories , 7. ten candlestickes , 8. ten tables , and an hundred bassens , a great hal for the Priests , 10. and other vessels , and ornaments of the Temple are described.



3. Reg. 7.

HE made also an altar of brasse (a) of twentie cubits in length , and of twentie cubites in bredth , and of ten cubits in height. 2. (b) A Sea also cast, ten cubits from brimme to brimme, round in compasse : it had fiue cubits in height, and a corde of thirtie cubits did compasse it round about. 3. There was also vnder it the similitude of oxen , and certaine engrauiings of ten cubits on the outside compassed the belie of the Sea , as it were with two rewes. 4. And the oxen were cast : and the Sea it-self was sette vpon the twelue oxen , of the which three looked toward the North , and other three to the West : moreouer other three to the South , and the three that remayned , to the East , hauing the Sea put vpon them : and the hinder parts of the oxen were inward vnder the sea. 5. Moreouer the thickenesse therof had the measure of a palme , and the brimme therof was as it were the brimme of a chalice , or of a crisped lillie : and it held three thousand metretres. 6. He made also ten lauatories : and set fiue on the right hand , and fiue on the left , that they might wash in them al things , that they would offer for holocaust : moreouer in the Sea the Priests were washed. 7. And he made also (c) ten golden candlestickes , according to the fashion which they were commanded to be made by : and he set them in the temple , fiue on the right hand , and fiue on the left. 8. Moreouer also ten tables : and he set them in the temple , fiue on the right hand , and fiue on the left. Phials also of gold an hundred. 9. He made also the court of the Priests , and a great hal : and doores in the hal , which he covered with brasse. 10. Moreouer he set the Sea on the right side agaynst the East toward the South. 11. And Hiram made cauldrons , and flesh-hooks , and phials : and accomplished al the Kings worke

(a) As wel the Temple as the Altars , and other apperriances were made after the forme of Moyse Tabernacle altars of sacrifice and incense , and the rest : but greater in quantitie , of more precious matter , & more excellent workmanship.

(b) A great brasen vessel , and some other things that were not before.

(c) Also a greater number of candlestickes , and other the like.

in the house of God : 12. that is to say, two pillers, and the * chapiters and the heads, and as it were certayne litle nettes, which should couer the heads ouer the chapiters. 13. Pomegranates also foure hundred, and two litle nettes, so that two reues of the pomegranates were ioyned to each litle nette, which couered the pommels, and the heads of the pillers. 14. He made feete also, and lauatories, which he put vpon the feet : 15. one sea, also twelue oxen vnder the sea. 16. And the cauldrons, and flesh-hooks, and phiais. Al the vessels did Hiram his father make for Salomon in the house of our Lord of most pure brasse. 17. In the countrie of Iordan did the King cast them, in a clay ground between Socot and Saredatha. 18. And the multitude of vessels was innumerable, so that the weight of the brasse was not knowen. 19. And Salomon made al the vessels of the house of God, and the golden altar, and the tables, and vpon them the losues of proposition, 20. the candlestickes also with their lamps to giue light before the oracle, according to the rite, of most pure gold : 21. and certayne flourishing things, and lamps, and golden tongs al were made of most fine gold. 22. The vessels also of perfume and censars, and phials, and litle mortars, of most pure gold. And he graued the doores of the inner temple, that is, in Sancta sanctorum : and the doores of the temple without of gold. And so al the worke was finished which Salomon made in the house our Lord.

* or pō-
mels.

CHAP. V.

Manie gifts are offered. 4. The Arke is brought with great solennitie into the Temple. 6. Innumerable hosts are offered, 11, with excellent musick, and the Temple is replenshed with the glorie of God.



(a) Another Arke was not made, because that was most holie and most excellent, which Moyfes made. Likewise other holie things of the tabernacle were brought into the Temple with great solennitie.

SALOMON therefore brought in al the things, that David his father had vowed, the siluer, & gold, & al the vessels he put in the treasures of the house of God. 2. After which things he gathered together al the ancients of Israel, and al the Princes of the tribes, and the heads of families, of the children of Israel into Ierusalem, to bring (a) the Arke of the couenant of our Lord from the Citie of Dauid, which is Sion. 3. There came therefore vnto the King al the men of Israel in the solemne day of the seuenth month. 4. And when al the ancients of Israel were come, the Leuites caried the Arke, 5. and brought it in, and al the furniture of the tabernacle. Morcouer the Priests with the Leuites did carrie the vessels of the Sanctuarie, which were in the tabernacle. 6. And King Salomon, and al the assemblie of Israel, and al that were gathered before the Arke, immolated rammes, and oxen

3. Reg 7.

without

without anie number : for so great was the multitude of victimes. 7. And the Priests brought in the Arke of the couenant of our Lord into his place, that is, to the oracle of the temple, into Sancta sanctorum vnder the wings of the cherubs: 8. so that the cherubs spred their wings ouer the place wherin the Arke was set, and couered the Arke it selte with his barres. 9. And the heads of the barres, wherwith the Arke was caried, because they were a litle longer, appeared before the oracle: but if a man had been a litle outward, he could not see them. The Arke therefore was there vntil this present day. 10. And there was nothing in the Arke, but the two tables, which Moyfes had put in Horeb, when our Lord gaue the law to the children of Israel comming out of Ægypt. 11. And the Priests being gone out of the Sanctuarie (for al the Priests that could be found there, were sanctified, neither as yet at that time were the courses & the order of the ministeries deuided among them) 12. as wel the Leuites as the singing men, that is, both they which were vnder Asaph, and they which were vnder Heman, and they which were vnder Idithun, their sonnes, and brethren reuested with fine linnen cloths, sounded cymbals, and psalteries, and harps, standing at the East side of the Altar, and with them Priests an hundred twentie, sounding with trumpets. 13. Therefore al sounding together, both with trumpets, and voyce, and cymbals, and organs, and with diuerse kind of musical instruments, and lifting vp their voice on high: the sound was heard far off, so that when they began to prayse our Lord, and to say: Confesse to our Lord, because he is good, because his mercie is for euer: the house of God was filled with a cloud, 14. that the Priests could not stand and minister for the darkenesse. For the glorie of our Lord had filled the house of God.

C H A P. VI.

Salomon blesseth the people, 4. prayeth to God, giuing thanks for benefits receiued, 16. and requesting continual protection, and that God wil heare the prayers of the people, 32. yea also of strangers that pray in the Temple.



WHEN Salomon sayd: Our Lord promised that he would dwel (a) in darkenesse: 2. and I haue built a house to his name, that he might dwel there for euer. 3. And the King turned his face, and blessed al the multitude of Israel (for al the multitude stood attent) and sayd: 4. Blessed be our Lord the God of Israel, who in worke hath accomplished that, which he spake to Dauid my father, saying: 5. From the day, that I brought my people out of the Land of Ægypt, I chose not a citie of al the tribes of Israel, that a house might be built in it to my name: neither did I

(a) God shewed his presence by the darke cloud which replenished the Temple.

choose anie other man, to be Duke in my people Israel. 6. but I chose Ierusalem, that my name may be in it: and I chose Dauid, that I might appoynt him ouer my people Israel. 7. And wheras Dauid my father had meant to build a house to the name of our Lord the God of Israel; 8. our Lord sayd to him: Because thy wil was this, that thou wouldest build a house to my name, thou hast done wel certes to haue such a wil: 9. howbeit thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build a house to my name. 10. Our Lord therefore hath accomplished his word, which he spake: and I am risen for Dauid my father, and sit vpon the throne of Israel, as our Lord hath spoken: and haue built a house to the name of our Lord the God of Israel. 11. And I haue put in it the Arke, wherein is the couenant of our Lord, which he made with the children of Israel: 12. He therefore stood before the Altar of our Lord, ouer agaynst al the multitude of Israel, and stretched forth his hands. 13. For Salomon had made an eminent place of brasse, and had put it in the middes of the * temple, hauing five cubites of length, and bredth, & three of height: & he stood vpon it: and afterward (b) kneeling ouer agaynst al the multitude of Israel, and (c) his hands lifted vp toward heauen, 14. he sayd: Lord God of Israel, there is not the like God to thee in heauen and in earth: which keepest couenant and mercie with thy seruants, that walke before thee in al their hart: 15. which hast performed to thy seruant Dauid my father what things soeuer thou hadst spoken to him: and the things that by mouth thou hadst promised, in worke thou hast accomplished, as also the present time proueth: 16. Now therefore Lord God of Israel, fulfil to thy seruant my father Dauid, what soeuer thou didst speake to him, saying: There shall not faile of thee a man before me, to sit vpon the throne of Israel: yet so if thy children keep their waies, and walke in my law, as thou also hast walked before me. 17. And now Lord God of Israel, be thy word confirmed, which thou hast spoken to thy seruant Dauid. 18. Is it credibie then that God should dwel with men vpon the earth? If heauen & the heauens of heauens doe not take thee, how much more this house, which I haue built: 19. But to this end only it is made, that thou shouldest respect the prayer of thy seruant, & his supplication Lord my God: and mayst heare the prayers, which thy seruant powreth out before thee: 20. that thou open thine eies vpon this house daies and nights, vpon the place, wherein thou hast promised that thy name should be inuocated, 21. and wouldest heare the prayer, which thy seruant prayeth in it: and mayst heare the prayers of thy seruant, and of thy people Israel. Whosoever shall pray in this place, heare out of thy habitation, that is from the heauens, & be propitious. 22. If anie man shall sinne agaynst his neighbour, and come readie to sweare agaynst him, and bind himself with a curse before the altar in this house: 23. thou shalt heare from heauen, and shalt doe the iudgement of thy seruant, so that thou render to the vniust his way vpon his owne head, and reuenge the

(b) Kneeling,
(c) lifting vp
hands, stret-
ching forth
armes, and the
like external
gestures doe
much helpe
internal atten-
tion in prayer,
& also stirre vp
others to god-
lie imitation:
and therefore
hath bee much
practised by
deuout persons
both in the old
and new Testa-
ment.

* Basili-
lice.

iust,

iust. rewarding him according to his iustice. 24. If thy people Israel
 shal be ouercome of their enemies (for they wil sinne to thee) & con-
 uerted shal doe penance, and beseech thy name, and pray in this place,
 25. thou shalt heare from heauen, and be thou propitious to the sinne
 of thy people Israel, and reduce them into the land, which thou gauest
 them, and their fathers. 26. If the heauen being shut, there fal no rayne
 for the finnes of the people, and they shal beseech thee in this place, and
 shal confesse to thy name, & shal be conuerted from their finnes, when
 thou shalt afflict them, 27. heare from heauen o Lord, and forgiue the
 finnes of thy seruants and of thy people Israel, and teach them the good
 way, by the which they may goe: and giue rayne to thy land, which
 thou hast giuen thy people to possesse. 28. If famine shal arise in the
 land, and pestilence, rust, and blast, and locust, & bruch, and the ene-
 mies, wasting the countries, shal besiege the gates of the citie, and al
 plague and infirmitie shal presse them: 29. if any of thy people Israel
 shal pray, knowi: g their plague and infirmitie, and shal spred forth their
 hands in (a) this house, 30. thou shalt heare from heauen, to wit, out of
 thy high habitatiō, & be thou propitious, & render to euerie one accord-
 ing to his wayes which thou knowest him to haue in his hart: (for
 thou only knowest the harts of the children of men:) 31. that they may
 feare thee, & walke in thy waies al the daies, that they liue vpon the face
 of the land, which thou hast giuen to our fathers. 32. The Forener also,
 which is not of thy people Israel, if he come from a far countrie, for
 thy strong hand, & thy stretched out arme, and adore in this place: 33.
 thou shalt heare from heauen thy most firme habitation, and shalt doe al
 things, for the which that pilgrime shal inuocate thee: that al the peo-
 ples of the earth may know thy name, and may feare thee, as thy peo-
 ple Israel, and may know, that thy name is inuocated vpon this house,
 which I haue built. 34. If thy people shal goe forth to warre agaynst
 their aduersaries, by the way that thou shalt send them. shal adore thee
 agaynst the way wherein is this citie, which thou hast chose, & the house,
 which I haue built to thy name: 35. thou shalt from heauen heare their
 prayers, and petition, and doe thou reuenge. 36. And if they shal sinne to
 thee (for there is no man that sinneth not) & thou be angrie with them,
 and deliuer them to the enemies, and they leade them captiue into a
 farre countrie, or which is neer at the least, 37. and being conuerted in
 their hart in the land, to the which they were led captiue, shal doe
 penance, and shal beseech thee in the land of their captiuitie, saying: We
 haue sinned, we haue done wickedly, we haue delt vniustly: 38. and shal
 returne to thee in al their hart, and in al their soule, in the land of their
 captiuitie, to the which they were led, shal adore thee agaynst the way of
 their lād, which thou gauest their fathers, & of the citie, which thou hast
 chose, & of the house, which I haue built to thy name: 39. thou shalt heare
 from heauen, that is, from thy firme habitation their prayers, and doe
 thou indgement, and forgiue thy people, although sinnetul: 40. for thou

(d) In this
 chapter & othe-
 els where it is
 euident, that
 places dedica-
 ted to Gods
 seruice are
 more accepta-
 ble to him,
 then other pla-
 ces.

art my God : let thine eies, I beseech thee, be opened, and let thine eares be attent to the prayer, that is made in this place. 41. Now therefore arise Lord God in thy rest, thou and the Arke of thy strength: Let thy Priests Lord God put on saluation, and thy Saints reioyfe in good things. 42. Lord God turne not away from the face of thy Christ: remember the mercies of Dauid thy seruant.

CHAP. VII.

Fire from heauen deuoureth the holocausts, and glorie replenisheth the Temple.

5. More sacrifices are offered, 8. and the Temple is dedicated, with seuen daies sollemnitye, the eight day collection is made. 12. God signifieth that he hath heard Salomons prayer, 17. conditionally (as it was made) if they serue him, 19. otherwise he wil punish them.



AND when Salomon had finished to powre out his prayers, fyre descended from heauen, and deuoured the holocausts & victimes: and the maieslie of our Lord filled the house. 2. Neither could the Priests enter into the Temple of our Lord, because the maieslie of our Lord had filled the temple of our Lord. 3. Yea and al the children of Israel saw the fyre descending, and the glorie of our Lord vpon the house: and falling flat on the earth vpon the pauement paved with stone, they adored, and praysed our Lord: Because he is good, because his mercie is for euer. 4. And the King and al the people immolated victimes before our Lord. 5. King Salomon therefore killed holts, of oxen twentie two thousand, of rammes an hundred twentie thousand: and the King and al the people dedicated the house of God. 6. And the Priests stood in their offices: and the Leuites with the instruments of the songs of our Lord, which Dauid the King made to prayse our Lord: Because his mercie is for euer, singing (4) the hymnes of Dauid by their hands: moreouer the Priests sounded with trumpets before them, and al Israel stood. 7. Salomon also sanctified the middes of the court before the temple of our Lord: for he had offered there the holocausts, & the fatte of the pacifikes: because the brasen altar, which he had made, could not susteyne the holocausts and the sacrifices and the fatte. 8. Salomon therefore made a sollemnitye at that time seuen daies, and al Israel with him, an assemblie verie great, from the entrance of Emath to the Torrent of Ægypt. 9. And he made in the eight day an assemblie, because he had dedicated the altar seuen daies, and had celebrated the sollemnitye seuen daies. 10. Therefore in the three and twentieth day of the seuenth month, he dismiss the people to their tabernacles, reioyng and being glad for the good, that our Lord had done to

(4) As the Temple was the special place of prayer, chosen by God, v. 12. so special Hymnes Psalms and other set formes of blessing are more greaful to God, and more effectual to his seruants

Dauid,

Dauid, and Salomon, and Israel his people. 11. And Salomon accomplished the house of our Lord, and the house of the King, and al that he had disposed in his hart to doe, in the house of our Lord, and in his owne house, and he prospered. 12. And our Lord appeared to him by night, and sayd: I haue heard thy prayer, and haue chosen this place to me for a house of sacrifice. 13. If I shal shut heauen, and rayne fal not, and shal bid and command the locust to deuour the land, and shal send pestilence into my people: 14. and my people being conuerted, vpon whom my name is inuocated, shal beseech me, and seeke out my face, and shal doe penance from their most wicked waies: I also wil heare from heauen, and wil be propitious to their sinnes, and wil saue their land. 15. Mine eies also shal be opened, and mine eares erected to his prayer, that shal pray in this place. 16. For I haue chosen, and haue sanctified this place, that my name may be there for euer, and mine eies and my hart may remaine there al daies. 17. Thou also if thou walke before me, as Dauid thy father walked, & shalt doe according to al things, which I haue commanded thee, and shalt keep my iustices and iudgements: 18. I wil rayse vp the throne of thy Kingdome, as I promised to Dauid thy father, saying: There shal not be taken away of thy stock a man, that shal be Prince in Israel. 19. But if you shal be turned away, and shal forsake my iustices, and my precepts, which I haue proposed to you, and going shal serue strange Gods, and adore them, 20. I wil pluck you out of my land, which I haue giuen you: and this house, which I haue sanctified to my name, I wil cast away from my face, and wil deliuer it for a parable, and an exemple to al peoples. 21. And this house shal be for a prouerbe to al passengers, and they shal say being attonished: Why hath the Lord done so to this land, and to this house? 22. And they shal answer: Because they forfooke the Lord the God of their fathers, who brought them out of the Land of Ægypt, and tooke hold of strange Gods, and adored them, and worhipped them: therefore are al these euils come vpon them.

C H A P. VIII.

Salomon buildeth diuers cities, 7. maketh the residue of the Chananites tributarie, 12. offereth the ordinarie hostes of sacrifices in the solempne feasts, 14. disposeth the Priests and Leuites in their offices, as Dauid had ordained: 17. and sendeth ships to fetch gold from Ophir.



AND twentie yeares being complete after that Salomon built the house of our Lord, and his owne house: 2. he built the cities, which Hiram had giuen to Salomon, and made the children of Israel dwell there. 3. He went also into Emath Suba, and obteyned it. 4. And he built Palmira in the desert, and he built other cities very well fenced in Emath. 5. And he built Beth horon the vpper, and Beth horon the nether, walled cities hauing gates and barrigates and locks. 6. Baalath also and al the strongest cities that were Salomons, and al the cities of the chariots, and the cities of the horsemen. Al things whatsoever Salomon would, and disposed, he built in Ierusalem, and in Libanus, and in al the land of his dominion. 7. Al the people that was least of the Hetheites, & Amorrheites, & Pherezeites, and Heucites, & Iebu-seites, which were not of the stocke of Israel, 8. of their children, & of the posteritie, which the children of Israel had not slaine, Salomon subdued to be tributaries, vntil this day. 9. Moreouer of the children of Israel he set not to serue the Kings works: for they were men of warre, and the chiefe Captaines, and Princes of his chariots, and horsemen. 10. And al the Princes of King Salomons armie were two hundred fittie, which taught the people. 11. But the daughter of Pharao he removed from the cite of Dauid, into the house which he had built for her. For the King sayd: My wife shall not dwell in the house of Dauid the King of Israel (.) because it is sanctified: because the Arke of our Lord is entred into it. 12. Then Salomon offered holocausts to our Lord vpon the altar of our Lord, which he had built before the porch, 13. that euerie day there might be offering on it, according to the precept of Moyses in the Sabbaths, and in the Calends, and in the festiual daies thrite a yeare, that is to say, in the Solemnie of Azymes, and in the Solemnie of weeks, and in the Solemnie of tabernacles. 14. And he appoynted according to the disposition of Dauid his father the offices of the Priests in their ministeries: and the Leuites in their order, that they should prayse, and minister before the Priests according to the rite of euerie day: and the porters in their diuisions by gate and gate: for so Dauid the man of God had commanded. 15. Neither did they transgresse of the Kings commandments as wel the Priests

(*) Salomon was yet so farre from communicating with Infidels, that he suffered not his wife an infidel to be present where the Arke of God had been placed. 1. PAR. 15.

as the Leuites, touching al things, that he had commanded, and in the custodies of the treasures. 16. Salomon had al expenses prepared, from the day that he founded the house of our Lord, vntil the day wherein he perfitted it. 17. Then went Salomon into Afiogaber, and into Ailatn to the coast of the Red sea, which is in the Land of Edom. 18. And Hiram sent vnto him by the hands of his seruants, shippes, and cunning mariners, and they went with Salomons seruants into Ophir, and they tooke from thence foure hundred fiftie talents of gold, and brought it to King Salomon.

C H A P. IX.

The Queene of Saba admireth Salomons wisdom, 9. giueth and receiueth presents. 13. Of the great store of treasure which is yearely brought in, 13. King Salomon maketh pretious armour, 17. a throne, 20. and plate. 24. Other Kings send him gifts, so the aboundeth in glorie, and riches. 29. After fourtie yeares reigne he dieth, and his sonne Roboam succeedeth.

1. Reg.
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THE Queene of Saba also, when she had heard the fame of Salomon, came to proue him in hard propositions in Ierusalem, with great riches, and camels, which caried spices, and very much gold, and pretious stones. And when she was come to Salomon, she spake to him what things focuer were in her hart. 2. And Salomon expounded to her al things that she propounded: neither was there anie thing, that he made not playne vnto her. 3. Who after she saw, to wit, the wisdom of Salomon, and the house which he had built, 4. moreouer also the meafes of his table, and the habitations of his seruants, and the offices of his ministers, and their garments, the cup-bearers also, and their garments, and the victimes, which he immolated in the house of our Lord: there was no spirit in her anie longer, she was so astoniished. 5. And she sayd to the King: The word is true, which I heard in my countrie of thy vertues and wisdom. 6. I did not belieue them that told it, vntil my self was come, and mine eyes had seen, and I had proued scarce the half part of thy wisdom to haue been told me: thou hast passed the fame with thy vertues. 7. Blessed are thy men, and blessed are thy seruants, which assist before thee at al time, and heare thy wisdom. 8. Be the Lord thy God blessed, who would ordayne thee ouer his throne, King (a) of the Lord thy God. Because God loueth Israel, & wil preferue it for euer: therefore hath he sette thee King ouer it, to doe iudgements and iustice. 9. And she gaue to the King an hundred. twentie talents of gold, and spices exceeding much, and

(a) They are called Kings of God, which reigne by his grace & according to his will. Whereupon they vse this stile: By the grace of God, King of Ierusalem, &c.

most pretious stones: there were not such spices, as these, which the Queene of Saba gaue to King Salomon. 10. But the seruants of Hiram also with the seruants of Salomon brought gold from Ophir, & Thymtrees, & most pretious stones: 11. wherof the King made, to wit, of the Thymtrees, stayers in the house of our Lord, and in the Kings house, harpes also and psalteries for the singing men: neuer there seen such trees in the Land of Iuda. 12. And King Salomon gaue to the Queene of Saba al things that she would, and that she asked, and manie moe things then she brought to him: who returning, went into her countrie with her seruants. 13. And the weight of the gold, that was brought to Salomon euerie yeare was six hundred sixtie six talents of gold: 14. beside that summe, which the legates of diuers nations, and the merchants were accustomed to bring, add al the Kings of Arabia, and the Dukes of the lands, which brought gold and siluer to Salomon. 15. King Salomon therefore made two hundred goldeu speares, of the summe of six hundred peeces of gold, which were spent in euerie speare: 16. also three hundred golden shields of three hundred peeces of gold, with which euerie shield was couered: and the King put them in the armarie, which was besette with a wood. 17. The King also made a great throne of iuorie, and couered it with most fyne gold. 18. Six steps also, wherwith the going vp was to the throne, and a foote-stoole of gold, and two litle armes on either side, and two lions standing by the litle armes, 19. yea and othertwelue litle lions standing vpon the steps on both sides: there was not such a throne in al kingdoms. 20. Al the vessels also of the Kings table were of gold, and the vessels of the house of the forest of Libanus of most pure gold. For siluer in those daies was reputed for nothing. 21. For the Kings ships went into Tharsis with the seruants of Hiram, once in thee yeares: and they brought from thence gold and siluer, and yuorie, and apes, and pecocks. 22. Salomon therefore was magnified aboue al the Kings of the earth for riches and glorie. 23. And al the Kings of the earth desired to see Salomons face, that they might heare the wisdom, which God had giuen in his hart. 24. And they brought him guits, vessels of siluer, and gold, and garments, and armour, and spices, horses, and mules, euerie yeare. 25. Salomon also had fourtie thousand horses in the stables, and of chariots, and horsemen twelue thousand, and he placed them in the cities of the chariots, and where the King was in Ierusalem. 26. He exercised also authoritic ouer al the Kings from the riuer Euphrates vnto the land of the Phiilisthians, and vnto the borders of Ægypt. 27. And he made so great plentie of siluer in Ierusalem as it were of stones: and of cedres so great a multitude as of sicomores, which grow in the champayne. 28. And horses were brought him out of Ægypt, & al countries. 29. But the reit of the works of Salomon the first and the last are writen in the words of Nathan the Propher, and in the Books of Ahias the silonite, in the Vision

also of Addo the Seer, agaynst Ieroboam the sonne of Nabat. 30. And Salomon reigned in Ierusalem ouer al Israel fourtie yeares. 31. And he (b) slept with his fathers: and they buried him in the citie of Dauid: and Roboam his sonne reigned for him.

(b) His fall to luxurie & idolatrie is recorded 3. Reg. 11.

C H A P. X.

Roboam requested by Ieroboam and the people to lighten their yoke of seruice, 6. leauing the counsel of the ancient, and folowing yong counsellors, threatneth to presse the people: 16. wherupon manie reuolt from him.

AND Roboam went forth into Sichem: for thither al Israel was assembled, to make him King. 2 Which when Ieroboam the sonne of Nabat heard, who was in Ægypt (for he was fled thither from Salomon) forthwith he returned. 3. And they called him, and he came with al Israel & spake to Roboam, saying: 4. Thy father pressed vs with a most hard yoke, doe thou command lighter things then thy father, who layd vpon vs a heauie seruitude, and ease thou a litle of the burden, that we may serue thee. 5. Who sayd: After three daies returne ye to me. And when the people was gone, 6. he tooke counsel with the Anciēts, which stood before his father Salomon, whiles he yet liued, saying: What counsel giue you, that I may answer the people? 7. Who sayd to him: If thou wilt please this people, and pacifie them with words of clemencie, they wil serue thee at all times. 8. But he forsooke the counsel of the Ancients, and began to treat with yongmen, that had been brought vp with him, and were in his trayne. 9. And he sayd to them: What seemeth to you? or what shal I answer this people, which hath sayd to me: Ease the yoke which thy father layd vpon vs? 10. But they answered as yongmen, & brought vp with him in delicatenesse, and sayd: Thus shalt thou speake to the people, hat sayd to thee: Thy father aggrauated our yoke, doe thou ease it: and thus shalt thou answer them: My least finger is thicker then the loynes of my father. 11. My father layd vpon you an heauie yoke, and I wil adde a greater weight: my father bette you with scourges, but I wil beate you with scorpions. 12. Ieroboam therefore came, and al the people to Roboam the third day, as he had cōmanded them. 13. And the King answered rough words, leauing the counsel of the Ancients: 14. and he spake according to the yongmens wil: My father laid vpon you a heauie yoke, which I wil make neauier: my father bette you with scourges, but I wilt beate you with scorpions. 15. And he condescended not to the peoples requets: for it was the wil of God, that his word should be accompiined, which he had spoken by the hand of Ahias the Silonite to Ieroboam the sonne of Nabat. 16. And al the

The second part. Diuision of the Kingdō. Dauids issue reigning only in two tribes, which also are carried captiue vnto Babylon.

3. Reg. 11.

people when the King spake rough words, said thus vnto him: We haue no part in Dauid, nor inheritance in the sonne of Isai. Returne into thy tabernacles o Israel, and doe thou feed thy house Dauid. And Israel went into their tabernacles. 17. But ouer the children of Israel, that dwelt in the cities of Iuda Roboam reigned. 18. And King Roboam sent Aduram, who was ouer the tributes, and the children of Israel stoned him, and he died: moreouer King Roboam made hast to get vp into his chariot, and fled into Ierusalem. 19. And Israel reuolted from the house of Dauid vntil this day.

CHAP. XI.

Roboam intending by force to reduce al Israel to his subiection, is warned by a Prophet to cease from that enterprize. 5. He maketh walles about euery ci-ies, 11. furnisheth them with victuals, and munition. 13. Priests, Leuites, and manie others repaire to Ierusalem, because Ieroboam maketh a new religion, and new Priests. 18. Roboam taketh manie wiues, and concubines. 22. preferreth Abias aboute al his other sonnes.



AND Roboam came into Ierusalem, and called together al the house of Iuda and Benjamin, an hundred tourescore thousand chosen men and warriors, to fight agaynst Israel, and to conuert his Kingdom vnto him. 2. And the word of our Lord came to Semeias the man of God, saying: 3. Speake to Roboam the sonne of Salomon the King of Iuda, and to al Israel, that is in Iuda and Benjamin: 4. Thus sayth our Lord: You shal not goe vp, neither shal you fight agaynst your brethren: let euerie man returne into his house, because this thing is done by my wil. Who when they had heard the word of our Lord, returned, neither went they forward agaynst Ieroboam. 5. And Roboam dwelt in Ierusalem, and built walled cities in Iuda. 6. And he built Bethlehem, and Etam, and Thecue, 7. Bethsur also, and Socho, and Odollam, 8. moreouer also Geth, and Maresa, and Ziph, 9. yea and Aduram, and Lachis, and Azeca, 10. Saraa also, and Aialon, and Hebron, which were in Iuda and Benjamin, most fenced cities. 11. And when he had inclosed them with walles, he put in them Princes, and store houses of victuals, that is, of oile and wine. 12. Yea and in euerie citie he made armories of shields and speares, and he strengthened them with great diligence, and reigned ouer Iuda and Benjamin. 13. And the Priests and Leuites, that were in al Israel, came to him out of al their seates, 14. (*) leauing their suburbs, and their possessions, and passing to Iuda, and Ierusalem, because Ieroboam had cast them off, and their posteritie: that they should not execute the priesthood of our Lord. 15. Who made vnto himsele

(*) A worthe example to suffer temporal damage rather then to con- forme them- selues to the practise of false religion.

Priests of the excelses, and of diuels, and of the calues which he had made. 16. Yea and of al the tribes of Israel, whosocuer had giuen their hart to seek our Lord the God of Israel, came into Ierusalem to immolate their victims before our Lord the God of their fathers. 17. And they strengthened the Kingdome of Iuda, and established Roboam the sonne of Salomon for three yeares: for they walked in the waies of Dauid and Salomon, onlie three yeares. 18. And Roboam took to wife Mahalath, the daughter of Ierimoth the sonne of Dauid: Abihail also the daughter of Eliab the sonne of Isai, 19. who bare him sonnes, Iehus, & Somorias, and Zoom. 20. After this woman also he took Maacha the daughter of Absalom, who bare him Abia, and Ethai, and Ziza, & Salomith. 21. And Roboam loued Maacha the daughter of Absalom aboue al his wiues and concubines: for he had married eighteen wiues, and threescore concubines: and he begat eight and twentie sonnes, and threescore daughters. 22. But he appointed for head Abias the sonne of Maacha duke ouer al his brethren: for he meant to make him King, 23. because he was wiser, and mightier aboue al his sonnes, and in al the costes of Iuda, and of Benjamin, and in al the walled cities: and he gaue them much meate, and he desired manie wiues.

C H A P. XII.

For the sinnes of Roboam and the people, manie strong cities, also Ierusalem, are taken and spoyled by the King of Ægypt. 8. They repent, and the Ægyptians depart, 9. but carie away the treasures. 13. Roboam dieth, and his sonne Abias reigneth.

AND when the Kingdom of Roboam was strengthened and fortified, he forsooke the law of our Lord, and al Israel with him. 2. And in the fifth yeare of the Kingdom of Roboam. came vp Sefac the King of Ægypt into Ierusalem (because they had sinned to our Lord) ; with a thousand two hundred chariots, and threescore thousand horsemen: neither was anie number of the common people, that came with him out of Ægypt, to wit, Lybians, and Troglodytes, and Æthiopians. 4. And he tooke the most fenced cities in Iuda, and came ouer vnto Ierusalem. 5. And Semeias the Prophet went to Roboam, and to the Princes of Iuda, that were gathered together in Ierusalem, flying from Sefac, and he sayd to them: Thus sayth our Lord: You haue least me, and I haue least you in the hand of Sefac. 6. And the Princes of Israel, and the King, being aitonished, sayd: Our Lord is iust. 7. And when our Lord had seen that they were humbled, the word of our Lord came to Semeias, saying: Because they are humbled, i wil not destroy the, and I wil giue them a litle ayde, & my furie shal not drop vpon Ierusalem

by the hand of Sefac. 8. But yet they shal serue him, that they may know the distance of my seruice, and of the seruice of the Kingdome of the earth. 9. Therefore Sefac the King of Ægypt retyred from Ierusalem, taking away the treasure of the house of our Lord, and of the Kings house, & he tooke al things with him, and the golden shields that Salomon had made, 10. for the which the King made brasen ones, and deliuered them to the Princes of the shield-bearers, which kept the entrance of the palace. 11. And when the King entred into the house of our Lord, the shield-bearers came, and tooke them, and brought them backe agayne to their armorie. 12. But yet because they were humbled, the wrath of our Lord was turned away from them, neither were they vtterly destroyed: for in Iuda there were found good works. 13. King Roboam therefore was strengthened in Ierusalem, and reigned: one & fourtie yeares old was he when he began to reigne, and he reigned seuenteen yeares in Ierusalem, the citie which our Lord chose, to confirme his name there, out of al the tribes of Israel: and the name of his mother was Naama an Ammonite. 14. And he did euil, and prepared not his hart to seeke our Lord. 15. But the works of Roboam the first and the last are written in the Books of Semeias the Prophet, and of Addo the Seer, and diligently expounded: and Roboam and Ieroboam fought one agaynst the other al their daies. 16. And Roboam slept with his father, and was buried in the citie of Daud. And Abias his sonne reigned for him.

C H A P. XIII.

Abias maketh warre agaynst Ieroboam, 4. exhorteth the people of Israel for iustice and religions sake to returne to him. 13. In the meane time Ieroboam inuironeth him with forces, but by Gods assistance Abias preuaileth, 21. and reigneth securely.



IN the eighteenth yeare of King Ieroboam, reigned Abias ouer Iuda. 2. Three yeares reigned he in Ierusalem, and his mothers name was Michaia, the daughter of Vriell of Gabaa: there was warre between Abias & Ieroboam. 3. And when Abias had begun battel, and had most warlike men, and of chosē ones four hundred thousand: Ieroboam put his armie in aray on the contrarie side, eight hundred thousand men, who themselues also were chosē men, & most valiāt to battels. 4. Abias therefore stood vpon mount Senerō, which was in Ephraim, and sayd: Heare Ieroboam, & al Israel: 5. Are you ignorant that our Lord the God of Israel gaue the kingdome to Daud ouer Israel for euer, to him & his childrē as a (4) couenāt of salt: 6. And there

3. Reg.
15.

(4) A firme & perpetual covenant. *Numer.* 8. v. 19.

rose vp Ieroboam the sonne of Nabat, the seruant of Salomon the sonne of Dauid : and rebelled against his Lord. 7. And there were gathered to him al the most vayne men, and the children of Belial : and they preuayled agaynst Roboam the sonne of Salomon: moreouer Roboam was rude, and of a feareful hart, and could not resist them. 8. Now therfore you say that you are able to resist the Kingdome of our Lord, which he possesseth by the children of Dauid, and you haue a great multitude of people, and golden calues, which Ieroboam hath made you for Gods. 9. And you haue cast out the Priests of our Lord, the children of Aaron, & the Levites: and you haue made you Priests, as al the peoples of the earth: who soeuer shal come and consecrate his hand in a bullock of oxen, and in seuen rammes, is made the Priest of them that are not Gods. 10. But our Lord is God, whom we forsake not, and the Priests doe minister to our Lord of the children of Aaron, and the Levites are in their order. 11. Holocausts also they doe offer to our Lord, euerie day morning and euening, and incense made according to the precepts of the law, and the loaves are set forth on a most cleane table, and there is with vs the golden candlesticke, and the lampes therof, that they may be lighted alwaies at euening: for we keep the precepts of the Lord our God, whom you haue forsaken. 12. Therefore in our host God is the Pri. ce, & his Priests, which sound with trumpets, and resound agaynst you: children of Israel fight not against our Lord the God of your fathers, because it is not expedient for you. 13. He speaking these things, Ieroboam endeauoured to entrap him behind. And when he stood ouer against the enemies, he compassed Iuda vn-witting with his armie. 14. And Iudas looking backe, saw the battel at hand before and behind, and cryed to our Lord: and the Priests began to sound with trumpets. 15. And al the men of Iuda made a shout: and behold they crying, God terrified Ieroboam, and al Israel that stood agaynst Abias and Iuda. 16. And the children of Israel fled from Iuda, and our Lord deliuered them into their hand. 17. Abias therefore and his people stricke them with a great slaughter, and there fel wounded of Israel siue hundredth thousand valiant men. 18. And the children of Israel were humbled at that time, and the children of Iuda exceedingly encouraged, because they had trusted in our Lord the God of their fathers. 19. And Abias pursued Ieroboam flying, and he tooke his cities, Bethel and her daughters, & Iefana with her daughters, Ephron also and her daughters. 20. Neither was Ieroboam able to resist anie more, in the daies of Abias: whom our Lord struck, and he died. 21. Therefore Abias, his empire being strengthened, tooke fourteen wiues: and he begat two and twentie sonnes, & sixteen daughters. 22. But the rest of the words of Abias, and of his waies and words, are writen diligently in the Book of Addo the Prophet.

C H A P. XIII.

Abias dieth, and his sonne Afa reigneth, destroyeth idolatrie, 6. fortifieth his cities, 9. and ouercommeth, by Gods special helpe, the Ethiopians armie of a million of men.

AND Abias slept with his fathers, and they buried him in the Citie of Dauid: & Afa his sonne reigned for him, in whose daies the land was quiet ten yeares. 2. And Afa did that which was good and pleasing in the sight of his God, & he ouerthrew the altars of (a) strange seruice, and the excelses, 3. and brake the statues, and cut downe the groues. 4. And he commanded Iuda that they should seeke our Lord the God of their fathers, and should doe the law, and al the commandements. 5. And he took away out of al the cities of Iuda the altars, & temples, and reigned in peace. 6. He built also fenced cities in Iuda, because he was quiet, and there had no battels risen in his time, our Lord giuing peace. 7. And he sayd to Iuda: Let vs build these cities, and compasse them with wals, and strengthen them with towers, and gates, & locks, whiles things are quiet from battels, because we haue fought our Lord the God of our fathers, and he hath giuen vs peace round about. They therefore did build, and there was no impediment in building. 8. And Afa had in his armie of them that caried shields and speares, of Iuda three hundred thousand: and of Benjamin shield-bearers and archers, two hundred eightie thousand, al these were most valiant men. 9. And Zara the Ethiopian with his armie issued forth against them, ten hundred thousand, and with three hundred chariots: and he came as far as Maresa. 10. Moreouer Afa went on to meet him, and set his armie in aray to battel in the vale Sephata, which is neere Maresa. 11. And he inuocated our Lord God, and sayd: Lord there is no difference with thee, whether thou helpe in few, or in manie: helpe vs o Lord our God: for-hauing confidence in thee, & in thy name we are come against this multitude. Lord, thou art our God, let not man preuaile against thee. 12. Our Lord therefore terrified the Ethiopians before Afa and Iuda: & the Ethiopians fled. 13. And Afa pursued them, & the people that was with him, vnto Gerara: & the Ethiopians fel to vtter destruction because our Lord killing them, and his armie fighting, they were destroyed. They took therefore manie spoiles, 14. and they struck al the cities round about Gerara: for great terrour had inuaded al men: and they spoyled the cities, and caried away much prey. 15. Yea and destroying the sheepecotes of sheep, they took an infinit multitude of catel, and of camels: and returned into Ierusalem.

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of euerie one.

CHAP. XV.

Azarias prophesieth that Israel shall lack the true God, Priests, and the law, a long time. 8. Which King Afa hearing most seriously destroyeth idolatrie, 12. maketh couenant and oath to serue God. 16. And deposeth his mother for offering sacrifice to Priapus.

AND Azarias the sonne of Oded, the Spirit of God coming vpon him, 2. went out to meete Afa, and sayd to him: Heare ye me Afa, and al Iuda and Benjamin: Our Lord is with you, (a) because you haue been with him. If you wil seeke him, you shal finde: but if you forsake him, he wil forsake you. 3. And manie daies shal passe in Israel without the true God, and without Priest a teacher, and without the Law. 4. And when they shal returne in their distresse to our Lord the God of Israel, and shal seeke him, they shal finde him. 5. At that time there shal not be peace to him that goeth out and commeth in, but terrours on euerie side in the inhabiters of the earth. 6. For nation shal fight agaynst nation, and citie agaynst citie, because our Lord wil trouble them with al distresse. 7. You therefore take courage, and let not your hands be dissolued: for there shal be reward to your worke. 8. Which when Afa had heard, to witte, the words, and the prophecie of Azarias the sonne of Oded the Prophet, he took courage, and took away the Idols out of al the land of Iuda, and out of Benjamin, and out of the cities, which he had taken, of mount Ephraim, and he dedicated the altar of our Lord, which was before the porch of our Lord. 9. And he gathered together al Iuda and Benjamin, & the strangers with them of Ephraim, and of Manasses, and of Simeon: for manie were fled to him of Israel, seeing that our Lord his God was with him. 10. And when they were come into Ierusalem the third month, in the fifteenth yeare of the reigne of Afa, 11. they immolated to our Lord in that day of the spoiles and the prey that they had brought, oxen seuen hundred, and rammes seuen thousand. 12. And he went in after the manner to establish the couenat, that they should seeke our Lord the God of their fathers in al their hart, and in al their soul. 13. And if anie man, quoth he, shal not seeke our Lord the God of Israel, let him die, from the least to the greatest, from man vnto woman. 14. And they sware to our Lord with a lowd voyce in iubilation, and in noyse of trumpet, and sound of maulnes, 15. al that were in Iuda, with execratiō: for in al their hart did they sweare & with al their wil did they seeke him, & found him, & our Lord gaue thē rest round about. 16. Yea & Maacha the mother of King Afa he deposeth frō the royal empyre, because she had made in a groue the idol of Priapus:

(a) Cooperation with Gods grace meriteth increase of grace.

(b) King Afa destroyed the places where Idols were serued, c. 14. v. 2. but tollera- ted the places where some offered sacri- fice to God, be- side the proper altar in Ierusa- lem, because this was dis- pensable & not the other.

which he wholly destroyed, and breaking into pieces, burnt it in the Torrent eedron. 17. But the (b) Excelses were leaft in Israel: neuerthe- lesse the hart of Afa was perfect al his daies. 18. And those things which his father had vowed, and himself, he brought into the house of our Lord, gold and siluer, and of vessels diuers furniture. 19. And there was no warre vnto the five and thirtith yeare of the reigne of Afa.

C H A P. XVI.

Agaynst the King of Israel. King Afa procureth helpe of the Assyrians, 7. which a Prophet reproveth in publick fetters. 11. Afa dieth, with discaise of his yeete, and is buried with pompe.

AND in the six and thirtith yeare of his reigne, came vp Baasa the King of Israel into Iuda, and with a wal compassed Rama, that none could safely goe out and come in of the Kingdō of Afa. 2. Afa therefore brought forth siluer and gold, out of the treasure house of our Lord, and of the Kings treasures, and he sent to Benadad the King of Syria, who dwelt in Damascus, saying: 3. There is league between me and thee, my father also & thy father had concord, wherefore I haue sent thee siluer and gold that breaking the league, which thou hast with Baasa the King of Israel, thou make him retire from me. 4. Which being knowen, Benadad sent the Princes of his hosts to the cities of Israel: who strucke Ahion, and Dan, and Able- maim, and al the walled cities of Nephthali. 5. Which when Baasa had heard, he ceased to build Rama, & intermitted his worke. 6. Moreover Afa the King tooke al Iuda, and caried away the stones out of Rama, and the timber that Baasa had prepared for the building: & he built of them Gabaa, & Maspha. 7. At that time came Hanani the Prophet to Afa the King of Iuda, & said to him: Because thou hast had cōfidēce in the King of Syria, and not in our Lord thy God, therefore hath the armie of the King of Syria escaped out of thy hand. 8. Were not the Æthiopians, and Lybians, manie moe in chariots, and horsemen, and a multitude exceed- ing great: whom, when thou didst belieue in our Lord, he deliuered into thy hand? 9. For the eies of our Lord behold al the earth, and giue strength to them, that with perfect hart belieue in him. Thou therefore hast done foolishly, and for this cause from this present time shal battels arise agaynst thee. 10. And Afa being angrie agaynt the Seer, comman- ded him to be cast into fetters: for he tooke indignation exceeuingly vpon this thing: & he slew of the people at that time verie manie. 11. But the works of Afa the first & the last are written in the Book of the Kings of Iuda and Israel. 12. Afa also fellicke in the nine and thirtith yeare

3. Reg.
15.

of his

of his reigne, of a most vehement paine of his (a) feet, and neither in his infirmitie did he seeke our Lord, but rather trusted in the arte of Physicians. 13. And he slept with his fathers: and he died the one and fourtith yeare of his reigne. 14. And they buried him in his sepulchre, which he had digged for himself in the Citie of Dauid: and they layd him vpon his bed ful of spices and odoriferous oyntments, which were made by the arte of apothecaries, and they burnt ouer him with exceeding ambition.

C H A P. X V I I.

Iosaphat succeeding in the Kingdom preuaileth in battel agaynst the King of Israel, 6. destroyeth Idolaters, and sendeth Priests and Leuites to instruct the people 11. The Philistians and Arabians send presents to King Iosaphat, 13. The leaders of the armie and souldiers are numbred.



AND Iosaphat his sonne reigned for him, and grew strong agaynst Israel. 2. And he appoynted numbers of souldiers in al the cities of Iuda, that were compassed with walles. And he placed garrisons in the land of Iuda, & in the cities of Ephraim, which Asa his father had taken. 3. And our Lord was with Iosaphat, because he walked in the first waies of Dauid his father: and he trusted not in Baalim, 4. but in the God of his father, & went forward in his precepts, and not according to the sinnes of Israel. 5. And our Lord confirmed the Kingdom in his hand, and al Iuda gaue guits to Iosaphat: and there grew to him infinite riches, and much glorie. 6. And when his hart had taken courage (a) for the waies of our Lord, he tooke away also the Excelses and groues out of Iuda. 7. And in the third yeare of his Kingdom, he sent of his Princes Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, that they should teach in the cities of Iuda: 8. and with them Leuites, Semeias, & Nathanas, and Zabadias, Asael also, and Semiramoth, and Ionathan, and Adonias, and Tobias, and Thobadonias Leuites, and with them Elisama, and Ioram Priests. 9. And they taught the people in Iuda, hauing the booke of the law of our Lord: and they went about al the cities of Iuda, and instructed the people. 10. Therefore the dread of our Lord came vpon al the Kingdoms of the lands, that were round about Iuda, neither durst they make battel agaynst Iosaphat. 11. Yea and the Philistians brought guits to Iosaphat, and tribute of siluer, the Arabians also brought cattel, of rammes seuen thousand seuen hundred, and bucke goats as manie. 12. Iosaphat thertore grew, & was magnified on high: and he built in Iuda houses like to toures, and walled cities. 13. And he prepared manie workes in the cities of Iuda: there were

(a) Iust punishment with paine of his feet, for iniuriously putting Gods Prophet in fetters v. 10. So God punished him temporally, for that and other passionate sinnes: & he died in good state, for his hart was perfect al his dayes (c. 15. v. 17.) that is, most part of his life, especially in his last dayes.

(a) Good works approoued by new benefits from God, as a reward therof, doe giue more hope & confidence to proceede from vertue to vertue. S. Tho. l. d. regimine Regum.

also men of warre, and valiant in Ierusalem. 14. of whom this is the number by the houses and families of euerie one: In Iuda Princes of the armie, Ednas duke, and with him most valiant men three hundred thousand. 15. After him Iohanen the Prince, and with him two hundred eightie thousand. 16. After him also Amasias the sonne of Zechri, consecrated to our Lord, and with him two hundred thousand of valiant men. 17. Him followed Eliada valiant to battels, and with him of them that held bow and shield two hundred thousand. 18. After this man also Iozabad, and with him an hundred eightie thousand readie fouldiers. 19. Al these were at the hand of the King, beside others, whom he had put in walled cities, in al Iuda.

CHAP. XVIII.

Iosaphat ioyned in affinitie with wicked Achab King of Israel, goeth with him against Ramoth Galaad, foure hundred false Prophets promising victorie. 4. Micheas prophesying the contrarie, 28. is put in prison. 28. Achab (notwithstanding he changeth his attire, and leaueth Iosaphat in danger) 33. is slaine.



IOSAPHAT therefore was rich and verie glorious, & was ioyned in affinitie to Achab. 2. And he went downe to him after certaine yeares into Samaria: at whose comming Achab killed muttons and oxen very manie for him and the people that came with him: & he perswaded him to goe vp into Ramoth Galaad 3. And Achab the King of Israel sayd to Iosaphat the King of Iuda: Come with me into Ramoth Galaad. To whom he

(*) For this he was iustly reprehended, but his simple intention dimmished his fault, and so he was more easily pardoned, & for his good workes otherwise done in Gods seruice. c. 19. 3

answered: As I am thou also: as thy people, so my people also: and (*) we will be with thee in battel. 4. Iosaphat sayd to the King of Israel: Consult I beseech thee presently the word of our Lord. 5. Therefore the King of Israel gathered together of the Prophets foure hundred men, & sayd to them: Shal we goe into Ramoth Galaad to fight, or sit stil? But they said: Goe vp, say they, & God wil deliuer it into thy had. 6. And Iosaphat sayd: Is there not heer a Prophet of our Lord, that we may enquire also of him? 7. And the King of Israel sayd to Iosaphat: There is one man, of whom we may aske the wil of our Lord: but I hate him, because he doth not prophesie me good, but euil at al times: and it is Micheas the sonne of Iemla. And Iosaphat sayd: Speake not in this manner, o King. 8. The King of Israel therefore called one of the Eunuchs, and sayd to him: Call quickly Micheas the sonne of Iemla. 9. Moreouer the King of Israel,

and

and Iofaphat the King of Iuda, both fate in their thrones, clothed with kinglie attyre, and they fate in the court beside the gate of Samaria, and al the Prophets prophecied before them. 10. But Sedecias the sonne of Chanaana made him hornes of yron, and sayd: Thus sayth our Lord: With these shalt thou strike Syria, til thou destroy it. 11. And al the Prophets in like manner prophecied, and sayd: Goe vp into Ramoth Galaad. and thou shalt prosper, and our Lord wil deliuer them into the Kings hand. 12. And the messenger that went to cal Micheas, sayd to him: Behold the words of al the Prophets with one mouth tel the King good things: I beseech thee therfore that thy word also dissent not from them, and that thou speake prosperous things. 13. To whom Micheas answered: Our Lord liueth, whatfoeuer my God shal say to me, that wil I speake. 14. He therfore came to the King. To whom the King sayd: Micheas, shal we goe into Ramoth Galaad to fight, or sit stil? To whom he answered (b) Goe ye vp: for al things shal fall out prosperous, and the enemies shal be deliuered into your hands. 15. And the King sayd: Agayne and agayne I adiure thee, that thou speake not to me, but that which is true in the name of our Lord. 16. But he sayd: I saw al Israel disperst in the mountaines, as sheep without a shepheard: & our Lord sayd: These haue no maisters: let euerie man returne into his house in peace. 17. And the King of Israel sayd to Iofaphat: did I not tel thee that this man did not prophecie me anie good, but those things that be euil? 18. But he sayd: Heare ye therfore the word of our Lord: I saw our Lord sitting in his throne, and al the host of heauen assisting him on the right hand and on the left. 19. And our Lord sayd: who shal deceiue Achab the King of Israel, that he may goe vp and fall in Ramoth Galaad? And when one sayd in this manner, and an otherwise: 20. there came forth a spirit, and stood before our Lord, & sayd: I wil deceiue him. To whom our Lord sayd: wherein wilt thou deceiue him? 21. But he answered: I wil goe forth, and wil be a lying spirit in the mouth of al his Prophets. And our Lord sayd: Thou shalt deceiue, and shalt preuaile: goe forth, and doe so. 22. Now therfore, behold our Lord hath giuen the spirit of lying in the mouth of al thy Prophets, and our Lord hath spoken of thee euil things. 23. And Sedecias the sonne of Chanaana came, and strucke the checke of Micheas, and sayd: Which way passed the spirit of our Lord from me, that it should speake to thee. 24. And Micheas sayd: Thou thy self shalt see in that day, when thou shalt enter into chamber out of chamber, to be hid. 25. And the King of Israel commanded, saying: Take Micheas, and lead him to Amon the gouernour of the citie, and to Ioab the sonne of Amelech. 26. And you shal say: Thus sayth the King: Cast this felow into prison, and giue him a litle bread, and a litle water, til I returne in peace. 27. And Micheas sayd: If thou returne in peace, our Lord hath not spoken in me, and he said: Heare al ye peoples. 28. Therfore the King of Israel, & Iofaphat the King of Iuda, wet vp into Ramoth Galaad. 29. And the King of Israel said

(b) See Annotation 3. Reg. 22. v. 15.

to Iofaphat: I wil change my habite, and fo I wil goe to the fight, but be thou clothed with thine owne garments. And the King of Israel changing his habit came to the battel. 30. And the King of Syria had commanded the captaynes of his horsemen saying: Fight not against the least, or against the greatest, but agaynst the King of Israel only. 31. Therefore when the Princes of the horsemen saw Iofaphat, they sayd: This is the King of Israel. And they compassed him fighting: but he cried to our Lord, and he holpe him, and turned them away from him. 32. For when the captaynes of the horsemen saw, that it was not the King of Israel, they leaft him. 33. And it chanced that one of the people shot an arrow at aduenture, and stricke the King of Israel between the necke & the shoulders, & he sayd to his cochere: Turne thy hand, & carie me out of the battel, because I am wounded. 34. And the fight was ended in that day: moreouer the King of Israel stood in his chariot against the Syrians vntil eueing, and died at the sunne set.

(a) Precisian Donatistes holding it vnlawful to conuerse with sinners, amongst other Scriptures alleadged this reprehension of Iofaphat for his societic with Achab. To whom S. Augustin answereth, that he was not blamed for other conuersation with Achab, but for ayding him, and ioyning with him in the act of sinne, when he contemning Micheas the true Prophet of God, and belieuing false Prophets went to battel: & herein both Kings offend d, but with differēce; so one was slaine, though he seemed to be secure, the other was faued in great danger, and repenting was pardoned. li. 2. c. 8. cons. epist. P armen.

C H A P. XIX.

Iofaphat being reprocued by a Prophet for yealding help to Achab, 5. appoynteth Iudges in severall cities, admonishing them to doe iustice: 8. exhorteth Priests and Leuites to execute their functions carefully. 11. Amarias High Priest directing and ruling in things belonging to God, Zabedias general captayne gouerneth the Kings affayres.



AND Iofaphat the King of Iuda returned into his house peaceably, into Ierusalem. 2. Whom Iehu the sonne of Hanani the Seer mette, and sayd to him: (a) To the impious man thou giuest ayde, and to them that hate our Lord thou art ioyned in freindship, and therefore thou didst deserue indeed the wrath of our Lord: 3. but good workes are found in thee, for that thou hast taken away the groues out of the land of Iuda, and hast prepared thy hart to seeke our Lord the God of thy fathers. 4. Iofaphat therefore dwelt in Ierusalem: and he went forth to the people agayne from Bersabee vnto mount Ephraim, and recalled them to our Lord the God of their fathers. 5. And he appoynted iudges of the land in al the fenced cities of Iuda, in euerie place, 6. and commanding the iudges, he sayd: Take heed what you doe: for you exercise not iudgement of man, but of our Lord: and whatsoever you shall iudge, it shall redound to you. 7. Let the feare of our Lord be with you, and with diligence doe al things: for there is no iniquitie with the Lord our God, nor acception of persons, nor desire of gifts. 8. In Ierusalem also Iofaphat appoynted Leuites, and Priests, and Princes of families of Israel, that they should iudge the iudgement and cause of our

Lord

Lord to the inhabitants therof. 9. And he commanded them, faying: Thus fhall you doe in the feare of our Lord faithfully, & with a perfect hart. 10. Euerie caufe, that fhall come to you of your brethren, that dwel in their cities, between kinred and kinred, wherfoeuer there is queftion of the law, of the commandement, of ceremonies, of iuftifications: fhew it them, that they finne not againit our Lord, and left there come wrath vpon you and your brethren: fo doing therefore you fhall not finne. 11. And (b) Amarias the Priest and your Bifhop fhall be chiefe in thefe things, which pertayne to God: moreouer Zabadias the fonne of Ifmahel, who is the Prince in the houfe of Iuda, fhall be ouer thofe works, which pertayne to the Kings office: and you haue maifters the Leuites before you, take courage, and doe diligently, and our Lord wil be with the good.

(b) A moft plaine diftinction of fpiritual & temporal authoritie and offices, not instituted by Iofaphat, nor any other King, but by God himfelf. *Deut. 17. Num. 27.*

C H A P. X X.

The Ammonites, Moabites, and Syrians, ioyning forces agaynft Iofaphat, 3. he feeketh Gods helpe by publike prayer and fasting. 14. A Prophet firetelleth that God wil fight for them: 20. fo they finging praifes to God, the enemies kil each other. 24. Iofaphat with his men gather verie great Spoiles, 30. reigneth in peace, 35. but his nauie perished, for his societie with wicked Ochozias.



AF T E R these things were the children of Moab gathered together, and the children of Ammon, & with them of the Ammonites, to fight agaynft Iofaphat. 2. And there came messengers, and told Iofaphat, faying: There cometh agaynft thee a great multitude from thofe places, which are beyond the fea, & out of Syria, & behold they ftay in Afafonthamar, which is Engaddi. 3. And Iofaphat being frighted with feare, he tooke him wholly to befeech our Lord, and he (a) proclaimed a faft to al Iuda. 4. And Iudas was gathered together to pray to our Lord: yea and al (b) came out of their cities to befeech him. 5. And when Iofaphat stood in the middes of the affembly of Iuda, and Ierufalem in the houfe of our Lord before the new court, 6. he fayd: Lord God of our fathers, thou art God in heauen, and ruleft ouer al the Kingdomes of Nations, in thy hand is ftrength and might, neither can anie man refift thee. 7. Didft not thou our God kil al the inhabitants of this land before thy people Israel, and gaueft it to the feed of Abraham thy freind for euer: 8. And they dwelt in it, and built in it a Sanctuarie to thy name, faying: 9. If euils fal vpon vs, the fword of iudgement, peftilence, and famine, we wil ftand before this houfe in thy light, wherein thy name is inuocated: and we wil crie to

(a) They fafted not only to fubdue the flefh to the fpirit, but alfo for other neceffities.

(b) Example of pilgrimage to holy places, becaufe it pleafeth God to heare the prayers of good people rather in one place then in another. *c. 6. 7. &c.*

thee in our tribulations, and thou shalt heare, and saue vs. 10. Now therefore behold the children of Ammon, and mount Seir, by whom thou didst not grant Israel to passe, they came out of Ægypt, but they declined from them, and slew them not: 11. doe the contrarie, and endeavour to cast vs out of the possession, which thou hast deliuered to vs. 12. Our God, wilt not thou therefore iudge them? In vs in deed there is not so great strength, that we can resist this multitude, which cometh violently vpon vs. But whereas we are ignorant what we ought to doe, this onlie we haue leaft, that we direct our eies to thee: 13. And al Iuda stood before our Lord with their litle ones, and wiues, and their children. 14. And there was Iahaziel the sonne of Zacharias, the sonne of Banaias, the sonne of Iehiel, the sonne of Mathanias, a Leuite of the children of Asaph, vpon whom the spirit of our Lord came in the middes of the multitude, 15. and he sayd: Attend ye al Iuda, and you that dwel in Ierusalem, and thou King Iofaphat: thus sayth our Lord to you: Feare not, neither dread ye this multitude: for it is not your battel, but Gods. 16. To morrow you shal goe downe agaynst them: for they wil come vp by the steep named Sis, and you shal finde thē in the vtmost part of the torrent, which is against the wildernesse of Ieruel. 17. It shal not be you that shal fight, but onlie stand confidently, & you shal see the helpe of our Lord ouer you, O Iuda, and Ierusalem: feare not, neither dread ye: to morrow you shal goe out agaynst thē, & our Lord wil be with you. 18. Iofaphat therefore, and Iuda, & al the inhabitants of Ierusalē fel flat on the earth before our Lord, & adored him. 19. Moreouer the Leuites of the children of Caath, & of the children of Core, prayesed our Lord the God of Israel with a lowd voice, on high. 20. And when they had risen early in the morning, they went forth by the desert of Thecua: and they being gone forth, Iofaphat standing in the middes of thē, sayd: Heare me ye men of Iuda, & al the inhabters of Ierusalem: (c) belieue in the Lord your God, & you shal be secure: belieue his Prophets, & al things shal fal out prosperous. 21. He gaue counsel also to the people, & appointed the singing men of our Lord, that they should prayse him in their companies, & should goe before the host, & with agreable voice should say: Confesse to our Lord, because his mercie is for euer. 22. And when they began to sing prayses, our Lord turned their embuiments vpon themselues, to wit, of the children of Ammon, & of Moab, & of mount Seir, who were gone forth to fight against Iuda, & were stricken. 23. For the children of Ammō, & of Moab, rose together against the inhabitants of mount Seir, to kil & destroy them: & when they had in worke atchieued this, being turned also against themselues, they fel wounded one of an other. 24. Moreouer Iuda when they were come to the watch place, that looketh to the desert, saw a far off al the countrie abrode ful of dead bodies, and that none remayned alieue that could escape death. 25. Iofaphat therefore came, & al the people with him to take away the spoiles of the dead, & they found among the dead bo-

(c) Faith is the foundation of al good works. Heb. 11. but not sufficiēt to saluation without other vertues: and therefore they not only belieued, but also fasted and prayed, and where need required fought with weapons, though at this time it pleased God to fight for them. See Iesue 23.

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dies, diuerſe ſtuffe, garments alſo, & moſt pretious veſſels : & they ſpoiled it, ſo that they could not carie al things, nor in three dayes take away the ſpoiles for the greatneſſe of the praye. 26. And in the fourth day they were aſſembled in the Vale of bleſſing : for becauſe there they had bleſſed our Lord, they called that place the Vale of bleſſing vntil this preſent day. 27. And euerie man of Iuda returned, & the inhabitants of Ieruſalé, & Iofaphat before them into Ieruſalem with great ioy, becauſe our Lord had giuen them ioy of their enemies. 28. And they entred into Ieruſalem with pſalteries, and harpes, and trumpets into the houſe of our Lord. 29. And the dread of our Lord fel vpon al the Kingdomes of the lands when they heard that our Lord had fought agaynit the enemies of Iſrael. 30. And the Kingdom of Iofaphat was quiet, and God gaue him peace round about. 31. Iofaphat therefore reigned ouer Iuda, and he was ſiue and thirtie yeares old when he began to reigne : and he reigned ſiue & twentie yeares in Ieruſalem : & the name of his mother was Azuba the daughter of Selahi. 32. And he walked in the way of his father Aſa, neither declined he from it, doing the things that were pleaſing before our Lord. 33. But (d) yet the excelses he took not away, & as yet the people had not directed their hart to our Lord the God of their fathers. 34. But the reſt of the actes of Iofaphat, the firſt & the laſt are writé in the words of Iehu the ſónne of Hanani which he diſpoſed into the Books of the Kings of Iſrael. 35. After theſe things Iofaphat the King of Iuda entred freindſhip with Ochozias the King of Iſrael, whoſe workes were moſt impious. 36. And he was partaker to make ſhippes, which ſhould goe into Thariis : and they made a nauie in Aſiongaber. 37. And Eliezer the ſonne of Dodau of Marſa prophecied to Iofaphat, ſaying: Becauſe thou haſt had a league with Ochozias, our Lord hath ſtrucken thy workes, & the ſhips are broken, neither could they goe into Thariis.

(d) He deſtroyed the places where ſacrifice was offered to idols, ch. 17. v. 6. but tolerated other places where the people offered to God our Lord without the temple, not being able to reduce al to perfection.

C H A P. XXI.

Iofaphat dieth, and Ioram ſucceeding killeth his owne brethren, and ſome other chiefe men: 6. reigneth wickedly. 8. Edom, and Lobna reuolt from him. 12. Elias by letters forewarneth him of plagues, 15. which falling vpon him he dieth after two yeares of a languishing and horrible diſeaſe.

4. Reg 8.



AND Iofaphat ſlept with his fathers, & was buried with them in the Citie of Dauid: and Ioram his ſonne reigned for him. 2. Who had brethren the ſonnes of Iofaphat, Azarias, and Iahiel, and Zacharias, & Azarias, & Michael, and Saphatias. al theſe were the ſonnes of Iofaphat the King of Iuda. 3. And their father gaue them manie giſts of ſiluer, and of gold, and penſions, with the moſt fenced cities in Iuda: But the Kingdom he deliuered to Ioram, becauſe he was the firſt begotten. 4. And Ioram roſe ouer the Kingdom of his father : and when he had eſtabliſhed himſelf, he ſlew al his

brethren with the sword, and certain of the Princes of Israel. 5. Two and thirtie yeare old was Ioram when he began to reigne: and he reigned eight yeares in Ierusalem. 6. And he walked in the waies of the Kings of Israel, as the house of Achab had done: for Achabs daughter was his wife, and he did euil in the sight of our Lord. 7. But our Lord would not destroy the house of Dauid for the couenant which he had made with him: and because he had promised that he would giue him a lampe, and to his sonnes for euer. 8. In those daies Edom rebelled, from being subiect to Iuda, and made themselues a King. 9. And when Ioram had passed with his Princes, and al the horsemen, that were with him, he rose in the night, and struck Edom, which had compassed him, and al the captaynes of his horsemen. 10. But yet Edom rebelled, from being vnder the dominion of Iuda vntil this day: at that time Lobna also reuolted, from being vnder his hand. For he had forsaken our Lord the God of their fathers: 11. moreouer he built also excelses in the cities of Iuda, and he made the inhabitants of Ierusalem to fornicate, and Iuda to transgresse. 12. And there were letters brought him (a) from Elias the Prophet, in which was Writen: Thus sayth our Lord the God of Dauid thy father: Because thou hast not walked in the waies of Iosaphat thy father, and in the waies of Asa the King of Iuda, 13. but hast gone by the waies of the Kings of Israel, and hast made Iuda to fornicate, and the inhabitants of Ierusalem, hauing imitated the fornication of the house of Achab, moreouer also hast killed thy brethren, the house of thy father, better men then thou: 14. behold our Lord wil strike thee with a great plague with al thy people, and children, and thy wiues, and al thy substance. 15. And thou shalt be sicke of a very sore disease of thy belie, til thy vital parts come forth by litle and litle euerie day. 16. Our Lord therefore raised vp agaynst Ioram the spirit of the Philisthians, and of the Arabians, which are borderers to the Æthiopians. 17. and they went vp into the Land of Iuda, and wasted it, and they spoyled al the substance, that was found in the Kings house, moreouer also his sonnes, and wiues: neither was there a sonne left him but Ioachaz, who was the yongest. 18. And beside al these things our Lord struck him with an incurable disease of the belie. 19. And when day succeeded day, and the spaces of times passed about, the circuite of two yeares was complete: and so being wasted with a long consumption, so that he voyed euen his very bowels, he was rid of the disease, and of his life together. And he died in an exceeding vile infirmitie, and the people made him not exequies according to the manner of burning, as they had done to his ancelters. 20. He was two and thirtie yeares old, when he began to reigne, and he reigned eight yeares in Ierusalem. And he walked not rightly, and they buried him in the Citie of Dauid: but yet not in the sepulchre of the Kings.

(a) Elias was assumed from ordinarie conuersation with mortal men the eighteenth yeare of King Iosaphat, 4. Reg. 2. 3. who reigned twentie hie yeares, 1. Reg. 22. v. 42. So he shewed this special care of Ioram & his Kingdō, after his assumption seue yeares.

C H A P. XXII.

Ochozias reigning one yeare, 3. is slaine together with Ioram King of Israel, by King Iehu. 10. Athalia killeth the Kings children (onise Ioas being saved by his aunt) and vsurpeth the Kingdom six yeares.



AND the inhabitants of Ierusalem made Ochozias his least sonne King for him: for al the elders, that had been before him, the rouers of the Arabians had slayne, which inuaded the campe: and Ochozias the sonne of Ioram the King of Iuda reigned. 2. Two & (a) fourtie yeares old was Ochozias when he began to reigne, & he reigned one yeare in Ierusalem, and the name of his mother was Athalia the daughter of Amri. 3. But he also went by the waies of the house of Achab: for his mother forced him to doe impiously. 4. He therefore did euil in the sight of our Lord, as the house of Achab: for they were his counsellers after the death of his father, to his destruction. 5. And he walked in their counsels. And he went forth with Ioram the sonne of Achab King of Israel, into battel agaynst Hazael King of Syria, into Ramoth Galaad: and the Syrians wounded Ioram. 6. Who returned to be cured into Iezrael: for he had takē manie woundes in the foresayd battel. Therefore Ochozias the sonne of Ioram King of Iuda, went downe to visit Ioram the sonne of Achab in Iezrael being sicke. 7. For it was the wil of God agaynst Ochozias, that he should come to Ioram: and when he was come he should goe out also agaynst Iehu the sonne of Namsi, whom our Lord anoynted to destroy the house of Achab. 8. When Iehu therefore ouerthrew the house of Achab, he found the Princes of Iuda, and the sonne of the brethren of Ochozias, which serued him, and he slew them. 9. Searching also for Ochozias himself, he tooke him lying hid in Samaria: and being brought vnto him, he killed him, and they buried him: because he was the sonne of Iosaphat, who had sought our Lord in all his hart (b) neither was there anie more hope that anie should reigne of the stocke of Ochozias. 10. For Athalia his mother, seeing that her sonne was dead, arose, & slew al the Kings stocke of the house of Ioram. 11. Sauiug that Iosabeth the Kings daughter tooke Ioas the sonne of Ochozias, and stole him out of the middes of the Kings sonnes, when they were slayne, and she hid him with his nource in the bedde chamber: and Iosabeth that hid him, was the daughter of King Ioram, the wife of Ioiada the high Priest, the suster of Ochozias, and therefore Athalia did not kil him. 12. He therefore was with them in the house of God six yeares, in the which Athalia reigned ouer the Land.

(a) To wit whē he began to reigne alone: for he reigned together with his father at the age of 22. 4. Reg. 8. v. 26. And after his fathers death but one yeare. See 4. Reg. 8. v. 18.

(b) Humane hope failed, but Gods providence vsed meanes to conserue some of Dauids issue to sit in his throne. yea to continue the succession vnto Christ. 1. Cor. 15. 20.

4. Reg. 8.
v. 25. c.
9.

CHAP. XXIII.

Ioiada the High Priest annoynteth and crowneth Ioas King, 12. causeth Athalia to be slaine, 16. idolatrie to be destroyed, 18. and Gods seruice aduanced.



AND in the seuenth yeare Ioiada taking courage, tooke the centurions, to wit, Azarias the sonne of Ieroham, and Ismahel the sonne of Iohanan, Azarias also the sonne of Obed, and Maazias the sonne of Adaias, and Elisaphat the sonne of Zechri: and made a couenant with them. 2. Who going about Iuda, gathered together the Leuites out of al the cities of Iuda, and the Princes of the families of Israel, and they came into Ierusalem. 3. Therefore al the multitude made a couenant with the King in the house of God: and Ioiada sayd to them: Behold the Kings sonne shal reigne, as our Lord hath spoken, vpon the sonnes of Daud. 4. This (a) therefore is the thing which you shal doe. 5. The third part of you that come to the * Sabbath of the Priests, and of Leuites, and of porters, shal be in the gates: and a third part at the Kings house: and a third at the gate, which is called of the Foundation: but al the rest of the common people be in the courtes of the house of our Lord. 6. Neither let anie other enter into the house of our Lord, but the Priests, and they that minister of the Leuites: let them onlie goe in, because they are sanctified, and let al the rest of the multitude obserue the watches of our Lord. 7. And let the Leuites enuiron the King, hauing euerie one their weapons: (and if anie other shal enter into the temple, let him be slayne) and let them be with the King both comming in, and going out. 8. The Leuites therefore, and al Iuda did according to al things, which (b) Ioiada the high Priest had commanded, and they tooke euerie one the men that were vnder them, and came by the order of the Sabbath, with them that had fulfilled the Sabbath, and were to goe forth. For ioiada the high Priest permitted not the companie to depart, which were accustomed to succeed one another euerie weeke. 9. And Ioiada the Priest gaue to the centurions the speares, and the shields, and targets of King Daud, which he had consecrated in the house of our Lord. 10. And he appoynted al the people of them that held weapons on the right side of the temple, vnto the left side of the temple, before the altar, and the temple, round about the King. 11. And they brought forth the Kings sonne, and put the crowne vpon him, and the testimonie, and gaue the law to be in his hand, and they made him King: Ioiada also the high Priest, and his sonnes annoynted him: and they wished him wel, and said: God saue

(a) Gods promise being absolute and certaine, yet humane meanes were neuertheless required.

(b) In case of right and necessitie we see here what the high Priest could doe and did by his authoritie: who otherwise intermeddled not in the Kings affaires. ch. 19. v. 11.

4. Re
11.

* the
weeke
watch.

the King. 12. Which thing when Athalia had heard, to witte, the voice of them that ranne and prayſed the King, ſhe went in vnto the people, into the temple of our Lord. 13. And when ſhe had ſeen the King ſtanding vpon the ſtep in the entrance, and the Princes, and the companies about him, and al the people of the land reioyſing, and ſounding with trumpets, and playing on instruments of diuerſe kind, & the voice of them that prayſed, ſhe rent her garments, and ſayd: Treason, treason. 14. And Ioiada the high Prieſt going forth to the centurions, and captaines of the armie, ſayd to them: Bring her forth without the precinct of the temple, and let her be killed with the ſword without. And the Prieſt commanded that ſhe ſhould not be killed in the houſe of our Lord. 15. And they layd hands vpon her necke: and when ſhe was entred within the gate of the houſe of the Kings houſe, they killed her there. 16. And Ioiada made a couenant between himſelf, and al the people, and the King, that they would be the people of our Lord. 17. Al the people therefore entred into the houſe of Baal, and deſtroyed it: and they brake his altars and (c) his * imagas: Mathan alſo the Prieſt of Baal they ſlew before the altars. 18. And Ioiada appoynted ouerſeers in the houſe of our Lord, vnder the hands of the Prieſts, and the Leuites, which Dauid diſtributed in the houſe of our Lord: that they ſhould offer holocausts to our Lord, as it is writen in the law of Moyſes, in ioy and ſongs, according to the diſpoſition of Dauid. 19. He appoynted alſo porters in the gates of the houſe of our Lord, that the vncleane in anie thing ſhould not enter in. 20. And he tooke the centurions, and the moſt valiant men and Princes of the people, and al the common people of the land, and they made the King to goe downe from the houſe of our Lord, and to enter by the middes of the vpper gate into the Kings houſe, and placed him in the royal throne. 21. And al the people of the land reioyſed, and the citie was quiet: moreouer Athalia was ſlayne with the ſword.

(c) They are wilfully blind that wil not ſee difference betwē images of Baal & of Chriſt or of his Saints.

C H A P. XXIIII.

Ioas reigning piously, so long as Ioiada liueth, causeth the Temple to be repayed, 14. and new sacred vessels to be made. 15. Ioiada an hundred thirtie yeares old dieth. 17. Ioas falleth to idolatrie: 20. causeth Zacharias to be slayne in the court of the Temple. 23. A few Syrians kil the chief men about the King, and carie away great preyes. 25. Ioas is slayne by his owne men, and his sonne Amasias reigneth.



EVEN yeares old was Ioas when he began to reigne: and he reigned forty yeares in Ierusalem, the name of his mother was Sebia of Bersabee. 2. And he did that which is good before our Lord at the dayes of Ioiada the Priest. 3. And Ioiada tooke for him two wiues, of whom he begat sonnes & daughters. 4. After which things it pleased Ioas to repayre the house of our Lord. 5. And he assembled the Priests, & the Leuites, & sayd to them: Goe ye forth to the cities of Iuda, & gather of al Israel money for the reparation of the temple of your God, yeare by yeare, and doe this in hast: moreouer the Leuites did negligently. 6. And the King called Ioiada the Prince, and sayd to him: why hast thou had no care to constrayne the Leuites to bring in out of Iuda and Ierusalem the money, that was (a) appointed of Moyses the seruant of our Lord, that al the multitude of Israel should bring it in into the tabernacle of testimonie? 7. For the most impious Athalia, & her children haue destroyed the house of God, and of al things that had been sanctified in the temple of our Lord, they adorned the temple of Baalim. 8. The King therefore commanded and they made a chest: and set it by the gate of our Lord on the out side. 9. And it was proclaymed in Iuda and Ierusalem, that euery man should bring the price to our Lord, which Moyses the seruant of God appoynted ouer al Israel, in the desert. 10. And al the Princes reioysed, and al the people: and going in they contributed into the chest of our Lord, and cast in so that it was filled. 11. And when it was time that they should bring the chest before the King by the hands of Leuites (for they saw much money) the Kings Scribe went in, and he whom the high Priest had appoynted: & they powred out the money that was in the chest, and recaried it to his place: and so did they from day to day, and there was gathered infinite money. 12. Which the King and Ioiada gaue to them, that ouersaw the workes of the house of our Lord: but they hired with it hewers of stones, and artificers of al workes, to repayre the house of our Lord: smiths also of yron and brasse, that that

(a) By the law euerie one payed yearely halfe a sicle, towards the repaying of the tabernacle, and so afterwards of the temple. Ex. 30.

which

which began to fall might be upheld. 13. And they that wrought did industriously, and the breach of the walls was closed by their hands, and they raised the house of our Lord into the old state, and made it stand firmly. 14. And when they had accomplished all the works, they brought the rest of the money before the King and Ioiada: of the which were made vessels of the temple to the ministerie, and for holocausts, phials also, and other vessels of gold and siluer, and holocausts were offered in the house of our Lord continually all the daies of Ioiada. 15. But Ioiada became old being full of dayes, and died when he was an hundred and thirtie yeares old. 16. And they buried him in the citie of Dauid with the Kings, because he had done good with Israel, and with his house. 17. And after that Ioiada was dead, the Princes of Iuda went in, and adored the King, who being altered by their seruiceablenesse, agreed to them. 18. And they forsooke the temple of our Lord the God of their fathers, and serued groues, and sculpils, & there came wrath agaynst Iuda, and Ierusalem for this sinne. 19. And he sent them Prophets, that they should returne to our Lord, whom, protesting, they would not heare. 20. The spirit of God therefore inuelted Zacharias the sonne of Ioiada the Priest, and he stood in the sight of the people, and sayd to them: Thus sayth our Lord God: Why transgresse you the precept of our Lord, which thing shall not profit you, and haue forsaken our Lord, that he should forsake you? 21. Who being gathered against him, they threw stones according to the Kings commandement, in the court of the house of our Lord. 22. And Ioas the King did not remember the mercie, that Ioiada his father had done with him, but he killed his sonne. Who when he died, sayd: Our Lord see, and require it. 23. And when a yeare was come about, the armie of Syria came vp against him: and it came into Iuda and Ierusalem, & slew all the Princes of the people, and all the prey they sent to the King into Damascus. 24. And whereas there was come a very smal number of the Syrians, our Lord deliuered into their hands an infinit multitude, for that they had forsaken our Lord the God of their fathers: on Ioas also they exercised ignominious iudgements. 25. And departing they left him in great diseases: and his seruants rose against him, (b) for reuenge of the blood of the sonne of Ioiada the Priest, and they slew him in his bed, & he dyed: and they buried him in the Citie of Dauid, but not in the Kings sepulchres. 26. And there conspired against him Zabad the sonne of Semmaath an Ammonitess, and Iozabad the sonne of Semarith a Moabitess. 27. Moreouer his children, and the summe of money, which was gathered vnder him, and the repaying of the house of God are written more diligently in the Book of Kings: and Amalias his sonne reigned for him.

24. 23.

(b) He that killed his spiritual father was slaine by his owne seruants.

C H A P. XXV.

Amasias killeth those that slew his father. 5. Besides his owne people, byreth souldiers of israel, but by aduise of a Prophet dismisseth them, 11. and with his owne overthroweth the idumeans, whose idols taken in battel (13. the dismissed souldiers in the meane time spoyling his countrie) he adoreth. 15. Concerning admonition, 17. and prouoking the King of Israel to warre, 22. is taken in battel and spoyled. 27. Fearing treason in Ierusalem flyeth, and is slaine in Lachis.



FIVE and twentie yeares old was Amasias when he began to reigne, and he reigned nine & twentie yeares in Ierusalem, the name of his mother was Ioaden of Ierusalem. 2. And he did good in the sight of our Lord: but yet not in a perfect hart. 3. And when he saw his Kingdome strengthened, he put to death the seruants, that had slayne the King his father, 4. but their children he slew not, as it is written in the Book of the law of Moyse, where our Lord commanded, saying: The fathers shal not be slayne for the children, nor the children for their fathers, but euerie one shal die in his owne sinne. 5. Amasias therefore gathered together Iuda, and appoynted them by families, and tribunes, and centurions, in al Iuda, & Benjamin, and he numbred from twentie yeares vpward, & found three hundred thousand of yong men that went forth to battel, and held speare and shield. 6. He hyred also for wages of Israel an hundred thousand strong men, for an hundred talents of siluer. 7. But a man of God came to him, and sayd: O King, let not the host of Israel goe forth with thee, for our Lord is not with Israel, and al the children of Ephraim: 8. and if thou thinke that battels consist in the force of an armie, God wil make thee to be ouercome of the enemies: for it perteyneth to God both to helpe, and to put to flight. 9. And Amasias said to the man of God: What shal become then of the hundred talents, which I haue giuen the souldiers of Israel? And the man of God answered him: Our Lord hath wherby he is able to giue thee much more then this. 10. Amasias therefore separated the host, that came to him out of Ephraim, that they should returne into their place: but they being wrath exceedingly against Iuda, returned into their countrie. 11. Moreouer Amasias brought forth his people confidently, and went into the Vale of salt pits, and struck the children of Seir, ten thousand. 12. And other ten thousand men did the children of Iuda take, and bring to the steep of a certaine rocke, and cast them down headlong from the top, who burst in sunder euerie one. 13. But that armie which Amasias had sent backe, from going with

4. Reg.
14.

Deu. 24

him

him to battel, was spred in the cities of Iuda, from Samaria vnto Beth-horon, and killing three thousand tooke away a great prey. 14. But Amasias after the slaughter of the Idumeans, sette vp the Gods of the children of Seir, which he had brought thence, for his Gods, & adored them, and burnt incense to them. 15. For which thing our Lord being angrie against Amasias, sent a Prophet vnto him, which should say to him: Why hast thou adored Gods, that haue not deliuered their owne people out of thy hand? 16. And when he spake these things, he answered him: Art thou the Kings counseler? be quiet, lest I kil thee. And the Prophet departing, sayd: I know that God is minded to kil thee, because thou hast done this euil, & besides hast not agreed to my counsel. 17. Therefore Amasias the King of Iuda taking verie il counsel, sent to Ioas the sonne of Ioachaz the sone of Iehu, the King of Israel, saying: Come, let vs see one an other. 18. But he sent backe the messengers, saying: A thistle that is in Libanus sent to a cedar of Libanus, saying: Giue thy daughter to my sonne to wife: & behold the beasts that were in the wood of Libanus passed, and trode downe the thistle. 19. Thou hast sayd: I haue struken Edom, and therefore thy hart is extolled into pryte, sit in thy house, why dost thou prouoke euil against thee, that both thou mayest fal, and Iuda with thee. 20. Amasias would not heare, because it was our Lords wil, that he should be deliuered into the hands of the enemies-^(a) for the Gods of Edom. 21. Ioas therefore the King of Israel went vp, and they gaue themselues one the sight of the other: and Amasias the King of Iuda was in Bethsames of Iuda: 22. and Iuda fel before Israel, and fled into their tabernacles. 23. Moreouer Ioas the King of Israel in Bethsames took Amasias the King of Iuda, the sonne of Ioas, the sonne of Ioachas, and brought him into Ierusalem: and destroyed the wal therof from the gate of Ephraim, to the gate of the corner, foure hundred cubits. 24. Al the gold also, and siluer, and al the vessels, that he found in the house of God, and with Obedom in the treasures also of the Kings house, moreouer he brought backe the somes of the hostages into Samaria. 25. And Amasias the sonne of Ioas the King of Iuda liued, after that Ioas died the sonne of Ioachaz the King of Israel fifteen yeares. 26. But the rest of the words of Amasias the first and the last are written in the Book of the Kings of Iuda and Israel. 27. Who after he reuoluted from our Lord, they lay in waite agaynst him in Ierusalem. And when he had fled into Lachis, they sent, and slew him there. 28. And caryng him backe vpon horses, buried him with his fathers in the Citie of Dauid.

4. Reg. 8.

^a Obduracion
of hart for former sinne.

C H A P. XXVI.

Ozias seruing God, 6. preuaileth in battel against the Philistians, Arabians, and Ammonites: 9. prospereth in honour and wealth. 16. Then waxing proud offereth incense on the altar, is stricken with leprosie, expelled out of the Temple, and citie: 20. and his sonne Ioathan ruleth the Kingdom.

AND al the people of Iuda made his sone Ozias sixteen yeares old, King for Amasias his father. 2. He built Ailath, & restored it to the dominion of Iuda, after that the King slept with his fathers. 3. Sixteen yeares old was Ozias when he began to reigne, and he reigned two and fittie yeares in Ierusalem, the name of his mother was Iechelia of Ierusalem. 4. And he did that which was right in the eies of our Lord, according to al things, which Amasias his father had done. 5. And he sought our Lord in the daies of Zacharias that vnderstood and saw God: and when he sought our Lord, (a) he directed him in al things. 6. Moreover he went forth, and fought against the Philisthims, and destroyed the wal of Geth, and the wal of Iabinia, and the wal of Azotus: he built also townes in Azotus, and among the Philisthims. 7. And God did helpe him against the Philisthims, and against the Arabians, that dwelt in Gurbaal, & against the Ammonites. 8. And the Ammonites gaue gifts to Ozias: and his name was renowned vnto the entrance of Egypt for his often victories. 9. And Ozias built towers in Ierusalem ouer the gate of the corner, and ouer the gate of the valley, and the rest, in the same side of the wal, and strengthened them. 10. He built towers also in the wildernesse, and digged manie cisterns, because he had much cattel as wel in the champaine, as in the vastitie of the desert: he had also vineyards and dressers of vines in the mountaynes, and in Carmel: for he was a man giuen to husbandrie. 11. And the host of his warriors, which wet forth to battels, was vnder the hand of Ichiel the scribe, and Maasias the doctor, and vnder the hand of Hananias, who was of the Kings dukes. 12. And al the number of the Princes by families of valiant men, was two thousand six hundred. 13. And vnder them al the host of three hundred and seuen thousand five hundred: which were apt to battels, and fought for the King against the aduersaries. 14. Ozias also prepared for them, that is to say, for al the armie, shields, and speares, and helmets, and coates of mayle, and bowes, and slings to cast stones. 15. And he made in Ierusalem engines of diuerse kind, which he placed in the towers, and in the corners of the walles, to shoot arrowes, & great stones: and his name went forth farre, for that our Lord did ayde him, and had strengthened him. 16. But when he was strengthened, his hart was cleuated to his destruction, and

(a) So long as this King obserued the ordinance of God to be directed by the high Priest *Nu. 27. v. 21.* he prospered in his affaires.

he neglected our Lord his God : and entering into the temple of our Lord , he would burne (b) incense vpon the altar of incense. 17. And incontinent Azarias the Priest going in after him , and with him the Priests of our Lord eightie , most valiant men , 18. they resisted the King, and sayd: It is not thy office Ozias, to burne incense to our Lord, but of the Priests , that is , of the children of Aaron, which are consecrated to this King of ministeric : goe out of the Sanctuarie, contemne not : because this thing shall not be reputed to thee for glorie of our Lord God. 19. And Ozias being angrie , and holding in his hand the censar to burne incense, threathed the Priests. And forthwith there rose a leprosie in his forehead before the Priests , in the house of our Lord vpon the altar of incense. 20. And when Azarias the high Priest had beheld him , and al the rest of the Priests , they saw the leprosie in his forehead , and in hast they thrust him out. Yea and himself being sore afrayd, made hast to goe out, because he felt by and by the plague of our Lord. 21. Ozias therefore the King was a leper vntil the day of his death, and he dwelt in a house apart full of the leprosie, for the which he had been cast out of the house of our Lord. Moreouer Ioathan his sonne gouerned the Kings house , and iudged the people of the land. 22. But the rest of the words of Ozias the first and the last wrote Isaias the sonne of Amos, the Prophet. 23. And Ozias slept with his fathers , and they buried him in the (c) Kings sepulchres field , because he was a leper: and Ioathan his sonne reigned for him.

C H A P. XXVII.

Ioathan a godlie King, 5. preuaileth in battel against the Ammonites : 7. dieth, and his sonne Achaz succeedeth.



4. Reg. 15. **I**VE and twentie yeares old was Ioathan when he began to reigne, and he reigned sixteen yeares in Ierusalem : the name of his mother was Ierusa the daughter of Sadoc. 2. And he did that which was right before our Lord, according to al things, which Ozias his father had done, sauing that he entred not into the temple of our Lord, and as yet the people did sinne. 3. He built the high gate of the house of our Lord , and in the wal of Ophel he built manie things. 4. Cities also he built in the mountaynes of Iuda, and castels, and towres in the forrests. 5. He fought agaynst the King of the children of Ammon, and ouercame them, and the children of Ammon gaue him at that time an hundred talents of siluer, and ten thousand cores of wheate, and as manie cores of barley : the children of Ammon gaue him these things in the second and third yeare. 6. And Ioathan was strengthened,

(b) For vsurping spiritual authority which pertayned not to him, the high Priest with his assistants opposed themselves against the King: and God confirmed their sentence by striking the same King with leprosie. And so he was not only cast out of the temple, but also out of his Kingdom, and common conversation with other men, and forced to dwell in a separate house without the citie according to the law. *Leuit. 13. v. 46.*
(c) Neither could he be buried in the proper sepulchres of the Kings.

because he had directed his waies before our Lord his God. 7. But the rest of the words of Ioathan, and al his battels, and workes, are written in the Booke of the Kings of Israel and Iuda. 8. He was five & twentie yeares old when he began to reigne, and he reigned sixteen yeares in Ierusalem. 9. And Ioathan slept with his fathers, and they buried him in the Citie of Dauid: And Achaz his sonne reigned for him.

CHAP. XXVIII.

For his great wickednes Achaz is taken in battel, his cuntry spoiled, and manie slayne by the Kings of Syria, and Israel: 9. yet God suffereth not the Kingdom to be subdued. 16. Then requiring helpe of the Assyrians, 17. is spoiled by the Idumeans, Philisthians, and Assyrians. 22. After al which plagues he committeth more idolatrie. 26. dieth, and his sonne Ezechias reigneth.



TWENTIE yeares old was Achaz when he began to reigne, and he reigned sixteen yeares in Ierusalem: he did not right in the sight of our Lord as Dauid his father. 1. but walked in the wayes of the Kings of Israel, moreouer also he did cast statues to Baalim. 3. He it is that burnt incense to the Valebenennom, and he consecrated his sonnes in fire according to the rite of the nations, which our Lord slew in the comming of the children of Israel. 4. He sacrificed also, & burnt incense in the excelses, and on hilles, and vnder euerie tree ful of greene leaues. 5. And our Lord his God deliuered him into the hands of the King of Syria, who stricke him, and tooke a great prey out of his Kingdom, and brought into Damascus: to the hāds also of the King of Israel was deliuered, & striken with a great plague. 6. And Phacee the sonne of Romelia slew of Iuda an hundred twentie thousand in one day, al men of warre: for that they had forsaken our Lord the God of their fathers. 7. At that time Zechri a mightie man of Ephraim, slew Maasias the Kings sonne, and Ezricam the gouernour of his house, Elcana also second from the King. 8. And the children of Israel tooke of their brethren two hundred thousand of women, of boyes, and of wenches, and an infinite praye: & they brought it into Samaria. 9. At that time there was a Prophet of our Lord, named Oded: who going forth to meete the armie comming into Samaria, said to them: Behold our Lord the God of your fathers being angric against Iuda, hath deliuered them into your hands, and you haue slayne them cruelly, so that your crueltie did reach to heauen. 10. Morcouer the children of Iuda and Ierusalem you wil subdue vnto you for bondmen and bond women, which needeth not to be done: for you haue sinned hereupon to our Lord your God. 11. But heare ye my

4. Reg.
16.

counsel,

counsel, and carie backe the captiues, that you haue brought of your brethren, because the great furie of our Lord hangeth ouer you. 12. There stood therefore Princes of the children of Ephraim, Azarias the sonne of Iohanen, Barachias the sonne of Mosollomoth, Ezechias the sonne of Sellum, and Amasa the sonne of Hadali, against them that came out of the battel, 13. and they sayd to them: You shal not bring in the captiues hither, lest we sinne to our Lord. Why wil you adde vpon our sinnes, and heape vp old offences? for it is a great sinne, and the anger of the furie of our Lord hangeth ouer Israel. 14. And the men of warredismist the prey, and al the things that they had taken, before the Princes and al the multitude. 15. And the men, whom we mentioned aboue, stood, and taking the captiues, and al that were naked they clothed and shod them with the spoyles: and when they had clothed and refreshed them with meat and drinke, & annoynted them because of their labour, and had looked carefully to them: as manie as could not walke, and were of a weake bodie, they set on beasts, and brought them to Iericho the Citie of palme trees to their brethren, and themselves returned into Samaria. 16. At that time King Achaz sent to the King of the Assyrians asking helpe. And the Idumeans came and struck manie of Iuda, and tooke a great praye. 17. The Philisthiims also were spred abroad by the cities of the champayne, and toward the South of Iuda: and they tooke Bethfames, and Aialon, and Gaderoth, Socho also, and Thamnan, and Gamzo, with their villages, and dwelt in them. 19. For our Lord had humbled Iuda because of Achaz the King of Iuda, for that he had made it naked of helpe, and had contemned our Lord. 20. And he brought agaynst him Theglathphalnasar the King of the Assyrians, who also afflicted him, and spoyled him no man resisting. 21. Therefore Achaz spoyling the house of our Lord, and the house of the Kings, and of the Princes gaue gifts to the King of the Assyrians, and yet it did nothing profite him. 22. Moreouer also in the time of his distresse he increased contempt agaynst our Lord, King Achaz himself by himself, 23. immolated victimes to the Gods of Damascus that strucke him, and sayd: The Gods of the Kings of Syria doe helpe them, whom I wil pacifie with hosts, and they wil ayde me, wheras on the contrarie part they were his ruine, and al Israels. 24. Achaz therefore hauing spoyled al the vessels of the house of God, and broken them, shut the gates of the temple of God, and made him altars in al the corners of Ierusalem. 25. In al the cities also of Iuda he built altars to burne frankincense, and he prouoked to wrath our Lord the God of his fathers. 26. But the rest of his words, & al his works the first and the last are written in the Booke of the Kings of Iuda and Israel. 27. And Achaz slept with his fathers, and they buried him in the Citie of Ierusalem: for they receiued him not into the sepulchres of the Kings of Israel. And Ezechias his sonne reigned for him.

Wicked policie auaieth nothing, but hurteth much.

C H A P. XXIX.

Ezechias repayreth the Temple, and diuine seruice. 5. Zelously exhorteth offenders to repentance: 12. the Temple is purified in sixteen daies. 18. The King and nobles offer holts, which the Priests immolare, 25. with solemne musick (ordained by King Dauid) and great ioy of al the people.



THERFORE Ezechias began to reigne, when he was five and twentie yeares old, & he reigned nine and twentie yeares in Ierusalem: the name of his mother was Abia, the daughter of Zacharias. 2. And he did that which was pleasing in the sight of our Lord, according to all things that Dauid his father had done. 3. He in the first yeare & month of his reigne opened the doores of the house of our Lord, and repayed them. 4. And he brought the Priests and the Leuites, & assembled them in the East street. 5. And he sayd to them: Heare me ye Leuites, and be sanctified, cleanse the house of our Lord the God of your fathers, and take away all vncleannes out of the Sanctuarie. 6. Our fathers haue sinned and done euil in the sight of our Lord God, forsaking him: they haue turned away their faces from the tabernacle of our Lord, & giuen the backe. 7. They haue shut the doores, that were in the porch, and put out the lamps, and haue not burnt incense, and haue not offered holocausts in the Sanctuarie of the God of Israel. 8. Therefore was the furie of our Lord stirred vp vpon Iuda and Ierusalem, and he hath deliuered them into commotion, and into destruction, and to be hissed at, as your schewes see with your eyes. 9. Behold, our fathers haue fallen by the swords, our sonnes, and our daughters, and wiues are led captiue for this wickednesse. 10. Now chertore it pleaseth me that we make a couenant with our Lord the God of Israel, and he wil turne away the furie of his wrath from vs. 11. My children be not negligent: our Lord hath chosen you to stand before him, and to minister to him, and to worship him, and to burne incense to him. 12. The Leuites therefore arose: Mahath the sonne of Amasai, and Icel the sonne of Azarias, of the children of Caath: moreouer the children of Merari, Cis the sonne of Abdi, and Azarias the sonne of Ialalcel. And of the children of Gerson, Ioah the sonne of Zemma, and Eden the sonne of Ioah. 13. But of the children of Elisaphan, Samri, and Taniel. Also of the children of Asaph, Zacharias, and Mathanias. 14. Moreouer also of the children of Heman, Taniel, and Semei: yea and of the children of Idithun, Semeias, and Oziel. 15. And they gathered together their brethren, and were sanctified, and went in according to the commandment of the King, and the precept of our Lord, to purge the house of God. 16. The Priests

also going into the Temple of our Lord to sanctifie it, brought out all vncleannes, which they found within the entrance of the house of our Lord, which the Leuites took, and caried to the Torrent cedron without. 17. And they began to clesse it the first day of the first month, and in the eight day of the same month they entred into the porche of the temple of our Lord, and they purged the temple in eight dayes, and in the sixteenth day of the same month, they accomplished that which they began. 18. They entred in also to Ezechias the King, and sayd to him: We haue sanctified al the house of our Lord, and the altar of holocaust, and the vessels therof, moreouer also the table of propoition with all the vessels therof, 19. and al the furniture of the temple, which King Achaz in his reigne had polluted, after that he transgressed; and behold al things are set forth before the altar of our Lord. 20. And Ezechias the King rising early, assembled al the Princes of the citie, & went vp into the house of our Lord: 21. and they offered together seuen oxen, and seuen rammes, seuen lambs, and seuen buckgoats for sinne, for the Kingdome, for the sanctuarie, for Iuda, and he sayd to the Priests the children of Aaron, that they should offer them vpon the altar of our Lord. 22. They killed therefore the oxen, & the Priests took the blood, and powred it vpon the altar, they killed also the rammes, and their blood they powred also vpon the altar, and they immolated the lambs, and powred the blood vpon the altar. 23. They brought the buckgoats for sinne before the King, & the whole multitude, & they put their hands vpon the: 24. & the Priests immolated the, & sprinkled their blood on the altar for an expiation of al Israel: for the King had comanded for al Israel, that holocaust should be made, & for sinne. 25. He appointed also the Leuites in the house of our Lord with cymbals, and psalteries, and harpes according to the disposition of Dauid the King, and of Gad the Seer, and of Nathan the Prophet: for it was the precept of our Lord by the hand of his Prophets. 26. And the Leuites stood, holding the instruments of Dauid, and the Priests trumpets. 27. And Ezechias comanded that they should offer holocausts vpon the altar: and when holocausts were offered, they began to sing prayes to our Lord, and to sound with trumpets, and on diuerse instruments, which Dauid the King of Israel had prepared for to sound. 28. And al the multitude adoring, the singing men, and they that held the trumpets, were in their office, whiles the holocaust was accomplished. 29. And when the oblation was ended, the King bowed, and al that were with him, and adored. 30. And Ezechias, and the Princes comanded the Leuites, that they should prayse our Lord in the words of Dauid, and Asaph the Seer: who praysed him with great ioy, and bowing the knee adored. 31. But Ezechias added these words also: You haue filled your hands to our Lord, come, and offer victimes, and prayes in the house of our Lord. Al the multitude therefore offered holts, and prayes, and holocausts with a deuout mind. 32. Moreouer the

number of the holocausts, which the multitude offered, was this, oxen seuentie, rammes an hundred, lambs two hundred. 33. And they sanctified to our Lord oxen six hundred, and sheep three thousand. 34. But the Priests were few, neither could they suffice to draw off the skaines of the holocausts: wherefore the Leuites also their brethren holpe them, til the worke was accomplished, and the Priests were sanctified, for the Leuites are sanctified with an easier rite then the Priests. 35. There were holocausts therefore verie many, the fat of pacifikes, and the libaments of the holocausts, and the seruice of the house of our Lord was accomplished. 36. And Ezechias reioyced, and al the people, because the ministerie of our Lord was accomplished. For it pleased them that the things should be done of a sodain.

C H A P. XXX.

Ezechias by messengers and letters exhorteth the people both of Iuda & Israel, to make Pasch in Ierusalem: 11. which some of Israel, and al Iuda performe, 18. the fourteenth day of the second month, though al could not be purified according to the law. 23. They make an other feast of Azymes seven dayes more, the King and Princes giuing hosts to the people.



EZECHIAS also sent to al Israel and Iuda: and he wrote letters to Ephraim & Manasses, that they should come to the house of our Lord in Ierusalem, and should make a Phase to our Lord the God of Israel. 2. Counsel therefore being taken of the King and the Princes, and of al the assemblie of Ierusalem, they decreed to make the Phase the second month. 3. For they could not make it in his time, because the Priests that might suffice, had not been sanctified, and the people had not as yet been gathered into Ierusalem. 4. And the word pleased the King, and al the multitude. 5. And they decreed to send messengers into al Israel from Bersabee vnto Dan, that they should come, and make the Phase to our Lord the God of Israel in Ierusalem: for manie had not made it as is prescribed by the law. 6. And the posts went forth with letters of commandment from the King and his Princes, into al Israel and Iuda, according to that which the King had commanded, proclaiming: Children of Israel returne ye to our Lord the God of Abraham, and Isaac, and Israel: and he wil returne to the remnant, that hath escaped the hand of the King of the Assyrians. 7. Become not as your fathers, and brethren, which haue reuolted from our Lord the God of their fathers, who hath deliuered them into destruction, as

your

your selues see. 8. Harden not your neckes, as your fathers : giue hand to our Lord, and come to his Sanctuarie, which he hath sanctified for euer: serue our Lord the God of your fathers, & the wrath of his furie shal be turned away from you. 9. For if you shal returne to our Lord, your brethren, and children shal haue mercie before their Lords, that haue led them captiue, and they shal returne into this land: for our Lord your God is merciful, and wil not turne away his face from you, if you shal returne to him. 10. Therefore the postes went forward speedily from citie to citie, through the land of Ephraim, & of Manasses, as farre as Zabulon, they mocking and skorning them. 11. Neuerthelesse certaine men of Aser, and Manasses, and Zabulon, condescending to the counsel came to Ierusalem. 12. But the hand of God was in Iuda, to giue them one hart to doe the word of our Lord, according to the precept of the King and of the Paines. 13. And much people was gathered into Ierusalem to make the solemnitie of Azimes in the second month: 14. And rising they destroyed the altars that were in Ierusalem, and ouerthrowing al things wherein incense was burnt to idols, they threw it into the Torrent cedron. 15. And they immolated the Phafe the fourteenth day of the second month. The Priests also and the Leuites at length being sanctified offered holocausts in the house of our Lord. 16. And they stood in their order according to the disposition and law of Moyse the man of God: but the Priests receiued the blood to be powred out of the hands of the Leuites, 17. because a great multitude was not sanctified: and therefore the Leuites immolated the Phafe for them that came not in time to be sanctified to our Lord. 18. For a great part of the people of Ephraim, and Manasses, and Issachar, and Zabulon, that had not been sanctified, did eate the Phafe, not according to that which is written: and Ezechias prayed for them, saying: Our good Lord wil be merciful 19. to al them (a) that in al their hart seeke our Lord the God of their fathers: & wil not impute it to them that they are not sanctified. 20. Whom our Lord heard, and was pacified to the people. 21. And the childre of Israel, that were found in Ierusalem, made the solemnitie of Azimes seuen daies in great ioy, praying our Lord euerie day. The Leuites also and the Priests by instruments, that agreed to their office. 22. And Ezechias spake to the hart of al the Leuites, that had good vnderstanding concerning our Lord: & they did eate during the seuen daies of the solemnitie, immolating victims of pacifikes, and praying our Lord the God of their fathers. 23. And it pleased the whole multitude to celebrate it (b) other seuen daies. which also they did with great ioy. 24. For Ezechias the King of Iuda had giuen the multitude a thousand oxen, and seuen thousand sheep: but the Princes had giuen the people oxen a thousand, and sheep ten thousand: there was sanctified therefore a verie great multitude of Priests. 25. And al the multitude of Iuda was full of mirth, as wel of the Priests and Leuites, as of al the assemblee, that came out of Israel, of the

1. reg. 8.

(a) Being penitent in hart for their sinnes, Gods dispensation might be supposed for legal purification in case of necessitie, which otherwise was strictly commanded *Leuit. 1. et seq. Deut. 27. &c.*
 (b) Voluntary works of supererogation, more then was commanded.

profelites also of the land of Israel, and them that dwelt in Iuda. 26. And there was made a great solemnitie in Ierusalem, such as had not been in that cite from the dayes of Salomon the sonne of Dauid the King of Israel. 27. And the Priests and the Leuites rose vp blessing the people: and their voice was heard: and their prayer came into the holie habitation of heauen.

C H A P. XXXL

Idols being destroyed in al Iuda and part of Israel, Priests and Leuites freely execute their functions. 4. Tithes and first fruits are payed in such abundance, 15. that they are put in store houses, and distributed by officers.



AND when these things had been ritely celebrated, al Israel that was found in the cities of Iuda, went forth, and they brake the idols, & cut downe the groues, ouerthrew the excelses, and destroyed the altars, not onlie out of al Iuda and Benjamin, but out of Ephraim also and Manasses, til they vtterly destroyed them: and al the children of Israel returned into their possessions and cities. 2. And Ezechias appoynted companies of Priests, and of Leuites, by their diuisions, euerie man in his owne office, to wit, as wel of the Priests, as of the Leuites, for the holocausts, and pacifikes, that they should minister, and (a) confesse, and sing in the gates of the campe of our Lord. 3. And the Kings part was, that of his proper substance holocaust should be offered, morning alwaies and euening, in the Sabbaths also, and the Calends, and in other solemnities, as it is written in the law of Moyses. 4. He commanded also the people that dwelt in Ierusalem, to giue portions to the Priests, and the Leuites, that they might attend the law of our Lord. 5. Which when it was noyed in the eares of the multitude, the children of Israel offered very manie first fruits of corne, of wine, and of oyle, of honie also: and of al things, which the ground bringeth forth, they offered tithes. 6. Yea and the children of Israel and Iuda, that dwelt in the cities of Iuda, offered tithes of oxen, and sheep, and tithes of sanctified things, which they had vowed to our Lord their God: and carying them al, made manie heaps. 7. The third month they began to lay the foundations of the heaps, and in the seuenth month they finished them. 8. And when Ezechias and his Princes came in, they saw the heaps, and blessed our Lord, and the people of Israel. 9. And Ezechias asked the Priests and the Leuites, why the heaps lay so: 10. Azarias the high Priest of the stock of Sadoc answered him, saying: Since first fruits began to be offered in the house of our Lord, we haue eaten, and haue been ful, and very

(a) Besides confession of sinnes there is also confession of Gods excellencie and goodnes,

much

much hath remayned , because our Lord hath blessed his people : and of the remaynes this is the aboundance , which thou seest. 11. Ezechias therefore commanded that storehouses should be prepared in the house of our Lord. Which when they had done , 12. they brought in as wel the first fruits, as the tiths, and whatsoever they had vowed, faithfully. And the ouerfeer of them was Chonenias a Leuite, & Semei his brother the second, 13. after whom Iahiel, and Azarias, and Nahath, and Afael, and Ierimoth, Iosabad also, and Eliel, and Iesmachias, and Mahath, and Banaias, ouerfeers vnder the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the King , and Azarias the high Priest of the house of God , to whom al things apperteyned. 14. But Core the sonne of Iemna a Leuite, and porter of the east gate , was ouerfeer of those things, which were voluntarily offered to our Lord, and of the first fruits and the things consecrated for Sancta sanctorum. 15. And vnder his charge Eden, and Benjamin, Iesue , and Semeias, Amarias also, and Sechenias, in the cities of the Priests, that they should faithfully distribute to their brethren portions, to the lesser and greater: 16. sauing the men children from three yeares and aboue , to al that entred into the temple of our Lord, and whatsoever day by was profitable in the ministerie, and the obseruances according to their diuisions, 17. to the Priests by families , and to the Leuites from the twentieth yeare and vpward, by the orders and companies, 18. and to al the multitude , as wel their wiues, as their children of both sex, meates were giuen faithfully of these things, that had been sanctified. 19. Yea and of the children of Aaron by the fields and the suburbs of euerie citie, there were men ordayned, that should distribute portions, to al the male sexe, of the Priests and the Leuites. 20. Ezechias therefore did al things which we haue sayd in al Iuda : and wrought good and right, and truth before our Lord his God , 21. in al the seruice of the ministerie of the house of our Lord, according to the law and the ceremonies, willing to seeke his God in al his hart, and he did it and prospered.

C H A P. XXXII.

Sennacherib King of Assyria inuading Iuda, King Ezechias encourageth the people, and prouideth to defend the countrie. 9. The Assyrians threaten the people, and blaspheme God. 20. Ezechias and Isaias pray. 21. An Angel destroyeth the Assyrians armie, so their King returning home, is slayne in his idols temple by his owne sonnes. 22. Ezechias reigneth in peace, 24. falleth into deadlie sicknes, but miraculously recouereth, offendeth in pryde, and repenteth: 27. is exceeding rich, which he imprudently sheweth to strangers: 32. dieth, and Manasses succeedeth.



AFTER which things, and this manner of truth, came Sennacherib the King of the Assyrians, and entring into Iuda, besieged the fenced cities, desirous to take them. 2. Which when Ezechias had seen, to witte, that Sennacherib was come, and the whole force of the battel to be turned agaynst Ierusalem, 3. taking counsel with the Princes, and the most valiant men, to stop vp the heads of the fountaynes, that were without the citie: and the sentence of them al decreeing this, 4. he gathered a very great multitude, & they stopped vp al the fountaynes, and the riuer that ranne in the middes of the land, saying: Lest the Kings of the Assyrians come, and finde aboundance of waters. 5. He built also doing industriously euerie wal that had been destroyed, and built towers vpon them, & an other wal without: and he repayred Mello in the citie of Dauid, and made armour and shields of al sorts: 6. And he appointed Princes of warryers in the armie: and he called them al together in the streete of the gate of the citie, and spake to their hart, saying: 7. Doe manfully, & take courage: feare not, neither dread ye the King of the Assyrians, and al the multitude, that is with him: for there are manie moe with vs, then with him. 8. For with him is an arme of flesh: with vs the Lord our God, which is our helper, and fighteth for vs. And the people was encouraged with these manner of wordes of Ezechias the King of Iuda. 9. Which things after they were done, Sennacherib the King of the Assyrians sent his seruants to Ierusalem (for himself with al his armie besieged Lachis) to Ezechias the King of Iuda, and to al the people, that was in the citie, saying: 10. Thus sayth Sennacherib the King of the Assyrians: In whom hauing affiance, doe you sit besieged in Ierusalem? 11. Hath Ezechias deceiued you, to deliuer you to death in hunger and thirst, affirming that the Lord your God can deliuer you from the hand of the King of the Assyrians? 12. Why, is not this Ezechias, that hath destroyed his excelses, and altars, and hath commanded Iuda and Ierusalem, saying: Before

2. Reg.
18.
1/a. 36.

one altar you shall adore, and on it you shall burne incense: 13. Are you ignorant what things I haue done, and my fathers to all the peoples of the lands? haue the Gods of nations, and of all lands been able to deliuer their countrie out of my hand? 14. Who is there of all the Gods of the nations, which my fathers wasted, that could deliuer his people out of my hand, that your God also can deliuer you out of this hand? 15. Let not therefore Ezechias deceiue you, nor delude you with vayne persuasion, neither belieue ye him. For if no God of all nations & Kingdomes could deliuer his people out of my hand, and out of the hand of my fathers, consequently neither shall your God be able to deliuer you out of my hand. 16. Yea & manie other things did his seruants speake against our Lord God, and against Ezechias his seruant. 17. Letters also he wrote full of blasphemie against our Lord the God of Israel, and he spake against him: as the Gods of their nations could not deliuer their people out of my hand, so the God also of Ezechias can not deliuer his people out of this hand. 18. Moreouer also with a lowd crie, in the Iewes tongue, he sounded against the people that sate on the wals of Ierusalem, that he might terrifie them, and take the citie. 19. And he spake agaynst the God of Ierusalem, as agaynst the Gods of the peoples of the earth, the works of mens hands. 20. Ezechias therefore the King, and Isaias the Prophet the sonne of Amos, prayed agaynst this blasphemie, and cried out euen to heauen. 21. And our Lord sent an Angel, which stricke euerie strong man, and warryer, and Prince of the armie of the King of the Assyrians: and he returned with ignominie into his countrie. And when he was entred into the house of his God, his sonnes that were come forth of his wombe, slew him with the sword. 22. And our Lord saued Ezechias and the inhabitants of Ierusalem, out of the hand of Sennacherib the King of the Assyrians, and out of the hand of all, and gaue them rest round about. 23. Manie also brought hostes, and sacrifices to our Lord into Ierusalem, and gifts to Ezechias the King of Iuda: who was exalted after these things before all nations. 24. In those daies Ezechias was sick euen to death, and he prayed our Lord: and he heard him, and gaue him a signe. 25. But not according to the benefits which he receiued, did he recompense, (a) because his hart was cleaued: & wrath came agaynst him, and agaynst Iuda and Ierusalem. 26. And he was humbled afterward, because his hart had been exalted, both he & the inhabitants of Ierusalem: and therefore the wrath of our Lord came not vpon the in the daies of Ezechias. 27. And Ezechias was rich & glorious exceedingly, & gathered to himselfe great treasures of siluer and of gold, and of pretious stone, of spices, & of armour of all kinde, and of vessels of great price. 28. Storehouses also of corne, of wyne, and of oyle, and stals of all beasts, and foldes of cattel, 29. and six cities he built to himselfe: for he had flocks of sheep, & of heardes innumerable, because our Lord had giuen him substance exceeding much. 30. The same is Ezechias, that stopped the vpper fountaine of the waters

(a) More danger of pride in prosperitie, then in aduersitie.

of Gihon,

of Gihon, and turned them away vnderneath toward the West of the Citie of Dauid: in al his workes he did prosperously what he would. 31. But yet in the embassie of the Princes of Babylon, that were sent to him, to aske of the wonder, that had chanced vpon the earth, God lett him that he might be tempted, and al things might be made knowen, that were in his hart. 32. But the rest of the words of Ezechias, and of his mercies, are writen in the vision of Isaias the sonne of Amos the Prophet, and in the booke of the Kings of Iuda and Israel. 33. And Ezechias slept with his fathers, and they buried him in the chiefe sepulchres of the children of Dauid: and al Iuda celebrated his funerals, and al the inhabitants of Ierusalem: and Manasses his sonne reigned for him.

C H A P. XXXIII.

Manasses for his manifold wickednes is led captiue into Babylon: 12. repenteth in prison, is restored to his kingdom, and destroyeth idolatry: 18. dieth, 21. and Amon succeeding, 24. is slayne by his seruants, and Iosias reigneth.



WELVE yeares old was Manasses when he began to reign, & he reigned fiftie fve yeares in Ierusalem. 2. And he did euil before our Lord, according to al the abominations of the nations, which our Lord ouerthrew before the childre of Israel: 3. and being turned, he reedified the excelses which Ezechias his father had destroyed: and he built altars to Baalim, and made groues, and he adored al the host of heauen, & worshipped it. 4. He built also altars in the house of our Lord, wherof our Lord had sayd: In Ierusalem shal my name be for euer. 5. And he built them to al the host of heauen in the two courts of the house of our Lord: 6. And he made his sonnes to passe through fire, to the Valebenennom: he obserued dreames, folowed southsayings, gaue himself to magike arts, he had with him magicians, and iuchanters: and he wrought manie euils before our Lord, to prouoke him. 7. Also a grauen and a molten signe he put in the house of God, wherof our Lord spake to Dauid, and to Salomon his sonne, saying: In this house, and in Ierusalem, which I haue chosen of al the tribes of Israel, wil I put my name for euer. 8. And I wil not make the foote of Israel to moue out of the land, which I haue deliuered to their fathers: yet so if they shal obserue to doe that I haue commanded them, and al the law, and the ceremonies, and iudgements by the hand of Moyse. 9. Manasses therefore seduced Iuda, & the inhabitants of Ierusalem, that they did euil aboue al the nations, which our Lord had ouerthrowen before the face of the children of Israel. 10. And our Lord spake to him, and to his people, and they would

4. Reg.
21.

not attend. 11. Therefore he brought vpon them the Princes of the hoſt of the King of the Affyrians : and they took Manaffes , and led him bound with chaynes , and fetters into Babylon. 12. Who after that he was in diſtreſſe , prayed our Lord his God : and did penance exceedingly before the God of his fathers. 13. And he deſired him , and beſought him earneſtly : (a) and he heard his prayer , and brought him agayne to Ieruſalem into his Kingdome , and Manaffes knew that our Lord he was God. 14. After theſe things he built a wal without the citie of Dauid , on the weſt of Gihon in the valley , from the entrance of the fiſh gate round about vnto Ophel , and rayſed it exceedingly : and he appoynted Princes of the hoſt in al the fenced cities of Iuda : 15. and he took away ſtrange Gods , and the idol out of the houſe of our Lord : the altars alſo which he had made in the mount of the houſe of our Lord , and in Ieruſalem ; and he threw al without the citie. 16. Moreouer he reedified the altar of our Lord , and immolated vpon it viſtims , and pacifikes , and prayſe : and he commanded Iuda to ſerue our Lord the God of Iſrael. 17. Neuertheleſſe as yet the people immolated in the excelses to our Lord their God. 18. But the reſt of the actes of Manaffes : and his obſecration to his God : the words alſo of the Seers , that ſpake to him in the name of our Lord the God of Iſrael, are conteyned in the words of the Kings of Iſrael. 19. His (b) prayer alſo , and his obtayning , and al his finnes , and contempt , the places alſo wherein he built excelses , and made groues , and ſtatues before he did penance , are writen in the words of Hozai. 20. Manaffes therefore ſlept with his fathers , and they buried him in his houſe : and his ſonne Amon reigned for him. 21. Amon was two & twentie yeares old when he began to reigne , & he reigned two yeares in Ieruſalem. 22. And he did ſuil in the ſight of our Lord , as Manaffes his father had done : & he immolated to al the idols , which Manaffes his father had made , and ſerued them. 23. And he did not reuerence the face of our Lord , as Manaffes his father did reuerence it , and he committed farre greater finnes. 24. And when his ſeruants had conſpired againſt him , they ſlew him in his owne houſe. 25. Moreouer the reſt of the multitude of the people , hauing thins them that ſtrucke Amon , made Iofias his ſonne King for him.

(a) A pregnant example of the effect of hartie repentance.

(b) This prayer is not extant in the Hebrew but in Greeke and Latin, as yet neither receiued for canonical by the Church, nor reſufed.

C H A P. XXXIII.

Iosias destroyeth idolstrie, 8. repaireth the Temple. 14. The Book of the law found in the Temple is reade before him. 19. Wherby vnderstanding the sinnes of the people, 23. a Prophet foresheeweth their punishment, 26. but not in his daies. 29. He reneweth the couenant between God and the people.



EIGHT yeares old was Iosias when he began to reigne and he reigned thirtie and one yeares in Ierusalem. 2. And he did that which was right in the sight of our Lord, and walked in the waies of Dauid his father: he declined not neither to the right hand, nor to the left. 3. And in the eight yeare of his reigne, when he was yet a child, he began to seek the God of his father Dauid: & the twelfth yeare after he began to reigne, he cleansed Iuda and Ierusalem from excelses, and groues, and idols, and sculptrils. 4. And they destroyed before him the altars of Baalim, & the idols that had been set vpon them, they destroyed: the groues also and sculptrils he cut downe and brake in pieces: and ouer their tombs, that were accustomed to immolate vnto them, he strawed the fragments. 5. Moreouer the bones of the Priests he burnt on the altars of the idols, and he clenfed Iuda and Ierusalem. 6. Yea and in the cities of Manasses, and of Ephraim, and of Simeon, vnto Nephthali he ouerthrew al. 7. And when he had destroyed the altars, and the groues, and had broken the idols into pieces, and had ouerthrowen al profane temples out of al the land of Israel, he returned into Ierusalem. 8. Therefore in the eighteenth yeare of his reigne, the land now clenfed, and the temple of our Lord, he sent Saphan the sonne of Eselias, and Maaias the gouernour of the citie, and Ioha the sonne of Ioachaz Commenter, that they should repayre the house of our Lord his God. 9. Who came to Heicias the high Priest: and taking of him the money, which had been brought into the house of our Lord, and which the Leuites and porters had gathered together of Manasses, and Ephraim, and of al the remnant of Israel, of al Iuda also, and Benjamin, and the inhabitants of Ierusalem, 10. they deliuered in their hands, that ouersaw the workemen in the house of our Lord, that they mould repayre the temple, and mend al weake parts. 11. But they gaue it to the artificers, and to the masons, that they mould bye stones out of the quarries, and timber for the ioyntures of the building, and for making the roofe of the houses, which the Kings of Iuda had destroyed. 12. Who did al things faithfully. And the ouerseers of the workemē were Iahath and Abasias of the children of Merari, Zacharias and Mosollam of the children of Caath, which vrged the work: al Leuites skillful to sing on

4. Reg.

2.

3. Reg.

12.

instruments.

instrumēt. 13. But ouer thē, that caried burdēs to diuerse vses, were scri-
bes, & masters of the Leuites, & porters. 14. And when they caried forth
the money, that had been brought into the temple of our Lord, Helcias
the Priett found the Booke of the law of our Lord (a) by the hand of
Moyfes. 15. And he sayd to Saphan the Scribe: I haue found the Book
of the law in the house of our Lord: and deliuered it to him. 16. But
he brought in the volume to the King, and told him, saying: Al things,
which thou gauest into the hand of thy seruants, loe are accomplished.
17. The siluer that was found in the house of our Lord they haue ga-
thered into a masse: and it was giuen to the ouerseers of the artificers,
and of them that make diuerse works. 18. Moreouer Helcias the Priett
deliuered me this Book. Which when he had read in the Kings pre-
sence, 19. and he had heard the words of the law, he rent his garments:
20. and he commanded Helcias, and Ahicam the sonne of Saphan, and
Abdon the sonne of Micha, Saphan also the scribe, and Asra the Kings
seruant, saying: 21. Goe, and pray our Lord for me, and for the rem-
nant of Israel, and Iuda, concerning al the words of this Book, which
is found: for the great furie of our Lord hath distilled vpon vs, for
that our fathers haue not kept the words of our Lord, to doe al things
that are written in this volume. 22. Helcias therfore went, and they
that were sent together by the King, to Oлда a Prophetesse, the wife of
Sellum the sonne of Thecuath, the sonne of Hasra keeper of the gar-
ments: who dwelt in Ierusalem in the second part: and they spake to
her the words, which we haue aboue mentioned. 23. But she answered
them: Thus sayth our Lord the God of Israel: Tel the man, that sent
you to me: 24. Thus sayth our Lord: Behold I wil bring euils vpon
this place, and vpon the inhabitants therof, and al the curses, that are
written in this Book, which they redde before the King of Iuda. 25. Be-
cause they haue forsaken me, and haue sacrificed to strange Gods, that
they might prouoke me to wrath in al the works of their hands, ther-
fore shal my furie drop vpon this place, and shal not be extinguished.
26. But to the King of Iuda that sent you to beseech our Lord, thus
speake ye: Thus sayth our Lord the God of Israel: Because thou hast
heard the words of this volume, 27. and thy hart is mollified, & thou
art humbled in the sight of our Lord for these things, which are spoken
against this place, and the inhabitants of Ierusalem, and reuerencing
my face hast rent thy garments, and wept before me: I also haue heard
thee, sayth our Lord. 28. (b) For now wil I gather thee to thy fathers, &
thou shalt be brought into thy graue in peace: neither shal thine eies see
al the euil that I wil bring in vpon this place, and vpon the inhabitants
therof. They therfore reported to the King al things that he had sayd.
29. But he calling together al the anciērs of Iuda and Ierusalem, 30. went
vp into the house of our Lord, and al the men of Iuda, and the inha-
bitants of Ierusalem, Priests and Leuites, and al the people from the
least to the greatest. In whose hearing in the house of our Lord, the

(a) Giuen by
the hand of
Moyfes.

(b) It is a bene-
fite to be taken
out of this
world, before
general mis-
erie come vpon
the people.

King read al the words, of the volume. 31. And standing on his tribunall seate, he made a couenant before our Lord, that he would walke after him, and keep his precepts, and testimonies, and iustifications in al his hart, and in al his soule, and would doe the things that were written in that volume, which he had read. 32. He adiured also vpon this. al that were found in Ierusalem, and Benjamin: and the inhabitants of Ierusalem did according to the couenant of our Lord the God of their fathers. 33. Iosias therefore tooke away al abominations of al the countries of the children of Israel: and made al, that were left in Israel, to serue our Lord their God. Al his daies they reuolted not from our Lord the God of their fathers.

C H A P. XXV.

Iosias celebrateth a most Solemne Pasch. 20. Is slaine by the King of Ægypt, al Iuda lamenting him, 25. most specially Ieremias.

4) This Pasche or Pasch made by Iosias is famous, partly for that this feast had been omitted some yeares, but specially for the great and extraordinary solemnitie made at this time.



N.D Iosias made in Ierusalem (1) a Pasche to our Lord, which was immolated the fourteenth day of the first month. 2. And he appoynted the Priests in their offices, & exhorted the that they would minister in the house of our Lord. 3. To the Leuites also, at whose instruction al Israel was sanctified to our Lord, he spake: Put the Arke in the Sanctuary of the temple, which Salomon built the sonne of Dauid the King of Israel, for you shal carie it no more: but now minister to our Lord your God, & to his people Israel. 4. And prepare your selues by your houses & kinreds in the diuisions of euerie one, as Dauid the King of Israel commanded, & Salomon his sonne described. 5. And minister ye in the Sanctuary by families and Leuitical companies, 6. and being sanctified immolate the Pasche, prepare also your brethren, that they may doe according to the words, which our Lord spake in the hand of Moyses. 7. Moreouer Iosias gaue to al the people, that was found there in the solemnitie of the Pasche, lambes and Kiddes of the flocks, and of the rest of the cattel thirtie thousand, of oxen also three thousand, al these things of the Kings substance. 8. His dukes also voluntarily offered that which they vowed, aswel to the people, as to Priests and the Leuites. Moreouer Helcias, and Zacharias, and Iahiel, Princes of the house of our Lord, gaue to the Priests to make the Pasche, cattel, one with an other two thousand six hundred, and oxen three hundred. 9. And Chonemias, & Semeias, also Nathanael, his brethren, moreouer Hasabias, & Iehiel, and Iozabad Princes of the Leuites, gaue to the rest of the Leuites to celebrate the Pasche fiew thousand sheep, and oxen fiew hundred. 10. And

4. Reg.
16.

the

the ministerie was prepared, and the Priests stood in their office: the Leuites also in companies, according to the Kings commandement. 11. And the Phafe was immolated: and Priests sprinkled the blood with their hand, and the Leuites drew of the skinnes of the holocausts: 12. and they separated them to giue them by the houses and families of euerie one, and to be offered to our Lord, as it is written in the Booke of Moyfes, of oxen also they did in like manner. 13. And they rosted the Phafe vpon fyre, according to that which is written in the law: but the pacifike hostes they boyled in cauldrons, and kettles, and pots, & in hast they distributed it to al the people. 14. And for themselves and for the Priests they prepared afterward: for in oblation of holocaustes and of fatte the Priests were occupied vntil night: wherfore the Leuites prepared for themselves, and for the Priests the children of Aaron last. 15. Moreover the singing men the children of Asaph stood in their order, according to the precept of Dauid, and Asaph, and Heiman, and Idithun the Prophets of the King: and the porters watched at euerie gate, so that they departed not a moment from the ministerie. for the which cause also their brethren the Leuites prepared meates for them. 16. Therefore al the seruice of our Lord was ritely accomplished that day, so that they made the Phafe, and offered holocausts vpon the altar of our Lord, according to the precept of King Iofias. 17. And the children of Israel that were found there, made the Phafe at that time, and the solemnitie of Azymes seuen dayes. 18. There was not a Phafe like to this in Israel, from the daies of Samuel the Prophet: neither did anie of al the Kings of Israel make a Phafe as Iofias, to the Priests, and the Leuites, and to al Iuda, and Israel, that was found, and to the inhabitants of Ierusalem. 19. In the eightieth yeare of the Kingdome of Iofias was this Phafe celebrated. 20. After that Iofias had repayed the temple, came vp Nechao the King of Egypt to fight in Charcamis beside Euphrates: and Iofias went forth to meet him. 21. But he sending messengers vnto him, sayd: What haue I to doe with thee King of Iuda? I come not agaynst thee this day, but I fight agaynst another house, to the which God hath commanded me to goe in hast. leaue to doe agaynst God, who is with me, lest he kil thee. 22. (b) Iofias would not returne, but prepared battel agaynst him, neither did he agree to the words of Nechao from the mouth of God, but went forward to fight in the fiede of Mageddo. 23. And there being wounded of the Archers, he sayd to his seruants: Carie me out of the battel, because I am sore wounded. 24. Who remoued him from one chariote into an other chariote that folowed him after the manner of Kings, and they caried him away into Ierusalem, & he died, & was buried in the monument of his fathers, and al Iuda & Ierusalem (c) mourned for him. 25. Ieremie mozt of al: whose lamentations al the singing men and singing women repeate vntil this present day vpo Iofias, & it is growen as it were a law in Israel: Behold it is sayd to be written in the lamentations. 26. But the rest of the words

(b) Iofias thought that the King of Egypt intended to inuade his Kingdome. And it was Gods wil he should be slaine, and not see the euils that should happen to the people.

(c) Solemne exequies with lamentations and muſike.

of Iofias and of his mercies: which are commanded by the law of our Lord: 27. his workes also the first and the last, are written in the Booke of the Kings of Iuda and Israel.

CHAP. XXXVI.

Ioachaz reigneth three months. 4. His brother Eliakim (named Ioakim) eleuen yeares, 9. his sonne Ioachin three months, 11. his vnckle Sedecias eleuen yeares. 14. Most Priests and people contemning the admonitions of Prophets, 17. manie are slaine by the Chaldees, the temple and Ierusalem spoiled and burnt. 20. The sayd Kings successiuelly and people are caryed captiue into Babylon. 22. After seuentie yeares Cyrus King of Persia, releaseth the captiuitie, and giuesh leaue to reedifie the Temple.



HE people therfore of the land tooke Ioachaz the sonne of Iofias, and made him King for his father in Ierusalem. 2. Three and twentie yeares old was Ioachaz, when he began to reigne, and he reigned three months in Ierusalem. 3. And the King of Ægypt when he came into Ierusalem, depofed him, and condemned the land in an hundred talents of filuer, and a talent of gold. 4. And he made Eliakim (a) his brother King for him, ouer Iuda and Ierusalem: and he turned his name Ioakim: but he tooke Ioachaz himself with him, and caried him away into Ægypt. 5. Fiue and twentie yeares old was Ioakim when he began to reigne, and he reigned eleuen yeares in Ierusalem: and he did euil before our Lord his God. 6. Agaynst him came vp Nabuchodonofor the King of the Chaldees, and brought him bound in chaynes into Babylon. 7. Whither he transported also the vessels of our Lord, and put them in his temple. 8. But the rest of the words of Ioakim, and of his abominations which he wrought, and the things that were found in him, are conteyned in the Booke of the Kings of Iuda and Israel. And Ioachin his sonne reigned for him. 9. Eight yeares old was Ioachin when he began to reigne, and he reigned three months and ten dayes in Ierusalem, and he did euil in the sight of our Lord. 10. And when the compasse of a yeare was come about, Nabuchonofor the King sent some, that brought him into Babylon, the most precious vessels of the house of our Lord being caried away withal: But he made Sedecias his vnckle King ouer Iuda and Ierusalem. 11. One and twentie yeares old was Sedecias when he began to reigne: and he reigned eleuen yeares in Ierusalem. 12. And he did euil in the eyes of our Lord his God, neither did he reuerence the face of Ieremie the Prophet speaking to him from the mouth of our Lord. 13. He reuolted also fro King Nabuchodonofor, who had adiuured him by God: & he hardned his necke & his hart, that

(a) Hitherto from K. Dauid's death the sonne had neuer succeeded to his father.

he would not returne to our Lord the God of Israel. 14. Yea and al the chiefe of the Priests, and the people transgressed vnlawfully according to al the abominations of the Gentils: and they polluted the house of our Lord, which he had sanctified to him in Ierusalem. 15. And our Lord the God of their fathers sent to them by the hand of his messengers rising by night, and daily admonishing them: for that he spared his people and his habitation. 16. But they mocked the messengers of God, and litle esteemed his words, and scorned the Prophets, vntil the furie of our Lord ascended vpon his people, and there was no amendment. 17. For he brought vpon them the King of the Chaldees, & slew their yong men with the sword in the house of his sanctuarie, he pitied not yong man, and virgin, and old man, no neither him that stouped for age, but he deliuered al into his hands. 18. And al the vessels of the house of our Lord, as wel greater as lesser, and the treasures of the temple, and of the King, and the Princes, he transported into Babylon. 19. The enemies set fyre on the house of God, & destroyed the wal of Ierusalem, al the towres they burnt, and whatsoever was precious, they destroyed. 20. If anie man escaped the sword, being led into Babylon he serued the King and his sonnes, ti^l the King of the Persians reigned. 21. That the word of our Lord by the mouth of Ieremie might be accomplished, and the land might celebrate their Sabbaths: for al the daies of the desolation she kept a Sabbath, til the seuentie yeares were expyred. 22. But in (b) the first yeare of Cyrus King of the Persians, to fulfil the word of our Lord, which he had spoken by the mouth of Ieremie, our Lord rayfed vp the spirit of Cyrus King of the Persians: who commanded to be proclaymed in al his Kingdom, yea by writing, saying: 23. Thus sayth Cyrus King of the Persians: Al kingdomes of the earth hath the Lord the God of heauen giuen me, and he hath commanded me that I should build him a house in Ierusalem, which is in Jewrie: who of you is there in al his people? The Lord his God be with him, and let him goe vp.

Iere. 25.

(b) It is like that Esdras added this conclusion when he restored the holie Scriptures that were lost, for he beginneth his owne booke with the same wordes. The end of the fifth age.



THE CONTINVANCE

OF THE CHVRCH AND RELIGION,

IN THE FIFTH AGE. FROM THE

foundation of the Temple, to the captiuitie in Babylon.
The space of 430. yeares.



ALBEIT there were greater Schismes, Heresies, and more reuelties from Gods law and seruice in this fifth age, then in the former: Yet the true Church and Religion continued still, and were no lesse conspicuous then before. Which being cleere and eident, touching manie principal Articles, we wil here only remitte the reader to some special places, for confirmation therof: neither wil we be prolix in declaring other points denied, or called into controuersie at this time, by the impugnors of Catholike Religion.

The Church
stil visible, and
the same faith
as before.

One God.

Three Persons
Christ.

Sacrifices,
Sacraments
to be changed
by Christ.

Fruits of pe-
nance.

Abstinence.

Fastes.

Beliefe in one God appeareth plainly in building, adorning, and dedicating the Temple with so great solemnitie of the Priestes, Lewites, and al the Tribes, and particularly by King Salomons prayer, 3. Reg. 7. & 8. 2. Paral. 2. & c. Also Prouerb. 8. Eccle. 12. Isaie 41. 44. 45. The Myserie of the B. Trinitie, Prouer. 12. Isaie 6. 48. 49. Ose. 11. Ioel. 2. Of Christ our Redeemer, Isaie. 7. 8. 9. 11. 28. 53. Ierem. 23. 30. 33. Ezech. 17. 34. 37. Dan. 7. 9. Osee. 6. 11. 14. Ioel. 2. Sophon. 2. Aggai 2. Zachar. 2. & c. Sacrifices, Sacraments, & other Rites the same as before. But more frequent Prophecies, that they should be changed into better and perfecter by Christ, Prou. 9. Isaie. 12. 52. 55. 61. In the meane time for more signification of the singular vertue of Christs Sacraments, the effect of penitential workes is often recorded. For example, wicked Achab by haire-cloth, fasting, and other humiliation escaped part of his deserved punishment, 3. Reg. 21. Manasses recovered Gods fauour, and his temporal Kingdom, 2. Par. 33. Who yet was punished in his posteritie. 4. Reg. 23. And the Ninuities by such penance auoided destruction. Ion. 3. Yea nothing is more frequent in the Prophets then preaching of penance. Isa. 1. 2. 3. 30. Iere. 3. 18. & c. and others, ascribing the cause of plagues, and afflictions to the want of repentance. Ana false Prophets conuained of errour and false doctrine, for promising the people peace, and securitie in their sinnes. Ierem. 14. Lamin. 2. Besides abstinence from diuers sortes of meates, counted vncleane (Isaie 66.) ana ordinarie fastes, according to the law, other fastes were appointed sometimes, vpon occasions requiring, not only to subaue and mortifie the flesh, but also to obtaine mercie at Gods handes in special distresses. 2. Par. 20. Ioel. 1. 2. Ion. 3. Elias fasting feurtie

dayes,

3. Reg. 19. prefigured Christs fast. Which the Church imitateth in Lent of fourtie daies, according to humane habilitie, for the fasts of Christ, Elias, and Moyses were miraculous.

Lent.

To the Feasts instituted before, was added the Dedication of the Temple. 3. Reg. 7. 2. Par. 3. Which was built in Mount Moria, 2. Par. 3. the place designed long before for this purpose, when Abraham was directed thither by God, and was there ready to sacrifice his sonne Isaac. Gen. 22. where Dauid also offered sacrifice. 2. Reg. 24, 1. Par. 21.

Feasts.

Place of the Temple designed long before.

This being the onlie ordinarie place for Sacrifice, there were for other vses of daylie prayer, preaching, and hearing the word of God other Synagogues built (as it were Paroch churches) in great number: in Ierusalem: self foure hundred and foure score, and manie more in the whole Kingdom, as the Hebrew Traditions testifie. Of al which places, especially of the Temple, there was venerable respect had. For which cause when Ioiada the High Priest gaue order to kil Athalia, he suffered it not to be done in the Temple, but commanded first to draw her forth. 4. Reg. 11. 2. Par. 23. And as peculiar places, so special Psalmes and Hymnes were appointed for diuers purposes and occasions. 2. Par. 20.

Synagogues.

Sanctuarie.

Sette forme of prayers.

The ministerie of Angels was very vsual in this time. One was sent to comfort and direct Elias the Prophet in his afflictions. 3. Reg. 19. 4. Reg. 1. An Angel strucke the Assyrians whole campe, 4. Reg. 19. 2. Par. 32. Also the Intercession of Angels is so euident, Tobia 12. Kaphael offering Tobias prayer to God, that Protestants haue no other refuge to auoide this point of Iaiſh, but by denying the Booke to be Canonical Scripture.

Ministerie of Angels.

Honour of other Saints, and their Intercession is proued a Maiori. For so much as honour was religiously exhibited to spiritual power and excellencie, in men yet liuing in this world. So a Noble man adored Elias the Prophet, being farre greater then he in ciuil and worldlie respects. 3. Reg. 18. Elifeus also was adored by his disciples, not for anie worldlie authoritie or eminence, but for his spiritual power and superioritie amongst them. 4. Reg. 2. Likewise al Prophets and Priests were religiously honoured for their holie and spiritual functions. 3. Reg. 13. Much more saints are rightly honoured, being immortal and in eternal glorie. It appeareth also that Elias seuen yeares after that he was translated from humane conuersation (when Elifeus was chiefe Prophet, 4. Reg. 3. which was in or before the eightie. nth yeare of Iosaphat, who reigned siue and twentie, 3. Reg. 22.) had care of Ioram, and his Kingdom, admonishing him by letters of Gods wrath, against him and his people for their sinnes. 2. Par. 21. And the Scripture saith often, that God spared and protected Ierusalem, and the Kingdom of Iuda for Dauids sake. 3. Reg. 11. 15. 4. Reg. 8. 19. 20. 2. Par. 6. 21. Iſa. 37. we haue also example of Saints Relikes in the cloke of Elias. 4. Reg. 2. in Elifeus bones, 4. Reg. 13. and in an other Prophets bodie buried in Bethel. Which Iosias would not suffer to be touched. 4. Reg. 23. Images were conserued in the Temple, 3. Reg. 7. as before in the

Honour and Intercession of Saints.

Relikes.

Images.

Good workes
meritorious.

Euangelical
counfels pre-
figured.

Chastitie of
clergie men,
& religious
orders.

Solemne Exe-
cques for the
dead.

Resurrection.

Iudgement.
Eternal glorie
or paine.

Church with-
out interrup-
tion.

Tabernacle: when idolatrie was most destroyed. 3. Reg. 15. 4. Reg. 23. yea an
abuse rising of the braſeu ſerpent, for which Ezechias deſtroyed it, 4. Reg. 18.
yet he touched not the Images of Cherubins in the Temple. Which none but Infi-
dels ſought to deſtroy. And ſee the Prophet (ch. 3.) bewaileth the want of
Theraphim or Images, amongſt other ſacred things, Sacrifice, Altar, and Ephod.
Wherby the ancient Rabbins proue very wel, that Images of Angels (and
the ſame of other ſaints) are not contrarie to the Decalogue, but the images
of Idols. Good workes were rewarded, and bad puniſhed, 3. Reg. 9. and the
whole hiftorie of this age teſtifieth the ſame. Where by the way may be obſerved,
that ſome iuſt men fell from their iuſtice, as Salomon 1. Par. 23. 3. Reg. 11.
Ioas, 4. Reg. 12. 2. Par. 24. Oziat, 2. Paral. 26. Others from wickednes
returned to pietie. as Manaſſes 4. Reg. 23. 2. Par. 33. the multitude of the
people very often much following the diſpoſition of their Kings. Special State of
life not commanded by the law, was voluntarily profeſſed, and obſerued by
ſome Prophets, and their diſciples called the children of Prophets: keeping
particular Rules, and wearing diſtinct habite, 4. Reg. 1. 2. 4. The orders of
Nazarites, and Rechabites inſtituted before, continued ſtil, Amos. 2. Ierem.
35. Al which were very exemplar figures of Religious State, and Orders in
the new Teſtament, and perpetual chaſtite of clergie men embraced by ſuch
as follow Euangelical counfels, propoſed, and not commanded by our Saviour.
To which S. Paul likewiſe exhorteſh, though there be no precept thereof to any,
before they bin themſelues.

Exequies for the dead were continually kept, as the ſacred hiftorie wit-
neſſeth, recording where and with what ſolemnitie the Kings were buried.
Which would be ouerlong, and needles to recite: the like is alſo written of ſome
Prophets 3. Reg. 13. 4. Reg. 23. Holy Tobias by example and fatherly
admonition exhorted his ſonne to doe workes of mercie, not only to the
liuing, but alſo to the dead. Put thy bread and thy wine vpon the ſepul-
ture of the iuſt. ch. 4. Iſaias, ch. 57. as the Iewes both vnderſtood and practiſed,
prayed, that peace be giuen to the iuſt, in his couch, or reſting place after
his death. Of the general Reſurrection, Elias tranſlation is a figure, who
yet liuing ſheweth, that God can and wil reſtore al men to liſe againe in their
bodies, after death, as he conſerueth him, and Enoch in their mortal
bodies without corruption. Ezechiel alſo prophecieth of the Reſurrection
of the dead, applying it myſtically to ſpiritual reſurrection, and reſtauration of
Iſrael to former ſtate. ch. 37. Of the laſt Iudgement, and eternal glorie to the
good, and euertlaſting paine to the wicked, Salomon agreeably to the doctrine of
other Prophets, diſcourſeth in his book of Eccleſiaſtes, namely ch. 3. 11. and in the
laſt concludeth thus: Let vs altogether heare the end of ſpeaking: Feare
God, and obſerue his commandments: for this is euerie man (or, to this
end man is created) and God wil bring into Iudgement al things, that
are done, for euerie errour (or obſcure thing) whether it be good or
cuil.

Neither were theſe and other points of Faith and Religion interrupted,

Mat. 19
1. Cor. 7.
A. 7. 5.
1. 2. im. 8

Gm. 5.

but

but still believed and professed in the Church alwaies visible and incontaminate, notwithstanding some boughes and branches became unfruitful, and rotten: others brake off and were separated from this vine. For when Salomon falling to luxurie, multiplying manie wiues and concubines, was by them seduced and brought to spiritual fornication and idolatrie, making altars, and offering sacrifices to Idols, the Priests, Prophets, and people generally persevered in Gods law and service. 3. Reg. 11. After whose death Ieroboam his servant, of the tribe of Ephraim, possessing Ten Tribes (called the Kingdom of Israel) to maintaine his new state, fearing that if the people resorted to Ierusalem for religions sake, they would depart from him, and returne to the right heyres of David and Salomon, made an egregious Schisme, setting vp two golden calves in Bethel and Dan, 3. Reg. 12. made temples, altars, and Priests to serve them, al opposite to Gods ordinance. But not only the other Two Tribes, called the Kingdom of Iuda, but also the greatest part of Israel, especially Priests, Leuites, and deuoutest people, repayed still to Ierusalem, not yealding to that schisme and idolatrie. 2. Par. 11. Moreouer God raised vp and sent special Prophets to confirme the weak and recal the seduced.

Ieroboams wicked policie.

For Ieroboam had no sooner set vp his new altar in Bethel, and begunne to offer incense vpon it, but a Prophet came out of Iuda in the word of our Lord, and cried against that altar, foretelling that whereas for that present they burne frankincense vpon it, the time should come, when the false Priests should be burned there, confirming by present miracles that which he auerred in words, the Kings hand suddainly withering, and restored againe by the Prophets prayer, and the new altar cleauing in sunder, that the ashes fel out. 3. Reg. 13. Further an other Prophet called Ahias foreshewed the destruction and utter extirpation of Ieroboams familie, for his enormous wickednes, and namely (which is most often inculcate) for making Israel to sinne, by deuising and setting abroch a new religion. 3. Reg. 14. which ruine happened very shortly. For himself reigning twentie two yeares (3. Reg. 14.) one of his sonnes died presently according to the Prophets word. v. 18. An other called Nadab succeeding to his father, reigned only two yeares, and was slaine together with their whole race and kindred, by Baasa of the tribe of Issachar. 3. Reg. 15. Likewise Baasa following the bad steps of Ieroboam was forewarned by Iehu a Prophet, that his house should also be destroyed. And accordingly when he had reigned foure and twentie yeares, his sonne Ela reigning but two yeares, was slaine by his servant Zambri, and al his kindred destroyed. Which Zambri reigned but seven daies. For being forthwith besieged by Amri, of the tribe of Benjamin, he desperately burned himself together with the Kings palace. Neyther did Amri then possesse the Kingdom with peace. For he being chosen King by the armie only, whereof he was General, another part of the people chose & followed Thebni. Whereof arose ciuil Warre between the Anti-Kings, continuing three yeares: til Thebni died, and so Amri reigned alone, but wickedly as his

Prophets inspired by God to resist Schisme and Heresie,

The often change of Kings, and euil successe in the Kingdom of Israel,

The first familie reigned but 24. yeares.

The second new familie. 26.

The third but 7. daies.

The fourth, 48.

4. Reg. 23.

The fifth. 103.

The sixth,
one month.
The seventh,
12. yeares.
The eight
10. yeares.

The ninth nine
yeares.
Then ouer-
throwen, and
the Kingdom
neuer reitorred.

The Kingdom
of Iuda for
Dauids sake
conserued in
his seed.

predecessours, twelue yeares in al. Then succeeded his sonne Achab most wicked. Who married Iezabel a Sydonian, & by her was persuaded to worship Baal. 3. Reg. 16. To him notwithstanding God sent manie admonitions by sundrie Prophets, and bestowed great benefites vpon him, wherupon he did some notorious penitential workes, but not perseuering in anie good thing, returned to his wickednes. 3. Reg. 20. And finally belieuing false Prophets, and persecuting Micheas for prophecying the truth, was slaine in basket when he thought himself most secure. 3. Reg. 22. hauiug reigned twentie two yeares. 3. Reg. 16. His sonne Ochozias reigning but two yeares fel through a window, and died of the hurt. 4. Reg. 1. His other sonne Ioram, after twelue yeares was slaine by Iehu of an other familie: who then dispatched Iezabel, and leauing her in the streete, the dogges did eate her carcase. He also caused seuentie sonnes of Ioram to be slaine, and vtterly destroyed al Achabs house. 4. Reg. 10. For which seruice he was established in the Kingdome, for foure generations, v. 30. So himselfe reigning twentie eight yeares, 3. Reg. 10. after him reigned successuely his sonne Ioachaz seuenteen yeares, his sonne Ioas sixteen yeares, 4. Reg. 13. his sonne Ieroboam one and fourtie yeares. Lastly his sonne Zacharias, whom his seruant Sellum, of an other race, killed when he had reigned but six months, 4. Reg. 15. And after one month Sellum was slaine by Manahen of an other progenie. Who reigned ten yeares. Then his sonne Phaceia reigning two yeares, was slaine by Phacee of an other generation. He reigning twentie yeares, manie of his people were carried captiue into Assiria, and himselfe was slaine by Osee of an other kinred. 4. Reg. 15. Finally the Assirians taking Samaria by three yeares siege, in the ninth yeare of Osee possessed the Kingdome of Israel, and led al the principal persons captiues into Assiria: about two hundred fourtie two yeares after that Ieroboam first reigned ouer the Ten Tribes. Thus there were in al nineteen Kings. Besides Thebni, who onlie reigned in part against an other. Of which the first Ieroboam, and Iehu were aduanced by Gods ordinance, for punishment of others. Amis was chosen by the arme, the rest of the people choosing Thebni. Six invaded by mere force, killing their predecessors. The rest succeeded, by such titles as their fathers had. And though some were better some worse then others, al were wicked, and at last ouerthrowen.

Contrariwise in the Kingdome of Iuda standing after the separation of tenne tribes about foure hundred yeares, though some Kings were wicked, yet some were good, and in them al God preferued Dauids seede, by the line of Salomon, in this direct succession: Roboam, Abias, Asa, Iosaphat, Ioram, Ochozias, Ioas (in whose infancie, his granamother Achalia vsurped the Kingdome six yeares) Amalias, Ozias, Ioathan, Achaz, Ezechias, Manasses, Amon, Iosias, Ioachaz (hitherto the sunne euer succeeding his father) then Ioakim (brother of Ioachaz) Ioachin otherwise called Iechonias, sonne of Ioachaz. And finally his Vncle Sedecias, who was carried captiue into Babylon. But Iechonias by Gods special prouidence, was fauoured & exalted by a new King of Babylon, whither he was led captiue

before.

before. In whose line Davids offspring continued though not with title of Kings, yet in eminent state, and estimation. As respects to be noted in the sixth age of the world.

The progenie also of Aaron continued in their office and function of Priesthood, with succession of High Priests, as before from Aaron to Sadoc, partly in the line of Eleazar, partly of Ithamar, both Aarons sonnes, so from Sadoc, by the like succession of both families. For of Eleazar is recorded this Genealogie 1. Parol. 6. Sadoc, Achimaas, Azarias, Iohanan, Azarias, Amarias, Achitob, Sadoc, Sellum, Helcias, Azarias, Zariaas, and Iosedech, who was High Priest in the captiuitie (v. 15.) being caried into Babylon in the first transmigration with King Iechonias, before the general captiuitie of al, as it seemeth 4. Reg. 24. his father Zariaas yet lining, who was slaine nine yeeres after by Nabuchodonosor, 4. Reg. 25. And amongst these there were some High Priests of Ithamars line. To wisse, Ioram, Ioiada, (4. Reg. 11. 2. Par. 23.) Ioathan, Vrias, (4. Reg. 16.) and some others, or els some of the aboue mentioned, had other names, recited by Iosephus lib. 10. cap. 11. Antiq. and Nicephorus lib. 2. cap. 4. Hist. Eccles.

Moreover besides this ordinarie succession of Priests, there was an extraordinary mission of Prophets: to supply more fullie the office of preaching the truth, and admonishing offenders. And these God inspired and sent, most especially when and where errours sprong, and sinnes most abounded: giuing them extraordinary grace and most excellent vertues, to counterpoise the enormities of wicked men. Such were in the times of Achab and Iezabel, in the Kingdome of Israel, besides manie others, th. two famous great Prophets Elias, & Eliseus. whose admirable liues and holie conuersation were a mirror to the world, and great terrour to the wicked, whose workes and miracles miraculously confirmed the wel disposed, encouraged the weak, conuerted manie transgressors, confounded false prophets, iustified their owne preaching, and much glorified God. Elias 1. shutte the heauen, that it rayned not in three yeeres. 2. was fedde by rauen. 3. Multiplied a poore widowes meale and oile. 4. Raised her dead sonne to life (3. Reg. 17.) 5. Brought fire from heauen, to burne his sacrifice: thereby confounding foure hundred and fiftie false prophets of Baal. 6. By prayer procured rayne. (3. Reg. 18.) 7. Fasted without eating or drinking fourtie daies and nights together. (3. Reg. 19.) 8. Procured fire from heauen, which deuoured two insolent captaines, and their hundred men (4. Reg. 1.) 9. Diuided the riuer of Iordan with his cloke, that himselfe and Eliseus passed ouer the drie shanel. 10. Was assumed in a fire chariot into some place, where he yet liueth. And parting away obtained of God the like double spirit (of prophetic and miracles) to Eliseus. In like manner Eliseus 1. diuided Iordan againe by Elias cloke, and so returned to his disciples. 2. Amended the bitternes of certaine waters, by casting in salte. 3. Boies being cursed by him, for deriding him, were forth with torne by beares (4. Reg. 2.) 4. He procured water without rayne for three Kings in the campe (4. Reg. 3.) 5. Multiplied a poore

Succession of Priests continued.

Extraordinary mission of Prophets.

Great effects of their preaching and miracles.

Elias his miracles.

Eliseus his miracles.

widowes oile. 6. By his prayers a barren woman became fruteful. 7. He raised her sonne from death. 8. Made the bitter broth of his disciples sweet. 9. Fed le manie with few loaves (4. Reg. 4.) 10. Cured Naaman of leprosie. 11. Strucke Giezi with the same (4. Reg. 5.) 12. Made yron to swimme. 13. Knew the secret counsels of the syrian King. 14. Made one see horse-men, and fire chariots, which to others were inuisible. 15. Made the Syrians blinde, that were sent to apprehend him, and so leade them into Samaria. 16. Foresheved v unexpected plentie of corne the next day, with the death of a great man, that would not belieue it (4. Reg. 7.) 17. And after his death another mans dead bodie touching his bones was reuiued. 4. Reg. 13.

Religion not wholly destroyed in the Kingdom of Israel.

Other Prophets wrought also miracles, but these for example may suffice to shewe, that God preferued religion also in the Kingdome of Israel. Which himselfe further testified, euen in most desolate times, when Elias lamented that he was left alone (3. Reg. 19.) For God answered, that seuen thousand (meaning thereby a great multitude) had not bowed their knees to Baal, nor so much as in outward shewe conformed themselues to infidelitie or idolatrie. Iehu in his time destroyed al the worhippers of Baal (4. Reg. 10.) But none at anie time could wholly destroy true Israelites. For God would not suffer it. 4. Reg. 14. v. 27.

Heresies in the Kingdom of Israel.

Yea notwithstanding diuers notorious heresies were preached, & folowed in that Kingdome of the Ten tribes, yet al did not fall, nor embrace them: Ieroboam not onlie made and set vp golden calves, but also taught that they were Gods, saying: Behold thy Gods, O Israel, which brought thee out of the land of Ægypt. 3. Reg. 12. making temples, altars, and imaginarie Priests, which were not of the children of Leui. Also a feast the fiftenth day of the month, after the similitude of the solemainie, that was celebrated in Iuda. At which the holie scripture saith: He forged of his owne hart. That very propertie of Arch-heretickes. But the true Priests, Leuites, & manie others, that had giuen their hart to seek our Lord, went into Ierusalem, to immolate their victimes before our Lord the God of their fathers. 2. Par. 11. Yea Naaman a stranger of Syria, and a Neophite in religion, taught by his example, that none may yeald conformitie, nor otherwise communicate with Infidels, then Gods Priests or Prophets approue for lawfull. 4. Reg. 5.

Ieroboamites.

Manie constant in true religion.

Iezabelites.

Vnto this heresie of Ieroboam, Achab by Iezabels persuasion added the worshipping of Baal as God, 3. Reg. 16. making both temple and altar to him in Samaria. Ieroboams Priests seruing fitly this purpose. Though al the former heretikes no more agreed to this new heresie, then Lutherans now admitt of Calvinisme. For Iehu a Ieroboamite destroyed al Iezabelites that he could by a stratageme gette together. 4. Reg. 10. v. 28. 29. Much lesse aid al Israel serue Baal.

Samaritanites, diuided into manie Sectes.

Again, after that Salmanaxar King of Assyria had taken Samaria, and placed there a new people, 4. Reg. 17. they learning the rites of the Israelites

religion,

religion, mixed their Paganisme therewith, and made a new heresie, or rather manie new heresies. For being diuers nations they had in several conuenticles their particular Gods, and so manie diuers Sects. The Babylonians, Cutheites, Emathites, Heueites, and Sapharuaimites. 4. Reg. 17. But as the Priests, which taught them rites of true religion, allowed not of this mixture, so doubtles some people harkened to their admonitions, and kept religion simply and sincerely. And at this very time of the Ten tribes captiuitie, holic Tobias who was carried captiue with the rest, neither before nor after the captiuitie, left the law of God. But went to Ierusalem (when others serued Ieroboams golden calves) to the Temple of our Lord, and there adored the Lord God of Israel. And in captiuitie bestowed himselfe in workes of mercie towards the liuing and dead of his nation. Tob. 1.

As for the Kingdom of Iuda, it was more free from heresies. For very few or none of those Kings that fel to other grosse enormities, yea to manifest idolatrie, became heresikes, as is probably collected by that Isaias the Prophet being sent to Achaz, admonished him, conuersed and dealt with him, as with one that believed wholly and solidly true religion: assuring him that God would protect Ierusalem, bidding him not to feare the two smoking firebrands, in the wrath of Rasin King of Syria, and of Phacee King of Israel. Isa. 7. Further bidding him aske a signe of God, he answered, though forwardly, yet not as an infidel: I wil not aske: and I wil not tempt our Lord. Yea though Vrias the High Priest by commandment of the same King (4. Reg. 16.) made a new altar in place of Gods Altar, yet he erred not in faith, nor in doctrine, as teaching in Moyse chayre, but in fact onely, and of frailtie for feare of the King, as the King offended in his external act, to flatter the King of Syria. And in this case God sent Isaias to admonish the King, which Vrias neglected, or durst not doe. Likewise Ioram (4. Reg. 8. 2. Par. 21.) Ochozias (2. Par. 22.) Ioas in the latter part of his life, 2. Par. 24. Manasses in the former part of his reigne (4. Reg. 2. 2. Par. 33.) and some other Kings of Iuda committing idolatrie, and making others to fall with them, either were not wholie peruerted, or at least drew not all with them. For not onlie Prophets, in whose hand (or ministrerie) God spake, and reprobued these sinnes, but manie others kept their Zele of true religion. as appeared in their promptnes to serue God, when by good Kings Asa, Iosaphat, Ezechias, Iosias, and others, they were exhorted, or admitted so to doe. 4. Reg. 18. 23. 2. Par. 15. 17. 29. 30, 31. 33. 34. &c.

Finally, wheras diuers good Princes disposed, things belonging to Diuine seruice in the temple, correcting faults, and punishing offenders in that behalfe (3. Reg 15. 4. Reg. 18. 23.) they did the same without preiudice of the High Priests supremacie in spiritual causes, and their gouerne adtes make nothing for the English Paradox of Layheadship. For superiour authoritie and ordinarie power is not proued by factes good or euil, but rather by Gods ordinance and institution. For as the factes of vsurpers make no lawful prescription, so neither the factes of good men, doe

Tobias neuer yealded to Schisme.

The Kingdom of Iuda more free from heresie.

King Achaz.

Vrias high Priest.

King Ioram and others committing idolatrie in fact, manie others stil professed true Religion.

Authoritie depending vpon diuine ordinance, is not changed by factes or practise.

change

Good Kings defended and promoted religion not as chiefe in spiritual causes, but by way of execution, dispensation, or commission. Priests by their negligence doe liane but lose not their authoritie.

The Church of the old Testament conferred in truth. Much more the Church of Christ.

change Gods general ordinance and law: But are done either by waie of execution, or sometimes by dispensation. Often also by commission and special inspiration of God. As King Dauid by dispensation did eate the holie bread, which was ordained for Priests onlie. 1. Reg. 21. He disposed of Priests and Levites offices about the Arke of God. Par. 15. 19. by way of execution according to the law. And of the like offices in the Temple (when it should be built) 1. Par. 23. 24. 25. 26. by diuine inspiration. And Salomon by commission from God deposed Abiathar the High Priest from his office, and put Sadoc in his place. 3. Reg. 2. Wherefore albeir good Kings did excellently wel in calling together the Priests, and disposing them in their offices, for execution of Gods seruice, yea in commanding what they should doe 4. Reg. 18. 19. 22. and in punishing Priests (4. Reg. 23.) yet they did such things as Gods Commissioners, not as ordinarie Superiours in spiritual causes, and stil the ordinarie subordination made by the law, Deut. 17. Num. 27. stood firme and inuioleable, the High Priest supreme Iudge of al doubts in faith, causes, and quarels in religion, when other subordinate inferiour Iudges varied in their iudgements. Of which offices Malachias the Propheet (c. 2.) admoniseth Priests in his time, that wher as they were negligent, not performing their dutie, their sinne was the greater, for that their authoritie stil remained, and the perpetual Rule of the law, that the lips of the Priest shal keep knowledge, and they (other men generatly) shal require the law of his mouth, because he is the Angel of the Lord of hosts. And al Princes & others were to receiue the law at the Priests hand of the Leuitical Tribe. This was the warrant of stabilitie in truth of the Synagogue in the old Testament. Much more the Church and Spouse of Christ, whose excellencie and singular priuiledges Salomon describeth in his canticle of canticles, hath such warrant. Of this Spouse al the Prophets write, & that more plainly then of Christ himselfe, foreseeing more aduersaries bending their forces against her, as S. Augustine obserueth, then against Christ her dead. And the same holie father in manie places teacheth, that she neither perisheth nor loseth her beautie for the mixture of euil members, in respect of whom she is blacke, but fayre in respect of the good, Cantic. 1. Norwithstanding therefore sinners remaining within the Church, schismatikes and heretikes breaking from the Church, stil she remaineth the pillar and firmament of truth, the virgin daughter of Sion.

Dom.
17. v.
18.

in Psal.
30. conc.
2.
li. 3. c. 30
doctrina
Christi.
1. Tim. 3.
4. Reg.
19.



THE ARGUMENT OF THE BOOKS OF ESDRAS.

i. Esdr.
7.



ESDRAS a holie Priest and Scribe, of the stocke of AARON, by the line of Eleazar, writeth the historie of Gods people, in and presently after their captiuitie in Babylon: which Nehemias an other godlie Priest persecuteth, whose Book is also call'd the second of Esdras, because in the Hebrew and Greek they are but one Book, relating the acts of them both. The other two books called the third and fourth of Esdras, touching the same matter, are not in the Hebrew, nor receiued into the Canon of holie Scripture, though the Greeke Church hold the third Book as Canonica, and placeth it first, because it conceynerh things done before the other.

Epist. ad
Panin.

In the two here following, which are vnaubtealy holie Scripture, S. Ierom sayth, that Esdras and Nehemias (to witte the Helper, & Comforter from God) restored the Temple, and built the wals of the citie; adding that al the troope of the people returning into their countrie, also the description of Priests, Leuites, Israelites, Profelites, and the works of wals and towres diuided by feueral families, *aliud in cortice praeserunt, aliud in medulla retinent*, shew one thing in the barke, keepe an other thing in the marrow: signifying that this historie hath both a literal, and a mysticall sense. According to the letter, this first Book sheweth the reduction of Gods people from Babylon; in the first six chapters. in the other foure, their instruction by Esdras after their returne.

The two Books of Esdras and Nehemias are but one in the Hebrew.

The third and fourth are not canonical.

This historie hath also a spiritual sense.

First book diuided into two parts.



THE FIRST
 B O O K O F
 E S D R A S.

CHAP. I.

Cyrus King of Persia moued by diuine inspiration, releaseth Gods people from captiuitie, with license to returne and build the Temple in Ierusalem: 7. restoring the holie vessels, which Nabuchodonosor had taken from thence.

The first part.
 The returne
 of gods peo-
 ple from Ba-
 bylon.



IN the first yeare of Cyrus King of the Persians, that the word of our Lord by the mouth of Ieremie might be accomplished, our Lord rayfed vp the spirit of Cyrus King of the Persians: & he made proclamation in al his Kingdome, yea by wryting, saying: 2. Thus sayth Cyrus King of the Persians: Al the Kingdomes of the earth hath the Lord the God of heauen giuen me, and he hath commanded me that I should build him a house in Ierusalem, which is in Iewrie. 3. Who is there among you of al his people? His God be with him. Let him goe vp into Ierusalem, which is in Iewrie, and build the house of the Lord the God of Israel, he is the God that is in Ierusalem. 4. And let al the rest in al places whersoever they dwel, let euery man of his place help him, with siluer and gold, and substance, and cattel, besides that which they offer voluntarily to the temple of God, which is in Ierusalem. 5. And there rose vp the Princes of the fathers of Iuda and Benjamin, and the Priests, and Leuites, and euerie one, whose spirit God rayfed vp, to goe vp to build the temple of our Lord, which was in Ierusalem. 6. And al that were round about,

Isa. 44.
 45.
 Ier. 25.
 29.

(4) did

(*) did helpe their hands in vessels of siluer & of gold, in substance, and bealts, in furniture, besides those things which they had offered voluntarily. 7. King Cyrus also brought forth the vessels of the temple of our Lord, which Nabuchodonosor had takē out of Ierusalem, & had put them in the tēple of his God. 8. But Cyrus the King of Persians brought them forth by the hand of Mithridates the sonne of Gazabar, & numbered them to Salsabasar the Prince of Iuda. 9. And this is the number of them: Phials of gold thirtie, phials of siluer a thousand, knives twentie nine, goblets of gold thirtie, 10. goblets of siluer of the second order, foure hundred ten: other vessels a thousand. 11. Al the vessels of gold & siluer, siue thousand foure hundred: Salsabasar tooke al, with them that went vp from the transmigratiō of Babylon into Ierusalem.

(*) Liberally gave such things into their hands.

C H A P. I I.

The names and number of special men, which returned vnder the conduct of Zorobabel into Ierusalem: 66. their substance of castel, 68. and their oblation for the reedifying of the Temple.



AND (*) these are the children of the prouince that went vp from the captiuitie, which Nabuchodonosor the King of Babylon had transported into Babylon, and returned into Ierusalem and Iuda, euerie man into his citie. 2. They that came with Zorobabel, Iosue, Nehemia, Saraia, Rahelaia, Mardochai, Belsan, Mesphar, Beguai, Rehum, Baana: The number of the men of the people of Israel: 3. The children of Pharaos two thousand an hundred seuentie two. 4. The children of Sephatia, three hundred seuentie two. 5. The children of Area, seuen hundred seuentie siue. 6. The children of Phahath Moab, of the children of Iosue: Ioab, two thousand eight hundred twelue. 7. The children of Aelam a thousand two hundred fiftie foure. 8. The children of Zethua, nine hundred fourtie siue. 9. The children of Zachai, seuen hundred fiftie. 10. The children of Bani six hundred fourtie two. 11. The children of Bebai, six hundred twentie three. 12. The children of Azgad, a thousand two hundred twentie two. 13. The children of Adoniam, six hundred fiftie six. 14. The children of Beguai, two thousand fiftie six. 15. The children of Adin, foure hundred fiftie foure. 16. The children of Ather, which were of Ezechias, ninctie eight. 17. The children of Besai, three hundred and twentie three. 18. The children of Iora, an hundred twelue. 19. The children of Hafum, two hundred twentie three. 20. The children of Gebbar, ninctie siue. 21. The children of Bethlehem, an hundred twentie three. 22. The men of Nerupha, fiftie six. 23. The men of Anathoth an hundred twentie eight. 24. The chil-

(*) This enumeration of the Israclites, which ascended into Ierusalem, signifieth the Elect which ascend from the militant Church to the triumphant.

dren of Aznaueth, fourtie two. 25. The children of Cariathiarim, Cephirā, & Beroth, seuen hundred fourtie three. 26. The children of Rama and Gabaa, six hundred twentie one. 27. The men of Machmas, an hundred twentie two. 28. The men of Bethel and Hai, two hundred twentie three. 29. The children of Nebo, fiftie two. 30. The children of Megbis, an hundred fiftie six. 31. The children of an other Ælam, a thousand two hundred fiftie foure. 32. The children of Harim, three hundred twentie. 33. The children of Lod Hadid and Ono, seuen hundred twentie five. 34. The children of Iericho, three hundred fourtie five. 35. The children of Senaa, three thousand six hundred thirtie. 36. The Priests: The children of Iadaia in the house of Iosue, nine hundred seuentie three. 37. The children of Immer, a thousand fiftie two. 38. The children of Pheihur, a thousand two hundred fourtie seuen. 39. The children of Harim, a thousand and seuentie. 40. The Leuites: The children of Iosue and Cedmiel, the children of Odouia, seuentie foure. 41. The singing men: The children of Asaph, an hundred twentie eight. 42. The children of the Porters: the children of Sellum, the children of Ater, the childrē of Telmon, the children of Accub, the children of Hatica, the children of Sobai: al an hundred thirtie nine. 43. The Natheneites: The children of Siha, the children of Hafupha, the children of Tabbaoth, 44. The children of Ceros, the children of Saa, the children of Phadon, 45. The children of Lebana, the children of Hagaba, the children of Accub, 46. The children of Hagab, the children of Semlai, the children of Hanan, 47. The children of Gaddel, the children of Gaher, the children of Raia, 48. The children of Rasin, the children of Necoda, the children of Gazam, 49. The children of Aza, the children of Phasea, the children of Befee, 50. The children of Asena, the children of Munim, the children of Nephusim, 51. The children of Bacbuc, the children of Hacupha, the childrē of Harhur, 52. The childrē of Besluth, the children of Mahida, the children of Harfa, 53. The children of Bercos, the children of Sisara, the children of Thema, 54. The children of Nasia, the children of Haripha, 55. The children of the seruants of Salomon, the children of Sotai, the children of Sophereth, the children of Pharuda, 56. The children of Iala, the children of Dereon, the children of Geddel, 57. The children of Saphatia, the children of Hatil, the children of Phochereth, which were of Asebaim, the children of Ami. 58. Al the Nathineites, & the children of the seruants of Salomon, three hundred ninetic two. 59. And these are they that came vp frō Thelmela, Thelharfa, Cherub, and Adon, and Emer. And they could not inew the house of their fathers and their seed, whether they were of Israel. 60. The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fiftie two. 61. And of the children of the Priests: The children of Hobia, the children of Accos, the children of Berzeilai, who tooke a wife of the daughters of Berzellai the Galaadite, and was called by their name: 62. these sought the writing of their genealogie, and

(b) found it not, and they were cast out of the Priesthood. 63. And Atherfatha said to them, that they should not eate of the Holie of holies, til there rose a Priest learned and perfect. 64. Al the multitude as it were one man (c) fourtie two thousand three hundred sixtie: 65. belide their men seruants, and women seruants, which were seuen thousand three hundred thirtie seuen: & among them singing men, & singing women two hundred. 66. Their horses seuen hundred thirtie six, their mules two hundred fourtie five, 67. their camels, foure hundred thirtie five, their asses six thousand seuen hundred twentie. 68. And of the Princes of the fathers, when they entred into the temple of our Lord, which is in Ierusalem, they offered voluntarily vnto the house of our Lord to build it in his place. 69. According to their abilities, they gaue the expenses of the worke, of gold sixtie one thousand soldes, of siluer five thousand pounds, & garments for the Priests an hundred. 70. The Priests therefore and the Leuites, and they of the people, and the singing men, and the porters, and the Nathinaites dwelt in their cities, and al Israel in their cities.

C H A P. III.

An Altar is built for sacrifice: 4. The feast of Tabernacles solemnly celebrated. 8. And in the second yeare (after their returne) the Temple is founded with great ioy of the people, and mourning of some.

AND now the seuenth month was come, and the children of Israel were in their cities: the people therefore was gathered together as it were one man into Ierusalem. 2. And Iosue the sonne of Iosedec rose vp, and his brethren the Priests, and Zorobabel the sonne of Salathiel, and his brethren, and they built the altar of the God of Israel, that they might offer on it holocausts, as it is written in the law of Moyfes the man of God. 3. And they placed the altar of God vpon his feet, the people of the lands round about putting them (a) in feare, and they offered vpon it holocaust to our Lord morning and euening. 4. And they made the solemnitie of tabernacles, as it is written, and holocaust euery day by order according to the precept, the worke of the day in his day. 5. And after these things the continual holocaust, as wel in the Calendes, as in al the solemnities of our Lord, that were consecrated, and in al wherein there was offered voluntarily a giuft to our Lord. 6. Frō the first day of the seuenth month they began to offer holocaust to our Lord: moreouer the temple of God was not yet founded. 7. And they gaue money to hewers of stoncs and to maions: meate also and drinke, and oyle to the Sidonians & Tyrians, that they should bring ceder trees from Libanus

(b) Such as say they are Priests and can not shew their vocatiō, must not exercise that function. (c) Al aboute numbered of the tribes of Iuda, Benjamin, & Leui, do not amount to 30. thousand three hundred. So in this general number are contained aboute twelue thousand of other tribes, not recited among the rest, as Rabbi Salomon explicateth the difficultie.

(a) Notwithstanding the terrour of infidels, Gods seruants tooke courage to offer sacrifice.

6) By the ordinance of Dauid, 1. Par. 25. 7) By their weeping they testified that the new temple was not so excellent as the former. And therefore Aggeus prophetic (c. 2.) can not be understood of this temple, but of the Church of Christ. S. Aug. li. 18. ciuit. c. 45.

to the sea vnto Ioppe, according to that which Cyrus the King of the Persians had commanded them. 8. And in the second yeare of their comming to the temple of God in Ierusalem, the second month, began Zorobabel the sonne of Salathiel, and Iosue the sonne of Iosedec, and the rest of their brethren the Priests, and the Leuites, and al that were come from the captiuitie into Ierusalem, & they appoynted Leuites from twentie yeares and vpward, that they should hasten forward the worke of our Lord. 9. And Iosue stood and his sonnes, and his brethren, Cedmihel, and his sonnes, and the children of Iuda, as it were one man, that they might be instant vpon them, that did the worke in the temple of God: the sonnes of Henadad, and their sonnes, & their brethren Leuites. 10. The temple therefore of our Lord being founded by the masons, the Priests stood in their attyre with trumpets: and the Leuites the children of Asaph in cymbals, to prayse God (b) by the hands of Dauid the King of Israel. 11. And they sang together in hymnes, and confession to our Lord: Because he is good, because his mercie is for euer vpon Israel. Al the people also made a shout with a loud erie in praying our Lord, because the temple of our Lord was founded. 12. Verie manie also of the Priests and the Leuites, and the Princes of the fathers, and the ancients, that had seen the former temple, when they saw this temple founded, (c) they wept with a loud voyce: and manie shouting in ioy, lifted vp their voyce. 13. Neither could anie man discern the voice of the erie of them that reioyced, and the voice of the weeping of the people: for one with another the people shouted with a loud erie, and the voice was heard far off.

CHAP. III.

The schismatical Samaritans, because they are not admitted to communicate with the Iewes, endeauour to hinder the building of the Temple. 5. Which neuertheless proceedeth at the dayes of King Cyrus: 7. but is hindered by Artaxerxes, til the second yeare of Darius.

(a) Schismatices and Heretikes may not be admitted to communicate in sacrifice with Catholikes.



BT the enemies of Iuda and Benjamin heard that the children of the captiuitie built a temple to our Lord the God of Israel. 2. And comming to Zorobabel, & the Princes of the fathers, they sayd to them: Let vs build with you, because (a) euen as you, so doe we seek your God: Behold we haue immolated victiines from the dayes of Asor Haddan the King of Assur, which brought vs hither. 3. And Zorobabel sayd to them, and Iosue, and the rest of the Princes of the fathers of Israel: It is not for you and vs to build a house to our God,

but

but we our selues alone wil build to the Lord our God, as Cyrus the King of the Persians hath cōmanded vs. 4. It came to passe therefore that the people of the land hindred the hands of the people of Iuda, & troubled them in building. 5. And they hyred counsellers agaynst them, to destroy theyr counsel al the dayes of Cyrus the King of the Persians, and vntil the reigne of Darius the King of the Persians. 6. And in the reigne of Assuerus, in the begining of his reigne, they wrote an accusation against the inhabitants of Iuda and Ierusalem. 7. And in the dayes of Artaxerxes, Beselam, Mithridates, & Thabeel, and the rest that were in theyr counsel writ to Artaxerxes King of the Persians: and the epistle of the accusation was written in Syriake, and was read in the Sirian language. 8. Reum Beelteem, and Samfai scribe wrote one epistle from Ierusalem to Artaxerxes the King, of this tenure: 9. Reum Beelteem, and Samfai scribe, and the rest of their counsellers, the Dineites, and the Apharsathaceites, the Terphaieites, the Apharsaites, the Erchueites, the Babylonians, the Sufanecneites, the Dieuities, and the Aelamites, 10. and the rest of the Gentiis, which Asenaphar the great and glorious transported: and made them dwell in the cities of Samaria, and in the rest of the countries beyond the Riuer in peace (11. this is the copie of the epistle, which they sent to him:) To Artaxerxes the King, thy seruants, the men that are beyond the Riuer, send greeting. 12. Be it knowen to the King, that the Iewes, which came vp from thee to vs, are come into Ierusalem, a rebellious & naughtie citie, which they build, making the rāpires thereof, & repayring the wals. 13. Now therefore be it knowen to the King, that if that citie shal be built, & the wals therof repayred, they wil not giue tribute, and tole, and yearly rents, and this damage wil come cūen to the Kings. 14. But we mindful of the salt that we haue eaten in the palace, and because we count it heynous to see the Kings harmes, therefore we haue sent and certified the King, 15. that thou recount in the Books of the histories of thy fathers, and thou shalt finde written in the commentaries, and shalt know that that citie is a rebellious citie, and hurtful to the Kings, and prouinces, and battels are rayfed in it of old time: for the which cause also the citie it-selfe was destroyed. 16. We certifie the King, that if that citie shal be built, and the wals therof repayred, thou shalt haue no possession beyond the Riuer. 17. The King sent word to Reum Beelteem, and Samfai scribe, and to the rest that were in their counsel inhabitants of Samaria, and to the rest beyond the Riuer, sending greeting and peace. 18. The accusation, which you haue sent to vs, was openly read before me. 19. and I gaue commandment: and they recounted, and haue found, that that citie of old time rebelleth agaynst the Kings, & seditiōs and battels are rayfed in it. 20. For there haue been also most vaiiant, Kings in Ierusalem, which also had dominiō ouer al the countrie that is beyond the Riuer. They tooke also tribute, & tole, and rentes. 21. Now therefore heare the sentēce: Prohibite ye those men, that that citie be not
built,

built, til it perhaps shal be commanded by me. 22. See that you doe not negligently accomplish this thing, and by litle there grow cuil against the Kings. 23. Therefore the copie of the edict of Artaxerxes the King was read before Reum Beelteem, and Samsai the scribe, and their counsellers: and they went in hast into Ierusalem to the Iewes, and prohibited them with arme and strength. 24. Then was the worke of the house of our Lord in Ierusalem intermitted, and was not done vntil the second yeare of the reigne of Darius the King of the Persians.

C H A P. V.

By the exhortation of Aggaus, and Zacharias, the people proceede in building the Temple. 3. Which their enemies struing to binder, for decision of the cause, both parties write to King Darius.



AND there prophesied Aggaus the Prophete, and Zacharias the sonne of Addo, prophesying to the Iewes, that were in Iewrie and Ierusalem, in the name of the God of Israel. 2. Then rose vp Zorobabel the sonne of Salathiel, and Iosue the sonne of Iosedec, and began to build the temple of God in Ierusalem, and with them the Prophets of God helping them. 3. But at the same time there came to them. Thathanai, who was Prince beyond the Riuer, and Stharbuzanai, and their counsellers: and sayd thus to them: Who hath giuen you counsel to build this house, and to repayre the wals? 4. Wherto we answered them, what the names were of the men that were authours of that building. 5. And (a) the eye of theyr God was set vpon the ancients of the Iewes, and they could not inhabite them. And it pleased them that the matter should be referred to Darius, and then they would satisfie agaynst that accusation. 6. The copie of the epistle, which Thathanai Prince of the countrie beyond the Riuer sent, and Stharbuzanai, and his counsellers the Arphasacheites, which were beyond the Riuer, to Darius the King. 7. The word, which they sent him, was written thus: To Darius the King al peace. 8. Be it known to the King, that we went to Iurie, the prouince, to the house of the great God, which is in building with stone vnpolished, and timber is put in the wals: and that worke is in building diligently, and groweth in their hands. 9. We therefore demanded of those ancients, and thus we sayd to them: Who hath giuen you authoritie to build this house, and to repaire these wals? 10. Yea and their names we asked of them, that we might certifie thee: and we write the names of those men, that are the chiefe amongst them. 11. And they answered vs these words, saying: We are the seruants of the God of heauen and earth, and we doe build a temple, that was

(a) God giuing courage to his seruants, struck their enemies with terrour, & so made them cease from hindering his worke as they before intended.

built

built these manie yeares before, and which a great King of Israel built and set vp. 12. But after that our fathers prouoked the God of heauen to wrath, he deliuered them into the hands of Nabuchodonosor the King of Babylon the Chaldee: this house also he destroyed, and his people he transported into Babylon. 13. But in the first yeare of Cyrus the King of Babylon, Cyrus the King put forth an edict, that this house of God should be built. 14. For the vessels also of the temple of God, of gold and of siluer, which Nabuchodonosor had taken out of the temple that was in Ierusalem, and had caried them into the temple of Babylon, Cyrus the King brought forth out of the temple of Babylon, and they were giuen to Saffabasar so called, whom also he appointed the chiefe, 15. and sayd to him: Take these vessels, and goe, and put them in the temple, that is in Ierusalem, and let the house of God be built in his place. 16. Then therefore came this Saffabasar, and layd the foundations of the temple of God in Ierusalem; & from that time vntil now it is in building, & is not yet finished. 17. Now therefore if it seem good to the King, let him search in the Kings librarie; which is in Babylon, whether it hath been commanded by Cyrus the King, that the house of God in Ierusalem should be built, and let him send the Kings pleasure concerning this thing vnto vs.

 C H A P. V I.

Darius finding in the register, that Cyrus gaue licence to build the Temple, commandeth that none hinder it: & giueth also money towards the charges, and holts for sacrifice.

WHEN Darius the King commanded, and they searched in the librarie of the Books, that were layd vp in Babylon, 2. and there was found in Ecbatanis, which is a castle in the prouince Medena, one volume, & there was such a cōmentarie writen therein: 3. In the first yeare of Cyrus the King, Cyrus the King decreed, that the house of God should be built, which is in Ierusalem, in the place where they immolate holts, & that they lay the foundatiōs supporting the height of threescore cubits, & the bredth of threescore cubits, 4. three rewes of stones vnpolished, and so rewes of new timber: and the colts shal be giuen out of the Kings house. 5. Yea and the vessels of the temple of God, of gold and of siluer, which Nabuchodonosor had taken out of the Temple of Ierusalem, and had brought them into Babylon, let them be restored, and brought backe into the temple of Ierusalem vnto their place, which also were put in the temple of God. 6. Now therefore Thathanai Prince of the countrie, that is beyond the Riuer, Stharubazanai, and your counsellers the

Apharsacheites, which are beyond the Riuer, depart farre from them, 7. and suffer that temple of God to be made of the Duke of the Iewes, and of their ancients, that they may build that house of God in his place. 8. Also there is commandment giuen from me what must be done of those ancients of the Iewes, that the house of God may be built, to wit, that of the Kings coffers, that is, of the tributes that are giuen out of the countrie beyond the Riuer, the charges be diligently giuen to those men, lest the worke be hindred. 9. And if it shal be necessarie, calues also, and lambs, and kids, for holocaust to the God of heauen, wheat, salt, wyne, and oyle, according to the rite of the Priests that are in Ierusalem, let there be giuen them day by day, that there be no complaynte in any thing. 10. And let them offer oblations to the God of heauen, and pray for the life of the King, and of his children. 11. By me therefore there is a decree made: That euerie man, which shal alter this commandment, there be a beame taken of his house, and set vp, and he be fast hanged vpon it, and his house be confiscate. 12. And the God, that hath made his name to dwel there, destroy al Kingdoms, and the people that shal extend theyr hand to resist, and to destroy the house of God, that is in Ierusalem. I Darius haue made the decree, which I wil to be diligently accomplished. 13. Therefore Thathanaï the Prince of the countrie beyond the Riuer, and Stharbuzzani, and his counsellers, according to that which Darius the King had commanded, so did execute it diligently. 14. And the ancients of the Iewes built, and prospered according to the prophecie of Aggeus the Prophet, and of Zacharias the sonne of Addo: and they built & set vp, the God of Israel commanding, and (4) Cyrus commanding, and Darius, and Artaxerxes the Kings of the Persians. 15. And they were finishing this house of God, vntil the third day of the month of Adar, which is the sixth yeare of Darius the King. 16. And the children of Israel, the Priests and the Leuites, and the rest of the transmigration, made the dedication of the house of God in ioy. 17. And they offered in the dedication of the house of God, calues an hundred, rammes two hundred, lambs foure hundred, buck-goats for the siene of al Israel twelue, according to the number of the tribes of Israel. 18. And they set the Priests in their orders, and the Leuites in their courses ouer the works of God in Ierusalem, as it is written in the Book of Moyse. 19. And the childrē of Israel of the transmigration made the Phase, the fourtiath day of the first month. 20. For al the Priests and the Leuites were purified as it were one man: al cleane to immolate the Phase for al the children of the transmigration, and for their brethren the Priests, and themselues. 21. And the children of Israel that were returned from the transmigration, did eate, and al that had separated themselues from the coinquination of the Gentils of the earth vnto them to seek our Lord the God of Israel. 22. And they made the solemnitie of Azymes seuen dayes in ioy, because our Lord hade made them ioyful, and had turned the hart of the King of Assur to them,

4) The hart of the King is in the hand of our Lord. *Proverb. 21.*

that

that he should helpe theyr hands in the work of the house of our Lord the God of Israel.

C H A P. VII.

Esdraſ, with manie other Priests and Leuites, ascendeth to Ierusalem to teach, and assist the people: 11. bringing Artaxerxes Edict, declareth it to the people, 27. and giueth thanks to God.



AND after these things in the reigne of Artaxerxes King of Persians, Esdras, the sone of Saraias, the sone of Azarias, the sone of Helcias, 2. the sone of Selum, the sone of Sadoc, the sone of Achitob, 3. the sone of Amarias, the sone of Azarias, the sone of Maraioth, 4. the sone of Zarahias, the sone of Ozi, the sone of Bocci, 5. the sone of Abisue, the sone of Phinees, the sone of Eleazar, the sone of Aaron the Priest from the beginning: 6. The same Esdras (1) came vp from Babylon, and he was a quicke scribe in the law of Moyses, which our Lord God gaue to Israel: and the King gaue him according to the hand of our Lord his God vpon him at his petition. 7. And there came vp of the children of Israel, and of the children of the Priests, and of the children of the Leuites, and of the singing men, and of the porters, and of the Nathincites into Ierusalem in the seuenth yeare of Artaxerxes the King. 8. And they came into Ierusalem the fifth month, that is the seuenth yeare of the King. 9. For in the first day of the first month he began to goe vp from Babylon, and in the first day of the fifth month he came into Ierusalem, according to the good hand of his God vpon him. 10. For Esdras prepared his hart to search the law of our Lord, & to doe and to teach in Israel precept & iudgement. 11. And this is the copie of the epistle of the edict, which King Artaxerxes gaue to Esdras the Priest, the learned scribe, in the words and precepts of our Lord, & his ceremonies in Israel. 12. Artaxerxes the King of Kings to Esdras the Priest, the most learned scribe of the law of God of heauē greeting. 13. It is decreed by me that whomsoeuer it shall please in my Kindom, of the people of Israel, and of the Priests and Leuites, to goe into Ierusalem, let him goe with thee. 14. For thou art sent frō the face of the King, & of his seuen counselors, that thou mayst visite Ierusalem in the law of thy God, which is in thy hād. 15. And that thou maist carie the siluer & gold, which the King & his counselors haue voluntarily offered to the God of Israel, whose tabernacle is in Ierusalem. 16. And al the siluer & gold whatsoeuer thou shalt finde in al the Prouince of Babylon, & the people will offer, & of the Priests that shall voluntarily offer to the house of theyr God which is in Ierusalem, 17. take freely, and

The second part. Esdras instructeth the people.

(1) Esdras came with the first from Babylon (2 Esd. 12.) but returned thither, and now ascended the second time to Ierusalem.

bye diligently of this money calves, rammes, lambes, and the sacrifices and libaments of them, and offer them vpon the altar of the temple of your God, that is in Ierusalem. 18. Yea and if it shal please thee, and thy brethren to doe any thing with the rest of the siluer and gold, doe ye according to the wil of your God. 19. The vessels also, which are giuen thee for the ministerie of the house of thy God, deliuer thou in the sight of God in Ierusalem. 20. Yea and other things wherof neede shal be for the house of thy God, how much soeuer is necessarie for thee to spend, thou shalt giue it out of the treasure and exchequer of the King, and from me. 21. I Artaxerxes the King haue appointed and decreed to al the keepers of the common coffe, that are beyond the Riuer, that whatsoeuer Esdras the Priest, the scribe of the law of God of heauen, shal aske of you, you giue it without delay, 22. vnto an hundred talents of siluer, and vnto an hundred cores of wheat, and vnto an hundred bates of wyne, and vnto an hundred bates of oyle, but salt without measure. 23. Al that pertayneth to the rite of the God of heauen let it be giuen diligently in the house of the God of heauen: lest perhaps he be angrie agaynst the Kingdom of the King, and of his sonnes. 24. We doe you also to vnderstand concerning al the Priests, & Leuites, and the singers, and the porters, the Nathineites, and ministers of the house of this God, that you haue no authoritie to put tole and tribute and yearlie rents vpon them. 25. And thou Esdras according to the wisdom of thy God, which is in thy hand, appoynt iudges and presidents, that they may iudge for al the people, that is beyod the Riuer, that is for them which know the law of thy God, yea and the ignorant teach ye freely. 26. And euerie one that shal not doe the law of thy God, and the law of thy King diligently, there shal be iudgement of him, either vnto death, or into banishment, or to the confiscation of his substance, or at the least into prison. 27. Blessed be our Lord the God of our fathers, which hath put this in the Kings hart, that he would glorifie the house of our Lord, which is in Ierusalem, 28. and hath inclined his mercie toward me before the King and his counsellers, and al the mightie Princes of the King: and I taking courage by the hand of our Lord my God, which was on me, gathered together out of Israel Princes that should goe vp with me.

CHAP. VIII.

Esdras reciteth those that came with him from Babylon, 21. the fast which he appointed, 33. and how they brought the holie vessels into the Temple.



THESE therefore are the Princes of the families, and the genealogie of them, that came vp with me in the reigne of Artaxerxes the King (4) out of Babylon. 2. Of the children of Phinees, Gersom. Of the children of Ithamar, Daniel. Of the children of Dauid, Hattus. 3. Of the children of Sechenias, the children of Pharaos, Zacharias: and with him were numbred an hundred fiftie men. 4. Of the children of Phahath Moab, Eleoenai the sonne of Zareha, and with him two hundred men. 5. Of the children of Sechenias, the sonne of Ezechiel, and with him three hundred men. 6. Of the children of Adan, Abed the sonne of Ionathan, and with him fiftie men. 7. Of the children of Alam, Isaias the sonne of Athalia, and with him seuentie men. 8. Of the children of Saphatia, Zebedia the sonne of Michael, and with him eightie men. 9. Of the children of Ioab, Obedia the sonne of Iahiel, and with him two hundred and eighteen men. 10. Of the children of Selomith, the sonne of Iosphia, and with him an hundred lixie men. 11. Of the children of Bebai, Zacharias the sonne of Bebai: and with him twentie eight men. 12. Of the children of Azgad, Ioanan the sonne of Eccetan, and with him an hundred and ten men. 13. Of the children of Adonicam, which were the last: and these are theyr names: Elipheleth, and Iehiel, and Samaias, and with the sixtie men. 14. Of the children of Begui, Vthai and Zachur, and with them seuentie men. 15. And I gathered them to the riuer, which runneth downe to Ahaua, and we taried there three daies: and I sought among the people and among the Priests for the children of Leui, and found none there. 16. Therefore I sent Eliezer, and Ariel, and Semeias, and Elnathan, & Iarib, and another Elnathan, and Nathan, and Zacharias, and Mofollam Princes: and Ioarib, and Einathan, wise men. 17. And I sent them to Eddo, which is chiefe in the place of Chasphia, and I did put in theyr mouth the words that they should speake to Eddo, and his brethren the Nathineites in the place of Chasphia, that they should bring vs ministers of the house of our God. 18. And they brought vs by the good hand of our God vpon vs a most learned man of the children of Mocholi the sonne of Leui the sonne of Israel, and Sarabias and his sonnes, and his brethren eighteen, 19. and Hafabias, and with him Isaias of the children of Merari, and his brethren, and his sonnes twentie. 20. And al the Nathineites, which Dauid gaue, and the Princes for the ministeries of the Leuites, Nathineites two hundred twentie: al these

(4) This great number which by Esdras persuasion came from Babylon, signified the great fruit of soules conuerted from sinne by the exhortation of holy preachers. S. Beda li. 2. in Esdr. c. 10.

(b) It sufficeth not to part from Babylon (that is, from sinne) but we must also doe workes of satisfaction, and therefore Esdras here proclaimed an extraordinary fast to those that were come from captiuitie.

were called by their names. 21. And I proclaymed there (b) a fast beside the Riuer of Ahaua, that we might be afflicted before the Lord our God, and might desire of him a right way for vs and our children, and al our substance. 22. For I was ashamed to aske the King ayde and horsemen, that might defend vs from the enimie in the way: because we had sayd to the King: The hand of our God is vpon al them, that seeke him in goodnesse: and his empire and strength, and furie vpon al them that forsake him. 23. And we fasted, and besought our God hereby: and it fel out prosperously vnto vs. 24. And I separated twelue of the chief Priests, Sarabias, and Hasabias, and with them ten of theyr brethren. 25. And I weyed vnto them the siluer and gold, and the consecrated vessels of the house of our God, which the King had offered and his counsellers, and his Princes, and al Israel of them that were found: 26. and I weyed in theyr hands of siluer six hundred fiftie talents, and vessels of siluer an hundred, of gold an hundred talents: 27. and cups of gold twentie, which had a thousand solides, and two vessels of the best shyning brasse, fayre as gold. 28. And I sayd to them: You are the holie of our Lord, and the vessels are holie, and the siluer and gold, that is voluntarily offered to our Lord the God of our fathers: 29. Watch & keep it, vntil you deliuer it by weight before the Princes of the Priests, and of the Leuites, & the Princes of the families of Israel in Ierusalem, into the treasure of the house of our Lord. 30. And the Priests and the Leuites receiued the weight of the siluer and gold, and of the vessels, to carie it to Ierusalem into the house of our God. 31. We therefore did sette forward from the riuer of Ahaua the twelfth day of the first month to goe on to Ierusalem: and the hand of our God was vpon vs, & deliuered vs from the hand of the enimie, and the lye in wayte by the way. 32. And we came to Ierusalem, and we taried there three dayes. 33. And in the fourth day the siluer was weyed, and the gold, and the vessels in the house of our God by the had of Meremoth the sonne of Vrias the Priest, and with him Eleazar the sonne of Phinees, and with them Iozabed the sonne of Iosue, and Noadaia the sonne of Bemai Leuites, 34. according to the number and weight of al: and al the weight was described at that tyme. 35. Yea & the childre of the transmigration that were come from the captiuitie, offered holocausts to the God of Israel, calues twelue for al the people of Israel, rammes nyntie six, lambs seuentie seuen, buck-goats for sinne twelue: al for holocaust to our Lord. 36. And they gaue the Kings edicts to the Princes, that were ouerseers for the King, and the dukes beyond the Riuer, and they advanced the people and the house of God.

C H A P. I X

For mariages and other association which the Iewes had with Gentiles, Esdras lamenteth, 5. and confessing the peoples iniquitie, prayeth God to conserue them from vicer destruction.



AND after these things were accomplished, the Princes came to me, saying: The people of Israel, and the Priests and Leuites ^(a) are not separated from the people of the lands, and from the abominations of them, to wit, of the Chananeite, and Hetheite, and Pherezeite, and Iebuseite, and of the Ammonites, and Moabites, and the Ægyptians, and Amorrheites. 2. For they haue taken of their daughters to them and to their sonnes, and haue mingled the holie seede with the people of the lands. The hand also of the Princes and magistrates hath been first in this transgression. 3. And when I had heard this word, I rent my cloke and my coate, and plucked off the haire of my head and bearde, and sate mourning. 4. And there assembled to me al that feared the God of Israel, for the transgression of them that were come from the captiuitie, and I sate sorowful, vntil the euening sacrifice. 5. And at the euening sacrifice I rose out of my affliction, and my cloke and coate being rent I fel vpon my knees, and spred forth my hands to our Lord my God, 6. and said: My God I am confounded and ashamed to lifte vp my face to thee: because our iniquities are multiplied ouer our head, and our sinnes haue growen euen vnto heauen, 7. from the dayes of our fathers: yea and we our selues also haue sinned grieuously vnto this day, and in our iniquities haue we been deliuered, our selues, and our Kings, and our Priests, into the hand of the Kings of the lands, and into the sword, and into captiuitie, and into spoyle, and into confusion of countenance, as also at this day. 8. And now as it were a litle, and for a momēt was our prayer made before the Lord our God, that a remnant might be left vs, and ^(a) a nayle might be giuen vs in his holie place, and that our God would illuminate our eies, and would giue vs a litle life in our bondage. 9. Because we are bondmen, and in our bondage our God did not forsake vs, but he inclined mercie vpon vs before the King of the Persians, to giue vs life, & to aduance the house of our God, & to build the desolatiō therof, & to giue vs a hedge in Iuda & Ierusalem. 10. And now what shal we say, o our God, after these things: because we haue forsaken thy commandments, 11. which thou hast commanded in the hand of thy seruants the Prophets, saying: The lād, to the which you enter to possesse it, is an vnclane land, according to the vnclanneffe of peoples, and of other lands, by the abominations of them that haue

(a) Malachias the Prophet complaineth also of this fault, c. 2. v. 11. threatening Gods punishment both to superiours and subiects for not correcting it. v. 12.

(a) In respect of their great iniquities Esdras presumeth not to aske the conseruation of the whole people, but some reliques or finest part, as it were a litle post, or a naile of a whole house towards the reedifying therof.

filled it from mouth vnto mouth in their coinquination. 12. Now therefore giue not your daughters to their sonnes, and their daughters take not for your sonnes, and doe ye not seeke their peace, and their prosperity for euer: that you may be strengthened, and may eate the goods that are of the land, and may haue your children heyres for euer. 13. And after al things that come vpon vs in our most wicked works, and our most great sinne, because thou our God hast deliuered vs from our iniquitie, and hast giuen vs health as it is at this day, 14. that we shal not turne away, & make frustrate thy commandements, neither should ioyne matrimonies with the peoples of these abominations. Why, art thou angrie with vs vnto vtter destruction, not to leaue vs a remnant vnto saluation? 15. Lord God of Israel thou art iust: because we are left, which should be saued as at this day. Behold we are before thee in our sinne, for there can be no standing before thee vpon this.

C H A P. X.

Esdra calling the people together commandeth them to dismisse the strange women, which they haue married: 14. appointing officers to see it executed. 18. and recureth those which had married such women.



ES DRAS therefore thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great companie of men and women and children, and the people wept with much lamentation. 2. And Sechenias the sonne of Iehiel of the children of Aelam answered, and said to Esdras: We haue transgressed against our God, and haue taken to wines strange women of the peoples of the land: and now if there be penance in Israel vpon this, 3. let vs make a couenant with the Lord our God, to put away al the wiues, and them that are borne of them, according to the wil of our Lord, and of them that feare the precept of the Lord our God: be it done according to the law. 4. Arise, it is thy part to discerne, and we wil be with thee: take courage, and doe it. 5. Esdras therefore rose vp, and adiured the Princes of the Priests and of the Leuites, & al Israel, that they should doe according to this word, and they sware. 6. And Esdras rose vp before the house of God, & went to the chamber of (a) Iohanah the sonne of Eliasib, and entred into it: he did eate no bread & dranke no water: for he mourned for the transgression of them that were come out of the captiuitie. 7. And there was a proclamation sent in Iuda and Ierusalem to al the children of the transmigration, that they should assemble together into Ierusalem.

Esdras being extraordinarily sent by God to correct the people, repayeth to the high Priests sonne, by his authoritie calleth the people together, & so proceedeth to make reformation. So S. Paul conferred with other Apostles. Gal. 2.

8. And euerie one that shal not come within three dayes, according to the counsel of the Princes & ancients, al his subitance shal be taken away and himselfe shal be cast out of the companie of the transmigration. 9. There assembled therefore al the men of Iuda, and Benjamin into Ierusalem within three dayes, that is the ninth month, the twentieth day of the month: and al the people sate in the street of the house of God, trembling for the sinne, and (b) the rayne. 10. And Esdras the Priest a rose, and sayd to them: You haue transgressed, and taken strange women to wife, to adde vpon the sinne of Israel. 11. And now giue confession to our Lord the God of your fathers, and doe his pleasure, and be separated from the peoples of the land, and from your wiues the strangers. 12. And al the multitude answered, and sayd with a lowd voice: According to thy word vnto vs. so be it done. 13. Neuerthelesse because there is much people, and a tyme of rayne, and we can not abyde to stand without, and it is not a worke of one day or two (for we haue exceedingly sinned in this thing). 14. let there be Princes appointed in al the multitude: & let al. in our cities that haue taken strangers to wife, come at set tymes, and with them the ancients by citie and citie, and the iudges therof, vntil the wrath of our God be turned away from vs for this sinne. 15. Therefore Jonathan the sonne of Azahel, and Iazia the sonne of Thecua were appointed ouer this, and Mesollam and Seberhai Leuites did helpe them: 16. and the children of the transmigration did so. And Esdras the Priest, and the men, Princes of the families, went into the houses of their fathers, & al by their names, and they sate in the first day of the tenth month to search out the matter. 17. And al the men were fully counted that had taken strangers to wife, vnto the first day of the first month. 18. And there were found of the sonnes of the Priests that had taken strangers to wife. Of the children of Iosue the sonne of Iosedec, and his brethren, Maasia, and Eliezer, and Iarib, and Godolia. 19. And they gaue their hands to put away their wiues, & to offer for their offence a ramme of the flock. 20. And of the children of Emmer, Harrani, and Zebedia. 21. And of the children of Harim, Maasia, and Elia, and Semcia, and Iehiel, and Ozias. 22. And of the children of Phethur, Elionai, Maasia, Ismael, Nathanael, Iozabed, and Elasa. 23. And of the children of the Leuites, Iozabed, and Semei, and Celaia, the same is Calita, Phataia, Iuda, & Eliezer. 24. And of the singing men Eliasib: and of the porters, Sellum, and Thelem, and Vri. 25. And of Israel, of the children of Pharos, Remeia, and Iezia, and Melchia, and Miamin, and Eliezer, and Melchia, and Banea. 26. And of the children of Aelam, Mathania, Zacharias, and Iehiel, and Abdi, and Ierimoth, and Elia. 27. And of the children of Zethua, Elioenai, Eliasib, Mathania, Ierimuth, and Zabad, and Aziza. 28. And of the children of Bebai, Iohanam, Hanamia, Zabbai, Arthalai. 29. And of the children of Bani, Mofollam, and Melluch, and Adaia, Iasub, and Saal, and Ramoth. 30. And of the children of Pha-

(b) Their sinne was punished by ouer-much rayne, v. 13: And so affliction gaue the more feeling of their faults.

(c) Amongst other inconueniences of vnlawful marriages one is, that children are borne illegitimate.

hath Moab, Edna & Chalal, Bananias, and Maafias, Mathanias, Beieled, Bennui, and Manasse. 31. And of the children of Herem, Eliezer, Iofue, Melchias, Semeias, Simeon, 32. Benjamin, Maloch, Samarias 33. And of the children of Hasoin, Mathanai, Mathatha, Zabad, Eliphelet, Iermai, Manasse, Semei. 34. Of the children of Bani, Maaddi, Amram, and Vel, 35. Baneas, and Badaias, Cheliau, 36. Vania, Marimuth, and Eliasib, 37. Mathanias, Mathanai, and Iafi, 38. and Bani, and Bennui, Semei, 39. and Salmias, and Nathan, & Adaias, 40. and Mechnedebai, Sifai, Sarai. 41. Ezrel, and Selemiau, Semeria, 42. Sellum, Amaria, Ioseph. 43. Of the children of Nebo, Iehiel, Mathathias, Zabad, Zabina, Ieddu, and Ioel, and Banaia. 44. Al these had taken strangers to wife, and there were of them that had borne (c) children.



THE ARGUMENT OF THE BOOK OF NEHEMIAS.

Double title
of this Book.



The contents.
Diuided into
three parts.

NHIS Book beareth Title both of the author Nehemias, who writ it, and of the second Book of Esdras, who in the former writ the historie of the Israelites after their relaxation from captiuitie, to the building againe of the Temple, with other things done the same time. Whereunto Nehemias ioyneth things succeeding, especially the new erection of wals and towers about the citie of Ierusalem: Ana it may be diuidea into three parts. In the two first chapters, he sheweth his compassion of his countries miserie: and his comming to assist them. In the ten folowing, he reciteth the good effects in repaying, and strengthening the citie with wals and people. In the last chapter, the correction of errors and euil manners, which he found amongst them.

S. Iero.
Epist. ad
Paulin.



THE BOOK OF
NEHEMIAS
 WHICH ALSO IS
 CALLED: THE SECOND
 OF ESDRAS.

CHAP. I.

Nehemias hearing the miserable state of his country-men in Iurie, 4. lamenteth; fasteth, and prayeth God for their relief.

THE words of (a) Nehemias the sonne of Helehias. And it came to passe in the month of Casleu, the twentieth yeare, and I was in Sulis the castel. 2. And Hanani one of my brethen came, himselfe and men of Iuda, and I asked them of the Iewes, that remayned, and were left aliue of the captiuitie, and of Ierusalem. 3. And they sayd to me: They that remayned, and are left of the captiuitie there in the prouince, are in great affliction, and in reproche: and the wal of Ierusalem is broken downe, and the gates therof are burnt with fire. 4. And when I had heard these manner of words, I sate, and wept, and mourned many dayes: and fasted, and prayed before the face of the God of heauen. 5. And I sayd: I beseech thee Lord God of heauen, strong, great, and terrible, which keepest couenant and mercie with them that loue thee, and keep thy commandments: 6. let thine eares be harkning, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee this day, night and day for the children of Israel thy seruants: and I confesse for the sinnes of the children of Israel, in which they haue sinned to thee: I and my fathers house haue sinned, 7. we haue been seduced with vanitie, & haue not kept the commandments & ceremo-

The first part. Nehemias his commiseration of his countrie. (a) Nehemias by his leg-cie, being sent fro a King; by his name which signifieth comforter from our Lora; & by his building againe the wals of Ierusalem; prefigured our Sauiour, who was sent from God the Father, him selfe being the comforter of mankind: & the sender of another comforter the Holie Ghost, to remaine with his Church. S. B. da protog. in Nehemiam.

nies & iudgement, which thou hast commanded to Moyses thy seruant. 8. Remember the word, that thou didst command vnto Moyses thy seruant, saying: When you shal transgresse, I wil depresse you into peoples: 9. and if you returne to me, and keepe my precepts, and doe them, although you shal be led away to the vttermost parts of heauen, thence wil I gather you, and bring you backe into the place, which I haue chosen that my name should dwel there. 10. And they are thy seruants, and thy people whom thou hast redeemed in thy great strength, and in thy mighty had. 11. I beseech thee Lord, let thine care be attent to the prayer of thy seruant, and to the prayer of thy seruants, which wil feare thy name: and direct thy seruant this day, and giue him mercy before this man, for I was the Kings cup-bearer.

C H A P. II.

Nehemias obtaining commission from King Artaxerxes cometh to Ierusalem: 11. secretly vieweth the broken walles and ruines of the citie, 17. and exhorteth al the Iewes to the reedifying thereof.



AND it came to passe in the month of Nisan, the twentieth yeare of Artaxerxes the King: and there was wine before him, and I lifted vp the wine, and gaue to the King: and I was as it were languishing before his face. 2. And the King sayd to me: Why is thy countenance sad, whereas I doe not see thee sicke? this is not without cause, but some euil I know not what, is in thy hart. And I was very much & exceedingly afraid: 3. and I sayd to the King: O King for euer mayst thou liue: why should not my countenance be heauie, because the citie of the house of the sepulchres of my fathers is desolate, & the gates thereof are burnt with fire? 4. And the King sayd to me: For what thing makest thou request? And I prayed the God of heauen, 5. and I sayd to the King: If it seeme good to the King, and if thy seruant doe please before thy face, that thou send me into Iewrie to the citie of the sepulchre of my father, & I wil build it. 6. And the King said to me, & the Queene that sate by him: Vnto what time wil thy iourney be, and when wilt thou returne? And it pleased before the King, and he sent me: and I appoynted him a time. 7. And I sayd to the King: If it seeme good to the King, let him giue me letters to the gouernours of the country beyod the Riuer, that they conduct me, til I come into Iewrie: 8. and a letter to Asaph the keeper of the Kings forest, to giue me timber that I may couer the gates of the towre of the house, and the wals of the citie, and the house that I shal enter into. And the King gaue according to the good hand of my God with me. 9. And I came to the dukes of the countrie

beyond

beyond the Riuer, and gaue them the Kings letters. And the King had sent with me captaynes of soldiers, and horsemen. 10. And Sanaballat an Horonite, and Tobias a seruant an Ammanite heard it, and (a) were grieued with great affliction, that a man was come, which sought the prosperitie of the children of Israel. 11. And I came to Ierusalem and was there three dayes. 12. And I arose in the night, I and a few men with me, and I told not anie man what God had put in my hart to doe in Ierusalem, and there was no beast with me, but the beast wheron I fate. 13. And I went out by the gate of the valley by night, and before the fountayne of the dragon, and to the gate of the dung, and I viewed the wal of Ierusalem broken downe, and the gates therof consumed with fire. 14. And I passed to the gate of the fountayne, and to the Kings conduite, and there was no place for the beast where on I sat, to passe. 15. And I went vp by the torrent in the night, and viewed the wal, and going backe I came to the gate of the valley, and returned. 16. But the magistrates knew not whither I went, or what I did: yea and to the iewes, and the Priests, and the nobles, and the magistrates, and the rest that did the worke, vntil then I had shewed nothing. 17. And I sayd to them: You know the affliction wherin we are, because Ierusalem is made desolate, and the gates thereof are consumed with fire: Come, and let vs build the walles of Ierusalem, and let vs be no longer a reproch. 18. And I shewed them (b) the hand of my God, that it was good with me, and the Kings words, which he had spoken to me, and I sayd: Let vs rise, and let vs build. And their hands were encouraged in good. 19. But Sanaballat the Horonite, and Tobias the seruant an Ammanite, and Gosem an Arabian heard of it, and they scorned vs, and despyfed vs, and sayd: What is this thing that you doe? Why doe you rebel against the King? 20. And I answered them, and sayd to them: The God of heauen he helpeth vs, and we are his seruants: let vs rise and build: but you haue no part, nor iustice, nor memorie in Ierusalem.

(a) Infidels and Heretikes are grieued, that others endeavour to repaire the ruines of the Church in any countrie.

(b) Gods hand was cleerly shewed in the effect of obtaining the Kings fauourable letters.

C H A P. III.

The High Priest and others begin to repaire Ierusalem strengthening it with an vttermoſt, 19. middle, 28. and innermoſt wal, with towres and gates.

The ſecond
part.
How the citie
was repaired
with wals and
people.
(a) Finiſhing
the gate they
dedicated it to
Gods ſeruice,
being for de-
fence of his
holy citie: & ſo
ſanctified it.



AND Eliſib the high Prieſt aroſe, and his brethren the Prieſts : and they built the gate of the flock: they ſanctified it, and ſet the doores therof, and vnto the towre of an hundred-cubits they (a) ſanctified it, vnto the towre of Hananeel. 2. And beſides him did the men of Iericho build, and beſides him built Zachur the ſonne of Amti. 3. But the fiſh-gate the children of Aſnaa did build: they couered it, and ſet vp the doores therof, and the lockes, and barres. And beſides them built Marimuth the ſonne of Vrias the ſonne of Accas. 4. And beſides him built Moſollam the ſonne of Bazachias, the ſonne of Merezebel, & beſides them built Sadoc the ſonne of Baana. 5. And beſide them builded ſhe Thecuens: but their great men did not put vnder their neckes in the worke of their Lord. 6. And Ioiada the ſonne of Phaſea, and Moſollam the ſonne of Beſodia built the old-gate, couered it, & ſet vp the doores therof, and the lockes, and barres. 7. And beſide them built Meltias a Gabaonite, & Iadō a Meronathite, men of Gabaon, & Maſpha, for the duke that was in the country beyond the Riuer. 8. And beſide him built Eziel the ſonne of Araia a goldſmith: and beſide him built Ananias the ſonne of a Pigmentarie: and they left Ieruſalem vnto the wal of the broder ſtreete. 9. And beſide him built Raphaia the ſonne of Hur, Prince of the ſtreete of Ieruſalem. 10. And beſide them Iedaia the ſonne of Haromaph againſt his houſe: and beſide him built Hattus the ſonne of Haſebomia. 11. The halfe part of the ſtreete built Melchias the ſonne of Herem, and Haſub the ſonne of Phahath Hoab, and the towre of the fornaces. 12. And beſide him built Sellum the ſonne of Alohes Prince of the halfe part of the ſtreete of Ieruſalem, he and his daughters. 13. And the gate of the valley built Hanun, and the inhabitants of Zanoē: they built it, and ſet vp the doores therof, and the locks, and barres, and a thouſand cubites in the wal vnto the gate of the dunghill. 14. And the gate of the dunghill built Melchias the ſonne of Rechab, the Prince of the ſtreete of Bethacaram: he built it, & ſet vp the doores therof, and the locks, and barres. 15. And the gate of the fountayne Sellum builded the ſonne of Colhoza, Prince of the village of Maſpha: he built it, and couered it, and ſet vp the doores therof, and the locks, and barres, and the walles of the poole of Siloe vnto the Kings garden, and vnto the ſteps that goe downe from the citie of Dauid. 16. After him built Nehemias the ſonne of Azboc Prince of the halfe

part of the street of Bethsur, as far as ouer against the sepulchre of Dauid, and vnto the poole, that is built with great worke, and vnto the house of the valiants. 17. After him the Leuites builded, Rehum the sonne of Benni. After him built Hasebias Prince of the halfe part of the street of Ceila in his street. 18. After him built their brethren, Bauai the sonne of Enadad, Prince of the halfe part of Ceila. 19. And beside him built Azer the sonne of Iosue, the Prince of Maspha the second measure, against the visiting of the most sure corner. 20. After him in the mount built Baruch the sonne of Zachai the second measure, from the corner vnto the gate of the house of Eliasib the high Priest. 21. After him built Merimuth the sonne of Vrias the sonne of Haccus, the second measure, from the gate of the house of Eliasib, as far as the house of Eliasib extended. 22. And after him built the Priests, men of the champayne of Jordan. 23. After him built Benjamin and Hasub against their house: and after him built Azarias the sonne of Masias the sonne of Ananias against his house. 24. After him built Benui the sonne of Hanadad the second measure, from the house of Axarias vnto the bending, and vnto the corner. 25. Phalel the sonne of Ozi against the bending and the towre, which appeareth from out of the Kings high house, that is, in the court of the prison: after him Phadaia the sonne of Pharos. 26. And the Nathineites dweit in Ophel, as far as ouer against the gate of waters toward the East, and the towre that stode out. 27. After him the Thecuenes builded the second measure ouer against, from the great and eminent towre vnto the wal of the temple. 28. And vpward to the gate of horses the Priests built, euery man against his house. 29. After them built Sadoc the sonne of Emmar against his house. And after him built Semaia the sonne of Sechenias, keeper of the East gate. 30. After him built Hanania the sonne of Selemia, and Hanun the sonne of Seleph the sixth, the second measure: after him built Mofollam the sonne of Barachias, against his treasure. After him Melchias a goldsmith sonne vnto the house of the Nathineites, and of them that sold old stufte against the iudgement gate, and vnto the vpper chamber of the corner. 31. And within the vpper chamber of the corner in the gate of the docke, the goldsmiths and marchants builded.

C H A P. IIII.

Notwithstanding the enemies rage and oppose against the building of the wals, 4. the Iewes build with one hand, & hold their swords in the other. Nehemias encourageth them, and the work proceedeth.



2) It was Gods providence that the enemies mocking at the reparation of Ierusalem did not so furiously resist, til the worke was performed: so sometimes heretikes scoffe at the endeauours of poore Priests labouring to restore Catholike religion: but whether they scoffe or rage, Gods holie worke proceedeth and prospereth.

AND it came to passe, when Sanaballat had heard that we builded the wal, he was very angrie: and being moued exceedingly he scorned the Iewes, 2. and sayd before his brethren, and the multitude of the Samaritans: What doe (a) the fillie Iewes? Wil the gentils let the alone? Shal they sacrifice and accomplish in one day? Why, are they able to build vp the stones out of the heaps of dust, that are burnt? 3. Yea Tobias also the Ammanite his neighbour sayd: Let them build: if a fox come vp, he shal leape ouer their stone wal. 4. Heare our God, because we are had in dispise: turne the reproch vpon their head, and giue them into dispise in a Land of captiuitie. 5. Couer not their iniquitie, and let not their sinne be put out before thy face, because they haue mocked thy builders. 6. Therefore we built the wal, and ioyned together the whole vnto the halfe part: and the hart of the people was prouoked to work. 7. And it came to passe when Sanaballat had heard, and Tobias, and the Arabians, and the Ammanites, and the Azotians, that the breach of the wal of Ierusalem was closed vp, and the gates began to be stopped, they were wrath exceedingly. 8. And they were assembled together to come, and to fight against Ierusalem, and to prepare ambushments. 9. And we prayed our God, and set watchmen vpon the wal day and night against them. 10. And Iudas sayd: The strength of him that carrieth is weakned, and the mortar is very much, and we shal not be able to build the wal. 11. And our enemies sayd: Let them not know, and let them be ignorant, til we come into the midst of them, and kil them, and make their worke to cease. 12. And it came to passe, the Iewes that dwelt beside them, comming and telling vs ten times, out of al places from whence they came to vs, 13. I set the people in a place behind the wal round about in order, with their swords, and speares, and bowes. 14. And I looked and rose vp: and I sayd to the Princes and magistrates, and to the rest of the common people: Be not afraid at their face: Remember our Lord great and terrible, and fight for your brethren, your sonnes, and your daughters, and your wiues, and your houses. 15. And it came to passe, when our enemies had heard that it was told vs, God defeated their counsel. And we returned al to the walles, euery man to his worke. 16. And it came to passe from that day, the halfe part of their yongmen did the worke, and halfe was ready to

battel,

batrel, and speares, and shields, and bowes, and cotes of mayle, and the Princes behind them in al the house of Iuda 17. of them that built in the wal, and that carried burdens, and that laded them: with one of his hands he did the worke, and with the other he held a sword: 18. for euery one of the builders was girded with a sword about his reynes. And they builded, and founded with the trumpet neere me. 19. And I said to the Princes, & to the magistrates, & to the rest of the common people: The worke is great and broad, and we are separated in the wal one far from an other: 20. in what place soeuer you shal heare the sound of the trumpet, thither runne together vnto vs: our God will fight for vs. 21. And let vs our selues doe the worke: and let the halfe part of vs hold speares from the ryling of the morning, til the starres appeare. 22. At that time also I sayd to the people: Let euery man with his seruant tarry in the middes of Ierusalem, and let there be courses among vs by day and night to worke. 23. And I and my brethren, & my seruants, and the watchmen that were behind me, did not put off our cloths: euery man was made bare only to washing.

C H A P. V.

Nehemias blameth couetous richmen, for oppressing the poore: 14. himselfe giueth largely of his owne to the needie.



AN D there was (a) a great crie of the people, and of their wiues against their brethren the Iewes. 2. And there were that said: Our sonnes and our daughters are verie manie: let vs take corne for the price of them, and let vs eate, & liue. 3. And there were that sayd: Let vs pledge our fields, & vineyards, and our houses, and let vs take corne in famine. 4. And others sayd: Let vs borow money for the Kings tributes, and let vs giue our fields and vineyards, 5. and now as the flesh of our brethren, so is our flesh: and as their children so also our children. behold we subdue our sonnes and our daughters into bondage, and our daughters there are bond women, neither haue we wherewith they may be redeemed, and our vineyards other men doe possesse. 6. And I was exceeding angrie, when I had heard their crie according to these words. 7. And my hart thought with my self: and I rebuked the Princes and magistrates, and sayd to them: Doe you euery one exact vsuries of your brethren? and I gathered against them a great assemble, 8. and I sayd to them: We as you know, haue redeemed our brethren the Iewes, that were sold to the gentils, according to our abiitie: & wil you therefore sel your brethren, and shal we redeeme them? And they held their peace, neither did they

a) S. Beda in his time lamented that some spiritual Superiours neglected to feed their flock, either spiritually or temporally, and yet exacted temporal reuenues, and oppressed the poore people. li. 3. c. 21. in *Esd.* How much more may we with him, with another Nehemias, that is a comforter: *rom omr.* Lord to correct this fault, & to relieue poore Catholikes distressed?

(b) A right propertie of a true pastour, to doe that good which he preacheth to others. *S. Beda ibidem.*

find what to answer. 9. And I sayd to them : The thing is not good , which you doe : why walke (b) you not in the feare of our God, lest we be vpbroyded with al the gentils our enemies? 10. I also & my brethren, and my seruants , haue lent money and corne to very manie : let vs not aske this againe in common , let vs remit them the debt , that is due to vs. 11. Restore ye to them their fields this day , and their vineyards, & their oliuets , and their houses : yea the hundreth part also of money, corne, wine, and oyle, which you were wont to exact of them , giue it rather for them. 12. And they sayd : We wil restore , and we wil seek nothing of them : and we wil doe so as thou speakest. And I called the Priests, and adiured them to doe according to that which I had sayd. 13. Moreouer I hook my bosome, and sayd : God so shake euery man, that shal not accomplish this word , out of his house , and out of his labours , so be he shaken out , and made emptie. And al the multitude sayd : Amen. And they prayd God. And the people did as it was sayd. 14. And from that day , wherein the King commended me to the Duke in the land of Iuda , from the twentieth yeare til the two and thirtith yeare of Artaxerxes the King, for twelue yeares , I and my brethren did not eate the yearely allowance , that was due to the Dukes. 15. But the former Dukes, that had been before me, burdned the people , & took of them in bread, & wine, and money, euery day fourtie sicles : yea & their officers oppressed the people. But I did not so for the feare of God. 16. Yea I builded rather in the worke of the wal , and field I bought not , and al my seruants were gathered together to the worke. 17. The Iewes also & the magistrates an hundred fiftie men, and they that came to vs out of the nations, that were round about vs, were at the table. 18. And there was prepared for me day by day one oxe, six chosen rammes, beside foules, and within ten dayes diuers wines, and many other things did I giue. Moreouer also the yearely allowance of my dukedome I sought not , for the people was very much empouerished. 19. (c) Remember me my God to good, according to al things which I haue done to this people.

(c) A good conscience hath great confidence in God, and iustly hopeth for reward.

C H A P. V I.

The enemies guilefully offer to make league with the Iewes. 3. But Nehemias proceedeth in building the wals : 16. and al bordering nations feare them.

AND it came to passe , when Sanaballat had heard , and Tobias, and Gossen the Arabian , and the rest of our enemies, that I did build the wal , and there was no breach remaying in it (howbeit at that time I had not put the doores in the gates) 2. Sanaballat and Gossen sent to me , saying : Come , and

(a) let

(4) let vs make a league together in the villages, in the field of Ono: But they thought to doe me euil. 3. I sent therefore messengers to them, saying: I am doing a great worke, and I can not goe downe, lest perhaps it be neglected when I shal come and descend to you. 4. But they sent to me according to this word, foure times: and I answered them according to the former word. 5. And Sanaballat sent his seruant to me the fifth time according to the former word, and he had a letter in his hand written in this manner: 6. Among the Gentiles it is heard, and Gossen hath sayd, that thou and the Iewes meane to rebel, and therefore thou buildest the wal, and wil aduance thy selfe King ouer them: for which cause, 7. thou hast set vp Prophets also, which should preach of thee in Ierusalem, saying: There is a King in Iurie: The King wil heare of these things: therefore come now, that we may take counsel together. 8. And I sent to them, saying: It is not done according to these words, which thou speakest: for thou framest these things of thine owne hart. 9. For al these terrified vs, thinking that our hands would cease from the worke, and we would leaue off. For which cause I did the more strengthen my hand: 10. and I entred into the house of Samaia the sonne of Dalaiia the sonne of Metabeel secretly, who sayd: Let vs consult with our selues in the house of God in the middes of the temple: and Let vs shut the doores of the temple, because they wil come to kil thee, and in the night they wil come to to slea thee. 11. And I sayd. Doth any man that is like vnto me flye? and who being as I am, wil goe into the temple, and liue? I wil not goe in. 12. And I vnderstood that God had not sent him, but as it were prophicying he had spoken to me, and Tobias, and Sanaballat had hyred him. 13. For he had taken a price, that I being terrified should doe it, and sinne, and they might haue some euil to vpbraid me withal. 14. Remember me Lord for Tobias and Sanaballat, according to such their works. Yea and Noadias the Prophet, and the rest of the Prophets that terrified me. 15. But the wal was finished the five and twentieth day of the month of Elul, in two and fiftie dayes. 16. It came to passe therefore when al our enemies had heard it, that al nations which were round about vs, feared, and were dismayed within themselues, and knew that this worke was done of God. 17. But in those dayes also many letters of the principal Iewes were sent to Tobias, and from Tobias there came to them. 18. For there were many in Iurie sworne vnto him, because he was the sonne in law of Sechenias the sonne of Area, and Iohan an his sonne had taken the daughter of Mosollam the soune of Barachias. 19. Yea and they prayfed him before me, and they reported my words vnto him: and Tobias sent letters to terrifie me.

4) When heretikes & other aduersaries of the Church finde themselves not able to suppress Catholikes, they offer conditions of peace, and libertie to al: So when Protestants began, and where they are weake, they would haue none persecuted for anie opinions in religion; but where they are strong they hardly grant toleration to Catholikes.

CHAP. VII.

Nehemias appointeth watchmen in Ierusalem, 5. and calling the people together reciteth the number of those, which came first from Babylon. 68. Likewise of their cattel, 72. and the giftes of certaine chiefe men towards the reparations.



AND after the wal was built, and I had put on the doores, and numbred the porters, and singing men, and Leuites :
 2. I commanded Hanani my brother, and Hananias Prince of the house of Ierusalé (for he seemed as it were a true man, & one that feared God aboute the rest) 3. and I sayd to them : Let not the gates of Ierusalem be opened vntil the heate of the sunne. And when they yet stood by, the gates were shut, and barred : and I sette (4) watchmen of the inhabitants of Ierusalem, euery one by their courtes, and euery man against his house. 4. And the citie was exceeding large and great, and the people few in the middes therof, and there were no houses built. 5. But God gaue me in my hart, and I assembled the Princes and magistrates, and common people, that I might number them : and I found a Booke of the number of them that came vp first, and there was found written in it : 6. These are the children of the prouince, which came vp from the captiuitie of them that were transported, whom Nabuchodonosor the King of Babylon had transported, and returned into Iurie, euery one into his owne citie. 7. They that came with Zorobabel, Iosue, Nehemias, Azarias, Rahamias, Nahamani, Mardocheus, Belsam, Mespharath, Begoai, Nahum, Baana. The number of the men of the people of Israel. 8. The children of Pharos, two thousand an hundred seuentie two. 9. The children of Saphatia, three hundred seuentie two. 10. The children of Area, six hundred fiftie two. 11. The children of Phahatmoab of the children of Iosue and Ioab, two thousand eight hundred eighteen. 12. The childre of Aclam, a thousand two hundred fiftie foure. 13. The childre of Zethua, eight hundred fourtie fve. 14. The childre of Zachai, seue hundred sixtie. 15. The children of Bannui, six hundred fourtie eight. 16. The children of Bebai, six hundred twentie eight. 17. The children of Azgad, two thousand three hundred twentie two. 18. The childre of Adoniam, six hundred sixtie seuen. 19. The children of Beguai, two thousand sixtie seuen. 20. The children of Adin, six hundred fiftie fve. 21. The children of Ater, children of Hezcias, ninetie eight. 22. The children of Hasem, three hundred twentie eight. 23. The children of Besai, three hundred twentie foure. 24. The children of Hareph, an hundred twelue. 25. The children of Gabaon, nynetie fve. 26. The children of Bethlechm,

(4) Three special defences of a citie, are the strength of wals, shutting and opening the gates in due time, & diligēt watchmen : so to the custodie of faithful soules three things are necessarie; the grace of God, due regard of the outward fences, and continual watch against our invisible enemies.

and

and Netupha, and hundred eightie eight. 27. The men of Anathoth, an hundred twentie eight. 28. The men of Bethazmoth, fourtie two. 29. The men of Cariathiarim, Cephira, and Beroth, seuen hundred fourtie three. 30. The men of Rama and Geba, six hundred twentie one. 31. The men of Machmas, an hundred twentie two. 32. The men of Bethel and Hai, an hundred twentie three. 33. The men of an other Nebo, fittie two. 34. The men of an other Aelam, a thousand two hundred fittie foure. 35. The children of Harem, three hundred twentie. 36. The children of Iericho, three hundred fourtie fiae. 37. The children of Lod Hadid and Ono, seuen hundred twentie one. 38. The children of Senaa, three thousand nine hundred thirtie. 39. The Priests: The children of Idaia in the house of Iosue, nine hundred three. 40. The children of Emmer, a thousand fittie two. 41. The children of Phathur, a thousand two hundred fourtie seuen. 42. The children of Arem, a thousand seuenteen. The Leuites: 43. The children of Iosue and Cedmihel the children 44. of Oduia, seuentie foure: The singing men: 45. the children of Afaph, an hundred fourtie eight. 46. The porters: The children of Seillum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: an hundred thirtie eight. 47. The Nathineites: The children of Soha, the children of Hafupha, the children of Tebbaath, 48. the children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana, the children of Hagaba, the children of Selmai, 49. the children of Hanan, the children of Geddel, the children of Gaher, 50. the children of Raia, the children of Rasin, the children of Necoda, 51. the children of Gesem, the children of Aza, the children of Phafea, 52. the children of Befai, the children of Munim, the children of Nephullim, 53. the children of Bacbuc, the children of Hacupha, the children of Harhur, 54. the children of Belloth, the children of Manida, the children of Harfa, 55. the children of Bercos, the children of Sifara, the children of Thema, 56. the children of Nasia, the children of Hatipha, 57. the children of the seruants of Salomon, the children of Sotai, the children of Sophereth, the children of Pharida, 58. the children of Iahala, the children of Darcon, the children of Ieddel, 59. the children of Saphia, the children of Hatil, the children of Phohereh, who was borne vnto Sabaim, the sonne of Amon. 60. Al Nathineites, and the children of the seruants of Salomon, three hundred nyntie two. 61. But these be they which came vp from Thelmela, Thelharfa, Cherub, Adon, and Emmer: and could not shew the house of their fathers, and their seed, whether they were of Israel. 62. The children of Dalai, the children of Tobia, the children of Necoda, six hundred fourtie two. 63. And of the Priests, the children of Habia, the children of Accos, the children of Berzellai, who tooke a wife of the daughters of Berzellai a Galaadite, and he was called by their name. 64. These sought their writing in the register, &

found it not: & they were cast out of the Priesthood. 65. And Atherfatha said to them, that they should not eate of the Holies of holies, vntil there stood vp a Priest learned and cunning. 66. Al the multitude as it were one man fourtie two thousand three hundred sixtie, 67. beside their men-seruants and women-seruants, which were seuen thousand three hundred thirtie seuen: and among them singing men, and singing women, two hundred fourtie five. 68. Their horses, two hundred fourtie six, their mules two hundred fourtie five, 69. their camels, foure hundred thirtie five, asses six thousand seuen hundred twentie.

Hitherto is reported what was written in the Register. From this place forward goeth on in order the historie of Nehemias.

S. Ierome here noteth whence he receiued each part of this booke, which is al Canonical Scripture, being al alike & declared by the Church.

70. And certaine of the Princes of families gaue vnto the worke. Atherfatha gaue into the treasure of gold a thousand drachmas, phials fiftie, tunikes for Priests five hundred thirtie. 71. And of the Princes of families there gaue into the treasure of the worke of gold, twentie thousand drachmas, and of siluer two thousand two hundred pound. 72. And that which the rest of the people gaue, of gold twentie thousand drachmas, and of siluer two thousand pound, and tunikes for Priests sixtie seuen. 73. And the Priests, and Leuites, and porters, and singing men, and the rest of the common people, and the Nathineites, and al Israel dwelt in their cities. And the seuenth month was come: and the children of Israel were in their cities.

C H A P. VIII.

Esdra readeth the law before the people. 9. Nehemias comforteth them. 13. They celebrate the feast of tabernacles seuen dayes: 13. and of collection the eight day.

(a) The people requested Esdras to bring the booke of the law, and he brought it, neither is there any mention that he writ the whole law out of his memorie or by miracle: which maketh it probable that al copies were not burned or



ND al the people was gathered together as it were one man to the street, which is before the water, & they sayd to Esdras the scribe, that he should bring the booke of the law of Moyses, which our Lord had commanded Israel. 2. Esdras therefore the Priest (a) brought the law before the multitude of men and women, and al that could vnderstand, in the first day of the seuenth month. 3. And he read it playnly in the street that was before the water gate, from morning vntil midday, in the presence of the men, and women, & of those that vnderstood: & the cares of al the people were attent to the booke. 4. And Esdras the scribe stood vpon a step of wood, which he made to speake vpon: & there stood by him Mathathias, & Semeia, & Ania, and Vria, & Helcia, and Maasia, on his right hand: and on the left: Phadia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia, and Mosollam. 5. And Esdras

opened

opened the Book before al the people : for he appeared aboue al the people : and when he had opened it, al the people stood. 6. And Esdras blessed our Lord the great God : and al the people answered : Amen, amen : lifting vp their hands, and they bowed, and adored God flat on the earth. 7. Moreouer Iosue, and Bani, and Serebia, Iamin, Accub, Septhai, Odia, Maasia, Celita, Azarias, Iozabed, Hanan, Phalaia, Leuites, made silence in the people to heare the law: and the people stood in their degree. 8. And they read in the Book of the law of God distinctly and plainly, for to vnderstand : and they vnderstood when it was read. 9. And Nehemias said (the same is (b) Atherfatha) and Esdras the Priest and scribe, and the Liuites interpreting to al the people : It is a day sanctified to the Lord our God, mourne ye not, and weep not. For al the people wept, when they heard the words of the law. 10. And he said to them : Goe, eate fat things, and drinke the sweet wine, and send portions to them, that haue not prepared for themselues, because it is the holie day of our Lord, and be not sadde : for the ioy of our Lord is our strength. 11. And the Leuites made silence in al the people, saying: Hold your peace, because the day is holie, & be not sorrowful. 12. Therefore al the people went to eate and drinke, and to send portions, and to make great ioy : because they vnderstood the words, that he had taught them. 13. And in the second day were gathered the Princes of the families of al the people, the Priests and Leuites to Esdras the scribe, that he should interpret vnto them the words of the law. 14. And they found written in the law, that our Lord commanded in the hand of Moyse, that the children of Israel should dwel in tabernacles, on the soleinne day, the seuenth month : 15. and that they should proclame and publish a voice in al their cities, and in Ierusalem, saying: Goe ye forth into the mount, and fetch branches of the oliue tree, and branches of the most fayre tree, branches of the mittle tree, & boughes of the palme trees, and branches of the thicke leaued tree, that tabernacles may be made, as it is written. 16. And the people went forth, and brought. And they made themselues tabernacles euery man in his house top, and in his courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. 17. Therefore al the Church of them that were returned from the captiuitie, made tabernacles, and dwelt in tabernacles. For from the daies of Iosue the sonne of Nun the children of Israel had not done it in such sort, vntil that day: and there was exceeding great ioy. 18. And he reade in the booke of the law of God day by day, from the first day til the last, and they made the solemnitie seuen dayes, & in the eight day a collect according to the rite.

1. Esd. 2.

lost, but some referred by Ieremias, Ezechiel, Daniel, Aggeus, Zacharias, or by himselfe or others, out of which he collected one intire volume, correcting faults committed by scribers, & adding some things for explication sake & supplement of the histories: and that either by tradition or reuelation.

(b) *Atherfasha* privileged, by reason of his fauour with King Artaxerxes. chap. 2.

C H A P. I X.

The people repenting in' fasting and sackcloth, put away their wines of strange nations. 5. Eldras confesseth Gods benefits, and the peoples ingratitude. 32. Prayeth for them, and maketh league with God.



(a) True repentance requireth workes of penance, & especially the removing of occasions of sinne: as separation from euil companie, abandoning of euil cogitations, and of much wordly pleasure.

(b) Changing of names importeth some beneficial mystery. *Gen. 17.*

AND in the foure and twentieth day of the month the children of Israel came together in fasting and sackcloths, and earth vpon them. 2. And the seed of the children of Israel was (a) separated from euerie strange child: and they stood, and confessed their sinnes, and the iniquities of their fathers. 3. And they rose vp to stand: and they read in the volume of the law of our Lord their God foure times in a day, and foure times they confessed, and adored our Lord their God. 4. And there arose vpon the step of the Leuites Iosue, and Bani, Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a loud voice to our Lord their God. 5. And the Leuites Iosue and Cedmihel, Bonni, Hasebnia, Serebia, Odaia, Sebnia, and Phathahia, said: Arise, Blesse our Lord your God from eternitie to cternitie: and let them blesse the high name of thy glorie in al blessing and praise. 6. Thou the same, o Lord, alone thou hast made heauen, and al the host therof: the earth and al things that are in it: the seas and al things that are therein: and thou dost giue life to al these things, and the host of heauen adoreth thee. 7. Thou the same o Lord God, which didst choose Abram, and broughtest him out of the fire of the Chaldees, and gauest him the (b) name Abraham. 8. And thou didst find his hart faithful before thee: and thou madest a couenant with him, that thou wouldest giue him the land of the Chananeite, of the Hetheite, and of the Amorrheite, and of the Pherezeite, and of the Iebuseite, and of the Gergeite, to giue vnto his seed: and thou hast fulfilled thy words, because thou art iust. 9. And thou sawest the affliction of our fathers in Ægypt: and their crie thou didst heare vpon the Red sea. 10. And thou gauest signes and wonders in Pharao, and in al his seruants, and in al the people of his land: for thou didst know that they had done proudly againt them: and thou madest thy self a name, as also at this day. 11. And thou didst diuide the sea before them, and they passed through the midst of the sea in drie land: but their persecutours thou threwest into the depth, as a stone into the rough waters. 12. And in a pillar of a cloud thou wast their leader by day, and in a pillar of fire by night, that the way might appeare to them, by the which they went. 13. To mount Sinai also thou didst descend, and spakest with them from heauen, and thou gauest them right iudgements, and the law of truth, ceremonies, and good precepts.

14. Thy sanctified Sabbath thou didst shew them, and the commandments, and ceremonies, and the law thou didst command them in the hand of Moyses thy seruant. 15. Bread also from heauen thou gauest them in their hunger, and water out of the rocke thou didst bring forth to them thirsting, and thou saidest to them that they should enter in and possesse the land, vpon which thou didst lift vp thy hand to deliuer it them. 16. But they and our fathers did proudly, and hardened their necks, and heard not thy commandments. 17. And they would not heare, and they remembered not thy merueilous works which thou hast done to them. And they hardened their necks, and gaue the head to returne to their seruitude, as it were by cōtention. But thou a propitious God, & gracious, and merciful, long suffering and of much compassion, didst not forsake them. 18. Yea and when they had made to themselues a molten calfe, and had said: This is thy God, which brought thee out of Egypt: and they did great blasphemies. 19. But thou in thy manie mercies didst not leaue them in the desert: the pillar of the cloud departed not from them by day to lead them into the way, and the pillar of fire by night to shew them the way by which they should goe. 20. And thou gauest them thy good spirit, which should teach them, and thy Manna thou didst not withhold from their mouth, and thou gauest them water in thirst. 21. Fourtie yeares didst thou feed them in the desert, and nothing was wanting to them, their garments waxed not old, & their feet were not worne. 22. And thou gauest them King Iomes, & peoples, and didst part lots vnto them: and they possessed the land of Schon, and the land of the King Hesebon, and the land of Og the King of Basan. 23. And thou didst multiplie their children as the starres of heauen, and brought them to the land wherof thou hadst said to their fathers, that they should enter and possesse it. 24. And the children came, and possessed the land, and thou didst humble before them the inhabitants of the land the Chananeites, and gauest them into their hād, & their Kings, & the peoples of the land, that they might doe to thē as it pleased them. 25. They therefore tooke the fenced cities, and fat ground, and possessed houses ful of al goods; cysternes made by others, vineyards, and oliuets, and manie trees that bare fruit: and they did eate, and were filled, and became fat, and abounded with delicious things in thy great goodnes. 26. But they prouoked thee to wrath, and departed from thee, and threw thy law behind their backs: and they killed thy Prophets, which admonished them earnestly to returne to thee: and they did great blasphemies. 27. And thou gauest them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou from heauen didst heare, and according to thy manie compassions gauest them sauiours, that should saue them from the hand of their enemies. 28. And when they had rested, they returned to doe euil in thy sight: and thou didst leaue them in the hand of their enemies, and they possessed them. And

c) Free wil in sinners.

they returned , and cried to thee : and thou heardest from heauen , and deliueredst them in thy mercies manie times. 29. And thou didst admonish them that they should returne to thy law. But they did proudly, and heard not thy commandments, and sinned in thy iudgements, which a man should doe, and shal liue in them, and they gaue the reuolting shoulder, & hardned their necke, neither did they heare. 30. And thou didst prolong manie yeares ouer them, and didst testifie to charge them in thy spirit by the hand of thy Prophets : and they heard not, & thou didst deliuer them into the hand of the peoples of the nations. 31. But in thy very many mercies thou madest them not into consumption, neither didst thou forsake them : because a God of compassions and gracious art thou. 32. Now therefore o our God., great, strong, and terrible, keeping couenant and mercie, turne not away from thy face at the labour which hath found vs, our Kings, & our Princes, and our Priests, and our Prophets, and our fathers, and al the people from the daies of the King of Assur, vntil this day. 33. And thou art iust in al things, that haue come vpon vs : because thou hast done truth, but we haue done wickedly. 34. Our Kings, our Princes, our Priests, and our fathers haue not done thy law, and haue not attended thy commandments, and thy testimonies which thou hast testified among them. 35. And they in their reignes, and in thy manifold goodnes, which thou gauest them, and in the land most large and fat, which thou didst deliuer in their sight, serued not thee, nor returned from their most wicked diuises. 36. Behold we our selues this day are bondmen : and the land, which thou gauest our fathers, that they should eate the bread therof, and the good things that are therof, and our selues are seruants in it. 37. And the fruits therof are multiplied to the Kings, whom thou hast set ouer vs for our sinnes, and they haue dominion ouer our bodies, and ouer our beasts, according to their wil, and we are in great tribulation. 38. Therefore vpon al these things we our selues make a couenant, and write, and our Princes, our Leuites, and our Priests signe it.

C H A P. X.

Manie, in name of al, subscribe to the covenant made with God. 30. Namely not to marrie with strangers, 31. to keepe the sabbath day, and the seuenih yeare. 32. To pay oblations, 33. First fruits, 38. and Tithes.



AND the subscribers were Nehemias, Atherfatha the sonne of Hachelai, and Sedecias, 2. Saraias, Azarias, Ieremias, 3. Pheilur, Amarias, Melchias, 4. Hattus, Sebenia, Melluch, 5. Harem, Merimuth, Obdias, 6. Daniel, Genthon, Baruch, 7. Mofollam, Abia, Miamin, 8. Maazia. Belgai, Semeia: these were Priests. 9. Moreouer Leuites, Iosue the sonne of Azanias, Beenui of the children of Henadad, Cedmihel, 10. And their bretheren, Sebenia, Odaia, Celita, Phataia, Hanan, 11. Micha, Rohob, Hasebia, 12. Zachur, Serebia, Sabania, 13. Odaia, Bani, Baninu. 14. The heads of the people, Pharos, Phalahmoab, Aelam, Zethu, Bani, 15. Bonni, Azgal, Bebai, 16. Adonia, Begoai, Adin, 17. Ater, Hezecia, Azur, 18. Odaia, Hafum, Befai, 19. Hareph, Anathoth, Nebai, 20. Megphias, Mofollam, Hazir, 21. Mezibiel, Sadoc, Iedua. 22. Pheltia, Hanan, Anai, 23. Olce, Hanania, Hafub, 24. Alohes, Phalea, Sobec, 25. Rehum, Hasebaa, Maasia, 26. Echaia, Hanan, Anan, 27. Melluch, Haran, Baana: 28. And the rest of the people, Priests, Leuites, Porters, and singing men, Nathineites, and al that seperated themselves from the peoples of the lands to the law of God, their wiues, their sonnes, and their daughters. 29. Al that could vnderstand, promising for their bretheren, their Princes, and they that came to promise, and sweare that they would walke in the law of God, which he gaue in the hand of Moyfes the seruant of God, that they would doe and keep al the commandments of the Lord our God, and his iudgements and his ceremonies. 30. And that we would not giue (a) our daughters to the people of the land, and their daughters we would not take to our sonnes. 31. The peoples of the land, which bring in things to sel, & al things to be vsed, to sel them on the Sabbath day, we wil not take it of the in the Sabbath, & in the sanctified day. And we wil let passe the seuenih yeare, & the exaction of euerie hand. 32. And we wil ordayne precepts vpon our selues, to giue the third part of a sicle euerie yeare to the worke of the house of our God, 33. to the loaves of propouition, and to the continual sacrifice, & for a continual holocaust in the Sabbaths, in the Calendes, in the Solemnities, and in the sanctified, and for tinn: that propitiation may be made for Israel, and vnto al vic of the heule of our God. 34. We therefore did cast lots concerning the oblation of

(a) In al lea-
gues & cou-
nâtes of peace
those articles
are specially
mentioned
wherin breach
hath been
made in for-
mer times.

wood between the Priests, and the Leuites, and the people, that it should be brought into the house of our God by the houses of our fathers at set times, from yeare to yeare: that it might burne vpon the altar of the Lord our God as it written in the law of Moyses: 35. And that we would bring the first borne of our land, and the first fruits of al the fruit of euerie tree, from yeare to yeare, in the house of our Lord, 36. and the first fruits of our sonnes, and of our cattel, as it is written in the law, and the first fruits of our oxen, and of our sheep, that they might be offered in the house of our God, to the Priests which minister in the house of our God. 37. And the first fruit of our meates, and of our libaments, & the fruits of euerie tree, of vintage also and of oyle we wil bring to the Priests, vnto the treasure of our God, and the tenth part of our land to the Leuites. The Leuites themselues shal receiue the tithes out of al the cities of our works. 38. And the Priest the sonne of Aaron shal be with the Leuites in the tythes of the Leuites, and the Leuites shal offer the tenth part of their tythe in the house of our God, to the treasure in the treasure-house. 39. For the children of Israel and the children of Leui shal carie to the treasure the first fruits of corne, of wine, and of oyle: and the sanctified vessels shal be there, and the Priests, and singing men, and porters, and ministers, and we wil not leaue the house of our God.

CHAP. XI.

New inhabitants of Ierusalem are recited. 20. Likewise who dwelt in other cities of Iuda.

a) Because Ierusalem was most impugned by enemies fewe were willing to dwell there, b) yet many valient men of the tribes of Iuda, Benjamin, and Leui, offered themselves: of other tribes the tenth part were chosen by lottes. Wherby is ga-



ND the Princes of the people dwelt in Ierusalem: but the rest of the people cast lotts, to take (a) one part of ten that should dwell in Ierusalem the holie citie, and nine parts in the cities. 2. And the people blessed al the men that had (b) voluntarily offered themselves to dwell in Ierusalem. 3. These therefore are the Princes of the Prouince, which dwelt in Ierusalem, and in the cities of Iuda. And euerie one dwelt in his possession, in their cities, Israel, the Priests, the Leuites, the Nathincites, and the children of the seruants of Salomon. 4. And in Ierusalem there dwelt of the children of Iuda, and of the children of Benjamin: of the children of Iuda, Athaias the sonne of Aziam, the sonne of Zacharias, the sonne of Amarias, the sonne of Saphatias, the sonne of Malaleel: of the children of Phares, 5. Maalia the sonne of Baruch, the sonne of Cholhoza, the sonne of Hazia, the sonne of Adaia, the sonne of Ioarib, the sonne of Zacharias, the sonne of a Silo-

nite.

nite. 6. Al these the chidren of Phares, which dwelt in Ierusalem, foure hundred sixtie eight, valiant men. 7. And these are the chidren of Benjamin: Sellum the sonne of Mosollam, the sonne of Ioed, the sonne of Phadaia, the sonne of Colaia, the sonne of Maasia, the sone of Etheel, the sonne of Isaia, 8. and after him Gebbai, Sellai, nine hundred twentie eight, 9. and Ioel the sonne of Zechri the ouerseer of them, and Iudas the sonne of Senua second ouer the citie. 10. And of the Priests, Idaia the sonne of Ioarib, Iachin, 11. Saraia the sonne of Helcias, the sonne of Mosollam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob the Prince of the house of God, 12. and their brethren that doe the workes of the temple: eight hundred twentie two. And Adaia the sonne of Ieroham, the sonne of Phelelia, the sonne of Amisi, the sonne of Zacharias, the sonne of Pheihur, the sonne of Melchias, 13. and his brethren the Princes of the fathers: two hundred fourtie two. And Amassai the sonne of Azreel, the sonne of Ahazi, the sonne of Mosolamoth, the sonne of Emmer, 14. and their brethren exceeding mightie: an hundred twentie eight, and their ouerseer Zabdiel sonne of the mightie ones. 15. And of the Leuites Semeia the sonne of Hasub, the sonne of Azaricam, the sonne of Hasabia, the sonne of Boni, 16. and Sabathai and Tozabed, ouer al the workes, that were without the house of God, of the Princes of the Leuites. 17. And Mathania the sonne of Micha, the sonne of Zebedei, the sonne of Asaph Prince to prayse, and to confesse in prayer, and Bebecca second of his brethren, and Abda the sonne of Samua, the sonne of Galal, the sonne of Idithum. 18. Al the Leuites in the holie citie two hundred eightie foure. 19. And the porters, Accub, Telmon, and their brethren, which kept the dores: an hundred seuentie two. 20. And the rest of Israel the Priests and the Leuites in al the cities of Iuda, euerie man in his possession. 21. And the Nataneites, that dwelt in Ophel, and Siaha, and Gaspha of the Nathineites. 22. And the ouerseer of the Leuites in Ierusalem, Azzi the sonne of Bani, the sonne of Hasabia, the sonne of Mathania, the sonne of Micha. Of the children of Asaph, the singing men in the ministerie of the house of God. 23. For the Kings commandment was vpon them, and an order among the singing men day by day. 24. And Phathania the sonne of Mesezebel of the chidren of Zara the sonne of Iuda in the hand of the King, according to euerie word of the people, 25. and in the houses through al their countries. Of the children of Iuda there dwell in Cariatharbe, and in her daughters: and in Dibon, and in her daughters, and in Cabsel, and in the villages thereof, 26. and in Iesue, and in Molada, and in Bethphaleth, 27. and in Hasersual, and in Bersabee, and in her daughters, 28. and in Siceleg, and in Mochona, and in her daughters, 29. and in Remmon, and in Saraa, and in Ierimuth, 30. Zanoa, Odollam, and in their townes, Lachis and in her countries, Azeca, and in her daughters. And they abode in Bersabee vnto the vale of Ecnom. 31. And the children of Benjamin, of Geba, Mecmas, and Hai, and Bethel, and her daughters,

thered that many of the ten tribes returned also into Chanaan, though the holie Scripture doth not so expressly record what became of them as of the other three tribes, because Ierusalem pertained to the lot of Benjamin, Iuda was the Kinglie tribe, and Leui the Priestlie.

S. Beda. lib. 3. cap. 31. in Esdr.

32. in Anathoth, Nob, Anania; 33. Asor, Rama, Gethaim, 34. Hadid, Seboim, and Neballac, Lod, 35. and Ono the valley of artificers. 36. And of the Levites were portions of Iuda, and Benjamin.

CHAP. XII.

The names and offices of Priests, and Levites, which came with Zorobabel and Iosue to Ierusalem 27. with great solemnitie of thanksgiving. 31. Watchmen are appoynted on the new walles, 45. and Keepers of the holy treasure.



(a) Esdras went againe to Babylon, and obtaining a favourable commission of the King brought manie with him into Ierusalem. 1. *Esd.* 7. (b) The genealogie of high Priests from Iosue to Ieddo, otherwise called Iaddus.

AND these are the Priests and Levites, that came vp with Zorobabel the sonne of Salathiel, and Iosue: Saraia, Ieremias, (a) Esdras, 2. Amaria, Melluch, Hattus. 3. Sebenias, Rheum, Merimuth, 4. Addo, Genthon, Abia, 5. Miamin, Madia, Belga, 6. Semeia, and Ioiarib, Idaia, Sellum, Amoc, Helcias, 7. Idaia. These are the Princes of the Priests, & their brethren in the daies of Iosue. 8. Moreover the Levites, Iesua, Bennui, Cedmihel, Sarebia, Iuda, Mathanias, ouer the hymnes they & their brethren: 9. And Becbecca, and Hannia and their brethren euerie one in his office. 10. And (b) Iosue begat Ioacim, and Ioacim begat Eliasib, and Eliasib begat Ioiada, 11. and Ioiada begat Ionathan, and Ionathan begat Ieddo. 12. And in the daies of Ioacim the Priests and Priests of the families were: Of Saraia, Maraia: Of Ieremias, Hanania: 13. Of Esdras, Mosollam: Of Amaria, Iohan: 14. Of Milicho, Ionathan: Of Sebenia, Ioseph: 15. Of Haram, Edna: Of Maraioth, Helci: 16. Of Adaia, Zacharia: Of Genthon, Mosollam: 17. Of Abia, Zechri: Of Miamin and Moadia, Phelti: 18. Of Belga, Samua: Of Semaia, Ionathan: 19. Of Ioiarib, Mathanai: Of Iodaia, Azzi: 20. Of Sellai, Sellai: Of Amoc, Heber: 21. Of Helcias, Hasebia: Of Idaia, Nathanael. 22. The Levites in the daies of Eliasib, and Ioiada, and Iohan, and Ieddo, written Princes of the families, and the Priests in the reigne of Darius the Persian. 23. The children of Leui, Princes of the families, written in the booke of Cronicles of daies, and vnto the daies of Ionathan the sonne of Eliasib. 24. And the Princes of the Levites, Hasebia, Serebia, and Iosue the sonne of Cedmihel: and their bretheren by their courses, to praise and confesse according to the precept of Dauid the man of God, and to waite equally in order. 25. Mathanias, and Becbecca, Obedia, and Mosollam, Telmon, Accub, keepers of the gates and of the entrances before the gates. 26. These were in the daies of Ioacim the sonne of Iosue, the sonne Iosedec, and in the daies of Nehemias the duke, and of Esdras the Priest, and Scribe. 27. And in the dedication of the wal of Ierusalem they sought Levites out of al other places, to bring them into Ierusalem, and to make the dedication and ioy in giuing of thanks, and song, and in cimbals, psalteries

and harpes. 28. And the children of the singing men were gathered together out of the champaine about Ierusalem, and out of the townes Nethuphati, 29. and from the house of Galgal, and from the countries of Geba and Azmaueth: because the singing men did build themselves villages round about Ierusalem. 30. And the Priests and Leuites were cleansed, and they cleansed the people, and the gates, & the wal. 31. And I made the Princes of Iuda goe vp vpon the wal, and I set two great quyers of them that should praise. And they went on the right hand vpon the wal to the gate of the dunghill. 32. And after them went Ofaraz, & the halfe part of the Princes of Iuda, 33. and Azarias, Esdras, & Mosollan, Iudas, & Benjamin, & Semeia, & Ieremias. 34. And of the children of the Priests with trumpets, Zacharias the sonne of Ionathan, the sonne of Semeia, the sonne of Nathania, the sonne of michaia, the sonne Zechur, the sonne Asaph, 35. and his bretheren Semeia, and Azareel, Malalai, Galalai, Maai, Nathanael, and Iudas, and Hanani, with the instruments of the song of Dauid the man of God: and Esdras the scribe before them in the gate of the fountayne. 36. And against them there went vp in the stayers of the citie of Dauid, in the rising of the wal aboute the house of Dauid, and vnto the gate of waters toward the East. 37. And the second quyer of thanks-giuers went on the contrarie side, and I after it, & the halfe part of the people vpon the wal, & aboute the tower of the fornaces, and vnto the brodest wal, 38. and aboute the gate of Epraim, and aboute the old gate, and aboute the gate of fishes and the towre of Hananeel, and the towre of Emath, and vnto the gate of the flocke: and they stood in the gate of the watch, 39. and there stood two quyers of them that prayed in the house of God, and I, and the halfe part of the magistrates with me. 40. And the Priests, Eliachim, Maasia, Miamin, Micka, Elioenai, Zacharia, Hanania with trumpets, 41. and Maasia, & Semeia, & Eleazar, & Azzi, & Iohanan, and Melchia, and Aeiain, and Ezer. And the singing men sang alowd, and Iezraia the ouerseer: 42. and they immolated in that day great victimes, and reioyced: for God had made them ioyful with great ioy: yea their wiues also & children reioyced, & the ioy of Ierusalem was heard far off. 43. They numbred also in that day men ouer the storehouses of the treasure, for the libaments, and for the first fruits, & for the tythes. that the Princes of the citie might bring in by them in the honour of thâkes-giuing, Priests and Leuites: because Iuda was made ioyful in the Priests and Leuites standing by. 44. And they kept the watch of their God, and the obseruance of expiation, and the singing men, and the porters, according to the precept of Dauid, and of Salomon his sonne, 45. because in the daies of Dauid and Asaph from the beginning there were Princes appoynted of the singing men in song praying and confessing to God. 46. And all Irael, in the daies of Zorobabel, and in the daies of Nehemias gaue portions to the singing men, and to the porters day by day, and they (b) sanctified the Leuites, and the Leuites sanctified the children of Aaron.

(b) As others gaue tithes to the Leuites: so they gaue to Priests. Num. 18. v. 21. 28.

C H A P. XIII.

The law is read, 3. strange women are dismissed. 5. Faults in distribution of the treasure are amended, 10. and due portions given to the Levites. 15. Breakers of the sabbath are corrected, 23. and those which married women of strange nations.

The third part.
Correction of
faults.



AND in that day there was read in the volume of Moyses the people hearing it: and there was found written in it, that the Ammonites and the Moabites should not enter into the Church of God for ever: 2. for that they met not the children of Israel with bread and water: and they hyred against them Balaam to curse them: and our God turned the cursing into blessing. 3. And it came to passe, when they had heard the law, they separated euerie stranger from Israel. 4. And ouer this thing was Eliasib the Priest, who had been made ouerseer in the treasure of the house of our God, and neere a-kin to (a) Tobias. 5. He therefore made to himselfe a great treasure, and they were there before him laying vp guifts, and frankincense, and vessels, and the tythe of corne, of wine, and of oyle, the portions of the Levites, and of the singing men, and of the potters, and the first fruits of the Priests. 6. But in al these things I was not in Ierusalem, because in the two and thirtieth yeare of Artaxerxes the King of Babylon I came to the King, and in the end of certaine dayes I desired the King. 7. And I came to Ierusalem, and I vnderstood the euil that Eliasib had done to Tobias, to make him a treasure in the entrances of the house of God. 8. And it seemed to me exceeding euil. And I threw forth the vessels of the house of Tobias out of the treasure: 9. and I commanded and they clesed the treasure: and I brought thither againe the vessels of the house of God, the sacrifice, and the frankincense. 10. And I knew that the portions of the Levites had not been given: and that euerie man was fled into his countrie of the Levites, and the singing men, and of them that ministred: 11. and I pleaded the matter against the magistrates, and said: Why haue we forsaken the house of God? And I assembled them, and I made them to stand in their standings. 12. And al Iuda caried the tythe of the corne, wine, and oyle into the store-houses. 13. And we appoynted ouer the store-houses Selmias Priest, and Sadoc scribe, and Phadaia of the Levites, and next to them Hanan the sonne of Zachur, the sonne of Mathania: because they were approued faithful, and to them were committed the portions of the brethren. 14. Remember me my God for this thing, and wipe not out my mercies, which I haue done in the house of my God, and in his ceremonies. 15. In those daies I saw them in Iuda treading the presses on

Dent.
23.
Num.
22.

(a) This Tobias was an Ammonite & a persecuter, c. 14. to whom Eliasib being a-kin (by reason of vnlawful marriages) ioyned fellowship with him for wicked lucre: which therefore Nehemias corrected, perfiguring therein our Sauiours zeale, who threw buyers and sellers out of the temple *Mat. 21.* And these persecuters prefigured heretikes in their words and actes, as Venerable Bede expoundeth. li. 3. in *Efd. c. 19.*

the

the Sabbath, carying heapes, and loding vpon asses wine, and grapes, and figges, and al manner of burthen, and bringing it into Ierusalem on the Sabbath day. And I charged them, that they should sel on a day that it was lawful to sel in. 16. And the Tyrians dwelt in it, bringing fishes, and al things to sel: and they sold on the Sabbaths to the children of Iuda in Ierusalem. 17. And I rebuked the Princes of Iuda, and said to them: What is this euil thing, that you doe, and prophane the day of the Sabbath? 18. Why, did not our fathers these things, and our God brought vpon vs al this euil, and vpon this citie? And you adde wrath vpon Israel in violating the Sabbath. 19. And it came to passe, when the gates of Ierusalem had rested on the Sabbath day, I spake: and they shut the gates, and I commanded them that they should not open them til after the Sabbath: and of my seruants I appoynted ouer the gates, that none should bring in burdens in the Sabbath day. 20. And the merchants, and they that sold al merchandise, taried without Ierusalem once and againe. 21. And I charged them, and I said to them: Why tarie you ouer-against the wal? if you shal doe so the second time, I wil lay my hand vpon you. Therefore from that time they came not on the Sabbath. 22. I spake also to the Leuites that they should be cleansed, and should come to keep the gates, and to sanctifie the day of the Sabbath: therefore for this also remember me my God, and spare me according to the multitude of thy mercies. 23. But in those daies also I saw the Iewes marrying wiues women of Azotus, and of Ammon, and of Moab. 24. And their children spake, the halfe part the Azotian tongue, and they could not speake the Iewes language, and they spake according to the language of the people and people. 25. And I rebuked them, and cursed them. And I beat of them some men, & shaued them bald, & adiured them by God, that they should not giue their daughters to their sonnes, nor take their daughters for their sonnes, and for themselves, saying: 26. Did not Salomon the King of Israel sinne in this kind of thing? and surely in manie nations, there was not a King like to him, and he was beloued of his God, and God set him King ouer al Israel: him therefore also foren women brought to sinne. 27. And thal we also being disobedient persons doe al this great euil, to transgresse against our God, and to marie foren women? 28. And Sanaballat the Horonite was sonne in law to one of the sonnes of Ioiada, the sonne of Eliasib the high Priest, whom I draue from me. 29. Remember o Lord my God against them, that pollute the Priesthood, and the right of Priests and Leuites. 30. Thertore I separated from them al strangers, & I appoynted the courtes of the Priests and Leuites, euerie man in his ministerie: 31. and in the oblation of woode at times appoynted, and in the first fruits: (a) Remember me my God vnto good. Amen.

*The third and fourth Books of Esdras, with the prayer of Manasses,
follow after the Machabees.*

(a) A iust man that hath merited by good workes may pray with great confidence for reward.

ANNOTATIONS

Concerning the Book of TOBIAS, IVDITH, WISDOM,
ECCLESIASTICVS, and MACHABEES.

Heretikes denie some scriptures because they conuince their errours.

The Churches canon of more authority thē the Iewes.

A Canon is an infallible rule of direction.

The Ghospel is knowne by the Church.

Books doubted or before the Churches definition are not doubtful after.

PROTESTANTS and other Sectaries of this time denie these Books to be diuine Scripture, because they are not in the Iewes Canon, nor were accepted for canonical in the primitive Church. But indeed the chiefe cause is, for that some things in these Books are so manifest against their opinions, that they haue no other answer, but to reiect their authoritie: An old shift noted and refused by S. Augustin, touching the Book of Wisdome, which some refused, pretending that it was not canonical, but indeed because in conuincing their errours. For otherwise who seeth not, that the Canon of the Church of Christ is of more authority with al true Christians, then the Canon of the Iewes? And that the Church of Christ numbred these Books amongst others of diuine and infallible authoritie, is euident by the testimonie and definition, not only of later general Councils, of Trent, Sess. 4. and Florence *Instructio Armenorum*, of Pape Innocentius, *Epist. ad Exuperium*, and Gelasius; *Decreto de libris sacris*; but also the Council of Carthage *An. Dom. 419. S. Augustin lib. 2. Doct. Christ. cap. 8. Isidorus lib. 6. Etymol. cap. 1. Cassiodorus lib. 1. Diuinarum Lectioinum*, Rabanus, *lib. 2. de Institutione Clericorum*, and others testifie the same, as we shal further note scuerally of euerie book in their particular places. And for so much as our aduersaries acknowledge these Books to be Holy, and worthie to be read in the Church, but not sufficient to proue and confirme points of faith: the studious reader may consider that the Council of Carthage calleth them *Canonicis*, and *Diuine*, which sheweth that they are of infallible authoritie. For a Canon is an assured rule and warrant of direction, whereby (saith S. Augustin lib. 11. contra Faustum cap. 1. & lib. 2. contra Cresconium cap. 31.) the infirmities of our defect in knowledge is guided, & by which rule other books are likewise knowne to be Gods word. His reason is, because we haue no other assurance that the books of Moyse, the foure Ghospels, and other books are the true word of God, but by the Canon of the Church. Whereupon the same great Doctour vttered that famous saying: that he would not believe the Ghospel, except the authoritie of the Catholike Church moued him therunto. *contra Epist. Fundamenti ca. 5.*

True it is that some Catholike Doctours doubted whether these Books were Canonical or no, because the Church had not then declared that they were; but since the Churches declaration no Catholike doubteth. So S. Ierom testifieth, that the Booke of Iudith (among the rest) seemed to him not canonical, til the Council of Nice declared it to be Likewise the Epistle to the Hebrewes, the Epistle of S. Iames, the second of S. Peter, the second and third of S. Iohn, S. Iudes Epistle, and the Apocalyps were sometimes doubted of, yet were afterwards declared to be Canonical. And most Protestants, namely English, admitte them al, as the assured word of God though they were not alwaies so reputed by al, but as S. Ierome affirmeth of S. Iames Epistle, *Paulatim tempore procedente meritis auctoritatem*: By litle and litle in proccesse of time merited authoritie.

Lib. de
Pagell.
Sanct. c.
14.

Prefat.
in Iu-
dith.

De uiris
illustrib.
verbo
Iacobus.



THE ARGUMENT OF THE BOOK OF TOBIE.

BESIDES the testimonies of Councils and Fathers before mentioned; S. Cyprian, *de Oratione Dominica* alleadging this book (*cap. 12.*) saith: Diuine Scripture instructeth vs, that prayer is good with fasting and almes. S. Ambrose (*li. de Tobia, c. 1.*) calleth this Book, by the common name of Scripture, saying he will briefly gather the vertues of Tobie, which the Scripture in historical manner layeth forth at large. Where he also calleth this historie Prophetical, and Tobie a Prophet. And *lib. 3. of f. cap. 14.* alleadgerth this Book as he doth other holie Scriptures, to proue that the vertues of Gods seruants farre excel the Moral Philosophers. S. Chrysostom *ho. 15. ad Heb.* alleadgerth Tobias as Scripture, denouncing curse to contemners. S. Augustin made a special sermon of Tobias, as he did of Iob, which is the 226. sermon de tempore. Gregorie parte 3. pastor. curæ admon. 21. alleadgerth it as holy Scripture. And Venerable Bede expoundeth this whole Book mystically, as he doth other holy Scripture. S. Ierom translated it out of the Chaldee language, wherein it was written, iudging it more meete to displease the Pharisaical Iewes, who reiect it, then not to satisfie the wil of holie Bishops, vrging to haue it. *Epist. ad Chromat. & Heliodorum. to. 3.*

The authour is vncertaine: but S. Athanasius (in *Synopsi*) reporteth the contents at large. And S. Augustin (*li. quest. ex vtroque testamento, q. 119.*) deliuereth both the contents, and cause of writing it, briefly thus: The seruant of God holie Tobias, is giuen to vs after the law for an example, that we might know how to practise the things, which we reade. And if tentatios come vpon vs, not to depart from the feare of God, nor expect help from anie other then from him. It may be diuided into three parts. The first foure chapters shew the holie and sincere manner of life of old Tobias. The eight folowing relate the iourney and affayres of yong Tobias, accompanied and directed by the Angel Raphael. In the two last chapters they praise God. And old Tobias propheseth better state of the commonwealth.

Other testimonies, that this Book is canonical.

It was written in Chaldee.

The contents.

Diuided into three parts.

cap. 13.

Tom 4.
et in 1.
Reg. 10.



T H E
B O O K O F
T O B I A S.

C H A P. I.

Tobias of the tribe of Nephthali, neuer communicateth in Ieroboams schisme. 9. Teacheth his sonne to feare God, and fly sinne. 11. Being in captiuitie eateth not forbidden meates, as others doe. 13. Amongst other works of mercie, he lendeth ten talents of siluer to Gabelus. 21. Is persecuted and spoyled. 24. Shortly the King being slaine, he recouereth libertie and his goods.

This booke is read at Martins the third weeke of September.

The first part. Tobias his holie manner of life.

Not absolutely al, but very manie: for some of the same tribe and kinred did also feare God. c. 2. v. 2.

TOBIAS of the tribe and citie of Nephthali (which is in the vpper parts of Galilee aboue Naasson, beyond the way that leadeth to the west, hauing on the right hand the citie Sepher) 2. when he was captiue in the daies of Salmanasar the King of the Assyrians, yet being in captiuitie, he forsooke not the way of truth, 3. so that he imparted al things that he could make dayly to his brethren captiues with him, which were of his kinred. 4. And whereas he was yonger then al the tribe of Nephthali, yet did he no childish thing in his worke. 5. Finally, when (4) al went to the golden calues, which Ieroboam the King of Israel had made, he alone fled the companies of al, 6. and went into Ierusalem to the temple of our Lord, and there adored our Lord God of Israel, offering faithfully al his first fruits, and his tithes, 7. so that in the third yeare he ministred al the tithing to the profelytes and strangers. 8. These things and the like to these did he obserue being a childe according to the law of God. 9. But when he was a man, he tooke to wife Anna of his owne tribe, and he begat a sonne of her, giuing him his owne name. 10. Whom from his infancie he taught to teare God, and to abstayne from al sinne. 11. Therefore when by the captiuitie he was

come

come with his wife and sonne into the citie of Ninive, with al his tribe, 12. (when al did eate of the meates of the Gentils) he kept his soule, and neuer was contaminated in their meates. 13. And because he was mindful of our Lord in al his hart, God gaue him grace in the sight of Salmanasar the King, 14. and he gaue him leauē to goe whithersoever he would, hauing libertie to doe what things soeuer he would. 15. He therefore went to al that were in the captiuitie, and gaue them hole some admonitions. 16. And when he was come into Rages a citie of the Medes, and had ten talents of siluer of these wherwith he had been honoured of the King: 17. and when in a great multitude of his kinred, he saw Gabelus stand in need, who was of his tribe, vnder a bil of his hand he gaue him the sayd weight of siluer. 18. But after much time, Salmanasar the King being dead, when Sennacherib his sonne reigned for him, & esteemed the children of Israel odious in his sight: 19. Tobias daiily went through al his kinred, and comforted them, and diuided to euerie one, as he was able, of his goods: 20. the hungrie he nourished, and to the naked he gaue clothes, and the dead, and them that were slayne, he buryed carefully. 21. Finally when King Sennacherib was returned flying from Iewrie the slaughter, that God had made about him for his blasphemie, & being angrie slew manie of the children of Israel, Tobias buryed their bodies. 22. But when it was told the King, he commanded him to be slayne, and tooke al his substance. 23. But Tobias flying with his sonne and with his wife, nakedly lay hid, because manie loued him. 24. But after fourtie fīue dayes the King was slaine of his owne sonnes, 25. and Tobias returned into his houe, and al his substance was restored to him.

C H A P. II.

Tobias to burie an Israelite that is slaine in the street, leaueth his dinner and ghests. 10. Is made blind by Gods permission, for manifestation of his patience. 19. His wife getteth her liuing by worke, 22. and for a scrupulous word, reprocheth his sinceritie.



BV T after these things, when there was a festiual day of our Lord, and a good dinner was made in Tobias house, 2. he sayd to his sonne: Goe, and bring some of our tribe (a) that feare God, to make merie with vs. 3. And when he had gone, returning he tolde him, that one of the children of Israel lay slayne in the street. And he forthwith leaping vp from his place at the table, leauing his dinner, came fasting to the bodie: 4. and taking it vp carried it to his house secretly,

a) Al the people of the ten tribes did not serue Ieroboas golden-calues, but some feared God & consequently refrayned from euil. *Prou. 2. at least from idolatrie.*

that when the sunne should be downe, he might warily burie him. 5. And when he had hid the bodie, he ate bread with mourning & trembling, 6. remembring that word which our Lord sayd by Amos the Prophet: Your festiual dayes shal be turned into lamentation & mourning. 7. But when the sunne was downe, he went and buried him. 8. And al his neighbours rebuked him, saying: Euen now thou wast commanded to be slayne because of this matter, and thou didst scarce escape the commandment of death, and (b) doest thou burie the dead agayne? 9. But Tobias more fearing God then the King, in hast tooke the bodies of them that were slayne, and hid them in his house, & at midnight buried them. 10. And it happened that on a certayne day, being wearied with burying, comming into his house he had cast himself downe by the wal, and slept, 11. and as he was sleeping, hot dung out of the swallowes nest fel vpon his eyes, and he was made blind. 12. And this tentation therefore our Lord permitted to chance vnto him, that an example might be giue to posteritie of his paciēce, as also of holie Iob. 13. For whereas he feared God alwaies from his infancie, and kept his commandments, he grudged not agaynt God for that the plague of blindnes had chanced to him, 14. but continued immouable in the feare of God, giuing thanks to God at the dayes of his life. 15. For as the Kings insulted against blessed Iob, so his (c) parents and cosins derided his life, saying: 16. Where is thy hope, for the which thou didest bestow almes & burials? 17. But Tobias rebuked them, saying: Speake not so: 18. because we are the children of holie ones, and looke for that life, which God wil giue to them, that neuer change their faith from him. 19. But Anna his wife went dayly to weauing worke, and she brought the gaines of her handie labour, which she could get. 20. Whereby it came to passe, that she receiuing a kid of goates had brought it home: 21. the voice whereof bleating when her husband had heard, he sayd: Take heed, lest perhaps it be stollen, restore ye it to his owners, because it is not lawful for vs either to eate anie thing of theft or to touch it. 22. To these words his wife being angrie answered: Thy hope is become vayne manifestly, and thine almes now haue appeared. 23. And with these, and other such like words she vpbrayded him.

Amos
8. v. 10.

(b) True zeale is not hindred from works of mercie by feare of death: because perfect charitie casteth out feare. 1. Iohn. 4.

(c) Both elder and yonger sort of his kinred derided him, not his proper parentes, for he was deprivied of father and mother when he was a child, as it seemeth c. 1. v. 4.

C H A P. I I I.

The prayer of Tobias, 7. and Sara, in their seueral afflictions, 24. are heard by God, and the Angel Raphael is sent to relieue them.

WHEN Tobias lamented, and began to pray with teares, 2. saying: Thou art iust o Lord, and al thy iudgements are iust, & al thy waies mercie, & truth. & iudgement. 3. And now Lord be mindful of me, and take not reuenge of my finnes, neither remember the finnes of me, or of my parents. 4. Because we haue not obeyed thy commandments, therefore we are deliuered in spoile, and captiuitie, and death, and into a fable, and into reproch to al nations, in which thou hast disperfed vs. 5. And now Lord great are thy iudgements, because we haue not done according to thy precepts, & haue not walked sincerely before thee: 6. and now Lord according to thy wil doe with me, and command my spirite to be receiued in peace: for it is expedient for me to die, rather then to liue. 7. The verie same day therefore it chanced that Sara the daughter of Raguel in (c) Rages a citie of the Medes, she also heard reproch of one of her fathers hād-mayds, 8. because she had been deliuered to seuen husbands, and the diuel named (d) Asmodeus had killed them forthwith as they were entred in vnto her. 9. Therefore when she rebuked the wench for her fault, she answered her, saying: Let vs no more see sonne of thee, or daughter vpon the earth, thou murderer of thy husbands. 10. What, wilt thou kil me also, as thou hast now killed seuen husbands? At this voice she went into an higher chamber of her house: and three dayes and three nights did not eate, nor drinke: 11. but continuing in prayer with teares besought God, that he would deliuer her from this reproch. 12. And it came to passe the third day, while she accōplished her prayer, blessing our Lord, 13. she sayd: Blessed is thy name o God of our fathers: who when thou hast been angrie, wilt doe mercie, and in the time of tribulation forgivest thē their finnes, that inuocate thee. 14. To thee o Lord I turne my face, to thee I direct myne eyes. 15. I desire Lord that thou loose me frō the bond of this reproch, or els take me away frō the earth. 16. Thou knowest Lord that I neuer coueted a husbād, & haue kept my soule cleane frō al cōcupiscence. 17. Neuer haue I cōpanied my self with sporters: neither haue I made my selfe partaker with thē that walke in lightnesse. 18. But a husband I consented to take, with thy feare, not with my luit. 19. And either I was vnworthie of thē, or they perhaps were not worthie for me: because perhaps thou hast kept me for an other mā. 20. For thy counsel is not in mans power. 21. But this hath euerie one for certayne, that worshipping thee, that his life, if it be in probation, shal be

(c) In a prouince of the Medes, wherof Rages was the head citie: for whē they came where Raguel dwelt, Tobias stayed there, and the Angel went to the citie of Rages where Gabelus dwelt. c. 9. As one may say: such a one dwelleth in Rome, that dwelleth in anie part of Roman ia: in York, Lincolne, or Munmoth, that dwelleth in one of those shires.

(d) Asmodeus, signifying Destroyer is a capitaine or King of those diuels which specially destroy soules by the finnes of the flesh, & afterward tormenteth both soules and bodies for the same finnes.

crowned:

(c) *Act. 10.* An Angel shewed Cornelius that his prayers were heard.

Apoc. 5. prayers of the faithful are offered to God by Angels, & other Saints.

crowned: and if it be in tribulation, it shal be deliuered: and if it be in correction, it shal be lawful to come to thy mercie. 22. For thou art not delighted in our perditions: because after a tempest thou makest a calme, and after teares and weeping thou powrest in ioyfulness. 23. Be thy name God of Israel blessed for euer. 24. At that time the prayers of both were heard in the sight of the glorie of the high God: 25. and the holie Angel of our Lord Raphael was sent to cure the both, whose prayers at one time were (c) recited in the sight of our Lord.

CHAP. III.

Tobias thinking he shal dye, giueth his sonne godlie admonitions: 7. especially exhorteth him to giue almes diligently, 13. to fly al fornication, pride, and fraud. 21. And selleth him of money lent to a freind.

(a) As Moyses to the people *Deus. 33.* and Dauid to Salomon. *3. Reg. 2.* so Tobias gaue holie admonitions to his sonne: in al fourteen, noted in the inner margin.

(b) The same doctrine of good workes, and reward, is taught *Daniel 4. v. 24.*

(c) A notable rule, agreeable to the law of nature.

(d) Workes of mercie extend also to the dead.

HERFORE when Tobias thought his prayer to be heard that he might haue died, he called to him Tobias his sonne, 2. and sayd to him: (a) Heare my sonne the words of my mouth, and lay them as a foundation in thy hart. 3. When God shal take my soule, * burie my bodie: & thou shalt doe * honour to thy mother al the dayes of her life: 4. for thou must be mindful what perils, and how great she suffered for thee in her wombe. 5. And when she also shal haue accomplished the time of her life, burie her beside me. 6. And al the dayes of thy life * haue God in thy mind: and beware thou consent not to sinne at anie time, and pretermit the precepts of our Lord God. 7. * Of thy substāce (b) giue almes, & turne not away thy face from anie poore person: for so it shal come to passe that neither the face of our Lord shal be turned from thee. 8. As thou shalt be able, so be merciful. 9. If thou haue much, giue abundantly: if thou haue litle, studie to impart also a litle willingly. 10. For thou doest treasure vp to thy self a good reward in the day of necessitie. 11. Because almes deliuereth from al sinne, and from death, and wil not suffer the soule to goe into darkenesse. 12. Great confidence before God most high shal almes be to al them that doe it. 13. * Take heed to thy self my sonne of al fornication, and beside thy wife neuer abide to know crime. 14. * Neuer permit pryde to rule in thy word: for in it al perdition tooke his beginning. 15. * Whosoever hath wrought anie thing for thee, pay him his hyre immediately, and let not the hyre of thy hyred seruant remaine with thee at al. 16. * That (c) which thou hatest to be done to thee by another, see thou doe it not to another at anie time. 17. Eat thy bread with the hungrie & needie, and of thy garments couer the naked. 18. * See thy bread, and thy wine vpon (d) the burial of a iust man, and doe not eat and drinke therof with sinners.

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19. Seeke counfel alwaies of a wise man. 20. At al time blesse God : a d desire of him, that he direct thy waies, and that al thy counfels remayne in him. 21. I tel thee also my sonne (e) that I gaue ten talents of siluer, whiles thou wast yet a child, to Gabelus, in Rages a citie of the Medes, & I haue a bil of his hand with me : 22. and therefore enquire how thou maist come to him, and receiue of him the foresayd weight of siluer, and restore him the bil of his hand. 23. Feare not my sonne : we leade indeed a poore life, but we shal haue many good things if we feare God, and depart from al sinne, and doe wel.

(e) It pertaineth to good men among other things, to giue notice and to dispose of their temporal goods by their last wil.

C H A P. V.

Yong Tobias seeking a guide for his tourney, Raphael the Angel in shape of a man presenteth himself, and vndertaketh this office. 23. The mother lamenteth the absence and danger of her sonne.



THEN Tobias answered his father, and sayd : I wil doe all things, father, whatsoever thou hast commanded me. 2. But how I shal require this money, I can not tel, he knoweth not me, and I know not him : what token shal I giue him? Yea neither the way which leadeth thither did I euer know. 3. Then his father answered him, & sayd : I haue the bil of his hand with me, which when thou shalt shew him he wil forthwith restore it. 4. But goe now, and seeke thee out some faythful man, that may goe with thee, being sure of his hyre : that thou mayst receiue it, whiles I yet liue. 5. Then Tobias going forth, found a (a) goodlie yong man, standing girded, and as it were readie to walke. 6. And not knowing that it was an Angel of God, he saluted him, and sayd : From whence haue we thee, good yong man? 7. But he answered : Of the children of Israel. And Tobias sayd to him : Knowest thou the way, that leadeth vnto the countrie of the Medes? 8. To whom he answered : I know it : and al the wayes therof I haue often walked, and I haue taried with Gabelus our brother, who abydeth in Rages a citie of the Medes, which is situate in the Mount Ecbatanis. 9. To whom Tobias sayd : Stay for me I beseech thee, til I tel these same things to my father. 10. Then Tobias going in told al these things to his father. Whereupon his father marueling, requested that he would come in vnto him. 11. Going in therefore he saluted him, and sayd : Ioy be to thee alwaies. 12. And Tobias sayd : What manner of ioy shal be to me, which sitte in darkenes, and see not the light of heauen? 13. To whom the yong man sayd : Be of good cheere, it is very neere that thou mayst be cured of God. 14. Tobias therefore sayd to him : Canst thou bring my sonne to Gabelus into Rages a citie of the Medes? and when thou shalt returne, I wil pay thee thy hyre. 15. And the Angel sayd to him : I wil

The second part. The iourney & affaires of yong Tobias assisted by the Angel Raphael.

(a) The Angel Raphael appearing in forme of a man prefigured our Sauiour, who indeed became a verie man. S. Bede.

(b) *Raphaël* signifying *medicines of God.* (S Gre. ho. 34.) calleth himselfe *Azarias*, whose shape & visage he tooke vpon him, which name also signifieth *the helpe of God.*

(c) *Angel Guardian.*

conduct him, and bring him to thee againe. 16. To whom Tobias answered: I pray thee tel me, of what house, or what tribe art thou? 17. To whom (b) Raphael the Angel sayd: Seekest thou the kinred of an hyred seruant, or an hyred seruant himself, that may goe with thy sonne? 18. But lest perhaps I make thee careful, I am Azarias the sonne of Ananias the Great. 19. And Tobias answered: Thou art of a great kinred. But I pray thee be not angrie that I would know thy kinred. 20. And the Angel sayd to him: I wil lead thy sonne safe, and bring him to thee againe safe. 21. And Tobias answering, sayd: Wel may you walke, & God be in your iourney, and his Angel accompanie you. 22. Then al things being readie that were to be caried in the way, Tobias bid his father and his mother fare wel, & they walked both together. 23. And when they were departed, his mother began to weep, and to say: Thou hast taken the staffe of our old age, and sent him away from vs. 24. I would the money had neuer been, for the which thou hast sent him. 25. For our pouertie sufficed vs, that we might account this thing riches, that we saw our sonne. 26. And Tobias sayd to her: Weep not, our sonne shal come thither safe, and shal returne safe to vs, and thyne eies shal see him. 27. For I belieue that (c) the good Angel of God doth accompanie him, & doth wel dispose al things that are done about him, so that he shal returne to vs with ioy. 28. At this voyce his mother left weeping, and held her peace.

CHAP. VI.

By the Angels aduise yong Tobias apprehendeth a fish, that assaulteth him: 5. reserueth the hart, gal, and liuer for medicines. 10. They lodge at the house of Raguel, wh. se daughter Sara Tobias is to marie. 14. A diuel hath heretofore slaine her seuen husbands, 16. but shal not hurt him.



AND Tobias went forward, and a dog folowed him, and he made his first abode by the riuer of Tygris. 2. And he went out to waih his feet, and behold an huge fish came forth to deuoure him. 3. Of whom Tobias being affrayd, cryed out with a loud voice, saying: Sir, he inuadeth me. 4. And the Angel said to him: Take him by the gille, and draw him to thee. Which when he had done, he drew him on the drie land, and he began to struggle before his feet. 5. Then sayd the Angel to him: Take out the entrailles of this fish, and his hart, and gal, and liuer keep to thee: for these are necessarie & profitable for medecines. 6. Which when he had done, he rosted the (c) flesh therof, and they tooke it with them in the way: the rest they salted which might suffice them, til they came to Rages the citie of Medes. 7. Then Tobias asked the Angel, & said to him: I beseech thee brother Azarias, tel me what remedies shal these these things haue, which thou hast

(c) S. Paul also calleth flesh of fish 1. Cor. 15. and Plinie lib. 9. c. 19.

bid

* and li-
ner. v.
19.

bid me keep of the fish? 8. And the Angel answering, sayd to him: If thou put a litle peece of his * hart vpon coales, the (d) smoke therof driueth out al kinde of diuels, either frō man or from woman, so that it cōmeth no more vnto them. 9. And the gale is available to annoynt the eies, in which there shal be white blemish, and they shal be healed. 10. And Tobias sayd to him: Where wilt thou that we tarie? 11. And the Angel answering, sayd: Here is one named Raguel, a nere kinsman of thy tribe, and he hath a daughter named Sara, and he hath neither man child, nor anie woman child beside her. 12. Al his substance is due to thee, and thou mayst take her to wife. 13. Aske her therefore of her father, and he wil giue her thee to wife. 14. Then Tobias answered, and sayd: I heare that she hath been deliuered to seuen husbands, and they are dead: yea and I haue heard, that a diuel killed them. 15. I am afrayd therefore, lest these things may happen to me also: & whereas I am the onlie childe of my parents, I may bring downe their old age with sorow vnto (e) hel. 16. Then the Angel Raphael sayd to him: Heare me, and I wil shewe thee who they are, on whom the diuel can preuaile. 17. For they that so receiue matrimonie, that they exclude God from themselves, & from their mind, & so giue themselves to their lust, as horse and mule, which haue not vnderstanding, ouer them the diuel hath power. 18. But thou when thou shalt take her, entering into the chamber, for three daies be continent from her, and thou shalt giue thy self to nothing els but to prayers with her. 19. And the same night, the * liuer of the fiend set on the fyre, the diuel shall be driuen away. 20. But the (f) second night thou shalt be admitted in the copulation of the holie Patriarchs. 21. And the third night thou shalt obreyne a blessing that sound children may be procreated of you. 22. And when the third night is past, thou shalt take the virgin with the feare of our Lord, moued rather for loue of children then for lust, that in the seed of Abraham thou mayst obtayne blessing in children.

* and
bars. v.
8.

C H A P. VII.

They are kindly entertained by Raguel. 10. Tobias demandeth Sara to wife, which Raguel, encouragea by the Angel, granteth: 15. and the marriage is made.



AND they went to Raguel, and Raguel receiued them with ioy. 2. And Raguel beholding Tobias, sayd to Anna his wife: How like is this yong man to my sisters sonne! 3. And when he had spoken these words, he sayd: Whence are you ye yong men our brethren? 4. But they sayd: We are of the tribe of Nephthali, of the captiuitie of Niniue.

(d) Diuels who exalted themselves as equal with God, are iustly made subiect to corporal creatures. God concurring with natural causes, whose good pleasure is sometimes to use instruments naturally vncapt, as when Christ gaue sight to the blinde by putting clay on his eyes, *Ioan. 9.* sometimes more apt, as when he fed manie with few loaves, *Ioan. 6.* So the Angel by Gods appointment vsed this meanes to expel the diuel.

(e) Into the place where good soules rested, none then hauing accessse into heauen. See

Annot. Gen. 37.

(f) The second night he asked, and obtayned this grace; for he knew not his wife vntil the fourth night. *v. 22.*

5. And Raguel sayd to them: Know you Tobias my brother? Who sayd: We know him. 6. And when he spake much good of him, the Angel sayd to Kaguel: Tobias, of whom thou askest is this mans father. 7. And Raguel put forth himselfe, and with teares kissed him, and weeping vpon his necke, sayd: Blessing haue thou my sonne, because thou art the sonne of a good and most vertuous man. 8. And Anna his wife, and Sara their daughter wept. 9. And after they had talked, Raguel commanded a wether to be killed, and a banket to be prepared. And when he desired them to sitte downe to dinner, 10. Tobias sayd: I wil not eate nor drinke here this day, vnlesse thou first assure my petition, and promise to giue me Sara thy daughter. 11. Which word Raguel hearing, was sore afrayd, knowing what had chaced to those seuen husbands, which went in vnto her: and he began to feare lest perhaps it might chance to him also in like manner: and when he doubted, and (a) gaue no answer to him demanding, 12. the Angel sayd to him: Feare not to giue her to this man, for to him fearing God is thy daughter due: to be his wife: therefore an other could not haue her. 13. Then sayd Raguel: I doubt not but God hath admitted my prayers and teares in his sight. 14. And I belieue that therefore he hath made you come to me, that this mayde might be ioyned to her kinred, according to the law of Moyse: and now haue no doubt but I wil deliuer her to thee. 15. And taking his daughter by the right hand, gaue it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Iacob be with you, and he ioyne you together, and fulfil his blessing in you. 16. And taking paper they made a writing of the mariage. 17. And after these things they made merie, blessing God. 18. And Raguel called to him Anna his wife, and commanded her to prepare an other chamber. 19. And she brought Sara her daughter in thither, and she wept. 20. And she sayd to her: Be of good cheere my daughter, our Lord of heauen giue thee ioy for the tediousnesse which thou hast suffered.

(a) A iust man
(saith S. Ambrose lib 3. Off. c. 14.) feared other mens harmes, and would rather his daughter should not be married then others should be in danger, preferring honestie before profite.

C H A P. VIII.

Tobias bruling part of the fishes liuer, Raphael bindeth the diuel. 4. Tobias and Sara pray. 11. Raguel fearing that Tobias is dead, maketh a graue for him, but vnderstanding that he is wel, filleth it vp againe, 21. prepareth a feast, giuerb the half of his goods presently for Saraes dowrie, the other halfe after her parents death.



AND after they had supped, they brought in the yong man to her. 2. Tobias therefore remembering the Angels word, brought forth out of his bag part of (a) the liuer, & layd it vpon liue coales. 3. Then Raphael the angel tooke the diuel, & bound him in the desert of higher Ægypt. 4. Then Tobias exhorted the virgin, & sayd to her: Sara arise, & let vs pray to God to day, and to morow, and the next morow: because these three nights we are ioyned to God: & when the third night is past, we wil be in our wedlocke. 5. For we are the children of holie men, and we may not be ioyned together as gētiles, that know not God. 6. And they rising together, prayed both together that health might be giuen them. 7. And Tobias sayd: Lord God of our fathers, the heauens, and the earth, and the sea, and fountaynes, and riuers, and al thy creatures that are in them, blesse thee. 8. Thou madest Adam of the slime of the earth, and gauest him Eue an helper. 9. And now Lord thou knowest, that not for fleishlie lust doe I take my silter to wife, but only for the loue of posteritie, in the which thy name may be blessed for euer & euer. 10. Sara also sayd. Haue mercie on vs Lord, haue mercie vpon vs, and let vs grow old both together in health. 11. And it came to passe about the cocks crowing, Raguel bad his seruants to be called for, and they went with him together to dig a graue. 12. For he sayd: Lest perhaps it may chance to him, as also to the other seuen husbands that went in vnto her. 13. And when they had prepared the pitte, Raguel returning to his wife, sayd to her: 14. Send one of thy handmayds, & let her see if he be dead, that I may burie him before it be day. 15. But she sent one of her handmayds, who going into the chamber, found them safe & sound, sleeping both together. 16. And returning she brought good tydings: and they blessed our Lord, to wit, Raguel & Anna his wife, 17. & said: We blesse thee Lord God of Israel, because it hath not chanced as we thought. 18. For thou hast done thy mercie with vs, & hast excluded from vs the enemy, that persecuted vs. 19. And thou hast taken pitie vpon two the (b) only children. Make them Lord blesse thee more fully, & to offer vp to thee a sacrifice of thy prayse, and of their health, that al nations may know, that thou art God onlie in al the earth. 20. And forthwith Raguel commanded his seruants, that

(a) See c. 6. v. 8. Mystically it signified Christs passion whereby the diuel was expelled out of mens harts. S. Aug. ser. 18. de Sanctis Profper l. de promiss. p. 2. c. 39.

(b) In the one familie there were no more children but one sonne, in the other one only daughter.

they should fil vp the pitte which they had made , before it were day. 21. And he bad his wife make readie a feaft, and prepare al things, that for victuals were necessarie to them that goe a iourney. 22. He caused also two fatte kyne, and foure wethers to be killed, and great chere to be prepared for al his neighbours and al his freinds. 23. And Raguel adiured Tobias, that he should abide with him two weeks. 24. And of al things which Raguel possessed , he gaue the halfe part to Tobias , and made this writing, That the halfe part, which was remaying after their decease, should come to the dominion of Tobias.

CHAP. IX.

The Angel Raphael goeth to Gabelus, receiueth the money , and bringeth him to the mariage. 8. They salure ech other , and Gabelus wisheth al prosperitie to yong Tobias and his spouse.



THEN Tobias called the Angel to him, whom he thought to be a man, and he sayd to him : Brother Azarias , I pray thee harken to my words: 2. If I should deliuer my self to be thy seruant I inal not deserue thy prouidence. 3. Howbeit I beseech thee , that thou take vnto thee beasts and seruants , and goe to Gabelus into (a) Rages the cities of Medes : and render him his hand writing, and receiue of him the money , and desire him to come to my mariage. 4. For thy self knoweit that my father numbreth the dayes : and if I slacke one day more , his soule is made sorowful. 5. And surely thou seeest how Raguel hath adiured me, whose adiuring I can not dispise. 6. Then Raphael taking foure of Raguels seruants, and two camels, went into Rages the citie of Medes: & finding Gabelus gaue him his hand writing , and receiued of him al the money. 7. And he told him of Tobias the sonne of Tobias, al things that were done: & made him come with him to the mariage. 8. And when he was entred into Raguels house , he found Tobias sitting at the table : and he leaping vp, they kissed ech other : and Gabelus wept, and blessed God, 9. and sayd: The God of Israel blesse thee, because thou art the sonne of a verie good man, and iust, and that feareth God , and doth almes deeds: 10. and blessing be giuen vpon thy wife, and vpon your parents : 11. and that you may see your children , and your childrens children , vnto the third and fourth generation : and your seed be blessed of the God of Israel, who reigneth for euer and euer. 12. And when al had sayd, Amen, they went to the feaft: but with the feare of our Lord also did they celebrate the feaft of the mariage.

(a) The Angel went to the citie it-selfe called Rages, Tobias remaining in the territorie or prouince therof with Raguel, which place is also called Rages. 6. 3. 7. 7.

C H A P. X.

The parents lament the long absence of their sonne Tobias. 8. Whom when Raguel can not perswade to stay longer, 11. he wisheth much good vnto him and his wife, admonishing her to be dutiful in al things.



BV T when Tobias taried long¹¹ because of the mariage, Tobias his father was careful, saying: Why thinkest thou doth my sonne tarie, or why is he held there? 2. Is Gabelus dead thinkest thou, and no man wil restore him the money? 3. And he began to be sorowful exceedingly himselfe, and Anna his wife with him: & (4) they begā both to weep together: because their sonne did not returne to the day appointed. 4. His mother therefore wept with discomfortable teares, & sayd: Woe, woe is me, my sonne, why sent we thee to goe to a strange countrie, the light of our eies, the staffe of our old age, the comfort of our life, the hope of our posteritie? 5. We hauing al things together in thee onlie, ought not to haue let thee goe frō vs. 6. To whom Tobias said: Hold thy peace, and be not troubled, our sonne is safe, that man with whom we sent him is faithful enough. 7. Howbeit she could by no meanes be comforted, but dayly running out looked about, and went about al waies by which there seemed hope he would returne, that she might see him a far off, if it were possible, comming. 8. But Raguel sayd to his sonne in law: Tarie here, and I wil send a messenger to Tobias thy father, that thou art in health. 9. To whom Tobias sayd: I know that my father and my mother doe now count the dayes, and their spirite is tormented in them. 10. And when Raguel desired Tobias in manie words, and he by no meemes would heare him, he deliuered Sara vnto him, & the halfe part of al his substance in maen seruāts, & women seruants, in cattel, in camels, and in kine, and in much money and dismist him safe and ioyful from him, 11. saying: The holie Angel of our Lord be in your iourney, and bring you through safe, and that you may finde al things wel about your parents, and myne eies may see your children before I die. 12. And the parents taking their daughter, kissed her, and let her goe: 13. admonishing her to honour her father and mother in law, to loue her husband, to rule the houthold, to gouerne the house, and to shew her selfe irreprehensible.

(4) Such of the Iewes as be- lieue in Christ hartily lament that he tarieth so long from their nation: Some more assuredly with old Tobias, others more doubtfully with his wife, expect his returne. *S. Beda in Tobiam.* Euen so the remnant of Catholikes in countries fallen to heresie haue great aduer and continual sorow in their hart (Rom. 9.) wishing (with what temporal losse soeuer) the saluation of their brethren, kinsmen, and countrymen: some hoping more confidently & comforting others that Christ wil againe illuminate our whole nation, as light was restored to old Tobias.

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

CHAP. VI. VII. VIII. IX. X.

Instructions to
married per-
sons out of the
example of
Tobias & Sa-
ra's Mariage.

True Mariage
alwayes a hol-
lie contract.
Now a Sacra-
ment.

Proper instru-
ctions for man
and wife.

Three necessa-
rie points in
Marrimonie.

Ten godly Ri-
tes obserued in
the Mariage of
Tobias and
Sara.

T. Varied long because of the Mariage.] Out of this example of a holie Mariage between yong Tobias and Sara, described in the five precedent Chapters, some special good lessons may be briefly gathered, for the instruction and consolation of such as are to marie, or be already married. Not that either al, or onlie the same obseruations pertheyne now to Christian Mariage, but that al Christians may see, how orderly godlie persons proceeded in making and performing this holie contract in the old Testament, and therby learne, that more perfection is required in Christian Marrimonie, being now (as then it was not) a holie Sacrament, signifying the Vnion between Christ and his Church: and giuing peculiar Grace to the parties (if themselues hinder it not) to beare more easily the incident burdens, and rightly to fulfil the proper duties of man and wife, according to the godlie instruction of the Roman Catechisme. Al that we thal here note, may be reduced to two heads, or principal parts. For in this Mariage there were certaine necessarie, and as it were essential points, without which it had not been a lawful nor right contract: Other accessarie ceremonies and Rites were also very conuenient, for the more solemnitic and better performance therof. As the like of both forts are now, but more perfect in Christian Mariages. In the former kind, first of al, *the end of the Mariage* was proposed by the Angel, and desired by the parties. *chap. 6. v. 22. c. 8. v. 9. not for pleasure but for children and posteritie, by which God might be blessed and serued*: Secondly, Mariage must be *between lawful persons*: For the seruants of God could not lawfully match, neither with Insidels, nor with ouer nere kinred, but in conuenient degrees, and that ordinarily in the same Tribe. *chap 6. v. 11. ch. 7. v. 14.* as the law of Moyses prescribed. Thirdly, the *parties* must giue and *exprosse their mutual consent*, and the good wil of parents was also requisite *ch. 7. v. 10. 15. 20.* These principal points premised; for the due solemnization other Rites were also adioyned. First, Raguel the maides *father gaue his daughter* taking her by the right hand, and so deliuered her into the right hand of Tobias. *ch. 7. v. 15.* as with vs the father, or neer freind of the woman, giueth her to be married to such a man. Secondly, her father prayed that it might wel succeed, *ibidem* and so dee al freinds now, especially the Priest by the publike prayers of the Church. The third rite, the *couenants of Mariage* were made, with assignement of dowrie, also *written, ch. 7. v. 16.* & sealed, as the * Hebrew and Greeke text witneise. The fourth, Inuitation of freinds to the Mariage. *ch. 8. v. 2. ch. 5. v. 3.* The fifth, They made *a feast* which commonly dured seuen dayes, but here fourteen. *ch. 8. v. 23* for the double ioy of the marriage, & expulsion of the diuel. But though the feast continued long, yet was it *most moderate* and sober, *with feare of our Lord* the: *celebrated the feast of the Mariage ch. 9. v. 12.* Platon a heathen Philosopher, *li. 6. de legibus*, prescribeth what temperance in meate & drinke, and what modestie of behauiour, are required in marriage feasts. Whose excellent sentence *F. Serrarius in Tob. 10* reciteth. The sixth rite, the bringing of the bride to her chamber *ch. 7. v. 19.* The Catholike Church hath a particular forme of blessing the bridal chamber. The seuenth, Tobias and Sara obserued three dayes continencie after the Mariage. *ch. 6. v. 18. ch. 8. v. 4.* which now is commended by way of counsel, not of precept. The eight, Tobias obserued that which the Angel aduised him, in burning the luer of the fish vpon

Ephef.

Mat. 19.

part. 2.

de Matr.

9. 22. 23.

Exod.

34.

Deut. 7.

Leui. 18.

Nu. 36.

v. 7.

Apud.

Amst.

um.

Gen. 29.

v. 27.

Mat. 14.

v. 17.

coales in their chamber, ch. 6. v. 19. ch. 8. v. 1. So deuout persons commonly obserue that which spiritual men exhort them vnto, though it be not a commandment. The ninth, Priuate prayer of the new married persons, ch. 6. v. 18. c. 8. v. 4. The tenth, the sending away of the spouse to her husbands house, or dwelling place, with good wishes, due payment of the promised dowrie, and godlie admonitions by her parents. ch. 10. v. 10. 11. 12. 13.

C H A P. X I.

Leauing Sara with the rest of the companie, and the flocke to sobow, the Angel Raphael and Tobias goe before, 5. are ioyfully receiued, 8. Tobias annointeth his fathers eies with the fishes gal, and he seeth. 18. Sara arriveth seven dayes after with her familie and cattle.

AN D when they returned they came to Chacan, which is in the mid-way against Ninive, the eleuenth day. 2. And the Angel said: Brother Tobias thou knowest how thou didest leaue thy father. 3. If it please thee therefore, let vs goe before, and let the families folow softly after vs, together with thy wife, and with the beasts. 4. And when this pleased him that they should goe, Raphael sayd to Tobias: Take with thee of the gal of the fish: for it shal be necessarie. Tobias therefore tooke of that gal and they departed. 5. But Anna fate beside the way dayly, in the top of a hil, from whence she might see a far off. 6. And whiles she watched his comming out of that place, she saw a far off, and by and by perceiued her sonne comming: and running she told her husband saying: Behold thy sonne commeth. 7. And Raphael said to Tobias: But when thou art entred into thy house forthwith adore our Lord thy God: and giuing thanks to him goe to thy father, and kisse him. 8. And immediately annointe vpon his eies of this gal of the fish, which thou cariest with thee. For know thou that forthwith his eies shal be opened, and thy father shal see the light of heauen, and shal reioice in the sight of thee. 9. Then ranne (a) the dog before, which had been with them in the way, and comming as it were a messenger with the fawning of his taylor reioyced. 10. And his father that was blind ryng vp began to runne stumbling with his teet: and giuing a seruant his hand, went to meet his sonne. 11. And receiuing him kissed him, with his wife, and they began both to weep for ioy. 12. And when they had adored God, and giuen thanks, they fate downe together. 13. Then Tobias taking of the gal of the fish, annoynted his fathers eies. 14. And he stayed as it were almost haife an houre: and the white blemish began to come out of his eies, as it were the skin of an egge. 15. Which Tobias taking drew from his eies, and immediately

(a) If nothing disgraceth the sacred historie that a small matter being also true is recorded with the rest, *As not one letter nor one syllable of the law may be omitted,* Mat. 5. S. Beda also expoundeth it mystically of Gods Preachers. S. Jerome doth the like, *1^o saie 56. and S. Augustin 12. c. 16. contra Faust. M. omi. 2.*

(b) God vsed this g. of a fish in curing Tobias eyes, in like sorte as the liuer in driuing away the diuel, c. 6. v. 8.

(b) he receiued sight. 16. And they glorified God, to wit, himself and his wife, and al that knew him. 17. And Tobias sayd: I blesse thee Lord God of Israel, because thou hast chastised me, and thou hast saued me: and behold I see Tobias my sonne. 18. After seuen daies also came in Sara his sones wife, & al the familie safe, & cartel, & the camels, and much money of his wiues: and that money also, which he had receiued of Gabelus: 19. and he told his parents al the benefits of God, which he had done to him by the man that conducted him. 20. And Achior and Nabath Tobias sisters sonnes came, reioycing at Tobias, and congratulating him for al good things that God had shewed towards him. 21. And for seuen daies making good chere, they reioyced al with great ioy.

C H A P. XII.

Old Tobias and his sonne offer the halfe of al the goods which they had newly receiued, to Raphael, for his wages. 6. Who then declareth to them that he was sent from God to helpe them, 15. and that he is an Angel. 20. He parteth away, and they render thanks to God.



HEN Tobias called to him his sonne, and sayd to him: What my we giue to this holie man, that is come with thee? 2. Tobias answering, said to his father: Father what reward that we giue him? or what can be worthie of his benefits? 3. He hath * led me & brought me agayne safe, he * receiued the money of Gabelus, he * caused me to haue my wife, and the * euil spirit he chased from her, he * made ioy vnto her parents, my self he * deliuered from being deuoured of the fish, * thee also he hath made to see the light of heauen, and we are replenished with (a) al good things by him. What can we giue him worthie for these things? 4. But I beseech thee my father, that thou desire him, if perhaps he wil voutsafe to take vnto him the one halfe of al things which are brought. 5. And they calling him, to wit the father and the sonne, tooke him aside: and began to desire him that he would voutsafe to accept the halfe part of al things, that they had brought. 6. Then he sayd to them secretly: Blesse ye the God of heauen, and before al that liue confesse to him, because he hath done mercie with you. 7. For to hide the secret of a King is good: but to reueale and confesse the works of God is an honourable thing. 8. (b) Prayer is good with fasting and almes, rather then to lay vp treasures of gold: 9. because almes deliuereth from death, and that is it which purgeth sinnes, and maketh to finde mercie and life euerlasting. 10. But they that commit sinne and iniquitie, are enemies to their owne soule. 11. I open therefore vnto you the truth, and I wil

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

(a) Grateful Tobias recounteth seuen benefits received by the companion of his journey, and that they have received (not manie but) al good things by him.

(b) Fasting and almes are as two wings with which prayer flyeth into heauen.

not hide frō you the secret word. 12. When thou didst pray with teares, and didst burie the dead, and left thy dinner, and didest hide the dead by day in thy house, and by night didst burie them, " I (c.) offered thy prayer to our Lord. 13. And because thou wast acceptable to God, it was necessarie that tentation should proue thee. 14. And now our Lord sent me to cure thee, and to deliuer Sara thy sonnes wife from the diuel. 15. For I am Raphael an Angel, one of the seuen, which assist before our Lord. 16. And when they had heard these things, they were troubled, and trembling fel vpon the ground on their face. 17. And the Angel sayd to them: Peace be to you, feare not. 18. For when I was with you, by the wil of God I was so: blesse ye him, and sing to him. 19. I seemed indeed to eate with you, and to drinke: but I vse an inuisible meate and drinke, which cannot be seen of men. 20. It is time therefore that I returne to him, that sent me: but blesse ye God, and tel al his maruelous works. 21. And when he had sayd these things, he was taken from their sight, and they could see him no more. 21. Then prostrate for three houres vpon their face, they blessed God: and rising vp, they told al his maruelous workes.

c) O how sweet (or excellent) a thing is it (saith S. Aug. serm. 3. de Natiuit.) when Angels guardians of our life offer our voves (or resolution to flye vices and embrace vertues) before the sight of Gods Maicesty!

A N N O T A T I O N S

C H A P. XII.

12. *I offered thy prayer to our Lord.*] Here the Angel Raphael reporteth certaine good offices, which he had done for Tobias. He did other like for his sonne, and for Raguel, and his daughter, which are likewise recorded in this Book. And the whole world, especially Gods seruants, receiue continual great benefits by holie Angels, as partly may be gathered in this holie historie, and more els-where. For first the office of Angels is, to assist, or be alwayes readie, as most diligent seruitours of God, expecting what his diuine goodnes wil appoint them, whither to goe, and what to doe for the benefite of men: as holie Raphael was sent, when yong Tobias wanted a guide. Secondly, Angels offer the prayers of the faithful, or as the Greeke text readeth, v. 15. Angels present the prayers of Saints, that is, of godlie men and women to God: so Raphael testifieth here himself, that he offered Tobias prayers to our Lord. Thirdly, Angels ayde and assist those that loue puritie of life, sincere seruice of God, hate vice, embrace vertue, and doe works of mercie; so Raphael assisted Tobias, when he traueled to burie the dead, flying from the Kings turie, and hiding himself, ch. 1. v. 21. 23. Fourthly, Angels exhort to good works, as in this chapter, v. 6. 8. 9. 10. 18. Fifthly, they suggest and instruct what to doe, ch. 6. v. 4. 5. Raphael taught yong Tobias to take the fish, vnbowel him, reserue parts thereof, v. 11. 12. 13. aduised him to lodge at Raguels house, to demand Sara to wife, and v. 6. 17. instructed him, against whom diuels haue power. Sixthly, they expel diuels from persons, and places, ch. 8. v. 3. Raphael tooke and bound the diuel *Asmodeus* in the desert of higher Egypt. Sevently, they deliuer men from dangers & euils, c. 6. v. 3. as when the great fish assaulted Tobias, & Sara from molestation and slander, and old Tobias from blindnes. chap. 3 v. 10. ch. 11. v. 8. ch. 12. v. 14.

Offices of Angels towards men.

Readie to helpe al.

Offer mens prayers and good works. Ayde the godlie.

Exhort to good: Instruct.

Expel euil spirits. Deliuer from euils and dangers.

before God, believing that he wil doe his mercie with you. 9. And I and my soule wil reioyce in him. 10. Blesse ye our Lord al his elect, celebrate daies of gladnes, and confesse to him. 11. Ierusalem the citie of God, our Lord hath chastised thee in the workes of thy hands. 12. Confesse to our Lord in thy good things, and blesse the God of the worlds, that he may (c) reedefie his tabernacle in thee, and may cal backe al the captives to thee, and thou mayst reioyce for euer and euer. 13. Thou shalt shine with a glorious light: and al the coasts of the earth shall adore thee. 14. Nations from far shall come to thee: and bringing gifts, they shall adore our Lord in thee, and shall esteeme thy land for sanctification. 15. For they shall inuocate the great name in thee. 16. Cursed shall they be that shall contemne thee: and damned shall they be that shall blaspheme thee: and blessed shall they be that shall build thee. 17. And thou shalt reioyce in thy children, because they shall al be blessed, and shall be gathered together to our Lord. 18. Blessed are al that loue thee, and that reioyce vpon thy peace. 19. My soule, blesse thou our Lord, because he hath deliuered Ierusalem his citie (d) from al her tribulations, the Lord our God. 20. Blessed shall I be if there shall remayne of my seed, to see the glorie of Ierusalem. 21. The gates of Ierusalem shall be built of Saphire and the Emeraude: and al the compasse of the wals therof of pretious stone. 22. With white and cleane stone shall al the streets therof be paued: and in the streets therof (e) *Alleluia* shall be song. 23. Blessed be our Lord, which hath exalted it, and his Kingdom be for euer and euer ouer it. Amen.

(c) He propheth the reedifying of the temple and citie of Ierusalem.

(d) Onlie celestial Ierusalem shall be free from al tribulations.

(e) No Christian is ignorant (sayth S. Augustin Epist. 66) that *Alleluia* is a voice of praise. In English it is: Praise ye the Lord wishing.

C H A P. XIII.

Old Tobias dieth at the age of an hundred and two yeares, 5. exhorteth his sonne and nephewes to pietye, forshewing that Ninie shall be destroyed, and Ierusalem reedified. 14. Yonger Tobias returneth with his familie to Raguel, and dieth happily as he had liued.



AND the words of Tobias were ended. And after that Tobias was restored to his sight, he liued two and fourtie yeares, and saw the children of his nephewes. 2. Therefore an hundred and two yeares being accomplished, he was buried honourably in Niniue. 3. For being six and fiftie yeares old he lost the sight of his eyes, and being threescore he received it agayne. 4. And the rest of his life was in ioy, and with great increase of the feare of God he went forward in peace. 5. And at the houre of his death he called vnto him Tobias his sonne, and his feuen yong sonnes, his nephewes, and sayd to them: 6. The destruction of Niniue is neere: for the word of our Lord fayleth not: and our brethren, which are disperfed from the land

(a) This can not be vnderstood of the citie of Ierusalem but of the Church of Christ.
 (b) Gods seruants must not only expect what shal be commanded, but also seeke to know what they ought to doe.
 (c) A notable commendation of Tobias familie & posteritie. And a plaine testimonie that true Religion neuer failed wholly in the tenne tribes, much lesse in the Kingdō of Iuda, least of al in the Church of Christ, & new Testament.

of Israel, shal returne to it. 7. And al the desert land therof shal be replenished, & the house of God which is burnt in it, shal agayne be reedified: and thither shal al returne that feare God, 8. and the Gentiis shal forsake their idols, and shal come into Ierusalem; and shal inhabite in it, 9. and (a) al the Kings of the earth shal reioyce in it, adoring the King of Israel. 10. Heare ye therefore my children your father: serue our Lord in truth, and: (b) seeke to doe the things that please him: 11. and command your children that they doe iustices, and almes-deeds, that they be mindful of God, and blesse him at al time in truth, and in al their power. 12. Now therefore children heare me, and doe not tarie here: but what day soeuer you shal burie your mother by me in one sepulchre, from thenceforth direct your steps to depart hence: 13 for I see that the iniquitie therof wil giue it an end. 14. And it came to passe after the death of his mother, Tobias departed out of Ninieue with his wife, and children, and childrens children, and returned to his father and mother in law. 15. And he found them in health in good old age: and he tooke care of them, and he closed their eies: and al the inheritance of Raguels house he receiued: and he saw the fifth generation, his childrens children. 16. And nintie nine yeares being accomplished in the feare of our Lord, with ioy they buried him. 17. And (c) al his kintred, and al his generation continued in good life, and in holie conuersation, so that they were acceptable both to God, and to men, and to al the inhabitants in the land.



THE ARGUMENT OF THE BOOK OF I V D I T H.

S. Ierome for the aurnoric of the Council of Nice, held this Book to be canonical, which before he did not.



*S*AINTE Ierome sometime supposed this booke not to be canonical, but afterwarā finding that the Council of Nice accounted it in the number of holie Scriptures, he so esteemea it, and therupon not only translated it into Latin, out of the Caldee tongue, wherein it was first written, but also as occasion required alleadged the same as diuine Scripture, and sufficient to conuince matters of faith in controuersie. For otherwise his opposing the authoritie of the Nuē Council, shoulta proue nothing at al against the lewes, seeing also they acknowledge this booke amōgst Agiographa (or holie writtes) but lesse fitte (say they) to strēgthen those things which come into cōtentiō. whereby is cōtēre that S. Ierome thenceforth held it for diuine Scripture. As further appeareth in his cōment.

Epist.
111. 115.
Presa. in
Iudith.

caries in *Isaie* 14. more expressly *Epist. ad Principiā*, he counted it in rāke with other Scriptures wherof none doubteth, saying: Ruth, Esther, Judith were of so great renoume, that they gaue the names to sacred volumes. And in this Preface doubted not to say: that the rewarder of Iudiths chastitie (God himself) gaue her for imitation not only to women, but also to men: gaue her such vertue that she ouerthrew him, whom none could ouercome, and conquered the inuincible. Also B-fore the Council, Origen in c. 14. *Iudith*, Tertullian *de Monogamia* c. vlt. and diuers whom S. Hilarie citeth, and dissenteth not from them, Prologo in *Psalms*, held this Book for Canonical. Manie more writers likewise about the same Council, and after so account it. Prudentius in *Phychomachia pudicitia & libidinis*: Chromatius in c. 6. *Mat. Paulinus in Natali.* 10. S. Chrysoptom *hom.* 10. in *Math.* S. Ambrose li. 3. *Offic.* c. 13. *Epist.* 82. & li. *de vitiis.* S. Augustin (or some other good author) writte two sermons of *Iudith*, 228. 229. Cassiodorus *diuini lect.* c. 6. Fulgentius *Epist.* 2. *de statu viduarum.* Ferrandus *Carthaginensis ad Regiam de re militari.* Iunilius Africanus li. 1. *de partibus diuina legis.* Sulpitius in *historia.* S. Beda *de sex atatibus.* Alredus writing the life of S. Edward our King. More are not necessarie to reasonable men. Concerning the time, and authour, it seemeth most probable that these things happened whe *Manasses King of Iuda* was either in prison in *Babylon*, or newly restored to his Kingdom, who as it seemeth permitted the gouernemēt to the high Priest *Eliachim* (*Ch. 4.*) otherwise called *Ioachim* (*ch. 15.*) who also writte this Book, as *Philos Chronologie*, li. 2. reporteth. From which time they had no warres til the reigne of *Ioachaz*: about 80. yeares, conformable to the long peace mentioned *chap. 16. v. 30.* In summe we haue here, not a poetical Comedie (as *Martin Luther* shameth not to call it, in *Simposiacis*, c. 29. and in his *German Preface of Iudith*) but a sacred Historie (as al aforementioned esteemed it, & the *Iewes* confesse) of a most valiant Matrons fact, deliuering the people of God from persecution of a cruel Tyrant. The first three chapters shew the occasion of this danger: the next foure describe the difficulties & distresses thereof: other seuen with part of the 5. how *Iudith* deliuered them from it. In the rest *Iudith* is much praysed, and she with the whole people prayse God.

Other Doctours both before and after the council of Nice accounted this Book canonical.

When this historie happened.

And by whom it was written.

The contents.

Diuided into foure parts.

2. Para.
33.



T H E
B O O K O F
I V D I T H.

C H A P. I

This booke is read at Matins the fourth weeke of September.

The first part.

The occasion of the Jewes persecution at this time.

(a) The author being resolved to write this historie, joyneeth his narration to his internal purpose saying:

Arphaxad therefore &c. S. Greg. 10. 2. in Izech.

b Thou foole this night they shal take thy life from thee, & these things whose shall they be? Linc. 12. 7. 20.

Nabuchodonosor King of the Assyrians overcommeth Arphaxad King of the Medes: 7. summoneth manie other nations to submit themselves to his Empire: 11. which they refusing he threatmeth reuenge.



ARPHAXAD (a) therefore King of the Medes had subdued manie nations to his empire, and he built a most mightie citie, which he called Ecbatanis, 2. of stones squared and hewed: he made walles therof in height seuentie cubits, and in breadth thirtie cubits, and the towers therof he made in height an hundred cubits. 3. But each side of them was in foure square twentie foote long, and he made the gates therof according to the height of the towers: 4. and he (b) gloried as mightie in the force of his armie, and in the glorie of his chariots. 5. In the twelfth yeare of his reigne: Nabuchodonosor the King of the Assyrians, who reigned in Niniue the great citie, fought against Arphaxad, and ouercame him 6. in the great field, which is called Ragau, about Euphrates, and Tigris, and Iadalon in the field of Erioch the King of the Elicians. 7. Then was the Kingdom of Nabuchodonosor exalted, and his hart was eleuated: and he sent to al that dwelt in Cilicia and Damascus, and Libanus, 8. and to the nations, that are in Carmelus, and Cedar, and the inhabitants of Galilee in the great field of Estrelon, 9. and to al that were in Samaria, and beyond the riuer Jordan euen to Ierusalem, and al the land of Iesse til you come to the

borders

borders of Æthiopia. 10. To al these Nabuchodonosor King of the Assyrians sent messengers: 11. Who al with one mind said nay, and sent them backe emptie, and reiected them without honour. 12. Then Nabuchodonosor the King taking indignation against al that land, swore by his throne and Kingdome that he would * reuenge himselfe of al those countries.

* defen-
deres se.

C H A P. II.

Nabuchodonosor sendeth Holofernes his General to wast al countries of the west, 7. with a great armie, and abundant munition. 11. They subdue manie places, and others are strucken with great feare.



IN the thirteenth yeare of King Nabuchodonosor, the two and twentieth day of the first month, the word was giuen out in the house of Nabuchodonosor the King of the Assyrians, that he would reuenge himself. 2. And he called al the ancients, & al the captaynes, and his men of warre, and communicated with them the secret of his counsel: 3. & he said that his cogitation was vpon that, to subdue al the earth to his empire. 4. Which saying when it had pleased them al, Nabuchodonosor the King called Holofernes the General of his warres, 5. and said to him: Goe forth against euerie Kingdome of the west, and against them especially, that contemned my cōmandment. 6. (4) Thyne eie shal spare no Kingdome, and euerie fenced citie thou shalt subdue to me. 7. Then Holofernes called the captaynes and magistrates of the power of the Assyrians: and he mustred men for the expedition, as the King commanded him, an hundred twentie thousand fighting men on foot, and twelue thousand archers horsemen. 8. And he made al his expedition to goe before in a multitude of innumerable camels, with those things that might suffice the armies abundantly, heardes of oxen also, & flocks of sheep, which had no number. 9. He appointed corne to be prepared out of al Syria in his passage. 10. But gold & siluer he took out of the Kings house exceeding much. 11. And he went forth and al the armie, with the chariots, & horsemen, & the archers, which couered the face of the earth as locusts. 12. And when he had passed through the coasts of the Assyrians he came to the great mountaines of Ange, which are on the left hand of Cilicia: and he went vp into al their castles, and wonne euerie fortresse. 13. And he brake downe the renowned citie of Melothus, and spoyled al the children of Tharsis, and the children of Ismael, which were against the face of the desert, and

(4) This cruel commandment was as cruelly put in execution by Holofernes, ch. 3. v. 11.

on the south of the land of Cellon. 14. And he passed ouer Euphrates, & came into Mesopotamia: & he brake al the high cities, that were there, from the torrent of Membre, til ye come to the sea: 15. and he tooke the borders therof, from Cilicia vnto the coasts of Iapheth, which are toward the south. 16. And he caried away al the children of Madian, & spoyled al their riches, and al that resisted him he slew in the edge of the sword. 17. And after these things he went downe into the fields of Damascus in the daies of haruest, and he set al the corne on fire, & he made al the trees and vineyards to be cut downe; 18. and the feare of him fel vpon al the inhabitants of the land.

C H A P. I I I.

*anie Kings and other Princes submit themselues to Holofernes. 8. He recei-
ueth them, and taketh of their chief men to reinforce his armie, 11. neuer-
theles destroyeth their cities, and their Gods, that Nabuchodonosor only might
be called God.*

WHEN the Kings and Princes of al cities and Prouinces, namely of Syria and Mesopotamia, and Syria Sobal, and Libya, and Cilicia sent their embassadours, which comming to Holofernes, sayd: 2. Let thy indignation toward vs cease: For it is better that liuing we feare Nabuchodonosor the great King, and be subiect to thee, then dying, we should with our destruction suffer the damages of our seruitude. 3. Euerie citie of ours, and al our possession, al mountaynes, and hils, and fields, and heards of oxen, and flocks of sheep, and goats, and of horses, and camels, and al our goods, and families are in thy sight: 4. let al our things be vnder thy law. 5. We also, and our children are thy seruants. 6. Come to vs a peaceable Lord, and vse our seruice, as it shall please thee. 7. Then went he downe fro the mountaynes with horsemen in a great power, and tooke euerie citie, and euerie inhabiter of the land. 8. And of al the cities he tooke to helpe him valiant men, and chosen for battel. 9. And so great feare lay vpon al those Prouinces, that the inhabitants of al cities, Princes, and honourable persons, together with the people went out to meet him comming, 10. receyuing him with garlands, and torches, dauncing with timbrels, and thaulmes. 11. Neither doing these things, could they for al that mitigate the fiercenesse of his stomacke: 12. for he did both destroy their cities, and cut downe their groues. 13. For Nabuchodonosor the King had commanded him, that he should destroy

al the

al the Cods of the earth, that. (4) he only might be called God of those nations, which could be subdued with the might of Holofernes. 14. And passing through al Syria Sobal, and al Apamea, and al Mesopotamia, he came to the Idumeians into the land of Gabaa, 15. and tooke their cities, and sate there for thirtie dayes, in which daies he commanded al the armie of his power to be vnitied.

(4) An expresse figure of Antichrist 2. *Thef. 2.* for whom al heretikes make way as precurfers, for the singular man of sinne wil confesse no God but himself.

C H A P. IIII.

The children of Israel exceedingly fearing Holofernes forces. 3. prouide to resist him, by the exhortation of the High Priest, vsing both humane 8. and diuine meanes.



HEN the children of Israel, which dwelt in the Land of Iuda, hearing these things, were fore afrayd of his presence. 2. Trembling also, & horroure inuaded their senses, lest he would doe that to Ierusalem and to the temple of our Lord, which he had done to other cities, & their temples. 3. And they sent into al Samaria round about, as far as Iericho, and preoccupied al the toppes of mountaynes: 4. and they compassed their townes with wals, and gathered together corne for prouision of battel. 5. Eliachim (4) the Priest wrote to al, that were againt Efdrelon, which is againt the face of the great field beside Dothain, and to al, by whom there might be passage of way, 6. that they should take the ascets of the mountaynes, by which there might be way to Ierusalem, and should keep watch, where the way was narrow between the mountaynes. 7. And the children of Israel did according as the Priest of our Lord, Eliachim had appointed them. 8. And al the people cried to our Lord with great instance, and they humbled their soules in fastings, and prayers, they and their wiues. 9. And the Priests put on haire-cloths, and they laide the infants prostrate againt the face of the temple of our Lord, and the altar of our Lord they couered with haire-cloth: 10. and they cried to our Lord the God of Israel with one accord, that their infants might not be giuen into praye, and their wiues into spoile, & their cities into destruction, and their holie things into pollution, and they be made a reproch to the Gentiles. 11. Then Eliachim the high Priest of our Lord went about al Israel and spake to them, 12. saying: Know ye, that our Lord wil heare your prayers, if continuing you continue in fastings and prayers in the sight of our Lord. 13. Be mindful of Moyse the seruant of our Lord, who ouerthrew Amalec trusting in his power, and in his might, and in his armie, & in his shields, and in his chariots, and in his horsemen, not by fighting, but with holie pray-

The second part. Gods people are in great feare and distresse.

(4) The high Priest managed also the temporal affayres of the comonweith, at this time, by consent & commision of King Manasses, as is most probable these things hapning shortly after his repentance. 2. *Paral. 33.*

Exo. 17.

ers: 14. so that al the enemies of Israel be, if you perseuer in this worke, which you haue begun. 15. They therefore at this exhortatiō of his, beseeching our Lord, continued in the fight of our Lord, 16. so that they also which offered the holocausts to our Lord, did offer the sacrifices to our Lord girded with haire-clothes, and there were ashes vpon their head. 17. And they al prayed God with al their hart, that he would visite his people Israel.

C H A P. V.

Holofernes hearing that the Israelites prepare to resist him, in great rage demandeth diuers particulars concerning that people. 5. Achior an Ammonite telleth the meruelous works of God towards them, 22. aduiseth him not to fight against them. 26. The chief capitaines are offended, and threaten Achior.



AND it was told Holofernes the General of the warres of the Assyrians, that the children of Israel prepared themselves to resist, and had shut vp the wayes of the mountaynes, 2. and with exceeding furie he chafed in great anger, & called al the Princes of Noab and dukes of Ammon, 3. and he sayd to them: Tel me (4) what is this people which besetteth the mountaynes: or what, and of what sort, and how great their cities are: also what their power is, or what is their multitude: or who is the King of their warfare: 4. and why aboue al that dwel in the East, haue these contemned vs, & haue not come forth to meet vs, that they might receiue vs with peace: 5. The Achior capitaine of al the children of Ammon answering, said: If thou voutlate my Lord to heare, I wil tel the truth in thy sight, of this people, which dwelleth in the mountaynes, & there shall not a false word come forth of my mouth. 6. This people is of the progenie of the Chaldees. 7. The same dwelt first in Mesopotamia, because they would not folow the Gods of their fathers, which were in the land of the Chaldees. 8. Forsaking therefore the ceremonies of their fathers, which were in multitude of Gods, 9. they worshipped one God of heauen, who also commanded them that they should depart from thence, and should dwel in Charan. And when there was famine ouer al the land, they went downe into Ægypt, and there for foure hundred yeares were so multiplied, that the host of them could not be numbred. 10. And when the King of Ægypt oppressed them, and in the buildings of his cities had subdued them in brick and claye, they cried to their Lord, and he stricke the whole Land of Ægypt with diuers plagues. 11. And when the Ægyptians had cast them out from them, and the plague

(4) Holofernes could not be altogether ignorant of so famous a people as the Iewes, but in his rage marueling at their attempt demandeth more particularly of their habitie to resist him. See 7. 27.

Gen. 11.

Gen. 12.

Exod. 1.

Exod. 7.

&c.

had

had ceased from them, and they would take them againe, and cal them
 backe to their seruice, 12. these flying away, the God of heauen opened
 the sea, so that the waters were * consolidated as a wal, on either side,
 and they walking through the botome of the sea passed drie-foot. 23. In
 which place whiles an innumerable armie of the Egyptians pursued
 them, they were so ouerwhelmed with the waters, that there was not
 one remayning, to tel the fact to posteritie. 14. Also being past the red
 sea, they possessed the deserts of Mount Sinai, in which neuer man
 could dwel, or sonne of man rested. 15. There bitter fountaines were
 made sweet for them to drinke, and for fourtie yeares they receiued
 meate from heauen. 16. Wherefoeuer they entered without bow and
 arrow, and without shielde and sword, their God fought for them, and
 ouercame. 17. And there was not that did insult against this people, but
 when they departed from the worship of the Lord their God. 18. But
 as often as beside their owne God they worshiped another, they were
 giuen to prey, and into the sword, and to reproch. 19. And as often as
 they were penitēt for that they reuolted from the worship of their God,
 the God of heauen gaue them power to resist. 20. Finally the King of
 the Chananites, and of the Iebuseites, and of the Pherezeites, and of the
 Hetheites, and of the Heueites, and of the Amorrhites, and al the
 mightie in Hesebon they ouerthrew, and they possessed their lands, and
 their cities: 21. and as long as they sinned not in the sight of their God, it
 was wel with them, for their God hateth iniquitie. 22. For (v) these yeares
 also past when they had reuolted from the way, which God had giuen
 them, that they should walke in it, they were destroyed in battels by
 manie nations, and verie manie of them were led captiue into a strange
 land. 23. But of late returning to the Lord their God, from the disperion
 wherein they were dispersed, they are vnited and are come vp into al
 al these mountaynes, and possesse Ierusalem againe where their Holies
 are. 24. Now therefore my Lord, search if there be any iniquitie of theirs
 in the sight of their God: and let vs goe vp to them, because their God
 deliuering wil deliuer them to thee, and they shal be subdued vnder the
 yoke of thy power: 25. but if there be no offence of this people before
 their God, we can not resist them, because their God wil defend them:
 and we shal be a reproch to the whole earth. 26. And it came to passe,
 when Achior had ceased to speake these words, al the great men of
 Holofernes were angrie, and they thought to kil him, saying to each
 other: 27. (c) who is this, that sayth the children of Israel can resist King
 Nabuchodonosor, and his armies, men vnarmed, and without force, and
 without skil of the feates of warre? 28. That Achior therefore may know
 that he deceiueth vs, let vs goe vp into the mountaynes: and when their
 mightie ones shal be taken, then shal he with them be strucken through
 with the sword: 29. that euerie nation may know that Nabuchodono-
 sor is God of the earth, and besides him there is none other.

* made
 solide or
 firme.
 Exo. 14.
 Exod. 15.
 16. 17.
 Iudic. 2.
 3. 4. &c.
 24. 21.
 10. 21.
 4. Reg.
 21.

(b) He seemeth
 to speake of
 the captiuitie
 of King Ma-
 nasses. 2. Paral.
 33. See the ar-
 gument of this
 Book.

(c) As Holo-
 fernes v. 3. de-
 manded that
 which he in
 great part
 knew, so his
 men (knowing
 Achior wel
 enough) in
 rage demand,
 who he is that
 dare say such
 things?

C H A P. VI.

Holofernes in great rage sendeth Achior to Bethulia, that he may there be slaine with the Israelites. 8. He is left bound to a tree, 10. from whence the Israelites taking him, he telleth them the cause. 14. They entertaine him courteously, and earnestly pray to God for helpe.



*) Nabuchodonosors vassals would haue no other God but him. And God Almighty is also ielous and wil haue no God but himselfe.

AND it came to passe when they had ceased to speake, Holofernes being sore offended, said to Achior: 2. Because thou hast prophesied vnto vs saying, that the nation of Israel is defended of their God, that I may shew thee (4) that there is no God but Nabuchonosor, 3. when we shal haue stricke them al as one man, then thy self with them shalt die by the sword of the Assyrians, & al Israel with thee shalt perish by destruction: 4. and thou shalt proue that Nabuchonosor is Lord of the whole earth: and then the sword of my warfare shal passe through thy sides, & pearced thou shalt fall among the wounded of Israel, & thou shalt no more fetch breath, til thou be destroyed with them. 5. But if thou thinke thy prophesie true, let not thy countenance quaille, and the palenesse that is in thy face, let it depart from thee, if thou thinke these my words can not be accomplished. 6. And that thou mayst know that thou shalt proue these things together with them, behold from this houre thou shalt be associate to their people, that whiles they shal receiue worthie punishment of my sword, thou withal may be subiect to the vengeance. 7. Then Holofernes comanded his seruants that they should take Achior, and lead him into Bethulia, & should deliuer him into the handes of the children of Israel. 8. And the seruants of Holofernes taking him, went through the champaine: but when they came nere the mountaynes, the slingers came forth against them. 9. And they returning out of the way by the side of the mountayne, tyed Achior to a tree hand and foote, and so left him bound with withes, and returned to their Lord. 10. Moreouer the children of Israel descending from Bethulia, came to him. Whom loosing they brought to Bethulia, and setting him in the middes of the people, demanded what was the matter, that the Assyrians had left him bound. 11. In those dayes the Princes there, were Ozias the sonne of Micha of the tribe of Simeon, and Charmi, who also is Gothoniel. 12. In the middes therefore of the ancients, and in the sight of al, Achior told al things that he had spoken being asked of Holofernes: and how the people of Holofernes would haue killed him for this word, 13. and how Holofernes himselfe being angric comanded him to be deliuered for this cause to the Israelites: that when he should ouercome the children of Israel, then he

might

might command Achior also himself to die by diuerse torments, for this that he had said: The God of heauen is their defender. 14. And when Achior had declared al these things, al the people fel on their face, adoring our Lord, and with common lamentation and weeping they powred out their prayers with one accord to our Lord, 15. saying: Lord God of heauen and earth, behold (b) their pride, and haue regard to (c) our humilitie, and attend (d) the face of thy saints, and shew that (e) thou forsakeest not them that presume of thee, and that thou humblest them that presume of themselues, and glorie of their power. 16. Their weeping therefore being ended, and the peoples prayer by the whole day being finished, they comforted Achior, 17. saying: The God of our fathers, whose power thou hast set forth, he wil giue thee this recompence, that thou rather shalt see their destruction. 18. And when the Lord our God shal giue this libertie to his seruants, be God with thee also in the middes of vs: that as it shal please thee, so thou with al thine maist conuerse with vs. 19. Then Ozias, the counsel being ended, receiued him into his house, and made him a great supper. 20. And al the ancients being called, they refreshed theselues together after the fasting was ended. 21. But afterward al the people was called together, & al the night long within the Church, they prayed desiring helpe of the God of Israel.

(b) God regardeth the pride of sinners;
(c) the humiliation of penitentes, (d) the sanctitie of his Church in general, as wel holic persons, as holic things
(e) and true confidence in him, without presuming of mens power.

C H A P. VII.

Holofernes besiegeth Bethulia, 6. cutteth their conduite of water, 9. keepeth their fountaines. 12. The people murmure ana mutenie, 18. yet they pray to God, 23. and the high Priest determineth, if aide come not within five dayes, to deliuer the citie to the Affyrians.



BVT Holofernes the next day commanded his armies, that they should goe vp against Bethulia. 2. And there were of warre foote-men an hundred twentic thousand, and horse-men two and twentic thousand, besides the preparations of those men, whom the captiuitie had taken, and had been led away out of the Prouinces & cities, of al youth. 3. Al prepared themselues together to the fight agaynst the children of Israel, and they came by the hil side vnto the top, which looketh toward Dothaim, from the place which is called Belma vnto Chelmon, which is against Esdrelon. 4. But (a) the children of Israel, as they saw the multitude of them, laid themselues prostrate vpon the earth, casting athes vpon their heads, praying with one accord, that the God of Israel

(a) Gods seruants first of al before they fight,

would

Joe workes of
penance, comēd
their cause to
God, then take
weapons in
hand, & expect
opportunitie to
encounter with
the enemies.

would shew his mercie vpon his people. 5. And taking their weapons of warre, they sate at the places, which by a narrow path-way lead directly between the mountaynes, and they were keeping them all day and night. 6. Moreouer Holofernes, whiles he compasseth round about, found that the fountayne which ranne in, went directly to their conduit on the south side without the citie: and he commanded their conduit to be cut asunder. 7. Neuerthelesse there were fountaynes not far from the wals, out of which secretly they seemed to draw water to refresh themselves, rather then to drinke. 8. But the children of Ammon and Moab came to Holofernes, saying: The children of Israel trust not in speare, nor in arrow, but the mountaynes defend them, and the hills standing meruelous stipe gard them. 9. Therefore that thou mayst ouercome them without ioyning battel, set keepers of the fountaynes, that they may not draw water of them, and without sword thou shalt kil them, or at the least being wearied they wil yeald their citie, which they thinke being set in the mountaynes, can not be ouercome: 10. And these words pleased Holofernes and his souldiers, and he placed round about an hundred men at euerie fountayne. 11. And when that watch had been fully kept for twentie dayes, the cisternes fayled, and the collections of waters to al the inhabitants of Bethulia, so that there was not within the citie wherof they might be satisfied, no not for one day, because water was dayly giuen to the people by measure. 12. Then al the men, and women, yong men, and children, being gathered together to (b) Ozias, al together with one voice, 13. said: God iudge between vs and thee, because thou hast done euil agaynst vs, in that thou wouldest not speake peaceably with the Assyrians, and for this cause God hath sold vs into their hands. 14. And there is none to helpe, wheras we lye prostrate before their ctes in thirst, and great destruction. 15. And now assemble ye al, that are in the citie, that we may of our owne accord yeald vs al to the people of Holofernes. 16. For it is better, that captiues we blesse our Lord liuing, then we should die, and be a reproch to al flesh, when we shal see our wiues and our infants die before our eyes. 17. We cal to witnes this day heauen and earth, and the God of our fathers, which taketh vengeance of vs according to our sinnes, that now you deliuer the citie into the hand of Holofernes armie, that our end may be short in the edge of the sword, which is made longer in the drought of thirst. 18. And when they had said these thing, s there was made great weeping and howling of al in the assembly, and for manie houres with one voice they cried to God, saying: 19. We haue sinned with our fathers, we haue done vniustly, we haue committed iniquitie. 20. Thou because thou art gracious, haue mercie vpon vs, or in thy scourge reuenge our iniquities, and deliuer not them that trust in thee to a people, that knoweth thee not, 21. that they say not among the Gentils: Where is their God? 22. And when they wearied with these cries, and tyred with these weepings, had held their peace, 23. Ozias

(b) A common
frailitie of peo-
ple in distresse
to impute er-
rour to their
Superiours:
through indeed
Ozias rather in
yealding at last
to their sugge-
stion, v. 25.
then in with-
standing thus
long.

rying vp embrued with teares , said : Be of good chere brethren , and these five daies let vs expect mercie of our Lord. 24. For peradventure he wil cut off his indignation, and wil giue glorie to his name. 25. But if after five daies be past there come no aide , we wil doe these words, which you haue spoken.

C H A P. V I I I.

Judith a most vertuous , rich , sayre , and renowned widow , 9. rebuketh the high Priest and ancients , for their determination to deliuer the citie , if ayde come not in five daies : 14. exhorteth al to penance. 28. They al agree to her godlie advise, 30. praying for good successe of her intencion , which they yet know not.



AND it came to passe, when Judith a widow had heard these words, which was the daughter of Merari, the sonne of Idox, the sonne of Ioseph, the sonne of Ozias, the sonne of Elai, the sonne of Iamnor, the sonne of Gedeon, the sonne of Raphaim, the sonne of Achitob, the sonne of Melchias, the sonne of Enan, the sonne of Nathanas, the sonne of Salathiel, the sonne of Simeon, the sonne of Israel: 2. and her husband was Manasses, who died in the daies of barley haruest: 3. for he was occupied with them that bound sheues in the field, and the heate came vpon his head, and he died in Bethulia his citie, and was buried there with his father. 4. And Judith was leaft his widow now three yeares & six months. 5. And in the higher parts of her house she made her self (a) a secret chamber, in which she abode shut vp with her maides, 6. and hauing (b) cloth of haire vpon her loynes, she (c) fasted al the dayes of her life, but Sabbaths, and * new moones, and the feasts of the house of Israel. 7. And she was of an exceeding beautiful countenance, to whom her husband had leaft much richesse, & a great familie, and possessions ful of heards of oxen, and flocks of sheep. 8. And she was among al most famous, because she feared our Lord very much, neither was there that spake an il word of her. 9. When she therefore had heard that Ozias had promised, that after the fifth day were past he would yeald the citie, she sent to the ancients Chabri & Charani. 10. And they came to her, and she said to them: What is this word, wherein Ozias hath consented, to yeald the citie to the Assyrians, if within five daies there come no ayde to vs? 11. And what are you, that tempt our Lord? 12. This is no word that may prouoke mercie, but rather that may rayse vp wrath, and inflame furie. 13. You (a) haue set a time for the mercie of our Lord, and according to your pleasure, you haue appointed him a day. 14. But because our Lord is patient, let vs be penitent for this same thing, and shedding teares let vs desire his pardon:

The third part, Judith deliuereth her whole nation frō persecution.

a) In three special obseruances this holie widow led a most religious life: In much priuate prayers; (b) in wearing haire-cloth; (c) and in much fasting: as it were a perpetual lent, at dayes but Sabbaths & feasts excepted.

d) In this especially they offended, that they prefixed a time, meaning then to

* the first day of the month.

yeald the citie, for they should rather haue fought against theemie, then deliuer Gods people to a Tyrant, holie things into prophane hands, and by their example put Ierusalem and the temple in like danger. *Rabams.*

(e) S. Paul 1. Cor. 10. v. 10. alleading that happened to the people of Israel in the desert, addeth this word *destroyer*, which is only in this place, and not *Num. 17.* nor 14. nor els in the old Testament: which is an other argument that this booke is Canonical.

(f) Some thinke *Abra* was a proper name, but whether it was or no, it signifieth an handmaide of more honour, as we speake: *A maide of honour.*

15. for not as man, so wil God threaten, neither as the sonne of man wil he be inflamed to anger. 16. And therefore let vs humble our soules to him, & being settled in an humble spirit, seruing him: 17. let vs say weeping to our Lord, that according to his wil so he doe his mercie with vs: that as our hart is troubled in their pride, so also we may glorie in our humilitie: 18. because we haue not folowed the sinnes of our fathers, which forsooke their God, and adored strange Gods, 19. for which abomination they were giuen into the sword, & into confusio to their enemies: but we know no other God but him. 20. Let vs humbly expect his consolation, and he wil require our bloud of the afflictions of our enemies, and he wil humble al Nations, what soeuer thal rise vp against vs, and the Lord our God wil make them without honour. 21. And now brethren, because you are ancients in the people of God, and their soules depende of you: by your speach comfort their harts, that they be mindful, that our fathers were tempted to be proued, whether they did worhip their God truly. 22. They must be mindful how our father Abraham was tempted, and by many tribulations proued was made the freind of God. 23. So Isaac, so Iacob, so Moyse, and al that haue pleased God, through manie tribulations haue passed faithful. 24. But they that did not receiue the tentations with the feare of our Lord, and vttered their impatience and reproch of their murmuring against our Lord, 25. were destroyed of (e) the destroyer, and perined by serpents. 26. And we therefore let vs not reuenge our selues for these things, which we suffer, 27. but reputed these verie punishments to be the scourges of our Lord lesse then our sinnes, wherwith as seruants we are chastised, let vs thinke them to haue chanced to our amendment, and not to our destruction. 28. And Ozias and the ancients sayd to her: Al things which thou hast spoken be true, and there is no reprehention in thy words. 29. Now therefore pray for vs, because thou art a holie woman, and fearing God. 30. And Iudith said to them: As you know, that which I could speake to be of God, 31. so that which I haue disposed to doe, proue if it be of God, and pray that God establiu my counsel. 32. You shal stand at the gate this night, and I wil goe out with myne (f) *Abra*: and pray ye, that as you haue said, in five dayes our Lord respect his people Israel. 33. But I wil not that you search my doing, and til I bring you word, let nothing els be done, but pray for me to our Lord God. 34. And Ozias the Prince of Iuda said to her: Goe in peace, and our Lord be with thee to the reuenge of our enemies. And returning they departed.

C H A P. I X.

*Judith in haire-cloth & ashes prayeth for the deliuerie of the people, rem-
bring like benefits of God: 12. Craueth power to ouerthrow Holofernes.*



WH O going away, Judith^(a) went into her oratorie: and clothing her self with haire-cloth, put ashes vpon her head: and falling prostrate to our Lord, she cried to our Lord, saying: 2. Lord God of my father Simeon, who gauest him a sword for defence against strangers, which were rauishers in their coinquination, & discouered the virgine vnto confusion: 3. and gauest their women into prey, and their daughters into captiuitie: and al the prey to be diuided to thy seruants, which were zelous in ^(b) thy zele: heipe I beseech thee, o Lord God, me a widow. 4. For thou hast done the things heretofore, and hast purposed one thing after an other: and that hath been done which thou wouldest. 5. For al thy wayes are ready, and thy iudgements thou hast put in thy prouidence. 6. Looke vpon the campe of the Assyrians now, as thou didst voutsafe to see the campe of the Ægyptians, when they ran armed after thy seruants, trusting in chariots, and in their horsemen, and in a multitude of men of warre. 7. But thou didst looke ouer their campe, and darkenesse wearied them. 8. The depth held their feete, and the waters ouerwhelmed them. 9. So let these also be made o Lord, which trust in their multitude, and in their chariots, and in pikes, and in shields, and in their arrowes, and glorie in their speares, 10. and know not thy self art our God, which destroyest warres from the beginning, and Lord is thy name. 11. Lift vp thyne arme as fro the beginning, & dash their power in thy power: let their power fal in thy wrath, which promise that they wil violate thy holie things, and pollute the tabernacle of thy holie name, & with their sword throw downe the horne of thyne altar. 12. Bring to passe Lord, that his pride be cut off with his owne sword, 13. ^(c) let him be caught with the snares of his eyes in me, & thou shalt strike him from the lips of my charitie. 14. Giue me constancie in mind, that I may contemne him: and power that I may ouerthrow him. 15. For this shal be a memorial of thy name, when the hand of a womã shal ouerthrow him. 16. For not in multitude is thy power o Lord, neither in strength of horses is thy wil, neither haue the proud pleased thee from the beginning: but the prayer of the humbled and meeke hath alwayes pleased thee. 17. God of the heaucens, creatour of the waters, & Lord of euerie creature, heare me wretch, praying and presuming of thy mercie. 18. Remember Lord thy testament, and giue a

^{a)} Of such priuate oratories, as this our Sauiour seemeth to speake *Mat. 6.* saying: *Enter into thy chamber &c.* Of like oratories.

among Christians read *Card. Baronius An. D. 293. S. Cyp. ep. 56.*

^{b)} The zele of Simeon and Leui was commendable, but for diuers euil circumstances the fact was reproued by *Iacob. Gen. 34 & 49.*

^{c)} She prayed, that Holofernes should be moued with her beautie & sweete speach: which he might be and not sinne, but he by his free wil sinning. *God turned his sinne to the good of other.*

See Ieremo. I. 20. 7 S. Aug. 211. 228.

word in my mouth, and strengthen counsel in my hart, that thy house may continue in thy sanctification: 19. and al Nations may acknowledge that thou art God, and there is no other besides thee.

C H A P. X.

Iudith excellently adorned, and very beautiful goeth with her handmaide towards the campe, 11. is taken by the watch, 16. and brought Holofernes.



AND it came to passe, when she had ceased to crie to our Lord, she rose from the place, wherein she lay prostrate to our Lord. 2. And she called her (a) Abra, and going downe into her house she tooke from her the haire-cloth, & put off the garments of her widowhood, 3. and washed her bodie, and anoynted her self with ointement, and plaited the haire of her head, and put a crowne vpon her head, and clothed her selfe with the garments of her ioyfulness, and put * pantofles on her feete, & tooke bracelets, and Lilies, and earelets, and rings, and with al her ornaments she adorned her self. 4. To whom also (b) our Lord gaue beautie: because al this trimming did not depend of sensualitie, but of vertue: and therefore our Lord amplified this beautie on her, that she might appeare to al mens eyes of incomparable comelines. 5. She therefore layd vpon her Abra (c) a bottel of wyne, and a vessel of oyle, and * polent, and drie figs, and bread, and cheefe, and went forward. 6. And when they were come to the gate of the citie, they found Ozias expecting, and the ancients of the citie. 7. Who when they saw her, being astonished maruailed at her beautie exceedingly. 8. Yet asking her no question, they let her passe, saying: The God of our fathers giue thee grace, and strengthen al the countel of thy hart, with his power, that Ierusalem may glorie vpon thee, and thy name may be in the number of the holie and iust. 9. And they that were there said al with one voyce: So be it, so be it. 10. But Iudith praying our Lord, passed through the gates she & her Abra. 11. And it came to passe, when she went downe the hill, about breake of day the watchmen of the Assyrians met her, & held her, saying: whence comest thou: or whither goest thou? 12. Who answered, I am a daughter of the Hebrews, therefore am I fled frō their face (d) because I knew it should come to passe, that they should be giue you vnto spoyle, because that cōtemning you, they would not of their owne accord yeald theselues, that they might find mercie in your sight. 13. For this cause I thought with my self, saying: I wil goe to the presence of the Prince Holofernes, that I may tel him their secrets, and shew him by what entrance he may winne the, so that there shal not fal one man of his armie. 14. And when those men had heard her words, they considered

(a) See ch. 8. v. 32.

(b) God by this testified her holie intention in adorning herselfe.

(c) Not only certaine meates were forbid by the law *Leuit. 11.* but in a manner al the meates of the Gentils were vnlawful being offered to idols, for which cause Daniel and the three children would not cate of the Kings meates in Babylon.

(d) She told manie things evidently true, other things conditionally, as it was like to come to passe if God sent not better meanes.

Sandalia.

Polentam.

her

her face, and she was a wonder in their eyes, for they marveled at her beautie exceedingly. 15. And they said to her: Thou hast saued thy life, in that thou hast found such counsel, that thou wouldest come downe to our Lord. 16. And this know thou, that when thou shalt stand in his sight, he wil deale wel with thee, and thou shalt be most gracious in his hart. And they brought her to the tabernacle of Holofernes, telling him of her. 17. And when she was entred before his face, forthwith Holofernes was caught in his eyes. 18. And his guard said to him: Who can contemne the people of the Hebrewes, which haue (e) so beautiful women, that we should not worthily fight against them for these? 19. Iudith therefore seeing Holofernes sitting in a canopie, which was wouen of purple, and gold, and emerauld, and precious stones: 20. and when she had looked in his face, she adored him, falling prostrate vpon the ground. And the seruants of Holofernes lifted her vp, their Lord commanding it.

(e) S Fulgentius probably iudgeth that Iudith was now about fourtie yeares old. *Epist. 2. cap. 6.*

C H A P. XI.

Holofernes demanding Iudith the cause of her comming: 4. she deceiueh him with a probable narration.

WHEN Holofernes said to her: Be of good cheere, and feare not in thy hart: because I haue neuer hurt man, that would serue Nabuchodonosor the King. 2. And thy people, if they had not contemned me, I would neuer haue lifted vp my speare ouer them. 3. But now tel me, for what cause hast thou departed from them, and it hath pleased thee to come to vs? 4. And Iudith said to him: (a) Take the words of thy handmayd, for if thou wilt folow the words of thy handmayd, our Lord wil doe with thee a perfect thing. 5. For Nabuchodonosor the King of the earth liueth, and his power liueth which is in thee to the chastising of al straying soules: that not onlie men serue him by thee, but also the beasts of the field obey him. 6. For the industrie of thy mind is reported to al nations, and it is declared to al the world, that thou onlie art good, and mightie in al his Kingdom, and thy discipline is bruted to al prouinces. 7. Neither is that vnknowne which Achior spake, neither are we ignorant of that thou hast commanded to come vpon him. 8. For it is certaine that our God is so offended with sinnes, that he hath sent word by his Prophets to the people, that he wil deliuer them for their sinnes. 9. And because the children of Israel know they offended their God, thy dread is vpon them. 10. Moreouer also famine hath inuaded them, and for drought of water they are now esteemed among the dead. 11. Finally, they ordayne this, to kil their cattel, and to drinke the blood of them, 12. and the

(a) Al that Iudith sayth is true in her sense as she meant it, but not in the vnderstanding of Holofernes and his souldiers, yet was no lesse lawfull then that Iosue did in deceiuing the citizens of Hay. *Iosue 8. S. Aug. 9. 10. in Iosue.*

holie things of our Lord their God, which God commanded not to be touched, in corne, wine, and oile, these haue they purposed to bestow, and they wil consume the things which they ought not to touch with their hands: therefore because they doe these things, it is sure that they shal be giuen into perdition. 13. Which I thy handmayde knowing, am fled from them, & our Lord hath sent me to tel thee these verie things. 14. For I thy handmayde worship God, euen now being with thee, and thy handmayde wil goe forth, and I wil pray God, 15. and he wil tel me when he wil repay them their sinnes, and I comming wil tel thee, so that I may bring thee through the middes of Ierusalem, and thou shalt haue al the people of Israck, as sheep that haue no pastour, & there shalt not so much as one dog barke against thee: 16. because these things are told me by the prouidence of God. 17. And because God is angrie with them, I am sent to tel these verie things to thee. 18. And at these words pleased Holofernes, and his seruants, and they marueled at her wisdom, and one said to an other: 19. There is not such a woman vpon the earth in looke, in beautie, and in sense of words. 20. And Holofernes sayd to her: God hath done wel, which sent thee before the people, that thou mightest giue them into our hands: 21. and because thy promise is good, if thy God shal doe this for me, he shal also be my God, and thou shalt be great in the house of Nabuchonosor, and thy name shal be renoumed in al the earth.

C H A P. XII.

Iudith is brought into Holofernes treasure-house, 2. hath leaue to abstaine from the Gentils meates, 5. and to goe forth in the night to pray. 10. The fourth day she cometh to Holofernes banquet; 16. he is taken with concupiscence, and drinketh very much wine.



HEN he bad her goe in where his treasures were layd vp, and bad her tarie there, and he appoynted what should be giuen her of his owne banquet. 2. To whom Iudith answered, and said: Now (4) I can not eate of these things, which thou commandest to be giuen me, lest there come displeasure vpon me: but I wil eate of these things, which I haue brought. 3. To whom Holofernes said: If these things which thou hast brought with thee shal fayle thee, what shal we doe to thee? 4. And Iudith said: Thy soule liueth my Lord, that thy handmayde shal not spend al these things, til God doe by my hand these things, which I haue purposed. And his seruants brought her into the tabernacle, which he had commanded. 5. And whiles she went in, she desired that she might haue licence to goe forth in the night and before

(4) See chap.
10. v. 5.

day to prayer, & to beseech our Lord. 6. And he commanded his chamber-laynes, that as it pleased her, she should goe out & come in to adore her God for three daies. 7. And she went forth in the nights in to the vale of Bethulia, & washed her self in a fountaine of water. 8. And as she came vp, she prayed our Lord the God of Israel, that he would direct her way to the deliuerie of his people. 9. And going in, she remayned (b) pure in the tabernacle, vntil she tooke her owne meat in the euening. 10. And it came to passe in the fourth day, Holofernes made a supper to his seruants, and sayd to Vagao his eunuch: Goe, and persuaide that Hebrew woman, that she consent of her owne accord to dwell with me. 11. For it is a foule thing with the Assyrians, if a woman mocke a man in doing, that she passe free from him. 12. Then Vagao went into Iudith, & sayd: Let not the good * yong maid feare to goe in to my Lord, that she may be honoured before his face, that she may eat with him & drink wine in ioyfulness. 13. To whom Iudith answered: Who am I, that I should gayne say my Lord? 14. Al that shal be good & best before his eyes, wil I doe. And whatsoever shal please him, that shal be best to me al the dayes of my life. 15. And she arose, and decked herself with her garmets, and going in she stood before his face. 16. And the hart of Holofernes was stricken: for he burnt in the concupiscence of her. 17. And Holofernes said to her: Drinke now, & sit downe in ioyfulness, because thou hast found gracc before me. 18. And Iudith said: I wil drinke my Lord, because my soule is magnified this day aboue al my dayes. 19. And she tooke, and did eat, & dranke before him those things, which her hand-mayd had prepared her. 20. And Holofernes was made pleasant toward her, & dranke wine exceeding much, so much as he had neuer drunke in his life:

*Puella.

b) This puritie consisted in abstaining from meates forbid by the Law, or offered to Idols.

C H A P. XIII.

Holofernes lying in a drunken sleep, Iudith cutteth off his head, 12. so returneth with her maide through the gard, as it were to pray, cometh to Bethulia 16. exhorteth al to thanke God, and sheweth them the head. 22. She is blessed, of al. 27. Achior also praiseth God and Iudith.

AND when it was waxen late, his seruants made hast to their lodgings, and Vagao shut the chamber doores, and went his way. 2. And they were al ouerladen with wine. 3. And Iudith was alone in the chamber. 4. Moreouer Holofernes lay in his bed, fast asleep with very much (a) drunkennes. 5. And Iudith said to her mayd the at she should stand without before the chamber, & watch. 6. And Iudith stood before the bed, praying with teares, & with mouing of her lippes in silence, 7. saying: Confirme me o Lord God of Israel,

a) The fasting of one woman ouerthrew an innumerable host of drunkards. S. Amb: li. de ieiunio & Elia. c. 9.

and

(b) If Bethulia had been taken, Ierusalem also had been in extreme danger: for sake whereof God had made more special promise to David and others. *Isaia* 37. 38. &c.

(c) Judiths pro- per Angel so defended her, as Jacobs Angel deliuered him from al euils. *Gen.* 48.

and in this houre haue respect to the workes of my hands, that as thou hast promised, thou mayst aduance (b) Ierusalem thy citie: and I may bring to passe that which I beliuing that it may be done by thee, haue purposed. 8. And when she had sayd these things, she went to he pillar, that was at his beds head, and his sword that hong tyed on it, she loosed. 9. And when she had drawen it out, she tooke him by the haire of his head, and sayd: Confirme me, o Lord God, in this houre, 10. and she strucke twise vpon his necke, and cut off his head, and tooke his canopie from the pillars, and rolled aside his bodie a trunk. 11. And after a while she went out, and deliuered the head of Holoernes to her mayde, and bad her put it into her wallet. 12. And they two went forth, according to their custome, as it were to prayer, and they passed the campe, and compassing the valley, they came to the gate of the citie. 13. And Judith a far off said to the keepers of the wals: Open the gates, because God is with vs, which hath wrought power in Israel. 14. And it came to passe, when the men had heard her voyce, they called the ancients of the citie. 15. And they ran al to meet her, from the least to the greatest: because they hoped not that now she would come. 16. And they lighting lights gathered round about her euerie one: and the going vp into a higher place, commanded silence to be made. And when al had held their peace, 17. Judith said: Prayse yee the Lord our God, who hath not forsaken them that hope in him: 18. and in me his handmayde he hath fulfilled his mercie, which he promised to the house of Israel: and he hath killed by my hand the enemy of his people this night. 19. And bringing forth the head of Holoernes out of the wallet, she shewed it them, saying: Loe the head of Holoernes the General of the armie of the Assyrians, & behold his canopie, wherein he lay in his drunkennes, where the Lord our God strucke him by the hand of a woman. 20. But the same our Lord liueth, that his (c) Angel hath kept me, both going hence, and abyding there, and from thence returning hither: and our Lord hath not suffered me his handmayde to be defyled, but without pollution of sinne he hath called me backe to you, reioycing in this victorie, in my escape, and in your deliuerie. 21. Confesse ye al to him, because he is good, because his mercie is for euer. 22. And they al odoring our Lord, said to her: Our Lord hath blessed thee in his power, because by thee he hath brought our enemies to nothing. 23. Moreouer Ozias the Prince of the people of Israel, said to her: Blessed art thou daughter of our Lord the high God, about al women vpon the earth. 24. Blessed be our Lord, which made heauen & earth, which hath directed thee vnto the wounds of the head of the Prince of our enemies. 25. Because this day he hath so magnified thy name, that thy prayse shall not depart out of the mouth of me, which shall be be mindtul of the power of our Lord for euer, for that thou hast not spared thy life for the distresses and tribulation of thy kinred, but hast holpen the ruine before the presence of our God. 26. And al the people sayd: So be it, so be it.

27. Moreouer

27. Moreouer Achior being called came, and Iudith said to him: The God of Israel, to whom thou gauest testimonie, that he reuengeth himself of his enemies, he hath cut off the head of al the vofaithful this night by my hand. 28. And that thou mayst proue that it is so, loe the head of Holofernes, who in the contempt of his pride contemned the God of Israel: and threatned thee death, saying: When the people of Israel shal be taken, I wil cōmand thy sides to be pearfed with a sword. 29. But Achior seeing the head of Holofernes, being in anguish for feare, fel on his face vpon the earth, and his soule was sore troubled. 30. But after taking spirit agayne he was refreshed, and fel downe at her feet, and adored her, and sayd: 31. Blessed art thou of thy God in euerie tabernacle of Iacob, because in euerie nation, which shal heare thy name, the God of Israel shal be magnified in thee.

C H A P. XIII.

Holofernes head is hanged on the wal. 6. Achior is circumcised. 7. The Israelites assault the Assyrians, 8. who going to awake their General, find him slaine, 27. and are al confounded with feare.



AND Iudith sayd to al the people: Heare me brethren, hang ye this head vpon our wals: 2. and it shal be, when the sunne shal rise, let euerie man take his armour, & yssue ye forth with violence, not that you goe downe beneath, but as it were inuading violently. 3. Then the watchmen must of necessitie runne to rayse vp their Prince to batel. 4. And when the captaynes of them shal runne to the tabernacle of Holofernes, and shal find him headles rowled in bloud, feare wil fall vpon them. 5. And when you shal know that they fly, goe after them securely, because our Lord wil destroy them vnder your feet. 6. Then (a) Achior seeing the power, that God of Israel wrought, forsaking the rite of gentilitie, belieued God, and circumcised the flesh of his prepuce, and was ioyned to the people of Israel, and al the succession of his kinred vntil this present day. 7. And immediatly as day brake, they hong the head of Holofernes vpon the wals, & euerie man took his armour, & they went forth with great noyse & shouting. 8. Which the watchmen seeing, ranne to the tabernacle of Holofernes. 9. Moreouer they that were in the tabernacle coming, and before the dore of the tabernacle making a noyse to rayse him, they endeauoured by art to disquiet him, that Holofernes might awake not by them rayling him, but by them making a noyse. 10. For no man durit by knocking, or entering, to open the chamber of the chiefe of the Assyrians. 11. But when his Dukes and tribunes were come, and al the chiefe of the armie of the

(a) Achior an Ammonite (ch 5. v. 1.) being truly conuerced and believing in God, was admitted into the Church, notwithstanding that Ammonites and Moabites were excluded by name. *Deut. 23. v. 3.* which is therefore meant only of those that persist in consistent and obstinate.

King of the Assyrians, they said to the chamberlayns: 12. Goe in, and awake him, because the mice yssuing out of their holes, haue presumed to prouoke vs to battel. 13. Then Vagao entring into his chamber, stood before the cortine, & made a clapping with his hands: for he thought that he slept with Iudith. 14. But when with the sense of his eares he perceiued no motion of person lying, he came neer to the cortine, and lifting it vp, and seeing the bodie without the head of Holofernes weltred in his bloud lye vpon the ground, cried out in a lowd voyce with weeping, and rent his garments. 15. And going into the tabernacle of Iudith, he found her not, and he lept forth to the people, 16. and sayd: One Hebrew woman hath made confusion in the house of King Nabuchodonosor: for behold Holofernes lyeth vpon the ground and his head is not vpon him. 17. Which when the Princes of the power of the Assyrians had heard, they al rent their garments, & intollerable feare and dread fel vpon them, and their minds were troubled exceedingly. 18. And there was made an incomparable crie in the middes of their campe.

C H A P. XV.

The Assyrians fly for feare, 3. the Hebrews pursue them, 7. and are enriched by the spoiles. 9. The high Priest with others come from Ierusalem and praise Iudith. 14. The goods of Holofernes are given to her.



AND when al the armie heard that Holofernes was beheaded, courage and counsel fel from them, and being shaken with trembling onlie and feare, they helpe themselves by flight, 2. so that none spake with his neighbour, but hanging the head, al things left behind, they made hast to escape the Hebrews, whom they heard to come armed vpon them, flying by the waies of the fields, and the pathes of the hilles. 3. The children of Israel therefore seeing them flying, folowed them. And they went downe sounding with trumpets, and shouting after them. 4. And because the Assyrians were not vnited together, they went headlong into flight: but the children of Israel pursuing in one companie, discomfited al that they could find. 5. Ozias therefore sent messengers through al the cities and countries of Israel. 6. Euerie countrie therefore, and euerie citie sent chosen youth armed after them, and they pursued them in the edge of the sword, vntil they came to the extremitie of their borders. 7. And the rest that were in Bethulia, entred into the campe of the Assyrians, and tooke away the prey, which the Assyrians flying had leaft, and were loden exceedingly. 8. But they that were returned conqueres to Bethulia, tooke away with

them

them althings that were theirs , so that there was no number in cattel, and beasts, and al their moucables, that from the least vnto the greatest al were made rich of their preyes. 9. And Ioachim the high Priest came from Ierusalem into Bethulia with al his an'ients to see Iudith. 10. Who when she was come out to him , they al blessed her with one voyce, saying: (a) Thou art the glorie of Ierusalem, thou the ioy of Israel, thou the honour of our people: 11. because thou hast done manfully, and thy hart was strengthened, for that thou hadst loued chastitie, and after thy husband not knowne any other: therefore also the hand of our Lord hath strengthened thee, and therefore shal thou be blessed for euer. 12. And al the people sayd: So be it, so be it. 13. And for thirtie daies, scarce were the spoyles of the Assyrians gathered of the people of Israel. 14. Moreouer al things, that were proued to be the peculiar goods of Holofernes, they gaue to Iudith, in gold, and siuer, and garments, and pretious stones, and al stufte, and al the things were deliuered her of the people. 15. And al the people reioyced with women, and virgins, and yongmen, on instruments and harps.

The fourt part. The prayes of Iudith, who with al the people praise God.

(a) Iudith was a special figure of the B. Virgin Marie, to whom these praises pertain in more eminent sorte, then to anie other creature. S. Iulbertus. Carnotensis.

C H A P. XVI.

Iudith singeth a canticle of thanks-giuing to our Lord. 22. The people goe to Ierusalem and offer sacrifices. 25. She in great honour liueth a widow till her death in good old age. 30. The people haue long peace, and a feastiuall day is instituted in perpetual memorie of her fact.



H E N sang Iudith this song to our Lord, saying:

2. Begin ye to our Lord in timbrels, sing ye to our Lord in cymbals, tune to him a new Psalm, reioyce, and inuocate his name.
3. (a) Our Lord confoundeth battels, Lord is his name.
4. Who hath set his campe in the middes of his people, that he might deliuer vs from the hand of al our enemies.
5. Assur came out of the mountaines from the North in the multitude of his strength: whose multitude stopped vp the torrents, and their horses covered the valleyes.
6. He said that he would set my borders on fyre, and kil' my yong men with the sword, to giue my infants into prey, and virgins into captiuitie.
7. But our Lord omnipotent hath hurt him, and hath deliuered him into the hands of a woman, and hath pearshed him.
8. For, not by yong men is their mightie oue fallen, neither haue the soynes of (b) Titan strucken him, neither did the high (c) giants set themselves vpon him, but Iudith the daughter of Merari in the beautie of her face dissolued him.

(a) S. Ephrem ser de 2. *Auentu*, citeth this place as holy scripture, so testifying this Book to be canonical.

(b) Such giants as were before Noes flood, Gen. 6.

(c) Nor such as were after, Num. 13. Deut. 3.

9. For she put from her the garments of widowhood, and put on her the garments of ioy, in the reioycing of the children of Israel.

10. She annoynted her face with oymntment, and tyed together her lockes with a crowne, she rooke a new stole to deceiue him.

11. Her sandals rauished his eies, her beautie made his soule captiue, she with a sword cut off his head.

12. The Persians did quake at her constancie, and the Medes at her boldnesse.

13. Then did the campe of the Assyrians howle, when my humble ones appeared, withering in thirst.

14. The sonnes of yong women haue pearfed them, and they haue killed them as boyes flying away: they haue perished in battel before the face of the Lord my God.

15. Let vs sing an hymne to our Lord, let vs sing a new hymne to our God.

16. Adonai o Lord, great art thou, and noble in thy power, and whom no man can ouercome.

17. Let euerie creature of thine serue thee: because thou saydst, and they were made: thou didst send thy spirit, and they were created, and there is none that can resist thy voyce.

18. The mountaynes with the waters shal be moued with the foundations: the rockes shal melt as waxe before thy face.

19. But they that feare thee, shal be great with thee in al things.

20. Woe be to the nation, that ryseth vp vpon my kinred: for our Lord omnipotent wil be reuenged on them, in the day of iudgement he wil visite them.

21. For he wil giue (d) fyre, and wormes into their flesh, that they may be burnt, and may feele for euer.

22. And it came to passe after these things, al the people after the victorie came into Ierusalem to adore our Lord: and forthwith as they were purified, they al offered holocaustes, and voves, and their promyses.

23. Moreouer Iudith offered for an anathema of obliuion al the instruments of warre of Holofernes, which the people gaue her, and the canopic that her self had taken away out of his chamber.

24. And the people was pleasant according to the face of saints, and for three months the ioy of this victorie was celebrated with Iudith.

25. And after those daies euerie man returned into his house, and Iudith was made great in Bethulia, and she was more glorious to al the land of Israel.

26. There was also chastitie ioyned to her vertue, (e) so that she knew not man al the daies of her life, after that Manasses her husband was dead.

27. And on festiual daies she came forth with great glorie.

28. And she abode in her husbands house (f) an hundred fye yeares, and dismist her Abra free, & she died and was buried with her husband in Bethulia.

29. And al the people mourned for her seuen dayes.

30. And in al the space of her life there was not that troubled Israel, and after her death

(d) Euerlasting torments of fire & wormes pertaine to the damned bodies. *S. Aug. li. 21. c. 4 &c. siuis.* and greater paines to the damned soules, especially the losse of Gods vision.

(e) In the Greek *v. 22. Manu desifid her so marriage.*

(f) Liuing in al 107 yeares, she widow about sixtie nine: for when she slew Holofernes she was about fourtie yeares old. *c. 10. v. 18.* & her husband was then dead three yeares & a halfe before. *ch. 7. 4.*

manie yeares. 31. But the day of the festiuitie of this victorie is recei-
of the Hebrewes in the number of holie daies, and is worshipped
ued of the Iewes from that time vntil this present day.

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

C H A P. X V I.

26. *After that her husband was dead.*) As yong Tobias and Sara were nota-
ble patterns to married persons: so Iudith is a like good example to deuout
widowes, excelling most part, in manie respects. For first, she professed this
holie state of life in the old Testament, when it was most rare, the law prouiding
that the brother, or next kinsman, should marie the widow of him that died
without children, as it seemeth she had none, the Greeke text affirming that she
gave al her goods before her death to other kinred. ch. 16. v. 24. Secondly, she was
only once married, ch. 15. v. 13. ch. 16. v. 26. whereas it is also commendable after
twise or oftener marriage at last to abstaine. Thirdly, she was yong, about 36.
yeares: for three yeares and a half after that her husband was dead, she was
called a yong maide, ch. 12. v. 12. Fourthly, she was of excellent beautie, ch. 8. v. 7.
Fifthly, exceeding rich. *ibidem* Sixtly, very noble, especially after the deliuerie of
the people from such distresse, ch. 15. v. 10. Seuently, for this renowned fact, and
for her other great vertues (ch. 3. v. 8.) manie principal men desired to marie her,
ch. 1. v. 12. Eightly, al the people wished much issue of so noble a stock, ch. 16. v.
25. Nintly, she liued long in the state of widowhood, about threescore and nine
yeares, from 36. to 105. ch. 15. v. 28. Tently, there was great and long peace in al
Israel, after that she had relieued Bethulia. ch. 16. v. 30. Al which might easely
haue inuited an other to haue married: but her great deuotion, and seruent desire
to serue God in a retired austere life, fasting & praying, ch. 8. v. 6. cut off al incite-
ments to marriage, and made her before the Gospel to embrace Euangelical
counsel, not commanded, but for better attaining to perfection counseled by our
Saviour and S. Paul. *Mat. 19. 1. Cor. 7.*

Deu. 25.
v. 5.
Ruth. 3.
v. 12.

Iudith an ex-
ample of holie
widowhood.

Manie incite-
ments concur-
ring to the
contrarie made
her widow-
hood more
excellent.

widowhood
an Euangeli-
cal counsel.





THE ARGUMENT OF THE BOOK OF ESTHER.

This whole
book is cano-
nical.



F the authoritie of this booke only two or three ancient writers doubted, before the Councils of Laodicea and Charrhage declared it to be Canonical. Al the rest did euer esteeme it as diuine Scripture. For albeit S. Ierome in his time found not certaine parts therof in the Hebrew, and therefore transposed the same to the end of the booke, as now we haue them: yet in the Greeke he found al these sixteen chapters conteyned in ten. And it is not vnprouable, that these parcels were sometimes in the Hebrew, as were diuers whole bookes which are now lost. But whether they were at anye time in the Hebrew or no, the Church of Christ accoumeth the whole Booke of infallible authoritie, reauing as well these parts, as the rest in her publike office. And the Council of Trent (sess. 4.) for more expresse declaration defineth that al the bookes recited in the same Decree (amongst which is Esther) with al the parts therof, as they are accustomed to be read in the Catholike Church, and be conteyned in the old vulgar latin Edition, are sacred and Canonical Scripture.

Melito.
S. Basila.
S. Greg.
Naz. 2.
Origen.
apud
Euseb. l.
6. c. 25.
hist.

The contents

Written by
Mardocheus.

Divided into
four parts.

It conteyneth a particular great danger of the people of Israel, hapning (as is probable) shortly after their general relaxation, and returne of some from the captiuitie of Babylon; and their deliuerie from it, through the goodlie zeale and other vertues of Queen Esther, directed herein by Madocheus, who being also in imminent danger was deliuered and aduanced: and finally writ the historie. which may be diuided into foure parts, not by order of the chapters as they are here transposed, but in order of time. First the authour reporteth some things going before the peoples danger, in the 11. 1. 2. 12. chapters, and part of the 3. secondly, their danger and distresse, in the rest of the 3. and part of 13. chapters. Thirdly, their deliuerie, from the 4. chapter to the middes of the 9. and rest of the 13. and in the 14. 15. and 16. Fourthly, the things that ensued hereupon, in the other half of the ninth chapter, the 10. chapter, and first verse of the eleuenth.

W hoseuer wil please to read this historie, in order of the time as the things happened, adioyning the latter chapters, which are in the Greeke, and not in Hebrew, may follow the letters of the Alphabet, as here we haue placca them in the margent, beginning at the second verse of the 11. chapter, where he findeth the letter A. and when he cometh to B. returne where the same letter is noted. ch. 3. And so in the rest follow the same direction.



T H E
B O O K O F
E S T H E R

C H A P. I.

*King Assuerus celebrateth a great banquet to shew his glorie, 10. calleth Queen
Vaithi thereto. Who refusing to come, is by aduise of his Counsel deposed.*

This book is
read at mattins
the last weeke
of September.



IN the daies of Assuerus, who reigned from
India vnto Æthiopia ouer an hundred twen-
tie seuen prouinces: 2. when he sate in the
throne of his Kingdom, the citie Susan was in
the beginning of his Kingdom: 3. In the third
yeare therfore of his empyre he made a great
feast to al the Princes, and to his seruants, to
the most valiant of the Persians, and the
nobles of the Medes, and the rulers of the
Prouinces in his sight, 4. that he might shew the riches of the glorie of
his Kingdom, and the greatnes, and vaunting of his might, a great time,
to witte, an hundred and fourescore dayes. 5. And when the daies of the
feast were accomplished, he inuited al people, that was found in Susan,
from the greatest to the least: and commanded seuen daies a feast to be
prepared in the entrance of the garden, & of the wood, which was plan-
ted with royal garnishing and with hand. 6. And there hong on euerie
side hangings of skie-colour, and greene, and hyacinthine colour, held
vp with cordes of silke, & of purple, which were put into rings of yuo-
rie, and were held vp with marble pillers. Beds also of gold and
siluer were placed in order vpon the floore pauered with the emerauld,

The first part
beginneth in
the 11. ch.

A. B.

and

a) Modestie
& temperance
amongst hea-
then people
condemne
Christians
that vrge men
to drinke im-
moderately, &
so cause them
to be drunke.
*S. Aug. Ser. 231.
232. de tempore.*
(b) The end of
immoderate
feasting is cō-
monly brow-
ling. Here the
King became
furious, & the
Queen was di-
uorced frō him.
(c) Brentius
approueth the
sentence of
this parasite,
but Iosephus
& 11. c. 6. Ma-
crobius li. 7.
c. 1. Saturn. 5.
*Ierome ad Ruffic.
& S. Ambrose
2. de Elia c. 14.*
Iudge the
Queens refusal
lawful, & agre-
able to the Per-
sians lawes,
which prohib-
ited married
womē to come
in sight of
other men in
great assēblies:
neither had
the King iust
cause to break
that law, for
pleasing his
phantie in his
drunken hu-
mour. v. 10. Lu-
ther also wre-
steth this ex-
ample in fauour
of adulterie,
p. 2. de diuorcio,

and the touch-stone: which paynting adorned with merucious varietie.
7. And they that were inuited, drake in golden cuppes, & the meats were
brought in change of vessels. Wine also plenteous and the best was set
downe, as was worthie of a Kings magnificence. 8. (a) Neither was there
that compelled them to drinke that would not, but as the King had ap-
pointed, making ech of his Princes ouerseer of euerie table, that euerie
man might take what he would. 9. Vasthi also the Queen made a feast
for the women in the palace, where King Assuerus had accustomed to
remaiue. 10. Therefore the seuenth day, when the King was merier, and
after very much drinking was wel warmed with wine, he commanded
Maumam, & Bazatha, & Harbona, & Bagatha, & Abgatha, & Zethar, &
Charchas, the seuen eunuchs, that ministred in his sight, 11. that they
should bring in Queen Vasthi before the King, the crowne set vpon her
head, that he might inew her beautie to al the peoples and Princes: for
she was exceeding beautiful. 12. Who refused, and contemned to come
at the Kings commandment, which he had commanded by the eunuchs.
Wherupon the King being wrath, & chaffed with (b) exceeding furie,
13. asked the wisemen, which after the manner of a King were alwayes
present with him, & he did al things by their counsel, which knew the
lawes, and rights of the elders: 14. (and the chief & necest him were,
Charfena, & sethar, and Admatha, & Tharsis, and Mares, and Marsana,
and Mamuchan, seuen dukes of the Persians, and of the Medes, which
saw the face of the King, & were wont to sit first after him) 15. to what
sentēce Vasthi the Queene should be subiect, that would not doe Assue-
rus the Kings cōmandment, which he had commanded by the ennuchs.
16. And Mamuchan answered, the King hearing, and the Princes: (b)
Queene Vasthi hath not only hurt the King, but also al peoples, & Prin-
ces, that are in al the prouinces of King Assuerus. 17. For the word of
the Queene wil goe forth to al women, that they wil contemne their
husbands, and wil say: King Assuerus commanded that the Queene
Vasthi should come in to him, and she would not. 18. And by this exam-
ple al the wiues of the Princes of the Persians and the Medes, wil little
esteeme the commandments of their husbands: wherfore the Kings
indignation is iust. 19. If it please thee, let an edict goe forth from thy
face, and let it be written according to the law of the Persians and of
Medes, which is not lawfull to be transgressed, that Vasthi come in no
more to the King, but an other that is better then she, take her King-
dom. 20. And let this be published into al the empire of thy Prouinces
(which is most large) and let al the wiues, as wel of the greater as of the
lesser giue honour to their husbands. 21. His counsel pleased the King,
and the Princes: and the King did according to the counsel of Ma-
muchan, 22. and he sent letters to al the Prouinces of his Kingdome, as
euerie nation could heare and reade, in diuers languages and characters,
that the husbands should be Princes and maisters in their houles: and
that this should be published through al peoples.

C H A P. I I.

Inquirie being made of the best and fairest virgins, 5. Esther the vnknowne neece of Mardocheus a Iew, is preferred, 18. and made Queen in place of Vasthi; a mariage feast made, and presents giuen. 21. Mardocheus detecteth traitours, and his seruice is recorded in the register.

TH E S E things so done, after the indignation of King Assuerus was asswaged, he remembered Vasthi, & what she had done, or what she had suffered: 2. and the Kings seruants and his ministers said: Let there be maydens sought for the King, virgins and beautiful, 3. and let there be sent that may view through al Prouinces beautiful maydens & virgins: and let them bring them to the citie of Susa, and deliuer them into the house of women vnder the hand of Egeus the eunuch, who is ouerseer of the Kings women: and let them receiue womens ornaments, and other things necessarie to be vsed. 4. And which so euer among al thal please the Kings eyes, let her reigne for Vasthi. The word pleased the King: and so as they had suggested, he commanded to be done. 5. There was a man in the citie of Susa a Iew, named Mardocheus, the sonne of Iair, the sonne of Semei, the sonne of Cis, of the stocke of Iemini, 6. who had been transported from Ierusalem the same time that Nabucodonosor the King of Babylon transported Iechonias the King of Iuda, 7. who was the foster-father of his brothers daughter Edissa, which by an other name was called Esther: & she had lost both her parents: exceeding beautiful, and of comely face. And her father and mother beeing dead, Mardocheus adopted her for his daughter. 8. And when the Kings commandment was bruided abroad, and according to his commandment many fayre virgins were brought to Susa, and were deliuered to Egeus the eunuch: (a) Esther also among the rest of the maydens was deliuered to him, that she might be kept in the number of the women. 9. Who pleased him, and found grace in his sight. And he comanded the eunuch, that he should hasten the womens ornaments, and should deliuer her her parts, and seuen the most beautiful maydens of the kings house, and should adorne and decke both her and her wayting maydes. 10. Who would not tel. him her people & countrie. For Mardocheus had commanded her, that of this thing she should altogether keep silence: 11. who walked daily before the entrance of the house, wherein the chosen virgins were kept, taking care of Esthers welure, and desirous to know what should chance vnto her. 12. And when the time of euerie virgin in order was come, that they should goe in to the King, al things accomplished that perteyned to womens

(a) Deut. 7. v. 3. Iraelites are forbid to marrie with Gentils, yet when there was no danger to be peruerter, and great hope of good, Esther by Mardocheus counsel consented to marrie King Assuerus, though otherwise she had the bed of the incestuous. *1. Reg. 14. v. 15.* K. Dauid also married the Kings daughter of Gehar. *2. Reg. 3. v. 7.*

4. Reg.
24.

ornamēts, it was the twelfth month: yet so, that for six mōths they were anointed with oyle of myrtle, and other six months they vsed certayne payntings & sweet spices. 13. And going in to the King, what soeuer they asked that perteyned to adorning, they receiued: and being trimmed, as it pleased them, they passed frō the chāber of the women to the Kings chamber. 14. And she that went in at euening, came out in the morning, and from thence she was brought to the second house, that was vnder the hand of Susagazus the eunuch, who was chiefe ouer the Kings concubines: neither had she power to returne any more to the King, vnlesse the King had willed, and had commanded her to come by name. 15. And the time by order comming about, the day was at hand that Esther the daughter of Abihail the brother of Mardocheus, whom he had adopted for his daughter, should goe in to the King. Who sought not womens ornaments, but whatsoeuer Egeus the eunuch the keeper of the virgins would, those things he gaue her to her adorning. For she was exceeding fayre, and of incredible beautie, she seemed to al mens eies gracious and amiable. 16. She therefore was brought to the chamber of King Assuerus the tenth month, which is called Tebeth, in the seuenth yeare of his reigne. 27. And the King loued her more then al the women, and she had grace and mercie before him aboue al the women, and he put the crowne of the Kingdome on her head, and made her reigne in stead of Vasthi. 18. And he commanded a verie magnificent feast to be prepared to al the Princes, and to his seruants, for the coniunction and mariage of Esther. And gaue rest to al the Prouinces, and bestowed guifts according to princely magnificence. 19. And when virgins were sought the second time and gathered together, Mardocheus taried at the Kings gate: 20. neither had Esther as yet vttered her countrie, & people, according to his commandment. For whatsoeuer he commanded, Esther obserued: & she did al things so as she was wont at that time, when he nourished her a litle one. 21. At that time therefore, when Mardocheus abode at the Kings gate, Bagathan & Thares were angrie, two of the Kings eunuchs, that were porters, & were chiefe in the first entrie of the palace: and they would make insurrection against the King, and kil him. 22. Wherof Mardocheus (*b*) got notice, & immediately he told it to Queen Esther: & she to the King in the name of Mardocheus, who had reported the thing vnto her. 23. It was examined, and found: and they were both hanged on a gibbet. And it was put in the histories, and registred in the chronicles before the King. *

b) Mardocheus hearing suspicious words & obseruing their actions, saw that they intended euil, & informed the King; wherby their treason was discovered.

Rab. Calom. & Iosep.

* *Cb. 12. v. 1.*

C H A P. III.

Aman advanced by the King, is much offended that Mardocheus doth not adore him, 6. and therefore procureth the Kings decree, to destroy the whole nation of the Iewes.



AFTER these things King Assuerus advanced Aman the sonne of Amadathi, which was of the stocke of Agag: and he put his throne aboue al the Princes which he had. 2. And al the Kings seruants, that were in the doores of his palace, bowed their knees, and adored Aman: for so the Emperour had commanded them: (a) only Mardocheus did not bow his knee, nor adore him. 3. To whom the Kings seruants, that were chiefe at the doores of the palace, said: Why doest thou aboue the rest not obserue the Kings commandment? 4. And when they said this often, and he would not heare, they told Aman, desirous to know whether he would perseuer in his sentence: for he had told them that he was a Iew. 5. Which when Aman had heard, & had proued by experience that Mardocheus bowed not his knee vnto him, nor adored him, he was angrie exceedingly. 6. And he counted it a matter of nothing to lay his hands vpon Mardocheus alone: for he had heard that he was of the Iewes, and he would rather destroy al the nation of the Iewes, that were in the Kingdom of Assuerus. 7. The first month (which is called Nisan) in the twelfth yeare of the reigne of Assuerus, the lot was cast into a pot which in Hebrew is called Phur, before Aman, (b) in what day and what month the nation of the Iewes should be slayne: and there came forth the twelfth month, which is called Adar. 8. And Aman said to King Assuerus: There is a people dispersed through al the Prouinces of thy Kingdom, and separated one from an other, vsing new lawes and ceremonies, moreouer also contemning the Kings ordinances: And thou knowest very wel that it is not expedient for thy Kingdom that they waxe insolent by libertie. 9. If it please thee, decree that they may perish, & I wil pay ten thousand talents to the cofferers of thy treasure. 10. The King therefore tooke the ring that he vsed, from his hand, and gaue it to Aman the sonne of Amadathi of the progenie of Agag, the enemy of the Iewes, 11. and he said to him: The siluer which thou doest promise, be it thine: but concerning the people doe that which pleaseth thee. 12. And the Kings scribes were called in the first month, Nisan, the thirteenth day of the same month: and it was written, as Aman had commanded, to al the Kings lieutenants, and iudges of the Prouinces, and of diuers nations, as cuerie nation could read,

D

(a) Aman exacted such honour as heathen people gaue to their lesse Gods, which was also idolatric: for Mardocheus was willing to giue him ciuil honour, *even so kisse the steps of his fesse, but feared (and refused) to giue Godlie honour to him.* ch. 13. v. 13. 14. 5. The. 2. 2. 9. 84. a. 1.

(b) Such is the preposterous furie of rancour, to appoint the day of executing his malice, before he had got the Kings decree. The second part. The Iewes danger to be massacred.

and heare according to the varietie of languages, in the name of King Assuerus: and the letters signed with his ring, 13. were sent by the Kings posts to al prouinces, that they should kil and destroy al the Iewes, from boy vnto old man, children, and women, in one day, that is, in the thirtinth of the twelfth month, which is called Adar, and should spoyle them of their goods. *

* E ch. 13. v. 1.

F

e) The letter at large is in the seuen first verses of the 13. ch. of which this is the summe.

14. And (c) the content of the letters was this, that al Prouinces might know, and prepare themselues against the day aforesayd. 15. The posts that were sent, made hast to fulfil the Kings commandment. And immediately the edict hong in Susa, the King and Aman feasting, and al the Iewes that were in the citie weeping.

C H A P. III.

Al the Iewes lament their imminent danger. 5. Mardocheus willesh Ester to intreate the King for their fastie. 11. She fearing to goe to the King contrarie to his law vncalled, 15. yet they al fasting and praying for her, she doth it.

The third part.
The deliuerie
of the Iewes
from danger.

(e) The first &
best remedie in
distresse is to
doe workes of
penance for
sinnes commit-
ted. I. Cor. 11.
v. 31.



HIGH things when Mardocheus had heard, he rent his garments, and was clothed with sackcloth, sprinkling ashes on his head: and in the street of the middes of the citie he cried with a loud voyce, shewing the anguish of his mind, 2. and with this wayling going euen to the doores of the pallace: for it was not lawful for one clothed with sackcloth to enter the Kings court. 3. In al Prouinces also, townes, and places, to which the Kings cruel decree was come, there was (a) great mourning with the Iewes, fasting, howling, and weeping, manie vsing sack-cloth and ashes for their couch. 4. And Esthers maides and the eunuchs went in, & told her. Which she hearing was astonished: & she sent a garment, that the sack-cloth being taken away, they should put it on him: which he would not take. 5. And calling for Athach the eunuch, whom the King had giuen her for a seruant to Mardocheus, comanded him to goe and to learne of him, why he did this. 6. And Athach going forth went to Mardocheus standing in the street of the citie, before the palace doore: 7. who told him al things that had chanced, how Aman had promised, that he would bring siluer into the Kings treasures for the slaughter of the Iewes. 8. He gaue him also a copie of the edict which hong in Susa, that he should shew it to the Queen, and should admonish her to enter in to the King, and to intreate him for her people. 9. Athach returning told Esther al things, that Mardocheus had sayd. 10. Who answered him, and bad that he should say to Mardocheus:

11. Al the Kings seruants, and al the Prouinces that are vnder his domination, know, that whether man, or woman, not called, thal enter in to the Kings inner court, he must immediately be slayne without al delay: vnlesse perhaps the King stretch forth a golden rod vnto him, for a signe of clemencie, and so he may liue. I therefore how can I enter in to the King, which now these thirtie daies haue not been called vnto him? 12. Which when Mardocheus had heard, 13. he sent word to Esther agayne, saying: Thincke not that thou mayst deliuer thy owne life only, because thou art in the Kings house, aboue al the Iewes: 14. for if thou wilt now hold thy peace, (b) the Iewes shal be deliuered by an other occasion: and thou, and thy fathers house shal perilh. And who knoweth whether thou camest to the Kingdom therfore, that in such a time thou mightst be readie? 15. And agayne Esther sent to Mardocheus in these words: 16. Goe, and gather together al the Iewes, whom thou shalt find in Susan, and pray ye for me. Eate ye not, and drinke not in three dayes, and three nights: and I with my handmayds in like manner wil fast, and then wil I goe in to the King; doing agaynst the law, not called, and deliuering my self to death and to peril. 17. Mardocheus therfore went, and did al things that Esther had commanded him.*

b) Great confidence in Gods help when mans help fayleth: & indeed this meanes by mouing the Kings hart to grant Esthers petition was Gods special worke.
* G ch. 15. v. 1.

C H A P. V.

Esther standing in the Kings sight he calleth her, 4. she requesteth that he and Aman wil aine with her. 7. Againe she inuiceth them. 9. Aman is more incensed agaynst Mardocheus, prepareth high grallowes to hang him on.



AND the third day Esther put on royal garments, and stood in the court of the Kings house, which was the inner agaynst the Kings hal: but he sat vpon his throne in the consistorie of the palace, agaynst the doore of the honse.* 2. And when he had seen Esther the Queen standing, she pleased his eies, and he put forth toward her the golden rod, which he held in his hand: who going neer, kissed the top of his rod. 3. And the King said to her: What wilt thou Queen Esther? what is thy request? yea if thou wilt aske the halfe part of the Kingdom, it shal be giuen thee. 4. But she answered: If it please the King, I beseech thee that thou come to me this day, and Aman with thee to a banquet, which I haue prepared. 5. And the King forthwith, Cal ye Aman, quoth he, quickly, that he may obey Esthers wil. The King therfore and Aman came to the banquet, which the Queen had prepared for them. 6. And the King said to her, after that he had drunke wine abundantly. What dost thou desire to be giuen thee? and for what thing askest thou: although thou aske the half part of my Kingdom, thou

H
* I ch. 15. v. 4.
K

(a) This prudence in declaring to propose her petition, increased the Kings desire to know it, moued him to promise more assuredly, & so bound him the more to accomplish it.

shalt obteyne. 7. To whom Esther answered: (a) My petition & requests are these: 8. If I haue found grace in the Kings sight, and if it please the King to giue that which I aske, and to fulfil my petition: let the King and Aman come to the banquet which I haue prepared them, and to morrow I wil open my wil to the King. 9. Aman therefore went forth that day ioyful and merie. And when he had seen Mardocheus sitting before the doores of the palaçe, and not onlie not to haue risen vp to him, but not so much as to haue moued from the place where he sat, he was wrath exceedingly: 10. and dissembling his anger, and returning into his house, he called together vnto him his freinds, and Zares his wife: 11. and he declared to them the greatnesse of his riches, and the multitude of his children, and with how great glorie the King had aduanced him aboue al his Princes and seruants. 12. And after these things he said: Queen Esther also hath called none other to the banquet with the King, but me: with whom to morow also I shal dine with the King. 13. And wheras I haue al these things, I thinke I haue nothing, so long as I shal see Mardocheus the Iew sitting before the Kings doores. 14. And Zares his wife, and the rest of his freinds answered him: Command a great beame to be prepared, hauing fiftie cubits in height, and speake in the morning to the King, that Mardocheus may be hanged vpon it, and so thou shalt goe ioyful with the King to the banquet. The counsel pleased him, and he commanded an high gallowes to be prepared.

CHAP. VI.

The King bearing the good seruice of Mardocheus in detelling traitours, read in the chronicle (for which he had yet no reward) 4. commandeth Aman to honour him next to the King, 11. which he performeth.

(a) Gods eye which neuer sleepeth, saw what Aman intended: and for execution of his owne diuine iustice, used this meanes, by subtracting sleep that time from the King, & inspi- ring his mind to heare the histories read, and to reward good seruice, one. Ioseph.



HAT night the King (a) passed without sleep, and he commanded the histories and chronicles of former times to be brought him. Which when they were read in his presence, 2. they came to that place where it was written, how Mardocheus had vttered the treason of Bagathan and Thares the eunuchs, coueting to kil King Assuerus. 3. Which whē the king had heard, he sayd: What honour and reward hath Mardocheus receiued for this fidelitie? His seruants & ministers said to him: He hath receiued no reward at al. 4. And the King by and by, Who is, quoth he, in the court? For Aman had entred the inner court of the Kings house, that he might suggest to the King, and he might command Mardocheus to be hanged fast on the gibbet, which was prepared for him. 5. The seruants answered: Aman standeth in the court. And the King said: Let him come in. 6. And when he was come in, he said to him: What ought to be done to the man, whom the King is

desirous

delirous to honour? But Aman (b) thinking in his hart, and supposing that the King would honour no other but himself, 7. answered: The man, whom the King desireth to honour, 8. ought to be clothed with the Kings garments, and to be set vpon the horse that is for the Kings saddie, and to take the Kings crowne vpon his head, 9. and let the chiefe of the Kings Princes and nobles hold his horse and going through the street of the citie crie and say: So shal he be honoured, whomsoeuer the King wil honour. 10. And the King said to him: Make hast, and taking a robe and a horse, doe that thou hast spoken, to Mardocheus the Jew, which sitteth before the doores of the palace: Beware thou pretermit nothing of those things, which thou hast spoken. 11. Aman therefore took a robe and a horse, and putting it on Mardocheus, & setting him on the horse, in the street of the citie went before him, and cried: This honour is he worthie of, whosoever the King is willing to honour. 12. And Mardocheus returned to the palace gate: & Aman made hast to goe into his house, mourning and his head couered: 13. and he told Zares his wife and his freinds al things that had chanced him. To whom the wise men whom he had in counsel, and his wife answered: (c) If Mardocheus be of the Iewes seede, before whom thou hast begun to fal, thou canst not resist him, but thou shalt fal in his sight. 14. As they were yet speaking, the Kings eunuchs came, and compelled him to goe quickly to the banquet which the Queene had prepared.

(b) Ambitious men are most blind in conceite of their owne deserts, and fortunes.

(c) Either they had read Gods promise to the Iewes Gen. 13. 15. &c. or conjectured this by humane prudence.

CHAP. VII.

Esther entertayning the King and Aman againe at a feast, is promised to obtaine whatsoeuer she wil aske. 3. She demanaeth fastie for her self, and al the people, against Amans cruelite, 6. and Aman is hanged on the gallowes, which he had prepared for Mardocheus.

THE King therefore and Aman went in, to drinke with the Queen. 2. And the King said to her also the second day, after he was warme with wine: What is thy petition Esther, that it may be giuen thee? and what wilt thou haue done? although thou shalt aske the half part of my Kingdom, thou shalt obteyne. 3. To whom she answered: (a) If I haue found grace in thyne eies o King, and if it please thee, giue me my life for the which I make request, and my people for the which I beseech. 4. For we are deliuered I and my people, to be destroyed, murdered, and to perih. And would to God we were sold for bondmen & bondwomen: it were a tolerable cuil, and mourning I would hold my peace: but now it is our enimie, whose crueltie redoundeth vpon the King. 5. And King Assuerus answering, said: Who is this, and

(a) After three dayes fast of al the Iewes with prayers and other works of penance, Esther asked & obtained the fastie of the whole people, more precious to her then halfe of the Kingdom.

of what

(b) Horroir of a guiltie conscience is commonly the first torment of a sinner.
S. Chrysocons. 4. de Lagaro.

(c) What little trust in false freindship, when bad men once fall into disgrace.

of what might, that he dare doe these things? 6. And Esther said: It is this Aman our aduersarie and most wickedemie. Which he hearing (b) forthwith was astonished, not enduring to beare the countenance of the King and of the Queen. 7. But the King being wrath rose vp, and from the place of the banquet went into the garden set with trees. Aman also rose vp, to intreate Esther the Queen for his life, for he vnderstood that there was euil prepared him of the King. 8. Who when he was returned out of the garden set with trees, and had entred into the place of the banquet, he found Aman to haue fallen vpon the bed, wherein Esther lay, and he said: The Queen also he wil force in my presence, in my house. Neither was the word yet passed from the Kings mouth, and immediately they covered his face. 9. And Harbona, (c) one of the eunuchs which stood wayting on the King, sayd: Behold the gibbet, which he had prepared for Mardocheus, that spake for the King, standeth in Amans house, hauing in height fiftie cubits. 10. To whom the King sayd: Hang him vpon it. 11. Aman therefore was hanged on the gibbet, which he had prepared for Mardocheus: and the Kings wrath ceased.

C H A P. VIII.

Esther informeth the King that Mardocheus is her vncl, he is aduanced in authoritie, 3. and contrarie letters are sent that the Iewes be saued, 11. and their enemies slayne, 15. Mardocheus is in high honour, and his whole nation is esteemed and feared by other people.



(a) Such honour is due to Kings, yea though they be Infidels, because they haue terrestrial maicstie and authoritie frō God. And the contrarie opinion and behaviour of heretikes, which in spite Dominion and blasphemie, is commended by Luke, in his Act. v. 8.

THAT day King Assuerus gaue vnto Esther the Queen the house of Aman the Iewes aduersarie, and Mardocheus went in before the Kings presence. For Esther confessed to him that he was her vncl. 2. And the King tooke the ring, which he had commanded to be taken agayne from Aman, and deliuered it to Mardocheus. And Esther appointed Mardocheus also ouer her house. 3. Neither content with these things, she (a) fell downe at the Kings feet, and she wept and speaking to him prayed him, that he would command that the malice of Aman the Agagite, and his most wicked deuises, which he had inuented agaynst the Iewes, should be of none effect. 4. But he after the manner put forth the golden scepter with his hand, by the which the signe of clemencie was shewed: and the ryng vp stood before him, 5. and said: If it please the King, and if I haue found grace in his eyes, and my request seeme not contrarie to him, I beseech thee, that the old letters of Aman the traytour and enemy of the Iewes, wherein he commanded that in al the Kings prouinces they should perith, may by new letters be corrected. 6. For how can I abide

the murder and slaughter of my people? 7. And King Assuerus answered Esther the Queen, and Mardocheus the Jew: Amans house I have giuen to Esther, and himself I have commanded to be hanged on the gollowes, because he duril lay hands on the Iewes. 8. Write ye therefore to the Iewes as pleaseth you, in the Kings name, signing the letters with my ring. For this was the custome, that no man durst speake against the letters, which were sent in the Kings name, and were signed with his ring. 9. And the Kings scribes and secretaries being cald for (and it was the time of the third month, which is called Siban) the three and twentieth day thereof letters were written, as Mardocheus would, to the Iewes, and to the Princes, & the lieutenants and iudges, which were rulers ouer the hundred and seuen and twentie Prouinces, from India euen to Æthiopia: to Prouince and Prouince, to people and people, according to their languages and characters, and to the Iewes, according as they could read, and heare. 10. And the said letters, which were sent in the Kings name, were signed with his ring, and sent by ryding posts: which running through al the Prouinces, should preuent the old letters with the new messages. 11. To whom the King gaue commandment, that they should speake to the Iewes in euerie citie, and should command them to be gathered together in one, that they might stand for their liues, and might kil and destroy al their enemies with their wiues and children and al their houses, and to take the spoyle of them. 12. And there was appointed through al the Prouinces one day of reuenge, that is, the thirtieth of the twelfth month Adar. 13. And this was the content of the letter, that in al lands and peoples which were subiect to the empire of King Assuerus, it should be notified, the Iewes to be ready to be reuenged of their enemies. 14. And there went forth swift posts carying the messages, and the Kings edict hong in Susa. 15. But Mardocheus going forth out of the palace, and from the Kings presence, thining in royal garments, to wit, hyacinthine and skie colour, bearing a golden crowne on his head, and clothed with a silke and purple cloke. And the citie reioyced, and was glad. 16. But to the Iewes there seemed a new light to rise, ioye, honour, and dauncing. 17. With al peoples, cities, and Prouinces, whither soeuer the Kings commandments came, meruelous reioycing, feasts and bankets, and holie day: in so much that manie of the other nation and sect, were ioyned to their religion and ceremonies. For great terrour of the name of the Iewes had inuaded them al. *

* L ch. 16. v. 1

C H A P. I X.

The Iewes kil their enemies which would haue killed them, 6. namely the ten sonnes of Aman are hanged on gallowes, 13. more slaine the next day, 17. The day folowing is made holie, and so to be kept euerie yeare.

M



HERFORE in the thirtinth day of the tweifth month, which we haue said now before to be called Adar, when slaughter was prepared for al the Iewes, and their enemies gaped after their bloud, " the case beeing changed to the contrarie, the Iewes began to be superiours, and (a) to reuenge themselves of their aduersaries. 2. And they were gathered together in euerie citie, and towne, & place, to extend their hand against their enemies and their persecutours. And none durit resist, because the feare of their greatnes did penetrate al peoples. 3. For both the iudges of the Prouinces, and captaynes, and lieutenants, and euerie dignitie that was chiefe ouer euerie place and worke, extolled the Iewes for feare of Mardocheus: 4. whom they knew to be Prince of the palace, and to be able to doe very much: the fame also of his name increased daily, and flew abroad through al mens mouths. 5. Therefore the Iewes struck their enemies with a great slaughter, and slew them, repaying them that which they had prepared to doe to them: 6. in so much that in Susa also they killed siue hundred men, besides the ten sonnes of Aman the Agagite the enemy of the Iewes: whose names be these: 7. Pharsandatha, and Delphon, and Esphatha, 8. and Phoratha, and Adalia, & Aridatha, 9. and Phermesta, and Arifai, and Aridai, and Iezatha. 10. Whom when they had slaine, they would not take preyes of their goods. 11. And by and by the number of them that were killed in Susa, was brought to the King. 12. Who said to the Queen: In the citie of Susa the Iewes haue killed siue hundred men, besides the (b) ten sonnes of Aman: how great a slaughter thinkest thou doe they make in al the Prouinces? what askest thou more, and what wilt thou that I command to be done? 13. To whom she answered: If it please the King, let there authoritie be giuen to the Iewes, that as they haue done today in Susa, so also they may doe to morow, and that the ten sonnes of Aman be hanged on gibbets. 14. And the King commanded that it should be so done. And forthwith the edict hong in Susa, and the ten sonnes of Aman were hanged. 15. The fourteenth day of the month Adar, the Iewes being gathered together, there were killed in Susa three hundred men: neither was their substance spoyled by them. 16. Yea and through al Prouinces, which were subiect to the Kings dominion, the Iewes stood for their liues, their enemies and persecutours being slayne: in so much that there was fully seuentie siue thousand of them that were killed, and

(a) Where no more danger remaineth, remission of injuries is more commendable then reuenge, but where malice cōtinueth, & new danger may probably ensue, iustice is necessarie, and afterwards peace may be made more securely. *S. Bern. ser. 2. de verb.*

Apost.

(b) In the first slaughter Amans ten sonnes were slayne, & afterwards also hanged. *v. 14.*

no man tooke any of their goods.

17. And the thirteenth day of the month Adar was the first day with the al of the slaughter, & the fourtinth day they ceased to kil. Which they ordayned to be solēne, so that in it at al times afterward they gaue themselves to good chere, mirth and bankets. 18. But they that made the slaughter in the citie of Susan, were occupied in the slaughter the thirteenth and fourtinth day of the same month: and in the fiftinth day they ceased to kil. And therefore they ordayned the same a solemne day of good chere and ioyfulness. 19. But those Iewes, that abode in townes not walled and villages, ordayned the fourtenth day of the month Adar for bankets and ioy, so that they reioyce in it, and send one an other portions of bankets and meates. 20. Mardocheus therefore wrote al these things, and being comprised in letters sent them to the Iewes, that abode in al the Kings Prouinces, as wel those that lay neere, as far off, 21. that they should take (c) the fourtinth and fiftinth day of the month Adar for feastes, and the yeare alwayes returning should celebrate them with solemne honour: 22. because in the same dayes the Iewes reuenged themselves of their enemies, and mourning and sorrow were turned into mirth and ioy, and that these should be dayes of good chere and gladnesse, and they should send one to an other portions of meates, and should giue gifts to the poore. 23. And the Iewes received into a solemne rite al things, which they had begun to doe at that time, and which Mardocheus by letters had commanded to be done. 24. For Aman, the sonne of Amadath: of the stock of Agag, the enemy & aduersarie of the Iewes, purposed euil against them, to kil them and destroy them: & he cast Phur, which in our language is turned, a lot. 25. And afterward Ester went in to the King, beseeching that his endeavours might by the Kings letters be made voyde: & the euil that he had intended against the Iewes, might returne vpon his owne head. Finally, they hong both him and his sonnes vpon the gallows, 26. and since that time these dayes are called Phurim, that is, of Lots: because Phur, that is, a lot, was cast into the pot. And al things that were done, are contayned in the volume of this epistle, that is, of this Book: 27. and the things that they susteyned, and that were afterward changed, the Iewes (d) tooke vpon themselves and their seede, & vpon al that would be ioyned to theyr religion, that it should be lawful for none to passe without solemnitie these dayes: which the writing testifieth, and certaine times require; as yeares continually succede one an other. 28. These are daies, which no obliuion shal euer put out: and al Prouinces in al the world shal celebrate throughout al generations: neither is there any citie, wherein the daies of Phurim, that is, of lottes, must not be obserued of the Iewes, and of their progenie, which is bound to these ceremonies. 29. And Esther the Queene the daughter of Abihail, & Mardocheus the Iew wrote also the second epistle, that with al diligence this day should be established solemne for the time to come. 30. and

The fourth part. Other things following their deliuerie from danger.

(c) The Iewes in Susan kept the fiftinth day holie v. 18. those that dwelt in other places kept the fourtinth day.

(d) A feast instituted by Mardocheus was accepted & obserued by al the Iewes, as a constitution agreeable & not contrary to the law. *Deut.* 4 v. 2. & 12. v. 32.

they sent to al the Iewes, that were in the hundred and seuen and twentie Prouinces of King Assuerus, that they should haue peace, and receiue truth, 31. obseruing the Daies of lottes, and in their time should celebrate them with ioy: as Mardocheus and Esther had appoynted, and they tooke vpon them to be obserued of themselves, and of their seede, fasts, and cries, and the daies of lottes, 32. and al things, which are conteyned in the historie of this Book, which is called Ester.

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

C H A P. IX.

Great & mar-
uelous changes
by the power
of God.

r. The case being changed.] In this whole historie (as in manie other passages of holic Scripture) we see the meruelous change of the right hand of the Highest. First, in the verie instant of extreme danger, the Kings face with burning eyes shewing the furie of his breast, *ch. 15. v. 10.* was turned into mildnes towards Esther, *v. 11.* Secondly, proud Aman being advanced in honour & office, aboue al Princes of the Kings court, *ch. 3. v. 1.* was sodainly forced publikely to lead Mardocheus his horse, whom he most hated, *ch. 6. v. 10.* Thirdly, he was contrayned with loud voice to proclame his honour, whom he most despised and threatned. Fourthly, the same Aman, before called the father (as it were the onlie gouernour) of the King, *ch. 13. v. 8. ch. 16. v. 11.* was forthwith condemned for a traitour, *ch. 7. v. 8. ch. 16. v. 18.* Fifthly, He that could not abide to see Mardocheus, *ch. 5. v. 13.* afterward durst not looke vpon the King, nor could endure his countenance, *ch. 7. v. 6.* Sixtly, He was hanged on the same gallowes, which he had prepared for Mardocheus, *ch. 7. v. 9.* Seuently, Whereas he was not content with the death of Mardocheus alone, but procur'd the Kings decree to destroy the whole nation, *ch. 3. v. 6.* and so feasted with the King, when the Iewes mourned, *v. 15.* shortly after the King sent new letters for the Iewes sake, giuing them leaue to kil whomsoeuer they would of their enemies, *ch. 8. v. 8. 11.* Eightly, the same day which was designed for destruction, was made the day of ioy and exultation to the children of God, *ch. 9. v. 1. 17. ch. 16. v. 21. &c.* By which literal sense Gods meruelous prouidence is manifestly shewed, neuer suffering his Church to perish. It hath moreouer two special mystical senses. First, as saurie of temporal life was procured to one nation by Esthers intercessio to King Assuerus, so general saluation is procured to al mankind by mediation of the Blessed Virgin Marie, crushing the serpens head; and the sentence of death is changed by new letters, granting euerlasting life, and glorie to al Gods true seruants. Esther also, as likewise Iudith, in figure of the Church (saith S. Ierom, *Prologo in Sophon.*) killed the aduersaries, and deliuered Israel from danger of perishing.

*D. The
prologo
in Epist.
Canonic.*

Esther a figure
of our B. La-
die.
And of the
Church.

CHAP. X.

Assuerus subdueth manie countries. 4. Mardocheus vnderstandeth, and declareth his dreame. 9. God separateth his people from other nations by a better lot.



V T King Assuerus made al the earth, and al the islands of the sea tributaries. 2. Whose strength and empire, and the dignitie and highnesse, wherewith he exalted Mardocheus, are written in the books of the Medes, and of the Persians: 3. and how Mardocheus of the Iewes kinred was second after King Assuerus: and great with the Iewes, and acceptable to the people of his brethren, seeking good to his people, and speaking thoiſe things, which perteyned to the good of his seede.

*That (a) which is in the Hebrew I haue expressed most faithfully. And these things that folow, I found written in * the common edition, which are conteyned in the greeke tongue and letters: and in the meane time this chapter was extant after the end of the booke: which according to our custome, we haue marked with an Obelus before it, that is to say, a broch.*

4. And Mardocheus said: These things are done of God. 5. I remember the dreame that I saw, signifying these verie things: neither was any of them frustrate. 6. The litle fountayne which grew into a riuer, and was turned into light, and into the sunne, and abounded into manie waters, is Esther, whom the King tooke to wife, and made her to be Queen. 7. But the two dragons: I am, and Aman. 8. The nations, that were assembled: are they that endeauoured to destroy the name of the Iewes. 9. And my nation: is Israel, which cried to our Lord, and our Lord hath saued his people: and he hath deliuered vs from al euils, and hath done great signes and wonders among the nations: 10. and he commanded that there should be two lots, one of the people of God, and the other of al Nations. 11. And both lots are come to the day appointed euen now from that time before God to al nations: 12. and our Lord hath remembred his people, and hath had mercie on his inheritance. 13. And these daies shal be obserued in the month of Adar the fourth, and fiftieth day of the same month, with al diligence, and ioy of the people gathered into one assemblie, throughout al the generations hereafter of the People of Israel.

(a) S. Ierome here aduertiseth the reader that he found al hitherto in the Hebrew. And the parcels which folow only in the Septuaginta Greek Edition, which either they translated out of the Hebrew, or added by inspiration of the Holie Ghost.

The Greek of the 72. interpreters.

C H A P. X I.

An Appendix and conclusion of this historie. 2. The dreame of Mardocheus.

The first part. The presage, & occasion of Esthers advancement and Amans persecuting the Iewes.



IN the fourth yeare when Ptolomee and Cleopatra reigned, Dositheus, which named himself a Priest, and of the Leuitical kinred, and Ptolomee his sonne brought this epistle of Phurim, which they sayd Lytimachus the sonne of Ptolomee did interpret in Ierusalem.

This beginning was in the common edition, which is neither extant in Hebrew, nor with any of the interpreters.

Except the 7^m.

2. In the second yeare, when Artaxerxes the greatest reigned, in the first day of the month Nisay, Mardocheus the sonne of Iairi, the sonne of Semei, the sonne of Cis, of the tribe of Benjamin, 3. a Iew which dwelt in the citie of Susan, a great man and among the first of the Kings court, (a) saw a dreame. 4. And he was of that number of captiues, whom Nabuchodonosor the King of Babylon had transported from Ierusalem with Ieconias the King of Iuda: 5. and this was his dreame: There appeared voices, and tumults; and thunders, and earth-quakes, and perturbation vpon the earth: 6. and behold (b) two great dragons, prepared one against an other into battel. 7. At whose crie all nations were rayed vp to fight against the nation of the iust. 8. And that was a day of darkenesse and danger, of tribulation and distresse, and great feare vpon the earth. 9. And the nation of the iust fearing their euils, was troubled, and prepared to death. 10. And they cried to God: and they crying, (c) a litle fountayne grew into a verie great riuer, and abounded into verie manie waters. 11. Light and the sunne arose, & the humble were exalted, & they deuoured the glorious. 12. Which when Mardocheus had seen, and risen out of his bed, he mused what God would doe: and he had it fixed in his mind, desirous to know what the dreame should signifie. *

4. Reg. 24.

A
*) Mardocheus had this dreame before Amans advancement, of his owne and the peoples dager.
b) Mardocheus was a good dragon, and Amā a bad one.
(c) Esther by her fountaine of teares and humble supplication, quenched a great flame of Gentils against the Iewes. ch. 10.

* B ch. 1. v. 7.

C H A P. XII.

The conspiracie of two eunuchs detected by Mardocheus, is repeated, 6. and Amans malice against him for the same.



AND he abode that time in the Kings court with Bagatha and Thara the Kings eunuchs, which were porters of the palace. 2. And when he vnderstood their cogitations, and had throughly seen their cares, he learned that they went about to lay hands on King Artaxerxes, and he told the King therof. 3. Who hauing them both in examination, when they had confessed he commanded them to be led to death. 4. But the King wrot that which was done, in the comen- taries: and Mardocheus also committed the memorie of the thing to writing. 5. And the King commanded him, that he should abide in the court of the palace, giuing him gifts for the delation. 6. But Aman the sonne of Amadathi the Bugeite was most glorious before the King, and would hurt Mardocheus, and his people, (a) for the two eunuchs of the King, which were put to death. *

*Hitherto the proeme. That which foloweth was set in that place, where it is written in the volume: * And should spoyle their goods. Which we found in the common edition only.*

* ch. 3.
v. 3.

C
(a) Here it appeareth that Aman was a fauourer of traitours or perhaps of the same conspiracie.

* D ch. 3. v. 1.

C H A P. XIII.

A copie of the epistle which Aman sent to al prouinces to destroy the Iewes. 8. And Mardocheus his prayer for the people.



AND this was the copie of the letter. The most great King Artaxerxes from India vnto Æthiopia, to the Princes of an hundred and seuen & twentie prouinces, and to the capraynes that are subiect to his empire, greeting. 2. Whereas I reigned ouer manie nations, and had subdued al the world to my dominiõ, I would not abuse the greatnes of my might, but with clemencie & lenitie gouerne my subiects, that passing their life quietly without any terrour, they might enioy peace withed of al men. 3. But when I demanded of my counsellers how this might be accomplished, (a) one that excelled the rest in wisdom & fidelitie, & was second after the King, Aman by name, 4. told me that there was a people disperfed through the whole world, which vsed

E
(a) Great hurt to a King, that is ruted much by one counseler. Salomon teacheth, that *Where are manie counsellers, cogitations are confirmed. Prov. 15. v. 22.*

new lawes , and doing against the customes of al Nations , contemned the commandments of Kings , and brake the concord of al nations by their dissention. 5. Which when we had learned, seeing one nation rebellious against al kind of men to vse peruerse lawes , & to goe against our commandments, and to disturbe the peace and concord of the Prouinces subiect to vs , 6. we haue commanded that whomsoeuer Aman shal shew , who is chiefe ouer al the Prouinces , and second after the King , and whom we honour in stead of a father , they with their wiues and children be destroyed of their enemies, and that none haue pitie on them the fourtieth day of the twelfth month Adar of this present yeare : 7. that the wicked men going downe to hel in one day , may restore the peace to our empire , which they had disturbed. *

* F. ch. 3. u. 14.

Hitherto the copie of the letter.

*That which followeth I found written after that place , where it is read , And Mardocheus going forth , did al things that Esther had commanded him. yet it is neither in the Hebrew , nor extant any of * the interpreters.*

ch. 4. v.

1.

* Except

the 7.

G

The Epistle on
wednesday in
the 4. weeke of
Lent. And in
a votive Masse
against Paga-
ns.

8. But Mardocheus besought our Lord , mindful of al his workes, 9. and said: Lord Lord King omnipotent, for in thy dominion are al things sea, and there is none that can resist thy wil, if thou determine to saue Israel. 10. Thou madst heauen and earth, and whatsoeuer is conteyned in the compasse of heauen. 11. Thou art Lord of al, neither is there that can resist thy maiestie. 12. Thou vnderstandest al things, and knowest that I haue not done this for pride and contumelie , and any desire of glorie , that I adored not the proud Aman , 13. (for gladly would I be readie for the saluation of Israel to kisse euen the steps of his secte,) 14. but I feared lest I should transferre the honour of my God to a man, and lest I should adore any except my God. 15. And now o Lord King, the God of Abraham haue mercie vpon thy people, because our enemies wil destroy vs, and extinguish thyne inheritance. 16. Despise not thy portion , which thou hast redeemed to thy self out of Ægypt. 17. Heare my prayer, and be propitious to thy lot and cord, and returne our mourning into ioy, that liuing we may prayse thy name o Lord, and doe not shut the mouths of them that sing to thee. 18. Al Israel also with like mind and supplication cried to our Lord , because certaine death did hang ouer them.

C H A P. XIII.

Esther prayeth in humilitie of spirit, that God wil deliuer the people from the crueltie of Aman.



ESTHER also the Queen fled to our Lord, fearing the peril that was at hand. 2. And when she had laid off her royal garments, she took clothes meet for weeping and mourning, & for diuers oyntments, filled her head with ashes & dung, & her bodie she humbled with fasts: and al the places, in which before she was accustomed to reioyce, she filled with tearing of her haire. 3. And she besought our Lord the God of Israel, saying: My Lord, which onlie art our King, help me solitarie woman, and which haue no other helper beside thee. 4. My peril is in my hands. 5. I haue heard of my father that thou Lord didst take Israel out from al Gentils, and our fathers out of al their predecessours before, that thou mightst possesse an euerlasting inheritance, and thou hast done to them as thou hast spoken. 6. We haue sinned in thy sight, and therefore thou hast deliuered vs into the hands of our enemies: 7. for we haue worshipped their Gods. Thou art iust o Lord. 8. And now it suffiseth them not, that they oppresse vs with most hard seruitude, but imputing the force of their hands to the might of their idols, 9. they wil change thy promisses, and destroy thine inheritance, and shut the mouths of them that prayse thee, and extinguish the glorie of thy temple and aitar, 10. that they may open the mouths of Gentils, and prayse the strength of idols, and magnifie a carnal King for euer. 11. Deliuer not o Lord thy scepter to them (a) that are not, lest they laugh at our ruine: but turne their counsel vpon them, & destroy him, that hath begun to doe cruelly against vs. 12. Remember o Lord: and shew thy self to vs in the time of our tribulation, and giue me confidence Lord King of Gods, and of al power: 13. giue me speech wel framed in my mouth, in the presence of the lion, and turne his hart into the hatred of our enemy, that both himself may perish, and the rest that consent vnto him. 14. But deliuer vs in thy hand, and helpe me, hauing no other helpe but thee o Lord, which hast the knowledge of al things, 15. and knowest that I hate the glorie of the wicked, and (b) detest the bed of the vncircumcised, and of euerie stranger. 16. Thou knowest my necessitie, that I abhorre the signe of my pride & glorie, which is vpon my head in the daies of my ostentation, and detest it as the cloth of a woman in her monthlie floures, and weare it not in the daies of my silence, 17. and that I haue not eaten at Amans table, neither the Kings banquet hath pleased me, and that I haue not drunke the wine of liba-

(a) Idols are nothing in the world, 1. Cor. 8. but bare imaginations of men. The Church vseth this prayer in the offertorie the 22. Sunday after Pentecost: as a parcel of holy Scripture. (b) Of herselfe, nor for worldly glorie she desired nor to marrye a heathen King, but for the common good she married him, God dispensing with the law in this behalf. See the

ments : 8. & that thy handmayd did neuer reioyce , since I was transported hither vnto this day , but in thee o Lord the God of Abraham. 19. O God strong aboue al , heare the voyce of them , that haue no other hope , and deliuer vs from the hand of the wicked , and deliuer me from my feare.

C H A P. X V.

Mardocheus causeth Esther to goe to the King and intreate for the people. 10. She is terrified by his countenance , but God turneth his hart , and he calleth her courteously to him.

This also I found added in the common edition.

G



AND he commanded her (no doubt but Mardocheus commanded Esther) that she should goe vnto the King , & make petition for her people and for her countrey. 2. Remember (quoth he.) the dayes of thy humilitie , how thou wast brought vp in my hand , because Aman the second after the King hath spoken against vs vnto death : 3. & doe thou inuocate our Lord , and speake to the King for vs , and deliuer vs from death. *

Moreover this also which followeth I found in the common Greeke.

4. And in the third day she laid away (a) the garments which she ware , and was clothed in her glorie. 5. And when she glistered in royal apparel , and had inuocated God the ruler and sauour of al , she took two wayting maydes , 6. and vpon the one indeed she leane , as it were for dilicatenes & verie much tendernes not able to beare vp her bodie : 7. but the other of the mayds folowed her Ladie , bearing vp her garments trayling on the ground. 8. But her self in al her countenance of colour like the rose , also with gracious and mining eies (b) hid her mind ful of sorow & exceeding feare. 9. She therefore entring through al the doores in order , stood before the King , where he sat vpon the throne of his Kingdome , clothed with royal garments , & glittering in gold , and pretious stones , and he was terrible to behold. 10. And when he had lifted vp his face , and with burning eies had shewed the furie of his breast , the Queen fel downe , & her colour being changed into palenes , she rested her wearie head vpon her handmayd. 11. And God turned the Kings spirit into mildnes , & in hast & fearing he left out of the throne , & holding her vp in his armes , til she came to her self , spake her fayre with these words : 12. What ayleth thee Esther ? I am thy brother , feare not. 13. Thou shalt not die : for this law is not made for thee , but for the comon sort. 14. Come neer therefore , and touch the scepter. 15. And when she held her peace , he took the goldē rod , & put it vpon her neck , & kissed her , & said : Why speakest thou not to me ? 16. Who answered :

* H ch. 13. v. 8.

I

(a) Vestimenta
grains, not or-
natus, her pray-
ing weede.

(b) A notable
example for
Noble women;
how to keep
their state, and
remaine neuer
theles humble
in hart.

I saw thee, my Lord, (c) as an Angel of God, and my hart was troubled for the feare of thy glorie. 17. For thou, my Lord, art exceeding maruelous, and thy face is ful of graces. 18. And when she spake, she fel downe agayne, and was almost in a swoone. 19. But the King was troubled, and al his seruants did comfort her. *

(c) By this comparison of Angels she ment that the King excelled al or most part of men.

* K ch. 5. v. 20.

CHAP. XVI.

A copie of King Artaxerxes letters, which he sent for the fastie of the Iewes, 10. declaring the insolencie of Aman, and dutifull seruice of Mardocheus and Esther, 20. commanding al his Princes to assist the Iewes, and with them to celebrate the day which is changed from sorrow to ioy.

The copie of King Artaxerxes letter, which he sent for the Iewes to al the Prouinces of his Kingdom: the which also is not found in the Hebrew volume.



HE great King Artaxerxes, from India to Æthiopia, to the dukes and Princes of an hundred-twentie seuen Prouinces, which obey our commandment, sendeth greeting. 2. Manie haue abused vnto pride the goodnes of Princes, and the honour, that hath been bestowed vpon them: 3. and they do not only endeauour to oppresse the Kings subiects, but not bearing the glorie that is giuen them, they worke treason against them that gaue it. 4. Neither are they content not to giue thanks for the benefits, and to violate in themselues the lawes of humanitie, but they thinke they can escape the sentence of God also who seeth al things. 5. And they haue burst forth into so great madnes, that such as obserue diligently the offices committed vnto them, and doe al things so that they are worthie of al mens prayse, them they endeauour to ouerthrow by subtil means of lies, 6. whiles with craftie fraude they deceiue the simple eares of Princes, and esteeming others by their owne nature. 7. Which thing is proued both out of old histories, and by these things, which are done daily, how (a) the entreprises of Kings are depraued by the euil suggestions of certaine men. 8. Wherefore we must prouide for the peace of al Prouinces. 9. Neither must you thinke, if we command diuers things, that it commeth of the lightnesse of our mind, but that we giue sentence according to the qualitie and necessitie of times, as the profite of the commonwealth requireth. 10. And that you may more plainly vnderstand, that which we say, Aman the sone of Amadathi, both in mind & countrie a Macedonian, & an alien to the Persians bloud, and with his crueltie staying our pietie, was receiued.

L

(a) At last this King saw his owne errour in believing one false counsellor ouer-
rauch. ch. 13. v. 3.

(b) *Ch. 13. v. 6.*

of vs a stranger: 11. and found our humanitie so great towards him, that he was called (b) our father, & was adored of al second after the King: 12. who was pufft vp with so great swelling of arrogancie, that he went about to deprivie vs of Kingdom and life. 13. For by certaine new deuises and not heard of before he hath sought to kil Mardocheus, by whose fidelitie and benefits we liue, and Either the fellow of our Kingdom with al their nation: 14. thinking this that they being slayne, he might worke treason to our solitarines, and might transferre the Kingdom of the Persians to the Macedonians. 15. But we haue found the Iewes, which were by that most wicked of men appoynted to be slayne, in no fault at al, but contrariwise vsing iust lawes, 16. and the children of the highest and the greatest, and alwayes louing God, by whose benefite the Kingdom was giuen both to our fathers and to vs, and is kept vnto this day. 17. Whertore know ye those letters, which he directed in our name, to be of none effect. 18. For the which heinous fact, before the gates of this citie, that is of Susa, both himself that deuised it, and al his kinred hang on gibbets: not we, but God repaying him that which he hath deserued. 19. But this edict, which we now send, let it be set forth in al cities, that it be lawful for the Iewes to vse their owne lawes. 20. Whom you must help, that those which had prepared themselues to their slaughter, they may kil, the thirtieth day of the twelfth month, which is called Adar. 21. For God omnipotent hath turned this day of sadnes and mourning into ioy to them. 22. Whertore (d) count you also this day among other festiual daies, and celebrate it with al ioy, that hereafter also it may be knowne, 23. that al, which faythfully obey the Persians, receiue worthie reward for their fidelitie: and they that lie in wayte against their Kingdom, perish for their wicked fact. 24. And euerie Prouiace and citie, that will not be partaker of this solemnitie, let it perish by sword and fyre, and let it so be destroyed, that not onlie men, but also beasts haue no accesse therto for cuer, for an example of contempt, and disobedience. *

(c) As Mardocheus suggested, the King confirmed the obseruation of a feast in memorie of Gods benefite, and so both Iewes & Gentils kept it.
* *M ch. 9. v. 1.*



THE ARGUMENT OF THE BOOK OF IOB.

Lk 18. c.
47. c. inis.
conc. 2.
de Laza.
Rom. 9.
Prefat.
in Iob,



Iolie Iob, otherwise called Iobab (Gen. 36.) as S. Augu-
stin, S. Chrysostom, S. Ambrose, S. Gregorie, and other
fathers teach, the sonne of Zara, the sonne of Rahuel,
the sonne of Esau, was King (or absolute Prince) of the
Land of Hus. Who being perfect in religion, sincere in life,
rich in wealth, and blessed with children, for an admirable
example of patience, and to shew that a mortal man
through Gods grace, may resist the diuels tentations, by Gods permission,
suisantly lost all his goods and children, was stricken with horrible sores in all his
bodie, reviled by his wife, and in stead of comfort which his special freinds
presented towards him, was inuitously charged by them, with impatience, arro-
gancie, blasphemie, and other crimes, for which they iustly supposed he was so
afflicted, affirming, and by diuers sophistical arguments, groundaed as they pre-
tended vpon Gods iustice, wisdom, power, mercie, and goodnes, would proue that
God suffereth none but wicked men to be so afflicted. But Iob constantly desen-
deth his owne iust innocencie, and that worlde calamities and prosperitie happen
indifferently to good and bad in this life, and that the true rewarde of the iust, &
punishment of the wicked, is to be expected in the other world. At last God, with
due reprehension of Iob for some imperfections, sharply rebuketh the errors and
insolencie of his aduerser freinds, giveth sentence on Iobs side, pardoneth them at
his intercession, and restoreth all things to him double to that he had before.

Prefat.

By faies the literal sense, Iob in all his actions, sufferings, and whole life, was a
special figure of Christ, shewing (sayth S. Gregorie) by those things
which he did and susteyned, what our Redeemer should doe and suffer:
yea more particularly then most part of the Patriarchs, which S. Ierome (epist.
ad Paulin.) also admireth, and testifieth, saying: what mysteries of Christ doth
not this booke comprehend? Euerie word is full of sense. Moreouer this
historie is replenished with moral documents, how to embrace vertue, and
eschew vice: proposing the life of a right goodlie man, neither insolent in pro-
speritie, nor despising in aduersitie, alwayes resolute in Gods seruice, as wel in
his prosperous Kingdome as in the miserable dunghil. Here also we haue the true
manner of arguing, according to the rules of Logike, with detection of sophistrie,
Iob prouing and disproving assertions by proposition, assumption, and
conclusion, as S. Ierome obserueth, with profound knowledge of natural things

Iob of the race
of Esau.

Why God suf-
fered him to be
so afflicted.
The contentes
according to
the historie.

Iob an especial
figure of
Christ.

Moral docu-
ments in this
book.

True logike &
Philosophie.

Hard and easie things to be vnderstood are both profitable.

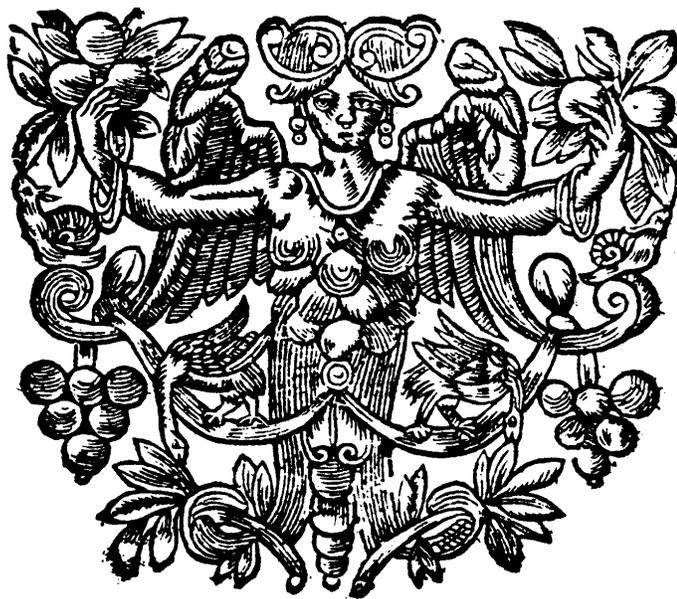
Written by Iob himself most part in verse.

Diuided into three parts.

and causes, as appeareth in very manie places. At which varietie and aboundance of matter, comprised in smal rowwe, make manie things hard and obscure, yet are the same so tempered with other things plaine and easie, that here is verified S. Augustin's obseruation (li. 2. c. 6. doct. Christ) certaine places of holie Scriptures serue as delectable meate to them that hunger and thirst diuine knowledge, and the obscure take away tediousnes from them, that loath vsual plaine doctrine.

It is most probable that Iob himself, inspired by the Holie Ghost, by whose grace he excelled al in right simplicitie (c. 1.) writ his owne historie, the most part in verse, only the two first chapters and the last in prose, in the Arabian tongue, which Moyses translated into Hebrew, for the consolation of the Israelites affl. And in Egypt.

And it may be diuided into three general parts. First, the change of Iob's state from prosperitie into affliction, with his lamentation for the same, are recorded in the three first chapters. In foure and thirtie chapters following are sundrie disputations, conflicts, and discourses between him and his friends, touching the cause of his so vehement affliction. In the five last chapters God discusseth the quarel, giueth sentence for Iob against his aduersaries, pardoneth them, and rewardeth him.





T H E
B O O K O F
I O B.

C H A P. I.

Holie Iob offereth sacrifice for euerie one of his children, 6. whose good estate Satan enuyng, by Gods permission spoileth him of al his goods, and children, 20. for which he being persue offendeth not, but thanketh God for al.

HERE was a man in the Land of Hus, named Iob, and that man was "simple, and right, and fearing God, and departing from euil. 2. And there were borne to him seuen sonnes and three daughters. 3. And his possession was seuen thousand sheep, & three thousand camels, also five hundred yoke of oxen, and five hundred she-asses, and a familie exceeding great: and that man was great among al them of the East. 4. And his sonnes went, and made a feast by houses, euerie one in his day. And sending they called their three sisters to eate & drinke with them. 5. And when the dayes of feasting had passed about in course, Iob sent to them, and sanctified them: and rising vp early " offered holocaustes for euerie one. For he sayd: Lest perhaps my sonnes haue sinned, and haue blessed God in their harts. So did Iob al the dayes. 6. But on a certaine day when the sonnes of God were come to assist before our Lord, (a) Satan also was present amongst them. 7. To whom our Lord sayd: From whence comest thou? Who answering, sayd: I haue gone round about the earth, & walked through it. 8. And our Lord sayd to him: Halt thou considered my seruant Iob, that

This book is read the two first weekes of September.

The first part. The change of Iobs prosperous state into affliction

(a) Diuels appeare not in Gods sight, but sometime in presence of Angels which represent God. S. Athan. 9. 2. ed. Antiochum.

there

there is not the like to him in the earth, a man simple, and right, and fearing God, and departing from euill? 9. To whom Satan answering, said: Why, doth Iob feare God in vayne? 10. hast not thou fenced him, and his house, and al his substance round about, blessed the works of his hands, and his possession hath increased on the earth? 11. But stretch forth thy hand a litle, and touch al things that he possesseth, vnlesse he blesse thee in the face. 12. Our Lord therefore sayd to Satan: (b) behold, al things that he hath, are in thy hand, onlie vpon him extend not thy hand. And Satan went forth from the face of our Lord. 13. And when vpon a certaine day his sonnes and daughters did eate, and driake wine in the house of their eldest brother, 14. there came a messenger to Iob, which sayd: The oxen ploughed, and the she-asses fed beside them, 15. and the Sabeians came in vioiently, and haue taken al things, and haue stricken the seruants with the sword, and I onlie haue escaped to tel thee. 16. And when he yet spake, an other came, and sayd: The fire of God fel from heauen, and striking the sheep and the seruants hath consumed them, and I only haue escaped to tel thee. 17. But whilles he also was yet speaking, there came an other and said: The Chaldees made three troupes, and haue inuaded the camels, and taken them, moreouer the seruants also they haue stricken with the sword, and I alone am fled to tel thee. 18. He yet spake, and behold an other came in, and said: Thy sonnes and daughters eating and drinking wine in the house of their eldest brother, 19. sodainly a vehement winde came vioiently from the countrie of the desert, and shooke the foure corners of the house, which falling oppressed thy children and they are dead, and I alone haue escaped to tel thee. 20. Then Iob rose vp, and rent his garments, & with poled head falling on the ground, adored, 21. and said: (c) Naked came I out of my mothers wombe, and naked shall I returne thither: Our Lord gaue, and our Lord hath taken away: as it hath pleased our Lord, so is it done: the name of our Lord be blessed. 22. In al these things Iob sinned not with his lippes, neither spake he anie foolish thing against God.

(b) God doth not directly send euils, but permitteth the to happen to his seruants.

(c) By this holy exāple ancient fathers condemne the senseles Stoikes, who are neuer moued. S. Aug. li. 1. c. 9. ciuit. S. Paul also re- proueth men without affect. Rom. 1. v. 31.

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

C H A P. I.

As wel Iob as other Prophets writ their owne actes and prayfes. Good works are both Gods works & mens works.

1. *Simple, right, and fearing God.*) Moyses, Samuel, Esdras, and other Prophets writ there owne actes among others, also their owne prayfes, speaking of themselves in the third person, and so did holie Iob, humbly, truly, and simply, without vayne glorie, or arrogancie, as S. Gregorie noteth, saying: Blessed Iob, inspired with the Holie Ghost, might wel write his owne actes, which were the gifts of supernal inspiration. God being the principal cause efficient of al good mens workes, and men the secundarie cause of the same.

rasat.
in Iob.

Moreover

Moreouer Iobs singular patience and other vertues are likewise commended in other Scriptures and by ancient Doctours. *Tobie 2.* God permitted tentation to happen vnto Tobias, that example might be giuen to his followers of his patience, as of holie Iob, S. Iames (c. 5.) exhorting to patience, sayth: *You haue heard the suffering of Iob, and you haue seen the end of our Lord.* Tertullian (*li. de patientia*) admiring Iobs patience exclaimeth thus: O most happie man! whom neither the driuing a way of his flocks of catle, nor consuming of the rest with fire, nor the losse of his children, nor toments of his bodie, could driue from patience: but he stood immoueaible in the seruice of God, for example to vs. that we fal not for anie wordlie damage, losse of dearest friends, or corporal afflictions. And blessed be God, by whose bleising we may now say: O happie English Catholikes, that patiently suffer the very same kinds of tribulation (though not in so great a degree) in our time! S. Cyprian (*li. de bono patientie*) Iob examined and proued by the vertue of patience, was aduenced to the very height of prayse, a rich Lord in possession, and a more rich father in children, so daingly was neither Lord, nor father: was also most grieuouly afflicted in his flesh: and that no tentation might be wanting, the diuel armed his wife against him, yet was he not moued, but by victorious patience thanked God for al. In like sort other holie fathers, for encouragement and contolation of the afflicted, write much of holie Iobs inuincible patience. Aboue al S. Gregorie, our Apostle, dilateth most excellently in thirtie and fiae whole books, describing and proposing his so great vertues to be imitated by al Christians, first of al (*li. 1. c. 5.*) obseruing how great a prayse it is to be good in such a place, *in the middes of a crooked and peruerse nation, shining as a lichte in the world, dwelling in the gentils, where was the seate of Satan, a lillie amongst thornes.*

Iobs patience inuincible in al sortes of affliction.

English Catholikes loose their goods & children, & are afflicted in bodie.

Great commendation to be good amongst the bad.

Sacrifice being of infinite vertue, yet the valure in application is limited.

5. *Offered holocausts for euerie one.*] Albeit the vertue of Sacrifice as wel of Holocaust in the old Testament, as especially of Christs Sacrifice in the New, is of infinit valure in it-selfe, yet the application therof to particular persons and purposes is limited, and therefore holie Iob offered not only once for al his children, but manie times, seuerally for euerie one. *Wherof see Cardinal Allan li. 2. de Eucharist. Sacrific. c. 35.*

Phil. 2.
Apc. 2.
Cantic.

C H A P. I I.

satan by Gods permission, 7. striketh Iob with sores from the sole of his foot to the top of his head. 9. His wife also insulteth against him, but he sinneth not. 11. Three freinds comming to visite and comfort him, sit silent by him seven dayes.



AND it came to passe when on a certaine day the sonnes of God were come and stood before our Lord, and Satan came among them, and stood in his sight, 2. that our Lord sayd to Satan: From whence comest thou? who answering sayd: I haue gone round about the earth, and walked through it. 3. And our Lord, sayd to Satan: Hast thou considered my seruant Iob, that there is not the like to him in the earth, a man (a) simple, and right, and fearing God, and departing from euil, and yet reteyning innocencie? But

(a) A man of plaine & true dealing mixed with meeknes without any guile is called a simple right man. S. Greg. li. 1. Moral. c. 2. & 10.

H h h h h thou

thou hast moued me against him, that I should afflict him in vain.

4. To whom Satan answering, said: Skinne for skinnæ, and all things that a man hath, he wil giue for his life: 5. otherwise put thy hand, and touch his bone and flesh, and then shalt thou see that he wil blesse thee in the face. 6. Our Lord therefore sayd to Satan: Behold he is in thy hand, but yet saue his life. 7. Satan therefore going out from the face of our Lord, stricke Iob with a verie sore boile, from the sole of the foot euen to the top of his head: 8. who with a thel scraped the corruption, sitting on a dunghil. 9. And (b) his wife sayd to him: Doeest thou yet continue in thy simplicitie? blesse God and die. 10. Who sayd to her: Thou hast spoken like one of the foolish women: if we haue receiued good things of the hand of God, euil things why should we not receiue? In all these things Iob sinned not with his lippes. 11. Therefore Iobs three freinds hearing al the euil, that had chanced to him, came euerie one out of their place, Eliphaz a Themanite, and Baldad a Suhuite, and Sophar a Naamathite. For they had appointed, that comming together they would visite him, and comfort him. 12. And when they had lifted vp their eies a far off, they knew him not, and crying out they wept, and renting their clothes sprinkled dust ouer their head toward heauen. 13. And they sate with him on the ground (c) seuen daies and seuen nights, and no man spake to him a word: for they saw the paine to be vehement.

(b) His wife perswading him to desperation & blasphemie, signified carnal cogitatioſ, which corrupt the soule inwardly, as afflictions doe assault the flesh outwardly. *S. Greg. li. 3. c. 24.*

(c) Seuen dayes together euerie day & night some good part.

ANNOTATIONS.

CHAP. II.

These visiters of Iob were indeed his freinds, & professed true religion. They erred in Iobs particular case.

And prefigured Heretikes.

11. *Iobs three freinds.*] For better intelligence of these conflicts between holie Iob and his freinds, it may here be obserued, that they were indeed his freinds, as the text simply calleth them: that they believed rightly in God Almighty, and were not idolaters: that they came of freindly good affection to comfort him, though they fell into words of reproofing him (as S. Gregorie teacheth:) they alleadged also many excellent diuine sentences very truly, which therefore Iob reprobued not. But they erred in their conclusions against Iob: and that of ignorance rather than of set malice, concluding that Iob was guiltie of some enormous sinnes, because they saw him so grieuously punished, and heard him complain therof; his owne conscience known to him and hid to them (whereof they rashly iudged, testifying that he was innocent, in respect of so great crimes. And in this their particular error, though they were not heretikes, being not obstinate after that the truth was sufficiently reueiled vnto them, yet they prefigured heretikes, endeauouring by one truth to destroy an other, and by arrogating knowledge which they had not: *promising also new things and unheard of, rather to draw others to admire them, then to edification.*

li. 3. c. 24.

li. 5. c. 18.

C H A P. III.

Iob lamenteth, describing his owne, and the general calamities of man, 13. and shewing how they escape many miseries which either are neuer borne, or dye presently after their birth.



AFTER these things Iob opened his mouth, and (1) cursed his day, 2. and spake. 3. Perih may the day wherein I was borne, & the night wherein it was sayd: A man is conceiued. 4. Be that day turned into darknesse, God require it not from aboute, and let it not be lightened with light. 5. Let darkenes, and the shadow of death obscure it, let a mist possesse it, and be it wrapped in bitterness. 6. A darke some hurlewind possesse that night, be it not counted in the daies of the yeare, nor numbred in the months. 7. Be that night solitarie, nor prayse-worthie. 8. Let them curse it which curse the day, which are readie to raise vp Leviathan. 9. Let the starres be darkened with the mist therof: let it expect light and let it not see, neither the rising of the appearing morning. 10. Because it shut not vp the doores of the wombe that bare me, nor tooke away euils from myne eyes. 11. Why died I not in the matrice, perished not forth with being come forth of the wombe? 12. Why receiued vpon the knees? why nourced with the breasts? 13. For now sleeping I would be quiet, and should rest in my sleep: 14. With Kings and consuls of the earth, which build themselves solitarie places: 15. Or with Princes, that possesse gold, and replenish their houses with siluer: 16. Or as a thing vntimely borne that is hid I should not be, or as they that being conceiued haue not seen the light. 17. There the impious haue ceased from tumult, & there the wearied with strength haue rested. 18. And they sometime bound together without griefe, haue not heard the voyce of the exactor. 19. Little and great are there, and the seruant free from his master. 20. Why is there light giuen to a miserable man, and life to them, that are in bitterness of soule, 21. that expect death, and it commeth not, as they that dig vp treasure, 22. and they reioyce exceedingly when they haue found the graue? 23. To a man whose life is hid, and God hath compassed him with darknes? Before I ate I sigh: and as it were ouerfluying waters, so my roaring: 25. Because the feare which I feared, hath chanced to me. and that which I was afrayd of, hath happened. 26. Haue I not discumbered? haue I not kept silence? haue I not been at ease? and indignation is come vpon me.

After so long silence, at last Iob expresseth his grief before his friends, so be so great, that in respect therof he justly curseth all euil things, as not made by God, but ioyned to mā's life, being the effects of sinne, euen from his conception and birth: wishing that whatsoeuer concurred to his longer afflictions in this life & hindred his more speedy deliuerie from dangers &c. calamities had not been: for so he had been sooner at rest, as Gods goodness should dispose of him. At which was a lawfull desire & no sinne. at al. See i. Pineda in c. 2. Iob.

C H A P. III.

The second part.
Diuers discourses & disputes about the cause of Iobs afflictions.
The first conflict, between Eliphaz & Iob.

Eliphaz blameth Iob as guiltie of impatience, arguing thereupon that he was not so perfect in vertue as he seemed, 7. and therefore is now punished by God, who (as Eliphaz falsely supposeth) afflicteth not innocent men: 12. alleading for prooffe an imaginarie vision.



(a) No innocent euer perished eternally: but innocent Abel was slaine temporally, & innumerable others suffer calamities for their greater merite.

(b) Heretikes pretend such obscure visions more to get credit then to edifie others. *S. Greg. l. 5. c. 18.*

(c) Iob easely granteth that man may not compare nor contend with God, ch. 9. v. 1. Yet men may be innocent & free from grieuous finnes.

VT Eliphaz the Themanite answering, sayd: 2. If we thal begin to speake to thee, perhaps thou wilt take it grieuously, but the word conceiued who can hold? 3. Behold thou hast taught manie, and wearie hands thou hast strengthened. 4. Them that wauered thy words haue confirmed, and trembling knees thou hast strengthened: 5. But now a plague is come vpon thee, & thou hast faynted: hath touched thee, and thou art troubled. 6. Where is thy feare, thy strength, thy patience, and the perfection of thy wayes? 7. Remember I beseech thee, who euer being innocent hath (a) perished? or when haue the iust been destroyed? 8. Yea rather I haue seen them that worke iniquitie, and sow sorrowes, and reape them, 9. to haue perished by the blast of God, and with the spirit of his wrath to haue been consumed. 10. The roaring of the lion, and the voice of the lionesse, and the teeth of the welps of lions are bruised: 11. The tigre hath perished, because he had no prey, and the lions wheips are destroyed. 12. Moreouer (b) to me there was spoken a secret word, and as it were by stealth hath mine eare receiued the vaines of the whispering therof. 13. In the horror of a vision by night, when deep sleep is wont to hold men, 14. feare held me, and trembling, and al my bones were made sore afrayd: 15. And when the spirit passed in my presence, the haire of my flesh stood vpright. 16. There stood one, whose countenance I knew not, an image before mine eyes, and I heard the voyce as it were of a gentle winde: 17. What (c) shal man be iustified in comparison of God, or shal a man be more pure then his maker? 18. Behold they that serue him are not stable, and in his Angels he found wickednes: 19. How much more they that inhabit houses of clay, which haue an earthly foundation, shal be consumed as it were of the moth? 20. From morning vntil euening they shal be cut downe: and because none vnderstandeth, they shal perish for euer. 21. And they that shal be leaft, shal be taken away from them: they shal die, and not in wisdom.

C H A P. V.

Eliphaz prosecuteth his discourse to conuince Iob of great finnes, because he is so vehemently afflicted: 17. exhorteth him therefore to acknowledge his finnes, so all things shal succeed prosperously.



AL therefore (a) if there be that wil answer thee, and
 " turne to some of the Saints. 2. Anger indeed killeth
 the foolish, and enuie teacheth the litle one, 3. I haue seen
 a foole with firme roots, and I cursed his beautie by and
 by. 4. His children shal be made far from saluation, and
 shal be destroyed in the gate, and there shal be none to
 deliuer. 5. Whose haruest the hungrie shal eat, and the armed shal take
 him by violence, and the thirstie shal drinke his riches. 6. Nothing in
 the earth is done without a cause, and out of the ground sorrow shal
 not rise. 7. (b) Man is borne to labour, and the bird to flight. 8. For the
 which thing I wil beseech our Lord, and toward God I wil set my
 speach: 9. Who doeth great and vnsearchable and meruelous things
 without number: 10. Who giueth raine vpon the face of the earth, and
 watereth all things with waters: 11. Who setteth the humble on high,
 and them that are in heauinesse he comforteth with health: 12. Who
 dissipateth the cogitations of the malignant, that their hands can not
 accomplish that which they began: 13. Who apprehendeth the wise in
 their subtiltie, and dissipateth the counsel of the wicked: 14. By day they
 shal incurre darkenesse, and as it were in the night, so that they grope
 at noone daies. 15. Moreouer the shal saue the needy from the sword of
 their mouth, and the poore from the hand of the violent. 16. And to the
 needie there shal be hope, but iniquitie shal draw together her mouth.
 17. Blessed is the man that is corrected of God: refuse not therefore the
 chastising of our Lord: 18. Because he woundeth, and cureth: striketh, &
 his hands shal heale. 19. In (c) six tribulations he shal deliuer thee, and in
 the (a) seuen: h euil shal not touch thee. 20. In famine he shal deliuer thee
 from death, and in battel from the hand of the sword. 21. From the
 scourge of the tongue thou shalt be hid; and thou shalt not feare calamitie
 when it commeth. 22. In waste and famine thou shalt laugh, & the
 beasts of the earth thou shalt not feare. 23. But with the stones of the
 lands thy couenant, and the beasts of the earth shal be peaceable to thee.
 24. And thou shalt know that thy tabernacle hath peace, and visiting
 thy beautie, thou shalt not sinne. 25. Thou shalt know also that thy seed
 shal be manifold, and thy progenie as the grasse of the earth. 26. Thou
 shalt enter into the graue in abou dance, as a heape of wheate is caryed
 in his time. 27. Behold, this is euen so, as we haue searched out: which
 thou hauing heard reuolue in thy mind.

(a) This disputer hauing pretended an imaginative vision from God against Iob, now he supposeth that neither God nor Angel nor other holy person wil patronage his cause, nor iudge of his case as he doth, but that al wil condene him of impatience, follie, enuie, & other finnes.

(b) This Proverb importeth that a man must not thinke to paille his life without trauel but must get his bread with sweat of his browes, or suffer other calamities.

(c) Gods goodnes deliuereth his seruants the space of this laborious life:

(d) And most especially in the houre of death. S. Greg. li. 6. c. 18.

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

C H A P. V.

Inuocation of
Saints, espe-
cially Angels
in Iobs time.

1. *Turne to some of the Saints.*) Eliphaz prouoking Iob to produce some of his opinion, or to seeke the helpe and patronage of some Saint in his cause, plainly sheweth the common faith and practise of inuocating Saints in that time. Els it had been a friuolous speech, which is not to be imputed to a sensible wise man as he was. For it appeareth by the drift of his reasoning, that he supposed some of Gods special seruants would maintaine a good cause, but that Iobs cause was such as neither God, nor holie Angel, nor good man would defend, and therefore boldly prouoked him to this trial, presuming that he should finde no such patron. Nei ther did he wil Iob in these words to cal vpon God only, for he could not erre so grossly, as to cal God *some of the Saints*: but must meane some other holie person. And it is cleer by the Septuaginta Interpreters, that Eliphaz willed Iob to inuocate the Angels, saying: *Inuocate if ame wil answer thee, or if thou canst behold any of the holie Angels.* S. Gregorie expoundeth it to the same sence, that Saints were to be inuocated in a good cause, but that Eliphaz here diuising and deriding holie Iob, sayd to him: *Thou canst not find Saints thy helpers in affliction, whom thou wouldest not haue thy felowes in prosperitie.*

li. s. c.
30.

C H A P. VI.

Iob answereth the obiections of Eliphaz, shewing that indeed the calamities which he suffereth is much greater then his sinnes deserue; and ther, ore his lamentation is excusable: 8. wisheth (if it so please Goa) that he may dye: 13. complaineth that his freinds are become his aduersaries: 16. grauely expostulateth that they reprehend him, 12. and heipe him not.

(a) A man of sincere conscience confesseth the sinnes wherof he is guiltie, yet a knowledgeth no alwher with others may vnjustly charge him.



VT Iob answering, sayd: 2. (a) Would God my sinnes were weyghed, wherby I haue deserued wrath, and the calamitie, which I suffer, in a balance. 3. "As the sand of the sea this would appeare heauier, wherfore my words also are full of sorow: 4. Because the arrowes of our Lord be in me, the indignation wereof driueth vp my spirit, & the terrours of our Lord warre agaynst me. 5. Wil the wilde alle roare when he hath grasse? or the ox loweth when he may stand before the full māger? 6. Or can an vnfaourie thing be eaten, that is not seasoned with salt? or can a man tast that which being tasted bringeth death? 7. The things which before my soule would not touch, now

for anguish are my meats. 8. Who wil grant that my petition may come: and that God would giue me that which I expect? 9. And he that hath begun, the same would loose his hand, and cut me off? 10. And this might be my comfort, that afflicting me with sorrow, he spare not, nor I gaynesay the words of the Holie one. 11. For what is my strength, that I can susteyne it? or what is mine end, that I should doe patiently? 12. Neither is my strength the strength of stones, neither is my flein of brasse. 13. Behold there is no help for me in my self, and my familiar freinds also are departed from me. 14. He that taketh away mercie from his freind, forsaketh the feare of our Lord. 15. My brethren haue passed by me, as the torrent that passeth swiftly in the valleys. 16. They that feare the hoarefrost, snow thal sal vpō thē. 17. At the time, whē they thal be dissipated they thal perish: & after they waxe hote they thal be dissolved out of their place. 18. The paths of their steps are intangled: they thal walke in vaine, & thal perish. 19. Cōsider ye the paths (b) of Thema, the wayes of Saba, and expect a litle while. 20. They are confounded, because I haue hoped: they are come also euen vnto me, and are covered with shame. 21. Now you are come: and euen now seeing my plague you are afraid. 22. Haue I sayd: Bring ye to me, and of your subitance giue to me? 23. Or deliuer me from the hand of the enemy, and out of the hand of the strong deliuer me? 24. Teach ye me, and I wil hold my peace: and if I perhaps haue been ignorant in anie thing, instruct ye me. 25. Why haue you detracted from the words of truth, whereas there is none of you that can controle me? 26. To rebuke only you frame speeches, and you vtter words in the wind. 27. You ruin in vpon a pupil, and you endeauour to ouerthrow your freind. 28. Notwithstanding accomplish that which you haue begun: giue eare, and see whether I lie. 29. Answer I beseech you without contention: and speaking that which is iust, iudge ye. 30. And you thal not finde iniquitie in my tongue, neither thal folie found in my iawes.

(b) Sandie was without water.

(c) Iobs aduersaries presumed to teach him, but because they erred in their applying of true assertions in his case, which himself vnderstood and not they, he accounted not their discourses for good doctrine.

ANNOTATIONS.

CHAP. VI.

3. *As the sand of the sea.* Scarce anie figure is more common in holie Scripture then *Hyperbole*: wherby our vnderstanding is drawne to conceiue the greatness of things that otherwise surpasse vulgar capacitie. So Iob signifieth here that *his calamitie being weighed with his sinnes in a balance, would appeare heavier*, not precisely in proportion of the number of the sands in the sea, but exceeding much in true comparison. Of which superabundance of paines patiently suffered by holie Iob, and other Saints, more then their sinnes deserued, especially of our B. Sauour, who could not sinne, and of our B. Ladie, who neuer sinned, remaineth an infinite treasure of satisfactorie workes, appliable by the

The use of *Hyperbole* in holy Scripture.

Treasure of satisfactorie workes in the Church.

Pardons doe
 applie the suf-
 fering of some
 for the satisfa-
 ction of others.

Supreme Stuard of Gods Church, Christs Vicar in earth, for satisfaction of others which haue neede, and are in the communion of Saints, and performe the conditions appointed. And so this high stuard may in due manner by his authoritie, giue limited, or plenarie pardons to penitents, of the paines which otherwise they should suffer in this life, or in purgatorie, for their sinnes first remitted. Other Bishops can also giue or dispence so much as the Supreme Bishop alloteth to their power: al to the edification and necessitie of Gods seruants, as dispensers, not dissipatours of so holic a treasure.

CHAP. VII.

Iob explicated in diuers calamities of mans life, and namely of his owne. 6. Supposing it not likely that he shall returne to former prosperous state, 15. desireth to dye.

a) A souldier must be alwayes readie to endure trauel, to be promptly obedient, content to be beaten by his superior without resistance, vpon paine of his life: he is alwayes subiect to cares, and to danger of death, & therefore must euer be readie to dye.

b) Iust Iob supposing he was at the point of death, prayed God to spare or cease to punish him more, & to accept of that affliction which he had already suffered. So the Church in behalf of soules departed in state of grace prayeth God to spare and cease from further punishing them, & to give them eternal rest.



THE life of man vpon earth is a (a) warfare, and his daies, as the daies of an hyred man. 2. As a seruant desireth the shadow, and as the hired man taryeth for the end of his worke: 3. so I also haue had vayne months, & haue numbered to my self laborious nights. 4. If I sleep, I shall say: When shall I arise? & agayne I shall expect the euening, & shall be replenished with sorowes euen vntil darkenes. 5. My flesh is clothed with rottenesse & filth of dust, my skinne is withered, & drawe together. 6. My daies haue passed more swiftly, then the web is cut of the weauer, and are consumed without anie hope. 7. Remember that my life is a winde, & myne eie shall not returne to see good things. 8. Neither shall the sight of man behold me: thine eies vpon me, and I shall not stand. 9. As a ciowde is consumed, and passeth away: so he that shall descend to hel shall not ascend. 10. Neither shall he returne anie more into his house, neither shall his place know him anie more. 11. Wherefore I also wil not spare my mouth, I wil speake in the tribulation of my spirit: I wil talke with the bitternesse of my soule. 12. Why, am I a sea, or a whale, that thou hast compassed me with a prison? 13. If I say: My litle bed shall comfort me, and I shall be relieved speaking with my self in my couch: 14. Thou wilt terrifie me by dreames, and by visions shake me with horreur. 15. For the which thing my soule hath chosen hanging, and my bones death. 16. I haue despayred. I shall now liue yo longer: (b) Spare me, for my daies are nothing. 17. What is man that thou magnifiest him? or why settest thou thy hart toward him? 18. Thou doest visite him early, and sodainly thou prouest him: 19. How long doest thou not spare me, nor suffer me that I swallow my spittle? 20. I haue sinned, what shall I doe to thee, o keeper of men? why hast thou sette me contrarie to thee, and I am become burdenous to my self? 21. Why doest thou not take away my

sinne,

sinne, and why doest thou not take away mine iniquitie? Behold now I shal sleep in the dust: and if thou seek me in the morning, I shal not be.

C H A P. VIII.

Baldad chargeth Iob to haue spoken vniustly, exhorting him to turne to God, and so he shal prosper better then heretofore: 13. shewing that hypocrites shal not prosper, 20. inferresh (falsly) that God afflicteth not the sincere, nor helpeth the malignant.



V T Baldad the Suhite answering, sayd: (4) 2. How long wilt thou speake such things, & shal the spirit of the word of thy mouth be multiplied? 3. Why, doth God supplant iudgement? or doth the Omnipotent subuert that which is iust? 4. Although thy children haue sinned to him, and he hath leaft them in the hand of their iniquitie: 5. Yet if thou wilt arise early to God, & wilt beseech the Omnipotent: 6. If thou wilt walke cleane & vpright, he wil forthwith awake vnto thee, and wil make the habitation of thy iustice peaceable: 7. In so much, that if thy former things haue been litle, thy later things may be multiplied exceedingly. 8. For aske the old generation, and search diligently the memorie of the fathers (9. For we are but as yesterday, & are ignorant (6) that our daies vpon the earth are as a shadow,) 10. And they shal teach thee: they shal speake to thee, and from their hart shal vtter words. 11. Can the rush be green without moysture? or a seggie place grow without water? 12. When it is yet in his flowre, and is not plucked with the hand, it withereth before al hearbs: 13. Euen so the waies of al, that forget God, and the hope of the hypocrite shal perih: 14. His folie shal not please him, and his confidence as the spiders web. 15. He shal leane vpon his house, and it shal not stand: he shal stay it vp, and it shal not rise: 16. He seemeth moystned before the sunne come, & in his rising his blossome shal goe forth. 17. Vpon a heape of rocks his roots shal be thicke, and among stones he shal abide. 18. If he swallow him vp out of his place, he wil denie him, and wil say: I know thee not. 19. For this is the ioy of his way, that others may spring againe of the earth. 20. God wil not reiect the simple, nor reach his hand to the malignant. 21. Vntil thy mouth be filled with laughter, & thy lips with iubilation. 22. They that hate thee, shal be clothed with contusion: and the tabernacle of the impious shal not stand.

(a) The second conflict. This second disputer charged Iob to be obstinate; who indeed was constant in a true serled iudgement.

(c) Euen thus Heretikes imagine catholikes to be ignorant, & therefore fill their moutks & books with things that are not denied, & yet inferre much falshood sophistically applying ene truth against another, being themselues ignorant how to reconcile difficulties.

C H A P. IX.

*Job approueth that no man auouching his owne iustice before God is iustified.
22. Teacheth that affliction of the innocent standeth wel with Gous iustice,
wisdome, and power.*

(a) Job here granteth that which was truly said by his aduersarie, and sheweth how he did wronge aplie true doctrine against him, and so stil defendeth his owne innocencie and iust quarel.

(b) Angels moue the spheres of heauen.

(c) Euen so S. Paul, though he was not guilty in conscience of any crime, yet he would not therein iustifie himself. *Cor. 4.*

(d) This is an assured true assertion, that God afflicteth both good & euil in this life.

(e) Feare on mans part, and hope in God, doe wel consist together. So both presumption and desperation are avoided.



AND Job answering, said: 2. (a) Indeed I know it is so, and that man is not iustified compared with God. 3. If he wil contend with him, he can not answer him one for a thousand. 4. He is wise of hart, and strong of force: who hath resisted him, and hath had peace? 5. He that transported mountaynes, and they whom he subuerted in his furie, knew not. 6. He that remoueth the earth out of her place, and the pillars thereof are thaken. 7. He that commandeth the sunne, and it riseth not: and shutteth vp the starres as it were vnder a seale: 8. He that alone spreadeth the heauen, & goeth vpon the waues of the sea: 9. He that maketh Arcturus, and Orion, and Hyades, and the inner parts of the south. 10. He that doth great things and incomprehensible, and merueilous, of the which there is no number. 11. If he come to me, I shal not see him: if he depart, I shal not vnderstand. 12. If suddenly he aske, who shal answer him? or who can say: Why doest thou so? 13. God whose wrath no man can resist, and vnder whom they stoop that (b) carie the world. 14. How great am I then, that I may answer him, and speake in my words with him? 15. Who although I haue anie iust thing, wil not answer, (c) but wil beseech my iudge. 16. And when he shal heare me inuocating, I doe not belieue that he hath heard my voice. 17. For in a hurlewind shal he breake me, and shal multiplie my wounds yea without cause. 18. He granteth not my spirit to rest, and he filleth me with bitternesse. 19. If strength be demanded, he is most strong: if equitie of iudgement, no man dare giue testimonie for me. 20. If I wil iustifie my self, mine owne mouth shal condemne me: if I wil shew my self innocent, he shal proue me wicked. 21. Although I shal be simple, the self-same shal my soul be ignorant of, and I shal be wearie of my life. 22. (d) One thing there is that I haue spoken, both the innocent and the impious he consumeth. 23. If he scourge, let him kil at once, and not laugh at the paynes of innocents. 24. The earth is giuen into the hands of the impious, he couereth the face of the iudges thereof: and if it be not he, who is it then? 25. My dayes haue been swifter then a poste: they haue fled and haue not seen good. 26. They haue passed by as ships carying fruits, as an eagle flying to meat. 27. When I shal say: I wil not speake so, I change my face, & am tormented with sorow. 28. I (e) feared al my works, knowing that thou

didst not spare the offender. 29. But if so also I am impious, why haue I laboured in vayne? 30. If I be washed as it were with snow-waters, & my hands shal shine as most cleane: 31. Yet shal thou dippe me in filth, and my garments shal abhorre me. 32. For neither I wil answer a man that is like my self: nor that may be heard with me equally in iudgement. 33. There is none that may be able to reprove both, and to put his hand between both. 34. Let him take his rod from me, and let not his dread terrifie me. 35. I wil speake, and wil not feare him: for I can not answer fearing.

C H A P. X.

Job scarce able to speake, yet sheweth that there is no iniustice nor ignorance in God, neither is his sinne the cause of so great afflictions. 9. Acknowledgeth Gods loue and benefits towards himselfe, 15. and dreauleth his strict iudgement.



MY soule is wearie of my life, I wil let my speach passe agaynst my self. I wil speake in the bitternes of my soule: 2. I wil say to God: Condemne me not: tel me why thou iudgest me so. 3. Doth it seeme good to thee, if thou (a) calumniate me, and oppresse me the worke of thy hands, and helpe the counsel of the impious? 4. Hast thou eies of flesh: or as a man seeth, that thou also see? 5. Are thy daies as the daies of man, and are thy yeares as the times of men: 6. That thou seekest my iniquitie, and searchest my sinne? 7. And thou mayst know that I haue done no impious thing, whereas there is no man that can deliuer out of thy hand. 8. (b) Thy hands haue made me, & framed me wholly round-about, & dost thou so sodainlie cast me downe headlong? 9. Remember I beseech thee that as clay thou madest me, & into dust thou wilt bring me agayne. 10. Hast thou not as milke milked me, and curded me as cheefe? 11. With skinned & flein thou hast clothed me: with bones and sinowes thou hast compacted me. 12. Life and mercie thou hast giuen to me, and thy visitation hath kept my spirit. 13. Although thou conceale these things in thy hart, yet I know that thou remembrest all things. 14. If I haue sinned and thou hast spared me for an houre: why dost thou not suffer me to be cleane from mine iniquitie? 15. And if I shal be impious, woe is to me: and if iust, I shal not lift vp my head, filled with affliction and miserie. 16. And for pride as a lionesse thou wilt take me, and returning thou dost meruelously torment me. 17. Thou renewest thy witnesses against me, & multipliest thy wrath toward me, and paynes doe warre vpon me. 18. Why dost thou bring me forth out of the matrice? Who would God, I had been con-

(a) Holie Job knowing it to be vnpossible that God calumniate any man; inquireth what is the cause why his goodnes afflicteth the iust.
 (b) In that I am thy creature thou maist iustly destroy me but indeed because I am thy creature thou wilt spare me through thy mercy, giuing me thy grace which if I vse well thou wilt also giue me eternal rest.

(c) Repentance is alwayes necessarie, but most especially at the houre of death.

sumed, that eye might not see me. 19. I had been as if I were not, caried from the wombe to the graue. 20. Shal not the fewnes of my daies be ended shortly? suffer me (c) therefore, that I may a litle lament my sorow: 21. Before I goe, and returne not, vnto the darke land, that is couered with the mist of death: 22. A land of miserie and darkenesse, where is the shadow of death, and no order, but euerlasting horrour inhabiteth.

CHAP. XI.

Sophar imputeth Iobs discourse, about the cause of his so great afflictions, to insolencie of mind, and loquacitie of tongue, perswading him to acknowledge grieuous sinnes, that so he may haue the reward of a iust man.

The third conflict.

(a) Sophar might haue applied the vice of much speaking to himself & his felowes, al- leading manie things which proued not their opinion, whereas Iobs allegations proued directly that which he affirmed.

(b) Iobs owne conscience affirmed the contrarie. ch. 6. v. 3.

(c) He could not iustly confesse iniquitie which he had not committed,

BV T Sophar the Naamathite answering, said: 2. Why, shal he that speaketh manie things, not heare also? or (a) shal a man full of words be iustified? 3. To thee onlie shal men hold their peace? & when thou hast mocked others, shalt thou be confuted of none? 4. For thou hast sayd: My word is pure, and I am cleane in thy sight. 5. And I would wish that God would speake with thee, and would open his lips to thee. 6. That he might shew thee the secrets of wisdom, and that his law is manifold, and thou mightest vnderstand that thou art exacted much lesser things of him (b) then thy iniquitie deserueth. 7. Peraduenture thou wilt comprehend the steps of God, and wilt find out the Omnipotent perfectly? 8. He is higher then heauen, and what wilt thou doe? deeper then hel, and how wilt thou know? 9. The measure of him is longer then the earth, & broder then the sea. 10. If he shal ouerthrow al things, or shal strayten the into one, who shal say against him? 11. For he knoweth the vanitie of men, & seeing iniquity doth he not consider? 12. A vaine man is extolled into pride, & thinketh himself borne free as a wilde asses colt. 13. But thou hast confirmed thy hart, & hast spred thy hands to him. 14. If thou shalt take away froe thee the iniquitie (c) that is in thy hand, & iniustice remaine not in thy tabernacle: 15. Then mayst thou lift vp thy face without spot, & thou shalt be stable, & shalt not feare. 16. Thou shalt also forget miserie, & shalt remember it as waters that are passed. 17. And the brightnes as it were of noon-daies, shal arise to thee at euening: and when thou shalt think thy self consumed, thou shalt rise as the day starre. 18. And thou shalt haue confidence, hope being set before thee, & buried thou shalt sleep secure. 19. Thou shalt rest, and there shal be none to terrifie thee: and verie manie shal beseech thy face. 20. But the eyes of

the

the impious shal decay, and escape shal faile them, and their hope the abomination of the soule.

CHAP. XII.

Iob sheweth the knowledge, which his freinds much boast of, to be the common known doctrine of Gods seruants. He more truly, and more profusally discourseth of Gods power and wisdom, stil defending his owne innocencie in respect of great finnes.

BUT Iob answering, said: 2. Are you then men alone, & shal wisdom die with you? 3. I also haue a hart euen as you, neither am I inferiour to you: for who is ignorant of these things, which you know? 4. He that is mocked of his freind as I, shal inuocate God, and he wil heare him: for the (a) simplicitie of the iust man is scorned. 5. The lampe contemned in the cogitations of the riche, is prepared to the time appointed. 6. The tabernacles of robbers abound, and they prouoke God boldly, whereas he hath giuen al things into their hands. 7. For aske the beasts, and they shal teach thee: and the foules of the ayre, and they shal tel thee. 8. Speake to the earth, and it shal answer thee, and the fishes of the sea shal tel. 9. Who is ignorant that the hand of our Lord hath made al these things? 10. In whose hand is the soule of euerie liuing thing, and the spirit of al the flesh of man. 11. Doth not the eare discern words, and the iawes of him that eateth, the tast? 12. In the ancients is wisdom, and in long time prudence. 13. With him is wisdom and strength, he hath counsel and vaderstanding. 14. If he shal destroy, there is no man that can build: if he shut vp a man, there is none that can open. 15. If he hold in the waters, al things shal be dried: and if he send them forth, they shal ouerthrow the earth. 16. With him is strength and wisdom: he knoweth both the deceiuer, and him that is deceiued. 17. He bringeth (b) counsellers to a fooliish end, & iudges to astonishment. 18. He looeth the belt of Kings, & girdeth their reines with a corde. 19. He leadeth away Priests without glorie, & supplanteth the great men. 20. Changing the lippe of the true, and taking away the doctrine of the ancients. 21. He powreth out contempt vpon Princes, relieuing them that had been oppressed. 22. Who reueileth profound things out of darkenesse, and bringeth forth the shadow of death into light. 23. Who multiplieth nations, & destroyeth them, and restoreth the destroyed whole agayne. 24. Who changeth the hart of the Princes of the people of the earth, and deceiueth them, that they may goe in vayne where is no passage. 25. They shal grope as in the darke, and not in the light, and he shal make them goe amisse as drunken men.

(a) God suffereth his simple true-meaning seruants to be scorned for the time, but afterward the wicked shal be forced to conesse, that those whom they derided are worthily in honour before God. *Sap. 5. v. 3.*

(b) Craftie plotters of deuises at last by Gods iust punishment commit so great absurdities, that the meanest may see their follie.

CHAP. XIII.

Of their owne words Tob confuteeth his aduersaries, that they haue spoken that which they know not: 13. defendeth his owne innocencie: 22. desiring of God, if he be afflicted for secret finnes, that he may know them.



(a) Tobs state of fine or innocencie was best known to God, next to his owne conscience, not at all to his aduersaries, that presumed to iudge thereof.

(b) It seemed to his aduersaries that of desperation he would teare his flesh, and so kill himself, and to be so neer death as if one held his soule in his hand readie to let it fall from him.

(c) He was in extreme anguish, but still trusted in God.
(d) He deniet that he is guilty in conscience, but desireth to know of God, if he haue any hid finnes which himself knoweth not.

BEHOLD mine eie hath seen al these things, and mine eare hath heard, and I haue vnderstood euerie thing. 2. According to your knowledge I also doe know: neither am I inferiour to you. 3. But yet I wil speake to the Omnipotent, and I couet to dispute with God. 4. First shewing you to be torgers of lying, and mainteyners of peruerse opinions. 5. And would: God ye would hold your peace, that you might be thought to be wise men. 6. Heare ye therefore my correptions, and attend the iudgement of my lips. 7. Hath God need of your lye, that for him you speake guiles? 8. Doe you take his person, and doe you endeauour (a) to iudge for God? 9. Or shal it please him from whom nothing can be concealed, or that he be deceiued as a man, with your fraudulent dealings? 10. He shal reprove you, because in secret you take his person. 11. Forthwith as he shal moue himself, he shal trouble you: and his terrour shal come violently vpon you. 12. Your memorie shal be compared to ashes, and your neckes shal be brought into clay. 13. Hold your peace a litle while, that I may speake whatsoever my minde shal prompt me. 14. (b) Why doe I teare my flesh with my teeth, and earie my soule in my hands? 15. Although he shal kill me, I wil (c) trust in him: but yet I wil reprove my waies in his sight. 16. And he shal be my sauour: for no hypocrite shal come in his sight. 17. Heare ye my word, and receiue the obscure sayings with your eares. 18. If I shal be iudged, (c) I know that I shal be found iust. 19. What is he that wil be iudged with me? let him come: why am I consumed holding my peace? 20. Two things only doe not to me, and then shal I not be hid from thy face: 21. Make thy hand far from me, and let not thy feare terrifie me. 22. Cal me, and I wil answer thee: or els I wil speake, and doe thou answer me. 23. How great iniquities and finnes I haue, my wicked deeds and my offences (d) shew thou me. 24. Why hidest thou thy face, and thinkest me thine enemy? 25. Against the lease, that is violently taken with the wind, thou shewest thy might, and persecutest drie stubble. 26. For thou writest bitterness against me, and wilt consume me with the finnes of my youth. 27. Thou hast put my feete in the stocks, and hast obserued al my

paths.

paths, and hast considered the steps of my feete. 28. Who as rottenes am to be consumed, and as a garment, that is eaten of the moth.

C H A P. XIII.

Againe Tob describeth the miseries of mans life. 3. Neuertheles Gods great providence towards him: 7. professeth his beliefe of the Resurrection.



MA N borne of (a) woman, living a short time, is replenished with many miseries. 2. Who as a flowre cometh forth and is destroyed, and flyeth as a shadow, and neuer abideth in the same state. 3. And dost thou count it a worthy thing to open thine eyes vpon such an one, and to bring him with thee into iudgement? 4. Who can make cleane him that is conceived of vncleane seede? is it not thou which onlie art? 5. The daies of man are short, and the number of his months is with thee, thou hast appointed his limits which can not be passed. 6. Depart a litle from him, that he may rest, vntil his day wished for come, euen as the hyred man's. 7. A tree hath hope: if it be cut, it waxeth green againe, and the boughs thereof spring. 8. If his roote be old in the earth, and the trunke thereof be dead in the dust, 9. At the sent of water it shal spring, and bring forth leaues, as when it was first planted. 10. But when man shal be dead, and naked, and consumed, where is he I pray? 11. As if the waters should depart out of the sea, and a riuer made emptie mould be dried vp. 12. So man when he is asleep shal not rise agayne, til heauen perith, he shal not awake, nor rise vp out of his sleep. 13. Who wil grant me this, that in hel thou protect me, and hide me til thy turie passe, and appoynt me a time, wherein thou wilt remember me? 14. Shal man that is dead, thinkest thou, liue agayne? al the daies, in which I am now in warfare, I expect vntil my change doe come. 15. Thou shalt cal me, and I shal answer thee: to the worke of thy hands thou shalt reach thy right hand. 16. Thou indeed hast numbred my steps: but thou wilt spare my sinnes. 17. Thou hast sealed my offences as it were in a bag, but hast cured mine iniquitie. 18. A mountaine falling slideth downe, and a rock is remoued out of his place. 19. Waters make stones holow, and with inundation the earth by litle and litle is consumed: and men therefore thou shalt destroy in like manner. 20. Thou shalt strengned him a litle, that he might passe away for euer: thou shalt change his face, and shalt send him forth. 21. Whether his children shal be noble, or vnnoble, he (b) shal not vnderstand. 22. But yet his flesh whiles he shal liue shal haue sorow, and his soule shal mourne vpon himself.

(a) Al children taking their substance from the mother, and hauing only a temporal life continually tending to death, can not but be subiect to manie miseries: For time it-selfe though it may seeme long, is a limited thing, and is very short, yea hath no proportion in respect of eternitie, which is infinite: yet God hath care to bring this weake creature to life eternal.

(b) The parents after death are not afflicted with the fate of their children as they be in this life.

C H A P. X V.

Eliphaz againe chargeth Iob to haue spoken presumptuously, and blasphemously: 14. auoucheth that no man is innocent nor iust: 20. ascribing the malice of the impious and hypocrites.

The fourth conflict.
[Eliphaz not able to answer Iob's solide reasons, railleth against him, as if he were inuious to God, or taught others to cast away feare.

(b) It is a very rare priuiledge to be without spot.
(c) But spot of venial finnes may be in a iust man.

(d) All these miseries are incident to the wicked, but are falsely applied to holy Iob, who indeed was iust.

BUT Eliphaz the Themanite answering, sayd: 2. Will a wise man answer as it were speaking into the wind, and fill his stomach with burning? 3. Thou (a) reprocst him in words, that is not equal to thee, & speakest that which is not expedient for thee. 4. As much as is in thee, thou hast euacuated feare, and hast taken away prayers before God. 5. For thine iniquitie hath taught thy mouth, and thou doest imitate the tongue of blasphemers. 6. Thine owne mouth shall condemne thee, and not I: and thy lippes shall answer thee. 7. Wast thou the first man borne, and formed before the litle hills? 8. Hast thou heard Gods counsel, and shall his wisdom be inferiour to thee? 9. What doest thou know, that we are ignorant of? what doest thou vnderstand that we know not? 10. There are both old men & ancients among vs, much elder thē thy fathers. 11. Is it a great matter that God should comfort thee? but thy naughtie words hinder it. 12. Why doth thy hart eleuate thee, & as thinking great things, hast thou astonished eyes? 13. Why doeth thy spirit swel agaynst God, to vter such words out of thy mouth? 14. What is man, that he should be (b) without spot, & that the borne of a womā should appeare (c) iust? 15. Behold among his saints none is immutable, & the heauens are not cleane in his sight. 16. How much more is man abominable, and vnprofitable, who drinketh iniquitie as it were water? 17. I wil shew thee, heare me: that which I haue seen I wil tel thee. 18. Wise men confesse and hide not their fathers: 19. to whom onlie the earth was giuen, and stranger hath not passed by them. 20. The impious is proud al his daies, and (d) the number of the yeares of his tyrannie is vncertaine. 21. The sound of terrour is alwaies in his eares: and when there is peace, he alwaies suspecteth treason. 22. He belieueth not that he may returne from darkenesse to light, looking round about for the sword on euerie side. 23. When he shall moue himself to seeke bread, he knoweth that the day of darkenesse is prepared in his hand. 24. Tribulation shall terrifie him, and distresse in al compasse him, as a King that is prepared to battel. 25. For he hath stretched his hand against God, & is strengthened against the Omnipotent. 26. He hath run against him with necke set vpright, and is armed with a fatte necke. 27. Fatnesse hath couered his face, and from his sides there hangeth tallow. 28. He hath dwelt in desolate cities, and in desert houes, that are brought into hillocks.

hillocks. 29. He shal not be enriched, neither shal his substance continue, neither shal he put his root in the earth. 30. He shal not depart out of darknes, the flame shal drie his boughs, and he shal be taken away with the spirit of his owne mouth. 31. He shal not belieue vainely deceiued with errour, that he may be redeemed with anie price. 32. Before his daies be accomplished, he shal perith: and his hands shal wither. 33. His cluster in the first flower shal be hurt as a vine, and as the oliue tree casting his flower. 34. For the congregation of the hypocrite is barren, and fire shal deuour their tabernacles, which gladly take gifts. 35. He conceiued forow, and hath brought forth iniquitie, and his womb prepareth guiles.

C H A P. X V I.

Job moued by his importune freinds, 4. exposulateth their seueritie, 12. further describeth his afflictions, and appealeth to Gods iudgements, that he suffereth more then his finnes deserue.

BV T Job answering sayd: 2. I haue heard oftentimes such things, (a) heauie comforters you are al. 3. Shal words ful of wind haue an end? or is any thing troublesome to thee, if thou speake? 4. I also could speake things like to you: and would God your soule were for my soule. 5. I also would comfort you with words, and would wag my head vpon you. 6. I would strengthen you with my mouth, and would moue my lips, as sparing you. 7. But what shal I doe? If I speak, my paine wil not rest: and if I hold my peace, it wil not depart from me. 8. But now my sorow hath oppressed me, & al my limmes are brought to nothing. 9. My wrinkles giue testimonie against me, and (b) a false speaker is rayfed vp against my face contradicting me. 10. He hath gathered his furie vpon me, and threatening me hath gnashed against me with his teeth, mine enemy hath beheld me with terrible eies. 11. They haue opened their mouths vpon me, and exprobatng haue stricken my cheeke, they are filled with my paines. 12. God hath shut me vp with the wicked man, and hath deliuered me to the hands of the impious. 13. I sometime that welthie-one soudainly am broken: he hath held my necke, broken me, and set me to himself as it were a marke. 14. He hath compassed me with his speares, he hath wounded my loynes, he hath not spared, and hath powred out on the earth my bowels. 15. He hath cut me with wound vpon wound, he hath come violently vpon me as it were a giant. 16. I haue sowed sackcloth vpon my shinne, and haue couered my flesh with ashes. 17. My face is swollen with weeping, and my eye-lids are dimme.

(a) True and freindlie comforters ought to heare the afflicted with patience, & not vnmercifully charge him with crimes, which they neither know, nor his conscience is guiltie of.
(b) A great affliction, when one ful of paine & distress is also forced to defend his owne innocencie against calumnious.

(c) As the ad-
uerfaries ftill
obicct great
iniquitie to
him, fo he yea-
deth them the
fame true
answer.

18. Theſe things haue I ſuffered (c) without the iniquitie of my hand, whereas I had cleane prayers to God. 19. Earth couer not my bloud, neither let my crie find place in thee to be hid. 20. For behold my witneſſe is in heauen, and he that knoweth my conſcience on high. 21. My freinds full of words: mine eie diſtilleth vnto God. 22. And would God a man might ſo be iudged with God, as the ſonne of man is iudged with his companion. 23. For behold the ſhort yeares paſſe away, and I walke the path, by the which I ſhall not returne.

CHAP. XVII

For the grieuousnes of his paine Iob expecteth ſpeedie death, 4. chargeth his freinds with ſolie for holding only remuneration in this life. 6. Himſelf hopeth happie reſt in the other world.

(a) Not hauing committed ſuch finnes as he was charged withal, in this double bitterneſſe of corporal paine & calumniation, his eye was ſtil vpon God, expecting to be deliuered.



BY ſpirit ſhall be extenuated, my daies ſhall be ſhortned, and the graue only remaineth for me. 2. I haue (a) not ſinned, and mine eie abideth in bitterneſſe. 3. Deliuer me, and ſet me beſide thee, and let anie mans hand fight againſt me. 4. Thou haſt made their hart far from diſcipline, and therefore they ſhall not be exalted. 5. He promiſeth a prey to his felowes, and the eies of his children ſhall faile. 6. He hath ſet me as it were for a prouerbe of the common people, and I am an example before them. 7. Mine eie is dimme for indignation, and my members are brought as it were to nothing. 8. The iuſt ſhall be aſtoniſhed vpon this, and the innocent ſhall be raiſed vp againſt the hypocrite. 9. And the iuſt ſhall hold his way, & with cleane hands ſhall adde ſtrength. 10. Be al you therefore conuerted, and come; and I ſhall not find among you anie wiſe man. 11. My daies haue paſſed, my cogitations are diſſipated, tormenting my hart: 12. Night they haue turned into day, and againe after darkeneſſe I hope for light. 13. If I ſhall expect, * (b) hel is my houſe, and in darkeneſſe I haue made my bed. 14. I haue ſayd to rottenes: Thou art my father, my mother, and my ſiſter, to wormes. 15. Where is now then my expectation, and my patience who conſidereth. 16. Al my things ſhall deſcend into moſt deep hel: there at the leaſt, ſhall I haue reſt thinkeſt thou?

(b) This text ſheweth euidently that there was a place of reſt called hel.

* Scel
* Adus
Infer-
nus.

C H A P. XVIII.

Baldad setteth vpon Iob againe, chargeing him with present impatience, and former impietie, 6. and that therefore he suffereth worthis punishment.

B V T Baldad the Suhite answering, sayd: 2. How long wil (a) ye speake vantage words? vnderstand ye first, and so let vs speake. 3. Why are we reputed as beasts, and accounted vile before you? 4. Which destroyest thy soule in thy furie, that the earth be forsaken for thee, and that rockes be transported out of their place? 5. Shal not the light of the impious be extinguished, and the flame of his fire not shine? 6. The light that be darke in his tabernacle, and the candel that is ouer him, shal be extinguished. 7. The steps of his power shal be strayned, and his owne counsel that cast him downe headlong. 8. For he hath thrust his feet into a net, and walketh in the meshes thereof. 9. The sole of his foote shal be held in a snare, and thirst shal burne against him. 10. His ginne is hid in the earth, and his spring vpon the path. 11. Feares shal terrifie him on euerie side, and his feet shal entangle him. 12. Let his strength be extenuated with famine, and let hunger inuade his ribbes. 13. Let it deuoure the beautie of his skinne, let death the first-borne consume his armes. 14. Let his confidence be plucked away out of his tabernacle, and let destruction as a King tread vpon him. 15. Let the companions of him, that is not, dwell in his tabernacle, let brimston be sprinkled in his tent. 16. Let his rootes be dried downward, and his haruest destroyed vpward. 17. Let the memorie of him perish from the earth, and let not his name be renowned in the streets. 18. He shal expect him out of light into darkenesse, and that transport him out of the world. 19. His seed shal not be, nor his progenie in his people, nor anie remnants in his countries. 20. In his daie the last shal be attonished, and horrour shal inuade the first. 21. These are then the tabernacles of the wicked man, and this is the place of him that knoweth not God.

The fifth conflict.

a) Baldad perceiuing Iob to speake confidently as the common doctrine of manie, opposeth himself neuertheless against him and al that thinke as he doth, and so speaketh as to manie in the plural number, wil ye speake, & of himselfe & his felowes: *are we reputed.* &c. So holie Iob a figure of the Church defended the common cause, his aduersaries a figure of heretikes speaking some truth mixed false things therewith. *S. Greg. li. 14. c. 1.*

C H A P. XIX.

Job lamenteth his freinds crueltie, 6. affirmeth that his so great affliction is not for his sinnes, 25. and comforteth himself with his vnaoubted beleefe of the Resurrection.

2. Blessed Job
 Faith S. Gre-
 gorie li. 14. c.
 16. 17. looking
 sincerely on his
 owne life, saw
 that his affli-
 ction was grea-
 ter then his sin-
 nes deserued, &
 in that respect
 was not equal:
 yet it was iust,
 for God being
 iust giueth a iust
 reward: a crowne
 of iustice as S.
 Paul speaketh
 of himself (2.
 Tim. 4.)
 (b) Al refused
 holie Job in his
 affliction, euen
 those whom he
 had loued most
 who therefore
 ought most to
 haue loued him
 againe.
 (c) An expresse
 profession of
 his faith of the
 Resurrection.
 (d) We shal rise
 againe, not as
 one tree riseth
 in place of an
 other, but the
 self-same per-
 sons, changed
 in qualities,
 not in substance.



B V T Job answering, sayd: 2. How long doe you afflict my soule, and weare me with words? 3. Behold, ten times you confound me, and are not ashamed oppressing me. 4. For although I haue been ignorant, mine ignorance shal be with me. 5. But you are set vp against me, & reprove me with my reproches. 6. At least now vnderstand ye, that God hath afflicted me (a) not with equal iudgement, and hath compassed me with his scourges. 7. Behold I shal crie suffering violence, and no man wil heare: I shal crie out, and there is none to indge. 8. He hath hedged my path round about and I can not passe, and in my way hath put darke- nesse. 9. He hath spoiled me of my glorie, and hath taken the crowne from my head. 10. He hath destroyed me on euerie side, and I perish, and as it were from a tree plucked hath he taken away my hope. 11. His furie is wrath against me, and he hath so accounted me as his ene- mie. 12. His seriants haue come together, and haue made themselues a way by me, and haue besieged my tabernacle round about. 13. He hath made my brethren far from me, and my acquaintance as strangers haue departed from me. 14. My kinsemen haue forsaken me, and they that knew me haue forgotten me. 15. The ghests of my house, and my mayd- seruants haue counted me an alien, and I haue been as it were a stran- ger in their ties. 16. I called my seruant, and he did not answer me, with mine owne mouth I besought him. 17. My wife hath abhorred my breath, and I prayed the children of my wombe. 18. Fooles also despised me, and when I was departed from them, they backbitcd me. 19. My counsellers sometime haue abhorred me: & he (b) whom I loued most hath turned against me. 20. The flesh being consumed, my bone hath cleaued to my skiane, and there are left onlie lippes about my teeth. 21. Haue mercie vpon me, haue mercie vpon me, at the least you my freinds, because the hand of our Lord hath touched me. 22. Why doe you as God persecute me, and are filled with my flein? 23. Who wil grant me that my words may be writen? who wil giue me that they may be drawen in a Book, 24. with yron penne, & in plate of leade, or els with stile might be graue in flint-stone? 25. For (c) I know that my Redeemer liuerh, & in the last day I shal rise out of the earth. 26. And I shal be cō- passed agayne with my skiane, and in my flesh I shal see God. 27. Whō I my self shal see, & mine eies shal behold, & (d) none other: this my hope

is layd

layd vp in my bosome. 28. Why then doe you say now: Let vs pericute him, & let vs finde roote of word agaynst him: 29. Flye therefore from the face of the sword, because the sword is the reuenger of iniquities: and know ye that there is judgement.

C H A P. X X.

Sophar auoucheth that some wicked men flourish for a time, but are afterward iustly plagued. 29. Therupon condemnech Iob as an hypocrite.

B V T Sophar the Naamathite answering, sayd: 2. Therefore my diuerse cogitations succeed one an other, and my minde is rapt into sundrie things. 3. The doctrine, wherwith thou reproveest me, I wil heare, and the spirit of my vnderstanding shal answer me. 4. This I know from the beginning, since man was placed vpon the earth, 5. That the praise of the impious is (a) short, and the ioy of the hypocrite as it were for a moment: 6. If his pride rise vp euen to the heauen, and his head touch the clouds: 7. As a dunghil in the end he shal be destroyed, and they that had seen him, shal say: Where is he? 8. As a dreame that flyeth away he shal not be found, he shal passe as a vision by night: 9. The eie that had seen him, shal not see him, neither shal his place behold him any more. 10. His childre shal come to naught with pouertie, and his hands shal render him his sorow. 11. His bones shal be filled with the vices of his youth, & they shal sleep with him in the dust. 12. For when euil shal be sweet in his mouth, he wil hide it vnder his tongue. 13. He wil spare it, & not leaue it, and wil hide it in his throte. 14. His bread in his belly shal be turned into the gaulc of aspes within him. 15. The riches which he hath deuoured, he shal vomite out, & God shal draw the forth out of his belly. 16. He shal sucke the head of aspes, and the vipers tongue shal kil him. (17. Let him not see the streames of the riuer, the torrets of honie, & of butter.) 18. He shal be punished for al things that he did, & yet not be consumed: according to the multitude of his inuentiōs so also shal he suffer. 19. Because breaking in he hath made the poore naked: he hath violētly taken a house, & built it not. 20. Neither is his bellie filled: and when he shal haue the things he coueted, he can not possesse them. 21. There remaind not of his meate, & therefore nothing shal continue of his goods: 22. When he shal be filled, he shal be strayned, he shal burne, and al sorow shal fal vpon him. 23. Would God his belly were filled, that he may send forth the wrath of his furie vpon him, and rayne his battel vpon him. 24. He shal fly wepons of yron, and shal fal vpon a bowe of brasse. 25. The sword plucked out, and comming forth of his scabbard, and glistering in his bitternesse: the horrible shal goe and come vpon him. 26. Al darkenesse is hid in his secrets: fyre that is not kinled shal deuoure him, he shal be

The sixth conflict.

a) Al mans life is short & as a moment in comparison of eternitie; but it is not alwayes true that the wicked are shortly punished in respect of this life, as this disputer applieth it to proue Iob to be impious.

Therefore Iob answereth in the next chap. v. 13. That ordinarily the wicked lead their dayes (to wit their whole life) in wealth & (then) in a moment goe downe so hel. So the rest of these mens assertions are for most part true in some sense, but ill applied.

afflicted least in his tabernacle. 27. The heauens shal reueale his iniquitie, and the earth shal rise against him. 28. The blossome of his house shal be opened, he shal be plucked downe in the day of Gods furie. 29. This is the portion of an impious man from God, & the inheritance of his words from our Lord.

CHAP. XXI.

Iob requiring his freinds to heare him, 7. discourseth of the cause, why some euil men prosper at this life.

BV T Iob answering, sayd: 2. Heare I beseech you my words, and doe penance. 3. Beare with me, that I also may speake, and after my words, if it shal seeme good, laugh ye. 4. Is my disputation (a) agaynst man, that I ought not worthily to be sorie? 5. Harken to me, and be astonished, and put the finger vpon your moutr. 6. And I when I shal remember, am afrayd, and trembling shaketh my flesh. 7. Why then doe the impious liue, are they aduāced, & strengthened with riches? 8. Their seed cōtinueth before thē, a multitude of kinsemē, & of nephewes in their sight. 9. Their houses be secure & peaceable, & the rod of God is not vpon them. 10. Their bullock hath conceiued, & hath not made abortion: their cow hath calued, and is not deprived of her calfe. 11. Their litle ones goe forth as flocks, and their infants reioyse with pastimes. 12. They hold the timbrel, & the harpe, & reioyse at the sound of the organe. 13. They (b) lead their daies in wealth, and in a moment they goe downe to (c) hel. 14. Who sayd to God: depart from vs, we wil not the knowledge of thy waies. 15. Who is the Omnipotent, that we should serue him? and what doth it profite vs if we shal pray him? 16. But yet because their good things are not in their hand, be the counsel of the impious far from me. 17. How often shal the candel of the impious be extinguished, and inundation come vpon them, and shal he deuide the sorowes of his furie? 18. They shal be as chaffe before the face of the winde, and as ashes, which the whirlewinde scattereth. 19. God shal reserue the sorow of the father to his children: and when he shal haue rendred it, then shal he know. 20. His eies shal see his owne slaughter, and he shal drinke the furie of the Omnipotent. 21. For what doeth it pertaine to him concerning his house after him: although the number of his months be diminished the halfe? 22. Shal anie man teach God knowledge, who iudgeth the high ones? 23. This man dieth strong and in health, rich and happie. 24. His bowels be ful of fat, and his bones be embrued with marrow. 25. But an other dieth in bitteresse of soule without anie riches. 26. And yet they shal sleep together in the dust, and wormes shal couer them. 27. Surely I know your cogitations, & vniust sentences agaynst me. 28. For you say: Where is the house of the Prince?

(a) Though he disputed with three men, yet it was concerning diuine things not humane, but of Gods providence, and iustice, of the resurrection, of eternal life, and punishment.

(b) See ch. 20. v. 5.

(c) The same word is in Hebrew, Greek, & Latin, for hel, as in the 7. and 17. chap. & other places, which sheweth that besides hel of the damned the resting place also of holie fathers in the old Testament was called by the general name of hel.

and

& where are the tabernacles of the impious? 29. Aske anie of the wayfaring men, & you shal vnderstand that he knoweth these self-same things. 30. Because the euil man is kept vnto the day of perdition, and he shal be led to the day of furie. 31. Who shal reprove his way before him? and who shal repay him the things that he hath done? 32. He shal be brought to the graues, and shal watch in the head of the dead. 33. He hath been sweet to the grauel of * Cocytus, and after him he shal drawe euerie man, and before him innumerable. 34. How therefore doe ye comfort me in vayne, whereas your answer is shewed to be repugnant to the truth?

* a river
of hel.

C H A P. XXII.

Eliphaz contendeth that God is not pleased with a iust mans afflictions: 5. falsly imputeth enormous crimes to holie Iob, 12. and grosse errors. 21. Wissheth him therefore to repent, that so he may prosper.



BUT Eliphaz the Themanite answering, sayd: 2. Can man be compared with God, yea though he be of perfect knowledge? 3. What doth it (a) profite God if thou be iust? or what doest thou aduantage him if thy way be vnspotted? 4. Shal he be afrayde to reprove thee, and come with thee into iudgement: 5. And not for thy very great malice, and thine infinite iniquities? 6. For thou hast taken away the pledge of thy brethren without cause, and the naked thou hast spoyled of clothes. 7. Water to the wearie thou hast not giuen, and from the hungrie thou hast withdrawen bread. 8. In the strength of thine arme thou didst possesse the earth, and being the mightiest thou didst obteyne it. 9. Widowes thou hast sent away emptie, and the armes of pupils thou hast broken in pieces. 10. Therefore art thou compassed with snares, and sodain feare troubleth thee. 11. And thoughtest thou that thou shouldest not see darkenes, and that thou shouldest not be oppressed with the violence of ouerflowing waters? 12. Doest thou not thinke that God is higher then heauen, and is exalted aboue the top of the starres? 13. And thou sayst: For what knoweth God? and he iudgeth as it were by a mist. 14. The clouds are his couert, (b) neither doth he consider our things, and he walketh about the poles of heauen. 15. Doest thou couet to keep the path of worlds, which wicked men haue troden? 16. Who were taken away before their time, and a floud hath ouerthrowen their foundation. 17. Who sayd to God: Depart from vs; and as though the Omnipotent could doe nothing, they esteemed him: 18. Whereas he had filled their houses with good things, whose sentence be far from me. 19. The iust shal see, & shal reioyse, & the innocent man shal skorne them. 20. Is

The seuenth
conflict

a) Indeed whe
a iust man
hath donne his
dutie he is vn-
profitable to
God: but he is
profitable to
himself, which
greatly plea-
seth God, who
desireth mans
good, & it re-
doundeth to
Gods glorie
that he hath
such seruants.

Mat. 5. v. 17.

(b) After im-
itation of false
crimes, this
disputer char-
geth holie Iob
also with hea-
thenish error
of the Ægyp-
tians, that God
hath no prou-
idence of men
in this world.

Aristoteli. li. de
mundo. sextu. 84.

So some here-
tiques in their
phrensic ac-
cuse Catho-
likes of con-
demned here-
sies.

not their exaltation cut downe, and hath not fire deuoured the remnants of them? 21. Agree thou therefore to him, and haue peace: and by these things thou shalt haue the best fruits. 22. Receiue the law of his mouth, and put his words in thy hart. 23. If thou wilt returne to the Omnipotent, thou shalt be builded vp, and shalt make iniquitie far from thy tabernacle. 24. He shal giue for earth flint, and for flint torrents of gold. 25. And the Omnipotent shal be agaynst thine enemies, and siluer shal be heaped together vnto thee. 26. Then shalt thou abound in delights vpon the Omnipotent, and shalt lift vp thy face to God. 27. Thou shalt aske him, and he wil heare thee, and thou shal pay thy vowes. 28. Thou shalt decree a thing, and it shal come to thee, and light shal shine in thy waies. 29. For who wil be humbled, shal be in glorie: & he that wil bow downe his eies, he shal be saued. 30. The innocent shal be saued, but shal be saued in the cleanness of his hands.

CHAP. XXIII.

Iob expecteth helpe and sentence of God, 6. with iust feare, yet with good conscience maintaineth his owne innocencie.

(a) Whiles he expected some comfort of his freinds, they stil afflicted him more & more, charging him with false crimes & so aggravating his grief both of bodie and mind.

(b) Therefore he appealeth to Gods iudgement seare for sentence.



V T Iob answering, sayd: 2. (a) Now also my talke is in bitterness, and the hand of my plague is aggravated vpon my mourning. 3. Who wil grant me that I may know and find him, & come euen to (b) his throne? 4. I wil set iudgement before him, and wil fill my mouth with accusations. 5. That I may know the words that he wil answer me, and vnderstand what he wil speake to me. 6. I wil not that he contend with me with much strength, nor that he oppresse me with the weight of his greatnes. 7. Let him propose equitie against me, and my iudgement shal come to victorie. 8. If I shal goe to the East, he appeareth not: if to the West, I shal not vnderstand him. 9. If to the left hand, what shal I doe? I shal not apprehend him: if I turne my self to the right hand, I shal not see him. 10. But he knoweth my way, and hath proued me as gold that passeth through the fyre: 11. My foote hath folowed his steps, I haue kept his way, & haue not declined out of it. 12. From the commandements of his lips I haue not departed, and I haue hid the words of his mouth in my bosome. 13. For he is alone, and no man can turne away his cogitation: and whatsoever his soule would, that hath he done. 14. And when he shal haue fulfilled his wil in me, manie other things also are at hand with him. 15. And therefore I am troubled at his face, and considering him I am made pensue with feare. 16. God hath mollified my hart, and the Omnipotent hath

troubled

troubled me. 17. For I haue not perished because of the imminent darknesse, neither hath the mist couered my face.

C H A P. XXIII.

God in his prouidence knoweth when he wil punish the wicked, which his true seruants know not, much lesse the impious.



TIMES are not hid from the Omnipotent: but they (a) that know him, know not his daies. 2. Some haue transferred bounds, spoiled flocks, & fed them. 3. They haue driuen away the asse of pupils, and haue taken away the widowes oxe for a pledge. 4. They haue subuerted the way of the poore, and haue oppressed together the meek of the earth. 5. Others as wild asses in the desert goe forth to their worke: watching to the prey, doe prepare bread for their children. 6. They reap the field that is not theirs, and gather the grapes of his vineyard, whom by violence they haue oppressed. 7. They send men away naked taking away their cloths, which haue no couering in the cold. 8. Whó the thowes of the mountaynes doe walk, & not hauing a couert, they embrace stones. 9. They did violéce spoyling the pupils, & the cōmon poore people they spoyled. 10. From the naked & them that goe without clothing, and the hungrie they haue taken away the eares of corne. 11. They haue rested the noonetide among their heaps, which hauing troden the wine presses are a thirst. 12. Out of the cities they haue made men to mourne, and the soule of the wounded hath cryed, & God doth not suffer it to passe vntreunged: 13. They haue been (b) rebellious to the light, they haue not knowen his wayes, neither did they returne by his pathes. 14. At the verie break of day the murderer ryseth, he killeth the needie, and the poore man: but by night he wil be as a theefe. 15. The cie of the aduouterer obserueth darknesse, saying: Cie thal not see me: and he wil couer his face. 16. He diggeth through houses in the darke, as in the day they had appointed with themselves, and they haue not knowen the light. 17. If sodainly the morning thal appeare, they thinke it the shadow of death: and they walke so in darknesse as it were in light. 18. He is light about the face of the water: cursed be his portion in the earth, neither walke he by the way of the vineyards. 19. Let him passe (c) from snow waters to exceeding heate, and his sinne euen vnto hel. 20. Let mercie forget him: wormes his sweetnes: be he not in remembrance, but be he broken in pieces as an vnfruitful tree. 21. For he hath fed the barren, and her that bareth not, and to the widow he hath not done good. 22. He hath pulled downe the strong in his strength and when he thal stand, he wil not credit his life. 23. God hath giuen

(a) Gods seruants know that he wil punish wickednes, but know not when the wicked presume, that he wil neuer punish them.

(b) Heretikes doing and teaching against their owne knowledge, are afterward stricken with blindness, that they can not see the truth. 3. Gr. g. li. 16. c. 25

(c) Sinners running into both extremes of defect and excess, are likewise punished with contrarie tormentes.

(d) Man by power of free wil oftē presumeth to spend the time in sinning, which God granteth him to doe penance for former sinnes.
Rom. 2.

The eight con-
flict.

(a) Iob answered before, ch. 1. yet blind and obstinate disputers stil repeat the same objections.

(a) Iob sheweth that neither God needeth mans helpe: (b) Neither is Baldads prudence able to help, if there were neede. (c) Giants were not able to wade in Noes flood, but were drowned with the rest.

him place for penance, and he (d) abuseth it vnto pride: but his eies be vpon his waies. 24. They are eleuated for a litle, and shal not stand, and shal be humbled as al things, and shal be taken away, and as the tops of the eares of corne they shal be broken. 25. And if it be not so, who can reprove me that I haue lied, and set my words before God?

C H A P. XXV.

Baldad endeauoureth againe to terrifie Iob with Gods iudgement, from appealing therto, and from anouching his owne innocencie.



V T Baldad the Suhite answering, sayd: 2. Power and terrour is with him, that maketh concord in his high ones. 3. Is there anie number of his souldiers? and vpon whom shal not his light arise? 4. (a) Can man be iustified compared with God, or the borne of a woman appeare cleane? 5. Behold the moone also doth not shine, and the starres are not cleane in his sight. 6. How much more man rottennes, and the soune of man a worme?

C H A P. XXVI.

Iob refuteth his aduersaries needles and common arguments, by more sound discoursing of Gods power, and wisdome.



V T Iob answering, sayd: 2. (a) Whose helper art thou? his that is weake? and doest thou hold vp the arme of him, that is not strong? 3. To whom hast thou giuen counsel? perhaps to him, that hath not wisdome, and (b) thy prudence hast thou shewed very great. 4. Whom wouldest thou reach? not him that made breath? 5. Behold the (c) gyants grone vnder the waters, & they that dwel with them. 6. Hel is naked before him, & there is no couert to perdition. 7. Who stretcheth out the north-wind ouer the vacant, and hangeth the earth vpon nothing. 8. Who bindeth the waters in his clouds, that they breake not forth together downward. 9. Who holdeth the countenance of his throne, & spreddeth his cloud ouer it. 10. He hath made a limit about the waters, til light and darknes be ended. 11. The pillers of heauen tremble, and dread at his beck. 12. In his strength sodainly the

seas are gathered together, and with his wisdom he stricke the proud man. 13. His spirite hath adorned the heauens. & his hand being the midwife, the (d) winding serpent is brought forth. 14. Loe, these things are sayd in part of his waies: and where as we haue heard scarce a little drop of his word, who shal be able to behold the thunder of his greatnes?

(d) Not only great things before recited, but also the very least are made by God, and depend vpon his prouidence.

C H A P. XXVII.

More and more Iob confirmeth his innocencie, auouching that God not presently iudging, 11. wil in time condemne the wicked.

IO B also added, taking his parable, and sayd: 2. God liueth, who hath (a) taken away my iudgement, and the Omnipotent, which hath brought my soule to bitternesse. 3. That as long as breath remaineth in me, and the spirit of God in my nostrils, 4. My lippes shal not speake iniquitie, neither shal my tongue meditate (b) lying. 5. God forbid that I should iudge you to be iust: til I faile, I wil not depart from mine innocencie. 6. My iustification which I haue begun to hold, I wil not forsake for my hart doth not reprehend me in al my life. 7. Let mine enemy be as the impious, and mine aduersarie as the wicked one. 8. For what is the hypocrites hope, if couctoufely he take by violence, and God deliuer not his soule? 9. Wil God heare his crie, when distresse shal come vpon him? 10. Or can he be delighted in the Omnipotent, and inuocate God at al time? 11. I wil teach you by the hand of God, what the Omnipotent hath, neither wil I hide it. 12. Loe, you doe al know, and why speake you vaine things without cause? 13. This is the portion of an impious man with God, and inheritance of the violent, which they shal receiue of the Omnipotent. 14. If his children be multiplied, they shal be in the sword, & his nephewes shal not be filled with bread. 15. They that shal be least of him, shal be buried in death, and his widowes shal not weepe. 16. If he shal heape together siluer as earth, and as clay shal prepare garments: 17. He shal prepare indeed, but the iust man shal be clothed with them: and the innocent shal diuide the siluer. 18. He hath built his house as a moth, and as a keeper hath he made a bowre. 19. The rich man (c) when he shal sleep shal take away nothing with him: he shal open his eies, and finde nothing. 20. Pouertie as water shal apprehend him, in the night a tempest shal oppresse him. 21. The burning wind shal take him vp, and cary him away, and as a whirlwinde shal pul him violently out of his place. 22. And he shal cast vpon him, and shal not spare: out of his hand flying he shal flye. 23. He shal claspe his hands vpon him, and shal hisse vpon him, beholding his place.

a) God would not as yet haue Iobs cause iudged, but reserved the sentence; for his greater trial is patience.
b) It were a lie to acknowledge such finnes as he had not committed.

(c) Some part of Gods iudgement falleth on the wicked in this life, but especially at their death. *Psal. 75.*

C H A P. XXVIII

The maruelous workes of God, the authour of nature, shew his power and wisedome, 12. and that true riches consist not in temporal creatures, but in wisedome, 28. and feare of God.

(a) By these more precious & rare creatures, men ought to consider the Creatour, & so not set their rest in them, but in him, which is true wisdome.

(b) Sodaine headie waters bursting out doe change the wayes and passages of men.

(c) True wisdome is not in natural things, but in superna-
tural vertues.



I L V E R hath (a) beginnings of her vaines, and gold hath a place, wherein it is molten. 2. Yron is taken out of the earth, & stone resolved with heate, is turned into brasse. 3. He hath set a time for darkenesse, & the end of al things he considereth, the stone also of darkenesse, and the shadow of death. 4. The (b) torrent diuideth from the pilgrime people, thē whom the foote of the needie man hath forgotten, and to whom there is no way. 5. The land, out of which bread grew in his place, is destroyed with fire. 6. The place of the sapphire the stones thereof, and the clods of it gold. 7. The bird hath not knowen the path, neither hath the eie of the vultur beheld it. 8. The children of merchants haue not troden it, neither hath the lionesse passed by it. 9. He hath stretched forth his hand to the flint, he hath ouerthrowen mountaines from the rootes. 10. In the rockes he hath cut out riuers, and his eie hath seen euerie pretious thing. 11. The depths also of riuers he hath searched, & hid things he hath brought forth to light. 12. But where is wisdome to be found, and what is the place of vnderstanding? 13. Man knoweth not the price thereof, (c) neither is it found in the land of them that liue pleasantly. 14. The depth sayth: It is not in me: and the sea speaketh: It is not with me. 15. The finest gold shal not be giuen for it, neither shal siluer be weyed in the change thereof. 16. It shal not be compared with the died colours of India, nor with Sardonyx the most pretious stone, or with the Sapphire. 17. Gold or glasse shal not be equal to it, neither shal vessels of gold be changed for it. 18. High and eminent things shal not be mentioned in comparison of it: and wisdome is drawn out of secret places. 19. The topazius of Æthiopia shal not be equal to it, neither shal it be compared to the cleanest dying. 20. From whence then cometh wisdome? and what is the place of vnderstanding? 21. It is hid from the eies of al liuing, the foules of the ayre also know it not. 22. Perdition & death haue sayd: With our eares we haue heard the same thereof. 23. God vnderstandeth the way of it, & he knoweth the place thereof. 24. For he beholdeth the endes of the world, & looketh on al things that are vnder heauen. 25. Who made a poise to the winds, & weyed the waters in a measure. 26. When he gaue a law to the raynes, & a way to the

sounding

founding stormes. 27. Then he saw it, and declared, and prepared, and searched it. 28. And he sayd to man: Behold (d) the feare of our Lord, that is wisdom: and to (e) depart from euil, vnderstanding.

(d) When man hath considered Gods workes, his dutie is to feare God.
(e) Then to depart from euil & doe good.

C H A P. XXIX.

Against Iob recounteth Gods former benefites, as wel his grace, wherby he did good workes, 5. as temporal prosperitie: 9. and wisdom aboue other Princes.



IOB also added, taking (a) his parable, and sayd: 2. Who wil graunt me, that I may be according to the former months, according to the daies in which God kept me? 3. When his lampe shined ouer my head, & I walked by his light in darknes? 4. As I was in the daies of my youth, when God was secretly in my tabernacle? 5. When the Omnipotent was with me: and my seruants round about me? 6. When I wained my feet with butter, and the rocke powred in the riuers of oile? 7. When I went forth to the gate of the citie, and in the street they prepared me a chaire? 8. Yong men saw me, and hid themselues: and old men rising vp stood. 9. The Princes ceased to speake, and did put the finger vpon their mouth. 10. Dukes held in their voice, and their tongue cleaved to their throte. 11. The eare hearing counted me blessed, and the eie seeing gaue testimonie to me: 12. For that I had deliuered the poore man crying out, and the pupil, that had no helper. 13. The blessing of him that was readie to perish came vpon me, and I comforted the hart of the widow. 14. I was clothed with iustice: and I reuested me with my iudgement, as with a garment and crowne. 15. I was an eie to the blind, and a foote to the lame. 16. I was the father of the poore: and the cause which I knew not, I searched most diligently. 17. I brake the iawes of the wicked man, and out of his teeth I tooke away the prey. 18. And I said: I wil die in my litle nest, and as a palmetree wil multiplie daies, 19. My roote is opened beside the waters, and dew shal continue in my haruest. 20. My glorie shal alwaies be renewed, and my bow in my hand shal be repayred. 21. They that heard me, expected sentence, and attent held their peace at my counsel. 22. To my words they durst adde nothing, and my speach distilled vpon them. 23. They expected me as rayne, and they opened their mouth as it were to a lateward shower. 24. If at anie time I laughed on them, they believed not, and the light of my countenance fel not on the earth. 25. If I would haue gone to them, I sate first, and when I sate (b) as a King with his armie standing about him, yet was I a comforter of them that mourned.

(a) Parables are not only similitudes of things, but also pithie and profound sentēces, such as Iob, Salomon, and other wisest men vttered.

(b) This particule (as) importeth not here a similitude, but rather that he was a very King or supreme Prince, as hauing supreme authoritie. v. 7. royal vesture and crowne. v. 14. *Isidorus li. de vi. 12. Sancti. Beda in alij*

CHAP. XXX.

Holie Job sheweth the great change of his temporal estate, from welfare into great calamitie.



VT now they of yonger time scorne me, whose fathers I vouchsafed not to put ^(a) with the dogs of my floeke: 2. The force of whose hands was to me as nothing, & they were thought vnworthie of life it-self. 3. Barré with pouertie and famine, who gnawed in the wilderness, il fauoured by calamitie and miserie. 4. And they did eate grasse, and the barkes of trees, and the rooe of iampers was their meat. 5. Who taking these things violently out of the valleys, when they had found euerie thing, they ranne to them with a crie. 6. They dwelt in the deserts of torrents, and in caues of the earth, or vpon grauel. 7. Who reioysed among these kind of things, and counted it delicacies to be vnder the briars. 8. The children of foolilli and base men, and in the earth not appearing at al. 9. Now am I turned into their song, and become a prouerb with them. 10. They abhorre me, and fly far from me, and are not afrayd ^(b) to spit in my face. 11. For he hath opened his quiuer, and hath afflicted me, and hath put a bridle into my mouth. 12. At the right hand of me rising, my calamities forthwith arose: they haue ouerthrowen my feet, & as with waues haue oppressed with their paths. 13. They haue dissipated my waies, they haue lyen in wayte against me, and they haue preuailed, and there was not that would helpe. 14. As when a wal is broken, and the gate opened, they haue broken violently vpon me, and are come tumbling downe to my miseries. 15. I am brought to nothing: as a wind thou hast také away my desire: and my prosperitie hath passed away as a cloud. 16. And now my soule withereth in my self, and the daies of affliction possesse me. 17. In the night my bone is pearled with sorrowes: and they that eate me, sleep not. 18. In the multitude of them my garment is consumed, and they haue girded me about, as it were with the coller of a coate. 19. I am compared to durt, and am resembled to imbers and ashes. 20. I crie to thee, and thou hearest me not: I stand, and thou doest not respect me. 21. Thou art changed to be cruel toward me, and in the hardnesse of thy hand thou art against me. 22. Thou didst lift me vp, and setting me as it were vpon the wind thou hast mightily dashed me. 23. I know ^(c) that thou wilt deliuer me to death, where a house is appointed for euerie one that liueth. 24. But yet not to my consumption doest thou send forth thy hand: and if they shal fal, thou wilt saue. 25. I wept sometime vpon him that was afflicted, & my soul had cōpassion on the poore. 26. I expected

^(a) Men scarce fit to haue care of dogs derided Job in his affliction: so he was contemned of the most contemptible.

^(b) Our Sauour also suffered this reproch, *Mat. 26.* In the Hebrew *haue put*, in the plural number, importing pluralitie of Diuine Persons.

^(c) Death is a comfort to a iust man in tribulation.

good things, and euils are come vpon me: taried for light, and darknesse brake forth. 27. My inner parts haue boyled without anie rest, the dayes of affliction haue preuented me. 28. I went mourning without furie, rising vp, I cried in the multitude. 29. I was the (d) brother of dragons, and fellow of Ostriches: 30. My skinne is made blacke vpon me, and my bones are dried with heate. 31. My harpe is turned into mourning, and my instrument into the voice of weepers.

d) Like to such beasts as seeke solitary places to lament in.

C H A P. XXXI.

Holie Job reciteth sincerely his owne vertues, shewing thereby that he is not punished so grieuously for his sinnes, but by Gods prouidence for some other cause.



HAVE (a) made a couenant with mine eyes, that I would not so much as (b) thinke of a virgin. 2. For what part should God from aboue haue in me, and inheritance the Omnipotent from on high? 3. Is there not perdition to the wicked man, and alienation to them that worke iniustice? 4. Doth not he consider my waies, and number al my steps? 5. If I haue walked in vanitie, and my foote hath hastned in guile: 6. Let him weigh me in a iust balance, and let God know my simplicitie. 7. If my step haue declined out of the way, and if my hart hath folowed myne eyes, and if spot hath cleaued to my hands: 8. Let me sow, and let an other eate it: and let my progenie be piucked vp by the rootes. 9. If my hart hath been deceiued vpon a woman, and if I haue lyen in waite at my freinds doore: 10. Let my wife be the harlot of an other man, and let other men lye with her. 11. For this is a hainous thing, and most great iniquitic. 12. It is a fire deuouring euen to perdition, and rooting vp al things that spring. 13. If I haue contemned to abide iudgement with my man-seruant, & my mayd-seruant, when they had anie controuersie against me. 14. For what shall I doe when God shall rise to iudge? and when he shall aske, what shall I answer him? 15. Did not he make me in the wōbe that made him also: & did not one forme me in the matrice? 16. If I haue denied to the poore, that which they would, & haue made the eyes of the widow to expect: 17. If I haue eaten my morsel alone, and the pupil hath not eaten therof with me (18. Because from mine infancie mercy hath growen with me: and from my mothers wombe it came forth with me.) 19. If I haue despised him that perisheth, for that he had not clothing, and the poore man without wherewithal to couer him: 20. If his sides haue not blessed me, and he was not warmed with the fleeces of my sheep: 21. If I haue lifted vp my hand ouer the pupil, yea when I saw my self in the gate the superiour: 22. Let my shoulder fall from his iuncture, and let my arme

a) Whereas there is a continual warre between a chait mind and rebellious flesh, holy Job made this condition of truce between these enemies: that his eye should neuer giue occasion to carnal concupiscence. (b) By which means, he was also safe from carnal cogitations. S. Greg. li. 21. c. 2.

with

(c) By this demand he provoked his adversaries to produce what they could to convince him of idolatry or denying God, wherewith they indirectly charged him.

(d) Job disputed no more with his friends but afterward submitted himself to God, acknowledging some unadvised speech. c. 39. v. 37. c. 42. v. 3.

with his bones be broken. 23. For I have alwaies feared God as waues swelling vpon me, & his weight I could not beare. 24. If I have thought gold my strength, and haue said to fine gold: My confidence. 25. If I haue reioysed vpon my great riches, and because my hand found manie things. 26. If I saw the sunne when it shined, and the moone going cleerly: 27. And my hart in secret reioysed, and I kissed my hand with my mouth. 28. Which is (c) most great iniquitie, and a denial against God the most high? 29. If I haue been glad of his fal that hated me, and haue reioysed that euil had found him. 30. For I haue not giuen my throte to sinne, that cursing I wished his soule. 31. If the men of my tabernacle haue not sayd: Who wil giue of his flesh that we may be filled? 32. The stranger taried not without, my doore was open to the way-faring man. 33. If as man I haue hid my sinne, and haue concealed my iniquitie in my bosome. 34. If I haue been afraid at a verie great multitude, and the contempt of kinsmen hath terrified me: and I haue not rather held my peace, & not gone out of the doore. 35. Who wil grant me an hearer, that the Omnipotent would heare my desire: and that himself that iudgeth would write a Book. 36. That I may carie it on my shoulder, and put it about me as a crowne? 37. At euerie step of mine I wil pronounce it, and as to the Prince I wil offer it. 38. If my land cry against me, & with it the furrowes therof lament: 39. If I haue eaten the fruits therof without money, and haue afflicted the soule of the tillers therof. 40. For wheate let the bryar grow to me, and for barlie the throne.

(d) The words of Job are ended.

CHAP. XXXII.

Eliu a yong man, being angrie that Job persisted in his opinion, and that his three freinds could not conuince him, & take vpon him to confute Job, which they could not doe.

The ninth conflict.

(a) This yong man wittie & learned, but proud withal, was a figure of the hote and arrogans disputers, who wil seeme to know more then their elders. S. Greg. l. 23. c. 2.

BUT these three men omitted to answer Job, for that he seemed iust to himself. 2. And (a) Eliu the sonne of Barachel a Buzite, of the kindred of Ram, was angrie and tooke indignation: and he was angrie against Job, for that he sayd himself to be iust before God. 3. Moreouer against his freinds he had indignation, for that they had not found a reasonable answer, but onlie had condemned Job. 4. Therefore Eliu expected Job speaking, because they were his elders that spake. 5. But when he saw that the three were not able to answer, he was wrath exceedingly. 6. And Eliu the sonne of Barachel a Buzite answering, sayd: I am yonger in time, and you more

ancient,

enemy. 11. He hath put my feet in the stocks , he hath obserued al my waies. 12. This therefore is it , wherein thou art not iustified : I wil answer thee , that God is greater then man. 13. Doest thou contend against him because he hath not answered thee to al words? 14. God, (b) speaketh once , and repeateth not the self-same the second time. 15. By a dreame in a vision by night , when heauie sleep falleth vpon men , and they sleep in their bed. 16. Then doth he open the eares of men , and teaching instructeth them with discipline , 17. That he may turne a man from these things , which he doth , and may deliuer him from pride : 18. Deliuering his soule from corruption : and his life , that it passe not vnto the sword. 19. He rebuketh also by sorow in the bed , and he maketh al his bones to wither. 20. Bread is become abominable to him in his life , and to his soule the meat before desired. 21. His flesh shal consume , and the bones that had been couered , shal be made naked. 22. His soule hath approached to corruption , and his life to things causing death. 23. If there shal be an Angel speaking for him , one of thousands , to declare mans equitie. 24. He shal haue mercie on him , and shal say : deliuer him , that he descend not into corruption : I haue found wherein I may be propitious to him. 25. His flesh is consumed with punishments , let it returne to the daies of his youth. 26. He shal beseech God , and he wil be pacified towards him : and he shal see his face in iubilation , and he wil render to a man his iustice. 27. He shal behold men , and shal say : I haue sinned , and indeed I haue offended , and as I was worthie , I haue not receiued. 28. He hath deliuered his soule that it should not goe into death , but liuing should see the light. 29. Behold al these things doth God worke three times in euerie one. 30. That he may reclame their soules from corruption , and illuminate them with the light of the liuing. 31. Attend Iob , and heare me : and hold thy peace , whiles I speake. 32. But if thou hast what to speake , answer me ; speake , for I would thee to appeare iust. 33. And if thou haue not , heare me : hold thy peace , & I wil teach thee wisdome.

(b) It is true: that Gods wil once vrtered ought to suffice al men, for he answereth not to each one by a particular speech, but by comon speech (or fact) satisfieth al mens questiōs: wherof S. Gregorie noteth this general rule:
Visa precedensium fit forma sequensium : The life of them that goe before is made a forme (or rule) of them that follow.
 li. 23. c. 18. & 19.
 But Eliu falsely supposed, that God by Iobs affliction had declared that he was a wicked man. For indeed God declared the contrarie c. 1. v. 1. & 2. c. 1. v. 3.

C H A P. XXXIIII.

Againe Eliu chargeth Iob with blasphemie, and other crimes, 10. sheweth the equitie of Gods iudgement: 20. and that al things are subject to Gods power and knowledge.



L I V therefore pronouncing spake these words also: 2. Heare ye wise men my words: and ye learned harken to me: 3. For the eare proueth words, and the throte discerneth meates by the tast. 4. Let vs choose vs iudgement, and among vs let vs see what is the better. 5. Because Iob sayd: I am iust, and God hath (a) subuerted my iudgemēt. 6. For in iudging me there is a lie: mine arrow is violent without a lie sinne. 7. What man is there as is Iob, that drinketh skorning as it were water? 8. That goeth with them that worke iniquitie, and walketh with impious men? 9. For he hath sayd: Man shal not please God (b) although he runne with him. 10. Therefore ye discrete men heare me, far from God be impietic, and iniquitie from the Omnipotent. 11. For he wil render a man his worke, & according to the waies of euerie one he wil recompence them. 12. For in verie deed God wil not condemne without cause, neither wil the Omnipotent subuert iudgement. 13. What other hath he appointed ouer the earth? or whom hath he set ouer the world, which he made? 14. If he direct his hart to him, he shal draw his spirit and breath vnto him. 15. Al flesh shal faile together, and man shal returne into ashes. 16. If then thou haue vnderstanding, heare that is sayd, and harken to the voice of my speach. 17. Can he that loueth not iudgement, be healed: and how doest thou so far condemne him that is iust? 18. That sayth to the King, Apostata: that calleth dukes impious: 19. Who accepteth not the persons of Princes: nor hath knowē the tyrāt, when he contended againt the poore man: for al are the worke of his hands. 20. They shal sodainly die, and at mid-night peoples shal be troubled, & shal passe, & take away the violent without hand. 21. For his eies are vpon the waies of men, and he considereth al their steps. 22. There is not darkenesse, & there is not shadow of death, that they may be hid there which worke iniquitie. 23. For it is no more in mans power to come to God into iudgement. 24. He shal destroy manie, & innumerable, & shal make other to stād for thē. 25. For he knoweth their workes: and therefore he shal bring night, and they shal be destroyed. 26. As impious men he hath stricken them: in the place of them that see. 27. Who as it were of purpose haue reuolited frō him, & would not vnderstād al his waies: 28. That they might cause the crie of the needy man to come to him, & he heare the voice of the poore. 29. For he gran-

a) Iob said no that God subuerted iudgements or wrongfully iudged, but God hath taken away my iudgement, cha. 27. 20. 2. that is, deferred to iudgement my cause.
b) Neither did Iob say this (c. 9. v. 22.) but Eliu wrested his meaning, that he might haue something to reprehend. S. Greg. li. 24. c. 25.

b) Eliu applieth this to Iob, as though he had made false shew of vertue which he had not, and that God had suffered him hitherto to reigne, or rather to tyrannize for iust punishment of his peoples sinnes. But God at last declared that Iob was not such a one, ch. 42. v. 7.

ting peace, who is there that can condemne? After he shall hide his countenance, who is there that may behold him, both vpon nations, and vpon al men? 30. Who maketh a man that is (b) an hipocrite reigne for the sinnes of the people. 31. Therefore because I haue spoken to God, thee also I wil not prohibite. 32. If I haue erred, teach thou me: if I haue spoken iniquitie, I wil adde no more. 33. Doth God require it of thee, because it hath displeased thee? for thou beganst to speake, and not I: but if thou know anie better thing, speake. 34. Let men of vnderstanding speake to me, and let a wiseman heare me. 35. But Iob hath spoken foolishly, and his words sound not discipline. 36. O my father, let Iob be proued euē to the end: cease not from the man of iniquity. 37. Who addeth blasphemie vpon his sinnes, let him be restrayned in the meane time among vs: and then let him prouoke God to iudgement with his speeches.

CHAP. XXXV.

Eliu pretending that Iob had sayde God to be vniust, sheweth that mans pietie nor impietie neither profiteth nor disprofiteth God: 13. and that he iudgeth all things rightly.

a) Eliu insisteth much in this calumination: for Iob neuer said, that he was iust compared with God, nor iustier then God. But that his affliction was greater then his sinne. ch. 9. v. 3. c. 23. v. 7. &c.
(b) These are strong sentences (saith S. Gregorie) but they agree not (or be euil applied) to the blessed person of Iob. li. 16. c. 7.



HERFORE Eliu againe spake these words: 2. Doth thy cogitation seeme iust to thee, that thou saidst: (a) I am iustier then God? 3. For thou saydst: That which is right doth not please thee: or what wil it profite thee if I sinne? 4. Therefore wil I answer to thy words, and to thy freinds with thee. 5. (b) Looke vp to heauen and see, and behold the skie, that it is higher then thou. 6. If thou sinne, what shalt thou hurt him? and if thine iniquities be multiplied, what shalt thou doe against him? 7. Moreover if thou doe iustly, what shalt thou giue him, or what shall he receiue of thy hand? 8. Man that is like to thee, thy impietie shall hurt: and thy iustice shall helpe the soune of man. 9. Because of the multitude of calumniatours they shall cry: and shall waile for the force of the arme of tyrants. 10. And he hath not sayd: Where is God, that made me, that hath giue songs in the night? 11. Who teacheth vs aboute the beasts of the earth, and instructeth vs aboute the fouies of the ayre. 12. There shall they crie, and he wil not heare, because of the pride of the euil. 13. God therefore wil not heare without cause, and the Omnipotent wil behold the causes of euerie one. 14. Yea when thou shalt say: He considereth not: be iudged before him, and expect him. 15. For he doth not now inferre his furie, neither doth he reuenge wickednesse exceedingly. 16. Therefore Iob in vaine openeth his mouth, and without knowledge multiplieth words.

CHAP. XXXVI.

Yet further Elix sheweth, that God by his power and wisdom giueth to euerie one that is iust. 16. Inferring (*f*) that at Iobs affliction is for his sinnes: 22. discoursing stil of Gods power, wisdom, and prouidence.



ELIV also adding spake these words: 2. Beare with me a litle, and I wil shew to thee: for as yet I haue what to speake for God. 3. I wil repeate my knowledge from the beginning, and I wil proue my maker iust. 4. For indeed my words are (*a*) without lye, & perfect knowledge shal be proued to thee. 5. God doth not cast away the mightie, wheras himself also is mightie. 6. But he saueh not the impious, and he giueth iudgement to the poore. 7. He shal not take away his eyes from the iust man, and he placeth Kings in the throne (*b*) for euer, and there they are extolled. 8. And if they shal be in cheines, & be bound with the ropes of pouertie. 9. He shal shew them their works, and their wicked deeds, because they haue been violent. 10. He also shal reueale their eare, to chastise them: & shal speake, that they may returne from iniquitie: 11. If they shal heare and obserue, they shal accomplish their daies in good, and their yeares in glorie. 12. But if they heare not, they shal passe by the sword, and shal be consumed in folie. 13. Dissemblers and craftie men prouoke the wrath of God, neither shal they crie when they are bound. 14. Their soule shal dye in tempest, and their life, among the effeminate. 15. He shal deliuer the poore out of his distresse, and shal reuele his eare in tribulation. 16. Therefore he shal saue thee most largely out of the narrow mouth, and not hauing foundation vnder it: and the quietnesse of thy table shal be ful of fatnesse. 17. Thy cause is iudged as an impious mans, cause and iudgement thou shalt receiue. 18. Let not therefore anger ouercome thee, that thou oppresse anie man: neither let multitude of gifts incline thee. 19. Lay downe thy greatnes without tribulation, & al the puissant of strength. 20. (*c*) Protract not the night, that (*a*) peoples may come vp for them. 21. Beware thou decline not to iniquitie: for thou hast begunne to folow it after miserie. 22. Behold, God is high in his strength, and none is like to him (*e*) among the law giuers. 23. Who can search his waies? or who can say to him: Thou hast wrought iniquitie? 24. Remember that thou knowest not his worke, wherof men haue song. 25. Al men see him, euerie one beholdeth far off. 26. Behold, God is great surmounting our knowledge: the number of his yeares is inestimable. 27. Who taketh away the drops of raine, & powreth out showers as it were gifts of water. 28. Which flow out from the clouds, that couer al things from aboue. 29. If he wil

(*a*) No orator is so vaine but he promiseth al truth, & speaketh some to get credit with his auditors.

(*b*) If Kings reigne well their praise remaineth for euer. v. 11.

(*c*) The night is drawne long, when tentatiōs are not speedily resisted.

(*d*) wherby stil worse & worse cogitations succeed in place of the first. S. Greg. l. 26. c. 38.

(*e*) Aboue al other Law-giuers God is most able to punish transgressours, but most willing & most able to reward the obseruers. S. Gregorie expoundeth this to be a prophecie of (*Christ our singular Law-gener.* l. 27. c. 1.

(f) Christ will giue the glorious light of heauen, which now is hidden to men that lost terriftrial paradife. *ibid.* 6. 12.

stretch forth clouds as his tent, 30. And lighten with his light from aboue, he shal couer also the ends of the sea. 31. For by these he iudgeth peoples, and giueth victuals to manie mortal men. 32. In his hands (f) he hideth the light, & cōmandeth it that it come agayne. 33. He sheweth his freind therof, that it is his possession, and that he may ascend to it.

CHAP. XXXVII.

Eliu continueth his discourse, shewing Gods wisdom, power, and iustice, by his meruelous wo. kes of Meteors, 14. and vse therof to mans commo. tie: 18. which the wisest men sufficiently vnderstand not, much lesse may presume (as he vniustly chargeth Iob) to contend with God:

a) Consideration of heauenly rewards mentioned in the end of the former chapter, comforteth the afflicted: but thunder and other meteors being figures of Gods iudgement, strike the hart with terrour.
 b) North wind. or north-pole.
 (c) God directh the clouds in the ayre, as a master mariner gouerneth a ship.
 d) Man not able to praise God sufficiently, prayseth him with feare.



VPON (a) this my hart is sore afraid, and is moued out of his place. 2. Heare ye his speech in the terrour of his voice, and the sound proceeding out of his mouth. 3. Vnder al the heauens he considereth, and his light is vpon the ends of the earth. 4. After him shal sounding roare, he shal thunder with the voice of his greatnes, and shal not be found out when his voice shal be heard. 5. God shal thunder in his voice meruelously, he that doeth great & vnsearcheable things. 6. He that commandeth the snow to descend vpon the earth, and the winter raines, and the thower of his strength. 7. He that signeth in the hand of al men, that euerie one may know his works. 8. The beast shal enter into his couert, and shal abide in his denne. 9. From the inner parts shal a tempest come forth, & cold from (b) Arcturus. 10. When God bloweth frost congealeth, and againe waters are powred most largely. 11. Corne desireth clouds, & the clouds spread their light. 12. Which goe round about, whither-soeuer the wil of (c) the gouerner shal lead them, to al that he shal command them vpon the face of the whole earth. 13. Whether in one tribe, or in his land, or in what place soeuer of his mercy he shal command them to be found. 14. Harken to these things Iob: stand, and consider the maruels of God. 15. Dost thou know when God commanded the raines, that they shew the light of his clouds? 16. Knowest thou the great paths of the clouds, and the perfect knowledges? 17. Are not thy garments hote, when the earth shal be blownen with the South winde? 18. Thou perharps maddest the heauens with him, which are most sound, cast as it were of brasse. 19. Shew vs what we may say to him: for we are wrapped in darkenes. 20. Who shal tel him the things that I speake? yea it maie mal speake, he shal be deuoured. 21. But now they see not the light: sodainly the ayre shal be thickned into clouds, and the wind passing by shal diue them away. 22. From the North gold cometh, & toward God (d) teareful praying. 23. We can not find him worthily: great of strength, and iudge-

ment,

ment, and iustice, and he can not be vttered. 24. Therefore shal men feare him, and al that seeme to themselues to be wise, shal not dare to behold him. *

* Iob continned the former three with found answers, this last and most arrogant with silence.

C H A P. XXXVIII.

God after terrour of a whirlewind, by way of examining his client Iob of diuers creatures about their nature, sheweth that no man hath perfect knowledge of them, much lesse of Gods immensitie.

BV T our Lord answering Iob out of a whirlewind, sayd: 2. Who is this that wrappeth in sentences with vnskilful words? 3. Gird thy loynes as a man: I wil aske thee, and (a) answer thou me. 4. Where wast thou when I layd (b) the foundations of the earth? tel me if thou hast vnderstanding. 5. Who set the measures therof, if thou know: or who stretched out the line vpon it? 6. Vpon what are the foundations therof grounded? or who let downe the corner stone therof, 7. when the morning starres praised me together, and al the sonnes of God made iubilation? 8. Who shut in the (c) sea with doores when it brake forth, proceeding as it were out of a matrice: 9. When I made a cloud the garment therof, and wrapped it in darkenes as in clouts of infancie. 10. I compassed it with my bounds, and put barre and doores. 11. And I sayd. Hitherto thou shalt come, and shalt not proceed farder, and here thou shalt breake thy swelling waues. 12. Didst thou after thy birth command (d) the morning, and shew the dawning his place? 13. And didst thou hold the extremities of the earth shaking the. & hast thou shaken the impious out of it? 14. The scale shal be restored as clay, and shal stand as a garment: 15. From the impious their light shal be taken away, and the high arme shal be broken. 16. Hast thou entred into (e) the depths of the sea, and walked in the lowest parts of the great depth? 17. Haue the gates of death been opene to thee, & hast thou seen the darke some doores? 18. Hast thou considered the bredth of the earth? tel me if thou know al things, 19. In what way the light dwelleth, & what is the place of darknesse. 20. That thou cast bring euerie thing to his borders, & vnderstand the pathes of the house therof. 21. (f) Didst thou know then that thou shouldest be borne? & didst thou know the number of thy dayes? 22. Hast thou entred into the treasures of the snow, or hast thou beheld treasures of haile? 23. Which I haue prepared for the time of theemie, for the day of fight & battel? 24. What way is the (g) light spred, is heate diuided vpo the earth? 25. Who (h) gaue course to the most vehemet shower,

The third part. The tenth and last dispute. God discusseth the controuersie, and giueth sentence for Iob.

(a) Onlie the Creatour hath absolute and perfect knowledge of al creatures. As may appeare by induction, or example:

(b) Of the creation of the earth.

(c) Of the sea, (d) Distinction of lights,

(e) The depth of the sea,

(f) Mans owne natiuitie, and what shal happen after his death,

(g) The sunnes light and heat.

(h) Diuers Meteors.

and the way of the founding thunder: 26. That it should rayne vpon the earth, without man in the desert, where no mortal man abideth: 27. That it should fill the desert and desolate ground, and should bring forth greene grasse? 28. Who is the father of rayne? or who begot the drops of dew? 29. Out of whose womb came forth yce? and frost from heauen who ingendred? 30. Waters are hardened like stone, and the face of the depth is congealed. 31. Shalt thou be able to ioyne together the shining (i) starres Pleiades, or canst thou dissipate the circuite of Arcturus? 32. Doest thou bring forth the day starre in his time, & make the euening starre to rise vpon the childre of the earth? 33. Doest thou know the order of heauen, and shalt thou put downe the reason therof on the earth? 34. Shalt thou eleuate the voice in the cloud, & the violence of the waters couer thee? 35. Shalt thou send lightnings, and wil they goe, and returning thal they say to thee: Here we are? 36. Who put (k) wisdom in the hart of man? or who gave the (l) cocke vnderstanding? 37. Who thal declare the manner of the heauens, and the harmonie of heauen who thal make to * sleep? 38. When was the dust powred on the earth, and the clods compact together? 39. (m) Shalt thou take a prey for the lionesse and fill the appetite of her whelps. 40. When they lie in the demes, & in holes fit in wayte? 41. Who prepareth for the rauen her meate, when her yong ones crie to God, wandring about, because they haue not meate?

* or rest
from
moisten.

(i) Starres, and planets.

(k) Man hath his knowledge from God.

(l) And the cock hath skill which man wanteth.

(m) In some Editions the 39. chap beginneth here.

shewing by induction of sensible things (as before of insensible: that only God knoweth the nature of all creatures.

(a) By Gods mercifulous providence appearing in the natural instinct of other creatures man may consider that the same is greater towards him.

And therefore God here proposeth the examples of

(b) Wild goats.

(c) Hynds.

(d) Wilde asses.

(e) Vnicornes.

CHAP. XXXIX.

God Almighty prosecuteth his discourse, shewing his admirable power and providence in liuing creatures. 34. Whereupon Iob acknowledgeth his owne ouersight in some light words.

HAST (a) thou knowen the time when the (b) wild goats bring forth yong among the rocks, or hast thou obserued the (c) hynds when they fawne? 2. Hast thou numbred the monthis of their conceiuing, and knowen the time of their bearing? 3. They bow downe themselues to bring forth yong, and they cast them, and make roarings. 4. Their yong are separated, and goe to feed: they goe forth, and returne not to them. 5. Who hath dismissed the (d) wilde asse free, and who hath loosed his bonds? 6. To whom I haue giuen a house in the wildernes, and his tabernacles in the land of saltnesse. 7. He contemneth the multitude of the citie, the crie of the exactour he heareth not. 8. He looketh about the mountaines of his pasture, and seeketh out all green places. 9. Wil the (e) Rhinoceros serue thee, and wil he tarie at thy stal? 10. Shalt thou tie the Rhinoceros with thy

coller to plough, or wil he breake the cloddes of the valleyes after thee? 11. Shalt thou haue confidence in his great strength, and leaue thy labours vnto him? 12. Wilt thou credit him that he wil render thee the seed, and gather together thy barne floore? 13. The wing of the (f) Ostrich is like to the wings of the (g) Herodius, and of the hawke. 14. When she leaueth her egges on the earth, thou perhaps wilt heate them in the dust. 15. She forgetteth that foot may tread vpon them, or beast of the field breake them. 16. She is hardned toward her yong, as though they were not hers, she hath laboured in vaine no feare compelling her. 17. For God hath deprived her of wisdome, neither hath he giuen her vnderstanding. 18. When time shal be, she setteth vp the wings on high: she skorneth the horse and his rider. 19. Shalt thou giue strength to the (h) horse, or put neyng about his necke? 20. Shalt thou raise him vp as Locusts? the glorie of his nostrils is terrour. 21. He diggeth the earth with his house, he prawnseth boldly, he goeth forward to meet the armed men. 22. He contemnaeth teare, neither yealdeth he to the sword. 23. Vpon him shal the quiuer sound, the speare shal glister and the shilde. 24. Feruent and foming he suppeth the earth, neither doth he make account when the noyle of the trumpet soundeth. 25. When he shal heare the trumpet he sayth: Vah, he smelieth battel far off, the exhortation of the captaines, and the crie of the armie. 26. Doth the (i) hawke waxe fettered by thy wisdome, spreading her wings to the South? 27. Shal the (k) eagle mount at thy commandment, and put her nest in high places? 28. She abideth in rocks, and tarieth among cragged flynts, and stonie hilles where is no access. 29. Thence she beholdeth the prey, and her eies see a far off. 30. Her yong ones shal licke bloud: and whersoever the carcasse shal be, she is present by and by. 31. And our Lord added, and spake to Iob: 32. He that contendeth with God is he quieted so easily? Verily he that repro- ueth God, ought to answer him. 33. But Iob answering our Lord, said: 34. I that haue spoken (l) lightly what can I answer? I wil put my hand vpon my mouth. 45. One thing I haue spoken, which I would I had not sayd: and an other, to the which things I wil adde no more.

(f) Ostriches.
(g) Faulcons, or
Ierfaulcons, &
other hauks.

(h) Horses are
of singular
great courage

(i) Hawkes,
wherof Aristot-
el saith there
be ten kinds:
Plinie sixteen.
(k) Eagles, of
most strong
fight.

l. If we discusse
al Iobs words
(saith S. Grego-
rie) we shal
find nothing
wickedly spo-
ken, but only
smale speece of
pride in spea-
king too much
of his owne af-
fliction, & too
litle of Gods
goodnes to-
wards him. li.
23. c. 2.

C H A P. X L.

Our Lord further sheweth that mans power, nor iustice, is not comparable to Gods: 10. as appeareth in ouercomming Behemoth 20. and Leuiathan.



AND our Lord answering Iob out of the whirlwind, sayd: 2. Gird thy loynes as a man: I wil aske thee, & doe thou tel me. 3. Shalt thou make my (a) iudgement of none effect: and condemne me, that thou mayst be iustified? 4. And hast thou an arme as God, and dost thou thunder with like voice? 5. Put beautie about thee, and set vp thy selfe aloft, and be glorious, and put on goodlie garments. 6. Disperse the proud in thy furie, and beholding euerie arrogant man, humble him. 7. Behold al the proud, and confound them, and destroy the impious in their place. 8. Hide them in the dust together, and plunge their faces in the pit. 9. And I wil confesse, that thy right hand is able to saue thee. 10. Behold (b) Behemoth whom I made with thee, shal eat hay as it were an ox. 11. His strength is in his loynes, and his power in the nauil of his bellie. 12. He gathereth together his taile as the ceder tree, the sinewes of his stoness are perplexed. 13. His bones are as pipes of brasse, his gristle as it were plates of iron. 14. He is the beginning of the wayes of God, which made him, he shal applie his sword. 15. To him the mountaines beare grasse: al the beasts of the field shal play there. 16. He sleepeth vnder the shadow, in the secret of the reed, and in moyst places. 17. Shadowes doe protect his shadow, the willowes of the torrent shal compass him. 18. Lo, he shal sup vp the riuer, & shal not meruaile: and he hath confidence that Iordan may runne into his mouth. 19. In his eies as with a hook he shal take him, and with stakes he shal boare through his nostrils. 20. Canst thou draw out the (c) Leuiathan with a hooke, and with a rope shalt thou tye his tongue? 21. Shalt thou put a ring in his nostrils, or bore through his iaw with a buckle? 22. Wil he make multiple prayers to thee, or speake to thee gentle words? 23. Wil he make a couenant with thee, and shalt thou take him to be a seruant for euer? 24. Shalt thou delude him as a birde, or tye him for thy hand-mayds? 25. Shal freinds cut him, merchants diuide him? 26. Shalt thou fil nettes with his skinned, and the cabbins of fishes with his head? 27. Lay thy hand vpon him: remember battel, and adde to speake no more. 28. Behold his hope shal frustrate him, and in the sight of al he shal be cast downe headlong.

4) Though Iob had truly auouched that his finnes deserued not so great afflictions, yet he ought to haue acknowledged that God afflicted him iustly, for some other cause knowne to God, but vnknewen to him: which he not confessing seemed to make Gods iudgement vniust or of none effect.

S. Greg. l. 32. c. 9.

b) An Elephant the greatest of al beasts, of long life, strong, meeke, teperate, chaste, ouercome by the Vnicorne, or Dragon, or taken by the nose & led away. How much more doth Gods prouidence giue man power to ouercome the diuel?

(c) An huge great fish, perhaps the whale, exceeding mans power to be managed, yet is subiect as also the diuel signified therby, to Gods power, & prouidence.

C H A P. X L I.

Leuiathan is further described by the peculiar parts of his bodie, and terrible composition of al his members.



NO T as ^(a) cruel wil I raise him: for who can resist my countenance? 2. Who hath giuē me before, that I may render vnto him? Al things that are vnder heauen be myne. 3. I wil not spare him, and his mightie words, and framed to beseech. 4. Who shal reueale the face of his garment: and who shal enter into the middles of his mouth? 5. Who shal open the gate of his countenance? dread is round about his teeth. 6. His bodie as shildes that are cast, compact with skales fast cleauing together. 7. One is ioyned to an other, and not so much as anie ayre entreteth between them: 8. One shal sticke to an other, and holding ech other, they shal not be separated. 9. His sneeving is as the thining of fire, and his eies as the twinklings of the morning. 10. Out of his mouth proceede lamps, as it were torches of lighted fire. 11. Out of his nothrels proceedeth smoke, as it were of a pot heated and boyling. 12. His breath maketh coales to burne, & a flame commeth forth out of his mouth. 13. In his necke shal strength abide, and needines goeth before his face. 14. The members of his flesh cleaue together one to an other: ^(b) he shal send lightnings against him, and he shal not be caried to an other place. 15. His hart shal be hardened as a stone, and shal be stiffly compact as the smithes stithie. 16. When he shal be taken away, the ^(c) Angels shal feare, and being feared shal be purged. 17. When the sword shal apprehend him, neither speare, nor breast-plate shal be able to abide. 18. For he shal esteeme yron as chaffe, & brasse, as rotten wood. 19. The bow-man shal not put him to flight, the stones of the sling, to him are turned into stubble. 20. As stubble wil he esteeme the hammer, and he wil laugh him to skorne that shaketh the speare. 21. The beames of the sunne shal be vnder him, & he shal straw gold vnder him as durt. 22. He shal make the deepe sea to boyle as a pot, and shal put it as when ointments boyle. 23. A path shal thine after him, he shal esteeme the depth as waxing old. 24. There is no power vpon the earth, that may be compared with him, who is made to feare no man. 25. He seeth euerie high thing, he is ^(d) King ouer al the children of pryde.

^(a) God ruleth al his creatures, not with crueltie as a tyrant, but with iustice, clemencie, & power.

^(b) God at last destroyeth him, whom man cannot overcome.

^(c) Angels with reuerent feare doe honour.

Gods power. And valient mariners and other soldiers are terrified when they see this so huge fish. Mystically, Gods preachers & perfectest seruants shal naturally feare the terrour of Gods iudgement.

^(d) And the diuel reigneth ouer proud men. S. Greg. li. 34. c. 4. c. 17.

C H A P. XLII.

Holie Iob instructed and comforted by Gods discourse, acknowlegeth his fault, and craueth pardon for his oversight in speech or cogitation. 7. God iustifieth his cause against his freinds. 9. They offer sacrifice for their offence. 10. Al things prosper with Iob, double to that he had before: 16. and he dieth happily.

(a) Iob here simply acknowledged his error in speaking so much in defence of his owne innocencie, & solitle of Gods providence in afflicting him, for his more merite, & Gods more glorie.
 (b) Before he defended a truth against his opposite freinds, now with more resignation he contented himself with his affliction.
 (c) Iob did penance both for himself and others.
 (d) In that he had al other things double, and children in the same number as before, it is a signe that the former perished not, but died in good state.



AND Iob answering our Lord, sayd: 2. I know that thou canst doe al things, and no cogitation is hid from thee. 3. Who is this, that concealeth counsel without knowledge? Therefore haue I spoken (a) vnwisely, and the things that did exceede my knowledge beyond measure. 4. Heare (I beseech thee) and I wil speake: I wil aske thee, and doe thou tel me. 5. With the hearing of the eare I haue heard thee, but now my eye seeth thee. 6. Therefore (b) I reprehend my self, and I doe penance in imbers and ashes. 7. And after our Lord spake these words to Iob, he sayd to Eliphaz the Themanite: My furie is wrath against thee, and against thy two freinds, because "you haue not spoken right before me, as my seruant Iob. 8. Take therefore vnto you " seuen oxen, and seuen rammes, & goe to my seruant Iob, and offer holocauste for your selues: and my seruant " Iob thal pray for you: his face I wil receiue, that the follie be not imputed to you: for you haue not spoken right things before me, as my seruant Iob. 9. Eliphaz therefore the Themanite, and Baldad the Suhire, and Sophar the Naamathite went, and did as our Lord had spoken to them, and our Lord receiued the face of Iob. 10. Our Lord also was turned at the (c) penance of Iob, when he prayed for his freinds. And our Lord added al things whatsoeuer had been Iobs, double. 11. And al his brethren came to him, and al his sisters, and al that knew him before, and they did eate bread with him in his house: and wagged the head vpon him, & comforted him vpon al the euil that God had brought in vpon him. And euerie man gaue him one ewe, and one carelet of gold. 12. And our Lord blessed the last daies of Iob more then his beginning. And he had fourteen thousand sheepe, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. 13. And he had (d) seuen sonnes, and three daughters. 14. And he called the name of one Dies, and the name of the second Cassia, and the name of the third Cornustibii. 15. And there were not found in al the earth women so beautiful as the daughters of Iob: and their father gaue them inheritance among their brethren. 16. And Iob liued after these things, an hundred fourtie yeares, and he saw his children, and his childrens children, vnto the fourth generation, and he died an old man, and full of daies.

ANNOTATIONS.

CHAP. XLII.

7. *You haue not spoken right, as my seruant Iob.*) Holie Iob being throughly tried in the fornace of tribulation, & by diuine instruction confirmed in perfect patience, and other vertues, God at last gaue sentence, condemning the guiltie, and iustifying the innocent: in plaine termes pronouncing that Eliphaz, Baldad, & Sophar had not spoken right before him, as his seruant Iob. And so these three being conuinc'd, that notwithstanding their former pretence of defending Gods cause, they had erred, and Iob had maintained the truth, they submitted themselues as faultie, and humbly did penance, bringing their oblations for sacrifice to Iob, as they were commaunded. v. 8. & 9.

As for Eliu the last disputer, persisting more vehemēt in his error whē the others ceas'd from contention, he was sufficiently condem'd in his felowes. And the rather for that true point of his owne doctrine (ch. 33. v. 14.) *that God speaketh once, and repeateth not the same the second time.* For it was euer a general rule, that when God once reuic'd anie thing by publike fact, or vnto competent witnesses, it sufficed for euer, to al reasonable men, and so Eliu might applie the sentence to himselte, which God had denounced to his three freinds, in the same cause. Much lesse are Protestants excusable, which not only persist in errors condemned in their owne felowes, as in Luther, Caluin, Beza, and others, but also in other old heresies: as their doctrine of iustification by only faith condemned in the Apostles time: their denying the ceremonies of Baptisme, and the Sacraments of Confirmation, and of Penance, condemned in the Nouatians: or that patient sustaining of wordlie losses, and other afflictions, such as Iob suffered, are not satisfactorie, or meritorious workes.

8. *Take seuen oxen, and seuen rammes.*) In the number of seuen is a mysterie of perfection and fulnes, often vsed in holie Scripture. For God creating the world & al things therein in six dayes, rested the seuenth. Seuentold punishment was required for Cain. Seuen payres of cleane beasts were conserued in Noes arke. And in the law the ground rested from tillage the seuenth yeare. with innumerable the like. As S. Gregorie in this place, and other Fathers note in their workes. Also twise seuen vittimes offer'd in sacrifice, import the greatnes of these mens offence in accusing Iob, and in auouching their false opinion.

9. *Iob shal pray for you.*) Neither had so manie sacrifices sufficed, as S. Chriostom obserueth, *Oras. 5. in Iulios*, vnles Iob also had prayed for the offenders. Where we see that both Sacrifice, and the deuotion of him that offereth it, haue their effects: whereof commeth the distinction vsed in Schools, of *Opus operatum*, and *Opus operantis*. As it is manifest likewise, that mediation of one man for another, did not derogate from Gods benigne mercie in the law of nature, wherein these men liued. Nor now from Christes mediation, in the law of Grace. 1. Cor.

R. v. 11.

God by his sentence condemned the error of Iobs freinds; and iustified his assertion.

Errors ought not to be holden stil, being once condemned. Much lesse raised againe being heertofore buried.

Numbers mystical.

Great or manie sacrifices for great offences. Deuotion of him that offereth sacrifice increaseth the effect.

Prayers of holy men or Saints derogate not from Christ.

S. Aug. de fide & oper. S. Cyprian. li. 4. ep. 2. Apud Euseb. l. 6. c. 35.

Gen. 2. 4 7 Exo. 23. Dent. 15.



A B R I E F
R E C A P I T V L A T I O N
O F T H I S S T R A N G E A N D
S A C R E D H I S T O R I E.

Why we haue
made few an-
notations in
this booke.



OR auoiding prolixitie (this volume growing great) we haue for the most part contracted our Annotations into the margēt, making very few others in this booke, which otherwise offered much more occasion, as wel for explicating hard places, as of other doctrinal and moral instructions. Neither indeed can ordinarie Annotations, wel suffice for vnderstanding of this, and other hard bookes. But rather large Commentaries are required, such as S. Gregorie, and other ancient Fathers, as also R. Iohn de Pineda, and others haue lately written; wherto we therefore remitte the learned readers. And for the benefite of others of our nation, we shal here briefly recapitulate the summe, and principal points of this holie and admirable historie, consisting in a singular holie mans conflicts and glorious victorie, against inuisible and visible aduersaries, both in prosperous and aduerse fortune.

The argument
of this historie.

Job in prosperitie was tempt-
ed inuisibly
more then or-
dinarie men of
lower state, or
lesse perfectio.

Much more by
losse of all his
goods & chil-
dren in one day.
Most of by bo-
die affliction.
And reuiling
of his wife.

First, this holie man Job in al abundance of wealth and riches, blessed with manie children (ch. i.) sitting in a princelie throne and royal dignitie (ch. 29.) in the land of Hus, was not only assaulted with common tentations of the enuous enemie, as al are that liue piously in God, but so much the more, as he was more godlie, sincerer, and perfecter then other men: yet he neuer set his hart vpon worldlie or temporal things, but with al due feare so serued God, and parted from euil, that Satā himself (the calumniator of man- kind) could not charge him with anie sinne at al. Though he would not for al that confesse him to be iust or perfect: but for further trial of him, demanded and obtained licence of God to touch at his possessions, and so bereaued him of al his goods and children in one day. And when he perseuering constant in vertue, thanking God for al, not sinning in his lips, neither speaking anie foolish thing against God, the diuel getting more ample permission to touch his bones and flesh (chap. 2.) suddenly struck him with a most grieuous botch (or boyle) from the sole of the foote to top of the head: who sitting on a dunghil, and seraping the corruption of his sores with a shel in extreme paine, his owne wife, by the diuels suggestiun, reuiled him for his sinceritie, and prouoked him to blasphemie God: but he secretly reprehended her follie, stil keeping necessarie patience.

Then came three special freinds, noble wise men (or litle Kings) to visite, and comfort him, who in seuen dayes not speaking one word of con-

solation,

solation, nor entering into anie discourse with him, at last Iob himself (chap. 3.) broke this long silence (but not his patience) lamentably be wayling the extremitie of his paines, imputing al to the miseries of mans estate, corrupted by sinne, discoursed of certaine penal euils, or maladies ensaing therupon, wishing for his owne prrt (if it had so been Gods pleasure, for he sincerely feared God) that either he had not been borne, or been shortly taken out of this world, curling sinne and the proper effects therof remaining in man, wishing also to haue wanted the ordinarie benefits of education in his infancie, and at his former prosperitie, so that he might haue escaped the calamities, wherwith he was now afflicted. At which he vetering in way of contemning al worldlie things, and supposing his freinds there present would haue so vnderstood him, and had compassion with him: they contrariwise (by art of the diuel, God so permitting) fel into indignation, and instead of comforting their most afflicted freind, sharply reprehended him, rashly iudged his conscience, and falsly condemned him, not only of impatient speech, as offense to God, and his Angels, and to al good men, but also of other enormous sinnes: as pride, tyrannie, presumption, hypochritie, and blasphemie, because heretofore he seemed to the world as iust and holie, and now (as they imagined) in his deserued punishment, charged God with iniustice. Wherupon grew diuers long disputes between Iob and his three freinds, a fourth also intruding himselfe, when the others ceased. So that Iob indured nine conflicts, and in the tenth God iudged him the victour, which shal yet better appeare, if we repete the summe of their arguments, and his answers, with Gods decision of the controuersie.

In the first conflict Eliphaz the chiefest of Iobs freinds (in the 4. and 6. chapters) accused Iob of great impatience, and insolencie against God, also both him and his familie of tyrannie, like to a cruel lion, and lions whelps, alleauging for prouise the prosperitie of good men, punishment of the wicked, and a particular vision. Adured him therefore to acknowledge and repent the same. But Iob (in ether two chapters) auouched that indeed his afflictions were greater then his sinnes deserued, relying vpon his innocencie knowne to his owne conscience. Described also the manifold calamities of mans life, desired to die, and so to end his worldlie miseries.

Then Baldad the second opposite freind (in the 8. chap.) pretending to free Gods iudgement from al shew or resemblance of iniustice, charged Iob and his children with former wickednes, and him as inturions to God in his speeches, of which if he would repent, he should be healed, and prosper as before: Arguing in general, that God neuer afflicteth the innocent, nor assisteth the malignat. Insinuating therby, that Iob was an hypocrite. Wherto Iob answered (ch. 9. & 10.) that indeed no man may compare, nor iustifie himselfe before God. Neuertheles it standeth wel with Gods iustice, power, & wisdom, that innocents be sometimes exercised with tribulations, more then their offences deserue.

Thiruly Sophar (the bird disputer) assaulted Iob (ch. 11.) imputing his speech and defence of himselfe to loquacitie, and audacious temeritie,

Holie Iob lamented his affliction, & the general miseries of man.

Where Iob expected comfort in tribulation, the diuel procured him more affliction.

Iob fore afflicted in bodie had nine several conflicts about the cause therof, before it was decided.

The first conflict.

The maine point of the controuersie.

The second conflict.

The ground of these mens errour.

The third conflict.

The fourth
conflict.

in that he desired to know the causes of Gods providence, in so grievously afflicting him. Of which faults holie Job purged himself (in the three next chapters) stil maintayning his innocencie, according to his owne conscience better knowne to himself then to them, desiring God to instruct him, if he had anie vnknowen sinnes. Discourfed also much more profounly of Gods power, wisdom, iustice, and providence, as wel in general, as towards himself in particular: and professed his faith, and great confidence of the Resurrection. Againe Eliphaz (ch. 15.) more bitterly then before condemned Job of presumption, and blasphemie, discourfed of mans corruptnes and pronenes to sinne, describing the manners of hypocrites, and other impious men, with their miserable ends, and argued Job for such a one. Who (in the next two chapters) expostulated with these his freinds, that they comming with presence to comfort him, did so violently afflict him, by charging him with false and heynous crimes, his owne conscience better knowing and testifying his former life, and state of his soule, then that their imaginations could alter his iudgement. And so with contempt of this world, & desire of death and rest, appealed to Gods iudgement against his three freinds, touching the matter in controversie. In the meane time comforted himself with meditation of the next world.

The fifth con-
flict.

Baldad likewise replied (ch. 18.) with hote contention, accusing Job of insulens impatience, imitating the grieuous punishments both of him, and others for their impietie. in answer wherto he lamented againe the want of expected comfirt, especially by such freinds. Stil comforted himself with assured faith of the Resurrection.

The sixth con-
flict.

Sophar also (ch. 20.) attempted againe to conuince Job of impietie and hypocrisie, by the miserable and speedie fall of wicked men after prosperitie: for so he imagined Job to be fallen into irrecoverable miserie. But Job shewed the contrarie, that some wicked men prosper long, yea at their life, and the same long, and then in a moment goe downe to hel, and so the argument of present affliction proued not their opinion against him.

The seventh
conflict.

Eliphaz disputed the third time (ch. 22.) comending that the causes of affliction are not to be attributed to Gods secrete providence, but to assured sinnes of the wicked. Vpon whom only he supposed, that afflictions fall: inferring that Job was guilty of enormous crimes, and grosse errors. Vrged him therefore to returne to God, that he might be restored to former prosperitie. Job againe appealed to Gods sentence, not in his terrour, nor rigour of his iustice, but against his aduersaries in this quarel, describing Gods power, and wisdom, by which he permitteth the innocent to be afflicted, and the wicked to prosper: no man knowing how soone or how late it shall receue as they deserve.

The eight con-
flict.

Moreover Balad disputed the third time, very briefly (ch. 25.) endeavouring to terrifie Job from further answering, and especially from appealing to Gods iudgement. But Job very largely (in six ensuing chapters) discourfed diuinely of Gods soueraigne Maestie, Power, Wisdom, exact iustice, and infinite Mercie. Also of wicked mens destruction, of his owne

of his owne former prosperitie, and present calamitie, together with his good workes, and innocencie, which he stil auouched in respect of great iniquities.

After that Iob and his three freinds ceased, nothing being agreed vpon in the point of controuersie, the diuill yet ceased not, but stirred vp a yong man, called Eliu, proud and arrogant, but not vlearned, who abruptly condemned them al, to wit, Iob of pertinacie, the others of insufficiencie. And therefore tooke vpon him to conuince Iob, though the others could not. Very like to late-rising Protestants or Puritains, bragging that by new arguments, and proofes neuer heard of, they wil ouertrow the Papists, or Catholike Romaine Church, and doctrine, which al former enemies, Iewes, Pagaines, Turkes, and Heretikes, nor Helgates, could not ouercome. This yong Eliu therefore, with his Priuate spirite, wiser in his owne conceipt then al that went before him, assaulted constant Iob (ch. 32. and sine more ensuing) with manie wordes, and bragges, often chalenging and promoking, but not extorting anie answer from so graue a man to his friuolous and idle arguments, largely discoursing of things either not denied, or so manifest false, that euerie meane seruant of God, could easely conuince them, and neuer approaching to the maine controuersie, only railed against holy Iob, charging him more furiously then anie had done before, with impietie, impatiencie, ignorance, pride, blasphemie, and obstinacie, vices sarre from Iobs sanctitie, dilating also of Gods iustice, mercie, wisdom, power, and providence, and that no man ought to contend, nor expostulate with God, that afflictions must be borne patiently, and that God is iust, and maruelous in his workes: wherof no wiseman euer doubted, and so Iob conuincd him with silence.

But God himself for decision of al (from ch. 38. to the end of the Booke) first by way of examining instructed Iob more particularly, reciting manie maruelous workes of nature, shewing therby his Diuine Maiesie, Power, and Wisdom, exercising Iob in more patience, and withal perfecting him in humilitie. So that with al reuerent feare and subiection, he offered and submitted himselfe to Gods onlie good pleasure. Then finally God gaue sentence that Iob had defended the truth, & his three freinds had erred. Whom after Sacrifice, and Iobs prayer for them, he pardoned, restored Iob to health, and to double prosperitie, of al he had lost before, giuing him also long life, and a happie end.

In this historie besides the literal sense, shewing that Iob was iust and sincere, and not for his sinnes (as his freinds falsly supposed) but for his more merite was most extremly afflicted, and afterwards restoreu to health and wealth: we haue also here in the Allegorical sense, an especial figure of Christ. Who as he was absolutely most innocent, and most perfect: so was he without comparison most afflicted of al mankind. Likewise Iobs restauration to better state then before, signified in the Anagogical sense, the Resurrection, and restauration of better, and most glorious qualities in the blessed, with fulnes of daies, in eternal glorie. Finally in the Moral sense (which S. Gregorie most

The ninth conflict.

Newest Sectaries hold themselves the wisest.

Especially these of our dayes, that relie ech one vpon his owne priuate spirite.

In the tenth place God decided the controuersie.

Penitents pardoned. Iob rewarded.

The literal sense of this historie.

Allegorical.

Anagogical.

Moral.

Holie Iob proceeded by degrees to perfect patience.

especially prosecuted) al Christians haue here a most notable example of al vertues, namely in patience, wherein Iob proceeded by degrees to great perfection. For he was first tried by the losse of al his goodes and children, and was proued to be very patient. He was then most grieuously tormented in bodie, & being left without comfort, albeit belamentably bewayled so great extremitie, wishing such dayes had been prevented: yet he neither spake against God, nor good man, nor his owne soule, and according to truth auouched & defended his owne innocencie. And at last by Gods inspiration, and sweet consolation, he reprehended himself of former imperfections vttered in some words, and with full resignation to Gods wil, susteynea al his losses and paynes, not only with contentment, but also with ioy.

THE END OF THE FIRST TOME.



Two Tables, one of the times of the old Testament, another of the principal matters in the Annotations, are in the end of the second Tome: together with the faults escaped in printing.



THE SECOND TOME OF THE
HOLIE BIBLE
FAITHFVLLY TRANS-
LATED INTO ENGLISH,
OVT OF THE AVTHENTICAL
LATIN.

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

*With ARGVMENTS of the Bookes, and Chapters,
ANNOTATIONS, TABLES, and other helps, for
better understanding of the text; for discoverie of CORRUP-
TIONS in some late translations; and for clearing CON-
TROVERSIES in Religion.*

BY THE ENGLISH COLLEGE OF DOWAY.

Spiritu Sancto inspirati, locuti sunt sancti Dei homines. 2. Pet. 1.
The holie men of God spake, inspired with the Holie Ghost.



Printed by IOHN COVSTVRIER.

M. DC. XXXV.



APPROBATIO



Os infrascripti, in alma Duacensi vniuersitate Sacrae Theologiae Doctores & Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diuersi eius nationis eruditissimi Theologi, non solum fidelem, sed propter diuersa quae ei sunt adiuncta, valde utilem fidei Catholicae propagandae ac tuendae, & bonis moribus promouendis sunt testati: quorum testimonium ipsorum syngraphis munita vidimus: Cuius item Translationis, & Annotationum Auctores nobis de fidei integritate, & eruditionis praestantia probe sunt noti: his rebus adducti & nixi, fructuose euulgari posse censuimus.

Duaci. 8. Nouembris. 1609.

GUILLIELMVS ETIIVS Sacrae Theologiae Doctor, & in
Academia Duacensi Professor.

BARTHOLOMAEVS PETRVS Sacrae Theologiae
Doctor & in Vniuersitate Duacensi Professor.

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



PROEMIAL ANNOTATIONS V P O N T H E B O O K of Psalmes.



TH^e authoritie of this Book was euer authentical, and certaine, as the assured word of God, and Canonical Scripture. But concerning the Authour, there be diuers opiniōs. For although it be manifest by the testimonie of Philo and Iosephus, that in their time, and alwaies before, only King Dauid was by al Hebrew Doctours holden for Authour of al the Psalmes; yet after that learned Origen, and other Christian Doctours, expounded manie Psalmes of Christ, the Iewes being pressed therewith, began to denie that al were Dauids: alleading for their new opinion the titles of diuers Psalmes, and some other difficulties, ministring occasiō of much needles dispute, stil acknowledging the whole booke to be Canonical. Wherupon S. Ierome and S. Augustine, sometimes admitted those as Authours of certaine Psalmes, whose names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanasius, and others agree in general, that Dauid writ not al: but differ much in particular, touching other supposed authours. In so much that *Melchisedech, Moyses, Asaph, Eman, Idithun, The sonnes of Core, Salomon, Ieremie, Ezechiel, Esdras, Aggeus, and Zacharias, are al* (with more or lesse probabilitie) *reputed Authours of severall Psalmes.* Neuertheles it seemeth that S. Ierome rather related other mens iudgement, then shewed his owne; as we shall note by and by. And S. Augustine (*l. 17. c. 14. de ciuit.*) maturely discussing this doubt, saith plainly, that *their Iudgement seemed to him more credible, v^t ho attribute al the hundred fiftie Psalmes to Dauid alone.* Further explicating that wheras some Psalmes

This book vndoubtedly is canonical Scripture.

Late Hebrew Doctours and some Catholikes hold diuers Authours of sundry Psalmes.

Prefat in Psal. Epist. 134. 139.

It is much more probable that Dauid was Authour of al. Proued by S. Augustin, S. Chryostome and greatest part of Doctours.

haue Dauids owne name in their titles, some haue other mēs names, some none at al, *this diuersitie importeth not diuers Authours, but signifieth other things, either pertheyning to the same persons, or by interpretation of their names, belonging to the present matter, as our Lord inspired him.* Likewise S. Chrylostome resolutely iudgeth, that only King Dauid was Authour of this whole Booke. Moued especially by this argument, for that Christ and the Apostle's alleading the Psalmes, doe oftētimes name Dauid as Authour, and neuer anie other. Also Origen, S. Basil, Saint Ambrose, S. Hilarie, Theodoretus, Casiodorus, Beda, Eutimius, and most part of ancient and late writers, with the most common voice of Christians, cal this booke the Psalmes of Dauid: and the General Councils at arthage, Florence, and Trent, in the Catalogue of Canonical Scriptures recite this booke by the name of Dauids Psalter.

Moreouer it is cleare, *Act. 2.* that the second Psalme, though it want his name, is Dauids. And other Scriptures, *2. Paral. 7. v. 6.* and *1. Esd. 3. v. 10.* say plainely, that Dauid made the Psalmes, *104. 105. 106. 117. 135.* beginning: *Confesse to our Lord, because he is good, because his mercie is for euer.* Which he appointed the Leuites to sing, or play on instruments, *1. Paral. 15. & 16.* and yet they haue not his name in their titles. Againe, *2. Reg. 23.* Dauid is only intituled *the egregious, or excellent Psalmist of Israel.* Neither were Asaph, Eman, and Idit hun aniewhere called Prophets (as are al the writers of holie Scriptures) but only maisters of musike, *1. Paral. 25.* And the sonnes of Core were only porters, *1. Paral. 26.* Finally, S. Ierome (whose iudgemēt the whole Church singularly esteemeth in al questions belonging to holie Scriptures) seemeth as much inclined, that only the Royal Prophet Dauid was Authour of this whole booke, as to the contrarie. For in his Epistle to Paulinus, prefixed before the Latin Bible, comprehēding the principal arguments of seueral books, when he commeth to the Psalmes, without mention of other Authours, saith: *Dauid our Simonides, Pindarus, and Alceus, Flaccus also, Catullus, and Cerenus, foundeth out Christ, v with harpe & ten stringed Psalter, rising vp from hel: so attributing the summe of this whole booke to the Royal Prophet Dauid, as if he supposed no other Authour.*

Touching thertore the argument or contents of this di-

The common voice of Christians & some general Councils, cal it Dauids Psalter.

Proued by other Scriptures.

S. Ierome attributeth the summe of this booke to Dauid only.

The Psalmes are a Summe

Matt. 22. v. 16.
Act. 4. v. 24.
Rc. 4. v. 6.
Ro. 11. v. 9.
Heb. 4. v. 7.

Mat. 5.
7. 11.
22.
Luc. 16.

uine Psalter, al Catholike Doctours vniformely agree that it is the abridgement, summe, and substance of al holie Scriptures, both old and new Testament. As may first be probably collected, by that Christ himselfe often comprehēding al the old Testament by the termes of the Law and Prophets, in one place (*Luc. 24. v. 44.*) seemeth not onlie to reduce al to the *Law and Prophets iointly*, but also to the *Psalmes alone*, or seuerally. But whether this be our Sauours diuine meaning or no in that place, out of this and manie other places, al the ancient Fathers teach expressely, that the Psalmes are an Epitome of al other holie Scriptures. For example, *S. Denys, li de Eccles. Hierar. contemplat. 2.* after brief recital of the contents of other holie Scriptures, saith: *This sacred booke of diuine Canticles, doth exhibit both a general song, and exposition of diuine things.* *S. Basil* calleth the *Psalmodie of Dauid* the common and most plentiful store-house of al sacred doctrine, the treasure of perfect Theologie. *S. Ambrose* accounteth it *The register of the whole Scripture.* *Origē, S. Cyprin, S. Ierome, S. Chrylostome, S. Gregorie, S. Beda, S. Bernard, Cassiodorus, Eutimius,* and others vie the same, or very like termes. *S. Augustine* particularly distinguishing al the Scriptures into foure sorts of bookes, sheweth that the Psalmes conteyne al: *The Law* (saith he) *teacheth some things, the Historie some things, the Prouerbes also and Prophets teach some things: but the Booke of Psalmes teacheth al.* It propoeth the *law*, recounteth things of old, prescribeth the due ordering of mens actiōs, and prophecieth things to come. Briefly, it is a common treasure of good doctrine, aptly administering that is necessarie to euerie one. And a litle after, exemplifying in particular points: *Is not here (saith he) al greatnes of vertue, and is not here the right square of iustice? is not the comelines of chastitie, the consummation of prudence, is not whatsoeuer may be called good, learned in the Psalmes? Here is the knowlege of God, the cleare pronounciation of Christ to come in flesh, the hope of general Resurrection, feare of torments, promise of glorie, reuelation of mysteries. Euen al good things are here, as in a common great treasure laid vp and heaped together.*

S. Greg.
in Psal.
enis.

See then and obserue here (Christian reader) the admirable wisdome and goodnes of God. The meanes of mans saluation being so disposed, that his owne free consent and cooperation is thereto necessarily required, according to that most approued doctrine of the same *S. Augustine: Qui creauit te*

of al other
Scriptures.

They cōtaine
the summe of
Legal, Histori-
cal, Sapiential,
and Prophe-
tical doctrine.

Gods prouidence in
sweetly drawing out
our consent & coop-
eration of free-
will which is
necessarie to
saluation.

*sine te, non iustificat te sine te. He that created thee without thee, doth not iustifie thee without thee: to helpe our weaknes, and sweetly to draw our mindes, otherwise auerse from trauel and paine, the Holie Ghost hath ordained that in smal roome, and in pleasant manner, we may attaine necessarie knowledge of God, & our selues, easily keepe the same in memorie, and dayly put in practise our chiefest dutie, in seruing and praising God, by singing, reading, or hearing these diuine Psalmes. Which one booke (as euerie one shal be able to learne it, more or lesse perfectly) openeth and sheweth the way to vnderstand al other Scriptures, and so to find, & enjoy the hiddē treasures of Gods word, in like manner as a key openeth a lock. For the whole sacred Bible is a sealed Booke, and not rightly vnderstood, til the seale, or lock be opened, by the key of Gods spirit, giuing knowledge; which the Holie Ghost, amōgst other wayes, inspirith very oftē by sacred Muicke or Psalmodie. As S. Gregorie noteth in holie Scripture (4. Reg. 3. v. 15.) where Eliseus not yet knowing Gods wil in a particular case, called for a Psalmist (or player on instruments) and *whē the Psalmist sang, the hand of our Lord came vpon Eliseus*, and presētly he prescribing what should be done, procured plentie of water without rayne, where was none before, and prophecied victorie against the enemies. Reason allo and experience teach, that as *men of cheerful hart are apt to sing*, so the exercise of reading, singing, or playing Psalmes, is a conuenient and a special meanes, to attaine quiernes or cheerfulness of mind.*

But as this holie Psalter is the key of other Scriptures, so it selfe is most especially a sealed, and locked Booke, requiring manie keys. *Euerie Psalmie (saith S. Hilarie) hath a peculiar key, and oftētimes there be so manie lockes and keyes of one Psalmie, as there be diuers persons that speake, to diuers ends and purposes.* For albeit diuers mysteries are sometimes connected, and so require fundrie keys, yet there is but one principal & proper key of each Psalmie: otherwise it should be diuided into manie Psalmes. Our first endeauour therfore must be, to find the proper key of euerie Psalmie, that is, to know what is principally therein cōtey- ned. To this purpose the learned Expositours of this booke, haue obserued ten general points, or seueral matters, to which al the contents may be reduced, as it were, so manie keys, and

meanes

Holie Scripture
is a sealed
booke.

The Psalter is
the key of o-
ther Scriptu-
res.

But it selfe is
also sealed.

But one prin-
cipal key of
each Psalmie.

Ten keyes
of the Psalter.

Ser. v s.
de verb.
Apost.

S. Basil
in pro-

Apost.
5.

i. 4. dia-
logo. c.
42.

Iac. 5.

meanes of entrance into the sense, and true vnderstanding of all the Psal. And the same may likewise be called the ten strings of this diuine instrument. Vpon one of which, euery Psalm principally playeth, touching the rest more or lesse, as cause requireth, for more melodious harmonie and perfect musike.

The first key or string is God himself, One in Substance, Three in Persons, Almighty, All-perfect, Power, Wisdome, Goodnes, Maiestie, Iustice, Mercie, & other Diuine Attributes. The second is Gods workes of Creation, Conseruation, and Gouverning of the whole world. The third, Gods Prouidence, especially towards man, in protecting and rewarding the iust, in permitting and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abraham, Isaac, and Iacob: their maruelous increate in Ægypt: diuers estates, manie admirable and miraculous things done amongst them, with their ingratitude, reiection, and reprobation. The fifth principal key and string is Christ, the promised Redeemer of mankind: prophesying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Resurrection, Ascension, and Glorie. The sixth is the propagation of Christs name and Religion, with Sacrifice and Sacramnts, in the multitude of Gentiles belieuing in him, euen to the vitermost coasts of the earth: the Catholike Church euer visible. The seuenth is the true manner of seruing God, with sincere faith and good workes. The eight, holie David interposeth manie things concerning himselfe. As Gods singular benefits towards him, for which he rendreth thankes and diuine praises, recounteth his enimies, dangers, and afflictions of mind & bodie, namely by Saul, Absalō, and others, humbly beseeching and obtaining Gods protection. He also expresth in himselfe a perfect image and patterne of a sincere and hartie penitent: bewayling, confessing, and punishing his owne finnes. The ninth is the end and renouation of this world, with the general Resurrection, and Iudgement. The tenth is eternal felicitie, and punishment, according as euerie one deserueth in this life. These are the ten keys of this holie Booke; and ten strings of this Diuine Psalter.

Moreouer to find which of these is the proper key and principal string of euery Psalm, learned Diuines vse foure espe-

All ten strings.

1. Key.
One God, the
B. Trinitie.

2.
Gods workes.

3.
Gods prouidence.

4.
The Hebrew people.

5.
Christ our Redeemer.

6.
Conversion of Gentiles, the Catholike Church.

7.
Faith & good workes.

8.
Dauids owne actes.

9.
General Resurrection, & Iudgement.

10.
Eternal glory and paine.

Foure wayes to find the proper key of euery psalme.

1.
By the title.

2.
Allegation
in the new
Testament.

3.
Greatnes of
things affir-
med.

4.
Conference
of places.

The stile of
this booke is
Poeticke.

cial wayes. First, by the title added by Esdras, or the Seuentie two Interpreters, for an introduction to the sense of the same Psalm. So it appeareth that the third Psalm treateth literally of Dauids danger, and deliuerie from his sonne Absalon: which is the eight key: though mystically it signifieth Christs Persecution, Passion, & Resurrection, which is the fifth key. Secondly, if there be no title, or if it declare not sufficiently the key, or principal matter conteyned, it may sometimes be found by allegation and applicatiō of some special part thereof in the new Testament. So it is eident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the secōd Psalm pertyeneth to Christ, impugned and persecuted by diuers aduerfaries. Which is the fift key. Thirdly, whē greater things are affirmed of anie persō, or people, as of Dauid, Salomō, the Iewish nation, or the like, thē cā be verified of them, it must necessarily be vnderstood of Christ, or his Church, in the new Testament or in Heauen. So the *conclusion* of the 14. *Psalm*: *He that doth these things, shal not be moued for euer*, can not be verified of the tabernacle, nor temple of the Iewes, but of eternal Beatitude in heauen. Which is the tenth key. Though the greater part of the Psalm sheweth, that iust and true dealing towards our neighbours, is necessarie for attayning of eternal Glorie. Fourthly, whē both the title and Psalm, or part thereof seeme hard and obscure, some part being more cleare, the true sense of al may be gathered by that which is more eident. According to S. Augustins rule *li. 2. c. 9. & li. 3. c. 26. De Cl. Christ.* So the title and former part of the fifth Psalm, being more obscure, are explained by the last verses, shewing plainly that God wil iustly iudge al men, both iust and wicked, in the end of this world. Which is the ninth key. By these and like meanes the principal key being found, it wil more easily appeare, what other keys belong to the same, and what other strings are also touched. At least the studious may by these helps make some entrance, and for more exact knowledge search the iudgement of ancient Fathers and other learned Doctours.

But besides this singular great commoditie, of compendious handling much Diuine matter in smal roome, this booke hath another special excellencie, in the kind of stile, and manner

of vttering,

li. 3. c. 4.
de pec-
ca. me-
rit.

of vttering, which is Meeter, and Verſe, in the original Hebrew tongue. And though in Greeke, Latin, and other languages, the ſame could not in like forme be exactly tranſlated, yet the number, and diſtinction of verſes is ſo obſerued, that it is apt for muſike, as wel voices as inſtruments, and to al other vſes of Gods ſeruants. Neiſher is muſical manner of vttering Gods word and praifes leſſe to be eſteemed, becauſe profane Poetes haue in this kind of ſtile vttered light, vaine, and falſe things. For the abuſe of good things, doth not derogare from the goodnes therof, but rather commendeth the ſame, which others deſire to imitate. And cleare it is, that this holie Pſalmodie was before anie profane poetrie now extant. For Homer, the moſt ancient of that ſorte, writ his poeme at leaſt two huddred and fourtie yeares after the deſtruction of Troy, as Apolidorus witneſſeth; others, namely Solinus, Herodotus, and Cornelius Nepos ſay longer. Whereas King Dauid our Diuine Pſalmiſt, reigned within one hundred yeares after the Troians warres. There were indeed Amphion, Orpheus, and Muſcus before Dauid, but their verſes either were not writtē, or ſhortly periſhed, only a confuſe memorie remaining of them, recited, altered, and corrupted by word of mouth; but before thē were the ſacred Hiftorie of Iob, almoſt al in verſe; and the two Canticles of Moyses, *Exodi* 15. and *Dent.* 32. It is moreouer recorded that Iubal (long before Noes flood) was the father of them, that ſang on harpe, and organ. Muſike therefore is maruelous ancient. But ſacred Poetrie is in manie other reſpects moſt excellent, and moſt profitable. *This holie Pſalmodie* (ſaith S. Auguſtine) *is a medecine to old ſpiritual ſores, it bringeth preſent remedie to new wounds: it maketh the good to perſeuer in wel doing, it cureth at once al predominating paſſions, which vex mens ſoules. A little after: Pſalmodie driveth away euil ſpirits, immiteth good Angels to helpe vs, it is a ſhield in night terrours, a refreshing of day trauels, a guard to children, an ornament to yongmen, a comforte to oldmen, a moſt ſeemlie grace to women. Vnto beginners it is an introduction, an augmentation to them that goe forward in vertue, a ſtable firmament to the perfect: It conioyneth the whole Church militant in one voice, and is the ſpiritual eternal ſweet perfume of the ceſtial Armies, al Saints and Andzels in heauen.*

Abuſe derogateh not from good things.

Dauids Pſalter more ancient then any profane poetrie now extant.

Muſike very ancient.

Sacred poetrie moſt excellent.

Gen. 4.

Prefat.

Why King
Dauid writ
diuine poetrie

The first cause
his natural in-
clination to
musike.

2.
Verse more
easie & more
pleasant.

3.
Most special,
great, and me-
morable thin-
gs writ in
verse.

To al this we may adde other causes, which moued the Royal Prophet to write this diuine poetrie. First, he had from his youth (by Gods special prouidence) a natural inclination to Musike; wherein he shortly so excelled, that before al the Musicians in Israel, he was selected to recreate King Saul, whom an euil spirite vexed. And his skill, together with his deuotion, had such effect, that *when he playd on the harpe, Saul was refreshed, and waxed better. For the euil spirite departed from him,* saith the holie text. Wherefore he made these Psalmes, that himielfe and others might by singing them, imploy this guift of God to his more honour. Secondly, verse being more easie to learne, more firmly kept in mind, and more pleasant in practise (for as *wine, so musike doth recreate the hart of man*) the Holie Ghost condescending to mans natural disposition, inspired Dauid to write these Psalmes in meeter, *mixing the powre of diuine doctrine, with delectable melodie of song, that whiles the eare is allured with harmonie of musike, the hart is indued with heauenlie knowledg, pleasant to the mind, and profitable to the soule.* Thirdly, Dauid singularly illuminated with knowledge of great, and most diuine Mysteries, indued also with most gracious disposition of mind, *the man chosen according to Gods owne hart* (1. Reg. 13.) would vtter the same Mysteries, with godlie instructions, and praises of God, in the most exquisite kind of stile; that is in verse. For otherwise he was also very eloquent in prose, as wel appeareth by sundrie his excellent, and effectual discourses, in the books of Kings, and Paralipomenon. For which cause Moyses also described the passage of Israel forth of Ægypt through the red sea in a Canticle, after that he had related the same whole historie more at large in prose, that al might sing, and so render thanks with melodious voice, and musical instruments praising God. Likewise in an other Canticle he comprised the whole law, a litle before his death. So also Barac and Debora, and after them Iudith, song praises to God for their victories in verse. Salomon writ the end of his Prouerbes, and a whole booke (intituled Canticles) & the Prophet Ieremie his Lamentations in verse. Anna hauing obtained her prayer for a sonne, gaue thanks to God with a Canticle. The like did King Ezechias for recouerie

1. Reg.
16. v.
23.

Eccii.
40.

S. Aug.
S. Basl.
11. Prae-
fas.

Exo. 15.

Dent.
32.

Iudic. 5
Iudith.
16.
Pro. 31

1. Reg. 2.
Isa. 38.
Isa. 12.
16.

Ezech. of health. The Prophets *Iſaas* , *Ezechiel* , *Ionas* , *Abacuc* ,
38. and the three children in the furnace : againe in the new Te-
Ioan. 2. stament, the B. Wirgin-Mother , iust *Zacharie* , & deuout *Si-*
Abac. 3. meon gaue thanks, & sang praises to God in Canticles.
Dan. 3.
Luc. 1 2.

Canticles in
the new Testa-
ment.

Fourthly , albeit the holie King was not permitted to
 build the gorgious Tēple for Gods seruice, as he greatly desi-
 red to haue done, yet he prouided both store of musitians
 (four thousand in number, of which 288. were maisters to
 teach) & made these Pīalmes as godlie ditties , for this holie
 purpose, in al solemnities of feasts, and daylie sacrifice, when
 the Temple should afterward be built.

4.
Both diuine
musike and
ditties in Gods
temple.

Fifly , he made these Pīalmes not only for his owne, &
 others priuate deuotion, nor yet so especially for the publike
 Diuine seruice in the Temple , and other Synagogues of
 the Iewes, but most principally for the Christian Catholike
 Church , which he knew shoud be spred in the whole earth.

5.
The great vse
of these Pīal-
mes in the Ca-
tholike
Church.

Foreseeing the maruelous, great, and frequent vse therof in
 the Christian Clergie, and Religious people of both sexes. As
 he prophecieth in diuers Pīalmes. *At the earth, sing to thee : sing
 Pīalmes to thy name.* Againē , *I will sing Pīalmes to thee (o God)
 in the Gentiles , in al peoples and Nations.* Which himselfe neuer
 did, but his Pīalmes are euer since Christ song by Christians,
 conuerted from gentilitie, as we see in the Churches Seruice.

For the whole Pīalter is distributed to be song , in the ordi-
 narie office of our Breuiarie euerie weeke. And though ex-
 traordinarily , for the varietie of times , and feasts , there is
 often alteration, yet stil the greater part is in Pīal. Certayne

The whole
Pīalter in the
ordinarie of-
fice euerie
weeke.

also of the same Pīalmes , are without change or inter-
 mission repeated euerie day. And such as haue obligation to
 the Canonial Houres , must at least read the whole Office

Certaine Pīal-
mes euerie
day.

privately, if they be not present where it is song. The Office
 also of Masse, ordinarily beginneth with a Pīalme. In Lita-
 nies , and almost al publike Prayers , and in administra-
 tion of other Sacraments , and Sacramentals, either whole
 Pīalmes , or frequent verses are inserted. Likewise the grea-
 test part of the Offices of our B. Ladie, and for the dead,
 are Pīalmes. Besides the seuen Penitential , and fiteene
 Gradual Pīalmes , at certaine times. so that Clergie mens
 daylie office consisteth much in singing, or reading Pīalmes.

Many Pīalmes
in other Ec-
clesiastical of-
fices.

Ezech.
38.
Ioan. 2.
Abac. 3.
Dan. 3.
Luc. 1 2.

1. Par.
13. 25.

56 117.
65.

4. (30.
ad v. 7)
53. 62.
66. 90.
94. 118.
133.
148.
149.
150.

Bishops bound to be skilful in Dauids Psalter. Other Priests to haue competent knowledge therein.

And therefore al Bysbops especially, are strictly bound by a particular Canon (*Dist. 38. cap. Omnes psallentes*) to be skilful in the Psalmes of Dauid: and to see that other Clergie men be wel instructed therein. According to the *Holie Ghosts* admonition, by the pen of the same Royal Prophet (*Psal. 46.*) *Psallite sapienter, or, intelligenter, that is: Sing Psalmes vwith knowledge, and vnderstanding them.* Not that euerie one is bound to know, and be able to discusse al difficulties, but competently, according to their charge vnderaken in Gods Church. Otherwise euerie one that is, or intendeth to a Priest. may remember what God denounceth to him, by the Prophet *Osee (c. 4.) Because thou hast repelled knowlege, I vil repel thee. that thou doe not the function of Priesthood vnto me.* Thus much touching the Authour, the contents, the poetical stile, & final cause of this holie Psalter.

Why this booke is called the psalter.

As for the name, S. Ierome, S. Augustine, and other Fathers teach, that wheras amongst innumerable musical instruments, six were more specially vsed in Dauids time, mentioned by him in the last Psalme, *Trumpet, Psalter, Harpe, Timbrel, Organ, and Cymbal:* This booke hath his name of the instrument called Psalter, which hath ten strings, signifying the ten commandements, and is made in forme (as S. Ierome, and S. Bede suppose) of the Greeke letter Δ *delta*, because as that instrument rendreth sound from aboue, so we should attend to heauenlie vertues, which come from aboue: Likewise vsing the harpe, which signifyeth mortification of the flesh, & other instruments, which signifie and teach other vertues, we must finally referre al to Gods glorie, reioyce spiritually in hart, and render al praise to God.

Other instruments make consort with the Psalter. Al vertues are referred to Gods honour.



Concerning interpretation of holie Scriptures.

AS Prophecie (or other holie Scripture) was not at anie time by mans wil, but the (*Prophess*) holie men of God spake, inspired by the Holie Ghost : to no prophecie (nor *explication*) of Scripture, is made by priuate interpretation. 2. *Pet.* 1. but by the same Spirit wherwith it was written, which our Sauour gaue to the Church, to abide for euer, the Spirit of truth, to teach al truth. *Ioan.* 14. 16. *Neiber* perteyneth it to euerie one, to discerne the true spirit, but to some. 1. *Cor.* 12.

Holie Scriptures consist not in reading, but in vnderstanding. *S. Jerome Dialogo aduers. Luciferianos.*

The wordes of holie Scripture are so to be vnderstood, as holie men, the Saints of God, haue vnderstood them. *S. Aug. Ser. 18. de Verb. Domini.* Men must learne of men, not expect knowledge immediately of God, nor only by Angels. *Idem, in Prologo Doct. Christ.*

There be some things, mentioned in holie Scripture, which God will haue hidden, and those are not to be curiously searched. *S. Amb. li. 1. c. 7. de Vocat. Gentium.*

By those things, which to vs are hidden in holie Scripture, our humilitie is proued. *S. Greg. ho. 17. super Ezech.*

Scriptures are to be expounded by the common spirit of the Church, not by priuate men.

They consist in vnderstanding.

Holy Fathers doe best expound them.

Some Mysteries are hidden.

They proue our humilitie.



THE BOOK OF PSALMES

PSALME I.

The Royal Prophet David placed this Psalm as a Preface to the rest, con-
teyning 1. true happines, which consisteth in flying sinnes, and
seruing God. 3. The good doe prosper, 5. not the wicked: 6. as
vvil appeare in the end of this world.

The right man-
ner of seruing
God. The 7.
key.

1.



LESSED (a) is the man, that hath (b)
not gone in the counsel of the impious, &
hath (c) not stood in the way of sinners,
and hath (d) not sitte in the chayre of pe-
nitence:

(a) He is in the right way to eternal felicitie. (b)
not consented to euil suggestions. (c) not continued
in sinne. (d) not finally persisted in wicked life.

2. But (e) his wil is in the way of our

Lord, and in his law he wil meditate day and night.

(e) He is wholly occupied & delighted in keeping Gods commandments.

3. And he shal be as a tree, that is planted nigh to (f) the streames of
waters, which shal giue his fruit in his time.

(f) To him that vseth Gods grace wel, more grace is continually giuen.

4. And (g) his leafe shal not fall: and (h) al things whatloeuere he shal
doe, shal prosper.

(g) Through such grace he shal perseuer. (h) al things worke to the good of
them that loue God sincerely.

5. The impious not so, not so: but (i) as dust, which the winde diuertieth
from the face of the earth.

(i) The wicked are carried with euery light tentation.

6. Therefore the impious shal (k) not rise againe in iudgement: nor
sinners in the (l) Counsel of the iust.

(k) Al rising at the last day, the wicked shal not rise with hope nor comfort,
but in desolation. (l) the happie congregation of the blessed.

7. For our Lord (m) knoweth the way of the iust, and the way of the
impious (n) shal perish.

(m) approacheth & rewardeth. (n) in eternal damnation.

Mat. 5.

I. c. 1.

Iere. 17

ANNOTATIONS.

PSALME. I.

They are happie (in hope) that decline from euil.

Iustice consisteth in flying euil and doing good.

1. *Hath not gone, not stood, nor sitted.* The Hebrew stile and manner of discourse differeth here from other nations, in mentioning first the lesse euil, and the greatest last. Whereas we would say in the contrary order: He is happie that hath not *sitted*, that is, hath not fetled himselfe in wickednes, nor finally persisted obstinate: more happie, that hath not *stood*, anie notable time continued in sinne: and most happie, that hath not *gone*, not giuen anie consent at al to euil suggestions.

2. *His vvil in the way of our Lord.* As one part of happines consisteth in declining from euil: so the other is in doing good; the wil desiring, and diligently endeavouring to walke in the way of vertue, and law of God. Which is true iustice, and right forme of good life, proposed in this Psalme, for attayning eternal beatitude.

PSALME II.

Of Christ, the 5. key. Also of this Church, the 6. key.

Christ's glorie, the world repining therat, 4. shal be propagated in al the world.

7. *His diuine power as well spiritual in conuerting mens hearts, as external, in seuerer iustice, is prophesied.*

1. **W**H Y did the (a) Gentiles rage, and (b) peoples meditate *Act. 4.* vaine things?

(a) Both gentiles (b) and Iewes strue in vaine against Christ.

2. The (c) Kings of the earth stood vp, and the (d) Princes came together in one against our Lord, and against his Christ.

(c) Pilate and Herod. (d) Annas and Caiphaz.

3. Let (e) vs breake their bonds a-funder: and let vs cast away their (f) yoke from vs.

(e) The voice of wicked men, (f) & especially libertines struing to shake off al discipline.

4. He that dwelleth in the heauens shal (g) laugh at them: and our Lord shal scorne them.

(g) God for al this wil turne the hartes of manie.

5. Then shal he speake to them in his (h) wrath, & in his (i) furie he shal trouble them.

(h) seuerely reprehend, (i) and iustly punish the obstinate.

6. But (k) I am appoynted King by him ouer Sion his holie hil, preaching his precept.

(k) Christ shal reigne in his Kingdome the Church.

7. The (l) Lord said to me: Thou art my (m) Sonne, I this day haue begotten thee.

(l) God the Father speaketh to (m) God the Sonne.

*Act. 13
Heb. 1.
W 5.*

8. Aske of me, and I wil giue (n) thee the Gentiles, for thyne inheritance, and thy possession (o) the ends of the earth.

(n) Christ as man hath the Church for his inheritance. (o) Spred through the whole world.

Apo: 2. 9. Thou shalt rule them in (p) a rod of yron, and " as a potters vessel
W 19. thou shalt breake them in pieces.

(p) Gods inflexible wil & power.

10. And (q) now " ye Kings vnderstand: " take instruction you that iudge the earth.

(q) A prophecie that Kings shal be conuerted, and submit themselves to Christs discipline.

11. Serue our Lord in (r) feare: and " reioyce to him with trembling.

(r) None is secure before death.

12. Apprehend discipline. (f) lest sometime our Lord be wrath, and you perish out of the iust way.

(f) Some fal from the way of saluation.

13. when his wrath (t) shal burne in short time, blessed are al that trust in him.

(t) God wil iudge iustly in the end of this short life both the euil and good. So this Psalme conclude.h with the ninth key.

ANNO TATIONS.

P. S A L M E. . I I. .

2. *Kings and Princes against Christ.*) Whē Christ, and his Apostles preached the Gospel, both Iewes and Gentiles, with their Princes, Kings, and Emperours most furiously resisted, but al in vaine. For they could not hinder the wil and power of God. But the more they persecuted, the more was increased the zeale and number of Christians.

Persecution cannot hinder the glorie of Christ.

in hunc Psal.

8. *The gentiles thyne inheritance.*) By this promise of God to Christ, S. Augustine conuincd the Donatistes, & in them the Protestants, that say, the Church of Christ fayled, and became smal, or inuisible; as though Christ the Sonne of God could sometimes lose his inheritance, which is the Catholike Church, gathered of the Gentiles, and his possession extended to the ends of the earth.

The Church neuer failcth.

9. *As a potters vessel.*) If a potters vessel (saith S. Ierome *in hunc Psal. tom. 8.*) be broken whiles it is soft, it may easily be repayed, but after it is hard, it can not be made whole againe. So sinners are more easily restored to grace shortly repenting, then long obdurate: yet that which is vnpossible to man, is possible to God. *Mat. 10. For as clay in the potters hand, so are you in my hand, saith our Lord, Iere. 18.*

Customs in sinne more hardly cured.

10. *Ye Kings vnderstand.* Not onlie innumerable other people of all nations, but also after a while, Kings and Emperours believed in Christ. And such as at first persecuted, became most Christian, Catholike, Defenders of the faith.

Kings conuerted to Christianitie.

Ad Pe. iii. li. 2. c. 92.

10. *Take instruction you that iudge the earth.*) Petilianus, Gaudentius, & other Donatistes inueighing against Christian Kings, for punishing heretikes, most falsly auouched, that Christianitie neuer found Kings but enuious, enemies, and persecuters. To whom S. Augustine answereth in several books, that Christian Kings and Princes are not enemies to Christianitie: but are enemies to heretikes, the rebelles Apostataes of Christ and his Church. For according to this prophecie of King Dauid, Christian Kings are instructed, and know it is their dutie, in the seruice of God, to defend

Defend Catholikes and punish heretikes.

Ad Gaud. l. 2. c. 26.

heretikes and schismatics.

matikes, because they hate al Christians.

Ioy and feare.

Dauid Persecured by his sonne.
The 8. key.

the Church against Heretikes, and other Infidels. And it is the proprietie of Apostataes to fauour heretikes: So good Constantin the Great maintained Catholike vnitie; and Iulian the Apostata to make greater diuision, tooke Churches from Catholikes, and gaue them to Donatistes, to nourish dissention, and so to ouerthrow al Christians. But God stil protecteth the true Church, against al such futtle, and malicious deuises: *because it is Christs inheritance.*

11. *Reioyce with trembling.* Gods seruice is tempered with two affectiōs: with ioy, in consideration of his goodnes, mercie, & meeknes; and with feare, in respect of his iustice, and seuerer iudgement. The one is a remedie against desperation: the other against presumption.

P S A L M E. III.

King Dauid recounteth his danger, when his sonne Absalom conspired against him: 4. and thanketh God for his deliuerie: 9. acknowledging al helpe to be from God. Mistically, Christs persecution, Death, Burial, and Resurrection.

1. The "Psalm of Dauid," when he fled from the face of Absalom his sonne (2. Reg. 15.)

2. **L** O R D (a) why are they (b) multiplied that trouble me? manie Ioan. 2.
rise vp against me.

(a) O God let me know how gricuously I haue sinned, (b) that al Israel (1. Reg. 15. v. 13.) with al their hart foloweth Absalom. So against Christ, the Priests, the People, & Gentiles al conspired.

3. Many say to (c) my soule: There is (d) no saluatiō for him in his God.
(c) my life. (d) he can not escape.

4. But (e) thou Lord art my protectour, my (f) glorie, & exalting (g) my head.

(e) But I auouch that God alwaies defendeth me, (f) giuing me victorie, (g) & confirming my Kingdom.

5. With my voice I haue cried to our Lord: and he hath heard me from his (h) holie hil.

(h) heauen.

6. "I haue (i) slept, and haue (k) been at rest; and haue (l) risen vp, because our Lord hath taken me.

(i) I lay downe (k) and rested in expectation of thy helpe. (l) And am deliuered. Christ dyed, was buried, & rose againe.

7. I wil not feare thousands of people compassing me: (m) arise Lord, saue me my God.

(m) I know thou wilt help me, and so I beseech thee to doe.

8. Because thou hast stricken al that are my aduersaries without cause thou hast broken the (n) teeth of sinners.

(n) The strength and furie.

9. Saluation (o) is our Lords: and thy (p) blessing vpon thy people.

(o) health and fastie comeneth from God. (p) Abundance of grace promised to Gods seruants.

ANNOTATIONS.

PSALME. III.

1. *Psalme of David.*) All Interpreters agreeably teach, that King David made not the titles, which are before the Psalmes. Neuertheles they are authentical, as ended by the Holie Ghost. And it is most probable Esdras added those titles which are in the Hebrw: and the Seuentie interpreters writ the other, in their Greeke Edition. Both which S. Ierome translated into Latin.

Titles of the Psalmes added by Esdras and the Septuagint.

In these titles five things may be noted. First, the former two hauing no title at al, the general name of Psalme, common to al, is particularly appropriated to some, and other names to others. Which in al are twelue: to wit, Psalme, Inscription, Prayer, Canticle, Psalme of Canticle, Canticle of Psalme, Hymne, Testimonie, Vnderstanding, Praise of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of some Psalmes are the names of certaine persons, which by S. Augustins iudgement, cited in the Proemial Annotations, and others, proueth not the same persons to be authours of those Psalmes, but signifieth some other thing. Thirdly, in some titles the time is signified, when the Psalme was made, or song. Fourthly, the matter conteyned in the Psalme, or vpon what occasion it was made, is expressed in some titles. Fifthly, diuers other termes are often vsed in the titles of sundrie Psalmes, as *To the end*, *For the Octaue*, *For presses*, and the like, al which we shal briefly explicate, where they first occurre.

Five things to be noted in the titles.

Psal. 4. 6. 8. 15. 16. &c.

First therefore this third Psalme is called *the Psalme of David*, not because he is authour therof, for he is also authour of the former, where his name is not expressed, as is euident by the testimonie of al the Apostles, *Act. 4. v. 25.* but because it treateth particularly and literally of him.

Why this is called the Psalme of David.

1. *When he fled from the face of Absalom.*) Here the time is signified, when this Psalme was made, to wit, immediately after the ouerthrow of his rebellious sonne Absalom, mentioned *2. Reg. 18.* before his returne to Ierusalem. For albeit of humane, natural, and fatherlie affection, he greatly lamented the death of his sonne, yet he rendred thanks and praises to God, as reason and dutie bound him.

The time and occasion of making this Psalme.

6. *I haue slept, and haue been as rest, and haue risen vp.*) King David by his sleeping in persecution, and by his resting, and deliuerie from his persecutors, prefigured Christs Death, Burial, & Resurrection. As appeareth, *Ioan. 2. v. 22.* Where the Euangelist saith: that after Christs Resurrection, *his disciples believed the scripture*, to wit, this and other like prophecies. For otherwise the old Testament doth not so expressly declare such Mysteries, as the Ghospel doth: but one thing in the proper and grammatical signification of the words, and an other thing in shadowes and figures, and both literal. Whereupon S. Gregory teacheth (*li. 20. c. 1. Moral.*) that holie Scripture (amongst other incomparable excellencies) surpasseth al other doctrines, in the verie manner of speaking: because by one and the same speech, it reporteth a thing done, and proclameth a Mysterie: so relating things past, that with the verie same words, it foresheweth things to come.

King David prefigured Christ

The same Scripture hath diuers literal senses.

PSALME. IIII.

The holie Prophet teacheth, by his owne example, to fly to God in al tribulation: 3. that other refuges are insufficient, 9. and Gods helpe most assured.

Confidence in God necessary. The 7. day.

1. Vnto " the end in (a) songs, the Psalm (b) of Dauid.
 (a) In an instrument apt for verses. (b) This Psalm perteyneth to the beloued, signified by the word Dauid. S. Aug. li. 17. c. 14. ciuit. S. Beda in Psal.
2. **V**W H E N (c) I inuocated, the God of my iustice heard me: in (d) tribulation thou hast enlarged to me. (e) Haue mercie on me, and heare my prayer.
 (c) When Saul vniustly persecuted iust Dauid, God heard his prayers. (d) being straitly besieged (1. Reg. 23. 26.) (e) Likewise helpe me whensoever I shal neede.
3. Ye sonnes of men how long are you of (f) heauie hart? why loue you (g) vanitie, and seeke (h) lying?
 (f) why doe you stil harden your harts? (g) honour, and transitorie glorie, (h) false and deceitful riches? Eph. 4.
4. And know ye that our Lord hath made his (i) holie one (k) mercie (l) our Lord wil heare me, when I shal crie to him.
 (i) Euerie godly soule. (k) Rich with vertues. (l) Euerie iust soule hath confidence in God, that he wil heare his crie.
5. Be ye (m) angrie, and (n) sinne not: the things that you say in (o) uelous: your harts, in your (p) chambers be ye sorie for.
 (m) Iust anger is good & necessarie against sinne. (n) but then is most neede to beware not to excede in passion. haue therefore a continual purpose neuer to sinne. (o) Euil cogitations (p) bewaile & repent before you sleepe.
6. Sacrifice ye the " sacrifice of (q) iustice, and hope in our Lord. Manie say: (r) Who sheweth vs good things?
 (q) Not only external but most especially internal sacrifice of iustice, and obseruation of Gods commandments is most necessarie. (r) The solide rewards promised by God?
7. The (s) light of thy countenance, o Lord, is signed vpon vs: thou hast giuen (t) gladnesse in my hart.
 (s) reason and grace are freely giuen to man, wherby he may know that God wil reward the iust. Heb. 11. 7. 8. (t) Wherin a iust man inwardly reioyceth.
8. By the fruit of their (v) corne, and (vv) wine, and (x) oile, they are multiplied.
 (v) (vv) (x) For example and in figure of heauenlie rewards, God gaue temporal wealth in the old testament.
9. In (y) peace in the selte same I wil sleepe, and rest:
 (y) In this confidence the iust may rest contented.
10. Because thou Lord hatt (z) singularly serled me in hope.
 (z) God so promisseth euerie iust person in particular.

ANNOTATIONS.

PSALME. IIII.

The signification of this phrase, *To the end* in the titles of Psalmes.

1. *Vnto the end.*) The Hebrew word *Lammassa*, signifieth *to him that overcometh*. And so the Hebrewes interpret, that the Psalmes, which haue this word in their titles, were directed either to him that excelled others in skill of musike; or had authoritie ouer other musitians: or to him, whose office was to sing victories and triumphes. But the Latin, according to the Greeke, hath *In finem*, *Vnto the end*.

which

Rom. 10.

which (most commonly signifying perpetuities, or continuance vnto the end of anie thing) in the titles of the Psalmes rather signifieth, that the matter conteyned in the Psalme, pertaineth to future times, or persons; especially to the new Testament. And so S. Augustine expoundeth it here of *Christ*, who is *the end* (or perfection) of *the law*. Not that the principal contents belong to Christ, in his owne Person, but to his mystical bodie the Church, and faithful people, whom the Prophet here teacheth to haue confidence in God, moderation in their affections, & patience in tribulation, which is the seuenth key, proposing his owne example, & prophetically Christ. The same wherto Christ exhorteth, saying: Ioan. 16. v. vlt. *Haue confidence, I haue overcome the world*. Signifying that his seruants, through his grace, may also overcome it.

6. *Sacrifice of Iustice.*) Not only external Sacrifice of diuers kinds were necessarie in the law of nature, and of Moyse, and one most excellent and complement of al, in the new Testament, but also spiritual sacrifice was euer, and is required, and that of three sorts. First, Sacrifice of sorow, and contrition for sinnes (*Psal. 50.*) *An afflicted spirit is a sacrifice to God.* The second is sacrifice of Iustice, here mentioned. The third is Sacrifice of praise (*Psal. 49.*) *Immolate to God the sacrifice of praise.* Concerning the second proposed in this place: He offereth sacrifice of Iustice, that rendreth to euery one that is due. First, to God as our Creator, a resignation of our selues, euen our liues, at his diuine pleasure; as to our Maister, we must render faith and beliefe, in al that he proposeth; as to our Father, hope, confidence, & reuerential feare; as to our Lord and King, payment of tribute, that is obseruation of his law and commandments; as to our Captaine, the trauel of warfare in this life; as to our Phisitian, patience and toleration, when he cureth our wounds, by chaastisement for sinnes; as to our Spouse, chastity of body and mind, flying al carnal and spiritual fornication; as to our Freind, frequent conuersation in al actes of deuotion. We owe to our selues, that seeing we consist of soule and bodie, we keepe due subordination, that the soule and reason command, & the bodie, and inferiour appetite obey: as the seruant must obey his master, and the handmaid her mistris. We owe to our neighbour, loue from the hart, instruction also from the mouth, and assistance by our helpe, according to his necessitie, and our abilitie; yea though our neighbour be our enemie. But to other enimies contrary things are due. To the world, contempt: because the goods of this world are smal, few, short, vncertaine, deceitful, not satisfying the mind, and mixed with manie euils and dangers. To the flesh we owe chaastisement, and daylie care, so to feed it, that it serue the soule, & rebel not. To the diuel we must render the shame, that cometh by sinne, acknowledging our faults, and al truths, and so returne vpon him *al vanitie and lying*, wherwith he allureth & seduceth. Finally, to sinne it selfe, we owe hate, and reuenge, because it is the only euil; that hurteth vs; and due punishment with zeale of iustice, because it dishonoureth God. He that thus offereth *sacrifice of iustice*, may iustly (as it foloweth in the Psalme) hope (yet not in himselfe but) in our Lord. And lest anie should pretend ignorance, saying: *who sheweth (or teacheth) vs good things?* as though they lacked instruction, the Phrophet preuenteth this vaine excuse, saying: *The light of thy countenance.* o Lord (the light of reason, which is the image of God, wherto we are created like) *is signed vpon vs*, fixed in our vnderstanding, that we may see there is a God, that ought to be serued, and that he wil reward his seruants. *Heb. 11.*

Three spiritual sacrifices necessarie.

Of penance, Iustice, Praise.

What is due to God.

To our selues.

To our neighbour.

To our enimies.

The world.

The flesh.

The diuel.

To sinne.

Light of reason sheweth there is a God that rewardeth

P S A L M E. V.

The general
iudgement.
The 9. key.

Iust men in affliction appeale to God, the reuenger of iniuries, 5. Knowving and professing that God hateth iniquity. 9. Therefore remit their cause to him, 11. recite certaine enormous vices of the vicked, 13. and expect Gods final iudgement of the good and bad.

1. Vno the end, for (a) her that obtaineth the (b) inheritance. The Psalme of Dauid.

(a) The faithful iust soule that ouercommeth her enimies by vertue. (b) eternal glorie.

2. **R**ECEIVE, o Lord (c) my words with thine eares, vnderstand my crie.

(c) The praier of the whole Church, or of anie faithful (euer beloued) soule.

3. Attend to the voice of my prayer, my King and my God.

4. Because I wil pray to thee: Lord in (d) the morning thou wilt heare my voice.

(d) Gods helpe is presently granted of his part, though it be sometimes differred for the more good of his seruants.

5. In (e) the morning I wil stand by thee and wil see: because thou art not a God that wilt iniquitie.

(e) Before al other affayres we must pray to God. S. Cipriã. in sine orat. Dominice.

6. Neither shal the malignant (f) dwel neer thee: neither shal the vn iust abide (g) before thine eies.

(f) The wicked and wickednes haue no conuersation with God. (g) in the day of iudgement.

7. Thou hatest al that worke iniquitie: thou wilt (h) destroy al that speake lie.

(h) by final sentence of eternal domination.

The bioudie and deceitful man our Lord wil abhorre:

8. But I in the multitude of (i) thy mercy. I wil enter into thy house: I wil adore toward (k) thy holie temple in thy (l) feare.

(i) Not in mans power, but in Gods mercie must the iust trust. (k) In the Church of God. (l) with reuerential feare, as in Gods presence.

9. Lord conduct me in thy iustice: because of mine enimies direct my way in thy sight.

10. Because there is (m) no truth in their mouth: their hart is (n) vayne.

(m) No true nor solide goodnes in the wicked. (n) They thinke nothing but vannie, and mischief.

11. Their throte is an (o) open sepulchre, they did (p) deceitfully with their tongs, (q) iudge them o God.

(o) yealding lothsome stinck, biternes, and rancor, (p) yet they flatter with feined good words. (q) Albeit the iust desire the conuersion of the wicked, yet if they wil not repent, then the iust conforme their desires to Gods iust iudgement: which shal be manifested in the end of the world.

Psal.

13.

Rom. 3.

12. Let them raine of their cogitations, according to the multitude of their impieties expel them, because they haue prouoked thee o Lord.

13. And let al be glad, that hope in thee, they shal reioyce for euer: and thou shalt dwel in them. And al that loue thy name shal glorie in thee, be cause thou wilt (r) blesse the iust.

(r) The iust shal receiue sentence of eternal glorie.

14. Lord, as with a shield of thy good wil, thou hast crowned vs.

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

P S A L M E. V.

5. *Not a God that wilts iniquitie*) Seeing *God wil not iniquitie*, as these words testi- God is not au-
fic in plaine termes, it foloweth necessarily, that he is not authour, nor cause of anie thour nor cause
sinne. For God doth nothing contrarie to his owne wil. But he hateth iniquitie, of sinne.
and in respect therof *hateth al that worke iniquities*, as the authours of iniquity,
though he loueth them as his creatures, and of his part requireth their saluation.

P S A L M E. VI.

Dauid's earnest and hartie praier after he had grievously sinned. 5. Which being A pathetical
grounded in filial, not seruil feare, 9. concludeth wish assured hope, and praier of a sin-
confidence in Gods mercie. ner & the first
penitential
Psalme, the 7.
key.

1. Vnto (a) the end in songs, the Psalme of Dauid " for the octaue.

(a) This Psalme perteyneth also to penitents in the new testament.

Psa 37

2. **L** O R D, (b) rebuke me not in " thy furie; nor (c) chastise me in
" thy wrath.

(b) condemne me not eternally. (c) Spare me also for port of the temporal paine,
which I deserue.

3. Haue mercie on me Lord, because I am weake: (d) heale me Lord,
because al (e) my bones be troubled.

(d) Giue me the medicine of grace. (e) My sorow hath inwardly pearced me euen
to the bones.

4. And my soule is (f) troubled exceedingly: but thou Lord (g) how
long?

(f) with feare of thy iust wrath. (g) leauest thou me in this calamitie?

5 (b) Turne thee, o Lord, and (i) actiuer my loue: laue me for (k)
thy mercie.

(b) Shew againe thy favourable countenance, (i) from this fearful affliction.

(k) Though my sinnes haue deserued the contrary yet shew thy mercy.

6. Because there is not in (l) death that is mindful of thee: and in (m)
hel who shal confesse to thee?

(l) This life is the time of repentance, after death no conuersion. (m) In hel nothing
but blasphemie.

7. I (*n*) haue laboured in my fighting, I (*o*) wil cuerie night wash my bed; I wil (*p*) water my couch with my teares.

(*n*) I haue in part lamented. (*o*) I wil adde more sorrow & penance. (*p*) I wil persist in my penance, til I be throughly watered with thy grace.

8. My (*q*) eye is troubled for furie: I haue waxen (*r*) old (*f*) among al myne enemies.

(*q*) myne eyes are dimme with weeping, for feare of thy iust iudgement. (*r*) my haire is gray with sorrow (*f*) wherat myne enemies reioyce.

9. (*t*) Depart from me al ye that worke iniquitie: because our Lord (*u*) hath heard the voice of my weeping. Mat. 7.
Eccl. 25.
Luc 13.

(*t*) After due sorrow the true penitent hath confidence in God, against his enemies. (*u*) Wil most certainly accept of true repentance.

10. Our Lord hath heard my petition, our Lord hath receiued my prayer.

11. Let al myne enemies be (*v*) ashamed, & very sore troubled: let them be conuerted and ashamed very quickly.

(*v*) These are not imprecations, but threatenings, that the wicked may amend, or els predictions if they persist in sinne.

ANNOTATIONS.

PSALME. VI.

The octaue signifieth the world to come.

Hel for some sinners. Purgatorie for others.

1. *For the octaue.*) Literally it seemeth that the Psalmes which haue *For the octaue* in their titles, were to be song on an instrument of eight strings. So the Chaldee paraphasis translateth, *In cisterns of eight chorderum: in Cisterns of eight strings.* But prophetically S. Augustine, & others expound it, to pertaine to the Resurrection in the end of this world. So Dauid, and al penitent sinners bewaile their sinnes, and doe penance in this life, for the octaue, that is for the world to come.

2. *In thy furie, nor in thy wrath.*) By *furie* is signified diuine iustice, irreuocably condemning the wicked to eternal damnation: by *wrath*, Gods fatherlie chastisement correcting sinners, whom he saucth. Wherupon S. Gregorie teacheth, that the faithful soule not only feareth furie, but also wrath: because *after the death of the flesh, some are deputed to eternal torments, some passe to life through the fire of purgation.* Which doctrine the same holy father confirmeth, by the iudgement of S. Augustine more ancient. Who likewise affirmeth, that al those which haue not laid Christ their foundation, are rebuked in furie, because they are tormented in eternal fire: and those which vpon right foundation (of true faith in Christ) haue *built vpon d, hay, stubbl.*, are chastised in wrath, because they are brought to reat of beatitude, but purged by fire. Let therefore the faithful soule (considering what she hath done, and contemplating what she shal receiue) say: *Lord rebuke me not, in thy furie: nor chastice me in thy wrath.* As if she said more plainly: This only with my whole intention of hart I craue, this incessantly with al my desires I couete, that in the dreadfull iudgement, thou neither strike me with the reprobate, nor afflict me with those, that shal be purged in burning flames. Thus S. Gregorie, *in Psalm. penitenti. v. 1.* in Psalm. 37.
1. Cor. 3.

P S A L M E VII.

Dauid in confidence of his iust cause, and vniust persecution, prayeth for Gods helpe, 7. and iust reuenge of his enemies: 15. describing their malicious insention, and ruine.

Dauids prayer: in tribulation. The 8. key.

1. The Psalme of Dauid which he song to our Lord, for the words of (a) Chusi the sonne of Iemini. (2. Reg. 16.)
 (a) This Chusi defeated the counsel of Achitophel, as S. Aug. S. Basil & S. Chriſt. expound it. Others thinke he speaketh of that Chusi (or Chusai) who reported to him the death of Absolon. 2. Reg. 18.
2. **O** Lord my God I haue hoped in thee: saue me from al that persecute me, and deliuer me.
3. Lest sometime (b) he as a Lyon violently take (c) my soule, whiles there is none to redeeme, nor to saue.
 (b) Absolon, or anie other enemy, if God doe not resist and hinder him. (c) my life.
4. **O** Lord my God if I haue done (d) this, it there be iniquitie in my hands:
 (d) Such euil as myne enemies feyne & obiect against me.
5. If I haue rendred to them that repayd me euils, let me worthily fall (e) emptie from myne enemies.
 (e) Let me not haue the victorie of them.
6. Let the enemy persecute my soule, and take it, and (f) treade downe my life in the earth, and bring downe my glorie into the dust.
 (f) Let me dye with ignominie.
7. Arise Lord in thy wrath: and (g) be exalted in the coasts of myne enemies.
 (g) Shew thy power.
8. And arise, o Lord my God, in the (h) precept which thou hast commanded: and a (i) signagogue of peoples shal compasse thee.
 (h) Seeing thou diddest command to make me King, it behoueth thee to protect me. (i) manie wil serue thee the only true God.
9. And (k) for it returne on high: our Lord iudgeth peoples.
 (k) For this encrease of faithfull people.
 Iudge me, o Lord, according to (l) my iustice, and according to my innocencie (m) vpon me.
 (l) My iust cause against my particular enemies (m) let fall vpon me.
10. The wickednesse of sinners shal be consumed, and thou shalt direct the iust, which searchest the hart and reynes, o God.
11. My iust helpe is from our Lord, who saueth those that be right of hart.
12. God is a iust iudge, strong, & patient: is he angrie (n) euerie day?
 (n) God doth not punish al sinners presently, but often differreth.
13. (o) Vnlesse you wil be conuerted, he shal make his sword, he hath bent his bow, and prepared it.
 (o) Expecting if they wil amend.

1. Par.
28.
Iere. 11.
17.

14. And in it he hath prepared the vessels of death : he hath made his arrows for them that burne.

15. Behold (*p*) he hath bred with iniustice: he hath conceiued sorow, and brought forth iniquitie.

(*p*) The iniurious persecutours purposing iniustice,conciueh enuie, and bringeth forth iniquitie.

16. He hath opened a pit, and digged it vp : and he is fallen into the ditch, which he made.

17. His (*q*) sorrow shal be turned vpon his head : and his iniquitie shal descend vpon his crownc.

(*q*) Enuie & desire to hurt others turneth to the ruine of the enuiers.

18. I wil confesse to our Lord according to his iustice : and wil sing to the name of our Lord most high.

Isa. 59.
Iob. 15.

P S A L M E VIII.

Christis Incarnation.
The s. key.

God is magnified & praised for his meruelous worke of creatures, 5. but especially of man (ind, singularly exalted by the Incarnation of Christ.

1. Vnto (*a*) the end (*b*) for " preffes, the Psalme of Dauid.

(*a*) Belonging to the new Testament. (*b*) suffering of Christ, and of Christians.

2. **O** LORD (*c*) our Lord, how meruelous is thy name in the whole earth ! Because thy magnificence is eleuated aboue (*d*) the heauens.

(*c*) God the Lord of al by creation, is our singular Lord, that belieue and trust in him. (*d*) God more excellent thē the heauens, he being the Creatour, they a creature.

3. Out of the mouth of (*e*) infants & sucklings, thou hast perfected praise because of thine enemies, that thou mayest destroy the enemy & reueger.

(*e*) Fulfilled when Christ comming into Ierusalem children sang *Ozanna*. *Mat.* 21.

4. Because I shal see thy heauens, the workes of thy fingers: the moone and the starres, which thou hast founded.

5. What is man, that thou art mindful of him ? or the sonne of man, that thou visitest him?

6. Thou hast (*f*) minished him a litle lesse then Angels ; with (*g*) glorie and honour thou hast crowned him:

(*f*) The Sonne in assumed humane nature, became lesse then Angels. (*g*) But in him mans nature is exalted aboue Angels.

7. And hast appointed him (*h*) ouer the workes of thy hands.

(*h*) Christ the Lord of al creatures.

8. Thou hast subiected (*i*) al things vnder his feete, al (*k*) sheepe and oxen: moreouer also the beasts of the field.

(*i*) Yea of Angels. *Heb.* 2. (*k*) Not only al reasonable creatures, but al beasts, and other things obey him. The sea and the winds obey him. *Mat.* 8.

9. The birdes of the ayre, & fishes of the sea; that walke the pathes of the sea.

10. (*l*) O Lord our Lord, how meruelous is thy name in the whole earth!

(*l*) The same end & beginning signifie, that as God was meruelous in creating man in so happie state, that if he would, he might haue auoyded both sinne & death : so he is meruelous in that he so rewardeth the blessed in the resurrection, that they can neither sinne non dyc.

Mat.
21.

Heb. 2.

Gen. 1.
v. 27.
1. Cor.
15.

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

P S A L M E V I I I .

1. *Presses.*) Most Hebrew Doctours say the word *Gittith*, may either signifie the place, where this Psalme was made, or the musical instrument, on which it was song. But most Christian Doctours expound it literally of Christs Passion, who was stretched on the Crosse, and al his sacred blood pressed, and drawne out of his bodie. Which Metaphor Isaias also vseth, demanding of Christ: Why is thy clothing redde, and thy garments as theirs that tread in the wine presse? and answereth in Christs person: I haue troden the Presse alone. S. Augustin also applieth it morally to the Church, where Christ is the vine, the Apostles are the branches, & spreaders (that is preachers of the Ghospel, Christians are the grapes, Christian vertues are the wine. Namely patience, and fortitude in afflictions. Wherby the good are purified, & seuered fro amidst the reprobate, as wine is pressed out of the grapes, barreled, and laid vp in sellers, and * the huskes and carnels cast to hogs, or other beasts.

Presses signify Christs Passio.

Morally it signifieth the troubles of the Church militant.

Isa. 63.

vinacia.

P S A L M E I X .

The Church prayseth God for her protection, 4. in repelling the enemies force, 8. in punishing the wicked, and rewarding the iust.

Gods prouidence in protecting the good and permitting euil. The 3. key.

1. Vnto the end, for the (a) secrets of the sonne, the Psalme of Dauid.

(a) Christs comming in humilitie, and Christians afflictions, are hidden from the world, in Gods prouidence.

2. **I** W I L (b) confesse to thee, o Lord, with al my hart: I wil tel al thy meruelous things.

(b) Giue thanks.

3. I wil be (c) glad and (d) reioyce in thee: I wil sing to thy name, o most High.

(c) In mind (d) and bodie.

4. In (e) turning mine enemie backward: they shal be weakned, and perish before thy face.

(e) God repelleth the enemie, when man is not able to resist.

5. Because thou hast done (f) my iudgement and my cause: thou hast litte vpon the throne which iudgest iustice.

(f) A iust man doth his endeauour, not of himselfe, but by Gods grace ouercometh the enemie.

6. Thou hast rebuked the (g) Gentils, and the impious hath perished: their (b) name thou hast destroyed for euer, and for euer and euer.

(g) Al sinners, called Gentils, because they were generally accounted wicked.

(b) The vaine glorious fame of sinners partly decayeth in this world, but most especially in the world to come.

7. The swords of the enemie haue fayled vnto the end: and their cities thou hast destroyed.

8. Their memorie hath perished with a sound: and our Lord abideth for euer.

He hath prepared his throne in (i) iudgement 9. and he wil iudge the whole world in equitie, he wil iudge the people in iustice.

(i) Iudicial seats of men are often corrupted, but Gods neuer.

10. And our Lord is made a refuge for the poore : an helper (k) in opportunities, in tribulation.

(k) God doth not presently deliuer the good from afflictions: but when it is to their spiritual profite.

11. And let them hope in thee that know thy name : because thou hast not forsaken them that seeke thee, o Lord.

12. Sing to our Lord, which dwelleth in Sion : declare his (l) studies among the Gentils.

(l) His precepts which men ought chiefly to studie.

13. Because (m) requiring bloud he hath remembered them : he hath not forgotten the crie of the poore.

(m) God reuengeth the bloud of Martyrs.

14. Haue mercie on me, o Lord : See my humiliation (n) by my enemies.

(n) Procured by mine enemies.

15. Which exalteth me from the gates of death, that I may declare al thy prayes in (o) the gates of the daughter of Sion.

(o) In the publike view of the Church.

16. I wil reioyce in thy saluation : the Gentils are (p) fastned in the destruction, which they made. In this snare, which they hid, is their foote taken.

(p) The wicked are intangled in the snares which they lay for others.

17. Our Lord shal be knowen doing iudgements : the sinner is taken in the wor kes of his owne hands.

18. (q) Let sinners be turned into hel, al nations that forget God.

(q) In zele of iustice, not in desire of reuenge.

19. Because to the end there shal not be obliuion of the poore man : the patience of the poore, shal not perith in the end.

20. Arise Lord, let not man be strengtned: let the (r) Gentils be iudged in thy sight?

(r) By Gentils is often vnderstood al great sinners. For the Iewes despised Gentils: as the Romans did al Barbarous nations.

21. Appoint Lord (s) a Law-giuer ouer them: that the Gentils may know that they be men.

(s) Suffer a tyrant to rule ouer them, that thereby they may learne what it is to vse others vniustly. It seemeth to S. Augustine a Prophecie, that such as receiue not Christ, shal belieue Antichrist.

2. Thef.
2.

The " 10. Psalme according to (t) the Hebrews.

(t) The later Hebrew Doctours.

1. (v) Why Lord hast thou departed far off, despisest in opportunities, in tribulation?

(v) In great persecution it seemeth to the weake, that God differreth his assistance very long.

2. Whiles the impious is proud, the poore is (w) set on fyre: (x) they are caught in the counsels which they deuise.

(w) Extremely

(w) Extremely vexed & tormented. (x) The Phrophet answereth to the complaint of the iust, that indeed the wicked are caught in their owne snares.

3. Because the sinner is prayſed in the deſires of his ſoule : and the vniuſt man is bleſſed.

4. The ſinner hath exaſperated our Lord, according to the multitude of his wrath he ſhal (y) not ſeeke.

(y) Not ſeeke to recouer Gods fauour.

5. There is no God in his ſight: his waies are defiled at al time. Thy iudgements are taken away from his face : he ſhal (z) rule ouer al his enemies.

(z) The wicked doth dominier for a time, and thinketh he ſhal doe ſo ſtil.

6. For he hath ſayd in his hart : I wil not be moued from generation vnto generation (a) without euil.

(a) And neuer fal into any aduerſitie, but ſtil remains without miſeric or aſſe euil.

Rom. 3.

7. Whoe mouth is ful of curſing, and bitterneſſe, and guile: vnder his tongue labour and ſorrow.

8. He ſitteth in waite with the rich in ſecret places, to kil the innocent.

9. His eyes looke vpon the poore : he lyeth in wayte in ſecret, as a lyon in his denne.

10. He lyeth in wayte to take the poore man violently, violently to take the poore man whiles he draweth him. In his ſnare he wil humble himſelſe, and ſhal fal when he ſhal haue dominion ouer the poore.

11. For he hath ſayd in his hart : God hath forgotten, he hath turned away his face not to ſee for euer.

12. (b) Ariſe Lord God, let thy hand be exalted : forget not the poore.

(b) The prayer of the iuſt in trioulation.

13. Wherefore hath the impious prouoked God? for he hath ſaid in his hart: He wil not enquire.

14. Thou ſeeſt, that thou conſidereſt labour & ſorrow : that thou mayeſt deliuer them into thy hands.

To thee is the poore left: to the orphane thou wilt be an helper.

15. Breake the arme of the ſinner and malignant: his ſinne ſhal be ſought, and ſhal not be found.

16. Our Lord ſhal reigne for euer, and for euer and euer : ye (c) Gentils ſhal periſh from his land.

(c) Ye vileſt men.

17. Our Lord hath heard the deſire of the poore : thy care hath heard the (d) preperation of their hart.

(d) The iuſt ought alwayes to be readie prepared in hart, to ſuffer patiently al that ſhal happen vnto them.

18. To iudge (e) for the pupil and the humble, that man adde no more to magnifie himſelſe vpon the earth.

(e) As the firſt workes of Chriſt in al humility and patience were ſtrange, and hidden to the world (v. 1.) ſo his laſt iudgement ſhal be in maiesty and maniſteſt to al in exalting the bleſſed and ſuppreſſing the wicked.

ANNOTATIONS.

PSALME IX.

Some diuide this Psalme into two. *Sela* a note of change, or of rest in musike, or rather of attention. All the Psalmes are iust 150.

21. After the 21. verse the late Hebrew Doctours diuide this Psalme, beginning there the tenth, without anie new title: but only this word *Sela*: Which the Septuagint, Theodotion, and Symmachus translate *Diapsalma*, that is, change of meeter, or musike, also pause or rest in singing. Aquila, whom S. Ierome rather approueth, translateh *ten per euer*. Some English Bibles omitte it, others leaue it in the text, not translating it into English. It seemeth to most Interpreters to be added as a note to stirre vp attention. And it occurreth often, not only in the end of Psalmes, but also in other places. For it is thrise in the third Psalme. And therefore maketh no argument, that this Psalme should be diuided. And those which diuide this into two, ioyne two in the 147. Psalme. So that al agree in the number of 150. Psalmes in the whole Psalter.

*Epist ad
Marcel
Anno.
1577.
1552.
1603.*

PSALME X.

Gods prouident care of the iust.
The 3. key.

Dauids freinds aduising him to fflye from the persecution of Saul, he answereth, that his trust is in Gods protection. 2. Though the persecutour be very malicious, 4. yet God wil ouerthrow him, 5. and deliuer the iust.

1. Vnto (a) the end the psalme of Dauid.

(a) S. Augustine applieth it to heretikes, perswading Catholikes to repaire vnto their separate congregation, falsly calling it the monutayne.

TRUST in our Lord, how say (b) ye to my soule: Passe ouer vnto the mountaine as a sparrow?

(b) Ye my freinds say thus.

2. For behold sinners (c) haue bent the bow, they haue prepared their arrowes in the quiuer, that they may shoote in (d) the darke, at them that be right of hart.

(c) Persecuters vsing al rigour and force, (d) falsly pretend other causes against the innocent to destroy them.

For they haue (e) destroyed the things, which thou didst perfit: but the iust what hath he done?

(e) It is the manner of persecuters, and especially of heretikes, to destroy and pul downe that others haue built.

4. Our Lord is in his holie temple, our Lord his seate is in heauen.

5. His eies haue respect vnto the poore: his (f) eye-lids examine the sonnes of men.

(f) Though God seeme to winke or sleepe, yet his prouidence stil watcheth, and obserueth al mens actions.

6. Our Lord (g) examineth the iust and the impious: but he that (h) loueth iniquity, hateth his owne soule.

(g) Proueth by tribulatiōs. (h) Continuāce in sinne bringeth damnatiō to the soule.

Abac. 2.

7. (i) He shal rayne snares vpon finners: tyre and brimstone, and blast of stormes the portion of their cup.
 (i) God sparing for the time at last must needs of iustice punish seuerely.
8. Because our Lord is iust and hath loued iustice: his countenance hath seen equitie.

P S A L M E XI.

The Prophet describeth the paucity of iust men, and aboundance of wicked, both at Christs first comming in flesh, 6. and second in maiestie, in the end of the world.

The state of the Church in the first and last times of Christ.
 The 6. key.

1. Vnto (a) the end for (b) the octaue, the (c) Psalme of Dauid.
 (a) Christs first (b) and last comming, (c) wil bring ioy to the elect.
2. **S**AUE (d) me Lord, because the holy hath fayled (e) because verities are diminished from among the children of men.
 (d) Christ calleth his mystical bodie himselfe. Act. 9. v. 4. (e) False and double dealing hinder from true faith.
3. They haue spoken vaine things euerie one to his neighbour, deceitful lips, they haue spoken in hart and hart.
4. Our Lord dettroy al deceitful lips, & the tongue that speaketh (f) great things.
 (f) Insolent & arrogant.
5. Which haue said: We wil magnifie our tong, our lips are of vs, who is our Lord?
6. For the miserie of the needie, and mourning of the poore, now wil I arise, saith our Lord: I wil put in (g) a saluation, I wil doe confidently in him.
 (g) When sinne most abounded Christ came into this world: and in like case wil come to iudge.
7. Words of our Lord be chaist words siluer examined by fire, tryed from the earth, purged seuen fold.
8. Thou Lord wilt (h) preferue vs: and keepe vs from this generation for euer.
 (h) Yet stil there remaine some iust whom God preferueth.
9. The " unpious walke round about: according to thy highnes thou hast (i) multiplied the children of men,
 (i) God sometimes suffereth the wicked to doe what euil they desire.

ANNOTATIONS.

P S A L M E XI.

9. *The impious walke round ab u.* S. Augustin expoundeth this of worldlie men desiring temporal things, signified by the seuen dayes, wherein this whole life is turned about, as in a wheele, not providing for the eight day, which is eternitie, after the day of Iudgement. In an other place he sheweth also, that this sentence agreeth aptly to the Platonicistes, who taught that this world neuer endeth, but passeth & returneth

Temporal desires hinder the entrance in. o heauen.

round

Pro. 30.

h. 12. c.
 21. cm.

Platonists
errour.

round about, in a reuolution of manie yeares; so that al things should happen againe euen as they did before, contrarie to this, and manie other Scriptures, affirming that God *will preserve* the iust, and keep them *from this generation for ever*. Whereas the reprobate, who set their whole mind on temporal things, or expect a reuolution of al, shal eternally walke without the kingdome of heauen, & neuer enter in; though some may cal with the foolish virgins, saith S. Ierome (or some other learned au-
tour) vpon this place: *Lord Lord open (the dore) to vs. But he vvil answer: that I know you not.* Mat. 25.

P S E A V M E XII.

A general prayer of the Church, in tribulation, either temporal or spiritual.

A prayer in
tribulation.
The 7. key.

1. Vnto (a) the end, the Psalme of Dauid.

(a) It more perteyneth to the new testament then to the old.

How long, o Lord wilt thou forget me vnto the end? How long doest thou turne away thy face from me?

2. How long shal I put (b) counsels in my soule, sorrow in my hart (c) by day?

(b) Careful & almost perplex cogitations by reason of long persecution & mans weaknes. (c) Very often euerie day.

3. How long shal mine enemies be exalted ouer me? Regard and heare me, o Lord my God.

4. Illuminate mine eyes that I sleepe not (d) in death at any time: lest sometime mineemie say: I haue preuailed against him.

5. They that trouble me, wil reioyce if I be moued: but I haue hoped in thy mercie.

(d) Fal not into mortal sinne,

6. My hart shal reioyce in thy saluatiō: I wil sing to our Lord, which giueth me (e) good things: and I wil sing to the name of our Lord most high.

(e) Patience in tribulation, and reward for victorie.

P S A L M E XIII.

Of Christs In-
carnation.
The 5. key.

After general grosse ignorance and impiety in the world 7. Christ shal be incarnate, the Redeemer of mankind.

1. Vnto the end, a Psalme of Dauid.

THe' (a) foole hath said in his hart: There is no God. They are corrupt, and are become (b) abominable in their studies: there is (c) not that doth good " no not one.

(a) Wicked men drowned in sinne are at last so besotted in their vnderstanding, that they thinke in their hart (though they dare not vtter it) that there is no God: that is, none that hath diuine prouidence in gouerning the world, nor that wil iudge al in the end. (b) Defiled with al sorts of sinne. (c) Not only the most wicked, but also al mankind were vnable without a Redeemer to doe good.

Psa. 52.

Rom. 3.

2. Our Lord hath looked forth from heauen vpon the children of men, to see if there be that vnderstandeth, and seeketh after God.

3. Al haue declined, they are become (d) vnprofitable together: there is not that doth good, no not one.

(d) Without faith in Christ none had meritorious works.

Their throte is an open sepulchre, with their tonges they did deceittfully, the poyson of aspes vnder their lips.

Whose mouth is ful of cursing and bitterneffe: their feete swift to shed blood.*

* These three verses being not in the Hebrew, nor Greeke, yet are in the English, an. 1577. and are three distinct verses in other psalmes. 5. 9. & 35.

Isa. 59.
v. 8.

(e) Destruction and infelicitie in their waies, and the way of peace they haue not knowen: there is no feare of God before their eies.

(e) They are wholly occupied in vexing others.

4. (f) Shal not al they know that worke iniquitie, that dcuour my people (g) as foode of bread?

(f) The Prophet speaketh, this in the person of God. (g) With greedines to hurt the good.

5. They haue not inuocated our Lord, (h) there haue they trembled for feare, (i) where no feare was.

(h) Not belieuing in God, they feared Idols, that is, diuels: (i) who indeed can not hurt Gods seruants.

6. Because our Lord is in (k) the iust generation, you haue (l) confounded the counsel of the poore man: becaute our Lord is his hope.

(k) Though innumerable be very wicked, yet some are iust (l) Mocked & derided those that trust in God.

7. (m) Who wil giue from Sion the saluation of Israel? when our Lord shal haue (n) turned away the captiuitie of his people, (o) Iacob shal reioyce, and (p) Israel shal be glad.

(m) The Prophet wisheth, and withal Prophecieth that Christ our Sauiont wil come, who is promised to Israel. (n) Redeemed man from the captiuitie of the diuel. (o) Those that supplant vice (p) and contemplate God.

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

P S A L M E XIII.

1. *No not one.* S. Paul by this place, & the like (*Isaie 59. v. 7.*) cōfirmeth his doctrine (Rom. 3.) that both the Iewes and the Gentils (meaning al mankind) were in that state, that none, no not one without the grace of Christ, were iust, nor could be iustified, nor saued by the law of Nature, nor of Moyse. Which proueth the necessitie of faith. But neither that only faith iustificeth, nor that the iustest are stil wicked, as Caluin and Beza faislly expound these Scriptures. For the Prophets and S. Paul speake in these places of men before they be iustified, teaching that al mankind was once in sinne, and none could be iustified but by Christ. Neuerthelesse they teach also that men being iustified must and may *serue iustice vnto sanctification*. And that their works are not then vnprofitable. *For being made from sinne* (saith the same Apostle to the Romans c. 6.) *and be. ome seruants so God, you haue your fruit vnto sanctification, and the*

Without
Christ's gracer
no man is no
can be iust.

The law show
ed the insuffi-
ciencie of
mans wil.

Grace cureth
the wil.
The wil being
cured coope-
rateth with
grace.

Venial finnes
exclude not
from heauen.
Good works
done in mortal
finnes
a while not to
saluation.

Of eternal
beatitude.
The 10. key.

end is life euerlasting Which point of doctrine, how man is iustified, S. Augustin excellently, & briefly explicateth (*li. 1. de Spiritu et lit. c. 9.*) in these words: The iust are *iustified freely by Christ his grace.* they are not before purified by the law: they are not iustified by their proper wil, *but iustified freely by (Christ) his grace.* Not that it is done without our wil, but by the law our wil is shewed weake, that grace might cure the wil, and the wil being cured might fulfil the law, not being vnder the law, nor needing the law.

Wherto we may here adde (and so saue labour of repeating this in other places) an other document of the same Doctour, in the same booke (*de spirit, & lit. c. 27.*) that the iust doe not liue without some finnes, and yet remaine in state of saluation: the wicked doe sometimes certaine good workes, & stil remaine in state of damnation. For euen as (saith he) venial finnes, without which this life is not led, doe not exclude the iust from eternal life: so certaine good workes, without which the life of the very worst is hardly found, profite nothing the vniust man to eternal saluation, but in euerlasting damnation, some shal haue more and some lesse torment.

PSALME XIII.

For attayning eternal glorie in heauen, it is necessarie to fly from finnes and doe good workes.

1. " The Psalme of Dauid.

LORD who shal dwel in (a) thy tabernacle? or who shal rest in thy holie hill?

(a) In heauen, as appeareth by the last verse.

2. He that walketh (b) without spot, and (c) worketh iustice.

(b) One requisite thing is to be free or cleansed from sinne. (c) The second is to doe good.

3. He that speaketh truth in his (d) hart, that hath not done guile in his (e) tong. Nor hath (f) done euil to his neighbour, and hath not taken (g) reproch against his neighbour.

(d) Sincerely in thought, (e) word, and (f) deed. (g) Nor harkned to detraction.

4. The malignant is brought to nothing in his sight: but them that teare our Lord, he (h) glorifieth. He that sweareth to his neighbour, and deceiuerh not,

(h) Glorie is the reward of good workes.

5. That hath not giuen his money to (i) vsurie, and hath not taken (k) gifts vpon the innocent,

(i) Vsurie excludeth from heauen. (k) Likewise doing wrong for bribes.

He that doth " these things, shal " not be moued for euer.

ANNOTATIONS.

PSALME. XIII.

1. *The Psalme of Dauid.*) As the appropriating of the general name of Psalme vnto some, doth not preiudice, but that the rest are also Psalmes, though they be called Prayers, Canticles, Testimonies, and the like: so the application of Dauids name to certaine Psalmes, proueth not other Authours of the rest. But the name of Psalme sheweth a spiritual song, apt for musical instrument; and the name of *Dauid* by interpretation signifieth, that it particularly perteyneth to the *beloued*.

Why this and certaine others are called the Psalmes of Dauid.

2. *He that doth these things*) wheras this, or anie other place of holie Scripture, attributeth saluation to certaine good workes, neither faith, nor other workes are therby excluded, but presupposed as no lesse necessarie, then those which are mentioned. Especially faith is alwayes requisite, without which it is impossible to please God, and other vertues either in practise, or in purpose, and preparation of mind, when and where occasion requireth.

Both faith and good workes necessarie to saluation.

3. *Shal not be moued for euer.* All states of this world are mutable, and only eternal felicitie in heauen shal continue for euer. Therefore this Psalme can not be vnderstood of the Tabernacle, nor temple of the old Testament, which were but figures of eternal glorie. But if so much puritie was then requisite, much more al sinceritie, and great sanctitie are necessarie for entrance into heauen.

Only the state of glorie is immutable.

PSALME XV.

Christ, by the mouth of Dauid, declareth his future victory and triumph ouer the world, 9. and death.

Of Christs victory. The 5. key.

1. The (a) inscription of the title (b) to Dauid himself.

(a) Stylographia signifieth a thing most worthie to be noted, to wit, Christ crucified: (b) and most worthie of the Prophets consideration.

PRESERVE (c) me, o Lord, because I haue hoped in thee.

(c) Christ as man did often pray, as appeareth in the Ghospel.

2. I haue said to our Lord: Thou art my God, because thou (d) needest not my goods.

(d) Christs passion was not needful nor profitable to God but to man.

3. (e) To the Saints that are in his land, he hath made al my wils meruelous in them.

(e) God speaketh shewing that Christ should make his meruelous charity known to his Apostles, and other seruants.

4. Their infirmities were (f) multiplied: afterward they (g) made hast.

(f) Men feeling their infirmities and miseries, (g) make hast in seeking remedies.

I wil not assemble their (h) conuenticles of bloud: neither wil I be mindful of their (i) names by my lips.

(h) Sacrifices to idols shal cease in Gentils. (i) Their names shal be changed from heathen to be called Christians.

5. (*k*) Our Lord "the portion of myne inheritance, and of my (*l*) cup: thou art he, that wil restore myne inheritance vnto me.

(*k*) Eternal glorie consisteth in seeing God. (*l*) God is the reward of suffering paines for Christ.

6. (*m*) Cords are fallen to me in goodly places: for (*n*) mine inheritance is goodlie vnto me.

(*m*) In diuision of temporal inheritance land is measured by cords, as Iosue 10. so portions in heauen are giuen with large measure. (*n*) Christ also reiceued al nations for his inheritance.

7. I wil blesse our Lord, who hath (*o*) giuen me vnderstanding: moreouer also euentil (*p*) night my (*q*) veines haue rebuked me.

(*o*) Wisedome to make good election of spiritual things rather then temporal. (*p*) Not only by day, but also by night. (*q*) Also my corporal paines giue me instruction.

8. I (*r*) foresaw our Lord in my sight alwaies: because he is (*s*) at my right hand, that I be not moued.

(*r*) Christ had God continually before his eyes: euerie man ought to thinke frequently of God. (*s*) For God still protecteth the iust.

9. For this thing my hart hath been glad, and my tong hath reioyced: moreouer also my flesh shal rest in hope.

10. Because thou wilt "not leaue my soule in (*t*) hel: neither wilt giue (*v*) thy holie one to see corruption.

(*t*) In limbo Patrum. (*v*) Christ body corrupted not in the graue.

Thou hast made (*w*) the waies of life knowen to me, thou shalt make me ful of ioy with (*x*) thy countenance: delectations on thy right hand, euen to (*y*) the end.

(*w*) Death and resurrection is the way to life. (*x*) Perfect glorie consisteth in seeing God. (*y*) In eternity.

Act. 2.
v. 25.

Act. 1.
v. 3.

ANNOTATIONS.

PSALME XV.

Christ a King
sometimes ex-
ercised tempo-
ral iurisdic-
tion.

God the pro-
per inheritace
of Christ,
and Christiā.
Clergie men
professe ex-

5. *Our Lord the portion of myne inheritance.*) Christ, whom the Iewes expected as an earthlie conquerour, that should aduāce himself and them temporally in this world, was indeed, as the children and multitude called him, King of Israel (*Ioan. 12.*) At which time (as also before) he exercised temporal Iurisdiction, in correcting abuses in the Temple (*Mat 21. Ioan. 2.*) And when Pilate demanded of him if he were a King (*Ioan. 18. v. 37.*) he answered: *Thou saist, that I am a King.* For this I was borne, and for this came I into the world, that I should giue testimonie to the truth. And though he answered withal, that his Kingdom (to wit the possession and vse therof) was not of this world, yet Pilate by Gods prouidence, writ the title, and would not alter it, *Iesus of Nazareth King of the Iewes.* But Christs chief inheritance, and reward of his merits is God himself, as here he professeth by his Prophet David: which is also the only true & perfect inheritance of al Christs seruants, wherfo-e Clergie men more particularly professie the same, when they first enter into their spiritual state, adding and dedicating themselues to serue God in Ecclesiastical function, not for temporal inheritance, but for a better lot, God himself, who

is al Good, and most perfect goodnes, true riches, and eternal inheritance. In which election of state to live and serue God in, euerie Clergie man saith: *Our Lord is the portion of myne inheritance, and of my cup: Thou art he that wilt restore myne inheritance unto me.* Man calleth it *his* inheritance, because he was created to serue God, and for his seruice to inherite God: which reward though he lost by sinne, yet euerie one returning to Gods seruice, and persevering therein, recouereth by Christ new right and title to the same inheritance, performing their duties in their seueral vocations. Some traueling in the world, but not louing it: others sequestred from secular affayres duly administring sacred offices, more peculiarly called Diuine seruice.

Psal. 61
v. 11.
1. Tim.
2. v. 4.

155.
157.
1603.

10. *Not leaue my soule in hel.* How Caluin and Beza sometimes corrupt this text, alwayes peruert the sence, and most absurdly oppose themselues against al ancient holie Fathers, concerning the Article of Christs descending in soule into that part of hel called *Lymbus patrum*, is largely noted *Gen. 37. Act. 2. 1 Pet. 3.* Only here we may not omit to aduertise the reader, that some Protestant Bibles permitting the word *hel* to remaine in the text, a latter Edition for *hel*, putteth *graue*, with this only note in the former place, that *this is chiefly meant of Christ, by whose Resurrection al his members haue immortality* And *Act. 2.* they repeat their new text by this paraphrasis: *Thou shalt not leaue me in the graue.* Wrestring that which pertaineth to the bodie rising from the graue, to the soule, which was not at al in the graue, al time the bodie lay there.

pressly to serue God, for God himselfe not for temporal profic.

Protestants denying that Christ descended into limbus, translate *graue* for *hel*.

PSALME XVI.

A iust mans prayer in tribulation, 10. describing his enemies cruelty, 13. by way of imprecation foresheweth their destruction, 15. and declareth that the iust shall be satisfied in glorie.

Gods prouidence protecting the iust. The 3. key.

1. The " prayer of Dauid.

HE A R E, o Lord, my (a) iustice: attend my petition.

With thine eares heare my prayer, (b) not in deceitful lips.

(a) In my iust cause heare my petition (b) seeing I pray sincerely, not in feyned affection,

2. From (c) thy countenance let my iudgement proceede: let thine eyes see equities.

(c) Thou that seeest al things declare my right against mine aduersaries.

3. Thou hast proued (d) my hart, and visited it (e) by night: (f) by fire thou hast examined me, (g) and there is no iniquitie found in me.

(d) My intention. (e) Most secret cogitations. (f) By tribulations. (g) Whose conscience is pure from grieuous sinne, may pray with this confidence, otherwise repentance is first necessarie. But the whole Church may euer pray in this manner, because there be alwayes some iust and holy, in respect of whom it is truly called holy.

4. That my mouth speake not the workes of men: for the (h) words of thy lips I haue kept the (i) hard wayes.

(h) For thy precepts. (i) The narrow way of vertue.

5. (k) Perfitte my pases in thy pathes, that my steps be not moued.

(k) None can of themselues walke rightly, but by Gods helpe.

6. I haue cried, because thou hast heard me, o God: incline thyne eare

to me, and heare my words.

7. Make thy mercies meruelous, which sauest them that hope in thee.

8. From them that resist (*l*) thy right hand keepme, as the apple of the cie.
(*l*) Aginst thy omnipotent power.

9. Vnder the shadow of thy wings protect me: 38. from the (*m*) face of the impious, that haue afflicted me.

(*m*) From their cruel and furious countenance.

Mine enemies haue compassed my soule, 10. they haue shur vp their
(*n*) fat: their mouth hath spoken pride.

(*n*) They haue shut out al pittie or commiseration.

11. Casting me forth now haue they compassed me: they haue set their
eies to bend them (*o*) vnto the earth.

(*o*) They intend vterly to destroy me euen to the ground.

12. They haue taken me as a lion readie to the prey: and as a lions whelpe
dwelling in hid places.

13. Arise Lord, (*p*) preuent him, and supplant him: deliuer my soule from
the impious, (*q*) thy sword 14. from the enemies of thy hand.

(*p*) Except God preuent, mans industry is not sufficient. (*q*) Restraine their power,
which they haue by thy permission, that they may not persecute so much as they
intend.

Lord from (*r*) a few out of the land diuide them, (*s*) in their life: their
bellie is filled of (*t*) thy secrets.

(*r*) This is a prophecy, that the wicked, which are many, shal at the day
of iudgement be separated from the elect (*s*) which iudgement beginneth sometimes
in this life. (*t*) The pleasures of this world, which God approueth not, nor acknowl-
edgeth amongst good things.

They are filled with children: and they haue leaft their remnants to
their litle ones.

15. But (*v*) I in iustice shal appeare to thy sight: I shal be (*w*) filled when
thy glorie shal appeare?

(*v*) The iust shal be approued. (*w*) Nothing doth satiate mans mind, but the sight
of God in eternal glorie.

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

P S A L M E X V I.

This Psalme
called a Praier
is both a
sword & buck-
ler in affli-
ction.

1. *The prayer of David.* This Psalme of the matter conteyned is called a prayer.
Which holie Dauid so composed, as was both conuenient for himselfe, being mo-
lest with vniust afflictions by the wicked, and for anie other iust person, or the
whole Church in persecution, seruing as a spiritual sword to strike the enemies, and
as a shield to beare off with patience and fortitude al their forces.

P S A L M E XVII.

King Dauid thanks to God for his often deliuerie from great dangers. first in general, 9. then more particularly describeth Gods terrible manner of fighting for him, 18. against his cruel, and otherwise potent enemies: 22. attributing the same to Gods good pleasure, and iustice of his cause. 31. Praisetb God, 33. his only protectour, 41. and depresser of his enemies.

Dauid singularly protected by God.
The 8. key.

1. Vnto (a) the end, (b) to the seruant of our Lord Dauid, who spaketh our Lord the words of this canticle, in the day, that our Lord deliuered him out of the hand of al his enemies, and out of the hand of (c) Saul, and he said: 2. Reg. 22.)

(a) Though literally this Psalm perteyned to Dauid, yet in figure of Christ, and of the Church, or euerie iust soule. (b) The Holie Ghost inspired Dauid to render these thanks for his often deliuerie from dangers. (c) Saul is specially named, because he was his most potent worldlie enimie.

I wil (d) loue thee ô Lord (e) my strength: 2. Our Lord is my firmament, and my refuge, and my deliuerer.

(d) These first words (as also diuers others) are added, and many changed in this and other Psalmes by the Septuagint, who often leauing the Hebrew text render the sense, and so this agreeth in substance with the same Psalm recorded 2. Reg. 22. (e) By whom I am strong.

3. My God is my helper, and I wil hope in him. My protectour and the (f) horne of my saluation, and my recciuer.

(f) High & firme saluation.

4. Praying I wil inuocate our Lord: & I shal be saued frõ mine enemies.
5. The (g) sorrowes of (h) death haue compassed me: and (i) torrents of iniquitie haue troubled me.

(g) This is aptly applied to al mankind after his fal, declaring our state in sinne, and inditing to penance, in the office of Masse on Septuagesima Sunday. (h) Mortal flesh subject to death. (i) Violent incurfions of tentations to sinne.

6. The sorrowes of (k) hel haue compassed me: the (l) snares of death haue preuented me.

(k) Exceeding great afflictions of mind, like to torments of hel, which I also feare. Secret tentations haue deceiued me.

7. In my tribulation I haue inuocated our Lord, and haue (m) cried to my God:

(m) Earnest prayer is the best remedie in al tribulations.

And (n) he hath heard my voice from his holie temple: and my crie in his sight, hath entred into his eares.

(n) As it is certaine that God heard Dauids prayers, so he assuredly heareth al that sincerely fye vnto him.

8. The earth was shaken & trembled: the foundations of mountaines were troubled, and were moued, (o) because he was wrath with them.

(o) Gods anger against sinne maketh high and loftie things to shake, euen the most obstinate presumptuous sinners.

9. (p) Smoke arose in his wrath: and fire flamed vp from his face: coles were kindled from him.

(p) Diuine

Heb. 2.

(p) Diuine wrath is like to smoke of the nosethrels, or flaming fire, & burning coles.
10. He (q) bowed the heauens, and descended: and (r) darkenesse vnder his feete.

(q) Gods punishment sometimes commeth so swiftly, as if the heauens bowed towards the earth. (r) Gods furie is as a darke desolate night, or horrible mist.

11. And he (f) ascended vpon the cherubs, and flew: he flew vpon the wings of winds.

(f) Yet when sinners repent, God most speedily, as flying with wings of mercie, comforteth & protecteth them.

12. And he put darkenesse his (t) couert, his tabernacle is round about him: darke some water in the clouds of the aire.

(t) God being in himselfe incomprehensible, is also secret in his determinations, and couert in his proceedings or actes.

13. Because of the (v) brightnesse in his sight the clouds passed, hayle and coles of fire.

(v) Gods splendour oppressing mans sense, yet instructeth him by his meruelous workes. Which mystically signifieth, that Christ illuminateth the world by his Apostles, and other preachers denouncing his iustice, peace, and his wil in al things perteyning to man.

14. And our Lord thundred from heauen, and the Highest gaue his voice: haile and coles of fire.

15. And he thot his arrowes, and dissipated them: he multiplied lightnings, and troubled them.

16. And the fountaynes of waters appeared, and the foundations of the world were reuealed.

At thy rebuke, o Lord, at the blast of the spirit of thy wrath.

17. He sent from on high, and tooke me: and he receiued me out of manie (w) waters.

(w) From tribulations.

18. He deliuered me (x) from my most strong enemies, and from them that hated me: because they were made strong ouer me.

(x) From Saul, Absalon, Moabites, Ammonites, and temporal & spiritual enemies.

19. " They preuented me in the day of mine affliction: and our Lord was made my protectour. *

* So in the rest of this Psalme the Prophet speaketh for most part in proper termes, without Metaphores or other figures. Yet in the mystical, sense of Christ and Christians.

20. And he brought me out into largenesse: he saued me, because he (y) would me.

(y) Of his good pleasure without my deserts.

21. And our Lord wil reward me according to my iustice, and according to the purity of my hands he wil reward me.

22. Because I haue kept the waies of our Lord, neither haue I done impioussly from my God.

23. Because al his iudgements are in my sight: and his iustices I haue not repelled from me.

24. And I shal be immaculate (z) with him, and shal keepe me from mine iniquitie.

(z) By his grace.

25. (z) And our Lord wil reward me according to my iustice : & according to the puritie of my hands in the sight of his cies.

(z) He repeateth the 21. verse, incalculating that God wil render to euerie one as they deserue.

26. With the holie thou shalt be holie, and with the innocent man thou shalt be innocent.

27. And with the elect thou shalt be elect : and with the peruerse thou shalt be peruerted.

28. Because thou wilt saue the humble people : and the eies of the proud thou wilt humble.

29. Because thou dost illuminate my lampe o Lord : my God illuminate my darkenesse.

30. Because in thee I shal be deliuered from tentation , and in my God I shal (a) goe ouer the wal.

(a) Passe ouer al difficulties.

31. My God his (b) way is vnpolluted : the words of our Lord are examined by fire : he is protectour of al that hope in him.

(b) Gods precepts.

32. For (c) who is God but our Lord? or who is God but our God?

(c) One only God, Creatour and Sauour of al.

33. God that girded me with strength : and made my way immaculate.

34. That perfited my feete as it were of harris : and setting me vpon high things.

35. That teacheth my hands to battel : and hast put mine armes (d) as a bow of brasse.

2. R. 22.

(d) Amongst other actes Dauid killed a lion, and a beare, & Goliath. 1. Reg. 17.

36. And hast giuen me the protection of thy saluation : & thy right hand hath receiued me.

And thy discipline hath corrected me vnto the end : and thy discipline, the same shal teach me.

37. Thou hast enlarged my pases vnder me: and my steps are not weakened:

38. I wil pursue myne enemies , and ouertake them: and wil not returne til they faile.

39. I wil breake them , neither shal they be able to stand : they shal fall vnder my feere.

40. And thou hast girded me with strength to battel: and hast supplanted them that rise against me vnder me.

41. And (e) myne enemies thou hast giuen me their backe , & them that hate me thou hast destroyed.

(e) As God giueth strength to his seruants, so he diminisheth the natural strength and courage of his enemies.

42. They cried , neither was there that would saue them , to our Lord, neither did he heare them.

43. And I wil break them to powder , as the dust before the face of winde : as the durt of the streets I wil destroy them.

44. Thou wilt deliuer me from the contradictions of the people : thou

Wilt appoynt me to be head of the Gentils.

45. A people (*f*) which I knew not hath serued me: in the hearing of the eare it hath obeyed me.

(*f*) Conuersion of Gentils to Christ, as the Moabites, Idumceans, and others were subdued by Dauid. 1. Par. 11. 14. 18. 19. 20.

46. The (*g*) children being aliens haue lyed to me, the children aliens are inueterated, and haue halted from their pathes.

(*g*) The reuolting and reprobation of the Iewes, prefigured by Absolons rebellion and others. 2. Reg. 15. 16.

47. Our Lord liueth, and blessed be my God, and the God of my saluation be exalted.

48. O God (*h*) which giueth me reuenges, & subdueth peoples vnder me, my deliuerer from mine angrie enemies.

(*h*) God stil protecteth the Church of Christ, as he preserved Dauid.

49. And from them that rise vp against me thou wilt exalt me: from the vniust man thou wilt deliuer me.

50. Therefore wil I confesse to thee among nations, ô Lord: and wil say (*i*) a Psalm to thy name.

(*i*) Vse of Psalmes is most frequent in the Church of Gentils. See the proemial Annotations. page. 2.

Magnifying the saluations of his King, and doing mercie to his Christ Dauid, and to his seed for euer.

PSALME XVIII.

Gods perfect goodnes and glorie is shewed by his great workes, and by his Apostles, sent with heauenlie commission to preach in al tongues to al nations. 6. Christs comming into the world, and returne vnto heauen: 8. his immaculate Law: 13. wherein notwithstanding the iust shal haue neede to pray for remission of smallest and daylie sinnes.

1. Vnto (*a*) the end, the Psalm of Dauid.

(*a*) Perceyning to the beloued of the new Testament.

2. **T**HE (*b*) heuens shew forth the glorie of God, and the firmament declareth the workes of his hands.

(*b*) The silent workes of God declare his Maiestie to them that consider therof, his Preachers declare the same by words, to al that wil heare.

3. (*l*) Day vnto day vttereth word: and night vnto night sheweth knowledge.

(*l*) The constant course of times sheweth that the same was disposed by Gods power, and dayly propagation of faith, especially of Christian doctrine, sheweth Christs power, & assured perpetuities of his Church.

4. There are (*d*) no languages, nor speaches, whose voyces are not heard.

(*d*) Some of euery language or nation haue believed in Christ, receiuing the Catholike Religion.

5. (*b*) Their

Propagation
of the Catho-
like faith.
They 6. key.

5. (e) Their sound hath gone forth into al the earth ; and vnto the ends of the round world the words of them.

(e) S. Paul affirmeth that this hath been fulfilled by the Apostles preaching in al the world. Rom. 10.

6. He put his tabernacle in (f) the sunne : & himself as a (g) bridegrome comming forth of his bride-chamber.

(f) By the sunne a most excellent and super elemental creature, the Prophet describeth Christ, making his course through this world, illuminating, comforting, and strengthening the Church his tabernacle, wherein he perpetually dwelleth. (g) Christ the bridegrome, & the Church his bride are neuer diuorced ; his loue, wisdom, and power, euer conseruing her by his immaculate law.

He hath reioyced as a giant to runne the way ; 7. his comming forth from the toppe of heauen: And his recourse euen to the top therof: neither is there that can hide himselfe from his heate.

8. " The law of our Lord is immaculate (b) conuerting soules : the testimonie of our Lord is faithful , giuing wisdom to litle ones.

(b) The old law was likewise pure in it-selfe and holy, but the new also maketh the obseruers immaculate.

9. The iustices of our Lord be right, making harts ioyful : the precept of our Lord light some, illuminating the cies.

10. The feare our Lord is holic, permanent for euer and euer: the iudgements of our Lord be true, iustified in themselves.

11. To be desired aboue gold and much pretious stone : and more sweete aboue honie and the honie-combe.

12. For thy seruant (i) keepeth them, in keeping them is (k) much reward.

(i) How sweete the law of God is, his seruants finde not by reading, or by hearing only, but by keeping it. (k) Conformably to this text the Prophet professeth (Psa. 118. v. 12.) that he kept them for reward, in which place the heretikes translation is corrupted.

13. Sinnes (l) who vnderstandeth ? from my secret sinnes cleanse me:

14. and from other mens spare thy seruant.

(l) None in this life knoweth perfectly his owne estate, whether he be worlike of loue or hate, Eccle. 9 but hopeth and feareth.

If (m) they shal not haue dominion ouer me, then shal I be immaculate; and shal be cleansed from the greatest sinne.

(m) If mortal sinnes haue not dominion in the soule, it is iust : and shal be in time immaculate from al sinne.

15. And the words of my mouth shal be such as may please: and the meditation of my hart in thy sight alwayes.

O Lord (n) my helper, and my (o) Redeemer.

(n) Gods helping grace is stil necessarie to perseuer, (o) as his first grace redeeming man is necessarie for our fast conuersion.

ANNOTATIONS. P S A L M E XVIII.

3. *The law of our Lord is immaculate; conuerting soules.*) Gods law in it-selfe being most pure, and immaculate, is the proper meanes, wherby the Holie Ghost conuerteth soules from sinnes to iustice. Not that euerie one is iustified, which readeth, heareth, or knoweth the law, but by keeping it; through grace of the Holie Ghost. Who is the author and work of iustice, by disposing the soule to cooperate in manner partly here described : Gods faithful and most true testimonie by

God conuerteth and iustifieth soules; instructing them by his law, and sweetly drawing their free cooperation by grace.

his law giues *wisdom*, faith, and knowledge to the humble, his *right iustices* comfort the hearts of the faithful, his *cleere precept* teacheth them their dutie; his *holie feare* perseuereth with them; his *true iudgements* are most delectable, and *desirable* aboue all worldlie riches or pleasures. So by these and like spiritual motiues the soule freely desireth, accepteth, vndertaketh, endureth, and by continual assistance of grace obserueth Gads law; and so meriteth the great reward, which is promised for keeping it. *v. 12. 2. Tim. 4. v. 6.*

P S A L M E XIX.

Faithful people ioyne their prayer for their Prince or Prelate, 4. with sacrifice offered for his preservation, and prosperous successe,

The subjects
prayer for
their superiour.
The 7. key.

1. Vnto (a) the end; the Psalm of Dauid.

(a) Though such a prayer was very fitly made for Dauid, Ezechias, or other Kings of Iuda, yet it more properly serueth for Christian Kings and Prelates.

2. **O** V R Lord heare (b) thee in the day of tribulation: the name of the God of Iacob protect thee.

(b) The King or other superiour praying for himselfe, his subjects pray with him, and for him. It may also be applied to Christ, praying while he was mortal, or now praying for his mystical body the Church: but in both these cases our prayers are only necessary for his seruants, not for him.

3. Send he ayde to thee from the holie place: and from Sion defend he thee.

4. Be he mindful of al thy (c) sacrifice: and be thy holocaust made (d) fatte.

(c) The Hebrew word MINCA signifieth sacrifice of floure, and vnbloudy, so perteyneth to the Eucharist, in forme of bread and wine. (d) Be acceptable for him, for whom it is offered.

5. Giue he vnto thee according to thy hart: and confirme he al thy counsel.

6. We shal reioyce (e) in thy saluation: and in the name of our God we shal be magnified.

(e) In the prosperous state of thee our superiour.

7. Our Lord accomplish al thy petitions: now haue I knowen that our Lord hath saued (f) his C H R I S T.

(f) His anointed King, or Priest. Mystically faithful people acknowledge the victory of Christ our Saviour ouer death and al his enemies.

He shal heare him from his holie heauen: the saluation of his right hand is (g) in powers.

(g) In great strength, or heauenlic forces.

8. These in chariots, and these in hories: but we wil inuocate in the name of the Lord our God.

9. (h) They are bound, & haue fallen: but we haue risen & are set vpright.

(h) Men trusting in humane and worldly power fall into captiuitie.

10. Lord (k) saue the King, and heare vs in the day, that we shal inuocate thee

(k) By protection of the head the body is also conserued.

P S A L M E X X.

Praise to God for Christs exaltation after his passion: 9. and depression of his enemies.

Christs exaltation.
The 5. key.

1. Vnto (a) the end, the Psalm of Dauid.

(a) Perteyning to the new Testament, principally to Christ, partly to godly and victorious Kings, and generally to al the blessed, which ouercome spiritual enemies.

2. **L**ORD in (b) thy power the King shal be glad: and vpon thy saluation he shal reioyce exceedingly.

(b) Christ our King as man ouercomming his enemies by his diuine power, reioycesth in victorie.

3. The (c) desire of his hart thou hast giuen him: and of the wil of his lips thou hast not defrauded him.

(c) Christs most special desire was the saluation of his people.

4. Because thou hast (d) preuented him in blessings of sweetnesse, thou hast put on his head a crowne of pretious stone.

(d) This most principally verified in Christ, is also applied to Martyrs, which suffer, or are readie in preparation of mind to suffer death for the truth.

5. He asked life of thee: and thou gauest him length of daies for euer, and for euer and euer.

6. Great is his glorie in thy saluation: glorie and great beautie thou shalt put vpon him.

7. Because thou shalt giue him (e) to be a blessing for euer and euer: thou shalt make him ioyful in gladnesse with thy countenance.

(e) Al Saints receiue blessing of glorie, but onely Christ imparteth such grace to others: for in him al are blessed that are eternally glorified. *Gen. 21. Ioan. 1.*

8. Because the King hopeth in our Lord: and in the mercie of the Higheft he shal not be moued.

9. Let (f) thy hand be found of al thy enemies: let thy right hand find al that hate thee.

(f) The iust conforming their desires to Gods wil, doe pray that the wicked may be punished. It is also a Prophecie, that so it shal come to passe.

10. Thou (g) shalt put them as an ouen of fyre (h) in the time of thy countenance: our Lord in his wrath (i) shal trouble them, and fyre shal deuour them.

(g) And so it foloweth in the next verse: *Thou shalt put them &c.* (h) This also can not be vnderstood of anie but of Christ, who in the general or particular iudgement shal giue sentence vpon the wicked. (i) And immediately hel fire shal deuour them.

11. Their (k) truit thou shalt destroy from the land: and their reede from the children of men.

(k) Al the wicked, and namely the Iewes who persecuted Christ, faile in their deaifes.

12. Because they haue turned the euils vpon thee: they haue deuised coun-

counſels, which they could not eſta bliſh.

Because thou ſhalt put them backe : in thy remnants thou ſhalt prepare their countenance.

13. Be exalted Lord in thy power: (l) we wil chaunt and ſing thy powers.

(l) Whiles the wicked periſh, the juſt reioyce & praife God in ſong and Pſalme.

P S A L M E XXI.

Chriſt prayeth in his Paſſion, 7. deſcribeth the acerbitie therof; 20. foresheweth by way of prayer his Reſurrection: 23. More cleerly the foundation and preparation of his Church (27. & 30. interpoſing the ſingular foode of the moſt Bleſſed Sacrament) even to the ends of the earth in all nations.

1. Vnto the end" for the (a) morning entrepriſe, the Pſalme (b) of Dauid.

(a) Redemption of mankind vnder taken by Chriſt, and performed by his death, begun to ſhewed by his Reſurrection in the morning of the third day. S. Augu.

(b) In figure of Chriſt the beloved of God.

2. **G**OD (c) my God haue reſpect to me : (d) why haſt thou forſaken me : (e) far from my ſaluation are the words of my finnes.

(c) God is God of all his creatures, but in more pe-uliar ſort God of Chriſt by perſonal vnion. (d) Thou neither deliueſt me from dying: nor yealdeſt me ſuch comfort as thou vouchſafeſt to other Saints. v. 6. Mt. 27. (e) I am neither deliuered from dying, nor comforted in my peſſion, hauing vnder taken to dye for the finnes of mankind, & reputed them as myne owne words or facts.

3. My God I ſhal crie (f) by day, (g) & thou wilt not heare: and by night, and (h) not for follie vnto me.

(f) Albeit I crie by day, (g) and by night, on the croſſe and in the garden, to haue the chalice of death remoued from me, & ſhal not be heard, (h) yet there is no follie, nor fault in this petition, which is with ſubmiſſion of mans wil to Gods wil.

4. But (i) thou dwelleſt in the holie place, (k) the praife of Iſrael.

(i) Thou from heauen wilt heare when it is conuenient. (k) Whoſe wiſdome and goodnes the Church worthily praiſeth.

5. In thee (l) our fathers haue hoped: they hoped, and thou didſt deliuer them.

(l) Patriarkes, Prophets, and other holy men praying in their diſtreſſes obtained their requests.

6. They cried to thee, and were (m) ſaued : they hoped in thee, and were (n) not confounded.

(m) Were temporally deliuered by thy mightie hand from their perfecutors. (n) Not fruſtrate of their humble prayers.

7. o) But I am a (p) worme and no man : a (q) reproch of men and (r) outcaſt of the people.

(o) God that comforteth his ſeruants in their tribulations, left Chriſt without his ordinarie conſolation, to ſuffer more then euer any other did. (p) Wicked perfecutors reſpected not Chriſt as a man, but contemned him, as a very worme (q) as moſt reprochful of all men (r) as the baſeſt of all the people.

Chriſts Paſſion & effects therof.
The 5. key.

8. (f) Al that see me haue scorned me : they haue spoken with the lips, & wagged the head.

(f) Almost al became Christs cruel enemies at the time of his passion, afflicting, blaspheming, and scorning him, as the Euangelistes record.

9. (t) He hoped in the Lord, let him deliuer him : let him saue him, because he (v) wil him.

(t) The Euangelistes write how al these things were fulfilled by wicked men, speaking these blasphemies, and reproches. (v) God seemed to be wel pleased with Christ, as with his owne Sonne: if it be so, let him deliuer him from these afflictions, say these blasphemers.

10. Because thou art he that (w) hast drawn me out of the wombe : my hope from the breasts of my mother.

(w) Diuine power without man formed me in the wombe of my mother a Virgin.

11. Vpon thee I (x) haue been cast from the matrice : (y) from my mothers wombe thou art my God, 12. depart not from me.

(x) As I haue no father but thee O God: so without intermission fro myne incarnation to this time, I haue had thee my protectour: (y) leaue me not now without comfort, seeing I must dye as thou hast determined, and I freely consented: yet leaue me not in death but raise me againe to life. *Psal. 15. v. 9. 10.*

Because tribulation is verie nigh : because there is (z) not that wil help.

(z) Almost al are become myne enemies, and those few that would, can not help me.

13. Manie (a) calues haue compassed me: (b) fatte buls haue besieged me.

(a) Delicate lasciuious yong men, (b) and the scribes, Pharisees, and elders of the people haue al conspired against me.

14. They haue (c) opened their mouth vpon me, as a lion rauening and roaring.

(c) Condemning me and perswading the people to crie: *Crucifie, crucifie him.*

15. As (d) water I am powred out : and al (e) my bones are dispersed.

(d) So weakned with paines of torments, as fluid water not able to consist. (e) My bones and strongest parts of my bodie are weakned, verified, when our Sauour fel downe vnder his crosse.

(f) My hart is made as waxe melting in the middes of my bellie.

(f) The part that first and last liueth is weakned as soft weaxe by heat of the fire, and ready to faile.

16. My strength is withered as a (g) potshard, and my tong (h) cleaued to my iawes : and thou hast (i) brought me downe into the dust of death.

(g) Al my powers and radical humiditie is dried vp, as a potters vessel is baked in the farnace (h) Through exceeding great drought, which our Sauour professed on the crosse saying: *I thirst.* (i) Thus thou O God hast suffered me to come to the last breath of life, next to death. Yet finally our Sauour gaue vp his spirit before he should haue died. *v. 21.*

17. Because manie (k) dogs haue compassed me : the counsel of the malignant hath besieged me.

(k) Agayne this Royal Prophet recounteth by whom and how our B. Sauour should suffer, euen as cleere as the Euangelists afterwards haue written the historie.

They " haue digged my hands and my feet : 18. they haue (*l*) numbred al my bones.

(*l*) Our Sauours body was so racked on the crosse, that his bones might be seen and counted.

But themselues haue (*m*) considered and beheld me : 19. they haue (*n*) deuided my garments among them: and vpon my (*o*) vesture they haue cast lot.

(*m*) The persecuters wittingly determined al this crueltie : beheld it with their eyes, and without al compassion persisted in malice, reioiced, and blasphemed. (*n*) The souldiers that crucified our Sauour, taking his garments for their praye: (*o*) yet in mysterie of his Church diuided not his coate.

20. But thou Lord (*p*) prolong not thy helpe from me: looke toward my defense.

(*p*) He prophecieth Christs speedy resurrection.

21. Deliuer, o God, (*q*) my soule from the sword: and myne (*r*) onlie one from (*s*) the hand of the dog.

(*q*) Christs soule was not separated from his bodie by force of the torments, but he preuenting death freely yealded vp his spirite. *Ioan.* 10. v. 9. & 10. (*r*) The most pure, and sanctified soule, of whose fulnes al other iust soules are sanctified (*s*) That it stay not in hel, which deuoured al other soules in the old Testament.

22. Saue me out of the lions mouth: and my humilitie from the hornes of vnicornes.

23. " I wil (*t*) declare thy name to my brethren : " in the middes of the Church I wil praye thee,

(*t*) The propagation of the Church of Christ in al nations.

24. Ye that feare our Lord praise him: al the (*v*) seed of Iacob glorifie ye him.

(*v*) Not the carnal but spiritual children of Iacob, Isaac, and Abraham. *Rom.* 9. v. 8.

25. Let al the seed of Israel feare him : because he hath not contemned nor despised the petition of the poore. Neither hath he turned away his face from me : and when I cried to him he heard me.

26. With thee is my praise in (*w*) the great Church: I (*x*) wil render my vowes in the sight of them that feare him.

(*w*) The Church gahered both of Iewes and Gentils is very great and vniuersal.

(*x*) Our Sauour promised to giue his owne bodie, the bread of life. *Ioan.* 6. and performed the same at his last super.

27. " The (*y*) poore shal eate, and shal be filled : and they shal praise our Lord that seeke after him: their harts (*z*) shal liue for euer and euer.

(*y*) Those that be faithful, humble, and poore in spirit participate the fruit of this most excellent Sacrament. (*z*) The effect of this B. Sacrament is the resurrection in glorie, and life euerlasting.

28. Al the ends of the earth (*a*) shal remember, and be conuerted to our Lord.

(*a*) Gentils which haue been idolaters shal recollect themselues, when they heare Christ preached, and shal turne to true Religion.

29. And al the families of the Gentils shal adore in his sight.

30. (*b*) Because the kingdome is our Lords : and he shal haue dominion

ouer the Gentils.

(b) Although men can neither deserue to be conuerted, nor to perseuer in iustice; yet Christ meriteth to haue a continual Kingdom, which is the perpetual visible Catholike Church.

31. Al the (c) fat ones of the earth haue eaten, and (d) adored: in his sight shal al fal (e) that descend into the earth.

(c) Not only the poore sorte, but also the mightie ones of the world shal be conuerted to Christ, participate his B. Bodie in the Sacrament, (d) and religiously adore the same. (e) Al that adore God, shal adore him in this Sacrament.

32. And (f) my soule shal liue to him: and my (g) feed shal serue him.

(f) Death being once overcome, it shal haue no more power. (g) Againe the Prophet inculcateth the continuance of the Catholike Church.

33. The generation to come shal be shewed to our Lord: and the (h) hea- uens shal shew forth his iustice to the people that shal be borne, whom our Lord hath made.

(h) Apostles, and other preachers of Christ.

ANNOTATIONS.

PSALME. XXI.

1. *For the morning entreprize*) In respect of the end for which Christ suffered, this Psalm is intituled: *for the morning entreprize*: that is, for Christs glorious Resurrection, and other effects of his Passion. Which holie Dauid by the spirite of Prophecy so describeth here long before with diuers particular circumstances, as the Euangelists haue since historically recorded, that it may not vnjustly be called, *The Passion of Iesus Christ according to Dauid.*

Christs Resurrection. The Passion of Christ according to Dauid.

3. *Thou wilt not heare.*) Our B. Saviour seeing his most terrible death imminent, prayd conditionally, *if it pleased his heauenlie Father*, to haue the same remoued from him: & was not heard, as the Psalmist here prophecieth. The principal reason was, because God of his diuine charitie had decreed, that mankind should be redeemed by this death of his Sonne. Christ also himselfe of his excellent charitie, consented here vnto, & therefore persisted not in his conditional prayer, but added absolutely & prayd, *that not his owne wil*, but his Fathers might be fulfilled. And in this he was heard, *to his owne more glorie* and other infinite benefits of innumerable soules, as it followeth, v. 2 5. *When I cryed to him he heard me.* S. Paul also witnesseth (Heb. 5. v. 7.) that *Christ offering prayers and supplications to him that could saue him from death, was heard for his reuerence*: that is, in respect of his inestimable merite in humane nature united in person to God. An other cause, why Christ was not deliuered from violent death, as manie holie persons were, when they cried to God in distresses, as S. Augustin sheweth (Epist. 120. c. 11.) was for example to Christians, whom God wil haue to suffer temporal afflictions, and death, for the glorie of life euerlasting, according to S. Peters doctrine, *Christ suffered for vs, leaving an example that you may follow his steps.*

Christs conditional prayer was not heard.

His absolute prayers were alwaies heard.

Christ suffered for our example.

8. *Thou haue digged.*) Of obstinate malice the Iewes haue corrupted this place (and God knoweth how manie others) in the Hebrew text of some editions, reading *caari*, which signifieth *as a lion*, without al coherence of the sense, for *caaru*, they digged or pearced; to auoid so plaine a prophecie of nailing Christs hands and feete to the crosse.

The Hebrew text corrupted by the Iewes.

23. *I will declare thy name to my breshren.*) Here it is euident that this Psalm is of Christ, not of Dauid, by S. Pauls allegation (Heb. 2. v. 11. 12.) saying: He that sancti-

This Psalm is of Christ.

Prophecie of
the visible and
vniuersal
Church.

S. Augustin
proueth the
Church to be
alwaies visible
and great by
this Psalme.

The Eucharist
prophecied in
this place.

Real presence
of Christ in
the Eucharist.

fieth (to wit Christ) disdained not to cal the sanctified his brethren.

23. *In the middes of the Church I wil praise thee.*) After Christs Passion and Resurrection, in the rest of this Psalme, other two principal points of Christian Religion are likewise prophecied: His perpetual visible Church, and the B. Sacrament or his bodie. The former is here prophecied by way of inuiting *at the seeds of Iacob so glorifie God* (v. 24.) *at the seeds of Israel so feare him* (v. 25.) to wit, innumerable Christians, the true Israelites, the vniuersal Church in the whole world. As for heretical parts or parcels in the world, such as the Donatistes, which going forth from the Catholike Church say: Christ hath lost his great Church, the diuel hath taken the whole world from him, and he remaineth only in a part of Africa, they doe not praise God (saith S. Augustine) but dishonour God and Christ, as if God were not faithful in his promise, as if Christ were dispossessed of his Kingdome the Catholike Church. Left anie should replie, that Christ is praised though the Church be decayed, or be very smal, the Holie Ghost hath preuented such arguments, saying v. 26: His praise is *in the great Church*. Which could neither be verined in the part of Donatistes in Africke, nor now in the part of Protestants since Luther in Europe. Further S. Augustin explicateth, & vrgeth the verses folowing in this Psalme, against the same blind, deafe, and obstinate Donatistes, who did not, or would not see, nor heare, that *at the ends of the earth shal remember, and be conuersed to our Lord*. The holie scripture saith not, *the ends of the earth, but at the ends*. Wel goe too (saith this great Doctour) peradventure there is but one verse, thou thoughtest vpon some thing els, thou talkedst with thy brother, when one read this; marke, he repeateth and knocketh vpon the deafe: *At the families of the Gentils shal adore in his sights*: Yet the heretike is deafe, he heareth not, let one knock againe: *Because the Kingdom is our Lords, and he shal haue dominion ouer the Gentils*. Hold these three verses brethren. Thus and more S. Augustin against those that thinke the true Church may faile, or become inuisible or obscure. And though it be not in like prosperous state at al times, and in al places, yet it is alwaies conspicuous, and more general then anie other congregation professing whatsoever pretended religion.

27. *The poore shal ease.*) Seeing this Psalme is of Christ, as is proued by S. Pauls allegation of 23. verse, and by the concordance therof with the Euangelists, it is necessarily deduced, that *the wordes* mentioned in the former verse, and these words, *the poore shal ease and be filled*, can not be referred to the sacrifices of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, which our Sauour promised, after he had replenished the people with five loaves, and which he instituted at his last supper in presence of his Apostles. So S. Augustin doubteth not to vnderstand it, and to teach, as wel in his double exposition of this Psalme as in his 100. Epistle c. 27. The poore, that is the humble and poore in spirite, shal eate & be filled: the fat ones, or the rich being proud, doe also adore and eate, but are not filled. They also are brought to the *table of Christ*, and participate his bodie & bloud, but they *adore* only, are not also filled, because they doe not imitate (Christs humilitie) they disdaine to be humble. Where it is cleere, this holie father by Christs bodie and bloud meaneth not bread and wine as signes of his bodie and bloud, for bread and wine can not be lawfully *adored*: neither doth he meane our Lords bodie as it was on the crosse, or is in heauen, for so it is not eaten, but as it is in formes of bread and wine on *Christs table*, the Altar.

in hunc
Psal.

PSALME XXII.

A forme of thanks-giving for al spiritual benefits (described vnder the metaphor of temporal prosperitie) euen from a sinners first conuerſion , to final perfeuerance, and eternal beatitude.

Thanks-giving
fo- Gods pro-
tection.
The 7. key.

I. The Psalm of Dauid.

*Iſa. 40.
Iere. 23.
Eze. 34.
Iean. 10
1. Pet. 2.
5.*

O V R (*a*) Lord ruleth me , and nothing ſhal be wanting to me:
2. in place (*b*) of pasture there he hath placed me.

(*a*) Christ the good paſtour , gouerneth , protecteth , (*b*) and feedeth his faithful
flocke.

Vpon (*c*) the water of refection he hath brought me vp : 3. he hath
(*d*) conuerted my ſoule.

(*c*) Baptiſme of regeneration (*d*) which is the first iuſtification.

He hath conducted me vpon (*e*) the paths of iuſtice , (*f*) for his
name.

(*e*) Gods precepts which the baptiſed muſt obſerue *Mat. 28. v. 20.* (*f*) Saluation
is in the name and power of Christ, not in mans owne merit.

4. For although I ſhal walke in (*g*) the middes of the shadow of death,
I wil (*h*) not feare euils : becauſe thou art with me.

(*g*) In great dangers of tentations to mortal ſinne, (*h*) yet by Gods grace we may
reſiſt.

Thy (*i*) rod and thy (*k*) ſtaffe : they haue comforted me.

(*i*) Gods direction and law is ſtreight, (*k*) and ſtrong

5. Thou haſt prepared in my ſight (*l*) a table (*m*) againſt them that
trouble me.

(*l*) Christ hath prepared for our ſpiritual food the B Sacrament of the Eucharift.
S. Cyprian, Epiſt. 6 c. Euiſim. in hunc Pſal. (*m*) Againſt al ſpiritual enemies, the world,
the fleſh, and the diuel.

Thou (*n*) haſt fatted my head with oyle : and my (*o*) chalice inebriating
how goodlie is it!

(*n*) Chriſtian ſoules are alſo ſtrengthened by the Sacraments of Confirmation,
Penance, holic Orders , Matrimonic , and Extreme Vnction. (*o*) The B. Sacrament
and Sacrifice of Chriffs bodie and blood.

6. And thy mercie ſhal folow me (*p*) al the dayes of my life.

(*p*) Continual and final perfeuerance is by Gods ſpecial grace.

And that I may dwel in the houſe of our Lord, (*q*) in longitude of
dayes.

(*q*) In eternal life.

PSALME XXIII.

Christ Lord of
al the world.
The 5. key.

Christ is Lord of the whole earth, being Creatour, and Redeemer of man. 3. Good life (with faith in him) is the way to heauen: 7. whither Christ ascending with triumph, Angels admire him.

1. The (a) first of the Sabbath, the Psalme of Dauid.

(a) Christ rising from death the first day of the weeke, had al power giuen him in heauen and in earth. *Mat. 28.*

TH E earth is our Lords, and (b) the fulnesse therof: the round world, and al that dwel therein.

(b) Not only the soile it-selfe, but al the fruit, and al that dwel therein are Gods.

2. Because he hath founded it vpon the seas: and vpon the riuers hath prepared it.

3. Who (c) shal ascend into the mount of our Lord: or who shal stand in his holie place?

(c) Though Christ created and redeemed al, yet only the iust shal inherite heauen.

4. The innocent of hands, and of cleane hart, that hath not taken his soule (d) in vayne, nor sworne to his neighbour in guile.

(d) Not occupied himselfe in vaine and vnprofitable things, but in commendable workes.

5. He shal receiue blessing of our Lord: and (e) mercie of God his Sauour.

(e) Gods mercy goeth before iustification: iust workes folow, and so glorie is the reward of al.

6. This is (f) the generation of them that seeke him, of them that seeke the face of the God of Iacob.

(f) This sort of people thus seruing God, shal receiue euerlasting blisse.

7. Lift vp your gates (g) ye Princes, and be ye lifted vp, o eternal gates: and the King of glorie shal enter in.

(g) The Prophet contemplating in spirit Christs Ascension, inuicth Angels to receiue him, and (by prosopopeia) speaketh also to the gates of heauen, by which he is to enter.

8. (h) Who is this King of glorie? Our Lord (i) strong & mightie, our Lord mightie in battel.

(h) Angels answer admiring, & demanding as in a dialogue, how Christ is become so glorious. (i) The Prophet answereth that Christ by his power hath ouercome al enemies in battel.

9. (k) Lift vp your gates ye Princes, and be ye lifted vp, o eternal gates: and the King of glorie shal enter in.

(k) Againe he willeth Angels to open the gates, and biddeth the gates to enlarge themselves.

(l) Who is this King of glorie? (m) The Lord of powers he is the King of glorie.

(l) The Angels demand as before: (m) The Prophet answereth, That Christ is Lord also of Angels, and al heauenlic powers vnder God.

PSALME.

PSALME XXIIL.

A general prayer of the faithful against all enemies, 4. with desire to be directed in the way of godlines, 7. and to be pardoned for sinnes past, 9. acknowledging Gods meeknes, 17. our weaknes, necessitie of helpe, and hope in God: 22. concludeth with prayer for the whole Church.

A prayer of the faithful.
The 7. key.

1. Vnto (a) the end, the Psalme of Dauid.

(a) This Psalme pertaineth more properly to the new testament. And is artificially composed: the verses beginning with distinct letters in order of the Hebrew Alphabet, to the last verse.

TO THEE, O Lord, I haue lifted vp (b) my soule: 2. my God in thee is my confidence, let me (c) not be ashamed.

(b) My mind to be attentiuē. (c) Not be frustrate of my petition.

3. Neither let mine enemies scorne me: for all (d) that expect thee, shal not be confounded.

(d) That patiently expect the time when God wil assist.

4. (e) Let all be confounded that doe vniust things in wayne. Lord shew me thy wayes: and teach me thy paths.

(e) This manner of praying is frequent in the Psalmes, signifying as a prophetic, that so it wil come to passe, and the conformitie of the iust to Gods iustice.

5. Direct me (f) in thy truth, and teach me: because thou art God my Saviour, and thee haue I expected (g) all the day.

(f) In true faith and religion. (g) All our life we must desire more and more knowledge of true doctrine.

6. Remember, O Lord, thy commiserations, and thy mercies: that are from the beginning of the world.

7. The sinnes (h) of my youth, and (i) my ignorances doe not remember.

(h) From the first vse of reason, at which time manie are careless (i) & negligent to learne how to serue God.

According to thy mercie remember thou me: for thy goodnesse, O Lord.

8. Our Lord is (k) sweet, and righteous: for this cause he wil giue a law to them that sinne in the way.

(k) As God is sweete in giuing good motions: (l) so he is seuerē to them that resist his grace.

9. He wil direct the milde in iudgement: he wil teach the meeke his wayes.

10. All the wayes of our Lord be (m) mercie and (n) truth, to them that seeke after his (o) testament and his (p) testimonies.

(m) God mercifully preuenteth with his grace: (n) and iustly rewardeth good workes. (o) Gods law is his couenant with man: (p) and testimonie of his wil

11. For thy name, O Lord, thou wilt be propitious to my sinne: for (q) it is much.

(q) Sinne in respect of auersion from God is great, & needeth his grace.

12. Who is the man that (r) feareth our Lord & he (i.) appoynteth him a law in the way that he hath chosen.

(r) He that feareth God, which is the beginning of wisdom, receiveth five spiritual commodities here mentioned: 1. God instructeth him by his law: 2. bestoweth all necessities upon him: 3. others shall imitate his good example. 4. God will protect him: 5. According to Gods covenant he shall enjoy the manifest sight of God for his eternal reward.

13. His soule (2.) shall abide in good things: and (3.) his seed shall inherit the land.

14. Our Lord is (4.) a firmament to them that feare him: & (5.) his testimony that it may be made manifest to them.

15. Myne eyes are alwayes to our Lord: because he will plucke my feete out of the snare.

16. Haue respect to me, and haue mercie on me: because I am (f) alone and poore.

(f) Mans weaknes without Gods helpe.

17. The tribulations of my hart are multiplied: deliuer me from (t) my necessities.

(t) Tribulations can not be auoided, but must necessarily be suffered: therefore, o God, giue vs grace to passe through them without sinne.

18. See my (v) humiliation and my labour, and (w) forgiue all my finnes.

(v) Myne affliction. (w) Take away the cause, and affliction will be mitigated.

19. Behold mine enemies, because they are multiplied, and with (x) vniust hatred hated me.

(x) Wicked men of hatred doe endeavour to draw others into sinne.

20. Keepe my soule, and deliuer me: I shall (y) not be ashamed, because I hoped in thee.

(y) Those that hope in God shall neuer be confounded.

21. The innocent and righteous haue cleaved to me: because I expected thee.

22. (z) Deliuer Israel, o God, out of all his tribulations.

(z) All the letters of the Alphabet being complete in this Psalme, this last verse beginneth with *Pere, Redeemer*, praying God to redeeme and deliuer Israel, that is, the whole Church, from tribulations.

P S A L M E. XXV.

Dauid in banishment among the Philistines, trusteth in the iustice of his cause, o. and prayeth God earnestly to deliuer him, that he may with more freedom and commodity serue him as he desireth.

Dauid's prayer distressed in persecution. The 8. key.

1. Vnto (a) the end the Psalme of Dauid.

(a) This Psalme is also a conuenient prayer for anie Christian in tribulation.

I V D G T (b) me, o Lord, because I haue walked in my innocencie: and hoping in our Lord I shal not be weakned.

(b) Be thou, o God, arbiter of the cause between Saul and me, thou knowest myne innocencie in this behalfe, though I am vniustly charged by Saul and his freinds.

2. (c) Proue me Lord, and tempt me: burne my reynes and my hart.

(c) Left perhaps I be not so innocent as I desire, and as in respect of Saul I hope that I am, doe thou O God proue me as thou wilt by tribulations.

3. Because thy mercie is before mine eyes: and I am wel pleased in thy truth.

4. I (d) haue not sitten with the Councel of vanitie: and with them that doe vniust things I wil not enter in.

(d) Dauid in confidence of a good conscience, and zeale against the wicked, alleadgeth his sincere proceeding, more then ordinarie men may doe, God so inspiring him extraordinarily.

5. I will haue hated the Church of the malignant: and with the impious I wil not sitte.

6. I (e) wil wash my hands among innocents: (f) and wil compasse thy altar, o Lord:

(e) The rest of this Psalme euerie Priest reciteth in Masse, before he offer the holie Sacrifice, professing & putting himselfe in memorie, that he must only communicate with the innocent, or of pure conscience, (f) and so approach to the Altar. *pres. gured Lewis. 6. v. 4.*

7. That I (g) may heare the voice of praïse, and (h) shew forth al thy meruelous workes.

(g) Shutting the cares of my hart from euil and vaine thoughts I wil attend to godlie inspirations, (h) and so with mental prayer and external voice (as the holie order of this sacred office requireth) praise thee, o God, in thy meruelous works.

8. Lord I haue loued (i) the beautie of thy house, and the place of (k) the habitation of thy glorie.

(i) I can not but singularly loue the excellencie of this place dedicated to thy seruice: where is true faith, vnitie, and charitie of thy people, the guard of holie Angels, the administration of sacred mysteries, assistance of the Holie Ghost, real presence of Christ our Lord, all replenished with Diuine maiestic. (k) This representeth vnto us the glorious heauenlie kingdom of God and all Saints.

9. (l) Destroy not, o God, my soule with the impious, and my life with bloudie men.

Ep. 110.
c. 11.

(l) Suffer me not therefore to be contaminate by the wicked, nor to be deuoured with them.

10. In whose (m) hands are iniquities: their (n) right hand is replenished with gifts.

(m) They are stil readie to commit more and more iniquities. (n) Themselues being corrupted, endeauour by gifts of worldly commodities to corrupt others

11. But (o) I haue walked in mine innocencie: (p) redeeme me, and haue mercie on me.

(o) Euerie one ought so to purge his conscience, that he may be innocent or free from great finnes. (p) Deliuer me from this necessitie of dwelling among the wicked.

12. My (q) foote hath stood in the direct way: in (r) the Churches I wil blesse thee O Lord.

(q) I intend to walke right. (r) I desire to praise thee amongst thy true faithful seruants.

ANNOTATIONS.

PSALME XXV.

A singular great affliction to be hindered from Gods true seruice. Christians must abhorre, and abstaine from al conuenticles of Herekes and other Infidels.

5. *I haue hated the Church of the malignant.*) Holie Dauid forced by reason of persecution to dwell amongst Infidels the Philistians; after he had twise spared King Saules life (1. Reg. 24. v. 5. & c. 26. v. 9.) lamented (v. 9.) how great affliction it was to him, *to be cast out, that he could not dwell in the inherisance of our Lord* (where God was rightly serued) and that his enemies had done so much as in them lay, to make him fall into idolatrie, by their fact, as it were saying: *Goe serue strange Gods.* Neuertheles his zeale was such, that (as he here professeth) *he hated the Church of the malignant:* that is, the congregations of al miscreants: & his immaculate religious puritie was so perfect, that he would not so much as in external shew conforme his actions to theirs, in matters of religion, nor veald his bodilie presence in their conuenticles, but said: *Wish the impious I: uil not sit.* Instructing vs Christians (for the word *to the end* in the title sheweth that this Psalme perteyneth also vs) that we must both *hate the Church or congregations of the malignant*, to wit, of Paynims, Jewes, Turkes, and Heretikes, and *not sit.* nor personally be present with them in the exercise of their false pretended religions.

PSALME XXVI.

And other confident prayer of Dauid in tribulation. The 3. key.

Dauid being in great distresse through persecution, and hauing assured confidence in God, describeth the great securitie of Gods protection, 7. sheweth the same experienced in himself, 12. prayeth for continuance therof 13. and encourageth his owne soule, in hope of life euerlasting, to perseuer in vertue.

I. The Psalme of Dauid (a) before he was annoynted.

(a) Before his second annointing, as is probable. 2. Reg. 2.

O V R Lord is (b) my illumination, and (c) my saluation, (d) whom shal I feare?

(b) Against

(b) Against ignorance God illuminateth his seruants. (c) Against inimitie he giueth strength. (d) So he needeth not to feare anie mans malice, subtletie, nor force. *Luce. 21. v. 15.*

Our Lord is the protectour of my life, of whom shal I be afraid?

2. Whiles the harmful approach vpon me, to eate my flesh.

Mine enemies that trouble me, themselues are weakned and are fallen.

3. If camps stand together against me, my hart shal not feare.

If battel rise vp against me, in this wil I hope.

4. One thing I haue asked of our Lord, this wil I seeke for, that I (e) may dwell in the house of our Lord al the dayes of my life.

(e) How special a benefite Dauid esteemed it to be in the Catholike Church, the only true house of God!

That I may see the pleasantnes of our Lord, and visite his temple.

5. Because he hath (f) hid me in his tabernacle: in the day of euill he hath protected me, in (g) the secret of his tabernacle.

(f) Albeit the spiritual or carnal enemie seeke to ouerthrow me, yet I am secure in the Catholike Church. (g) God either suffereth not the enemie to find his seruant, (h) or not to be able to hurt him spiritually. (i) When a martyr or confessor dieth, then he getteth the victorie against the persecutors.

6. In (b) a rocke he hath exalted me: and now he hath (i) exalted my head ouer mine enemies.

I (k) haue gone round about, and haue immolated in his tabernacle an host of iubilation: I (l) wil sing, and say a Psalm to our Lord.

(k) Diligently recounting al thy benefites, I render thanks by sacrifice and praise.

(l) Not only in hart, but also singi: g with loud voice and instrument.

7. Heare, o Lord, my voice, wherwith I haue cried to thee: haue mercie on me, and heare me.

8. My (m) hart hath sayd to thee, my face hath sought thee out: (n) thy face, o Lord, I wil seeke.

(m) In my inward sincere cogitations I desire and seeke that I may see thee (n) face to face. *1. Cor. 13. v. 12.*

9. Turne (o) not away thy face from me: (p) decline not in wrath from thy seruant.

(o) In the meane time, o Lord, grant me thy fauour, (p) leaue me not, though thou be angrie with me.

Be (q) thou my helper: forsake me not, neither despise me, o God my Saviour.

(q) He speaketh in the person of orphanes.

10. Because (r) my father and my mother haue forsaken me: but our Lord hath taken me.

(r) Though carnal parents forsake the iust man in tribulation, yet God hath then most special care of him.

11. Giue me (f) a law, o Lord, in thy way: (t) and direct me in the right path, because of mine enemies.

(f) Establish my hart in thy law. (t) Conferue me in the right way, which thou hast already taught me: and it is the more necessaric, because myne enemies labour to peruert me.

12. Deliuer me not into (v) the soules of them that trouble me: because (w) vniust witnesses haue risen vp against me, and iniquity hath lyed (x)

to it-selfe.

(v) Whe wils. (w) False witnesses accused Dauid, others accused Christ: *Mat 26.* others doe stil accuse the iust *Mat. 5.* (x) The wicked please themselues in lying, but the chief hurt finally turneth vpon themselues.

13. I (y) belieue to see thee good things of our Lord, in the land of the liuing.

(y) The Propher and al iust men are cōforted by God, and hope of reward in heauē.

14. (Z) Expect our Lord, doe manfully: and (a) let thy hart take courage, and (b) expect thou our Lord.

Psal. 30

(Z) The iust exhorteth his owne soule to patience, (a) fortitude, (b) an longanimitie.

P S A L M E XXVII.

Dauid prayeth to be defended from the eternal destruction of the wicked, 4. which (by way of imprecation, or conformitie to Gods iustice) he prophesieth. 6. Feeling by inspiration that his prayer is heard, rendreth thanks to God, 9. and prayeth for al the people.

An other prayer of Dauid for deliuerie from euils
The 8. key.

1. Psalme to Dauid himselfe.

TO thee, o Lord, I wil crie, my God (a) keepe not silence from me: lest at any time thou hold thy peace from me, & I shal be like to them that goe downe into the lake.

(a) Omit not to comfort me.

2. Heare, o Lord, the voice of my petition whiles I pray to thee: whiles I lift vp my hands to thy holie temple.

3. (b) Draw me not together with sinners: and with them that worke iniquitie destroy me not.

(b) Suffer me not to be ouercome: for God tempteth none to euil. *Iac. 1.*

Which speake peace with their neighbour, but euils in their harts.

4. (c) Giue them according to their workes, & according to the wickednesse of their inuentions.

(c) The iust in zeale of iustice pray that sinne may be punished.

According to the workes of their hands giue vnto them: render them their retribution.

5. Because they haue (d) not vnderstood the workes of our Lord, and in the workes of his hands thou shalt destroy them, & (e) not build them vp.

(d) Ignorance doth not excuse when men may and wil not vnderstand. (e) God sauech not without our cooperation with his grace.

6. blessed be our Lord: because he hath heard the voice of my petition.

7. Our Lord is my helper, and my protectour: in him my hart hath hoped, and I was holpen.

And (f) my flesh flourished againe: & (g) with my wil I wil confesse to him.

(f) Being comforted in spirite my bodie is as it were refreshed. (g) Freely & gladly.

8. Our Lord is the strength of his people: and he is (h) the protectour of

(h) God

the saluations of his annoited.

(*b*) God protecteth and prospereth the Kings good endeauours for his people.
9. Saue (*i*) thy people, o Lord, and blesse thine inheritance: and rule them, and extol them for euer.

(*i*) As Psal. 19. and often elsewhere the subiects pray for their Superiour: so mutually the superiour prayeth for the subiects.

PSALME XXVIII.

The royal Prophet seeing in spirit the most sacred Mysteries, brought by Christ into this world, inuited al to offer their best things, euen themselues wholly, as sacrifice of thanks, for so excellens benefits, preached with magnificence. 5. Wherby innumerable are gathered into his Church, here replenished with grace, and in heauen with glorie.

The Church of Christ endowed with excellent mysteries. The 6. key.

1. The Psalme of Dauid, "in the consummation (*a*) of the tabernacle.
(*a*) 2. Reg. 6. v. 17. 1. Par. 16. v. 1.

ANNOTATIONS.

1. *In consummation of the tabernacle.*) The seuentie Interpreters testifie by adding this title. that King Dauid made this Psalme (as he did also some others) when the Arke of God was brought into the tabernacle, which he had pitched for it in Sion.
2. Reg. 6. 1. Paral. 16. Wherin he saw by propheticall spirite, and here vttereth other farre greater mysteries, & more excellent benefits, brought into the world by Christ, and preached by him, and his Apostles, then agreed to the Arke, or the time of the old Testament; but are verified in the admirable fruite of innumerable people of all nations, and of manie great Potentates conuerted to Christianitie.

Mysteries of the Catholike Church prophesied in this psalme.

BRING (*b*) to our Lord ye children of God: bring to our Lord (*c*) the sonnes of rammes.

(*b*) Offer sacrifice of thanks for the singular benefits after recounted in this Psal.
(*c*) Rammes were of the more principal things that were offered in the law of Moyses. But the sonnes of rammes import in mystical sence better hosts then rammes.

2. Bring to our Lord (*d*) glorie and honour, bring to our Lord glorie vnto his name: adore ye our Lord (*e*) in his holie court.

(*d*) The first thing in sacrifice is to glorifie, honour, and adore God in sinceritie of spirite, (*e*) in his holie Catholike Church.

3. The voice of our Lord (*f*) vpon waters, the God of (*g*) maiestie hath (*h*) thundred: Our Lord vpon (*i*) manie waters.

4. The voice of our Lord (*k*) in power: the voice of our Lord (*l*) in magnificence.

5. The voice of our Lord (*m*) breaking ceders: and our Lord shal breake the (*n*) ceders of Libanus:

6. And he shal breake them in pieces as a (*o*) calfe of Libanus. (*p*) And the beloued as (*q*) the sonne of vnicornes.

7. The voice of our Lord (*r*) diuiding the flame of fire.

104.
105. &c

8. The voice of our Lord (*f*) shaking the desert, and our Lord shall moue (*t*) the desert of Cades.

9. The voice of our Lord (*v*) preparing * Harts, and he shall discover thicke woods: and in (*x*) in his temple al shall lay glorie. * CERUOS.

10. Our Lord maketh (*y*) to inhabite the floud: and our Lord (*z*) shall sit King for euer.

Our Lord (*a*) will giue strength to his people: our Lord (*b*) will blesse his people in peace.

(*f*) Here is a greater matter intimated then happened in the bringing of the Arke into a tabernacle prepared in Sion, when Dauid danced, and offered hostes for sacrifice, others ioyning with him in that solemnitie. But this *voice of our Lord vpon waters* is rather verified of our Blessed Sauours owne preaching with (*g*) *manifestie* (*h*) *thundering*, & by his Apostles vpon (*i*) *manie waters*, manienations: (*k*) *in power* of miracles, (*l*) *in magnificence* preaching, as *having indeed power, not as the Scribes and Pharises. Mat. 7. v. 29.* (*m*) *Breaking cedars*; among innumerable others, conuerting highest Potentates (*n*) of *Libanus*; Emperours, Kings, and greatest Princes of the world: (*o*) *as a calfe of Libanus*; so meckly submitting themselues to Christs yoke, and spiritual obedience of his Church. (*p*) Al which is done by Christ our Lord *the beloved of God*, (*q*) *as the sonne of unicornes*, is most tenderly beloved by the parents. (*r*) This *voice of our Lord diuiding the flame of fire*. The Holie Ghost proceeding from the Father and the Sonne, came vpon the Apostles, as in diuided tongs of fire. (*s*) *Wherwith the deserts*, the Gentils of the wide and wild world, *were shaken* and moued, (*t*) *the deserts of Cades*, some of the Iewes also compunct in hart with remorse of conscience, hearing the voice of Saint Peter and other Apostles. (*v*) *The same voice of our Lord preparing harts*, inspiring the minds of men with speed, like hynds and does, to ascend the high hills of free and perfect life, in contemplatiue vertues. (*w*) So our Sauour shall *discover the thicke woods*, reueile the hidden Mysteries of the old Law, by preaching Christian doctrine, and vse of Christian Religion (*x*) *in his holie Temple*, the Catholike Church, wherin al true Christians shall *glorifie God*. (*y*) Making the great abundance of people, who are like *the sea when it ouerfloweth the land*, to dwell in the same Church. (*z*) Christ our Lord *sitting*, & ruling King ouer al for euer: (*a*) by his grace *giuing strength to his people*, to passe through the tentations of this life, (*b*) and *blesse the iust* *wish eternal peace* in heauen.

PSALME XXIX.

King Dauid by voice and instrument rendreth thankses to God for his peaceable state in the Kingdom, & inuitheth others to reioyce in Gods benefits, teaching by his owne example that God sometimes giueth more comfort, sometimes sheweth his wrath, but al for our good.

1. A (*a*) Psalm of Canticle, (*b*) in the dedication of Dauids house.

(*a*) The general name of Psalm common to this whole booke conteyning in al 150. is more particularly appropriated to some, which more specially were playd vpon musical instruments, as on the Psalter, Harpe, &c. Others are called Canticles, which were most usually song with humane voices. So this, called a *Psalm of Canticle*, signifieth that voices began the musike, and instruments were adioyned. As contrariwise others are called *Canticles of Psalmes*, where instruments began and voices folowed. (*b*) After manie great tribulations, King Dauid prospering built

Dauid rendereth thankses for his establishment in his Kingdome.
The 8. key.

an excellent house or place (2. Reg. 5. v. 11. Paralip. v. 11.) And at his first dwelling therein, made this Psalm, beginning himselfe to sing the same with voice, other musicians ioyned with him in the praises of God and thanks-giuing for his benefits.

2. **I** WIL (c) exalt thee, o Lord, (d) because thou hast receiued me: neither hast (e) delighted myne enemies ouer me.

(c) Though God in himselfe is most high, and neither needeth, nor can be exalted by men, yet the royal Prophet knew it was his dutie to sing thanks and praises to him, (d) for his deliuerie from manie troubles and dangers. (e) Not suffering his enemies to be delighted in his ruine.

3. O Lord my God I haue cried to thee, and thou hast (f) healed me.

(f) Conferued my bodie in health amongst innumerable dangers.

4. Lord thou hast (g) brought forth my soule out of hel: thou hast sauéd me from them that goe downe into the lake.

(g) Preserued my soule from greater dangers of sinnes, and so from hel.

5. Sing to our Lord (h) ye his Saints: and (i) confesse to the memorie of his holines.

(h) Ye that are iust and holie praise God for it, from whom it cometh, and not from your selues: (i) confesse his mere goodnes without your deserts.

6. Because (k) wrath is in his indignation: (l) and life in his wil.

(k) When he is angrie, (l) yet he meaneth wel vnto vs.

At (m) euening shal weeping abide: and in the morning gladnesse.

(m) The state of a iust mans life is often changed from sorow to comort, and from comort to sorow.

7. And I said in my aboundance: (n) I wil not be moued for euer.

8. O Lord (o) in thy wil, thou hast giuen strength to my beautie. Thou hast (p) turned away thy face from me, and I became troubied.

9. To thee o Lord (q) I wil crie: and I wil pray to my God.

(n) Though we suppose our selues firmly established: (o) yet God of his good wil towards vs sometimes giueth strength, and courage, (p) somerimes suffereth vs to our owne weakenes, (q) therefore we must stil crie and pray for Gods helpe, (r) in manner here expressed or the like.

10. (r) What profite is in my blood, whiles I descend into corruption?

Shal dust confesse to thee, or declare thy truth?

11. Our Lord hath heard, and had mercie on me: our Lord is become my helper.

12. Thou hast turned my mourning into ioy vnto me: thou hast cut my sackcloth, and hast compassed me with gladnes.

13. That (s) my glorie may sing to thee, and I be not compunct: Lord my God for euer (t) wil I conteset to thee.

(s) Finally in this my good state (t) I shal alwayes confesse and praise thee.

P S A L M E XXX.

How to pray
in affliction.
The 7. key.

A prayer of a iust man exceedingly afflicted, stil confident in God. 11. Describing his manie calamities (in respect of his enemies) vnderferued, 18. prayeth for his owne deliuerie, and their iust punishment. 20. Praisetb and thankth God for his goodnes. 24. exhortetb al others to doe the same.

1. Vnto (a) the end, the Psalm of Dauid, for (b) excesse of mind.

(a) Perteyning to the new Testament: (b) especially to the iust troubled: & almost distracted in mind in great affliction. See. v. 23.

IN thee o Lord (c) haue I hoped, (d) let me not be confounded for euer: in thy iustice deliuer me.

Psa. 70.

(c) How grievously soeuer I am afflicted yet I trust in thee, (d) therefore I pray thus.

3. Incline thine care to me, make hast to deliuer me. Be vnto me for a God protectour: and for a house of refuge, that thou mayst saue me.

4. Because thou art my strength, and my refuge: and for thy name thou wilt conduct me, and wilt nourish me.

5. Thou wilt bring me out of this snare, which they haue hid for me: because thou art my protectour.

6. Into (e) thy hands I commend my spirit: thou hast (f) redeemed me, o Lord God of truth.

Luc. 23.

(e) I offer and resigne my selfe to thee. (f) Thou hast often deliuered me. This verse is most aptly applied in al resignations of our soules to Gods wil, namely when-soeuer we receiue the B. Sacrament: likewise in the houre of death, and at manie other times.

7. Thou hast hated them that obserue vanities, vnprofitably.

But I haue hoped in our Lord: 8. I shal reioyce and be ioyful in thy mercie.

Because thou hast respected my humilitie, thou hast saued my soule out of necessities.

9. Neither (g) hast thou shut me vp in the hands of the enemy: thou hast set me fete in a large place.

10. Haue mercie vpon me, o Lord, because I am in tribulation: myne eie is troubled for wrath, my soule, and my bellie:

11. Because (h) my life is decayed for sorrow: and my yeares for gronings.

(h) Al my parts external and internal, body and mind are troubled.

My strength is weakened for pouertie; and my bones are troubled.

12. Aboute al myne enemies I am made a reproach, both to my neighbours exceedingly: and (i) a feare to my acquaintance.

(i) My freinds dare not conuerse with me, lest they incurre displeasure for my sake.

They that saw me, fled forth from me: 13. I am forgotten, from the hart as one dead.

I am made as a vessel destroyed : 14. because I haue heard the reprehension of manie that abide round about:

In that whiles , they assembled together against me , they consulted to take my soule.

15. But I haue hoped in thee, o Lord: I sayd, Thou art my God: 16. my lots are in thy hands.

Deliuere me out of the hands of my enemies , and from them that persecute me.

17. (k) Illustrate thy face vpon thy seruant, (l) saue me in thy mercie:

(k) Make thy light so shine in my soule, that I may vnderstand that is right. (l) And through thy mercie deliuere me from the force of myne aduersaries.

18. Lord let me not be confounded, because I haue inuocated thee.

Let the impious be ashamed , and brought downe into hel: 19. let the deceitful lips be made mute.

Which speake iniquitie against the iust (m) in pride and (n) abuse.

(m) So proudly behauing themselues, as if they had no superiour, neither in earth nor in heauen, to whom they shal at last render account: (n) and abusing their present power and authoritie, which they haue of God.

20. How great is the multitude of thy sweetnesse, o Lord, which thou (o) hast hid for them that feare thee.

Thou hast persited it for them that hope in thee, (p) in the sight of the children of men.

21. Thou' (q) shalt hide them in the secret of (r) thy face from the disturbance of men.

(o) As yet in this present life the reward of the iust is hid : (p) but shal be made manifest in sight of al men. (q) In the meane time the iust is in great estimation in the secret knowledge of God.

Thou shal protect them in thy tabernacle from the contradiction of tongs.

22. Blessed be our Lord: because he hath made his mercie merueiious to me in the fenced citie.

23. But I haue said in (s) the excesse of my minde: I am cast away from the sight of thine eies.

(s) In myne extreme affliction being almost distracted in my mind, I sayd that in reason I would not haue sayd. Holie Iob spake some things in such state of affliction. cap. 3. & 42.

Therefore thou hast heard the voice of my prayer, whiles I cried to thee.

24. (t) Loue our Lord al ye his Saints : because our Lord wil require truth, & wil repay them abundantly that doe proudly.

(t) The Prophet, or other iust person, exhorteth al the seruants of God (v) to constancie.

25. Doe ye (v) manfully, and let your (w) hart take courage , al ye that (x) hope in our Lord.

(w) Longanimitie, (x) and final perseuerance to the end.

P S A L M E . X X X I .

The second
penitential
Psalme.
The 7. key.

Forgiuenes of sinnes is a happie thing: 3. wherto manie are brought by affliction giuing them vnderstanding, so mouing them to confesse their sinnes, 6. pray for remission, 10. not despaire, but hope in Gods mercie, and so reioyce with sincere hart.

1. To (a) Dauid himselfe " vnderstanding.

(a) This Psalme sheweth how Dauid was brought to vnderstand his sinnes, to confesse, bewaile, and obtaine remission of them.

BLESSED are they, (b) whose iniquities are forgiuen: and " whose sinnes c: be couered.

(b) The first blessing of a sinner is the forgiuenes of his sinnes. (c) By charitie, which couereth the multitude of sinnes. 1. Pet. 4.

2. Blessed is the man, to whom (d) our Lord hath " not imputed sinne, " neither is there (e) guile in his spirit.

(d) Satisfaction being made. (e) When sinners repent sincerely without guile, then God forgiueth: without which cooperation none is iustified.

3. Because (f) I held my peace, my bones are * inueterated, (g) whiles I cried at the day.

(f) Because I acknowledged not my grieuous sinnes, I was stil sore afflicted: (g) though otherwise I ceased not to pray, but without any fruit or good effect.

4. Because day & night thy hand is made beaue vpon me: I (h) am turned in my anguish, whiles (i) the thorne is fastned.

(h) Thy diuine prouidence reducing me, (i) by remorse of myne owne conscience, which telleth me that I deserue al this affliction.

5. (k) I haue made my sinne knowen to thee: and my iniustice I haue not hid.

(k) Therefore I doe no longer dissemble with men, nor am silent to thee, but expressly acknowledge my sinnes.

I said: I wil confesse against me my iniustice to our Lord: and thou hast forgiuen the impietie of my sinne.

6. For this (l) shal euerie holie one pray to thee, in time conuenient. But yet (m) in the flood of manie waters, they shal (n) not approche to him.

(l) As I doe now recal my selfe being stricken with Gods heauie hand: so must euerie one that wil be purged from his sinnes and sanctified pray so thee, when he is afflicted. (m) Though calamities be meruelous great like so a deluge: (n) yet they shal not oppresse him; that relieth vpon God.

7. Thou art my refuge from tribulation, which hath compassed me: my exultation, deliuer me from them that compasse me.

8. I (o) wil giue thee vnderstanding, and wil instruct thee in the way, that thou shalt goe: I (p) wil fasten mine eies vpon thee.

(o) God speaketh, promising by these tribulations to giue his seruants vnderstanding and instruction: (p) with perpetual protection.

9. Doe (q) not become as horse and mule, which haue no vnderstanding.

(q) Be

Rem. 4.
1. Pet. 4.

* vva-
xed as if
they
were
old.

(9) Be not therefore careles, like to brute beasts, but consideratiue of your actions. In (r) bit and bridle bind fast their checks that approach not to thee.

(r) The Prophet or anie iust soul beseecheth God to hold this strait hand of discipline ouer sinners, for their conuersion.

10. Manie (f) are the scourges of a sinner, but (t) him that hopeth in our Lord mercie shal compasse.

(f) Sinners deserue much punishment. (t) But repenting, and trusting in God shal finde his mercie.

11. (v) Be ioyful in our Lord and reioyce ye iust, and glorie al ye right of hart.

(v) The end of true penance is ioy, to which therefore the Prophet inuitcheth al penitents.

ANNOTATIONS.

PSALME. XXXI.

1. *Vnderstanding.*) When Dauid had sinned and some-while neglected to confesse his fault, Gods mercie by affliction made him to vnderstand his owne estate, who then repenting, confessing, and sorowing for his finnes, made this Psalme: which is therefore intituled *Vnderstanding* or *Instruction of Dauid*. It giueth vs also to vnderstand, and to know, saith S. Augustin, that we must neither trust in our owne merits, nor presume to escape punishment of sinne. Thy first vnderstanding therfore or lesson, must be, to know thy self to be a sinner. The next is, that when with faith thou beginnest to worke wel by loue, thou attribute not this to thyne owne strength, but to the grace of God.

1. *Whose finnes are covered, 2. not imputed.*) Caluin and his complices gather poison of these holie words, denying that finnes are truly taken away, but only covered, and stil remayne say they in the iustest. Which sense would make this Scripture contrarie to other places. Isaie 6. Thyne iniquitie shal be taken away, and thy sinne shal be cleansed. Ioan. 1. The lake of God which taketh away the finnes of the world. Act. 3. Be penitent & conuert, that your finnes may be put out. 1. Cor. 6. You are washed, you are sanctified, you are iustified: & the like, which shew the true real taking away of finnes, true sanctification and iustification. As S. Ierome (or some other ancient authentical Authour) explicateth this place saying: Sinnes are so covered by baptisme & penance, that they are not to be reuealed in the day of iudgement, nor imputed in him that diligently purgeth himselfe in this world, or by martyrdom. S. Augustin teacheth the same, saying: Sinnes are covered, are wholly covered, are abolished. Neither must you vnderstand (saith he) that finnes are covered, as though stil they were, & liued. Why then did the Prophet say: finnes are covered? They are not to be punished. More cleerly li. 1. c. 13. cont. dras Epist. Pelag. The Pelagians calumniating Catholikes, as if they taught, that finnes are not taken away, but shauen, as haire is cut with a razor: the rootes remaining in the flesh: which (he answereth) none affirmeth but an infidel. Likewise S. Gregorie teacheth, that a sinner couereth his finnes wel when with contrarie vertues he ouerwhelmeth former vices, and with good deeds blotteth out former euil deeds. He couereth them eil, when either for shame, or feare, or obstinacie, or desperation. he concealeth his finnes, omitting to confesse them. God couereth finnes, as a phisition couereth wounds, by applying medicinal plaster, which indeed cureth them. Thus ancient learned holie Fathers expound this text. Further ex-

Vexation giueth vnderstanding. Sinne must be punished.

Good workes are of grace.

Protestants expound this place contrary to many other cleere places.

Contrarie to the exposition of ancient fathers.

God couering or not imputing finnes doth quite take them away.

in epist. ad Ro. c.

The contrarie doctrine is iniurious to God to Christ:

To holie Scriptures.
To glorified Saints.

Sincere repentance is a necessarie disposition to remission of sinne. After remission it is satisfactorie and meritorious.

The perfection of Gods workes described. The 2. key.

plicating, that albeit things couered, and only thereby hid from men, doe remaine as they were before they were hid, yet whatsoever is hid to God, is indeed vtterly taken away, for nothing that is, can be hid from God. And the contrarie doctrine of Protestants is iniurious either to Gods power, if they say he can not quite take away sinnes: or to his mercie, if he will not; or to his iustice, if he neuer punish sinnes euer remaying; and to his truth, if he repute otherwise, then indeed the thing is. It is also iniurious to Christ, to say, his blood and death is not effectual to take away sinnes: iniurious to innumerable places of holie Scripture, which affirme plainly that sinnes by Gods grace are vtterly taken away: Finally, it is iniurious to Saints in heauen, arguing them as still infected with sinnes, if indeed sinnes yet remaine in them: which is most absurde, and blasphemic to speake. And yet followeth by necessarie consequence. For if the iustest liued & died in sinne, they should remaine eternally in sinne.

2. *Neither is there guile in his spirit.* In remission of sinnes the penitent necessarily must so cooperate, that he haue no guile in his spirit, or hart. For if he haue, then he faileth of the foresaid blessednes, and his iniquities are not iorgiuen, nor his sinnes couered to God, but to be imputed and punished. Yet the repentance of a sinner be it neuer so sincere, hartie, and without guile, doth not merite remission of sinne, but only disposeth therto. But after remission it is satisfactorie for the paine due for sinnes, and meritorious of glorie. According as S. Augustin here teacheth saying: Good (or meritorious) workes goe not before faith and remission, but follow the same.

PSALME XXXII.

The Prophet exhorteth to praise God, 4. describing his power, providence, mercie, and wisdom. 16. No saluation but by him: 20. And therefore prayeth for his helpe.

The Psalme of Dauid,

1. **R**EIOYCE ye iust (a) in our Lord: (b) praying becommeth the righteous.

(a) Not in your selues. (b) Praise is not comelie in the mouth of a sinner. Eccli. 15.

2. Confesse ye to our Lord on (c) the harpe: on (d) a psalter of ten strings sing to him.

(c) In mortification, offering your bodies a liuing hoste, Rom. 12. (d) Of this instrument this booke is called the Psalter: and it signifieth the obseruation of the ten commandments, without which no praise pleaseth God.

3. Sing ye to him (e) a new song: sing wel to him in iubilation.

(e) Praising God for the grace of Christ in the new testament.

4. Because the (f) word of our Lord is right, and al his workes are (g) in faith.

(f) Gods rules and precepts are most iust and right. (g) He performeth whatsoever he promiseth.

5. He loueth (b) mercie and iudgement: the earth is ful of the mercie of our Lord.

(b) God euer ioyneth these vertues together.

6. By (i) the word of our Lord the heauens are established: and by the spirit of his mouth al the power of them,

(i) Gods

- (i) Gods word is omnipotent
7. Gathering together the waters of the sea, as it were in a bottel: putting the depths (k) in treasures.
- (k) Vnknownen, as riches hid in secret places.
8. Let al the earth feare our Lord: and let al the inhabitants of the world be moued at him.
9. Because he said, and they were made: he commanded and they were created.
10. Our Lord (l) dissipateth the counsels of nations: and he reproveth the cogitations of people, and he reproveth the counsels of princes.
- (l) As in Babylon he confounded their tongues.
11. But the couniel of our Lord abydeth for euer, the cogitations (m) of his hart in generation and generation.
- (m) His absolute wil is alwayes fulfilled.
12. Blessed is the nation, whose God is our Lord: the people whom he hath chosen for his inheritance.
- (n) The people of Israel in the old testament: and Christians of al nations in the new.
13. Our (o) Lord hath looked from heauen: he hath seen al the children of men.
14. From his prepared habitation he hath looked vpon al that inhabite the earth.
15. Who (p) made their harts seuerally: who vnderstandeth al their workes.
- (p) Gods wisdom infinit.
16. The (q) King is not saued by much power: and the gyant shal not be saued in the multitude of his strength.
- (q) No power in earth is of anie force without God.
17. The horse fayleth (r) to faictie, (s) and in the abundance of his force he shal not be saued.
- (r) Of his master (s) or of himselfe.
18. Benold the eies of our Lord be vpon them that feare him: and on them, that hope vpon his mercie.
19. That he may deliuer their soules from death: and nourish them in famine.
20. Our soule expecteth our Lord: because he is our helper and protector.
21. Because in him our hart shal reioyce: and we haue trusted in his holie name.
- (t) Let thy mercie, o Lord, be made vpon vs, as we haue hoped in thee.
- (t) O God which hast al perfection, shew thy mercie in protecting & sauing al that trust in thee.

P S A L M E XXXIII.

Gods prouidence.
The 3. key.

This Psalm is
also composed
in order of the
Alphabet.

King Dauid by his owne example being deliuered from danger, exhorteth al men to render thanks for Gods benefitts: 12. shewing wherein iustice consisteth, 16. and Gods special prouidence towards the iust.

1. To Dauid, when " he changed his countenance before (a) Abimelech, and he dismist him, and he went away (1. Reg. 21.)
(a) His proper name was Achis, 1. Reg. 21. but al Kings of Palestina were called Abimelech, as Pharao in Ægypt, Nabuchodonosor in Babylon.
2. **I** (b) WIL bleffe our Lord at (c) al time: his prayse alwayes in my mouth.
(b) I prayse God (c) both in prosperitie and aduersitie.
3. In our Lord (d) my soule shal be praised: let the milde heare, and reioyce.
(d) When I serue our Lord, my soule shal be praised in his seruice.
4. Magnifie ye our Lord with me: and let vs exalt his name for euer.
5. I haue sought out our Lord, and he hath heard me: and from al my tribulations he hath deliuered me.
6. Come ye to him, and be illuminated: and your faces shal not be confounded.
7. This (e) poore man hath cried, and our Lord hath heard him: and from al his tribulations he hath saued him.
(e) Euerie man, be he how poore soeuer, when he prayeth shal be heard.
8. The (f) Angel of our Lord shal put in himselfe about them that feare him: and shal deliuer them.
(f) The proper Guardian Angel of euerie one.
9. Tast ye, and see that our Lord is sweete: blessed is the man, that hopeth in him.
10. Feare (g) ye our Lord al ye his Saints: because there is no lacke to them that feare him.
(g) With filial feare.
11. The (h) rich haue wanted, and haue been hungrie: but they that seeke after our Lord shal not be diminished of any good.
(h) The rich of this world setting their mind vpon their wealth, are poore in spiritual gifts.
12. Come children, heare me: I wil teach you the feare of our Lord.
13. Who is the man (i) that wil haue life: loueth to see good daies?
(i) Euerie one desireth to be happie, but he indeed shal be happie, that flyeth from euil, and doth good.
14. " Stay thy toug from euil: and thy lips that they speake not guile.
15. Turne away from euil, and doe good: seeke after peace and pursue it.
16. The eies of our Lord vpon the iust: and his cares vnto their prayers.
17. But the (k) countenance of our Lord is vpon them that doe euil things:

to destroy their memorie out of the earth.

(k) God seeing al mens actions & intentions, wil render as they deserue.

18. The iust haue cried, and our Lord hath heard them: and out of al their tribulations he hath deliuered them.

19. Our Lord is nigh to them, that are of a contrite hart: and the humble of spirit he wil saue.

20. Manie are the tribulations of the iust: and out of al these our Lord wil deliuer them.

21. Our Lord keepeth al their (l) bones: there shal not one of them be broken.

(l) Though the iust seeme for a time to be forsaken, yet God that giueth them internal strength, wil at last reward and crowne in them his owne giifts.

22. The death of sinners is verie il: and they that hate the iust (m) shal offend.

(m) For their sinne they are suffered to fal into more sinne.

23. Our Lord wil redeeme the soules of his seruants: and al that hope in him (n) shal not offend.

(n) Contrariwise those that accept of his grace, shal finally not offend.

ANNOTATIONS.

PSALME. XXXIII.

1. *He changed his countenance.*) S. Augustin by holie Dauids changing of his countenance, and by changing the King of Geth his name, who in the booke of Kings (where the historie is recorded) is called Achis, and here Abimelech, gathereth that here is an hidden, and great Mysterie. Which he explicateth partly by interpretation of the Hebrew names, but more especially by Dauids changing of his countenance, which prefigured Christ, eternal God, becomming also man, and so making great changes in the world. For as Dauid killed Goliath, and for his good act got enuie, so Christ kiling the diuel, and humilitie in Christs members killing pride, are persecuted by the wicked. For Christ was both to the ruine, and Resurrection of manie. He changed Sacrifice and Priesthood. The Iewes had sacrifice according to the order of Aaron, in victims of cattle, and this was in mysterie. For there was not then the Sacrifice of the bodie and bloud of our Lord: which the faithful, and those that haue read the Ghospel doe know, which Sacrifice is now spread in al the round earth. A litle after: The Sacrifice of Aaron is taken away, and the sacrifice according to the order of Melchisedech began to be. He therefore, *I know not vrho*, changed his countenance? Let it not be, *I know not vrho*, for our Lord Iesus Christ is known. He would haue our health to be in his bodie and bloud. From whence did he commend his bodie and bloud? from his humilitie. For vnles he were humble, he would neither be eaten nor drunke. Behold his highnes: In the beginning was *the Word*, and *the Word* was with God, and God *the Word*. Loe the euerlasting meate, and Angels eate it, supernal powers eate it. celestial spirits eate it, and they eate, and are fatted, and the thing remaineth whole, which satiateth and reioyceth them. How then hath the wisdom of God fed vs with the same bread? The Word was made flesh and dwelt in vs. It were too long to recite this great Doctours whole discourse. He further sheweth that Christ dismissed the Iewes, and went from them to the Gentils. Thou seekest now Christ (saith he) among the Iewes, and findest him not: because he hath changed his countenance. For they sticking to the sacrifice according to the order of Aaron,

A secret great misterie in the title of this Psalme.

Some become worse, some better by Christ. Sacrifice and Priesthood changed.

God most high is become low.

He is our sacramental meate. Christ left the Iewes & receiued the Gents

Luc 1.

The real presence of Christ in the Sacrament.

held not the Sacrifice according to the order of Melchisedech, and haue lost Christ: and the Gentils haue begun to haue him. Againe, this holie father willeth vs to remember the Ghospel: When our Lord Iesus Christ spake of his bodie, he said: Vnles you eate the flesh of the Sonne of man, and drinke his blood, you shal not haue life in you: because he had changed his countenance, this seemed as furie and madnes vnto them, to giue his flesh to be eaten of men, & his blood to be drunke, therefore Dauid was reputed madde before Achis, when he said: you haue brought this madde man vnto me. Doth it not seeme madnes: Eate ye my flesh, and drinke my blood? He seemed to be madde. Thus S. Augustin. Neuer imagining the figuratiue interpretation of our new Sacramentaries: who say Christ gaue no more but a figure of his bodie & blood, for then it had been easily vnderstood by the Capharnaites, and no such contradiction nor murmuring had happened. Yet S. Augustin saith more plainly, it more plaine may be: *Christ caried himselfe in his owne hands.* And how this can be done (brethren) in man, who can vnderstand? For who is caried in his owne hands? A man may be caried in the hands of others, no man is caried in his owne hands. We find not how it can be vnderstood in Dauid according to the letter: but in Christ we find it. For Christ was caried in his owne hands, when giuing his verie bodie, he said: This is my bodie; for he caried his bodie in his owne hands.

Catech.
Ro. p. 2.
c 3. q. 24

Not only faith, but good workes with faith iustifie.

14. 15. *Stay shy song, &c.* Both these verses, and frequent other places in the Psalmes, shew plainly that iustice consisteth not only in faith, but in abstaying from euil and doing good: yet requiring and presupposing true faith, without which no workes are auaylable to iustice, nor to euerlasting life.

P S A L M E XXXIIII.

Christs persecution.
The 5. key.

Dauid in figure of Christ, prophetically by way of inuocating Gods helpe, foresheweth his persecution, and the iust reuenge vpon his persecutours, 9. with praise to God. 13. His charitie towards his cruel aduersaries, 17. whom neuertheles God punisheth, 20. for pretending peace in words, and in fact persecuting: 23. rendring to al as they deserue.

1. To (a) Dauid himself.

(a) Dauid signifieth beloued, desirable, or strong of hand, that is Christ, aboue al beloued of God, desired of man, the strong conquerour of death and hel. S. Aug. in hunc locum.

I V D G E (b) O Lord them that hurt me: ouerthrow them that impugne me.

(b) By way of imprecation he prophecietieth that God wil ouerthrow the persecutours of Christ, and of Christians.

2. Take (c) armour and (d) shield: and rise vp to helpe me.

(c) Offensue (d) Defensue.

3. Bring forth the sword, and (e) shut vp against them, that persecute me: say to my soule: I am thy saluation.

(e) Preoccupate and preuent the malice of the persecutour.

4. Let them (f) be confounded & ashamed, that seeke my soule.

(f) Such a punishment and confusion shal fal in the end vpon al the malicious, after that the iust shal haue overcome tribulations.

Let them be turned backward, and be confounded that thinke euil
against

against me.

5. Be they made as dust before the face of winde ; and the Angel of our Lord streitning them.

6. Let their way be made darkenesse and slippernesse: and the Angel of our Lord pursuing them.

7. Because they haue hid the destruction of their snare for me without cause: in vaine haue they vpbrayded my soule.

8. Let the snare which he knoweth not come on him ; and the net, which he hath hid, catch him: and let him fal into the verie same snare.

9. But (g) my soule shal reioyce in our Lord: and shal be delighted vpon (h) his saluation.

(g) In the time of trouble in hope, (h) after deliuerie, in eternal saluation.

10. Al my bones shal say: Lord, who is like to thee?

Deliuering the needie from the hand of them that are stronger then he: the needie and poore from them that spoile him.

11. (i) Vniust witnesses rysing vp, asked me things that (k) I knew not.

(i) Such false witness did rise against Christ. Mat. 26. (k) Things that were not: for God himselfe that knoweth al things, knoweth not that which neither was, is, nor can be.

12. They repayed me euil thing for good, (l) sterilitie to my soule.

(l) They made priuation of my life: verified in Christ, not in Dauid, for he was killed by his enemies.

13. But I whē they were troublesome to me, (m) did put on cloth of haire.

(m) At our Saviours life was penance for others, needing none for himself.

I humbled my soule in tating: and my prayer shal be turned into my bosome.

14. As a (n) neighbour, as our brother, so did I please: as mourning and sorowful to was I humbled.

(n) Christ the good Samaritane, that relieued the wounded man. Luc. 10.

15. And they (o) reioyced against me, and (p) came together: (q) scourges were gathered together vpon me, and I was (r) ignorant.

(o p q) Al this was fulfilled according to the letter in our Saviours passion. (r) Our Lord knoweth not anie iust cause, why the Iewes so persecuted him, for they had no iust cause but meere malice.

16. They were dissipated, and not compunct, they temptred me, they scorned me with scorning: they gnashed vpon me with their teeth.

17. Lord (s) when wilt thou regard? (t) restore thou my soule from their malignitie, myne only one from the lions.

(s) As Psal. 21. and Mat. 27. God why hast thou forsaken me? not deliuered me from temporal death, not yealded me such consolation, as thou gauest other Saints in their agonie? (t) A Prophecie of Christs resurrection.

18. I wil confesse to thee in (v) the great Church, in a graue people I wil prayse thee.

(v) Prophecie of the Catholike Church as Psal. 21.

19. Let them not reioyce ouer me that are my aduersaries vniustly:

(w) that hate me without cause, and twinkle with the eies.

(w) This place is applied by our Saviour to himselfe. Ioan. 13.

20. Because they spake indeed (x) peaceably to me : and in the anger of the earth speaking they meant guiles.

(x) The Pharisees and Herodians said : Master we know that thou art a true speaker &c. meaning to intrap him with treason. *Mat. 22.*

21. And they (y) opened their mouth awide vpon me : they said, Wel, wel, our eies haue seen.

(y) The same Pharisees and Priests iudged him worthy of death, and procured the people to crie: Crucifie him. crucifie him.

22. Thou hast seen, o Lord, keep not silence: (z) Lord depart not from me.

(z) Againe his Resurrection is prophesied.

23. Arise and attend to my iudgement : my God, and my Lord vnto my cause.

24. Iudge me according to thy iustice, o Lord my God, and let them not reioyce ouer me.

25. Let them not say in their harts : Wel, wel, to our soule: neither let them say, We haue deuoured him.

26. Let (a) them blush and be ashamed together, that reioyce at my euils.

(a) At the day of iudgement the wicked shal receiue sentence of damnation.

Let them be clothed with confusion and shame, that speake great things vpon me.

27. Let (b) them reioyce and be glad, that wil my iustice : and let them say alwayes : Our Lord be magnified, that wil the peace of his seruant.

(b) The Blessed in eternal glorie.

28. And my tong shal meditate thy iustice, thy prayse al the day.

P S A L M E XXXV.

The Prophet describeth the wicked malice of obstinate sinners. 6. Against which he opposeth Gods infinite goodnes, 9. with his provident mercie towards the worst: and iust reward of the good; 12. praying to escape the dangerous gulfe of pride.

1. (a) Vnto the end, to (b) the seruant of our Lord Dauid himselfe.

(a) More specially describing the state of men in the new testament, then in the old. (b) Instruction for Dauid, not as a King, or a Prophet, but as the poore seruant of God.

2. **T**H E vniust hath said within himselfe, that he (c) would sinne: there is no feare of God before his eies.

(c) Wittingly and resolutely preferring wicked life before vertuous.

3. Because he hath done deceitfully in his sight: (d) that his iniquitie may be found vnto hatred.

(d) God so hateth sinne committed of meere malice, that he commonly reiecteth such sinners, and more often offereth new grace to those, that sinne of frailtie or ignorance.

4. The words of his mouth are iniquitie, and guile: he (e) would not

vnderstand

Gods prouidence.
The 3. key.

vnder it and that he might doe wel.

(e) Some ignorance is inuincible, when one hath a good wil to learne, doing his endeuaour to know the truth in doctrine, & his dutie in manners; but can not get knowledge therof, and then he is excused before God, though he erre in opinion, or in fact: others are negligent to learne, and their errour is grosse ignorance, and is a sinne, greater or lesse, according to the importance of the thing, which they ought, to know. Others are more wilful, desiring to be ignorant: that they may sinne with the lesse remorse, or repining of their owne conscience, and this is affected ignorance, and most hainous and odious sinne. For which God often leauing them destitute of ordinarie grace, which he giueth to others, they fall into reprobate sense, and into more horrible sinnes.

5. He hath meditated iniquitie in his bed: he hath set himselfe on euery way not good, and malice he hath not hated.

6. Lord (f) thy mercie is in heauen: and (g) thy truth euen to the clouds.

(f) God doth not vtterly shut vp his mercie from the most wilful & wicked sinners, but giueth them sometimes good motions, and sufficient helpe, that they may repent, be iustified, & saued, if they doe not wittingly harden their owne harts, and still wilfully repel Gods grace. (g) For so God promiseth (who is most faithful) that he wil forgie sinners, and receiue them into his fauour againe, whensoever they resoluing to serue him, repent and cease to sinne.

7. Thy iustice as the hills of God: thy iudgements are great depth.

Men & (h) beasts thou wilt saue, o Lord, 8. as thou (i) hast multiplied thy mercie, o God.

(h) Thou, o God, that hast care of al creatures, not only of men but also of brute beasts, art euer readie of thy part to saue both moderate men, in whom the light of reason remaineth, and also grosse senseles persons, which are become brutish like horse and mule or other beasts. (i) For so our Lord multiplieth his mercie.

But (k) the children of men (l) shal hope in the couert of thy wings.

(k) Yet with condition that senseles or brutish men, must become reasonable men, the children of men, not colts, whelps, pigs &c. (l) Sinners thus conuerted shal not only haue al necessaries in this life, as al liuing creatures haue in this world, but also shal hope of spirital, heavenly, & eternal glorie prepared for Angels, and children of men: as in the verses following.

9. They shal be inebriated with the plentie of thy house: and with the torrent of thy pleasure thou shalt make them drinke.

10. Because with thee is the fountaine of life: and in thy light we shal see light.

11. Extend thy mercie to them that know thee, and thy iustice to them, that are of a right hart.

12. Let (m) not the foote of pride come to me: and let not (n) the hand of a sinner moue me.

(m) Lest anie impediment hinder the obtrayning and possession of eternal reward, the iust must specially pray not to be infected with pride: (n) nor be ouercome by the forcible tentations of other sinners, by perswasion, nor euil example.

13. There (o) haue they fallen that worke iniquitie: they were expelled, (p) neither could they stand.

(o) The first sinne, to wit of diuels, was pride, and mans sinne was by perswasion of the diuel. (p) Neither of which could escape punishment.

P S A L M E XXXVI.

An exhortatiō
to contempt
of this world.
The 7. key.

An exhortation not to enuie nor imitate the euil, who for most part prosper in this world, and are damned eternally: but to flye euil and doe good, duly considering that God diuersly permitteth and punisheth the wicked, and likewise comforteth and afflicteth the iust, al for their good,

This Psalme is composed in order of the Alphabet, euerie distick beginning with a diuers letter, to moue the reader to diligent attention, which may serue in place of a larger commentarie.

1 A Psalme (a) to Dauid himself.

(a) For Dauids and euery iust mans instruction.

HAUE (b) no emulation toward the malignant: neither enuie them that doe iniquitie.

(b) Neither be thou offended that the wicked doe prosper in this world, nor imitate them that thou maist also prosper.

2. Because (c) they shal quickely wither as grasse: and as the blossoms of herbes they shal soone fai.

(c) For al this life, & consequently the prosperitie therof is short, and vncertaine.

3. (d) Hope in our Lord and doe good: and inhabite the land, and thou (e) shalt be fed in the riches therof.

(d) Put thy trust in God, liuing content in this world: (e) & he wil giue thee that is necessarie.

4. Be delighted in our Lord: & he wil giue thee the petitions of thy hart.

5. (f) Reueale thy way to our Lord, and hope in him: and he wil doe it.

(f) Commend al thyne affaires to God.

6. And he wil (g) bring forth thy iustice as light: and thy iudgement as midday: 7. be subiect to our Lord, and pray him.

(g) Partly making vertue appeare to the consist of the vertuous, and example of others in this life, but especially in the next world.

Haue no emulation in him, that prospereth in his way: in a man that doth iniustices.

8. Cease from wrath, and leaue furie: haue not emulation that thou be malignant.

9. Because they that are malignant, shal be cast out: but they that expect our Lord, the same shal inherite (h) the land.

(h) The land of the liuing.

10. And yet a litle while, and the sinner shal not be: and thou shalt seeke his place, and shal not find it.

11. But the meeke shal inherite the land, and shal be delighted in multitude of peace.

12. The sinner shal obserue the iust: & shal gnash vpon him with his teeth.

13. But our Lord shal come him: because he foresiecth that his day shal come.

14. Sinners haue drawn out the sword: they haue bent their bowe;

That

That they may deceiue the poore and needie : that they may murder the right of hart.

15. Let *(i)* their owne swords enter into their harts : and let their bowe be broken.

(i) By way of imprecation (as in manie other places) the Prophet foresheweth that wicked men shal fal into the euils, which they prepare for others

16. Better is a litle to the iust, aboue much riches of sinners.

17. Because the armes of sinners shal be broken in pieces : but our Lord confirmeth the iust.

18. Our Lord knoweth the daies of the immaculate : and their inheritance shal be for euer.

19. They shal not be confounded in the euil time, and in the dayes of famine they shal be filled : 20. because the sinners shal perish.

But the enemies of our Lord forthwith as they shal be honoured and exalted, vanishing shal vanish as smoke.

21. The sinner shal borrow, and not pay : but the iust is merciful and will giue.

22. Because they that blesse him shal inherite the lād : but they that curse him shal perish.

23. With our Lord the step of man shal be directed : and he shal like wel of his way.

24. When *(k)* he shal fal, he shal not be brused : because our Lord putteth his hand vnder.

(k) Though the iust fal of frailtie or ignorance into venial sinne, yet Gods grace shal stay him that he fal not into mortal. The iust falleth seuen times in the day, & riseth. Prou. 24.

25. I haue been yong, for I am old : and I haue not seen the iust forsaken, *(l)* nor his seele seeking bread.

Eccle. 2

(l) So King Dauid obserued : and it very rarely happeneth, that the iust or their children are destitute of necessaie sustentance in this world. If it chance in some, it is to their greater merite, and is manifestly recompensed in spiritual gifts. In which sense S. Basil expoundeth, that it is alwayes uerified. For God euer rewardeth good workes either temporally, or spiritually, or both wayes. S. Augustin alio (con. 3. in hunc Psal.) exemplifieth in Abraham, Isaac, and Iacob with al his familie, who were forced to goe into other countries by reason of famine, and by Gods providence were there sustained. Gen. 12. 26. 46. and S. Paul among his other tribulations mentioneth famine and thirst. 2. Cor. 11. v. 27. Seeing therefore these so iust persons sought their bread in necessitie, he expoundeth this holie Scripture in the Allegorical sense, that the Church from her beginning in Ierusalem to the end of the world, neuer wanteth the true word of God, true faith and doctrine, which is the spiritual bread wherewith the soule is nourished.

26. Al the day he is merciful and lendeth : & his seele shal be in blessing.

27. *(m)* Decline from euil, & doe good : and *(n)* inhabite for euer & euer.

(m) In these two principles, Declining from euil and Doing good, true iustice consisteth. *(n)* And he that finally obserueth these two points, meriteth and shal possesse heauen.

28. Because our Lord loueth iudgement, and he wil not forsake his saints : they shal be preferued for euer.

The vniust shall be punished: and the seed of the impious shall perish.
29. But the iust shall inherite the land: and shall inhabite for euer and euer vpon it.

30. The mouth of the iust shall meditate wisdome, and his tong shall speake iudgement.

Pro. 31.
Isa. 51.

31. The law of his God in his hart: and his steps shall not be supplanted.

32. The sinner considereth the iust: and seeketh to (o) murder him.

(o) To draw him to mortal sinne, which is death of the soule.

33. But our Lord wil not leaue him in his hands: neither wil he condemne him, when iudgement shall be giuen of him.

34. Expect our Lord, and keep his way: and he wil exalt thee, that thou mayst inherite the land: when the sinners shall perish: thou shalt see.

35. I haue seen the impious highly exalted, and aduanced as the cedars of Libanus.

36. And I passed by, and behold he was not: and I sought him, and his place was not found.

37. Keepe innocencie, and see equitie: because there are (p) remaines for the peaceable man.

(p) Rewards.

38. But the vniust shall perish together: the remaines of the impious shall perish.

39. But the saluation of the iust is (q) of our Lord: and he is their protectour in the time of tribulation.

(q) Mans iustice and wel doing is not of his owne power but of Gods grace.

40. And our Lord wil helpe them, and deliuer them: and he wil take them away from sinners, and saue them, because they haue hoped in him.

PSALME XXVII.

King Dauid, or anie other penitent, earnestly prayeth God to remitte his sinnes, and mitigate the paines which he acknowledgeth himselfe to haue deserued, 12. lamenting the afflictions which he suffereth by such as sometimes were his freinds, 14. whose tentations he now resisteth, trusting in God, resigning himselfe to Gods wil, confessing his owne iniquitie, and humbly praying for Gods helpe.

1. A Psalm of Dauid, in (a) recordation of the sabbath.

(a) In remembrance that by sinne we lost the rest and peace, which man had in the state of innocencie; secondly we lost the peace of conscience; thirdly the rest and peace of eternal felicitie.

2. **L**ORD (b) rebuke me not in thy furie: (c) nor chastise me in wrath.

(b) Condene me not to eternal paine: (c) nor punish me in purgatorie fire; but purge me so in this life, that the purging fire be not needful. By which fire (saith S. Aug.) though some shall be saued (gravior tamen erit ille ignis, quam quicquid potest homo

The third penitential Psalm.

The 7. key.

pati in hac vita) yet that fire shall be more grievous, the wharsoeuer a man can suffer in this life. S. Gregory also expoundeth this same place, as if Dauid sayd thus: I know it wil come to passe, that after the end of this life, some shall be cleansed by purging flames. some shall be vnder the sentence of eternal damnation. But because I doe esteeme that transitorie fire more intolerable then al present tribulation, I desire not only not to be rebuked in furie of eternal damnation, but also I feare to be purged in the wrath of transitorie correction. Thou therefore, o Lord, whom I serue in my spirit, whom I know to be the Sauour of al men, rebuke me not in furie of perpetual damnation, nor chastice me in wrath of purging punishment. See *Annotat. Ps. 6.*

3. Because (d) thy arrowes are fast sticked in me: and thou hast (e) fastned thy hand vpon me.

(d) Afflictions of mind and bodie sent by thy iust iudgement. (e) Thou hast struck me with an heauie hand.

4. There is (f) no health in my flesh at (g) the face of thy wrath: my bones haue no peace at (b) the face of my sinnes.

(f) I already feele in my flesh, in al my bones, and powers, great affliction, (g) considering thy iustice (b) and my sinnes.

5. Because mine iniquities are gone (i) ouer my head: and as a (k) heauie burden are become heauie vpon me.

(i) Which are exceedingly increased, almost ouerwhelming my spirit. (k) Sinnes not washed away by penance by their weight carie the soule into more and more wickednes.

6. My (l) scarres are putrified and corrupted, because of my foolishnes.

(l) Still corrupting those parts which were whoie before, as a pestered fore that is not cured.

7. I am become miserable, and am made (m) crooked euen to the end: I went sorowful al the day.

(m) Not able to goe streight to doe anie good worke, being guiltie of grieuous sinne.

8. Because (n) my loynes are filled with illusions: and there is no health in my flesh.

(n) Concupiscence striuing in me.

9. I am afflicted and am humbled exceedingly: I (o) roared for the groaning of my hart.

(o) From the sorrow of my hart my voice hath broken out into clamour.

10. Lord (p) before thee is al my desire: and my groaning is not hid from thee.

(p) O God thou knowest my desire, to be restored to thy fauour.

11. My hart is troubled, my strength hath forsaken me: and the light of mine eyes, and the same is not with me.

12. My (q) freinds, and my neighbours haue approched, & stood against me.

(q) Those that were my freinds and companions in sinne are become myne enemies, because I forsake them.

And they that were neere me, stood far off: 13. and they did violence which sought my soule.

And they that sought me euils (r) spake vanities: and meditated guiles al the day.

(r) Sought by al meanes to intangle me againe.

14. But I as (s) one deafe did not heare: and as one dumme not opening

his mouth.

15. And I became as a man not hearing: and not hauing reproofs in his mouth.

16. Because (t) in thee, o Lord haue I hoped, thou wilt heare me, o Lord my God.

(t) I Now relie vpon thee, o God.

17. (v) Because I said: Lest sometime mine enemies reioyce ouer me, and whiles my feete are moued, they spake great things vpon me.

(v) For this cause I am returned to thee and doe pray that mine enemies may not preuaile against me.

18. Because I (w) am readie for scourges: and my sorow is in my sight alwaies:

(w) I resigne my selfe to thee.

19. Because (x) I wil declare my iniquitie: and I wil (y) thinke for my sinne.

(x) Though thou knowest al, yet with mouth confession is made to saluation. (y) And I meditate of that which my sinne hath deserued.

20. But mine enemies liue, and are confirmed ouer me: and they are multiplied that hate me vniustly.

21. They that repay euil things for good, (z) detracted from me: because I folowed goodnes.

(z) One kind of detraction is in reuealing secret faults, an other in feyning and imputing false crimes, the third (here mentioned) in calling vertue vice, as penance hypochrisie.

22. (a) Forsake me not, o Lord my God, depart not from me.

Attend vnto my help, o Lord the God of my saluation.

(a) Grant me Lord final perseuerance in thy grace, and seruice.

P S A L M E XXXVIII.

A iust man in remediles persecution resolueth to suffer al with peace and silence: 5. praying God to take him from this world, confessing the Vanitie thereof, 8. and relying on Gods prouidence (11. who punisheth man for his sinnes) prayeth for release.

1. Vnto (a) the end, to (b) Idithun himselfe, a canticle of Dauid.

(a) Some expound this Psalme of the Iewes in captiuitie in Babylon, but this title, and the matter conteyned shew, that it rather pertaineth to the new Testament.

(b) To be song by Idithun and his scollers & successours, or rather by Christians.

2. I (c) HAVE said: I wil keepe my waies, that I offend nor in my tongue.

(c) Weake men in affliction, not able to deliuer themselves, seeke reuenge, by murmuring and other euil speeches, but the perfect resolue to rule their tongues: I haue set a gard to my mouth, when the sinner stood against me.

3. I was dumme and humbled, and kept silence (d) from good things: and (e) my sorrow was renewed.

(d) Euen to forbear sometimes from their owne iust defence: (e) though thereby they indure more persecution,

+ My (f) hart was ed hore within me: & in my meditatio a fyre shal burne.

(f) Sorow suppressed maketh the hart to burne with zeale and indignation.

Gods prouidence.
The key.

5. I haue spoken in my tong: Lord (*g*) make mine end knowne to me.
 (*g*) If it may please thee, let me know how long I shal liue, desiring to dye: as Elias desired. 1. *Reg* 19.

And the number of my daies what it is: that I may know what is lacking to me.

6. Behold thou hast put my dayes measurable, and my (*h*) substance is as nothing before thee.

(*h*) My liue and al that I haue is as nothing compared to thy eternitie.
 Doubtles al things are vanitie, euerie man liuing.

7. Surely man passeth as (*i*) an image, yea and he is troubled (*k*) in vayne.

(*i*) As a shadow or image appearing in a glasse, which is quickle forgot. (*k*) Therefore there is no cause man should be troubled in mind for temporal miseries.

He gathereth treasure, and knoweth not to whom he shal gather them.

8. And now what is my expectation? is not our Lord? and my substance is with thee.

9. From al mine iniquities deliuer me: (*l*) a reproch to the foolish thou hast giuen me.

(*l*) Thou hast suffered me to be reproched by the foolish that prosper in this world.

10. I was dumme, and opened not my mouth, (*m*) because thou didst it: 11. Remoue thy scourges from me.

(*m*) I know my tribulation is by thy prouidence.

12. By the strength of thy hand, I haue fainted in reprehensions, for iniquitie thou hast chastised man.

And thou hast made (*o*) soule pyne away as a spider: but vaynly is euerie man troubled.

(*o*) My life decayeth as a spider hauing spent al her moysture.

13. Heare my prayer, o Lord, and my petition; with thine eares receiue my teares. Keepe not silence: because I am a (*p*) stranger with thee, and a pilgrime, as my fathers.

(*p*) Al men are strangers in this life, heauen being our home.

14. Forgiue me, that I may (*q*) be refreshed before I depart: and (*r*) shal be no more.

(*q*) That I may recouer spiritual strength in this life: (*r*) after which I shal not be in state to doe free workes of satisfaction nor merite.

P S A L M E XXXIX.

Christ's faithfull members after long expectation congratulate his comming in flesh.

6. *He directing his speach to his Father, professeth to performe the Redemption of mankind, and to denounce the same in the whole world: 12. prayeth for his seruants, vnder taking to satisfie for their sinnes.*

Christ's comming and redeeming of mankind.
 The 5. key.

1. Vnto (*a*) the end, a Psalm to Dauid himselfe.

(*a*) Perteyning vnto the new Testament.

2. **E**XPECTING (*b*) I expected our Lord, and he hath attended to me.

(*b*) The

(b) The faithful of the old and new Testament reioyce in the comming of Christ.

3. And he heard my prayers, and brought me out of the lake of miserie, and from the myre of dregs.

And hath set my feete vpon a rocke: and hath directed my steps.

4. And he hath put a new canticle into my mouth: a song to our God.

Manie shal see, and shal feare: and they shal hope in our Lord.

5. Blessed is the man, whose hope is in the name of our Lord: and hath not had regard to vanities and false madnes.

6. Thou hast done manie thy meruelous things, o Lord my God: & in thy cogitations there is none that may be like to thee.

I (c) haue declared and haue spoken: they (d) multiplied aboue number.

(c) Christ by himselfe and by others preached the Ghospel of saluation. (d) The multiplication of Christians therby.

7. (e) Sacrifice and oblation thou wouldest not: but (f) eares thou hast perfited to me. Heb. 10.

(e) No sacrifice of the old testament sufficed to satisfie Gods iustice for the sinne of man. (f) Christ by the eare of obedience performed the redemption of man by his death, as was determined from eternitie. S. Paul for (eares) faith (bodie.) See Annotations Heb. 10.

Holocaust and for sinne thou didst not require: 8. then said I, Behold I come.

In the (g) head of the booke it is written of me, 9. that I should doe thy wil: my God I would, and thy law in the middes of my hart.

(g) The summe of holie Scripture is of Christs Incarnation & death for redemption of man.

10. I haue (h) declared thy iustice in the great Church, loe I wil not stay my lips: Lord thou hast knowen it.

(h) Againe Christ inculcath the preaching and receiuing of his Ghospel in the whole world.

11. Thy iustice I haue not hid in my hart: thy truth and thy saluation I haue spoken. I haue not hid thy mercie, and thy truth from the (i) great Council.

(i) In the greatest and wisest congregations of this world, Christ concealeth not his mercie and truth. So himselfe professed before Annas, Caiphaz, Pilate, and their counsels. Saint Paul preached Christ at Athens, and in manie nations, and so the other Apostles. For their voice went into al the coasts of the earth.

12. (k) But thou, o Lord, make not thy commiserations farre from me: thy mercie, and thy truth haue alwayes receiued me.

(k) The Prophet now speaketh in the name of Christs mystical bodie the Church: praying to be made partaker of mercie, and to be deliured from euils.

13. Because euils haue compassed me, which haue no number: mine iniquities haue ouertaken me, & I was (l) not able to see.

(l) The sinnes also those which be lieue in Christ are so manie, that they can not be fully seen in particular.

They are multiplied aboue the haire of my head: and (m) my hart hath for saken me.

(m) I almost faint in considering so manie and so great iniquities amongst those that professe Christ.

14. It may please thee, o Lord, to deliuer (n) me: Lord haue respect to helpe me.

(n) The whole Church prayeth in the name of al for the infirme members.

15. Let (o) them be confounded and ashamed together, that seeke my soule to take it away.

(o) The Prophet foresheweth that the reprobate for their obstinate malice, seeking to hurt others shall be confounded.

Let them be turned backward, and be ashamed that wil me euils.

16. Let them forthwith receiue their confusion, that (p) say to me: Wel, wel.

(p) That skornfully say: Wel, wel-wishing al euil to good men.

17. Let al (q) that seeke thee reioyce and be glad vpon thee: and let them that loue thy saluation, say alwayes: Our Lord be magnified:

(q) Which not only in mouth and outward profession, but also in sinceritie of hart seeke thee, may with confidence reioyce, and praise God.

18. But (r) I am a begger, and poore: Our Lord is careful of me.

(r) Christ speaketh in the name of sinner truly repenting, whose finnes he vnder-taketh to redeme, and wash away by his passion.

Thou art (s) my helper, & my protectour: my God be not slacke.

(s) The faithful of the old testament pray for Christs first comming into this world, & the faithful now pray for his second comming to purge his Church, and to reward the good.

P S A L M E XL.

The Prophet pronounceth them happie that wil belieue in Christ, comming in humilitie and pouertie. 5. Christ describeth his owne poore afflicted state in this life, by reason he is to satisfie for the finnes of the world; the malice of his aduersaries, 10. especially of Iudas, 11. and by way of prayer, prophetieth his owne Resurrection.

Christs Passion
and Resurre-
ction.
The 5. key.

Jo. 13.
v. 18.

1. Vnto (a) the end, a Psalm to Dauid himselfe.

(a) Perteyning to the new testament, as appeareth by the 10. verse alieadged by our Sauiour.

This Psalm is also applied by the Church in the office of the sick, whom whosoe-uer assisteth in that case, may hope to haue assistance in their owne like necessitie.

2. **B**LESSED is the man that vnderstandeth concerning (b) the needie, and the poore: in (c) the euil day our Lord wil deliuer him.

(b) He is happie that is not scandalized in Christ (Luc. 7. v. 21.) comming in pouertie, & suffering extreme afflictions. (c) He that trusteth in Christ, notwithstanding the contrarie motiues of his wordlie miserie, shall be deliuered by him in al distresse.

3. Our Lord (d) preterue him, and giue him life, and make him blessed in the land: and (e) deliuer him not vnto the wil of his enemies.

(d) Our Lord wil giue to such seruants more grace in this life, and glorie in the next. (e) Not suffer him to be ouercome in tentations.

4. Our Lord helpe him (f) vpon the bed of his sorow: thou hast turned al his couch in his infirmite.

(f) When such constant seruants are sick to death, Christ wil most especially comfort and helpe them.

5. I said: (g) Lord haue mercie on me: heale my soule, because I haue sinned to thee.

(g) Christ in the behalf of his mystical bodie confesseth their sinnes, and prayeth for them.

6. Mine enemies haue spoken euils to me: When shal he die (h) and his name perish?

(h) After death suffered for mankind, Christ riseth, and his name and kingdom is glorious.

7. And if (i) he came in to see, he spake vayne things: his hart hath gathered together iniquitie to himselfe.

(i) Those that came not of good wil, but of malice to obserue Christs deeds and words, carped at both, sometimes saying, he taught against the law, and against Moyse; sometymes that he cast out diuels in the power of Beelzebub.

He went forth, and spake together.

8. Al mine enemies whispered against me: they did thinke euils to me.

9. They (k) haue determind an vniust word against me: (l) Shal not he that sleepe adde to ryse againe?

(k) At last they resoued that he should die. (l) But they could not so suppress his power, for he rose againe in glorie.

10. For (m) the man also of my peace, in whom I hoped: who did eate my breads, hath greatly troden me vnder-foot.

(m) By our Sauours application of this verse, it is certaine that the traitour Iudas is here described. Ioa. 13. v. 18.

11. But thou, o Lord, haue mercie vpon me, and raise me vp againe: and I (n) wil repay them.

(n) In the day of iudgement Christ Iudge of al wil render to euerie one as they deserue.

12. In this I haue knowen that thou wouldest me: because mine enemy shal not reioyce ouer me.

13. But methou hast receiued (o) because of innocencie: and thou hast confirmed me in thy sight for euer.

(o) As before in respect of sinners, Christ iudge of al wil render to euerie one: so here in his owne person he auoucheth his owne innocencie, which made him atopt falsifie for others.

14. Blessed be our Lord the God of Tisrael. (p) from the beginning of the world, and for euermore: q) Be it, be it.

(p) For this mercie of Almighty God in sauing the elect by his Sonnes death he is to be praised for euer eternally (q) Al the Blessed agree in this, that God is eternally to be praised and therto say Amen, So be it, so be it.

Some diuide the Psalmes in to fise books, supposing the first book to end here with these words, *Be it, be it*: not obseruing that the last psalme hath not this ending. S. Ierom confuteth this opinion by our Sauours and S. Peters naming it the book, not books of Psalmes. Luc. 20. v. 42. Act. 1. Moreover if this were the end of one book, then the psalme folowing should not be called the 41. psalme but the first psalme of the second book.

Ioa. 13.
Act. 1.

P S A L M E X L I.

The feruent desire of the iust, 6. much afflicted in this life, 12. and assured hope of eternal ioy.

Eternal glory.
The 10. key.

1. Vnto the end, vnderstanding to the sonnes of (a) Core.

(a) The sonnes of Core repented, and departed from their fathers schisme, and so escaped miraculously the horrible pit of damnation, into which their father and his complices fel. Num. 16. v. 10. By which example al seduced and deceiued Christians are admonished, not to persist in schisme or other sinnes. And wordlie men, ambitious of honour be warned to desire & seeke God aboue al things, first of al the kingdome of heauen (to be liuing members of the Catholike Church) and the iustice there: to seeke things which are aboue, not which are vpon the earth; lest hel deuour them, as it deuoured the complices of Core. Num. 16. v. 31.

2. **E**VEN as the hart (b) desireth after the fountaines of waters: (c) so doth my soule desire after thee, o God.

(b) A hart waxing old, and burdaed with much haire, and great hornes, draweth a serpent into his nosethrels: so being infected with poyson, desireth most ardently to drinke, and after wards casteth his hornes, and haire, and becommeth as it vere yong againe. (c) With such feruent desire a true penitent, feeling himselfe infected with poyson of sinnes, seeketh the water of Gods grace.

3. My soule hath thirited after God (d) the strong (e) liuing: (f) when shal I come and appeare before the face of God?

(d e) God is omnipotent, and indeed the only true liuing God: diuels who are honoured in idols, can doe no more then God permitteth, and so they can kil the souls, that consent vnto their tentations, but can not restore spiritual life againe. (f) The soule being iustified, and stil assaulted with new tentations desireth to be with God.

4. My (g) teares haue been breads vnto me day and night: whiles it is said to me dayly: (h) Where is thy God?

(g) I haue had no other refection, but to lenifie my sorow with weeping. (h) The wicked exprobate the iust, as though God would neuer helpe them, because he suffereth them to be sometimes long in tribulation.

5. These things haue I remembered, and haue powred out my soule in me, because I shal passe into the place (i) of a meruelous tabernacie, euen to the house of God.

(i) King Dauid was not permitted to build the temple, much lesse did he enter into anie such meruelous tabernacle in his mortal life, but must needs be vnderstood, to speake here of the heauenlic tabernacle, prepared by Christ for his seruants.

In the voyce of exultation, and confession: the sound of one feating.

6. Why (k) art thou sorowrul my soule? & why dost thou trouble me?

(k) The Trophet comforteth himselfe, or anie iust soule, in the hope of euerlasting ioy.

Hope in God, because yet I (l) wil confesse to him: the saluation of my countenance, 7. and my God.

(l) I render thanks and praises.

My soule is troubled toward my selfe; therefore wil I be mindful of

thee from the land (*m*) of Jordan, and Hermonijm from the litle mountaine.

(*m*) Al this life is like to the smal freit place between Jordan and a litle hil called Hermonijm, but from this freitnes the hope of the iust is, to be placed in heauen.

8. Depth (*n*) calleth on depth, in the voice of (*o*) thy fould-gares. Al thy high things, and thy waues haue passed ouer me.

(*n*) One tentation stil succedeth another: (*o*) and the same so great, as if God opened the gates, and suffered them to ouerflow like fluddes of water.

9. In (*p*) the day our Lord hath commanded his mercie: and (*q*) in the night a song of him.

(*p*) But God helpeth in opportunitie, not suffering his seruants to be tempted about their strength, giuing them fruit with tentations: (*q*) yea in the greatest tribulation, he giueth ordinarily most comfort, making them sing spiritually in hart, if not also in voice.

With me (*r*) is prayer to the God of my life: 10. I wil say to God: Thou art my defender.

(*r*) One special meanes to procure diuine consolation is prayer in distresse.

Why hast thou forgotten me? and why goe I sorrowful, whiles mine enemy afflicteth me?

11. Whiles my bones are broken, mine enemies that trouble me haue vprayed me:

Whiles they say to me day by day: Where is thy God?

12. Why art thou heauie, o my soule? & why dost thou trouble me? (*f*) Hope in God, because yet I wil confesse to him: the saluation of my countenance, and my God.

(*f*) Stil the iust soule taketh comforth in assured hope of saluation, the eternal vision of God.

PSALME. XLII.

The iust inuocateth Gods sentence against the deceitful, that seeke his spiritual ouerthrow, & acknowledge his helpe, from Almighty God the B. Trinitie, in whose vision glorie consisteth.

1. A Psalme (*a*) of Dauid.

(*a*) Holie Dauid often prefiguring Christ, here representeth euerie faithful seruant of God, and particularly when they begin a great and holie worke; as when Priests celebrate the diuine Sacrifice, they with their assistants recite by interchangeable verses this Psalme.

I V D G E (*b*) me, o God, & discern my cause from the nation not holie, from the vniust and deceitful man (*c*) deliuer me.

(*b*) After that we haue examined, and prepared our selues to the most holie Sacrifice and Sacrament, according to S. Paul admonition (let a man proue himselfe, and so eate this bread, & drinke this chalice, 1. Cor. 11.) we pray God, to iudge between our true sincere intention, and the vniust deceitful endeauours of our enemy: (*c*) and so to deliuer and protect vs from subtle malice.

2. Because

One God the
Trinitie.
The 1. key.

2. Because thou art God (*d*) my strength: (*e*) why hast thou repelled me: and why goe I forowful (*f*) whiles the enimie afflicteth me.

(*d*) With thee I can doe anie thing, without thee nothing, (*e*) thou seemest sometimes not to regard me, (*f*) whiles tentations are more sensible then thy grace.

3. Send forth (*g*) thy light and thy truth: (*h*) they haue conducted me, and haue brought me into thy holy hil, and into thy tabernacles.

(*g*) As thou hast sent Christ the light and truth into this world, grant vs the same now in particular. (*h*) These two gifts of God, the light of knowing our duties and truth, with sincere intention to performe the same, haue brought vs into thy Church and vnto thy Altar.

4. And (*i*) I wil goe in to the altar of God: to God, which (*k*) maketh my youth ioyful.

(*i*) Accompanied with light of truth, & sincere intention, we confidently approach to thine Altar, o God, (*k*) who changest our old corruption into newnes of life.

5. I wil confesse to thee (*l*) on the harpe (*m*) o God (*n*) my God: (*o*) why art thou sorowful, o my soule: and why dost thou trouble me?

(*l*) But to this purpose we praise God on the harpe, mortifying our affections.

(*m*) (*n*) The former word is of the plural number in hebrew, Eloim, the other of the singular, signifying the Blessed Trinitie, one God. (*o*) Thou needest not therefore my soule to be pensive or desolate.

6. (*p*) Hope in God, because yet (*q*) wil I confesse to him: the saluation (*r*) of my countenance, and (*s*) my God.

(*p*) But trust in God, (*q*) praise him, (*r*) whom I hope to see face to face, (*s*) the true eternal God.

PSALME XLIII.

The Prophet describeth the first calling, and difficulte state of the Iewish nation, 6. their prosperitie at other times. 10. Againe their afflictions in captiuitie, and persecutions.

The state of the Iewes. The 4. key.

1. Vnto (*a*) the end, for the formes of (*b*) Core to vnderstanding.

(*a*) Though this Psalme doth first and literally pertaine to the people of Israel, yet all things happening to them, were in figure of the Christiana Catholike Church, which began with difficulties, afterwards prospered, and againe suffereth much persecution. (*b*) Core signifieth caluus, bauld also caluaria a scul, or place of sculs: the name of the place where our Sauour was crucified: so the children of Core signifie the children of Christ. S. Aug.

2. **O** GOD we haue heard with our eares: our fathers haue declared to vs.

The (*c*) worke that thou hast wrought in their dayes: & in the dayes of old.

(*c*) The particular calling of Abraham out of Chaldea, protection of him, and Isaac, and Iacob, the deliuerie of al Israel out of Aegypt, and establishing them in the promised land of Chanaan, with innumerable, great, & strange things done for them.

3. Thy hand destroyed the nations, and thou didst plant them: thou didst

afflict the peoples, and expel them.

4. For (d) not by their owne sword did they possesse the land, and their owne arme did not saue them:

(d) The Isralites conquered not by ordinarie power, but by the miraculous hand of God. See Iosue 23.

But thy right hand, and thyne arme, and the illumination of thy countenance: because (e) thou wast pleased in them.

(e) Not that this people deserued of themselves, but of Gods free election, al the world being wicked, he gaue peculiar grace to Abraham, Isaac, Iacob, and some others, & then for their sakes protected the whole people, in them conseruing a visible Church.

5. Thou art the same my King and my God: which commandest the saluations of Iacob.

6. In (f) thee we shal turne out our enemies with (g) the horne, & in thy name we shal contemne them that ryse vp against vs.

(f) As in former examples, so in Dauids time, not mans strength, but Gods hand gaue them great victories. (g) As an ox with his horne casteth a smal thing into the wind.

7. For I wil not hope in my bow: and my sword wil not saue me.

8. For thou hast saued vs from them that afflict vs: and them that hate vs thou hast confounded.

9. In God we shal be prayfed al the day: and in thy name we wil confesse for euer.

10. But (h) now thou hast repelled and confounded vs: and thou wilt not goe forth, o God, in our hosts.

(h) The Prophet foretelleth that after prosperitie God would suffer the Iewes to fall into captiuitie, & manie afflictions, which also signified allegorically diuers states of Christs Church.

11. Thou hast turned vs backe behind our enemies: and they that hated vs spoyled for themselves.

12. Thou hast giuen vs as sheep that are to be eaten: and thou (i) hast dispersed vs among the nations.

(i) The Iewes are now meruclously dispersed and depressed.

13. Thou hast sold thy people (k) without price: and there was (l) no multitude in the exchanges of them.

(k) In the destruction of Ierusalem the remnant of the people were sold for smal, as it wree for no price. They had sold Christ for thirtie pence; (l) and now no multitude, nor number of money at al was giuen for them, but thirtie of them were sold for one pennie. Iosephus de bello Iudaico.

14. Thou hast made vs a reproch to our neighbours, a scorne and mocking stock to them that are round about vs.

15. Thou hast made vs for a parable to the Gentils: a wagging of the head among the peoples.

16. Al the day my shame is against me, and the confusion of my face hath couered me.

17. At the voyce of the vpbrayder, and the reprocher: at the face of the encmie and persecurour.

18. Al these things haue come vpon vs, (m) neither haue we forgotten

Ios. 24.

1. Reg.

17. 2.

Reg 8.

thee: and we haue not done wickedly in thy testament.

(m) Vntil Christs passion the Iewish people did not wholly fall from God and true religion. And of them were chosen the Apostles, and manie others, that founded and propagated the Church of Christ.

19. And our hart hath not reuolted backward: & (n) thou hast declined our paths from thy way.

(n) The negatiue particle is here vnderstood by zeugma, according to the hebrew, thus: Our hart hath not reuolted backward, neither hast thou suffered our paths to decline from thy way.

20. Because thou hast humbled vs in the place of affliction, and the shadow of death hath couered vs.

21. (o) If we haue forgotten the name of our God, and if we haue spread forth our hands to a strange God,

(o) An other hebrew phrase, if we haue, for, we haue not.

22. Wil not God enquire of these things? For he knoweth the secrets of the hart.

Rom. 8. Because (p) for thee we are killed al the day: we are esteemed as sheepe of slaughter.

(p) The Prophets and others, persecuted partly before Christ, much more the Apostles, and other Christians in the new Testament.

23. (q) Arise, why sleepest thou, o Lord: Arise, and expel vs not to the end.

(q) A prayer in affliction.

24. Why dost thou turne away thy face, forgettest our pouertie and our tribulation?

25. Because (r) our soule is humbled in the dust: our (s) bellie is glewed in the earth.

(r) We are at deaths dore, readie to become dust. (s) Lying as groueling sorowing on the earth: Arise Lord, helpe vs: and redeeme vs for thy name, til thou deliuer vs from these tribulations.

PSALME XLIIII.

Dauid singularly moued in hart and tongue, 3. prophesieth Christs excellencie, in-
dowing his Church with most worthie dowries. 11. By way of exhortation
foresawing her internal and external beausie: 17. wish perpetual succession of
Pastours feeding the flock euen to worlds end.

Christ most excellently in-
dowing his Church.
The 6. key.

1. Vnto (a) the end, for them, (b) that shal be changed, (c) to the sonnes of Core. (d) or vnderstanding, (e) Canticle for the beloued.

(a) Perteyning to the new Testament. (b) Gentils conuerted from paganism to Christianitie: (c) and al others returning from schisme, or other sinnes, (d) for their instruction. (e) This Psalme is a mariage song of the beloued bridgrome and bride, Christ and his Church.

2. **M**Y (f) hart hath vttered (g) a good word: I tel my workes (h) to the King.

(f) I haue

(f) I haue receiued by diuine inspiration in my hart and cogitation, (g) a most high Myserie. (h) To the honour therfore and glorie of this King (whom I secretly see in my hart) I vtter and referre al my works, and this particular Canticle.

Ny (i) tongue is the penne of a scribe, that (k) writeth swittly.

(l) From the aboundance of my hart, my tongue also speaketh, (k) & that presently without delay.

3. (l) Goodly of beautie aboue the sonnes of men, grace is powred abrode in thy lips: therfore hath God blessed thee for euer.

(l) Description of Christ, most excellent in al internal and external gifts.

4. Be (m) girded with thy sword vpon thy thigh, o most mightie.

(m) The Prophet seeing in spirit the perfections which he wisheth in Christ, in manner of congratulating, describeth his fortitude, fighting against the diuel for the Church.

5. With thy beautie and fayrenesse (n) intend, (o) proceede prosperously, and (p) reigne,

(n) Purposing, (o) prosecuting, (p) and perfecting the conquest, and so establishing thy spiritual Kingdome.

Because of (q) truth, and (r) mildenesse, and (s) iustice: and thy right hand shal conduct thee meruelously.

(q) Not with warlike armour of this world, but by assaulting the aduersarie with truth: (r) defending thy selfe and thy soldiers with the shield of mildnes, (s) and striking the enemie with the sword of iustice. Which right force of spiritual fight hath meruelous good successe.

6. Thy (t) sharpe arrowes, the (v) peoples vnderneath thee shal fal into the harts of the Kings enemies.

(t) Preaching of Christs Ghospel, his grace mouing the harts of the hearers, is liuelic and forcible, more pearcing then anie two edged sword. (v) The example of people conuerted, shal moue the harts of the aduersaries to come also vnto the truth.

7. Thy seate o God (w) for euer and euer: a rod of direction the rod of thy Kingdom.

(w) Christs Kingdom shal haue no end. Luc. 1. v. 33.

8. Thou (x) hast loued iustice, and hast hated iniquitie: therfore God, (y) thy God, hath annoynted thee with the oile of gladnes (z) aboute thy felowes.

(x) Thou defendest and rewardest the good, finally forsakest and punishest the wicked. (y) More peculiarly the God of Christ, by hypostatical vnion. (z) Diuers Kings (as Dauid himselfe, Iosaphat, Ezechias, and Iosias) were as godlie as Salomon, and perseuered good to the end, which is doubted Salomon did not; but Christ incomparably was annoynted, & indued with al graces aboue al Kings.

9. (a) Myrrhe, and (b) Aloes, and (c) Cassia from thy (d) garments, from houses of yuorie; out of the which 10. (e) the daughters of Kings haue delighted thee in thy honour.

(a) Mortification which conserueth frō putrifying, (b) humilitie aswaging pride, (c) being smal in the first spring, groweth great. (d) Humanitie aslumpeed, and sanctified persons, in whom Christ dwelleth as in cleane, shining, odoriferous houses.

(e) Sincere faithful soules more deare to their spouse Christ, then daughters of tempora! Kings.

11. The (f) Queene stood on thy right hand in golden rayment: compassed with (g) varietie.

(f) The Catholike Church, in faith purified as gold: (g) with varietie of states, as Clergie, Laity, and diuers sorts of religious Orders, and other professions, al vnited

al vnited in the same faith, hope, and charitie.

(b) Heare daughter, and (i) see, and (k) incline thyne eare: and forget thy people, and the house of thy father.

(b) Carefully al that Christ thy spouse speaketh to thee by his Spirit, (i) Diligently put the same in practise: (k) with al obedience and readiynes, and returne not to former infidelitie, nor to corrupt life.

12. And the King (l) wil couet thy beautie: because he is the Lord thy God, and (m) they shal adore him.

(l) Christ loueth the Church adorned with his guifts, (m) and mutually his true children loue and serue him.

13 And the daughters (n) of Tyre with guifts, al the rich of the people shal beseech thy countenance.

(n) Manie of al nations submit themselues, and al that they haue to Christ.

14. Al the glorie of that daughter of the King is (o) within, in (p) borders of gold, 15. clothed round about with varieties.

(o) Internal vertues are most special ornaments: (p) exteriour are required to edifie others in diuers sorts of vertues.

(q) Virgins shal be brought to the King after her: her (r) neighbours shal be brought to thee.

(q) By this meanes manie more are conuerted to christianitie: (r) and one countrie inuitheth and draweth an other.

16. They shal be brought in ioy and exultation: they shal be brought into the temple of the King.

17. For (f) thy fathers there are borne sonnes to thee: thou shalt make them Princes ouer al the earth.

(f) As Apostles came in place of Patriarchs and Prophets: so stil Bishops and Priests succede in the Church, Pastours, and gouernours thereof.

18. They shal (t) be mindeful of thy name in al generation and generation.

(t) These Pastours shal stil teach the true Christian doctrine.

Therefore shal (v) peoples confesse to thee for euer: and for euer and euer.

(v) And stil there shal be Christian people that wil folow and professe the same.

ANNO T A T I O N S.

P S A L M E. XLIIII.

7. *Thy seate, o God, for euer and euer.* Seeing S. Paul (Heb. i. v. 8.) affirmeth expressly that these words are spoken of the Sonne of God, Christ our Sauour, and thereby proueth his excellencie aboue Angels: Iohn Calvin is wonderful bold to auouch that in the simple & proper sence, Dauid spake of his sonne Salomon, and the daughter of Pharao, as if that were the literal sence, and S. Paul only expounded it mystically. But first, the solemne preface in the two first verses importeth farre greater things, then agree to anie terrestrial King. Secondly, this excellent beautie described (v. 3.) aboue the sonnes of men, can not be verified of Salomon: for Absalom (2. Reg. 14.) and Adonias were also very beautiful (3. Reg. i. v. 6.) As for Salomons wisdom, or other vertues, he perseuered not therein, and so he was not blessed for euer. Thirdly, the

Caluin expoundeth this Psalme contrarie to S. Paul.

No saluation
out of the
Church.

Perpetual suc-
cession of Bi-
shops in place
of the Apo-
stles.

Prophet here calleth the person of whom, and to whom he speaketh, God. v. 7. & 12. Fourthly, not only the ancient Fathers, and Doctours of the Church, but also the Hebrew Rabbins, and the Chaldee paraphrasis, expound this Psalmie literally of the promised Messiah, and his kingdom the Church.

16. *They shall be brought into the temple of the King.*) The temple of the King, saith S. Augustin, is the Church, the temple of the King is in vnity, the temple of the King is not ruinous, not cut in sunder, not diuided: the ioyning of liuing stones is charitie. Nothing is more eident. Attend now the verie temple of the King, for from thence he speaketh, because of the vnitie spread in the round earth. For those that would be virgins (faithful souls) vnles they be brought into the temple of the King (the Catholike Church) they can not please the bridegrome.

17. *For thy fathers there are borne sonnes to thee.*) The Apostles begot thee (o Christ and Church) they were sent, they preached, they are the fathers. But could they be alwaies corporally with vs? Could anie of them tarie here til this time? could they tarie to the time yet to come? But was therefore the Church least desolate by their departure? God forbid. For thy fathers, sonnes are borne to thee. What is this, for thy fathers, sonnes are borne to thee? The Apostles were sent fathers, in place of the Apostles sonnes are borne to thee; Bishops are appointed. For whence were the Bishops borne, that are at this day through the world? the Church herselfe calleth them fathers. she begate them, & appointed them in the seats of the fathers. Doe not therefore thinke thy self desolate (o Christian Church) because thou seeest not Peter, seeest not Paul: for thou seeest not them by whom thou wast borne, but of thyne issue fatherhood is sprong to thee: For thy fathers, sonnes are borne to thee, thou shalt make the Princes ouer al the earth. This is the Catholike Church. Her children are made Princes ouer al the earth, her sonnes are constituted for fathers. Let them acknowledge this that are cut off: let them come to the vnitie, be they brought into the temple of the King. Thus S. Augustin.

PSALME XLV.

The Church
prospereth also
in persecution.
The 6. key.

The Church in persecution acknowledgeth Gods perpetual defence, 5. making her thereby more glorious, 10. sometimes granting rest (11. God himself checking the persecuters) and euer protecting her.

1. Vnto (a) the end, to the sonnes of Core, for (b) the secrets.

(a) Belonging to the Church of Christ. (b) As wel the cause, why God suffereth his Church to be persecuted, as his assured protection in difficulties, are hidden secrets to the world.

2. **O** V R God is a refuge (c) and strength: an (d) helper in tribulations, which (e) haue found vs exceedingly.

(c) Al refuge is not secure, for one man is not able alwaies to defend an other: but God is a sure and strong refuge. (d) Euer able and in conuenient time willing to helpe. (e) This whole world is ful of tribulations, but the Church suffered the greatest in the first persecutions, & shal suffer as great in the time of Antichrist. English Catholikes suffer most of al nations in this age, and can not be suppressed, but stil increase in number and fortitude.

3. Therefore wil we (f) not feare when (g) the earth shal be troubled: and (h) mountaines transported into the hart of the sea.

(f) Therefore al Catholikes may assuredly know, that the whole Church can not

faile

faile (g) though very manie, as now in England, (h) and very eminent persons, as some noblemen, and some Priests haue revolted, yet al wil not.

4. Their waters haue founded, and were troubled: the mountaines were troubled in his strength.

5. The violence of the riuer (i) maketh the citie of God ioyful: the Highest hath sanctified his tabernacle.

(i) Such bad examples make the good to recollect themselves more diligently, and to reioyce in Gods grace, by which thy stand fast.

6. God is in the middes therof, it shal not be moued: God wil helpe it (k) in the morning early.

(k) Before the heate of persecution shal inuade al, for the elect the dayes of tribulation are shorned.

7. Nations are troubled, and (l) Kingdoms are inclined: he gaue (m) his voice, the earth was moued.

(l) Sometimes one nation or Kingdom rebelleth against the Church, but can not destroy it. (m) By the spirit of Christ, Antichrist, and al his members shal be destroyed.

8. The Lord of hostis is with vs: the God of Iacob is our defender.

9. Come ye, & see the workes of our Lord, what wonders he hath put vpon the earth: 10. (n) taking away warres euen vnto to the end of the earth.

(n) The Church sometimes hath great peace and tranquillitie.

He shal destroy bow, & breake weapons: and shields he shal burne with fire.

11. (o) Be quiet, and see that I am God: I shal be exalted among the gentils, and I shal be exalted in the earth.

(o) God himselfe restrayneth the wiked, sudainely abating their furie, or cutting off their forces.

12. The Lord of hostis is with vs: the God of Iacob is our defender.

PSALME XLVI.

Gentils are called, and inuited to praise God for his magnificence: for Christs Ascension, and power.

Vocation of Gentils.
The 6. key.

1. Vnto the end, for (a) the sonnes of Core.

(a) For Christians that leaue the sinnes of their fathers, and reioyce in Christ crucified. See Annotations. Psal 4.

2. **A**L YE Nations (b) clap hands: make iubilation to God in the voyce of exultation.

(b) True ioy of the hart sheweth it-selfe both in voice of exultation, and also in gesture of body, by clapping of hands, dancing (as King Dauid did before the Arke 2. Reg. 6.) likewise with instruments.

3. Because our Lord is high, (c) terrible: a great King cuer (d) al the earth.

- (c) To al the wicked, (d) not only of one or few kingdoms, but of al the earth.
 4. He hath made peoples subiect (e) to vs: & gentils vnder our feete.
 (e) When Kings and countries become Christians, they are made subiects to the Church that was before, not heads and rulers therfore.
 5. He hath cholen his inheritance in vs: the beautie of Iacob which he loued.
 6. (f) God is ascended in (g) iubilation: and our Lord in the voice of trumpeter.
 (f) Christ God & man, after his Passion, rose from death and ascended: (g) Not leauing his Church desolate, but making her ioyful by an other comforter, the Holie Ghost.
 7. Sing ye to our (h) God, sing ye: Sing ye to our (i) King, sing ye.
 (h) The same Christ is our God, by his Diuinitie: (i) and our King by his Humane.
 8. Because God is King of al the earth: sing ye (k) wisely.
 (k) Doe our endeauour to vnderstand what you sing, read, or heare in Gods word. At least to know the principal Mysteries, and points of Christian doctrine, euerie one according to their capacitie and state or profession.
 9. God shal reigne ouer the gentils: God sitteth vpon his holie seate.
 10. Princes of peoples are gathered together with (l) the God of Abraham: because the strong (m) Gods of the earth are exceedingly aduanced.
 (l) The faithful of the old and new Testament are vnited in the seruice of one & the same eternal God. (m) In respect of the Blessed Trinitie, holie Scripture heare, and in manie places vseth names of the plural number, as *Ei om*, Gods, not diuiding Gods substance, which is one, but insinuating distinction of Diuine Persons, The Father, the Sonne, and the Holie Ghost. Whin Mysterie is more expressly mentioned in Baptisme, & professed by Christian Gentils, then it was by the people of the Iewes.

P S A L M E XLVII.

God most and euerie where laudable, is especially praised in the Church of Christ (prefigured by Sion, and there begun.) 9. Al things being fulfilled in the Church, euen as they were Prophecied and promised. 2. the faithful are exhorted to consider and congratulate the same.

1. A Psalme (a) of Canticle to the sonnes of Core, the (b) second of the Sabbath.

(a) Voices beginning the musike instruments profecuted. (b) Especially for the second day of the weeke, the day after the sabbath, which is our Sunday, called Dominica, our Lords day.

2. GREAT is our Lord, and to be prayed exceedingly, in (c) the citie of our God, in his holie mount.

(c) Ierusalem, and mount Sion were most obliged to praise God, for greatest benefits received: so the Catholike Church therby prefigured, & hauing received farre greater, is most of al bound to be grateful.

The Church founded and protected by God
 The 6. key.

3. Mount Sion is founded with the exultation of *(d)* the whole earth, *(e)* the sides of the North, the citie of the great King.

(d) This can not be affirmed of Sion, or Ierusalem, but is only verified of the Catholike Christian Church: *(e)* whose costes doe extend to the North, & to all quarters of the round earth.

4. God shall be knowen in *(f)* the houses therof, *(g)* when he shall receiue it.

(f) The same one God, one Christ, one Faith, & one Religio in all particular Churches of the whole militant Church. *(g)* And this Vniuersalitie and Vnitie shall be, after that Christ taking mans nature shall be ascended, and shall send the Holie Ghost, to found & begin this Church.

5. For behold the Kings of the earth *(b)* were gathered together: they assembled in one.

(b) For the assured certaintie of that is foreshewed, the Prophet speaketh in the preterence, as if it were already done in his time, which he then saw in spirite.

6. They seeing it so were in admiration, were troubled, were moued: 7. trembling tooke them.

Their sorowes *(i)* as a woman traueling. 8. In a vehement spirit *(k)* thou shalt breake the ships of Tharsis.

(i) Nothing more moueth the hart, & affecteth all the bodie and soule, then spiritual cogitations of faith and religion, and therefore it is compared to a woman traueling with child, who hath most careful and grieuous paines. *(k)* In which great conflict of mans spirit, God by his grace giueth force, to breake through the contrarie assaults of our enmie, to remoue all impediments, and to ouercome the difficulties.

9. *(l)* As we haue heard, so haue we seen in the citie of the Lord of hostes in the citie of our God: God hath founded it for euer.

(l) This consideration, That all is now done, that was of old prophecied, is a meruelous confirmation to Christians.

10. We haue receiued thy mercie, o God, *(m)* in the middes of thy temple.

(m) Grace and mercie is only granted to those that are within, or come vnto Catholike Church.

11. According to thy name, o God, so also is thy prayse vnto the ends of the earth: thy right hand is ful of *(n)* iustice.

(n) As God is praised for his mercie, so also for his iustice; which doe neuer preiudice the one the other.

12. Let mount Sion be glad, and the daughters of Iuda reioyce, because of thy iudgements, o Lord.

13. Compasse Sion, and embrace ye her: *(o)* tel ye in her towers.

(o) Consider the fortresses of the Church, which are the holie Fathers, and Doctors, that watch and defend her wals.

14. Set your harts *(p)* on her strength: and *(q)* distribute ye her houses, that you *(r)* may declare it in an other generation.

(p) So rest you assured for all matters of faith in this pillar of truth. *(q)* Obserue and marke diligently how manie particular Churches were speedily ioured in the world, *(r)* and declare this to other generations, that they may also hold fast the same faith, or returne vnto it, if they be relapsed; or at last embrace it, if sooner they haue not.

15. Because *(s)* this is God, our God for euer, and for euer and euer: he *(t)* shall rule vs euermore.

(s) Christ God incarnate that worketh all this, is our very God and Saujour, not

for a few yeares, an hundred, six hundred, or a thousand, but for euer & euer. (c) He shal rule as a King, and consequently haue a Kingdom, his militant Church, euer more, to the very end of this world. As he shal like wife haue his triumphant Church in eternitie.

P S A L M E XLVIII.

The royal Prophet inuising al States and sorts of men to heare him attentiuely, 6. sheweth that al ought to feare eternal damnation, that liue wickedly; 9. vainly and foolishly seeking (13. euen like brute beastes) carnal pleasures. which they can not long enjoy, nor long escape hel: 16. confidently animating himselfe, and al good men, that trust not in this world.

1. Vnto the end, (a) to the sonnes of Core a Psalmc.

(a) In this and diuers other titles, both before and yet ensuing, is said, To the sonnes, or, for the sonnes of Core, a Psalmc, or Canticle, or vnderstanding & the like; but in no place, a Psalmc, Canticle &c. of the sonnes of Core: which no way proueth that they were the authours of such Psalmes, but rather the contrarie.

2. **H**E A R E these things (b) al ye Gentils: receiue with your eares al ye that (c) inhabite the earth.

(b) Al ye nations and sorts of people (c) that dwel vpon the earth, learne this lesson which I wil teach you.

3. Al ye earthly persons, and children of men: together in one the rich and the poore.

4. My mouth shal speake wisdom, and the meditation of my hart prudence.

5. I wil (d) incline mine eare vnto a parable: I wil (e) open my proposition (f) on a Psalter.

(d) Holie Dauid harkened to God inspiring him, (e) and declared to others that which he receiued from God, (f) not only by his penne or tongue, but also for better infilling it into their minds he founded it vpon the instrument called the Psalter, which had ten strings, signifying the obseruation of the ten commandments.

6. (g) Why shal I teare in the euil day? (h) the iniquitie of my heele shal compasse me.

(g) What especial thing is there in this life, why or for which I or anie haue cause to feare the dreadful day of iudgement? (h) Marry this we must feare, iniquitie, by which any supplanteth, deffraudeth, oppresseth, or anie way wrongeth others, for that wil inuolue the offender in the sentence of eternal domination.

7. They (i) that trust in their strength: and glorie in the multitude of their riches.

(i) Such be they that trust in their present power, riches, or other wordlie things.

8. A (k) brother doth not redeeme, (l) man shal redeeme: he shal not giue vnto God his reconciliation.

(k) A mans owne brother can not help a sinner in that day, (l) much lesse anie other man: so the Hebrew phrase by zeugma, vnderstandeth an other negatiue particle.

Exhortati on
to fye from
sinne for feare
of hel.

The 7. key.

9. And the price of the redemption of his owne soule : and he shal (*m*) labour for euer, 10. and (*n*) shal liue yet vnto the end.

(*m*) Still suffer paine, (*n*) and not dye, but liue in eternal tourments.

11. He shal not see death, when he shal see (*o*) the wise dying, (*p*) the vnwise, and (*q*) the foole shal perish together.

(*o*) Alboth wise and foolish doe dye temporally : but the wise liuing in eternal ioy, the foolish liue in eternal paine. (*p*) Those that belieue not anie other life after this, (*q*) and those that belieuing an other life, yet live badly in this, shal perish in eternal damnation.

And they shal leaue their riches to strangers : 12. and their (*r*) sepulchers their (*s*) houses for euer.

(*r*) They shal neuer returne from their sepulchers (*s*) to enioy againe their houses and earthlie possessions.

Their Tabernacles in generation and generation: they haue renowned their (*t*) names in their lands.

(*t*) Which vainely they labour to establish in their posteritie.

13. And (*v*) man when he was in honour did not vnderstand : he was compared to beasts without vnderstanding, and became like to them.

(*v*) A most pithee and brief consideration, for man to thinke, how absurdly, he being endowed with reason, vnderstanding, & free wil, like vnto Angels, and capable of eternal glorie, setteth his whole studie and care vpon corporal and temporal things, so making himselfe like vnto brute beasts.

14. This their way is (*w*) a scandal to them: and (*x*) afterward in their mouth they shal take pleasure.

(*w*) This care of wordlie things is the stumbling block, and cause of eternal ruine: (*x*) yet they shal be obstinate, and praise their owne desires, still persisting therein.

15. As (*y*) sheep they are put in hel: death shal feede vpon them.

And the iust shal rule ouer them (*z*) in the morning : and their aide shal waxe old in hel from their glorie.

(*y*) Among other creatures a sheep can least helpe her selfe in miserie: euen so the damned in hel are altogether vnable to deliuer themselves from thence, or to get any relief. (*z*) In the general resurrection they shal be most of all in miserie, as euer dying and neuer dead: the iust whom they wronged, shal be their iudges, all freinds shal faile them, after they haue passed their glorie, and pleasure in this world.

16. Neuerthelesse (*a*) God wil redceme my soule out of the hand of hel, when he shal take me,

(*a*) The confidence of the iust.

17. Feare not when a man shal be made rich : and when the glory of his house shal be multiplied.

18. Because when he shal dye, he shal not take (*b*) al things : neyther shal his glorie goe downe with him.

(*b*) He shal leaue al worldlie things and take nothing with him.

19. Because his soule in his lite shal be (*c*) blessed : he wil confesse to thee (*d*) when thou shalt doe him good.

(*c*) Temporally: (*d*) so long as he enioyeth wordlie profits, he wil seeme grateful to God.

20. He shal enter in, euen to the progenies of his fathers : and he shal (*e*) not see light for euer.

(*e*) But they shal not see the true light of heauen.

21. (f) Man, when he was in honour, did not vnderstand: he was compared to beaſts without vnderſtanding, and became like to them.

(f) Remember and conſider, o worldlie man, that God made thee an excellent creature: which thou neglecting makeſt thy ſelf like to a beaſt. As v. 13.

P S A L M E. X L I X.

General Iudgement. The 9. key.

Chriſt in his firſt comming calleth al Nations: 3. in his ſecond wil iudge the world. 7. In the meane time God exhorteth al men to ſerue him in purſitie of vertue, which he much perferreth before external ſacrifice of the old law: 17. reprehending ſuch as profeſſe or teach the right way, and liue wickedly.

1. A Pſalme (a) to Aſaph.

(a) To be ſong or tuned by Aſaph a maſter of muſike.

2. **T**H E (b) God of Gods our Lord hath ſpoken: and he hath called the earth, from the ryſing of the ſunne euen to the going downe.

(b) God Almighty, who is greater then are al falſly ſuppoſed Gods; or holie perſons, that participating of his goodnes are called Gods (as Kings, Priests, Iudges) comming into this world in mans nature, calleth al men to ſaluation.

2. Out (c) of Syon the beaury of his comelines.

(c) The Church of Chriſt began in Sion.

3. God wil come (d) manifeſtly: our God and he wil not keepe ſilence. (e) Fire ſhal burne forth in his ſight: and round about him a mighty tempeſt.

(d) Chriſt that came in humilitie, & more obſcurely to ſuffer, and to redeeme vs, wil come in maieſtie, and manifeſtly to iudge. (e) Immediately before the general iudgement, fire ſhal burne al tranſitorie things.

4. He ſhal (f) cal the heauen from aboue: and (g) the earth to diſcerne his people.

5. Gather ye together his Saints vnto him: which ordaine his teſtament (h) aboue ſacrifices.

(h) Which know that to keepe Gods commandments in folowing vertues, is aboue the oblation of external ſacrifice.

6. And the heauens ſhal ſhew forth his iuſtice: becauſe God is Iudge.

7. (i) Heare, o my people, and I wil ſpeake: Iſrael, and I wil teſtifie to thee: God thy God an I.

(i) God inſtructeth his people.

8. I wil not rebuke thee in thy ſacrifices: and thy holocausts (k) are in my ſight alwaies.

(k) Sacrifices are grateful to God:

9. I wil (l) not take calues out of thy houſe: nor buck-goats out of thy flocks.

(l) But in regard that God needeth not theſe earthly things, he rather requireth a grateful mind. For otherwiſe man indeed can giue nothing to God: ſeeing al that is in the whole world is Gods owne in proprietie.

10. Becauſe al the wilde beaſts of the woods be myne, the cattle in the

mountaines and oxen.

11. I haue knowne al the fouls of the ayer : and the beauty of the field is with me.

12. If I shal be hungrie, I wil not tel thee : for the round earth is myne, and the fulnes therof.

13. Wil I eate the flesh of oxen? or wil I drinke the blood of buck-goats?

14. (m) Immolate to God " the sacrifice of praise, and (n) pay thy vowes to the Highest.

(m) Spiritual sacrifices of prayse, (n) & due payment of voluntarie vowes made in honour of God,

15. And (o) inuocate me in the day of tribulation : I wil deliuer thee, and thou shalt glorifie me.

(o) and praying to him for helpe in tribulation are most grateful.

16. But to the sinner God hath sayd : (p) Why doelt thou declare my iustices, and takest my testament by thy mouth?

(p) He that wil teach others, must especially flye from sinne, & serue God sincerely.

17. But thou hast hated discipline: & cast my words behind thee.

18. If thou didst see a theefe, thou didst runne with him: and with adulterers thou didst put thy portion.

19. Thy mouth hath abounded with malice : and thy tongue fourged guiles.

20. Sitting thou spakest against thy brother, and against thy mothers sonne thou didst put a scandal: 21. these things hast thou done, and I haue held my peace.

Thou hast thought vniustly that I wil be like thee : I wil reprove thee, and set it against thy face.

22. Vnderstand these things you that forget God: lest sometime he take you violently and there be none to deliuer you.

23. The " sacrifice of prayse (q) shal glorifie me : and there is the way, by which I wil shew him the saluation of God.

(q) God is honoured by mans gratitude, and other good works.

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

P S A L M E XLIX.

14. 23 *The sacrifice of praise*) For better and more due performing of external sacrifice, it is requisite, that those which offer it, or desire to participate, doe bring with them necessarie internal vertues, or disposition; as sorow and repentance for their sinnes, which is a kind of improper sacrifice (mentioned in the next Psalme;) the sacrifice of iustice, which rendreth to euerie one that is due (Psal 4.) and sacrifice of praise, or thanks-giuing, for al Gods benefites received or expected; which kinds of internal and improper sacrifices, doe nothing prejudice, but rightly prepare men to the fruit of external sacrifice, euer vsed in the law of nature, the law of Moyse, and of Christ. This place also hath an other higher and propheticall sense of the

Sacrifice of praise disposeth men to the fruit of external sacrifice.

The Sacrifice
of the Eucha-
rist prophe-
cied.

Sacrifice of Christs bodie in the Eucharist, which is both propitiatorie, and Sacrifice of praise and thanks-giuing. So S. Augustin (orat. aduersus Iudæos c. 6.) teacheth, that here certainly is a plaine change of the old sacrifices. The same he affirmeth Ep. 120. c. 18. God foreshewing that the old sacrifices should be changed, which were offered in shadow of a sacrifice to come. I wil not take (saith God to Israel) calves nor goates at thy hand &c. but appointeth that al Israel (al nations from the rising of the sunne to the setting) shal immolare the sacrifice of praise, the same Christ whom old Simeon knew an infant, whom he receiued into his hands. Likewise li. contra aduers. legis & Prophet. c. 20. The Church offereth to God in the hodie of Christ the sacrifice of praise.

PSALME L.

The fourth
penitential
Psalme.
The 7. key.

King Dauid in great sorow for his sinnes of adulterie and murder, most seriously prayeth God of his manifold mercie to remitte and purge al his offences, and paines due for them: 12. to restore vnto him the grace of the Holie Ghost, lost by his sinnes; 15. that he may teach others (as indeed his singular example may teach the whole world true penance) 19. contrition of hart, worthily to offer sacrifice, for the whole Church.

1. Vnto (a) the end, a Psalme of Dauid, 2. " when Nathan the Prophet came to him, after that he had sinned with Bethsabee (Reg. 12.)

(a) Pertayning not only to Dauid, but also to al penitents, especially of the new testament.

3. **H**Ave mercie on me, o God, (b) according to thy great mercie.

(b) My sinnes being very great, neede thy great mercie.

And according to (c) the multitude of thy commiserations, take away myne iniquitie.

(c) Yea manie sorts of thy mercies: not only remission of the crimes, but also mitigation of the paines due for the same: Thy merciful grace, to be truly sorie, to make some part of satisfaction, to beware hereafter not to fal againe, to giue better exemple of penance, and of vertuous life, and to perseuer to the end

4. " Wash me (d) more amply from mine iniquitie: & (e) cleanse me from my sinne.

(d) O God thou hast forgien me, and taken away my sinnes, as thy Prophet hath told me (2. Re. 12. v. 13.) but my soule so foully polluted, needeth yet more washing.

(e) Cleanse also the dregges that remaine, and al habits and inclinations to sinne. So our Sauour afterwards taught (Ioan. 13. v. 10.) He that is washed needeth not sauing to wash his feete (il affections and relikes of former sinnes) but is cleane wholly.

5. (f) Because I doe know myne iniquitie: and my sinne is (g) before me alwaies.

(f) Whiles I did not know, not consider, nor acknowledge my sinnes, I could not be forgien, but now I know and acknowledge them: (g) and I cease not to consider of them with sorow.

6. To thee (*b*) onely haue I sinned, and haue done euil before thee: that thou mayst (*i*) be iustified in thy word, and mayst (*k*) ouercome when thou art iudged.

(*b*) Principally (for so this particule, only, here signifieth) the enormities of my finnes consist in that I haue offended thy Diuine Goodnes and Maiestie, the King of the worlds, immortal, inuisible, onlie God, to whom is due al honour and glorie for euer and euer, 1. Tim. 1.v.17. (*i*) Thou which hast promised forgiuenes to al sinners that truly conuert, sha. herein be iustified by receiuing me againe to grace: (*k*) and ouerthrow thy calumniatours, that iudge wickedly of thy proceedings, as if either thy iustice or mercie were peruerted.

7. For behold "I (*l*) was conceiued in iniquities: & my mother conceiued me in finnes:

(*l*) I & al are borne in original sinne, the reliques wherof, concupiscence and weakenes, incline vs to other finnes, which we haue added. In regard of which our infirmitie, thy mercie is readie to recal vs and help vs.

8. For behold thou (*m*) hast loued truth: (*n*) the vncertaine and hidden things of thy wisdome thou hast made manifest to me.

(*m*) Besides thou hast also giuen me knowledge of true faith, and right doctrine, which thou euer louest, and art accustomed to reduce, and direct such into the true way of penance. (*n*) Yea thou hast moreouer shewed to me things vncertaine, or vnknown to manie others, giuen me the guilt and spirit of prophetic, to know hidde mysteries, and to euerie one God gineth some particular benefits, which he loueth in him, and is ready of his part to confirme and maintaine the same, that they be not lost.

9. Thou shalt sprinkle me with (*o*) hyssope, and I shal be clesed: thou shalt wash me, and I shal be made (*p*) whiter then snow.

(*o*) Most merciful Lord thou wilt (as I see in the spirit of prophetic) sprinkle me, and al men with thy blood from the Crosse, where they shal giue tirc vinegre about hyssope to drinke (Ioan. 9.) (*p*) by which washing I shal be cleane from sinne, and become in time pure, yea whiter then snow. A figure of this hyssope was obserued in Moyses Law. Num. 16. signifying the liuelie heat of Christs infinite charitie.

10. To (*q*) my hearing thou shalt giue ioy and gladnes, and (*r*) the bones humbled shal reioyce.

(*q*) When myne affections shal be cleane purged, I shal take singular great delight to heare of thee, (*r*) and al my powers of mind and bodie, which are now afflicted, shal reioyce.

11. (*s*) Turne away thy face from my finnes: and wipe away al mine iniquities.

(*s*) Leau off thy cogitation of punishing, to which porpose first take away myne iniquities, for otherwise if they remaine, Gods iustice can not but punish them.

12. (*t*) Create a cleane hart in me, o God: and renew a right spirit in my (*v*) bowels.

(*t*) Create in me new grace, wherby my hart shal be pure. So S. Paul calleth a iust soul a new creature, Galat. 6.v.15. (*v*) In my inward thoughts.

13. Cast me not away from thy face: and thy Holie spirit (*w*) take not from me.

(*w*) Suffer me not so to fal againe, that thy grace depart from me.

14. Render vnto me: (*x*) the ioy of thy saluation: and (*y*) confirme me with the principal spirit.

(*x*) Which I had before my fal, of Christ promised of my seed, and alter not the

same for my finnes. David also and other penitents pray here, that God will restore vnto them the ioy, which they had in the state of grace, of eternal saluation promised. (7) Confirme & conserue in me hereafter a strong, constant, and willing spirite to perseuere.

15. I (7) wil teach the vniust thy waies: and the impious shal be conuerted to thee.

(7) No way can a penitent better shew him self grateful to God, for remission of his finnes, then by instructing, exhorting, & perswading other sinners to repentance, to leaue their former il wayes, and turne to God.

16. Deliuier me (a) from blouds, o God, the God of my saluation: and my tongue shal exult (for) thy iustice.

(a) From the guilt and punishment of murder, causing Vrrias and others with him to be slaine. Other penitents pray to be deliuered from what finnes soeuer they haue committed, by sheding bloud, or other wrongs & iniuries, promising to praise Gods iustice, in offering and giuing grace, according to his promise to sinners, that they may repent.

17. Lord thou (b) wilt open my lips: & my mouth shal shew forth thy prayse.

(b) Thou, o God, first stirring me vp, opening my lips, which of my selfe I can not doe, then my tongue and mouth wil praise thee.

18. Because if thou (c) wouldest haue had sacrifice, I had verily giuen it: with holocaustes thou wilt (d) not be dilighted.

(c) If thou wouldest especially legal sacrifice, I would easily haue offered great store: (d) but the best of that kind is not sufficient:

19. "A sacrifice to God is (e) an afflicted spirit: a contrite and humbled hart, o God, thou wilt not despise.

(e) true contrition of hart pleaseth thee farre better.

20. Deale fauourably, o Lord, in thy good wil (f) with Sion: that the wals of Ierusalem may be built vp.

(f) After a penitent hath remission of his owne finnes, he must pray for the whole Church.

21. (g) Then shalt thou accept sacrifice of (h) iustice, (i) oblations, & (k) holocausts: (l) then shal they lay calues vpon thyne altar.

(g) The Church prospering, her faithful children shal offer (h) the sacrifice of iustice, rendering to euerie one that is due: (i) also free offerings without obligation, (k) yea holocausts, which is the chiefe, (l) calues, and like hosts vpon the altar, according to the state of the old law: but in the law of Christ, the most B. Sacrifice by him instituted.

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

P S A L M E L.

Temporal punishment is due after remission of finnes.

2. When Nathan came to David. As Nathan denouncing to David that our Lord had (vpon his repentance and confession) taken away his sinne, added neuertheles, that because he had made the enimies of God to blaspheme, his sonne should dye: so David knowing that more was required then only confession, for that

the

the bond of satisfaction remained after his sinnes were remitted, persisted in penance, praying, lamenting, and beseeching God according to his great and manifold mercies, to take away his iniquitie, albeit the Prophet Nathan had now told him, that our Lord had taken away his sinne, because there yet remained temporal paine due for the same. He prayeth also v. 4. that God wil, *wash him more amply from his iniquitie, and cleanse him from his sinne.* For albeit the guilt of mortal sinne be washed and taken away, yet besides temporal punishment that is due, the soule that was so polluted, needeth to be washed, and cleansed from the euil habite, or pronenes to fall againe, gotten by the former custome, or delectation in sinne.

7. *I Was conceived in iniquities.* An other reason why sinners after remission of all mortal sinnes, neede to be washed, and cleansed, is, because being borne in original sinne, after remission thereof, there remaineth concupiscence, that striueth against vertue, and inclineth to sinne, from which we must pray, and labour to be more and more washed and cleansed.

19. *Sacrifices.* Holie Scriptures make often comparison between two kinds of sacrifices, preferring internal before external, as more grateful to God. And of spiritual sacrifices, this of a contrite spirite is first in order, and maketh the way to the sacrifice of iustice, because iustice presupposeth repentance; and finally succeedeth sacrifice of praise, and thanks-giuing.

Custome of sinne maketh more pronenes to fall againe.

Concupiscence remaineth after original sinne.

Spiritual sacrifice preferred before external.

P S A L M E. L I.

Holie Dauid inueigheth against wicked Doeg a traitour; 7 prophesieth his ruine, 10. and his owne exaltation.

Vnto the end, vnderstanding to Dauid, 1. when Doeg (a) the Idumeite came and told Saul: Dauid is come into the house of (b) Achimelech.

(1. Reg. 22.)

(a) Of the race of Esau, half a Jew, but either an Infidel, or fauour of Infidels, a spie for Saul, a persecutour of Dauid, & a murderer of Innocents. 2. Reg. 22. v. 9. 18.

(b) High Priest, slaine with 84. more Priestes and others, because they were supposed to fauour Dauid. *ibidem.*

3. **W**H Y dost thou (c) glorie in malice, which art mightie in iniquitie?

(c) Thou persecutour Doeg, why art thou so malicious, to abuse thy credite with King Saul, to the murdering of innocents?

4. All the day hath thy tongue thought iniustice: as a sharp rasor thou (d) hast done guile.

(d) Playing the part of a spie, in betraying to Saul, that I was with Achimelech?

5. Thou hast loued malice more then benignitie: (e) iniquitie rather then to speake equitie.

(e) Though he told a truth, yet it was iniquitie to betray innocents.

6. Thou hast loued all words of precipitation, a deceitful tongue.

7. Therefore wil God destroy thee for euer, he wil (f) plucke thee out, & remoue thee out of thy tabernacle: & (g) thy roote out of the land of the liuing.

(f) Thou shalt vtterly be destroyed, (g) & all thy race.

8. The iust shal see, and feare, and shal laugh at him, and they shal say:

Behold the man, that hath not put God for his helper.

But hath hoped in the multitude of his riches, and hath (*b*) preuailed in his vanitie.

10. But I as (*i*) a fruitful oliue tree in the house of God, haue hoped in the mercie of God for euer: and for euer and euer.

(*i*) Dauid prophecieth his owne exaltation, and conseruation of his seede in the Kingdom of Israel.

11. I wil (*k*) confesse to thee for euer, because thou hast done it: and I wil expect thy (*l*) name, because it is good in the sight of thy Saints.

(*k*) Sing praise & thanks to thee. (*l*) Thy Goodnes, which agreeth to thy name.

PSALME LII.

As in the thirteenth Psalme Christs Incarnation is prophecied, after that sinne abounded in the world: so here is foreshewed that after general wickednes, 5. Christ wil come to iudge the bad, 7. and deliuer the good.

1. Vnto the end, for (*a*) Maelth, (*b*) vnderstandings of Dauid.

(*a*) Weakenes, or mourning. (*b*) S. Augustin expoundeth this Psalme as an instruction to those that suffer persecution and iniuries, especially neere the end of the world.

TH E foole hath said in his hart: There is no God.

2. They are corrupt, and become abominable in iniquities: there is not that doth good.

3. God hath looked forth from heauen, vpon the children of men: to see if there be that vnderstandeth, or seeketh after God.

4. Al haue declined, they are become vnprofitable together: there is not that doth good, no there is not one.

5. Shal they not al know that worke iniquitie, that deuour my people as food of bread?

6. God they haue not inuocated: there haue they trembled for feare, where no feare was.

Because God hath (*c*) dissipated the bones of them (*d*) that please men: they are confounded, because God hath despised them.

(*c*) God wil ouerthrow al the counsels and forces (*d*) of worldlie politikes.

7. (*e*) Who wil giue out of Sion the saluation of Israel: when God shal conuert the captiuitie of his people: Iacob shal reioyce, and Israel shal be glad.

(*e*) The true Church afflicted desireth Christs coming to deliuer the oppressed.

The general
Iudgement.
The 9. key.

PSALME. LIII.

Dauid in distresse crieth to God for helpe, 6. Confidently trusting therein, 8. and promising sacrifice of thanks-giving.

A praier in distresse.
The 7. key.

1. Vnto (a) the end, (b) in songs vnderstanding for Dauid 2. when the Ziphites were come, and said to Saul: (c) Is not Dauid hid with vs? (1. Reg. I. 23. & 26.)

(a) Though historically this Psalme (b) was song by Dauid the authour therof, shewing how he prayd in danger, and rendered thanks for his deliuerie, (c) when vpon notice giue that he abode in the mountaines Saul straictly besieged him, with a great armie, but the Philistijms inuading the countrie, Saul was forced to leaue Dauid, and to turne his forces against them, 1. Reg. 23. yet it perteyneth also literally to al iust men in distresse, especially to the Church of Christ, praying in like dangers, and God by his like prouidence deliuering his seruants in extremities.

3. **O** God faue me (d) in thy name: and in thy strength (e) iudge me.

(d) For the glorie of thy name (e) for the iustnes of my cause defend me.

4. O God heare my prayer with thine cares: receiue the words of my mouth.

5. Because (f) strangers haue risen vp against me, & the strong haue sought my soule: and they haue not set God before their eies.

(f) Barbarous highland men haue betraide the place of myne abode to the persecuters.

6. For (g) behold God helpeth me: and our Lord is the receiuer of my soule.

(g) But I feare them not, because I am in Gods protection.

7. (h) Turne away the euils to mine enimies: and in (i) thy truth destroy them.

(h) A iust prayer, that God wil turne intended mischief vpon the deuilers heades, (i) according to his promise, that he wil defend the innocent.

8. (k) I wil voluntarily sacrifice to thee, and (l) wil confesse to thy name o Lord, because it is good:

(k) Offering voluntarie sacrifice, more then is commanded. (l) And praise thee, o God.

(m) Because thou hast deliuered me out of al tribulation: and (n) mine eie hath looked downe vpon mine enimies.

(m) As I am bound (n) I reioyce in thy iust iudgements against the wicked.

P S A L M E L I I I I.

Gods prouidence towards the good and bad.
The 3. key.

The Prophet (as wel in his owne, as other iust mens person) describeth great calamities suffered, 10. prayeth against the wicked, 13. lamenting especially that those which professe freindshipe. are aduersaries, 17. and declareth Gods prouidence in protecting the good, and destroying the bad.

1. Vnto (a) the end (b) in songs, (c) vnderstanding to Dauid.

(a) A song as wel for King Dauid himselfe, as others of al times (b) to sing. (c) and consider Gods prouidence, in suffering one man to afflict an other in this life.

2. **H**E A R E my prayer, o God, despise not my petition.
3. Attend to me and heare me.

4. I am made sorowful in my (d) exercise: and am troubled at the voice of the enimie: and at the tribulation of the sinner.

(d) This life is a warfare, and a continual combate.

Because they haue (e) wrested iniquities vpon me: & (f) in anger they weretroublesome to me.

(e) Calumniated me, (f) and persecuted me in great furie.

5. My hart is troubled in me: & (g) the feare of death is falne vpon me.

(g) So inwardly afflicted, as if death were at hand.

6. Feare and trembling are come vpon me: and (h) darkenes hath couered me.

(h) I haue scarce sense, or discourse of reason, being almost ouerwhelmed with trouble.

7. And I said: (i) Who wil giue me wings as of a doue, and I wil fly: and rest?

(i) Would God I could flie, that in the simplicitie of a doue, I might speedily part away from these afflictions.

8. (k) Loe I haue gone far flying away: and I abode in the wildernes.

(k) I haue fled so farre as I could from troubles:

9. I (l) expected him, that (m) saued me from (n) pusillanimitie of spirit, and (o) tempest.

(l) For the rest I remitted to Gods wil and good pleasure, (m) and he suffered me not to be ouerthrowne, (n) though I am weake, (o) and the tentations are great.

10. (p) Precipitate, o Lord, and (q) diuide their tongues: because I haue seen (r) iniquitie, and (s) contradiction in the citie.

(p) O God abate the pride of arrogant persecuters, (q) suffer them not to agree amongst themselues. (r) They are full of al iniquitie, (s) they haue also contentions among themselues, turne the same to our good

11. Day and night shal iniquitie compasse it vpon the wals therof; and (t) labour in the middest therof, and (v) iniustice.

(t) With their continual great iniquitie, they haue their troubles, (v) but leaue not their iniustice.

12. And there hath not ceased out of the streets therof (w) vsurie and guile.

(w) They

(w) They are still vsurers, and deceitful oppreffours of the poore.

13. For (x) if myne enimie had spoken euil to me, I would verily haue borne it.

(x) It is a greater griefe to suffer iniuries of thofe that feeme to be freinds.

And if he that hated me had spoken great things vpon me: I would perhaps haue hid my felfe from him.

14. But (y) thou a man of the fame minde: my (z) guide, and my familiar.

(y) A man that was, or feemed of the fame mind, faith, and religion, (z) whom I fo trusted, that I would haue gone, whitherfoeuer he should haue led me.

15. Which diddest (a) take fwete meats together with me: in the (b) houfe of God we walked with consent.

(a) Thou that didst participate the fame holie sacraments with me, (b) in the Catholike Church.

16. Let (c) death come vpon them: and let them goe downe quicke into hel.

(c) As Core & his complices: spoken of iust zeale, not of desire to reuenge: verified in thofe that sinne wittingly and knowing, for they descend, as it were, aliue into hel.

Because there is wickednes in their habitations, in (d) the middes of them.

(d) The whole crew of the wicked confpire in iniquitie.

17. But I haue cried to God, and our Lord wil faue me.

*or pray

18. In (e) the euening, and morning, & at midday, I wil * fpeake, and & declare, and he wil heare my voice.

(e) The Prophet alludeth to three more fpecially appointed houres of Diuine feruice, the daylie facrifice at morning, and euening, and other facrifices commonly about midday. Which alfo are the three principal times of Diuine Seruice in the Church of Chrift: Mattins, Euenfong, and the Sacrifice of Maffe. Which Eutyimius and other Grecians cal Lyturgiam. S. Clement alfo (li. 7. c. 25. *Apost. Inffit.*) testifieth that the Apostles ordained three fet houres of common prayer euerie day.

19. He wil redeeme my foule in peace from them, that approach to me: because among manie (f) they were with me.

(f) Manie enimies combined together approached vnto me, to ouerthrow me.

20. God wil heare, and he (g) which is before the worlds wil humble them.

(g) Eternal God.

21. For there is (h) no change with them, & they feared not God: he hath stretched forth his hand in repaying.

(h) They wil neuer repent of their wickednes.

22. They haue contaminated his testamēt, they are (i) diuided by the wrath of his countenance; and (k) his hart hath approached.

(i) They harden their harts against his threatned wrath: (k) but Gods prouidence illuminateth others to know and teach the truth, when it is impugned or conuened.

(l) His words are made softer then oile: and (m) the same are darts.

(l) Gods words, which in themselves are meeke and fwete, (m) are hard to the incredulous, & as darts that wound them. Chrift said (Ioan. 6.) Vnto one eate my flesh, & drinke my blood, he shal not haue life in him, which the Capharnaites not vnderstanding said one to another: This is a hard speech, who can abide it? which S. Augustin here saith was the first heresie against our Sauours preaching. It was not hard to S. Peter, who in the name of the rest, answered, that Chrift had the words of

eternal life. He yet vnderstood not the secret of our Lords speech, but he piously be-
lieued that the words were good, which he vnderstood not.

23. (n) Cast thy care vpon our Lord: and he wil nourish thee: he wil
not giue (o) fluctuation to the iust for euer.

(n) Therefore in al doubts of doctrine, in al distreffes of persecucion, and other dif-
ficulties which surpasse thy weaknes, cast thy care vpon our Lord, and he wil nourish
thee. (o) He wil not suffer the iust to remaine alwayes in fluctuation, that is, in doubt-
ful, dangerous, and wauering thoughts or perplexities, as when a ship is tossed in the
waues of the sea, but wil giue quiet repose of mind, as in a sure hauen without dan-
ger or drowning.

24. But thou, o God, wilt bring (p) them downe into the pit of destru-
ction.

(p) Contrariwise the wicked and obstinate shal fal into destruction.

(q) Bloody and deceitful men shal not liue halie their dayes, but I wil
hope in thee, o Lord.

(q) Often or for most part blood-suckers dye before the course of nature requi-
reth, as Saul, Absolon, Achitophel, Achab, Iezabel, and the like.

PSALME LV.

Dauids prayer
in danger.
The 8. key.

*David being in danger before Achis King of Geth, confidently imploresh Gods
helpe, against the great malice and power of his enimies; 8 foresheweth their
ruine, his owne exaltation, 12. and offereth praises and thanks.*

1. Vnto (a) the end, (b) for a people, that is made far from the Saints,
Dauid in (c) the inscription of the title, (d) when the foreners held him
in Geth (1. Reg. 12. v. 12.)

(a) This Psalme perteyneth also to future times, (b) for the vse of anie iust per-
sons, or people, that are against their wil separated from the publike diuine Seruice
of holic Church: (c) most worthie to be noted with title, for perpetual memorie,
(d) made by Dauid when the Philistijms detected him to their King in Geth.

2. **H**Ave meacie on me, o God, because (e) man hath troden vpon me:
(f) al the day impugning he hath afflicted me.

(e) Now one sorte of i. disposed men, now an other, (f) neuer cease to seeke my
destruction.

3. Myne enimies haue troden vpon me al the day: because they are (g)
manie that warre against me.

(g) Saul with his great armie, the Philistijms, & other strangers, some in manifest
hostilitie, others detecting and betraying me to myne aduersaries. So al that liue
godly in Christ haue manie enimies visible and inuisible.

4. From (h) the height of the day I shal feare: (i) but I wil trust in thee.

(h) Of these most eminent great dangers I am indeed afeard, (i) but so that my
trust and assured confidence is in thee, o God.

5. In God I wil praise (k) my words, in God haue I hoped: I wil not feare
what flesh may doe to me.

(k) Words and promises made to me, or the good which I speake or doe by Gods
grace.

6. Al the day did they (l) detest my words; against me (m) al their cogi-
tations

tations are vnto euil.

(l) They caluminate whatſoeuer I ſay, (m) wreſting al my words to euil ſenſe.

7. They wil (n) inhabite and keepe ſecret: they wil obſerue my heele.

(n) They meeete together, and ſecretly conſpire to intrap me or catch me tripping.

8. As they haue expected (o) my ſoule, 8. (p) for nothing ſhalt thou ſaue them: (q) in wrath thou wilt breake peoples.

(o) To take my life: (p) for this their vaine purpoſe to deſtroy me, thou wilt ſaue them, as they deſerue, that is, (q) thou wilt brake them in pieces.

O God 9. I haue ſhewed my life to thee: thou haſt ſet my teares in thy ſight

As alſo in thy promiſe: 10. then ſhal mine enemies be turned backward.

In what day ſoeuer I ſhal inuocate thee: loe I haue knowne that thou art my God.

11. In God I wil praife (r) the word, in our Lord wil I praife thee ſaying: I haue hoped in God, I wil not feare what man can doe to me.

(r) I wil alwayes gratefully acknowledge thy promiſes, and ſayings, for they are aſſured.

12. In me, o God (f) are thy vowes, which I wil render, praifes to thee.

(f) I haue purpoſed and vowed to offer ſacrifice of praife, and by thy helpe wil performe it.

13. Becauſe thou haſt deliuered my ſoule from death, and my feete from falling: that I may (t) pleaſe before God, in (v) the light of the liuing.

(t) Doe that pleaſeth God, (v) in true faith and pious workes.

PSALME LVI.

The Prophet prayeth in tributaſion, 4. teſtifieth Gods helpe, 6. praifeſh his greatnes:

8. promiſing and inuiting al nations to praife him.

Dauids great
patience.
The 8. key

1. Reg.
22. 24.

1. Vnto (a) the end, (b) deſtroy not, to Dauid in (c) the inſcription of the title, (d) when he fled from the face of Saul into the caue.

(a) The heroical facts of Dauid are for example to al Chriſtians.

(b) Innocent Dauid hauing opportunitie to kil his vniuſt perſecutour, obeyed the motion of God, ſuggeſting vnto him, not to deſtroy his enemy, contrarie to the counſel of his friends: (c) a thing moſt worthie to be recorded, or perpetual memorie (d) being in ſo great and vniuſt trouble, as to lye in the caue of a mountaine, yet ſpared to kil, or hurt him, that driue him into ſuch ſtreits. See the hiftorie 1 Reg. 24.

2. **H**AUE mercie on me, o God, haue mercie on me: becauſe my ſoule hath truſted in thee.

And I wil hope in the ſhadow of thy wings, vntil iniquitie paſſe.

3. I wil crie to God the higheſt: God that hath done me good.

4. He ſent (e) from heauen, and deliuered me: he hath giuen into (f) reproch them that trode vpon me.

(e) Extraordinarie diuine helpe, paſſing mans power. (f) It ſel reprochfully to Saul, that Dauid might haue ſlaine him: he would, yet did neither hurt him, nor inſult vpon him, but meekly and p.ouſly admoniſhed him of his error, and iniurious perſecution.

God hath sent his mercie and his truth, 5. and hath deliuered my (g) soule out of the middes of (b) Lions whelps: I slept troubled.

(g) My life (b) from most mightie and rauenous persecuters.

The ionnes of men, their (i) teeth are weapons and arrowes : and their (k) tongue a sharpe sword.

(i) Though they haue not lions natural teeth, yet they exercise crueltie by artificial weapons, (k) and with their cruel tongues incite their folowers to the same furie. 1. Reg. 22. v. 16.

6. Be exalted aboue the heauens, o God : and thy glorie vpon al the earth.

7. They prepared a snare for my feete: and bowed downe my soule.

They (l) digged a pit before my face : and they are false into it.

(l) Saul endeauoured manie wayes to ouerthrow Dauid, amongst other meanes pro- uoked him to set vpon the Philistijms, thinking they should haue slaine him. 1. Reg. 18. v. 17. but the same Philistijms ouerthrew Saul. 1. Reg. 31.

8. My hart is readie, o God, my hart is readie : I wil sing, and say :: a Psalme.

9. Arise my glorie, arise psalter and harpe: I wil arise early.

10. I wil confesse to thee among (m) peoples, o Lord: and I wil say :: a Psalme to thee among (n) the Gentils.

(m n) Gods benefits bestowed vpon Dauid, and vpon faithful Christians prefigured by him, are for euer to be praised by al peoples and nations.

11. Because thy mercie is magnified euen to the heauens, and thy truth euen to the clouds,

12. Be exalted aboue the heauens o God: and thy glorie vpon al the earth.

P S A L M E L V I I.

Holie Dauid inueigleth against dissembling wicked men: 7. describeth their manifold punishment, 11. wherein the iust shal be comforted

1. Vnto (a) the end, (b) destroy not, to Dauid, in (c) the inscription of the title.

(a) This Psalme was made vpon the same occasion, and to the same purpose as the former, (b) to exhort the iust and innocent to patience, (c) by Dauids memorable example.

2. **I**F (d) in very deede you speake iustice: iudge right things ye sonnes of men.

(d) Few are so wicked, but they speake and pretend iust things:

3. For in (e) the hart you worke iniquities : in the earth your (f) hands forge iniustice.

(e) But neither thinke wel, (f) nor doe wel, but both contrarie, which feyned sanctitie is double iniquitie.

4. Sinners are alienated from the matrice, they haue erred from the womb: they haue spoken false things.

(g) These wicked sinners that flatter and incite King Saul, seeme to haue spent al their life from their infancie in malice.

:: Psalms
more in vse
with Christian
Gentils, then
they were with
the Iewes. See
page. 12.

Gods prou-
idence in suffe-
ring euil.
The 3. key.

5. They haue furie according to the similitude of *(h)* a serpent: as of the aspe that is deafe, and stoppeth his eares.

(h) Their furie is vnquiet, til they may wound the innocent with their poisonous sting, *(i)* neither wil they harken to good admonitions, but stop their eares like an aspe, that layeth one eare close to the ground, & stoppeth the other with his taile.

6. Which wil not heare the voice of the inchanters, and of the sorcerer enchanting wisely.

7. God shal breake their *(k)* teeth in their mouth, the *(l)* cheeke-tooth of the lions our Lord wil breake in pieces.

(k) But God wil breake their cruel force, *(l)* though it seemeth most strong and insuperable.

8. They shal come to nothing as water running downe: he hath *(m)* bent his bow til they be weakened.

(m) Gods iust determination of punishing the wicked stil remaineth bent and readie, though execution be some while deferred.

9. As *(n)* waxe that melteth, shal they be taken away: *(o)* fyre hath falne on them, and they haue not seen the sunne.

(n) That force and power which is now inuincible, hard and strong like a lions strongest teeth, shal then be as impotent and soft as waxe: *(o)* Gods wrath, like fire, the most torcible element, shal fall vpon them, and they shal be cast into vtter darke-nes, deprived of the sunne and al comfortable light.

10. Before your *(p)* thornes did vnderstand the old bryar: as liuing so in wrath he swalloweth them.

(p) Before their malice can bring to effect the great mischiefs which they plotte and purpose, God suddainly cutteth them off, before they tully vnderstand of either sicknes or death, casteth them as it were aliue into hel.

11. The iust *(q)* shal reioyce when he shal see reuenge: he shal wash his hands in the bloud of a sinner.

(q) The iust reioyce in the punishment of the wicked for three causes, first in zeale of iustice, conforming his wil and mind to Gods iudgement; secondly, for that himselte through Gods mercie hath escaped that terrible damnation; thirdly, for that he is now deliuered from molestation, and continual tribulation.

12. And man shal say: If certes there be truite to the iust: *(r)* there is a God certes iudging them on the earth.

(r) The iust seeing, or by faith knowing what punishment remaineth for the wicked, is therby assured that the good shal reape fruit for his wel-doing, and that in the meane time God ruleth and iudgeth on the earth, though as yet it appeareth not so euidently.

PSALME LVIII.

Another
prayer of
Dauid in dan-
ger.
The 8. key.

Holie Dauid (being besieged in his owne house by men sent to kil him) confidently prayeth God to deliuer him , 6. and al faithful nations in like danger: 7. and praiseth God.

1. Vnto the end, destroy not, to Dauid in the inscription of the title, (a) when Saul sent, and watched his house to kil him (1. Reg. 19.)

(a) King Saul hauing thrise attempted in vaine to kil Dauid (1. Reg. 18. v. 11. & c. 19. v. 9.) sent some of his guard to fetch him, from his owne house, that he might be slaine: but God moued the mind of Michol, to admonish him of the danger and to helpe him away in-fartie, though Saul thought she would haue been a scandal vnto him (or cause of ruine) by the hands of the Philistians. 1. Reg. 18. v. 21. Vpon which occasion Dauid made this Psalme. As he also made others, for perpetual memorie of Gods like benefits, in deliuering him in imminent dangers, when Saul sent three troups of sericants to kil him, and solowed them himselfe. 1. Reg. 19. v. 20. likewise when he was knowen and bewrayed before Achis King of Geth. 1. Reg. 21. also in Ceila, in the deserts of Ziph, and of Maon, c. 23. in Engaddi, c. 24. in Hachila, c. 26. and againe amongst the Philistians, c. 27. and 30.

2. **D**ELIVER me from mine enimies, o my God: and from them that rise vp against me defend me.

3. Deliuer me from them that worke iniquitie: and from bloody men saue me.

4. Because loe they (b) haue taken my soule: the strong haue salne violently vpon me.

(b) They haue so streily besieged me, that it is now in their hands to take away my life.

5. Neyther is it mine iniquitie, nor my sinne, o Lord: (c) without iniquitie haue I runne, and gone directly.

(c) Of my part I haue committed no fault against myne enimies, for which they can haue anie iust cause to persecute me.

6. Ryse vp to meete me, and see: and thou, o Lord, the God of powres, God of Israel, attend to visite (d) al nations: haue (e) no mercie on al that worke iniquitie.

(d) The Prophet foreseeing in spirite, that the Catholike Church shal be vniustly persecuted, prayeth, and teacheth others to pray, that God wil mercifully visite his faithful people of al nations: (e) and not spare obstinate persecuters.

7. They wil returne (f) at euening: and they shal suffer famine (g) as dogs, and shal compasse the citie.

(f) Persecuters labouring how much, or how long soeuer, shal at night, that is, in the end of al their wicked endeauours be vnsatisfied in their desires, (g) as hungrie dogs that run hunting al the day, & night also, stil seeking & not finding wherwith to fil their rauinous mouths and deuouring bellies.

8. Behold they (b) wil speake in their mouth, and a sword in their lippes: (i) because who hath heard?

(b) They threaten and determine to vse al crueltie, (i) as if there were no God, that heareth, and wil punish it.

9. And thou, o Lord, wilt scorne them : thou wilt bring to nought al the nations.

10. I wil keep my strength to thee : (k) because thou art my receiuer:
11. my God, thy mercie thal preuent me.

(k) Through Gods grace the Church is stil strong and the vertuous doe perseuer.

12. God wil shew vnto me concerning mine enimies , kil them not (l) lest sometime my peoples forget.

(l) God suffereth afflictions to fal vpon his seruants, to keepe them exercised , lest in prosperitie they forget their duties to him.

Disperse them in thy strength : and (m) depose them my protectour, o Lord.

(m) Deprive them of power, that they may not doe so much euil as they desire.

13. The sinne of their mouth, the word of their lips : and let them be taken in their pride.

And for (n) cursing and lying they shal be (o) talked of 14. in consummation: in wrath of consummation and they shal not be.

(n) After that their iniquitie is complete (o) they shal be accused and punished for their blasphemies and lies.

And they shal know that God wil rule ouer Iacob : and ouer the ends of the earth.

15. They (p) shal be turned at euening, and shal suffer famine as dogs: & shal compasse the citie.

(p) As v. 7.

16. They shal be (q) dispersed to eate : and, if they be not filled , they (r) wil murmur also.

(q) They shal in vaine seeke oyle for their lamps with the foolish virgins , repent with Iudas, and finding no helpe, (r) shal continually blaspheme in hel

17. But I wil sing thy strength : and wil exalt thy mercie in (s) the morning.

(s) In the resurrection.

Because thou art become my receiuer , and my refuge in the day of my tribulation.

My helper, I wil sing to thee, because thou art God my receiuer : my God, my mercie.

P S A L M E L I X.

King Dauid after his owne and the peoples manie tribulations, 8. rendereth thankses for their renowned victories, 11. achieved by Gods only power.

1. Vnto the end, for them (a) that shal be changed, in (b) the inscription of the title (c) to Dauid himselfe, (d) for doctrine, 2. (e) when he set fire on Mesopotamia of Syria, and in Sobal, and Ioab returned , and struck Idumæa in the valley of salt-pits twelue thousand (2. Reg. 8. & 10. & 1. Paral. 18.

(a) The change of state from aduersitie to prosperitie in the people of Israel, was a figure of the like change in the Church of Christ, (b) worthie to be remembered, (c) for the instruction (d) of Gods beloued, (e) as the same are more largely recorded in the books of Kings.

King Dauids thankses for victories. The & key.

3. **O** GOD thou (*f*) hast repelled vs, & hast destroyed vs: thou wast angrie (*g*) and hast had mercie on vs.
 (*f*) God suffereth his people to be afflicted, as wel for their sinnes, as for exercise in vertue, (*g*) after sheweth his mercie in pardoning, and fauour in aduancing them.
4. Thou hast moued the earth, and hast troubled it: heale the breaches thereof, because it is moued.
5. Thou hast shewed vnto thy people (*b*) hard things: thou hast made vs drinke the wine of compunction.
 (*b*) Punishing sinners.
6. Thou hast (*i*) giuen a signification to them that feare thee: that they flye from the face of the bow.
 (*i*) Warning them to amend:
7. That thy beloued (*k*) may be deliuered, saue me with thy right hand, and heare me.
 (*k*) and then restoreth them to former good state.
8. God hath spoken in (*l*) his holie: I shal reioyce, and (*m*) shal diuide Sichem: and shal measure the valley of tabernacles.
 (*l*) God also as he hath promised by his holie oracle, (*m*) hath aduanced King Dauid in his temporal Kingdom, and doth much more aduance him, and other elect in euerlasting life.
9. Galaad is mine, and Manasses is mine: and Ephraim the strength of my head.
10. Iuda my King: Moab (*n*) the pot of my hope.
 (*n*) As a vessel for meaner vses.
 Into Edom I wil (*o*) stretch out my shoe: the foreners are subiect to me.
 (*o*) Bring it vnder my dominion.
11. Who shal conduct me into a fenced citie? who shal conduct me euen into Idumea?
12. Shal not thou, o God, (*p*) that hast expelled vs: and (*q*) wilt not thou o God, goe forth in our hostis?
 (*p*) As God doth sometimes punish (*q*) so he also rewardeth.
13. Giue vs aide from tribulation: because mans saluation is vaine.
14. In God we shal doe (*r*) strength: and he shal bring to nothing them that afflict vs.
 (*r*) Strongly, with fortitude.

P S A L M E LX.

Faithful people of the whole earth pray, and acknowledge that God mercifully beareth their prayer. 6. Expect the eternal Kingdom of Christ, in which they shal praise him for euermore.

1. Vnto the end, (*a*) in hymnes to Dauid.
 (*a*) In songs of praise and thanks to God.

2. **H**E A R E, o God, my petition: attend to my praier.
 3. **F**rom (*b*) the ends of the earth I haue cried to thee: whiles my:

A confident
 prayer for
 Christs Incar-
 nation.
 The 5. key.

hart was in anguish, thou (c) didst exalt me on a rock.

(b) From all coasts of the earth faithful people pray to God. (c) The Church builded upon an assured foundation, is exalted to great power and dignitie.

4. Thou hast (d) conducted me, because thou art made my hope: a toure of strength from the face of the enimie.

(d) God conducteth, defendeth, and deliuereth those that confidently trust in him.

5. I shal inhabite in (e) thy tabernacle for euer: I shal be protected in the couert of thy wings.

(e) In the Church, a place of assured protection.

6. Because thou my God hast heard my prayer: thou hast giuen inheritance to those that feare thy name.

7. Thou wilt adde (f) dayes vpon the dayes of the King: his yeares euen vnto the day of generation and generation.

(f) Christs kingdome, the Church, perpetual to the end of this world, and eternal after the general Resurrection.

8. He is permanent for euer in the sight of God: his (g) mercie and (h) truth who shal require?

(g) Who is able to vnderstand or explicate how great Christs mercie is in redeeming vs, (h) and his truth in performing his promised rewards?

9. So (i) wil I say a Psalme to thy name for euer and euer: that I may render my vowes (k) from day to day.

(i) For so inestimable benefites I wil alwayes praise thee with Psalmes, Canticles, or other thanks in this life: (k) and eternally in the life to come.

PSALME LXI.

A iust man encourageth his owne soule to serue God in sincere humilitie, 9. exhorteth also al others to trust in God, not in false and worldlie pollicie, or wealth, because Gods power & mercie wil render to euerie one as they deserue.

Exhortation to good life, in respect of reward or punishment. The 7. key.

1. Vnto the end, for (a) Idithun a Psalme of Dauid.

(a) Directed to Idithun, one of the masters of musike, to sing it, or to make tune for it.

2. **S**HAL (b) not my soule be subiect to God? for of him is my saluation.

(b) The wicked treating to ruinate others, Dauid, or anie iust man, feareth them not, because his soule is subiect to God.

3. For he is my God, and my sauour: my receiuer, (c) I shal be moued no more.

(c) Therefore I firmly purpose neuer to be moued from God.

4. (d) How long let you violently vpon a man: (e) you al doe kil, as it were vpon (f) a wal that is leaning, and a wal shaken.

(d) In-vaine doe you myne aduersaries stil assault me, (e) though ye be al confederate to kil me, (f) supposing me to be like a ruinous or shaken wal, that is easily throwne downe.

5. But (g) yet they thought to repel my price, (h) I ranne in thirst: they (i) blessed with their mouth, and cursed with their hart.

(g) They think stil to depriue me of my reward, the price of my labours and me

rites, *(b)* but I runne so much more diligently, as thirsting after righteousness in this life, and glorie in the next, to finish my course *(i)* A most dangerous temptation, when after threats and crueltie, persecutors endeauour by sweete words and promises to perswade the iust to fall into sinne.

6. But yet my soule be thou subiect to God: because my patience is from him.

7. Because he is my God, and my fauour: my helper *(k)* I shal not remoue.
(k) I resolutely purpose not to yeald to anie tentations.

8. In God is my saluation, and my glorie: the God of my helpe, and my hope is in God.

9. Hope in him *(l)* al ye the congregation of people: powre out your hearts before him: God is our helper for euer.

(l) Gods faithful seruants, are not only constant themselues, but also exhort and perswade al others, as much as in them lieth, to serue God and trust in him.

10. But yet the children of men are vaine, the children of men are *(m)* liers in balances: that they may deceiue by vanitie together.

(m) Vsing false weights they defraud one an other.

11. Hope not in iniquitie, and couet not robberies: if riches abound set not your hart vpon them.

12. *(n)* Once hath God spoken, these *(o)* two things haue I heard:

(n) God hauing once spoken it his most assured. *(o)* Two especiall attributes of God.

13. That *(p)* power is Gods, and *(q)* mercie, o Lord, is to thee: because thou wilt render to euery one according to his works.

(p) God is omnipotent, so that he can both reward and punish infinitely; *(q)* and Merciful, that he is readie to receiue al sinners into his fauour, if they wil repent & turne vnto him.

Mat. 16.

Rom. 2.

1 Cor. 3.

Gal. 6.

PSALME LXII.

Dauid in banishment with great affection desireth to vnite himselfe with God in meditation. 4. purposing and promising euer to praise him: 10. prophesieth the vaine endeauours, and condemnation of his enemies, and his owne aduancements.

1. A Psalm *(a)* of Dauid when he was in the desert of Iuda. *(Reg. 22.)*

(a) Holie Dauid made this deuout meditation when he was in the forest of Haret, or desert of Ziph. 1. Reg. 22. & 23. and could not come to the tabernacle of God, nor to Ierusalem, where he especially desired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholikes, when they are put in close prison for their faith, or othe. wise hindred, that they can not be present at the most holie and daylie Sacrifice. In which case we must supplie as we may, this great losse, and comfort our selues with this, or like Psalm, or prayer, saying: O God my God, to thee I watch.

2. **O** GOD my God to thee I watch, *(b)* from the morning light.
(c) My soule hath thirsted to thee, *(d)* my flesh to thee very manie wayes.

(b) Euen from the first dawning of the morning, *(c)* my soule thirsteth after thee, *(d)* yea also my very flesh, and whole bodie teeleth great paines, by this affliction of mind, and desireth releefe and rest.

Dauids deuotion in banishment.
The 8. key.

3. In a desert land, and inaccessible, and without water, (e) so in the holie haue I appeared to thee, (f) that I might see thy strength, and thy glorie.

(e) Being now in case that I can not serue thee, o God, as I would, yet I exhibite my selfe present in spirit, before thy holie place, (f) meditating thy power, and thy glorie.

4. Because (g) thy mercie is better then liues, my lippes shal prayse thee.

(g) This consolation in banishment from thy diuine Seruice, is sweeter to me then manie temporal liues, or anie worldlie prosperitie.

5. (h) So wil I blesse thee in my life: and in thy name I wil lifte vp my hands.

(h) For as the Passions of Christ abound in vs (saith S. Paul. 2. Cor. 1.) so also by Christ our comfort aboundeth.

6. As with (i) marrow and fatnes let my soule be filled: (k) and my mouth shal praise with lips of exultation.

(i) Replenish my soul, o God, with the abundance of thy grace, (k) so shal I by more able to praise thee

7. (l) If I haue been mindful of thee vpon my bed, (m) in the morning I wil meditate on thee: 8. because thou hast been my helper.

(l) Seeing in the night, also in my bed I meditate on thee; (m) I wil more diligently doe the same in the mornng.

9. And in the court of thy wings I wil reioice, my soule hath cleaued after thee: thy right hand hath receiued me.

10. But (n) they in vaine haue sought my soule, (o) they shal enter into the inferiour parts of the earth.

(n) My temporal and spiritual enimies: (o) and they shal be damned for their sinnes.

11. They (p) shal be deliuered into the hands of the sword, they shal be (q) the portions of foxes.

(p) It happened literally to Saul, that he was slaine in battle; which he made against his enimies: (q) and his dead bodie was hung on a wal (1. Reg. 31.) exposed to wilde beasts, or birds, though it was arterwards burnt and buried.

12. But (r) the King shal reioice in God, al shal be praised that sweare by him: because the mouth is stopped of those that speake wicked things.

(r) Dauid was presently after Sauls death exalted to the Kingdome, in figure of Christ, whose name and glorie was exalted, after the destruction of the Iewes by Pagan Emperours.

P S A L M E LXIII.

A prayer of the iust reposing their whole trust in God: 7. and reioicing that the enimies machinations are frustrate.

A confident prayer in tribulation.
The 7 key.

1. Vnto the end, a Psalm of Dauid.

2. **H**E A R E o God my prayer when I make petition: from the feare of my enimie deliuer my soule.

3. Thou (a) hast protected me from the (b) assemblie of the malignant:

from the multitude of them that worke iniquitie.

(a) By example of thy former protection, (b) from the conspiracie of wicked men, I trust most assuredly in thy helpe.

4. Because they haue sharpened their tongues as a sword: they haue bent the bow a bitter thing, 5. that they may shoot in secrets at the immaculate.

6. Sodainely they wil shoot at him, and wil not feare: they (c) haue confirmed to themselues a wicked word.

(c) They are resolu'd to intrap me.

They haue talked to hide snares: they haue said, Who shal see them?

7. They haue searched iniquities: they (d) haue failed searching with scrutanie.

(d) But as they haue failed, so they shal stil faile, and be ouerreached in their bad counsels, as Achitophel. 2. Reg. 17.

8. Man shal come to a deepe hart: and God shal be exalted.

(e) Childrens arrowes are made their wounds: 9. and their tongues are weakned against them.

(e) God hath chosen the weake of this world to confound the strong. Al that saw them (f) were troubled: 10. and eueric man feared.

(f) Much merueled seeing the wicked so punished.

And they shewed forth the workes of God: and they vnderstood his doings.

11. The iust shal reioice in our Lord, and shal hope in him, & al the right of hart (g) shal be praised.

(g) The iust shal be praised, for rightly seruing God.

PSALME LXIV.

God is rightly praised in Sion and Ierusalem (in his Church only) for his benefitts bestowed and promised, 8. vnto which also in the time of grace al nations shal be called.

1. To the end, a Psalm of Dauid, (a) the Canticle of Ieremie, and Ezechiel, to the people of the transmiration, when they began to goe forth.

(a) The seuentie Interpreters seeing Dauid here prophetic of the peoples returne from Babylon, added the names of Ieremie and Ezechiel, who being in that captiuitie prophetic the same more largely. As likewise these and other Prophets, foresaw in spirit, and more especially prophetic the going forth of al nations from Babylon, that is, forsaking Idolatrie, and embracing true Religion in the Church of Christ. so S. Augustin, Eutymius, and others.

2. **A**N hymne, o God, becommeth thee (b) in Sion: & a vow shal be rendered to thee in Ierusalem.

(b) Not in Babylon, nor els where, out only in the Church praises and voves are grateful to God.

3. Heare my prayer: (c) al flesh shal come to thee.

(c) Al nations shal know thee.

4. The words of the wicked (d) haue preuailed vpon vs: and thou wilt

be

Conuerfion
of Gentils.
The 6. key.

be (e) propitious to our impieties.

(d) The wicked are insolent in threatenng; (e) but thou mercifully pardoning our finnes, they shal not hurt vs.

5. (f) Blessed is he whom thou hast chosen and taken: he shal dwell in thy courts.

(e) They are happie to whom thou hast prepared grace and glorie.

6. (g) We shal be replenished in the goods of thy house: holie is thy temple, (h) meruelous in equitie.

(g) The voices of the faithful, reioycing in the hope of eternal glorie. Rom. 5.

(h) Nothing polluted shal enter into heauen. Apo. 21.

Heare vs, o God our sauour, the hope of al the ends of the earth, and in the sea farre.

7. Preparing (i) mountaines in thy strength, girded with might: which troublest (k) the depths of the sea, the sound of the waues therof.

(i) Thou which art al powerful, as appeareth by the huge mountaines (k) seas, and other thy workes.

9. The Gentils shal (l) be troubled, and they that inhabite the borders shal be affraid of thy signes: (m) the out-goings of the morning and euening thou shalt delight.

(l) Thou wilt by thy omnipotent power moue the harts of obdurate men, and so conuert innumerable of al nations to thee. (m) Thou wilt draw manie to thee, with ioy and gladnes, from the vttermost coasts of the east and west.

10. Thou hast visited the earth, and hast inebriated it: thou hast multiplied to inrich it.

The (n) riuer of God is replenished with waters, thou hast prepared their (o) meat: because (p) so is the preparation therof.

(n) God wrought diuers miracles in waters (Gen. 7. Exo. 7. 14. 15. Iosue. 3. 4. Reg. 5. 6. &c.) likewise in prouiding meate for his people (Exo. 16. 3. Reg. 17. 4. Reg. 4. 7. &c.) which were figures of Baptisme, Eucharist, and other Sacraments of Christ, washing from finnes, and augmenting grace, (p) so replenishing the Church with most sacred Mysteries.

11. Inebriate (q) her riuers, (r) multiplie her fruits: in her drops she shal reioyce springing.

(q) Endowing the Apostles and other preachers with spiritual grace and learning, (r) continuing the succession of pastours to water and feede the faithful people.

12. Thou wilt (s) blesse the crowne of the yeare of thy goodnes: (t) and thy fields shal be replenished with plentie.

(s) God blesseth the whole course, or circle of time, of the Church militant in this world, (t) and the crowne, or happie end of euerie iust persons life.

13. The (v) beautiful places of the desert shal be fat: and the (w) litle hils shal be girded about with exultatton.

(v) Euen those which before had only a shew of beautie. but indeed were barren, shal yeald abundant fruit. (w) Those which are more eminent shal particularly reioyce in their owne and others spiritual progresse in vertue.

14. The (x) rammes of the sheep are clothed, and (y) the valleyes shal abound with corne: (z) they wil erie, yea they wil say an hymne.

(x) The principal pastours shal in proportion reioyce aboue the rest for the grace and glorie of al their flock. (y) The subiects also and inferiour people shal be satisfied with their happie lot. (z) Al together, prelates and people, higher and lower shal with vniforme voice sing praises to God, and perpetual hymnes.

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

P S A L M E L X I I I I.

Perpetuities of
the Church.

Reward of the
iust.

Saints crownes
are of Gods
benignitie.

The Coronas
our Lord, and
our Ladie.

Gentils suc-
ceede the
Iewes.
The 6. key.

11. *God will bleſſe the crowne.*) Vnder the Allegorie of the land of Iurie, wherunto the people of God were to be reſtored after their captiuitie in Babylon, the Pſalmiſt here prophecieth greater things, then can be verified of the temporal ſtate of the Iewes, that the militant Church, ſhal ſtil be bleſſed from the beginning to the end yealding expected fruits; and al the iuſt, that perſeuer to the end of their liues, ſhal receiue moſt happie and glorious rewards of their labours. As ſaint Paul after his meritorious trauels confidently expected his glorious reward, when he ſaid (1. Tim. 4.) I haue fought a good fight, I haue conſummated my courſe, I haue kept my faith. Concerning the reſt, there is layde vp for me a Crowne of iuſtice, which our Lord wil render to me in that day, a iuſt Iudge. And not only to me: but to them alſo that loue his comming. And this is called the crowne of the yeare of Gods benignitie, becauſe God of his owne benignitie, without mans former deſert giueth grace, and in the end for merite following, giueth a crowne of glorie. So our bleſſed ſauour according to his fulneſſe of grace, which was in his ſoule, and infinite merite, receiued a crowne of glorie, in the conſummation of his temporal liue, after the ſpace of thirtie three yeares. And our Bleſſed Ladie the Mother of God receiued an anſwerable crowne to her excellent grace and merits, in the conſummation of her liue, at the end of ſixtie three yeares. In memorie of which numbers of yeares, deuout men haue piously inſtituted certaine formes of prayers, called the Crownes or Coronas of ſauour, and of our Ladie.

S. Aug.
Ensym.

P S A L M E L X V.

The Prophet inuited al men to praife God for his meruelous workes, and benefits done to the Iewes. 7. Who being vngratefull, 8. Gentils are called, 16. and bring forth better fruit.

1. Vnto the end, a Canticle (a) of reſurrection.
(a) Mystical reſurrection, Gentils ſucceeding in place of the Iewes.

Make ye (b) iubilation to God al the earth, 2. ſay a Pſalme to his name: giue glorie to his praife.

(b) Shew your internal ioy by external words and deeds.

3. Say ye to God: (c) How terrible are thy workes, o Lord! in the multitude of thy ſtrength thine enemies (d) ſhal lie to thee.

(c) In drowning the world, in confounding the tongues in Babel, in burning Sodom and Gomorrha with brimſton in plaguing the Egyptians, in drowning Pharao and his whole armie in the red ſea; in deſtroying the Chananites and other infidels, in puniſhing the ten tribes, and afterwards the other two by captiuitie, & innumerable other puniſhments, al for finnes, (d) for which euen the wicked, though not ſincerely conuerted, yet of ſeruile feare, reyned and falſly promiſed to amend, but performed it not: as Pharao afflicted with plagues, was forced to promiſe libertie to the children of Iſrael, which he afterwards denied.

4. Let al the earth adore thee, and sing to thee: let it sing a Psalme to thy name.

5. Come ye, and see the workes of God: terrible in counsels ouer the children of men.

6. Who turneth *(e)* the sea into drie land, in *(f)* the riuer they shal passe on foote, *(g)* there we shal reioyce in him.

(e) The red sea, *(f)* when Iosue brought the people ouer Iordan, *(g)* in remembering and reciting these singular benefits.

7. Who ruleth in his strength for euer his eyes looke vpon the gentils: *(h)* they that exasperate him let them *(i)* not be exalted in them selues.

(h) Gods chosen people the Iewes did often exasperate God by their ingratitude, murmuring, and other sinnes: whom the Prophet therefore admonished, *(i)* not to be proud, lest they be subdued and brought low.

8. Ye *(k)* Gentils blesse our God: and make the voice of his prayse heard.

(k) By way of inuitation the Psalmist prophecieth the conuersion of Gentils.

9. Who hath put *(l)* my soule in life: and hath not giuen my feete to be moued.

(l) The voice of the whole Church: confessing Gods prouidence and protection, that she neuer faileth, for the Iewes falling from Christ the Gentils believed in him, and some nations or countries falling from Religion, others are conuerted.

10. Because thou *(m)* hast proued vs, o God: by fire thou hast tried vs, as siluer is tried.

(m) God suffereth his Church to be persecuted with al kinds of tribulation, as some are heere recited.

11. Thou hast brought vs into a snare, thou hast laide tribulations on our backe: thou hast set men vpon our heads.

12. *(n)* We haue passed through fire and water: and thou hast brought vs out into refreshing.

(n) But through Gods assistance his seruants passe through, and ouercome al tentations.

13. I wil goe into thy house with *(o)* holocausts: I wil render thee *(p)* my vovues: 14. which my lips haue distinguished. And *(q)* my mouth hath spoken in my tribulation.

(o) Sacrifice of thanks, *(p)* and voluntarie vovues, *(q)* that which anie promiseth to God in tribulation, they must performe accordingly.

15. *(r)* Holocausts with marrow wil I offer to thee, with incense of raimes: I wil offer to thee oxen with bucke goats.

(r) These were the best external sacrifices of the old law:

16. *(s)* Come ye, heare, and I wil tel al ye that feare God, what great things he hath done for my soule.

(s) But both then and now the internal sacrifices of contrite hart, of iustice, and of diuine praise best please God

17. To him haue I cried with my mouth, and haue exulted *(t)* vnder my tong.

(t) From the hart, which is vnder the tong, and directeth the tong what to speake.

18. *(v)* If I haue beheld iniquitie in my hart, our Lord wil not heare.

(v) Whofocuer wil be heard in prayer, must repent of his sinnes.

19. Therefore hath God heard , and hath attended to the voice of my petition.
 20. Blessed be God who hath not remoued my prayer , and his mercie from me.

P S A L M E L X V I . .

Propagation
of the Church.
The 6. key.

The Prophet prayeth for (and wisheth foresheweth) the propagation of the Church of Christ.

1. Vnto the end, in hymnes, a Psalm (a) of Canticle to Dauid.
 (a) This Psalm beginning to be song by voices, instruments were adioyned.
2. **G**OD (b) haue mercie vpon vs, and (c) blesse vs: (d) illuminate his countenance vpon vs, and (e) haue mercie on vs.
 (b) God first remitte our finnes: (c) then giue vs thy manifold graces, (d) grant faith and repentance, (e) and so forgiuencs of finnes.
3. That we may know thy way vpon earth: in al nations thy saluation.
4. Let peoples, o God, confesse to thee: (f) let al peoples confesse to thee.
 (f) Al nations shal be conuerted.
5. Let nations be glad & reioice: because thou iudgeth peoples in equitie, and the nations in earth thou doest direct.
6. Let peoples, o God, confesse to thee, let al peoples confesse to thee:
7. the earth hath yealded her fruit.
 (g) God, (h) our God blesse vs, 8. (i) God blesse vs: and let al the ends of the earth feare him.
 (g) God the Father, (h) God the Sonne, (i) God the Holie Ghost, faue the people of al nations, by Euangelical preaching of thee, the most Blessed Trinitie.

P S A L M E L X V I I . .

The Church
stil conserued.
The 6. key.

Notwithstanding great persecutions the Church prospereth. 10. Especially in the new testament, by Apostolical function, 18. ministerie of Angels, Christs Ascension, comming of the Holie Ghost, 31. confirming the faithful, representing the insolent, and conuerting manie. 35. For al which the Prophet inuirteth al men to praise God.

1. Vnto the end, a Psalm of Canticle, to Dauid himself.
2. **L**ET (a) God arise, and let his enemies be disperfed, and let them that hate him (b) flye from his face.
 (a) In manner of praying that God wil vouchsafe to defend the Church, the Psalmist prophecieth that God wil arise, (b) and the cnenies shal flye away, not daring to abide the combat.

3. As smoke vanisheth, let them vanish away: as waxe melteth at the presence of fire, so let sinners perish at the presence of God.

4. And (i) let the iust make merrie, and reioyce in the sight of God: and let them be delighted in inirth.

(i) As God is terrible to the wicked: so he is comfortable to the iust.

5. Sing to God, say a Psalme to his name: (d) make way to him, who (e) mounteth vpon the west, (f) Lord is his name.

(d) Resist not Gods inspiration, but receiue it with ioy and thanks. (e) Who triumpheth ouer death (f) God is Lord, not only of these or those nations, countries or other creatures, but absolutely and vniuersally of al.

Reioyce ye in his sight, they shal be troubled at the presence of him: 6. the father of orphanes, and iudge of widowes.

God in his (g) holie place: 7. God that maketh men to inhabite (h) of one manner in a house.

(g) That is the true holie Church, which hath (h) vnitie in doctrine, touching faith and manners. S. Cyr. ep. 76.

That bringeth forth them (i) that be bound in strength, likewise them that (k) exasperate, that dwell (l) in sepulchers.

(i) That be bound in sinne, (k) euen rebellious wils are altered by Gods mercie, & freely embrace his law, (l) Ifo the dead and drie hearts that cared not for spiritual things are softened, and quickned with new grace.

8. O God (m) when thou wentest forth in the sight of thy people, when thou didst passe through the desert.

(m) The benefis bestowed on the Israelites, are written in the books of Moyfes, Iosue, and Iudges.

9. The earth was moued, and the heauens also distilled, at the presence of the God of Sina, at the face of the God of Israel.

10. (n) Voluntarie rayne shalt thou separate, o God, to thine inheritance: and it was (o) weakned, but thou hast perserued it.

(n) Not mans deseruing, but Gods mere good wil, and free grace caused Christ to come, and by himselfe and his Apostles to preach the Euangelical doctrine, which watereth the whole world. (o) God chose the weake, but made them strong.

11. Thy (p) liuing creatures shal dwell in it: thou hast prepared (q) in thy sweetnes for the poore, o God.

(p) Those whom thou hast chosen, and so made thyne owne peculiar people, shal enjoy this grace. (q) Thou gauest Manna in the desert, the B. Sacrament in the new testament.

12. Our Lord shal giue (r) the word to them that euengelize, (s) with great power.

(r) God giueth to the Preacher what to speake, (s) and to some he giueth also power to worke miracles, in confirmation of their doctrine. Mar. 16.

13. The (t) King of holis the beloued of the beloued: and (v) to the beautie of the house, to diuide the spoyies.

(t) Some potent King, or (as it is in the Hebrew) Kings being beloued of the beloued of God, the only Sonne of God, shal yeald themselves to the same beloued Sonne of God: (v) which shal redound to the glorie and beautie of his Church, gaying such spiritual prayes from the diuel.

14. It ye (w) sleepe among the middest of the lotts, the wings of a doue layde ouer with siluer, and the hinder parts of her backe in the paucens of gold.

(w) If you be in such danger, that the aduersaries cast dice, or lots for your persons, and goods, yet you shall be deliuered, as if a doue, with her glittering feathers, like siluer and gold, flye away into a secure place, without losse or diminution, but rather with increase of vertues.

15. Whiles (x) the heauenlie discerneth Kings ouer her, (y) with snow they shall be made white in Selmon.

(x) When the heauenlie King determineth thus of earthlie Kings, (y) they shall be purged from their sinnes, and made white like snow, that falleth in mount selmon, which is a shadowed hill, thicke with trees, in mount Ephraim neere to Iordan.

16. "The (z) mountaine of God a fat mountaine.

(z) The Church of God is visible, and durable like to a mountaine.

A mountaine (a) curded as cheefe, a (b) fatte mountaine: 17. " why (c) suppose you curded mountaines?

(a) Combined, or ioyned together, as when mike is turned into curde, and so into cheefe. (b) Fruitful, enriched by spiritual gifts of the Holie Ghost. (c) Ye that are not of this Church, doe in vaine and erroneously imagine, that anie other mountaines are vnited.

A mountaine, in which it hath wel pleased God to dwel therein: for indeed our Lord wil dwel euen to the end.

18. The (d) chariot of God is then thousand fold, thousands of them that reioyce, our Lord in them, (e) in Sina in the holie place.

(d) Innumerable Angels ministers of Gods wil, doe continually attend vpon his Diuine Maiestie, as if he (who otherwise needeth no seruice) were caried by them, as in a chariot of infinite magnificence. Dan. 7. (e) So God appeared in Maiestie, when he gaue his law in mount Sinai.

19. Thou art (f) ascended on high, thou (g) hast taken captiuitie: thou (h) hast receiued gifts in men: for euen those (i) that doe not belieue, our Lord God to inhabite.

Eph. 4.

(f) Christ ascended with innumerable Angels attending vpon him, (g) caried with him the fathers of the old testament, that had been captiue, (h) as man he receiued gifts of God, in and for men, his faithful seruants, (i) yea also he receiued for his merite, that innumerable which before were incredulous were conuerted, and God dwelt in their souls.

20. Blessed be our Lord day by day: the God of our saluations wil make vs a prosperous iourney.

21. Our God is the God of sauing: and (k) the issues of death are of our Lord, our Lord.

(k) Our Lord, I say, our Lord, and none but he could ouercome death by dying.

22. But yet God (l) stil breake the heads of his enemies: the hairie crowne of them, that walke in their sinnes.

(l) Though Christ died to deliuer al men from death, yet he wil giue capital sentence of eternal death to al that obstinately remaine his enimies, and multiplie sinnes vpon sinnes, to the end of their temporal life.

23. Our Lord said: Out (m) of Basan I wil conuert, I wil conuert (n) into the depth of the sea.

(m) Euen of the rudest barbarous nations, manie shall be conuerted to Christianitie (n) namely Gods grace is extended into the Ilands of the Ocean, and other seas.

24. That thy foote (o) may be dipped in bloud: the tong of thy dogs

* Ex ini
mi is ab
ipso.

(made redde) with * the same (bloud) of the enimies.

(o) But such seuerer slaughter shal fal vpon the obstinate contemners of this grace, that mens feete shal be defiled in their bloud, and dogs shal lappe it.

25. They (p) haue seen thy entrings in, o God, the entrings of my God: of my King who is (q) in the holie place.

(p) Minie haue seen, or knowen in general, but the faithful more exactly know how Christ came into this world, his conuersation therein, and his going forth; (q) his reigning now in heauen our Mediatour, by whom al other intercessours haue accessse to God.

26. (r) Princes came before (s) ioyned with them that sang, in the middes (t) of yong women playing on timbrels.

(r) The Apostles sowing the first seed of Euangelical doctrine, (s) with whom other Apostolical men; (t) and other souls of al nations conuerted by their preaching, most ioyfully sing together in hart, voice, & instruments: especially in good works, shew their grateful affections to our Redeemer.

27. In (v) Churches blesse ye God our Lord, of (w) the fountaines of Israel.

(v) And al this in the particular Churches of diuers Kingdoms, and parts of the world: (w) beginning with the Israelites in Ierusalem, and so proceeding into al Iurie, and Samaria, and to the vtmost of the earth. Act. 1.

28. There (x) Benjamin a yong man, in excesse of minde.

(x) S. Paul of Jacobs yongest sonne Benjamin, last called to Apostleship, was chiefly sent to the Gentils.

(y) The Princes of Iuda their leaders: the Princes of Zabulon, the Princes of Nephthali.

(y) Other Apostles of diuers tribes sent first to the Iewes, secondarily to Gentils.

29. Command thy strength, o God: (z) confirme this, o God, which thou hast wrought in vs.

(z) As the Church began by the omnipotent power of God; so by the same only power it is conserued.

30. From thy temple in Ierusalem, Kings shal offer gifts to thee.

31. Rebuke (a) the wilde beasts of the reede, the congregation (b) of buls in the kine of thy peoples: (c) that they may exclude them, which are tried with siluer.

(a) Chastice therefore, o God, al persecuters of thy Church, who are but as weake wauering reeds, in comparison of thy power, (b) no better then buls, with kyne, that is, captaines and popular people, (c) endeauouring to alienate the constant proued Confessours from their faith.

Dissipate the nations that wil warres: 32. Legates shal come (d) out of Aegypt: Aethiopia shal prevent his hands to God.

(d) A prophecie that manie should be conuerted to Christ in Aegypt, & Aethiopia: as appeareth by the innumerable multitude of religious Monks, & Nunnes in those countries, shortly after the Apostles dayes.

33. Ye Kingdoms (e) of the earth sing to God: sing to our Lord:

(e) The like afterwards in al other nations, whom therefore the Prophet inuirteth to praise God, for so inestimable benefits in the whole world.

34. Sing ye to God, that mountereth vpon the heauen of heauen, to the East.

Behold he wil giue to his voice (f) the voice of strength : 35. giue you glorie to God vpon Israel, his magnificence, and his power in the clouds.

(f) Christ wil come to iudge, in terrour of voice, and with magnificence, accompanied with holie Angels and other Saints.

36. God is meruailous in his Saints, the God of Israel he wil giue power and strength to his people, God be blessed.

ANNOTATIONS.

PSALME LXVII.

Markes of the Church :
Visibilitie.
Sanctitie.
Vnitie.

Perpetuitie.
Assured veritie.

No other pretended Church hath the marke of vnitie or the rest.

16. *The mountaine of God.*) For better discerning the true Church from other congregations, the Prophet here describeth certaine proprieties therof, for he calleth it a mountaine, because it is most visible to al men. Secondly, a fat mountaine, that is, replenished with al vertues, and grifts of the Holie Ghost; wherof it is called Holie. Thirdly, it is curded, or consolidated in vnitie of faith and Religion, which conioyne the whole bodie, making it solide and firme, as the ruen turneth liquid milke into curde, and so into cheese. Fourthly, it is the Congregation, wherin God alwayes remaineth, cuen to the end, for euer; which sheweth two other proprieties; that the Church neuer faileth, nor erreth in doctrine: God stil dwelling therein, and consequently conserueth it from error in doctrine.

17. *Why suppose you curded mountaines.*) As for other congregations, it is certaine and eident, that they are not the Church of God, because they are not curded, that is not vnited, in the same points of faith, but only in negatiue points, and in general opposition against the Catholike Church, and among themselues notoriously disagreeing and diuided. As they also want the other markes of the true Church.

PSALME LXVIII.

Christ in middes of afflictions (as one in dangerous waters) 5. describing the malice of persecutours, and his owne true Zele, 14. prayeth his heauenlie Father for helpe. 23. By way of iust imprecation foresheweth the seuer punishment of his aduersaries, 30. his owne glorious Resurrection, and prosperous building of his Church. For which he imitteth al creatures to praise God.

Christs afflictions and victorie.
The 5. key.

1. Vnto (a) the end, (b) for them that shal be changed, (c) to Dauid.

(a) Perteyning to the new Testament, (b) for Gentils conuerted to Christianitie, and from vice to vertue, (c) prefigured in Dauid.

2. **S**A V E me, o God : because (d) waters are entred into my soule.

(d) Vehement afflictions inuiron my hart.

3. I (e) sticke fast in the myre of the depth : and there is no sure standing.

(e) I am as one intangled with quick-sand or quadmyre in the bottom of a great water.

I am come into the depth of the sea : and a tempest hath ouerwhelmed me.

4. I haue (f) laboured crying, my iawes are made hoarse : my eies haue

failed,

failed, whiles I hope in my God.

(f) Our Lord sweat bloud for anguish in his prayer, and was not deliuered from his passion, neither are his seruants presently deliuered from tribulations, but as is most to gods honour and their owne good.

Joan. 15. 5. They are multiplied about the haire of my head, that hate me without cause.

Mine enimies are made strong, that haue persecuted me vniustly: (g) then did I pay the things that I tooke not.

(g) Our Sauour who had no sinne, payd the ransom for al finnes.

6. O God thou knowest my (h) foolishnes: and (i) mine offences are not hid from thee.

(h) O God thou knowest, that this which seemeth folie to worldlie men, is true wisdom (i) and though men charge me with offences, thou knowest that I am innocent.

7. (k) Let them not be ashamed vpon me, which expected thee, o Lord, Lord of hosts.

(k) Suffer not the weake to be scandalized in my passions.

Let them not be confounded vpon me that seeke thee, o God of Israel.

8. Because for thee haue I sustained reproch, confusion hath covered my face.

9. I am become a forener to my brethren, and a stranger to the sonnes of my mother.

Joan. 2.
Rom. 15. 10. Because (l) the zeale of thy house hath eaten me: and the reproches of them that reproched thee, fel vpon me.

(l) The zeale of seeking Gods honour, in propagating and aduancing his Church, is the cause of persecution. As we see those are lesse persecuted, which haue lesse godlie zeale.

11. And I couered my soule in fasting: and it (m) was made a reprocch to me.

(m) The wicked doe reproch those that mortifie themselves.

12. And I put haire-cloth my garment, & I became a parable to them.

13. They spake against me (n) that sate in the gate; and they song against me that dranke wine.

(n) The great men and iudges, also the drunkards and rascalitie of the people.

14. But I (o) my prayer to thee, o Lord: a time of thy good pleasure, o God.

(o) But I direct my prayer to thee.

(p) In the multitude of thy mercie heare me, in the truth of thy saluatiō.

(p) Expecting the time of thy good pleasure.

15. Deliuer me out of the myre, that I stick not fast: deliuer me from them that hate me, and from the depths of (q) waters.

(q) Tribulations.

16. Let not the tempest of water drowne me, nor the depth swallow me: (r) neyther let the pit shut his mouth vpon me.

(r) Though Christ died and was buried, and in soule descended into hel, yet he could not be holden in his sepulchre, nor in limbo, but rose againe.

17. Heare me, o Lord, because thy mercie is benigne: according to the multitude of thy commiserations haue respect to me.

18. And turne not away thy face from thy seruant : because I am in tribulation, heare me speedily.

19. Attend to my soule, and deliuer it : (f) because of mine enimies deliuer me.

(f) That they might either be conuerted, or confounded, and so doe no more hurt.

20. Thou knowest my reproch & my confusion, & my shame.

21. In thy sight are al they that afflict me, my hart hath looked for reproch and miserie.

And I expected some bodie that would be sorie together with me, and there (t) was none: and that would comfort me, and I found not.

(t) Not anie that could mitigate our Sauiours affliction, would shew compassion towards him. Mat. 27.
Ioan. 19.

22. And they gaue (v) gal for my meate : & in my thirst they gaue me vinegre to drinke.

(v) But contrariwise when he complained of thirst, they gaue him gal and vinegre to drinke.

23. (w) Let their table be made a snare before them, & for retributions, and for a scandal. Rom. 11.

(w) A Prophecie of the destruction of the Iewes, at the time of Pasch, when they should thinke to eate their paschal lamb with ioy.

24. Let (x) their eies be darkned that they see not: and make (y) their backe crooked alwaies.

(x) They are also blind in hart, that they wil not see the truth of Christs doctrine (y) but bow themselues to earthlie things, and worldlie gaines euen to this day.

25. Poure out thy wrath vpon them : and let the furie of thy wrath ouertake them.

26. Let their habitation be made desert: and in their tabernacles let there be none to dwel. Ae. 1.

27. Because (z) whom thou hast stricken, they haue persecuted : and vpon the sorrow of my wounds they haue added.

(z) Christ, whom God of this mercie designed to suffer death, for redemption of mankind, the Iewes of mere enuie and malice persecuted to death.

28. Adde thou (a) iniquitie vpon their iniquitie : and let them not enter into thy iustice.

(a) A prophecie that God would suffer them, to fal from one iniquitie to an other.

29. (b) Let them be put out of the booke of the liuing : and with the iust let them not be written.

(b) In the end of their liues, they shal not be found in the booke of life, where they suppose themselues to be written.

30. (c) I am poore and sorrowful : (d) thy saluation, o God, hath receiued me.

(c) The voice of Christ, humbling himselfe to death, euen to death of the Crosse: (d) from which he rose againe.

31. I wil praise the name of God with canticle : and wil magnifie him in prayse.

32. And (e) it shal please God more then a yong calfe: that bringeth forth hornes and hoofs.

(e) Deuout praise and thanks-giuing please God more then sacrifices of the most tender-calues, which were otherwise also grateful sacrifices.

33. Let the poore see and reioyce: seeke ye God, and your soule shal liue.

34. Because our Lord hath heard the poore: and he hath not despised (f) his prisoners.

(f) God doth assuredly comfort al such, as are imprisoned for professing the truth.

35. Let (g) the heauens and earth praise him, the sea, and al the creeping beasts in them.

(g) Al the creatures of God.

36. (h) Because God wil saue Sion: and (i) the cities of Iuda shal be built vp.

(h) God wil alwayes establish and protect the Catholike Church: (i) and particular Churches, members of the vniuersal, shal also prosper.

And they shal inhabite there, & by inheritance they shal get it.

37. And (k) the seede of his seruants shal possesse it, and they that loue his name shal dwel in it.

(k) Perpetual succession of the Catholike Church.

P S A L M E L X I X.

An other prayer of Dauid, when he was persecuted by Absalom: made in a Psalme after his deliuerie.

Dauids prayer
in persecution.
The 8. key.

1. Vnto (a) the end, a Psalme of Dauid, in remembrance, that our (b) Lord saued him.

(a) An apt prayer also for the afflicted in the new Testament, (b) from the danger of Absolon (2. Reg. 18.) or from any persecutour.

2. **O** God (c) intend vnto my helpe: Lord (d) make hast to helpe me.

(c) Al men at al times neede Gods helpe: (d) but most present neede, in present dangers. The rest of this Psalme is conteyned in the 39. Psalme from the 15. verse. But there the whole Church prayeth for helpe, the world being almost drowned in sinnes; here Dauid, or other particular persons, or peoples pray in their seueral distresses.

Psa. 39.

3. Let them be confounded and be ashamed, that seeke my soule.

4. Let them be turned away backward, and be ashamed that wil me euils.

Let them be turned away forthwith ashamed, that say to me: Wel, Wel.

5. Let al that seeke thee reioyce, and be glad in thee, and let them say alwayes: Our Lord be magnified: which loue thy saluation.

6. But I am needie and poore: O God helpe me, thou art my helper, and deliurer: o Lord be not slacke.

P S A L M E L X X .

A prayer for
perseuerance
in vertue.
The 7. Key.

King Dauid, or anie other iust person prayeth God to continue his grace and protection against the malice of the enimie. 5. Recounteth Gods mercie in deliuering him from falling into tentations: 6. prayeth for the same in old age, or weakenes of bodie and spirite, 20. and promiseth perpetual gratitude and praises.

1. A Psalm (a) for Dauid, (b) of the sonnes of Ionadab, and (c) the former captiues.

(a) Though this Psalm (as also diuers others) is intituled to, or for Dauid, it pro-
ueth not that some other was the authour therof, but the Seuentie Interpreters in-
finate hereby, that it pertaineth in more particular sort to Dauid, growing old;
(b) they adde also the sonnes of Ionadab a most holie familie; (c) who for their
singular pietie, were suffered to remaine in Ierusalem in the first captiuitie. Ier. 35.

IN thee o Lord (d) I haue hoped, let me not be confounded for euer:
2. in (e) thy iustice deliuer me, and receiue me.

(d) The words of Dauid, or anie faithful iust person. (e) God of his iustice reuen-
geth the iniuries done to his seruants.

Incline thine eare to me and saue me.

3. Be vnto me for a God protectour, and for a fenced place: that thou
maist saue me:

Because thou art my firmament, and my refuge.

4. My God deliuer me out of the hand of the sinner, and out of the hand
of him that doth against the law, and of the vniust.

5. Because thou art (f) my patience, o Lord; o Lord my hope from my youth.

(f) Through thy grace I haue patience to expect thy pleasure, when I shal be
relieued.

6. Vpon thee haue I been confirmed from the wombe: from my mothers
bellie thou art my protectour.

In thee is my singing alwaies: 7. I was made to manie as (g) a wonder:
& thou art a strong helper.

(g) It seemeth strange to most men, why the iust haue more troubles then the
wicked.

8. Let my mouth be filled with praise, that I may sing thy glorie: (h) al the
day thy greatnes.

(h) A necessarie prayer for perseuerance, which none can haue without special and
continual helpe of grace.

9. Reiect me not in the time of olde age: (i) when my strength shal faile,
forsake me not.

(i) Against this special danger, and last assaults of the enimie, Christ hath insti-
tuted the Sacrament of Extreme Vnction.

10. Because mine enimies haue said to me: and they that watched my
loue consulted together.

11. Saying: God hath forsaken him, pursue, and take him: because there is none to deliuer.

12. O God be not farre from me: my God haue respect to mine ayde.

13. Let them be confounded & fayle that detract from my soule: let them be couered with confusion and shame, that seeke euils to me.

14. But I wil alwayes hope: and (k) wil adde vpon al thy praise.

(k) The best meanes to conserue vertue, is to exercise the same, adding good works towards our neighbours, and praises to God.

15. My mouth shal shew forth thy iustice: al the day thy saluation. Because (l) I haue not knowne learning (m) I wil enter into the (n) powers of our Lord: 16. Lord I wil be mindful of thy iustice onely.

(l) I proesse not exact knowledge of natural things; (m) but I consider and contemplate the infinite power of God, which appeareth in his works, (n) and his iust iudgements, as partly haue appeared in punishing, and rewarding some in this life, but especially wil be manifest in the end of this world.

17. O God thou hast taught me from my youth: and vntil now I wil pronounce thy meruelous works.

18. And vnto ancient age, and olde age: o God, forsake me not? Vntil I shew forth thy arme to al the generation, that is to come.

Thy might, 19. and thy iustice, o God, euen to the highest, great meruailes, which thou hast done: O God who may be like to thee?

20. How great tribulations: hast thou shewed me, manie and euil: and turning thou (o) hast quickned me: and from the depths of the earth thou hast brought me backe againe.

(o) After tribulations recreated me.

21. Thou hast multiplied thy magnificence: and being turned thou hast comforted me.

22. For I also wil confesse to thee in the instruments of Psalmethy truth: O God, I wil sing to thee on the harpe, holie one of Israel.

23. My (p) lips shal reioyce when I shal sing to thee; and my soule which thou hast redeemed.

(p) I wil praise thee with mouth and hart.

24. Yea and my tongue al the day shal meditate thy iustice; when they shal be confounded and ashamed that seeke euils to me.

P S A L M E LXXI.

Christ our
King & Iudge.
The 5^t key.

By way of prayer the Psalmist prophesieth Christs coming, our King and Iudge:
4. the deliuerer of mankind from the thraldom of the diuel. 8 The greatnes of
his spiritual kingdom in the Gentils, 16. and his continual glorie and praise.

1. (a) Concerning Salomon.

(a) This Psalme is of Christ, perfigured by Salomon, whose Kingdom was most glorious of al the Kings of Gods people; for our King Salomon himselfe manie things in this Psalme can not be truly vnderstood. S. Aug.

2. **O** God giue thy iudgement to (b) the King: and thy iustice to (c) the sonne of the King.

(b) O God most blessed Trinitie, giue power and authoritie, to the Sonne of Man, God in carnate, King of al Kings, (c) the Sonne of King Dauid, to iudge for mankind against the diuel.

To iudge thy people in (d) iustice, and thy poore in iudgement.

(d) Christ paying ransom for al mankind, and so man renouncing the diuel and seruing God, is iustly, not iniuriously deliuered from captiuitie of sinne, and of the diuel.

3. Let (e) the mountaines receiue peace for the people: and (f) the litle hilles iustice.

(e) A prophecie of the Apostles receiuing power to preach Christs Ghospel, of peace and reconciliation of men to God by penance, (f) and of other Apostolical men that folow their steps.

4. He (g) shal iudge the poore of the people, and shal saue the children of the poore: and he shal humble the calumniatour.

(g) Salomon in figure of Christ was for a time a iust and good King.

5. And he shal (h) continue with the tunne, and before the moone in generation and generation.

(h) But only Christ, not Salomon, nor anie other King of that people, continueth or reigneth for euer.

6. He (i) shal descend as rayne vpon a fleece: and as drops distilling vpon the earth.

(i) The manner of Christs Incarnation most silent, sweete, and grateful.

7. There shal rise in his dayes iustice, and aboundance of peace, (k) vntil the moone be taken away.

(k) Againe the Prophet inculcateth, that Christs kingdom, his Church, shal continue for euer.

8. And he shal rule (l) from sea vnto sea: and from the riuer euen to the ends of the round world.

(l) The Church is not only vniuersal in al times, but also in places.

9. Before him shal the Aethiopians fal downe: and his enemies shal lick the earth.

Isa. 60.

10. The (m) Kings of Tharsis, and (n) the Ilands shal offer presents: the Kings of the Arabians, and of Saba shal bring gifts.

Mat. 2.

(m) The

(m) The three Sages or Kings, which adored our sauour, and offered gold, frankincense, & myrrh, were the first that fulfilled this prophetic: & after wards Constantine the Great, and other Emperours, Kings, and Princes. (n) Amongst other Ilands Great Bryttannie (the greatest of Europe) was conuerted to Christ, according to this prophetic: first some tyme in the Apostles time (Metaphrastes apud Surium, Theodoret, epist. ad Timoth. Sophronius Ser. de Nat. Apost. & alij.) More in the time of Eleutherius. Lastly, our English nation by S. Augustin and others sent by S. Gregorie.

11. And all Kings of the earth shall adore him: all nations shall serue him.

12. Because he shall deliuer the poore from the mightie: and the poore which had no helper.

13. He shall spare the poore and needy: and he shall saue the souls of the poore.

14. From vsuries and iniquitie he shall redeme their souls: and their name shall be honourable before him.

15. And: he shall liue, and there shall be giuen him of the gold of Arabia, and they shall adore it alwaies: all the day they shall blesse him.

16. And there shall be a firmament in the earth in the tops of mountaines, the fruit thereof shall be extolled farre about Libanus: and they shall flourish of the citie, as the grasse of the earth.

17. Be his name blessed for euer: before the sunne his name is permanent.

And all the tribes of the earth shall be blessed in him: all nations shall magnifie him.

18. Blessed be our Lord the God of Israel, (o) who only doth meruelous things.

(o) No miracles can be done but by Gods power.

19. And blessed be the name of his maiestie for euer: and all the earth shall be filled with his maiestie. (p) Be it, be it.

(p) About all other desires the holie Prophet wished Gods glorie, and praises in all the earth, as it is in heauen.

20. (q) The praises of Dauid, (r) the sonne of Iesse are ended.

(q) It seemeth by this appendix added by Esdras, that this Psalm was last composed, though not put in the last place, but as it came to his hands. (r) Dauid the natural sonne of Iesse, made no more Hymnes, that is, no more musical praises of God after this Psalm, but: the prefigured Dauid Christ our Sauour, the Sonne of God, in his bodie the Church, singeth still new praises. S. Aug. in enarrat. Psal. sequentis. 72.

:: How is this prophetic verified except the Church be alwaies visible.

P S A L M E LXXII.

Affliction in
this world is
recompensed
in the end.
The 9. key.

The royal Prophet, first professing the unspeakable goodnes of God, 2. in the person of the weake complaineth, that the wicked prosper and the iust are afflicted: 5. reprehendeth the murmuration, for though we can not comprehend the secret iudgements of Gods, 18. yet they are most iust. 25. So with desire to rest in God, he promiseth euer to praise him.

1. A Psalme (a) to Asaph.

(a) To be song by Asaph the maister of musike, and his companie.

HOw (b) good is God to Israel, to them that are of a right hart!
(b) God is so excellent good, as no tong can expresse, no hart can conceiue.

Psa. 39.

2. But (c) my feete were almost moued, my steps almost slipped.

(c) The peace and prosperitie of the wicked tempted me to leaue the right narrow way, and to goe the brode easie way with them.

3. Because I haue had zeale upon the wicked, seeing the peace of sinners.

4. Because there is (d) no respect to their death: and (e) stabilitie in their plague.

(d) They neuer thinke of death; (e) and if they suffer some affliction, they quickly remoue it from them.

5. In (f) the labours of men they are not, and with men thy shal not be scourged.

(f) They trauel not so much as good men doe, neither are they so often punished.

6. Therefore (g) hath pride helde them, they are couered with their iniquitie and impietie.

(g) Which maketh them proud, and so they runne into all sorts of iniquitie.

7. Their iniquitie hath proceeded as it were of fat: they haue passed into (h) the affection of the hart.

(h) What soeuer mischief came in their mind, they feared not to commit it in fact.

8. They haue thought and haue spoken wickednes: they haue spoken iniquitie (i) on high.

(i) Boldly extolling their owne words and works, and despising others.

9. They haue set their mouth vnto heauen: and their tong hath passed in the earth.

10. Therefore wil my people (k) returne here: and (l) ful daies shal be found in them.

(k) For this prosperitie of the wicked, some of Gods people wil fall from the right way, (l) and their dayes wil abound with calamities.

11. And they haue sayd: (m) How doth God know, and is there knowledge in the highest?

(m) The voice of the weake, inclining to diffidence, & doubt of Gods knowledge and prouidence.

12. Loe the sinners themselues, and they that abound in the world, haue obtained riches.

13. And I said : Then haue I iustified my hart without cause, and haue washed my hands amongst innocents:

14. And haue been scourged al the day, and my chastising in the mornings.

15. If I said : I wil speake this : behold (n) I reprovued the nation of thy children.

(n) The Prophet in his owne person answereth, that if he should say such things, he should reprove Gods children as faultie, vnworthie of his protection, and to be neglected; whereas it is Gods prouidence to chastice his children whom he loueth.

16. I (o) thought to know this thing, it is labour before me:

(o) In this life we can not know the particular causes, why the iust are afflicted, & manie wicked prosper in this world.

17. Vntil I may enter into the sanctuarie of God : and may vnderstand concerning their latter ends.

18. But yet (p) for guiles thou hast put it to them : thou hast cast them downe whiles they (q) were eleuated.

(p) But only in general we are taught, that euils are prepared for the guiles, or decets, (q) pride, and other sinnes of the wicked.

19. How are they brought into desolation, they haue failed sodainely: they haue perished for their iniquitie.

20. As the dreame of them that rise, o Lord, in thy citie thou shalt bring their (r) image to nothing.

(r) Not real but imaginarie felicitie.

21. Because my hart is (s) inflamed, and my reynes are changed:

(s) Almost burned vp with afflictions.

22. And I am brought to nothing, and knew not.

23. As (t) a beast am I become with thee : and I (v) alwaies with thee.

(t) Charged with heauie burdens, without knowledge how long or to what end, (v) yet not destitute of thy protection.

24. Thou hast held my right hand : and in thy wil thou hast conducted me, and with glorie thou hast receiued me.

25. For what is to me (w) in heauen? and besides thee what would I vpon the earth?

(w) Nothing to be desired in heauen nor in earth but God.

26. My (x) flesh hath fainted, and my hart: God of my hart, and God my portion for euer.

(x) In bodie and mind I thirst after thee, my true inheritance.

27. For behold, they (y) that make themselues tarte from thee, shal perish: thou (z) hast destroyed al that fornicate from thee.

(y) Men by their frewil make themselues enemies to God. (z) Determined their damnation, foreseeing their final sinnes.

28. But it is good for me to cleaue to God : to put my hope in our Lord God.

That I may shew forth al thy prayfes, in the gates of the daughter of Sion.

PSALME LXXIII.

A prayer in
long afflictio.
The 7. key.

Faithful people pressed with persecution lamentably complayning, beseecheth God to respect his owne inheritance, cruelly afflicted, 10. and left long without helpe, 12. whereas heretofore he relieved his people in like distresses. 18. And therefore confidently hopeth he wil reuenge the blasphemers of his name.

1. Vnderstanding (a) to Asaph.

(a) Instruction for the congregation of the faithful in distresse, not to seeke temporal rewards and prosperitie, but to expect spiritual and eternal. S. Aug.

VVH y hast thou, o God, (b) repelled for euer: is thy furie wrath vpon the sheepe of thy pasture?

(b) In long persecution the weake begin to feare or suspect, that God hath vtterly abandoned them.

2. Be (c) mindful of thy congregation, (d) which thou hast possessed from the beginning.

(c) But the stronger pray with confidence, (d) being assured that God who hath conferred his Church hitherto, from the beginning of the world, wil conserue it still to the end.

Thou hast (e) redeemed the rod of thine inheritance: mount Sion, in which thou hast dwelt.

(e) An other reason why God wil conserue his Church, because he hath deliuered it often in a strong arme; as from bondage in Aegypt, from persecution and oppression in the time of Iudges, and Kings, and lastly redeemed it from the tyrannie of the diuel by Christs death.

3. Lift vp thy hands vpon (f) their prides for euer: how great things hath the enemie done malignantly in the holy place?

(f) Thirdly the pride of the enemies moueth God to reuenge their wickednes, & so to deliuer his owne people.

4. And they that hate thee haue gloried: in the middes of (g) thy solemnitie.

(g) They pretend to keepe solemne feasts like to thine.

They haue set (h) their signes for signes: 5. and haue not knowne, (i) as in the issue on high.

(h) They set vp altars againste thine altars, or some new deuised external shew, against the holie Rites of the Church: (i) and that in publike places, in the ends of high wayes, or ports, and pinnacles.

As (k) in a wood of trees they haue with axes 6. cut out the gates thereof together: in hatchet and chip-axe they haue cast it downe.

(k) The Prophet describeth the manner how persecutours destroy temples and al sacred things.

7. They haue burnt thy sanctuarie with fire: they haue polluted the tabernacle of thy name in the earth.

8. Their (l) kindred together haue saide in their hart: Let vs make al the festiual daies of God to cease from the earth.

4. Reg.
25.

(l) The whole crew or band of persecutours

9. Our (m) signes we haue not scen, there is now no Prophet: and he wil know vs no more.

(m) The weake complaine that God sheweth not wanted signes, nor sendeth succour to his people, by raising some Prophet, or other meanes to helpe them.

10. How long, o God, thal the enimie vpbraid: the aduersarie prouoke thy name for euer?

11. Why doest thou turne away thy hand, and thy right hand, out of the middes of thy bosome for euer?

Luc. 1. 12. But (n) God our King before the worlds: he hath wrought saluation
v. 70. in the middes of the earth.

(n) The perfect doe answer, that God both hath, and wil relieue his people.

13. Thou in thy strength hast confirmed (o) the sea: thou hast (p) crushed the head of Dragons in the waters.

(o) Made the red sea iike wals. (p) Drowned Pharao and his hoste.

14. Thou hast broken the heads of the dragon: thou hast giuen him for meate to the peoples (q) of the Aethiopians.

(q) Of blacke diuels.

15. Thou hast (r) broken vp fountaines, and torrents, thou hast dried the riuers (s) of Ethan.

(r) Giuen water out of rockes, (s) made passage ouer Iordan.

16. The day is thine, and the night is thine: thou hast made the morning and the sunne.

17. Thou hast made al the coasts of the earth: the summer and the spring thou hast formed them.

18. Be mindeful of this, the enimie hath vpbraided our Lerd: and a foolish people hath prouoked thy name.

19. Deliuer not to beasts the soules that confesse to thee: and the soules of thy poore forget not for euer.

20. Hauere spect vnto thy testament: because they that are (t) obscure of the earth, are filled with houses of iniquities.

(t) Ignorant, blind, and barbarous infidels, lodge al Kinds of iniquitie in their consciences.

21. (v) Let not the humble be turned away being cōfounded: the poore and needy shal praise thy name.

(v) And therefore it is vnmeet, that faithful people should be in bondage vnder them.

22. Arise God, iudge thy cause: be mindeful of those thy reproches, that are (w) from the foolish man al the day.

(w) These foolish audacious men doe continually blaspheme al holie things.

23. (x) Forget not the voices of thine eninies: the (y) pride of them that hate thee, hath ascended alwaies.

(x) Omit not to punish them, (y) seeing they are obstinate & obdurate in pride and in hatred.

P S A L M E LXXIII.

General
iudgement.
The 9. key.

Christ (with his Assessours) wil iudge the whole world at the last day: in the meane time exhorteth sinners to amend their life; 7. for none shal escape iust iudgement. 12. The wicked shal be punished, and the good rewarded.

1. Vnto the end, (a) Corrupt not, a Psalm of Canticle to Asaph.

(a) Either this was the beginning of a song, to the tune whereof this Psalm was song; as some Hebrew Rabbins testifie; or, as S. Augustin and other fathers explicate, the Septuagint doe admonish vs by occasion of this Psalm, not to faile in our hope, for that God wil in no case violate his promise nor purpose, but wil render to euerie one in the day of Iudgement, as they deserue.

2. **V**V^E (b) wil confesse to thee, O God: (c) we wil confesse, and wil inuocate thy name.

(b) Christ with his Apostles, and other assessorie iudges, wil praise and thanke God, for his admirable good prouidence, and gouernement of this world.

(c) This duplication of the same word, confirmeth vs of the assured performance of that, which is here prophesied.

We wil tel thy meruelous workes: 3. when (d) I shal take a time, I wil iudge iustices.

(d) Christ our singular, principal, and proper Iudge only, and no mere creature, knoweth the determinate time of general iudgement.

4. (e) The earth is melted, and al that dwel in it: (f) I haue confirmed the pillers thereof.

(e) The earth at that time shal be purged with flaming fire: (f) yet shal not be destroyed, but changed in qualities.

5. I said to the wicked: (g) Doe not wickedly; and to them that offend: (h) Exalt not the horne.

(g) An epitome, or brieve summe of Christs doctrine, to flye from sinne. (h) Be not proud, abuse not the power you haue, to doe what you please.

6. Exalt not your horne on high: speake not iniquitie against God.

7. For neither from the East, nor from the West, nor from the desert mountrains: 8. (i) because God is Iudge.

(i) When other Iudges sit on tribunals, some may be absent, or escape from their sentences: but al without exception shal be brought in person, when Christ God and Man shal iudge.

(k) This man he humbleth, and him he exalteth: 9. (l) because there is a cup in the hand of our Lord (m) of mere wine ful of mixture.

(k) Some shal haue sentence of eternal paine in hel: some of eternal reward in glorie, (l) though (partly in this world, partly in particular iudgement of euerie soule) God hath already, and wil before the last day punish sinners, yet there resteth more punishment, and no impenitent sinners shal escape, but al shal drinke of the bitter cup of eternal damnation. (m) strong wine not delayde with water, but mingled with bitter sharpe things, as gal, vinegre, brimstone, &c. and so powred into festered wounds: so they shal suffer vntolerable endles paine, mixed with the worme of conscience, losse of glorie, rancour of hart, and eternal desperation.

And

And he hath powred it out (*n*) of this into that, but yet the dregs thereof are not emptied: al the sinners of the earth shal drinke.

(*n*) Varietie of hellish torments, from one extreme to an other: as; from snow-waters to exceeding heate. Iob. 24.

10. But I wil shewforth for euer: I wil sing to the God of Iacob.

11. And I wil breake al the hornes of sinners: and (*o*) the hornes of the iust shal be exalted.

(*o*) The iust for wel vsing their power of freewil, and of al power giuen them in this life, are rewarded in heauen.

P S A L M E L X X V.

The Royal Prophet singeth Gods praises, for his particular providence towards the Iewes: 10. Further to be extended to al the meeke of the whole earth.

Gods pro-
vidence towards
his people.
The 3. key.

1. Vnto the end, in prayes, a Psalm (*a*) to Asaph, a Canticle to (*b*) the Assirians.

(*a*) For the congregation of faithful and godlie people. (*b*) Amongst others, one notorious example of Gods providence is recorded of an hundred tourescore & fve thousand Assirians, slaine in one night by an Angel. 4. Reg. 19.

2. **G**OD is knowne (*c*) in Iewrie: in Israel his name is great.

(*c*) God was not only knowen in general, as to pagane Philosophers, and some others, but more particularly to the Iewes, the issue of Abraham, Isaac, and Iacob, by his special benefits towards them.

3. And (*d*) his place is made in peace: and (*e*) his habitation in Sion.

(*d*) God suffering al other nations to erre for their sinnes, in their fond phantasies of false Gods, reserued the Israelites for his Church, (*e*) establishing the principallie therof in Sion.

4. (*f*) There he brake the powers of bowes, the shield, the sword, and the battle.

(*f*) For obtaining and conseruing of Sion from wicked Infidels, God ouerthrew al forts of contrarie forces.

5. Thou (*g*) doest illuminate meruelously from the eternal mountaines:

6. al the foolish of hart (*h*) weretroubled.

(*g*) God not only gaue his people temporal victories over their enimies, but also illuminated their minds with knowledge of true religion: (*h*) others are often troubled in mind, hearing the truth, but are not conuerted through their obstinate follie.

They (*i*) slept their sleepe: and al the men of riches found nothing in their hands.

(*i*) Worldlie men in supine carelesnes, as in a sleepe passe ouer this life, and afterwards find themselues excluded from heauen, for lacke of merits, and good workes, with the foolish virgins.

7. At (*k*) thy reprehension, o God of Iacob, they (*l*) haue al slumbered that mounted on horses.

(*k*) God vndertaking the defence of his people, and threatning the aduerse part, (*l*) they failed in courage, as men ouercome with drowlines of sleepe.

8. Thou art terrible, and who shal resist thee? (*m*) from that time thy w^rath.

(*m*) Euen from the first notice of thy wil, the aduersaries were delected, fearing thy potent w^rath.

9. From (*n*) heauen thou hast made thy iudgement heard: (*o*) the earth trembled and was quiet.

(*n*) Terrible signes from the firmament appearing before the day of iudgement, (*o*) persecutours and others being terrified shal be astonished and silent.

10. When God arose vnto iudgement, (*p*) that he might saue al the meeke of the earth.

(*p*) God wil come to iudge the world, more especially for the iusts sake.

11. Because (*q*) the cogitation of man shal confesse to thee: and (*r*) the remaines of the cogitation shal keepe festiual day to thee.

(*q*) Men that shal seriously thinke and meditate vpon these things, wil praise and thanke God for them: (*r*) and the effect and sweete repast of such meditation, shal make as it were a great festiual day, in the deuout soule spiritually ioyned with God.

12. (*s*) Vow ye and (*t*) render to our Lord your God: al yet that round about him bring gifts.

(*s*) The soule thus inflamed with Gods loue, is then apt of gratitude, for his goodnes towards man, to make voves of things wherto we are not obliged, (*t*) but most necessarie it is to be maturely aduised, and not rashly nor lightly to vow; for being once vowed, we are strictly bound to what soeuer we haue lawfully promised. And it is great sinne to vow vndiscreetly.

To (*v*) the terrible, 13. and him that taketh away the spirite of Princes, terrible to the Kings of the earth.

(*v*) Remembring that for voves, and al other works we must answer to God, who is a terrible iudge, readie to punish in bodie and soule, sparing none for their greatnes, not Princes nor Kings, nor vulgar sort, for all are to him alike.

::The Prophets doe often speake in the pretence, for the assurance of the things to come.

P S A L M E LXXVI.

Anie faithful deuout person meditating Gods benefits, 7. examineth his conscience, that nothing be in his soule, that may offend God. Who is alwayes readie to forgiue: 11. and therefore bestil reneweth his purpose to serue God sincerely, 15. particularly remembring the deliuerie of Israel from Aegypt.

Gods special protection of the Iewes.
The 4. key.

1. Vnto the end; for (a) Idithun, a psalme (b) to Asaph.

(a) For Idithun to sing, or to make tune for it. (b) For the faithful congregation to consider Gods benefits.

Psal.
137.

2. **V**WIT H (c) my voice I haue cried to our Lord: with my voice to God (d) and he attended to me.

(c) Hauing heretofore prayed, (d) I haue obtayned.

3. In the day of my tribulation I sought God, with my hands (e) in the night before him: and I (f) was not deceiued.

(e) Especially being in tribulation, and praying with hart and hands lifted vp, as wel in the night as day: (f) I was not frustrate of my prayer.

My (g) soule refused to be comforted, 4. I (h) was mindful of God and was delighted, and was exercised: and (i) my spirit fainted.

(g) I was sometimes in such anguish that nothing seemed comfortable, (h) but I relied vpon God so firmly, (i) that my spirit came into an extasie or trance.

5. Myne eies (k) preuented the watch: I was (l) troubled & spake not.

(k) I arose early before the ordinarie time of awaking, (l) my hart being attentive inwardly, I vttered nothing with my tongue.

6. I thought vpon old dayes: and the eternal yeares I had in minde.

7. And I meditated in the night with my hart, and I was exercised, and I (m) swept my spirit.

(m) I diligently examined my conscience.

8. Why, (n) wil God reiect for euer: or wil he not adde to be better pleased as yet?

(n) Assuredly God wil not reiect for euer, but he wil be pleased with his Church.

9. Or wil he cut off his mercie for euer, from generation vnto generation?

10. Or wil God forget to haue mercie: or wil he in his wrath keepe in his mercies?

11. And I sayd: (o) Now haue I begun; (p) this is the change of the right hand of the Highest.

(o) Whiles I thus thought, I erred greatly, now I see and confesse that God suffereth al calamities for the good of his seruants: (p) and this I knew not by my selfe, but by the inspiration of God, making this change in me by his gracious hand.

12. I haue been mindful of the works of our Lord: because I wil be mindful from the beginning of thy metuclous works.

13. And I wil meditate in al thy works: and in thy inuentions I wil be exercised.

14. O God in the holie is thy way: what God is great as our God?
15. thou art the God that doest meruelous things.

Thou hast made thy power knowne among peoples: 16. thou hast with thine arme redeemed thy people, the children of (q) Iacob, and Ioseph.

(q) The progenie of Iacob, receiued and nourished in Ægypt for Iosephs sake, as his adopted children.

17. The waters (r) saw thee, o God, the waters saw thee: and they were afrayd, and the depths were troubled.

(r) The red sea, and Iordn felt thy diuine power, and obeyed thy wil.

18. A (f) multitude of the founding of waters: the clouds gaue a voice.

(f) Noise of waters meeting after the Israelites were passed, thunders and lightnings also hapned, to the terrour of the persecutours, though not mentioned in Exodus.

For indeed arrowes doe passe: 19. the voice of thy thunder in a wheele.

Thy lightnings shined to the round world: the earth was moued and troubled.

20. Thy way in the sea, and thy paths in many waters: and thy steps shal not be knowne.

21. Thou hast conducted thy people as sheep: (t) in the hand of Moyse and Aaron.

(t) By the ministerie of Moyse and Aaron.

Exo. 14.

PSALME LXXVII.

The Royal Prophet exhorting the people to attend, 5. reciteth manie great benefits of God towards their forefathers (whose ingratitude, often rebellion, and chastisement he stil noteth) 9. as in their entrance into the land of Chanaan: 12. also before the same in Ægypt, and in the desert. 42. How God plagued the Ægyptians: 52. protected, and conducted his people into the promised land. 56. Where likewise they often offended, were punished: 65. yet were stil conserued: 69. and the tribe of Iuda exalted in King Dauid.

I. Vnderstanding (a) to Asaph.

(a) Commended to Asaph a chiefe musitian, that the people might vnderstand and consider Gods benefits.

MY people attend ye to (b) my law: incline your eare vnto the words of my mouth.

(b) Neither the law, nor the people was Dauids, but presenting Gods person, he speaketh in his name or authoritie, with whose inspiration he was replenished. S Greg. Prefat. in Iob. c. 1.

Mat. 13.
5. 35.

2. I wil

Gods great
Benefits be-
stowed vpon
the Iewes, and
their ingrati-
tude.
The 4. key.

2. I wil open my mouth in (c) parables : I wil speake (d) propositions from the beginning.

(c) Albeit the Prophet reciteth historically things done, yet the same were parables, similitudes, and figures of other things : (d) yea of secret hidden Mysteries, obscurely signified in the old Testament, and reuealed in the new.

3. How great things haue we heard and (e) haue knowne them, and (f) our fathers haue told vs.

(e) Which partly we know by written holie Scriptures (f) partly by Traditions.

4. They were not hid from their children, in an other generation.

Telling the prayfes of our Lord, and his powers, and his meruelous works which he hath done.

5. And he (g) raised vp a testimonie in Iacob : and (h) made a law in Israel.

(g) God of his mercie without precedent merite, raised vp a peculiar people of Abraham, Isaac, and Iacob, (h) and gaue them a particular law; first of circumcision, & more largely by Moyfes.

How great things he commanded our fathers, (i) to make the same knowne to their children: 6. that (k) an other generation may know.

(i) So Abraham instructed his children & his house after him, Gen. 18. (k) in like fort others taught their children.

The children that shal be borne, and shal rise vp, and shal tel their children.

7. That they may (l) put their hope in God, and may (m) not forget the works of God: and may (n) seeke after his commandments.

(l) For three causes God gaue his law, that his people may haue confidence in him, he shewing his care to instruct and gouerne them: (m) that they remember his benefits: (n) and keepe his commandments.

8. That they become not as their fathers: (o) a peruerse generation and exasperating.

(o) The Iewish nation very often, and in great numbers murmured, rebelled, and committed other great sinnes, and therefore Dauid exhorted the people of his time, not to doe the like. And this exhortation peiteyneth more especially to Christians. as S. Paul teacheth. 1. Cor. 10.

1. Par.

7. v. 21.

A generation, that hath not directed their hart, their spirit hath not been faithfull toward God.

9. The (p) children of Ephrem bending, and shooting with bow: were turned in the day of bartel.

(p) They first (trusting in their owne strength) without Gods commandment (Num. 14.) went forth to batre and were ouerthrowne. 1. Par. 7. v. 21.

10. They kept not the testament of God: and in his law they would not walke.

11. And they forgat his benefits, and his meruelous works, which he shewed them.

12. Before their fathers he did meruelous things in the land of Aegypt, in field (q) of Tanis.

(q) Tanis the principal citie in Aegypt, nere the riuer Nilus, where Moyfes wrought this great miracles.

Exo. 14.

13. He diuided the sea & brought them through: and he made the waters to stand as in a bottle.

14. And he (r) conducted them in a cloud by day : and al the night by light of fire.

(r) This cloud shadowed them from the heate of the sunne in the day, and the fire shined in the night; al the time that they were in the desert.

15. He stricke the rocke in (f) the desert: and gaue them water to drinke as in a great depth.

(f) In mount Horeb : and there was continual water in al the campe, which occupied nere foure miles in length and breadth.

16. And he brought forth water out of the rocke : and made waters runne downe as riuers.

17. And they added as yet to sinne vnto him : they prouoked the Higheft to wrath in the place (t) without water.

(t) Which naturally wanted water : but by miracle had abundance.

18. And they tempted God in their harts : so that they asked (v) meats for their liues.

(v) Not content with Manna, they demanded to haue flesh.

19. And they spake euil of God, they said : (w) Can God prepare a table in the desert?

(w) Still incredulous, not belieuing Gods omnipotencie, they thought that, albeit he had giuen them manna and water, yet he could not giue them flesh.

20. Because he struck the rock and waters raine, & torrents flowed: Can he also giue (x) bread, or prepare a table for his people?

(x) By bread in general is vnderstood al competent meate vsual for a table.

21. Therefore our Lord heard, and (y) made delay: and (z) fire was kindled in Ia. ob, and wrath ascended vpon Israel.

(y) For this incredulitie, murmuring, and other sinnes, God kept the children of Israel fourtie yeares in the desert, til al that were of age when they came from Aegypt, were dead, except only Iosue and Caleb. (z) In the meane time amongst other punishments, manie murmurers were burnt to death with strange fire. Num. 11.

22. Because they believed not in God, nor hoped in his saluation.

23. And he commanded the clouds from aboue, and opened the gates of heauen.

24. And he rayned them Manna to eate, and bread of heauen he gaue to them.

25. Bread (a) of Angels did man eate: he sent them victuals in abundance.

(a) Manna made by Angels.

26. He (b) transported the South-wind from heauen : and in his power he brought in the South-west-wind.

(b) God so changed the wind, that it brought abundance of quailles and other birds into their campe. Exo. 16. Nu. 11.

27. And he rayned vpon them flesh as dust : and as the sand of the sea feathered foules.

28. And they set in the middes of their campe: about their tabernacles.

29. And they did eate and were filled exceedingly, and their desire he brought to them:

30. They were not defrauded of their desire.

(c) As yet their meats were in their mouth:

(e) Immediately after a month (for so long they had abundance of these birds, *ibid.* v. 20.) they were stricken with a plague, & manie died for their concupiscence.

31. And the wrath of God ascended vpon them.

And he killed their fat ones, and (d) the chosen of Israel he hindred.

(d) The most fresh strong men died, and so were hindred from possessing the promised land of Chanaan.

32. In al these things they sinned as yet: and they belieued not in his meruelous workes.

33. And their daies failed in vanitie: and their years (e) in hast.

(e) In fourtie yeares about six hundred thousand died.

34. When he slew them, they sought him: and they returned, and (f) early they came to him.

(f) They offered morning sacrifice.

35. And they remembred that God is their helper; and the high God is their redeemer.

36. And they loued him (g) with their mouth, and with their tong they did lie to him.

(g) But were not sincere in their hearts.

37. But their hart was not right with him: neither were they counted faithful in his testament.

38. (h) But he is merciful, and wil be propitious to their sinnes: and he wil not destroy them.

(h) Howsoeuer multitudes of people commit great sinnes, and are seuerely punished, yet Gods mercie preferueth some by his effectual grace, and neuer suffereth the whole Church to faile, nor to be destroyed.

And he abounded to turne away his wrath: and he kindled not al his wrath.

39. Ad he remembred that they are flesh: (i) spirit going, and not returning.

(i) Mans life is like the wind, that stil passeth, and the same returneth not. As Aristotle teacheth. Here the Hebrewes note the middes of the Psalter, in 126 verses, and so manie in the rest.

40. "How (k) often haue they exasperated him in the desert: prouoked him to wrath in the place without water.

(k) The people of Israel murmured so often in the desert, that it was not easie to tel how often. See the Annotation.

41. And (l) they returned, and tempted God: and the holie one of Israel they exasperated.

(l) For estsoons repenting they offended God againe and againe.

42. They did not remember his hand: in they that he redeemed them from the hand of the afflictor.

43. As he put (m) his signes in Aegypt, and his wonders in the field of Tanis.

(m) The first signe was in turning a rod into a serpent, which was a miracle, but no plague: the other signes were also plagues to the Ægyptians.

44. And he turned (n) their riuers into bloud, & their (o) showers that they might not drinke.

(n) The first plague. (o) Pooles, lakes, and al sorts of water, yea showers, or raine water which seldome happeneth in Ægypt.

45. He sent vpon them *(p)* a * swarme of flies, and it eate them: and *(q)* the frog, and it destroyed them.

(p) The fourth plague, in order as they are recited in Exodus. *(q)* The second plague.

46. And he gaue their fruits to *(r)* the blast, and their labours to *(s)* the locust.

(r) This was a lesse plague, not mentioned in Exodus, with the greater. *(s)* The eighth plague.

47. And he killed their vineyards with *(t)* haile: and their mulberie trees with *(v)* hoare-frost.

(t) The seventh plague. *(v)* This also is omitted in Exodus.

48. And he deliuered *(w)* their beast to haile: and their possession *(x)* to fire.

(w) Not only al trees, and plants, but also beasts were subiect to the haile, *(x)* and to fire lightnings.

49. He sent vpon them *(y)* the wrath of his indignation: indignation, & wrath, and tribulation: immissions *(z)* by euil Angels.

(y) In these general termes, of wrath, indignation, and tribulation, the Prophet comprehendeth al the other plagues, to wit, the third of scinifes, the fifth of pestilence, the sixth of boyles in men and beasts, the ninth of darknes three dayes together.

(z) Al which God sent by the ministerie of diuels, euil Angels.

50. He made a way to the path of his wrath, he spared not their liues from death: and their cattel he shut vp in death.

51. And *(a)* he struck al the first-borne in the land of Aegypt: the first fruits of al their labours in the tabernacles *(b)* of Cham.

(a) The tenth and greatest plague, Exod. 11. v. 5: & c. 12. v. 29. *(b)* Egyptians also cended from Cham, by his sonne Mesraim. Gen 10. v. 6.

52. And he *(c)* tooke away his people as sheepe: and led them as a flock in the desert.

(c) After that Aegypt was thus plagued, God brought Israel out of their seruitude, as a shepheard leadeth his sheepe, and defendeth them.

53. And he brought them forth in hope, and they feared not: and the sea couered their enemies.

54. And he brought them into *(d)* the mount of his *(e)* sanctification, the mount, which his right hand purchased.

(d) Iudea a hillie countrie. *(e)* Into that countrie which God chose, and endowed with manie blessings.

And he cast *(f)* out the gentils from their face: and by lot he diuided the land of them in a cord of distribution:

55. And he made the tribes of Israel to dwel in their tabernacles.

56. And *(g)* they tempted, and exasperated God the highest, and they kept not his testimonies.

(g) After the conquest and quiet possession, the Israelites often fel into grosse sinnes, especially in the time of Iudges.

57. And they turned away themselues, & kept not the couenant: euen as their fathers, they were turned as a *(h)* crooked bow.

(h) A crooked bow deceiueth the archer, so this people failed to serue God, and deceiued themselues.

58. They incented him to wrath in their *(i)* hils: and in their * grauens

they

* *Cano-
myiam.*

* *Scu-
pili-
ous.*

they prouoked him (*k*) to euilation.

(*i*) In their altars erected in hills to Idols. (*k*) By grauen images of Idols, they prouoked God to indignation.

56. God heard, and contemned: and he brought Israel to nothing (*l*) exceedingly.

(*l*) Not absolutely to nothing, but punished them exceedingly, til they repented, and then spared and deliuered them from tribulation, as appeareth in the booke of Iudges.

66. And he reiected the tabernacle (*m*) of Silo, his tabernacle, (*n*) where he dwelt among men.

(*m*) The Arke of God sometime kept in Silo, Iosue 18. in the tribe of Ephraim, was taken by the Philistims. 1. Reg. 4. and neuer returned thither againe. (*n*) But whersoever the Arke was, there God more especially heard their petitions, and gaue answers.

61. And he deliuered (*o*) their force into captiuitie: and their beautie into the hands of the enemye.

(*o*) For their finnes God suffered the Arke to be taken,

62. And he (*p*) shut vp his people in the sword: and he despised his inheritance.

(*p*) And the Israelites to be sore afflicted by their enemies.

63. (*q*) Fyre deuoured their yong men: and their virgins were not lamented.

(*q*) The zeale and iust wrath of God suffered these calamities to happen.

64. Their (*r*) Priests fel by the sword: and their widowes were not wept for.

(*r*) Ophni and Phinees the sonnes of Heli slaine: and Heli himselfe hearing that the Arke was taken, fel from his stoole and broke his neck. 1. Reg. 4.

65. And (*s*) our Lord was raised vp as one that sleepech: as a mightie man hauing surffred of wine.

(*s*) Neuertheles God plagued the infidels, and conserued his Church. 1. Reg. 5.

66. And he stricke his enemies on the hinder parts: an euerlasting reproch he gaue to them.

67. And he reiected the tabernacle (*t*) of Ioseph: and the tribe of Ephtaim he choie not.

(*t*) As before. v. 60.

68. But he chose the tribe (*v*) of Iuda, mount Sion which he loued.

(*v*) After a time the Arke was brought into the tribe of Iuda.

69. And he built (*w*) his sanctuarie as of vnicornes in the land, which he hath founded for euer.

(*w*) The Church was firme, and euer preferred in the old testament til Christ, and from Christs time to the end of the world.

70. And (*x*) he chose Dauid his seruant, and tooke him from the flocks of sheepe: from after the ewes with yong he tooke him.

(*x*) Gods particular grace in choosing and exalting Dauid, was a special benefite to the Israelites.

71. To (*y*) feede Iacob his seruant, and Israel his inheritance.

(*y*) To rule and gouerne the people of Israel.

72. And he fet them in the innocencie of his hart: and in the vnderstandings of (*z*) his hands he conducted them.

(*z*) Prudently vsing his power and authoritie.

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

P S A L M E L X X V I I.

The people of
Israel often
murmured in
the desert.
Ten times
more notori-
ously.

40. *How often have they exasperated?*) Moyses (Deu. 9. v. 7.) repeating what had passed in the desert, chargeth the people that they had still prouoked our Lord to wrath, from the day, that they came out of Aegypt, and alwayes contended against him. And our Lord himself expostulating their ingratitude & often murmuring saith (Num. 14. v. 22.) in the beginning of the second yeare, that they had then tempted him ten times; either by this certaine number signifying an vncertaine, or els chiefly ten times: for so often we find recorded that they tempted him, and murmured within that smal time more notoriously. First, neere vnto the red sea (Exod. 14. v. 11.) where seeing the Aegyptians pursuing them; they murmured against Moyses; for bringing them out of Aegypt, saying: It had been much better to haue serued the Agyptians, then to die in the wildernes. Secondly, for want of sweete water, Exo. 15. v. 24. Thirdly, for lack of meate, Exo. 16. v. 3. Fourthly, keeping Manna for the next day, contrarie to Gods commandment. *ibid.* v. 20. Fifthly, going on the Sabbath day, also contrarie to Gods commandment, to gather Manna. *Ibid.* v. 27. Sixthly, for want of water in Raphidim. Exod. 17. v. 2. Num. 26. v. 2. Seventhly in Horeb, adoring a calfe & the image thereof. Exo. 32. Eighthly, repynning for their trauels in the wildernes. Num. 11. v. 1. Ninthly, loathing Manna, and burning with desire to eate flesh. *Ibid.* v. 4. 5. 6. Tenthly, despairing to possesse the promised land of Chanaan, after that the discouersers had reported the difficulties, with the force of the people, and of the cities against which they must fight. Num. 14. v. 1. At which and the rest, saith S. Paul, happened to them in figure of vs: and are written for our correction (or admonition) that we murmur not as they did. 1. Cor. 10.

P S A L M E L X X V I I I .

The Prophet, in person of the Church, lamenteth the crueltie of persecutours (both in the old and new testament) 5. prayeth for release, with iust reuenge against Gods enemies, that blaspheme his name, 3. and promisseth to be grateful in diuine praises.

The Church suffereth verie great persecutions.

The 6. key.

I. A Psalme (a) to Asaph.

(a) Tobesung by Asaph and his companie, in the behalfe of people vnited in faith.

O God (b) the Gentils are come into thine inheritance, they (c) haue polluted thy holie temple: they haue made Ierusalem (d) as a watch-towre of fruits.

(b) Cruel infidels haue inuaded those things, which pertyne to thy Church: (c) euen possessed & prophaned the holie temple of the Iewes, & Churches of Catholike Christians. Fulfilled by Antiochus in Ierusalem, by the Vandals in Afrike, by Protestants, and Puritans, in diuers parts of Europe, and wil be more vniuersally by Antichrist in al Christendom: (d) Instead of great and faire Churches, Gods seruants are faine to vse meane houses, yea poore cotages.

2. They haue made (e) the carcases of thy seruants, meats for the foules of the aire: the flesh of thy Saints for the beasts of the land.

(e) Some persecutours suffer not Martyrs bodies to be buried, but hang them on poles and pinnacles, where birds may eat them.

3. They haue poured out their bloud as water round about Ierusalem: and there was none to burie them.

4. We are (f) become a reproch to our neighbours: a scorne and mocke to them that are round about vs.

(f) Christians Gallileans, Catholikes Homousians, and now Papistes, in spite and reproch.

5. How long, o Lord, wilt thou (g) be angrie for euer: shal thy zeale be kindled as a fire?

(g) Sinnes prouoking Gods wrath are one cause why he suffereth his people to be persecuted.

6. Powre out thy wrath vpon the Gentils, (h) that haue not knowne thee: & vpon the Kingdomes, that haue not inuocated thy name.

(h) Though the faithful commit some sinnes, yet in respect that they belieue rightly, haue zeale in Gods cause, and denie not God, they are neerer to grace and fauour.

7. Because they haue deuoured Iacob: and his place they haue made desolate.

8. (i) Remember not our old iniquities, let thy mercies quickly preuent vs : because we are become exceeding (k) poore.

(i) Especially when they repent , and confesse their finnes ; then those that neither know nor wil know God , but obstinately impugne and resist the truth.
(k) So much afflicted , and despised , that none wil regard the truth which we professe.

9. Help vs , o God our Sauour : and for the glorie of thy name o Lord deliuer vs : and be propitious to our finnes for thy names sake.

10. Lest they say perhaps amongst the Gentils : (l) where in their God? and (m) be notified in the nations before our eies.

The reuenge of the bloud of thy seruants , which hath been shed:
11. let the groning of the fettered enter in thy sight

(l) Albeit, o Lord , thou suffer vs to be punished , yet suffer not thine enimies to insult , as though thou were not our God ; and consequently thou haddest no people at al in the world. (m) Therefore we pray , that the reuenge of thy seruants bloud may be so notified , that it can nor be denied , nor doubted of. Which is also here prophecied, that it wil so come to passe in the end.

According to the greatnes of thine arme possesse thou (n) the children of them that are put to death.

(n) Preserue also , o God , the relikes of thy seruants , the successours of thy Martyrs.

12. And (o) render to our neighbours seuenfold in their bosome: their reproch wherewith they haue reproched thee, o Lord.

(o) This also is a prophecie , that God wil most seuerely reuenge the blasphemie of persecutours.

13. But (p) we thy people, and the sheep of thy pasture , wil confesse to thee for euer.

(p) Gods people deliuered from persecution , and perpetually conserued , wil alwayes praise God for the same.

Vnto generation and generation we wil shew forth thy praise.

P S A L M E L X X I X.

The Prophet prayeth for the release of Israel in great tribulation. 15. Foreshoweth the coming of Christ to redeme man from sinne, and from thraldome of the diuel.

Christ our Redeemer from sinne and captiuitie. The s. key.

1. Vnto (a) the end, for (b) them that shal be changed, testimonie to (c) Asaph, a Psalme.

(a) Perteyning to the new Testament, (b) especially to Gentils that shal be conuerted to Christ. (c) For perpetual faemorie to the congregation of faithfull.

2. **T**Hov that rulest Israel, attend: that (d) conductest Ioseph as a sheep.

(d) By Ioseph the Prophet vnderstandeth al Israel; because the first-bir-thright being taken from Ruben was giuen to him, to wit double portion of inheritance, two tribes of twelue.

Which sittest vpon the Cherubs (e) be manifest (f) 3. before Ephraim, Benjamin, and Manasses.

(e) Appere and shew thy mightie hand before thy people: (f) wherof Ephraim, Benjamin, and Manasses folowing the Arke, when they marched or camped, should most directly see what appeared therein, the other nine tribes being placed before it, and on both sides. Num. 2.

Raife vp (g) thy might, and come to saue vs.

(g) Thou which alwayes can helpe vs, now vse thy power in deliuering vs from this temporal miserie.

4. O God (h) conuert vs: and shew (i) thy face, & we shal be saued.

(h) Set vs in a better state. (i) Shew thy benigne countenance and fauour. Mystically, send the promised Messias, Christ, the essential Image of God. 2. Cor. 4. v. 4. Collos. 1. v. 15.

5. O Lord the God of hosts, how long wilt thou be angrie (k) vpon the prayer of thy seruant?

(k) How long wilt thou differre to heare our prayer?

6. Thou wilt feede vs with the bread of teares: and giue vs drinke with teares (l) in measure.

(l) Thou dost iustly pauish vs, but thou temperest the same with measure, that it exceed not to our ruine.

7. Thou hast made vs to be a contradiction to our neighbours: and our enemies haue scorned vs.

8. O God of hosts (m) conuert vs: and shew thy face, and we (n) shal be saued.

(m) God first preuening with his grace, (n) man may cooperate therewith to his iustification and saluation.

9. Thou didst transport (o) the vineyard out of Aegypt: thou didst cast out (p) the Gentils, and plantedst it.

(o) Thy Church and people, (p) the Chananites.

10. Thou wast the guide of the way, (q) in the sight therof: thou didst

plant the roots thereof, and it (r) filled the earth.

(q) The cloud and pillar of fire were visible guides. (r) And it multiplied mightily.

11. (f) The shadow of it covered the mountaines : and the boughs of it the ceders of God.

(f) Hyperbolicall speech, to signifie the great multiplication of the Israelites.

12. It extended her branches euen to (s) the sea ; and her boughes vnto (v) the riuer.

(s) From the mediterranean sea of Palestine, (v) to the riuer Euphrates. Exod. 23. v. 31. Deut. 11. v. 24.

13. Why hast thou destroyed the hedge thereof: and al that passe by the way doe pluck it.

14. The (w) boare of the wood hath destroyed it : and (x) the singular wilde beast hath eaten it.

(w) Cruel enemies more like to most cruel beasts then to men. (x) Yea so cruel, as none els in the world are like vnto them.

15. O God of hoasts returne: regard (y) from heauen, and see, and visite this vineyard.

(y) The Prophet now prayeth for the comming of Christ, which he saw in spirit.

16. And (z) perseute it, which thy right hand hath planted : and vpon (a) the sonne of man whom thou hast confirmed to thee.

(z) The Church of the old testament in her best state wanted the perfection which the Church of Christ hath. (a) Christ our Messias most commonly called by this title: The sonne of man.

17. (b) Things burnt with fyre, and digged downe at the increpation of thy countenance shal perish.

(b) So thy vineyard can not endure if it be stil afflicted, and trodden downe.

18. Let (c) thy hand be vpon the man of thy right hand : and vpon the sonne of man, whom thou hast confirmed to thee.

(c) Christ working by Gods power redresseth al miseries.

19. And we depart not from thee, thou wilt quicken vs : and we wil inuocate thy name.

20. (d) O Lord the God of hoasts conuert vs : and shew thy face, and we shal be saued.

(d) The same is the 8. and the 15. verse (with litle alteration) and here repeated the third time. In which we also pray for three things : First to be purged and conuerted from sinne: secondly to be illuminated by Christ, the Image of God: Thirdly, to be sanctified, and saued in eternal glorie, to haue the fruition of the most Blessed Trinitie.

P S A L M E LXXX.

All men are invited to celebrate festiual dayes, 6. which were instituted in memorie of benefits receiued. 9. The deuout shall be protected, and the negligent left in distresse.

Invitation to celebrate festiual dayes deuoutly.
The 7. Key.

1. Vnto (a) the end, for (b) wine presser, a Psalme to (c) Asaph himselfe.

(a) This Psalme pertaineth not only to the old testament, but also to the new. (b) Gods seruants oppressed with tribulations. (c) To be song by Asaph a chief master of musike.

2. Reioice to God our helper: make Iubilation to the God of Iacob.

3. Take ye Psalme, and (d) giue timbrel: pleasant Psalter with the harpe.

(d) Make readie al these musical instruments.

4. Sound ye with trumpet in (e) the :: new moone, in (f) the :: notable day of your solemnitie.

:: The feast of Neomenia.
:: Feast of trumpets.

(e) In the Calendes, or first day of euerie month, in remembrance of Gods providence, and perpetual government of al creatures: (f) and most especial solemnitie in the first day of the seventh month, in memorie of Isaac conserued from death, in whom God promised Abraham to multiplie his seede, and to blesse al nations. Gen. 17. v. 21. c. 21. v. 12. c. 22. v. 18.

5. Because it is a precept in Israel, and iudgement to the God of Iacob.

6. He put it for a testimonie in (g) Ioseph, when he came out of the Land of Aegypt: he heard a tongue which he knew not.

(g) The people of Israel signified by Ioseph, as Psal. 79. v. 1.

7. He :: turned away his backe (h) from burdens: his hands serued in baskets.

:: In memorie of this benefite Pasch was instituted.

(h) God deliuered the same people from their vntolerable bondage of carrying burdens in baskets, from gathering straw, making bricks, and other seruitude. Exo. 1. v. 14. c. 5. v. 7.

8. In (i) tribulation thou didest inuocate me, and I heard thee: I heard thee in the secret of the tempest: I (k) proued thee at the water of contradiction.

(i) The admonition of God to the people: (k) yet after so great benefits thou didst murmure, and contradict me. Exo. 17. Num. 20.

9. Heare, o my people, and I (l) wil contest thee: Israel (m) if thou wilt heare me.

(l) Seriously admonish thee. (m) Man by free wil may choose whether he wil obey or no.

10. :: There shall be (n) no new God in thee, neither shalt thou adore a strange God.

:: The feast of Pentecost in memorie of the law.

(n) This was another great benefite, to giue an expresse law, for their instruction.

11. For I am the Lord thy God, which brought thee out of the land of Aegypt: (o) dilate thy mouth and I will fill it.

(o) Obseruing my commandments, aske what thou wilt, and I will giue it thee.

12. And my People heard not my voice: and Israel attended not to me.

13. And I let them alone, according to the desires of their hart, they shall goe in their owne inuentions.

Rom. 1.
U. 24.

14. If my people had heard me, if Israel had walked in my wayes:

15. I had (p) for nothing (q) perhaps humbled their enemies: and had laide my hand vpon those that afflict them.

(p) Very easily, (q) of my freewill and liberalitie, without necessitie or obligation.

16. The enemies of our Lord haue lied to him: and (r) their time shall be for euer.

(r) The wicked that promise to serue God, and doe it not, shall be in eternal torments.

17. And (s) he fed them of the fat of corac: and out of the rock with honie he filled them.

(s) In the meane time God bestowed these benefites vpon them, for the iusts sake.

P S A L M E L X X X I.

Admonition
to Magistrats.
The 7. key.

The Prophet declareth, 2. that God reprehendeth vniust Iudges and Magistrats: premonisheth them of his seuerer & eternal punishment: 8. Wherto the Prophet conforming his wil prayeth for the same.

It A Psalme to Asaph.

GOD stood in the assemblie: (a) of Gods, and in the middes he (b) iudgeth Gods.

(a) The words of the Prophet, admonishing al Magistrats, that when they sit in iudgement, or determine anie cause, God who is there and euerie-where present, (b) attendeth their proesses; and therefore it behoueth them to be aduised what they doe: euen as if they heard God speaking as here foloweth:

2. (c) How long iudge ye iniquitie: and accept ye the persons of sinners.

(c) The words of God, though not vttered sensibly, yet an effect intimated by his law, according wherto he wil proceed in iudgement against vniust iudges.

3. Iudge: ye for the needie and the pupill: iustifie ye the humble, and the poore.

4. Take away the poore: and deliuer the needie from the hand of the sinner.

5. They (*d*) knew not, neither did they vnderstand, they walke in darknesse: (*e*) al the foundations of the earth shall be moued.

(*d*) Such iudges proceede in grosse ignorance, not caring to vnderstand, but content to walke in darknes. (*e*) Ye are so euil disposed, that you would turne al vpside downe, iustifying the wicked, and condemning the iust.

6. I said: Yow are (*f*) Gods, and the sonnes of the highest al.

(*f*) For your office which you participate of me, you are certaine Gods vpon earth.

7. (*g*) But you shall die as men: and fall (*h*) as one of the Princes.

Sap. 6.

(*g*) But when you die you shall find that you are men; subiect to Gods iudgement: (*h*) yea your punishment will be grievous, and importable: for the mightie shall mightily suffer torments.

(*i*) Arise, o God, iudge the earth: (*k*) because thou shalt inherite in al the Gentils.

(*i*) Againe the words of the Prophet praying God, (*k*) that seeing he is Lord of al, he will iudge al.

P S A L M E L X X X I I.

The Church oppugned by al sorts of enemies 10. prayeth God to confound them, as she hath done diuers the like: 17. whereby some shall be conuerted.

Persecuters of the Church confounded or conuerted. The 6. key.

1. A Canticle of Psalm to Asaph.

2. **O** God (*a*) who shall be like to thee? (*b*) hold not thy peace, (*c*) neither be thou appeased, o God:

(*a*) Seeing none is like to thee, o God, (*b*) shew thy power and maiestie, (*c*) be not silent.

3. For behold (*d*) thine enemies haue made a sound: they that hate thee (*e*) haue lifted vp the head.

(*d*) The cruel persecuters are most insolent (*e*) and proud.

4. They haue taken malignant counseil vpon thy people: and they haue deuised against thy Saints.

5. They haue said: Come, and let vs destroy them out of (*f*) the nation: and let (*g*) the name of Israel be remembered no more.

(*f*) That there be no more anie faithful people, (*g*) anie Catholikes left aliue.

6. Because they haue deuised with one consent: they haue together made a couenant against thee.

7. The tabernacles of (*b*) the Idumeians, and (*i*) the Ishmaelites, (*k*) Moab, and (*l*) the Agarens.

(*b*) The progenie of Esau, (*i*) the seed of Ismael (*k*) descending from the elder sonne of Lot. (*l*) The issue of Abraham by Agar, who falsly call themselves Saracens, as if they were of Sara.

8. (*m*) Gebal, and (*n*) Ammon, (*o*) Amalec: (*p*) the foreners, with (*q*) the inhabitants of Tyre.

(*m*) People of Gebal a citie of Syria, (*n*) of the other sonne of Lot. (*o*) Those that first oppugned the Israelites, after they were parted from Egypt Exod. 17. (*p*) The Philistians, (*q*) and Tyrians, al neere neighbours, and some of them neere a kine to the Israelites, were their great enemies.

9. Yca and (r) Assur also is come with them : they are made an aide to th^c children of Lot.

(r) Others also comming further off;ioyned against Gods people, in figure that al heretikes , and other infidels conspire together against Catholikes.

10. Doe to them as (f) to Madian, and (t) Sifara : as to (v) Iabin in the torrent Ciffon.

(f) The Psalmist therefore prayeth (and withal prophecicth) that God wil at last destroy them, as he did Madian. Num. 31. Iudic. 6. & 7. (t) Sifara, Captraine general, (v) for Iabin King of Asor neere Ciffon. Iudic. 4. v. 7. & 23.

11. They perished (w) in Endor : they were made as (x) the dung of the earth.

(w) Within the territorie of Manasses (Ios. 17.) which they inuaded. (x) Slaine and not buried.

12. Put their Princes as (y) Oreb, and Zeb, and Zebce, and Salmana.

(y) These foure Princes of the Madianites were slaine by Gedeons forces. Iudic. 7. & 8.

Al their Princes: 13. which haue said : Let vs possesse the Sanctuarie of God for an inheritance.

14. My God put them (z) as a wheele : and as stubble before the face of the winde.

(z) By foure similitudes the Prophet describeth the punishment that shal fal vpon persecuters.

15. Euen as fire that burneth a wood : & as a flame that burneth the mountaines.

16. So shalt thou pursue them in thy tempest : and in thy wrath thou shalt trouble them.

17. Fil their faces with ignominie : and (a) they wil seeke thy name, o Lord.

(a) God by punishing seeketh the conuerfion of sinners, not their eternal death.

18. Let (b) them be ashamed, and troubled for euer and euer : and let them be confounded, and perish.

(b) But such as be stil obstinate, and finally impenitent doe perish for euer.

19. And let them know that (c) Lord is thy name, thou onlie the Highest in al the earth.

(c) God only the Creatour of heauen and earth, is properly called LORD. Whose essential and incommunicable name is : WHICH IS. Exo. 3. v. 14. & 6. v. 3.

PSALME LXXXIII.

Eternal glorie.
The 10. key.

Deuout persons feruently desire eternal glorie, 6. accounting it in the meane time, a happie state to be in the militant Church, 12. where God first giuing grace, wil giue glorie in the triumphant.

1. Vnto the end, (a) for wine presses, to (b) the children of Core, a Psalm.

(a) For men afflicted in this vale of miserie. (b) By the children of Core not being musitians (but porters in the temple, 1. Par. 26.) S. Augustin here and in other titles of Psalmes, vnderstandeth the faithful Children of Christ.

2. **H**ow beloued are (*c*) thy tabernacles, o Lord of hosts! 3. my soule coueteth and (*d*) fainteth vnto the courts of our Lord.

(*c*) The glorious mansions in heauen, which God hath prepared for the iust.

(*d*) Vehement desires doe sometimes depriue vs of external sense.

My hart and (*e*) my flesh haue reioyced toward the liuing God.

(*e*) The mind reioycing in hope, the bodie is also-recreated, releued, and reuiued, which before was dul and heauie.

4. For (*f*) the sparrow also hath found her an house: and (*g*) the turtle-doue a nest for herselfe, where she may lay her yong ones.

(*f*) As sparowes by natural instinct seeking habitations, finde houses to dwell in, (*g*) and turtles haue nests, wherein to lay their yong ones: so faithful soules seeke to dwell in heauen, and in the meane time to lay vp good workes within the Catholike Church; out of which (sayth Saint Augustin in this place) how good soeuer workes doe seeme (as when pagans and heretikes feede the hungrie, cloth the naked, receiue strangers into their houses, visite the sicke, comfort prisoners) being not laid in the nest, conculcabuntur, & conterentur: non seruabuntur; non custodientur: they shall be trod vnder-foot, they shall be braised in peeces: they shall not be conserued, they shall not be kept: but (that such workes may be profitable and be conserued) they must be done in true faith, in the Catholike faith, in societie of the vnitie of the Church.

Thine (*h*) altars, o Lord of hosts: my King, and my God.

(*h*) Workes are good, and rightly laide vp when they are done in vnitie, and participation of Gods Altars, the most proper places of Diuine seruice, of external Sacrifice in this life, and spiritual sacrifice of perfect praises in eternal glorie; where al Saints without ceasing sing: Holie, holie, holie, Lord God of hosts. Isaix 6. Apoc. 4.

5. Blessed are they that dwell in (*i*) thy house, o Lord: for euer and euer they shal praise thee.

(*i*) The Catholike Church.

6. Blessed is the man, whose helpe is from thee: he (*k*) hath disposed ascensions in his hart, 7. in (*l*) the vaile of teares, in the place which he hath appointed.

(*k*) The iust by Gods grace and helpe, may resolute to ascend by steps and degrees, from vertue to vertue (v. 8.) euen to heauen, (*l*) though he be now in this vaile of teares, by reason of mans sinne, who otherwise was before sinne in Paradise, a place of delight.

8. For (*m*) the Law-giuer shal giue (*n*) blessing, they shal goe (*o*) from vertue into vertue: (*p*) the God of Gods shal be seen in Sion.

(*m*) Christ our Law-giuer, (*n*) giueth aboundance of graces; (*o*) with continual increase. (*p*) But our ony omnipotent God, is to be seen by this effect of his grace, in the Church and not els where.

9. Lord God of hosts heare my prayer: receiue with thine eare, o God of Iacob.

10. Behold, o God our protectour: and (*q*) looke vpon the face of thy Christ.

(*q*) Agreeably to this the Church maketh al her petitions, concluding al prayers, By Christ our Lord.

11. Because (*r*) better is one day in thy courts, aboute thousands.

(*r*) In respect of the future retribution, which euerie one shal receiue according to their deserts, one day in Gods Church is better then thousands out of it.

I haue chosē to be (*s*) an abiect in the house of my God: rather then to dwell (*t*) in the tabernacles of sinnes.

(f) And better to be in the poorest state of Catholke Christians, (t) then in greatest palaces or highest dignities amongst sinners.

12. Because God (v) loueth mercie and truth: our Lord wil giue (w) grace (x) and glorie.

(v) The Diuine wisdom so vseth mercie, and veritie, that neither may prejudice the other: (w) and so giueth grace in this life, (x) and glorie in the next.

13. He wil not depriue them of good things, that (y) walke in innocencie: o Lord of hostis, blessed is the man that hopeth in thee.

(y) Besides innocencie conserued without sinne, there is also innocencie after remission of sinne, of which the Prophet here speaketh.

P S A L M E LXXXIV.

Incarnation of
Christ.
The 5. key.

With commemoration of Gods former benefits, 5. Christs Incarnation is prophesied, 9. bringing peace and saluation, 11. mercie and iustice concurring together.

1. Vnto the end, to the children of Core, a Psalm.

2. **O** Lord thou (a) hast blessed thy land: thou (b) hast turned away the captiuitie of Iacob.

(a) God bestowed manie great benefits vpon the people of Israel: (b) he brought them out of the bondage of Aegypt.

3. Thou (c) hast forgien the iniquitie of thy people: thou (d) hast couered al their sinnes.

(c) Remitted their manifold sinnes: (d) pardoned also a great part of due punishment.

4. Thou hast mitigated al thy wrath: thou hast turned away from the wrath of thine indignation.

5. (e) Conuert vs, o God our Sauour: and (f) auert thy wrath from vs.

(e) As thou hast spared thy peculiar people, so we beseech thee, o God Creatour and general Sauour of al mankind; (f) mitigate thy wrath towards vs al.

6. Wilt thou be wrath with vs for euer? or wilt thou extend thy wrath from generation vnto generation?

7. O God thou (g) being turned shalt quicken vs: and thy people (h) shal reioyce in thee.

(g) Til God first shew his mercie, sinners lye dead in guilt of sinne, but by his grace they are stirred vp, and quickned: (h) and ioytally returne to God.

8. Shew vs, o Lord, thy mercie and giue vs thy saluation.

9. I wil (i) heare what our Lord God wil speake in me: (k) because he wil speake peace vpon his people.

(i) The words of the Prophet, (k) signifying that God had reuealed vnto him the redemption of mankind.

And vpon (l) his saints: and vpon them, that are conuerted to the hart.

(l) Not al men are iustified, and saued, but those that are hartily and sincerely conuerted.

10. But yet his saluation is nigh to them that (m) feare him: that glorie may inhabite in our land.

(m) Though

(m) Though al be not saued (because manse wil not cooperate to Gods grace) yet very manie hauing the feare of God , which is the beginning of godlic wisdom, freely accept of Gods mercie, and so the Church is gloriously propagated.

11. (n) Mercie and truth haue met each other : (o) iustice and peace haue kissed.

(n) Whereas Gods mercie would saue al, and his truth or iustice requireth that finnes be duly punished, by Christs Passion and death sufficient satisfaction is offered for al finnes and those that wil be partakers by penance , and conformitie to Gods law, may haue remission : (o) and so iustice is obserued, and peace made between God and his subiects.

12. (p) Truth is risen out of the earth : (q) and iustice hath looked downe from heauen.

(p) Integrity of conscience reigneth in good men. (q) God sending iust meanes from heauen to saue them.

13. For (r) our Lord certes wil giue benigne: and (s) our land shal giue her fruit.

(r) God giueth grace, (s) and so men yeald fruit.

14. (t) Iustice shal walke before him: and thal set his steps in the way.

(t) Yea they walke in iustice, and right path of Gods law.

PSALME LXXXV.

In consideration of his owne imperfections, the royal Prophet, or other faithful person prayeth God, 5. according to his mercie and goodnes, 9. shewed in conuersing Gomile, 3. and in deliuering the supplicant himself from the state of damnation, 16. that he wil stil direct and defend him against al enemies.

A prayer for continual grace. The 7. key.

1. A prayer (a) to Dauid himselfe.

(a) A forme of prayer for King Dauid, and for anie faithful person.

INCLINE thine eare, o Lord, & (b) heare me: (c) because I am needie and poore.

(b) There be sundrie iust causes which moue God to heare our prayers : (c) first our necessitie requireth Gods helpe.

2. Keepe my soule, because (d) I am holie: saue thy seruant my God, that (e) hopeth in thee.

(d) Secondly, because we professe, and promise to lead a holie life. (e) Thirdly, because we trust and hope in God.

3. Haue mercie on me, o Lord, because I haue cried to thee (f) al the day:

4. make ioyful the soule of thy seruant, because to thee, o Lord, haue I (g) lifed vp my soule.

(f) Fourthly, because we perseuere in prayer. (g) Fifthly, if we pray with attention of mind.

5. Because thou, o Lord, art (h) sweete, and (i) milde: and (k) of much mercie to al that inuocate thee. (l)

(h) Sixtly, because God of his owne nature is benigne, readie to bestow benefits. (i) Seuenthly, he is meeke to remitte offences. (k) Eightly he is merciful to mitigate the punishment, to those that make recourse vnto him. (l) For these causes we pray as foloweth.

6. Receiue, o Lord, my prayer with thine ears: and attend to the voice of my petition.

7. In the day of my tribulation I haue called to thee : because thou hast heard me.

8. There is not the like to thee amongst Gods, o Lord : and there is not according to thy works.

9. (m) Al nations what soeuer thou hast made, shal (n) come, and shal adore before thee, o Lord: and they shal (o) glorifie thy name.

(m) Vocation of Gentils. (n) They shal come by faith, (o) and glorifie God by good works. Mat. 5.v.17.

10. Because thou art great and doing meruelous things : thou onlie art God.

11. Conduct me, o Lord, in thy way, and I wil walke in thy truth: let my hart reioyce that it may feare thy name.

12. I wil (p) confesse to thee, o Lord my God, with al my hart, and wil glorifie thy name for euer:

(p) Confession of praise.

13. Because thy mercie is great vpon me: & thou hast deliuered my soule out of (q) the lower hel.

(q) From the state of eternal damnation.

14. O God the wicked are risen vp vpon me, and the synagogue of the mightie haue sought my soule: and they haue not set thee in their sight.

15. And thou, o Lord, the God of compassion and merciful, patient, and of much mercie, and (r) true.

(r) In performing al promises.

16. Haue respect to me and haue mercie on me, (s) giue thine empire to thy seruant: and saue the sonne of thy handmaid.

(s) A digression (vsual to Prophets) of Christs Empyre & Kingdom the Church, giuen to him, being the sonne of an Immaculate Virgin, the handmaid of God.

17. Make with me (t) a signe vnto God, that they may see which hate me, and may be confounded: (v) because thou, o Lord, hast holpen me.

(t) The chief and principal signe of Christs, and his Churches glorie, is his Resurrection, praxfigured in Ionas. (v) Wherby al enemies are confounded, either to their conuerſion, or to eternal damnation. See. S. Augustin.

P S A L M E LXXXVI.

The Church of Christ beginning in Ierusalem, 3. is extended to al Nations, 5. glorious, 9. and permanent 7. in holie ioy.

The Chatho-
like Church
glorious.
The 6. key.

1. To the childten of Core, a Psalm of Canticle.

TH E foundations thereof in the holie (a) mountaynes: 2. our Lord loueth the gates of Sion aboue al the Tabernacles of Iacob.

(a) Christs Church was first founded in Ierusalem on whitsunday, act. 2. in mount Sion, which hath two tops, in one of which the Temple stood, in the other Dauid towre or palace.

3. Glorious things are said of thee, o citie of God.

4. (b) I wil be mindeful of (c) Raab, and Babylon knowing me.

(b) The Prophet in the person of Christ saith he wil commend vnto his Apostles, and other Apostolical men, that they conuert al nations (as our Sauour gaue expresse commission and commandment. Math. 13. Luc. 24. v. 47. Act. 1. v. 8.) (c) naming here Raab (which is Egypt) and Babylon:

Behold (d) the foreners, and Tyre, & the people of the Aethiopians, the (e) were there.

(d) The Philistims, Tyrians, Aethiopians; (e) & the rest, shal be regenerate in this Church, which for the assured certaintie therof (after the Prophets manner of speaking) is affirmed in the preterence, as if it were then done.

5. Shal it not be said of Sion: (f) Man, and man is borne in her; and (g) the Highest himselfe founded her?

(f) It shal be reported, or one shal say to another: Loe this and that man, al these and al these men are regenerate by Baptisme in the Church of Christ. (g) God himselfe; Christ God and Man, founded this Church.

6. Our Lord wil declare (h) in scriptures of peoples, and (i) of Princes: of those that haue been in her.

(h) The multitude of the elect is so great, that only God knoweth the number, (i) and the qualities of al sortes, of Princes, Prelats, and Peoples.

7. The (k) habitation in thee, is as it were of al reioycing.

(k) Great spiritual ioy with peace of conscience, is in true Christian Catholikes in the militant Chnrch; but the blessed haue the most absolute & secure ioy of al, in the Church triumphant.

PSALME LXXXVII.

A prayer in
long affliction.
The 7 key.

*A faithful person sore and long afflicted, lamentably complaineth, praying God,
15. not still to repel him, being left desolate 19. without all consolation of
friends.*

1. A Canticle of a Psalm, to the children of Core, vnto the end, for (a) Maheleth (b) to answer, (c) of vnderstanding to Eman the Ezrahite.

(a) An instrument of musike apt for lamentable songs. Not expressed in the title of anie other Psalm. Perhaps because this Psalm hath not anie consolation with mourning, as other Psalmes doe, which are also prayers in affliction. As the 40. 53. 61. 73 (b) Neither is this word in anie other title. It is adde here to admonish vs, that as this Psalm and some others were song by two queres, one answering the other, so we must in answer and imitation of Christ, suffer long and great afflictions with patience, seeing he in his passion was left without ordinarie consolation. (c) By some interpreted (his brethren) For Christ (saith S. Augustin) vouchsafeth to make them his brethren, which vnderstand the mysterie of his Crosse, and not only are not ashamed thereof, but also faithfully glorie therein.

2. **O** Lord the God of my saluation: (d) in the day haue I cried, and in the night before thee.

(d) I haue cried to thee very often both by day and by night.

3. Let my prayer enter in thy sight: incline thine eare to my petition.

4. Because my soule is replenished with euils: & (e) my life hath approached to hel.

(e) I am almost dead.

5. I (f) am accounted with them that descend into the lake.

(f) Accounted as dead, and ready to be buried.

I am become as a man without helpe, 6. (g) free among the dead, as the wounded sleeping in the sepulchres, of whom thou art mindful no more: and they are cast off from thy hand.

(g) If I were dead, I should be free from these afflictions. Especially it agreeth to Christ, who was free, yea of infinite power amongst the dead.

7. They haue put me in (h) the lower lake: in the darke places, and in the shadow of death.

(h) Myne enemies haue endeauoured not only to bereaue me of temporal life, wherby I should goe into limbus, but also to kil my soule spiritually, wherby I should descend into the lower hel of the damned.

8. Thy (i) furie is confirmed vpon me: and all thy waues thou hast brought in vpon me.

(i) Thy iust wrath also, o God, hath exceedingly afflicted me.

9. Thou hast made my familiars far from me: they haue put me abomination to themselues.

I was deliuered and came not forth: 10. myne eies languished for pouertie.

I cried

- I cried to thee o Lord al the day: I stretched out my hands to thee.
11. Wilt thou (*k*) doe meruels to the dead: or shall phisicians raise to life, and they confesse to thee?
 (*k*) O God deliuer me whiles I am yet liuing, for I may not looke for extraordinarie and miraculous heipe, as to be raised againe after death.
12. Shall any (*l*) in the sepulchre declare thy mercie, and thy truth in perdition?
 (*l*) When I shall be dead & buried, I can not denounce thy praises, as now I can, to mortal men.
13. Shall thy meruelous works be knowne (*m*) in darkenes: and thy iustice in the land of obliuion.
 (*m*) Much lesse shall the damned praise thee in eternal perdition.
14. And I o Lord haue cried to thee: and in the morning shall my prayer preuent thee.
15. Why doest thou, o Lord, reiect my prayer: turnest away thy face from me?
16. I am poore, and in labours (*n*) from my youth: and being (*o*) exalted, humbled, and troubled.
 (*n*) As wel yong (*o*) as waxing elder I haue been stil afflicted.
17. Thy wrathes haue passed vpon me: and thy terrours haue troubled me.
18. They haue compassed me as water al the day: they compassed me together.
19. Thou (*p*) hast made freind, and neighbour far from me and my familiars because of miserie.
 (*p*) My miserable estate hath alienated all freinds, neighbours, & acquaintances from me.

P S A L M E LXXXVIII.

Gods mercie and truth, with his great promises to Dauid, 6. his power in the whole world, and iust iudgements, are the true ioy of his seruants. 20. Christs kingdom shall remaine for euer: 31. yea manie offending yet al shall not perish, 39. but after great affliction, 47. God wil respect mans infirmities. 50. his owne promise, and the enemies reproching his seruants and himselfe: 53. who is blessed for euer.

The Church of Christ neuer faileth. The. 6, key.

I. Of vnderstanding (*a*) to Ethan the Ezrahite.

(*a*) Oterwise called Idithun. 1. Paral. 25. or rather Ethan, who was very wise, mentioned with others, to whom Salomon is preferred for wisdom. 3. Reg. 4. v. 31. and signifieth strong: applied here to those that are strong in assured hope of Christs promises, notwithstanding it cometh sometimes to the weake, that his promises are not performed.

2. THE mercies of our Lord I wil sing for euer.

TIn generation (*b*) and generation I wil shew forth thy truth in my mouth.

3. Because thou saidst: Mercie shal be built vp for euer (c) in the heauens: thy truth shal be prepa ed in them.

(c) The heauens shal rather fal, then Gods truth faile. Mystically, in the Apostles, and by their p eaching, the Church of Christ is built for euer.

4. I haue ordained a testament with mine elect, I haue sworne to Dauid my seruant: 5. (d) for euer wil I prepare thy feede. And I wil build thy seat vnto generation and generation.

(d) Dauids feede conserued til Christ was borne of his Virgin Mother: and in his spiritual feede, his kingdom the Church is for euer conserued. Otherwise not verifed of Dauids temporal kingdom, which decayed in the captiuitie of Babylon, and is now wholly destroyed.

6. The heauens shal confesse thy meruelous works, o Lord: yea and thy thy truth in the Church of Saints.

7. For who in the clouds shal be equal to our Lord: shal be like to God among (e) the sonnes of God?

(e) The Angels.

8. God who is glorified in the counsel of Saints, great and terrible ouer al that are round about him.

9. O Lord God of hosts, who is like to thee: thou art mightie, o Lord, and thy truth round about thee.

10. Thou rulest ouer the power of the sea: and the mouing of the waues therof thou doest mitigate.

11. Thou (f) humbledst the proud one, as one wounded: in the arme of thy strength thou hast dispersed thine enemies.

(f) The Prophet aliudeth to the plagues and miracles in Ægypt, and in other enemies.

12. The heauens are thine, and the earth is thine, the round earth, and the fulnes therof thou hast founded: 13. the north and the sea thou hast created.

(g) Thabor and Hermon shal reioyce in thy name: 14. thy arme is with might

(g) Conuersion of Gentils.

Let (h) thy hand be confirmed, and thy (i) right hand exalted: 15. iustice and iudgement is the preparation of thy seat.

(h) Whether God punish, as with the left hand, (i) or bestow benefits, as with the right hand, al is to his glorie, and according to mercie and truth.

Mercie and truth shal goe before thy face: 16. (k) blessed is the people that knoweth iubilation.

(k) They are spiritually happie, that doe thus consider of Gods meruelous proceedings, praise the same, and reioyce therein.

Lord they shal walke in the light of thy countnance, 17. and in thy name they shal reioyce al the day: and in thy iustice they shal be exalted.

18. Because thou art the glorie of their strength: and in thy good pleasure shal our (l) horne be exalted,

(l) Power, and kingdom.

19. Because our protection is of our Lord: and of the holie one of Israel our King.

20. Then didst thou speake in vision to thy Saints, and saidst: I haue put hepe

:: Thus God promised to establish the Kingdom of

helpe on the mightie one: & haue exalted an elect one of my people.
 21. I haue found Dauid my seruant: with myne holie oyle haue I anointed him.
 22. For mine hand shal helpe him: and myne arme shal strengthen him.
 23. The enimie shal nothing preuaile in him: and the sonne of iniquitie shal not adde to hurt him.
 24. And I wil cut downe his enemies before his face: and them that hate him I wil put to flight.
 25. And my truth, and my mercie with him: and in my name shal his horne be exalted.
 26. And I wil put his hand in the sea: and his right hand in the riuers.
 27. He shal inuocate me: Thou art my Father: my God, and the protectour of my saluation.
 28. And I wil put him the first-begotten, high-aboue the Kings of the earth.
 29. I Wil keepe my mercie vnto him for euer: and my testament faithful to him.
 30. I wil put his seed for euer and euer: and his throne as the daies of heauen.
 31. But if his children shal forsake my law: and wil not walke in my Iudgements:
 32. If they shal profane my iustices: and not keepe my commandments
 33. I wil visite their iniquities with a rod: and their finnes with stripes.
 34. But my mercie I wil not take away from him: neither wil I hurt in my truth.
 35. Neither wil I profane my testament: and the words that proceede from my mouth I wil not make frustrate.
 36. Once I haue sworne in my holie, * if I lie to Dauid: 37. his seede shal continue for euer.
 38. And (m) his throne as the Sunne in my sight, and as the Moone perfect for euer: and a faithful witness in heauen.
 (m) Christian iust soules as the sunne, (n) and as the perfect, or full moone, See the first Tome, page. 716. S. Augustin also expoundeth this verse in the Anagogical sense, of the iust after the Resurrection in glorie, where the soule shal be like the sunne, and the bodie, which now is mutable, shal be like the moone, not as now alwayes changing, but as the full moone, alwayes perfect.
 39. "But thou hast repelled and despised: thou (o) hast differred thy Christ.
 (o) Amongst manie pensive things, this one word doth comfort vs, Thy promise remaineth, thou hast not denied to send Christ, but differred him.
 40. Thou hast overthrowne the testament of thy seruant: thou hast profaned his sanctuarie on the earth.
 41. Thou hast destroyed all the hedges therof: thou hast made the firmament therof teare.
 42. All that passe by the way haue spoiled him: he is become a reproch to his neighbours.

the Iewes in Dauid and his familie. 1. Reg. 16. 1. Reg. 5. and other places. Which was performed as in a figure, but more fully in Christ. Act. 13. v. 22.

* I wil not lie.

:: God hauing promised all the aforesaid, the Prophet in the person of the weak, lamenteth that the contrarie shal happen as wel in the temporal Kingdom

oppressed by the Assyrians, Babylonians, Persians, Grecians, and Romanes: as in the Church impugned by innumerable sorts of Heretikes and other Infidels.

: The Psalmist prayeth and prophecieth that God wil respect the weaknes of man, maintaine his Church in manie nations, & saue manie foules.

43. Thou hast exalted the right hand of them that oppresse him: thou hast made al his enimies ioyful.

44. Thou hast turned away the helpe of his sword: and hast not holpen him in battel.

45. Thou hast destroyed him from (p) -emundation: and his seat thou hast broken downe to the ground.

(p) From the vse of Sacrifice and Sacraments, wherby sinners were wont to be cleansed.

46. Thou hast lessened the daies of his time: thou hast ouerwhelmed him with confusion.

47. ¶ How long, o Lord, doest thou turne away for euer: shal thy wrath burne as a fire?

48. Remember what my substance is: for hast thou made al the children of men in vaine?

49. Who is the man that shal liue, and shal not see death: shal deliuer his soule from the hand of hel?

50. Where are thyne old mercies, o Lord, as thou swarest to Dauid in thy truth?

51. Be mindful, o Lord, of the reproch of thy seruants (which I haue held in my bosome) of manie nations.

52. Which thine enimies haue reproched, o Lord, which they haue reproched (q) the commutation of thy Christ.

(q) As though Christ were changed and turned from vs.

53. Blessed be our Lord for euer: (r) Be it, be it.

(r) So we wish and pray that al may blesse and praise thee. Amen.

ANNOTATIONS.

PSALME LXXXVIII.

Though Christians doe sinne, yet Christ lofeth not his Church.

Hard places explicated by the cleare.

Gods promises to Dauid were not fulfilled in Salomon, but in Christ.

34. *My mercie I wil not take away from him.*) Although Christians, figured by the children or successours of Dauid, sinne most grieuouly, yea suppose they wil sinne with desperation (saith Saint Augustin) and obstinately persist in sinne, that they offend the eyes of their Father, & deserue to be disinherited &c. Yet for these Christ shal not remaine without inheritance, the corne shal not also perish for the chaie, some fishes shal be gathered out of the nette into vessels, notwithstanding the euil fishes are cast away. And a litle after the same Doctour discoursing of eternal glorie both in bodie and soule, of those that dye in Gods fauour, sayth: These things are promised concerning Christ, very certaine, very firme, very plaine, and vndoubted. For albeit some things are couered in mysteries, yet some things are so manifest, that by them the obscure things may most easily be cleared.

39. *But thou hast repelled &c.*) Againe Saint Augustin addeth vpon the next verses following: God performed not these promises in Dauid, that when thou seest they were not fulfilled in Dauid, which necessarily must be fulfilled, thou maist seeke an other, in whom it may be shewed that they were fulfilled. God promised some thing

(a Kingdom)

(a Kingdom) for euer of Dauids seed: and Salomon was borne: and became of so great wisdom, and so great prudence, that Gods promise concerning Dauids seed seemed to be fulfilled in him. But Salomon fell, and gaue place of expecting Christ; that because God neither can be deceiued, nor deceiue, he put not his promise in him, whom he knew would fall; but thou shouldest relie vpon God, and exact his promise. A litle after: Thou seekest the Kingdō of the Iewes, it is not: thou seekest the altar of the Iewes, it is not: thou seekest the sacrifice of the Iewes, it is not: thou seekest the Priesthood of the Iewes, it is not. Wherepon he concludeth: Al these defects came to the Iewes: yet was not Christ taken from them, but differred. Some Iewes belieued in him, and manie Gentils. As the Psalmist prophecieth from the 47. verse to the end of this Psalme.

Defects in the Iewes supplied in the Gentils.

P S A L M E LXXXIX.

Vnder the forme of the prayer, the Psalmist describeth the shortnes of mans life & other calamitie: Gods strict iudgement, 13. but first his comfortable mercie, 16. and perpetual regard of his owne worke.

Man rightly created rel by sinne into miseries.
The 6. key.

1. A prayer (a) of Moyfes the man of God.

(a) Some Expositours thinke Moyfes was the authour of this Psalme, and of the tenne next following. But others hold that Dauid was Authour of al, and that Moyfes his name is here put in the title by Esdras, because this Psalme is like to the prayer of Moyfes, when the people prouoked Gods wrath by their finnes in the desert. And because mans creation, fall, punishment, and Gods mercie towards him, are here described: which Moyfes first writte, as going before the written law. And that Moyfes made not this Psalme is probably gathered by the 10. verse, where the ordinarie age of men is described to be (in strength and vigour) seuentie yeares, or of some iourscore: and the greater part (of the one or the other) is in labour and sorow. And it is euident (Deut. 34.) that Moyfes liued in al an hundred and twentie yeares, and his eye was not dimme, neither were his teeth moued. So Aaron, Iosue, and others commonly liued longer then is here mentioned. But Dauid was old and impotent at seuentie yeares. 3. Reg. 1. Saint Hilarion, liuing neere seuentie yeares in his hermitage, S. Remigius gouerning the Church of Rheemes seuentie yeares, and the like are accounted to have been full of dayes, and such as liued longer are reputed extraordinarie. Againe it is more euidently proued that Moyfes was not authour of the 94. and 95. Psalmes.

Lord, thou art made a refuge for vs: (b) from generation vnto generation.

(b) Alwayes from the beginning of the world to the end.

2. Before (c) the mountaines were made, or the earth and the world formed, (d) from euerlasting euen vnto enerlasting thou art God.

(c) The Prophet sheweth that the world was created in and with time, not eternal. (d) And that only Grd is eternal.

3. Turne not away man into humiliatiō; thou saidst: Be conuerted ye children of men.

(e) God hath often saide, that he would not the death of sinners, but rather that they be conuerted and liue for euer.

4. Because (f) a thousand yeares before thine eies, are as yesterday that is past.

(f) Though some liued long (none for al that did reach to a thousand yeares) yet it is nothing before God, and in respect of eternitie.

And as a watch in the night, 5. things that are counted nothing shal their yares be.

6. In (g) the morning as an herbe he shal passe, in the morning he shal flourish, and passe: in (h) the euening he shal fal, be hardned, and withered.

(g) The youth of man quickly passeth: (h) old age can not last long: wherof cometh our English prouerb: A young man may dye soone, an old man can not liue long.

7. Because we haue faynted in thy wrath, and in thy furie we are troubled.

8. Thou hast put (i) our iniquities in thy sight: our * age in the light of thy countenance.

* Secu-
lur.

(i) Sinne the cause of shortnes of mans life.

9. Because al our daies haue failed, and in thy wrath we haue failed.

Our yeares shal be considered (k) as a spyder: 10. the dayes of our yeares in them are (l) seuentie yeares.

(k) Mans life as briclike as a spiders web: or mans life wasteth contiually, as a spider wasteth her self by spinning, and consuming her owne substance.

And if in strong ones (m) eightie yeares: and the more of them, labour & sorrow.

(lm) These numbers literarly shew the shortnes of the longer sort of mens liues. Mystically, seuen signifie the rest after labours of this world, and pertheyne to the old testament: eight signifie the reward in the resurrection, pertheyning to the new testament. Which multiplied by tenne, a perfect number, make seuentie and eightie. Which ioyned together make an hundred and fittie. The number of al these Psalms.

Because (n) mildnes is come vpon vs: and we shal be chastised.

(n) It is of Gods milde prouidence, that mans life is short, for that manie if they were sure, or had probabilitie to liue long, would presume to sinne more.

11. (o) Who knoweth the power of thy wrath: and for feare 12. 10. number thy wrath?

(o) Seeing God of his iustice punished al mankind for one sinne of our first parent, his wrath must needs be very great to euerie sinner, for his owne proper finnes.

So make thy right hand knowne: and men learned in hart, in wisdom.

13. Turne, o Lord, how long? and be intreated for thy seruants.

14. We are replenished in the morning with thy mercie: and we haue reioyced, and are delighted al our daies.

(p) The hope of glorious resurrection turneth our calamities into spiritual ioy.

15. (q) We haue reioyced for the daies wherin thou hast humbled vs: the yeares, wherin we haue seen euils.

(q) Yea the more we suffer in this life for the truth, the greater is our comfort in hope of reward.

16. Looke vpon (r) thy seruants, and vpon thy workes: and (s) direct their children.

(r) Not only in that we are thy creatures, but also in that we are thy seruants, we are thy proper worke: therefore in both these respects, O God, looke vpon vs with clemencie. (s) Lead also our posteritie into the right way, and make them thy seruants.

17. And (t) let the brightnes of our Lord God be vpon vs, and (v) direct thou the workes of our hands ouer vs: and (w) the worke of our hands doe thou direct.

(t) O God illuminate our vnderstanding, (v) make our actions by thy grace profitable to vs: (w) & make perfect in vs the worke of charitie. In which one worke al good workes are included, and to which al other are directed. For then workes are right (sayth S. Augustin) when they are directed to this one end.

P S A L M E X C.

Who soeuer faithfully and firmly trusteth in Gods providence, is secure from all dangers of secret, subtle, and open enemies. His aduersaries shal come to ruine.

11. Angels shal defend him: 13. no kind of serpent, nor beast shal hurt him. God himself assures him of his protection, and of eternal saluation.

Gods providence.
The 3. key.

(a) Prayse of a. (b) Canticle to Dauid.

(a) Praise of Gods providence, with thanks, (b) which Dauid song with voice.

1. **H**E (c) that dwelleth in the helpe of the Highest, shal abide in the protection of the God of heauen.

(c) He that firmly relieth and resteth vpon Gods providence, is assuredly protected by him.

2. He shal say to our Lord: Thou art my protectour, and my refuge: my God I will hope in him.

3. Because he hath deliuered me from (d) the snar of the hunters, and from (e) the sharpe word.

(d) Al secret and subtle machinations: (e) and from al crueltie of tyrants.

4. With his shoulders shal he ouershadow thee: and vnder his wings thou shalt hope.

5. With shield shal his truth compasse thee: " thou shalt not be afraid (f) of the feare in the night.

(f) Terrours obscurely suggested by euil men or spirits, with erroneous conceit that men are not bound in time of temporal dangers to confesse the truth.

6. Of (g) the arrow flying in the day, (h) of busines walking in darknes: (i) of inuasion, and the midday diuel.

(g) Open

(g) Open persecution threatening present death, except men denie the truth which they know, (h) circumuention of craftie enimies by sutle arguing, and drawing men into errour, and so to decline from Catholike Religion, (i) long torments, cuen to death, except Gods seruants wil relent, and denie the truth, which they assuredly belieue, and know in their conscience, that they are bound to profesie it.

7. A (k) thousand shal fal on thy syde, & (l) ten thousand on thy right hand: but to thee it shal not approach.

(k) On thy left side, in aduersitie manie fal from God, (l) & on thy right side, in prosperitie manie more forget and forsake God.

8. But thou shalt consider with thine eies: and shalt see the retribution of sinners.

9. Because (m) thou o Lord art my hope: thou hast made the Higheft thy refuge.

(m) In sincerely saying Thou art my hope, thou makest God thy refuge.

10. There shal no euil come to thee: and scourge shal not approach to thy tabernacle.

11. Because he hath giuen (n) his Angels charge of thee: (o) that they keepe thee in al thy wayes.

(n) Angels haue protection of men by Gods ordinance. (o) The diuel corruptly alleadge this scripture (Mat. 4.) omitting the latter part of this verse; which sheweth when Angels protect iust men, to wit, when they walke in a right path, obseruing ordinarie course in their actiōs, not in geuing themselues headlong into needles danger, as the same diuel proposed to our Sauour, to cast himself downe from the pinnacle of the temple. Such falling is not the way of the iust, but of Lucifer, that fel from heauen. So S. Bernard noteth Ser. 15. in hunc Psal.

12. In their hands they shal beare thee: lest perhaps thou knock thy foote against a stone.

13. Vpon the aspe and the basiliscus thou shal walke: & thou shalt tread vpon the lion, and the dragon.

14. (p) Because he hath hoped in me, I wil deliuer him: I wil protect him, because he hath knowne my name.

(p) God speaketh the rest that foloweth in this Psalme.

15. He shal crie to me, and I wil heare him: with him I am in tribulation: I wil deliuer him, and (q) wil glorifie him.

(q) In eternal saluation.

16. With lengeth of dayes I wil replenish him: and I wil shew him my saluation.

ANNO TATIONS.

P S A L M E X C.

5. *Thou shalt not be afraid.* S. Augustine here obserueth foure manners of tempting the faithful to fall from true Religion. Sometimes with tentation that is but light and obscure, which the Prophet here calleth feare in the night: when ignorant men are tempted by suggestion, or apprehension of temporal afflictions, not knowing that they fall into eternal damnation; by flying from worldlie, or bodilie calamities. Sometimes the tentation threatneth present death to them that are well instructed in the truth, and know that they must confesse it euen to death, which the Prophet calleth an arrow flying in the day: when the faithful cleerly see what danger hangeth ouer him, to wit present death, if he stand constant, and damnation if he denie his faith. Sometimes the tentation is more vehement, but yet obscure, which he calleth busines walking in darknes: when by suttile endeauours, framing arguments in excuse of sinne, men are perswaded that they may lawfully take some oath, or doe some other thing, which indeed is not lawful: and so by earnest and suttile perswasions they ignorantly decline from Catholike Religion, or commit other grieuous sinnes. But the greatest and manifest tentation is called inuasion & midday diuel: when persecuters seeing neither more easie perswasions can deceiue Gods seruants, nor present death force them to denie the truth, they then assault them more vehemently, and more dangerously, with long and continual afflictions, not remitting their cruelty til the afflicted either yeald to their wil, or dye in long torments. And by these two latter kinds of persecution manie are overthrowne, which were constant in the former. For whiles tyrants propos'd dangers to simple people, and deceiued some, yet threatning present death to others, that were better instructed, and confirmed in Religion, innumerable perseuered, & gloriously died in confession of Christian Catholike faith. But by suttile arguing of hard points of Christian doctrine or practise; and by long torments manie haue been seduced, blindly falling into errours, and manie wittingly haue denied the truth, which they cleerly belieued in their harts, to auoide this midday diuel, the extremitte of long, manifest, and grieuous afflictions. Neuertheles in al these tentations God protecteth them that firmly trust in him. Those (saith this holic Father) haue failed, which presumed of themselves, which dwelt not in the helpe of the Highest, and in protection of the God of heauen: which said not to our Lord: Thou art my Protector, and my refuge, which trusted not vnder the shadow, of his wings, but relied, or attributed much to their owne strength.

Foure sorts
of persecution
for the Catho-
like faith.

God leaueh
none but those
that first leaue
him.

P S A L M E X C I.

God is by al manner of voices and instruments to be praised in his admirable works: 7. which the foolish not doing are punished; 11. & the wise are rewarded

The works of
of God admirable.

The 2. key.

1. A Psalme (a) of Canticle, (b) in the sabbath day.

(a) Voices beginning instruments profecute this song: (b) when we rest from worke, then especially we ought to thinke vpon Gods works, praise and thanke him for the same.

2. **I**t is good (c) to confesse to our Lord: and to sing to thy name, o Highest.

3. To shew forth thy mercie in (d) the morning: and thy truth in (e) the night.

(d) In prosperitie. (e) in aduersitie.

4. In (f) the instrument of ten strings, in (g) Psalter: with Canticle, on (h) the Harpe,

(f) On euerie instrument of tenne strings, signifying the obseruation of the tenne commandments: (g) namely on the Psalter (h) also on the harpe, which signifieth mortification.

5. Because thou hast delighted me, o Lord, in thy workemanship: and in the works of thy hands I wil reioyce.

6. How are thy works magnified, o Lord! thy cogitations are made very profound.

7. The (i) vnwise man wil not know; and the (k) foole wil not vnderstand these things.

(i) Carnal and sensual man, (k) he that thinketh only of present things, not of future.

8. When sinners shal spring vp as grasse: and al that worke iniquitie shal appeare.

That they may perish for euer: 9. but thou the Highest for euer, o Lord.

10. Because loe thine enemies, o Lord, because loe thine enemies shal perish: and al that worke iniquitie shal be dispersed.

11. And (l) my horne shal be exalted, as the vnicorns: (m) and my old age in plentiful mercie.

(l) The iust in confidence of a good conscience expect exaltation of their power: (m) and great consolation in the end of their life.

12. And (n) mine eie hath looked vpon mine enemies: and the malignant rising vp against me, mine eares shal heare.

(n) Then shal the iustice their enemies depressed: and themselues flourish, like the palme and ceder trees as foloweth:

13. The iust shal flourish as a palme tree: as the ceder of Libanus shal he be multiplied.

14. They that are planted in (o) the house of our Lord, shal flourish in (p) the courts of the house of our God.

(o) Militant Church: (p) triumphant.

15. As yet shal they be multiplied in plentiful old age: and they shal be wel affected, 16. that they (q) may shew forth:

(q) Publike.

(q) Publicly professe Gods praises, as in the words following:
That the Lord our God is righteous, and there is no iniquitie in him.

PSALME XCII.

Christ reigneth for euer in his Church: 3. notwithstanding manie and great persecutions against the faithfull.

Perpetuitie
of the Church.
The 6. key.

Prayse (a) of Canticle (b) to Dauid himselte, in (c) the day before the sabbath, (d) when the earth was founded.

(a) Praise to be song with voice: (b) composed by Dauid: (c) the sixth day of the weeke, which is our friday, (d) in which day the Church of Christ was founded by his blood shed on the crosse.

1. **O** V R Lord (e) hath reigned, he (f) hath put on beautil: our Lord hath (g) put on strength, and hath girded himselte.

Our Sauiour founding his Church by his death began then to reigne therein (f) gloriously descending in soule into limbus, and in bodie to his graue: (g) he then put on al armour of strength to reforme the world, and to enlarge his Kingdome, according to his owne predication where he said: If I be exalted from the earth, I will draw al things vnto my selfe. Ioan. 12: v. 31.

For he hath establied (h) the round world, which (i) shal not be moued.

(h) Not only Ierusalem and Samaria, but the whole earth: (i) and the same Church shal not be destroyed.

2. Thy seat is prepared from that time: thou (k) art from euerlasting.

(k) Christ being eternal, hath an euerlasting Church.

3. The (l) riuers o Lord haue lifted vp: the riuers haue lifted vp their voice.

(l) Al sorts of persecuters, the High priests (whosometimes watered the spiritual land, like riuers) with Scribes, Pharisees, and other incredulous Iewes, also Pagans, Turkes, and Heretikes haue oppugned the Church.

The riuers haue lifted vp their waues, 4. (m) about the voices of manie waters.

(m) With more force then anie persecutions in the old Testament:

The furies of the sea are meruelous, (n) meruelous is our Lord on high.

(n) But though al these assaults be great and meruelous, yet Christ in prosecuting his Church, is more meruelous.

5. Thy testimonies are made (o) credible exceedingly: (p) holines becommeth thy house, o Lord (q) for length of daies.

(o) Articles of faith are not evidently apparent to knowledge, but euident to creditie, to those that are disposed by Gods grace, illuminating their vnderstanding, and mouing their free wil, to giue consent of beleefe if they wil. (p) It behoueth therefore al members of the Church to conuerse piously, and religiously in this life, seeing she hath so excellent a spouse, protectour, and instructour, (q) euen to the end of the world.

P S A L M E XCIII.

Eternal saluation and damnation.
The 10. key.

The faithful servant of God assuredly professeth, that al the pride, 5. crueltie, 7. foolish imaginations, and secret thoughts of the wicked, are manifest to God. 12. Acknowledgeth himself happie, that he is better instructed of God: whereas he had otherwise been damned. 20. Sharply reprehendeth those that consider not of Gods iudgements: concluding that the iust shal be glorified, and the wicked damned.

To (a) Dauid himselfe, in (b) the fourth of the sabbath.

(a) The Hebrew letter Lamed, which ordinarily is prefixed to the datiuē case, or signifieth to, being set before proper names is a signe of the genetiue case. Get the Septuagint expresse it by the datiuē, and so doth the latin, ipsi Dauid, and consequently our English hath, to Dauid himselfe; to shew a difference between sacred and profane writers. For in humane books the writer and authour is al one; but in diuine, the Holie Ghost is the proper authour, and a man is the writer. To signifie therefore the principal authour, Dauid is sometimes named as the instrumental cause, to whom the Holie Ghost inspired this and other Psalmes, and by whom they were written. And when the titles expresse otherwise: A Psalm of Dauid, yet it is so to be vnderstood, that the Holie Ghost is alwayes the principal authour, and Dauid the instrumental, ministerial, or secundarie authour. But when other names are expresse, either in the genetiue or datiuē case, or howsoeuer, it proueth not that those men were the writers of the same Psalmes, but importeth some other thing, as by S. Augustins iudgement we noted in the proemial Annotations, page 3. & 4. Wherby is proued that this Psalm was not written, nor composed by Moyses, as Hebrew Rabbins suppose, but by the Royal Psalmist Dauid. (b) Made and ordinarily song in the fourth day of the weeke, our wenesday, in which day Iudas the traitour sold our Sauiour Christ to his enemies. The reuenge of which wickednes, and of al other sinnes, is here prophocied.

I. **O** V R Lord God (c) of reuenges: the God of reuenges hath done (d) freely.

(c) God more commonly called the God of mercie (which vertue in him is aboue al his workes, Psal. 144.) is also the God of reuenges, according to his iustice. (d) He proceedeth in iudgement resolutely, not depending, nor fearing, nor respecting anie person, power, dignitie, wisdom, or other like qualitie, but their iust merites.

2. Be :: exalted thou that iudgeth the earth: render retribution to the proud.

3. How long shal sinners, o Lord: how long shal sinners glorie?

4. Shal they vtter, and speake iniquitie? shal al they speake (e) that worke iniustice?

(e) Shal most wicked men stil be suffered to speake so insolently?

5. Thy :: people, o Lord, they haue humbled: and thine inheritance they haue vexed.

6. The widow, and the stranger they haue slaine: and the pupils they haue killed.

:: A prayer of iust zeale.

:: A description of heathenish and heretical crueltie.

7. And: they haue said: The Lord shal not see, neither shal the God of Iacob vnderstand.

8. Vnderstand ye foolish in the people: and ye fooles be wise at sometime.

9. He that planted the eare, shal he not heare? Or he that made the eie do. shal he not consider?

10. He that chastiseth nations, shal he not rebuke: he that teacheth man knowledge?

11. Our Lord knoweth (*f*) the cogitations of men: that they be vaine.

(*f*) So vnpossible is it that God should be ignorant, or careles what men doe, that he also knoweth and obserueth most secret thoughts.

12. Blessed is the man whom thou shalt instruct, o Lord, and shalt teach out of thy law.

13. That thou maist (*g*) giue him quietnes from the euil dayes: til a pitte be digged for the sinner.

(*g*) Mitigate and temper his afflictions, that by patience and fortitude the iust may perseuere, and not be ouerwhelmed.

14. Because our Lord (*b*) wil not reiect his people: and his inheritance he wil not forsake.

(*b*) The whole Church shal neuer be reiected, nor forsaken.

15. \ntil iustice (*i*) be turned into iudgement: and (*k*) they who are neere it, are al that are right of hart.

(*i*) Iustice is conuerted into iudgement, when iust meaning is put in worke and practise, that it may appeare in iudgement. Also God who doth & suffereth al iustly, wil conserue his inheritance the Church, euen vnto the day of iudgement. (*k*) The sense is easie by transposing the words: al that are right of hart, are neere it, that is, shal like and approue Gods iustice, when the wicked shal repine, and blasfeme it.

16. Who shal rise for me against the malignant? or who shal stand with me against them that worke iniquitie?

17. But that our Lord hath holpen me: within very litle my soule had dwelt in hel.

18. If I said: (*l*) My foote is moued: thy mercie, o Lord, did help me.

(*l*) When I felt and complained that I was in danger, thou didst assisist me.

19. According to the multitude of my sorrowes in my hart: thy consolations haue made my soule ioyful.

20. Doth the feat of iniquitie cleaue to thee: which makest (*m*) labour in precept?

(*m*) Onlie faith sufficeth not, but careful labour, in keeping Gods commandments is required.

21. They wil hunt after the soule of the iust: and wil condemne innocent blood.

22. And our Lord became my refuge: and my God the helpe (*n*) of my hope.

(*n*) The iust doe hope for eternal saluation, to which God wil bring them.

23. And he (*o*) wil repay them their iniquitie: and in their malice he wil destroy them: the Lord our God wil destroy them.

(*o*) And God, the reuenger of wrongs, wil at last cast the wicked into eternal torments.

Scarse anie Atheistes are so blind as thus to thinke, but manie sinners so behaue themselues, as if God saw not, knew not, or at least cared nor what they doe.

P S A L M E X C I I I I

Christ our
Lord and King.
The 5. key.

*Aninuitation to serue and adore Christ our Lord and Messias, 3. as wel for the
benefits of creating al things, 7. as for his Incarnation, and not to harden our
harts as the Iepes did.*

This inuitatiō
is most fitly
ordayned by
the Church for
the proeme or
beginning of
Martins.

Praise (a) of Canticle, (b) to Dauid himselte.

(a) Praise song with voices: (b) inspired to Dauid, & written by him.

1. **C**OME, let vs (c) reioyce to our Lord: let vs make iubilation to
God (d) our sauour.

(c) With great and solemne exultation: (d) God our Creatour; is also our Pro-
tectour & Sauour.

2. Let vs (e) preuent his face in confession: and (f) in Psalmes let vs
make iubilation to him.

(e) Let vs be more diligent, and preuent our accustomed time. For no man can
preuent Gods grace with anie good worke, who first preuenteth vs, els we can neither
doe, nor thinke anie good thing. (f) Not only in singing his praise with voice, but
also with muscal instruments.

3. Because our Lord is a great God: and a great King aboue al Gods.

4. Because in his hand are the ends of the earth: and the heights of the
mountaines be his.

5. Because the sea is his, and he made it: and his hands formed the drie
land.

6. Come let vs adore, (g) and fal downe: and weepe before our Lord,
that made vs.

(g) So also Isaias (c. 45. v. 23. and S. Paul (Philip. 2.) teach that kneeling or bowing
the knees, as an external religious ceremonie, is acceptable to God.

7. Because he is the Lord (h) our God; and we the people of his pasture,
and the sheepe (i) of his hand.

(h) It is most iust and necessarieth that we adore God, because he made vs, and al
this world for vs, hath also redeemed vs, and made vs his people, as sheepe of his
pasture, and as a Pastour feedeth and gouerneth vs. (i) O: his making.

8. (k) To day if ye thal heare his voice, "harden not your harts.

(k) Though some haue often repelled, and resisted Gods grace, yet if they receiue
it being offered againe, it wil auaille them to remisison of sinnes.

9. As in the prouocation according to the day (l) of the tentation in
the desert: where your fathers tempted me, proued me, and saw my
workes.

(l) The Israelites in the desert tempted God, by desiring water, and flesh, of volu-
ptuous concupiscence without necessitie. For Manna did both extinguish their
thirst, and tasted vnto them: whatsoever they desired: Exod. 16. That also which
was left vngathered when the sunne waxed hot, melted. (v. 21.) and serued their cattel
for drinke. So this tentation was a figure of those, which require to communicate
vnder both kinds, as if one did not containe as much as both.

10. (m) Fourtie, yeares was I (n) offended with that generation, and said: These alwaies erre in hart.

(n) By this mention of the offence of fourtie yeares, as long before passed, is conuincd that Moyse writ not this Psalme, who died in the very fourtith yeare of their abode in the desert. And Saint Paul citing the words of this Psalme (Heb. 4.) manifestly acknowledgeth Dauid the writer therof, and that it was written long after Moyse time in these words: (v. 7.) Againe he limiteth a certaine day: To day, in Dauid saying after so long time, as is aboue said. To day if you shal heare his voice, doe not obdurate your harts. For if Iesus (that is Iosue) had giuen them rest, he would neuer speake of an other day afterward.

(n) Being greatly offended, I approached neere vnto them, in punishing the offenders.

11. And these haue not knowne my waies: as I sware in my wrath: (o) if they shal enter into my rest.

(o) Those that murmured died in the desert, and entred not into the promised land, euen so those that finally offend Christ, shal not enter into euerlasting rest. Heb. 3. & 4.

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

P S A L M E X C I I I I.

8. *Harden nos your harts.* Whatsoever God proposeth by preaching or inspiration to a sinner, it resteth stil in the power of his freewil, to harden his hart, and to reiect al such good motions, and so he doth not only frustrate Gods grace, and hinder his owne iustification, but also increaseth his former sinnes. But by not resisting, when deliberating therupon he could resist, he disposeth himselfe and cooperateth to first iustification. And therefore the Royal Prophet here admonisheth, and earnestly exhorteth al men, to doe this which God hath put in our power, not to harden our owne harts, when we heare his voice, by resisting and reiecting his grace freely offered, without al merite of our part.

It is in mans freewil to resist good motions.

Concil.
Triden.
Sess. 6. c.
5.

P S A L M E X V C.

Christs diuine
power.
The 5. key.

A peoples & nations are invited to praise the blessed Trinitie, 3. for Christs Incarnation, and spiritual kingdom in al the world, 10. euen senseles creatures acknowledging his maiestie, 13. and iudicial power.

1. A Canticle (*a*) to Dauid *himselfe, (*b*) when the house was built after the captiuitie.

* 1. Par.
16. v.
23.

"(*a*) Inspired to Dauid, and written by him: (*b*) prophecyng the restauration of the temple, after the future captiuitie. And that in figure of the vniuersal redemption of mankind by Christ, from the captiuitie of the diuel.

SING ye to our Lord (*c*) a new-song: sing to our Lord al the earth.

(*c*) For a new benefite, farre greater then the deliuerie of Israel from Aegypt.

2. *d*) Sing ye to our Lord, and blesse his name: shew forth his saluation from day to day.

(*d*) The same wordes (Sing to our Lord) thrise repeated, signifie the Blessed Trinitie, as some Fathers note. Likewise v. 7. & 8. Bring ye to our Lord & c. in both places concluding in the singular number, blesse his name, bring to his name, importing one God.

3. Shew forth his glorie among the Gentils, his meruelous workes in al peoples.

4. Because our Lord is great, and exceeding laudable: he is terrible aboue al Gods.

5. Because al the Gods of the Gentils are (*e*) diuels, but our Lord (*f*) made the heauens.

(*e*) What creatures soeuer spiritual or corporal, visible or inuisible the Pagans serue for Gods, stil they be diuels that deceiue them, and diuers wayes vsurpe diuine honour, making such idolaters to thinke, that there is diuine power, where none is.

(*f*) He only is true God, who is Creatour of heauen, and of al creatures. For no creature can create anie thing at al, that is, make anie thing of nothing, but only God.

6. Confession and beauty in his sight: holinesse and magnificence in his sanctification.

7. Bring to our Lord ye families of Gentils, bring ye to our Lord glorie and honour: 8. bring to our Lord glorie vnto his name.

Take vp hostis, and enter into his courts: 9. adore ye our Lord in his holie court.

Let al the earth be moued before his face: 10. Say ye among the Gentils that our Lord (*g*) hath reigned.

(*g*) Diuers ancient Doctours read more in this place: Our Lord hath reigned from the wood, to wit, Christ by his death on the crosse conquered the diuel, sinne, and death, and thence began to reigne. S. Iustinus Martyr, dialogo aduers. Triphonem, Tertullian li. aduers. Iudæos. c. 9. & 13. & aduers. Marcionem li. 3. c. 19. & 21. S. Augustin in this place, according to the old Roman Psalter. Before him Arnobius,

and

For he hath corrected the round world, which shal not be moued: he wil iudge peoples in equitie.

11. (b) Let the heauens be glad, and the earth reioyce, the sea be moued, and the fulnesse therof: 12. the fieldes shal be glad, and al things that are in them.

(b) The Psalmist in abundance of spirit inuitedh al creatures to praise God, as Daniel in his Canticle. c. 3.

Then shal the trees of the woods reioyce 13. before the face of our Lord, because he commeth: because he commeth to iudge the earth.

He (i) wil iudge the round world in equitie, and peoples in his truth.

(i) Christ iudgeth now in the world by his ministers, discerning and deciding causes, rewarding and punishing, but especially he wil iudge al in the last day.

P S A L M E X C V I.

Al the earth is inuited to reioyce in Christs Kingdom, 3. with description of the signes comming before the day of Iudgement. 7. Idolaters shal be confounded. 8. Holie Angels and iust men shal adore Christ, and reioyce.

The last iudgement.
The 9. key.

1. To (a) this Daud, (b) when his land was restored againe to him.

(a) In figure of Christ, (b) whose bodie rose the third day after his death: to whom manie returned believing in him after his resurrection, which fel from him in his passion: and to whom al things shal be subdued, as to their true Lord, in the day of iudgement.

O V R Lord hath reigned, let the earth reioyce: let (c) manie Ilands be glad.

(c) Holie Daud and other Prophets hauing great ioy to see long before in spirit only Christs Kingdom extended in the whole earth, yea to the Ilands, we Ilanders haue great cause to be glad, that God hath not only so blessed vs long since, but as yet conferueth seede, wherby we trust the whole Iland shal be againe restored vnto him.

2. (d) Cloud and mist round about him: iustice and iudgement (e) the correction of his feat.

(d) As in a cloud with terrour God gaue his law to the Iewes: so in a cloud with greater terrour and maiestie, he wil iudge the world: (e) not as manie corrupted seats of iudgement in this world, but as corrected tribunal, where iustice and right iudgement shal be practised.

3. Fire shal goe before him, and shal inflame his enimies round about.

4. His lightnings: shined to the round world, the earth saw: and was moued.

5. The mountaines melted as waxe, before the face of our Lord: before the face of our Lord al the earth.

6. The heauens haue shewed forth his iustice: and al peoples haue seen his glorie.

7. Let them al be confounded, that adore (f) sculptsils: and that glorie in their idols.

:: These things are denounced as if they were already done, for the assured certaintie therof.

(f) As wel the worshippers of grauen or painted images of Iupiter, Mars, Bacchus & the like, as the worshippers of the same imagined false Gods shal be confounded. Adore him al ye his Angels: 8. (g) Sion heard, and was glad.

(g) The Catholike Church.

And (b) the daughters of Iuda reioyced, because of thy iudgements, o Lord.

(b) And al particular Churches, members of the vniuersal

9. Because thou Lord molt high ouer al the earth: thou art exalted exceedingly aboute al Gods.

10. You that loue our Lord, hate ye euil, our Lord keepeth the soules of his saints, out of the hand of the sinner. he wil deliuer them.

11. Light is risen to the iust, and ioy to the right of hart.

12. Be glad ye iust in our Lord: and confesse ye to the memorie (i) of his sanctification.

(i) Praise our Lord Christ, who is sanctific it-selfe, and sanctifieth others.

SALME XCVII.

The Church
in al nations.
The 6. key.

Al men are againe inuited ioyfully to celebrate the meruelous conquest of Christ in al nations, 4. with hart, voice, and instrument: 8. al creatures acknowledging his comming to iudge the world.

1. A Psalme (a) to Dauid himselfe.

(a) Prefiguring Christ, who hath made his saluation knowen in al nations.

SING ye to our Lord (b) a new song: because he hath done meruelous things.

(b) A new benefite of grace, making men new in spirite, requireth a new song of gratitude.

His right hand hath wrought saluation (c) to himselfe: and his arme is holie.

(c) Raised vp himselfe from death.

2. Our Lord hath (d) made knowne his saluation: in the sight of the Gentils he hath reuealed his iustice.

(d) Made his grace effectually knowen by raising men from sinne, and deliivering them from the power of the diuel.

3. He hath remembered his mercie, and his truth to (e) the house of Israel.

(e) Some of the Iewes. conuerted to Christianitie. Rom. 11.

Al the ends of the earth haue seen the saluation of our God.

4. Make ye iubilation to God al the earth: (f) chant, and (g) reioyce, and (b) sing.

(f) In voice. (g) In hart. (b) In instruments.

5. Sing to our Lord on harpe, on harp and voice of Psalme: 6. on long drawn trumpets, and voice of cornet of horne.

Make iubilation in the sight of the King our Lord: 7. let the sea be

moued,

*Cantate,
exul-
tate,
psallite.*

moued, and the fulnes thereof: the round world, and they that dwel therein.
 8. The riuers shal clap with hand: the mountaynes together shal reioyce
 9. at the sight of our Lord: (i) because he commeth to iudge the earth.
 (i) Christ directeth and disposeth al things rightly in this world.
 (k) He wil iudge the round earth in iustice, and the peoples in equitie.
 (k) And wil accordingly giue iust sentence in the end.

P S A L M E XCVIII.

*Christ reigneth, notwithstanding his enemies repine, is adored (5. also his foot-stoole)
 6. whom ancient Prophets did inuocate.*

Christ our
 Messias.
 The 5. key.

1. Psalme to Dauid himselfe.

OUR Lord hath reigned, (a) let peoples be angric: he that sitteth vpon
 the Cherubs, let (b) the earth be moued.

(a) Though manie enemies doe rage and impugne Christ: (b) though the whole
 earth be troubled therwith, yet Christ who sitteth Lord ouer the highest Angels,
 Cherubins and Seraphims, obeyneth the victories, reigneth, and doth his wil in the
 earth.

2. Our Lord great in Sion: and high about al peoples.

3. Let them confesse to thy great name: because it is terrible and holie.

4. And the honour of the King (c) loueth iudgement.

Thou hast prepared directions: thou hast done iudgement and iustice
 (d) in Iacob.

5. Exalt ye the Lord our God, and adore (e) his foot-stoole: because it
 is holie.

(e) Hebrew Doctors expound this of the Arke in the old testament, but the Do-
 ctours of the Church vnderstand Christs humanitie, in the holie Eucharist.

6. Moyfes and Aaron in his (f) Priests: and Samuel among them that in-
 uocate his name:

q. 23. in
 leuit. (f) Here it is euident (and S. Augustin sayth this place taketh away al doubt)
 that Moyfes was a Priest, against those that for maintaining the heresie of Lay-head-
 ship, denie it.

They inuocated our Lord (g) and he heard them: 7. in a pillar of a
 cloud he spake to them.

(g) By example of their praying and obtaining; the Psalmist confirmeth his pro-
 phecie, that Priests of the new Testament shal pray, and obtaine mercie of Christ
 for the Church.

They kept his testimonies, & the precept which he gauethem. 8. O
 Lord our God thou heardest them: God thou wast propitious to them,
 and taking vengeance vpon al (h) their inuentions.

(h) God reuenged the machinations made against them, punishing the rebellion
 of Chore, Dathan, and Abyron Num. 16.

Exalt ye the Lord our God, and adore ye in his holie mount: because
 the Lord our God is holie.

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

P S A L M E XCVIII.

Christ's huma-
nity is his
foote-stoole,
adored in the
Eucharist.

S. Ambrose.

S. Augustin.

The receiuers
of the B. Sacra-
ment doe sin-
ne if they doe
not adore it.

s. A love his foose-stoole.) For so much as al Expositours, also the Hebrew Rabbins, affirme that the Psalmist here prophecieth of Christ the promised Messias, that should redeeme mankind, and seeing the Arke of couenant perteyneth not to the seruice of Christ, but was only a figure of him, the foot-stoole of the Messias here mentioned must needs be something perteyning to him: and therefore most ancient Fathers expound it of Christs humanity. And because the Prophet speaketh of perpetual adoration, not only of the shorrt time he conuerfed with men in this life, when very few adored him, the same fathers vnderstand here the adoration of Christ in the Blessed Sacrament of the Eucharist. Which S. Ambrose teacheth (lib. 3. de Spiritu Sancto c. 12.) in these plaine words: By the foot-stoole must be vnderstood the earth, by the earth the flesh of Christ Which we also at this day adore in the Mysteries, and which the Apostles adored in our Lord Iesus. S. Augustin more largely vpon this Psalme: I am made doubtrul (saith he) I feare to adore the earth, lest he condemne me that made heauen & earth. Againe, I feare not to adore the foot stoole of my Lord, because the Psalme saith to me: Adore his foot-stoole: I seeke what is his foot-stoole, and the Scripture (Isaie 66.) telleth me, the earth is foot-stoole. Doubtrul I turne myself vnto Christ, because I seeke him here, & I finde how without impietie the earth may be adored, without impietie his foot-stoole may be adored. For he tooke earth of earth, because flesh is of earth, and he tooke flesh of the flesh of (the B. Virgin) Marie. And because he walked here in the same flesh, and gaue the very flesh to vs to eate, vnto saluation, & no man eateth that flesh, vnles he first adore it: it is found how such a foot-stoole of our Lord may be adored: and not only we doe not sinne in adoring, but we should sinne in not adoring. Thus saire S. Augustin. Further instructing, not to conceiue of Christs flesh, as the Capharnaites did, that he would curre it in peeces from his bodie, & giue them portions therof. His very flesh is giuen and eaten, not in fleshlie manner, but in sacramental. See Annotations, Ioan. 6.

P S A L M E XCIX.

Al are inuited to reioyce in God, Creatour of al.

1. A Psalme (a) in confession.
(a) of praise.

2. **M**AKE ye iubilation to God (b) al the earth: serue ye our Lord in gladnesse.
(b) Not only Iewes, but also al Gentils.

Enter ye in (c) before his sight, in exultation.

(c) God euery where present, yet more peculiarly, heareth his suppliant, praying in the temple, or places dedicated to his seruice.

3. Know ye that our Lord (d) he is God: he made vs, & not we our selues.
(d) He only whom we serue as our Lord, is the only God, and there is no other.

His.

His people, and the sheep of his pasture: 4. enter ye into (e) his gates in confession, his courts in hymnes, confesse ye to him.

(e) Peculiar dedicated place, as v. 2

Praise ye his name: 5. because our Lord is sweete, his (f) mercie for euer, and (g) his truth euen vnto generation and generation.

(f) As God is alwayes merciful in giuing and promising: (g) so he is euer faithful in performing.

P S A L M E C.

King Dauid gratefully celebrateth the two general diuine vertues, Mercie and Iustice: 2. by his owne example exhorteth al, especially Superiours, to direct their wayes in sincerity, 4. and to separate the wicked from conuersation of the good.

Instruction
to gouerne.
The 7. key.

A Psalme to Dauid himselfe.

I. **M**ERCIE (a) and iudgement I wil sing to thee, o Lord: I wil sing, 2. and I (b) shal vnderstand in the immaculate way, (c) when thou shalt come to me.

(a) These two capital diuine vertues are euer ioyned in al Gods works, for both which experienced towards himselfe, the Psalmist rendereth thanks and praises.

(b) I wil doe myne endeauour to know the immaculate way, (c) which I can not doe, but by thy grace comming vnto me. For by helpe therof I did as foloweth:

I walked through in the innocencie of my hart, in the middes of my house.

3. I did not propose before mine eyes any vniust thing: I hated them that doe preuarication.

4. A peruerse hart hath not cleaued to me: the malignant declining from me I knew not.

5. (d) One secretly detraacting from his neighbour, him did I persecute. One of a proud eye, and vnsatiabie hart, with him I did not eate.

(d) That is, al and euerie one thus wickedly disposed I abhorred.

6. Mine eyes are towards the faithful of the earth that they may sit with me. A man that walketh in the immaculate way (e) he did minister to me.

(e) I kept such vnder, as a seruant or slaue.

7. He that doth proudly shal not dwel in the middes of my house: he that speaketh vniust things, hath (f) not directed in the sight of mine eyes.

(f) Prospered not, got no benefite by me.

8. In (g) the morning did I kil al the sinners of the earth: that I might destroy (h) out of the citie of our Lord al those that worke iniquitie.

(g) Speedily and without delay I cut off al disordered people: (h) that others might not be corrupted by them.

PSALME CI.

The fift peni-
tential Psalm.
The 7. key.

A sinner in affliction of mind prayeth God to deliuer him, 10. desolate of al other helpe. 13. Conceiueh comfort in Gods eternal goodnes, and singular mercie, in redeeming mankind, and propagating the Church. 24. Prayeth to be made measure in versus before he dye, that he may liue with God: 26. Who only and wholly being immutable, establisbeth his seruants for euer.

1. The prayer of the poore, when he shal be anxious, and shal make his petition before our Lord.

2. **L**O·R·D· heare my (a) prayer: and let my (b) crie come to thee.

(a) Euerie petition is a prayer, (b) and that which proceedeth from more feruent affection, is called a crie, though it burst not out into clamour; nor perhaps into anie voice at al. For God said to Moyse, praying in meere silence, but with vehemencie of spirit (Exod. 14.) Why criest thou to me?

3. Turne (c) not away thy face from me: in what day soeuer I am in tribulation, incline thine eare to me.

(c) Though sinne prouoke Gods wrath, because we by sinning turne from him, and not be firmit from vs: yet we pray God not so to leaue vs, but to giue vs new grace, that by humilitie, and penance we may returne to him, and not die in sinne.

In what day soeuer I shal inuocate thee, heare me speedily.

4. Because my dayes haue vanished as (d) smoke: and my (e) bones are withered as (f) a drie burnt firebrand.

(d) Mans dayes, and al his workes are nothing worth, but vanish like smoke, so long as he is in mortal sinne: (e) yea his best workes, as if he giue almese, fast, pray, and dye for the truth, yet al those auaille nothing. 1. Cor. 13. but are (f) like dried sticke, or chips, fit to kindle the fire.

5. I (g) am stricken as grasse, and my hart is withered: because (h) I haue forgotten to eate my bread.

(g) My soule separated by sinne from God, withereth as grasse that is cut from the roote: (h) because I haue lost al sauour and appetite to spiritual meate.

6. For (i) the voyce of my groning, my (k) bone hath cleaued to my flesh.

(i) In this miserable state (k) I am as bones and flesh cleauing together without moysture, or radical humour.

7. I am become like (l) a pellicane of the wildernes: I am become as (m) a night crow in the house.

(l) I fled from conuersation of men for sorrow and shame of my finnes: (m) as a crow that only flieth by night: or as an owle or batte.

8. I haue watched, and am become as (n) a sparow solitarie in the house-top.

(n) Also as a sparow having lost her mate, remaineth mourning, and solitarie in the accustomed nest, or neere vnto it.

9. Al the day did mine enemies vpbrayd me: and they (o) that prayfed me sware against me.

(o) Those that were wont to praise or flatter me, now are as sworne enemies against me.

10. Because I did (p) eate ashes as bread, & mingled (q) my drinke with weeping.

(p) Bread sauoured to me no better then ashes. (q) And drinke gaue me no comfort, but still I wept.

11. At (r) the face of thy wrath and indignation : because (f) lifting me vp thou hast throwne me downe.

(r) I am most especially afflicted, because thou art angrie. (f) In that thou didst sometime aduance me in prosperitie, (t) my fall is so much greater, and more grieuous.

12. My daies haue declined (v) as a shadow : and I am withered (w) as grasse.

(v) As a shadow declineth to nothing, & al becommeth darknes, when the sunne, and other light departedh, euen so I, that am but a shadow, decline to meere darknes when thy rauour parteth from me: (w) and I lose my beautie, as grasse cut from the ground withereth.

13. (x) But thou o Lord endurest for euer : and (y) thy memorial in generation and generation.

(x) But I am meruelously comforted, considering that thou our Messias; the Sonne of God, art immutable for euer (y) and thy memorable promise of redeeming mankind, will haue effect in al generations.

14. Thou (z) rising vp shal haue mercie on Sion : because it is (a) time to haue mercie on it, because (b) the time commeth.

(z) Thou rising to help, who seemedst to haue forgot, wilt protect the Church, and curie faithfull soule. (a) Because thou hast differred long : (b) and because the time by thee designed seemeth to approach.

15. Because (c) the siones therof haue pleased thy seruants: and they shal haue pittie on (d) the earth (e) therof.

(c) Men that shal heare thine Apostles preach, shal proue good and fitte matter, for the building of thy Church : (d) and the simplest poore people, as it were the earth or dust, (e) shal participate of this mercie.

16. And (f) the Gentils shal teare thy name o Lord, and al (g) the Kings of the earth thy glorie.

(f) Besides those Iewes that shal belieue in Christ, much more the Gentils shal feare and serue him. (g) His glorie is so euident that al Kings know it, though al be not conuerted.

17. Because our Lord hath built Sion : and he shal be seen in his glorie.

18. He hath had respect to the prayer (h) of the humble : and he hath not despised their petition.

(h) Of holie Patriarches, Priests, Prophets, and of al true penitents.

19. Let these things be written vnto an other generation : and the people that shal (i) be created shal praise our Lord.

(i) That shal be made a new creature in Christ.

20. Because he hath looked forth from his high holie place : our Lord from heauen hath looked vpon the earth.

21. That he might heare the gronings of the fettered : that he might loose the children of them that are slayne:

22. That they may (k) shew forth the name of our Lord in Sion : and his praite Ierusalem.

(k) The faithfull people of the Church, according to their habilitie endeavour to serue Christ.

23. In the assembling of the people together in one, and Kings to serue our Lord.

24. He answered him in the way of his strength: Shew me the fewnes of my daies.

25. Cal me not bakke (*l*) in the halfe of my daies: thy yeares are vnto generation and generation.

(*l*) Grant me time and meanes to be mature in vertue in this life.

26. In the beginning, o Lord, thou didst found the earth: and the heauens are the workes of thy hands.

27. They (*m*) shal perish, but thou are permanent: and they shal al waxe old as a garment. Heb. 1.

(*m*) Be changed in qualitie.

And as a vesture thou shalt change them, and they shal be changed:

28. but thou art the selfe-same, and thy yeares shal not faile.

29. The children of thy seruants shal inhabite: and (*n*) their seede shal be directed for euer.

(*n*) The Church of Christ perpetual.

P S A L M E CII.

Gratitude for
Gods benefits.
The 7. key.

Thanks to God for priuate 6. and publike benefits. 17. His mercie, iustice, and other proprieties are immutable. 20. Angels and al other creatures are invited to praise him.

I. To (*a*) Dauid himself.

(*a*) Inspired to Dauid, and written by him.

MY soule (*b*) blesse thou our Lord: and (*c*) al things, that are within me, his holie name.

(*b*) Shew forth praises and thanks: (*c*) al my cogitations, affections, senses, and powers.

2. My soule blesse thou our Lord: and forget not al his retributions.

3. Who is (*d*) propitious to al thine iniquities: who (*e*) healeth al thine infirmities.

(*d*) The first benefit of grace is remission of sinnes: (*e*) the second, is curing euil habites, or dispositions.

4. Who (*f*) redeemeth thy life from deadly falling: who (*g*) crowneth thee in mercie and commiserations.

(*f*) The third, to conferue from falling againe: (*g*) the fourth, to giue victorie and reward in abundant measure.

5. Who (*h*) replenisheth thy desire in good things: thy youth (*i*) shal be renewed as the eagles.

(*h*) The fifth, to grant al lawful petitions temporal and spiritual, which are good for the soule, (*i*) the sixth, resurrection of flesh in glorie.

6. Our

6. Our Lord (*k*) doth mercies: and (*l*) iudgement to al that suffer wrong.

(*k*) Our Lord, whose special propertie is to shew mercie, (*l*) when the same is neglected; he reuengeth the wrongs, deliuering the oppressed, and punishing the oppressours.

7. He made his waies (*m*) knowne to Moyse, his his wils to the children of Israel.

(*m*) By giuing them a written law.

8. Our Lord is (*n*) pitieful, and (*o*) merciful: (*p*) long suffering, and very merciful.

(*n*) God is naturally pittiful to relieue the afflicted. (*o*) Merciful towards sinners.

(*p*) Loath to be angrie, or to punish.

9. He wil (*q*) not be angrie alwayes: neither wil he threaten for euer.

(*q*) God punisheth not penitents with eternal paine, but with temporal: for though (as in the next verse) our finnes of their owne nature deserue eternal punishment, yet Christ paying or ransome, true penitents are only punished temporally.

10. He hath not done to vs according to our finnes: neither according to our iniquities hath he rewarded vs.

11. For according to the height of heauen from the earth: hath he strengthened his mercie vpon them that feare him.

12. As far (*r*) as the East is distant from the West: hath he made our iniquities far from vs.

(*r*) See here the perfect washing away, and separation of finnes.

13. As a father hath compassion of his children, so hath our Lord compassion on them that feare him: 14. because he hath knowen (*s*) our making.

(*s*) In regard of our fraiktie he hath compassion: yet his mercie only auaieth to them that feare him: as in the next words before, and v. 17.

He remembered that we are dust: 15. man, his daies are as grasse, as the flour of the field, so shal he flourish.

16. Because the spirit shal passe in him, and he shal not stand: and he shal know his place no more.

17. But the mercie of our Lord from euerlasting, and vnto euerlasting vpon them that feare him.

And his iustice is vpon the childrens children, to them that keepe his testament.

18. And are mindful of his commandments to (*t*) doe them.

(*t*) A iust man not only knoweth, & remembreth, but also doth the comandments.

19. Our Lord hath prepared his seate in heauen: and his Kindom shal haue dominion ouer al.

20. Blesse our Lord al ye his Angels: mightie in power, doing his word, that feare the voice of his words.

21. Blesse our Lord al ye his hosts: you his ministers, that doe his wil.

22. Blesse ye our Lord (*v*) al his workes: in euerie place (*w*) of his dominion, my soule blesse thou our Lord.

(*v*) Al creatures, though naturally senseles, yet praise God; because they are his worke, (*w*) and because they are in his dominion.

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

P S A L M E C I I.

An Eagle fresh
in old age as
in youth.

Renouation of
a sinner by
grace.

Diuersē senses
of the same
Scripture.

Origens here-
sie, that al shal
be saued.

The damned
can neuer re-
pent.

5. *Thy youth shal be renewed, as the Eagles.*) Aristotle and Plinie write, that an Eagle decayeth not, nor euer dieth by old age, but the vpper part of her beake stil growing, at last hindereth her from eating, and so she dieth of famine. Saadias, and other Hebrew Rabbins report, that an Eagle Euerie tenne yeares washeth her selfe in the sea as in a bath, & then flying very high burneth her fethers in the elemental fire, & new fethers growing she becommeth fresh, as in her first youth, til at last about an hundred yeares old, she is not able to rise from the water, and so is drowned. Saint Augustin more probably affirmeth, that in long time her beake growing long, and stopping her mouth that she can not eate, she breaketh the vpper hooked part therof against a stone, and so receiueh meate and recouereth strength, as in her youth. But whatsoeuer is the natural propertie of this kindlie bird, the Royal Prophet here instructeth vs by the similitude of her long life, or by the renouation of her strength, that iust men, Gods seruants, are spiritually renouated in Christ, the principal rocke, on whom the Church, & al the faithful are built, either by receiuing new strength by his grace in their soules, after they are weakened by sinne, as Saint Ierom and Euthymius expound this place: or by restauration of their bodies glorified in the resurrection, as Saint Augustin teacheth: or by both, as most Catholike Doctours vnderstand it. For one sense of holie Scripture excludeth not an other. Especially when is subordinate to the other. As here these two senses doe very wel concurre, seeing the state of the bodie after the resurrection, dependeth vpon the state of the soule, at the time of death.

9. *He wil not be angrie alwayes.*) Origen misunderstood this place, and some other like, holding an erroneous opinion, that al, euen the most wicked sinners, both men and diuels, shal at last be saued, and not eternally damned: which is a condemned heresie, contrarie to euident places of holie Scriptures. Psal. 9. v. 6. The impious hath perished: their name thou hast destroyed for euer, & for euer & euer. Mat. 25. The wicketh shal goe into fire euerlasting, into euerlasting punishment. Apoc. 20. The beast and the false Prophet (and the same reason is for al the wicked) shal be tormented day and night, for euer and euer. Neither are these words (God wil not be angrie alwayes) spoken vniuersally, touching al sinners whoeuer, but are limited, v. 13. & 17. to those that teare him, and keepe his testament: whereas al those that dye in mortal sinne, are stil obstinate in malice, and can neuer rightly repent, nor rightly feare God, nor keepe his commandments.

P S A L M E C I I I.

The Psalmist inuities himself and others to praise God, for his meruelous workes in the heauen, 5. the earth, and water, 9. limiting their bonds, producing al things necessarie for al liuing creatures, in conuenient seasons. 27. With continual prouidence of al.

Gods workes
meruelous.
The 2. key.

1. To Dauid himself.

MY soule bleffe thou our Lord: o Lord my God thou art magnified exceedingly.

2. Thou hast put on (a) confession and beautie: being clothed with light as with a garment.

(a) Thou possessest al maiestie, and matter of praise.

Stretching out the heauen as a skinne: 3. which couerest the higher parts therof (b) with waters.

(b) Thou hast compassed the sphere of the fixed starres with a sphere of cristalline substance, which is as water congeled.

Which (c) makest the cloud for thee to ascend on: which walkest vpon the wings of winds.

(c) According to our capacitie the Prophet describeth the speedie comming, or working of God, as if he came in a swift cloud, or with wings of the wind, to signifie that he worketh what and when he pleaseth without delay: He said, and things were made: he commanded and they were created, Psal. 32.

4. Which makest spirits thine (d) Angels: and thy (e) ministers a burning fyre.

(d) Thy messengers to execute thy wil: (e) & the same Angels are as a burning fire in operation, yea they dispatch more easily, and more speedily then we can conceiue.

5. Which hast founded the earth vpon (f) the stabilitie therof: it shal not be inclined for euer and euer.

(f) Most firmly established by natural weight, in the center of the world.

6. The (g) depth (b) as a garment is his clothing: vpon the mountaines shal waters stand.

(g) The water (b) should naturally couer al the earth.

7. At (i) thy reprehention they shal fyre: at the voice of thy thunder they shal feare.

(i) But by thy commandment the waters are conteinied in their limited places.

8. The (k) mounraines ascend: and the plaine fields descend into the place, which thou hast founded for them.

(k) The waters being conteyned in their appointed chanel; both hills and fields appeare, which otherwise would be couered.

9. Thou hast set a bound, which (l) they shal not passe ouer: neither shal they returne to couer the earth.

(l) The waters.

10. Which sendest forth fountaines in the valleyes: between the middest of mounraines shal waters passe.

11. All the beasts of the field shal drinke: the wilde asses shal (*m*) expect in their thirst.

(*m*) Hope for and receiue.

12.ouer them shal the foules of the ayre inhabite: out of the middes of rockes they shal giue forth voices.

13. Watering the mountaines from his higher places: of the fruit of thy worke shal the earth be filled.

14. Bringing forth grasse for beasts, and herbe for the seruice of men.

That thou mayst bring forth (*n*) bread out of the earth: 15. & (*o*) wine may make the hart of man ioyful.

That he may make the face cheerful with (*p*) oyle: and bread may confirme the hart of man.

(*n o p*) By these three principal kinds of foode, breade, wine, and oyle, al sorts of nutriment are vnderstood.

16. The trees of the field shal be filled, and the ceders of Libanus, which he hath planted: 17. there sparowes shal make their nest.

The house of the hearne is the leader of them: 18. the high mountaines for horts: the rocke a refuge for the Irchins.

19. He made the moone for seasons: the sunne knoweth his going downe.

20. Thou didst appoint darkenes, and night was made: in it shal al the beasts of the wood passe.

21. The whelps of lions roaring, to rauens, and to secke of God meate for themselues.

22. The sunne is risen, & they are gathered together: and in their couches they shal be placed.

23. Man shal goe forth to his worke: and to his working vntil euening.

24. How magnified are thy workes, o Lord! thou hast made al things in wisdom: the earth is filled with (*q*) thy possession.

(*q*) With thy creatures.

25. This great sea, and very large, there are (*r*) creeping beasts, wherof (*f*) there is no number.

(*r*) Fishes, serpents, wormes, and al liuing creatures that lacke feete. (*f*) No kind of liuing creatures multiplieth so much as fishes. Aristotel li. 9. Animal. c. 17.

Little beasts with great: 26. there ships shal passe.

This (*t*) dragon, whom thou madest to (*v*) delude: 27. al expect of thee that thou giue them meate in season.

(*t*) A most huge fish called Leuiathan. Job. 40. v. 20. (*v*) Albet in the water he passeth mans strength, yet deprived of water he is not able to defend himselfe. v. 29.

28. Thou giuing vnto them, they shal gather it: thou opening thy hand, al shal be filled with bountie.

29. But thou turning away the face, they shal be troubled: thou shalt take away their spirite, and they shal faile, and shal returne into their dust.

30. Thou shalt send forth thy spirit, and they shal be created: and thou shalt renew the face of the earth.

31. Be the glorie of our Lord for euer : our Lord wil reioice in his workes.
32. Who looketh vpon the earth, & maketh it to tremble: who toucheth the mountaines, and they smoke.
33. I wil chant to our Lord in my life : I wil sing to my God as long as I am.
34. Let my speach be acceptable to him : but I wil take delight in our Lord.
35. (w) Let sinners faile from the earth, and the vniust, so that they be not: my soule blesse thou our Lord.
- (w) A prediction that impenitent sinners shal be damned, wherein the Prophet conforming his wil to Gods, vttereth it in forme of a prayer.

PSALME CIIII.

The Israelites are exhorted to sing praises to God, 5. for his meruelous benefites towards Abraham, Isaac, and Iacob. 11. Whose particular familie, being then smal, went from Chanaan into Aegypt. (17. Whither Ioseph by Gods providence was caried before) there increased in number was persecuted, 26. deliuered by Moyses and Aaron, working manie great miracles, 36. protected, and fed in the deseri, 47. and finally possessed Chanaan.

Gods special benefites towards the Iewes. The 4. key.

(a) Alleluia.

(a) Alleluia signifieth more then Laudate Dominum, Praise ye our Lord. For by these two hebrew words, Alleluia, the Prophet inuiceth al men to praise God, with gladnes, and iubilation, with hart, voice, and gesture, with instruments, and howfoeuer we are able. And therefore S. Ierom, S. Augustin, and al Catholike writers keepe the same words, and translate it not; neither in the titles of Psalmes, nor ordinarily in anie place of holie Scripture. This is the first Psalme thus titled, and is the same Psalme in sense, and in good part of the words, which the Royal Prophet made, and caused to be sung, when brought the Arke of God from the house of Obededom into his owne house. 1. Par. 16. v. 8.

- I. **C**ONFESSE ye to our Lord, and inuocate his name (b) shew forth his workes amoug the Gentils.
- (b) How much grateful is it now to God, that we celebrate the greater mysteries of the new Testament.
2. Chaunt to him, and sing to him: tel ye al his meruelous workes.
3. Prayse ye him in his holie name : let the hart of them reioice that seeke our Lord.
4. Seeke ye our Lord, and be confirmed : seeke (c) his face alwayes.
- (c) His present helpe.
5. Remember ye his meruelous workes, which he hath done : his wonders, and the iudgements of his mouth.

For an exposition of this Psalme read the places quoted in the inner margin.

6. The feede of Abraham his seruants : the children of Iacob his elect.

7. He is the Lord our God : in (d) al the earth are his iudgements.

(d) Not only in Israel, but in al the world.

8. He hath been mindful for euer of his testament ; of the word which he commanded (e) vnto a thousand generations.

(e) For euer, to the end of the world.

9. Which he disposed to Abraham : and of his oath to Isaac.

10. And he appointed it to Iacob for a precept : and to Israel for an eternal testament.

11. Saying : To thee wil I giue the land of Chanaan, the corde of your inheritance.

12. When they were (f) of smal number, very few and seiourners therof:

(f) But 70. persons.

13. And they passed from nation into nation, & from Kingdom to an other people.

14. He left not a man to hurt them : and he rebuked Kings for their sake:

15. Touch not my annoined, and toward my Prophets be not malignant.

16. And (g) he called a famine vpon the land : and he destroyed al the strength of bread.

(g) By his prouidence suffered.

17. He sent a man before them : Ioseph was sold to be a seruant.

18. They humbled his secte in fetters, yron passed though his soule, 19. vntil his word came.

The word of our Lord inflamed him : 20. the King sent, and loosed him; the Prince of of the people, and released him.

21. He appointed him Lord of his house : and Prince of al his possession.

22. That he might instruct his Princes as himselfe : and might teach his ancients wisdom.

23. And Israel entred into Aegypt, and Iacob was a seiourner in the land (h) of Cham.

(h) Aegypt, possessed by Mesraim Chams second sonne. Gen. 10. v. 13.

24. And he increased his people exceedingly : and strengthened them ouer their enemies.

25. He (i) turned their hart that they hated his people : and to worke guite toward his seruants.

(i) May it be vnderstood, or believed (saith S. Augustin) that God turneth the hart of man to committe sinnes? Or is it no sine, or is it a smal sinne, to hate the people of God? Or to worke guite towards his seruants? Who wil say this? What then, is God authour of these so-griuous sinnes, who is not to be supposed the authour of a most smal sinne? This learned Father therefore answereth, that God peruerted not a right hart, but turned that was of it-selfe peruerse, to the hatred of his people, where he might vse that euil wel, not by making them euil, but by bestowing vpon his owne people good things, which the euil might easily enuie. Which hatred of theirs how God vsed both to the exercise of his people (which is profitable to vs) & to the glorie of his owne name, the things that folow doe teach vs; which are here rememored to his praise.

26. He sent Moyse his seruant : Aaron (k) himselfe whom he chose.

Gen. 12.
v. 7.
Gen. 17.
v. 4.
Gen. 26.
v. 3.
Gen. 28.
v. 13.
Gen. 46.
v. 26. 27

Gen. 41.
v. 54.

Gen. 37.
v. 28.
Gen. 39.
Eg. seq.

Gen. 46.

Exo. 1.
v. 7.

Exo. 3.
4. 7. 8. 9.
10. 12.

(k) In whom God established the Priesthood of Moyſes law.

27. He did put in them the words of his ſignes, and of his wonders in the Land of Cham.

28. He ſent (l) darkenes, and obſcured: and did (m) not exaſperate his words.

(l) The ninth plague of the Aegyptians. (m) God willingly, not as one loath or unwilling, performed al that he threatned.

29. He turned their (n) waters into bloud: and killed their fiſhes.

(n) The fiſt plague.

30. Their land brought forth (o) frogs in :: the inner chambers of their Kings.

(o) The ſecond plague.

31. He ſayd, and (p) the * cænomyia came: and the (q) cinifes in al their coaſts.

(p) The fourth plague. (q) The third plague.

32. He made theyr raynes (r) haile: fire burning in their land.

(r) The ſeuenth plague.

33. And he ſtruck their vine s, and their fig-trees: and he deſtoyed the wood of their coaſts.

34. He ſaid, & (ſ) the locuſt came, & the (t) bruchus wherof there was no number.

(ſ) The eight plague. (t) A worme that ſpoyleth come, graſſe, and fruit.

35. And it did eate al the graſſe in their land: and it did eate al the fruit of their land.

36. And he ſtruck euerie (v) fiſt begotten in their land: the fiſt fruits of al their labour.

(v) The tenth plague. The fiſth & ſixt of peſtilence and boyles are omitted.

37. And he brought them forth with gold and ſiluer, and there was not in their tribes a feeble perſon.

38. Aegypt was glad at their departure: becauſe the feare of them lay vpon them.

39. He ſpred a cloud for their protection, and fire to ſhine vnto them by night.

40. They made petition, and the quaille came: and he filled them with the bread of heauen.

41. He diuided the rock, and waters flowed: riuers ranne in the drie ground.

42. Becauſe he was mindful of his holie word, which he had vttered to Abraham his ſeruant.

43. And he brought forth his people in exultation, and his elect in ioy.

44. And he gaued them the countries of the Nations: and they poſſeſſed the labours of peoples.

45. That they might keepe his iuſtifications, and ſeeke after his law.

* a
four-
me of
flies.

Exod.
12. v.
35.

Exod.
13. v.
21.

Exod.
16. v.
13.

Exod.
17. v. 6.
Gen. 12.

Joſue 6.
29.

∴ Dauīd knew
this by reuelation,
or by tradition,
for it is
not in Exodus.

P S A L M E CV.

The Israelites often sinned; and were mercifully punished.

The 4. key.

The Prophet exhorteth the people to render thanks and praises to God, 6. for remitting their manifold sinnes, in the desert. 3 4. and in the conquered land: 38. foreshewing like sinnes to come, Gods wrath and punishment for the same. 44. & that he wil giue grace of repentance to some 47. for which he prayeth and praiseb God.

Alleluia.

CONFESSE ye to our Lord (a) because he is good: because his mercie is for euer.

Indish

13. v.

21.

(a) God is of himselfe and essentially good. Al other goodnes is participated of him.

2. (b) Who shal speake the powers of our Lord, shal make al his prayes to be heard?

(b) No creature can fully expresse Gods perfections.

3. (c) Blessed are they, that keepe iudgement, & (d) doe iustice at al time.

(c) It is a happie state in this life, either to keepe Gods law: (d) or to repent and doe worthie penance for transgressing.

4. Remember vs, o Lord (e) in the good pleasure of thy people: visite vs in thy saluation:

(e) According to they wonted beneuolence, promised to thy people.

5. To (f) see in the goodnes of thyne elect, to reioyce in the ioy of thy nation: that thou maist be prayed with thine inheritance.

(f) That we may see and enjoy the benefits promised to thyne elect.

6. We haue (g) sinned with our fathers: we haue (h) dealt vniustly, we haue (i) done iniquitie.

(g) We haue erred and hurt our selues: (h) we haue wronged our neighbours: (i) we haue offended against God.

7. Our fathers in Aegypt did not vnderstand thy meruelous workes: thy were not mindful of the multitude of thy mercie.

And they prouoked thee to wrath going vp vnto the sea, the Red sea.

Exod.

8. And he saued them (k) for his name sake; that he might make his power known.

14. v.

21.

(k) Albeit the people by their murmuring deserued more punishment, yet God for the glorie of his owne name saued them from vtter destruction.

9. And he rebuked the Red sea, and it was made drie: and he led them in the depths as in a desert.

10. And he saued them from the hand of them that hated them: and he redeemed them out of the hand of theemie.

11. And water ouerwhelmed those that afflicted them: there did not one of them remaine.

12. And they believed his words: and they sang his praises.

13. They had (*l*) quickly done, they forgot his workes: and they (*m*) expected not his counsel.
 (*l*) They persevered not long in their dutie towards God, seeing his omnipotent power by his meruelous workes: (*m*) nor wete content with his prouidence, but carnally coueted things not necessarie.
- Exo. 16.**
Exo. 17. 14. And they coueted concupiscence in the desert: and tempted God in the place without water.
 15. He gaue them their petition: and sent saturitie into their (*n*) soules.
 (*n*) According to their carnal desires.
- Num. 10.** 16. And they prouoked Moyſes in the campe: Aaron the (*o*) holie of our Lord.
 (*o*) Holie by his function.
 17. The earth was opened, and ſwalowed Dathan, and ouerwhelmed the congregation of Abiron.
 18. And a fire flamed vp in their ſinagogue: the flame burnt the ſinners.
- Exo. 23.** 19. And they made a calfe in Horeb: and they adored (*p*) the ſculptil.
 (*p*) They adored the image that represented a calf, not God.
 20. And they (*q*) changed their glorie into the ſimilitude of a calfe that eateth graſſe.
 (*q*) God being their true glorie, they changed him for a falſe God of the Ægyptians (who eſpecially honoured a calfe called Apis) making and image thereof, and attributed their deliuerie from Ægypt to this imagined God. Exo. 32. v. 4. 8. Of which and the like foolish and abominable idolatrie S. Paul writeth, Rom. 1. v. 23. They changed the glorie of the incorruptible God into a ſimilitude of the image of a corruptible man, and of ſoules, and of foure footed beaſts, and of them that creepe. Where we ſee what manner of images holie Scriptures condemne, and not the images of Chriſt and his Saints.
 21. They forgot God, which ſaued them, which did great things in Ægypt, 22. meruelous things in the land of Cham, terrible things in the Red ſea.
- Exo. 32.** 23. And (*r*) he ſayd to deſtroy them: if Moyſes hiſelect had not ſtood in the way before him.
Num. 14. To turne away his wrath that he ſhould not deſtroy them: 24. and they eſteemed for naught the land that was to be deſired.
 25. They did not belieue his word. 25. and they murmured in their tabernacles: they heard not the voice of our Lord.
- Num. 14. 7.**
Num. 21. 22. 26. And he liſted vp his hand ouer them: to ouerthrow them in the deſert:
 27. And to caſt downe their ſeede among the Nations: & to diſperſe them in the countries.
- Num. 25. 7. 3.** 28. And they were professed to (*ſ*) Beelphegor: and they did eaſe the ſacrifices (*t*) of the dead.
 (*ſ*) The Idol of Moabites, and Madianites. (*t*) As God is indeed the liuing God, that liueth of himſelfe, and giueth life to others: ſo falſe Gods are called dead Gods, that can not giue life to anie, but doe kil al that ſerue them; at leaſt ſpiritually, and often corporally.
 29. And they prouoked him in their inuentions: & rume was multiplied on them.

30. And Phinees stood, and (v) pacified: and the slaughter ceased.

(v) Phinees moued by the zeale of God (as the holie text witnesseth, Num. 25. v. 11.) in killing the adulterers pleased God, and merited reward.

31. And it was reputed to him vnto iustice, in generation and generation euen for euer.

32. And they prouoked him at the waters of contradiction: and (w) Moyses was vexed for them: 33. because they exasperated his spirit.

(w) Moyses afflicted in spirit, by the enormous murmuring of the people, doubted whether God would giue them water out of the rock or no: not doubting of his his power, but of his wil: and so when he should haue spoken to the rock, Num. 20. v. 8. he spoke to the incredulous people. v. 10. and therein offended God: for which he was temporally punished. v. 12. Deut. 1. v. 37. & c. 3. v. 26. c. 4. v. 21.

And he playnely affirmed in his lips: 34. they destroyed not the nations, of which our Lord spake to them.

35. And they were mingled among the nations, and learned their workes: 36. and they serued their sculptils: and it became a scandal to them.

37. And they immolated their sonnes, and their daughters to diuels.

38. And (x) they shed innocent blood: the blood of their sonnes and of their daughters, which they sacrificed to the sculptils of Chanaan.

(x) Some Iewes offered these most cruel, vnnatural, and abominable sacrifices; perhaps in the times of Iudges, when they were mingled with idolatrous people, and serued their Gods. Iud. 2. v. 12. c. 3. v. 6. But it is more expresse after Dauids time, wherof he here prophecieth, and was verified by Ahas. 4. Reg. 16. v. 3. and by Manasies. 4. Reg. 21. v. 6. Which with other idolatrie King Iosias destroyed. 4. Reg. 23. v. 1.

And the land was infected with blood, 39. & was contaminated in their workes: and they did fornicate in their inuentions.

40. And our Lord was wrath with turie vpon his people: and he abhorred his inheritance.

41. And he deliuered them into the hands of the nations: and they that hated them had the dominion of them.

42. And their enemies afflicted them, and they were humbled vnder their hands: 43. he did often deliuer them.

But they exasperated him in their counsel: and they were humbled in their iniquities.

44. And he (y) saw when they were afflicted: and he heard their prayer.

(y) God respected them with his merciful eye, and gaue them grace to repent.

45. And he was mindful of his testament: and it repented him according to the multitude of his mercie.

46. And he gaue them into mercies in the sight of al, that had taken them. (z)

(z) Here the Psalmist concludeth both the historie and prophetic of this Psalme, with prayer and praise, as foloweth.

47. :: Saue vs, o Lord our God: and gather vs out of the Nations.

That we may confesse to thy holie name: & may glorie in thy prayse.

48. Blessed be our Lord the God of Israel from euerlasting vnto euerlasting: and al the people shal say: Beit, be it.

:: A verie fit
prayer in time
of schisme.

Num. 10.
v. 2. 12.

Deut. 2.

v. 2. &

12. v. 2.

Eccl. 3.

Iudic. 2.

v. 1. 12.

Iudic. 3.

v. 5. 6.

Eccl.

Iere. 19.

v. 5.

ANNOTATIONS.

PSALME CV.

10. *He redeemed them.*) What price (or ransom) saith S. Augustin, was giuen in this redemption? Or is it a prophecie, that this was done in figure of Baptisme, where we are redeemed from the hand of the diuel by a great price, which is the bloud of Christ? Wherupon it was more conueniently figured, not by what sea focuer, but by the red sea: For bloud hath red colour. And touching the effect of Baptisme destroying al former sinnes, he reacheth in the exposition of the next Psalme (and either the same holie father, or some other good authour, Ser: 42. de temp.) that as the Israelites passed safely through the red sea, and al the Aegyptians going in with them were drowned: so the baptised are saued in the water of Baptisme, and al their sinnes are destroyed.

The red sea a figure of Baptisme.

Al former sinnes destroyed in Baptisme.

PSALME CVI.

Againe the Psalmist inuitedh al men to render thanks to God for their deliuerie from dangers, or euils in general: 4. particularly from dangers in iourney, 10. in prijon. or captiuitie, 17. in sickness spiritual and corporal, 23. in nauigation, 33. describing the changeable course of things in this world, 38. especially of mens states; 42. for al which the iust wil praise God.

Gods perpetual prouidence towards al men.

Alleluia.

1. Par.
16. v.
34.

1. **C**ONFESSE (a) ye to our Lord, because he is good: because his mercie is for euer.

(a) Praise God by confessing his mercie, prouidence, and goodnes.

2. Let them say that are (b) redeemed of our Lord, whom he redeemed out of the hand of the enemy: and out of the countries he gathered them:

(b) God of his mercie promised the Redeemer of mankind straight after Adams fall:

3. From (c) the rising of the sunne, and the going downe: from the north, and the sea.

(c) Which redemption was intended for al, & faileth not of Gods part in anie, but of mans owne wilful refusing to be duly penitent, and to keep Gods precepts.

4. They (d) wandered in the wildernes, in a place without water: the way of citie for habitation they found not.

(d) Literally of such as wander in this world, hauing no settled place to dwell in: spiritually of al mankind after his fall.

5. Hungrie and thirtie: their soule fainted in them.

6. And (e) they cried to our Lord when they were in tribulation: and he

deliuered them out of their necessities.

(e) Whensoever they call vpon God, he helpeth them, as is best for their spiritual health.

7. And he conducted them into the right way: to goe into a citie of habitation.

8. Let (f) the mercies of our Lord confesse to him: and his meruelous workes to the children of men.

(f) All Gods benefits, which are of his mercie, not of mans desert, are iust matter of praising God.

9. Because he hath filled the emptie soule: and the hungrie soule he hath filled with good things.

10. Them that sate in darknes, and in the shadow of death: bound in needines, and yron.

11. Because they (g) exasperated the words of God: and they prouoked the counsel of the Highest.

(g) Calamities in this world are commonly inflicted for sinnes.

12. And their hart was humbled in labours: they were weakened, neither was there anie to helpe.

13. And they cried to our Lord when they were in tribulation: and he deliuered them out of their necessities.

14. And he brought them out of darknes, and the shadow of death: and brake their bonds asunder.

15. Let the mercies of our Lord confesse to him: & his meruelous workes to the children of men.

16. Because he hath destroyed the gates of brasse: and the barres of yron he hath broken.

17. He hath receiued them out of the way of their iniquitie: for they were humbled for their iniustices.

18. Their soule did abhorre all meate: & they approched euen to the gates of death.

19. And they cried to our Lord when they were in tribulation: and he deliuered them out of their necessities.

20. He sent his word, and healed them: and deliuered them out of their destructions.

21. Let the mercies of our Lord confesse to him: & his meruelous workes to the children of men.

22. And let them sacrifice the sacrifice of praise: & shew forth his workes in exultation.

33. They that goe downe into the sea in ships, making trafike in the great waters.

24. They haue seen the workes of our Lord, and his meruelous things in the depth.

25. He sayd, and the blast of the storme stood: and the waues therof were exalted.

26. They ascend euen to the heauens, and they descend euen to the depths: their soule pyned away in euils.

27. They were troubled, and were moued as a drunken man: and al their wisdom was deuoured.

28. And (b) they cried to our Lord when they were in tribulation, and he brought them out of their necessities.

(b) As before in the 6. 13. and 19. verses.

29. And he turned his storme into calme: & the waues therof were quiet.

30. And they reioyced because they were quiet: and he conducted them into the hauen of their wil.

31. Let (i) the mercies of our Lord confesse to him: and his merueous workes to the children of men.

(i) This verse also is foure times in this Psalme. v. 8. 15. 27. and 31. to admonish vs, that as there is one meanes to escape from al dangers by crying to God, as v. 6. 13. 19. and 28. with mourning and penance: so there is one cause of praise and thanks for our deliuerie, which is Gods mercie and grace.

32. And let them exalt him in the Church of the people: and the chayre of the ancients let them praise him.

33. (k) He turned (l) the riuers into a desert: and the issues of waters into drinesse.

(k) God to shew sometimes his power, also to benefit some, and to punish others, changeth the accustomed course of things, and states of men, at his diuine pleasure, as here the Royal Prophet reciteth some examples. And some others are recorded in diuers times and places. (l) No doubt much change was made in the earth by Noes flood. And manie thinke that the land of Chanaan was made more fruitful in the time of the Iewes inhabiting, and now is more barran againe.

34. The (m) fruitful land into a salt ground, for the malice of them that inhabite it.

(m) He alludeth to the countrie about Sodome and Gomorre, which was most fruitful, and most pleasant, Gen. 13. v. 10. but shortly after was burnt with fire and brimston, Gen. 19. v. 14. subuerted, and turned into a dead and salt sea.

35. He turned the desert into pools of waters: and the land without water into issues of waters.

36. And he placed the hungrie there, and they built a citie of habitation.

37. And they sowed fields and planted vineyards: and they made fruit (n) of natiuitie.

(n) Made abundance of fruit to grow.

38. And he blessed them, and they were multiplied exceedingly: and their beasts he lesened not.

39. And (o) they were made few: and were vexed by the tribulation of euils, and with sorow.

(o) Againe some countries punished for finnes.

40. Contempt was powred out vpon Princes: and he made them wander where was no way, and not in the way.

41. And he (p) did helpe the poore out of pouertie: and made families as sheep.

(p) An other change in releeuing the poore being humbled.

42. The iust shal see, and shal reioyce: & al iniquitie shal stop her mouth.

43. Who is wise and wil keep these things: and wil vnderstand the mercies of our Lord?

P S A L M E C V I I.

Dauid singeth
praises for
benefits re-
ceiued.

The 8. key.

The royal Prophet promisetb, 5. and rendereth praises to God, 7. for his deliuerie from troubles, and aduancement in the kingdom, 13. praying God stil to helpe mans infirmities.

A Canticle (a) of Psalme, to Dauid himselfe.

(a) This Psalme was song with instruments beginning the musike and voices folowing.

The former
part of this
Psalme to the
7. verse, is the
same in sense,
and almost in
words, with
the latter part
of the 56. from
the 8. verse.

MY HART is readie, o God, my hart is readie: I wil chaunt and wil sing in my glorie.

Psa. 56.
v. 8.

3. Arise my glorie, arise psalter and harpe: I wil arise early.

4. I (b) wil confesse to thee in peoples, o Lord: and I wil sing to thee (c) in the Naions.

(b) King Dauid subdued not only some parts of Chanaan, not subiect to the Iewes before (2. Reg. 5. 1. Par. 11.) but also brought the Philistijms, Moabites, Ammonites, Idumeans, Amalechites, the Kings of Soba, Syria, & Emath, to pay tribute. 2. Reg. 8. 1. Par. 18. (c) Yet al these victories & conquests were but a figure of Christs power and dominion in al nations. And therefore the rest of this Psalme, by S. Augustin & other fathers iudgement, was rather prophetically vitered by Dauid, in the person of Christ, & more perfectly performed by Christ in his Church, then historically auerred of Dauid himselfe.

5. Because thy mercie is great aboue the heauens: & thy truth euen to the clouds.

6. Be exalted aboue the heauens o God, and thy glorie ouer al the earth:

Psa. 59.
v. 7.

7. :: that thy beloued may be deliuered.

Saue with thy right hand, and heare me: 8. God spake in his holie:

I wil reioyce, and wil diuide Sichem, and I wil measure the vale of tabernacles.

9. Galaad is mine, and Manasses is mine: and Ephraim the protection of my head.

Iuda is my King: 10. Moab the pot of my hope.

Vpon Idumea I wil extend my shoe: the strangers are made my freinds.

11. Who wil conduct me into a fenced citie? who wil conduct me into Idumea?

12. Wilt not thou, o God, which hast repelled vs, and wilt not thou goe forth, o God, in our hosts?

13. Giue vs helpe out of tribulation: because mans saluation is wayne.

:: The rest of
this Psalme is
the same with
the latter part
of the 59. from
the 7. verse.

14. In God we shal doe strength: and he wil bring our enemies to nothing.

P S A L M E CVIII.

Christ (by the mouth of David) requesteth of God to be iustly declared innocent, and his enemies punished, 6. particularly describing Judas the traitours malice, 21. and his owne temporal afflictions: 26. prayeth, 30. and praiseth God for his deliuerie.

Christ persecuted & his enemies punished.
The s. key.

1. Vnto the end, a Psalm of David.

2. **O** (a) God conceale not my prayse: because the mouth of the sinner, and the mouth of (b) the deceitful man is open vpon me.

(a) The words of Christ. (b) The Pharisees and Herodians (Mat. 22.) with their mouth acknowledged Christ a true speaker, & a teacher of the way of God in truth, thereby to draw him into danger, and to shed his blood.

3. They (c) haue spoken against me with deceitful tongue, and with words of hatred they haue compassed me: and they haue impugned me without cause.

(c) At other times they accused him of great crimes, lastly of treason against Cesar.

4. For that they should loue me, they backbited me: but I prayed.

5. And they set against me euil things for good: and hatred for my loue.

6. Appoint (d) a sinner ouer him: and (e) let the diuel stand on his right hand.

(d) A prediction that Judas would not make recourse to anie good counsellor, but complaine of his miserable tormented conscience to the wicked, who gaue him no comfort at all, (e) and so despairing, the diuel perswaded him to hang himselfe.

7. When he is iudged, let him come forth condemned: and let his prayer be turned into sinne.

8. Let his dayes be made few: and let an other take his (f) bishopricke.

(f) The office of Apostleship.

9. Let (g) his children be made orphans: and his wife a widow.

(g) The posteritie or successours of wicked persecuters prosper not long in this world.

10. Let his children be transported wandering, and let them beg: and let them be cast out of their habitations.

11. Let the vsurer search al his substance: and let strangers spoile his labours.

12. Let there be none to helpe him: neither let there be anie to haue pittie on his pupils.

13. Let

AE. 1.
v. 16.

13. Let his children come to destruction: in (b) one geueration let his name be cleane put out.

(b) Arch-heritikes that deuise new opinions, are shortly forsaken, their folowers stil coining new heresies of their owne, differing from their false master.

14. Let the iniquitie of his fathers returne to memorie in the sight of our Lord: and let not the sinne of his mother be blotted out.

15. Let them be before our Lord alwayes, and let the memorie of them perish out of the earth: 16. For that he remembred not to doe mercie.

17. And he persecuted the poore, and needie man, and the compunct in hart to kil him.

18. And he (i) loued cursing, and it shal come to him: and he would not blessing, and it shal be far from him.

(i) Let them obserue this, that vse more swearing and blaspheming, then praying or meditating.

And he put on cursing as a garnient, and it entred as water into his inner parts, and as oile in his bones.

19. Be it to him as a garment, wherwith he is couered: and as a girdle, wherwith he is alwayes girded.

20. This is the worke of them that detract from me before our Lord: and that speake euils against my soule.

21. And thou Lord, Lord, doe with me for thy names sake: because thy mercie is sweete.

Deliuere me 22. because I am needie and poore: and (k) my hart is tronbled within me.

(k) Christs soule was pensie when he prayed in the garden, and he did workes of penance for our sinnes al his life.

23. As a shadow when it declineth, am I taken away: and I am shaken as locusts.

24. My knees are weakened with fasting: and my flesh is changed by reason of oile.

25. And I am made a reproch to them: they saw me, and wagged their heads.

26. Helpe me, o Lord my God: (l) saue me according to thy mercie.

(l) He prayed also for his resurrection, and glorification.

27. And let them know that this is thy hand: & thou, o Lord, hast done it.

28. They wil curse, and thou shalt blesse: let them that rise vp against me be confounded: but thy seruant shal reioyce.

29. Let them that detract from me, be clothed with shame: and let them be couered with their confusion, as with a (m) double patched cloke.

(m) with all possible confusion.

30. I wil confesse to our Lord exceedingly with my mouth: and in the middes of manie I wil praise him.

31. Because he hath stood on the right hand of the poore, that he might saue my soule from the persecutours.

SALME CIX.

Christ rising and ascending into heauen sitteth on the right hand of God: 2 beginning in Ierusalem reigneth in the Church of the whole earth: 4. Vseth the Priesthood of Melchisedec's order to the end of the world. 6. And shal iudge the world.

Christ's exaltation.
The 5. key.

1. A Psalme of Dauid.

Ma. 22. **O**VR (a) Lord sayd (b) to my Lord: Sit on my right hand: (c) til
Act. 2. I make thine enemies, the foot-stole of thy feete.

1. Cor. (a) God the Father. (b) To God the Sonne, the Lord of Dauid, and of all mankind,
15. Heb. yet the sonne of Dauid, according to his humanitie. (c) He limiteth not the time, but
1. & 10. excludeth all time, wherein the enimie might imagine, that Christs kingdom should cease: signifying that Christ shal reigne, til all his enemies be subdued, much more afterwards in all eternitie.

2. Our Lord will send forth the rod of thy strength (d) from Sion: rule thou in the middes of thine enemies.

(d) The Church of Christ beginning in Ierusalem on whitsunday, the fiftieth day from his Resurrection, continueth euer more.

3. With thee (e) the beginning in the day (f) of thy strength: in (g) the brightnes of holie things: from the wombe (h) before the day I begat thee.

(e) Thou shal haue principalitie, (f) in the day of thy powerful conquest, and rising from death. (g) In excellencie of holie spiritual mysteries and graces: (h) because I God the Father, of my substance begat thee God the Sonne in eternitie. The same which Micheas saith (c. 5. v. 2.) His comming forth from the beginning, from the dayes of eternitie.

Heb. 5. **4.** Our Lord (i) sware, and it shal not repent him: Thou art " a Priest (k)
v. 7. for euer " according to (l) the order of Melchisedech.

(i) God most firmly, and vchangeably affirmed: that thou (Christ our Messias) art not only a King, but also a Priest: (k) not for a time, as Aaron was, but for euer, (l) neither of Aarons order, but according to the order of Melchisedec.

5. Our Lord on thy righthand (m) hath broken Kings in the day of his wrath.

(m) Kings that sometimes persecute Christians, are subdued with other people to Christ.

6. He (n) shal iudge in nations, he (o) shal fil ruines, he (p) shal crush the heads in the land of manie.

(n) He shal iudge and punish the incredulous people, (o) make great slaughters amongst those that resist: (p) and bring princes with their populous kingdoms to nothing.

7. (q) Of the torrent in the way he shal drinke: (r) therefore shal he exalt the head.

(q) He shal in the meantime (and also his best seruants) suffer much tribulation in this life (r) and for the same be highly exalted in life euerlasting.

ANNOTATIONS.

PSALME CIX.

Christ's Priest-
hood for euer
both in func-
tion and in
effect.

4. *A Priest for euer*) Int wo respects Christ is a Priest for euer: in that from the first instant of his Incarnation he was, and remaineth a Priest, now also in heauen: and al other Priests are his ministerial Vicars, not successours. So that al Priestlie functions, which they doe, he by them doth the same, as the principal Priest. Whereupon saith S. Paul (1. Cor. 4.) So let a man thinke of vs as of the ministers of Christ, and dispensers of the mysteries of God. Secondly, Christ daily offering Sacrifice by the hands of his Priests, doth continually pacifie Gods wrath, in behalf of those sinners, for whom it is duly applied, euen to the end of the world. Whereas the Priesthood of Aaron, and of al others in the old Testament, ceased by their deaths, both in the office, and in the effect.

There sem-
blance of
Christ's and
Melchisedech's
Priesthood.

4. *According to the order of Melchisedech*) As Melchisedech, King of peace and iustice, without father, mother, or genealogie expressed in holic Scriptures, or otherwise known to the world, was Priest of the Highest, offered bread & wine, an vnbloudie sacrifice, communicating with both Chanancites and Hebrewes, blessed Abraham, and tooke tithes of him & his subiects: so Christ the true King of peace & iustice, without father of his humanity, without mother of his Diuinitie, the Sonne of God, of ineffable genealogie, borne of a Virgin in his humanitie, the Priest of God, offereth Sacrifice (not only bloudie on the Grosse, but also) vnbloudie in the formes of bread and wine, continueth the same by the ministerie of other Priests, maketh al nations partakers thereof, blesteth them and receiueth of them al dutiful & religious seruice as of his subiects.

PSALME CX.

Graces giuen
to the Church.
The 6. Key.

*Praise of God for benefites, 4. especially for the B. Sacrament of the Eucharist,
6. with other graces imparted to the Catholike Church.*

Alleluia.

This Psalme
in the Hebrew
is composed
with euerie
verse and mid-
dle of verse,
beginning
with a distinct
letter, in order
of the Alpha-
bet.

1. I Wil confesse to thee, o Lord, with al my hart: in (a) the counfel of the iust, and (b) the congregation.

(a) I wil praise God both in secret for discharge of mync owne conscience; (b) and in publike for edification of others.

2. The workes of our Lord are great: exquisite according (c) to al his wils.

(c) Gods wil is the whole cause of al his workes.

3. (d) Confession and magnificence his worke: and his iustice continueth for euer and euer.

(d) Euerie worke of his is praise-worthie and magnificent.

4. He hath made (e) a memorie of his meruelous workes; a merciful & pittiful Lord; 5. he hath giuen (f) meate to them that feare him.

(e) God

(e) God hath left one most special and beneficial memorie of al other benefites, his owne bodie and blond, in memorie of his Passion, and our redemption, (f) the spiritual foode and sustinance of al the soules that rightly feare him.

He wil be mindful for euer (g) of his testament: 6. (h) the force of his workes he wil shew forth to his peoples:

(g) Of his promise to conserue his Church perpetually. (h) The powrable operation of his death, and of al his mysteries.

7. To giue them the inheritance of the gentils: the workes of his hands truth and iudgement.

8. Al his commandments (i) are faithful: confirmed for euer and euer, made in truth and equitie.

(i) Gods commandments doe iustifie al that keepe them.

9. He sent (k) redemption to his people: he commanded his testament for euer.

(k) He also of his mercie redeemed man, that he might be able to keepe his precepts.

Holie and terrible is his name: 10. (l) the feare of our Lord is the beginning of wisedom.

(l) Beginning with feare of God, bringeth at last by other degrees to true wisdom, which two are the first and last of the seuen gifts of the Holie Choft.

11. Vnderstanding is good to al that doe it: his prayse remaineth for euer and euer.

PSALME CXI.

True happines consisteth in fearing God keeping his commandments, 5. and in doing workes of mercie. 10. The contrarie bringeth to miserie.

The meanes to be happie The 7. key.

Alleluia, (a) Of the returne of Aggeus and Zacharie.

(a) The Septuagint Interpreters added this mention of Aggeus and Zacharie, returning from captiuitie, to signifie that this Psalme was very proper, & meete to be comended to the people at that time, wherby they might learne, that their sinnes were the cause of their captiuitie, and of al their miseries: and if they desired temporal or spiritual prosperitie, they must obserue the meanes here prescribed to obtayne the same.

Psal. 1.

1. **B**LESSED is the man that feareth our Lord: (b) he shal haue great delight in his commandments.

(b) He that sincerely feareth God, wil take great delight in keeping his commandments.

2. (c) His seed shal be mightie in the earth: the generatiō of the righteous shal be blessed.

(c) So doing he and his shal prosper.

3. Glorie and riches in his house: and (d) his iustice abiderh for euer and euer.

(d) The iust shal not only prosper in this world but also in the next.

4. (e) Light is risen vp in darkenes to the righteous: he is merciful, and pitiful, and iust.

(e) God wil also comfort the iust in tribulations.

This Psalme is also composed by the Alphabet, as the next before.

5. Acceptable is the man, that is merciful and lendeth, that (f) shal dispose his words in iudgement: 6. Because he shal not be moued for euer.

(f) That shal giue discret and wholsome counsel to the afflicted.

7. The iust shal be in eternal memorie: he shal not feare at the hearing of euil.

8. His hart is readie to hope in our Lord, his hart is confirmed:

9. he shal not be moued til he looke ouer his enemies.

10. He destributed, he gaue to the poore: (g) his iustice remaineth for euer and euer, (b) his horne shal be exalted in glorie.

2. Cor. 9.

(g) Workes of mercie are also called iustice, because they concurre to mans iustification, (b) and to his saluation.

11. The sinner shal see, and wil be angrie, he shal gnash his teeth and pine away: the desire of sinners shal perish.

P S A L M E C X I I.

God is to be praised, who being high, regardeth and provideth for the needie in this world.

Alleluia.

1. P R A Y S E our Lord ye (a) children: praise ye the name of our Lord.

(a) Al Gods seruants.

2. Be the name of our Lord blessed, from henceforth now and for euer,

3. From the rising of the sunne vnto the going downe, the name of our Lord is laudable.

4. Our Lord is high aboue al nations, and his glorie aboue the heauens.

5. Who is as the Lord our God, that dwelleth on high, 6. and beholdeth the low things (b) in heauen and in earth:

(b) In respect of God al creatures are low, though they be in heauen.

7. Raising vp the needie from the earth, and liting vp the poore out of the dung:

8. (c) To place him with Princes, with the Princes of his people.

9. Who maketh the (d) barren woman to dwel in a house, a joyful mother of children.

(c) See the example of Ioseph so aduanced. (d) of Sara, Rebecca, Rachael, and other women made fruitful.

Gods prouidence.
The 3. key.

P S A L M E C X I I I.

For the meruelous passage of Israel out of Aegypt, 3. the red sea, the riuer of Iordan, 7. and the hills giuing them place, 8. the rocks yealding them water, 9. God, not themselues, is to be praised. 12. Idols and Idolaters are vaine, and shal be confounded. 17. The faithful trust in God. 20. are blessed, and for ever praise God.

The meruelous passage of Irael from Aegypt. The 4. key.

Alleluia.

1. **I**N the comming forth of Israel out Aegypt: of the house of Iacob from (a) the barbarous people.

(a) People of false religion counted barbarous, especially such as also persecute the true Religion; for otherwise the Aegyptians were both ciuil in-manners, and learned in manie sciences.

2. (b) Iewrie was made his sanctification, Israel his dominion.

(b) The people of Iewes were more notoriously renowned in the world from the time of their deliuerie out of Aegypt, for the peculiar people, whom God sanctified, & in whom, as in his elected enheritance or dominion, he dwelled and reigned.

3. The (c) sea saw, and (d) fled: Iordan (e) was turned backward.

(c) The Psalmist writing in verse doth often describe things in poetical manner, (d) when the Israelites went forth of Aegypt, (e) when they entred into Chanaan, but more truly then prophane poets: for that in very deed al creatures, otherwise senseles, as the sea, doe in a sort feele the power of their Creatour, & obey his wil.

4. (f) The mountaines leaped as rammes: and the litle hills as the lambes of sheepe.

(f) Either there was an earthquake, or some other mouing of hills, not mentioned by Moyses, or els the Psalmist speaketh of the rocks of the torrents, which bowed, that the Israelites might rest in Ar, and lie in the borders of the Moabires, Num. 21. v. 15.

5. (g) What ayleth thee o sea that thou didst flye: and thou o Iordan, that thou wast turned backward.

(g) By the figure Apostrophe he speaketh to the sea, riuer, and hills: vsing also Prosopopœia, as if senseles things vnderstood, and should answer.

6. Ye mountaines leaped as rammes, and ye litle hills as the lambes of sheepe.

7. At the face of our Lord was the earth moued, at the face of the God of Iacob.

8. Who turned (b) the rocke into pooles of waters, and stonie hil into fountaines of waters.

(b) An other miraculous benefite, that rocke yealded them water in their necessitie.

* NOT TO VS O LORD, NOT TO VS: but to thy name giue the glorie.

10. For (i) thy mercie, and (k) thy truth: lest at any time (l) the Gentils say: Where is their God?

* Here some Hebrew Rabbins be-ginne an other Psalm, but

Exo. 14.
Iosue 3.

by the coherence of the matter Saint Augustine proueth that it is but one Psalm, where is shewed that the true invisible God is known by such workes as are here recited: and contrariwise, that the gentils idols are not Gods, because they are made of siluer, gold, or other matter, by mens hands: hauing resemblance of liuing things altogether senseles.

(i) Thou didst al this, o God, of meere mercie towards thy people: (k) for thy truths sake, seeing thou didst promise to protect them: (l) that the Gentils should not take occasion to blaspheme.

11. But our God is in heauen: he hath done al things what soeuer he would.

12. " The idols of the gentils are siluer, and gold, the workes of mens hands.

13. They haue mouth, and shal not speake: they haue eies, and shal not see.

14. They haue eares, and shal not heare: they haue nostrils and shal not smell.

15. They haue hands, and shal not handle: they haue foete, and shal not walke: they shal not crie in their throte.

16. (m) Let them that make them become like to them: and al that haue confidence in them.

(m) This is a iust prayer of the zelous, conforming their desires to Gods wil. But if God giue idolaters grace to amend, then al the iust wil also reioice in their conuersion.

17. (n) The house of Israel hath hoped in our Lord: he is their helper and their protectour.

(n) Though manie Jewes fel to idolatrie, yet there alwayes remained so manie in Gods true seruice, that it might stil be truly said: The house of Israel hath hoped in our Lord, as is here auerred.

18. The house of Aaron hath hoped in our Lord: he is their helper and their protectour.

19. They that feare our Lord haue hoped in our Lord: he is their helper and their protectour.

20. Our Lord hath been mindful of vs: and hath blessed vs.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

21. He hath blessed al that feare our Lord, the litle with the great.

22. Our Lord adde vpon you: vpon you, & vpon your children.

23. Blessed be you of our Lord, which made heauen and earth.

24. (o) The heauen of heauen is to our Lord: but (p) the earth he hath giuen to the children of men.

(o) This in effect al worldlie politikes say in their harts: as it were quitting their interest of heauen to God, (p) and contenting themselues with carnlic possessions.

25. (q) The dead shal not prayse thee, o Lord: nor al they (r) that goe downe into hel:

(q) But when such prophane men are dead, they make no shew at al of praising God: (r) for parting from the earth, they descend into hel, and there eternally blaspheme God.

26. but we (s) that liue doe blesse our Lord, from this time, and for euer.

(s) Contrariwise the iust, aspiring to heauen, which is the proper Kingdom of God, & vsing this world as they ought to doe, for a meanes to ascend into heauen, shal blesse and praise God for euermore.

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

P S A L M E C X I I I.

12. *The Idols of the Gentils are silver and gold.*) Al Catholike Diuines agree in this authentical definition of Idolatrie, that is diuine honour giuen to anie creature, as to God. Of the diuers sorts also of Idolatrie the ancient learned Doctours haue written much. Namely Iustinus Martyr in his Orations against the Gentils, Tertullian in Apologetico, Arnobius Orat. ad Gentes. Lactantius, lib. 2. c. 17. Diuinar. Initt. and manie others. But most copiously and profoundly Saint Augstin, especially in his ten first books de Ciuitate Dei. Into which errour & crime the Platonists fel, holding that spiriual inuisible created substances, to wit, Angels good and euil, whom they called Intelligentias separatas, had diuine power, & so gaue to them diuine honour. Others honour dead men, and some before their death, as Gods, for their notable aetes atchiued in this life, as Saturne, Iuppiter, Hercules, and the like. Some yeald diuine honour to meere corporal creatures, liuing or without life, as to beasts, and serpents, the sunne, the moone, fire, water, earth, the whole machine of the world, as if it were animate, and that with diuine spirit or soule. Againe al these haue been worshipped as Gods. not only in themselves but also in their images. But to omite other diuersities, the most grosse sorte of al, is the Idolatrie which the Psalmist here describeth, when Images made by mens hands are immediately honoured as Gods in themselves. For such Gods the Gentils had, and of them the Prophet here speaketh. Comparing these visible sensles imagined Gods, with the one eternal inuisible God; who is made notorious by his diuine conspicuous workes, wheras these idols, by how much they are more visible, so much more they are contemptible: because being fashioned with mouth, eyes, eares, nose, hands, feete, throte, and other members, they are altogether sensles, not able to speake with their mouth, and therin more base in nature then the men that made them; nor able to see, heare, smel, taist, feele, to walke, to moue, nor to crie, al which beasts can doe. And therefore those that make them, or haue confidence in them (as the Prophet here signifieth that some haue, v. 16.) are most absurde: becomming like to the same idols, in their vnderstanding and internal cogitations, as these idols are void of external sense. And al Idolaters are most wicked, giuing diuine honour to anie creature, & are therin seruants of diuels: Whether they immediately honour diuels, as when forcerers and witches, making pact with the diuel, adore him, and he for the same doth some thing which they demand: or that they honour some other creature, wherin by the diuels false persuasion, they thinke there is diuine power. Both which waies diuels vsurpe Cods honour: and therefore the same Prophet said in an other Psalme: Al the Gods of Gentils are diuels.

The definition of Idolatrie.

Diuers sorts of Idolatrie.

Angels honoured as Gods.

Men liuing or dead.

Corporal creatures sensible and without sense. Images of false Gods.

Images themselves reputed Gods.

Idolaters are void of reason.

And seruants of diuels.

P S A L M E C X I I I .

A prayer, with
praise of God.
The 7. key.

The prayer of a iust man in tribulation, with confidence and gratusude towards God.

Alleluia.

1. **I** (*a*) haue loued, because our Lord (*b*) wil heare the voice of my prayer.

(*a*) I am induced to loue God, (*b*) because he alwayes heareth my prayers.

2. Because he hath inclined his eare to me: and (*c*) in my daies I wil inuocate.

(*c*) So long as I shal liue.

3. The sorowes (*d*) of death haue compassed me: and (*e*) the perils of hel haue found me.

(*d*) When I erre.d like a stray sheep from thee, the paines of death, (*e*) and the danger of hel torments, both due for sinne, inuironed me, and I was not ware thereof.

(*f*) I haue found tribulation and sorow: 4. and I (*g*) inuocated the name of our Lord.

(*f*) But by tribulation falling vpon me, I came to know my dangerous estate: (*g*) turned to thee and prayed as foloweth:

O Lord deliuer my soule: 5. our Lord is merciful, and iust, and our God doth mercie.

6. Our Lord keepeth litle ones: (*b*) I was humbled, and he hath deliuered me.

(*b*) Afflicted with tribulations.

7. Turne o my soule into thy rest: because our Lord hath done good to thee.

8. Because he hath deliuered my soule from death: mine eies from teares, my feete from sliding.

9. I (*i*) wil please our Lord in the countrie of the liuing.

(*i*) I wil endeavour to please God, in the congregation of those that liue here in grace, and in heauen in glorie.

P S A L M E C X V.

A iust man acknowledging that spiritual life beginneth by faith, and by publike profession thereof, 4. gratefully accepteth of Christs Redemption, 5. dedicateth his life and al he hath to Gods seruice.

Thanks-
giuing for our
Redeemer.
The 5. key.

Alleluia.

1. **I** (a) believed, (b) for which cause I spake : but I (c) was humbled exceedingly.

This in the
Hebrew is
ioyned to the
next Psalme
before.

(a) I believed that God would helpe me : (b) therefore I freely professed that I trusted in him. For then indeed faith is perfect, when we confesse with mouth, that which we belieue in hart. (c) I was vehemently afflicted in tribulations.

2. I said (d) in mine excesse : Euerie man is a lyer.

(d) In the middes of my great affliction I professed, that al mans helpe is vaine, false, deceitful, and defective, and therefore our trust must be in God only.

3. What (e) shal I render to our Lord, for al things that he (f) hath rendred to me?

(e f) Considering that God hath not only giuen, and bestowed manie great benefits vpon me, and al mankind, but also hath rendred good for euil, mercie for our sinnes, we hauing rendred euil for good : what now shal I render, sayth a true penitent, for al that he hath thus rendred to me, deseruing soe?

4. I (g) wil take the chalice of saluation : and (h) I wil inuocate the name of our Lord.

(g) Seeing I am not able to render anie thing worthie of Gods fauour to me, yet I wil doe that I can: I wil gratefully accept his great benefit, the cup of Christs passion, which he dranke for mankind, (h) and wil praise, and cal vpon his name.

5. I wil (i) render my vowes to our Lord (k) before al his people:
6. (l) precious in the sight of our Lord is the death of his Saints.

(i) I wil pay voluntarie vowes, (k) for Gods glorie, and edification of others:
(l) yea I wil offer my life, and suffer death, when Gods glorie shal require it, in whose sight the death of Saints is precious, and most highly esteemed:

7. O Lord because (m) I am thy seruant : I am thy seruant, and (n) the sonne of thy handmaid.

(m) Alwayes vnderstood, that such as suffer persecution, be in good state of their souls, the true seruants of God, (n) the children of the Church his handmaid.

Thou hast (o) broken my bonds : 8. I wil sacrifice to thee the host of praise, and I wil inuocate the name of our Lord.

(o) Deliuered me from captiuitie of sinne.

9. I wil render my vowes to our Lord in the sight of al his people : 10. in the courts of the house of our Lord, in the middes of (p) thee, o Ierusalem.

(p) In the Church of the faithful.

P S A L M E C X V I.

The Church of
Christ in ten-
rations.
The 6. key.

Gods mercie is largely extended to al. Gentils by Christ, and his promise withal is performed to the Iewes.

Alleluia.

1. **P**RAYSE our Lord (a) al ye Gentils: prayse him (b) al ye peoples.
(Not only some, but al nations of the Gentils: (b) and al Iewes (Christis Redemption being abundantly sufficient for al) are inuited to praise God.
2. Because (c) his mercie is confirmed, vpon vs: and his (d) truth remaineth for euer.
(c) Because he hath multiplid his mercie to vs Gentils, to whom he made no promise: (d) and most truely performed his promise made to the Iewes.

Rom. 15.
v. 11.

S A L M E C X V I I.

Christ bene-
ficial Myste-
ries are cele-
brated by his
Church.
The 6. key.

Faithful people collected in the Church of Christ, exhorte each other to render thanks to God, for their deliuerie from spiritual and temporal tribulations. 16. The Laitie demand participation of Christis Mysteries, promising to serue him duly: 25. Which the Pastours freely impart, and together with the people, solemnely celebrate Gods praise.

Alleluia.

- C**ONFESSE ye to our Lord because he is (a) good: because (b) his mercie is for euer.
(a) Let vs prayse God, for his goodnes, in making vs of nothing, giuing vs manie benefits, (b) and remitting our finnes.
2. Let Itrael (c) now say that he is good: that his mercie is for euer.
(c) Let the Church of the new testament especially confesse his goodnes, which hath receiued more mercie and grace.
3. Let the house of Aaron (d) now say: that his mercie is for euer.
(d) Let al the Clergie praise God now in the time of more grace, and of greater spiritual functions.
4. Let them now say (e) which feare our Lord: that his mercie is for euer.
(e) Yea let the whole bodie of the Church, al that feare and serue God, praise his mercie.
5. From (f) tribulation I inuocated our Lord: and our Lord heard me in largenes.
(f) As wel spiritual as temporal.
6. Our Lord is my helper: I wil not feare what man can doe to me.

Psal.
105.
106.
135.

7. Our Lord is my helper: and I will looke ouer mine enemies.

8. It is good to hope in our Lord, rather then to hope in man.

9. It is good to hope in our Lord, rather then to hope in Princes.

10. (g) Al nations haue compassed me: and in the name of our Lord am I (h) reuenged on them.

(g) Though innumerable oppose, and endeauour to hurt me (saith the Church, or anie iust person) (h) yet by Gods power, not by myne owne, I am defended, and they punished, and so the iust hath the victorie, and triumpheth.

11. Compassing they haue compassed me: and in the name of our Lord I was reuenged on them.

12. They compassed me as (i) bees, and were inflamed as (k) fyre in thornes: and in the name of our Lord I was reuenged on them.

(i) In great troups, and furie, (k) with sharp though short force, and with special noyse, to terrifie me, but in God I ouercame al.

13. Being thrust (l) I was ouerturned to fal: and our Lord (m) receiued me.

(l) I was sometimes by vehemencie of tentation declining to sinne: (m) but Gods grace assisted and strengthened me.

14. Our Lord is my strength, and my prayse: and he is made my saluation.

15. The voice of exultation, and of saluation in the tabernacles of the iust.

16. The right hand of our Lord hath wrought strength: the right hand of our Lord hath exalted me, (n) the right hand of our Lord hath wrought strength.

(n) The same word (right hand) thrise mentioned, signifieth the B. Trinitie. Also (Our Lord) signifying Christ in his humanitie, the chief instrument of God, is here often repeated, to signifie the singular efficacie, therof.

17. I shal not die, but shal liue: and I wil tel the workes of our Lord.

18. Our Lord (o) chastising hath chastised me: and (p) to death he hath not deliuered me.

(o) God chastiseth his children, (p) because he would not that they should dye eternally. So he punisheth as a father, not as an enimie.

19. (q) Open ye the gates of iustice to me, being entred into them I wil confesse to our Lord: 20. this is the gate of our Lord, the iust shal enter into it.

(q) The Prophet now speaketh in the person of iust soules, requiring spiritual doctrine, and food, (r) and promising to serue God.

21. I wil confesse to thee because thou hast heard me: and art become my saluation.

22. (s) The stone, which the builders reiected: the same is made into the head of the corner.

(s) An euident Prophecie of Christ vttered by the Royal Psalmist, and now confessed by euerie Christian, that our sauour reiected by the Iewes, is neuertheles the builder of his Church, by ioyning the two peoples of Iewes and Gentils, as two walls into one house.

23. This was done by our Lord: and it is meruelous in our eies.

24. This (t) is the day, which our Lord made: let vs reioice, and be glad therein.

(t) God ordayned this acceptable time of grace.

25. (r) O Lord saue me, o Lord giue good successe : Blessed be he that commeth in the name of our Lord.

(v) The song of the Hebrew children, when Christ entred Ierusalem with palmes of triumph, and acclamations.

26. (w) We haue blessed you of the house of our Lord: 27. our Lord is God, and he hath giuen light to vs.

(w) The voice of Christ, and his Apostles, and other Ciergie blessing the people as they desire.

Appoint a solemne day with (x) thicke bowes, euen to (y) the horne of the altar.

(x) This was fulfilled when Christ was brought with bowes of palme, and other signes of triumph, from Bethania, (y) through the whole citie, euen into the Temple and vnto the Altar. Mat. 21.

28. Thou art my God, and I wil confesse to thee : thou art my God, and I wil exalt thee.

I wil confesse to thee because thou hast heard me : and art become my saluation.

29. (z) Confesse ye to our Lord because he is good: because his mercie is for euer.

(z) Our first, chiefe, and final dutie is to praise God. v. 1. & vlt.

PSALME CXVIII.

Perfect iustice
is in keeping
Gops law.
The 7. key

A perpetual commendation of the singular excellencie, absolute necessitie, and eternal heauenlie profite of Gods law: with frequent aspirations to perfection, hatred of sinne, loue of vertue, and seruent desire to rest in God.

GENERAL ANNOTATIONS V P O N T H I S C X V I I I . P S A L M E .

The obscuritie
of this pro-
found Psalme
appeareth not
to the vulgar
reader.

S. Augustin
differed the
explication of
this Psalme.
Omitted to
discusse one
difficultie.

AS this Psalme is the longest in the whole Psalter, so it seemeth to the ancient Fathers most profound in sense. And so much the harder to be vnderstood, because also the very hardnes therof lieth hidden, which in diuers other Psalmes and parts of holic Scripture, easily appeareth to the reader. But here the words being cleere, and the sense also plaine and easie in some points of doctrine, yet the more diligence is employed, the more difficultie is found in searching the whole sense and meaning of euerie word and sentence, with the manner obserued in composing it, and the frequent repetition of the same or like words. Al which maturely considered caused that great Clerke, and light of the Church Saint Augustin, to omite this Psalme, when he explicated al the rest. And when at last he added also this, he wittingly omitted one special difficultie, which he doubted not to be conteyned in the manner of composing it, not only by order of the Hebrew Alphabet: as diuers more Psalmes, and some other parts of helie Scripture, but more artificially then anie other, the first eight verses al beginning with the first letter Aleph; the next eight, with the second letter Beth: and so to the last of the two and twentie letters. Of which omision he yealdeth this only reason, because he found

nothing

Mat. 21.
Lu. 20.
Act. 4.
Rom. 9.
1. Pet. 2.

nothing (as he humbly affirmeth) that might properly pertaine therunto. Confessing also expressly, that whensoever he applied his cogitations to expound the text it-self, it alwayes exceeded his habilitie. But finally to satisfie the often and earnest request of his brethren and freinds, trusting (as alwayes) in Gods special helpe, he largely expoundeth it, in thirtie two distinct Sermons.

S. Ambrose also moued with like pietie, made two and tuentie Sermons in exposition of this Psalme. Affirming in his Prologue, that amongst other Psalmes, especially this sheweth how great a master King Dauid was of moral good life. For al moral doctrine, being of his owne nature sweete, yet most delighteth the eares, and gently toucheth the minde, being vttered, as here it is, with pleasantnes of verse, and sweetnes of song. Againe whereas this Royal Prophet in manie places of this book powerth out sentences of moral Psalmes or songs, as bright starres, that shine and glister to al the world, here most excellently he produceth a more singular mirrour, as the sunne, of ful light, burning with meridian heate. And for the profit of al, the better to draw our attentions, to learne that we may, though we can not attaine to al that we would, he disposed this Psalme through al the Alphabet: that as children beginning with the first letters, make entrance to further knowledge; so by the same beginnings we should lay the first foundation, and therupon proceede in our spiritual building, towards perfection in good life, the true seruice of God. Which is yet further insinuated (as the same Doctour teacheth) by the eight verses continually beginning with the same letter, and so other eight in order through the whole Alphabet, to signifie that after seuen dayes trauel in this temporal life, we may come to that vnitie, which we expected in the eight day of resurrection, when we hope to rise reuiued in our Lord Iesus, in newnes of eternal life.

Lidkewise Saint Basil in the Argument of this Psalme admonisheth, that whereas holie Dauid, according to diuers states, which he passed, writte diuers Psalmes: as when he fled from his enemies, when he lamented his distresses, mourned in pensiuenes, enjoyed peace and comfort; ranne a right course of vertue, fel from God by sinne, & againe returning obserued Gods lawes; in this one Psalme he comprehendeth al his prayers made to God at sundrie times, & here proposeth the same, a certaine profitable moral doctrine, to al sorts and states of men. Neither doth he pretermite doctrinal points of faith, but interposeth them also with moral documents, in such sorte, that this one Psalme may suffice to teach the wel disposed, how to attaine to perfection in vertue, to stirre vp the slothful vnto diligent care of their soules, to recreate the desolate with spiritual consolations, & briefly it administret h al kind of medicine to the diuers passions of mortal men.

For the like iudgements of other Fathers we remitte the learned reader, to Saint Hilarie, Theodoret, Prosper, Arnobius, Casiodorus, Beda, Euthymius, and others. but can not wel omitte a brief instruction of S. Ierom. Who in his Epistle to Paula Urbica: not only sheweth the interpretation of the two and twentic letters, but also explicateth their sense in this place, by connecting them into certaine short sentences, in this manner:

Aleph	Beth	Gimel	Daleth,
Doctrina	Domus	Plenitudo	Tabularum,
Doctrina.	Of the house	Fulnesse	Of tables

Which is the first connexion, signifying that the doctrine of the honse, that is the Church of God, is found in the fulnes of diuine books.

The second connexion is:

He	Vau	Zain	Heth.
Ista	Et	Hæc	Vita.
This thing	And	This	Life.

For what other life can there be without knowledge of Scriptures? wherby also Christ is knowen, who is the life of them that belieue in him.

At last made 32. sermons in explication thereof.

S. Ambrose writte 22. sermons vpon this Psalme. King Dauid a great master of moral doctrine.

Why this Psalme was composed in order of the Alphabet.

Why eight verses are begun with euerie letter.

Saint Basils iudgement that this Psalme conteyneth the argument of manie Psalmes.

Other expositions of this Psalme.

S. Ieroms interpretation, and explication of the Hebrew Alphabet.

The third connexion is:

Teth	Iod
Bonum	Principium
Good	Beginning

Albeit we now could know all things which are written, yet we know but in part, and in part we prophesie: for we see now by a glasse, in a darke sort, but when we shall be worthie to be with Christ, and shall be like to Angels, then doctrine of books shall cease, & then we shall see face to face: the * Good Beginning, euē as he is.

The fourth connexion is:

Caph	Lamed
Manus	Disciplina, siue cordis
The hand	Of discipline, or of hart

The hands are vnderstood in worke, hart and discipline are vnderstood in sense or meaning, because we can not rightly doe anie thing, vnles we first know what things are to be done.

The fift connexion is:

Mem	Nun	Samech
Ex ipsi,	Sempiternum	Adiutorium
Of them	Euerlasting	Helpe

This needeth not explication, for it is manifest as the light, that from Sriptures are eternal helps.

The sixt connexion is:

Ain,	Phe	Sade
Fons, siue Oculus,	Oris	Iustitiæ
Fountaine, or Eye	Of the mouth	Of iustice

According to that which we haue expounded in the fourth connexion: that deeds & intention must concurre.

The seuenth connexion which is last, in which number of seuen is also mytical vnderstanding:

Coph	Res	Shin,	Thau
Vocatio,	Capitis,	Dentium	Signa
Vocation	Of the head,	Or teeth	Signes

Distinct voice is produced by the teeth, & in these signes we come to the Head of all which is Christ, by whom we haue accessie to the euerlasting Kingdom.

Or thus (not transposing the wordes) By vocation of Christ the Head, through distinct voice of signes (for wordes are signes shewing the mind) we are conducted to the eternal Kingdom, the happines which all men desire.

What I pray thee (saith this holie Doctour) is more sacred then this mysterie, what more pleasant then this delight? What meate, & what honey are sweeter, then to know Gods wisdom; to enter into his secret closter; to behold the sense of our Creatour; and to teach the words of thy Lord God, ful of spiritual wisdom, which are derided by the wise of this world.

We must also aduertise the reader of the like discourses of ancient Fathers (ouer long to be here recited) concerning the manifold high praises of Gods Law, contained in this Psalme, with frequent repetition of certaine Synonyma words signifying the same thing, in all fourteen; to wit: The Law of God, his Wayes, Testimonies, Commandments, Precepts, Statutes, Iustifications, Iudgements, Iustice, Equitie, Veritie Wordes, Speeches, & Sermons: of which there is commonly one, in euerie verse, & sometimes two or three in the same verse. But our English tongue hardly sufficing rightly, to distinguish the three last, which in latin are Verba Eloquia, Sermones, we translate W O R D S only, adding in the margen, Eloquia, and Sermones, when they occurre.

Leauing therefore larger commentaries to others; we shall prosecute our wonted manner of brieue glosses. Only here premonishing the diligent readers, especially Clergimen (our selues and our brethren) who euerie day sing or read this whole

Psalme

Idem
Proem.
lamen.

1. Co. 13.

* God is
himself.

Most of these letters haue also other significations. And are diuersly explicated by S. Ambrose, S. Bede, and others. Wherby we may learne (though we vnderstand no more) that holie Sriptures are ful of mysteries (as S. Ierom calleth this) & hard to be vnderstood.

Gods law especially commended in this Psalme
14. Synonyma signifying the law of God.

Pfalme in the Canonical houres, to obserue two particular points of Christian doctrine, evidently proued by manie places of this Psalme. The one against the Pelagians heresie, denying the necessitie of Gods special grace in meritorious workes. For the Psalmist often here inculcateth mans insufficiencie, that of himselfe, and by natural forces, he can not keepe the commandments of God, but needeth alwayes the particular grace of God, as wel to belieue in him, to repent for sinnes, and to begin good workes; as to proceede, and perseuere in good state to the end. The other against the heresie of our time, denying merite by grace & freewil. For here it is also manifest, that Gods grace maketh man able, to keepe his commandments, and by keeping them to become iust in this life, and so to merite eternal glorie. Sundrie other principal Articles of Christian Catholike Religion are likewise comprised in this one Psalme: but especially Moral doctrine.

Gods grace
necessarie in
euerie good
worke.

It enableth
freewil to
merite.

Alleluja.

Aleph. Doctrine.

This title was
added by the
Septuagint, to
admonish vs
that this Psal-
me conteyneth
that singular
manner of
praising God,
signified by the
two Hebrew
words Alleluja,
as before Psal.
104.

1. **BLESSED** (a) are (b) the immaculate in the way: which (c) walke in the law of our Lord.

(a) Whereas al without exception, desire to be happie and blessed: (b) they are indeed happie (acording to the perfectest happines of this life) that are immaculate: (c) and they are immaculate, that walke in the law of God. Where the holie Psalmist presupposeth, that some can and doe keepe the law of God, and so are immaculate, and blessed in the way of this life.

2. Blessed are they (d) that search his testimonies: that (e) seeke after him with al their hart.

(d) Those that are immaculate, are againe blessed, by searching Gods testimonies, that is, his law, testifying that the good shal be rewarded, and the wicked punished: but searching these testimonies, whiles one is contaminate with sinnes against Gods law, maketh not blessed: (e) neither doth euerie superficial careles search bring this blessing, but searching with true affection of the hart.

3. For (f) they that worke iniquitie, haue not walked in his (g) wayes.

(f) Contrariwise they that worke iniquitie are not blessed; (g) because they haue not walked in the wayes of God, to wit, not kept his commandments and law, which are the way to happines.

4. Thou hast (h) very much commanded thy commandments to be kept.

(h) For mans owne good, that he may come to true happines, God hath most seriously commanded vs to keepe his commandments, that is, to obserue his Law commanded by most soueraine diuine authoritie.

5. Would God my waies (i) might be directed, to keep thy (k) iustifications.

(i) Therefore the faithful seruant of God, knowing his owne insufficiencie, desireth that God by his grace wil direct and strengthen him, (k) to keepe his law, called Iustifications, because therby man is made iust.

6. Then shal I (l) not be confounded, when I shal looke throughly in al thy commandments.

(l) They shal be safe from eternal confusion, when they shal keep not only part, but al thy commandments: because breach of anie bringeth confusion.

(m) I wil

7. (m) I wil confesse to thee (n) in direction of hart: in that I haue learned the (o) iudgements of thy iustice.

(m) So shal I praise thee, and render thanks, (n) with sincere not fained affection, (o) for this great benefite, that I haue learned, that thy law is according to most iust iudgement.

8. (p) I wil keepe thy iustifications: (q) forsake me not wholly.

(p) I haue therefore a firme purpose, & doe faithfully promise to keepe thy law, which maketh the keeper therof iust. (q) Albeit thou suffer me sometimes to be in tribulation, or in tentation, yet forsake me not wholly. The Psalmist knew wel (saith S. Gregorie) that he might be profitably leaue a while, who prayed, that he should not be wholly forsaken.

Beth. House.

9. Wherein (a) doth a yong man correct his way? (b) in keeping thy * words.

(a) In this second octonarie, as also in al the rest, the Hoie Ghost by the Prophets penne teacheth the meanes how to come to perfection & happines. Here by way of interrogation, as it were demanding how a yong man, that is euerie man prone to wordlie pleasure, & slow in Gods seruice, shal begin to correct his course? (b) Wherto the same Hoie Ghost answereth, that he must Gods law, called here his words. For al the words which God vtereth, are lawes to his seruants.

10. (c) With my whole hart I haue sought after thee: (d) repel me not from thy commandments.

(c) The Psalmist now speaketh in the person of perfect iust men, or of the whole Church in general. Whose common spirit seeketh God intirely. (d) And considering that this perfect good wil is the giuft of God, prayeth that he wil conferue the same, and not suffer it to be altered, or to erre from his commandments.

11. (e) In my hart I haue did thy * words: that I may not sinne to thee.

(e) An other sincere profession of a resolute good purpose not to sinne.

12. (f) Blessed art thou, o Lord: (g) teach me thy iustifications.

(f) A grateful aspiration praising God. (g) Againe the iust prayeth to be more and more instructed in iustifications: that which S. Iohn exhorteth vnto: He that is iust, let him yet be iustified. Apoc. 22.

13. In my lips I haue pronounced al the (b) iudgements of thy mouth.

(b) Gods law is also called his iudgements, because fixing in iudgement he giueth sentence according to his Law.

14. I am (i) delighted in the way of thy testimonies, as in al riches.

(i) As the iust professeth by mouth, so he delighteth in hart.

15. I (k) wil be exercised in thy commandments: and I wil consider thy waies.

(k) Praetiseth in worke.

16. I (l) wil meditate in thy iustifications: I wil not forget thy * words.

(l) And diligently meditateth Gods Law.

Gimel. Fulnes.

17. Render (a) to thy seruant, (b) quicken me: (c) and I shal keepe thy * words.

(a) O Lord liberally giue me that which I here craue, (b) quicken me with spiritual life, thy grace. (c) so I shal keepe thy law, which otherwise I can not.

18. (d) Reueale mine eies: (e) and I shal consider the meruelous things of thy law.

(d) Illumi-

ii. 20. c.
21. Mor

* sermo-
nes.

* clo-
quia.

* sermo-
nes.

* sermo-
nes.

(d) Illuminate myne vnderstanding by thy grace, (e) that I may be able to see the meruelous great and iust reasons of thy law, instructingal, threarning the peruerse, encouraging the wel disposed, punishing the wicked, rewarding the good, doing right to al.

19. (f) I am a feiourner in the land, (g) hide not thy commandments from me.

(f) I that haue but a smal time in this world, (g) desire to be instructed in thy law, what is therein commanded.

20. My soule hath coueted to desire thy iustifications, at al time.

21. Thou hast (b) rebuked the proud: (i) cursed are they that decline from thy commandments.

(b) I consider that thou, o God, dost sharply reprove the proud conteniers of thy commandments: (i) laying curses vpon them for declining from thyne obedience.

22. Take from me reproch, and contempt: because I haue sought after thy testimonies.

23. For (k) Princes sate, and they spake against me: but (l) thy seruant was exercised in thy iustifications.

(k) Though persecutours were very potent, (l) yet the faithful seruant of God perseuered in his seruice.

24. For both (m) thy testimonies are my meditation: and (n) thy iustifications my counsell.

(m) In time of persecution and tentation we must thinke and meditate, that Gods law testifieth eternal reward, or punishment, (n) and in our deliberation or consultation, we must consider that keeping Gods law maketh iust: & consequently meritteth reward.

Daleth.

Of Tables.

25. My soule (a) hath cleaued to the pauement: (b) quicken me according to thy word.

(a) This also is vttered in the person of the iust, who is often brought to great distresse: as it were, euen neere to death, (b) in which case he confidently prayeth to be relieved, according to Gods word, law, and promise.

26. I haue vttered my wayes, and thou hast heard me: teach me thy iustifications.

27. Instruct me the way of thy iustifications: and I shal be exercised in thy meruelous workes.

28. My soule (c) hath slumbered for tediousnes: (d) confirme me in thy words.

(c) Being in so great anxietie that my minde is almost distracted or ouercome, (d) I cal to thee God, that thou wilt conserue me, that I stil keepe thy law, vttered by thy words.

29. (e) Remoue from me the way of iniquitie: and according to thy law, (f) haue mercie on me.

(e) Protect me that I fal not to iniquitie. (f) And of thy mercie conserue me in state of grace

30. I haue chosē the way of truth: I haue not forgotten thy iudgements.

31. I haue cleaued to thy testimonies, o Lord: (g) doe not confound me.

(g) Suffer me not to be confounded.

(b) I ranne the way of thy commandments: (i) when thou didst dilate my hart.

(b) Man is able, and doth runne in the right way of Gods commandments, (i) yet not of himselfe, but when God replenisheth his hart with grace.

He.

This thing.

33. (a) Set me a law, o Lord, the way of thy iustifications: and I wil seeke after it alwayes.

(a) Impresse, o God, thy law in myne affection, make me to loue it, and to desire to be iustified, (b) so shal I hartily and alwayes seeke it.

34. (c) Giue me vnderstanding, (d) and I wil search thy law: and I wil keepe it with my whole hart.

(c) After thou hast giuen me a desire to keepe thy law, giue me also vnderstanding, (d) then shal I fruitfully search it. For this is the right order (as before in the first, and second verses) first to loue Gods law, to be iustified, and to become immaculate, and then to search to know the law, and so it is more easily learned.

35. (e) Conduct me into the path of thy commandments: (f) because I would it.

(e) Gods grace first draweth and leadeth, (f) then freewil inflamed with desire effectually concurrereth.

36. (g) Incline my hart into thy testimonies: and (h) not into auarice.

(g) Stil the Prophet inculcaterh the necessitie of Gods grace, as wel to make vs desire that is good; (h) as to fly from euil.

37. (i) Turne away myne eies that they see not vanitie: (k) in thy way ken me.

(i) It is necessarie also to pray that God wil take away occasions, which might moue to sinne: (k) and stil to grant his helping grace in progresse of vertue.

38. (l) Establish thy * word to thy seruant, in thy feare.

(l) Againe the iust prayeth for confirmation in grace, to be established in the feare of God.

39. (m) Take away my reproch, which I haue feared: (n) because thy iudgements are pleasant.

(m) To be deliuered also from al the effects of former finnes, (n) for sinne is therefore reprochful and odious, because it is contrarie to Gods law, & true iudgements, which are most pleasant.

40. Behold I haue coueted thy commandments: in thine equitie (o) quicken me.

(o) Being thus affected with desire to keepe the commandments, the soule prayeth to be stil quickned, more and more with good spirite, and so to perseuere to the end.

Vau.

And.

41. And (a) let thy mercie come vpon me, o Lord: (b) thy saluation according to thy * word.

(a) Againe considering that without Gods grace preuenting, man can not doe anie good thing, the Prophet reneweth his prayer, requesting Gods mercie, (b) and his helpe freely promised to al that aske it.

42. And (c) I shal answer a word to them that vpbroyde me: (d) because I haue hoped in thy * words.

(c) Wherwith being asisted and strengthened, he that before was weake wil boldly answer al calumniatours, that reprochiully say: God wil not helpe him: (d) that indeed he hath not in vaine trusted in Gods promised helpe.

* elo-
quium.

* elo-
quium.

* sermo-
nious.

43. And (e) take not away out of my mouth the word of truth vterly: (f) because I haue much hoped in thy iudgements.

(e) He also prayeth, though he be sometimes feareful, that God wil not suffer him wholly to omitte manifest profession of faith and true religion, (f) seeing by thy former grace I haue already reposed my trust in thy promises, made to them that are resolu'd to keepe thy law.

44. And (g) I wil keepe thy law alwayes: for euer, and for euer and euer.

(g) I For doe firmly purpose euer and alwayes to keepe thy law.

45. And (b) I walked in largeness: (i) because I haue sought after thy commandments.

(b) In this I haue had great ioy and comfort of mind: (i) because I did indeed seeke after thy commandments, which is specially vtered (as also the three next verses) in the person of those, that are in trial of persecution for their faith:

46. And (k) I spake of thy testimonies in the sight of Kings: and was not confounded.

(k) Who boldly in time of persecution, euen before persecuting Kings and Emperours, profess'd Christs true Religion. Verified in innumerable glorious Martyrs, yea also of the fraile sexe, in S. Catharin, S. Cecilie, S. Lucie, S. Margeret, S. Wenefrede, S. Ursula, and her selowes, and manie more, most constantly answering al words of reproch objected, as if it were a base or contemptible thing to be Christiā, to be Catholikes, to be Papistes. No, al these & the like, are honourable & glorious titles: importing the true seruice of Christ, in vnitie of the Catholike Church: and spiritual participation with the visible head thereof, Christs Vicar in earth.

47. And (l) I meditated in thy commandments, which I loued.

(l) Such confessours as yet mortal, reioyce in that they haue meditated in Gods commandments, which they haue feruently loued.

48. And (m) I haue lifted vp my hands to thy commandments, which I loued: and (n) I was exercis'd in thy iustifications.

(m) Also shewed the same in external worke, not dissembling by silence, by word, nor fact. (n) euerie way exercising Gods law, which maketh the obseruers iust.

Zain. This.

49. Be (a) mindeful of thy word to thy seruant, wherein thou hast given me hope.

(a) That which God hath decreed and promised, being in it-selfe most certaine and assured, yet includeth the meanes, wherby it shal be put in execution: and therefore the iust, his elect, doe pray for the performance of his wil.

* elo-
quium. 50. This hath comforted me in my humiliation: because (b) thy * word hath quickened me.

(b) Expectation of thy promise hath ginen me courage.

51. The (c) proud did vniustly exceedingly: (d) but I declined not from thy law.

(c) Proud contemners of Gods law, haue euerie way molested me, by detracting, deriding, calumniating, and violently persecuting me. (d) Al which I haue borne patiently, and not declined from thy law.

52. I (e) haue been mindeful of thy iudgements from (f) euerlasting, o Lord: (g) and was comforted.

(e) I remembred and considered thy iust punishments inflicted vpon the impious, (f) euen from the beginning of the world (both vpon the diuels and wicked

me) and that thou wilt exercise the like hereafter, (g) which consideration of thy iustice comforted me.

53. (h) Fainting possessed me, because of sinners forsaking thy Law.

(h) Otherwise if I had not seen thy iustice, my zeale against contemners of thy law would haue killed me.

54. (i) Thy iustifications were song by me, in the place of my peregrination.

(i) In this place of my peregrination from heauen, I am comforted by remembering, celebrating, and singing thy iust commandments and lawes, which make thy seruants iust.

55. I haue been mindful in (k) the night of thy name, o Lord: and haue kept thy law.

(k) In perfecution, and in al tribulation, I kept thy law, because I would not dishonour thy name:

56. This was done to me: (l) because I sought after thy iustifications.

(l) And my tribulation especially fel vpon me, because I sought to be iustified by keeping thy law.

Heth Life.

57. My (a) portion, o Lord, I sayd to keep thy law.

(a) The Prophet proceedeth speaking in the person of the iust tending to perfection, and saying: This is my happie choise, that I desire no other inheritance, nor possession, but to keepe Gods Law.

58. (b) I besought thy face, with al my hart: haue mercie on me according to thy* word.

(b) And seeing this exceedeth my proper strength, I prayed God of his mercie to make able to keepe it. * elo-
quium.

59 I (c) thought vpon my wayes: and conuerted my feete vnto thy testimonies.

(c) Pondering my former actions, I turned my pathes to obserue more perfectly the Law, which God hath testified to be the right way.

60. I (d) am prepared, and am not troubled: to keep thy commandments.

(d) With promptnes of mind, and without hesitation I resolved the keepe the commandments.

61. The (e) cords of sinners haue wrapped me round about: and (f) I haue not forgotten thy law.

(e) The wicked laid cords, nets, or snares, to intrap and hinder me, (f) but I kept thy law fresh in memorie.

62. At (g) mid-nigh I rose to confesse to thee, for the iudgements of thy iustification.

(g) That this is not vnderstood only mystically in time of affliction, but also literally and prophetically, that some special seruants of God should obserue a godlie profesion of praying at mid-night, the word (I rose) maketh it probable. Saint Paul & Silas, either of a holie custome, or at least vpon special occasion (and such occasions were to them, and others frequent) prayed, and praised God at mid-night. And now in the Church of Christ soare religious men pray, and praise God continually at mid-night; besides other houres, mentioned more distinctly

v. 104.

Act. 16

63. (b) I am partaker of al that feare thee: and that keepe thy commandments.

(b) A great benefit, and a singular consolation, that al true liuing members of Christ, are partakers of al the prayers, good workes, and merits, of the whole Church militant and triumphant. Which in our Creede is called, The Communion of Saints.

64. The (i) earth, o Lord, is ful of thy mercie: (k) teach my thy iustifications.

(i) So great is the mercie of God, extended, communicated, and multiplied in the whole earth. (k) Instruct me, and direct me therefore, o God, that y may learne and obserue thy law, and so be iustified, and made participant of so great mercie.

Teth. Good.

65. Thou hast (a) done bountie with thy seruant, o Lord: (b) according to thy word.

(a) Dealt very bountifully (b) as thou dist promise.

66. Teach me goodnesse, (d) and discipline, and (e) knowledge: (f) because I haue beleued thy commandments.

(c) He that hath bountifully receiued grace at Gods hand, prayeth for more grace, that he may be beneficial to others in relieuing the needie, (d) in instructing the ignorant, (e) in perswading to keep the law of God: (f) because he hath learned and beleueth the commandments, by which he is bound to loue, and haue care of his neighbour.

67. Before I (g) was humbled I offended: (b) therefore haue I kept thy * word.

* elo-
quium.

(g) Before I was afflicted, I often fel into sinne: (b) but vexation gaue me vnderstanding, therefore now I keep thy law.

68. Thou art good: and in thy goodnesse teach me thy iustifications.

69. The iniquitie of (i) the prowde is multiplied vpon me: (k) but I in al my hart wil teach thy commandments.

(i) Contemners of thy law haue endeauoured to intangle me, (k) but I persist in keeping thy commandments. As before. v. 51 61.

70. Their hart is (l) curded together as milke: (m) but I haue meditated thy law.

(l) Though the wicked combine themselues together against me, (m) yet I consider, that it is necessarie to perseuer in thy law.

71. It is good for me that thou hast humbled me: that I may learne thy iustifications.

72. The law of thy mouth is (n) good vnto me, aboute thousands of gold and siluer.

(a) A cleere-comparison, that it is better to keep Gods law, which bringeth life euerlasting, then to haue al the riches & Kingdoms of this world.

Iod. Beginning.

73. Thy hands haue made me, and formed me: (a) giue me vnderstanding, and I wil learne thy commandments.

(a) God being our Creatour, we may with confidence pray him to illuminate our minds, that we may learne what is his pleasure, and so endeauour to fulfil it.

74. They that feare thee (b) shal see me, & shal reioyce: because I haue much hoped in thy words.

(b) Other: that loue God will be glad to see me also serue him.

75. (c) I know, o Lord, that thy iudgements are equitie: and in thy truth thou hast humbled me. (d)

(c) The iust being afflicted, and not seeing the particular cause thereof, yet knoweth and confesseth, that God doth it for most iust cause. (d) And therefore with patience prayeth for comfort, as foloweth:

76. Let thy mercie be done to comfort me, according to thy * word vnto thy seruant. * elo-
quium.

77. Let thy commiserations come to me, and I (e) shal liue: because thy law is my meditation.

(e) Who am almost dead in tribulation.

78. Let the proud (f) be confounded, because they haue done vniustly toward me: but I will be exercised in thy commandments.

(f) The iust also prayeth that the wicked may be ashamed, and conuerted, for so the Hebrew word here signifieth, though it is also lawful to desire the iust punishment of obstinate sinners.

79. Let them (g) be conuerted to me that feare thee: and that know thy testimonies.

(g) He prayeth againe for conuersion of the wicked, and to haue peace with them.

80. Let my hart be made immaculate in thy iustifications, that I be not confounded.

Caph. Hand, or Palme of the hand.

81. My soule hath fainted for (a) thy saluation: and I haue much hoped in thy word.

(a) Manie iust of the old testament most seruently desired the comming of Christ our Sauour, as our Lord himsele testifieth, Mat. 13. v. 17. And now the iust desire his comming in glorie. 2. Tim. 4. v. 8.

82. Myne eies haue fayled for thy * word, saying: (b) When wilt thou comfort me? * elo-
quium.

(b) Delayed hope assisteth.

83. because I am made (c) as a bottel in the hoare frost: I haue not forgotten thy iustifications.

(c) As a leather bottel made of a beasts skine, congealed with the frost, and after parched in smoke, so is the bodie of the iust mortified by diuers sorts of afflictions, made a new bottel fite to receive new wine, that is perfect doctrine of Christian life, as of lasting, and other austeritie, wherof our Sauour speaketh. Mat. 9. v. 17.

84. How manie are (d) the daies of thy seruant: when wilt thou doe iudgement on them that persecute me?

(d) Such is mans infirmitie, yea of the iust, that he apprehendeth tribulations to be very long, and therefore desireth consummation; and that without sinne, so he stil submit his wil to Gods wils.

85. The vniutt haue told me (e) fables: but not as thy law.

(e) Friuolous idle tales, which are not according to Gods law. (help me.)

86. Al thy commandments are truth: they haue vniustly persecuted me,

87. They haue wel-neere (f) made end of me in the earth: but I haue not forsaken thy commandments.

(f) I was in great danger; but am not ouerthrowne.

88. According to (g) thy mercie quicken me: and I shal keep the testimonies of thy mouth.

(g) And by thy merciful grace shal persist.

Lamed.

Discipline.

89. For euer Lord (a) thy word is permanent in heauen.

(a) The praise of Gods workes, which are firme and permanent in the order, wherein he set them.

90. Thy truth in generation and generation: thou hast founded the earth, and it is permanent.

91. By thy ordinance the day continueth: because (b) al things serue thee.

(b) Al things of this world, man excepted, doe Gods wil.

92. (c) But that thy law is my meditation: I had then (d) perhaps perished in my humiliation.

(c) Man, except he meditate Gods law, and therby be holden vp, is in danger,

(d) perhaps in euerie tentation to perish eternally. For he can neuer rise out of mortal sinne, by his owne power, and al should perish if Gods mercie did not spare some, and giue them new effectual grace to repent.

93. I wil not forget thy iustifications for euer: because in them thou hast quickned me.

94. I am thine, saue me: because (e) I haue sought out thy iustifications.

(e) Alwayes vnderstood, that Gods grace preuented, els no man can seeke to obserue the commandments.

95. Sinners haue expected me to destroy me: I vnderstood thy testimonies.

96. (f) Of al consummation I haue seen the end: (g) thy commandment is exceeding large.

(f) Al worldlie things haue their consummation and end: (g) Gods commandment continueth euer. For we are perpetually bound to loue and serue God: to loue our neighbours, yea and enimies. The reward also for keeping Gods commandments, & punishment for breaking them, are eternal without end.

Mein.

Of them.

97. (a) How haue I loued thy law, o Lord! al the day it is my meditation.

(a) It is meruel to a perfect iust man, that he hath so much loued and obserued Gods law. By acknowledging wherof, he yealdeth praise and thanks to God, whose giuft it is.

98. (b) Aboue mine enemies thou hast made me wise by thy commandment: because it is to me for euer.

(b) The fruits of obseruing gods law are manie and great. Amongst others, it maketh the obseruer wiser then his enimies.

99. Aboue (c) al that taught me haue I vnderstood: because thy testimonies are my meditation.

(c) It maketh the obseruer wiser then his temporal maisters, that thought him, to wit, then those that teach wel, and doe not performe the same.

100. Aboue (d) ancients haue I vnderstood: because I haue sought thy commandments.

(d) Yonger in yeares that keep gods commandments, are wiser then the more ancient that keep them not.

101. I haue staid my feete from al euil way: that I may keep thy words.

102. I haue not declined frō the iudgemētts: because thou hast set me a law.

103. (e) How sweete are thy * words to my iawes, more then honie to my mouth!

(e) An other fruit is the sweetnes, which the iust feeleth in his owne soule.

By thy commandments I haue vnderstood: therefore haue I (f) hated al the way of iniquitie.

(f) It brideth also iust hatred to sinne.

* cle-
guis.

Nun.

Euerlasting.

105. (a) Thy word is a lampe to my feete, and a light to my paths.

(a) The word or law of God declared by Prophets, Pastours, or other Preachers, is the ordinarie meanes for others to learne, how to direct their wayes and actions.

106. I (b) sware, and haue determined to keepe the iudgements of thy iustice.

(b) Such profession Gods people made in the old law, in Circumcision, or at other times: Christians make it in Baptisme.

207. I am (c) humbled exceedingly, o Lord: quicken me according to thy word.

(c) All that will liue godly in Christ Iesus, shal suffer persecution. 2. Tim. 3. v. 12.

108. The (d) voluntaries of my mouth make acceptable, o Lord: and teach me thy iudgements.

(d) Besides the commandments, the iust also offer voluntarie workes of supere rogation, acceptable to God

109. My (e) soule is in my hands alwaies: and I haue not forgotten thy law.

(e) By this Hebrew prouerb is signified, that a iust mans temporal life is in continual danger, as the thing that is in ones hand, is readie to be laid by, put out of his hand, or to be by and by disposed of, or may forthwith fall from his hand.

110. Sinners laid a snare for me: and I haue not erred from thy commandments.

111. For inheritance I haue purchased thy testimonies for euer: because they are the ioy of my hart.

112. I haue inclined my hart to doe thy iustifications for euer, (f) for reward.

(f) A most euident place, that the keeping of Gods commandments merite reward, and are rightly obserued in respect of reward.

Samech.

Helpe.

113. I haue (a) hated the vniust: and I haue (b) loued thy law.

(a) Not anie mortal man is to be hated, in his person, but his iniquitie, by which he is an enimie to Gods law, (b) which euerie iust man loueth.

114. Thou art my helper, and protectour: and vpon thy word I haue much hoped.

115. (c) Depart from me ye malignant: and I wil search the commandments of my God.

(c) Whosoever wil seriously and securely search the law of God, must auoide the conuersation of euil men.

116. (d) Receiue me according to thy * word, (e) and I shal liue: and (f) confound me not of mync expectation.

(d) A general and very fit prayer, when we addit our selues by a firme resolution to serue God, beseeching him to receiue vs into his protection: (e) wherby spiritual life is conserued: (f) which we pray with great confidence, because he hath promised to heare those that seeke, aske, and knock at the dore of his grace.

117. (g) Helpe me, and I shal be faued: and I wil meditate in thy iustifications alwayes.

(g) We must pray also that he suffer vs not to be confounded, or made frustrate of the reward which we expect; for hope confoundeth not, if charitie be powred in our harts, by the Holie Ghost which is giuen vs. Rom. 5. v. 5.

118. Thou hast (b) despised al that reuolt from thy iudgements: (i) because their cogitation is vniust.

(b) God reiecteth sinners: (i) so long as they thinke peruersly: that is, vntil by his grace, some returne to a better mind, which of themselues they can neuer doe.

119. Al the sinners of the earth I haue (k) reputed preuaricatours: therefore haue I loued thy testimonies.

(k) As God accounteth of sinners, so the iust also esteemeth them, conforming his iudgement to gods.

120. (l) Pearse my flesh with thy feare: for I am afrayd of thy iudgements.

(l) Seruile feare is profitable as this place maketh eident: though perfect charitie afterwards succeeding, expelleth that feare, and moueth to doe wel for the loue of God, not for feare of punishment. Ioan. 4.

Ain. A fountaine, or an eye.

121. I (a) haue done iudgement and iustice: (b) deliuer me not to them that calumniate me.

(a) The iust againe in feruent zeale, not arrogantly, but confidently professing his innocencie, (b) prayeth to be defended from calumniatours.

122. Receiue thy seruant (c) vnto good: let not the proud calumniate me.

(c) Grant therefore, o God, the good and lawful request which I demand.

* elo-
quium.

123. Mine eies haue fayled (d) after thy saluation: and for the * word of thy iustice.

(d) By long expecting to be deliured and saued from tribulation.

124. Doe with thy seruant according to thy mercie: and teach me thy iustifications.

125. I am thy seruant: giue me vnderstanding, that I may know thy testimonies.

126. (e) It is time to doe, o Lord: (f) they haue dissipated thy law.

(e) It is time, and high time, saith feruent zeale of the iust man, that God deliuer the innocent: (f) when the wicked haue not only persecuted the good, but haue also contemptuously made houoke of Gods law and true religion.

127. (g) Therefore haue I loued thy commandments, aboue gold and topazius.

(g) For this zeale of Gods law so despised and dissipated, the iust more and more loneth, that which the wicked so deadly hate.

128. (h) Therefore was I directed to al thy commandments: (i) al wicked way I haue hated.

(h) Euen by the mortal hate of the wicked I saw that Gods law is most excellent, and therefore addicted my selfe so much the more to lone it, (i) and to hate al wicked wayes.

Phe. Mouth.

129. Thy (a) testimonies are meruelous: (b) therefore hath my soule searched them.

(a) Gods meruelous power and wisdom, testified by his workes and commandments, (b) worthily inuite iust soules to meditate and contemplate the same.

130. The (c) declaration of thy* words doth illuminate: and giueth vnderstanding to litle ones.

(c) First entrance into knowledge of holie Scripture, illuminateth the vnderstanding of the humble, wherby they proceede to know more.

131. I (d) opened my mouth, and drew breath: because I desired thy commandments.

(d) By this Metaphore, of gaping or wide opening the mouth, and drawing breath, the Prophet describeth the great desire of the iust, to know and keepe Gods commandments.

132. Looke vpon me, and haue mercie on me, according to (e) the iudgement of them that loue thy name.

(e) According to thy accustomed equitie, in shewing mercie to them that loue thy name.

133. Direct my steps according to thy* word: and let not anie iniustice haue domination ouer me.

134. Redeeme me from the calumnies of men: that I may keepe thy commandments.

135. Illuminate (f) thy face vpon thy seruant: and teach me thy iustifications.

(f) Let thy diuine Maiestie looke vpon me with fauourable countenance.

136. (g) Mine eies haue gushed forth issues of waters: because they haue not kept thy law.

(g) True repentance consisteth not only in purpose to auoide sinne hereafter, which indeed is first required, but also in sorow and lamentation for sinnes past.

Sade.

Iustice.

137. Thou art iust, o Lord: and (a) thy iudgement is right.

(a) God being essentially iust of himselfe, maketh men iust according to right iudgement, by giuing them grace of mercie, wherwith they cooperating are iust by iustice in deed inherent in their soules, not by imputation only: for it were not right iudgement to impure, or account man iust, who is not so indeed.

138. Thou hast commanded (b) iustice thy testimonies: and thy veritie exceedingly.

(b) The same is more confirmed by these three synonyma, Iustice, Testimonies, Veritie, signifying the law of God, most earnestly commanded.

139. My Zeie hath made me to pine away: because mine enemies haue forgotten thy words.

140. Thy* word is (c) fired exceedingly: and thy seruant hath loued it.

(c) Gods law is as pure as anie thing purged by fire.

141. I am (d) a yongman, and contemned: I (e) haue not forgotten thy iustifications.

(d) A iust man is often iudged ignorant, immature, vn experienced, by the worldlie wise; (e) but indeed is wise, in that he forgetteth not to keepe the law, which maketh him iust.

142. Thy iustice is iustice for euer: and thy law is veritie.

143. Tribulation and distresse haue found me: thy commandments are my medication.

144. Thy testimonies are equitie for euer (f) giue me vnderstanding, and I shal liue.

(f) Hauing profess'd the necessitie of perfect iustice, he concludeth this Octonarie

* Sermonium.

* eloquium.

* eloquia.

narie, praying to be illuminated in his vnderstanding, that so be may attaine iustice and liue therby.

Coph. Vocation.

145. I (*a*) haue cried in my whole hart, heare me, o Lord: I wil seeke after thy iustifications.

(*a*) Most serious and feruent inuocation of God for his grace is necessarie to the fulfilling of his law.

146. I haue cried to thee, saue me: that I may keep thy commandments.

147. I haue preuented in (*b*) maturitie, and (*c*) haue cried: because I hoped much in thy words.

(*b*) I haue preuented the mature and ordinarie time of the night, and haue prayed (*c*) very attentiuely.

148. Mine eies (*d*) haue preuented early vnto thee: that I might meditate thy * words.

(*d*) Againe in the morning I haue preuented the accustomed time of prayer.

149. Heare my voice according to thy mercie, o Lord: and according to (*e*) thy iudgement quicken me.

(*e*) According to thy accustomed manner of shewing mercie, shew it me, that therby I may liue.

150. They that persecute me haue approached to iniquitie: but from thy law they are made far off.

151. Thou art (*f*) nigh, o Lord: and al thy wayes are truth.

(*f*) God is alwayes readie to heare al that sincerely inuocate him.

152. (*g*) From the beginning I knew of thy testimonies: that thou hast founded them for euer.

(*g*) Gods law is the same in substance from the beginning of the world, and wil be for euer.

Res. Head.

153. See (*a*) my humiliation, and deliuer me: because I haue not forgotten thy law.

(*a*) An other prayer of the iust in affliction.

154. Iudge my iudgement, & redeeme me: for thy * word (*b*) quicken thou me.

(*b*) Conserue me in thy grace.

155. Saluation is far from sinners: because they haue not sought after thy iustifications.

156. Thy mercies are manie, o Lord: (*c*) according to thy iudgement quicken me.

(*c*) As before v. 149.

157. There are manie that persecute, me, and afflict me: I haue not declined from thy testimonies.

158. I saw the preuaricatours, and I pynd away: because they kept not thy * words.

159. (*d*) See that I haue loued thy commandments, o Lord: in thy mercie quicken me.

(*d*) Sincere profession of innocencie is no arrogancy.

160. The (*e*) beginning of thy words is truth: (*f*) al the iudgements of thy iustice are for euer.

(e) Gods essentiall veritie is the beginning from whence, as from the fountaine, al other truths are deriued: (f) And al commandments proceeding from this first truth, are for euer immutable.

Sin.

Tooth.

161. Princes haue persecuted me (a) without cause: and my (b) hart hath been afraid of thy words.

(a) Potent wicked men persecute the godlie without cause, that is, without anie iust reason mouing them; & without the effect intended by them, which is to draw Gods seruants from truth and equitie; (b) whose hart being possessed with the true feare of God, they persist in keeping Gods commandments.

162. I (c) wil reioyce at thy * words: as he that findeth manie spoyles.

(c) Yea they also reioyce in keeping the commandments, with such difficultie, as those doe, that gaining the victorie ouer their enemies, carie away great and rich spoyles.

163. I haue hated iniquitie, and abhorred it: but thy law I haue loued.

164. (d) Seuen times in the day I haue sayd prayse to thee, for the iudgements of thy iustice.

(d) Euerie day the iust praise God often, signified by thy number of seuen.

Institution
of Canonical
Houres by the
Church.

From hence also the Church of Christ tooke example to institute the seuen Canonical Houres, which is the ordinarie Ecclesiastical Office; consisting, as S. Isidorus, and manie other Fathers testifie, of Hymnes, Psalmes, Canticles, Antiphones, Lessons, Responsories, & other Prayers, & Praises, distributed into distinct times, beginning in the night, wherof that part is called the Nocturne (one or three according to the diuersitie of the Office) and pertaineth to one or more of the foure Vigils, into which souldiers diuide the whole night. Wherto also the Laudes are added. The Prime, in the morning. Afterwards, the Third houre, Sixt, Ninth, & in the euening, Euen song, and Compline.

This religious
institucion
reprehended
by Drowsie

Against which most ancient and religious Constiution, especially against the part called Vigils, or Nocturnes, certaine Heretikes repined, & calumniated the Churches custome, as superfluous and vnfruitful to spiritual worke, violating of Gods ordinance, who made the night for rest, and the day for labour. For which cause they were called Nyctozontes, Somnicolosi, Drowsy heretikes. As the same S. Isidorus testifieth li. 1. c. 22. de Offi. Eccles. S. Ierom Epist. ad Riparium, noteth the same heresie in Vigilantius, calling him Dormitantius, because he reprehended holie Virgils, as if it were better to sleepe, then wake in time of Diuine seruice. Wickliff also raised vp the same heresie as witnesseth Thomas Waldensis, To. 3. Tit. 3. c. 11. Lastly Luther and al his brood. But the holie obseruation of Canonical Houres is proued by manie anciēt Fathers to be altogether agreeable to the holie Scriptures, both of the old and new Testament. So S. Bede in 18. Luc. & li. 4. c. 7. Hist. Angl. S. Gregorie the Great, li. 3. Dialog. c. 14. S. Augustin (Ser. 55. de temp.) exhorting the people to rise early to the Vigils (or Nocturnes) and in aniewise to come to the Third houre, Sixt, and Ninth. Let none (saith he) withdtaw himselfe from the holie worke, but whom either sicknes, or publike vtilitie, or perhaps some great necessitie holdeth backe. S. Ierom. Epist. 22. ad Eustoch. & in Epitaph. Paulz c. 10. maketh expresse mention of the Third houre, Sixt, Ninth, Morning, & Euening; also of Midnight, adding that no Religious is ignorant that sometimes they must rise to Diuine seruice, twise, yea thrise in the night. S. Basil in Regulis salsus disput. ad Interrog. 37. & de Instit. Monachorum, first sheweth this ordinance to be agreeable to the holie Scriptures, & namely to this place of the Psalmist. S. Cypria in sine exposit. Orat. Domin. affirmeth that besides the three houres in which Daniel and his felowes prayed, the Church of Christ hath added more. And (as manie suppose) S. Clement li. 8. Constitut. Apostol. c. 40. sheweth the sette Houres of prayers, & the reasons therof. Make your prayers Early in the morning, at the Third houre, Sixt, Ninth, Euening, & at the Time of cocke crowing. Early giuing thanks, because our Lord hath illuminated

Heretikes.
Vigilantians.
Wickliffits.
Lutherans.

Approued
by S. Bede,
S. Gregorie,
S. Augustin.

S. Ierom.

S. Basil.

S. Cyprian.

S. Clement.

* elo-
quia.

the

vs, the night being passed, & the day comming in; the Third, because that houre our Lord receiued I lats sentēce; the Sixt houre, because thē he was Crucified; the Ninth, because al thinges were moued, when our Lord was crucified, abhorring the audacitie of the wicked, & not bearing the ignominie of our Lord; at Euening, giuing thanks, for that God hath giuen vs the night for rest of daues labours: at the Ceeke crowing, because at that time the comming of the day is denounced, to exercise the workes of light. Thus S. Clement. Touching the distinct and sette times of publike prayer, the continual practise by tradition teacheth, that Mattins with Lauds were said in the night, about the first Cockcrowing. Prime early in the morning. The other partes in the day time. At euening Euensong, & last of al Compline. And touching the place: If for the infidels (saith the same holie Father) there be not accessē to the Church, the Bishop must gather the Assemblie at home, that the godlie may not enter into the Church of the wicked: for the place doth not sanctifie man, but man the place. Wherefore if the wicked occupie the place, that place is to be shunned, because it is prophaned by them: for as Priests doe sanctifie holie things, so the wicked doe contaminate them. If neither at home, nor in the Church Assemblies can be celebrated, let euerie one by himselfe sing, read, pray, or two or three be gathered together. For where two or three are gathered in my name (saith Christ) there am I in the middes of them. Let not the godlie pray with an heretike, no not at home. For what societie is there of light with darknes?

Why publike prayer is constituted at these houres.

Not lawful to goe to Church, nor to pray with Infidels.

Nor with heretikes.

Ma. 18.

1. Cor. 6

165. There is (e) much peaceto them that loue thy law: & (f) there is no scandal to them.

(e) Amongst other benefits, it is a speciall commoditie, that those which perfectly loue gods law haue alwayes peace in their owne conscience: (f) and are neuer scandalized, that is, doe not fal nor commit sinne, by anie occasion whatsoever giuen them by others. For it is a general assured doctrine, that the perfect are not scandalized, because they are constant in vertue, and not moued by anie example, persuasion, prouocation, or other meanes to offend God: but only the weake and vnperfect are moued and drawne to sinne by occasions giuen them, who otherwise would not haue sinned. Neither is he excused that falleth by such occasions, because he ought to be constant.

166. I expected thy saluation, o Lord: and haue loued thy cōmandments.

167. My soule hath kept thy testimonies: & (g) hath loued them exceedingly.

(g) Not of seruile feare, but of true charitie & filial loue.

168. I haue kept thy commandments, and thy testimonies: because al my waies are in thy sight.

(h) Because whatsoever I doe is in thy sight, whom I wil in no case offend.

Tau Signe.

169. (a) Let my petition approach in thy sight, o Lord: according to thy word giue me (b) vnderstanding.

(a) In this last Ostonarie, and conclusion of this Psalme, the faithful seruant of God prayeth, (b) not for humane knowledge, or other temporal things, but to vnderstand gods law.

170. Let my request enter in thy sight: (c) according to thy word (d) deliuer me.

(c) Thou that hast promised to heare al that inuocate thee, (d) voutsafe to deliuer me in time of tribulations and tentations.

171. My lips shal vter an hymne, when thou shalt teach me thy iustifications.

172. My tong shal pronounce thy * word: (e) because al thy commandments are equitie.

* elo-
quium.

(e) God giuing grace, it behoueth his seruants thankfully to serue and praise him.

173. (f) Let thy hand be to saue me : because I haue chosen thy commandments.

(f) Though man be indued with grace, yet he needeth more grace, that by Gods hand and power, not by his owne, he may resist tentations.

174. I haue coucted thy saluation, o Lord : and thy law is my meditation.

175. (g) My soule shal liue, and shal prayse thee : and thy indgements shal help me.

(g) By this assistance of grace, the soule continueth in spiritual life, and praifeth God.

176. (h) I haue strayed as a sheep that is lost : (i) seeke thy seruant, (k) because I haue not forgotten thy commandments.

(h) Al mankind, and vniuersally euerie one, hath been as a lost sheep, (i) & Christ came into this world to seeke and saue al : (k) but effectually findeth and saueeth those only, that forget not to keep his commandments.

A BRIEFE NOTE CONCERNING the Gradual Psalmes.

Why the 15.
Psalmes following
are called Gradual
Canticles.

The historical
sense.

The mystical
sense.

These Psalmes
are consolatory
prayers and
prophecies.

Here follow in order fifeteene Psalmes intituled Gradual Canticles. The Hebrew word Mahaloth signifieth Steps, or Ascensions. The reason wherof Aadias, and some other Rabbins yeald, for that they were song with higheft eleuated notes, that can be in Musike. The Talmud saith they are so called, because they were song in the fifteen steps going vp into the Temple. But S. Augustin, S. Basil, and other Christian Fathers expound them according to the historie, and immediate propheticall sense, of the deliuerie of the Iewes from captiuitie of Babylon, ascending into Ierusalem: which is so situated on mountaines, that the way from al parts was by ascending vnto it. According to the Mystical sense, of ascending spiritually by vertues to perfection, and to eternal felicitie. For the way tending to vertue (saith S. Basil) is like to certaine steps (or degrees) by litle and litle bringing the man that loueth wisdom vnto heauen. These Canticles therefore are prayers, mixed with consolations, for the ioyful deliuerie of Gods people, from that great captiuitie in Babylon, which the Psalmist King Dauid saw in propheticall spirite, and which his posteritie felt, and sometime indured. Which againe as a figure signifieth the returne and ascending of mankind from sinne to grace, and from the miserable state of this world into heauen. Wherupon S. Augustin interpreteth this propheticall of the ascension, or eleuation of the hart, from the vaile of teares. In the meane time, whiles we are in this world, these Psalmes are consolatory prayers, and propheticall assurance, that Gods people, Catholike Christians, shal be deliuered from thraldom and persecution of Pagans, Turkes, and Heretikes. As partly we see by the deliuerie from the Romane persecuting Emperours, from the Vandals, Gothes, and Hunnes: & therefore with assured confidence we hope and expect the like deliuerie from Turkes, and al Heretikes of Luthers brood.

P S A L M E C X I X.

The Iewes in captiuitie of Babylon, Christians in persecution, or other great tribulation, pray with confidence to be deliured from danger, and slander of wicked tongues, 5. lamenting their long indurance.

Prayer in tribulation.
The 7. key.

1. A gradual Canticle.

VW H E N I was in tribulation I cried to our Lord: and (a) he heard me.

(a) Former experience of Gods mercie in hearing the prayers of those that inuocated him, giueth hope that he wil heare in like case.

2. O Lord deliuer my soule from (b) vniust lips, and from a deceitful tong.

(b) Nothing is more dangerous then vntrue and deceitful rongs, nothing more damage then to diminish, and detract from the good fame of the iust: and therefore this is a most necessaric prayer, that god wil deliuer vs from the wicked tongues of Turkes, Heretikes, and other wicked men.

3. (c) What may be giuen thee, or what may be added vnto thee to a deceitful tong?

(c) What punishment is great enough for wicked tongues?

4. (d) The sharpe arrowes of the mightie, with coales of desolation.

(d) Surely the malice of wicked tongues deserueth sharpest punishments to be afflicted by strong hands.

5. (e) Woe is to me, that my seiourning is prolonged: I haue dwelt with the (f) inhabitants of Cedar: 6. My soule hath been long a seiourner.

(e) Iewes lamented their long absence from the holie land, especially from Ierusalem and the Temple. Christians moune for their restraint from gods seruice, and long peregrination from heauen. (f) Of Cedar the sonne of Ismael, came Mahomet, the Turkes false Prophet, whose tyrannie is great and long. The name Cedar is interpreted, blackenes, and obscuritie, which signifieth darkenes of error, and sinne.

7. With them that hated peace I was peaceable: when I spake to them, they impugned me (g) without cause.

(g) The wicked afflict those that giue no cause of offence.

P S A L M E C X X.

Gods prote-
ction.
The 3. Key.

The iust reioyce that their prayer is heard, and that God continually protecteth them.

1. A gradual Canticle.

I H A V E lifted vp mine eies vnto (a) the mountaines, (b) from whence helpe shal come to me

(a) Towards Ierusalem, and towards heauen. (b) All helpe commeth from heauen; that is, from God, who of his diuine ordinance especially heareth prayers made in holie places. 3. Reg. 7.

2. My helpe is from our Lord, who made heauen and earth.

3. Giue he not (c) thy foote to be moued: neither doe he slumber that keepeth thee.

(c) The iust speaketh and wisheth wel to his owne soule. Especially the whole Church reioyceth in Gods assured protection.

4. Loc he shal not slumber nor sleepe, that keepeth (d) Israel.

(d) The militant Church.

5. Our Lord keepeth thee, our Lord is thy protection, vpon thy right hand.

6. By day (e) the sunne shal not burne thee: nor (f) the moone by night.

(e) Prosperitie, (f) nor aduersitie can ouerthrow the Church.

7. Our Lord doth keepe thee from all euil: our Lord keepe (g) thy soule.

(g) Spiritual life.

8. Our Lord keepe thy comming in, and thy going out: from hence forth now, and for euer.

P S A L M E C X X I.

Under the figure of returne to Ierusalem, vehemently desired by the Iewes in captiuitie, the Psalmist describeth the desire, and hope of the iust to possesse heauen.

Ioyes of heauen promised to the iust the 10. key.

1. A gradual Canticle.

I R E I O Y C E D in these things, which (a) were sayd to me: We shal goe into the house of our Lord.

(a) Diuers Prophets told the Iewes in captiuitie, that they should returne to Ierusalem. Al Prophets, Christ also; and his Apostles, and Priests, preach the entrance, and ioyes of heauen to the iust. Al which the Psalmist saw in propheticall spirite, and reioyced.

2. (b) Our feete were standing, in thy courts, o Ierusalem.

(b) The Iewes consider that sometimes they were ioyful in the Temple of Ierusalem: Christians reioyce in the comfort they haue in the militant Church.

3. Ierusalem, which is built as a citie: whose (c) participation is together in it- self.

(c) Communitie and participation of spiritual graces, is a great ioy to Catholikes, wner of the same Prophet speaketh, Psal. 118. v. 61. and often elsewhere.

4. For (d) thither did the tribes ascend, (e) the tribes of our Lord; the testimonie of Israel to confesse vnto the name of our Lord.

(d) Al the tweine Tribes frequented Ierusalem, (e) and al nations of the world doe come to the Catholike Church.

5. Because seats (f) fate there in iudgement, (g) seats vpon the heuse (h) of Dauid.

(f) Seats of Iudgement were placed in Ierusalem, (g) and seats of Iudgement in the Catholike Church (h) of Christ.

6. (i) Aske ye the things that are for the peace of Ierusalem: and (k) abundance to them that loue thee.

(i) Christ exhorteth to aske, (k) and promifeth to giue that is rightly asked; Christians also inuite each other to pray for the Church.

7. Peace be made in thy strength: and abundance in thy towers.

8. (l) For my bretheren, and my neighbours sakes, (m) I spake peace of thee:

(l) Christ prayeth for his Church, (m) and gaue his peace to the Apostles, and in them to their successours.

9. For the house of our Lord God, I haue sought (n) good things to thee.

(n) For in heauenlic Ierusalem, al good things are prepared, & are giuen to Saints reigning there for euer.

Mat.
21. v.
22.

P S A L M E C X X I I .

A prayer in
affliction.
The 7. key.

A seruent and attentiu prayer, to be deliuered from captiuitie, or anie other affliction.

.1. A gradual Canticle.

TO thee haue I lifted vp mine eies, which dwellest in the heauens.
2. Behold as the eies (a) of seruants, are on the hands of their masters.

(a) Seruants expecting necessaries at their masters hands are commonly very attentiu to receiue that which they hope for: so must the faithful praying God, be very attentiu, and not distracted in their prayers.

As the eies (b) of the handmaid on the hands of her mistresse: so are our eies to our Lord God vntil he haue mercie on vs.

(b) An other example of handmaids, who generally are more diligent then men.

3. Haue mercie on vs, o Lord, haue mercie on vs: because we are (c) much replenished with contempt.

(c) Though mod suffer his seruants to sustaine some affliction and reproch, yet he heareth and deliuereth them before they be oppressed.

4. Because our soule is (d) much replenished: reproch to them that abound, and contempt to the proud.

(d) Seeing persecution stil increase, or continue long, the faithful are the specially to conceiue hope of speedie reliefe.

P S A L M E C X X I I I .

Gods protection.
The 3. key.

The whole Church, and euerie iust person, gratefully confesseth, that by Gods protection they are secure, without which none could escape ruine.

.1. A gradual Canticle.

BV T that our Lord (a) was in vs, let Israel now say, 2. but that our Lord was in vs.

(a) If God had not sent his helpe and defence to vs.

(b) When men rose vp against vs, 3. (c) perhaps they had swalowed vs (d) aliue:

(b) We could not haue escaped the force of our enimies. (c) The word (perhaps) doth not here import a doubt, or vncertaintie, but in modest maner of asseueration, leaueth the iudgement of the euent that should hapen (if God did not protect his seruants) to their owne consideration: which is an vsual phrase in most languages.

(d) So sudainely should the weake, without Gods protection be destroyed, as men are deuoured & swalowed vp by rauening wild beasts, euen before they be throughly dead. So was Ionas swalowed into the whales bellie.

4. When

When their furie was angrie against vs, 4. perhaps (e) water had swallowed vs.

(e) Furious persecution

5. Our soule hath passed through (f) a torrent: perhaps our soule had passed through an intolerable water.

(f) Suddaine great troubles.

6. Blessed be our Lord which hath not giuen vs for a pray to their teeth.

7. Our soule as a sparow is deliured from the snare of the fowlers:
The snare is (g) broken, and we are deliuered.

(g) Mans subteltie often deceiueth an other man, but there is no counsel able to circumuent God.

8. Our helpe is in the name of our Lord, who made heauen and earth.

PSALME CXIII.

The Church, and holie members thereof, are alwayes protected by God: 5. The wicked being suffered for a while, are at last punished.

Gods protection.
The 3. key.

I. A gradual Canticle.

THEY (a) that trust in our Lord, as mount Sion: he shal not be moued for euer (b) that dwelleth 2. in Ierusalem.

(a) Those that confidently trust in God, are in such securitie as is mount Sion, which is a hil, derended also with is other hilles round about. (b) An other thing required to this securitie, is to dwel within Ierusalem, not the terrestrial citie, for (as S. Augustin obserueth) the Iewes that dwelt therein are destroyed or made captiues, and hitherto reiected of God, but in Catholike Church.

Mountaines round about it: and our Lord round about his people, from hence forth now and for euer.

3. Because our Lord (c) wil not leaue the rod of sinners vpon the lot of the iust: that the iust reach not their hands to iniquitie.

(c) God wil not alwayes, nor finally leaue his seruants in tribulation, but only a while for their good.

4. (d) Doe wel, O Lord, to the good, and right of hart.

(d) This prayer is also an asseueration, for it is certaine that God wil defend, and reward the good, and right of hart:

5. but (e) those that decline into obligations, our Lord wil bring with them that worke iniquitie: (f) peace vpon Israel.

(e) And no lesse assuredly God wil punish not only the notorious wicked, and principal Authours of wickednes, but also al those that for feare or for commoditie, or for anie other cause, decline into obligations, bonds, couenants, or anie way consent in external shew with the wicked against God: as in outward piousness of Heresie, or Schisme, though such temporizers doe not thinke in their hart, that the pretended religion is true, wile to they are drawne to yeald external conformitie.

For, as the Psalmist here teacheth, our Lord wil bring al such accessarie offenders, to the same iudgement and punishment, with the principal workers of iniquitie.

(f) Al which being punished, then Ierusalem, the Catholike Church, shal haue peace.

P S A L M E C X X V.

The deliured
from captiui-
tie reioyce.
The 7. key.

*Israelites released from captiuitie of Babylon, much more the blessed both of the old
and new Testament deliuered by Christ from captiuitie of sinne, doe reioyce: 5.
Who neuertheles must passe through tribulation to eternal felicitie.*

1. A gradual Canticle.

WHEN our Lord turned the captiuitie of Sion: we were made
as (a) men comforted.

(a) The Iewes released from captiuitie, were exceedingly, and almost incredibly
comforted, as men for great, and v unexpected sodaine ioy, thinke it rather a dreame
then a truth that they are deliured from miseries. So S. Peter when he was deliured
out of prison by an Angel, thought it rather a vision, then a true deliuerie. Such spi-
ritual ioy deuout soules haue when they are deliured from sinne.

Act. 12.

2. Then was our mouth replenished with ioy: and our tongue with exul-
tation.

Then (b) shal they say among the Gentils: Our Lord hath done ma-
gnifically with them.

(b) Whereas in the two former verses (and very commonly) the Prophet speaketh
in the pretertense, for the assurance of that he foresheweth, as if it were already
done, yet here he vttereth his Prophecie in the future tense, that the Gentils wil con-
fesse that God dealeth magnifically with his people.

3. (c) Our Lord hath done magnifically with vs: we are made ioyful.

(c) The people also themselues gratefully confesse that God dealeth magnifically
with them.

4. (d) Turne our captiuitie, o Lord, (e) as a torrent in the South.

(d) The Prophet foreseeing al this in spirit, prayeth for the performance herof. (e)
And that it may speedily be done, as a torrent that runneth in the south part of the
world, is commonly very great, much desired, but searse expected.

5. (f) They that sow in teares (g) shal reape in ioyfulnesse.

(f) This is the ordinarie disposition of God, that his seruants shal make their
seed, which is, doe good workes (saith S. Augustin) with teares, in tribulation
vpon earth: (g) and reape a plentiful harvest, the reward of their suffering and wel
working, in the next life. In assured hope wherof the Psalmist, and the whole Church
ioyfully conclude this Psalme with the two verses folowing.

6. Going they went and wept, casting their seeds.

7. But coming they shal come with exultation, carying their sheaues.

PSALME CXXVI.

Neither house nor citie can be built, or kept without Gods special providence and helpe, 3. those that trust in him shal prosper in their endeauours.

Gods helpe in
al good
workes.
The 3. key.

1. A gradual Canticle (a) of Salomon.

(a) God not permitting Dauid to build the Temple, promised that his sonne should build it, and therefore besides other good admonitions, giuen to his sonne Salomon, he directeth this Psalme to him, to be song with others in the dedication of the temple. 3.Reg.8. 2. Par. 5.

VNLESSE (b) our Lord build the house, they haue laboured in vayne that build it.

(b) Vnlesse God be the principal Agent, no worke can prosper.

Vnlesse our Lord keep the citie, he watcheth in vayne that keepeth it.

2. It is vaine for you to rise (c) before light: (d) rise ye after ye haue sitten, which eate (e) the bread of sorow.

(c) It is vaine to attempt anie thing without Gods grace assisting. (d) they that so doing, & thinking they haue done something, rest (e) after their painful trauel, must rise againe & begin anew, because that which they seeme to haue done wel, is nothing worth, nor shal haue reward.

3. (f) When he shal giue (g) sleepe to his beloued: behold (h) the inheritance of our Lord (i) are children: (k) the reward, the fruit of the womb.

(f) Contrariwise where God giuing grace; those that truly loue him, doe good workes, (g) with great ease, and dilight, as they take their sleepe, (h) they merite inheritance in heauen, (i) for their good workes. (k) The reward is promised to the true children of God, borne to him in the womb of the Catholike Church.

4. As (l) arrowes in the hand of the mightie: so are the (m) children of them that are shaken.

(l) Moreouer as a strong archer striketh deep with his arrowes; so they that patiently suffer much in this world, (m) doe multiplie good workes.

5. (n) Blessed is the man that hath filled his desire of them: he shal (o) not be confounded when he shal speake to his enemies (p) in the gate.

(n) Such shal be very happie, (o) & very easily answer al that can be objected against them (p) in the day of Iudgement.

P S A L M E CXXVII.

Feare of God
the way to
happines.
The 7. key.

*Happines both of this life and of the next, is obtained by fearing, and sincerely ser-
uing God.*

1. A gradual Canticle.

BLESSED are al that feare our Lord, that walke in his wayes.

2. Because thou shalt eate the labours of thy hands : blessed art thou,
and it shal be wel with thee.

3. Thy (a) wife as a fruitful vine, in (b) the sides of thy house.

(a) If such seruants of God be married, they shal ordinarily haue issue, & succession
in their familie, but especially the soules of such shal bring forth manie meritorious
workes, (b) in the bosome of the Catholike Church, which was founded in Christs
side.

(c) Thy children as yong plants of oliue-trees, round about thy table.

(c) Children also signifie good workes: -

4. Behold so shal the man be blessed, that feareth our Lord.

5. Our Lord out of Sion blesse thee : and that thou mayst see the good
things of Ierusalem al the dayes of thy life.

And that thou mayst see thy (d) childrens children, peace vpon Israel.

(d) Reward in heauen for good workes in earth.

P S A L M E CXXVIII.

The Church
stil firme in
perfection.
The 6. key.

*The Church often (3. and much) impugned, is not ouercome. 4. Her persecuters
are destroyed, 6. contemned, 8. and cursed.*

1. A gradual Canticle.

(a) **O**F T E N haue they impugned me (b) from my youth, let Israel
now say:

(a) Israel which is the Church of God, reioycing saith: that enimies haue often, (b)
euen from the beginning of the world, persecuted me, as when Cain periecuted Abel,
other wicked periecuted Seth, Enoch, Noe : the Chaldeas periecuted Abraham: the
Ægyptians periecuted the Israelites: and so in other generacions.

2. Often haue they impugned me from my youth: (c) but they haue not
preuailed against me.

(c) But they haue neuer ouercome me. So the Psalmist testifieth for al times past, &
prophecieth the same for times to come.

3. Sinners (d) haue builded vpon my backe : they haue (e) prolonged
their iniquitie.

(d) Persecuters not being able to ouerthrow or suppress the Church, haue laide
great weightie burdens of tribulations vpon her backe, which she hath patiently and

strongly

strongly borne, (e) they haue stil persisted, one sorte after an other, but with longanimitie the Church hath stood fast, and constantly passed through al distresses. In moral sense sinners build iniquitie vpon the back of the Church, yea and vpon Gods back, when they presume to sinne, trusting in the end to be absolved by vertue of holie Sacraments left in The Church. Likewise when they excuse their sinnes, imputing the cause to other creatures of God, wherby they are allured. Which is in effect (saith S. Augustin) to accuse God, and to build iniquities on Gods back, who made those creatures.

4. (f) Our iust Lord wil cut the necks of sinners: 5. let them al (g) be confounded and (h) turned backward, that hate Sion.

(f) God therefore who is iust, wil at last cast such presumptuous sinners from his back, and breake their stiffe necks: (g) then shall they be confounded, (h) separated eternally from God, become like fruitles and withered grasse, cast away, despised, yea cursed of al, and blessed by none, as the Prophet denounceth in the next verses.

6. Let them be made as grasse in the toppes of houses: which is withered before it be plucked vp.

7. Wherof the reaper hath not filled his hand, and he that gathereth the sheaues his bosome.

8. And they said not that passed by: The blessing of our Lord be vpon you: we haue blessed you in the name of our Lord.

P S A L M E C X X I X.

The Iewes, or other people in tribulation for sinne, or temporal captiuitie, crie to God to be deliuered: 4. trusting and encouraging ecb other in Gods accustomed mercie, assuredly hoping that he wil redeeme & deliuer them.

The sixth penitential Psalme.
The 7. key.

1. A gradual Canticle.

FR O M (a) the depths I haue cried to thee, o Lord: 2. Lord heare my voice:

(a) This prayer agreeth to al true penitents, crying to God for helpe, being either in depth of sorow for sinne, and so it is one of the Penitential Psalms; or the depth of feruent desire, to ascend towards perfection in vertue, and from this vail of miserie into heauen, and so it is a Gradual Psalme; or in the depth of temporal paines, and so it is a special prayer for soules in Purgatorie, offered by the Church in their behalfe.

Let thine eares be intent to the voice of my petition.

3. If thou shalt obserue iniquities, o Lord: Lord (b) who shall susteine it?

(b) None is able to abide the rigour of Gods iustice.

4. Because with thee there is (c) propiciation: and for (d) thy law I haue expected thee, o Lord.

(c) But al must relie vpon his mercie. (d) For thy promises made in the law, that thou wilt remit sinnes to the penitent, giue more grace to them that seeke it, and mitigate also the paines due for sinnes.

My soules

My soule hath expected in his word: 5. my soule hath hoped in our Lord.
6. From (e) the morning watch euen vntil night: let Israel hope in our Lord.

(e) The hope of penitens is like to the watches of the day time, from morning vntil night, which are more comfortable then watches of the night:

7. Because with our Lord there is mercie: and with him (f) plenteous redemption.

(f) The greatest comfort is in Christ our Redeemer, whose plentiful Redemption bringeth more aboundance of grace.

8. And he shall redeme (g) Israel, from al his iniquities.

(g) Christs Redemption being sufficient for al the world, is effectual only to true liuing members of the Catholike Church.

PSALME CXXX.

Confidence of
innocencie.
The 7. key.

Anie iust soule in humble confidence offereth his innocencie, as a spiritual and gratefull sacrifice to God, 3. exhorting of Gods seruants euer to hope in him.

1. A gradual Canticle of (a) Dauid.

(a) Dauid by Gods special grace hauing a sincere minde towards al men, euen towards his enimies, and an humble hart, not desiring anie thing ambitiously, but al to the honour of God, proposeth his owne example, for others to imitate: that they may with him offer the sacrifice of humilitie and innocencie vnto God, from whom al good things proceed.

LORD my hart is not exalted: (b) neither are mine eies loftie. Neither haue I walked in great matters: nor in meruelous things aboue me.

(b) Al this with a thankful mind to God who gaue this grace.

2. If I was not humbly minded: but exalted my soule: As (c) the weaned child is toward his mother, (d) so retribution in my soule.

(c) As children after they are weaned come stil willingly to their mother, so doth the childe of God relie vpon Gods helpe, though he alwayes feele not the same sweetness: (d) & according to his denianeur herein, he expecteth reward.

3. (e) Let Israel hope in our Lord, from henceforth now and for euer.

(e) King Dauid, or anie other, being for his vertue aduanced, & rewarded by God, is a good example to moue others to doe the like, so shal they receiue like reward.

P S A L M E C X X X I.

The Psalmist earnestly prayeth God to give him leaue, & to shew him where to build a Temple. But more especially prayeth for, and prophecieth the comming of Christ, the promised Sonne of Dauid: 14. signifying Gods promise therof, and of establis hing his Church.

Christs coming to restore man.
The 5. key.

1. A gradual Canticle.

REMEMBER (a) Dauid, o Lord, and al his meekenes:

(a) It is an vsual thing that Dauid, Moyses, & other Prophets speake of themselves in the third person.

2. As he sware to our Lord, (b) vowed a vow to the God of Iacob.

(b) King Dauid desiring, and so farre as lay in him, promising to build a Temple to God, with great instance prayeth that he might performe the same. But God differing otherwise, that not he, but his sonne should build it, he neuertheles prepared the matter, workemen, and money, shewed the forme, and disposed the Leuites how to serue therein.

3. (c) If I shal enter into the tabernacle of my house, if I shal ascend into the bed of my couch.

(c) Moreouer by vow deprived himself of entering into his owne house, or taking his ordinarie rest, til he might (if it so pleased God) know the place where it should be built.

4. If I shal giue sleepe to mine eies, and slumbering to mine eie liddes:

5. And rest to my temples: vntil I finde a place for our Lord, a tabernacle for the God of Iacob.

6. Behold we haue heard of it (d) in Ephrata: we haue found it in (e) the fields of the wood.

(d) It was reueled to Dauid, that the Temple should be built in that part of Ierusalem, which looketh towards Bethleem (otherwise called Ephrata) where our Sauiour was borne. (e) Within Ierusalem, which is compassed with woods. In this vision also the whole forme of the Temple was reueled vnto him, as he testifieth 1. Par. 28. v. 19. Al things, quoth he, came written with the hand of our Lord vnto me: that I might vnderstand al the workes of the paterne.

7. (f) We wil enter into his tabernacle: we wil (g) adore in the place where his feete stood.

(f) Holie Dauid moued with exceeding deuotion, repared to the place, where Gods Temple should be built, (g) & adored God, where the Propiciatorie, as a footstool representing Gods presence, should stand. What meruel then if deuotion moue Christians to visite the holie places, where our Sauiour God and Man was Incarnate, was borne, suffered death, was buried, ascended into heauen, or anie other place where his feete stood.

8. (h) Arise Lord into thy rest, thou, and (i) the arke of thy sanctification.

(h) O God, leauing Silo, Gabaon, and the like places, come into thy holie Temple, (i) with the arke of couenant, where thou sanctifiest thy people. And here againe the Proper illuminated with a higher Myserie, and inflamed with more deuotion, prayeth for Christs comming into the world, and prophecieth that after his Passion

he wil rise, not only in glorie of soule, but also of bodie, prefigured by the Arke of testimonie, which was in the tabernacle, and after in the Temple.

9. Let thy Priests be clothed with (k) iustice: & let thy (l) saints reioyce.

(k) Grant therefore that thy Priests, which must offer sacrifice in this sacred place, be indued with vertues, and good life worthie of their degree: (l) and the Leuites who are ordained to serue there, be likewise made fitte for their diuers functions, both in the old and new Testament.

10. (m) For Dauid thy seruants sake (n) turne not away the face of thy Christ.

(m) And seeing thou hast giuen such meecknes, deuotion, zeale, sincerie, and other vertues, making him a man according to thine owne hart, and therupon promised to establish his seed, (n) differ not to send thy promised Messias, Christ our Redeemer.

11. Our Lord (o) hath sworne truth to Dauid, and (p) he wil not disappoint it: (q) Of the fruit of thy wombe I wil set vpon thy seate.

(o) Hence forth to the end of this Psalme the Prophet relateth Gods reuelation to him: That he hath truly promised with an oath, (p) and wil performe, (q) to sette one of Dauids sonnes vpon his Throne: which was not only fulfilled in Salomon, who reigned in great peace, and builded the Temple, but especially in Christ the Sonne of Dauid, to whom our Lord God gaue the seate of Dauid his father, & he shal reigne in the house of Iacob for euer. and of his Kingdom there shal be no end. Luc 1. v. 32. 33. By this promise Sainr Peter also proueth Christs Resurrection. Act. 2. v. 30.

12. (r) If thy children shal keepe my testament, and these my testimonies which I wil teach them:

(r) Concerning the children of Christ, members of his Kingdom the Church, the promise is conditional, if they obserue Gods commandments, they shal sit vpon his seate: be coheires of his Kingdom. Rom. 8. v. 17.

Their children also euen for euer, shal sit vpon thy seate.

13. Because our Lord hath chosen Sion: he hath chosen it for an habitation to himself.

14. This is my (s) rest for euer and euer: here wil I dwel because I haue chosen it.

(s) Sion, the Catholike Church, is a perpetual place where God dwelleth.

15. Blessing I wil blesse her (t) widow: her (v) poore I wil fil with breads.

(t) The Church wanting Christs visible presence, is replenished with manie blessings, (v) and al her humble children are releued with holie Sacraments.

16. Her (w) Priests I wil clothe with saluation: and her (x) saints shal reioyce with ioyfulness.

(w) The Church hath alwayes some holie Priests (x) and some holie people.

17. (y) Thither wil I bring forth a horne to Dauid, I haue prepared (z) a lampe to my Christ.

(y) Of this Church, elected by God, Christ is the Protectour, and strong defence. (z) And the same Church shal be a perpetual lampe, wherby others may come to him.

18. His enemies I wil cloth with confusion: but vpon him shal my sanctification flourish.

P S A L M E C X X X I I I .

Fraternal concord is commended to al. in the Church, as necessarie and delectable in it self, and blessed of God.

Fraternal concord.
The 7. key.

1. A gradual Canticle (a) of Dauid.

(a) Dauid being a most peaceable man, euen toward his enemies, is added by Efdras in this title, as an example for others to imitate.

BEHOOLD (b) how good and how pleasant a thing it is, for brethren to dwell in one.

(b) That concord is both good and pleasant, needeth no other prooffe, but only to consider & to behold the fruit thereof in euerie communitie, and especially in the Church of God.

2. (c) As oyntment on (d) the head, which ranne downe vpon the beard, (e) the beard of Aaron, which ranne downe vnto (f) the hemme of his garment.

(c) The ointment, wherwith Aaron and other High Priests were consecrated, was precious, and most odoriferous, signifying grace bought by Christs blood, and producing vertues, which make sweet saour: (d) was powred vpon the High Priests head, who being head of the Church, (e) vnitie and concord descended from him to other Priests, (f) and so to the people, euen to the lowest and meanest in Gods Church.

3. (g) As the dew of Hermon, which runneth downe vpon mount Sion.

(g) An other similitude to declare the excellencie of concord: As the dew of mount Hermon, which is perpetually covered with snow; that falleth from the heauen, thence descending refresheth & fructifieth the hill of Sion: so mutual concord, and fraternal charitie amongst the faithful, nourisheth each other, making them fruitful in al good workes.

Because (h) there hath our Lord commanded blessing, and life euen for euer.

(h) Where there is vnitie God giueth abundance of grace, as where the Apostles with other faithful were gathered, and continued in prayer, the Holie Ghost came vpon them al. And the multitude of belieuers (then increasing) had one hart and one soule. Act. 1. & 4. v. 32.

P S A L M E C X X X I I I .

Al. and especially clergie men that serue the Church, are invited to praise God by day and by night, so shal they be blessed of God.

God continually to be praised.
The 1. key.

1. A gradual Canticle.

LO'B (a) now blesse our Lord, al ye the seruants of our Lord:

(a) This last Gradual Psalmes, as a conclusion exhorteth al to praise God.

Which stand in the house of our Lord, in the courts of the house of our God.

2. In the nights lift vp your hands vnto the holie places, and blesse ye our Lord.

3. Our Lord out of Sion blesse thee, who (b) made heauen and earth.

(b) For to this end he made al creatures in heauen & in earth.

P S A L M E CXXXIII.

Gods perfe-
ct ion and
goodnes.
The 1. key.

God who only is omnipotent, and fountaine of al goodnes, is of al to be praised. 8. He is the special protectour of his elected people. 15. Contrariwise false Gods are impotent, vaine, and can not helpe those that serue them. 19. Only the Church doth rightly praise him.

1. Alleluia.

PRAISE ye the name of our Lord, (a) ye seruants praise our Lord.

(a) Gods seruants.

2. Ye (b) that stand in the house of our Lord, in (c) the courts of the house of our God.

(b) Clergie that serue in the Temple, (c) and ye Laitie that attend to his seruice, must praise him for these causes.

3. Praise ye our Lord, because our Lord is (d) good: sing ye to his name, because it is (e) sweet.

(d) his goodnes. (e) his benignitie.

4. Because our Lord (f) hath chosen Iacob to himself, Israel for his owne possession.

(f) He hath adopted vs his children.

5. Because I haue knowne that our Lord is (g) great, and our God aboue al Gods.

(g) He is omnipotent, as appeareth by his workes, here and elsewhere recited: and manie wayes knowne to the world.

6. Al things whatsoever our Lord would he hath done, in heauen, in earth, in the sea, and in al the depths.

7. Bringing forth clouds from the vtermoſt of the earth: lightenings he hath turned into rayne.

Who bringeth forth the winds out of his treasure: 8. who struck the first begotten of Aegypt from man euen to beast.

9. He sent forth signes and wonders in the middes of thee, o Aegypt: vpon Pharao, and vpon al his seruants.

Exo. 11.

10. Who struck manie nations: and slew strong Kings:

11. Schon the King of the Amorrhaites, & Og the King of Basan, and al the Kingdomes of Chanaan.

Ios. 12.

Num.

21.

12. And he gaue their land for inheritance, for an inheritance to Israel his people.

Ios. 13.

13. Lord thy name is for euer: Lord thy memorial is vnto generation and generation.
14. Because our Lord shal iudge his people: and wil be intreated toward his seruants.
15. The idols of the Gentils are siluer, and gold, the workes of mens hands.
16. They haue mouth, & shal not speake: they haue eies, and shal not see.
17. They haue eares, and shal not heare: for neither is there breath in their mouth.
18. Let them that make them become like to them: and al that haue confidence in them.
19. Ye house of Israel blesse our Lord: ye house of Aaron blesse our Lord.
20. Ye house of Leui blesse our Lord: you that feare our Lord, blesse ye our Lord.
21. Blessed be our Lord out of Sion, who dwelleth in Ierusalem.

P S A L M E C X X X V.

God being meruelous in himself, 4. hath shewed his power and goodnes in his workes, as wel in general to al the world, 10. as in particular towards his elected people.

Gods merue-
lous workes.
The 2. key.

I. Alleluja.

C O N F E S S E ye to our Lord (a) because he is good: (b) because his mercie is for euer.

(a) Whose goodnes is incomparable. (b) This second part of euerie verse, first pronounced by the Priests, confessing & praising gods mercie about al his workes, was stil repeated by musicians, or other assistants, iu manner as now in Litanies (o Lord deliuer vs) and (We beseech thee to heare vs.) And as Gloria Patri, &c. is added in the end of Psalmes, and our Lords prayer, and the Angelical salutation are often repeated in diuers Offices, and in the Rosarie.

2. Confesse ye to (c) the God of Gods: because his mercie is for euer.

(c) Whose diuine power created al other things.

3. (d) Confesse ye to (e) the Lord of Lords: because his mercie is for euer.

(d) By this inuocation to praise our Lord God, thrise repeated, we professie the Blessed Trinitie, who is one God in substance, and three Diuine Persons. (e) Whose dominion is ouer al the world.

4. Who (f) onlie doth great meruels: because his mercie is for euer.

(f) Only God can do true miracles, to wit, workes about the course of al nature.

5. Who made the heauen (g) in vnderstanding: because his mercie is for euer.

(g) In admirable wisdom.

6. Who established (h) the earth ouer the waters: because his mercie is for euer.

¶ (b) Made the waters aboue nature to remaine within their bonds , & not to couer the earth.

7. Who made the great lights: because his mercie is for euer.

8 The sunne to rule the day: because his mercie is for euer.

9. The moone and starres to rule the night: because his mercie is for euer.

10. Who struck Aegypt with their first-begotten: because his mercie is for euer. Exo. 11.

11. Who brought forth Israel out of the middes of them: because his mercie is for euer.

12. In a mightie hand and loftie arme: because his mercie is for euer. Exo. 13.

13. Who diuided the Red sea into diuisions: because his mercie is for euer.

14. And brought forth Israel through the middes therof: because his mercie is for euer.

15. And he ouerthrew Pharao, and his host in the Red sea: because his mercie is for euer. Exo. 14.

16. Who led his people through the desert: because his mercie is for euer. Num.

17. Who struck great Kings: because his mercie is for euer. 21.

18. And slew strong Kings: because his mercie is for euer.

19. Sehon the King of the Amorrhaites: because his mercie is for euer.

20. And Og the King of Basan: because his mercie is for euer.

21. And he gaue their land for an inheritance: because his mercie is for euer.

22. For an inheritance to Israel his seruant: because his mercie is for euer.

23. For in our humiliation he was mindful of vs: because his mercie is for euer.

24. And he redeemed vs from our enemies: because his mercie is for euer.

25. Who giueth foode to (i) al flesh: because his mercies is for euer.

(i) Al Gods benignitie, as wel of particular benefits towards his people, as general to them and al others, proceedeth from his mercie.

26. Confesse ye to the God of heauen: because his mercie is for euer.

Confesse ye to the Lord of Lords: because his mercie is for euer.

P S A L M E CXXXVI.

The Prophet describeth how lamentably the people in captiuitie of Babylon wil bewaile the want of meanes to serue God, and of their native soyle: 7. with iust desire of their enemies punishment.

The Iewes lamentation in captiuitie.
The 4. key.

A Psalm of Dauid (a) for Ieremie.

(a) By adding to this title (for Ieremie) the Septuagint Interpreters signifie that this Psalm treateth of the same captiuitie, in which Ieremias writte his Lamentations.

VPON the riuers (b) of Babylon, there we (c) sate and wept: whiles we (d) remembred Sion.

(b) Nere the riuers in Chaldea, wherof Babylon was the head citie, (c) the Iewes remained mourning, (d) remembring the holie rites and seruice of God, which had been in Sion, wherof they were deprived in the captiuitie.

2. On the willowes in the miides therof, we hanged vp (e) our instruments.

(e) All their musical instruments, as hauing no vse of them.

3. Because there they that led vs captiue, (f) demanded of vs words of songs.

(f) Either in earnest or in scorne the Chaldees willed them to sing, as they were accustomed in their countrie.

And they that led vs away: Sing ye an hymne to vs of the songs of Sion.

4. (g) How shal we sing the song of our Lord in a strange land:

(g) They excused themselves, and refused to sing sacred Psalms before prophane people, neither had they mind to sing in that mourning state of captiuitie.

5. (h) If I shal forget thee, o Ierusalem, let my right hand be forgotten.

(h) The people shew not only their feruent present desire to serue God in Ierusalem, but also their firme purpose still to desire the same, wishing that if they forget it, or lose this affection, their right hands, or what soeuer is most deare, or necessarie for them, may be forgotten, not conserued, but suffered to perish.

6. (i) Let my tongue cleaue to my iawes, if I doe not remember thee:

(i) If I lose this affection, let me also lose the vse of my tongue.

If I shal not set Ierusalem in the beginning of my ioy.

7. Be mindful, o Lord, of (k) the children of Edom, in (l) the day of Ierusalem:

(k) The Idumeans incited the Chaldees to be cruel against the Iewes, wherof they pray for iust reuenge, and withal the Psalmist prophecieth that it wil be reuenged, which Isaias also prophecieth, c. 21. v. 11 (l) for their reioycing in Ierusalem's miserie.

(m) That say: Rise it, rise it, euen vnto the foundation therof.

(m) The voice of the Idumeans, inciting the Babylonians vicerly to destroy Ierusalem.

8. (n) Daugther of Babylon miserable: blessed is he, that shal repay thee thy payment, which thou hast payed vs.

(n) A Prophecie that the people of Babylon should also be punished, for their cruelty against the Iewes, wherof Isaias likewise prophecieth c. 13.

9. Blessed is he (o) that shal hold, and (p) shal dash thy litle ones against the rock.

(o) God wil blesse, or reward them that shal seuerely afflict the Babylonians, (p) not sparing their children. Morally he is blessed, that mortifieth his owne passions, cutteth off first il motions, or punisheth venial finnes, that they grow not strong within his soule, and so draw it to commit mortal sinne. S. Aug. hic, & S. Greg. in sine expof. Psal. 4. pœnit.

PSALME CXXXVII.

The whole Church, or anie iust person, rendreth thanks to God for his benefits 4. praying that al Kings and Kingdomes may doe the same, 4. because God being high respecteth and aduanceth the humble.

1. To (a) Dauid himself.

(a) This Psalme is a fitte forme of thanks for Dauid, or anie other seruant of God.

I wil (b) confesse to thee, o Lord, in my whole hart: (c) because thou hast heard the words of my mouth.

(b) I wil render thanks and praise. (c) God euer heareth the prayer that is rightly made, for which the suppliant is therefore to giue thanks.

In (d) the sight of Angels I wil sing to thee: 2. I wil adore (e) toward thy holie temple, and wil confesse to thy name:

(d) Angels are present where the faithful pray, obserue our prayers, and offer them to God, if they be sincere, as the prayers of Tobias, and Cornelius. (e) When there was not access to the Temple, yet the Iewes praying in captiuitie, turned themelues towards the Temple.

For thy mercie, and thy truth: because thou hast magnified aboute euerie thing (f) thy holie name.

(f) The Name and Maiestie of God, The Word (which is the Sonne of God) also the name of Iesus, is magnified aboute al names, or temporal things.

3. In what day soeuer I shal inuocate thee, heare me: thou wilt multiple strength in my soule.

4. Let (g) al the Kings of the earth, o Lord, confesse to thee: because they haue heard al the words of thy mouth:

(g) Sooner or later Kings and Princes of al Kingdomes and nations, haue been or shal be conuerted to Christ.

5. And let them sing in the wayes of our Lord: because great is the glorie of our Lord.

6. Because our Lord is high, and he beholdeth low things: and high things he knoweth (h) far off.

(h) God knoweth proud men, not as his freinds or seruants, but farre off, as strangers and enimies.

7. It I shal walke in the middes of tribulation, thou wilt quiken me: and vpon the wrath of mine enimies thou hast extended thy hand, and thy right hand hath saued me.

Thanks to
God for bene-
fits.

The 7. Key.

1. Cor.

v. 10.

Tob. 12.

Act. 10.

Psal. 124.

v. 10.

8. Our Lord wil repay for me: o Lord thy mercie is for euer: despise no the workes of thy hands.

PSALME CXXXVIII.

Gods knowledge, 7. and presence 10. without the helpe, or hinderance of anie thing) extender to al things, times, and places. 7. He giueth exceeding great honour to his saints. 20. the wicked, as enemies to God, are iustly hated, 23. the iust pray for God perpetual direction.

Gods special
providence of
his seruants.
The 3. key.

1. Vnto (a) the end, a Psalme of Dauid.

(a) By this part of the title (to the end) is signified (as is noted Psal. 4.) that the matter contained in the Psalme, pertaineth to the new Testament.

LORD thou (b) hast proued me, and hast knowen me: 2. thou hast knowen my sitting downe, and my rising vp.

(b) God who knoweth al things most absolutely and perfectly, without discourse or searching, yet as it were, maketh experimental trial of his seruants, to make them in some sort to know him, and to know themselves. And so here holie Dauid or other faithful man, acknowledgeth Gods Omniscience, that is, perfect knowledge of al things, without exception, past, present, & to come: al workes, wordes, thoughts, and what soeuer can be, though it neuer was nor shal be, in general, and in particular.

3. Thou hast vnderstood my cogitations far off: my path, and (c) my corde thou hast searched out.

(c) The vttermost measure and reach of myne intention.

4. And thou hast foreseen al my wayes: because there is not a word in my (d) tongue.

(d) The word holden in by the tongue, and not vttered by mouth, is not hidden from God.

5. Behold, o Lord, thou hast knowen al the last things, & them of old: thou hast formed me, and hast put thy hand vpon me.

6. Thy knowledge is (e) become meruelous of me: it is made great, and I can not reach to it.

(e) By experience we see that Gods knowledge exceedeth our reach.

7. (f) Whither shal I goe from thy spirit: and whither shal I flye from thy face?

(f) As Gods knowledge comprehendeth al things, so his presence extendeth it selfe to al places, neither is contined in place, but exceedeth al place, in his diuine immensitie.

8. If I shal ascend into heauen, thou art there: if I descend into hel, thou art present.

9. If I shal take my wings early, and dwel in the extreme parts of the sea.

10. Certes thither also shal thy hand conduct me: and thy right hand shal hold me.

11. (g) And I sayd: Perhaps darknes shal treade ouer me: and the night is mine illumination in my delights.

(g) The Prophet also in the person of anie curious imaginatiue man, exanunct and findeth that no darknes nor couer can hide anie thing from God.

12. For darkenes shal not be darkened from thee, and the night shal be lightned as the day: as the darknes therof, so also the light therof.

13. Because thou hast possessed (h) my reynes: thou hast receiued me from (i) my mothers wombe.

(h) Nothing seemeth more hilden, then a mans entrails, (i) or a child in the mothers wombe.

14. I wil confesse to thee, because thou art terribly magnified: thy workes are meruelous, & my soule knoweth exceedingly.

15. My (k) bone is not hid from thee, which thou madest in secret: and my substance in the lower parts of the earth.

(k) Or bones in the flesh.

16. (l) Mine * imperfection thine eies haue seen, & in thy book * al shal be written: (m) daies shal be formed, & no man in them.

(l) Or mans bodilie imperfection before his birth, (m) dayly formed by God, not by man. Job. 10. v. 8. 1. Mac. 7. v. 12. 23.

17. (n) But to me thy :: freinds, o God, are become honourable exceedingly: their principalitie is exceedingly strengthened.

:: New translators peruert this place, translating (thoughts) for (friends) contrarie to the Hebrew, Greeke, and Latin, and al ancient Fathers, only pretending that the same word in the Chaldee tongue also significeth thoughts. (n) Above al consideratiōs it most exceedeth, that God so high and infinite, honoureth his humble poore seruants so exceedingly, that it seemeth to themselues farre more then can be due. For he rewardeth euen ouer & aboue merites; which merites also are founded in Gods mercie giuen without merite.

18. (o) I wil number them, and they shal be multiplied aboue the sand: (p) I rose vp and I am yet with thee.

(o) The number also of Saints whom God hath chosen, called, iustified and wil glorifie, exceede mans conceit. Apoc. 7. (p) Incensed with this excellent glorie, and desiring to be of this innumerable multitude, by thy grace I haue risen from sinne, and in confidence of thy perpetual helpe, I stand and hope to perseuere in thy seruice.

19. (q) If thou shalt kil sinners, o God: (r) ye men of blood depart from me.

(q) And if it be so, yea seeing it is so, that as thou, o God, doest exalt thy Saints to exceeding and vnspeakable honour: so thou hast also decreed to punish obstinate sinners with eternal death and damnation: (r) I renounce al wicked association, get ye away from me al cruel bloudic men, that would draw me into euerlasting torments.

20. (s) Because you say in thought: they (t) shal receiue thy cities in vayne.

(s) Away from me, you that thinke, (t) the glorious mansions in heauen, prepared and promised to the iust, are vaine hopes, and in vaine expected.

21. (v) Did not I hate them that hate thee, o Lord: and (w) pynd away because of thine enemies?

(v) This hate of such sinners the iust shal confidently plead, and happie are they that shal be able truly to allcadge for themselues in the day of iudgement, that they hated al, whom God hateth, (w) yea hated them with seruent zeale, that are Gods enemies.

22. (x) with perfect harted did I hate them: they are become (y) enemies to me.

(x) Stil the Prophet inculcath this necessarie perfect hatred (y) and ennitie towards Gods enemies.

* Colem,
Embry-
onem.
* Of
knowu-
ledge.

23. (Z) Proue me, o God, and know my hart: examine me, and know my paths.

(z) For that none in this life (without special and extraordinarie reuelation) knoweth certainly their owne state, whether they be worthe of Gods loue or hatred: (Eccle. 9.) the iust submit themselues to Gods examination of their hart and actions:

24. And (a) see, if the way of iniquitie be in me: (b) and conduct me in the euerlasting way.

(a) Humbly praying God, that if they be in the way of iniquitie, (b) he wil voutsafe to reduce and guid them into the right way of euerlasting life.

PSALME CXXXIX.

The iust diuersly afflicted by the wicked, pray to be defended, 7. repose their confidence in God. 10. Who wil adiudge the reprobate to eternal punishment, 13. and reward the good with the fruition of himself.

Eternal paine
of the wicked,
and ioy of the
blessed.
The 10. key.

1. Vnto the end, a Psalm of Dauid.

2. DELIVER me, o Lord, from the euil man: from the vniust man rescue me.

3. Which (a) haue deuised iniquitie in their hart: (b) al the day they did appoint battels.

(a) Vnquiet euil disposed men stil deuise wicked plots (b) and neuer cease to make discord and debates.

They haue whet their tongues as that of a serpent: 4. the venome of aspes is vnder their lips.

5. Keepe me, o Lord, from the hand of the sinner: and from vniust men deliuer me.

6. Who haue deuised to supplant my steps: 7. the proud haue hid a snare for me:

* Secun-
dulum.

And they haue stretched out ropes for a snare: they haue layd * a stumbling block for me neere the way.

7. (e) I sayd to our Lord: Thou art my God: heare, o Lord, the voice of my petition.

(e) In time of tentation prayer is most necessarie.

8. O Lord, Lord (d) the strength of my saluation: (e) thou hast overshadowed my head in the day of battel.

(d) Man is not able to resist tentations, (e) vnlesse God by his grace, as by a helmet, defend him from yealding consent.

9. Yeald me not, o Lord, from (f) my desire to the sinner: they haue deuised against me, forsake me not, (g) lest thy perhaps be proud.

(f) Suffer me not to fal from that which I now desire (which is to be constant in vertue) not to consent to sinners persuasions. (g) Who then would triumph over me.

10. (h) The head of their compass: (i) the labour of their lips (k) shal cover them.

(h) The summe of their mischieuous deuises, (i) consistng in their futtle persuasions with sweete words, (k) shal onerwhelme, and bring themelues to perdition.

11. (l) Coales shal fal vpon them, (m) thou shalt cast them downe into fyre: in miseries (n) they shal not stand vp.

(l) Hel fire shal be their lot, (m) into which they shal fal, (n) & euer be in intolerable torments.

12. A man ful of tong shal not be directed in the earth: euils shal take the vniust man into destruction.

13. (o) I haue knowne that our Lord wil doe the iudgement of the needie; and the reuenge of the poore.

(o) I haue learned by good instructions, and by experience, that in the end thou, o God, wilt comfort the iust, who are now afflicted, and punish the vniust, that liue in temporal delights, as it happened to Lazarus and the glutton

14. But as for the iust, they shal confesse to thy name: and the righteous shal dwel with (p) thy countenance.

(p) Eternal glorie consisteth in seeing God.

PSALME CXL.

The Church prayeth that her children may auoide sinful words, 4. not make excuses of sinnes committed, not communicate with others in sinne, nor to harken to flatterers: 6. but to pray that they may amend (the Psalmist by the way prophesie that manie shal be conuerted.) 8. Though sometimes persecution be great, the Church faileth not.

1. A Psalm of Dauid.

LORD I haue cried to thee, heare me: attend to my voice when I shal crie to thee.

2. :: Let my prayer be directed as (a) incense in thy sight: the eleuation of my hands as (b) euening sacrifice.

(a) As the fume of incense is sweete ascendeth vpwads: so the Church prayeth that her petitions may be grateful, and ascend to God. (b) In the old testament morning sacrifice was rather more solemne, and more frequent, but the Prophet seemeth to allude vnto Christs Sacrifice, which he was to offer towards euening on the Crosse; and the same also in vnbloudie manner, the euening before his Passion, in the Eucharist.

3. Set o Lord (c) a watch to my mouth: and (d) a doore round about to my lips.

(c) A iust care and consideration what to speake, before the mouth be opened. (d) Lips must not be alwayes stopt, for it is a sinne sometimes not to speake, but as a doore that is to be opened and shut at due seasons, for example, opened to confesse our sinnes, and Gods truth.

4. Decline not my hart (e) into words of malice, to make excuses in sinnes.

(e) Shut from words of malice, and from excusing sinnes committed.

The Church prayeth and preuaileth. The 6. key.

:: In these words the Church prayeth, offering incense in her solemne Offices.

With

With men that worke iniquitie: and I wil communicate with the chiefe of them.

5. The iust shal rebuke me in mercie; and (f) shal reprehend me: but let not the oyle of a sinner (g) fatte my head.

(f) Admonition of the iust is a profitable reprehension, (g) but the fawning of flatterers is pernicious.

Because (b) yet also my prayer is in their (i) good pleasures: 6. (k) their iudges are swallowed vp ioyned to the rocke.

(b) The Church ceaseth not to pray for sinners, (i) though as yet they take pleasure in their sinnes, (k) but the very chiefest of them, which seeme most potent, if they remaine obstinate to their death, shal then perish, as men throwne against rocks.

(l) They shal heare my words (m) because they haue preuailed: 7. (n) as the grossenes of the earth is broken out vpon the earth.

(l) They shal then heare and vnderstand, that the prayers of the Church (m) are effectual, obtaining grace of constancie to her children, not to feare anie persecution, nor anie kind of death; obtaing also iustification of their cause, when the persecuters shal see that the words and doctrine of the Church are true, and preuaile in true iudgement, as true, modest, peaceable, not sedicious, turbulent, nor against the commonweath. (n) As much earth sticking together is made fruitful by breaking it into smal mould, so the children of the Church by persecution bring forth more fruit then before, S. Aug.

Our (o) bones are dissipated (p) nere to hel: 8. (q) for to thee, o Lord, Lord are mine eies; in thee haue I hoped, take not away my* soule.

* life.

(o) Some persecuters are so cruel as to rage against the bones, and other relikes of Martyrs, (p) casting them into the vilest places they can, willing if they could to throw them into hel, (q) but the Church and al her members repose confidence in God.

9. Keep me from (r) the snare, which they haue set for me: and from (s) the scandalls of them that worke iniquitie.

(r) Therefore she prayeth that her children be not entrapped by guileful deccits, (s) nor ouerthrowne by anie stumbling block cast in their way.

10. (t) Sinners shal fal in his net: (v) I am alone vntil I passe.

(t) In the end al persecuters and other wicked shal be caught in their owne net of perdition, (v) the Church is singularly protected euen to the end.

PSALME CXLI.

Holie David being fled into a caue, and besieged round about by Sauls armie, explicating bis distresse, 6. prayeth to be deliuered.

Dauids prayer in extreme distresse. The 8. key.

1. Of (a) vnderstanding to Dauid, when he was in the caue, a prayer.

1. Reg. 24.

(a) This Psalme in forme of a prayer, sheweth what cogitations Dauid had in extreme danger.

VVITH my voice I (b) haue cried to our Lord: with my voice I haue prayed to our Lord:

(b) Not with exteriour voice, for so he should haue detected himselfe, but with feruour of spirit.

3. I power out my prayer in his sight, and I pronounce my tribulation before him.

4. (e) When my spirit faileth of my self, and (d) thou hast knowne my paths.

(e) When by reason of extremitie I was not able to thinke how to helpe my selfe, (d) thou o God knowing my actions and demeanour, didst deliuer me.

In this way, which I walked, they hid a snare for me.

5. I looked toward (e) the right hand, and (f) saw: and (g) there was none that would know me.

(e) I looked for helpe, (f) and diligently looked about me, (g) but none would seeme to know me, when I required their help.

(b) Flight hath failed me: and there is none to require my soule.

(b) Endeauouring to saue my self by flight, I found no secure place, for being in a caue or hole of a mountaine, the whole armie besieged me; al seeke to take away my life, none to saue it.

6. (i) I haue cried to thee, o Lord, I haue sayd: Thou art (k) my hope, (l) my portion (m) in the land of the liuing.

(i) Thus left desolate of al mans helpe, and destitute of al worldlie shift, I cried to thee, o Lord; (k) my only hopeful refuge, (l) neither doe I desire to liue for anie worldlie respect, but hauing chosen thee, o God, for my portion, and inheritance, (m) I desire to be out of this desert place, and to be in the land, where is right vse of religious diuine seruice.

7. Attend to my petition: because I am (n) humbled exceedingly.

(n) Afflicted.

Deliuert me from them that persecute me: because they are made strong ouer me.

8. Bring forth my soule out of prison, (o) to confesse vnto thy name: (p) the iust expect me, (q) til thou reward me.

(o) Dauids desire of libertie, was especially to this end; that he might haue conuenient place, and other meanes to serue and praise God: (p) the good, and wel disposed people of Israel, can not now serue thee as they desire, but expect me, (q) whom thou, o Lord, wilt aduance to the Kingdom, that then we may serue thee more freely and more commodiously.

Al this happened in figure of Christ, of whom prophetically S. Augustin, S. Hilarie, Cassianus, Casiodorus, and others expound the whole Psalme. Amongst others S. Beda briefly in these words: Whereas in the title, Vnderstanding is premised to Prayer, therby is signified, that Dauid in his distresses, and in the denne whither he fled, vnderstood what our Lord should suffer of the Iewes, and how he would pray to his Father. In the first part our Lord crieth to his Father, complaining of the detestable deceits of Iudas the persecutour. In the second he prayeth to be deliured from the prison of hel (Limbus, where he was free) because the faith of al the Saints depended on his Resurrection.

The propheticall sense of this Psalme.

PSALME CXLII.

King David (or anie other) in spiritual or temporal tribulation, not trusting in his owne iustice, layeth open his calamitie, 5. considering Gods benignitie, 6. prayeth to be speedily deliuered; 11. and confidently assureth himselfe therof.

The seuenth penitential Psalme.
The 7. key.

I. A Psalme of Dauid, when Absalom his sonne persecuted him.

1. Reg.
17.

LORD heare my prayer: with thine eares receiue my petition in
(a) thy truth: heare me in (b) thy iustice.

(a) God hauing so promised is bound by his truth (b) and his iustice, to heare penitents praying for remission of finnes.

2. And (c) enter not into iudgement with thy seruant: (d) because no man liuing shal be iustified in thy sight.

(c) Deale not with me in rigour of iustice, (d) for no mortal man is able of himselfe to be iustified, abstracting from Gods mercie.

3. Because the enimie (e) hath persecuted my soule: he (f) hath humbled my life in the earth.

(e) Sought my life, (f) and brought it into great danger. Spiritually, the diuel as a roring lion stil seeking whom he may deuour, hath tempted me vehemently.

(g) He hath set me in obscure places as the dead of the world: 4. and my spirit is in anguish vpon me, within me my hart is troubled.

(g) I am pressed with great calamities, temporal or spiritual.
5. (b) I was mindful of old dayes, I haue meditated in al thy workes: in the facts of thy hands did I meditare.

(b) In this case I consider, how God hath hertofore shewed his goodnes towards me and others.

6. I haue (i) stretched forth my hands to thee: my soule is (k) as earth without water vnto thee.

(i) Stretching forth hands a ceremonie in prayer, wherby the suppliant is made more attentiu, and also indureth some paine for part of satisfaction. (k) Mans mind without Gods illumination is drie and barren.

7. Heare me (l) quickly, o Lord: my spirit hath faynted.

(l) In great tentations Gods grace and helpe is more presently needful to preuent our weaknes, lest we yeld consent.

Turne not away thy face from me: (m) and I shal be like to them that descend into (n) the lake.

(m) If God leaue man without special and continual grace, he wil fal (n) into sinne, as into deep lake, from whence without help he can not rise vp againe.

8. Make me heare thy mercie (o) in the morning: because I haue hoped in thee.

(o) In the first assault of tentation.

Make the way knowen to me, wherein I may walke: (p) because I haue lifted vp my soule to thee.

(p) Seeing by thy grace I haue begun to pray vnto thee.

9. Deliuer me from mine enemies, o Lord, to thee I haue fled: 10. teach me to doe thy wil, because thou art my God.

11. Thy

Thy *(q)* good service wil conduct me into the right way : 11. for thy name sake, o Lord, thou wilt quicken me in thine equitie.

(q) The penitent thus humbling himselfe and praying may assuredly trust that God doth remitte his finnes by the holie Sacraments, and iustificeth him, protecteth him, and wil bring him out of al dangers of spiritual or temporal enemies.

Thou wilt bring forth my soule out of tribulation: 12. and in thy mercie thou wilt destroy mine enemies.

And thou wilt destroy al that afflict my soule: because I am thy seruāt.

P S A L M E. CXLIII.

The royal Prophet thanketh God for al his victories, & possession of the kingdom.

3. Admiring Gods benignitie towards man, 5. prayeth to be stil defended from al enimies, 9. promisseth a new song of prayse, 11. describeth the vanitie of worldlie men, 15. concluding that true felicitie is in seruing God.

1. A Psalm of Dauid, *(a)* against Goliath.

(a) Because this was Dauids first, and a very notable victorie, the Septuagint Interpreters make mention of Goliath in this title.

BLESSED be our Lord my God, who *(b)* teacheth my hands to battel, and my fingers to warre.

(b) God made Dauid a warier, and victorer against Goliath, without anie former retaining in armes.

2. My mercie, and my refuge: my defender, and my deliuerer.

My protectour, and I haue hoped in him, who *(c)* subdeweth my people vnder me.

(c) Made him afterwards King of a great people.

3. Lord *(d)* what is man, that thou art *(e)* made knowne to him? or the sonne of man, *(f)* that thou esteemest him?

(d) Al mankind was vnworthie before Christ, *(e)* that God should be reuealed vnto them, *(f)* especially that he should haue care of the progenie of men, after their sinne.

4. *(g)* Man is made like to vanitie: his dayes passe as a shadow.

(g) Indeed man in himselfe, in his owne nature and frailtie, is but a vaine and transitorie creature, passing from liue to death, as a shadow that can not consist of itselfe, neither can man without God.

5. *(h)* Lord incline thy heauens, and descend: touch the mountaynes, and they wil smoke.

(h) By a poetical description he prayeth for Gods helpe, as if God should make the heauens to bow, and so descend, or make the mountaines smoke, as when Moyse received the law; or declare himselfe by Meteors, as foloweth:

6. Lighten lightning, and thou shalt disperse them: shoote out thine arrowes, and thou shalt destroy them.

7. Send forth thy hand from on high, take me out, and deliuer me from manie *(i)* waters: from the hand *(k)* of children *(l)* strangers.

(i) Tribulations or tentations. *(k)* Children of the Church, *(l)* but of euil life.

8. Whose

King Dauid
praiseth God
for his victo-
ries.
The 8. key.

8. Whose mouth hath spoken (*m*) vanitie: and ther right hand is the right hand of iniquitie.

(*m*) They speake in vanitie that promise to keepe Gods law, and performe it not.

9. O God I wil sing to thee a new song: in (*n*) the psalter of ten strings, I wil sing to thee.

(*n*) In that principal instrument, apt for a new song, and for extraordinarie benefits.

10. Who giuest saluation to Kings: who hast redeemed Dauid thy seruant from the malignant sword: 11 deliuer me.

And rescue me out of the hand of (*o*) children strangers, whose mouth hath spoken vanitie: and their right hand, is the right hand of iniquitie.

(*o*) Both Iewes & Christians that liue not well, are as strangers that frame to themselves such a false felicitie, as is here described: making riches or worldlie pleasures their God.

12. Whose sonnes, are as new plants in their youth.

Their daughters comely trimmed: decked about after the similitude of a temple.

13. Their store-houses full, flowing out of this into that.

Their ewes full of yong, abounding in their going forth: 14. their oxen are fatte.

There is no ruine of wal, nor * passage, nor crie in their streets.

* stran-
migrati-
on.

15 They haue said, that it is a happie people, which hath these things: (*p*) blessed is the people, whose (*q*) God is our Lord.

(*p*) True happines consisteth in worldlie things. (*q*) But in preferring God before al.

P S A L M E CXLIII.

God is. and for euer ought to be praised. 3. for his immensie infinite glorious Maieftie, meruelous works, merciful benefits for his powre, wisdom, iustice: 19. who wil reward the good and destroy the wicked.

Gods Maieftie
excelleth al
things.
The 1. key.

1. (*a*) Praying, to Dauid himselfe.

(*a*) By this title Eldras signifieth that the Holie Ghost, who indited al the Psalmes to Gods praise, more specially in these seuen last suggested to Dauid, & by him to al Gods seruants, that al their other seruice must tend and be directed to the praise of God: and that therein we must continue, and finally rest, as in the sabbath of the seuenth day, signified (as S. Beda supposeth) by these seuen last Psalmes of prayse, eternally praising our Lord God. For which principal end both Angels and Men, yea and al other creatures were made.

I" Wil exalt thee my God (*b*) the King: and I wil blesse thy name (*c*) for euer and (*d*) for euer.

(*b*) King is the proper epitheton of Christ, the Sonne of God, to whom, in his humanitie, God the Father promised the Church of al nations for his kingdom. Psal. 2. in whom also the whole Blessed Trinitie is praised: (*c*) Al the time of this world they prayse God, (*d*) & after in eternitie.

2. Euerie day wil I blesse thee: and wil prayse thy name for euer, and for euer and euer.

3. Great is our Lord and exceeding laudable, and of his greatnes there is no end.

4. Generation and generation shal prayse thy works: and they shal pronounce thy power.

5. They shal speake the magnificence of the glorie of thy holines: and shal tel thy meruelous workes.

6. And they shal tel the force of thy (e) terrible things: and shal declare thy greatnes:

(e) Of wonderful and miraculous things, which strike terrour into mens minds.

7. They shal vtter the memorie of the aboundance of thy sweetnes: and in thy iustice they shal reioyce.

8. Our Lord is pitiful and merciful: patient and very merciful.

9. Our Lord is sweete to al: and his (f) commiserations are ouer al his works.

(f) The effects of Gods mercie in redeeming, and recalling sinners, are eminent aboue al other workes.

10. Let al thy works, o Lord, confesse to thee: and let thy (g) Saints blesse thee.

(g) Therefore the sanctified haue special cause to praise God.

11. They shal tel the glorie of thy kingdom: and shal speake thy might.

12. That they may make thy might knowne to the children of men: and the glorie of the magnificence of thy kingdom.

13. Thy kingdom is a kingdom (h) of al words: and thy dominion in al generation and generation.

(h) Christs kingdom the militant Church is magnifical, but much more the triumphant which is eternal.

14. Our Lord is faithful in al his words, and holie in al his works.

15. Our Lord (i) lifteth vp al that fal: and setteth vp al that are bruised.

(i) God is readie of his part to lift vp al.

16. The cies of al hope in thee, o Lord: and thou giuest their meate in time conuenient.

17. Thou openest thy hand: and fillest (k) euerie liuing creature with blessing.

(k) He giueth necessarie things to al liuing creatures, euen to brute beasts.

18. Our Lord is iust in al his wayes: and holie in al his workes.

19. Our Lord is neere to al that inuocate him: to al that inuocate him in truth.

20. He wil doe the wil of them that feare him, and wil heare their prayer, and saue them.

21. Our Lord keepeth al that loue him: and he wil destroy al sinners.

22. My mouth shal speake the prayse of our Lord: and let al flesh blesse his holic name for euer, and for euer and euer.

ANNOTATIONS. PSALME CXLIII.

1. *Vvil exalts the.*) As this Psalme is the first of the seuen, which conteyne more particular instruction of perpetually praising God: so it is the seuenth of those, which are composed in order of the Alphabet, to wit, the 24. 33. 36. 110. 111. 118. and this 144. Of which the three former want some letters: signifying (as Cassiodorus interpreteth) such in Gods Church, as sing his prayes, but with some imperfections: the other foure haue the perfect Alphabet, signifying those, that sing Gods praises with perfect deuotion. Which only foure S. Ierom calleth Alphabetical Psalmes. *Epist. ad Paulam Urbicam, & Proem. in Lament. Ierem.*

14. *Our Lord is faithful.* This verse is not now in the ordinarie Hebrew text, and therefore either the same is defectiue, or els this Psalme should seeme not to be composed with a perfect Alphabet in the fountaine tongue. For here it wanteth the letter Nun. But seeing S. Ierom counteth this one of the foure Alphabetical Psalmes, omitting the other three, which consist of vnperfect Alphabets, it is very probable that this verse was once in the Hebrew text, as it is both in Greke & Latin. Wherby amongst other places appeareth, that there is no certaintie to correct the Greke or Latin Bible by the Hebrew, which is now extant; but rather by them, that may be supplied, which the Hebrew wanteth.

The seuen last Psalmes perceyve more specially to prayes. This Psalme and other six are composed in order of the Alphabet. It is probable that the Hebrew text now wanteth a verse in this Psalme. And therefore is not more certaine then the Greke or Latin.

P S A L M E CXLV.

The Psalmist exciteh himselfe, and al others to praise God for his singular regard, & providence of al that trust in him: 3. shewing that neither Princes, nor other men are able to helpe, 5. but God can and doth continually relieue al sorts of necessities.

1. Alleluia (a) of Aggæus and zacharie.

(a) The Septuagint added the names of these two Prophets, for the like reason as as they added Ieremie, Psal. 136. because Aggæus and Zacharias prophesying in the reduction of the people from captiuitie, exhorted them, as here the Psalmist doth, to trust in Gods Providence, and preferre his seruice before worldlie cares.

2. **M**Y soule prayse thou our Lord, I wil prayse our Lord in my life: I wil sing to my God as long as I shal be.

Put not confidence in Princes: 3. in (b) the sonnes of men: in whom there is no saluation.

(b) In one Sonne of Man (Christ) is saluation (saith S. Augustin) and in him, not because he is the sonne of man, but because he is the Sonne of God.

4. His spirit shal goe forth, and he shal returne into (c) his earth: in that day al their cogitations shal perish.

(c) He saith not that the spirit or soule shal turne into the earth, but the soule shal depart from the bodie, and so euery one (in whom worldlie men put their trust) shal according to the bodie, returne into his earth.

5. Blessed is he, whose helper is the God of Iacob, his hope in our Lord his God: 6. who made heauen and earth, the sea, and al things that are in the.

7. Which keepeth truth for euer, doth iudgement for them that suffer wrong: giueth foode to the hungrie.

Our Lord looseth the fettered: 8. our Lord illuminateth the blind.

Our Lord listeth vp the bruised, our Lord loueth the iust.

9. Our Lord keepeth strangers, the pupil and widow he wil receite: and the wayes of sinners he wil destroy.

10. Our Lord wil teigne for euer thy God, o Siō, in generatiō & generatiō.

Al are exhorted to praise God & trust in his assured providence. The 3. key.

PSALME CXLVI.

Gods excellencie in creating and governing the world.
The 2. key.

God is also to be praised by his peculiar people, for particular benefis, 4. & for his omnipotent power, wisdom, goodnes, in creating and governing this whole world, 11. and most special benignitie towards those that trust in him.

1. Alleluja.

PRAYSE ye our Lord because Psalme (a) is good: to our God let there be pleasant and comelie praise.

(a) It is good to sing Psalmes of praise to God.

2. Our Lord building vp Ierusalem: (b) wil gather together the dispersions of Israel.

(b) A prophetic of the restauration of Ierusalem after the captiuitie.

3. Who (c) healeth the contrite of hart: and bindeth vp their sores.

(c) Remitteth sinnes to the penitent.

4. Who (d) nūbreth the multitude of starres: & (e) giueth names to thē al.

(d) Besides experience of euerie one that shal behold the firmament in a cleere night, the holie Scripture (Gen. 1.5.v.5.) sheweth, that the starres are innumerable to man. For albeit Ptolomey and other Astronomers numbred certaine more notorious starres, which serue especially for some knowledge in the science of Astronomie, numbring 349. such in the Zodiach; 316. in the South part therof; and 360. on the North part, which are in al 1025. Yet al acknowledge that no man can come neere to anie probable coniecture of the whole number, nor is able to attaine anie perfect knowledge of their natural influences, and special proprieties. And therefore the Psalmist proposeth here the admirable and vnsearchable knowledge of God: who both most exactly knoweth the number, (e) and so perfectly their nature, that his diuine Omniscience giueth to euerie starre a proper name, according to their singular differences and proprieties.

5. Great is our Lord, and great is his strength: and of his wisdom there is no (f) number.

(f) Things subiect to Gods knowledge and wisdom are innumerable.

6. Our Lord receiuing the meeke: & humbling sinners euē to the ground.

7. Sing ye to our Lord in confession: sing ye to our God on harpe.

8. Who (g) couereth the heauen with clouds: and prepareth rayne for the earth.

(g) Al these and the like benefis doe shew Gods incomparable greatnes, wisdom, and goodnes.

Who bringeth forth grasse in the mountaines: and herbe for the seruice of men.

9. Who giueth to beasts their food: and to (b) the yong rauens that cal vpon him.

(b) Both sacred and prophane authours testifie, that rauens seeing their yong ones, either without fethers, or to haue whitish vnlike to theirs, as suspecting that they are not their owne birdes, but of some other kind, leaue them destitute of meate; therefore God the authour of nature, and conseruer of al kindes of creatures, by his special prouidence, feedeth them: either by a certaine dew hanging neere them in the ayre, as Isidorus supposeth; or by litle beasts, or flies, sent by Gods prouidence, which they catching into their mouths, are nourished and brought vp. as S. Chrysoft teacheth, ser. in Heliam; or by what other meanes soeuer, al agree that yong rauens are neglected by their parents, and are fed meruciously by Gods ordinance; by which example the Psalmist sheweth, that much more God hath care of men: especially of such men (saith S. Chrysoftom.) as honour him with hymnes and praises, whom also he hath called to be his peculiar people, and his owne portion or inheritance.

Ho. in
hunc
Psalm.

10. He shal not haue pleasure in the strength of an horse : nor in the legges of a man shal he be wel pleased.

11. Our Lord is wel pleased toward them that feare him : and in them that hope vpon his mercie.

P S A L M E. CXLVII.

Againe God is to be praised for his goodnes towards his peculiar people, 4. yea towards al the world: but most abundantly towards his Church.

Alleluia.

1. **O** (a) Ierusalem praise our Lord : praise thy God, o Sion.
(a) Ierusalem in the latter part of Dauids time, al the time of Salomon, and part of other Kings reignes til the captiuitie, had peace & prospered. Againe after the captiuitie, the Citie was repared, the Temple reedified, and the whole land receiued and enioyed manie blessings. But al this was no more then a figure of the excellent benefits here prophesied, and more evidently verified in Christs Catholike Church: partly here militat in the whole world, & especially in the glorious Ierusalē, and Sion, the perfect vision of peace, and contemplation of God in eternal life.

2. Because he (b) hath strengthened the locks of thy gates : he (c) hath blessed thy children in thee.

(b) In comparison of other cities and peoples of the world, the gates' of Ierusalem were strongly fenced, (c) and the citizens blessed : much more the Church of Christ is built vpon a sure rock, her faithful children indued with al spiritual graces, and most of al, heauen it-selfe is free from al danger of calamitie, and the Saints are most secure & most happie, enioying eternal fruition of God.

3. Who (d) hath set thy borders peace : and filleth thee with (e) the fat of corne

(d) Hath giuen peace in thy borders, (e) and the very best corne, and al other fruits: wine, oyle, milke, honey, and the rest. Allegorically in the Church, reconciliation with God, by remission of sinnes, & peace of conscience, in the Sacramēts of Baptisme & Penance; with the most spiritual food of Christs Bodie & Bloud in the Eucharist, and graces of other Sacraments. In heauen most assured peace and ioy without end.

4. Who sendeth forth (f) his speech to the earth : his word (g) runneth swiftly.

(f) This perteyneth most specially to Euangelical doctrine, preached (g) and quickly receiued in al the world. Rom. 10. v. 18.

5. Who giueth (h) snow as wool: scatereth (i) mist as ashes.

(h) Snow nourisheth the earth, making it warme by Antiperistasis, as is eident in natural Philosphie, (i) and noysome ayre is changed into cleere weather. In the Church by penance & austere life men are purged from sinnes and vices, euil spirits are also driuen away. If your sinnes shal be as scarlet, they shal be made white as snow, and if they be redde as vermilion, they shal be white as wool. Isaie 1. v. 18.

6. He casteth (k) his crystal as mortels : before the face of his cold (l) who shal endure?

(k) Yea some that are hardened in sinnes, as yse or chrystal, shal be melted, broken, or made fitte to be ingrafted in Gods Church. So S. Peter was admonished by a vision (Act. 10. v. 13.) to kil and eate. Otherwise without Gods grace giuing remorse and sorow, no man can ouercome his owne vices.

7. He (m) shal send forth his word, and shal melt them : (n) his spirit shal blow, and (o) waters shal flow.

Gods prouidence especially towards the Church. The 6. key.

The Hebrews ioyne this Psalme with the precedent.

(*m*) But Gods word preached, (*n*) and his grace touching mens harts, (*o*) innumerable are conuerted.

8. Who declareth his word to (*p*) Iacob : his iustices and iudgements to Israel.

(*p*) The Church only enioyeth these spiritual benefits.

9. He hath (*q*) not done in like manner to anie nation : and his iudgements he hath not made manifest to them. (*r*) Alleluja.

(*q*) Considering that al mankind was in the masse of sinne, and that God letteth manie iustly perish, those to whom he giueth his grace to iustification, are specially bound to praise him. (*r*) And therefore the Prophet concludeth this Psalmine, and the rest following, with Alleluja.

PSALME CXLVIII.

All creatures spiritual and corporal, are invited to praise God, their Creatour and Conseruer, 13. as incomparably excellent.

1. Alleluia.

PRAYSE ye our Lord (*a*) from the heauens : praise ye him in the high places.

(*a*) Al ye heauenlie spirits praise God for the excellencie of your nature.

2. Prayse ye him al his Angels: prayse ye him (*b*) al his hosts:

(*b*) And for your innumerable multitude.

3. Prayse ye him (*c*) sunne and moone: prayse him al ye starres, and light.

(*c*) Al creatures, wanting sense or reason, shew forth the Maiestie and excellencie of their Creatour.

4. Prayse him ye heauens of heauens: and the waters that are about the heauens, 5. let them praise the name of our Lord.

Because he sayd, and they were made: he commanded, and they were created.

6. He established them for euer, and for euer and euer: he put a precept, and it shal not passe.

7. Prayse our Lord from the earth: ye dragons, and al depths.

8. Fyre, haile, snow, yfe, spirit of stormes: which doe his word:

9. Mountaines, and al litle hils: trees that beare fruit, and al ceders.

10. Beasts, and al catel: serpents, and fethered foules:

11. (*d*) Kings of the earth, & al peoples: Princes, and al iudges of the earth.

(*d*) Againe God is to be praised for the diuersitie of states in men, wherby the whole communitie is conserued & gouerned.

12. Yong men and virgins: old with yong let them prayse the name of our Lord: 13. because the name of him (*e*) alone is exalted.

(*e*) God only, & no false imagined God made & disposed al things in order.

14. The confession of him aboute heauen and earth: and he hath exalted (*f*) the horne of his people.

(*f*) More especially for that God hath so fortified his Church.

An hymne to al his (*g*) saints: to the children of Israel a people (*h*) approaching vnto him. (*i*) Alleluia.

(*g*) Sanctified children, (*h*) that by grace and free wil, which he giueth them, approach vnto him. (*i*) Al this considered the Psalmist concludeth with Alleluia, inuiceth al to praise our Lord.

Our Creatour
to be praised
by al creatures.
The 2. key.

PSALME CXLIX.

The Church is most singularly bound to praise God, 4. for the grace, sanctitie, victorie, glorie, 7. and iudicial power, which he giueth to his Saints.

The Church must euer praise God. The 6. key.

I. Alleluia.

SING ye to our Lord a new song: let his prayse be in (a) the Church of saints.

(a) God our Lord whom al creatures are bound to praise, only accepteth those mens praifes, that liue in his holie Church.

2. Let Israel be ioyful in him, that made him: and let the children of Sion reioyce in their King.

3. Let them praise his name in quire: on tymbrel and psalter let them sing to him.

4. Because our Lord is wel pleased in his people: and he wil exalt the meeke vnto saluation.

5. The saints shal reioyce in glorie: they shal be ioyful in (b) their beds.

(b) Eternal rest.

6. The (c) exaltations of God in their throte: and (d) two edged swords in their hands.

(c) Highest praifes of God shal be continually vttered by Saints in glorie: for stil as praifes passe by their songs and mouths, more like praifes shal succede from their throte, and hartie affection, so out of the aboundance of the hart their mouth shal stil speake Gods praise. (d) Glorified Saints shal also haue iudiciarie power. First, al in general shal like and approue Gods iustice in punishing the wicked. Secondly, the wicked shal be iustly condemned in comparison of the blessed, who passed through and ouercame the like, yea and greater tribulatiōs and tentations then those by which the damned were ouercome. Thirdly, certaine more excellent Saints, namely the Apostles and al those that forsaking proprietie of temporal goods, giue that they haue the poore, as some religious Orders doe; or into a Communitie as the Apostles, and manie primitiue Christians did (Mat. 4. v. 10. cap. 19. v. 27. Act. 4. v. 34. 1. Cor. 6. v. 3.) shal sit in iudgement seats, affectiue iudges with Christ, and iudge those that render account of wel or euil spending the temporal lands or goods, which they possessed in this world. So teach S. Augustin. S. Ierom, S. Beda, and others.

In Psal.
121. v.
li. 3. in
Mat. 19.
ho. in
Nat. S
Bened.

7. To doe reuenge in the nations: chastisements among the peoples.

8. To binde their Kings in fetters: and their nobles in yron manicles.

9. That they may doe in them the iudgement that is (e) written: (f) this glorie is to al his laints. Alleluia.

(e) Decreed by God. (f) This iudicial power is part of Saints glorie.

PSALME CL.

God absolutely most excellent is to be praised, 3. with al sorts of instruments, and by al other meanes.

God most excellent and most laudable. The first key.

I. Alleluia.

PRAYSE ye our Lord (a) in his holies: prayse ye him in (b) the firmament of his strength.

(a) Al

(a) Al ye Angels and men that are in the holie and highest heauen praise our Lord.

(b) Al ye creatures that are in and vnder the first moueable firmament, praise our Lord.

2. Prayse ye him in (c) his powers : prayse ye him (d) according to the multitude of his greatnes.

(c) And you especially (Gods peculiar people) amongst whom and for whom diuine miracles haue been wrought, praise our Lord, (d) with al your possible endeaour, for though his infinite Excellencie exceedeth the prouer of al creatures to praise him sufficiently, yet it resteth that you may infinitely extend your wil and desire to prayse our Lord, according to the multitude of his greatnes.

3. (e) Prayse ye him (f) in the sound of trumpet: prayse ye him on psalter and harpe.

(e) Out of this your great and infinite desire, let your tongues sound and sing diuine prayses, as wel with voice, as musical instruments. (f) Whero: six most vsual in the Tabernacle and Temple were these: Trumpet, Psalter, Harpe, Timbrel, Organ, and Cymbal.

4. Prayse ye him on timbrel and (g) quire: prayse ye him on (h) strings and organ.

(g) By the way the Psalmist interposeth againe two especial things, which make perfect harmonie, without which no instrument is grateful to God: Vnitie amongst his seruants, signified by the Quire of consonant voices: (h) and mortification of passions, signified by Strings, which are made of dead beasts bowels.

5. Prayse ye him on wel sounding cimbals: prayse ye him on cymbals of iubilation: 6. let euerie (i) spirit prayse our Lord. Alleluia.

(i) Man created of corruptible bodie and immortal soule, is finally admonished to praise our Lord, ouer and above the praises of al other corporal creatures; who also is more especially bound therto then Angels, because God hath voutsaffed to make himselfe man, to redeeme man that was lost by sinne, and to endow him with new grace, and so bring him to euerlasting glorie, where with holie Angels men also for euer & euer shal praise our Lord, with hart, voice, and iubilation of spirite, singing as the Psalmist concludeth, Alleluia.

ANNOTATIONS. PSALME CL.

S. Augustin in the conclusion of his Enarrations or Sermons vpon the Psalmes, explicateth a myserie in the number of an hundred and fittie, signifying the concord of the two Testaments. For in the old testament they kept the Sabbath, which is the seuenth day: in the new we keepe our Lords day, after the sabbath, that is, the eight: which seuen and eight (making fiftie) multiplied by ten, signifying the Law of ten commandments, rise vnto 150.

Againe, seuen multiplied by seuen make 49. wherto one (to wit the eight) being added make fittie, which multiplied by three, signifying the B. Trinitie, make 150. Neither seemed it without cause to this great Doctour, that the first fittie end with a Psalm of Penance, crauing mercie & remisison of sinnes: the second with Mercie & Iustice, which God ioyneth in the Redemption, iustification, and Saluation of men: the last with Diuine Praises, signifying, that by condemning sinnes in our selues, through Gods mercie we may be iustified, and so begin in this life, which is to be perfected in the next, to prayse our Lord, as S. Paul admonisheth with Psalmes, Hymnes, and Spiritual Songs. Concluding with the two verses, appointed by S. Damasus Pope, to be added in the end of al Psalmes, and is obserued euer since histime by tradition in the whole Church.

Glorie to the Father, and to the Sonne, and to the Holie Ghost: As it was in the beginning, and now, and euer, into worlds of worlds. (*in eternitie without end.*) Amen.

The number of Psalmes signifieth the agreement of the old and new Testament.

Three fifties signifie Penance, Mercie with iustice, and Prayses of God.

Gloria Patri added by tradition.

Collofs.
3. Circa
An. Do.
180.



THE THIRD PART OF THE OLD TESTAMENT CONTEINING SAPIENTIAL BOOKS.

The argument of Sapiential Books.

Hitherto the Law and Historie of Gods peculiar people are set forth in the former parts of the holie Bible: after which folowved the booke of Psalms, which in manner of stile, being al in verse, is a distinct part, but in substance of matter, is an Epitome or briefe Summe of al holie Scripture: most conueniently therefore placed in the middes of the rest, as the Sunne amongst other Planets, a shining great light in a large house. Now ensueth the third part, coneing Diuine Intiuctions, or Rules of good life. A doctrine most agreable to Gods high wisdom, and most fitly commended to Man, his reasonable creature in earth. But besides this principal subiect, as befor: is noted (that each part participated with others in their proper contents) so here be manie precepts of the Law renewed, sundrie examples of men, and things past repeated, and diuers prophecies vttered of things to come: though in this part more specially is shewed the ground, and as it were, the very life or soule of the Law. Which is Reason, the true Rule or Directorie wherein al good lawes are grounded.

For it both sheweth what ought to be done, or auoided, & directeth mans iudgement to embrace that is good, and to flye from al euil: not only illuminating the vnderstanding to see that is right and iust, but also disposing the internal affectio to desire, loue, choose, and preferre the right path of Gods law, before whatsoeuer oher wise seemeth pleasant or profitable: & so, not withstanding al dangers, difficulties, distresses, worldlie calamities, and death it self, effectually persvading to perseuer to the end in holie conuersation. Al which by a general name is called Wisdom: comprising in one word, al good desires, holie vertues, supernal gifts, godlie endeaours, and the whole means wherby God is rightly knowen, & duly serued, wherof these five Books, teaching this most excellent and most necessarie manner of life, are called Sapiential. Neuertheles foure of them haue also other particular names, as appeareth in their titles. Only the fourth is called the Booke of Wisdom, by appropriation of the general name.

The coherence of this part with the rest.

The contents of Sapiential books.

Why they are so called.

Preface before Iosue.

They are al
Canonical
Scripture.
Salomon is
anfour of the
three first.

Other books
of Salomon
not extant.

A brief summe
of these three.
(a) Prouerbs.
(b) Ecclesiastes
(c) Canticles.

All five are Canonical and assured holie Scripture: as is shewed before, and may be further proued of the two later, which Protestants denie. It is also euident that King Salomon was Auctour of the three former: as S. Ierom, S. Augustin, and other Fathers proue by the holie text it-selfe. It is likewise certaine that he either writ, or at least by diuine inspiration vitered, much more then is now extant. For the holie Scripture (3. Reg. 4.) testifieth that he spake three thousand Parables: and his Songs were a thousand and fiue. Hee disparted of the trees from the ceder that is in Libanus, vnto the hyssop which cometh out of the wal: and he discoursed of beasts, and foules, and creeping wormes, and fishes. Iosephus (li. 8. c. 2. Antiq.) following some other Edition, saith his songs were five thousand, and parables (as the ordinarie text hath) three thousand. For he deduced a parable (saith Iosephus) through-out euerie kind of trees, from the hyssop to the ceder. In the same manner he treated of beasts, and other liuing creatures of the earth, water, and ayre. For he was not ignorant of anie natural thing, neither omitted to treat thereof, but cleerly explicated al their natural proprieties. Most briefly S. Ierom declareth both the Auctour and master of these three bookes, saying: Salomon the Peaceable, and amiable or our Lord (a) correcteth manners: (b) teacheth the nature (of creatures) (c) ioyneth the Church and Christ; and singeth the sweet bridal song of the holie Mariage.

Proem.
Annot.
Prefac.
Tobia.

S. Iero.
in proe.
S. Aug.
li. 17. c.
20. ciui.

Prologo
galeaso.

THE ARGUMENT OF THE
PROVERBS.

Why this
booke is called
Prouerbs and
Parables.

The contents.

Diuided into
four parts.

THE first booke called Prouerbs, that is, common & vsual pithie sentences, short in words, ample in sense; and Parables, signifying likenes or similitudes, wherby more important things are vnderstood then expressed; instructeth and exhorteth new beginners, to learne, and practise al sorts of vertues, the only right way to true wisdom and eternal happines. It may be diuided into foure parts. In the first nine chapters the auctour interposing certaine general precepts, produceth wisdom her selfe inuiting al men to seeke her, for the spiritual profite, they shal therby enioy. From thence to the 25. chap. he giueth sundrie more particular precepts, as wel for embracing vertues, as shunning of vices. In the next five chapters, more like precepts of the same auctour, are added by the care of King Ezechias. In the thirtieth chapter either another Auctour, or rather the same vnder another title, and in prophesical stile vitereth like diuine sentences, adding in the last chapter other excellent precepts received of his mother: whereto he adioyneth the praise of a right wise woman; prophesically of the Catholike Church.



THE BOOK OF
P R O V E R B S,
VVHICH THE
HEBREWES CAL MISLE.

C H A P. I.

Parables are profitable to those that loue and wil learne wisdom. 10. All are admonished not to follow the allurements of sinners, 20. but to embrace wisdom. 24. And ruine is threatened to the contemners.



HE Parables of Salomon, the sonne of Dauid, King of Israël. 2. (a) To know " wisdom, and discipline: 3. to vnderstand the words of prudence: and to receiue instruction of doctrine, iustice, and iudgement, and equitie: 4. that (b) subtilitie may be giuen to litle ones, knowledge and vnderstanding to the yongman. 5. The (c) wise man hearing shal be wiser: and he that vnderstandeth (d) shal possesse gouernements. 6. He shal vnderstand a parable, and interpretation, the words of the wise, and their darke sayings. 7. (e) The feare of our Lord is the beginning of wisdom. Fooles despise wisdom and doctrine. 8. My sonne, (f) heare the discipline of thy father, and leaue not the law of thy mother: 9. that grace may be added to thy head, and a cheyne of gold to thy necke. 10. My sonne, (g) if sinners shal entise thee, condescend not to them. 11. If they shal say: Come with vs, let vs lye in waite for blood, let vs hide snares against the innocent without cause: 12. let vs swalow him aliue as hel, and whole as one descending into the lake. 13. We shal finde al precious substance, we shal fil our house with spoiles. 14. Cast in thy lot with vs, let there be one purse of vs al. 15. My sonne, walke not with them, stay thy foote from their paths. 16. For their feete runne to euil, and make haste to shed blood. 17. But (b) a net is cast in vayne before the eies of them that haue wings. 18. Themselues also lye in wayte against their owne blood, & practise deceits against their owne soules. 19. So the pathes of euerie couetous man, take violently the soules of the possessours. 20. Wisdom preacheth

The first part.
An inuitation
to seeke wis-
dom: with
some general
precepts.

(a) By these sc-
encious simi-
tudes the stu-
dious may bet-
ter conceiue
and vnderstand
true wisdom,
and the vertues
belonging
thereto.

(b) profound &
solide wit.

(c) Not only
yong men and
inexperienced,
but also the
wise may
learne incre
wisdom by
these parables.

(d) shal be fitte
to gouerne
others.

(e) Feare of our
Lord, that is,
reuerence of
his diuine
Maieitie with

desire duly to
serue him, and
neuer to offend
him, is the first
degree in ascē-
ding to perfect
wisdom: which
consisteth not
only in the vn-
derstanding
but also in
action.
(f) The first
precept is to
learne of our
elders.
(g) The second
to resist euil
suggestions.
(h) The proper
remedic a-
gainst such
alurements is
to be watch-
ful, and to fly
from them.

abroade, she giueth her voice in the streets. 21. In the head of multitudes she cryeth, in the doores of the gates of the citie she vttereth her words, saying: 22. O children how long doe you loue infancie, and fooles couet those things, which are hurtful to themselues, and the vnwise hate knowledge? 23. Turne ye at my correction: behold I wil vtter my spirite to you, and wil shew you my words. 24. " Because I called, and you refused: I stretched out my hand, and there was none that regarded. 25. You haue despised al my counsel, and haue neglected my reprehensions. 26. I also wil laugh in your destruction, and wil scorne, when that shall come to you, which you feared. 27. When sodain calamitie shall fal on you, and destruction as a tempest shall be at hand: when tribulation and distresse shall come vpon you: 28. Then shall they inuocate me, and I wil not heare: in the morning shall they arise, and shall not finde me: 29. for that they haue hated discipline, and not receiued the feare of our Lord, 30. nor consented to my counsel, & detracted from al my correction. 31. They shall eat therefore the fruits of their way, and shall be filled with their owne counsels. 32. The auersion of litle ones shall kill them, and the prosperitie of fooles shall destroy them. 33. " But he that shall heare me, shall rest without terrour, and shall enioy aboundance, feare of euils being taken away.

ANNOTATIONS.

CHAPITRE I.

Three kindes
of wisdom.

Diuine Attri-
butes are not
qualities in
God, but his
substance.

Wisdom in-
created is
God himselfe.

Wisdom the
giift of the
Holie Ghost.

Humane
wisdom.

2. *Wisdom.*) As wel in these Sapiential books, as in other holic Scriptures, and sacred writers, the word wisdom hath three significations. Sometimes it importeth the Diuine Attribute called Gods wisdom; sometimes supernatural wisdom giuen to men by the Holie Ghost; and sometimes it signifieth mere humane wisdom, gotten by the natural light of reason and mans industrie. The first, as likewise other Diuine Attributes, Gods Power, Goodnes, Iustice, Truth, Mercie, and the like, are not qualities, or other accidents in God, as the same termes signifie in creatures. For in God there is no Accident, but al in him is his Diuine Substance and Essence, whose diuers Excellencies are called by such names as mans capacitie can better conceiue: and so Gods wisdom is God himselfe: and is appropriated to the second Person of the blessed Trinitie, as Power is appropriated to God the Father, and Goodnes to the Holie Ghost. In this sense chap. 3. v. 16. is said: *Our Lord by wisdom founded the earth*, &c. The second is called (Sap. 3. v. 25.) *the vapour of Gods power, and a pure emanation (or influence) of the glorie of Almighty God*, and so is a participation of Diuine increated wisdom, called also diuine, according to a certaine analogie, or similitude of Gods owne wisdom, and is the principal giift of the Holie Ghost, by which God is rightly knowne, and duly serued, including al other supernal giifts and vertues, wherof is treated in these books, and to which al men are inuited, with assured promise of celestial and eternal reward. The third wisdom is mere humane, gotten by natural wit and studie, such as Philosophers haue, knowing manie truths, but mixt with manie errors, and much ignorance,

truly

truly called worldlie wisdom,seruing only for this world.But the second kind which is as a sparkie of Gods wisdom, maketh men, otherwise ignorant and of smal capacitie, rightly wise indeed,the true seruants of God, and enheriters of the kingdom of heauen,as these bookes doe most copiously teach.

24. *Because I called and you refused.*) God voutsaffecth foure benefits of grace to euerie man, al necessarie and sufficient for his saluation : 1. He calleth al by preaching,or good inspiration. 2. He offereth help. 3. He instructeth the ignorant what is good,that they may choose it if they wil.4.And reprehendeth euil,that they may shun it. They therefore that neglect this manifold grace in this life, shal without al remedie be damned,being too late to repent in the other world. For then they shal crie and not be heard.v.18.

33. *But he that shal heare me.*) Contrariwise those that accept Gods grace, and cooperate therewith, shal haue eternal rest and ioy.The very same which S. Paul teacheth 2. Cor. 1. v. 10. Euerie one shal receiue the proper things of the bodie, according as he hath done,either good or euil.

Four benefits of God Vocation. Helpe. Instruction. Reprehension.

Reward of workes.

C H A P. II.

Gaining of wisdom bringeth much good, 10. and auoideth much euil: 16. deliuering from error of Idolaters and Heretikes.



Y sonne, (a) if thou wilt receiue my wordes, and wilt hide my cominadments with thee, 2. that thyne eare may heare wisdom: incline thyne hart to know prudence. 3. For if thou shalt cal for wisdom, and incline thyne hart to prudence: 4. If thou shalt seeke her (b) as money, and as treasures shalt dig her vp: 5. then shalt thou vnderstand the feare of our Lord, and shalt finde the knowledge of God. 6. Because our Lord giueth wisdom: and out of his mouth prudence and knowledge. 7. He wil keepe the saluation of the righteous, & protect them that walke simply. 8. Keeping the paths of iustice, & garding the wayes of Saints. 9. Then shalt thou vnderstand iustice, and iudgement, and equitie, and euerie good path. 10. If wisdom shal enter into thy hart, and knowledge please thy soule: 11. counsel shal keepe thee, and prudence shal preserue thee, 12. that thou mayst be deliuered from the euil way, and from the man that speaketh peruersethings: 13. " who (c) leaue the right way, and walke by darke wayes: 14. " who are glad when they haue done euil, and reioyce in most wicked things: 15. whose wayes are peruerse, and their steps infamous, 16. That thou mayst be deliuered from "the strange woman, and from the forainer, which mollifieth her words, 17. forsaketh the guide of her youth, 18. and hath forgotten the couenant of her God. For her house is bowed downe to death, and her paths to hel. 19. Al "that goe in vnto her, shal not returne

Sap 3.
v. 32.
10. v. 9.

(a) This frequent manner of proposing the way and means to wisdom, If thou wilt receiue my wordes, &c. sheweth most euidently the power of mans free wil.
(b) Not euerie desire, or sleight seeking of wisdom sufficeth, but such laborious seeking is required, as a couetous man seeketh treasure which he knoweth to be hid in the ground.
(c) A description of peruers sinners especially of heretikes.

neither shall they apprehend the paths of life. 20. That thou mayst walke in a good way: and mayst keepe the paths of the iust. 21. For they that are right, shall dwell in the earth, and the simple shall continue in it. 22. But the impious shall be destroyed from the earth: and they that doe vniuersally shall be taken away from it.

ANNOTATIONS.

CHAP. II.

Four marks of an heretike.

1. He forsaketh the knowen faith.

2. He glorieth in his owne invention.

3. Teacheth pleasing things.

4. Admitteth no iudge but himself.

13. *Who leaue the right way.*) Generally this description of wicked men, agreeth to al that commit and persist in mortal sinne, whether they walked right at anie time before or no; but most especially sheweth the properties of heretikes: who forsake and leaue the direct, ancient, beaten, knowen way of the Catholike Church, and teach new obscure doctrines, not heard of, or not approued in our forefathers time. Secondly (v. 14.) they glorie in their owne deuises, and reioyce in most wicked things, as in seducing multitude of peoples to rebel against their Catholike Princes, and other Superiours spiritual and temporal, in breaking vows; in despising good works; trusting to only faith, and that not the Catholike faith of al true Christians, but euerie one his particular perswasion, that himself is iust, & shall be saued, which by their owne doctrine, none is bound to belieue of an others state, but of his owne only. In so much that the chiefest point of a Protestants imagined faith, is not a general Article, which al doe or should belieue, but a most particular and singular phantasie, which each one must conceiue of himself, or herself. Thirdly (v. 16.) Heresie, called here the strange and forain woman, tempereth her words, to please the itching eares of her auditorie, framing her doctrine to the humour of those, whom she seeketh to peruert. The same which the Apostle saith in other words, by sweete speeches and benedictions they seduce the harts of innocents. Fourthly (v. 19.) Those that doe enter into errour of heresie, shall not returne, that is, very hardly and rarely returne into the right way of life; the reason whereof the same Apostle yealdeth, because an heretike is condemned by his owne iudgement. For being in errour, and admitting no iudge but himself, he parteth from the Church, excludeth the meanes of better instruction, & through his erronius iudgement, remaineth in damnable opinion, and so in the state of damnation.

Isaie.

35. v. 8.

Rom. 16.

v. 18.

Ti. 3. v.

11.

CHAP. III.

Wisdom exhorteth to keepe Gods law (giving long life) to obserue mercie, and truth. 5. to confide in God, 7. to feare, 9. and honour him, 11. to take his correction gladly (13. for al good things folow wisdom.) 27. to relieue the needie without delay, 30. not to contend with the wicked, nor to imitate them. 33. The euil shall faile, and the godlie shall prosper.

(a) It auaileth little to heare good instructions, except we keepe them



Y sonne, (a) forget not my law, and let thy (b) hart keepe my precepts. 2. For they shall adde to thee length of dayes, and yeares of life, and peace. 3. Let not (c) mercie and truth leaue thee, put them about thy throte and write them in the tables of thy hart:

4. and thou shalt find grace; and good discipline before God and men. 5. (d) Haue confidence in our Lord with al thy hart and leane not vpon thyne owne prudence. 6. In al thy wayes thinke on him, and he wil direct thy steps. 7. Be not wise in thyne owne conceit: feare God, and depart from euil: 8. for it shal be health to thy nauil, and watering of thy bones. 9. Honour our Lord with thy substance, and giue to him of the first of al thy fruits: 10. and thy barnes shal be replenished with fulnes, and thy presses shal run-ouer with wine. 11. My sonne, cast not away the discipline of our Lord: neither doe thou faint when thou art chasticed of him: 12. (e) for whom our Lord loueth he chasticeth: and as a father in the sonne he pleaseth himself. 13. Blessed is the man that findeth wisdom, and floweth with prudence: 14. better is the purchasing therof then marchandise of siluer, and her fruite then chiefe and the purest gold: 15. she is more precious then al riches: and al things that are desired, are not able to be compared with her. 16. (f) Length of dayes in her right hand, & in her left hand (g) riches and glorie. 17. Her wayes are beautiful wayes, and al her paths peaceable. 18. She is a tree of life to them that shal apprehend her: and he that shal hold her is blessed. 19. Our Lord by wisdom founded the earth, established the heauens by prudence. 20. By his wisdom the depths haue broken forth, and the clouds waxe thicke with dew. 21. My sonne, let not these things depart from thyne eies: keepe the law & counsel: 22. and there shal be life to thy souie, and (h) grace to thy iawes. 23. Then shalt thou walke confidently in thy way, and thy foote shal not stumble: 24. if thou sleepe, thou shalt not feare: thou shalt rest, and thy sleepe shal be sweete. 25. Dread not at soden terrour, and the power of the impious falling vpon thee. 26. For our Lord wil be at thy side, and wil keepe thy foote that thou be not taken. 27. Doe not prohibite him to doe good, that is able: if thou be able, thy selfe also doe good. 28. Say not to thy frend: goe, and returne; and (i) to morow I wil giue to thee: wheras thou mayest giue forthwith. 29. Practise not euil against thy freind, when he hath affiance in thee. 30. Contend not against man without cause, wheras he hath done thee no euil. 31. Doe not enuie an vniust man, nor imitate his waies: 32. because euerie deluder is an abomination of our Lord, and his communication is with the simple. 33. There is pouertie from our Lord in the house of the impious: but the habitations of the iust shal be blessed. 34. He shal delude the deluders, and to the milde he wil giue grace. 35. The wise shal possesse glorie: the exaltation of fooles ignominie.

in memorie.
 (b) not in books only but in the hart:
 (c) and put the in execution.
 (d) know also that al thy strength is in God, in whom thou maist securely trust, not in thyne owne prudence.
 (e) Chastisment and tribulation in those that endeauour to serue God, is a signe of his fauour towards them; and therefore his other promises which seeme to be temporal, are to be vnderstood of the next life.
 (f) God rewardeth as it were with both hands, promising eternal life,
 (g) and competent meanes in this life.
 (h) Merite for the words of thy mouth.
 (i) Almes in season is double worth to that which is differred long.

C H A P. IIII.

The wiseman exhorteth others by his owne example to seeke wisdom. 14. to decline from the wicked, and to imitate the iust, 23. to guide wel the hart, mouth, and feete.



(a) As Salomō was instructed by his father King Dauid, so he teacheth others the right order how to learne wisdom.

(b) The first part of wisdom is to desire it. For nothing hindereth from being iust but that iustice is not desired. S. Aug. in Psal. 118. v. 20.

(c) As the hart is the principal part of the bodie, so the wil is the chiefest power of the soule: from which good or euil proceedeth.

H I L D R E N heare ye the fathers discipline, and attend that you may know prudence. 2. I wil giue you a good giift, forsake not my law. 3. For (a) I also was the sonne of my father, tender and as the onlie-begotten in my mothers sight: 4. and he taught me, & sayd: Let thy hart receiue my words, keepe my precepts, and thou shalt liue. 5. Possesse wisdom, possesse prudence: forget not, neither decline from the words of my mouth. 6. Leauē her not, and she wil keepe thee: loue her, and she wil preferue thee. 7. (b) The beginning of wisdom, possesse wisdom, and in al thy possession purchase prudence: 8. take her quickly, and she wil exalt thee: thou shalt be glorified of her, when thou shalt embrace her. 9. She wil giue to thy head increase of graces, and with a noble crowne she wil protect thee. 10. Heare my sonne, and receiue my words, that yeares of life may be multiplied to thee. 11. The way of wisdom I wil shew to thee, I wil leade thee by the paths of equitie. 12. Which when thou shalt haue entered, thy steps shal not be straytned, and running thou shalt not haue a stumbling block. 13. Hold discipline, leauē it not: keepe it, because the same is thy life. 14. Be not delighted in the paths of the impious, neither let the way of the euil please thee. 15. Flye from it, neither passe thou by it: goe aside, and forsake it. 16. For they sleep not vnlesse they haue done ill: and they take no sleep vnlesse they supplant. 17. They eate the bread of impietie, and drinke the wine of iniquitie. 18. But the path of the iust, as shyning light, proceedeth euen to perfect day. 19. The way of the impious is darke som: they know not where they fal. 20. My sonne heare my wordes, and incline thyne eare to my sayings. 21. Let them not depart from thyne eies, keepe them in the middes of thy hart. 22. For they are life to those that finde them, and health to al flesh. 23. With al garde keepe thy (c) hart, because life proceedeth from it. 24. Remoue from thee a froward mouth, and let detracting lips be far from thee. 25. Let thine eies see right things, & let thine eie-liddes goe before thy steps. 26. Direct the path to thy feete, and al thy wayes shal be established. 27. Decline not to the right hand, nor to the left: turne away thy foote from euil. 28. For our Lord knoweth the wayes that are on the right hand: but those are peruers, which are on the left hand. 29. But he wil make thy courses right, and thy wayes he wil bring forward in peace.

C H A P. V.

Againe wisdom deborteth from fornication (carnal and spiritual) 6. shewing that in the end sinners shal see and feele the effect of their follie: 20. which God seech and wil punish.

MY sonne, attend to my wisdom, and to my prudence incline thyne care, 2. that thou mayst keepe (a) cogitations, and thy lippes preferue discipline. 3. Attend not to the deceit of a (b) woman: for the lips of an harlot are as a hony combe distilling, and her throte netter then oyle. 4. But her later ends are bitter as wormewood, and sharp as a two edged sword. 5. Her feete goe downe into death, and her steps penetrate vnto hcl. 6. They walke not by the path of life, her steps are wandering, and vnsearcheable. 7. Now therefore my sonne heare me, and depart not from the words of my mouth. 8. Make thy way far from her, and approach not to the doores of her house. 9. Giue not thy honour (c) to strangers, and thy yeares to the (d) cruel. 10. Lest perhaps strangers be filled with thy strength, and thy labours be in an other mans house, 11. and thou mourne in the end, when thou shalt haue spent thy flesh and thy bodie, and say: 12. Why haue I detested discipline, and my hart consented not to reprehensions, 13. nor I heard the voice of them that taught me, and haue not inclined mine eare to masters? 14. I haue almost been in al euil, in the middes of the Church and of the synagogue. 15. Drinke water of thyne owne cesterne, and the streames of thy wel: 16. (e) Let thy fountaines be deriued abroad, and in the streets diuide thy waters, 17. (f) Haue them alone, neither let strangers be partakers with thee. 18. Let thy vayne be blessed, and reioyce with the woman of thy youth: 19. a hinde most deare, and a most grateful fawne: let her breasts inebriate thee at al time, in her loue be thou delighted continually. 20. Why art thou seduced my sonne of a strange woman, and art cherished in the bosome of an other? 21. Our Lord beholdeth the wayes of man, and considereth al his steps. 22. His owne iniquities take the impious, and he is fast bound with the ropes of his sinnes. 23. He shal die because he hath not had discipline, and in the multitude of his folie he shal be deceiued.

(a) To auoide al impietic it is first of al necessarie, not to thinke, speake, nor heare vnlawful things. (b) By woman is generally vnderstood concupiscence of what sinne soeuer, as: ch. 1. v. 10. & ch. 3. v. 33. ch. 4. v. 14. (c) The world the flesh and the diuel are strangers, (d) and cruel enemies that render for reward eternal damnation. (e) Good doctrine is to be imparted to men of sincere intention. (f) not to contemners and obstinate infidels.

C H A P. VI.

*He that is suretie for an other, must haue care to discharge that he promised.
6. The slouthful must learne diligence of the emmot. 12. The description of
an Apostata. 16. Above other six bad things God detesteth the sorow of
discord. 20. All are exhorted to keepe Gods law, 24. namely to fyve forni-
cation, and al occasions therof.*

(a) The wifma doth not absolutely diswade from al manner of suretiship, but from rashly, or vnaduisedly answering for others. And especially exhortheth to vse al diligence in performing, or causing others to performe that which is promised or couenanted.

(b) Euerie one that sinneth wittingly and of malice, refusing to obey God, employeth his mouth, eyes, feere, hands, and al parts with a wicked hart and intention to peruerse others: most proper to heretikes, apostates from the faith.
(c) The former six are al damnable, but this seuenth is most detestable, because it



MY sonne: (a) if thou shalt be suretie for thy freind, and hast made fast thy hand to a stranger, 2. thou art entrapped with the words of thy mouth, & caught with thyne owne words. 3. Doe therefore my sonne that which I say, and deliuer thy selte, because thou art fallen into the hand of thy neighbour. Runne diuers wayes, make hast, rayse thy freind. 4. Giue not sleep to thine cies, neither let thine cie-lids slumber. 5. Deliuer thyselfe as a litle doo from the hand, and as a bird from the hand of the fowler. 6. Goe to the emmot, o sluggard, and consider her wayes, and learne wisdom. 7. Who wheras she hath no guide, nor maister, nor capitaine, 8. prepareth meate for herselfe in the summer, and gathereth in the haruest for to eat. 9. How long wilt thou sleepe, o sluggard: when wilt thou rise out of thy sleepe? 10. Thou shalt sleepe a litle, a litle shalt thou slumber, a litle shalt thou ioyne thy hands to sleepe: 11. and penurie shal come to thee, as a wayfaring man, and pouertie as a man armed. But if thou be not sluggish, thy haruest shal come as a fountaine, and penurie shal fyre farre from thee. 12. A man that is an (b) Apostata, a man vnprofitable, goeth with peruerse mouth, 13. winketh with the cies, treadeth with the foote, speaketh with the finger, 14. with wicked hart he deuifeth euil, and at al time he soweth brawles. 15. To him his destruction shal come forthwith, and he shal sodainly be destroyed, neither shal he haue remedie any more. 16. Six things there are which our Lord hateth, and the seuenth his soule detesteth: 17. Loftie cies, a lying tongue, hands that shead innocent blood, 18. a hart that deuifeth most wicked deuises, feete swift to runne into euil, 19. a deceitful witnesse that vttereth lies, and him that among brethren (c) soweth discordes. 20. My sonne keepe the precepts of thy father, and leaue not the law of thy mother. 21. Bynde them in thy hart continually, and put them about thy throte. 22. When thou shalt walke, let them goe with thee: when thou shalt sleepe, let them keep thee, and awaking talke with them. 23. Because the commandment is a lampe, and the law a light, and the way of life the increpatiō of discipline: 24. that they may keepe thee from the euil woman, and from the faire spoken tongue of the stranger. 25. Let not thy hart

couet her beaultie, be not caught with her becks: 26. for the price of an harlot is scarce worth one loafe: but a woman catcheth the precious soule of man. 27. (d) Can a man hide fyre in his bosome, that his garments burne not? 28. Or walke ypon hote coales, that his soales be not burnt? 29. so he that goeth in vnto his neighbours wife, shal not be cleane when he shal touch her. 30. It is (e) no great fault, when a marshall haue stollen: for he stealeth to fill his hungrie soule: 31. also being taken he shal restore seuenfold, and shal giue vp al the substance of his house. 32. But he that is an aduouterer, for penurie of hart shal destroy his owne soule: 33. shame and ignominie he gathereth to himselfe, & his reproch shal not be blotted out. 34. Because the zeale and furie of the husband wil not spare in the day of reuenge, 35. neither wil he yeald to any mans prayers, neither wil he take for redemption verie many guifts.

is opposite to the chief vertue charitic, it breaketh vnitie, & is the proper sinne of the diuel. (d) All occasiōs of sinne, especially probable, are to be shunned. (e) Theft is also mortal sinne against the seuenth cōmandment, but not so great as adulteric.

C H A P. VII.

He further exhorteith yongmen to secke wisdom, 5. especially to flye from the intisements of harlots, largely describing the same, 22. and the ruine of them that are so deluded.

MY sonne (a) keepe my words, and my precepts hide with thee. Sonne 2. keepe my commandments, and thou shalt liue: and my law as the apple of thine eie: 3. binde it on thy fingers, write in the tables of thy hart. 4. Say to wisdom, thou art my sister: & call prudence thy freind, 5. that she may keepe thee from the strange woman, and from the forener which maketh her words sweete. 6. For out of the window of my house I looked out through the lattise, 7. and I see litle ones, I behold a foolish yongman, 8. which passeth through the streets by the corner, and goeth nigh the way of her house, 9. in the darke the day being toward euening, in the darkenes of the night, and diunnes. 10. And behold the womā meeteth him in harlots attire, prepared to deceiue soules: babling and wandring, 11. impatient of rest, nor able to consist in the house outher secte, 12. now abroad, now in the streets, now lying in wayte neere the corners, 13. And taking the yongman she kisseth him, and with malepert countenance speaketh fayre, saying: 14. I vowed victimas for welfare, this day I haue payed my vowes. 15. Therefore I am come forth to meete thee, desirous to see, and I haue found thee. 16. I haue wouen my bed with cordes, I haue adorned it with tapestrie pictured out of Ægypt. 17. I haue sprinkled my bed with myrrhe, aloes, and cinnamome. 18. Come let vs be inebriated with brests, and let vs enjoy desired embracings, til the day appeare. 19. For my husband is not at home, he is gone a very long iourney. 20. he caried with him a bag of money:

(a) Because tentations still occurre in this life, and man is fraile, good exhortations, and earnest admonitions must also be continually inculcated, as here the wisman often repeateth and much vrgeth the same good and necessarie aduises to embrace wisdom and to walke still in the way of vertue, especially to flye from vices, and dangers of sinne.

(b) Sinners after consent giuen to tentations are as inconsiderate of their owne state, & of their perile and ruine, as an oxe when he is ledde to the shambles, or a bird allured with a bate, that flyeth into the snare or net.

in the day of the ful moone he wil returne to his house. 21. She intangled him with many words, and with flatterie of lips drew him. 22. Immediately he foloweth her (b) as an oxe led to be a victime, & as a lambe playing the wanton, and not knowing that he is drawn as a foole to bonds, 23. til the arow pearse his liuer: as if a birde should make haste to the snare, and knoweth not that his life is in danger. 24. Now therefore my sonne, heare me, and attend to the words of my mouth. 25. Let not thy mind be drawn away in her wayes: neither be thou deceiued with her paths. 26. For she hath cast downe manie wounded, and al the most strong are slaine by her. 27. Her house the wayes of hel, penetrating to the inner parts of the death.

C H A P. VIII.

Wisdom is preached in conspicuous and most frequented places, that none may pretend want of admonition, 7. her doctrine is true, godlie, profitable, & necessarie to al sorts of men. 12. Wisdom (increated which is God himselſe) is eternal, 32. and bringeth eternal happines.

(a) True wisdom directing to good life & so to eternal saluation, is only found in the visible Church standing vpon a mountaine, not hidde in corners or obscure places.



(b) These singular praises pertain to the increated wisdom, God himselſe, from whom proceedeth wisdom giuen to men by the Holic Ghost. See Annot. ch. 1. v. 2.

DO TH not wisdom crie, and prudence giue her voice? 2. Standing (a) in the high & loftie tops ouer the way, in the middes of the paths, 3. beside the gates of the citie in the verie doores she speaketh, saying: 4. O men, to you I crie, and my voice is to the children of men. 5. O litle ones vnderstand subtiltie, and yevnwise marke. 6. Heare ye, because I wil speake of great things: and my lips shal be opened to preach right things. 7. My throte shal meditate truth, and my lips shal detest the impious. 8. Al my words are iust, there is no wicked, nor peruerse thing in them. 9. They are right to them that vnderstand, and iust to them that finde knowledge. 10. Receiue ye discipline, & not money: choose doctrine rather then gold. 11. For wisdom is better then al most precious riches: and whatsoever is to be desired can not be compared to it. 12. I (b) wisdom dwel in counſel, and am present in learned cogitations. 13. The feare of our Lord hateth euil: arrogancie, and pride, and wicked way, and a double tonged mouth I doe detest. 14. Myne is counſel & equitie, prudence is mine, strength is mine. 15. By me Kings doe reigne, and the makers of lawes decree iust things. 16. By me Princes rule, and the mightie decree iustice. 17. I Loue them that loue me: and they that watch toward me shal finde me. 18. With me are riches, and glorie, glorious riches, and iustice. 19. For my fruite is better then gold and precious stone, and my bloſomes then

choſen

choscn filuer. 20. I walke in the wayes of iustice, in the middes of the paths of iudgement, 21. that I may enrich them that loue me, and may replenish their treasures. 22. Our Lord possessed me in the beginning of his wayes, before he had made any thing from the beginning. 23. From eternitie I was ordayned & of old before the earth was made. 24. The depths were not as yet, and I was now conceiued, neither had the fountaines of waters as yet gushed forth: 25. the mountaines with heauie hugnesse stooode not as yet: before the litle hils I was brought forth: 26. he had not yet made the earth, and the riuers, and the poles of the round world. 27. When he prepared the heauens, I was present: when with a certaine law and circuite he compassed the depths: 28. When he established the firmament aboue, & poyled the fountaines of water: 29. when he compassed the sea with her limits, and set a law to the waters that they should not passe their bounds: when he hanged the foundatiōs of the earth, 30. I was with him franing al things: and was delighted euerie day, playing before him at al time, 31. playing in the world: & (c) my delights to be with the children of men. 32. Now therefore children heare me: Blessed are they that keepe my wayes. 33. Heare ye discipline, and be wise, and reiect it not. 34. Blessed is the man that heareth me, & that watcheth at my doores dayly, & wayteth at the potts of my doore. 35. He that shal finde me shal finde life, and shal draw saluation of our Lord: 36. but he that shal sinne against me, shal hurt his owne soule. Ai that hate me, loue death.

(c) God much preferreth man before al other corporal creatures.

CHAP. IX.

Wisdom hauing built her house with seuen pillers, inuited hal to a prepared banquet: 11. promising to multiplie ioyful dayes. 13. Folie inciteth to ber contrarie banquet of stollen water and hid bread.



WISDOME hath built herself an house, she hath cut out seuen pillers. 2. She hath immolated her viſtims, mingled her wine, and set forth her table. 3. She hath sent her hand-maids to cal to the towre, and to the wals of the citie: 4. If any be a litle one, let him come to me. And to the vnwise she spake: 5. Come (a) eate ye my bread, & drinke the wine which I haue mingled for you. 6. Leauē infancie, and liue, and walke by the wayes of prudence. 7. He that teacheth a scorner doth iniurie to himself; and he that rebuketh the impious, purchaffeth a blotte to himself. 8. Rebuke (b) not the scorner lest he hate thee. (c) Rebuke a wise man, and he wil loue thee. 9. Giue

(a) S. Cyprian li. 2. ep. . . citeth this whole passage of Christs Sacrifice in the formes of bread and wine.

(b) Where is no hope of amendment prudence directeth vs not to admonish, nor rebuke sinners, lest without anie fruite we procure enmitie, charitie also requireth rather to expect better op-

portunitie, left
the offender
become worse
by our admoni-
tion.

(c) But when
there is hope
of good, euery
one is bound,
especially su-
perious, to
to correct
offenders. S.
Ang. li. i. c. 9. de
ciuit. S. Basil.
regulis fufe
disput. 158.

God built his
Church with
spiritual Pa-
stors & Rites
of Religion in
the old Testa-
ment.

The same are
more excel-
lent in the
Church of
Christ.

occafion to a wise man, and wisdom shall be added, to him. Teach the iust, and he shall make haste to take it. 10. The beginning of wisdom, the feare of our Lord: and the knowledge of the holie, prudence. 11. For by me shall thy dayes be multiplied, and yeares of life shall be added to thee. 12. If thou be wise, to thy self thou shalt be: and if a scorner, thou alone shalt beare the euil. 13. A foolish woman and clamorous, and full of allurements, and knowing nothing at all, 14. sate in the doores of her house vpon a seate in a high place of the citie, 15. to call them that passe by the way, and goe on their iourney: 16. He that is a little one, let him turne to me. And to the foole she spake: 17. Stolen waters are sweeter, and hidden bread more pleasant. 18. And he was ignorant that giants are there, and her guests in the depths of hel.

ANNOTATIONS.

CHAPTER IX.

1. *Wisdom hath built herself a house.* According to the literal sense, wherein the mystical is grounded (both intended by the Holie Ghost) Wisdom which is God himself, Creatour & Cōseruer of all things, whose special good pleasure and delight is to be with men, built his house the Church, first in the Patriarchs, Priests, Prophets, and his other faithful seruants in the old Testament; partly before, but more conspicuously in the people of Israel, establishing the same with seuen, that is (according to the frequent phrase of holie Scripture) with manie pillers, Pastors and chief gouerners, by whom the whole people were directed in all spiritual causes; as the Psalmist likewise induceth God, saying: I haue confirmed the pillers thereof. And as S. Paul afterward calleth S. Peter, S. James, and S. Iohn, pillers. In this house wisdom also prepared a banquet, appointed victimes of diuers sorts, as grateful Sacrifices to God, & therto inuited all men in much better order, and to their more profite, then the aduultresse woman, follie and wicked concupiscence, inciteth to her carnal and wordlie pleasures, which bring to eternal ruine. And for this purpose God neuer ceased to send Priests and Prophets to inuite the people of Israel, to this strong towre fenced with wals. In the Allegorical sense, the same diuine increated Wisdom, the second Person in the B. Trinitie, the Diuine WORD coeternal to the Father, built himself a house, his humane bodie in the Virgins womb, and therunto, as to the head, adioyned the members, his mystical hodie the Church, immolated victimes of Martyrs, prepared the Table in breade and wine, where also appeareth his Priesthood; according to the Order of Melchisedec, and called therto such as before were vnwise, and of smal vnderstanding: because as the Apostle saith: God chose the weake of this world to confound the strong. As S. Augustin expoundeth this passage, li. 17. c. 20. de ciuit & 4. 51. veter. & nou. Test. to. 4.

Prou. 9.
v. 31.

Psa. 74.
Galas. 2.

1. Co. 1.

THE PARABLES OF SALOMON.

This repetition of the title signifieth, that the sentences which follow are more properly called Parables, then the former: From which they also differ in manner of utterance, by the figure Antithesis, for most part opposing, and comparing contrarie vertues and vices, shewing their contrarie effects: with great elegancie, especially in the original tongue; which could not be so fully expressed in Greeke, nor Latin, much lesse in vulgar language: But are the same in sense, though often obscure, by reason of the Hebrew phrase, shortnes of sentences, and so without anie certaine connexion, that we can not with perspicuitie, comprehend the summe therof in brieve contents, after the ordinarie manner before the chapters. And therefore haue thought it better for the vulgar reader, to set downe in the margin of the twentie chapters next following, in brieve termes, the vertues, or other good things (rather then the bad, not hauing place for both) commended in euerie sentence. For though the same be not alwayes expressed in the text, yet they may be vnderstood by their opposite vices. Whofoeuer desireth further explication, may finde manie of these diuine sentences excellently expounded by S. Ierom, S. Augustin, S. Gregorie and other Fathers in feueral places. Or read S. Bedas Commentaries vpon this whole booke, To. 4. Vel apud S. Ierom. To. 7. Or amongst late writers, our learned cuntryman D. Radulphus Bains, Bishop Iansenius, and F. Petanus.

The second part. Sententious moral precepts.

How these Parables following differ from the former.

Why the contents of the twentie chapters following are put in the margin.

C H A P. X.



- Wise sonne makth the father glad: but a foolish sonne is the sorow of his mother.
2. The treasures of impietie shal profit nothing: but iustice shal deliuer from death.
3. Our Lord wil not afflict with famine the soul of the iust, and the deceitful practises of the impious he wil ouerthrow.
4. The slothful hand hath wrought pouertie: the hand of the strong getteth riches.
Who so trusteth to lyes feedeth the winds: and the selfe-same man followeth the flying birds.
5. He that gathereth in the haruest, is a wise sonne: but he that snorteth in summer, is the sonne of confusion.
6. The blessing of our Lord is vpon the head of the iust: but iniquitie couereth the mouth of the impious.
7. The memorie of the iust is with prayses: and the name of the impious shal rot.
8. The wise of hart shal receiue precepts: a foole is beaten with lips.
9. He that walketh playnly, walketh confidently: but he that deprauch his wayes, shal be manifest.

Wisdom in general.

Iustice.

Confidenee in God.

Industrie.

Truth.

Diligence.

Eqnitie.

Good fame.

Desire to learne.

Sinceritie.

Vnfained
freindship.

Wholsome
talke.

Charitie.

Prudent
speech.

Discretion in
speaking.

Iust gaine.

Iust intention.

Loue to be
corrected.

Internal and
external cha-
ritie.

Moderate
speech.

Sinceritie of
hart.

Loue of do-
ctrin.

Spiritual ri-
ches.

Sorow for
sinne.

Remorse of
conscience.

Iustice in ge-
neral.

Diligence.

Feare of God.

Pictie.

Obferuation
of Gods law,
fulfilling al
iustice.

Speaking and
Meditating
good things.

10. He that wincketh with the eye, shal giue sorow : and the foole in lips shal be beaten.

11. A vayne of life, the mouth of the iust : and the mouth of the impious couereth iniquitie.

12. Hatred rayseth brawles: and charitie couereth al sinnes.

13. In the lips of the wise wisdom is found: and a rod on his backe that lacketh witte.

14. Wise men hide knowledge : but the mouth of the foole is next to confusion.

15. The substance of a rich man, is a citie of his strength : the feare of the poore their pouertie.

16. The worke of the iust vnto life : but the fruit of the impious vnto sinne.

17. The way of life, to him that keepeth discipline: but he that forsaketh reprehensions, erreth.

18. Lying lips hide hatred : he that vttereth contumelie is vnwise.

19. In much talke there shal not want sinne : but he that moderateth his lips is most wise.

20. The tong of the iust, is chosē siluer : but the hart of the impious is nothing worth.

21. The lips of the iust teach verie many: but they that are vntaught, shal die in the penurie of wite.

22. The blessing of our Lord maketh men rich: neither shal affliction be ioyned to them.

23. A foole worketh mischeefe as it were by laughter : but wisdom is prudence to a man.

24. That which the impious feareth, shal come vpon him: to the iust their desire shal be giuen.

25. As a tempest passing the impious shal not be : but the iust as an euerlasting foundation.

26. As vinegre to the teeth, and smoke to the eies, so a sluggard to them that sent him.

27. The feare of our Lord shal adde dayes : and the yeares of the impious shal be shortned.

28. The expectation of the iust is ioy : but the hope of the impious shal perish.

29. The strength of the simple the way of our Lord : and feare is to them that worke euil.

30. The iust for euer shal not be moued: but the impious shal not dwell on the earth.

31. The mouth of the iust shal bring forth wisdom : the tong of the troward shal perish.

32. The lips of the iust consider grateful things : and the mouth of the impious peruerse things.

C H A P. XI.



- DECEITFUL balance, is abomination before God: and Equitie.
 and equal weight is his wil.
2. Where pride shal be, there shal be contumelie also: Humilitie.
 but where humilitie, there also wisdom.
3. The simplicitie of the iust shal direct them: and the Sinceritie.
 supplanting of the peruers shal waste them.
4. Riches shal not profit in the day of reuenge: but iustice shal deliuer Spiritual riches.
 from death.
5. The iustice of the simple shal direct his way: and the impious shal Pietie.
 tal in his impietie.
6. The iustice of the righteous shal deliuer them: and the vniust shal be Iustice.
 caught in their deceitful practises.
7. The impious man being dead, there shal be no hope any more: and Care of the
 the expectation of the careful shal perish. other life.
8. The iust is deliuered from distresse: and the impious shal be giuen Future ioy.
 for him.
9. The dissembler with his mouth deceiueth his freind: but the iust shal Truth in
 be deliuered by knowledge. words.
10. In the good things of the iust the citie shal reioyce; and in the de- Common
 struction of the impious there shal be prayse. good.
11. With the benediction of the iust the citie shal be exalted: and by the Publike ioy.
 mouth of the impious it shal be subuerted.
12. He that despiseth his freind, lacketh hart: but the wise man wil hold True freind-
 his peace. ship.
13. He that walketh fraudulently, reueileth secrets: but he that is faithful, Fidelitie.
 concealeth the thing committed of his freind.
14. Where there is no gouernour, the people shal fal: but there is health Good govern-
 where is much counsel. ment.
15. He shal be afflicted with euil, that is suretie for a stranger: but he that Prudence in
 is ware of the snares, shal be secure. suretiship.
16. A gracious woman shal finde glorie: and the strong shal haue ri- Diligence.
 ches.
17. A merciful man doth good to his kinred also. Mercie.
18. The impious maketh an vnstable worke: but to him that soweth Iustice.
 iustice, is a faythful reward.
19. Clemencie prepareth life: & the pursing of euil things death. Clemencie.
20. A peruers hart is abominable to our Lord: and his wil is in them that Sinceritie.
 walke simply.
21. Hand in hand the euil man shal not be innocent: but the seede of Iust dealing.
 the iust shal be saued.
22. A ring of gold in a swines snout, a fayre woman & a foole. Internal ver-
 tue.

Expectation of glorie.	23. The desire of the iust is al good : the expectation of the impious furie.
Almes deedes.	24. Some diuide their owne goods , and are made richer : others take violently not their owne , and are alwayes in pouertie.
Beneuolence.	25. The soule which blesseth,shal be made fatts: and he that inebriateth, himself shal also be incbriated.
Care of the poore.	26. He that hydeth corne , shal be cursed among the peoples: but blessing vpon the head of them that sel.
Good desires.	27. Wel riseth he early who seeketh good things : but he that is a searcher after euil things, shal be oppressed of them.
Trust in Gods goodnes.	28. He that trusteth in his riches shal fal : but the iust shal spring as a greene leafe.
Frugalitie.	29. He that troubleth his house , shal possesse the winds : and he that is a foole shal serue the wife.
Spiritual instruction.	30. The fruite of the iust man a tree of life : and he that gaineth soules, is wise.
Straight way of saluation.	31. If the iust man receiue in the earth, how much more the impious and sinner?

C H A P. XII.

Loue of discipline.

Progress in vertue.

Pietie.

Diligent industrie.

Desire of iustice.

Sinceritie in words.

Iustice.

Sound doctrine.

Contentment of minde.

Compassion.

Diligent traffick.



He that loueth discipline, loueth knowledge: but he that hateth reprehensions is vnwise.

2. He that is good,shal draw grace from our Lord: but he that trusteth in his owne cogitations, doth impiously.

3. Man shal not be strengthened by impietie : and the roote of the iust shal not be moued.

4. A diligent woman is a crowne to her husband: and putrefaction in his bones, she that doth things worhie of confusion.

5. The cogitations of the iust are iudgements : & the counsels of the impious are fraudulent.

6. The words of the impious lie in wayte for bloud: the mouth of the iust shal deliuer them.

7. Turne the impious , and they shal not be: but the house of the iust shal be permanent.

8. A man shal be knowen by his doctrine: but he that is vaine and foolish,shal lye open to contempt.

9. Better is the poore and sufficient to himself , then he that is glorious and wanteth bread.

10. The iust knoweth the liues of his beasts : but the bowels of the impious are cruel.

11. He that tilleth his land , shal be filled with breads : but he that purfeweth idienes is a verie foole.

He that

* defen
ce.

He that is delighted in much quaffing of wine, leaucth conuulie in his munitions.

Temperance.

12. The desire of the impious is the muniment of the most wicked: but the roote of the iust shal prosper.

Just punish-
ment of the
wicked.

13. For the finnes of the lips ruine approcheth to the euil man : but the iust escapeth out of distresse.

Guard of the
tongue.

14. Of the fruite of his owne mouth shal euerie man be replenished with good things, and according to the workes of his hands it shal be repayed him.

Godlie instra-
ctions: and
good deeds.

15. The way of a foole is right in his eies: but he that is wise heareth counsels.

Leading to
good counsel.

16. A foole by & by sheweth his anger: but he that dissembleth iniuries is wise.

Toleracion of
injuries.

17. He that speaketh that which he koweth, is an vtrerer of iustice: but he that lyeth, is a fraudulent witnessse.

True testi-
monie.

18. There is that promiseth, and is pricked as it were with the sword of conscience: but the tong of the wise is health.

Advised pro-
mising.

19. The lips of truth shal be stable for euer: but he that is an hastie witnessse, frameth a toag of lying.

Considerate
testimonie.

20. Guile is in the hart of them that thinke euil things: but ioy foloweth them that giue counsels of peace

Pacification.

21. It shal not make the iust forie what soeuer shal fal to him: but the impious shal be replenished with euil.

Iustice in ge-
neral.

22. Lying lippes are an abomination to our Lord: but they that doe faithfully please him.

Fidelitie.

23. A circumspect man concealeth knowledge: and the hart of the vnwise prouoketh folie.

Prudent si-
lence.

24. The hand of the strong shal rule, but that which is slothful, shal serue vnder tributes.

Resistance of
tentations.

25. Pensifnesse in the hart of a man shal humble him, & with a good word he shal be made glad.

Alacritie in
good workes.

26. He that neglecteth damage for a freind, is iust: but the way of the impious shal deceiue them.

Freindship.

* a iust
man.

27. The fraudulent man shal not find gayne: and the substance of a * man shal be the price of gold.

Honest indu-
strie.

28. In the path of iustice, life but the by-way leadeth to death.

Good life.

C H A P. XIII.



W I S E sonne, is the doctrine of the father: but he that is a scorner, heareth not when he is rebuked.

Filial feate.

2. Of the fruite of his owne mouth man shal be filled with good things: but the soule of the preuaricatours is wicked.

Sound doctri-
ne.

3. He that keepeth his mouth, keepeth his soule: but he that is vnaduised to speake shal seeie euils.

Discretion in
speach.

Constant endeavour.	4. The sluggard wil and wil not : but the soule of them that worke, shal be made fatte.
Truth in wordes and deeds.	5. The iust shal detest a lying word : but the impious confoundeth, and shal be confounded.
Iustice.	6. Iustice keepeth the way of the innocent : but impietie supplanteth the sinner.
True acknowledgement of temporal state.	7. There is one as it were with riches wheras he hath nothing: and there is as it were poore, wheras he is in much riches.
Mediocritie of riches.	8. The redemption of a mans life, his riches : but he that is poore, beareth not reprehension.
Sincere conscience.	9. The light of the iust maketh glad : but the candle of the impious shal be extinguished.
Humilitie.	10. Among the proude there are alwayes braules : but they that doe al things with counsel, are ruled by wisdom.
Iust gaine.	11. Substance hastned shal be diminished : but that which by litle and litle is gathered with the hand, shal be multiplied.
Speedie performance of promise.	12. Hope that is differred afflicteth the soule : a tree of life the desire of cunning.
Good report.	13. Who so detraeth from any thing, he byndeth himselfe for the time to come: but he that feareth the precept, shal conuers in peace.
Plaine dealing.	Guileful soules erre in sinnes: the iust are merciful & haue pitie.
Good instruction.	14. The law of a wise man a fountaine of life, that he may decline from the ruine of death.
True doctrine.	15. Good doctrine shal giue grace: in the way of contemners a whirle-poole.
Prudence.	16. The subtel man doth al things with counsel : but he that is a fooie openeth folie.
Faithful message.	17. The messenger of the impious shal fall into euil: but a faithful legat, is health.
Desire to learne.	18. Pouertie, and ignominie, to him that forsaketh discipline : but he that ycaldeeth to him that rebuketh, shal be glorified.
Hate of sinne.	19. Desire if it be accomplished, delighteth the soule: fools detest them that flye euil things.
Conuersation with the good.	20. He that walketh with the wise, shal be wise: a freind of fools shal be made like.
Iustice.	21. Euil pursueth sinners, and to the iust good things shal be repayed.
Succession.	22. The good man leaueth heyres, sonnes, and nephewes: and the substance of the sinner is kept for the iust.
Frugalitie.	23. Much meate in the tilled grounds of the fathers: and to others they are gathered without iudgement.
Chastisement.	24. He that spareth the rod, hateth his childe : but he that loueth him doth instantly nurture him.
Contentment of itate.	25. The iust eateth and filleth his soule : but the bellie of the impious vsatiabie.

CHAP. XIII.



wife woman buildeth her house : the vnwise wil with her hands destroy that also which is built.

2. He that walketh in the right way, & feareth God, is despised of him, that goeth an infamous way.

3. In the mouth of a foole the rod of pride : but the lips of the wise keepeth them.

4. Where oxen are not, the stal is emptie : but where much corne is, there is the oxes strength manifest.

5. A faithful witness wil not lie : but a deceitful witness vttereth a lie.

6. A corner seeketh wisdom and findeth it not: the doctrine of the prudent is easie.

7. Goe against a foolish man, and he knoweth not the lips of prudence.

8. The wisdom of a discrete man is to vnderstand his way : and the imprudence of fools erreth.

9. A foole wil laugh at sinne, & among the iust grace shal abide.

10. The hart that knoweth the bitterness of his soule, in his ioy shal not the stranger be mingled.

11. The house of the impious shal be rased : the tabernacles of the iust shal spring.

12. "There is a way, which seemeth to a man iust : but the later ends therof lead to death.

13. Laughter shal be mingled with sorow, and mourning occupieth the later ends of ioy.

14. A foole shal be replenished with his wayes, and the good man shal be about him.

15. The innocent belieueth euerie word : the discrete man considereth his steps.

16. A wise man feareth and declineth from euil : the foole leapeth ouer and is confident.

17. The impatient man shal worke folie: and the subtel man is odious.

1. Cor.
147.
20.

18. The childish man shal possesse folie, and the prudent shal expect knowledge.

19. The euil shal lie downe before the good, and the impious before the gates of the iust.

20. The poore shal be odious euento his neighbour: but the freinds of therich be manie.

21. He that despiseth his neighbour, sinneth: but he that hath pitie on the poore, shal be blessed.

22. They erre that worke euil: mercie and truth prepare good things.

23. In euerie worke there shal be aboundance: but where manie words are, there is oftentimes pouertie.

Frugal industrie.

Feare of God.

Guard of the tong.

Diligent labours.

Truth in al speach.

Seeke wisdom modestly.

Fellowship with the wise.

Knowledge of our selues.

Detestation of sinne.

Internal comfort.

Contempt of this world.

The Catholike faith.

Spiritual ioy.

Reward of workes.

Belieue not al reports.

Mature consideration.

Patience.

Desire of solid knowledge.

Pietie shal be rewarded.

Compassion of the poore.

Almes-deeds.

Mercie and iusticie.

Good deeds with few

wordes.

Right vse of riches.
 True testimonie. as v. c.
 Feare to offend
 God preuenteth punishment.
 Procure loue and fidelitie in subjects.
 Patience.
 Sincere intention.
 Compassion.
 Confidence in iustice.
 Instruction of the ignorant.
 Publike iustice.
 Industrie in euerie man.

- 24. The crowne of the wise, their riches: the follie of fools, imprudence.
- 25. A faithful witness deliuereth soules: and the dissembler vttereth lyes.
- 26. In the feare of our Lord is confidence of strength, and to his children there shal be hope.
- 27. The feare of our Lord a fountaine of life, that he may decline from the ruine of death.
- 28. In the multitude of people the dignitie of the King: and in fewnes of people the ignominie of the Prince.
- 29. He that is patient, is gouerned with much wisdom: but he that is impatient, exalteth his follie.
- 30. " Health of hart, the life of the flesh: enuie the putrefaction of the bones.
- 31. He that doth caluminate the needie, vpbraideth his maker: but he honouret him, that hath pitie on the poore.
- 32. The impious shal be expelled in his malice: but the iust hopeth in his death.
- 33. In the hart of the prudent resteth wisdom, & it shal instruct al the vnlearned.
- 34. Iustice aduanceth a nation: but sinne maketh peoples miserable.
- 35. A seruant that vnderstandeth is acceptable to the King: he that is vnprofitable shal susteyne his anger.

* Verfi-
 bellis
 a turne-
 kin,
 vturne-
 case.

ANNOTATIONS.

CHAPTER XIII.

Without true faith none can be saued.
 Sincere intention excuseth some errors.

- 12. *A way which seemeth iust.*) If anie Iewes, Turkes, or Heretikes lead a moral good life in this world, it seemeth both to themselues, and to other rude people, that they are in a right way of saluation, but their error in faith leadeth them to eternal damnation.
- 30. *Health of the hart.*) As soundnes of the hart conserueth the rest of the same bodie in life, so a pure intention often excuseth from mortal sinne, as in errors committed of probable, nor of grosse, nor affected ignorance. But secret enuie in the hart infecteth and putrieth mans actions, and destroyeth the worke that seemed good: which can no more endure strict examination in the day of iudgement, then a rotten cloth can abide washing.

2. Greg.
 li. 5. c.
 34.
 Moral.

CHAP. XV.

Meecknes.
 Discretion.
 Gods omniscience.
 Caulmnes of speech.

-  S O F T answer breaketh anger: an a hard word rayseth vp furie.
- 2. The tongue of the wise adorneth knowledge: the mouth of foolcs bolyeth forth follie.
- 3. In euerie place the eies of our Lord behold the good and the euil.
- 4. A peaceable tong is a tree of life: but that which is immoderate, shal breake the spirite.

<p>5. A foole scorneth the discipline of his father : but he that regardeth reprehensions, shal become more prudent. In abundant iustice there is greatest force : but the cogitations of the impious shal be rooted out.</p>	<p>Loue to be corrected.</p>
<p>6. The house of the iust is very much strength : and in the fruits of the impious is perturbation.</p>	<p>Desire to fulfill iustice.</p>
<p>7. The lips of the wise shal sowe knowledge : the hart of fools shal be vnlike.</p>	<p>Diligence in teaching others.</p>
<p>8. The victimes of the impious are abominable to our Lord : the vowes of the iust are acceptable.</p>	<p>Puritie of hart.</p>
<p>9. The way of the impious is abomination to our Lord: he that foloweth iustice is beloued of him.</p>	<p>Learne of good men.</p>
<p>10. The doctrine is cuil of them that forsake the way of life : he that hateth reprehensions shal dye.</p>	
<p>11. Hel and perdition are before our Lord ; how much more the harts of the children of men?</p>	<p>All secrets known to God.</p>
<p>12. The pestilent man loueth not him that rebuketh him : nor goeth to the wise.</p>	<p>Harken to good admonitions.</p>
<p>13. A glad hart cheereth the face: in pensuenes of mind the spirit is cast downe.</p>	<p>A cheerful hart is desirous to learne.</p>
<p>14. The hart of the wise secketh doctrine : and the mouth of fools is fed with vnskillfulness.</p>	
<p>15. At the dayes of the poore are euil : a secure minde is as it were a continual feast.</p>	<p>A quiet mind.</p>
<p>16. Better is a litle with the feare of our Lord, then great treasures and vnfaillable.</p>	<p>Content with sufficiency.</p>
<p>17. It is better to be called to herbs with charitie : then to a fatted calfe with hatred.</p>	
<p>18. An angrie man stirreth brawles: he that is patient appeaseth those that are raised.</p>	<p>Patience.</p>
<p>19. The way of the slothful is as an hedge of thornes: the way of the iust is without offence.</p>	<p>Diligence.</p>
<p>20. A wise sonne maketh the father ioyful: and the foolish man despiseth his mother.</p>	<p>Honour of parents.</p>
<p>21. Follie is ioy to a foole: and the wise man directeth his steppes.</p>	<p>Discretion.</p>
<p>22. Cogitations are dissipated where there is no counsel : but where manie counsellors are, they are confirmed.</p>	<p>Desire to liue wel.</p>
<p>23. A man reioyceth in the sentence of his mouth : and a word in due time is best.</p>	<p>Counsel in season.</p>
<p>24. The path of life aboue the learned , that he may decline from the lowest hel.</p>	<p>To him that is wel trained</p>
<p>25. Our Lord wil destroy the house of the proud : and wil make sure the borders of the widow.</p>	<p>in good workes, heauen gates are open.</p>
<p>26. Euil cogitations are an abomination to our Lord : and pure speech most beautifull shal be confirmed of him.</p>	<p>Honest thoughts and wordes.</p>

A liberal mind.

Mercie and
iustice .

Obedience.

Gods assisteth
the iust.Wordes of
edification.Loue of disci-
pline,
and
Admonition.

Humilitie.

Gods grace
necessarie in
euerie good
action.Mans iudge-
ment is not
secure.Commend
thyne affayres
to God.Gods prou-
idence.Punishment
of sinne

Equitie.

Mercie.

Deuotion.

Iust gaine.

Necessitie of
Gods grace.:: God assisteth
superiours in
gouerning
their subiects.Iust balance do
please God &
good kings.

27. He that pursueth auarice disturbeth his house : but he that hateth guifts shal liue.

By mercie and faith sinnes are purged : and by the feare of our Lord euerie one declineth from euil.

28. The minde of the iust meditateth obedience: the mouth of the impious redoundeth with euils.

29. Our Lord is far from the impious : and he wil heare the prayers of the iust.

30. The light of the eies reioyceth the soule : a good name fatteth the bones.

31. The care that heareth the reprehensions of life, shal abide in the middes of the wise.

32. He that reiecteth discipline, despiseth his soule: but he that yealdeth to reprehensions, is a possessour of the hart.

33. The feare of our Lord; the discipline of wisdom: and humilitie goeth before glorie.

C H A P. XVI.



T^h perteyneth to man to prepare the hart: and to our Lord to gouerne the tongue.

2. Al the wayes of man are open to his eies : our Lord is the weigher of spirits.

3. Reueale thy workes to our Lord: and thy cogitations shal be directed.

4. Our Lord hath wrought al things for himself: the impious also to the euil day.

5. Euerie arrogant man is an abomination to our Lord : although hand shal be to hand he is not * innocent.

The beginning of a good way, is to doe iustice: and it is more acceptable with God, then to immolate hosts.

6. By mercie and truth iniquitie is redeemed : and in the feare of our Lord euil is auoided.

7. When the wayes of man shal please our Lord , he wil conuert also his enemies to peace.

8. Better is a litle with iustice, then much fruite with iniquitie.

9. The hart of man disposeth his way: but it perteyneth to our Lord to direct his progresse.

10. :: Diuination is in the lips of the King , his mouth shal not erre in iudgement.

11. Weight and balance are iudgements of our Lord: and his worke al the stones of the bag.

12. They are abominable to the King that doe impiously : because the throne is established by iustice.

* unpunished.

ch. 14.
v. 2.

- | | |
|---|--|
| <p>13. The wil of Kings are iust lips : he that speaketh right things shall be beloued.</p> | <p>Righteousnes.</p> |
| <p>14. The Kings indignation, messengers of death : and the wise man wil pacifie it.</p> | <p>Feare, and reuerence of authoritie.</p> |
| <p>15. In the cheerfulness of the Kings countenance is life: and his clemencie is as the later showre.</p> | <p>Love of wisdom.</p> |
| <p>16. Possesse wisdom, because it is better then gold : and gette prudence, because it is more precious then siucr.</p> | <p>Iustice in general.</p> |
| <p>17. The path of the iust auoideth euils: the keeper of his soule keepeth his way.</p> | <p>Hamilitie.</p> |
| <p>18. Pride goeth before destruction, and before ruine the spirit shall be exalted.</p> | <p>Meeknes.</p> |
| <p>19. Is it better to be humbled with the meeke, then to diuide spoyle with the proud.</p> | <p>Hope in God.</p> |
| <p>20. The learned in word shall finde good things : and he that hopeth in our Lord, is blessed.</p> | <p>Mildnes.</p> |
| <p>21. He that is wise in hart, shall be called prudent : and he that is sweete in speach shall finde greater things.</p> | <p>Teaching others.</p> |
| <p>22. A fountaine of life the learning of him that possesseth it: the doctrine of fooles foolishnes.</p> | <p>Sincere hart.</p> |
| <p>23. The hart of the wise shall instruct his mouth : and shall adde grace to his lippes.</p> | <p>Sweetnes in conuersation.</p> |
| <p>24. Wel set words are a honie combe : sweetnes of the soule the health of the bones.</p> | <p>True faith & Religion.</p> |
| <p>25. There is a way that seemeth to a man right : and the later ends therof lead to death.</p> | <p>Proper industrie.</p> |
| <p>26. The soule of him that laboureth doth labour to himself, because his mouth hath compelled him.</p> | <p>Charitie.</p> |
| <p>27. The impious man diggeth euil, and in his lips fire burneth.</p> | <p>Common good.</p> |
| <p>28. A peruerse man raiseth contentions : and one ful of words separateth Princes.</p> | <p>True freindship.</p> |
| <p>29. An vniust man allureth his freind : and leadeth him by a way not good.</p> | <p>Sincere thoughts.</p> |
| <p>30. He that with astonished eyes thinketh wicked things, byting his lips bringeth euil to passe.</p> | <p>Holie old age.</p> |
| <p>31. A crowne of dignitie old age, which shall be found in the wayes of iustice.</p> | <p>Patience.</p> |
| <p>32. Better is the patient then a strong man : and he that ruleth his mind, then the ouerthrower of cities.</p> | <p>Gods prouidence.</p> |
| <p>33. Lots are cast into the bosome, but they are ordered of our Lord.</p> | |

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

C H A P. XVI.

A general rule that one place of holie Scripture is not contrarie to another.

Gods grace is is necessarie both to begin and to prosecute anie good worke.

1. *It pertaineth to man to prepare the hart*) For the better vnderstanding of this and other hard places of Holie Scripture, this general rule, euer approued by al Christians, is most necessarie, That al holie Scripture is true and certaine, as being al indited by the Holie Ghost, the Spirite of truth: and so one place is neuer contrarie to another, though at first sight they may so seeme to mans vnderstanding. For by this place the Pelagians would proue, that man can of himself, without the helpe of Gods grace, begin a good thing, though without this help he can not performe it, because it is here sayd that it pertaineth to man to prepare the hart: that is, to begin a good thing. But S. Augustin sheweth that it may not be so vnderstood: because so it should be contrarie to that saying of our Sauour: Without me you can doe nothing; and that of S. Paul: We are not sufficient to thinke anie thing of our selues, as of our selues: but our sufficiencie is of God. Which two euident places, with other like, doe shew that this place hath an other different sense, from that which the Pelagians gather. And so S. Augustin, and other Fathers teach, that the wiseman here affirmeth not, that man of himself can prepare his hart, or begin a good worke; but that it pertaineth to man to prepare his hart; presupposing helpe of Gods grace, and hauing so begun, God also gouerneth the tongue, and by more grace directeth it to speake those things wel, which the hart purposed, and disposed to be vttered; without which helpe none is able, neither to begin anie meritorious worke, nor to prosecute, nor perfect that is wel begun. The like sentence foloweth in the 9. Verse: The hart of man disposeth his way: but it pertaineth to our Lord to direct his progresse; signifying in both places, that after a thing is wel begun (which can not be without the help of Gods grace) yet it can not proceede wel without more grace, stil directing and strengthening mans freewil.

li. 2 c. 8.
con. duas
Epistolat
Palag.
Ioan. 15.
1 Cor. 3.

C H A P. XVII.

Peace.

Wisdom in general.

Purification.

Fellowship e with the good.

Commiseration.

Succession.

Gravitie in speech.

Desire of eternal life.



BETTER is a drie morsel with ioy, then a house ful of vi-ctimes with brauling.

2. A wise seruant shal rule ouer foolish children, and diuide inheritance among brethren.

3. As siluer is tried by fyre, and gold in the founnace: so our Lord proueth the harts.

4. The euil man obeyeth an vniust tongue: and the deceitful obeyeth lying lips.

5. He that despiseth the poore, vpbraideth his maker: and he that reioyceth at an other mans ruine, shal not be vnpunished.

6. The crowne of oldmen the childrens children: and the glorie of children their fathers.

7. Eloquent words become not a foole, nor lying lips a Prince.

8. A most grateful pearle, the expectation of him that expecteth: whither soeuer he turneth himself, he vnderstandeth wisely.

9. He

9. He that concealeth offence, seeketh friendships: he that in other word repeateth it, seperateth the confederate.	Remitting offences.
10. Reprehension doth more profit with a wiseman, then an hundred stripes with a foole.	Discrete correction.
11. An euil man alwayes seeketh braules: but a cruel Angel shal be sent against him.	Concord.
12. It is better to meete a beare when her yong are taken away, then a foole trusting to himselfe in his owne follie.	Gentlenes.
13. He that rendreth euil things for good, euil shal not depart from his house.	Gratitude.
14. He that letteth water goe, is the head of braules: & before he suffer contumelie, he forsaketh iudgement.	Conseruation of peace.
15. He that iustificieth the impious, and he that condemneeth the iust, both are abominable before God.	Iust censure.
16. What doth it profit a foole to haue riches, wheras he can not buy wisdom?	Spiritual riches.
He that maketh his house high, seeketh ruine: and he that refuseth to learne, shal fal into euils.	Humilitie.
17. He loueth at al time that is a freind: and a brother is proued in distresses.	Constancie.
18. A foolish man wil clap the hands, when he is surtie for his freind.	Carefulnes in promising.
19. He that meditateth discords, loueth brauls: and he that exalreth the doore, seeketh ruine.	Concord.
20. He that is of a peruerse hart, shal not finde good: and he that turneth his tong, shal fal into euil.	Sinceritie.
21. A foole is borne to his owne ignominie: but neither shal the father reioyce in a foole.	Education of youth.
22. A ioyful mind maketh a flourishing age, a sorowful spirit dryeth vp the bones.	Alacritie of hart.
23. The impious receiueth guifts out of the bosome, that he may peruert the paths of iudgement.	Iust iudgement.
24. In the face of the prudent wisdom shineth: the eies of fooles are in the ends of the earth.	Contempt of the world.
25. A foolish sonne is the anger of the father: and the sorow of the mother that bare him.	Filial obedience.
26. It is not good to doe hurt to the iust: nor to strike the Prince, which iudgeth right.	Obedience to Magistrates.
27. He that moderateth his words, is learned and prudent: and the learned man is of a precious spirit.	Discretion in speaking.
28. The foole also if he hold his peace, shal be reputed wise: and if he close his lips, a man of vnderstanding.	Moderate silence.

C H A P. XVIII.

Constant amitie.

Harken to good counsell.

Speedie repentance.

Wise discourse.

Equitie.

Stadie of peace.

Guard of the tongue.

Avoid secreet bare makers.

Fortitude.

Constant labour.

Confidence in God.

Spiritual riches.

Humilitie.

Consideration in answering.

Quienes of spirite.

Desire to learne.

Almes deeds.

Acknowledging of faults.

Vse of lore to make agreement.

Fraternal concord.

Godlie instructions.



He seeketh occasions that wil depart from a freind: he shal euer be subiect to reproch.

2. A foole receiuech not the words of prudence: vnlesse thou say those things which are in his hart.

3. The impious when he shal come into the depth of sinnes, contemnech: but ignominie and reproch folow him.

4. Deepè water words from the mouth of a man: and a streame ouerflowing the fountaine of wisdom.

5. To accept the person of the impious in iudgement is not good, that thou decline from the truth of iudgement.

6. The lips of a foole mingle him with strife: and his mouth prouoketh brauls.

7. The mouth of a foole is his destruction: and his lips are the ruine of his soule.

8. The words of the double tongued, as it were simple: and the same come euen to the inner part of the bellie.

Fear casteth downe the slothful: and the soules of the effeminate shal be hungrie.

9. He that is soft and dissolute in his worke, is the brother of him that destroyeth his owne workes.

10. A most strong towre, the name of our Lord: the iust runneth to it, and shal be exalted.

11. The substance of the rich man a citie of his strength: and as a strong wal compassing him about.

12. Before he be broken, the hart of a man is exalted: and before he be glorified, it is humbled.

13. He that answereth before he heare, sheweth himself to be a foole, and worthie of confusion.

14. The spirit of a man vpholdeth his imbecilitie: but a spirit that is easie to be angrie who can sustayne?

15. A wise hart shal possesse knowledge: and the care of the wise seeketh doctrine.

16. The guift of a man enlargeth his way, & maketh him roome before Princes.

17. The iust is first accuser of himself: his freind commeth, and shal search him.

18. Lot suppresseth contradictions, and between the mightie also it determineth.

19. Brother that is holpen of brother, is as a strong citie: and iudgements are as the barres of cities.

20. Of the fruite of mans mouth his bellie shal be filled: and the

a wise man.

of springs

offsprings of his lips shal fil him.

21. Death and life in the hand of the tongue : they that loue it, shal eate the fruits therof.

22. He that hath found a good wife, hath found a good thing, and hath reciued a pleasure of our Lord.

23. The poore speaketh with supplications, and the rich wil speake roughly.

24. A man amiable to societie, shal be more freindlie then a brother.

Right vse of the tongue.

A wises vertue is ner best dowrie. Meeknes.

Amitie with affabilitie.

C H A P. XIX.



BETTER is a poore man, that walketh in his simplicitie, then a rich writhing his lips, and vnwise.

2. Where is no knowledge of the soule, is no good : and he that is haillie with his fecte shal stumble.

3. The follie of a man supplanteth his steps: and he boileth in his minde against God.

4. Riches adde manie freinds: but from the poore they also which he had are separated.

5. A false wites shal not be vnpunished: & he that speaketh lies, shal not escape.

6. Manie worship the person of the mightie, and are freinds of him that giueth gifts.

7. The brethren of the poore man hate him: moreouer also his freinds haue departed far from him.

8. He that pursueth words only, shal haue nothing: but he that is possessor of the mind, loueth his soule, and the keeper of prudence shal finde good things.

9. A false witness shal not be vnpunished: and he that speaketh lies shal perish.

10. Delicacies become not a foole: nor a seruant to rule ouer Princes.

11. The doctrine of man is kuowen by patience: and his glorie is to ouerpasse vniust things.

12. As the roaring of a lion, so also the anger of a King: and as dew vpon grasse, so also his cherefulness.

13. The sorow of the father, a foolish sonne: and roofes continually dropping through, a woman ful of brawling.

14. House and riches are giuen of the parents: but of our Lord properly a prudent wife.

15. Siouthfulness bringeth drouisinesse, and a dissolute soule shal be an hungred.

16. He that keepeth the commandement, keepeth his soule: but he that neglecteth his way, shal die.

Honest pueritie.

Knowledge of our selues.

Mans owne will the cause of euil.

Spiritual riches secure. True testimonie.

Liberalitie.

Industrious trauel.

Solide doctrine.

True testimonie.

Wise & fitte magistrates. Patience in tea-ners.

Loyaltie to Kings, and Princes.

Domestical peace.

A good wife is Gods gift.

Diligence.

Obedience.

- Almes deeds. 17. He lendeth our Lord that hath mercie on the poore: and he wil repay him the like.
- Moderate chastisement. 18. Nurter thy sonne, despayre not: but to the killing of him set not thy ioule.
- Patience. 19. He that is impatient shal susteyne damage: and when he shal take away violently, he shal adde an other thing.
- Folow good counsel. 20. Heare counsel, and receiue discipline, that thou mayst be wise in thy later ends.
- Traust in God. 21. Manie cogitations in the hart of a man: but the wil of our Lord shal be permanent.
- Good wil to helpe the poore. 22. A needie man is merciful: and better is the poore then the lying man.
- Feare of God. 23. The feare of our Lord vnto life: and in fulnes he shal abide, without the visitation most noysome:
- Diligent trauel. 24. The slouhful hideth his hand vnder the arme-hole, neither doth he put it to his mouth.
- Iust correction. 25. The pestilent man being whipped, the foole shal be wiser: but if thou rebuke a wiseman he wil vnderstand discipline.
- Honour of parents. 26. He that afflicteth his father, and flyeth from his mother, is ignominious and vnhappie.
- Desire to learne. 27. Cease not, o sonne, to heare doctrine, neither be ignorāt of the words of knowledge.
- True testimonie. 28. An vniuit witnes scorneth iudgement: and the mouth of the impious deuoureth iniquitie.
- Feare of eternal punishment. 29. Iudgements are prepared for scorers: & hammers striking for the bodies of fooles.

C H A P. X X.



Sobrietic.

WINE is a luxurious thing, & drunkenes tumultuous: whosoever is delighted therewith shal not be wise.

Obedience to Princes.

2. As the roaring of a lyon, so also the terrour of a King: he that prouoketh him, sinneth also against his owne soule.

Concord.

3. It is honour to a man that separateth himself from contentions: but al fooles meddle with contentunelies.

Industrie.

4. Because of cold the slothful would not plow: he shal beg therefore in the summer, and it shal not be giuen him.

Profound counsel.

5. As deep water, so counsel in the hart of a man: but a wise man shal draw it out.

Fidelitie.

6. Manie men are called merciful: but a faithful man who shal finde?

Sinceritie.

7. The iust that walketh in his simplicitie, shal leaue blessed children.

- | | |
|---|-------------------------------|
| 8. The King that sitteth in the throne of iudgement, dissipateth al euil with his looke. | Execution of Iustice. |
| 9. Who can say : My hart is cleane, I am pure from sinne? | Necessitie of grace. |
| 10. Weight and weight, measure and measure: both are abominable before God. | Equitie. |
| 11. By his conuersion a child is perceiued, if his workes be cleane and right. | Good toward-
lines. |
| 12. The care hearing, and the eie seeing, our Lord made both. | Right vse of
senses. |
| 13. Loue not sleepe, lest pouertie oppresse thee: open thyn eies and be filled with breads. | Diligent tra-
uel. |
| 14. It is naught, it is naught, sayth euerie buyer: and when he is departed he wil boast. | Prudence. |
| 15. There is gold, and multitude of pearles: but a precious vessel the lips of knowledge. | Knowledge is a
iewel. |
| 16. Take his garment, that was the suretie of a stranger, and for strangers take a pledge from him. | Securitie in
suertiship. |
| 17. The bread of lying is sweete to a man: and afterward his mouth shal be filled with the grauel stone. | Truth. |
| 18. Cogitations are strengthened by counsels: and battels are to be handled by governments. | Counsel in
warre. |
| 19. Meddle not with him that reuealeth mysteries, and walketh fraudulently, and dilateth his lips. | Consult with
the faithful. |
| 20. He that curseth his father, and mother, his lampe shal be extinguished in the middes of darknes. | Honour of
parents. |
| 21. The inheritance wherunto haste is made in the beginning, in the later end shal lacke blessing. | Lawful gaine. |
| 22. Say not, I wil requite euil: expect our Lord, and he wil deliuer thee. | Meeknes. |
| 23. Weight and weight are abomination with our Lord: a deceitful balance is not good. | Equitie. |
| 24. The steps of man are directed of our Lord: but who of men can vnderstand his owne way? | Trust in Gods
providence. |
| 25. It is ruine to a man to deuour saints, and afterward to retract the voves. | Performance
of voves. |
| 26. A wise King dissipateth the impious, and bendeth ouer them a triumphant arch. | Publike
iustice. |
| 27. The Lampe of our Lord the breath of a man, which seareth al the secrets of the bellie. | Puritie of
minde. |
| 28. Mercie & truth keepe the King, and his throne is strengthened by clemencie. | Three kinglie
vertues. |
| 29. The ioy of yongmen their strength: and the dignitie of oldmen a gray head. | Prudence with
fortitude. |
| 30. The blewncesse of the wound shal wipe away euils: and stripes in the more secret place of the bellie. | Punishment of
sinnes. |

C H A P. XXI.

Gods prouidence.

ch. 14. v. 12. &
16. v. 2.

Mercie and
iudgement.
Humilitie.

Fortitude.

Truth.

Equitie.

Right in hart.

Domestical
peace.

Commiseratiō.

Chaſtiſment of
finne.

Charitie.

Almes-deeds.

Almes in ſe-
cret.

Iuſt puniſh-
ment.

Obſeruation
of orders.

Temperance
& parcimonie.

Pietie.

Domestical
peace.

Fragalitie.



S diuisions of waters, so the hart of the King is in the hand of our Lord: whither soeuer he wil, he shal incline it.

2. Euerie way of a man seemeth to himself right: but our Lord weigheth the harts.

3. To doe mercie and iudgement, doth more please our Lord then victimes.

4. Exaltation of the eies is the dilatarion of the hart: the lampe of the impious sunne.

5. The cogitations of the strong are alwayes in aboundance: but euerie sluggard is alwayes in pouertie.

6. He that gathereth treasures with a lying tongue is vaine and vntiles, and shal stumble at the snares of death.

7. The robberies of the impious shal draw them downe, because they would not doe iudgement.

8. The peruerſe way of a man is strange: but he that is cleane, his worke is right.

9. It is better to sitte in a corner of the house top, then with a brawling woman, and in a common house.

10. The soule of the impious desireth euil, he wil not haue pitie on his neighbour.

11. The pestilent man being punished, the litle one wil be wiser: and if he folow the wiseman, he wil take knowledge.

12. The iust deuisech concerning the house of the impious, that he may draw the impious from euil.

13. He that stoppeth his eare at the crie of the poore, himself also shal crie and shal not be heard.

14. A guift hid quencheth angers: and a guift in the bosome the greatest indignation.

15. It is a ioy to the iust to doe iudgement: and drad to them that worke iniquitie.

16. A man, that shal erre from the way of doctrine, shal abyde in the assemblie of giancs.

17. He that loueth good cheere, shal be in pouertie: he that loueth wine, and fatte things, shal not be rich.

18. The impious shal be giuen for the iust: and the vniust for the righteous.

19. It is better to dwel in a desert land, then with a brawling and angrie woman.

20. Treasure to be desired, and oyle in the habitation of the iust: and the vnwise man shal dissipate it.

- | | |
|--|--|
| 21. He that foloweth iustice and mercie, shal finde life, iustice, and glorie. | Iustice and mercie. |
| 22. The wise hath scaled the citie of the strong, and hath destroyeth the confidence therof. | Fortitude. |
| 23. He that keepeth his mouth, and his tongue, keepeth his soule from distresses. | Guard of the tongue. |
| 24. The proude and arrogant is called vnlearned, which in anger worketh pride. | Modestie. |
| 25. Desires kil the slothful: for his hands would not worke any thing: | Diligent tra- uel. |
| 26. al the day he longeth and desireth: but he that is iust, wil giue, and wil not cease. | Liberalitie. |
| 27. The hostes of the impious abominable, because they are offered of wickednes. | Sinceritie in religion. |
| 28. A lying witnes shal perish: an obedient man shal speake victorie. | Truere testimo- nie, and sound doctrine. |
| 29. The impious man malepertly hardneth his countenance: but he that is righteous, correcteth his way. | Amendment of faults. |
| 30. There is no wisdom, there is no prudence, there is no counsel against our Lord. | Conformitie to Gods wil. |
| 31. The horse is prepared to the day of battel: but our Lord giueth saluation. | Gods grace necessarie. |

CHAP. XXII.



- | | |
|---|------------------------------|
| B ETTER is a good name, then much riches: about siluer and gold, good grace. | Honest fame. |
| 2. The rich and poore haue met one an other: our Lord is the maker of both. | Contentment without state. |
| 3. The subrel saw euil, and hid himself: the innocent passed by, and was afflicted with damage. | Prudence. |
| 4. The end of modestie the feare of our Lord, riches and glorie and life. | Pouertie of spirite. |
| 5. Armour and swords in the way of the peruerse: but the keeper of his owne soule departeth far from them. | Care of the soules health. |
| 6. It is a prouerbe: A yongman according to his way, when he is old wil not depart from it. | Good custome in vertues. |
| 7. The richman ruleth ouer the poore: and he that boroweth is the ser- uant of him that lendeth. | Diligent tra- uel. |
| 8. He that soweth iniquitie, shal reape euils, and with the rod of his wrath, he shal be consumed. | Equitie. |
| 9. He that is prone to mercie shal be blessed: for of his breads he hath giuen to the poore. | Almes deeds. |
| He that giueth gifts shal purchase victorie and honour: but he that re- ceiueth taketh away the soule of the giuer. | Better to giue then to take. |

Expel the incorrigible.

Cleannes of hart.

The godlie prosper.

Fortitude.

Care of chastitie.

Chastifment.

Compassion.

Rules of wisdom are necessarie, profitable, and vpon practise found pleasant: rightly directing alour thoughts words and deeds.

Care of the poore; because they are deare to God.

Flye from euil companie which may corrupt thee.

Auoide suretyship, lest thou fal into distresse.

Keep ancient traditions.

Diligent, trauel.

Modestie and discretion at the table of great persons.

Mediocritie of riches, and contentment with meane stat.

10. Cast out the scorner, and brauling shal goe forth with him, and cause shal cease and contumelies.

11. He that loueth cleannes of hart, for the grace of his lips shal haue the King his freind.

12. The eies of our Lord keepe knowledge: and the words of the iust are supplanted.

13. The slothful sayth: A lyon is without, in the middes of the streets I am to be slayne.

14. A deepe pitte the mouth of a strange woman: he with whom our Lord is angric, shal fal into it.

15. Follie is tyed together in the hart of a childe, and the rod of discipline shal driue it away.

16. He that doth calumniare the poore to increase his riches, himself shal giue to a richer, and shal be in neede.

17. Incline thine eare, and heare the words of wisemen: and set thy hart to my doctrine: 18. which shal be beautiful for tace, when thou shalt keepe it in thy bellie, and it shal flow in thy lips.

19. That thy confidence may be in our Lord, wherfore I haue shewed also it to thee this day.

20. Behold I haue described it to thee three manner of wayes: in cogitations and knowledge: 21. that I might shew thee the stabilitie, and the words of truth, out of these to answer them that sent thee.

22. Doe not violence to the poore, because he is poore: neither oppresse the needie in the gate: 23. because our Lord wil iudge his cause, and wil pearse them, that haue pearfed his soule.

24. Be not freind to an angric man, nor walke with a furious man: 25. lest perhaps thou learne his paths, and take scandal to thy soule.

26. Be not with them that sticke downe their hands, and that offer themselues sureties for debts: 27. for if thou haue not wherewith to restore, what cause is there that he should take the couering from thy bed?

28. Transgresse not the ancient bounds, which thy fathers haue put.

29. Hast thou seen a man quicke in his worke? he shal stand before Kings, neither shal he be before the vnnoble.

C H A P. XXIII.



W H E N thou shalt sit to eate with a Prince, attend diligently what things are set before thy face: 2. and set a knife in thy throte, if notwithstanding thou haue thy soule in thine owne power.

3. Desire not his meats, in which is the breath of lying.

4. Labour not to be rich: but set a meane to thy prudence.

5. Lift not vp thine eies to the riches, which thou canst not haue:

because

because they shall make to themselves wings as of an eagle, and shall fly into heaven.

6. Eat not with an envious man, and desire not his meats.

7. Because after the similitude of a soothsayer, and diuiner, he esteemeth that which he knoweth not. Eat and drinke, wil he say to thee: and his minde is not with thee.

8. The meats which thou hadst eaten thou shalt vomite vp: and shalt lose thy beautiful words.

9. Speake not in the eares of the vnwife: because they wil despise the doctrine of thy speach.

10. Touch not the bounds of litle ones: and into the filde of pupils enter not.

11. For their neere kinsman is strong: and he wil iudge their cause against thee.

12. Let thy hart enter into doctrine: and thine eares to words of knowledge.

13. Withdraw not discipline from a child: for if thou shalt strike him with the rod, he shall not die.

14. Thou shalt strike him with the rod: and deliuer his soule from hel.

15. My sonne, if thy minde shall be wise, my hart shall be glad with thee: 16. And my reines shall reioyce, when thy lips shall speake right things.

17. Let not thy hart enuie sinners: but in the feare of our Lord be thou all the day: 18. because thou shalt haue hope in the later end, and thine exaltation shall not be taken away.

19. Heare my sonne, & be wise: & direct thy mind in the way.

20. Be not in the feasts of great drinkers, nor in their comeffations, which contribute flesh together to eat: 21. because they that are giuen to drinking, and that pay thots, shall be consumed, and drouines shall be clothed with rags.

22. Heare thy father, that begot thee: and contemne not thy mother when she is old.

23. Bye truth, and sel not wisdom, and doctrine, and intelligence.

24. The father of the iust reioyceth with gladnes: he that hath begotten a wiseman, shall reioyce in him.

25. Let thy father be glad and thy mother, and let her reioyce that bare thee.

26. My sonne giue me thy hart: & let thine eies keepe my ways.

27. For an harlot is a deepe ditch: & a strange woman a narrow pitte.

28. She lyeth in wayt in the way as a robber, and whom she shall see not circumspect, she wil kil.

Eat not with a niggard, lest he be secretly grieved, outwardly dissembling, and thyself repent it.

Adiuse not the vn-capable.

Hurt not orphans: for they are deare to God.

Diligēt studie of wisdom.

Moderate chastisement profiteth youth.

Virtues of children are ioyful to the parents.

Contentment with Gods wil. Hope of reward.

Learne and practise wisdom.

Sobrietie and Temperance.

Honour of parents.

Wisdom most precious.

See, v. 15. and 16.

Bodilie and spiritual puritie.

Deceit drunkenness.

Drunkennes is deceitful, dangerous, beastlie,

hurtful to others,

senselesse, and insatiabile.

Flie euil company, lest thou be allured to vice.

Wisdom and vertues, not wickednes, doe prosper temporally and spiritually.

Counsel in warres, and other great affaires.

Good purposes.

Report wel of others.

Fortitude.

Workes of mercie, according to our abilitye.

Wisdom is sweete: and giueth hope.

29. To whom is woe? to whose father woe? to whom braules? to whom liches? to whom wounds without cause? to whom bloud-shedding eies?
30. Is it not to them that passe their time in wine, and studie to drinke out their cups?

31. Behold not wine when it waxeth yelow, when the colour thereof shal shine in the glasse: it goeth in pleasantly, 32. but in the end, it wil bite like a snake, and as a basiliske it wil powre abroad poysons.

33. Thine eies shal see strange women, and thy hart shal speake peruerse things.

34. And thou shalt be as one sleeping in the middes of the sea, and as the gouernour fast asleep, the sterne being lost.

35. And thou shalt say: They haue beaten me, but I was not grieued: they drew me, and I felt not: When shal I awake, and finde wines againe?

C H A P. XXIIII.



E MULATE not euil men, neither desire thou to be with them: 2. because their mind doth meditate robberies, and their lips speake deceits.

3. By wisdom the house shal be built, and by prudence it shal be strengthened.

4. In doctrine the cellars shal be replenished with al precious and most beautiful substance.

5. A wiseman is strong: and a learned man strong and valiant.

6. Because warre is managed by due ordering: & there shal be saluation where manie counseils are.

7. Wisdom is high for a foole, in the gate he shal not open his mouth.

8. He that thinketh to doe euils, shal be called a foole.

9. The cogitation of a foole is sinne: and a detracter the abomination of men.

10. If thou despaire being wearie in the day of distresse: thy strength shal be diminished.

11. Deliuer them that are led to death: and those that are drawn to death cease not to deliuer.

12. If thou say, I am not of force: he that seeth into the hart, he vnderstandeth, and nothing deceiueh the keeper of thy soule, and he shal render to man according to his workes.

13. Eate honie my sonne, because it is good, and the honie-combe most sweere thy throte: 14. so also the doctrine of wisdom to thy soule: which when thou shalt finde, thou shalt haue hope in the later end, and thy hope shal not perish.

* Ofien-
times.
S Aug.
li. 11 c.
31. ciuit.

15. Lie not in wayte, nor seeke impitie in the house of the iust, nor spoile his rest.

16. For " seuen * times shal the iust fal, and shal rise againe : but the impious shal fal into euil.

17. When thine enemie shal fal, be not glad, and in his ruine let not thy hart reioyce: 18. Lest perhaps our Lord see, and it displease him, and he take away his wrath from him.

16. Contend not with the most wicked, nor emulate the impious: 20. because euil men haue not hope of things to come, and the lampe of the impious shal be extinguished.

21. Feare our Lord, my sonne, and the King: & with detracters medle not: 22 because their perdition shal sodainly rise; and the ruine of both who knoweth?

23. These things also to the wise: to know a person in iudgement is not good.

24. They that say to the impious : Thou art iust; peoples shal curse them, and tribes shal detest them.

25. They that rebuke him, shal be prayesed: and blessing shal come vpon them.

26. He shal kisse the lips, who answereth right words.

27. Prepare thy worke abroad, and diligently til thy ground: that afterward thou mayst build thy house.

28. Be not witnes without cause against thy neighbour: neither allure any man with thy lips.

29. Say not, As he hath done to me, so wil I doe to him : I wil render to euerie one according to his worke.

30. I passed by the field of the slothful mā, and by the vineyard of a foolish man: 31. and behold nettels had filled it wholly, and thornes had couered the face therof, and the wal of stones was destroyed.

32. Which when I had seen, I layd it in my hart, and by the example I learned discipline.

33. A litle I say, thou shalt sleep, a litle thou shalt slumber, a litle shalt thou ioyne thy hands together to rest: 34. and as a poste, pouertie shal come to thee, & beggerie as a man armed.

Tolleration of others imperfections.

Without which none liueth.

Charitie towards enemies.

Haue peace with al, so much as may be.

Loialtie to God & the King.

Equitie in iudgement.

Condemning the guiltie, & deliuering the innocent, is very grateful to al.

Order in al affaires.

Discretion in bearing witnes.

Renenge not.

Diligent labour, and vigilance to provide necessaries, & to auoide beggerie.

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

C H A P T E R X X I I I I.

16. *Seuentimes shal the iust fal.*) A iust man, that is to say, Gods true seruant, free from mortal sinne, is subiect during this life to manie tentations, imperfections, and may often fal into venial sinnes, and not lose iustice, nor the true title of a iust man (as heere he is called) nor become the diuels seruant, nor Gods enemie : but through Gods grace helping his weaknes, he riseth againe from sinial sinnes, til persevering in Gods fauour : wheras contrariwise the impious falleth into euil, to wit,

A iust man falling into venial sinnes is not therby vniust, nor Gods enemie.

All finnes are
not mortal.

The 2. part.
More Parables
of Salomon
written by
others.
Gods workes
are not al
reuealed.
Kings haue
Some secrets.

Publike iustice
and punish-
ment of sinne.
Modestie,
and

Humilitie.

Care of others
fame.

Compose con-
trouersies se-
cretly, rather
then contend
in publike
court.

Speake in due
time.

Prudent ad-
monition.

Diligence in
publike affai-
res.

Performance
of promised
industrie.

Meeknes.

Temperance.

Modestie.

True testi-
monie.

into more and more sinne, through malice, and lacke of grace, & riseth not so easily. And therefore the wisman here admonisheth, not to lie in waite, nor calumniaously to seeke impietie in the house (that is, in the soule) of the iust. For though he committe some faults, yet he riseth againe, and is not impious, vniust, nor guiltie of mortal crime, as the wicked man is.

C H A P. XXV.



Hese also are the parables of Salomon, which the men of Ezechias King of Iuda wrote out.

2. It is the glorie of God to conceale the word, and the glorie of Kings to search the speach.
3. The heauen aboue, and the earth beneath, and the hart of Kings is vnscrutable.
4. Take away the rust from siluer, and there shal come forth a most pure vessel: 5. Take away impietie from the Kings countenance, and his throne shal be established with iustice.
6. Appere not glorious before the King, and in the place of great men stand not
7. For it is better that it be said to thee: Come vp hither; then that thou be humbled before the Prince.
8. The things which thy eies haue seen, vter not quickly in a brawle: lest after ward thou canst not amend it, when thou hast dishonoured thy freind.
9. Treate thy cause with thy freind, and reueale not a secret to a stranger: 10. lest perhaps he insult against thee when he heareth, and cease not to vpbraid thee.
- Grace and freindship deliuer*: which keepe to thy self, lest thou become reprochful.
11. Apples of gold in siluer beds, he that speaketh a word in his time.
12. A golden earlet, and a shining precious stone, he that rebuketh a wiseman, and an obedient eare.
13. As the cold of snow in the day of haruest, so a faithful legare to him that sent him, maketh his soule to rest.
14. Clouds, and wind, and no rayne folowing, a glorious man, and not accomplishing his promises.
15. By patience the Prince shal be pacified, and a soft tongue shal breake hardnes.
16. Thou hast found honie, eate that which sufficeth thee, lest perhaps being filled thou vomit it vp.
17. Withdraw thy foote from the house of thy neighbour, lest sometime hauing his fil he hate thee.
18. A dart, and sword, and a sharp arrow, a man that speaketh false testi-

*From
seare.

monie

honie against his neighbour.

19. A rotten tooth, and icarie foot, he that hopeth vpon the vnfaithful in the day of distresse, 20. and that loseth his cloke in the day of coid. Vineger in * nither, he that singeth songs to a naughtie hart. As a moth the garment, and a worme the wood: so the sadnes of a man hurteth the hart.

21. If thine enimie shal hunger, giue him meate: if he thirst, giue him water to drinke: 22. for thou shalt heap hote coales vpon his head, and our Lord wil reward thee.

23. The morth-wind dissipateth raynes, & a sad looke the tongue that detracteth.

24. It is better to sitte in a corner of the house top, then with a brawling woman, and in a common house.

25. Cold water to a thirstie soule, and good tydings from a far countrie.

26. A fountaine troubled with the foote, and a vaine corrupted, the iust falling before the impious.

27. As he that eateth much honie, it is not good for him: so he that is a searcher of the maiestie, shal be oppressed of the glorie.

28. As a citie being open and without compass of walles, so a man that can not repress his spirit in speaking.

Trust not a dissembler.
Striue not with the incorrigible.
Alacritie.
Charitie towards enimies.

Hear not detraction.

Domestical peace.

Ioy of wel doing.

Profession of truth.

Humilitie in knowledge.

Gouernement of the tongue.

* A cōsuming
saltish
hard
earsh.

Rom. 2.

C H A P. XXVI.



Snow in the summer, and rayne in the haruest: so is glorie vndecent for a foole.

2. As a birde flying to other places, & a sparrow going whither he list: so a curse vttered in vaine shal light vpon some man.

3. A whip for a horse, and a snaffle for an asse, and a rod on the back of the vnwife.

4. Answer not a foole according to his follie, lest thou be made like to him.

5. Answer a foole according to his follie, lest he seeme to himself to be wise.

6. Lame of feete, and drinking iniquitie, he that sendeth words by a foolish messenger.

7. As a lame man hath fayre legs in vaine: so a parable is vndecent in the mouth of fools.

8. As he that casteth a stone into the heap of Mercurie: so he that giueth honour to the vnwife.

9. As if a thorne should grow in the hand of the drunkard: so a parable in the mouth of fools.

10. Iudgement determineth causes: and he that putteth a foole to silence, appeaseth angers.

Aduance not the vicious.

Patience in false slander.

Chastisement.

Answer a foole wisely: detecting his follie.

Place fit men in office.

Wise men in authoritie:

Vertuous in honour, and

Learned to teach.

Make foolles to keepe silence.

Returne not to former finnes.

Humble opinion of thy self.

Fortitude.

Profitable labours.

At least some good worke.

Loue not idlenes.

Intermedle not in brawls.

Vnfained freindship, especially in familiar acquaintance.

Punish bate-makers.

Pacific the wrathful.

Heare not whisperers of euil reports.

Fly from hypocrites.

Whose flaterie and soft speech are suspicious, they wil fal at last into their owne traps, truth preuailing.

11. As a dog that returneth to his vomit, so the vnwise that reiterateth his follie.

12. Hast thou seen a man seeme to himselfe wise? the foole shal haue hope rather then he.

13. The slothful sayth: A lyō is in the way, and a lyonesse in the iourneyes: 14 as a doore turneth on his hinge so the slothful in his bed.

15. The slothful hideth his hand vnder the arme-hole, and is greeued if he turneth it to his mouth.

16. The slothful seemeth wiser to himselfe, then seuen men speaking sentences.

17. As he that taketh a dog by the eares, so he that passeth by impatient, and medleth with an other mans brawle.

18. As he is hurtful that shooteth arrowes and speares vnto death: 19. so a man that hurteth his freind fraudulently: and when he is taken with al sayth: I did it in iest.

20. When wood fayleth, the fire shal be extinguished: and the whisperer taken away, brawls cease.

21. As coles to burning coles, and wood to fire, so an angrie man rayseth brawls.

22. The words of the whisperer as it were simple, and the same come to the inmost parts of the bellie.

23. As if thou wouldest adorne an earthen vessel with drossie siluer, so swelling lips ioyned with a most wicked hart.

24. An enemy is perceiued by his lips, when he shal handle deceipts in his hart.

25. When he thal submit his voyce, belieue him not: because there are seuen mischiefs in his hart.

26. He that couereth hatred fraudulently, his malice shal be revealed in the counsel.

27. He that diggeh a pit, shal fal into it: and he that rolleth a stone, it shal returne to him.

28. A deceitful tongue loueth not truth, and a slipper mouth worketh ruines.

C H A P. XXVII.

Trust not to future vncertainties.

Praise not thy self.

Beware of a fooles wrath:

for it hath no mercie.



BOAST not for to morow, being ignorant what the day to come may bring forth.

2. Let an other prayse thee; and not thine owne mouth: a stranger and not thine owne lips.

3. A stone is heauie, and sand weighthie: but the anger of a foole is heauier then both.

4. Anger hath no mercie, nor furie breaking forth: and the violence of a moued spirit who can susteyne?

5. Better is manifest correction, then love hidden.
6. Better are the wounds of him that loveth, then the fraudulent kisses of him that hateth.
7. A soule that is full shall treade vpon the honiecombe: and a soule that is hungrie shall take bitter also for sweete.
8. As a bird fleeing from her nest, so a man that forsaketh his place.
9. The hart is delighted with ointment and diuers odours: and with the good counsels of a freind the soule is sweetned.
10. Thy freind, and thy fathers freind doe not leaue: and goe not into thy brothers house in the day of thine affliction.
Better is a neighbour neere then a brother far off.
11. Studie wisdom my sonne, & make my hart ioyful, that thou maist make answer to the vpbayder.
12. The subtel man seeing euil, hideth himself: litle ones passing through haue susteyned euil detriments.
13. Take his garment that hath been suretie for a stranger: and for alienes take from him a pledge.
14. He that blesseth his neighbour with a loud voice, rising in the night, he shall be like him that curseth.
15. Roofs droppin: through in the day of cold, and a brauling woman are compared together: 16. He that reteyneth her, as he that should hold the winde, and shall call it the oyle of his right hand.
17. Iron is sharpned with iron, and a man sharpneth the face of his freind.
18. He that keepeth the figtree, shall eat the fruits thereof: and he that is the keeper of his master, shall be glorified.
19. As in waters the countenance of them that looke therein shineth, so the harts of men are manifest to the prudent.
20. Hel and perdition are neuer filled: in like manner also the eyes of men are vnfatiable.
21. As siluer is tried in the forge, and gold in the fornace: so a man is proued by the mouth of him that praiseth.
The hart of the wicked seeketh after euils, but the righteous hart seeketh after knowledge.
22. If thou shalt bray a foole in a mortar, as when a pestle striketh vpon ptisane, his follie shall not be taken from him.
23. Know diligently the countenance of thy cattel, and consider thy flocks: 24. For thou shalt not haue power alwayes: but a crowne shall be giuen into generation and generation.
25. The medowes are open, and the greene herbs haue appeared, and the grasse is gathered out of the mountaines.
26. Lambes for thy garment: and kiddes the price of the field.
27. Let the milke of the goats suffice thee for thy meats, and for the necessities of thy house: and for victual to thy hand-maids.

Loue freindlie
 feueritie, not
 enemies flate-
 ric.
 Temperance
 in meate.
 Lust care of thy
 familie.
 Esteeme freind-
 lie counsel.
 Old freinds
 are better, &
 surer then a
 kinsman.
 Be wise euen
 for thy fathers
 sake.
 Foresee and
 preuent dan-
 gers. Trust not
 enemies.
 Suspect extra-
 ordinarie cur-
 resie.
 Tolerate in-
 corrigible
 braulers with
 patience; lest
 they become
 worse by thy
 striuing to
 amend them.
 Conserue that
 is good.
 Conscience is
 best witness.
 Contentment
 with our state.
 Humilitie de-
 sireth not
 praise.
 Right of hart.
 Striue not to
 teach a foole.
 Discharge thy
 dutie:
 Whiles thou
 art in this life.
 Be content
 with things
 necessarie, and
 they shall be
 giuen to thee.
Math. 6. 3.

C H A P. XXVIII.

Innocencie is
without feare.

General pietie
of the people
procureth Gods
fauour.

Neighbourlie
compassion.

Zeale of iusti-
ce.

Remember the
day of iudge-
ment.

Honestie and
pouertie.
Not want nor
waste.

Iust gaine in
traffike.

Obedience to
magistrates.

Giue counfel
sincerely.

Humility in
authoritie.

Place the god-
lie in office.

Acknowledge
thy faults.

Feare to
offend.

Clemencie in
Princes,
and
prudent libe-
ralitie.

Reuenge
bloudshed.

Harmles life.

Diligent la-
bour.



HE impious flyeth, no man pursuing : but the iust con-
fident as a lyon, shal be without terrour.

2. For the sinnes of the land the Princes therof shal be
manie: & for the wisdom of a man, & the knowledge
of those things that are said, the life of the Prince shal
be longer.

3. A poore man calumniating the poore, is like a vehement showre,
wherby famine is gotten.

4. They that forsake the law, praise the impious : they that keepe it, are
set on fire aganst him.

5. Euil men thinke not on iudgement: but they that seeke after our Lord,
marke al things.

6. Better is a poore man walking in his simplicitie, then the rich in
crooked wayes.

7. He that keepeth the law is a wise sonne, but he that feedeth gluttons,
shameth his father.

8. He that heapeth together riches by vsuries and ocker, gathereth them
for him that is liberal to the poore.

9. He that turneth away his cares from hearing the law, his prayer shal
be execrable.

10. He that deceiueth the iust in a wicked way, shal fal into his destru-
ction: and the simple shal possesse his goods.

11. The rich man seemeth to himself wise : but the poore man being
prudent shal search him.

12. In the exultation of the iust there is much glorie: when the impious
reigne ruines of men.

13. He that hideth his wicked deeds, shal not be directed : but he that
shal confesse, and shal forsake them, shal obtayne mercie.

14. Blessed is the man that is alwayes feareful : but he that is of an ob-
stinate mind, shal fal into euil.

15. A roaring lyon, and hungrie beare, an impious Prince ouer the
poore people.

16. A Prince lacking prudence, shal oppresse many by calumnie : but he
that hateth auarice, his dayes shal be made long.

17. A man that doth calumnie the bloud of a soule, if he shal flye into
a lake, no man abideth.

18. He that walketh simply shal be saued : he that goeth peruerse wayes,
shal fal once.

19. He that tilleth his ground, shal be filled with breads : but he that

pursueth

purfueth idlneffe,shal be replenished with pouertie.

20. A faithful man shal be much prayfed:but he that haftneth to be rich,shal not be innocent.

21. He that knoweth a person in iudgement,doth not wel: this man euen for a morfel of bread forsaketh the truth.

22. A man that haftneth to be rich, and enuieth others, is ignorant that pouertie shal come vpon him.

23. He that rebuketh a man, shal afterward find fauour with him,more then he that by flatteries of tongue deceiueth.

24. He that pilfereth any thing from his father, and from his mother:& saith this is no sinne,is the partaker of a mankiller.

25. He that exalteth and dilateth himfelfe, rayfeth braules: but he that trusteth in our Lord, shal be healed.

26. He that hath confidence in his owne hart, is a foole: but who fo walketh wisely shal be faued.

27. He that gueth to the poore,shal not lacke: he that despiseth him that asketh shal suiteyne penurie.

28. When the impious shal rise,men shal be hid: when they shal perish, the iust shal be multiplied.

Iust dealing.

Iust indgement.

Moderate gaine.

Freindlie corruption.

To rob parents is a grieuous crime.

Exalt not thy selfe.

Trust not thyne owne iudgement.

Almes deeds.

Godlie magistrates.

C H A P. XXIX.

HE man that with stiffe necke contemneeth him that rebuketh, sodain destruction shal come vpon him: and health shal not folow him.

2. In the multiplication of iust men, the common people shal reioyce: when the impious shal take principedome, the people shal mourne.

3. A man that loueth wisdom, maketh his father glad: but he that mainraineth harlots,shal destroy his substance.

4. A iust King setteth vp the land, a couetous man shal destroy it.

5. A man that with fayre and fayned words speaketh to his freind, spreadeth a net to his steps.

6. A snare shal intangle the wicked man sinning: and the iust shal praise and reioyce.

7. The iust knoweth the cause of the poore: the impious is ignorant of knowledge.

8. Pestilent men dissipate a citie: but the wise turne away furie.

9. A wise man, if he contend with a foole, whether he be angrie, or whether he laugh, shal not finde rest.

10. Men of bloud hate the simple: but iust men seeke his soule.

11. A foole vtereth al his spirit: a wiseman differreth and reserueth it afterward.

Loue to be corrected,

Choose godlie magistrates.

Loue wisdom.

Iust and liberal magistrates.

Sincere amitie.

Iust ioy of the wickeds fal.

Compassion of the poore.

Care of common good.

Contend not with a foole.

Defend the iust.

Discretion in iust anger.

- Denigration of lying. 12. A Prince that gladly heareth wordes of lying, hath al his seruants impious.
- Contentment in state of life. 13. The poore man and the creditour haue mette one an other: our Lord is illuminatour of both.
- Equitie in iudgement. 14. The King that iudgeth the poore in truth his throne shal be replenished for euer.
- Chastisement of youth. 15. Rod and rebuke giueth wisdom: but the childe that is left to his owne wil, confoundeth his mother.
- God neuer permitteth al to be euil. 16. In the multiplication of the impious wickednes shal be multiplied, and the iust shal see the ruines of them.
- Instruct children. 17. Nurter thy sonne, and he shal refresh thee, and shal giue delights to thy soule.
- Pray to haue good Postours. 18. When prophecie shal fayle, the people shal be dissipated: but he that keepeth the Law, is blessed.
- Compel the froward to obey. 19. A seruant can not be taught by words: because he vnderstandeth that which thou sayst, and contemneth to answer.
- Consideration in speaking. 20. Hast thou seen a man swifte to speake? follie is rather to be hoped, then his amendement.
- Subdue the flesh to the spirite. 21. He that nourished his seruant delicatly from his childhood, afterward shal feele him stubburne.
- Meeknes. 22. An angrie man prouoketh braules: and he that is easie to indignation, shal be more prone to sinne.
- Humilitie. 23. Humiliation foloweth the proud: and glorie shal receiue the humble of spirite.
- Participate not with sinne. 24. He that is partaker with a theefe, hateth his owne soule: he heareth one adiuring, and telleth not.
- Feare not men in Gods cause, remembring that God is Iudge of al. 25. He that feareth man, shal soone fal: he that trusteth in our Lord shal be lifted vp.
- Hate al wickednes. 26. Manie seeke after the face of the Prince: & the iudgement of euerie one commeth forth from our Lord.
- Obey spiritual and temporal parents. 27. The iust abhorre an impious man: & the impious abhorre them that are in the right way.
The sonne that keepeth the word, shal be out of perdition.

C H A P. XXX.

A right wiseman thinketh humbly of himself 4. knowing that Gods workes are inscrutable, and perfect: 8. desireth truth in al things, & mediocritie in riches 11. Abhorreth certaine sorts of men, 15. & certaine execrable things. 18. Noteth certaine things hard to be knowen: 21. other things intolerable, 24. others admirable. 32. The tongue dangerous.



HE words of the Gatherer the sonne of Vomiter. The vision, that the man spake, with whom God is, and who being strengthened by God abiding with him, sayd: 2. I am (a) most foolish of me, & the wisdom of men is not with me. 3. I haue not learned wisdom, and haue not knowen the science of saints. 4. (b) Who hath ascended into heauen and descended? who hath conteyned the spirit in his hands? who hath bound the waters together as in a garment? who hath rayfed vp al the borders of the earth? what is his name, and what is the name of his sonne, if thou know? 5. Euerie word of God tryed by fyre, is a buckler to them that hope in him: 6. Adde not any thing to his wordes, and so thou be reprov'd and found a lyer. 7. Two things I haue asked thee, deniethem not to me before I dye. 8. Vanitie, and lying wordes make far from me. Beggerie, and riches giue me not: giue only things necessarie for my sustenance: 9. lest perhaps being filled I be allured to denie, and may say: Who is the Lord? or being compelled by pouertie I may steale, and forswear the name of my God. 10. (c) Accuse not a seruant to his master, lest perhaps he curse thee, and thou fal. 11. There is (d) a generation that curseth their father, and that blesteth not their mother. 12. A generation, that seemeth to it-self cleane, & yet is not washed from their filthines. 13. A generation, whose eies are loftie, and the eie-lids therof set vp on high. 14. A generation, that for teeth hath swords, and chaweth with theyr grinding teeth, that they may eat the needie out of the earth, and the poore from among men. 15. The horseleach hath (e) two daughters that say: Bring, bring. Three (e) things are vnfatiable, the fourth neuer sayth it sufficeth. 16. Hel, and the mouth of the matrice, & the earth which is not satisfied with water: but the fyre neuer sayth it sufficeth. 17. The eie that (f) scorneth his father, & that despiseth the traual of his mother in bearing him, let the rauens of the torrents pick it out, and the yong of the eagle eat it. 18. Three things are hard to me, and of the fourth I am vterly ignorant. 19. The way of an eagle in the ayre, the way of a serpent vpon a rocke, the way of a ship in the middes of the sea, and (g) the way of a man in youth. 20. Such is also the way of an adulterous woman, which eateth, and wying her mouth sayth: I haue done no euil.

The fourth part. Other singular precepts, with prayse of a prudent woman.

(a) The wisest man best knoweth that he wanteth much of perfect wisdom yet in his humilitie supposeth that others haue attained somewhat more then himself.

(b) Christ the Sonne of God is wisdom itself and as the Sonne of man hath perfect wisdom.

(c) Bondslaves are to be pitied, and not affliction added to the afflicted.

(d) Foure execrable vices: Ingratitude, Hypocrisie, Insolencie: Oppression of the poore.

(e) Concupiscence of the flesh, & of the eyes.

(f) Enuie, Luxurie, Auarice, & Ambition.

(g) Dishonour of parents shall be severely punished.

(g) Yongmen following carnal appetite, can no more give account of their actions, then of the wayes which an eagle, a serpent and a ship haue passed.

(h) By these examples are commended foure vertues, Industrie, Prudence, Concord, and Humilitie.

(i) Other foure Fortitude, Chastitie, Order, and Iustice.

(k) Fools ought not to gouerne.

(l) Moderation is necessarie in all actions.

Some suppose one Agur to be authour of this chapter.

But it seemeth more probable that only Salomon is authour of this whole booke.

Why he is called Gatherer.

Why God suffereth here-
fieto reigne.

21. By three things the earth is moued, and the fourth it cannot susteyne.

22. By a seruant when he shal reigne : by a foole when he shal be filled with meate : 23. by an odious woman when she shal be taken in matrimonie : & by " a bond-woman when she shal be heyre to her mistresse.

24. There are (h) foure the least things of the earth, and they are wiser then the wise. 25. The antes, a weake people, which prepareth in the haruest meate for themselues: 26. The leueret, a people not strong, which placeth his bed in the rocke: 27. The locust hath no King, and they goe out al by their troops: 28. The stellion stayeth on his hands, & tarieth in Kings houses. 29. (i) There are three things which goe wel, and the fourth that goeth happily. 30. The lyon, the strongest of beasts shal feare at the meeting of none: 31. the cocke gyrded about the loines, and the ramme: also the King, against whom none can resist.

32. There is that (k) hath appeared a foole after that he was lifted vp on high: for if he had vnderstood, he would haue layd his hand vpon his mouth. 33. And he that (l) strongly presseth the paps to wring out milke, strayneth out butter, and he that violently clenseth his nose, wringeth out bioud: & he that prouoketh angers, bringeth forth discords.

ANNOTATIONS.

CHAPTER XXX.

1. *The words of the Gatherer.* Some Interpreters take these foure Hebrew words, Agur, Iache, Ithiel, and Vcal, contained in this first verse, to be proper names of men, supposing that a certaine wiseman named Agur, the sonne of Iache, spake the sentences following in this chapter, to his sonnes or scholers, called Ithiel & Vcal. And so this supposed, Agur, not Salomon, should be the auctor of this chapter. But the old Interpreter, whom S. Ierom approueth and foloweth, translated the same words as noones appellatiues. Neither doth anie ancient Father account this Agur amongst the writers of holie Scriptures. And if there were a peculiar auctor of this chapter, it is like the same should haue been placed last, and not before that which now foloweth, and is by al men confessed to be Salomons. And therefore we thinke it more probable, with S. Beda, and the common opinion, that there was no other auctor of anie part of this booke, besides King Salomon. Who is here called CONGREGANS, the Gatherer, because he gathered these excellent Parables, and Proverbs; as the sonne of the Holie Ghost, signified by the word IACHE, powring forth diuine sentences, for instruction of ITHIEL & VCAL, that is, of al those with whom God is by his grace; and who are strengthened by God abiding with them.

2. *A bond-woman when she shal be heyre.* Of al things in this world, it seemeth most absurde, that heresie doth dominiere ouer Catholike religion; which God sometimes, and in some places suffereth. for the greater metite of his elect.

C H A P. XXXI.

An exhortation to chastitie, temperance, 8. and to workes of mercie. 10. with praise of a valiant wise woman.

THE (a) words of Lamuel the King. The vision wherwith his mother instructed him. 2. What o my beloued, what o the beloued of my wombe, what o beloued of my vowes? 3. Giue not thy iustance to women, & thy riches to destroy Kings. 4. Giue not to Kings, o Lamuel, giue not wine to Kings: because there is no secret where drunkennes reigneth, 5. & lest perhaps they drinke, & forget iudgements, & change the cause of the children of the poore. 6. Giue strong drinke to them that be sad, and wine vnto them that are of a pensie minde: 7. let them drinke, and forget their pouertie, and not remember their sorow any more. 8. Open thy mouth to (b) the dumme, & to the causes of al the children that passe: 9. open thy mouth (c) decree that which is iust, & iudge the needie & poore. 10. A valiant woman (d) who shal finde: far, and from the vtmost borders is the price of her. 11. The hart of her husband trusteth in her, and he shal not neede spoyles. 12. She shal reder good, and not euil, al the dayes of her life. 13. She hath fought wool and flaxe, and hath wrought by the counsel of her hands. 14. She is become as a marchants ship, bringing her bread from farre. 15. And she hath risen in the night, and giuen prey to her household, and meates to her handmaidens. 16. She hath vewed a fiede, and bought it, of the fruite of her handes she hath planted a vineyard. 17. She hath gyrded her loines with strength, and hath strengthened her arme. 18. She hath tasted, and seen that her traficke is good: her lampe shal not be extinguished in the night. 19. She hath put her hand to strong things, and her fingers haue taken hold of (e) the spindle. 20. She hath opened her hand to the needie, and stretched out her palmes to the poore. 21. She shal not feare for her house in the coldes of snow: for al her household are clothed with double. 22. Tapestrye clothing she hath made to herself: silke and purple is her garment. 23. Her husband is noble in the gates, whē he shal sitte with the senatours of the land. 24. She (f) made sindon, and sold it, and deliuered a girdle to the Chananeite. 25. Strength and beautie is her garment, and she shal laugh in the later day. 26. She hath opened her mouth to wisdom, and the law of clemencie is in her tongue. 27. She hath considered the pathes of her house, and hath not earen her bread idle. 28. Her children arose, and commended her to be most blessed: her husband, and he prayfed her. 29. Manie daughters haue gathered together riches: thou hast passed them al. 30. (g) Grace is deceitful and beautie is wayne: the woman that feareth our Lord shal be prayfed. 31. Giue ye to her (h) of the fruite of her hands, and let her workes praise her (i) in the gates.

(b) Good workes shal be rewarded, (i) at the tribunal seate of iudgement.

(a) Words pertaining to Salomon, spoken to him by his mother: who here calleth him Lamuel, signifying, *God vvi. h. him.*

(b) Doctrine is most profitable to those, that are modestly dumme, more willing to heare then to speake.

(c) The chief & most proper office of a King is to do iustice.

(d) A woman of such perfection as is here described, is indeed rare, yet possible to be found.

(e) Flaxe on the distafe signifieth purpose to do good workes, yarne on the spindle the worke wel begun, which giueth confidence in God that the same shal be perfect and haue due reward.

(f) They make and sel cloth, which learning and obseruing Gods law, doe teach it others.

(g) External comelines is not durable: but the feare of God is more worthie of praise.

ANNOTATIONS.

CHAP. XXXI.

The praise of
a right wife
woman writ-
ten in verse, &
in order of the
Alphabet.

The Church
hath al good
properties re-
quisite.
A faithful
soule hath
them at least
in desire.
Rare and ex-
cellent women
both in the old
and new testa-
ment.

10. *A valiant woman who shal finde?* Vpon occasion of his mothers most prudent admonition, the wiseman singularly praiseth a perfect; vertuous woman. And that in an exquisite kind of stile: in Tetramical Iambike verse, with perfect order and number of the Alphabet letters, signifying, as S. Ierom teacheth, that as none can read, or speale words, vnles they first learne to know the letters: so we can not attaine to know the greater Mysteries in holie Scriptures, except we beginne with moral good life, according to that the Prophet sayth: By thy commandments I haue vnderstood. And therefore wise Salomon, by instinct of the Holie Ghost, as wel by the manner of stile, as by the doctrine contined, concludeth his Booke of Parables, with praise both of the Chnrch in general, which hath al the vertues, and good properties here mentioned, and of euerie faithful soule, sincerely seruing God, which either in deed, or in desire of mind, hath such part of them, as may suffice to the attaining of eternal life. For concerning the whole Church S. Augustia in two Sermons (217. and. 218: de temp.) S. Beda vpon this place, and other Fathers shew it evidently. Touching also particular soules, not only of holie men, but also of women, the frailer sexe, holie Scriptures, and Ecclesiastical monuments yeald manie examples, besides the most Excellent and Immaculate Virgin Mother of God: as of Sara, Rebecca, Lia, Rachael, Elizabeth, Marie Magdalen, Martha, and innumerable others, most precious pearles, deare spouses of Christ, and singular ornaments of his Church.

Proem.
lamens.

Psal.
118. v.
104.





THE ARGUMENT OF ECCLESIASTES.

In King Salomon a diuine Preacher, wherof this Booke is called Ecclesiastes, exhorteth al such as haue learned the principles of good life, to contemne this world: because al things therein are vaine, and insufficient to giue repose to mans soule: shewing that true felicitie, which al men desire, consisteth not in natural knowledge, gotten by wit and industrie, nor in worldlie pleasures, much lesse in carnal; nor in riches; nor in auctoritie or dominion; nor in anie other tēporal thing, as diuerse diuersly thinke: but only in the true seruice of God, by flying from sinne, and doing good workes, as in the meritorious cause, and essentially in the cleere vision of God: the proper end, for which man was created. And so this Book conteyneth three principal parts. First this diuine preacher confuteth al their opinions, that imagine a false felicitie in humane, worldlie, or temporal things: so the beginning of the 7. chapter. In the rest of that chapter and three folowing, he teacheth that true felicitie consisteth in the eternal fruition of God: and is procured by declining from vices and embracing vertues. In the two last chapters he exhorteth al to begin speedily to serue God, and to perseuer therein to the end of this life.

This booke called Ecclesiastes, teacheth to contemne this world. Because felicitie consisteth not in anie temporal thing: but in the eternal sight of God. Diuided into three parts.



ECCLESIASTES, IN HEBREVV CALLED COHELETH.

C H A P. I.

Al temporal things (in comparison of true felicitie) are vaine, 4. because they are mutable, 8. neither can anie man attaine perfect knowledge to his satisfaction: 12. as appeareth by Salomons owne experience.

The first part of this Sermon sheweth, that Felicitie consisteth not in anie temporal thing.

THE words of Ecclesiastes, the sonne of Dauid, King of Ierusalem. 2. Vanitie of vanities, sayd Ecclesiastes: vanitie of vanities, and al things are vanitie. 3. What hath a man more of al his labour, wherby he laboureth vnder the sunne? 4. Generation passeth

(a) In the end of this world the earth shall be purified, & so remaine for euer.

(b) Mens soules dayly created are of the same kind as Adams soule: other creatures either were in their kinds from the beginning of the world, or are procreated of diuers kinds preexisting. S. Tho. 1. p. q. 73. a. 1. ad. 3.

(c) All natural things are insufficient meanes to attaine felicitie.

(d) Wisdom is the best thing in this world, yet is not perfect felicitie, but the meanes to attaine it.

Wisdom maketh men to be angrie with sinne, to serue God, and to proceede in vertue.

and generation commeth : but (a) the earth standeth for euer. 5. The sunne riseth, and goeth downe, and returneth to his place : and there rising againe, 6. compasseth by the South, and bendeth to the North: compassing all things, goeth forward in circuite, & returneth vnto his circles. 7. All riuers enter into the sea, and the sea ouerfloweth not: to the place, whence the riuers issue forth, they doe returne, that they may flow againe. 8. All things are hard : man can not explicate them in word. The eye is not filled with seeing, neither is the eare filled with hearing. 9. What is that hath beene the same thing that shall be. What is that hath beene done: the same that is to be done. 10. (b) Nothing vnder the sunne is new, neither is anie man able to say : Behold this is new: for it hath already gone before in the ages that were before vs. 11. There is no memorie of former things : but neither of those things verily, which hereafter are to come, shall there be remembrance with thee, that shall be in the later end. 12. I Ecclesiastes haue been King of Israel in Ierusalem, 13. and haue proposed in my mind to seeke and search wisely of all things, that are done vnder the sunne. This very euil occupation hath God giuen to the children of men, that they might be occupied in it. 14. I haue seen all things, that are done vnder the sunne, and behold all (c) are vanitie, & affliction of spirit. 15. The perverse are hardly corrected, and the number of fools is infinite. 16. I haue spoken in my hart, saying: Loe I haue been made great, and haue gone beyond all in wisdom, that were before me in Ierusalem : and my minde hath contemplated manie things wisely, and I haue learned. 17. And I haue giuen my hart to know prudence, and doctrine, and errours, and follie: and I haue perceiued that in these also there was labour, and affliction of spirite, 18. for that " in much (d) wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

ANNOTATIONS.

CHAP. I.

18. *In much wisdom is much indignation.* How much more anie man profiteth in wisdom, so much more he is angrie with himself, for the euils which he hath done: so much better he knoweth the strict iudgement of God, which he must passe: so much more he vnderstandeth the want of perfect wisdom: so much more he seeth that labour is required to proceede in vertue: and to conserue that smal portion which he hath gotten. Neither is anie man ordinarily assured that he hath gotten anie part of true wisdom; for he knoweth not whether he be wortliue of loue or hate. Eccle. 9.

C H A P. II.

Humane delights are al vaine: 4. as gorgeous buildings, fruitful vineyards plentie of fish, cattle, seruants, siluer, gold, musike: not satisfying mans desire. 18. Neither can anie man know how his heyre wil behaue himself.

Sayd (a) therefore in my hart: I wil goe, & flow in delights, and enioy good things. (b) And I saw that this also was vanitie. 2. Laughter I haue reputed errour: and to ioy I haue saide: Why art thou deceiued in vaine? 3. I haue thought in my hart to withdraw my flesh from wine, that I might transerre my minde to wisdom, and might auoid follie, til I might see what should be profitable for the children of men: what is needful to be done vnder the sunne, in the number of the dayes of their life. 4. I haue magnified my workes, I haue built me houses, & planted vineyards, 5. I haue made gardens, and orchards, and set them with trees of al kinds, 6. and I haue made me ponds of waters, to watter the wood of springing trees, 7. I haue possessed men-seruants and women-seruants, and haue had a great familie: heards also, and great flocks of sheep, aboue al that were before me in Ierusalem: 8. I haue heaped together to my self siluer, and gold, and the substance of Kings, and prouinces: I made me singing men, & singing women, and the delights of the children of men: cups, and goblets to serue to powre out wines: 9. and I surpassed in riches al that were before me in Ierusalem: wisdom also hath perseuered with me. 10. And al things that myne eies desired, I haue not denied to them: neither haue I stayed my hart, but that it enioyed al pleasure, & delighted it-self in these things, which I had prepared: and this I esteemed my portion, if I did vse my labour. 11. And when I had turned myself to al the workes which my hands had done, & to the labours wherin I had swette in vaine, I saw in al things vanitie, and affliction of mind, & nothing to be permanent vnder the sunne. 12. I passed further to contemplate wisdom, and errours, and follie (what is man, quoth I, that he can folow the King his Maker?) 13. and I saw that wisdom so much excelled follie, as light differeth from darknes. 14. The (c) eyes of a wise-man are in his head: the foole walketh in darknes: and I haue learned that there was one death of both. 15. And I sayd in my hart: if the fall of the foole & myne shal be one, (d) what doth it profite me, that I haue bestowed greater labour for wisdom? And speaking with my minde, I perceiued that this also was vanitie. 16. For there shal be no memorie of the wise in like manner as of the foole for euer, and the times to come thal couer al things together with obliuion: the learned dieth in like manner as the vnlarned. 17. And therefore I haue been wearie of my life, seeing al things vnder the sunne to be euil, and al things vanitie and affliction of spirit. 18. Againe, I detested al myne indutrie, wherewith I haue laboured vnder the sunne most iudiciously,

(a) A wordlie man may object, that seeing wisdom bringeth not felicitie in this life, it seemeth best to take his pleasure & ease & not to labour for it. (b) But the wise man confuteth this conceit. Because worldlie ioy is short & vncertaine, neither is anie ioy that men haue in this life true ioy of the blessed, but only a consolation in miseries.

(c) Consideration is the directorie of al good workes. (d) The conceit of worldlie men not considering the life to come.

being like to haue an heyre after me: 19. whom I know not, whether he will be a wiseman or a foole, and he shal rule in my labours, wherewith I haue swette and haue been careful: and is there anie thing so vaine? 20. Wherfore I ceased, and my hart hath renounced to labour anie more vnder the sunne. 21. For whereas one laboureth in wisdom, and doctrine, and carefulnes, he leaueth the things gotten to an idle man: and this therefore is vanitie, and great euil. 22. For what profite shal be to a man of al his labour, and afflictio of spirite, wherewith he is vexed vnder the sunne? 23. Al his dayes are ful of sorowes and miseries, neither by night doth he rest in minde: and is not this vanitie? 24. Is it not better to eate and drinke, and shew vnto his soule good things of his labours? (e) & this is of the hand of God. 25. Who shal so deuour, and flow with delights as I? 26. To a man good in his sight, God hath giuen wisdom, and knowledge, and ioy: but to the sinner he hath giuen affliction, and superfluous care, to adde, and to gather together, and deliuer it to him that hath pleased God: but this also is vanitie, & vaine carefulnes of the minde.

(e) It is better to vse that is honestly gotten for our necessitie, then to be still solicitous to get more.

C H A P. III.

Contrarie things succeed in their seasons, and passe away: 9. wherof man getteth no perfect knowledge, how long soeuer he liueth, and laboureth to know them: 16. neither wil there be equitie where it ought to be in this world: 21. but in the next, good and euil shal be separated, and iudged according to their deserts.



All things haue a time, and in their spaces all things passe vnder (a) heauen. 2. A time to be borne, & a time to dye. A time to plant, & a time to pluck vp that which was planted. 3. A time to kil, and a time to heale. A time to destroy, and a time to build.

4. A time to weepe, & a time to laugh. A time to mourne, and a time to dance.

5. A time to disperse stones, and a time to gather.

A time to embrace, and a time to be farre from embracings.

6. A time to gette, and a time to lose.

A time to keepe, and a time to cast away.

7. A time to rent, and a time to sow together.

A time to keepe silence, & a time to speake.

8. A time of loue, and a time of hatred. A time of warre, and a time of peace. 9. (b) What hath man more of his labour? 10. I haue seen the affliction, which God hath giuen to the children of men, that thy may be distracted in it. 11. He hath made all things good in their time, and hath deliuered the world to their disputation, and that man can not finde the worke, which God hath wrought from the beginning vnto the end.

(a) Generatio, Corruption, & Alteration, pertaine only to things of this world vnder heauen, often here described by the terme, vnder the sunne. For spiritual substances are not comprehended in time nor place. S. Ierom. in hunc locum.

(b) At this sheweth that nothing of this world is per-

12. And I haue knowne that there was no better thing then to reioyce, and to doe wel in his life. 13. For euerie man, that eateth and drinketh, and seeth good of his labour, this is the gift of God. 14. I haue learned that al the workes, which God hath made, perseuer for euer: we can not adde anie thing, nor take away from those things, which God hath made that he may be feared. 15. That which hath been made, the same is permanent: the things that shal be, haue already been: and God restoreth that which is past. 16. I saw vnder the sunne in the place of iudgement impietie, and in the place of iustice iniquitie. 17. And I sayd in my hart: the iust and the impious God wil iudge, and then shal be the time of eueriething. 18. I sayd in my hart of the children of men, that God would proue them, and shew them to be like beasts. 19. Therefore there is one death of man, and beasts, and the condition of both equal: as man dieth, so they also dye: al things breath alike, and man hath nothing more then beast: al things are subiect to vanitie, 20. and al things passe to one place: of earth they were made, and into earth they returne together. 21. Who knoweth if the spirit of the children of Adam ascend vward, and if the spirite of beasts descend downward? 22. And I haue found that nothing is better then for a man to reioyce in his worke, and that this is his portion. For who shal bring him to know the things that shal be after him?

petual, but to be vsed interchangeably, in due time, place, manner, and order. For disorder maketh confusion.

C H A P. IIII.

In this world manie innocents are oppressed, 4. the potent sometimes enuied, contemned, 15. and forsoken by their subiects, 17. especially when the superiours obey not God.



Turned my self to other things, and I saw the oppressions, that are done vnder the sunne, and the (a) teares of the innocents; and no comforter: & that they can not resist their violence, being destitute of al mens helpe. 2. And I praised rather the dead, then the liuing: 3. and happier then both haue I iudged him that is not (b) yet borne, nor hath seen the euils that are done vnder the sunne. 4. Againe I haue contemplated al the labours of men, and their industries I haue perceiued to lie open to the enuie of their neighbour: and in this therefore there is vanitie, and superfluous care: 5. A foole foldeth his hands together, and eateth his owne flesh, saying: 6. Better is an handfull with rest, then both hands ful with labour and affliction of mind. 7. Considering I found also an other vanitie vnder the sunne: 8. There is one, and he hath not a second, not a sunne, not a brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he recount,

(a) God suffereth the innocent to be afflicted for a time, of his special providence: because they thereby merite a great reward. Psal. 72.

(b) It is indeed better not to be at al, then to be in eternal miserie (Mas. 26. v. 24.) but temporal affliction which the iust suffer

is not miserie,
as worldlie me
esteeme it, but
a special
meane to at-
taine eternal
felicitie.

(c) True chari-
tie is not conta-
minate with
enuie, by how
much it is in-
creased in
number, so
much it in-
creaseth in
strength. S.
Ierom.

saying: For whom doe I labour, and defraud my soule of good things: in this also is vanitie, and very il affliction. 9. "It is better therefore that two be together, then one: for they haue profite of their societic: 10. if one fal, he shal be stayed vp of the other. Woe to him that is alone: because when he falleth, he hath none to lift him vp. 11. And if two sleepe together, they shal warme ech other: one how shal he be warmed? 12. And if a man preuaile against one, two resist him: a (c) triple cord is hardly broken. 13. Better is a child that is poore and wise, then a King old and foolish, that knoweth not to foresee for hereafter. 14. Because out of the prison and cheynes sometiue there commeth one forth to a Kingdom: and an other borne in his Kingdom, is consumed with pouertie. 15. I saw al men aliue, that walke vnder the sunne, with the second yongman, which shal rise vp for him. 16. The number of the people, of al that haue been before him is infinite: and they that shal be afterward, shal not reioyce in him. But this also is vanitie, and affliction of spirit. 17. Take heede to keep thy foote, when thou entrest into the house of God, and approach thou to heare. 18. For much better is obedience, then the victimes of fooles, who know not what euil they doe.

1. Reg.
15.
Ofce 6.

ANNOTATIONS.

CHAP. III.

Man without
Christs helpe
can neither
resist tenta-
tions, nor rise
from sinne.

And without
mans free con-
sent Christ wil
not stay him,
nor raise him
vp.

9. *It is better that two be together.*) Besides the commendation of charitie, and freindship amongst men, which is one proper sense of this place: S. Ierom expoundeth it also of the necessitie of Christs dwelling in mans soule, & of his continual assisting grace: that man alone lie not open to the deceits of the aduersarie. The benefit of felowship (sayth he) is streight wayes shewed in the profite of societic. For if the one fal (as * the iust falleth often) Christ raiseth vp his partner: for woe to him, who falling hath not Christ in him, to raise him vp. If one also sleepe, that is, be dissolved by death, and haue Christ with him, being warmed, and quickned, he sooner reuiueth. And if the diuel be stronger in impugning against a man, the man shal stand, and Christ wil stand (*pro homine suo, pro sodali suo*) for his man, for his companion. Not that Christs power alone is weake against the diuel, but that free wil is left to man, and we doing our endeauour he becommeth stronger in fighting. And if the Father, the Sonne, and the Holie Ghost come withal, this sodalitie is not soone broken. Yet that which is not soone broken, may sometimes be broken. For this triple cord was in Iudas the Apostle, but because after the morsel the diuel entred into h. m, this cord was broken. Thus S. Ierom teacheth, that neither can man without Christ resist tentations, nor rise from anie sinne in this life, or * in the next: neither wil Christ without mans consent and endeauour, stay him from falling, nor raise him vp being fallen.

Pro. 24.
v. 16.

Ioan. 13.
v. 27.
* In
purga-
torie.

C H A P. V.

An exhortation to speake discretely and reuerently of God; 3. to performe Vowes; 6. not to be troubled with imaginations, nor present oppressions of the poore. 9. Auarice is neuer satiate, 11. riches sometimes cause sicknes, ruine of the bodie, 18. and obliuion of God.



Deu. 23.

Job. 20.

SPEAKE (a) not anie thing rashly, neither let thy hart be swift to vtter a word before God. For God is in heauen, and thou vpō the earth: therefore let thy words be few. 2. Dreames doe folow manie cares, and in manie words follie wil be found. 3. (b) If thou hast vowed anie thing to God, differre not to pay it: for an vnfaithful and fooliſh promise displeaseth him. But whatſoever thou haſt vowed, pay it: 4. and it is much better not to vow, then after a vow not to performe the things promiſed. 5. Giue not thy mouth to make thy fleſh to ſinne: neither ſay thou before (c) the Angel: There is no prouidence; leſt perhaps God being wrath againſt thy words, diſſipate al the workes of thy hands. 6. Where manie dreames are, there are manie vanities, and words innumerable: but doe thou feare God. 7. If thou ſhalt ſee the oppreſſions of the poore, and violent iudgemēt, and iuſtice to be ſubuerred in the prouince, meruail not at this matter: becauſe there is an other higher then the high, and ouer theſe alſo there are others more eminent: 8. and beſides, the King of al the earth reigneth ouer his ſeruant. 9. A couetous man ſhal not be filled with money: and he that loueth riches, ſhal take no fruite of them: and this therefore is vanitie. 10. Where great riches are, there are alſo manie that eate them. And what doth it profite the owner, but that he ſeeth the riches with his eyes? 11. Sleep is ſweete to him that worketh, whether he eate much or litle: but the ſatiētie of the rich doth not ſuffer him to ſleep. 12. There is alſo an other very il infirmitie, which I haue ſeen vnder the ſunne: riches kept to the hurt of the owner. 13. For they periſh in very euil affliction: he (a) hath begotten a ſonne, which ſhal be in great pouer- tie. 14. As he came forth naked from his mothers wombe, ſo ſhal he returne, and ſhal take nothing away with him of his labour. 15. An infirmitie vtterly miſerable; as he came, ſo ſhal he returne. What doth it then profite him, that he hath laboured into the winde? 16. Al the dayes of his life he eateth in darknes, and in miſerie, and in heauines. 17. This therefore hath ſeemed good to me, that a man eate, and drinke, and take ioy of his labour, wherwith he hath laboured vnder the ſunne, the number of the dayes of his life, which God hath giuen him, and this is his portion. 18. And to euerie man, vnto whom God hath giuen riches, and ſubſtance, and hath giuen him power to eate of them, and to enioy his portion, and to reioyce of his labour: this is the giſt of God. 19. For he

(a) Becauſe no man is able to attaine perfect knowledge of God, it be- houeth al to ſpeake and think ſoberly of him.

(b) Vow or pro- miſe once made muſt be ful- filled.

(c) The proper Angel which aſſociateth euerie man.

(a) As tempo- ral riches are often the occa- ſion of their owners ruine: ſo vaine philo- ſophie and hereſie auaille not heretikes, nor their fo- llowers, but as they came naked from their mothers wombe, the peruerſe Church, ſo ſhal both ſuch maſters, and ſcholars depart without com- fort into the wrath which they prepare to themſelues. S Ierom. in hunc locum.

ſhal

shal not greatly remember the dayes of his life, because God doth occupie his hart with delights.

C H A P. VI.

Riches make not men happie, because manie dye shortly: 3. and manie rich men wil not vse their riches. 8. Likewise studie to know al secretes things is vanitie, not felicitie.



HERE is also an other euil, which I haue seen vnder the sunne, and that frequent with men: 2. A man to whō God hath giuen riches, and substance, and honour, and nothing is lacking to his soule of al things, which he desireth: neither doth God giue him power to eate therof: but a strange man shal eate it vp. This is (b) vanitie and great miserie. 3. If a man shal beget an hundred children, and shal liue manie yeares, and haue manie dayes of age, and his soule vse not the goods of his substance, and he lacke burial: of this man I pronounce, that the vntimely borne is better then he. 4. For he came in vaine, and passeth to darknes, and his name shal be cleane forgotten. 5. He hath not seen the sunne, nor knowen the distance of good and euil: 6. although he liued two thousand yeares, and hath not enioyed good things: doe not al things hasten to one place? 7. Al the labour of man is in his mouth: but his soule shal not be filled. 8. What hath the wiseman more then the foole? and what the poore man, but to passe thither, where life is? 9. Better it is to see that, which thou maist couete, then to desire that, which thou canst not know. But this also is vanitie, and presumption of spirite. 10. (c) He that shal be, his name is already called: and it is knowne, that he is a man, and can not contend in iudgement against a stronger then himself. 11. There be manie words, that haue much vanitie in disputing.

C H A P. VII.

It is in vaine to seeke, and vnpossible to know al natural things. 2. It importeth to leade this short life in mortification, 4. penance, 8. and patience: 12. seeking wisdom, with competent temporal meanes; 15. providing for the next world; 24. not yealding to concupiscence.



WHAT needeth a man to seeke things greater then himself, whereas he is ignorant, what is profitable for him in his life, in the number of the dayes of his peregrination, and the time that passeth as a shadow? Or who can tel him what shal be after him vnder

(b) At this sheweth evidently that felicitie consisteth not in riches.

(c) It is plainly preached (saith S. Iero.) of the coming of Christ, whose name was giuen, and known before he was borne in flesh.

None can perfectly know the nature of al things present, or to come.

the sunne?

2. Better is a good name then precious ointments: and the day of death, then the day of natiuitie. 3. It is better to goe to the house of mourning, then to the house of banketing, for in that the end of al men is signified, and he that liueth thinketh what shal be. 4. (a) Anger is better then laughter: because by sadnes of the countenance, the mind of the offender is corrected. 5. The hart of wisemen where sadnes is, and the hart of fooles where mirth. 6. It is better to be rebuked of a wiseman, then to be deceiued with the flaterie of fooles. 7. Because as the sound of thornes burning vnder a pottle, so the laughter of a foole: but this also is vanitie. 8. Oppression troubleth the wise, and shal destroy the strength of this hart. 9. Better is the end of a speach, then the beginning. (b) Better is the patient man then the arrogant. 10. Be not quickly angrie, because anger resteth in the bosom of a foole. 11. Say not: What is the cause thinkest thou that the former times were better then they are now? for this manner of question is foolish. 12. Wisdom with (c) riches is more profitable, and doth more profite them that see the sunne. 13. For as wisdom protecteth, so money protecteth. But learning and wisdom haue this much more, that they giue life to their owner. 14. Consider the workes of God, that no man can correct whom he hath despised. 15. In the good day enioy good things, and beware before of the euil day. For as this, so that also hath God made, that man finde not against him iust complaints. 16. These things also I saw in the dayes of my vanitie: The iust man perisheth in his iustice, and the impious liueth a lōg time in his malice. 17. Be not iust too much: neither be more wise thē is necessarie, lest thou become more dul. 18. Doe not impiouly much: and be not foolish, lest thou dye not in thy time. 19. It is good that thou hold vp the iust, yea and from him withdraw not thy hand: because he that feareth God, neglecteth nothing. 20. Wisdom hath strengthened the wise aboue ten Princes of the citie. 21. For there is no iust man in the earth, that doth good, and sinneth not. 22. But to al words also that are spoken, doe not applie thy hart: lest perhaps thou heare thy seruant cursing thee. 23. For thy conscience knoweth, that thou also hast cursed others. 24. I haue proued al things in wisdom. I haue sayd: I will become wise, & it departed farder from me 25. much more thē it was: and a deepe profunditie, who shal finde it? 26. I haue vewed al things with my minde, that I might know, and cōsider, and might seeke wisdom and reason: and that I might know the impietie of the foole, and the errour of the imprudent: 27. and I haue found that a woman is more bitter then death, who is the snare of hunters, and her hart a net, her hands are bands. He that pleaseth God, wil auoid her: but he that is a sinner, wil be caught of her. 28. Loe this haue I found, sayd * Ecclesiastes, one thing and another, that I might find reason, 29. which yet my soule seeketh, and I haue not found it. (d) A man of a thousand I haue found one, (e) a woman of al I haue not found. 30. Only this I haue found, that (f) God made man right, and he hath intangled himself with infinite

The 2. part. True felicitie is procured by good life, and consisteth in the eternal sight of God. (a) Anger rightly vsed, is commendable & beneficial to correct our owne faults and others. (b) But hastie, or immoderate anger is sinful and hurtful. (c) Likewise moderate riches profite the seruants of God, so that they sette not their mind vpon them.

(b) Mās reason which is the superiour part of his soule, rarely thinketh good: (e) Sensualitie stil inclineth to euil (f) God made man right, &

3. Reg. 8.
2. Par. 6.
Pro. 20.
1. Ioan 1.

* The
prea-
cher.

he of his owne
wil fel from
God. See
S. Ang. li. 14. c.
11. ciuis.

questions. Who is such a one as the wise : and who hath knowne the resolution of * the word.

* The
obscure
thing.

C H A P. VIII.

A signe of true wisdom appeareth in obseruing Gods commandements, 6. in this short time of meriting eternal reward. 7. Rule of others, 11. and want of feare hurt manie. 14. Why God suffereth the wicked to prosper, and the iust to be afflicted in this life, no mortal man can know.



HE wisdom of a man (a) shineth in his countenance, and the most mightie wil change his face. 2. I obserue the mouth of the King, and the precepts of the oath of God. 3. Hasten not to depart from his face, nor continue thou in an euil worke : because al that he pleaseth he wil doe, 4. and his word is ful of power : neither can anie man say to him. Why dost thou so? 5. He that keepest the precept, shal find no euil. The hart of a wiseman vnderstandeth time and answer. 6. There is a time for al busines, and opportunitie, and much affliction of man : 7. because he is ignorant of things past, and things to come he can know by no messenger. 8. It is not in mans power to prohibite the spirit, neither hath he power in the day of death, neither is he suffered to rest when warre is at hand, neither shal impietie saue the impious. 9. Al these things I haue considered, and gaue my hart on al the workes that are done vnder the sunne. Sometime man ruleth ouer man to his owne hurt. 10. I saw the impious buried : who also when they yet liued, were in holie place, and were praised in the citie as men of iust workes. But this also is vanitie. 11. Because sennce is not speedily pronounced against the euil, the children of men committe euils without anie feare. 12. But yet a sinner by this that he doth euil an hundred times, & by patience is borne withal, I know that it shal be good to them that feare God, which dread his face. 13. Let there be no good to the impious, neither let his dayes be prolonged, but as a shadow let them passe, that feare not the face of our Lord. 14. There is also an other (b) vanitie, which is done vpon the earth. There are iust men, to whom euils happen, as though they had done the workes of the impious: and there are impious mē, which are so secure, as though they had the deeds of the iust. But this also I iudge most vaine. 15. I therefore haue praised mirth, that there was no good thing for a man vnder the sunne, but that he should eate, and drinke, and be glad: and this only he should take away with him of his labour in the dayes of his life, which God hath giuen him vnder the sunne. 16. And I haue set my hart to know wisdom, and to vnderstand the * distraction that is in the earth: There is a man that dayes and nights taketh no sleepe with his eyes. 17. And I vnderstood that mā can finde no reason of al those workes of God, that are done vnder the sunne: and the more he shal labour to

(a) As probable coniecture of a mans inward disposition is made by his exteriour countenance: so his good workes shining before men are good signe of internal vertues: which indeed are right and meritorious, when the intention is sincere, referring al to Gods glorie, & edification of others, without desire of vaine praise in the world.

(b) By this terme (vanitie) is still vnderstood that felicitie is not in prosperous things of this world: neither are al men miserable, that suffer aduersitie.

* Busse
fear-
ching.

seeke, so much the lesse he can finde: yea if the wisman shal say that he knoweth, he is not able to finde it.

C H A P. IX.

None knoweth (certainly and ordinarily) whether they be in Gods grace or no. 4 The euil are in worse case dead then aliue: 11. neither can we know the euent of temporal things, nor the terme of our life, nor how grateful others wil be towards vs. 16. Sure it is, that wisdom is better then strength.



L these things haue I discoursed in my hart, that I might curiously vnderstand them: there are iust mē and wife: and their workes are in the hand of God: and yet (a) man knoweth not whether he be worthie of loue or hatred: 2. but al things are reserued vncertaine for the time to come, because al things doe equally chance to the iust and impious, to the good and the euil, to the cleane and vncleane, to him that immolateth victimes, and him that contemneth sacrifices. As the good, so also is the sinner: as the periured, so he also that sweareth truth. 3. This is a very euil thing amōg al which are done vnder the sunne, that the same things chance to al men. Wherby also the harts of the children of men are filled with malice, and with contēpt in their life, and after that they shal be brought downe to hel. 4. There is no man that may liue alwayes, and that can haue confidence of this thing: better is (b) a dog liuing then a lion dead. 5. For the liuing know that they shal dye, but the dead know nothing more; neither haue they reward anie more: because the memorie of them is forgottē. 6. Loue also and harred, and enuies haue perished together, neither haue they part in this world, and in the worke that is done vnder the sunne. 7. Goe therefore and eat thy bread in ioy, & drinke thy wine with gladnes: because thy workes please God. 8. At al time let thy garments be white, and let not oyle fal from off thy head. 9. Enioy life, with thy wife whom thou louest, al the dayes of the life of thy intabilitie, which are giuen to thee vnder the sunne, al the time of thy vanitie: for this is the portion in life, and in thy labour, wherewith thou labourest vnder the sunne. 10. Whatsoeuer thy hand is able to doe, worke it instantly: for neither worke, nor reason, nor wisdom, nor knowledge shal be in hel, whither thou dost hasten. 11. I turned me to an other thing, and I saw vnder the sunne, that neither running is of the swift, nor warre of the strong, nor bread of the wise, nor riches of the learned, nor grace of the artificers: but time and chance in al. 12. Man knoweth not his owne end: but as fishes are taken with the hooke, and as birdes are caught with the snare, so mē are taken in the euil time, whē it shal sudenly come vpon them. 13. This wisdō also I haue seen vnder the sunne and haue proued it to be very great: 14. A little citie, and few men in it: there came against it a great King, and compassed it, and builded forts

(a) Mortal men suffering calamities know not whether the same be inflicted for their prooffe and merite, as in Iob and Tobie, or for their sinnes only, as in Pharao, & the Aegyptians: but shal know in the iudgement after their death.
 (b) A sinner in this life may amend if he wil, & become iust: but after death he can not repent.
 chap. i. v. 3.
 Mystically, the Gentiles were iudged by Salomon better then the Iewes.
 S. Ieron.

round about, and the siege was perfited. 15. And there was found in it a man poore and wise, and he deliuered the citie by his wisdom, and no man afterward remembred that pooreman. 16. And I sayd, that wisdom is better then strength: how then was the wisdom of the pooreman contemned, & his words were not heard? 17. The words of the wise are heard in silence, more then the crie of a Prince among fooles. 18. Better is wisdom, then weapons of wearre: and he that shal offend in one point, shal lose manie good things.

C H A P. X.

Considering the great difference between wisdom and follie, 4. it becometh to resist vehement temptations diligently. 5. As when euil & ignorant men haue authority ouer the wise. 8. The wicked often fall into their owne snares, 10. are hard, yet not vnpossible to be corrected. 11. Detracters are like serpents. 12. wise graue Princes are profitable; childish are hurtful to the commonwealth; 18. which by their negligence tendeth to ruine: 20. yet subiects ought not to iudge euil of them.

(a) Base & vicious men mixt with the good, corrupt the whole companie: much more a mortal sinne in a mans soule destroyeth all the vertues, that were there before.
(b) Euil men advanced seem to prosper:
(c) But they fall into their owne traps.

(d) Such as seeke by sense and reason to obtaine true knowledge, enter not into the citie, the Church:



LIES (a) dying marre the sweetnes of ointment. Wisdom and glorie is more precious, then a litle and tēporal follie. 2. The hart of a wiseman is in his right hand, and the hart of a foole is in his left hand. 3. Yea and the foole walking in the way, wheras himself is vnwise, esteemeth all men fooles. 4. If the spirite of him that hath power, ascend vpon thee, leaue not thy place: because carefulnes wil make the greatest sinnes to cease. 5. There is an euil that I haue seen vnder the sunne, as it were by error proceeding from the face of the Prince: 6. a foole set in high dignitie, and the rich to sit beneath. 7. I haue seen (b) seruants vpon horses: and Princes walking on the ground as seruants. 8. He (c) that diggeth a pit, shal fall into it: and he that breaketh the hedge, a serpent shal bite him. 9. He that remoueth stones, shal be afflicted in them: and he that cutteth trees, shal be wounded of them. 10. If the iron shal be blunt, and that not as before, but shal be made blunt, it shal be sharpned by great labour: and after industrie shal wisdom folow. 11. If a serpent bite in silence, nothing lesse then it hath he, that detracteth secretly. 12. The words of the mouth of a wiseman grace: and the lippes of the vnwise shal throw him downe headlong. 13. The beginning of his words is follie, and the later end of his mouth is most wicked errour. 14. A foole multiplieth words. A man is ignorant what hath been before him: and what shal be after him, who can tel him? 15. The labour of fooles shal afflict them, that know not to goe into (d) the citie. 16. Woe to thee ô lād, whose King is a childe, and whose Princes eat in the morning. 17. Blessed is the lād whose King is noble, & whose Princes eat in their time, to refection, and not to

riotousnes. 18. In slouthfulnes the rooſe of the houſe ſhal goe to ruine, & in the infirmitie of the hands the houſe ſhal drop through. 19. They make bread for laughter, and wine, that liuing they may make merie: and to money al things obey. 20. In thy cogitation detract not from the King, and in the ſecret of thy chamber curſe not the richman: becauſe euen the birds of the ayre wil carie thy voice, and he that hath wings wil declare the ſentence.

They labour in vaine, and are afflicted in ſtudie of Scriptures, when they waike in the deſert, and can not find the citie. *S. Ierom.*

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

C H A P. X.

16. *Woe to thee o land, whose King is a childe.*) S. Ierom (as in moſt part of his commentaries vpon this booke) expoundeth this paſſage in two ſenſes: ſimply according to the firſt apparance of the letter; and myſtically concerning the Church. The wiſeman ſeemeth indeed (ſayth he) to reprove the principalitie of yongmen, and to condemne luxurious iudges; for that in the one by want of age is infirme wiſdom; in the other, mature age is weakned by delicacies. And contrarywiſe he approueth a Prince of good parts, & liberal education; & commendeth thoſe Iudges, which doe not preferre voluptuousnes before publike affayres: but after great labour and adminiſtration of the commonwealth, are conſtrained as by neceſſitie to take meate. Yet to me (ſaith this great Doctour) ſomething more ſacred ſeemeth to lye hid in the letter: that in Scripture they are called yongmen, who forſake old auctoritie, and contemne ancient precepts of forefathers; who neglecting Gods commandment, deſire to eſtabliſh traditions of men. Touching which points, our Lord threatneth Iſrael by Iſaias, for that this people hath reſuſed the water of Siloe, that runneth with ſilence, and hath turneth away the old fiſhpond, chooſing the ſtreames of Samaria, and gulſes of Damascus, I wil giue yongmen to be their Princes, and deluders ſhal rule ouer them. Read Daniel: Thou ſhalt finde God ancient of dayes. Read the Apocalyps of S. Iohn: Thou ſhalt finde the head of our Sauour white as ſnow, and as white wool. Ieremie alſo becauſe he was wiſe, and grauitie was reputed in his wiſdom, was forbid to cal himſelf a childe. Woe therefore to the land, whoſe King is the diuel, who alwayes coueting nouelties, rebelled in Abſalom againſt the father. Woe to that land whoſe Iudges and Princes loue the pleaſures of this world. Who, vntil the day of death come, ſay: Let vs eate and drinke, for to morow we ſhal dye. Contrariwiſe bleſſed is the land of the Church, whoſe King is Chriſt, the Sonne of the freeborne, deſcending from Abraham, Iſaac, and Iacob, the ſtock of Prophets, and of al Saints, ouer whom ſinne ruled not: and for that cauſe they were truly free: of whom was borne the holie Virgin Marie more free: hauing no ſhrub, nor branch out of the ſide, but her whole fruit ſprung forth into floure: ſaying in the Canticles: I am the floure of the field, the lillie of the valleyes. The Princes alſo of this land are the Apoſtles, and al Saints, who haue their King the ſonne of the freeborne, the ſonne of the freewoman, not of the bondwoman Agar, but borne of the freedom of Sara. Neither doe they eate in the morning, nor quickly. For they ſeek not pleaſure in this preſent world; but ſhal eate in their due time, when the time of reward ſhal come, and they ſhal eate in fortitude, and not in coufuſion. Al the good of this preſent world is coufuſion: but of the future world is perpetual fortitude. Thus farre S. Ierom. Whoſe diſcourſe we haue here cited at large for a taſte of his profound expoſition of this whole booke; that ſuch as haue apportunitie, may read the reſt in the authour himſelf. To. 7.

Iſa. 8.

Dan. 7.

Apo. 1.

Iere. 1.

Cant. 2.

This text, and manie others, haue two ſenſes.

1.

In Kings and al ſuperiours are required mature age, & diligent care of the common good.

2.

Antiquitie in matter of faith and religion is to be followed, not noueltie.

Alſo mortification and labour is required in Paſtours not delicacie nor eaſe.

The B. Virgin Marie more free from ſinne then the Patriarchs.

CHAP. XI.

The 3. part.
An exhortation to begin quickly, and perseuer in Gods seruice.

(a) Of al vertues, the workes of mercie, corporal and spiritual, most auaille for obtaining eternal felicitie. *Mat.* 25.

(b) So the same begrounded in true faith, belieuing al that is written in the old and new testament, signified by seuen & eight.

(c) After death, none can either merite or demerite.

(d) Both in youth and old age doe good workes.

Workes of mercie are necessarie, whiles we haue time, 3. because after death none can merite: 4. neither must we differre to begin, nor cease from good deeds, 8 but stil be mindful of deat's and iudgement: 10. auoiding wrath and malice.



As t thy bread vpon the passing waters: (a) because after much time thou shalt finde it. 2. Giue a portion (b) to seuen, and also to eight: because thou knowest not what euil shal be vpon the earth: 3. If the clouds be ful, they wil powre out raine vpon the earth. If the tree shal fal to the South, or the North, in what place soeuer it shal fal (c) there shal it be. 4. He that obserueth the winde, soweth not: and he that considereth the clouds, shal neuer reape. 5. As thou art ignorant which is the way of the spirit, & how the bones are framed together in the wombe of her that conceiueth child: so thou knowest not the workes of God, who is the maker of al. 6. In (d) the morning sow thy seede, and in the euening let not thy hand cease: for thou knowest not which may rather spring, this or that: and if both together, it shal be the better. 7. The light is sweete: and it is delectable for the eyes to see the sunne. 8. If a man shal liue manie yeares, and shal haue reioyced in them al, he must remember the darke some time, and manie dayes, which when they shal come, the things past shal be reproued of vanitie. 9. Reioyce therefore yongman in thy youth, and let thy hart be in good, in the dayes of thy youth, and walke in the wayes of thy hart, and in the sight of thyne eyes: and know that for al these God wil bring thee into iudgement. 10. Take away anger from thy hart, and remoue malice from thy flesh. For youth and pleasure are vaine.

C H A P. XII.

In youel is fitteſt time, and moſt meritorious to ſerue God. In age the ſame is more and more neceſſarie, but harder then to begin, and leſſe grateful. 8. In this book the preacher hath ſhewed, that al worldlie things are Vanitie, 13. and that true felicitie is only procured by wiſdom, which conſiſteth in the feare of God, and obſeruation of his commandments.



REMEMBER thy Creatour in the dayes (a) of thy youth, before the time of affliction come, & the yeares approach, of which thou maiſt ſay: They pleaſe me not: 2. before the ſunne, and light, and moone, and ſtarres be darke, and the clouds returne after the raine: 3. when the keepers of the houſe ſhal be moued, and the ſtrongeſt men ſhal ſtagger, and the grinders ſhal be idle in a ſmal number: and they ſhal waxe darke that looke through the holes: 4. and they ſhal ſhut the doores in the ſtreet, at the baſenes of the grinders voice, and they ſhal riſe vp at the voice of the birde, and al the daughters of ſong ſhal be deafe. 5. The high things alſo ſhal feare, and they ſhal be afraid in the way, the almond tree ſhal flourish, the locuſt ſhal be fatted, and the capertree ſhal be deſtroyed: becauſe man ſhal goe into the houſe of his eternitie, and the mourners ſhal goe round about in the ſtreete. 6. Before the ſiluer cord be broken, and the golden head-band recurre, and the water-pot be broken vpon the fountaine, and the wheele be broken vpon the celterne, 7. and the duſt returne into his earth, from whence it was, and the ſpirit returne to God, who gaue it. 8. Vanitie of vanities, ſayd * Eccleſiaſtes, and al things vanitie. 9. And wheras Eccleſiaſtes was moſt wiſe, he taught the people, and declared the things that he had done: and ſearching forth made manie parables. 10. He ſought profitable words, and wrote words moſt right, and ful of truth. 11. The words of wiſemen are as pricks, and as nailes deeply ſtrucken in, which by the counſel of maiſters are giuen of one paſtour. 12. More then theſe my ſonne require not. Of making manie books there is no end: and often meditation is affliction of the fleſh. 13. (b) Let vs al heare together the end of ſpeaking. Feare God, and obſerue his commandments: for this is euerie man: 14. and al things that are done, God wil bring into iudgement for euerie * errour, whether it be good or euil.

* The
preacher

* Hiddē,
or ob-
ſcure
thing.

(a) An admonition to al in general to liue wel in this world, remembering the day of general iudgement, before which ſuch ſignes ſhal come as are deſcribed here, and by our Sauour *Mat.* 24. And likewiſe euerie one is admoniſhed in particular to ſerue God diligently while he hath time, before death come, when al his ſenſes & former helps ſhal faile.

(b) This is the brieſe ſumme of al profitable doctrine: Feare God, & keepe his commandments.



THE ARGUMENT OF THE CANTICLE OF CANTICLES.

King Salomon
according to
his three
names writ
and intitled
his three
books.

Salomon Pa-
cifier King of
Israel.

Ecclesiastes,
Preacher King
of Ierusalem:

Idida, Beloued.

This canticle
doth excel
other Canticles.

All are not
meete to read
it.

SALOMON, called also Ecclesiastes, and Idida, according to these three names (as S. Ierom noeth) writte three books of three particular arguments, directed to three degrees of people, with three distinct titles, all tending to one end, the true seruice of God, which bringeth to eternal felicitie. In the first he teacheth the principles of good life, to flye from vices, and folow vertues: belonging to such as begin to obserue Gods law, wherein true wisdom consisteth: and this book is called the Prouerbs, or Parables, that is to say, Pitthe, brief, sententious precepts, of Salomon, which signifieth Pacificus, Peaceable, or Pacifier: the sunne of Dauid, King of Israel. In the second he exhorteth to contemne this world, shewing that true felicitie consisteth not in anie worldlie or temporal things, but in the eternal fruition of God, which is obtayned by keeping his commandments. And this book he intitlith: The words of Ecclesiastes, which is Concionator, Preacher, Sunne of Dauid, King of Ierusalem, because he there exhorteth such as haue made some progresse in vertues, called Proficients, signified by the inhabitants of the Metropolitan citie Ierusalem; whereas in the former he stiled himself King of Israel, proposing precepts meete for all the twelue tribes, and all vulgar men desirous and beginning to serue God: In both books, for more auctoritie sake, making mention of his godlie renowned father the Royal Prophet Dauid, with his owne title also of King. But in this third book he only expresseth his proper name Salomon, whom God singularly loued, wherof he was called Idida. Because this alone, without mention of father or King, was most conuenient for the Perfect, who not as seruants, or yong scholars are moued by feare of auctoritie, but as children are sweetly drawne by loue. And this he writ in verse, intitling it not simply a Canticle, but The Canticle of Canticles, as preeminent aboue other Canticles: The bridal song for the Marriage, to be solemnized between God himself and his glorious spouse. For though all holie Scriptures are the spiritual bread, and food of the faithful, yet all are not meate for all, at all seasons. Some parts are not for sinners, nor for beginners, nor for such as are yet in the way towards perfection, but only for the perfect. According to the Apostles doctrine: Milke is for childrent, hat are yet vnskilful of the word of iustice. But strong meate is for the perfect, them that by custom, haue their senses exercised to the discerning of good and euil. With what moderation therefore and humilitie, this Canticle of Gods perfect spouse may be read, the discrete wil consider, and not presume aboue their reach, but be wise with sobrietie. For here be very high and hidden Mysteries, as Origen teacheth in his learned Commentaries (which Saint Ierom translated into Latin and singularly commendeth) and so much harder to be rightly vnderstood, for

Proem
in Eccle.

Hab. 5.

that the fervent spiritual loue, of the inward man, reformed in scale, and perfected in spirite, is here vttered in the same vsual words and termes, wherewith natural, wordlie, yea and carnal loue of the outward man old, Adam, corrupted by sinne, is commonly expressed: and are so much more dangerous to be mistaken, as we are more addicted to proper wil, & priuate iudgement, or subiect to carnal, or passionate motions. Wherfore it seemeth most meete to keepe the same order in reading these three books, which the authour wise Salomon obserued in writing them. And which Philosophers also folow in their forme of discipline. For they first learne and teach Moral Philosophie, then Natural & lastly Metaphisike, which is their Diuinitie. As Salomon had giuen them example: first teaching precepts of good life and manners, in his Prouerbs: after, discoursing of natural things in Ecclesiastes, deduced thence a conclusiō which prophane Philosophers wel vnderstood not, to contemne this world: and finally commeth to high mystical Diuinitie, in this supereminent Canticle: written in an other stile, in verse, and in forme of a sacred Dialogue between Christ and his spouse, or as Origen calleth it, in forme of an * Enterlude, in respect of diuers speakers & actors, & of diuers persons, to whom the speeches are directed, and of whom they are vttered. For by the Spouse or Bridegrome, is not only vnderstood Christ as Man, but also as God, and the whole Blessed Trinitie; to whom manie prayers, praises and thanks are offered vp, and by whom manie benefits are giuen, praises returned, & promises made to his spouse. Likewise by the Spouse or Bride the ancient faibers vnderstand three sorts of spouses: al espoused to Christ, and to God, to wit, his General Spouse, the whole Church of the old and new Testaments: of al that are, and shal be perfect, making one mystical bodie, free from sinne, without spot or wrinkle, sanctified in Christ. Also his special spouse, which is euerie particular holie soule. And his singular spouse, wich is most Blessed & most Immaculate Virgin Mother. This being the general summe of this excellent Canticle, remetting the reader for explication therof to the learned deuout Commentaries, both of ancient and late writers, we shal also endeauour to gather the same contents more particularly, not before the chapters, because we can not there so conueniently distinguish the same by verses, but in the margent: where we shal especially note the speakers, as seemeth more probable, of euerie parcel, according to the first sense (not hauing rowme for more) perteyning to the General spouse, the Catholike Church which is the great, and euerlasting holie Citie of God the eternal King.

Best method in learning is to begin with doctrine of good life, then studie to know natural things: and finally contemplate diuine mysteries.

A sacred, dialogue or Enterlude. God & Christ the Spouse, or Bridegrome

Three spouses.

The General.

The special and Singular.

The particular contents are set in the margent of euerie chapter.

* Forme drama-
tis.

Ephes. 5.

Origen.
S. Iero.
S. Aug.
lib. 8. de
Gen. ad
li.
S. Greg.
S. Beda.
S. Tho.
Arbor.
Geneb.
Del Rio.



SALOMONS
CANTICLE OF
CANTICLES VVHICH
 IN HEBREVV IS CALLED
 SIR HASIRIM.

CHAP. I.

(a) The Church of the old testament desireth Christs comming in flesh: and the Christian Church prayeth for his comming in glorie.

(b) The Church outwardly afflicted, is inwardly fayre.

(c) Christ encourageth his spouse the Church.

(d) She meditateth of his Passion and Resurrection

(e) Christ praiseth his spouse

(f) She againe praiseth him;

(g) With thanks for her repose, and present consolation.



ET (a) h'im kisse me with the kisse of his mouth: because thy breasts are better then wine, 2. smelling fragrantly of the best ointments. Oile powred out is thy name: therefore haue yong mayds loued thee. 3. Draw me: we wil runne after thee in the odour of thine ointments. 4. The King hath brought me into his cellars: we wil reioyce & be glad in thee, mindful of thy breasts aboue wine: the righteous loue thee. 5. (b) I am blacke but beautiful, o ye daughters of Ierusalem, as the tabernacles of Cedar, as the skinnes of Salomon. 6. Doe not consider me that I am browne, because the sunne hath altered my colour: the sonnes of my mother haue fought against me, they haue made me a-keeper in the vineyards: my vineyard I haue not kept. 7. Shew me o thou, whom my soule loueth, where thou feedest, where thou lyeest in the midday, lest I begin to wader after the flocks of thy copaniōs. 8. (c) If thou know not thy selfe, o most fayrest among women, goe forth, and folow after the steps of the flocks, and feede thy kids by side the tabernacles of the pastours. 9. To my companie of horsmen, in the chariots of Pharao, haue I likened thee, o my loue. 10. Thy checks are beautiful as the rurtel-doues, thy necke as iewels. 11. We wil make thee cheynes of gold, enameled with siluer. 12. (d) Whiles the King was at his repose, my spikenard gaue the odour thereof. 13. A bundle of myrrhe my beloued is to me, he shal abide between my breasts. 14. A clustre of cypre my loue is to me, in the vineyards of Engaddi. 15. (e) Behold thou art fayre, o my loue, behold thou art fayre, thyne eyes are as of doues. 16. (f) Behold thou art fayre my beloued, & comelic: (g) our litle bed is flourishing. 17. The beames of our houses are of cedar, our rafters of cypresse trees.

C H A P. II.



M *(a)* the flower of the field, and the lilie of the valleyes. 2. *(b)* As the lilie among the thornes, so is my loue among the daughters. 3. *(c)* As the apple-tree among trees of the woods, so is my beloued among the sonnes. Vnder his shadow, whom I desired, I sate: and his fruite was sweete vnto my throte. 4. He brought me into the wine-cellar, he hath ordered in me charitie. 5. Stay me vp with flowers, compasse me about with apples: because I languish with loue. 6. His left hand vnder my head, and his right hand shal embrace me. 7. I adiure you o daughters of Ierusalem, by the roes, and the harts of the fields *(d)* that you rayse not, nor make the beloued to awake, vntil her selfe wil. 8. *(e)* The voice of my beloued, behold he commeth leaping in the mountaines, leaping ouer the litle hils: 9. my beloued is like vnto a roe, and to a fawne of harts. Behold he standeth behind our wal, *(f)* looking through the windowe, looking forth by the grates. 10. Behold my beloued speaketh to me: *(g)* Arise, make hast my loue, my doue, my beautiful one, and come. 11. For winter is now past, the rayne is gone, and departed. 12. The flowers haue appeared in our land, the time of pruning is come: the voice of the turtle-doue is heard in our land: 13. the figge-tree hath brought forth her greene figges: the flourishing vineyards haue giuen their fauour. Arise my loue, my beautiful one, & come. 14. My doue in the holes of the rocke, in the holow places of the wal, shew me thy face, let thy voice sound in mine eares: for thy voice is sweete, and thy face comely. 15. *(h)* Catch vs the litle foxes, that destroy the vineyards: for our vineyard hath flourished. 16. *(i)* My beloued to me, and I to him, who feedeth among the lilies, 17. til the day breake, and the shadowes decline. Returne: be like, my beloued, to a roe, and to the fawne of harts vpon the mountaines of Bether.

al Pagans and Heretikes. *(f)* Who though he shew not himself visibly, *(g)* yet encourageth her to approach vnto him: *(h)* commandeth his pastours to destroy heresies. *(i)* And so she reposeth in him.

(a) Christ professeth himself the flowre of mankind: yea Lord of al creatures.

(b) The Church excelleth al other societies: In the Church the godlie excell sinners:

Among the innocent and holie, the Virgin Marie surpasseth al.

(c) The Church praising Christ resteth secure vnder his protection.

(d) He for the weakes sake permitteth her not to be molested, til she be prepared to suffer with patience.

(e) She feeling Christs assistance, confesseth, & preacheth boldly his Ghospel & truth against

C H A P. III.

(a) The Church finding Christ not in darke ignorance nor in philosophie, but by his reueiling him selfe to her, holdeth him for euer:

(b) euen til the Lewes shal at last also find him.

(c) Christ speaketh as before ch. 2. v. 7.

(d) The Church of Christ admireth her owne conuersion from Gentilitie, (e) now ful of good Workes.

(f) She also professeth that the ascending to eternal rest, is by fighting manfully, in obseruing the ten commandements, in the six dayes of this life: (g) euen to blood, if neede be; (h) which is the highest degree of charitie. (i) And inuiceth al other to come vnto Christ, (k) who in the flesh which he rooke of his mother, was crowned in heauen after his passion.

(a) Christ againe praiseth the beautie of his Church.

(b) Sincere and simple intention.

(c) Al her temporal occupations directed to Gods glorie.

(d) Pastours who like nurces giue bread of good doctrine to litle ones.



N(a) my litle bed in the nights I haue sought him whom my soule loueth, I haue sought him, and haue not found. 2. I wil rise, and wil goe about the citie: by the streets and high waies I wil seeke him whom my soule loueth: I haue sought him, and haue not found. 3. The watchmen which keepe the citie found me: Haue you seen him, whō my soule loueth? 4. When I had a litle passed by them, I found him whom my soule loueth: I held him: neither wil I let him goe, til I bring him into (b) my mothers house, and into the chamber of her that bare me. 5. (c) I adiure you, o daughters of Ierusalem by the roes, and the harts of the fields, that you rayse not vp, nor make the beloued to awake, til herselfe wil. 6. (d) What is she, that ascendeth by the desert, as a litle rod of smoke of (e) the aromatical spices of myrrh and frankincense, & of al powder of the apothecarie? 7. (f) Behold threescore valiants of the most valiant of Israel, compasse the litle bed of Salomon: 8. al holding swords, and most cunning to battels: euerie mans sword vpon his thigh for feares by night. 9. King Salomon hath made him a portable throne of the wood of Libanus: 10. the pillers therof he hath made of siluer, the feate of gold, the going vp (g) of purple: the middes he hath paued with (h) charitie for the daughters of Ierusalem. 11. (i) Goe forth ye daughters of Sion, and see King Salomon in (k) the diademe, wherewith his mother hath crowned him in the day of this despousing, and in the day of the ioy of his hart.

C H A P. IIII.



HOw (a) beautiful art thou my loue, how beautiful art thou! thine (b) eyes as it were of doves, besides that which lyeth hid within. Thy (c) eares as the flockes of goats, which haue come vp from mount Galaad. 2. Thy (d) teeth as flocks of them that are shorne, which haue come vp from the iauatorie, al with (e) twinnes, and there is no barren among them. 3. Thy (f) lippes as a scarlet lace: and thy speach sweete. As a piece of a pomegranate, so are also thy (g) checks, besides that which lyeth hid within. 4. Thy (h) necke is as the (i) towre of Dauid, which is built with bulworkes: a thousand targets hāg on it, al the armour of the valiants. 5.

Thy

5. Thy *(k)* two-breasts as two fawnes the twines of a roe, which feede among the lilies, 6. til the day aspire, and the shadowes decline. *(l)* I will goe to the mount of myrrhe, and to the litle hil of frankincense. 7. Thou art al fayre o my loue, and there is *(m)* not a spot in thee. 8. Come from Libanus my spouse, come from Libanus, come: thou shalt be crowned from the head of Amana, from the top of Sanir & Hermon, from the dens of lions, from the mountaynes of leopardes. 9. Thou hast wounded my hart, my sister spouse, thou hast wounded my hart in one of thine eies, and in one haire of thy necke. 10. How beautiful are thy breasts my sister spouse! thy breasts are more beautiful then wine, and the odour of thine ointments aboue al aromatical spices. 11. Thy lips my spouse are as an honie-combe distilling, honie and milk are vnder thy tongue: and the odour of thy garments as the odour of frankincense. 12. My sister spouse is a garden inclosed, a garden inclosed, a fountaine sealed vp. 13. Thy ofsprings a paradise of pomegranates with orchard fruits. Cypres with spikenard, 14. spikenard, and safren, sweet cane and cinnamon, with al the trees of Libanus, myrrhe and aloes with al the chiefe ointments. 15. The fountaine of gardens: the wel of liuing waters, which runne with violence from Libanus. 16. *(n)* Arise Northwinde, & come Southwinde, blow through my garden, and let the aromatical spices therof flow.

(e) Faith and good workes.
(f) Preaching Christs passion.
(g) And not ashamed to profess Christ crucified.
(h) Administration of Sacraments whereby the Church, Christs mystical bodie, is ioyned to him her head,
(i) which is an inexpugnable fortresse.
(k) Both Jewes and Gentils are fed with the principles of Christian doctrin.

(l) Christ dwelleth in mortified, and deuout minds. *(m)* The Church triumphant is without spot, and euerie particular soule entring into heauen; the B. Virgin Mother was also in this life alwayes Immaculate. *(n)* All tentations, whether they be in uanifest crueltie, or in flattering subteltie, make constant foules more grateful to God.

C H A P. V.

 T *(a)* my beloued come into his garden, and eate the fruit of his apple-trees. *(b)* I am come into my garden o my sister spouse, I haue reaped my myrrhe, with myne aromatical spices: I haue eaten the honie-combe with mine honie, I haue drunke my wine with my milke: *(c)* eate o freinds, and drinke, and be inebriated my dearest. 2. *(d)* I sleepe, and my hart watcheth: *(e)* the voice of my beloued knocking: Open to me my sister, my loue, my doue, mine immaculate: *(f)* because my head is ful of dew, and my lockes of the drops of the nights. 3. I haue spoyled my selfe of my robe, how shal I be clothed with it? I haue washed my feere, how shal I defile them? 4. My beloued put his hand through the hole, and my bellie trembled at his touch. 5. *(g)* I arose, that I might open to my beloued: my hands haue distilled myrrhe, and my fingers are ful of most approued myrrhe. 6. I opened the bolt of my dore to my beloued: but he had turned aside, and was passed. My soule melted, as he spake: I sought, and found him not: I called, and he did not answer me. 7. The keepers that goe about the citie found me: they

(a) The spouse condescending to Gods wil, is wel content to suffer perfection.
(b) Christ again sheweth his good liking in his spouses patience:
(c) and willetch the glorious Saints to congratulate with the patient.
(d) The spouse desireth to rest in meditation:
(e) but is

called vpon to
helpe others:
(f) and vrged
by Christs
owne example
working for al
mankind.
(g) And so she
imploveth her
self also in
a sturue life.
(h) Sicil confer-
uing a desire to
returne vnto
cōtemplation.
(i) The deuout
conferre toge-
ther describing
the excellēcies
of Christ.
(k) And re-
solue to seeke
him, where-
soeuer he be.

(a) The Church
teacheth her
children that
Christ is deli-
ghted with the
godlie desires,
and frutful
workes of the
faithful.

(b) Christ agai-
ne commēdeth
his Church,
wel composed
of distinct
orders (some
gouerning,
some retired in
cloisters from
this world, the
rest also exer-
cising workes
of mercie, in
the troubles of
his life) al to-
gether making
a complete armie,
terrible to al eni-
mies. (c) The more
anie contemplate
Gods Maiestie,
the better they
perceiue that he
is incōprehens-
ible. (d) Manie
true pastours,
(e) more hyrel-
ings, that also
preach truth, but
for temporal com-
moditie. (f) And
innumerable
faithful soules
in the Church.
(g) Al which
are but one bodie
in vnitie of faith.
(h) The voice of
the old synagogue,
admiring the
beautie of
Christs Church.
(i) The Church
of Christ exhort-
eth the Synagogue
of the Iewes to
returne to Christ.

struck me, and wounded me : the keepers of the wals tooke away my cloke. 8. (b) I adiure you o daughters of Hierusalem, if you shal finde my beloued, that you tel him that I languish with loue. 9. (i) What manner of one is thy beloued of the beloued, o most beautiful of women? What manner of one is thy beloued of the beloued, that thou hast so adiured vs? 10. My beloued is white and ruddie, chosen of thousands. 11. His head is as the best gold: his haire as the branches of palme-trees, blacke as a rauē. 12. His eies as doues vpon the litle riuers of waters, which are washed with milke, and sitte beside the most ful streames. 13. His cheeks are as litle beddes of aromatical spices set of the pigmētaries. His lippes are as lilies distilling principal myrrhe. 14. His hands wrought round of gold, ful of hyacinths. His bellie of iuorie, distinguished with sapphirs. 15. His thighes as pillers of marble, that are vpon teete of gold. His forme as of Libanus, elect as the cedars. 16. His throt most sweete, and he whole to be desired: such an one is my beloued, and hē is my freind, o daughters of Ierusalem. 17. (k) Whither is thy beloued gone o most beautiful of women? whither is thy beloued turned aside? and we wil seeke him with thee.

C H A P. VI.

MY (a) beloued is gone downe into his garden, to the bed of aromatical spices, to feede in the gardens, and to gather lilies. 2. I to my beloued, and my beloued to me, who feedeth among the lilies. 3. (b) Thou art fayre o my loue, sweete, and comelie as Hierusalem: terrible as the armie of a campe set in aray. 4. (c) Turne away thine eies from me, because they haue made me flye away. Thy haire as a flocke of goates, which haue appeared from Galaad. 5. Thy teeth as a flocke of sheep, which haue come vp from the lauatorie, al with twins, and there is no barren among them. 6. As the barke of a pomegranate, so are thy cheeks, beside thy hidden. 7. There are (d) threescore Queenes, & (e) fourcore concubines, and of (f) yong mayds there is no number. 8. My doue is (g) one, my perfect one, she is the only of her mother, elect to her that bare her. The daughters haue seen her, and declared her to be most blessed: the Queenes and cōcubines, and haue prayd her. 9. (b) What is she, that cōmeth forth as the morning ryding, fayre as the moone, elect as the sunne, terrible as the armie of a campe set in aray? 10. I came downe into the garden of nuts, to see the fruits of the valleyes, and to looke if the vineyard had flourished, and the pomegranates budded. 11. I knew not: my loue troubled me for the chariots of Aminadab. 12. (i) Returne, returne o Sulamitess: returne, returne, that we may behold thee.

C H A P. VII.



HAT (a) shalt thou see in the Sulamitess but the companies of campees? How beautiful are thy pases in shoes, o Princes daughter! (b) The joints of thy thighes are as iewels, that are made by the hand of the artificer. 2. Thy navel as a round boul, neuer wanting cuppes. Thy bellie as an heap of wheat, compassed about with lilies. 3. Thy two brests, as two fawnes the twinnes of a roe. 4. Thy necke as a towre of yuorie. Thine eies as the fish-pools in Hesebon, which are in the gate of the daughter of the multitude. Thy nose as the towre of Libanus, that looketh against Damascus. 5. Thy head as Carmelus: and the haire of thy head as a Kings purple tyed to cundite pipes. 6. How beautiful art thou, and how comely my dearest, in delights! 7. Thy stature is like to a palme-tree, & thy brests to clusters of grapes. 8. I sayd: I wil goe vp into the palme-tree, and wil take hold of the fruits therof: and thy brests shal be as the clusters of a vineyard: and the odour of thy mouth as it were of apples. 9. Thy throate as the best wine, (c) worthie for my beloued to drinke, & for his lips and his teeth to ruminare. 10. I to my beloued, and his turning is toward me. 11. (d) Come my beloued, let vs goe forth into the field, let vs abide in the villages. 12. Let vs rise earely to the vineyards, let vs see if the vineyard flourish, if the flowers be readie to bring forth fruits, if the pomegranates flourish: there wil I giue thee my brests. 13. The Mandragoraes haue giuen a smel. In our gates al fruits: (e) the new and the old, my beloued, I haue kept for thee.

C H A P. VIII.



H O (a) shal giue to me thee my brother, sucking the brests of my mother, that I may finde thee without, and kisse thee, and now no man despise me? 2. I wil take hold of thee, and wil bring thee into my mothers house: there thou shalt teach me, and I wil giue thee a cuppe of spiced wine, and new wine of my pomegranates. 3. His left hand vnder my head, and his right hand shal embrace me. 4. (b) I adiure you o daughters of Ierusalem, that you rayse not vp, nor make the beloued to awake til herselfe wil. 5. (c) Who is this, that cometh vp from the desert, flowing with delights, leaning vpon her beloued? Vnder the apple-tree I rayfed thee vp: (d) there thy mother was corrupted, there she was defloured that bare thee. 6. Put me as a seale vpon thy hart, as a seale vpon thyne arme: because loue is strong as death: ielousie is hard as hel, the lampes thereof lampes

(a) Christ interposeth his commendation of the Iewes, who at last shal returne to him with great seruour of faith and deuotion.

(b) And so jointly praiseth his Church consisting of both peoples.

(c) The Church as it were taking the word out of Christs mouth whies be praised her, she returned al the praise to him.

(d) Praying him to come and stil remaine with her.

(e) Acknowledging him to be the only Sauiour of both old and new testament.

(a) The Synagogue profecuteth her prayer, desiring Christs Incarnation.

(b) Christ admonisheth worldlie men not to molest those that serue him in contemplatiō, & other spiritual vertues.

of fyre

(c) Angels and other Saints of the triumphant Church admire the beautie of the Gentiles converted: which is also understood of euerie holie soule ascending from this world into heauen: And more singularly of the most glorious Virgin Mother of God.

of fyre and flames. 7. Manie waters can not quench charitie, neither shal floods ouerwhelme it: if a man shal giue al the substance of his house for loue, as nothing he shal despise it. 8. (e) Our sifter is litle, and hath no breasts. What shal we do to our sifter in the day when she is to be spoken vnto? 9. If she be a wal, let vs build vpon it bulwarkes of siluer: if she be a doore, let vs ioine it together with bordes of ceder. 10. (f) I am a wal: and my breasts are as a towre, since I was made before him as one finding peace. 11. The peace-maker had a vineyard, in that which hath peoples: he deliuered the same (g) to keepers, a man bringed for the fruite thereof a thousand pieces of siluer. 12. (b) My vineyard is before me. A thousand are thy peace-makers; and two hundred for them, that keepe the fruits thereof. 13. Thou dwellest in the gardens, the freinds doe harken: make me heare thy voice. 14. (i) Flye, o my beloued, and be like to the roe, and to the fawne of harts vpon the mountaines of aromatical spices.

(d) The Synagogue of the Iewes was corrupt vnder the tree of Christs Crosse, when they cried: Crucifie him, Crucifie him. And againe: His blood be vpon vs, and vpon our children. Againe: We haue no King but Cæsar, &c. (e) Christ againe sheweth his affection towards his Church of the Gentiles: calling her his owne sifter, and the Synagogues sifter, promising and bestowing on her manie excellent benefits. (f) The Church of Gentiles reioyeth in the strong defence, wherwith her Sauour hath established her. (g) Keepers of this vineyard were the Prophetes and Apostles, and their Successors are stil the keepers therof. (h) Christ sheweth that together with the pastors, himself especially hath care of his Church, alwayes assisting the visible gouerners therof with his inuisible grace. (i) The whole Church militant wel contented, yea desiring Christs Ascension into heauen, for the good of al that here serue him, prayeth him, from thence to send aboundance of his grace, that we may ascend the high mountaines of perfect charitie and zeale of Gods honour, that he wil make our soules such hilles, the garden of al vertues, & so voutsafe to dwel therein. Amen.




THE ARGUMENT OF THE
BOOK OF WISDOM.

AS wel of the authour, as of the authoritie of this booke, have been diuers
 opinions among the learned. But in processe of time the first is probably discus-
 sed, the other is cleerly decided by the Church. For concerning the former doubt,
 Manie ancient Fathers aledge sentences of this Booke, as the sayings of
 Salomon. Namely S. Ireneus (apud Eusebium, lib. 5. c. 8. Hist.) S. Clement of
 Alexandria, li. 5. & 6. Stromat. Origen. ho. 12. in Leuit. & lib. 8. in Epist. ad
 Rom. S. Athanasius in Synopsi, & Or. 2. cont. Arrian. S. Basil. li. 5. con. Euno-
 mianos. S. Epiphanius heresi. 67. S. Gregorie Nazianzen. lib. de Fide. S. Gregorie
 Nissen. in Testimonijs ex vet. Testam. cap. de Natiuitate ex Virgine. S. Christof.
 hom. 33. & 34. in Mat. S. Cyril of Alexandria li. 10. c. 4. Also S. Cyprian li. de
 exhortat. Martyrum. c. 12. & li. 3. c. 59. ad Quirin. & li. de Mortalitate. S. Hilarie
 in Psal. 127. S. Ambrose; li. de Salomone. c. 1. and diuers others suppose Salomon
 to be authour of this booke. To whom likewise some of them ascribe the booke of
 Ecclesiasticus. But S. Ierom Praefatione in libros Salomonis testifieth that some
 ancient writers affirme this booke to be writien by Philo a Iew, and the other by
 Iesus the sonne of Sirach. And S. Augustin very plainly (li. 17. c. 20. de ciuit.)
 saith, custome preuailed, that the bookes of Wisdom, & Ecclesiasticus, for
 some similitude of speach are called Salomons: but the more learned
 assuredly iudge that they are not his. What then shal we say, seeing so manie
 other ancient learned Doctours cite the as his. The answer is easie, and sufficiently
 insnuated by S. Augustin, that these two bookes being like vnto the other three,
 which are Salomons, were also called his. Wherto we may adde a like example in
 the two first bookes of Kings, which are called the bookes of Samuel, though he
 writ not al the first, nor anie part of the second. Morcouer al these fiae are called
 by one general. title Sapiential bookes. In so much that the Church readeth in
 the sacred Office before al Epistles, taken out of anie of these fiae bookes, not Lectio
 Prouerborum, or Ecclesiasta, &c. but stil, Lectio libri Sapientia. The solution
 therfore is very probable, that this booke of wisdom was written by Philo Iudeus.
 not he that liued after Christ, but an other of the same name, nere two hundred
 yeares before. And Ecclesiasticus by Iesus the sonne of Sirach. Who not only imi-
 tated Salomon, but also compiled their bookes, for most part of Salomons senten-
 ces, conserued til their times by tradition, or in separated scoles of papers, yea they
 so vster some sentences in his person as if himself had written them. As touching
 the auctoritie of these two bookes, and some others, it is eident that the
 Iewes refuse them. And therfore manie ancient Fathers writing against them,
 spared sometimes to vrge such bookes as they knew would be reiected. Especially
 hauing abundant testimonies of other holie Scriptures, for deciding matters of

Both the au-
 ctor & aucto-
 ritie of this
 booke were
 sometimes
 doubtful.

The same
 doubt is of
 Ecclesiasticus.

It is most pre-
 bable, that
 Philo a Iew
 writ this
 booke colle-
 cting manie
 sentences of
 Salomons.
 Fiae Sapien-
 tial bookes of
 the old testa-
 ment.

The Iewes
 denie these
 bookes to be
 Canonical.

Argu.
 li. Reg.

Cha. 7.
 8. 9.

faith against them. Even as our Saviour himself proved the Resurrection of the dead against the Sadducees out of the books of Moyses, which they confessed for Canonical Scripture, denying other parts, where the same point might otherwise have been more evidently shewed. And so S. Ierom in respect of the Iewes saide these book were not Canonical. Neuertheles he did often alleadg testimonies of them, as of other diuine Scriptures: sometimes with this parenthesis (si cui tamen placet librum recipere) in cap. 8. & 12. Zacharia: other times, especially in his last writings, absolutely without such restriction, as in cap. 1. & 56. Isaia, & in 18. Ieremia. Where he professeth to alleadg none but Canonical Scripture. As for al the other ancient fathers here about mentioned, ascribing this book to Salomon, and manie others cited by Doctor Iodocus Coccius (To. 1. The. ser. li. 6. art. 9.) they make no doubt at al. but that it is Canonical Scripture, as appeareth by their expresse termes, Diuine Scripture, Diuine word, Sacred letters, Prophetical saying, the Holy Ghost faith, & the like. Finally, as wel ancient General counceles, namely that of Chartage. an. D. 419. with others, as the later of Florence and Trent, haue declared this book to be Canonical. And that conformably to the most ancient and learned Fathers: as S. Augustin, not only iudgeth himself, but also plainly testifieth (li. de Predestinat. sanct. c. 14.) saying: The sentence of the book of wisdom ought not to be reiected (by certaine inclining to Pelagianisme) which hath been so long publikely read in the Church of Christ, and receiued of al-Christians, Byshops, and others, cuen to the last of the Laitie, Penitents, and Catecumes (cum ueneratione diuina auctoritatis.) with ueneratio of diuine authoritie. Which also the excellent writers, next to the Apostles times, alleadging for witnes (nihil se adhibere, nisi diuinum testimonium crediderunt) thought they alleadged nothing but diuine testimonie.

The summe and contents of this book is an Instruction and Exhortation to Kings and al Magistrates, to minister iustice in the comonwealth, teaching al sortes of Vertues vnder the general names of Iustice & wisdom. With frequent Prophecies of Christs Comming, Passion, Resurrection, & other Christian Mysteries. Al maybe commodiously diuided into three parts. In the six first chapters, the authour admonisheth al Superiours to loue and exercise iustice and wisdom. In the next three, he teacheth that Wisdom proceedeth only from God, & is procured by prayer & good life. In the other ten chapters, he sheweth the excellent effects, and vtilitie of wisdom and iustice,

They are iudged by very manie ancient fathers, and afterward defined by the Church to be Canonical Scriptures.

The contents.

Diuided into three parts.

Mat. 22.
Exo. 3.

Et li. 17. c.
20. ciii.



THE BOOK OF VVISDOM.

C H A P. I.

Superiours are admonished to doe iustice, sincerely seeking God: 7. who being every-where seeth al things. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to liue, but they brought death vpon themselves.

The 1. part. An admonition to loue and practise iustice.

3. Reg 3.
Isa. 10
2. Para.
15.



O V E iustice, you that iudge the earth. Thinke of our Lord in goodnes, and in simplicitie of hart seeke him: 2. because he is found of them that tempt him not: and he appeareth to them that haue faith in him. 3. For (a) peruerse cogitations seperate from God: and proued power chasteneth the vnwise: 4. because wisdom wii not enter into a malicious soule, nor dwel in a bodie subiect to sinnes. 5. For the Holie Ghost of discipline wil flye from him that feyneth, and wil withdraw himselfe from the cogitations that are without vnderstanding, and he shal be chastened of iniquitie ensuing. 6. For the spirit of wisdom is gentle, and wil not deliuer (b) the curser from his lips: because God is wintnes of his reynes, and he is a true searcher of his hart, and an hearer of his tong. 7. Because the Spirit of our Lord hath replenished the whole world: and that which contayneth al things, hath the knowledge of voice. 8. For this cause he that speaketh vniuit things, can not be hid, neither shal the chastising iudgement passe him. 9. For in the cogitations of the impious there shal be examination: and the hearing of his workes shal come to God, to the chastising of his iniquities. 10. Because the eare of ielousie heareth al things, and the tumult of murmurings shal not be hid. 11. Keep your selues therefore from murmuring, which profiteth nothing, and refraine your tong from detraction, because an obscure speaeh shal not passe in vaine: and the mouth that lyeth, killeth the soule. 12. (c) Zeale not death in the error of your life, neither procure ye perdition by the workes of your hands. 13. Because God made not death, neither doth he reioyce in the perdition of the liuing. 14. For he created al things to be: and he made the nations of the earth to health: and (d) there is no medicine of destruction in them,

(a) Mortal sinnes are not only committed in deeds & wordes, but also in thoughtes.

(b) He that maliciously curseth is cursed of God.

(c) Be not cause of your owne eternal death by euil life.

(d) Desperate death deliuereth not the wicked from calamities.

Gal. 5.
v. 22.

(e) Neither are
any damned
whiles they
are in this life:
(f) But sinners
not repenting
bring eternal
death to them-
selues.

(e) nor Kingdome of hel in the earth. (15. For iustice is perpetual and immortal.) 16. But the impious with hands & words haue (f) prouoked it: and esteeming it a freind, haue fallen to decay, and haue made couenants with it: because they are worthie to be of the part therof.

C H A P. II.

Such as hope not of life to come, 6. addict themselves to present pleasures: 10. and persecute the iust, especially our Saviour Christ, as contrarie to their wickednes. 23. Death came vpon man by the diuels enuie.



(a) Carnal men
thinking the
soule to be
immortal, and so
neither paine
nor reward to
the after death,
fall to these
prophane
thoughts and
speachnes of
infiditie.

(b) Of infideli-
tie touching
paine or re-
ward after
death, proceedeth the Epi-
cures life.

(c) Infidels are
not content to
liue in riot,
but doe also
enuie and per-
secute the iust:
whose good
examples vex
their minds,
stirred therto
by the diuel.

(d) An euident
prophecie of
the Iewes ma-
lice persecu-
ring our Sau-
our. Fulfilled
by the chief
Priestes, Scri-
bes, and Anci-
ents, reser-

OR they haue said thinking with themselues not well: (a) Little, and with tediousnes is the time of our life: and in the end of a man there is no recouerie, and there is none knowne that hath returned from hel: 2. because of nothing were we borne, and after this we shal be as if we had not been: because the breath is a smoke in our nostrils: & speach a sparke to moue our hart. 3. Which being extinguished, our bodie shal be ashes, and the spirit shal be powred abroad as soft ayre, and our life shal passe as the trace of a cloud, and shal be dissolued as a mist, which is driuen away by the beames of the sunne, and oppressed with the heate therof: 4. and our name in time shal be forgotten, and no man shal haue remembrance of our workes. 5. For our time is the passing of a shadow, and there is no returne of our end: because it is sealed, and no man returneth. 6. (b) Come therefore, and let vs enioy the good things that are, and let vs quickly vse the creature as in youth. 7. Let vs fill our seruises with precious wine, and oynments: and let not the flowre of the time passe vs. 8. Let vs crowne our selues with roses, before they wither: let there be no medow, which our riote shal not passe through. 9. Let none of vs be exempted from our riotousnes: euerie-where let vs leaue signes of ioy: because this is our portiō, and this our lot. 10. Let vs (c) oppresse the poore iust man, and not spare the widow, nor reuerence the old mans grey-head of long time. 11. But let our strength be the law of iustice: for that which is weake, is found vnprofitable. 12. (d) Let vs therefore circumuent the iust, because he is vnprofitable to vs, and he is contrarie to our workes, and reprochfully obiecteth vnto vs the finnes of the law, and defameth in vs the finnes of our discipline. 13. He boalteth that he hath the knowledge of God, and nameth himselfe the sonne of God. 14. He is made vnto vs to the defaming of our cogitations. 15. He is grieuous vnto vs euen to behold, because his life is vnlike to others. & his wayes are changed. 16. We are esteemed of him as triflers, and he absteyneth from our wayes as frō vncleannes, and he preferreth the later ends of the iust, and glorieth that he hath God for his father. 17. Let vs see therefore if his words be true, and let vs proue what things shal come to him, and we

Ma. 27.
v. 43.

shal know what shal be his later end. 18. For if he be the true sonne of God, he wil defend him, & wil deliuer him from the hands of the aduersaries. 19. By contumelie and torment let vs examine him, that we may know his reuerence, and proue his patience. 20. To a most shameful death let vs condemne him: for there shal be respect had vnto him by his wordes. 21. These things haue they thought, and haue erred: for their malice hath blinded them. 22. And they haue not knowen (e) the sacraments of God, nor hoped for the reward of iustice, nor esteemed the honour of holie soules. 23. For God created man incorruptible, and to the image of his owne likenes he made him. 24. But by the enuie of the diuel, death entred into the world: 25. and they folow him that are of his part.

ded by the E-
uangelists.
Mat. 27. v. 41.
Mar. 14. v. 53.
(e) Want of be-
lieuing diuine
Mysteries,
namely the re-
ward of the
iust, & punish-
mēt of the wic-
ked, is cause of
dissolute life,
and of hatred
against the
good.

C H A P. III.

The iust condemned by the wicked, and proued by tentations are happie: 10. and the wicked vnhappie. 12. Chastise shal be rewarded, & adulterous generations shal not prosper.



Chap 5.
v. 4.

Mat. 13.
v. 43.

* See S.
Jerom.
in Isa.
56. v. 4.

BUT (a) the soules of the iust are in the hand of God, and the torment of death shal not touch them. 2. (b) They seemed in the eies of the vnwise to die: and their decease was counted affliction: 3. and that which with vs is the way, is destruction: but they are in peace. 4. And though before men they suffered torments, their hope is full of immortalie. 5. Vexed in few things, in many they shal be wel disposed of: because God hath tempted them, and hath found them worthie of himselfe. 6. As gold in the furnace he hath proued them, and as an host of holocaust he hath receiued them, & in time there shal be respect of them. 7. The iust shal shine, and as sparkes in a place of reeds they shal runne abroad. 8. They (c) shal iudge nations, & haue dominion ouer peoples, and their Lord shal reigne for euer. 9. They that trust in him, shal vnderstand truth: & the faithful in loue shal rest in him: because rest and peace is to his elect. 10. But the impious according to the things which they haue thought, shal haue correction: which haue neglected the iust, & haue reuolted from our Lord. 11. For he that reiecteth wisdom and discipline, is vnhappie: and their hope is vaine, and labours without fruit, & their workes vnprofitable. 12. Their (d) wiues are sensles, and their children most wicked. 13. Cursed is their creature: because happie is the barren woman: and the vndefiled, which hath not knowen bed in sinne, she shal haue fruit in visitatiō of holie soules: 14. and * the eunuch that hath not wrought iniquitie with his hands, nor thought most wicked things against God: for the chosen guitt of faith shal be giuen to him, and a most acceptable lot in the tēple of God. 15. For

(a) Temporal death of the iust, is the way to eternal life. Where damnation (called here the torment of death) shal not touch them.
(b) For albeit Martyrs secme in the eyes of the vnwise to dyc, or to be extinguished, they passe indeed into eternal, and vnspokeable glorie.
(c) Al the iust shal approue Gods iudgemēt condemning the wicked.
(d) Literally is vnderstood, that the wiues of adulterers, or if a becomee adulteresses, & their children wicked.

Morally, their sensualitie & al their workes are wholly corrupted.

of good labour there is glorious fruit, and the roote of wisdom which falleth not. 16. But the children of adulterers shal be in consummation, and the seede of the vnlawful bed shal be destroyed. 17. And if certes they be of long life, they shal be reputed for nothing, & their last old-age shal be without honour. 18. And if they dye quickly they shal haue no hope, nor speach of comfort in the day of acknowledging. 19. For of a wicked nation the ends are cruel.

CHAP. IIII.

Great difference between chaste and adulterous generations. 7. Speedier death of the iust is recompensed by Gods providence, 19. but the wicked incurre greater damnation by living long.

(a) Chastitie of the bodie is a singular great vertue, & spiritual chastitie of true faith and religion is greater, and more generally commended, as the roote and foundatiō of al vertues. For without faith it is vnpossible to please God. (b) When soeuer the iust dieth it is profitable for him: & dying yong his immaculate life is more commendable then old age in the wicked. v. 16.



How beautiful is (a) the chaste generation with glorie! for the memorie thereof is immortal: because it is knowen both with God and with mē. 2. When it is presēt, they imitate it, and they desire it when it hath withdrawen it-self, and it triumpheth crowned for euer, winning the reward of vndefied conflicts. 3. But the multitude of the impious that hath manie children, shal not be profitable, and bastarde plants shal not take deepe roote, nor lay sure foundatiō. 4. And if in the boughes for a time they shal spring being weakly set, they shal be moued of the winde, and by the vehemencie of the winds they shal be rooted out. 5. For the vnperfect boughes shal be broken, and their fruits shal be vnprofitable, and sowe to eate, and meete for nothing. 6. For the children that be borne of wicked sleeps, are witnesses of wickednes against the parents in their examination. 7. But (b) the iust if he be preuented with death, shal be in a place of refreshing. 8. For venerable old age is not that of long time, nor accounted by the number of yeares: but the vnderstanding of a man are grey haire: 9. and an immaculate life is old age. 10. Pleasing God he is made beloued, and liuing among sinners he was translated. 11. " He was taken away lest malice should change his vnderstanding, or lest anie guile might deceiue his soule. 12. For the bewitching of vanitie obscureth good things, and the inconstancie of concupiscēce peruerteth the vnderstanding that is without malice. 13. Being consummate in short space he fulfilled much time: 14. for his soule pleased God: for this cause he hastned to bring him out of the middes of iniquities: but the peoples that are seeing, and not vnderstanding, nor putting such things in their harts: 15. that the grace of God, and mercie is toward his saints, and respect toward his elect. 16. But the iust dead condemneth the impious alieue, and youth soone ended, the long life of the vniust. 17. For they shal see the end of the wise, and shal not vnderstand what God hath thought of him, and why our Lord

hath fensed him. 18. For they shal see and shal contemne him: but our Lord shal laugh them to scorn, 19. and they shal fall after this without honour, and in contumelie among the dead for euer: because he shal breake them puffed vp (c) without voice, and shal remoue them from the foundations, and they shal be made desolare vnto the highest degree: and shal be mourning, and the memorie of them shal perish. 20. They shal come feareful in cogitation of their finnes, and their iniquities on the contrarie shal conuince them.

(c) The damned shal be without al excuse vtterly confounded in their owne consciences.

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

C H A P. III.

11. *He was taken away.*) By this place S. Augustin proueth that such as died in good state, might haue fallen into wickednes, if they had liued longer: and therefore it was a benefit to them to dye sooner. And that it is neuertheless certaine, that God both knew the possibilitie that such might, yea would haue sinned, if they had liued longer, and also knew that they should die sooner, and so escape that danger. Which assured foreknowledge of al things that shal be, or may be, standeth wel with mans free-wil: against certaine that inclined to Pelagianisme, attributing too much to mans free-wil, and detracting from Gods foreknowledge and prouidence. Which he prouing by this place, his aduersaries excepted against the auctoritie of this booke, and therefore he also proueth that it is Canonical Scripture. li. i. de Predest. Sanct. ch. 14.

Gods prescience doth not prejudice mans freewil,

Et l. 17. c. 20. cii. wit.

C H A P. V.

In the general iudgement, the wicked seeing the iust, whom they had contemned, to be in great honour, shal bewaile their owne miserie, 9. considering that their pleasure was short, 16. and the roy of the Blessed shal be for euer. 18. God wil arme himself, and al creatures, to punish the impious.



H E N shal the iust stand in great constancie against those that haue afflicted them, and (a) taken away their labours. 2. They seeing shal be troubled with horrible feare, and shal meruel at the sodainnes of vnexpected saluation, 3. saying within themselves, (b) repenting, and sighing for anguish of spirit: These are they, whom we nau sometime in derision, and in a parable of reproch. 4. We senselesse esteemed their life madnes, and their end without honour. 5. Behold how they are counted among the children of God, and their lot is among the saints. 6. We therefore haue erred from the way of truth, and the light of iustice hath not shined to vs, and the sunne of vnderstanding rose not to vs. 7. We are wearied in the way of iniquitie and perdition,

(a) Wicked men in their false conceits iudge the troubles of the iust to be vaine & fruitles. (b) Repentance of the damned is only for the losse & paine wherinto they are fallen, not of loue towards God, or

Chap. 3. v. 2.

and

vertue, nor of hate towards me, & therefore is fruitles bringing no comfort nor helpe at al, but eueralting torment and anguish of mind.

(c) For the certaintie of things that shal be, Prophets doe very often speake in the preference, of things to come, as if they were already past.
(d) As the ioy of the blessed, so cōtrariwise the miserie of the damned is meruelous great, & for euer vchangeable.

and haue walked hard wayes, but the way of Lord we haue not knowen. 8. What hath pride profited vs? or what com:oditie hath the vaunting of riches brought to vs? 9. Al those things are passed away as a shadow, and as a messenger running before, 10. and as a ship, that passeth through the surging waters: wherof, when it is past, the trace can not be found nor the path of that ships keele in the waues: 11. or as a bird, that flyeth through in the ayre, of which there is no token can be found of her passage, but only a sound of the wings beating the light winde: and by vehemence of going cutting the ayre, mouing the wings she is flowne through, and afterward there is no signe found of her way: 12. or as when an arrow is shot forth to a set marke, the diuided ayre is forthwith closed in it-self againe, so that the passage therof is not knowen: 13. so we also being borne forthwith cealed to be: and of vertue certes haue been able to liue no signe: but in our naughtines we are consumed. 14. Such things (c) sayd they in hel, which sinned: 15. because the hope of the impious is as dust, which is taken away with the winde: and as a thinne froth, which is disperfed by the storme: and as smōke that is scatered abroad by the winde: and as the memorie of a ghest of one day that passeth. 16. But the iust shal liue for euer, and their reward is with our Lord, and cogitation of them with the Highest. 17. Therefore shal they receiue a Kingdom of honour, & a crowne of beautie at the hand of our Lord: because with his right hand he wil couer them, and within his holie arme he wil defend them. 18. And (d) his zeile wil take armour, and he wil arme the creature to the reuenge of the enemies. 19. He wil put on iustice for a brest-plate, & wil take sincere iudgement for an helmet: 20. he wil take equitie for an inuincible shielde: 21. and he wil sharpen fierce wrath for a speare, & the round world shal fight with him against the senselesse. 22. The shots of lightnings shal goe directly, & as it were from a bow of the clouds wel bent they shal be cast forth, and shal light on a certaine place. 23. And from rocked wrath shal thicke haile-stones be cast, the water of the sea shal rage against them, and the riuers shal runne together roughly. 24. A spirit of power shal stand against them, and as a hurlewinde shal diuide them: and their iniquitie shal bring al the land to a desert, and naughtines shal ouerthrow the seats of the mightie.

Pro. 30.
v. 19.

C H A P. VI.

Kings and al Magistrates are againe admonished to exercise iustice: 7. otherwise they shal be more grieuously punished. 13. Wisdom may easely be found 18. by those that sincerely desire it. 22. And is very profitable (25. excepting the enuious, or ill disposed) 26. both to Prince and people.

*Ecc'e. 9.
v. 18.*

*Rom. 13
v. 1.*



WISDOM is better then strength : and a wise man then a strong. 2. Hearc therfore ye Kings, & vnderstand, learne ye iudges of the ends of the earth. 3. Giue care ye that rule multitudes, and that please your selues in multitudes of nations: 4. because the (a) power is given you of our Lord, and strength by the Higheft, who wil examine your workes, and search your cogitations: 5. because when you were the ministers of his Kingdom, you iudged not rightly, nor kept the law of iustice, nor haue walked according to the wil of God. 6. Horribly and quickly wil he appeare to you: because most seure iudgement shal be done on them, that beare rule. 7. For to the litle one mercie is granted: but (b) the mightie shal mightily suffer torments. 8. For God wil not except any mans person, neither wil feare the greatnes of any man: because he made the litle and the great, & he hath equally care of al. 9. But to the stronger more strong torment is imminent. 10. To you therfore ô Kings are these my words, that you may learne wisdom, and not fal. 11. For they that haue kept iust things iustly, shal be iustified: and they that haue learned these things, shal find what they may answer. 12. Couet ye therfore my words, and loue them, and you shal haue discipline. 13. Wisdom is cleere, and such as neuer fadeth, and is easely seen of them that loue her, and is found of them that seeke her. 14. She preuenteth them that couet her, that she first may shew herself vnto them. 15. He that awaketh early to her, shal not labour: for he shal find her sitting at her doores. 16. To thinke therfore of her, is perfect vnderstanding: and he that watcheth for her, shal quickly be secure. 17. Because she goeth about seeking them that be worthie of her, and in the wayes she wil shew herself to them cheerfully, and in al prouidence she wil meere them. 18. For (c) the beginning of her is the most true desire of discipline. 19. The care therfore of discipline, is loue: and loue is keeping of her lawes: and the keeping of the lawes, is the consummation of incorruption: 20. and incorruption maketh to be next to God. 21. Therefore the desire of wisdom leadeth to the euerlasting Kingdom. 22. If therfore you be delighted with thrones, and with scepters, oye Kings of the people, loue wisdom, that you may reigne for euer. 23. Loue the light of wisdom al ye that beare rule ouer peoples. 24. But what wisdom is, and how she was made, I wil declare: and I wil not

(a) Al power is from God: & therfore to be respected, though the magistrates sometimes abuse their authoritie.
(b) As euerie ones charge is more or lesse, so his account is easier or harder, and the punishment (if he offend) smaller or greater. S. Gre. no. 9. in Euang.

(c) Wisdom is attained by this gradation, and so from first to last, a resolute desire ioyneth faithful soules to God, v. 22.

hide from you the mysteries of God, but from the beginning of her natiuitie I wil search out, and set the knowledge of her into light, and wil not let passe the truth: 25. neither wil I goe with pynning enuie: because such a man shal not be partaker of wisdom. 26. But the multitude of the wise is the health of the round world: and a wise King is the stabilitie of the people. 27. Therefore take ye discipline by my words, and it shal profite you.

C H A P. VII.

Wheras al men haue the like birth and death, 7. wisdom maketh great difference, bringing al goodnes, 13. and knowledge. 17. as wel of natural things, 22. as moral: 25. which heauenlie giift is a sparckle, and participation of wisdom increa- ted, God himself.



A L S O certes am a mortal man, like to al, and of the earthlie kinred of him that was made first, and in the wombe of my mother was I fashioned flesh, 2. the time of (a) ten months was I brought together in bloud, of the seede of man, and the delectation of (b) sleepe-concurring. 3. And I being borne receiued the common ayre, and fel vpon the earth that is made alike, and the first voice like to al men did I put forth weeping. 4. I was nourished in swadling clothes, and great cares. 5. For none of the Kings had other beginning of natiuitie. 6. There is one entrance therfore into life to al men, and like departure. 7. For this cause (c) I wished, and vnderstanding was giuen me: and I inuocated, and the spirit of wisdom came vpon me: 8. and I preferred her before Kingdoms and thrones, and riches I courted to be nothing in comparison of her. 9. Neither did I compare the precious stone to her: because al gold in cōparison of her, is a litle sand, and siluer in the sight of her shal be esteemed as clay. 10. Aboue health and beautie did I loue her, and purposed to haue her for light: because her light can not be extinguished. 11. And al good things camē to me together with her, and very much honestie by her hands, 12. and I reioyced in al: because (d) this wisdom went before me, and I was ignorant that she is the mother of al these. 13. Which I learned without fiction, and doe cōmunicate without enuie, and her honestie I hid not. 14. For she is an infinite treasure to men: which who so haue, are made partakers of the freinship of God commended for the giufts of discipline. 15. And to me God hath giuen to speake according to my minde, and to presume things worthie of those, that are giuen me: because he is the guide of wisdom, and the Creatour of the wise: 16. For in his hand are both we, & our words, and wisdom, and the knowledge & discipline of workes. 17. For he gaue me (e) the true knowledge of these

3. Reg. 3.
v. 9.

things,

The second part.

Wisdom proceedeth from God, and is procured by prayer.

(a) The perfectest children are borne in the beginning of the tenth month.

(b) Children in the mothers wombe are as in sleepe.

(c) Salomon (whose sayings are here recited) praised for wisdom, & obtained it. 3. Reg. 3.

(d) God first gaue him grace to desire wisdom before al other things, as he explicateth planely. cap. 8. v. 21.

(e) Salomon was a most excellent Philosopher.

things which are: that I may know the disposition of the round world, and the vertues of the elements, 18. the beginning, & end, & middes of times, the permutations of changeable seasons, and consummations of times, 19. the courses of the yeare, and dispositions of the starres, 20. the natures of beastes, and furies of wilde beasts, the force of winds, and the cogitations of men, the differences of plants, and vertues of roots, 21. & whatsoever are hid things and not foreseen, I haue learned: for wisdom the worker of al taught me. 22. For in her is the spirit of vnderstanding (f)holie, onlie, manifold, subtil, eloquet, moueable, vndefiled, sure, sweete, louing, good, sharpe, who nothing hindereth wel-doing, 23. gentle, benigne, stable, certaine, secure, hauing al power, foreseeing al things, and that conteyneth al spirits: intelligible, cleane, subtile. 24. For wisdom is more moueable then al moueable things: and reacheth euerie-where because of her cleannes. 25. For she (g)is a vapour of the power of God, & a certaine sincere emanation of the glorie of God omnipotent: and therefore no defiled thing commeth vnto her. 26. For she is the brightnes of eternal light, & the vnspotted glasse of Gods maiestie, and the image of his goodnes. 27. And whereas she is one, she can doe al things: and permanēt in her selfe she reneweth al things, and by nations transporteth herself into holie soules, she maketh the freinds of God, and Prophets. 28. For God loueth none, but him that dwelleth with wisdom. 29. For she is more beautiful then the sunne, and aboue al disposition of the starres, being compared to light she is found the first. 30. For night succeedeth to it, but malice ouercommeth not wisdom.

(f) Proper Epithetons of the spirit of wisdom.

(g) See the Annotation Proverb 1.v.2.

Heb. 1.
v. 3.

C H A P. VIII.

Wisdom excelling al things that can be desired, 9. is worthily preferred as the cause of much estimation, 13. and of immortal glorie, 16. without molestation. 21. Al which is Gods gift.



HE (a) reacheth therefore from end vnto end mightily, and disposeth al things sweetly. 2. Her haue I loued, and haue sought her out from my youth, and haue sought to take her for my spouse, and I was made a louer of her beautie. 3. She glorifieth her nobilitie, hauing consociation with God: yea and the Lord of al hath loued her. 4. For she is the mistresse of the discipline of God, & the chooser of his workes. 5. And if riches be desired in life, what is richer then wisdom, which worketh al things? 6. And if vnderstanding doe worke: who is the worker of those things that are, more then she? 7. And if a man loue iustice: her labours haue great vertues: for she teacheth sobrietie, and prudence, and iustice, and strength, then the which nothing is more profitable in life to men. 8. And if a man desire multitude of

(a) God, the increated wisdom is infinite, and wisdom created is also most excellent amongst Gods gifts.

3. Re. 3.

(b) This is also the speech of Salomon, recited by the writer of this booke.

(c) Of Salomōs wisdom, riches, glorie, & renowned fame, not only the bookes of Kings & Paralipomenon, but also our Sauour doth witness. *Mat. 6 & 12.*

(d) It is not certaine that Salomon hath immortal glorie, but rather by *immortalitie* is here vnderstood that his glorious fame remaineth to the end of this world.

(e) Neuertheles wisdom of her part giueth life and glorie euerlasting, to al that perseuer to the end of this life.

(f) It is certaine that Salomō was sometime innocent and holie, but was peruered by women. *3. Reg. 11.*

knowledge, she knoweth things past, & coniectureth of things to come: she knoweth the subtilties of words, and the solutions of arguments: she knoweth signes and wonders before they be done, and the euent of times and ages. 9. (b) I purposed therefore to bring her to me to liue together: knowing that she wil communicate vnto me of good things, and wil be a comfort of my cogitation & rediuousnes. 10. I shal haue for her sake (c) glorie with the multitudes and honour with the ancient being yong: 11. and I shal be found sharpe in iudgement, and in the sight of the mightie I shal be meruelous, and the faces of Princes wil meruel at me. 12. Holding my peace they shal expect me, and whiles I speake manie words, they shal lay their hands on their mouth. 13. Moreouer by her I shal haue (d) immortalitie: and I shal leaue an eternal memorie to them, that shal be after me. 14. I shal dispose peoples, and natiōs shal be subiect to me. 15. Horrible Kings hearing shal feare me: in the multitude I shal seeme good, and in battel strong. 16. Enting into my house, I shal rest with her: for her conuersation hath no bitternes, nor her companie rediuousnes, but ioy and gladnesse. 17. Thinking these things with my selfe, and recording in my hart, that (e) immortalitie is in the kindred of wiiedom, 18. and good delectation in her freindship, and in the workes of her hands honestie without defect, and wisdom in the disputation of her talke, and glorie in the communication of her words: I went about seeking, that I might take her to me. 19. And I was a wittie childe, and had gotten a good soule. 20. And wheras I was more good, I came to (f) a bodie vndefiled. 21. And as I knew that I could not otherwise be cominent, vnlesse God gaue it, this verie thing also was wisdom, to know whose this giift was: I went to our Lord, and besought him, and said from my whole hart:

Prou. 3.

C H A P. IX.

A prayer (made by Salomon) for wisdom, 9. whereby Superiours are able to gouerne: 13. which by only humane wisdom, they can not rightly performe.



GOD of my fathers, and Lord of mercie, which madeft al things with thy Word, 2. and by thy Wisdom didst appoint man, that he should haue dominiō of the creature, that was made by thee, 3. that he should dispose the round world in equitie and iustice, and execute iudgement in direction of hart: 4. giue me wisdom the assistant of thy seates, and repel me not from thy children: 5. because I am thy seruant, and the sonne of thy handmaid, a weake man and of smal time, and lesse to the vnderstanding of iudgement and lawes.

*3. Reg. 3.
v. 9. 12.*

6. And

1. Para.
28. v. 5.
2. Par. 1.
v. 9.
Prov. 8
v. 22.

6. And if one be perfect among the children of men, and thy wisdom be absent from him, he shall be counted for nothing. 7. (a) Thou hast chosen me King to thy people, and judge of thy sonnes and daughters: 8. and badst me build a temple in thy holie mount, and an altar in the citie of thy habitation, a similitude of thy holie tabernacle, which thou didst prepare from the beginning: 9. and (b) thy wisdom with thee, which knew thy workes, which then also was present when thou madest the round world, and knew what was pleasing to thine eyes, and what was direct in thy precepts. 10. (c) Send her from thy holy heauens, and from the seate of thy greatnes, that she may be with me, and may labour with, that I may know what is acceptable with thee: 11. for she knoweth all things & vnderstandeth, and shall conduct me in my workes soberly, & shall keepe me with her might. 12. And my workes shall be acceptable, and I shall governe thy people iustly, and shall be worthe of the seates of my father. 13. For (d) who of men is able to know the counsel of God? or who can thinke what God wil? 14. For the cogitations of mortal men be fearful, and our providences vncertaine. 15. For the bodie that is corrupted burdeneth the soule, and the earthlie habitation presseth downe the vnderstanding that thinketh manie things. 16. And we doe hardly coniecture the things that are in the earth: and the things that are in sight, we finde with labour. But the things that are in the heauens who shall search out? 17. And thy sense who shall know, vnles thou giue wisdom, and send thy holie Spirit from on high: 18. and to the pathes of them that are on the earth, may be corrected, and men learne the things that please thee? 19. For by wisdom they were healed, who soeuer haue pleased thee o Lord from the beginning.

(a) Here againe it is euident, that the Authour reporteth Salomons speaches.
(b) Wisdom increated is with God, yea is God himselfe.
(c) Wisdom which is giuen to men proceedeth from God as a giift created.
(d) Mans wisdom without special wisdom from God is not sufficient to gouern our selues, much lesse others.

C H A P. X.

The benefits of wisdom are declared by examples, in Adam, 4. Noe, 5. Abraham, 6. Lot, 10. Iacob, 13. Ioseph, 15. and the people of Israel.



He kept him, (a) that was first made of God father of the world, when he was created alone; 2. and she (b) brought him out of his sinne, and gaue him power to conteyne all things. 3. After the vniust departed in his anger from her, by the furie of brothers manslaughter he perished: 4. For whose cause, when water destroyed the earth, wisdom healed it againe, gouerning the (c) iust by contemptible wood. 5. She euen in the consent of wickednes, when the nations had confederated themselves, knew (d) the iust, and preferred him without blame to God, and in his tonnes mercie kept the strong. 6. She deliuered (e) the iust, flying from the impious that perished, when the fyre came downe vpon Pentapolis: 7. to whom for a witnes of their wickednes the desert land standeth smoking, and (f) trees hauing fruits

The 3. part.
The excellent effects of wisdom & iustice.
(a) Adam.
(b) By this it is certaine that our first parent Adam truly repented, and had remission of his sinne.
(c) Noe.
(d) Abraham.
(e) Lot.
(f) In all trees about Sodom there is only shew of fruit, which when it is touched falleth into dust.

(g) Lots wife
an example of
inconstancie.

(h) Iacob.

(i) Ioseph.

(k) Gods pecu-
liar people.

at vncertain season; and the memorie of an incredulous soule a standiag
(g) pillar of salt. 8. For pretermittig wisdom they did not only slip in
this, that they were ignorant of good things, but they left also vnto
men a memorie of their foolishnes, that in those things, in which they
sinned in, they could not be hid neither. 9. But wisdom hath deliuered
them that obserue her from sorowes. 10. And (h) the iust flying his brothers
wrath, she conducted by the right wayes, and shewed him the kingdom
of God; and gaue him the knowledge of the holie, did honest him in
labours, and accomplished his labours. 11. In the fraud of the circum-
uencers of him she was present with him, and made him honourable. 12.
She kept him from the enemies, and from seducers she defended him,
and gaue him a strong fight, that he might ouercome, and know that
wisdom is mightier then al. 13. She forooke not (i) the iust being sold,
but deliuered him from sinners: and she went downe with him into the
pitte, 14. and in bands leaft him not, til she brought him the scepter of
a Kingdome, and might against them that oppressed him: and shewed
them to belyers, that spotted him, and gaue him eternal glorie. 15. The
(k) iust people, and seede without blame she deliuered from the nations,
that oppressed them. 16. She entred into the soule of the seruant of God,
and stood against dreadful Kings in wonders and signes. 17. And she
rendred to the iust the hope of their labours, and conducted them in a
meruelous way: and she was vnto them for a couer in the day, and for
the light of starres by night: 18. and she transported them through the
Red sea, and caried them ouer through a great water. 19. But their ene-
mies she drowned in the sea, and from the depth of hel she brought them
out. Therefore the iust took the spoyles of the impious, 20. and they
sang thy holie name o Lord, and thy victorious hand they praised toge-
ther: 21. because wisdom hath opened the mouth of the dumme, and the
tongs of infants she hath made eloquent.

Gen. 28.

Gen. 37.

Gen. 41.

Exo. 1.
Exo. 3.

Exo. 14.

Exo. 12.
Exo. 15.

C H A P. XI.

*Other benefits of wisdom, protecting the Israelites in the desert; 3. overthrowing
their enemies; 4. giuing them water out of a rocke; 8. plaguing the Egyptians,
21. yet not al suddenly, but by often admonitions, that they might haue repented
if they would.*

(a) Moyfes.

(b) The Ama-
lachites. Exo.
17.



HE directed their workes in the hands of a (a) holy
Prophet. 2. They made a iourney through the deserts,
that were not inhabited: and in desert places they
pitched cottages. 3. They stood against (b) the aduer-
saries, and reuēged themselves of the enemies. 4. They
thirsted, and inuocated thee, and water was giuen
them out of a most high rocke, and quenching of their
thirst out of the hard stone. 5. For by the things wherby their enemies

Exo. 16.
Exo. 27.

Num.
20.

suffered

suffered punishment, for defect of their drinke, and therein, when the children of Israel abounded, they did reioyce: 6. by these things, when others lacked the same, it went wel with them. 7. For in stead of the fountaine of an euerlasting riuer, thou gauest mans bloud to the vniust. 8. Who when they were diminished in the destruction of the murdered infants, thou gauest them abundant water vnlooked for: 9. shewing by the thirst, that then was, how thou didst exalt thine, & didst kil their aduersaries. 10. For when (c) they were tempted, and indeed with mercie taking discipline, they knew how (d) the impious being iudged with wrath did suffer torments. 11. These certes admonishing as a father thou didst proue: but them examining as a hard King thou didst condemne. 12. For the absent and the present were tormented alike. 13. For double tediousnes had taken them, and sighing with the memorie of good things past. 14. For when they vnderstood (e) by their punishment that it went wel with them, they remembered our Lord, merueiling at the end of the euent. 15. (f) For whom before they derided, being cast forth in that wicked laying out to perish, him they merueled at in the end of the euent: not thirsting in like manner to the iust. 16. But for senseles cogitations of their iniquities, for that (g) some erring did worship dumme serpents and superfluous beasts, thou didst send vpon them a multitude of dumme beasts for reuenge: 17. that they might know that by what things a man sinneth, by the same also he is tormented. 18. For thine omnipotent hand, which made the world of inuisible matter, was not vnable to send vpon them a multitude of beares, or fierce lyons, 19. or vnknown beasts ful of anger of a new kind; or breathing the vapour of fires, or casting forth the saucour of smoke, or shooting horrible sparks from their eies: 20. of which not onlie their hurt was able to destroy them, but also their sight to kil them for feare. 21. Yea and without these with one spirit they might haue been slaine suffering persecution of their owne factes, and dispersed by the spirit of thy power: but thou hast disposed al things in measure, and number, and weight. 22. For, to be of great force rested alwaies in thee onlie: & who shal resist the power of thyne arme? 23. Because as the least weight of the balance, so is the round world before thee, and as a drop of the dewe before day, that falleth vpon the earth. 24. But thou hast mercie on al, because thou canst doe al things, and dissemblest the sinnes of men for repentance. 25. For thou (h) louest al things that are, and hatest nothing of those which thou hast made: for thou didst not ordaine or make any thing hating it. 26. And how could any thing continue, vnles thou wouldest? or be preserued which was not called of thee? 27. But thou sparest al: because they are thine o Lord, which louest soules.

*Leui. 26.
v. 22.
Ierc. 8.
v. 17.*

(c) When the Israelites wanted water God gaue them abundance out of rockes.

(d) But turned the Aegyptians waters into bloud.

(e) After affliction the benefite of peace is more grateful (f) Moyses was reiected when he iudged between his brethren *Exod. 2. v. 14.* but was afterwards the deliuerer of the whole people.

Act. 7. v. 45.

(g) Aegyptians seruing beasts for Gods, were plagued by frogges, siniphes, flies, and locustes.

(h) God made no creature euil, as the Manichees foolishly imagined, neither is there any God but one, who alone created al things.

C H A P. XII.

Gods wisdom and mercie in destroying the wicked inhabitants of Chanaan, by parts (10. that they might haue amended) whom he could haue slaine suddenly. 15. In that God neuer condemneth the iust, 19. his people are instructed to confide in him, 25. and sinners to turne vnto him.



how good and sweete is thy spirit ô Lord in al! 1. And therefore those that erre, by parts thou doest chastise: and doest admonish, and speake to them, concerning the things wherin they sinne: that leauing naughtines, they may belieue in thee o Lord. 3. For those old inhabitants of thy holie land, whom thou didst abhorre, 4. because they did workes odious to thee by sorceries, and vniust sacrifices, 5. and the murderers of their owne children without mercie, and eaters of mens bowels, and deuourers of bloud from the middes (a) of thy sacrament, 6. and the parents authours of aydelesse soules, thou wouldst destroy by the hands of our parents, 7. that they might receiue a peregrination worthie of the children of God, which is a land of al most deare to thee, 8. But them also as men thou didst spare, and didst send forerunners of thine host, wasps, that by litle and litle they might destroy them. 9. Not because thou wast vnable in batrel to subdue the impious to the iust, or with cruel beasts, or with a sharp word to destroy them together: 10. but iudging by parts thou gauest place of repentance, being not ignorant, that the nation of them is wicked, and their malice (b) natural & that their cogitation could not be changed for euer. 11. For it was a cursed seede from the beginning: neither fearing any, didst thou giue pardon to their sinnes. 12. For who shal say to thee: what hast thou done? or who shal stand against thy iudgement? or who in thy sight shal come reuenger of the wicked men? or who shal impute it to thee, if the nations perish, which thou hast made? 13. For there is no other God but thou, who hast care of al, that thou mayst shew that thou doest not giue iudgement vniustly. 14. Neither King, nor Tytant in thy sight shal enquire of them, whom thou hast destroyed. 15. For so much then as thou art iust, thou doest dispose al things iustly: thou also esteemest it disagreable from thy power to condemne him, who ought not to he punished. 16. For thy power is the beginning of iustice: and for this that thou art Lord of al, thou makest thy self to spare al. 17. For thou shewest power, which art not thought to be absolute in power, and thou conuincest the boldnes of them, that know thee not. 18. But thou dominatour of power, iudgest with tranquillitie, and with great reuerence disposest of vs: for (c) it is in thy power when thou wilt, to be able. 19. And thou hast taught thy people by such workes, that they must be iust and gentle, and hast

Exo. 23.
Deu. 7.

(a) From the land of Iurie, calle I sacred, because God was there rightly serued in the old testament, and mans redemption was wrought there by Christ.

(b) By custom malice became as it were natural, after that nature was corrupted.

(c) Gods power being Almighty is only limited by his wil.

Rom. 1.
v. 23.

made thy children of good hope: because iudging thou giuest in finnes place of repentance. 20. For if thou didst punish the enemies of thy seruants, and that deserued to die, with so great consideration, giuing time and place, whereby they might be changed from their wickednes: 21. with what diligence hast thou iudged thy childrē, to whose parents thou gauest othes and couenants of good promises: 22. Therefore when thou giuest vs discipliue, thou scourgest our enemies very manie wayes, that iudging we may thinke vpon thy goodnes: and when we are iudged, we may hope for thy mercie. 23. Wherefore to them also, which in their life haue liued foolishly & vniustly, thou hast giuen great torments by the same things, which they did worship. 24. For they wandered long in the way of errour, esteeming for Gods those things, that in beasts (d) are superfluous, liuing after the manner of sensles infants. 25. For this cause thou hast giuen iudgement on them as on sensles children to be in derision. 26. But they that were not amended by scornes and reprehensions, haue tried the worthie iudgement of God. 27. For in what things they suffering tooke indignation, by those whom they thought Gods, when seeing they were destroyed in them, him, whom in time past they denied that they knew, they acknowledged the true God: (e) for the which cause the end also of their condemnation shal come vpon them.

(d) Serpents, bates, moles, & like beastes, which seeme not only superfluous in the world, but also hurtful, yet were esteemed as Gods.
(e) Knowing him to be the only true God, by whom they saw their false Gods destroyed, yet they did not serue him as God.

C H A P. XIII.

Men folowing their phantasies knew not God by his creatures, but honoured the creatures for God. 10. Most foolishly also worshipped things fashioned by mens hands, as Gods.

Rom. 1.
Deus. 4.



V T al men be vaine, in whom there is not the knowledge of God: and of these good things which are seen they, could not vnderstād him (a) that is, neither attending to the workes haue they agnised who was the workeman: 2. but either the fyre, or the wind, or the swift ayre, or a circle of starres, or exceeding much water, or the sunne and moone, they thought to be Gods, rulers of the world. 3. With whose beautie if being delighted they thought them Gods: let them know how much the Lord of them is more beautiful then they. For the authour of beautie made al those things. 4. Or if they merueled at their vertue, & operations, let them vnderstand by them, that he which made these, is stronger then they: 5. for by the greatnes of the beautie, and of the creature, the Creatour of them may be seen, to be knowen therby. 6. But notwithstanding there is yet in these lesse complaint. For they also perhaps erre, seeking God, and desirous to finde him. 7. For whereas they conuerse in his workes, they en-

(a) Gods most proper name is He WHICH IS. Exo. 3. 7. 14.

(b) Seeing no creature how excellent soeuer, is or may be esteemed a God, it is more foolish to thinke, an Image, or statua, or anie thing framed by mans hands can be God.

quire: & they are perswaded that the things be good which are seen. 8. But againe neither ought these to be pardoned. 9. For if they could know so much, that they were able to estimate the world: how did they not more easily find the Lord therof: 10. But they are vnhappy, & their hope is among the dead, who haue called (b) the workes of mens hands Gods, gold & siluer, the inuention of art, and the similitudes of beasts, or an vnprofitable stone the worke of an old hād: 11. Or if an artificer a carpenter, cut streight timber out of the wood, & pare off al the barke therof cunningly, and vsing his art diligently frameth a vessel profitable for the common vse of this life, 12. and vseth the chippes of that worke to dresse his meate: 13. and maketh that which is left therof, which is for no vses, but being a crooked piece of wood, and ful of knobs, carueth it diligētly in the holownes therof, and by the skil of his art fashioneth it, and maketh it like to the image of a man, 14. or compareth it to some beast, straking it ouer with redde, and with paynting making the colour therof ruddie, and layeth a colourouer euerie spot that is in it: 15. and maketh a worthie habitatiō for it, and setting it in a wal, and fastning it with yrō 16. lest perhaps it fall, prouiding for it, knowing that it can not helpe it selfe: for it is an image, and it needeth helpe. 17. And concerning his substance, & his children, & for mariage, making a vow he seeketh to it. He is not ashamed to speake with him, that is without soule: 18. and for health certes he beseecheth the weake, and for life asketh the dead, and for helpe inuoceth him that is vnprofitable: 19. and for a iourney asketh him, that can not walke: and for getting, and for working, and for the euent of al things he asketh him, that in al is vnprofitable.

1/a. 4.

Ier. 10.

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

C H A P. XIII.

God is the beginning of al things, absolute and independent.

1. *They could not vnderstand him, that is.*) Philosophers discussing the nature of manie creatures, saw that euerie creature proceeded of some other thing, & so there must needs be one beginning of al, absolute of it-selfe, neither proceeding nor depending of an other, nor a limited substance. As the thing that is a man, is not a beast; an ox is not a horse &c. and telling what anie thing is, we exclude therby that it is not other things, but saying without addition, *HEWHI CHIS*, we shew the beginning of al, in no sorte limited: and this is God. Whom some Philosophers, by such discourse found, & knew in general, & sometimes confessed, but did not honour him as God, and therefore were inexcusable, as S. Paule concludeth against them. *Rom. 1.*

C H A P. XIII.

Foolish men intending to saile, honour wooden idols, in regard of the profite they receiue by ships: 6. by which some were saued in the general deluge. 8. Idols, and idol-makers are cursed. 12. They were not from the beginning, 15. but were deuised for memorie of the dead, and worshipped with diuine honour. 22. So men forgetting God, proceeded in idolatrie, with other abominable and cruel enormities.



A GAYNE an other thinking to saile, and beginning to make a iourney through the fierce waues, inuocateth wood (a) more fraile then the wood that carieth him. 2. For couetousnes of getting inueted it, and the craftsman by his wisdom framed it. 3. But thy prouidence, o Father, doth gouerne: because thou hast giuen a way euen in the sea, and among the waues a most sure path, 4. shewing that thou art able to saue out of al things, yea (b) if a mā goe to the sea without art. 5. But that thy workes might not be voyde of wisdom: for this cause also men commit their liues euen to a litle wood, and passing ouer the sea are deliuered by ship. 6. But from the beginning also when the proud giants perished, the hope of the world flying to a ship, rendered to the world seede of natiuitie, which was gouerned by thy hād. 7. For (c) blessed is the wood, by the which (d) iustice is made. 8. But the idol that is made by hands, cursed is both it, and he that made it: because he indeed wrought it: and the same being fraile, was called God. 9. But to God the impious and his impietie are odious alike. 10. For that which is made, with him that made it, shal suffer torments. 11. For this cause also in the idol of the nations there shal be no respect: because the creatures of God were made to hatred, and for rētation to the soules of men, and for a snare to the feete of the vnwise. 12. For the beginning (e) of fornication is the deuising of idols: and the inuention of them is the corruptiō of life. 13. For neither were they from the beginning, neither shal they be for euer. 14. For this vanitie of men came into the world: and therefore there is found a short end of thē. 15. For "the father being sorowful with bitter mourning, made vnto himself the image of his sonne quickly taken away: and him, that then was a dead man, now (f) he began to worshipping as God, and appointed holie things and sacriñces among his seruāts. 16. (g) Afterward by succession of time, the wicked custom preuayling, this errour was kept as a law, and things grauen were worshipped by the commandment of Tyrants. 17. And thoe, whom openly men could not honour, for that they were far off, their figure being brought from a far, they made an euident image of the King, whom they would honour: that by their carefulnes they might honour as present, him that was absent. 18. And to

(a) Great madnes to inuocate a wooden idol more base & commonly more corruptible then the wood of a shippe.

(b) As the Israelites went through the red sea.

(c) The author prophetically alludeth to the wood of the Crosse, on which our Sauiour redeemed mankind.

(d) From whose death proceedeth mans iustification.

(e) Inuention of Idols brought men to spiritual fornication, & corruption of manners.

(f) This first idolatrie was only priuately exercised by the father and his seruants at their masters commandmēt, by which occasion publike idola-

rie came into the world, wicked custom in time preuailing.

(g) The name GOD in the proper signification, cannot be giuen to anie creature.
(h) Manie enormous crimes proceede from idolatrie.

(i) Two sorts of periurie: swearing by false Gods, and swearing vnto truths.

the worshipping of these the excellent diligēce also of the artificer, holpe them forward, that were ignorant. 19. For he willing to please him that entertained him, laboured by his art to fashion the similitude in better sort. 20. And the multitude of men caried away by the beautie of the worke, him that a little before had been honoured as a man, now they esteemed for a God. 21. And this was the deceyuing of mans life: because mē seruing either affection, or Kings, gaue the name that is (g) not cōmunicable, to stones and wood. 22. And it was not sufficient that they erred about the knowledge of God, but also liuing in a great battail of ignorance, so manie and so great euils they cal peace. 23. For (b) either sacrificing their childrē, or making obscure sacrifices, or hauing watches ful of madnes, 24. they now neither keepe life, nor mariage cleane, but one killeth an other by enuie, or playing the adulterer maketh him sorrowful: 25. and al things are mingled together, bloud, manslaughter, theft and fiction, corruption and infidelitie, trouble and periurie, disquieting of the good, 26. forgetfulnes of God, iniquation of soules, immutation of natiuitie, inconstancie of mariage, disorder of adulterie, and vnchastnes. 27. For the worship of idols not to be named, is the cause of al euil, and the beginning and end. 28. For either when they reioyce, they are made: or certes prophecie false things, or liue vniustly, or quickly forswear themselves. 29. For whiles they trust in idols, which are without soule, swearing amisse they hope not to be hurt. 30. (i) Two euil things therefore shal happen to them worthily, because they haue thought euil of God, attending to idols, and haue sworne vniustly, in guile contemning iustice. 31. For it is not the power of them that are sworne by, but the punishment of them that sinne goeth alwayes through the transgression of the vniust.

A N N O T A T I O N S

C H A P. XIII.

Caluin falsly chargeth this booke with error.

Images of false Gods are rightly called idols.

15. *The fasher made vnto himself the image of his sonne.*) Caluin here chargeth this booke with error, in affirming that idolatrie began by superstitiously honouring images of the dead. Against which he alleadgeth that Labans idols, and others more ancient, were before anie images of dead men were honoured. But he argueth vpon a false ground. For Labans idols were images, as the Hebrew word Theraphim signifieth, and is so translated in the English Bibles (1552. and 1577.) but because they were images of false Gods, and for that Laban called them his Gods, a later Bible (1603.) translateth it better, *idols*, as the Latin and Greeke haue *idola*. It is also certaine that Ninus King of the Assrians, lōg before Labā, yea before Abraham, set vp the image of his Father Belus (otherwise called Iuppiter) to be publikly honoured by the people, as S. Cyril sheweth li. 3. in Iulianum, nere the end, and S. Ambrose, or an other graue Authour writeth the same in cap. 1. ad Romanos. Likewise S. Cyprian li. de Idolorum vanitate S. Chrysofom. hom. 87. in Matth. and Egesippus apud S. Ieronym. li. de Viris Illustrib. testifie, that the making of mens images in memorie of the dead, was the occasion and beginning of idolatrie, according

Gen. 31.

as this place reporteth, that a Father sorrowing for the death of his sonne made an image in his memorie, & began to worship him as a God, causing his seruants also to honour his dead sonne, with rites and sacrifices. Which priuate idolatrie was absolutely the first, that is recorded in holie Scripture, or any other good authour. And the first publike is counted by most authours that of Ninus, worshipping the image of his father Belus with diuine honour, who also pardoned all offenders, how enormous soeuer their crimes were, that fled vnto that image. Which allurement together with so great a Kings auctoritie, drew innumerable to publike idolatrie. Wherupon S. Ierome noteth (in cap. 2. Osee) that Ninus became so great and glorious, as to make his father to be honoured as a God.

Idolatrie began by worshipping images of dead men with diuine honour.

Priuate idolatrie was before publike,

C H A P. XV.

The wise gratefully praise the sweetnes and mercie of God, by whom they are deliuered from idolatrie: 6. desesting the makers & worshippers of idols.

BV T O thou our God art sweete and true, patient, and disposing all things in mercie. 2. For if we sinne, we are thine, knowing thy greatnes: and if we sinne not, we know that we are counted with thee. 3. For to know thee, is absolute iustice: and to know iustice, and thy power, is the roote of immortalitie. 4. For mens inuention of euil art hath not brought vs into errour, for the shadow of a picture being a labour without fruit, a shape grauen by diuerse colours, 5. the sight wherof giueth concupiscence to the senses, and he loueth the shape without life of a deade image. 6. The louers of euils are worthie to haue their hope in such things, both they that make them, and that loue, and that worship them. 7. Yea and the potter pressing softe earth, with labour fashioneth euerie vessel to our vses, and of the same clay maketh the vessels that are cleane to vse, and in like manner them that are contrarie to these: but what the vse of these vessels is, the potter is iudge. 8. And with vaine labour he (a) fashioneth a God of the same clay: he which a litle before was made of earth, and a litle after returneth backe whence he was taken, being exacted the debt of the life which he had. 9. But his care is, not because he shal labour, nor because he hath a short life, but he contendeth with gold-smiths and siluer-smiths: yea and he imitateth the copper-smiths, and counteth it a glorie, because he maketh vaine things. 10. For his hart is as lyes, and his hope vaine earth, and his life viler then clay: 11. because he was ignorant who made him, and who inspired into him the soule which worketh, & who breathed into him the vital spirit. 12. Yea and (b) they esteemed our life to be a pastime, and the conuersation of life made for a gaine, & that we must get euerie way euen of euil. 13. For he knoweth that he offendeth aboue all men, which of the matter of earth fashioneth frayle vessels, and sculptsils. 14. For all the vnwiie and vnhappy aboue measure of the soule, proude (c) are the enemies of thy people, and rule ouer them: 15. because they haue esteemed all the idols

(a) Of the diuers sorts of idols and idolaters see our brieue Annotation vpon the 113. Psal.
(b) Idolaters hauing forsaken and forgot the onlie true God, become as Atheists, making their temporal gaine of false Gods.
(c) And so waxing insolent, contemne and persecute the seruants of God.

(d) Some idolaters worshipped brute beasts for Gods, as being better then senseles images: but al are abominable.

of the natiōs for Gods, which neither haue vse of eies to see, nor nosthrels to take breath, nor eares to heare, nor fingers of the hands to handle, yea and their feete are slow to walke. 16. For a man made them: and he that borowed breath, the same fashioned them. For no man can make God like to himself. 17. For wheras himself is mortal, he maketh a dead thing with his wicked hands. For he is better then they, whom he worshippeth, because he indeed liued, though he were mortal, but they neuer. 18. But (d) they worship also most miserable beasts: for the senselesse things compared to these, are worse then they. 19. Yea neither by sight can any man see good of these beasts. But they haue fled from the praye of God, and from his blessing.

C H A P. XVI.

God plaguing the Egyptians for idolatrie, and crueltie, deliuered the Israelites. 5. Chastised them also, but againe shewed them mercie; 20. and fed them with Manna.



(a) The Egyptians were plagued for their idolatrie.

(b) And that by beasts, because they worshipped beasts for Gods: and by death of their first-begotten, for their crueltie against Gods people.

(c) God punished his owne people as a father, for their amendment.

(d) The brasen serpent not by any vertue inherent, but as a signe of Gods fauour, was the means of curing the people.

Num. 21.

OR (a) these things, and (b) by the like to these, they haue worthily suffered torments, and were destroyed by a multitude of beasts. 2. For the which torments thou didst wel dispose of thy people, to whom thou gauest the desire of their delectation, a new taste, preparing them the quaille for meate: 3. that they indeed coueting meate, because of those things which were shewed and sent them, might be turned away euen from necessarie concupiscence. But they in thort time being made needie, tasted a new meate. 4. For it behoued that without excuse destruction should come vpon them exercising tyrannie: (c) but to these onlie to shew how their enemies were destroyed. 5. For when the cruel wrath of beasts came vpon them, they were destroyed with the byings of peruerse serpents. 6. Howbeit thy wrath endured not for euer, but for chastisement they were troubled a short time, hauing a signe of saluation for the remembrance of the commandment of thy law. 7. For he that turned to it, (d) was not healed by that which he saw, but by thee the Sauiour of al: 8. and in this thou didst shew to our enemies, that thou art he which deliuerest from al euil. 9. For the bitings of locusts and flies killed them, and there was found no remedie for their life: because they were worthie to be destroyed by such things. 10. But neither the teeth of venemous dragons ouercame thy children: for thy mercie comming healed them. 11. For in memorie of thy words they were examined, & were quickly saued, lest falling into deepe obliuion they might not vie thy helpe. 12. For neither herbe, nor playiter healed them, but thy word, o Lord, which healeth al things. 13. For it is thou, o Lord, that hast power

of life and death, and bringest downe to the gates of death, and fetchest againe: 14. but man certes killeth by malice, and when the spirit is gone forth, it shal not returne, neither shal he cal backe the soule that is receiued: 15. but it is vnpossible to escape thy hand. 16. For the impious denying to know thee, haue been scourged by the strength of thine arme, suffering persecution by strange waters, and haile, and rayne, and consumed by fyre. 17. For that which was meruelous in water, which extinguisheth al things, (e) fyre more preuayled: for the world is reuenger of the iust. 18. For a certayne time, the fyre was mitigated, that (f) the beasts which were sent to the impious might not be burnt, but that they seeing might know that by Gods iudgement they suffer punishment. 19. And at a certayne time the fyre aboue his power burnt (g) in water on euerie side, that it might destroy the natiō of a wicked land. 20. For the which things thou didst nourish thy people with the meate of Angels, and bread prepared thou gauest them from heauen without labour, 21. (h) hauing in it al delectation, and the sweetnes of al taste. 21. For thy substance did shew thy sweetnes which thou hast toward thy children, and seruing euerie mans wil, it was turned to that euerie man would. 22. Yea snow and yce susteyned the force of fyre, and melted not: that they might know that fyre burning in hayle, and lightning in rayne destroyed the fruits of the enemies. 23. And this againe, that the iust might be nourished, it forgot also his owne strength. 24. For the creature seruing thee the Creator, is fierce into torment against the vniust: and is made more gentle to doe good for them, that trust in thee. 25. For this cause euen then being transformed into al things, they serued thy grace the nource of al, at their wil that desired thee: 26. that thy children might know, whom thou louedst o Lord, that not the fruits of natiuitie doe feede mē, but thy word preferueth them, that belieue in thee. 27. For that which could not be destroyed by fyre, forthwith being (i) heated with a litle beame of the sunne did melt: 28. that it might be knowen to al men, that we ought to preuent the sunne to blesse thee, and at the rysing of light to adore thee. 29. For the (k) fayth of the vngrateful shal melt as winter yce, & shal perish as vnprofitable water.

(e) With the plague of haile there was also fire mixed, *Exo. 9. v. 24.* which destroyed the profitable cattle:

(f) But burnt not other beasts, that plagued the Aegyptians.

(g) Haile did not extinguish the fire, by Gods power aboue nature.

(h) See the miracles of Manna *Annos. Exod. 16.*

(i) He speake againe of Manna.

(k) The vaine imagination of the wicked, that himself shal be faued, wil faile him,

CHAP. XVII.

Horrible darkenes falling in Aegypt, 19. the rest of the world had ordinarie light.

FOR thy iudgements, o Lord, are great, & thy words inexplicable, for this cause the soules lacking discipline haue erred. 2. For whiles the wicked are perswaded that they can rule ouer the holie nation: fettered with the bands of darkenes and (a) long night, shut vp vnder roofes, they haue lyen fugitiues from the euerlasting prouidence. 3. And whiles they thinke that they lie hid in obscure

(a) Literally the Aegyptians had darknes three dayes together. *Exo. 10. v. 22.*

Exo. 1. 10.

sinnes,

Morally they & other gentils were in darknes without faith in God, til Christs Resurrection the third day.

(b) A troubled conscience is a great torment.

(c) This signified the conversion of all nations to Christ.

sinnes, they were disperfed by the darke couert of obliuion, being horribly afrayd and disturbed with exceeding admiration. 4. For neither did the denne that conteyned them, keep them without feare: because the found comming downe troubled them, and forowful visions appearing to them, put them in feare. 5. And no force certes of the fyre could giue them light, neither could the cleere flames of the starres lighten that horrible night. 6. But there appeared to them sodain fyre ful of feare: and being strucken with the feare of that face, which was not seen, they esteemed the things that were seen to be worfe: 7. and there were added derisions of the magical art, and contumelious rebuke of the glorie of their wisdom. 8. For they which promised that they would expel feares and perturbations from the languishing soule, these with derision languished ful of feare. 9. For although none of the monsters disturbed them: being moued with the passing by of beasts, and hissing of serpents, they perished trembling: and denying that they saw the ayre which by no meanes any man could avoyde. 10. For wheras wickednes is fearful, it giueth testimonie of condemnation: for (b) a troubled conscience doth alwayes presume cruel things. 11. For feare is nothing els but a bewraying of the aydes of cogitation. 12. And whiles inwardly there is lesse expectation, the greater doth he count the ignorance of that cause which maketh the torment. 13. But they that during the night indeed impotent, and comming vpon them from the lowest and highest hel, slept the same sleepe, 14. were sometime molested with the feare of monsters, sometime fayled by passing away of the soule: for sodain feare and vnlooked for came vpon them. 15. Moreouer if any of them had fallen downe, he was kept shut vp in prison without yron. 16. For if one were a husbandman, or if a shepheard, or worker of the labours in the fiede were sodainly taken, he susteyned necessitie ineuitable. 17. For with one chayne of darkenes they were al tyed together. Whether it were the hissing winde, or among the thicke boughes of trees the sweete sound of birds, or the force of water running downward exceedingly, 18. or the mightie sound of rockes tumbled headlong, or the running of playing beasts, that were not seen, or the mightie noyse of roaring beasts, or an Echo resounding from the highest mountaynes: they made them swoone for feare. 19. For (c) al the world was illuminated with a cleere light, & none was hindered in their workes. 20. But ouer them onlie was layd an heauie night, the image of darkenes, which wasto come vpon them. They therefore were vnto themselues more heauie then the darkenes.

C H A P. XVIII.

In the Egyptian darknes the Israelites saw cleerly, and were not seen of their enemies. 5. For the Aegyptians crueltie against the Hebrewes infants, al their owne first-borne were slaine, and their whole armie drowned in the red sea. 20. But fire deuouring the rebellious in Chores schisme, was quenched by Aarons intercession.



BV T to thy (a) saints there was very great light, and their voyce indeed they heard, but figure they saw not. And because themselues alio did not suffer by the same things, they magnified thee: 2. and they that before had been hurt, because they were not hurt, gaue thanks: and that there might be a difference, they asked a guift. 3. For the which cause they had a burning pillar of tyre for a guide of the vnknown way, and thou gauest them the sunne without hurt of a good harbour. 4. They indeed worthie to lacke light, and to suffer the prison of darkenes, which kept thy children shut vp, by whom the vncorrupt light of the law began to be giuen to the world. 5. When they decreed to kil the infants of the iust: and (b) one child being layd forth, and deliuered, thou to the reproofing of them, didst take away a multitude of children, and destroyedst them together in the mightie water. 6. For that night was known before of our fathers, that they knowing indeed what othes they had credited, might be of better comfort. 7. And by thy people indeed the health of the iust was receiued, but destruction by the vnjust. 8. For as thou didst hurt the aduersaries: so vs also thou didst magnifie, proouoking vs. 9. For the iust children of the good sacrificed secretly, and disposed the law of iustice in concorde: that the iust should receiue both good & euil alike, singing now the prayfes of the fathers. 10. But there sounded a disagreeing voyce of the enemies, and a lamentable mourning was heard for the bewayled infants. 11. And the seruant with the master was afflicted with like punishment, and a man of the vulgar sort suffered the like things to the King. 12. Al therefore alike by one name of death had dead ones innumerable. For neither did the liuing suffice to burie them: because in one moment, that which was the nobler nation of them, was destroyed. 13. For concerning al things being incredulous because of the enchantments, but then first when there was destruction of the first-begotten, they promised to be the people of God. 14. (c) For when quiet silence conteyned al things, and the night was in the mid-way of her course, 15. thy omnipotent word salying out of heauen from the royal seates, lighted as a seuerer conquerour vpon the

(a) The Church is called holie, because it professeth holines, and hath alwayes some holie men, & without the Church there is no sanctitie.

(b) When the Aegyptians drowned the Hebrewes children, Moyses was saued, and referued to guide the Israelites, when the Aegyptians were drowned,

(c) A prophecie of Christ, coming into this world, when there was temporal peace, but extreme darkenes of ignorance.

midles of the lād of destrūctiō, 16. a sharpe sword carying thy vnfeyned commandment, and standing filled al with death, and reached euen to heauen standing on the earth. 17. Then incontīēt the visions of naughtie dreames troubled them, and feares vnlooked for came vpon them. 18. And one here an other there cast forth halfe aliue, shewed for what cause of death he died. 19. For the visions that troubled them, forewarned these things, that they might not perish as ignorant why they suffered euils. 20. But then (d) there touched the iust also a tentation of death, and a disturbance of the multitude was made in the wilderness: but thy wrath did not long continue. 21. For a mā without blame hastening to pray for the people, bringing forth the shield of his ministerie, prayer, and by incense alleading supplication, resisted the wrath, and made an end of the necessitie, shewing that he is thy seruant. 22. And he ouercame the multitudes, not in strength of bodie, nor with might of armour, but with a word subdued he him that vexed him, rehearsing the oathes of the parents, and the testament. 23. For when they were now fallen dead by heaps one vpon another, he stood between, and cut off the violence, and separated that way which leadeth to the liuing. 24. For in the vesture downe to the foote, which he had, was al the world: and the glorious things of the fathers were grauen in the foure iewels of stoness, & thy magnificence was written in the diademe of his head. 25. And to these he that destroyed gaue peace, & these did he feare: for the prooffe onlie of wrath was sufficient.

Num.
16.

(d) An other example of difference in Gods punishing his people for their amendment, and of the obstinate vnto their ruine.

Exo. 14 v 28.

Num. 16. v. 46.

C H A P. XIX.

Egyptians persecuting the Hebrewes were drowned, 10. hauing been plagued before with flies and frogs. 11. Quails were giuen to the people of Iſrael. 13. The barbarous not receiuing, or euil intreating Gods people, were stricken with blindness. 17. And al creatures serue God in punishing the impious and rewarding the godlie.

(2) God foreseeing the Aegyptians malice, permitted them to persecute his people, but was no way the cause nor author of their sinne.

BV T vpon the impious euen to the later end there came wrath without mercie. For (a) he foreknew also the things that should come vnto them: 2. because when they had permitted that they should depart, and had sent them away with great diligence, they repenting pursued thē. 3. For hauing as yet mourning between their hands, and lamenting at the graues of the dead, they tooke to themselues an other cogitation of follie: and whō by intreating they had cast forth, them they pursued as fugitiues: 4. for worthie necessitie brought them to this end: and they lost the remembrance of those things which had chanced, that punishment might fulfil the things that wanted to the torments: 5. and that thy people certes might passe through meruelously, but they might finde a new death. 6.

Exo 14.

For

For euerie creature according to his kind was fashioned agayne from the beginning, seruing thy percepts, that thy children might be kept without hurt. 7. For a clowde ouershadowed their campe, and out of the water which was before, there appeared drie land, and in the red sea a way without impediment, and of the great depth a springing felde: 8. through the which al the natiō passed, which was protected with thy hand, seeing thy meruelous things and wonders. 9. For euen as horses they fed on meate, and as lambs they reioyed, magnifying thee ô Lord, which didst deliuer them. 10. For they were mindful of those things, which had been done in their sciouning, how for the nation of beasts the earth brought forth flies, & for fishes the riuer yealded a multitude of frogs. 11. And last of al they saw a new creature of birdes, when allured by concupiscence they delired meats of delicioufnes. 12. For in comfort of their deire, there came vp to them the quaile from the sea : and vexations came vpon the sinners, not without those arguments, which were made before by the force of lighnings: for they suffered iustly according to their wickednes. 13. For they instituted a more detestable inhospitalitie: (b) some certes receiued not the vnknownen strangers, and other-some brought the good strangers into seruitude. 14. And not onlie these things, but indeed there was an other respect also of them: for they against their wil receiued the strangers. 15. But they that receiued them with gladnes, did afflict them with most cruel sorowes, that vsed the samerights : 16. but they were strucken with biindnes: as they in the dores of the iust, when they were couered with sodaine darkenes, euerie mā sought the passage of his doore. 17. For whiles the (c) elements are turned in themselves, as in an instrument the sound of the qualitie is changed, and al keepe their sound: wherfore it may be certainly iudged by the very sight. 18. For the things of the field were turned into things of the water : and what soeuer were swimming things passed into the land. 19. The fyre had force in water aboue his power, and the water forgot her quenching nature. 20. On the contrarie the flames vexed not the flesh of corruptible beasts walking therewith, neither did they melt that good meate, which was easily dissolued euen as yce. For in al things thou didst magnifie thy people ô Lord, and didst honour them, and didst not despise them, at al time, and in euerie place assisting them.

Exo. 16.

Exo. 9.
v. 24.

Exo. 19.
v. 21.

(b) The Amor-
rites refused
to grant them
passage.
Num. 21. v. 27.
The Aegypti-
ans brought
them into ser-
uitude. Exo. 1.

(c) God chan-
ging the natu-
ral properties
of elements, by
them wrought
iustice on sin-
ners.
S. Greg. h. 35.
in Euang.



THE ARGUMENT OF ECCLESIASTICVS.

IN what sense this Book is sometimes called Salomons, we haue shewed in the Argument before the Book of wisdom. As likewise that it is Canonical Scripture. Wherto we might adde more testimonies of ancient Fathers: as S. Clement of Alexandria lib. 1. c. 8. *Paedagogi*, Origen ho. 8. in *Numer.* & ho. 1. in *Ezech.* S. Cyprian de opere & eleemos. S. Athanasius in *Synopsi*, & lib de *virginitate*, S. Basil in *regul. disput. resp. 104.* S. Gregorie Nazianzen *Orat. 2. aduers. Iulian.* S. Epiphanius *har. 76.* & in *Ancorato*, S. Hilarie, in *Psal. 144.* S. Ambrose de *bono mortis*, c. 8. & *Ser. 22. in Psal. 118.* S. Chrysostom ho. 33. *ad populum Antioch.* S. Augustin lib. 2. cap. 8. *Doct. Christ.* & lib. 17. cap. 20. *de Ciuit.* S. Gregorie the Great in *Pal. 50.* and manie others expressly cite this book as holie Scripture. But chiefly we relie vpon the auctoritie of the Church defining that it is Canonical.

It was written by Iesus the sonne of Sirach in Hebrew, about the time of Simon Iustus otherwise called Priscus: and translated into Greeke by the Authours Nephew, as the same Translatour testifieth in his Prologue, but expresseth not his owne name. It is called Ecclesiasticus, which signifieth a Collectour or Gatherer, as a common title of euerie ordinarie Preacher, instructing and exhorting the multitude gathered to a sermon: with difference from Ecclesiastes, which signifieth The Preacher, as a greater title of the chief or principal Preacher of anie Church, Citie, or Prouince, and agreeth most eminently to Christ our Sauour: who preached, and sendeth Preachers to the whole world. And for the excellent contents it may also rightly be called Panaretos, that is, a Receptacle or Store-house of al vertues, for the instruction of al in general, to cooperate with Gods grace in this life, and so enioy eternal glorie. In fourtie and three whole chapters, are mixtly the commendations and precepts of al sorts of vertues; sometimes in particular, but more often vnder the general names of wisdom and Iustice. In the other eight chapters are recited manie excellent examples of most renowned holie men: with praises and thanks to God.

Particular testimonies that this book is holie Scripture.

It was written in Hebrew, & translated into Greeke.

Difference between Ecclesiasticus, and Ecclesiastes.

Panaretos.

The contents dinided into two parts.



THE
PROLOGVE
VPON ECCLESIASTICVS
OF IESVS THE SONNE
OF SIRACH.

THE knowledge of manie and great things hath been shewed vs by the Law and the Prophets, and others that folowed them: in which we ought ^(a) to prayse Israel for doctrine & wisdom: because not onlie they in speaking must needs be cunning, but strangers also both learning & writting may become most learned. My grandfather Iesus, after he gaue himselfe more amply to the diiigence of reading the Law and the Prophets, and other Books that were deliuered vs from our fathers; himself also would write some of those things, which petteyne to doctrine and wisdom: that such as are desirous to learne, and to be made cunning in the same things, may inore and more be attent in minde, and be confirmed to the life that is according to the law. I exhort you thertore to come with beneuolence, and to read with attent studie, and to pardon vs for those things, wherein we seeming to folow the image of wisdom, may fayle in the composition of words: for the Hebrew words also ^(b) fayle when they shal be translated to an other tongue. And not onlie thete, but the Law also it-self, and the Prophets, and the rest of other books, haue no smal difference, when they are spoken within themselves. For in the eight and thirtieth yeare, in the time of Ptolomee Euergetes the King, after I came into Agypt, and when I had been there muchtime, I found there books leaft, of no smal nor contemptible doctrine. Thertore myself also thought it good and necessarie to adde some diligence and labour to interprete this book: and with much watching I brought forth this doctrine in space of time, that men may learne those things which reach them, that wil applie their minde, how they ought to order their manners, them that purpose to lead their life according to the Law of our Lord.

^(a) By reason of a more perfect law the people of Israel were more renowned then anie other nation in the world.

Deut. 4.

^(b) Translations into other languages hardly expresse the sense of the original tong.

ECCLESIASTICVS.

C H A P. I.

Wisdom proceedeth from God, appeareth in his creatures. 10. and is giuen in competent measure to al that feare God, 16. it bringeth al vertues, 27. excludeth al vices. 33. and is to be sought in simplicitie of hart.

Wisdom is of our Lord God, & hath been alwayes with him, & is before al time. 2. The sand of the sea, & the drops of rayne, & the dayes of the world (a) who hath numbred? The height of heauen, and breath of the earth, & profunditie of the depth, who hath measured? 3. The wisdom of God that goeth before al things, who hath searched out? 4. Wisdom was created before al things, & the vnderstanding of prudence from cuerlasting. 5. A fountayne of wisdom the word of God on high, and the entrance therof euerlasting commandments. 6. The roote of wisdom to whom hath it been reuealed, & the subtilities therof who hath knowen? 7. The discipline of wisdom to whom hath it been reuealed and made manifest, and the multiplication of her entrance who hath vnderstood? 8. There is one most high Creatour omnipotent, and mightie King, and to be feared exceedingly, sitting vpon his throne & the God of dominion. 9. He created her in the Holie Ghost, and hath seen, and numbred, and measured her. 10. And he hath powred her out vpon al his workes, and vpon al flesh according to his guift, and hath giuen her to them that feare him. 11. The feare of our Lord is (b) glorie, and gloriatio, and ioy, and a crowne of exultation. 12. The feare of our Lord shal delight the hart, and shal giue ioy, and gladnes, and length of dayes. 13. With him that feareth our Lord it shal be wel in the later end, and in the day of his death he shal be blessed. 14. The loue of God is honourable wisdom. 15. But they to whom she shal appeare in vision, they loue her in the vision, and in the agnizing of her great workes. 16. The feare of our Lord is the beginning of wisdom, and was created with the faythful in the wombe, and goeth with the elect women, and is knowen with the iust & faythful. 17. The feare of our Lord is religiofitie of knowledge. 18. Religiofitie shal keepe and iustifie the hart, shal giue ioy and gladnes. 19. With him that feareth our Lord it shal be wel, and in the dayes of nis consummation he shal be blessed. 20. The tuinesse of wisdom is to feare God, and fulnesse is of the fruits therof. 21. Al her house she shal fil with her generations, and the store-houses with her treasures. 22. A crowne of wisdom, the feare of our Lord, replenishing peace, and the fruit of saluation: 23. and hath seen, and numbred her: but both are the gifts of God. 24. Wisdom shal distribute knowledge, and vnderstanding of prudence: and exalteth the glorie of them that hold it. 25. The roote of wisdom is to feare our Lord: for the boughs therof are of long time. 26. In the rreasures of wisdom is vnderstanding, & religiofitie of knowledge: but to sinners wisdom is abominatio. 27. The feare of our Lord expelleth

The 1. part.
Praises and
precepts of
wisdom.

(a) Mans wisdom is not able to comprehend the workes of God.

(b) Eternal glorie is the fruit of the feare of our Lord: not that this one vertue sufficeth, but it is the beginning, grounded in true faith, and bringeth forth other vertues, diuine guifts, with the fruit of the Holie Ghost, and a ioyful crowne in the end.

Pro. 1.
v. 9.

sinne:

siane: 28. for he that is without feare, can not be iustified: for the anger of his animositie, is his subuersion. 29. Vntil a time the patient shal susceyne, and after shal be the reward of ioyfulness. 30. A good vnderstanding wil hide his words vntil a time, and the lips of manie shal shew forth his vnderstanding. 31. In the treasures of wisdom is signification of discipline: But the worhip of God (c) is abomination to a sinner. 33. Sonne, coueting wisdom keep iustice, & God wil giue her to thee. 34. For the feare of our Lord is wisdom and discipline: and that which wel pleaseth him, 35. is fayth, and meeknes, and he wil fil his treasures. 36. Be not incredulous to the feare of our Lord: and come not to him with a double hart. 37. Be not an hypocrite in the sight of men, and be not scandalized in thy lips. 38. Attend to them, lest perhaps thou fal, and bring dishonour to thy soule, 39. and God reueale thy secrete, and in the mids of the synagogue cast thee downe: 40. because thou camest to our Lord wickedly, & thy hart is ful of guile and deceit.

(c) Men drow-
ned in sinne
thinke the
seruice of God
a most tedious
& loathsome
thing.

C H A P. II.

Whosoener wil serue God must haue iustice, feare of God, and patience, 6. with confidence in God: 14. Dissemblers, incredulous, and impatient shal be miserable: 18. but the godlie shal receiue more grace.

SONNE, comming to the seruice of God, stand in iustice, and in feare, & prepare thy soule to tentation. 2. Represse thy hart, & susceyne: incline thine eare, & receiue the words of vnderstanding, (a) and make no hast in the time of * obduction. 3. Susceyne the sustentations of God: be ioyned to God, and susceyne, that thy life may increase in the later end. 4. Al that shal be applied to thee, receiue: and in sorow susceyne, and in thy humiliation haue patience: 5. for gold and siluer are tryed in the fyre, but acceptable men in the fornace of humiliation. 6. Belieue God, and he wil recouer thee: and direct thy way, and hope in him. Keepe his feare, and grow old therein. 7. Ye that feare our Lord, expect his mercie: & decline not from him, lest ye fal. 8. Ye that feare our Lord, belieue him, & your reward shal not be voyde. 9. Ye that feare our Lord hope in him: and mercie shal come to you for your delectation. 10. Ye that feare our Lord, loue him, & your harts shal be illumined. 11. Children behold the nations of men: and know ye that none hath hoped in our Lord, and hath been confounded. 12. For who hath continued in his commandement, and hath been forsaken? or who hath intocated him, and he despised him? 13. Because God is pitiful and merciful, and wil forgie finnes in the day of tribulation: and he is protectour to al that seeke him in truth. 14. (b) Woe to them of a double hart, & to wicked lips, and to the hands that doe euil, and to the sinner that goeth on the earth two wayes. 15. Woe to them that be dissolute of hart, which belieue not God: and therefore they shal not be protected of him. 16. Woe be to them, that haue lost patience, and that haue forsaken the right wayes, and haue declined into pcruerse wayes. 17. And what wil they doe, when our Lord

(a) Desire not
to dye that
thou maist
thereby be co-
uered from
worldlie mi-
series, for that
is a desperate
desire, but haue
patience in
this life that
thou maist
finde rest in
God.

(b) As vertues
are to be re-
warded: so al
sinnes shal be
punished.
Namely exter-
nal preence of
holines with
secrete euil in-
tention,
Distrust in
God, impa-
tience, and the
like.

* Coue-
ring.

shal

shal begin to looke on them: 18. They that feare our Lord, wil not be incredulous to his word: and they that loue him, wil keepe his waye. 19. They that feare our Lord, wil seeke after the things that are wel pleasing to him: and they that loue him, shal be filled with his law. 20. They that feare our Lord, wil prepare their harts; and in his sight wil sanctifie their soules. 21. They that feare our Lord, keepe his commandments, and wil haue patience euen vntil his visitation, 22. saying: If we doe not penance, we shal fal into the hands of our Lord, and not into the hands of men. 23. For according to his greatnes, so also his mercie is with him.

C H A P. III.

Honour of parents procureth Gods blessing, 11. dishonouring them his curse. 19. Meekenes and modestie auailemuch: but curiositie to know secret mysteries is dangerous. 27. A charitable, sincere, and docile hart, 33. with workes of mercie merite reward.

(a) The progenie of Gods children bring forth the fruit of obedience and loue.

(b) Honour and estimation of parents is the chiefest obligation that man hath towards his neighbour, & the first after his dutie to God.

(c) Almes giuen, or prayer made, or sacrifice offered for parents, both merite reward at Gods hand.



HE children of wisdom are the Church of the iust: and their (a) nation, obedience and loue. 2. (b) Heare your fathers iudgement o children, and so doe that you may be saued. 3. For God hath honoured the father in the children: and inquiring of the mothers iudgement, hath confirmed it vpon the children. 4. He that loueth God, praying shal obteyne for sinnes, and shal refrayne himself from them, and shal be heard in the prayer of dayes. 5. And as he that gathereth treasure, so he also that honoureth his mother. 6. He that honoureth his father, shal haue ioy in children, and in the day of his prayer he shal be heard. 7. He that honoureth his father, shal liue the longer life: & he that obeyeth the father, shal refresh the mother. 8. He that feareth our Lord honoureth his parents, and as his Lords he wil serue them that begat him. 9. In worke and word, & al patience honour thy father, 10. that blessing may come vpon thee from him, & his blessing may remayne in the later end. 11. The fathers blessing establisheth the houses of the children: but the mothers curse rooteth vp the foundation. 12. Glorie not in the contumelie of thy father: for his confusion is no glorie to thee. 13. For the glorie of a man is by the honour of his father, and the father without honour is the dishonour of the sonne. 14. Sonne receiue the old age of thy father, and make him not sorowful in his life: 15. and if he fayle in vnderstanding, pardon him, and despise him not in thy strength: for the alme to the father shal not be in obliuion. 16. For good shal be restored thee (c) for the sinne of thy mother, 17. and in iustice it shal be builded to thee, and in the day of tribulation there shal be remembrance of thee: and as yce in the cleere weather shal thy sinnes melt away. 18. Of what an euil fame is he, that forsaketh hi

Exo. 20.
Deut. 5.
Gen. 27.
& 49.

fathc.

Phil. 2.

Pro. 25.
v. 2.Dan. 4.
v. 24.

father: and he is curfed of God, that doth exasperate his mother. 19. Sonne doe thy workes in meekenes, and thou shalt be beloued aboute the glorie of men. 20. The (d) greater thou art, humble thy self in al things, and thou shalt finde grace before God: 21. because the might of God onlie is great, and he is honoured of the humble. 22. Seeke no things higher then thy self, and search not things stronger then thy habilitie: but the things that God hath commanded thee, thinke on them alwayes, and in manie of his workes be not curious. 23. For it is not necessarie for thee, to see with thine eies those things that are hid. 24. In superfluous things search not manie wayes, and in manie of his workes thou shalt not be curious. 25. For verie manie things are shewed to thee aboute the vnderstanding of men. 26. Manie also haue their suspicion supplanted, and haue held their senses in vanitie. 27. A hard hart shal fare il in the later end, and he (e) that loueth danger, inal perill in it. 28. A hart that goeth two wayes, thal not haue successe, and the peruerse of hart shal be scandalized in them. 29. A wicked hart shal be laden with sorowes, and the sinner wil adde to commit sinne. 30. To the synagogue of the proude there shal be no health: for the shrub of sinne thal be rooted vp in them, and it thal not be perceiued. 31. The hart of the wise is vnderstood in wisdom, and a good care wil heare wisdō with al desire. 32. A wise hart, and that which hath vnderstanding wil absteyne it-self from sinnes, and in the workes of iustice shal haue successe. 33. Water quenchech burning fyre, and almes resisteth sinnes: 34. and God is the beholder of him that rendreth grace: he remembreth him afterward, and in the time of his fal he thal finde a sure stay.

(d) Al greatnes in men proceeding from God, bindeth them so much the more to humilitie, which vertue God most specially loueth: that so they may shew gratitude for his benefites. (e) Those that dare liue in sinneful state, tempting God euen to the last houre, commonly perish therein.

C H A P. IIII.

An exortation to practise workes of mercie, 12. with commendation of wisdom: 23. (& obseruing due times) not to omitte for anie feare or shamesfastnes: so say the truth, 34. also to be diligent, meeke, and liberal.



SONNE defraude not the almes of the poore, and turne not away thine eies from the poore. 2. Despise not the hungrie soule: and exasperate not the poore in his pouertie. 3. Afflict not the hart of the needie, & differre not the guist to him that is in distresse. 4. Reiect not the petition of him that is afflicted: and turne not away thy face from the needie. 5. From the poore turne not away thine eies for anger: and (a) leaue not to them that aske of thee, to curse thee behinde thy backe. 6. For the prayer of him that curieth thee in the bitternes of his soule (b) thal be heard: and he that made him, wil heare him. 7. Make thy self affable to the congregation of the poore, and to the ancient humble thy soule, and to a great man low thy head. 8. Bow

(a) Giue not occasion by thy hard dealing with the poore, that they curse thee.

(b) For if thou
gibe cause,
God who is
their prote-
ctour, wil re-
venge them
against thee.

(c) They that
follow wisdom
shal be safe.

(d) Through
shamefastnes
to yeald vnto
sinne, or not
to reprove
sinne, is vi-
cious.

(e) But to be
ashamed, and
to abhorre sinne
is very good
and necessarie.

(f) Al men are
bound to say
the truth at
conuenient
times, v. 23.

And euer bound
to auoide vn-
truths.

(g) Euerie one
is bound rather
to loofe his life,
then to doe a-
gainst iustice,
or to denie the
truth.

downe thyne eare to the poore without sadnesse, and render thy debt, and answer him peaceable words in mildenes. 9. Deliuer him that suffereth iniurie out of the hand of the proud: and be not faynt-harted in thy soule. 10. In iudging be merciful to pupils as a father, & as an husband to their mother: 11. and thou shalt be as the obedient sonne of the Higheft, and he wil haue mercie on thee more then a mother. 12. Wisdom inspireth life to her children, and receaueth them that seeke after her, and wil goe before the in the way of iustice. 13. And he that loueth her, loueth life: and they that shal watch to her, shal embrace her sweetnes. 14. They that shal hold her, shal inherite life: and whither-soeuer he shal enter, God wil blesse him. 15. They that serue her, shal be seruants to the holie: and them that loue her God loueth. 16. He that heareth her, shal iudge nations: and he that beholdeth her, shal remayne confident. 17. If he belieue her, he shal inherite her, and her (c) creatures shal be in confirmation: 18. because in tentatiō she waiketh with him, and first of al she chooseth him. 19. Feare, and dread, and probation she wil bring vpon him: and she wil torment him in the tribulation of her doctrine, til she trie him in her cogitations and credite his soule. 20. And she wil establish him, and make a direct way vnto him, and reioyce him, 21. and wil disclose her secrets to him, and wil heape vpon him as treasures knowledge & vnderstanding of iustice. 22. But if he goe amisse, she wil forsake him, and deliuer him into the hands of his enimie. 23. Sonne obserue time, and avoyd from euil. 24. For thy soule be not ashamed to say the truth. 25. For there is (d) shame that bringeth sinne, & there is (e) shame that bringeth glorie and grace. 26. Accept no face against thine owne face, nor against thy soule a lie. 27. Reuerence not thy neighbour in his offence: 28. nor keepe in a word in time of saluation. Hide not thy wisdom in the beautie thereof. 29. For by the tongne wisdom is discerned: and vnderstanding, and knowledge, and doctrine by the word of the wise, and steadfastnes in the workes of iustice. 30. (f) Doe not gaynesay the word of truth by any meanes: and be ashamed of the lie of thyne vnskilfulness. 31. Be not ashamed to confesse thy sinnes, and submitte not thy self to euerie man for sinne. 32. Resist not against the face of the mightie, neither labour against the streame of the riuer. 33. For (g) iustice contend for thy soule, and vnto death strive for iustice, and God wil overthrow thyne enemies for thee. 34. Be not hastie in thy tongue: and vnprofitable and remisse in thy workes. 35. Be not as a liō in thy nouse, overthrowing them of thy hould, and oppressing them that are subiect to thee. 36. Let not thine hand be stretched out to receiue, and closed to giue,

C H A P. V.

Let not riches, youth nor strength hold thee in sinne: but doe penance for sinnes remitted and adde not sinne vpon sinne. 6. Neither presume to sinne, because God is merciful. 10. Be not couetous nor vnconstant. 13. Be meek in learning, and careful in teaching: 15. not a batema^rer, nor double tongued.



TEND not to vniust possessions, and say not: I haue sufficient liuelihood: for it shal nothing profite in the time of vengeance & affliction. 2. Follow not in (a) thy strength the concupiscence of thy hart: 3. and say not: How mightie am I? and who shal bring me vnder for my factes? for God reuenging wil reuenge. 4. Say not: I haue sinned, and what sorowful thing hath chanced to me? For the Higheest is a patient rewarder. 5. (b) Of sinne forgiuen be not without feare, neither adde thou sinne vpon sinne. 6. And say not: The mercie of our Lord is great, he wil haue mercie on the multitude of my sinnes. 7. For mercie and wrath quickly approach from God, and his wrath looketh vpon sinners. 8. Slacke not to be conuerted to our Lord, and differre not from day to day. 9. For his wrath shal come sodainly: and in the time of vengeance he wil destroy thee. 10. Be not careful in vniust riches: for they shal not profite thee in the day of * obduction and vengeance. 11. Toffe not thy self into euerie winde, and goe not into euerie way: for so euerie sinner is proued by a double tongue. 12. (b) Be steadfast in the way of our Lord, & in the truth of thy vnderstanding, and in knowledge, and let the (c) word of peace and iustice accompanie thee. 13. Be milde to heare the word thou maist vnderstand, and with wisdom vtter thou a true answer. 14. If thou haue vnderstanding, answer thy neighbour: but if not, let thine hand be vpon thy mouth, lest thou be taken in an vnskilful word, and be confounded. 15. Honour and glorie in the word of the wise, but the tongue of the vnwise is his subuersion. 16. Be not called a whisperer, and be not taken in thy tongue, & confounded. 17. For vpon a theefe is confusion & repentance, and a verie euil condemnation vpon the double tongued, but to the whisperer hatred, and emmitie, and contumelie. 18. Iustine thou the litle one, and the great alike.

* Coue-
ring, or
death.
Prou.
10. v. 4.

Though thou be so potent, that no man can hinder thy euil designement; yet doe it not, because God wil punish it. (a) After that sinne is forgiue it here remaineth oftentimes punishment for satisfactio.

(b) Constancie in good purpose meriteth (c) the promised peace, and iust reward.

C H A P. VI.

Reproch, enuie, and ferocitie. linder from louing our neighbour, 5. sweetenes nourisheth it. 6. A trustie freind is much worth. 8. Seeke and kepe wisdom, with al diligence. 35. Frequent the companie of the wise: and meditate in Gods law.



BE not for a freind made an enemie to thy neighbour: for the euil man shal inherite reproch and contumelie, and euerie sinner enuious and double tongued. 2. Extol not thy self in the cogitation of thy soule as it were a bul: lest perhaps thy strength be quashed, 3. and it eate thy leaues, and destroy thy fruits, and thou be least as a drie tree in the wildernes. 4. For a wicked soule shal destroy him that hath it, and it giueth him to be a ioy to his enemies, and shal lead him into the lot of the impious. 5. (a) A sweete word multiplieth freinds, & appeaseth enemies, and a gracious tongue in a good man aboundeth. 6. Let there be manie at peace with thee, and let one of a thousand be thy counseler. 7. If thou possesse a freind, in tentation possesse him, and not easely credite him. 8. For he is a freind according to his owne time, and wil not abide in the day of tribulation. 9. And there is a freind that is turned to emnitie: and there is a freind that wil disclose hatred, and reproches. 10. And there is a freind companion at the table, and he wil not abide in the day of necessitie. 11. A freind if he continue stedfast, shal be to thee as an equal, and in them of thy household shal deale confidently: 12. if he humble himself against thee, and hide himself from thy face, thou shalt haue freindshippe of one accord for good. 13. Be seperated from thine enemies, & take heede of thy freinds. 14. A faithful freind, is a strong protectiō: and he that hath found him, hath found a treasure. 15. To a faythful freind there is no comparison, and there is no poysse of gold an siluer able to counteruaile the goodnes of his fidelitie. 16. A faythful freind, is the medecine of life & immortalitie: & they that feare our Lord, shal finde him. 17. He that feareth God, shal likewise haue good freindship: because according to him shal his freind be. 18. Sōne, frō thy youth receiue doctrine, and euē to thy hoare haire thou shalt finde wisdom. 19. As he that ploweth, and that soweth, goe to her, and expect her good fruits. 20. For in her worke thou shalt labour a litle, and shalt quickly eate of her generation. 21. How exceeding sharpe is wisdom to the vnlearned men, and the vnwise wil not continue in her. 22. As the vertue of a stone she shal be a probation in them, and they wil not stay to cast her forth. 23. For (b) the wisdom of doctrine is according to her name, and she is not manifest to manie, but to whō she is knowē, she continueth euē to the sight of God. 24. Heare my sonne, and take counsel of vnderstanding, and cast not away my counsel. 25. Thrust

(a) So Gedeon pacified the Ephraimites; that were incensed against him. *Iudic.* 8.

(b) Manie preferre learning before pietie, which S. Augustin repro- ueth, prefer-

thy

thy foote into her fetters, and thy necke into her cheynes. 26. Put vnder thy shoulder, and carie her, and be not wearie of her bands. 27. With al thy minde goe to her, and with al thy strength keepe her wayes. 28. Search her out, and she shal be made manifest to thee, and hauing obteyned her, forsake her not: 29. For in the later end thou shalt finde rest in her, and she shal be turned vnto delectation. 30. And her fetters shal be to thee for a protection of strength, and foundation of power, & her cheynes for a stole of glorie: 31. For the beautie of life is in her, and her bands are a healthful bynding. 32. Thou shalt put on her a stole of glorie, and as a crowne of gratulation thou shalt set her vpon thee. 33. Sonne, if thou attend to me, thou shalt learne: and if thou wilt applie thy minde, thou shalt be wise. 34. If thou wilt incline thine eare, thou shalt receiue doctrine: and if thou loue to heare, thou shalt be wise. 35. Stand in the multitude of wise ancients, and be ioyned to their wisdom from thy hart, that thou maist heare al the narration of God, and the prayse may not escape thee. 36. And if thou see a wise man, watch after him, and let thy foote wear the steps of his doores. 27. Haue thy cogitation in the precepts of God, and in his commandements most of al be dayly conuerfant: and he wil giue thee hart, and the desire of wisdom shal be giuen thee.

ring the godlic before the learned that are lesse vertuous: The vnlearned rise (sayth he) and take the Kingdom of heauen, and we with our learning without hart, loe how we tumble in the durt. li. 8. c. 8. Confess.

CHAP. VII.

Elye from al euil things, 4. as ambition, presumption, scandal, pusillanimitie, lying, and babling. 16. Husbandrie of the ground, 12. a good wife, and good seruants are to be cherished, 25. Keepe children in discipline. 29. Honour parents, and elders, 36. & pisse the poore. 70. Memorie of the last things preserues from sinne.

Iob. 9.
Psf 142
Ecol. 7.



DE (a) not euils, and they shal not apprehend thee. 2. Depart from the wicked, & euil thal sayte from thee. 3. Sonne, sow not euils in the furrowes of iustice, & thou shalt not reape them seuenfold. 4. Seeke not of the lord chiefe principalitie, nor of the King the chayre of honour. 5. Iustifie not thy-self before God, because he is the knower of the hart: and before the King desire not to seeme wise. 6. (b)

(a) Whatsoeuer a man soweth that he shall reape, and the wicked shall eate the fruits of his owne workes. (b) Great prudence and fortitude are required in al Iudges spiritual and temporal.

Seeke not to be made a iudge, vnles thou be able by power to breake iniquities: lest perhaps thou feare the face of the mightie, and put a scandal in thyne equitie. 7. Sinne not against the multitude of a citie, neither thrust thy-self into the people, 8. nor binde together double sinnes: for neither in one shalt thou be free fro punishment. 9. Be not faynt-harted in thy minde: 10. despise not to pray, and to giue almes. 11. Say not: In the multitude of my guifts God wil haue respect, and when I offer to

(c) In hel are
two punish-
ments: fire
burning, and
the worme of
conscience
vexing the
soule, & both
are eternal.

God most high, he wil receiue my guifts. 12. Laugh not a man to scorne in the bitternes of his soule: for there is that humbleth and exalteth, God the ouerseer of al. 13. Plowe not a lie against thy brother: neither doe thou likewise against thy freind. 14. Be not willing to make any lie: for the custome therof is not good. 15. Be not ful of words in a multitude of ancients, and (c) iterate not a word in thy speach. 16. Hate not laborious workes, and husbandrie created of the Highest. 17. Count not thy felie in the multitude of men without discipline. 18. Be mindeful of w̄rath, because it wil not slacke. 19. Humble thy spirit very much: because the vengeance of the flesh of the impious, is fyre and the worme. 20. Doe not preuaricate against thy freind differring money, nor despise thy dearest brother for gold. 21. Depart not from a wife and good woman, which thou hast gotten in the feare of our Lord: for the grace of her bathfulness is aboue gold. 22. Hurt not the seruant that worketh in truth, nor the hyred man that giueth his soule. 23. Let a wise seruant be beloued of thee as thy soule, defraude him not of libertie, nor leaue him needie. 24. Hast thou cattel? looke wel to them: and if they be profitable, let them continue with thee. 25. Hast thou children? instruct them, & bowe them from their childhood. 26. Hast thou daughters? keepe their bodie, and shew not thy countenance merrie towards them. 27. Bestow thy daughter, and thou shalt doe a great worke, and giue her to a wise man. 28. If thou haue a wife according to thy soule, cast her not off: and to her that is hateful commit not thy self. With thy whole hart 29. honour thy father, and forget not the gronings of thy mother: 30. remember that thou hadst not been borne but by them: and recompence them, as they also thee. 31. In al thy soule feare our Lord, and sanctifie his Priests. 32. With al thy strength loue him that made thee: & forsake not his ministers. 33. Honour God with al thy soule, and honour the Priests, and purge thy self with the armes. 34. Giue them the portion, as it is commanded thee, of the first fruits and purgation: and of thy negligence purge thy self with few. 35. The guift of thyne armes and the sacrifice of sanctification thou shalt offer to our Lord, and the first of holiethings: 36. and to the poore stretch out thyne hand, that thy propitiation may be perfected, and thy blessing. 37. The grace of a guift is in the sight of al the liuing, (d) and from the dead stay not grace. 38. Want not in consolation to them that weepe, and walke with them that mourne. 39. Be not loth to visite the sicke: for by these things thou shalt be confirmed in loue. 40. In al thy workes (e) remember thy later ends, and thou wilt not sinne for euer.

Leuit. 19.

Tob. 4.

Deu. 12.

Leuit. 2.

Nu. 18.

Rom. 12.

v. 15.

(d) Workes of
mercie are also
profitable to
the dead, as
prayer, almes,
and sacrifice
for soules in
purgatorie.
(e) A most ef-
fecial prefer-
uatiue from
sinne.

C H A P. VIII.

Contend not with a man of power . rich, ful of tong, or very ignorant. 6. Despise not the penitent, nor old folke. 8. Reioyce not at an enemies death. 9. Learne of the elder. 13. Obferue discretion in admonishing, lending, and in being furerie. 17. Reproue not Iudges. 18. Conuerse not with the furious, foolish, nor with strangers.



STRIVE not with a mightie man, lest perhaps thou fal into his hands. 2. Contend not with a rich man, lest perhaps he make an action against thee. 3. For (a) gold and siluer hath destroyed manie, and hath reached euen to the hart of Kings, and hath turned them. 4. Striue not with a man ful of tong, & thou shalt not heape stickes vpon his fyre. 5. Communicate not with the ignorant man, lest he speake il of thy progenie. 6. Despise not a man that turneth himself from sinne, nor vpbrayde him therwith: remember that we are al in state to be blamed. 7. Despise not a man in his old age: for we also shal become old. 8. Reioyce not of thine enemy dead: knowing that we doe al die, & would not that others should ioy therat. 9. Despise not the narration of wise ancients, and in their prouerbs be thou conuersant. 10. For of them thou shalt learne wisdom, and doctrine of vnderstanding, and to serue great men without blame. 11. Let not the narration of the ancients escape thee: for they learned of their fathers: 12. because of them thou shalt learne vnderstanding, and in time of necessitie to giue answer. 13. Kindle not the coles of sinners rebuking them, and be not kindled with the flame of the fire of their sinnes. 14. Stand not against the face of a contumelious person, lest he sit as a spie in wayte for thy mouth. 15. Lend not to a man mightier then thy self, and if thou doest lend, count it as lost. 16. Be not suretie about thy power: and if thou be suretie, thinke as if thou were to pay it. 17. Iudge not against a iudge: because he iudgeth according to that which is iust. 18. With the audacious goe not on the way, lest perhaps he burden thee with his euils: for he goeth according to his owne wil, and thou shalt perish together with his follie. 19. With an angrie man make no brawle, and with the audacious goe not into the desert: because bloud is as nothing before him, and where there is no helpe, he wil overthrow thee. 20. Conferre no counsel (c) with tooles, for they can not loue but such things as please them. 21. Before a stranger doe no matter o. counsel: for thou knowest not what he wil bring forth. 22. Make not thy hart manifest to euerie man: lest perhaps he repay thee false kindnes, and speake reprochfully to thee.

(a) Briberie sometimes corrupteth Kings, much more other inferior Iudges. And therefore it is better to suffer damage then to contend by law against the rich.

(b) In al consultations conferre with the skilful; for the blinde can not iudge of colours, the deafe of musike, the sicke of tast: nor worldly men of spiritual things.

C H A P. IX.

Great prudence is required in conuersation between men and women. 14. Esteeme old freinds. 16. Emulate not sinners. 18. Auoide the companie of malicious. 21. Consume with the prudent, hauing God euer before thyne eyes.

(a) Seeing iea-
lousie between
man & wife is
dangerous,
much more
unnecessarie
conneration
between other
men and womē:
especially pro-
bable occa-
sions of sinne
must be a uoi-
ded.



(b) Constancie
in good things,
namely in
freindship, is
very necessarie.

(c) A sinner
that prospereth
is like to
a summer
floure in the
felde, that is
quickly cut
downe, and
withereth.

BE (a) not ielous ouer the wife of thy bosome, lest she shew vpon thee the malice of wicked doctrine. 2. Giue not to a woman the power of thy soule, lest she goe in thy strength, and thou be confounded. 3. Looke not vpon a woman that is desirous of manie: lest perhaps thou fall into her snares. 4. With her that is a dauncer be not daily conuersant, nor heare her, lest perhaps thou perish in her efficacie. 5. Behold not a virgin, lest perhaps thou be scandalized in her beautie. 6. Giue not thy soule to harlots in any poynt: lest thou destroy thy self, and thine inheritance. 7. Looke not round about in the wayes of the citie, nor wander vp and downe in the streets therof. 8. Turne away thy face from a trimmed woman, and gaze not about vpon an others beautie. 9. By the beautie of a woman manie haue perished: and hereby concupiscence is inflamed as a fire. 10. Euerie woman, that is an harlot, shall be troden vpon as dung in the way. 11. Manie hauing admired the beautie of an other mans wife, haue become reprobate, for her communication burneth as fire. 12. Sit not at all with an other mans wife, nor repose vpon the bed with her: 13. and strue not with her at the wine, lest perhaps thy hart decline toward her, & with thy blood thou fall into perdition. 14. (b) Forsake not an old freind: for the new wil not be like to him. 15. A new freind, is as new wine: it shall waxe old, and thou shalt drinke it with sweetnes. 16. (c) Doe not zelously desire the glorie and the riches of a sinner: for thou knowest not what his subuersion shall be. 17. Let not the iniurie of the vniust please thee, knowing that euen to hel the impious shall not please. 18. Be far from the man that hath power to kil, and thou shalt not suspect the feare of death. 19. And if thou comest to him, committe nothing, lest perhaps he take away thy life. 20. Know it to be communication with death; because thou shalt goe in the middes of snares, and shalt walke vpon the weapons of the sorowful. 21. According to thy power beware thee of thy neighbour, and treat with the wise and prudent. 22. Let iust men be thy gheits, and let thy gloriation be in the feare of God, 23. and let the cogitation of God be in thy vnderstanding, & all thine enarration in the precepts of the Highest. 24. Workes shall be praysed in the hands of artificers, and the Prince of the people in the wisdom of his speach, but the word of the ancients in the sense. 25. A man full of tong is terrible in his citie, and he that is rash in his word shall be odious.

Prou. 5.

C H A P. X.

Wise superiours are very necessarie, because the multitude follow their exemple. 6. Remitte and forget iniuries. detest pride. iniustice, contumelie, and auarice. 12. Life is short. 13. Pride is the roote of al sinnes. 23. Iust pouertie is better then sinful riches. 31. Meekenes and modestie are necessarie in al men.

Pro. 29.



Dan. 4.

W I S E iudge shal iudge his people, and the principallie of the wise shal be stable. 2. (a) According to the Iudge of the people, so also are his ministers: and what manner of man the ruler of a citie is, such also are the inhabitants therein. 3. An vnwise King shal destroy his people: and cities shal be inhabited by the vnderstanding of the prudent. 4. The power of the earth is in the hand of God, and he wil rayse vp a profitable ruler for a time ouer it. 5. The prosperitie of man is in the hand of God, & vpon the face of the scribe he wil put his honour. 6. Anie iniurie of thy neighbour remember not, and doe nothing by workes of iniurie. 7. Pride is odious before God and mē: and al the iniquitie of the natiō is execrable. 8. A (b) kingdome is translated frō nation vnto natiō, because of iniustices, and iniuries, and cōtunelies, and diuerse deceits. 9. But (c) nothing is more wicked then the couetous man. Why is earth and ashes proud? 10. Nothing is more wicked then to loue money. For he hath his soule also to sel: because in his life he hath cast forth his most inward things: 11. Al power is of short life. Long sicknes greueth the Physicion. 12. Short sicknes the Physiciō cutteth off at the first: so also the King is to day, & to morow he shal die. 13. For when a man shal die, he shal inherite serpents, and beasts, and wormes. 14. The beginning of the pride of man, is to apostatate from God: 15. because his hart is departed frō him that made him, for (d) pride is the beginning of al sinne: he that holdeth it, shal be filled with curse, & it shal subuert him in the end. 16. Therefore hath our Lord dishonoured the congregations of the euil, & hath destroyed them euen to the end. 17. God hath destroyed the seates of proud Princes, and hath made the meeke sitte in their stead. 18. God hath made the rootes of the proud nations to wither, and hath planted the humble of the nations themselues. 19. Our Lord hath subuerted the lands of the gentils, and hath destroyed them euen to the foundation. 20. He hath made of them to wither, and hath destroyed them, and hath made the memorie of them to cease from the earth. 21. God hath destroyed the memorie of the proud, and hath left the memorie of them that are humble in vnderstanding. 22. Pride was not created to men: nor wrath to the nation of women. 23. That seede of men shal be honoured, which feareth God: but that seede shal be dishonoured, which transgresseth the commandmens of our Lord. 24. In the middes of brethren their ruler shal be

(a) Example of rulers is of great efficacie.

(b) The causes of translating Kingdomes, & dominions.

(c) Couetousnes is the roote of al euils, 1. Tim. 6. in that for lucre manie fall into al sortes of sinnes, euen into schisme and herefie.

erring from the faith, ibid. v. 10.

(d) Neuertheles pride is the beginning of al sinne, as this text expressely testifieth: and the reason is, for that mans inordinate self-loue is the cause of declining from Gods commandments: & they which runne on in

in honour: and they that feare our Lord, shall be in his eyes. 25. The glorie of the rich, of the honourable, and of the poore, is the feare of God: 26. Despise not the iust man that is poore, and magnifie not the sinful man that is rich. 27. The great one, and the iudge, and the mightie is in honour, and there is none greater then he that feareth God. 28. Free men will serue a seruant that is wise: and a man that is prudent and hath discipline wil not murmur being rebuked, and the ignorant shall not be honoured. 29. Extol not thy self in doing thy worke, and linger not in the time of distresse: 30. better is he that worketh, and aboundeth in al things, then he that glorieth, and lacketh breath. 31. Sonne in mildenes keepe thy soule, and giue him honour according to his desert. 32. Him that sinneth against his owne soule who shall iustifie? and who shall honour him that dishonoureth his owne soule? 33. The poore man is glorified by his discipline and feare: & there is a man that is honoured for his substance. 34. But he that is glorified in pouertie, how much more in substance? and he that is glorified in substance, let him feare pouertie.

From.
17.

Pro. 12.

C H A P. XI.

Wisdom by humilitie meriteth exaltation. 7. Iudge not before examination. 16. Trust not in riches. 14. God sendeth both prosperitie and aduersitie for the good his seruants. 31. Take heede of the deceitful.

(a) A wiseman humbling himself by penance, as Daniel did, or being vniustly humbled by others, as Ioseph was, shall be exalted by God.

(b) Expect the end of an other mans speech, before you begin to answer.

(c) Expect also if anie that is elder, or better able will answer first.



HE (a) wisdom of the humble shall exalt his head, & shall make him sitte in the middes of great men. 2. Prayse not a man in his beautie, neither despise a man by his looke. 3. The bee is smal among fowls, and her fruit hath the beginning of sweetnes. 4. In apparel doe not glorie at any time, nor be extolled in the day of thine honour, because the workes of the Highest onlie be meruelous, and his workes are glorious, and secrete, and not seen. 5. Manie tyrants haue sitte in the throne, and he whom no man would thinke hath worn the crowne. 6. Manie mightie men haue been greatly oppressed, and the glorious haue been deliuered into the hands of others. 7. Before thou enquire, blame no man: and when thou hast enquired, chasten iustly. 8. (b) Before thou heare, answer not a word, and in the middes (c) of ancients adde not to speake. 9. Striue not for that thing, which doeth not molest thee: and consist not in the iudgement of sinners. 10. Sonne let not thy doings be in manie things: and if thou be rich, thou shalt not be free fro sinne: for if thou pursue thou shalt not attayne: and if thou runne before, thou shalt not scape. 11. There is one that laboureth, and hastneth, and is a sorowful impious man, and so much the more he shall not abound. 12. There is a lither man that wanteth recouerie, more fayling in strength, and abounding in pouertie: and the eie of God hath respected him in good, and hath erected him from his low estate,

Dem. 13.

Iob. 42.

and

and hath exalted his head: and manie haue merueled at him, and haue honoured God. 14. Good things and euil, life and death, pouertie and honestie are of God. 15. Wisdom and discipline, and the knowledge of the law are with God. Loue, and the wayes of good things are with him. 16. (d) Errour & darkenes are created with sinners: and they that reioyce in euils, waxe old in euil. 17. The gift of God is permanent to the iust, and his prospering shal haue successe for euer. 18. There is that is enriched by doing sparingly, and this is the portion of his reward, 19. in that he sayth: I haue found me rest, and now I wil eate of my goods alone: 20. and he knoweth not that time passeth, & death approacheth, 21. and he must leaue al to others, and shal die. 21. Stand in thy couenant, and commen therein, and grow old in the worke of thy commandements. 22. Abide not in the workes of sinners. But trust in God, and tarie in thy piace. 23. For it is easie in the eyes of God sodainly to enrich the poore man. 24. The blessing of God hasteth to the reward of the iust, and in a swift houre his prospering fructifieth. 25. Say not: What neede I, and what good shal I haue by this: 26. Say not: I am sufficient for my self: and what shall I be made worse by this: 27. (e) In the day of good things be not vnmindful of euils: and in the day of euils be not vnmindful of good things: 28. because it is easie before God in the day of death to reward euerie one according to his wayes. 29. The malice of an houre maketh obliuion of great voluptuousnes, and in the end of a man is the disclosing of his workes. 30. Berore death prayse no man, because a man is knowen in his children. 31. Bring not euerie man into thine house: for there be manie traynes of the deceitful man. 32. For as the stomaks belche of stinking breaths, and as the partrich is brought in to the cage, and as the doe into the snare: so also the hart of the proud, and as a watch-man that seeth the fal of his neighbour. 33. For turning good things into euil he lyeth in wayte, and on the elect he wil lay a blot. 34. For of one sparke fire is increased, and of a deceitful man bloud is increased: and a sinful man lyeth in wayte for bloud. 35. Take heed to thy self of the pestiferous person, for he forgeth euils: lest perhaps he bring vpon thee derision for euer. 36. Admitte a stranger to thee, and he shal ouerthrow thee in an hurlewind, & shal make the an alien from thine owne.

(d) One punishment of sinne is blindness of hart, especially where is no remorse of conscience.

(e) In prosperitie is feare, and in aduersitie hope of change.

C H A P. XII.

Use beneuolence towards good man. 10. Trust not enemies ouer-much.

(a) It is rather crueltie then mercie to nourish a wicked man persisting in sinne: for so he runneth still into more wickednes, and into eternal damnation: (b) but the penitent is to be comforted and assisted.



(b) (Euerie one is bound to loue his enemy of charitie; but in prudence it behoueth not to credite him. According to our Sauours rule: Be wise as serpents and simple as doves. *Mat. 10.*

F thou wilt doe good, (a) know to whom thou doest it, and there shal be much thake in thy good deeds. 2. Doe good to the iust, and thou shalt find great reward: and if not of him, assuredly of our Lord. 3. For it is not wel with him, that is euer occupied in euil things, and that giueth not almes: because the Highest both hateth sinners, and hath mercie on them (b) that are penitent. 4. Giue to the merciful, and receiue not the sinner: both to the impious & to sinners he wil repay vengeance, keeping them vnto the day of vengeance. 5. Giue to the good, and receiue not a sinner. 6. Doe good to the humble, and giue not to the impious: prohibite to giue him bread, lest therin he be mightier then thou: 7. for thou shalt finde double euils in al the good, whatsoeuer thou shalt doe to him: because the Highest hateth sinners, and wil repay vengeance to the impious. 8. A freind shal not be knowen in prosperitie, and an enemie shal not be hid in aduersitie. 9. In the prosperitie of a man, his enemies are in sorow, and in affliction a freind is knowne. 10. (b) Gredite not thyne enemy for euer: for as a brasse pot his wickednes rusteth: 11. and if humbling himself he goe crouching, be aduised in thy mind, and beware of him. 12. Place him not by thee, neither let him sit on thy right hand, lest perhaps turning into thy place, he seeke after thy seate: and at the last thou know my words, and be pricked in my sayings. 13. Who wil haue pittie vpon the inchanter striking of a serpent, or of anie that come neere to beasts? so also he that keepeth companie with a wicked man, and is wrapped in his sinnes. 14. For one houre he wil tarie with thee: but if thou decline, he wil not abide it. 15. In his lips the enemy speaketh sweetly, and in his hart he lyeth in wayte, that he may overthrow thee into the pit. 16. In his eyes the enemy weepeth: and if he may finde a time, he wil not be satisfied with blood: 17. and if euils happen to thee, thou shalt finde him there first. 18. In his eyes the enemy weepeth, and as it were helping thee, he wil vndermine thy feet. 19. He wil shake his head, and clap his hand, and whispering manie things he wil change his countenance.

C H A P. XIII.

Conuersation with the proud, rich, and potent is dangerous. 9. Relie vpon Gods helpe. 11. Beware of pusillanimitie. & of presumption. 19. A meane is necessarie, and the compaignie of equals is most secure.

Deut. 7.



HE that toucheth pich, shal be defiled with it: and he that communiceth with the proud, shal put on pride. 2. (a) He shal take a burden vpon him that communiceth with one more honourable then himself. And be not companion with one richer then thy self. 3. What societie shal the cauldron haue with the earthen pottle? for when they shal knock one against the other, it shal be broken. 4. The rich man hath done vniustly, and he wil fume: but the poore man being hurt wil hold his peace. 5. If thou giue, he wil take thee: and if thou haue not, he wil forsake thee. 6. If thou haue, he wil liue with thee, and wil emptie thee, and he wil not be forie for thee. 7. If thou be necessarie for him, he wil supplant thee, and smiling wil put thee in hope, telling thee good things, and wil say: What wantest thou? 8. And he wil confound thee in his meates, til he emptie thee twise & thrise, and at the last he wil mocke thee: and afterward seeing he wil forsake thee, and wil snake his head at thee. 9. Humble thy self to God, and expect his hands. 10. Take heede lest seduced into follie thou be humbled. 11. (b) Be not humble in thy wisdom, lest humbled thou be seduced into follie. 12. Being called of the mightier, depart: for by this he wil cal thee the more. 13. Be not importune, lest thou be reiected: & be not farre from him, lest thou goe into obliuion. 14. Stay not to speake fellow-like with him: neither credit his manie words. For by much talke he wil proue thee, and smiling wil examine thee of thy secrets. 15. His cruel mind wil keepe thy words: and he wil not spare for malice, and for bands. 16. Take heede to thy self, and attend diligently to thyne hearing: becaute thou walkest with thy subuersion. 17. But hearing those things see as it were in sleepe, and thou shalt watch. 18. Loue God al thy life, and inuocate him for thy saluation. 19. Euerie beast loueth the like to it-self: so also euerie man the neereft to himself. 20. Al flesh wil march with the like to it-self, & euerie man wil associate himself to his like. 21. If he wolfe shal at anie time communicate with the lambe, so the sinner with the iust. 22. What fellowship hath an holy man with a dog, or what part hath the rich with the poore? 23. The wilde asse in the desert is the Lyons prey: so the poore are also the pastures of the rich. 24. And as humilitie is abominatiō to the proude: so also the poore man is the execration of the rich. 25. The rich man being moued is confirmed by his freinds: but the humble when he

(a) He that conuerseth with a greater man then himself (except it be with vertuous) is forced often to suffer much, and to yeald to manie inconueniencies.

(b) Pusillanimitie in a superiour maketh him omite his dutie, & committe errors, fearing to doe that perteyneth to his office, & which his auctoritie requireth.

is fallen, shal be thrust out euen of his familiars. 26. To the rich deceiued there are many recouerers: he hath spoken proud words, and they haue iustified him. 27. The humble was deceiued, he moreouer is rebuked also: he hath spoken wisely, and place was not giuen vnto him. 28. (c) The rich man spake, and al helde their peace, and they wil carry his words euen to the clouds. 29. The poore man spake and they say: Who isthis? and if he stumble, they wil ouerthrow him. 30. Substance is good, to him that hath no sinne in his conscience: and pouertie is most wicked in the mouth of the impious. 31. The hart of a man altereth his countenance, either into good, or into euil. 32. The token of a good hart, and a good countenance thou shalt hardly find, and with labour.

(c) Acception of persons hindereh manie good counsels: & promoteth manie euil things.

C H A P. XIII.

offence of the tong is a frequent and dangerous sinne. 3. Riches are hurtful to a conserous, and to an enuious mind. 11. Workes of mercie necessarie, 22. and perseuerance in wisdom.



BLESSED is the man that hath not offended in a worde out of his mouth, and is not pricked with the sorrow of sinne. 2. Happie is he, that hath not had heauines of his minde, and hath not fallen from his hope. 3. Substance is without reason to the couetous man and niggard, and for the spiteful enuious man to what purpose is gold? 4. He that heapeth together from his hart vniustly, gathereth for others, and in his goods an other wil keepe riote. 5. He that is wicked to himselfe, to what other man wil he be good? and he shal haue no pleasure in his goods. 6. (d) He that enuieth himselfe, nothing is worse then he, and this is the reward of his malice: 7. and if he doe good, he doth it ignorantly, and not willing: and at the last he manifesteth his malice. 8. The eye of the enuious is wicked, and turneth away his face, and despiseth his owne soule. 9. The eye of the couetous man insatiable in a portion of iniquitie, wil not be satisfied til he consume his owne soule withering it. 10. An euil eye is towards euil things: & he shal haue his fill of bread; needie & in heauines shal he be at his table. 11. Soñe if thou haue it, doe good to thy selfe, and offer to God worthie oblations. 12. Be mindful that death slacketh not, and that (e) the couenant of hel hath been shewed thee: for the couenant of this world shal dye the death. 13. Before death doe good to thy freind, and according to thine abilitie stretching out thy hand, giue to the poore. 14. Be not defrauded of thy good day, and let not a litle portion of a good giuft ouer-passe thee. 15. Shalt thou not leaue to others thy sorrowes, & labours in the diuision of the loſte? 16. Giue

Iac. 3.

Prou. 27
v. 20.

and

(d) He that can not afforde nourishment to his owne bodie by such meanes as he hath, sinneth against God, abusing his benefits against himself whom he vniustly assisteth, and against his neighbour whom he scandalizeth.

(e) In the old testament al descended into some part of hel.

172. 40.
v. 7.

and take, and iustifie thy soule. 17. Before thy death worke iustice: for in hel there can no meat be found. 18. Al flesh shal waxe olde as grasse, and as the leafe fructifying on a greene tree. 19. Some grow, and some are shaken off: so the generation of flesh and bloud, one is ended, and another is borne. 20. Al corruptible worke shal faile in the end: and he that worketh it shal goe therewith. 21. And (f) euerie excellent worke shal be iustified: and he that worketh it, shal be honoured therein. 22. Blessed is the man that shal continue in wisdom, and that shal meditate in his iustice, and in vnderstanding shal consider the prouidence of God. 23. He that considereth her wayes in his hart, and hath vnderstanding in her secrets, going after her as a searcher, and consisting in her wayes: 24. He that looketh through her windowes, and heareth in her gates: 25. He that resteth by her house, & in her walles fastning a stake wil set vp his cottage beside her hands: and good things shal rett in his cottage for euer. 26. He shal set his children vnder her couering, and shal abide vnder her boughes: 27. he shal be protected vnder her couering from the heate, and shal rest in her glorie.

(f) There shal be particular reward of euerie good worke.

CHAP. XV.

The fruits of fearing God: 7. which fooles and liers reape not, but the wise only.

11. God is no way author of sinne, 14. but sinners themselues are the Authors, abusing their free-wil.



HE that feareth God, shal doe good things, and he that hath (a) iustice shal apprehend her, 2. and she wil meeete him as an honourable mother, & a wife from virginie she wil receiue him. 3. She shal feed him with the bread of life and vnderstanding, and giue him the water of wholesome wisdom to drinke: and she shal be made sure in him, and he shal not be bowed: 4. and she shal hold him fast, and he shal not be confounded: and she shal exalt him before his neighbours, 5. and in the midst of the Church she shal open his mouth, and shal fil him with the spirit of wisdom and vnderstanding, and shal clothe him with a stole of glorie. 6. Ioy & exultation she shal heape vpon him, & shal make him inherite an euerlasting name. 7. Foolish men shal not apprehend her, & wise men shal meeete her, foolish men shal not see her: for she is far from pride and deceit. 8. Lying men shal not be myndful of her: and true men shal be found in her, and shal haue successe, euen to the beholding of God. 9. (b) Prayle is not comelie in the mouth of a sinner: 10. because wisdom proceeded from God. For prayse shal be with the wisdom of God, & shal abound in a faithful mouth, & the dominatour wil giue praise to it. 11. Say not: (c) It is by God, that she is absent: for doe not thou the things that he hateth. 12. Say not: He hath made me erre: for impious men are not necessarie for

(a) Who soener shal resolue with himself to liue iustly, shal be sure to haue grace, for God preuenteth our weaknes and so continueth to helpe al that accept his grace.

(b) He doth iniurie to God, & to his word, that preacheth wel and liueth euil.

(c) Beza sayth God ordained Adams fall, but to a good end: and that God iustly decreed that which men vniustly haue

him

done. *in refut.*
2. calumnie, ad
Castel. But this
 holie Scripture
 teacheth the
 contrarie, that
 God gaue man
 both free-wil,
 and sufficient
 grace, that he
 might if he
 would haue
 kept his pre-
 cepts. The same
 is also cleerly
 taught *Deut. 7.*
11. 30. and osher
places.

him. 13. Our Lord hateth al abomination of errour, and it shal not be amiable to them, that feare him. 14. God from the beginning made man, and left him in the hand of his owne counsel. 15. He added his commandments and precepts. 16. If thou wil keepe the commandment, and keepe acceptable fidelitie for euer, they shal preferue thee. 17. He hath set before thee water and fire: to which thou wilt, stretch forth thine hand. 18. Before man there is life and death, good and euil: what pleaseth him shal be giuen him: 19. Because the wisdom of God is much, and he is strong in mighte, seeing al men without intermission. 20. The eies of our Lord are towards them that feare him, and he knoweth al the worke of man. 21. He hath commanded no man to doe impiouly, and he hath giuen no man space to sinne: 22. for he desireth not a multitude of faithlesse and vnprofitable children.

Gen. 2.

Mas. 19.
u. 17.Ier. 2. u.
8.

C H A P. XVI.

A few good children, yea none at al, are better then manie wicked. 9. Gods wrath falleth vpon the euil, and his mercie on the good. 14. Workes of mercie merite great reward. 15. Nothing is hid from God, 20. but manie things from men.



DEIOICE not in impious children, if they be multiplied: neither be delighted vpon them, if the feare of God be not in them. 2. Credite not their life, and respect not their labours. 3. For better is one fearing God, then a thousand impious children. 4. And it is more profitable to die without children, rather then to leaue impious children. 5. By one wise a cuntry shal be inhabited, and the tribe of the impious shal be made desolate. 6. Manie such things hath mine eie seen, and myne eare hath heard things of more force then these. 7. In the synagogue of sinners (a) a fire shal flame, and in an incredulous nation wrath shal waxe hot. 8. The old giants did not obtaine for their sinnes, who were destroyed trusting to their owne strength: 9. and he spared not the peregrination of Lot, and he detested them for the pride of their word. 10. He had not pitié on them, destroying the whole nation, and extolling themselues in their sinnes. 11. And as the six hundred thousand foote men, which were gathered together in the hardnes of their hart: and if one had been stiffe necked, it is meruail if he had been vnpunished. 12. For there is mercie and wrath with him. Mightie exoratio, & powring out wrath: 13. according to his mercie, so his chastisement iudgeth a mā according to his workes. 14. The sinner shal not escape in robberie, and the sufferance of him that doth mercie shal not slacke.

(a) Fire of concupiscence, if it be not ouercome in this life, wil procure the fire of Gods wrath. which shal neuer be extinguished.

Gen. 6.

Num.
16.

Rom. 2
u.6.

15. Al mercie shal make a place to euerie man according to (b) the merite of his workes, & according to the vnderstanding of his peregrination. 16. Say not: I shal be hid from God, and from on high who shal remember me? 17. In a great people I shal not be knowen: for what is my soule among so innumerable creatures? 18. Behold heauen, and the heuens of heuens, the depth, and al the earth, & the things that are in them, in his sight shal be moued, 19. the mountaines together, and the litle hils, & the foundations of the earth: & when God shal behold them, they shal be shaken with trembling. 20. And in al these things the hart is senseles: and euerie hart is vnderstood of him: 21. and his wayes who doth vnderstand, and the storme, which neither the cie of man shal see? 22. For manie of his workes are in secrets: but the workes of his iustice who shal declare? or who shal susteine? For the testament is far from some, and the examination of al is in consummation. 23. He that is lesse of hart, thinketh vaine things: and the vnwise, and erring man, thinketh foolish things. 24. Heare me my sonne, and learne the discipline of vnderstanding, and attend to my words in thy hart, 25. and I wil speake discipline in equitie, and wil search to declare wisdom: and to my words attend in thy hart, and I speake in equitie of spirit the vertues, that God hath put vpon his workes from the beginning, and in truth I shew forth his knowledge. 26. In the iudgement of God are his workes from the beginning, and from the institution of them he distinguished their parts, and their beginnings in their nations. 27. He adorned their workes for euer, neither haue they hungred, nor laboured, and they haue not ceased from their workes. 28. Euerie one shal not vex his neighbour for euer. 29. Be not incredulous to his word. 30. After this God looked vpon the earth, & filled it with his good things. 31. And (c) the soule of euerie liuing thing shal shew before the face thereof, and into it againe is their returne.

(b) Euen a dish of colde water giuen in almes shal be rewarded. *Mas.* 10.

(c) Reasonable soules (if they folow reason) and al sensible soules doe (in their manner) praise the providence of God, in vsing al creatures to that end for which thy were created.

CHAP. XVII.

God creating man to his owne image, gaue him gifts, 9. and pecepts: 14. chose the Israelites for his peculiar people. 18. Workes of mercie are commended to al men: 20. Repentance to sinners. 28. Mercie is offered to al.



God created man of the earth, and after his owne image he made him. 2. And againe he turned him into it, and conformable to himselfe clothed him (a) with strength. 3. He gaue him a number of daies and time, and gaue him power of those things that are vpon the earth. 4. He put his feare ouer al flesh, and he had dominion of beasts and fowles. 5. He created of him an helper like to himself: he gaue them counsel, and tongue, and eies, & eares, and

(a) Man at first receiued original iustice, by loosing wherof we al fel into original sinne.

(b) God gaue a precept to man to be obserued for exercise of his obedience, & so to be rewarded, and vnder paine of punishment if he transgressed. *Gen. 2.*

(c) Perseuerance in vertue to the end is necessarie, which none can merite.

(d) But must stil pray for it.

hart to deuise : and he filled them with the discipline of vnderstanding. 6. He created in them the knowledge of the spirit, he filled their hart with vnderstanding, and euil and good he shewed them. 7. He set his eie vpon their harts to shew them the great things of his workes : 8. that they might praise the name of sanctificariō: & glorie in his meruelous workes, that they might declare the glorious things of his workes. 9. He added (b) discipline vnto them, and made them inherite the lawe of life. 10. He made an euerlasting testament with them, & he shewed them iustice and his iudgemēts. 11. And their eie saw the glorions things of his honour, & their eares heard the honour of his voice, and he said to them: Beware of euerie vniust thing. 12. And he gaue them commandment euerie one concerning his neighbour. 13. Their wayes are before him alwaies, they are not hid from his eies. 14. Ouer euerie nation he appointed a ruler. 15. And Israel was made the manifest portion of God. 16. And al their workes as the sunne in the sight of God: and his eies without intermission looking on their wayes. 17. The testaments were not hid by their iniquities and al their iniquities are in the sight of God. 18. The almes of a man is as a seale with him, and shal preserue the grace of a man as the apple of the cie: 19. And afterward he shal arise, and shal render them reward, to euerie one vpon their head, and shal turne into the inner parts of the earth. 20. But to the penitent he hath giuen the way of iustice, and he hath confirmed them that faile to susteine, and hath appointed to them the lot of truth. 21. Turne to our Lord, and forsake thy sinnes : 22. pray before the face of our Lord, and diminish offences. 23. Returne to our Lord, & turne away from thine iniustice, and hate exceedingly abomination: 24. and know the iustices and iudgements of God, and (c) stand in the lot of thy purpose, and (d) of praier of the most high God. 25. Goe into the parts of the holie world, with the liuing, and thē that giue praise to God. 26. Tarie not in the error of the impious, before death cōtesse. From the death as nothing, confession perisheth. 27. Thou shalt confesse liuing, aliue and in health thou shalt cōtesse, and shalt praise God, and shalt glorie in his mercies. 28. How great is the mercie of our Lord, and his propitiation to them that turne to him? 29. For al things can not be in men, because the sonne of man is not immortal, and they haue delighted in the vanitie of malice. 30. What is brighter then the sunne? & it shal faile. Or what more wicked then that which flesh and bloud hath inuented? and this shal be reprobued. 31. He beholdeth the power of the height of heauen: and al men be earth and ashes.

Rom. 13.

CHAP. XVIII.

Gods wonderful workes exceede mans capacitie. 7. Our weaknes is strengthened by grace, 15. whereo mā must cooperate, 19. by purging his conscience, 22. by prayer 24. by meditating Gods iudgements, 30. by mortifying his owne concupiscence.



HE that liueth for euer, created al things (a) together. God onlie thal be iustified, and remaineth an inuincible King for euer. 2. Who is sufficient to declare his workes? 3. For who shal search out his glorious things? 4. and who shal shew forth the power of his greatnesse? or who shal adde to declare his mercie? 5. It is not possible to diminish, nor adde, neither is it possible to finde the glorious workes of God: 6. When a man, shal haue done, then shal he begin: and when he thal rest, he shal worke. 7. What is man: and what is his grace? and what is his good, or what his euil: 8. The number of the daies of men at the most an hundred yeares: as drops of the water of the sea they are reputed: and as the grauel stone of the sand, so a few yeares in the day of eternitie. 9. For this cause God is patient toward them, and powreth out his mercie vpon them. 10. He hath seen the presumption of their hart that it is naught, and hath knowen their subuersio that it is euil. 11. Therefore hath he fulfilled his propitiation toward them, and hath shewed them the way of equitie. 12. Mā's compassion is touching his neighbour: but the mercie of God is vpon al flesh. 13. He that hath mercie, teacheth and instructeth, as a pastour his flocke. 14. He hath mercie on him that receiueth the doctrine of compassion, and he that hastneth in his iudgements 15. Sonne in good deeds giue no blame, & in euerie guift giue not the sadnes of an euil word. 16. Shal not the dew coole heat? so also a word better then a guift. 17. Is not a word aboue a good guift? but both are with a iustified man. 18. A foole wil vpbraide bitterly: and the guift of one vntaught maketh the eies to drie away. 19. Before iudgement prepare thee iustice, and before thou speake learne. 20. Before sicknes take medicine, and before iudgement examine thy self, and in the sight of God thou shalt finde propitiation. 21. Before sicknes humble thy self, and in time of infirmitie shew thy conuersation. 22. Be not hindred (b) to pray alwayes, & feare not to be iustified euen to death, because the reward of God abideth for euer. 23. Before praier prepare thy soule: and be not as a man that tempteth God. 24. Remember the wrath in the day of consummation, and the time of rewaud in cōuersation of the face. 25. Remēber pouertie in the time of aboundāce, & the necessities of pouertie in the day of riches. 26. Frō morning vnto euening time shal be changed, & al these are sowne in the eies of God. 27. A wise mā in al things wil feare, and in

(a) Al creatures according to their substantial forme in general, were created together, though they were afterwards formed in particular kinds, as they are distinctly recited in Genesis, with the order & ornaments of the world. S. Aug. li 4. c. 33. & 34. de Gen. ad liss. Where he expressly affirmeth that this Scripture was written by inspiration of the same spirit of truth, wherby Genesis was written.

Psa. 89.
v. 10.

1. Cor.
11.

Luc. 18
1. 1.
Thes. 5.

the dayes of offences wil beware of slouth. 28. Euerie subtile man knoweth wisdom, and to him that findeth her he wil giue prayse. 29. The wise in words, and they also haue done wisely: and haue vnderstood truth and iustice, and haue rayned prouerbs & iudgements. 30. Goe not after thy concupiscences, and turne away from thy wil. 31. If thou giue to thy soule her concupiscences, she wil make thee a ioy to thy enemies. 32. Be not delighted in multitudes, nor in few: for their concertation is continual. 33. Be not poore in contention of borrowing, and thou hast nothing in thy purse: for thou shalt be enuious to thine owne life.

C H A P. XIX.

An admonition against drunkennes, luxurie, 4. light suspicion, 7. and detraction. 13. Freindlie correction is necessarie, 23. and sincere humilitie. 27. Exterieur carriage is a signe of internal disposition.

(a) The best remedie against great finnes is to auoide smal ones, and not to contemne the least, but diligently to amend al.

(b) That this document pertyneth to common conuersion with worldlie men, appeareth by the next verie. But to reueale, secret finnes to a spiritual father in sacramental confession, is necessarie, wholesome, and secure. It is also very commendable and most lawfull in holie religious Societies, where



WORKMAN that is a drunkard shal not be rich: and he
 a) that contēneth smal things, shal tal by litle and litle.
 2 Wine and womē make witemē to apottate, and shal
 reprove the prudent: 3 and he that ioyneth himself to
 harlots, shal be naught. Rotennes and wormes shal in-
 herite him, and he shal be lifted vp for a greater exam-
 ple, and his lite shal be taken out of the number. 4. He that giueth credite
 quickly, is light of hart, and shal be lessened: and he shal moreouer be
 counted one that sinneth against his owne soule. 5. He that reioyceth
 in iniquitie, shal be reprehended, and he that hateth chastisement shal
 be diminished of life: and he that hateth babbling, extinguisheth ma-
 lice. 6. He that sinneth against his owne soule, shal repent: and he that
 is delighted in naughtinesse, shal be reprchended. 7. Iterate not a
 wicked and hard word, and thou shalt not be lessened. 8. To freind
 and foe tel not thy minde: and if thou haue sinne (b) disclose it not.
 9. For he wil hear thee, and wil watch thee, and as it were defending
 the sinne he wil hate thee, and so wil he be present with thee alwaies. 10.
 Hast thou heard a word against thy neighbour? let it die together in thee,
 trusting that it wil not burst thee. 11. At the presence of a word the foole
 traueleth, as the groning of the childbirth of an infāt. 12. An arrow sticket
 in the thigh of flesh: so is a word in the hart of a toole. 13. Rebuke a
 freind, lest perhaps he hath not vnderstood, and say: I did it not: or if he
 did it, that he doe it not againe. 14. Rebuke thy neighbour, lest perhaps he
 said it not: and if he said it, lest perhaps he iterate it. 15. Rebuke thy freind:
 for there is often a fault cōmitted. 16. And belicue not euerie word. There
 is that offendeth with the tongue, but not from his hart. 17. For who is
 there that hath not offēded in his tongue? Rebuke thy neighbour before

3 Reg.
12.

Ios. 22.

Lewis.
19.
Mas.
18.

Iac. 3

thou

thou threaten. 18. And giue place to the feare of the Higheft : because the feare of God is al wifedom , and to feare God is in it , & the difpofition of the law is in al wifdom. 19. And the difcipline of wickednes is not wifedom : and the cogitation of finners is not prudence. 20. There is wickednes , and in it execration : and there is a foole that hath leffe wifdom. 21. Better is a man that hath leffe wifdom and lacketh vnderftanding , in feare, then he that aboundeth in vnderftanding and tranfgreffeth the law of the Higheft. 22. There is an affured subtilitie, & the fame wicked. 23. And there is that vttereth an exact word telling the truth. There is that (c) wickedly humbleth himfelfe , and his inner parts be ful of deceite : 24. and there is a iuft man (d) that fubmitteth himfelfe ouermuch of great humilitie : and there is a iuft one (e) that boweth his face , and feyneth himfelf not to fee that which is vnknown : 25. and if he be forbidden to finne for imbecillitie of power , if he fhall finde a time to doe euil, he wil doe euil. 26. A man is known by the fight, and a wife-man is known by the fhew of his face. 27. The clothing of the bodie, and the laughing of the teeth , and the going of the man tel of him. 28. There is a lying chaftifement in the anger of a contumelious person : and there is a iudgement , that is not allowed to be good : and there is that holdeth his peace, and he is a wife

they willingly for their owne spiritual good fubmit themfelues to fuch a godlie rule. (c) False pretence of pietie is hypocrisie. (d) And in a Superiour to open his owne fecret fault to his fubiects, is puffillanimitie. (e) Difcretion auoideth both: by concealing and reuealing faults as reafon directeth and iuftice requieth.

C H A P. XX.

Correktion ought to be without paffion of anger. 5. Much difcretion is required in fpeech and in f Silence. 14. Also in giuing, 20. & promifing, 29. and in vttering knowledge, where and when is behoueth.



Eccle. 3. **H**ow good a thing is it to rebuke , rather then to be angrie, and not to hinder him that confeffeth in prayer! 2. The concupifcence of an eunuch fhall defloure a yong-maide: 3. fo he that by violence doth vniuft iudgement. 4. How good a thing is it (a) being rebuked to fhew repentance ! for fo thou fhalt auoid wilful finne. 5. There is that holdeth his peace , which is found wife : and there is that is odious , he which is malepert to fpeake. 6. There is that holdeth his peace hauing, not vnderftanding to fpeake : and there is that holdeth his peace, knowing the time or fitte opportunitie. 7. A wife-man wil hold his peace vntil a time : but a wanton and the vnwife wil not obserue time. 8. He that vfeth manie words , fhall hurt his owne foule : & he that taketh authoritie to himfelf vniuftly , fhall be hated. 9. There is proceeding in euils to a man without difcipline, and there is finding to losse. 10. There is a guift , that is not profitable : and there is a guift , the reward whereof is double. 11. There is debafing because of

(a) He that taketh reprehention in good part when he is faulty meriteth pardon, and when he is not faultie he fatisfieth for his other finnes and meriteth reward.

(b) His intention is full of guile that flattereth by shew of loue and of praise, but he wil detract so much the more, & in the end reproch thee when he may get probable aduantage against thee.

(c) Wisdom is to be shewed in words and deeds when it may profite others.

(d) To conceale faults, so they be amended, is most conuenient.

glorie: and there is that from humilitie shall lift vp the head. 12. There is that redeemeth manie things for a smale price, and restoreth the same seven-fold. 13. A man wise in words shall make himselfe beloued: but the graces of fooles shall be powred out. 14. The gift of the vnwise shall not be profitable for thee: for his eyes are (b) seven-fold. 15. He wil giue few things, and vpbraid manie: and the opening of his mouth is an inflammation. 16. To day a man lendeth, and to morow he asketh it againe: such a man is odious. 17. A foole shall haue no freind, and there shall be no thanke to his goods. 18. For they that eat his bread, are of a false tong. How often, and how manie will laugh him to scorne? 19. For he doth not distribute with right vnderstanding, that which was to be had: in like manner also that which was not to be had. 20. The slipping of a false tong, as he that falleth on the pavement: so the fals of the euil shall come hastily. 21. A man without grace is as a vaine fable, it shall be continual in the mouth of them that are without discipline. 22. A parable out of a fooles mouth shall be reiected: for he doth not speake it in his time. 23. There is that is forbid to sinne for pouertie, and in his rest he shall be pricked. 24. There is that wil destroy his soule for shameraitnes, and by an vnwise person he wil destroy it: and by acception of person he wil destroy himself. 25. There is that for shameraitnes promiseth to his freind, and hath gotten an enemy of him for naught. 16. Lying is a wicked reproch in a man, and in the mouth of men without discipline it shall be continually. 27. Better is a theefe, then the continual custome of a lying man, but both shall inherit perdition. 28. The manners of lying men are without honour: and their confusion is with them without intermission. 29. A wise man in his words shall vtter himself, and a prudent man shall please great persons. 30. He that tilleth his land, shall make an high heape of corne: and who so worketh iustice, he shall be exalted: and he that pleaseth great men, shall auoide iniquitie. 31. Presents & gifts blind the eyes of iudges, and as one dumbe in the mouth turneth away their chastisements. 32. (c) Wisdom hid, and treasure not seen: what profit is there in both? 33. (d) Better is he that concealeth his foolishnes, then the man that hideth his wisdom.

Prov. 12.

Exo. 23.
Deu. 16.

C H A P. XXI.

An inuective against sinne in general, 5. an diuers in particular.



SONNE hast thou sinned? doe so no more: but for the old also pray that thay may be forgiuen thee. 2. (a) As from the face of a serpent flye from sinnes: and if thou approach to them they wil receiue thee. 3. The teeth of a lion the teeth thereof, killing the foules of men. 4. Al iniquitie is as a two-edged sword, there is no remedie for the wound thereof. 5. Brawling and iniuries shal bring the substance to nothing: and the house that is verie rich, shal be made nothing by pride: to the substance of the proude shal be rooted out. 6. The prayer of the poore out of the mouth shal come to his eares, and iudgement shal come for him speedily. 7. He that hateth chastisement, is (b) the trace of a sinner: and he that feareth God, (c) wil turne to his owne hart. 8. The mightie in a bold tongue is knowen a far off, and a wiseman knoweth himself to fal by him. 9. He that buileth his house at other mens charges, is as he that gathereth his stones (d) in the winter. 10. The synagogue of sinners is as tow gathered together, and their consummation a flame of fire. 11. The way of sinners is paued with stones, & in their end hel, & darkenes, and paines. 12. He that keepeth iustice, shal containe the vnderstanding therof. 13. The consummation of the feare of God wisdom and vnderstanding. 14. He shal not be taught, that is not wise in good. 15. But there is wisdom that aboundeth in euil: and there is no vnderstanding where bitternes is. 16. The knowledge of the wise shal abound as an inundation, and his counsel is permanent as a fountaine of life. 17. The hart of a foole is as a broken vessel, and al wisdom it shal not hold. 18. A man of knowledge wil praise what soeuer wise word he shal heare, and wil applie it to himself: the riotous man hath heard it, and it shal displease him, and he wil cast it behind his back. 19. The (e) narration of a foole is as a burde in the way: for in (f) the lippes of the wise shal grace be found. 20. The mouth of the prudent is sought in the Church, and they wil thinke vpon his words in their harts. 21. As a house destroied, so is wisdom to a foole: & the knowledge of the vnwise inexplicable wordes. 22. Fetters on the feete, doctrine to a foole, and as manicles vpon the right had. 23. A foole in laughter exalteth his voice, but a wise mā wil scarce laugh secretly. 24. Doctrine to the prudent is a golden ornamēt, and as it were a bracelet on the right arme. 25. The foote of a foole goeth easely into his neighbours houte: & a cunning mā wil be abashed at the person of the mightie. 26. A foole wil looke from the window into the house: but the nurtered wil stand without. 27. It is the follie of a man to harken by the dore: and a wiseman wil be greiued with the contumelie. 28. The lippes of the vnwise shal tel foolish things: but the word

(a) As a serpent deceitfully approacheth & stingeth the bodie, so al sinnes inuegle and hurt the soule.

(b) It is a signe that he is guilty, who conuinceth freindly admonition.

(c) He that truly feareth God wil diligently examine his owne acts & defects when he is warned.

(d) As wals of stone built in the frost, so riches or good name vniustly gotten wil not continue long.

(e) Senseles or bad talke is tedious to al good men.

(f) Wordes that may edifie are grateful to al goodlie cares.

(g) Wicked men condemning the diuel or anie other wicked, doe indeed condemne themselves. And to them agreeth that sentence of our Sauour: By thyne owne mouth I iudge thee, naughty seruant. *Luc. 19.*

(a) Contempt & ignominie is the worldlie punishment of the slouthful, besides his eternal damnation at the day of iudgement. *Mat. 25. 7. 30.*

(b) In this and other places is not vnderstood a foole that by defect of natural witte is ignorant, or an idiote, but he that is void of grace, full of malice, and wickednes. For the wicked life of such a one is worse then his death.

of the wise shal be pondered in balance. 29. The hart of fooles is in their mouth: and the mouth of wisemen is in their hart. 30. Whiles (g) the impious curseth the diuel, he curseth his owne soule. 31. The whisperer shal defile his soule, and shal be hated in al: and he that shal abide with him, shal be odious: the stil man and wise shal be honoured.

C H A P. XXII.

An other admonition against slouth, 3. dissolute children, 6. and mirth out of season. 7. Fooles are hardly corrected, 10. more to be bewayled then the dead. 14. Much talke doth not profite them. 24. Offend not, nor feare not a freind. 33. Keepe alwayes guard of thy tongue.



TH E sluggard is stoned (a) with a durtie stone, & al men wil speake of his disgrace. 2. The sluggard is stoned with the dung of oxen: and euerie one that shal touch him, wil shake his hands. 3. The confusion of the father is of a sonne without discipline: and the daughter shal be made of lesse account. 4. A wise daughter is an inheritance to her husband: for she that confoundeth, is made a contumelie to her father. 5. She that is bold shameth father and husband, and shal not be inferiour to the impious: but of them both she shal be dishonoured. 6. Musike in mourning is a tale out of time: scourges and doctrine are at al time wisdom. 7. He that teacheth a foole, is as he that gleweth together a pot-shard. 8. He that telleth a word to him that heareth not, is as he that raiseth vp a man sleeping out of an heauie sleepe. 9. He speaketh with him that sleepeth, which vttereth wisdom to a foole: and in the end of the narration he saith: Who is this? 10. Weepe vpon the dead, for his light hath failed: and weepe vpon (b) a foole, for he faileth in vnderstanding. 11. Weepe a little vpon the dead, because he is at rest. 12. For the wicked life of the very wicked, aboue the death of a foole. 13. The mourning of the dead is seuen dayes: but of a foole and of the impious, al the daies of their life. 14. Speake not much with a foole, and goe not with the vnwise. 15. Keepe thy selfe from him, that thou haue no molestation, and thou shalt not be defiled with his sinne. 16. Turne aside from him, and thou shalt finde rest, and shalt not be wearied with his follie. 17. What shal be heuier then lead? and what other name hath it but foole? 18. It is easier to beare sand and salt, and a masse of yron, then an vnwise man, and a foole, and impious. 19. A frame of wood bound together in the foundation of a building, shal not be dissolved: so also the hart confirmed in the cogitation of counsel. 20. The cogitation of the wise at al time, yea by feare shal not be depraued. 21. As itakes in high places, and plaitterings laid without coft, shal not abide against the face of the winde: 22. so also a feareful hart in the

*Gen. 50.
Pro. 27.*

Pro. 27.

cogitation of a foole shal not resist against the violence of feare. 23. As a trembling hart in the cogitation of a foole, al time wil not feare, so also he that continueth alwaies in the precepts of God. 24. He that pricketh the eie, bringeth forth teares: and he that pricketh the hart, bringeth forth feeling. 25. He that casteth a stone at fowles, and shal throw them downe: so he that speaketh reproachfully to his freind, dissolueth freindship. 26. (c) Although thou drawest a sword at a freind, despaire not: for there is returning to a freind. 27. If thou open a lad mouth, feare not: for there is agreement: (d) except taunt, and reproach, and pride, and reuealing of secret, and a traiterous wound: in al these things a freind wil flye away. 28. Possesse fidelitie with a freind in his pouertie, that in his goods also thou maist reioyce. 29. In the time of his tribulation continue faithful to him, that in his inheritance also thou maist be heire with him. 30. Before the fire the vapour of the chimney, and the smoke of the fire riseth on high: so also before bloud euil words, and contumelies, & threats. 31. I wil not be ashamed to salute a freind, from his face I wil not hyde my self: and if there chance euils to me by him, I wil beare it. 32. Euerie one that shal heare, wil beware of him. 33. Who wil giue a gard to my mouth, and a sure seale vpon my lips, that I sal not by them, and my tong destroy me?

Ps. 140.

C H A P. XXIII.

A prayer against pride, 6. gluttonie, and luxurie. 7. Beware of offending in speech, 9. especially of vnlawful swearing. 15. blasphemie, 17. irreuerent and reproachful words. 21. Also of auarice, 24. fornication, and adulterie, 30. al which God seeth, and wil seuerely punish. 33. With other sinnes that follow therof.



Lord father, and dominatour of my life, (a) leaue me not in their counseil: nor suffer me to fall in them. 2. Who laieth on stripes in my cogitation, and in my hart the doctrine of wisdom, and in their ignorances they spare me not, and their offences appeare not, 3. and my ignorances increase not, and my offences be multiplied, and my sinnes abound, and I fall in the sight of mine aduersaries, & mine enimie reioyce: 4. O Lord father, and God of my life, leaue me not in their cogitation. 5. Hauines of mine eies giue me not, and al desire turne away from me. 6. Take from me the concupiscences of the bellie, and let not the concupiscences of copulation take hold of me, and giue me not ouer to a shamelesse and foolish minde. 7. O children heare (b) the doctrine of the mouth: and he that wil keepe it, shal not perish by his lips, nor be scandalized in most wicked workes. 8. A sinner is taught in his vanitie, and the proud and the euil speaker shal be scandalized in them. 9. Let not thy mouth be accu-

(c) A true freind wil not be lost for temporal damage nor danger. (d) But the vices of derision, reproch, and the like violate al freindship with wise and good men.

(a) Man being weake and the enimie suttie & strong, he is not able to resist tentations without Gods special grace, for which the wiseman therefore prayeth, instructing al by his example to doe the same. (b) Precepts how to gouerne the mouth, and tong.

(c) Against rash, vntrue, & vnlawful swearing. *Iere. 4.*

(d) In oathes God is called to wimes as he that can not lie, but blasphemie attributeth that to God which perthey neth not to him or attributeth to some creature that which only belongeth to God, and so is a contrarie sinne to vnlawful swearing. Both are mortal sinnes.

(e) Admonition against sinnes, of the tongue

(f) Reproach to parents, and other neighbours.

(g) Against couetousnes.

(h) Fornication.

(i) Adultrie.

(k) Seeing carnal adulterie is seuerely punished, much more spiritual: as schisme, heresie, and apostasie from Catholike Religion.

accustomed (c) to swearing: 9. for there be manie fals in it. 10. But let not the naming of God be vsual in thy mouth, and meddle not with the names of Saints, because thou shalt not scape free from them. 11. For as a seruant daily examined, lacketh not the marke therof: so euerie one that sweareth, and nameth, shal not be wholly purged from sinne. 12. A man that sweareth much shal be filled with iniquitie, and plague shal not depart frō his house. 13. And if he frustrate it, his sinne shal be vpon him: and if he dissemble, he offendeth double: 14. and if he sweare in vaine, he shal not be iustified: for his house shal be filled with retribution. 15. There is another (d) contrarie speach, also to death, be it not found in the inheritace of Iacob. 16. For of the merciful al those things shal be taken away, and they wil not wallow in sinnes. 17. Let not thy mouth be accustomed to (e) vnvtered speach: for there is in it a word of sinne. 18. (f) Remēber thy father and thy mother, for thou fittest in the midst of great men: 19. lest perhaps God forget thee in their sight, & being besotted with thy dailie custome, thou suffer reproch, & hadst better not haue been borne, and curse the day of thy natiuitie. 20. A man accustomed to the words of reproch, wil not be instructed in al his daies. 21. Two sorts abound in sinnes, and the third bringeth wrath and perdition. 22. An (g) hot soule as a burning fire wil not be quenched, til it swallow somewhat. 23. and a wicked man in the mouth of his flesh wil not cease til he kindie a fire. 24. To a man that is (h) a fornicatour al bread is sweete, he wil not be wearie transgressing vnto the end. 25. Euerie man that passeth (i) beyōd his owne bed, contemning against his owne soule, and saying: Who seeth me? 26. arkenes compasseth me, and the walles couer me, and no man beholdeth me: whom doe I feare? the Higheft wil not be mindful of my sinnes. 27. And he vndestandeth not that his eie seeth al things, for that such feare of man expelleth from him the feare of God, & the eies of men tearing him: 28. and he knoweth not that the eies of our Lord are much more brighter then the sunne, beholding round about al the waies of man, and the botome of the depth, and the harts of men, looking into the hidden parts. 29. For al things were knowne vnto our Lord God, before they were created: so also after it is perfected he beholdeth al things. 30. (k) Reuenge shal be taken on this man in the streets of the citie, and as an horse-colt he shal be chased: and where he expected not, he shal be apprehended. 31. And he shal be in dishonour with al men, for that he vnderstood not the feare of our Lord. 32. So euerie woman also that forsaketh her husband, & getteth inheritance by mariage of an other. 33. For first she hath been vntaithful in the law of the Higheft: and secondly she hath sinned against her husband: thirdly she hath fornicated in adulterie, and hath gotten her children of an other man. 34. This womā shal be brought into the Church, and vpō her children there shal be examination. 35. Her childrē shal not take roote, & her boughs shal not yeald fruite. 26. She shal leaue her memorie to be cursed, and her dishonour shal not be wiped out. 37. And they that are leaft shal know, that nothing is better then the feare of God: and nothing sweeter, then to haue regard

Mat. 5.

Isa. 26.

Leu. 20.

Deu. 22.

to the

to the commandments of our Lord. It is great glorie to folow our Lord: for length of dayes shal be taken of him.

C H A P. XXIII.

True and laudable wisdom 5. proceeding from God, 6. shineth in his workes: 12. especially in his Church, where she bringeth forth al vertues. 26. She inuiseth al vnto her, 44. and lighneseth her folowers with splendour of doctrine.



WISDOM shal praise (a) her soule, & shal be honoured in God, and shal glorie in the middes of her people, 2. and shal open her mouth in the churches of the Highest and shal glorie in the sight of his power, 3. and in the middes of her people she shal be exalted, and in the holie assemblie she shal be admired, 4. and in the multitude of the elect she shal haue praise, and among the blessed she shal be blessed, saying: 5. I came forth from the mouth of the Highest, the first begotten before al creatures. 6. I made that in the heauens there should rise light: that fraileth not, and as a cloud I couered al the earth. 7. I dwelt in the highest places, and my throne is in the pillar of a cloud. 8. I alone haue gone round about the compasse of heauen, and haue penetrated into the bottome of the depth, and haue walked in the waues of the sea, 9. and stood in al the earth: and in al people. 10. and in euerie natio I haue had the primacie: 11. and I haue by strength trode downe the harts of al the excellent, and the base; and in al these things (b) I sought rest, & I shal abide in the inheritance of our Lord. 12. Then the creatour of al commanded, and said to me: & he that (c) created me, rested in my tabernacle, 13. and he said to me: Inhabite (d) in Iacob, and inherite in Israel, and take roote in myne elect. 14. From the beginning and before the worlds was I created, and vnto the world to come, I shal not cease, and in the holie habitation I haue minitred before him. 15. And so in Sion was I established, and in the sanctified citie likewise I rested, and my power was in Ierusalem. 16. And I tooke roote in an honourable people, and in the portion of my God his inheritance, and my abiding is in the ful assemblie of saints. 17. I am exalted as a cedar in Libanus, and as a cyprest tree in mount Sion. 18. As a palme tree in Cades am I exalted, and as a rose plant in Iericho: 19. As a faire oliue tree in the fields, and as a plane tree by the water in the streets am I exalted. 20. I gaue an odour as cinnamon, & aromatical balme: as choien myrre haue I giuen the sweetnes of odour. 21. and as storax, and galbanum, and onyx, and aloes, and as Libanus not cut, haue I perfumed myne habitation, and myne odour is a balme not mingled. 22. I haue spread out my boughs as the terebinth, and my boughs are of honour & grace. 23. I as a vine haue fructified sweetnes of

(a) Diuine wisdom, the Second Person of the B. Trinitie, begotten, not created, praiseth it self. According to the phrase of *peach. Iere. 51. 14 The Lord of hostes hath sworne by his soule that is, by himself.*

(b) God offereth his grace, but forceth not anye to accept it.

(c) Creation is not here taken in the strict signification, but for diuine production, in that God the Father by vnderstanding begetteth God the Sonne.

As likewise the Father and the Sonne by loue produce the Holie Ghost.

(d) in the Church only is effectual grace.

(e) The more grace any hath, the more he desireth and receiueth.

(f) In Dauid's progenie God preserved the kinglie state til the captiuitie: and the estimation of the royal blood vnto Christ. But in al this Dauid was a figure of Christ, who sitteth in the Throne of honour absolutely for euer.

odour: and my flowers are fruit of honour and honestie. 24. I am the mother of beautiful loue, and of feare, and of knowledge, and of holie hope. 25. In me is al grace of way and truth, in me al hope of life and vertue. 26. Passe to me al ye that desire me, and be filled of my generations. 27. For my spirit is sweete aboute honie, and myne inheritance aboute honie and the honie combe. 28. My memorie is vnto generations of worlds. 29. They that (e) eate me, shal yet hunger: and they that drinke me, shal yet thirst. 30. He that heareth me, shal not be confounded: and they that worke in me, shal not sinne. 31. They that explicare me, shal haue life euerlasting. 32. Al these things are the book of life, and the testament of the Highest, & the knowledge of truth. 33. Moyse commanded a law in the precepts of iustices, and an inheritance to the house of Iacob, and the promises to Israel. 34. He appointed to Dauid his seruant for to raise vp a King of him most strong, and sitting in the throne of honour (f) for euer. 35. Who filleth wisdom as Phison, and as Tigris in the daies of new fruits. 36. Who replenisheth vnderstanding as Euphrates, who multiplieth it as Iordan in the time of haruest. 37. Who sendeth discipline as the light, and assisting as Gehon in the day of vintage. 38. Who first hath perfect knowledge of it, & a weaker shal not search it out. 39. For her cogitation shal abound aboute the sea, and her counsels aboute the great depth. 40. I wisdom haue powred out riuers. 41. I as a fluse of a mightie water out of the riuer, I as the riuer Dioryx, & as a water condite I came out of paradise. 42. I said: I wil water my garden of plantes, and wil inebriate the fruit of my medow. 43. And behold my fluse was made abundant, and my riuer came neere to a sea. 44. Because I illuminated doctrine to al as the morning light, & I wil declare it far. 45. I wil penetrate al the interiour parts of the earth, and wil behold al that sleepe, and wil illuminate al that hope in our Lord. 46. I wil yet powre out doctrine as prophecie, and wil leaue it to them that seeke wisdom, and wil not cease vnto their progenies euen to the holie age. 47. See yethat I haue not laboured for my self only, but for al that seeke out the truth,

Ps. 118.

Iosu. 3.

C H A P. XXV.

Concord between brethren, neighbours, and man and wife, much pleaseth God.

3. A poore man proud, a rich man a lier, and an old man doting in carnal or worldlie things, are very hateful. 9. He that seeth his children good; and his enemies overthrowne; hath a good wife; offendeth not in speech; consenseth not to sinne; hath a true freind; teacheth good doctrine; hath sacred and humane knowledge; hath vndoubtedly nine happie things: but to feare God conuyneth 14. and excelleth al. 17. A wicked woman (heresse) is very deseftable, 30. and most vntolerable, if she haue supreme dominion.



N three things my spirit is pleased, which are approued before God, and men: 2. (a) The concord of brethren, and the loue of neighbours, and man and wife wel agreeing together. 3. Three sorts my soule hateth, and I am greatly greeued at their life: 4. (b) A poore man proud: & a rich man a lier: an old man a foole, and doting. 5. The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age? 6. How beautiful is iudgement for a gray head, and for ancients to know counsel! 7. How beautiful is wisdom for the aged, & vnderstanding glorious, and counsel! 8. Much cunning is the crowne of old men, and the teare of God is their glorie. 9. (c) Nine things not to be imagined of the hart haue I magnified, and the tenth I wil tel vnto men with my tong: 10. A man that hath ioy in his children; liuing and seeing the subuersion of his enemies. 11. Blessed is he that dwelleth with a wife woman; & that hath not offended with his tong; and that hath not serued such as are vnworthie of him. 12. Blessed is he that findeth a true freind; and that declareth iustice to an eare that heareth. 13. How great is he, that findeth wisdom and knowledge; but he is not about him (d) that feareth our Lord. 14. The feare of God hath set it-self aboute al things: 15. blessed is the man, to whom is giuen to haue the feare of God: he that holdeth it, to whom shal he be resembled? 16. The feare of God is the beginning of his loue: and the beginning of faith is to be fast ioyned vnto it. 17. The heauines of the hart is al plague: & al malice, (e) the wickednes of a woman. 18. And he wil see al plague, and not the plague of the hart: 19. & al wickednes, & not the wickednes of a woman: 20. and al obduction and not the obduction of them that hate him: 21. and al reuenge, and not the reuenge of the enemies. 22. There is no head worse then the head of a serpent: 23. and there is no anger aboute the anger of a woman. It shal be more pleasant to abide with a lyon and dragon, then to dwel with a wicked woman. 24. The wickednes of a woman changeth her face: and dark-

(a) Three very commendable things.

(b) Other three deseftable.

(c) Nine happie things in this life.

(d) Al happines in this life is grounded in the feare of God.

(e) The description of heresse vnder the figure of a wicked woman: whose malice is secretly couered vnder pretence of truth and pietie.

Iac. 3.

Pro. 21

(f) Lay-headship in spiritual causes is so vnreasonable and absurde, that few heretikes wil indure it.

meth her countenance as a beare: and wil shew it as a sacke. In the middes of her neighbours, 25. her husband groned, and hearing he sighed a litle. 26. Al malice is short to the malice of a woman, the lot of sinners fal vpon her. 27. As the going vp a grauelie way in the feete of the aged, so a woman ful of tong to a quiet man. 28. Looke not vpon a womans beautie, and desire not a woman for beautie. 29. A womans anger, and impudencie, and confusion is great. 30. A woman (f) if she haue superioritie, is contrarie to her husband. 31. An humbled hart, and heanie countenance, and plague of hart, is a wicked woman. 32. Feeble hands, and disiointed knees, a woman that doth not make her husband happie. 33. From woman came the beginning of sinne, and by her we doe al die. 34. Giue not issue to thy water, no not a litle: nor to a wicked woman leaue o goe forth. 35. If she walke not at thine hand, she wil confound thee in the sight of thine enemies. 36. Cut her off from thy flesh, lest she alwaies abuse thee.

C H A P. XXVI.

The praises of a good woman. 5. The betraying of a citie, mutenie of people, and false accusation are terrible, but a ielous woman is more grieuous. 10. Diuers il qualities of a bad woman. 16. More commendations of a good woman. 25. A doleful thing to see a valiant warier wanting liuelibood, a wise man not regarded, and greatest grieffe to see a iust man become wicked. 28. A man ful of busines hardly careth for his soule: and an Inne-keeper often smirreth in words.

(a) An vnquiet life depriueth a man of much comfort: and therefore continual peace is as double life.



(b) As when oxen moue, the yoke on their necks doth moue withal: so a wicked woman (to wit hereticke) can not rest, nor let others rest quiet.

HE husband of a good wife is happie: for the number of his yeares is (a) double. 2. A strong woman delighteth her husband, and shal accomplish the yeares of his life in peace. 3. A good woman is a good portion, in the good portion of them that feare God shal she be giuen to a man for good deeds. 4. And the hart of rich and poore is good, at al time their countenance is merie. 5. Of three things my hart hath been afraid, and at the fourth my face hath trembled: 6. The betraying of a citie, and a gathering together of the people: 7. false calumnie, al more grieuous then death. 8. A ielous woman is the sorow and mourning of the hart. 9. In a ielous woman is a scourge of the tong, communicating with al. 10. As (b) a yoke of oxen that is moued, so also a wicked woman: he that holdeth her, is as he that taketh hold of a scorpion. 11. A woman giuen to drunkennes is great anger: & her contumelie and turpitude shal not be hid. 12. The fornication of a woman shal be knowen in the lifting vp of her eies, and in her eie-lids. 13. On thy daughter that turneth not away her self, set sure watch: lest occasion found she abuse her self. 14. Take heede of the impudencie of her eies, and meruail not if she contemne thee. 15. As a waytaring man that thirteth, wil the open

her

her mouth to the fountaine, and wil drinke of euerie water that is next, & wil sit against euerie hedge, and open her quiuer against euerie arrow, vntil she faile. 16. (c) The grace of a diligent woman shal delight her husband, and shal fatte his bones. 17. Her discipline is the gift of God. 18. A wise and still woman, there is no exchange for a soule instructed. 19. A holie, and shamefast woman, is grace vpon grace. 20. And al weight is not worthie a continet soule. 21. As the sunne ryling to the world in the highest places of God, so is the beautie of a good woman for an ornament of her house. 22. A lampe shyning vpon the holie candlestick, & the beautie of the face vpon stayed age. 23. Pillars of gold vpon feete of siluer, and stable feete vpon the soles of a stayed woman. 24. Eternal foundations vpon a sound rocke, and the commandments of God in the hart of a holie woman. 25. At two things my hart is greued, and at the third anger is come vpon me: 26. A man of warre decaying by pouertie: and a wise man contemned: 27. and he that transgresseth from iustice to sinne, God hath prepared him to the sword. 28. Two sorts haue appeared vnto me hard and dangerous, a merchand is hardy rid of negligence: and (d) a viteler shal not be iustified from the sinnes of the lips.

(c) The Catho-
like faith is
the grund of
al vertues.

(d) Those that
keepe innes
or ale-houses
are alwayes
talking, as
willing to
please al, but
in much talke
wanteth not
sinne. *Pro. 10.*
v. 19.

C H A P. XXVII.

*For want and desire of riches manie commit sinne, 4. from which the feare of
God preferueth. 6. Temptation proueth who is iust, 12. constant, and modest. 17.
Freinds are bound to secreste 25. and fidelitie.*

1. Tim. 6

THROUGH pouertie manie haue offended: and he that secketh to be made rich, turneth away his eie. 2. As a stake is fastned in the mids of stonnes compact together, so also in the mids of selling and buying, sinne shal be straytned. 3. Sinne shal be destroyed with the sinner. 4. If thou hold not thy self instantly in the feare of our Lord (a) thy house shal quickly be tubuerted. 5. As in the shaking of a sieue the dust wil remaine: so (b) the perplexitie of a man in his cogitation. 6. The fornace tryeth the potters vessels, and the temptation of tribulation iust men. 7. As the husbandrie about a trec sheweth the fruit thereof, so a word out of the thought of the hart of man. 8. Prayse not a man before ful discourse, for this is the trial of men. 9. If thou folow iustice, thou shalt apprehend it: and shalt put it on as a long robe of honour, and thou shalt dwel with it: and it shal protect thee for euer, and in the day of acknowledging thou shalt finde stedfastnes. 10. The soules flocke together to their like: and truth shal returne to them that worke it. 11. The lion alwayes lyeth in wayte for a prey: so sinnes for them that worke iniquities. 12. A holie man continueth in wisdcm (c) as the sunne: for a scole is charged as (d) the moone. 13. In the mids of the vnwise keepe the word til his time: but in the mids of deepe considerers be continually. 14. The narration of sinners is odious, & their laugh is in the delights of sinne. 15. Speech that

(a) The soule is
kept in good
state by fea-
ring God
(b) After that
sinne is purged
there remaine
relikes in the
soule, as dust in
a sieue when
the chaffe is
cast out, til it
be more pur-
ged or washed.
Psal. 50. v. 4.

(c) Whether
the ferre shi-
neth forth or
not, it is
alwayes light:
so is a wise
man al-

twear eth

ways ver-
tuous, whether
it appeare out-
wardly or no.
(d) A foole, or
wicked man,
hath no light
of vertue in
himself (like
the moose) but
sometimes see-
meth to haue
more light,
sometimes
lesse, some-
times none at
al. S. Bernard.

(e) He that
expressly doth
iniurie to an
other is iustly
punished also
in this world.
(f) How fe-
cretly so euer
anie hurteth an
other, he
woundeth his
owne con-
science, and
can not escape
Gods iudge-
ment.

swearth much shal make the haire of the head to stand vpright: and his
lacke of reuerence is the stopping of the eares. 16. Sheading of bloud is
in the brawling of the proud: and their cursing is a grieuous hearing. 17.
He that discloseth the secret of a freind looseth credite, and he shal not
finde a freind to his minde. 18. Loue thy neighbour, and be ioyned
with him in fidelitie. 19. But if thou discouer his secrets, thou shalt not
pursue after him. 20. For as a man that looseth his freind, so also he that
looseth the freindship of his neighbour. 21. And as he that letteth a bird
goe out of his had, so hast thou leaft thy neighbour, & shalt not take him.
22. Follow him not, because he is far absent, for he is fled, as a doe out
of the snare: because his soule is wounded. 23. Thou canst no more
blinde him, and of a curse there is reconciliation: 24. but to disclose the
secrets of a freind, is the desperation of an vnhappy soule. 25. He that
winketh with the eie, forgeth wicked things, and no man wil cast him
off: 26. in the sight of thyne eyes he wil sweeten his mouth, and wil be in
admiration vpon thy words: but at the last he wil peruert his mouth,
and in thy words he wil lay a scandal. 27. I haue heard manie things, &
haue not esteemed them equal to him, and our Lord wil hate him. 28.
He that (e) casteth a stone on high, it wil fal vpon his head: & (f) the de-
ceitful stroke wil diuide the wounds of the deceitful. 29. He that
diggeth a pit, shal fal into it: and he that setteth a stone for his neighbour,
shal stumble on it: & he that layeth a snare for an other, shal perish in
it. 30. To a man that doth most wicked counsel, it shal be turned vpon
himself, and he shal not know from whence it commeth to him. 31. De-
rision & reproch of the proud, and vengeance as a lyon shal lie in waite
for him. 32. They shal perish in a snare that are delighted with the fal of
the iust: and sorow shal consume them before they die. 33. Anger and
furie, both are execrable, and the sinful man shal be subiect to them.

Pro. 10.

Pro. 26.
Eccl. 10.

C H A P. XXVIII.

*Abstaine from reuenge, 8. and strife, 15. from making debate, 28. from bearing,
and speaking euil.*

(a) He that
seeketh re-
uenge contra-
rie to the cour-
se of iustice, or
of euil intentio
or of rancor of
mind, sinneth
griuously.
(b) Charitie
requireth that
we remitte
iniuries with



NE (a) that wil be reuenged, shal finde reuenge of our
Lord, and keeping he wil keepe his sinne. 2. (b) For-
giue thy neighbour hurting thee: & then shal thy finnes
be loosed to thee when thou prayest. 3. Man to man
reserueth anger, and doth he seeke remedie of God?
4. He hath not mercie on a man like vnto himself, and
doth he intreate for his owne finnes? 5. Himself whereas he is flesh,
reserueth anger, and doth he aske propitiation of God? Who by prayer
shal obteyne for his sinne? 6. Remember the last things, & cease to be at
enmitie: 7. for consumption and death are imminent in his command-

Deu. 32.
35.
Mat. 6.
14.
11. 25.
R m. 11.
19.

ments.

Pro. 26

ments. 8. Remember the feare of God, and be not angrie with thy neighbour. 9. Remember the testament of the High, & contemne the ignorāce of thy neighbour. 10. Refraine thy self from strife, and thou shalt diminish thy finnes: 11. for an angrie man kindleth strife, and a sinful man wil trouble his freinds, and in the middes of them that are at peace he wil cast in enmitie. 12. For according to the wood of the forest, so the fire burneth: and according to the power of a man, so shal his anger be, and according to his substance he wil increase his anger. 13. Hastie contention kindleth a fire: & hastie strife sheedeth blood: and an il testifying tongue bringeth death. 14. If thou blow vpon a sparck, it wil burne as a fire: and if thou spitte thereon, it shal be quēched: both procéde out of the mouth. 15. The whisperer & double tounge is accurit: for he hath troubled manie that were at peace. 16. A (c) third tongue hath moued manie, and dispersed the from nation into nation. 17. It hath destroyed the walled cities of the rich, and hath digged downe the houses of great men. 18. It hath cut the forces of peoples, and vndone strong nations. 19. A third tongue hath cast out manlie women, and deprived them of their labours. 20. He that regardeth it, shal not haue rest, neither shal he haue a treind in whom he may repose. 21. The stroke of a whip maketh a blew marke: but the stroke of the tongue wil breake the bones. 22. Manie haue fallen by the edge of the sword, but not so as they that haue perished by their tongue. 23. Blessed is he that is couered from a wicked tongue, that hath not passed into the anger therof, and that hath not drawn the yoke therof, and hath not been tyed in the bands therof: 24. for the yoke of it is a yoke of yron: and the band of it is a band of brasse. 25. The death of it, is a most wicked death: and he is more profitable then it. 26. The continuance of it shal not be permanent, but it shal obteyne the waies of the vniust: and it shal not burne the iust in the flame therof. 27. They that forsake God, shal fal into it, and it shal burne in them, and shal not be quenched, and it shal be sent in vpon them as a lion, and as a leopard it shal hurt them. 28. (d) Hedge thine eares with thornes, and heare not a wicked tongue, and make doores to thy mouth, and iockes. 29. Lay together thy siluer, and make balance to thy words, and right bridles to thy mouth: 30. and take heede lest perhaps thou slip in thy tongue, & fal in the sight of the enemies, that lie in wayte for thee, and thy fal be vncurable vnto death.

injuries with three conditions, if the offender be truly penitent, if the remission of punishment be not against iustice, nor against necessarie discipline.

(c) Vndiscrete report to one what an other hath saide, is often cause of much discontentment and of dissention.

(d) To heare detraction is as bad as to speake it.

C H A P. XXIX.

Lend charitably, 3. and restore faithfully. 10. For the fault of ill debtors, omitte not to helpe the honest. 12. Rather giue almes where neede is. 19. Be thankesful for suretiship. 28. Live frugally. 32. Goe not a ghestning for delicate chere.



HE that (a) lendeth to his neighbour, doth mercie: and he that preuayleth with hand, keepeth the commandments. 2. Lend to thy neighbour in the time of his necessitie, and (a) againe repay thy neighbour in his time. 3. Confirme thy word, and doe faithfully with him: & thou shalt finde at al time that which is necessarie for thee. 4. Manie haue esteemed a thing lent as a thing found, and haue giuen molestation to the that did helpe the. 5. Til they receiue, they kisse the hands of the lender, and in promises they humble their voice: 6. and in the time of repaying they wil aske a time, and wil speake wordes of tediousnes and murmurings, and wil make the time an excuse: 7. and if he be able to pay, he wil resist, he wil pay scarce halie of the whole, and wil account it as a thing found: 8. but if not, he wil defraude him of his money, and possesse him an enemy without cause: 9. and wil repay him reproches and curses, and for honour and benefite wil repay him contumelie. 10. Manie haue not lent, not because of wickednes, but they were afraid to be defrauded without cause. 11. But yet vpon the humble bestronger of minde, & for almes differre him not. 12. Because of the commandment receiue the poore: and because of his pouertie, send him not away empty. 13. Lose money for thy brother and thy freind: and hide it not vnder a stone vnto perdition. 14. Put thy treasure in the precepts of the Highest, (b) & it shal profite thee more then gold. 15. Shut vp almes in the hart of the poore, and the same shal obteyne for thee against al euil. 16. The almes a man giueth is as a purse with him: it wil conserue his grace as the bal of the eye. 17. And furthermore wil raise vp and render reward to euerie one vpon their heads. 18. Aboue the shilde of the mightie, & aboue the speare, it shal fight against, thine enemy. 19. A good man becometh suretie for his neighbour: and he that hath lost shame, wil leaue him to himself. 20. Forget not the kindnes of a suertie: for he hath giuen his life for thee. 21. The sinner and vncleane person flyeth from his suretie. 22. A sinner counteth the goods of his suretie to himself: and vnthankful in minde wil forsake him that deliuered him. 23. A man is suretie for his neighbour: and when he hath lost shame, he shal be forsaken of him. 24. Naughtie suretieship hath vndone manie that were in good case, and hath tossed them as a waue of the sea. 25. Whurling round about, it hath made mightie men to remoue, and they haue wandred in strange nations. 26. A sinner that transgresseth the commandement of our Lord, shal fal into naughtie

(a) Lending is a worke of mercie, & a kinde of almes To repay that is borrowed is a worke of iustice: wittingly not to restore is as bad as the ft.

(a) Great fruite of workes of mercie.

Exo. 22.
Deu. 14.

Job. 4.

suretieship : and he that endeauouereth to doe manie things , shal
 fal into iudgement. 27. Recouer thy neighbour according to thy power,
 and (c) take heed to thy self that thou fal not. 28. The beginning of mā's
 life water & bread, and garment , and house couering his turpitude. 29.
 Better is the poore mans fayre vnder a rooffe of bordes , then sumptuous
 cheere in a strange place without a house. 30. Let the least thing please
 thee in stead of a great , and thou shalt not heare the reproach of pere-
 grination. 31. It is a naughtie life to change lodging frō house to house:
 and where he shal lodge, he shal not deale boldly , nor open his mouth.
 32. He shal lodge, and feede, and make the vnthankful drinke, and be-
 side these things he shal heare bitter words. 33. Passe thou stranger,
 & furnish the table , & with the things thou hast in thy hand,
 feede the rest. 34. Depart from the presence of the honour of my freinds:
 for the necessitie of my house my brother is to be lodged with me. 35.
 These things be grieuous to a man that hath vnderstanding : rebuke
 for the house, and the reproch of the lender.

(c) Prudence
 requireth that
 by helping an
 other, thou
 doest not
 ouerthrow thy
 self.

C H A P. XXX.

*Classifment of children is necessarie, and indulgence very dangerous. 14. Health
 is better then riches. 17. A troublesome life is worse then death. 12. Be not per-
 sive but chereful in mind.*

Pro. 13.
 & 23.



E that loueth his sonne, doth accustome him to stripes, that
 he may reioyce in his later end , and not grope after the
 doores of his neighbours. 2. He that teacheth his sonne, shal
 be praised in him, & in the middes of them of his household
 he shal glorie in him. 3. He that teacheth his sonne, doth cast
 the enemy in o emulation, and in the middes of his freinds he shal glorie
 in him. 4. His father is dead, & he is as it were not dead : for he hath left
 behind him the like to himself. 5. In his life he sawe and reioyced in him:
 in his death he was not made sorie , neither was he confounded before
 the enemies. 6. For he left a defender of his house against the ene-
 mies , & one that should render thank to his freinds. 7. (a) For the
 soules of his sonnes he wil binde vp his wounds , & at euerie voice
 his bowels shal be troubled. 8. An vntained horse becommeth stub-
 burne , and a dissolute childe wil become headie. 9. Pamper thy sonne,
 and he wil make thee afraid : play with him , and he wil make thee to-
 rowful. 10. Laugh not with him, lest thou be sorie , and at the last (b) thy
 teet shal be on edge. 11. Giue him not power in his youth, and contemne
 not his cogitations. 12. Curbe his necke in youth , and knock his sides
 whiles he is a childe , lest perhaps he be hardned , and beleue thee not,
 and he shal be sorow of minde to thee. 13. Teach thy sonne , and
 worke in him , that thou offend not in his dishonestie. 14. Better is a
 poore man whole and strong of force , then a rich man weake and

Deut. 6.

(a) The eldest
 sonne being
 theyre to his
 father, is to
 haue special
 care of the
 other children,
 euen to the ad-
 uenturing of
 his owne hurt
 for their liues.
 (b) Teeth on
 edge or gua-
 shing of teeth,
 is a part of hel
 paines. Mat 8.
 & 13. & some-
 times begin-
 neth in this
 life.

(c) Pietie is a-
boue al riches
and honour.

(d) Suffer not
vnneccessarie
pensiuenes to
afflict thy
mind, through
pufflanimitie
(e) But relie
wholly vpon
Gods wil and
prouidencee,
resigning thy
wil vnto his.

scourged with miserie. 15. The (c) health of the soule in holines of iustice, is better then al gold and siluer: and a sound bodie, then infinite reuenues. 16. There is no riches about the riches of the health of the bodie: and there is no delight about the ioy of the hart. 17. Better is death then a bitter life: and euerlasting rest, then continual sicknes. 18. Good things hid in a mouth that is shut, are as messes of meares set about a graue. 19. What shal sacrifice profite an idol? for neither shal he eate, nor smel: 20. so he that is chased away of our Lord, beareth the rewards of iniquitie: 21. seeing with his eyes, & groning, as an eunuch embracing a virgin and sighing. 22. (d) Giue not heauines to thy soule, & afflict not thy self in thy counsel. 23. Ioyfulness of the hart, this is the life of a man, and a treasure without defect of holines: and the ioy of a man is long life. 24. Haue mercie on thine owne soule, (e) pleasing God, and refraine: and confort thy hart in his holines: and expel sorow far from thee. 25. For sorow hath killed manie, and there is no profite in it. 26. Enuie and anger diminish the daies, and thought wil bring old age before the time. 27. A magnificent hart is good in bankets: for his bankets are made diiigenly.

Dem. 14.

Pro. 12.

15. &
17.

C H A P. XXXI.

By seeking vertue, and labouring for necessaries, the flesh is subdued to the spirit.
8. Moderate riches are best, 12. with temperance in diet, especially in drinking.

(a) They that
imploy al
their studie to
get vertues,
shal be more
free from ten-
tations of the
flesh.

(b) And from
drawlines of
mmd: where-
upon S. Ierom
admonisheth:
*Lose the studies
of holie Scrip-
tures, and thou
wilt not lose
the vices of the
flesh. Epist. ad
Rusticum. Mo-
nach.*

(c) It is in mā
freewil to
transgress, &
therefore they



WATCHING (a) after honestie shal pine the flesh, & the thought thereof (b) taketh away sleepe. 2. The thought of foreknowledge turneth away the vnderstanding & grievous infirmitie maketh a sober soule. 3. The rich man hath laboured in gathering of substance together, & in his rest he shal be replenished with his goods. 4. The poore man hath laboured in the diminishing of his liuing, and in the end he is made poore. 5. He that loueth gold shal not be iustified: & he that foloweth after corruption, shal be replenished of it. 6. Manie haue been giuen into falles for gold, and their perdition hath come by the beaurie thereof. 7. The gold of them that sacrifice is a wood of offence: wo to them, that folow after it, and euerie vnwise man shal perish in it. 8. Blessed is the rich man that is found without spot: and that hath not gone after gold, nor hoped in money and treasures. 9. Who is this? & we wil praise him, for he hath done meruelous things in his life. 10. Who is proued therein, & perfect, shal haue eternal glorie. He that (c) could transgresse, & hath not transgressed: and doe euils, and hath not done: 11. therefore are his good things established in our Lord, & al the church of saints shal

declare

declare his almes. 12. Art thou set at a great table? open not tny iawe therevpon first. 13. Say not this: There be manie things which are vpon it. 14. Remember that a naughtie eie is euil. 15. What is created worle then the eie? therefore shal it weepe at euerie face. When it shal see, 16. stretch not out thy hand first, & so contaminated with enuie thou be ashamed. 17. Be not oppressed in a feast. 18. Vnderstand by thy self what thy neighbours things are. 19. Vse as a frugal man those things, that are set before thee: lest thou be hated when thou eatest much. 20. Leau off first for manners sake, and excede not, lest thou perhaps offend. 21. And if thou be set in the middes of manie, stretch not forth thy hand before them: neither doe thou first aske to drinke. 22. How sufficient is a little wine for a man wel taught, and in sleeping thou shalt not be pained with it, and thou shalt feele no grieffe. 23. Watching, & cholcr, & torment to an vsatiabie man: 24. sleepe of health is in a man of spare diet: he shal sleepe vnrl morning, and his soule with him shal be delighted. 25. And if thou hast been forced with eating much, rise from the middes, and vomite, and it shal refresh thee, and thou shalt not bring infirmitie to thy bodie. 26. Heare me my sonne, and despise me not: and in the end thou shalt finde my words. 27. In al thy workes be quicke, and al infirmitie shal not chance vnto thee. 28. The lippes of manie shal bleffe him that is magnifical in breads, and the testimonie of his truth is faithfull. 29. In (d) naughtie bread the cittie wil murmur, and the testimonie of the naughtines thereof is true. 30. Prouoke not them that loue wine: for wine hath destroyed very manie. 31. Fire tryeth hard yron: so wine drunken in drunkennes shal rebuke the harts of the proud. 32. Equal life to al men, wine in sobrietie: if thou drinke it moderately, thou shalt be sober. 33. What is his life that is diminished with wine? 34. What defraudeth life? death. 35. Wine was created for ioyfulness, and not for drunkennes from the beginning. 36. Wine drunken moderately is the ioy of the soule and the hart. 37. Sober drinking is health to soule and bodie. 38. Much wine drunken maketh prouocation, & wrath, & manie ruines. 39. Much wine drunken is bitternes of the soule. 40. The couragiousnes of drunkennes is offence of the vnwife, lessening the strength, and making wounds. 41. In a banquet of wine rebuke not thy neighbour: and despise him not in his mirth. 42. Speake not to him words of reproch; and presse him not in demanding againe.

are happie, that through Gods grace doe not breake his commandments.

Pro. 23.

Pro. 22.

Pro. 31.

Pf. 103

(d) As bread is the chiefe sustenance of the bodie, so doctrine is of the minde, which being good nourisheth, & if it be had corrupteth them that receiue it.

C H A P. XXXII.

Superiours must rule with meekenes, 4. teaching those wisdom that are capable thereof. 7. Be moderate in musike, and in wine. 9. Let yong men be diligent to heare, and sparing to speake 13. especially before their betters 15. Be alwayes wel occupied. 17. Serue, and feare God. 21. Admitte correction, 24. doe nothing without counsel.

(a) Humilitie is necessarie in al, but most especially in men of auctoritie. The greatest art in this life is to contemne vaine glorie in height of auctoritie. S. Greg. de cura pastoralis.



AV E they made thee Ruler? (a) be not extolled: be among them as one of them. 2. Haue care of hem, and so fitte thou stil, and al thy care being dispatched, repose. 3. That thou maist reioyce for their sakes, & receiue a crowne as an ornament of grace, and obteyne the dignitie of the contribution. 4. Speake thou that art elder: for it becommeth thee, 5. the first word to him that loueth with knowledge, & ninder not musike. 6. Where there is no hearing, power not out speach, and extol not thy self out of time in thy wisdom. 7. A litle pearle of the carbuncle in an ornament of gold, and the comparison of musicians in a banket of wine. 8. As a signet of the emerauld is in the working of gold: so the melodie of musike is ioyful and moderate wine. 9. Heare holding thy peace, & for thy reuerence good grace shal come to thee. 10. Yong man speake in thine owne cause scarsely. 11. If thou be asked wise, let thyne answer haue an head. 12. In manie things be as it were ignorant, and heare holding thy peace and withal asking. 13. In the middes of great men presume not: & where ancients are, speake not much. 14. Before haile there shal goe lightning: & grace shal goe before shamefastnes, & for thy reuerence good grace shal come to thee. 15. And at the houre of rysing slacke not thy self: but runne before first into thy house, and there withdraw thy self, and there play, 16. and doe thy conceits, and not in sinnes and proud word. 17. And aboue al these things blesse our Lord that made thee, & that doth replenish thee with al his goods. 18. He that feareth our Lord, shal receiue his doctrine: and they that wil warch after him, shal finde blessing. 19. He that seeketh the law shal be replenished with it: and he that doth deceitfully, shal be scandalized by it. 20. They that feare our Lord, shal finde iust iudgement, and shal kinde iustices as light. 21. A sinnetul man wil flye reprehension, and according to his wil, wil finde excute. 22. A man of counsel wil not destroy vnderstanding, an alien and proud man wil not dread feare: 23. Yea after he hath done with feare without counsel, he shal be controled euen by his owne pursuires. 24. Sonne (b) doe nothing without counsel, and after the fact thou shalt not repent. 25. Goe not in the way of ruine, and thou shalt not stumble at stones: commite not

(b) God directeth mens resolutions, and actions, when they vse the meanes of consultation, as he

thy self to a laborious way, lest thou set a scandal to thy soule. 26. And beware of thy children, and take heede of them of thy household. 27. In al thy worke belieue thy soule (c) by faith: for this is the keeping of the commandments. 28. He that belieueth God, attendeth to the commandments: and he that trusteth in him, shal not be lessened.

hath appointed: for when two or three are gathered in his name, he is in the middes of them. *Mat. 18.*
(c) Doe not against thy conscience.

C H A P. XXXIII.

Fear of God defendeth from al aduersaries. 5. Follie is vnconstant. 8. God disposeth al to the best. 13. Man is in Gods hand, as clay in the potters. 20. Superiours must keepe their auboritie, and their subiects in discipline.

TO him that feareth our Lord euils shal not happen, but in temptation God wil keepe him, and deliuer him from euils. 2. A wise man hateth not the commandments and iustices, and he shal not be shaken as a shippe in a storme. 3. A man of vnderstanding belieueth the law of God, and the law is sure to him. 4. He that repeateth an interrogation, shal better prepare his answer, and so shal be heard, and shal keepe discipline. 5. (a) The hart of a foole is a wheele of a carte: & his cogitation as a turning axeltree. 6. A stalion horse neyeth vnder euerie one that sitteth vpon him so: a freind that is a scorner. 7. Why doth one day excel an other, and one light an other, and one yeare an other yeare of the sunne? 8. By the knowledge of our Lord they were separated, the sunne being made, and keeping the precept. 9. And he changed times, and the festiual dayes thereof, and in the same they celebrated the festiual daies at an houre. 10. Of them God exalted and magnified, and of them he put into the number of daies. And al men are of the ground, and of the earth, from whence Adam was created. 11. In the multitude of the discipline of our Lord he separated them, and changed their waies. 12. Of them he blessed, and exalted: and of them he sanctified, and applied to himself: and of them he cursed and humbled, and conuerted them from their separation. 13. As potters clay is in his hand, to fashion and dispose it. 14. Al his wayes according to his disposition: so man in the hand of him, and he wil render to him according to his iudgement. 15. Against euil is good, and against death life: so also against a iust man a sinner. And so looke vpon al the workes of the Highest. Two against two, and one against one. 16. And I awaked latt, and as he gathereth berries after the grape gatherers. 17. In the blessing of God I also haue hoped: and as he that gathereth grapes, haue I filled the wine presse. 18. See

(a) Men led with passions runne from one vice into an other without ceasing. Especially heretikes runne into manie errors. Against which S. Paul prescribeth this rule: It is best that she haue be established with grace. *Heb. 13. 7. 9.*

Rom. 3.

that

that I haue not laboured for my self only, but for al that seeke out discipline. 19. Heare me ye great men, and al peoples, and ye rulers of the Church harken with your cares. 20. To sonne and wife, brother and freind, giue not power ouer thee in thy life: and giue not thy possession to an other: lest perhaps thou repent thee, and thou entreat for them. 21. Whiles thou art yet aliuie and takest breath, al flesh shal not change thee. 22. For it is better that thy children aske of thee, then that thou looke toward the hands of thy children. 23. In al thy workes be exquisite. 24. Giue no staine to thy glorie. In the day of the consummation of the dayes of thy life, and in the time of thy deceate ditribute thine inheritance. 25. Fodder, and wand, and burden for an asse: bread, and discipline, and worke for a seruant. 26. He worketh in discipline, and seeketh to rest: release him his hands, and he seeketh libertie. 27. The yoke and the reyne bend a stiffe necke, and continual workes doe bowe a seruant. 28. For a malicious seruant torment & fetters, send him into worke, that he be not idle. 29. For idienes hath taught much naughtines. 30. Set him to worke: for so it becometh him. And if he be not obedient, bow him with fetters, and exceede not ouer al flesh: but without iudgement doe no grieuous thing. 31. If thou haue a faithful seruant, let him be vnto thee as thy soule: as a brother so entreate him: because in the blood of thy soule thou hast gotten him. 32. If thou hurt him vniustly, he wil runne away: 33. if rising vp he depart, thou knowest not whom to aske, and what way to seeke him.

C H A P. XXXIIII.

Trust not vaine dreames, southsayings, nor lies. 9. Much good is got by experience 14. and more by fearing God. 21. God reiecteth the oblations of the wicked: 24. Defrauding the poore is like to manslaughter. 28. Destroy not that an other buildeth. 30. Repentance without amendment is nothing worth.

(a) Vaine dreames are not to be regarded: but some are good, & from God. *Gen. 37. 40. 41. Dan. 2. 4. Mat. 1.*



V AINE hope & lying is to a foolish man: & (a) dreames extol the vnwise. 2. As he that apprehendeth a shadow, and pursueth the winde: so is he also that attendeth to lying visions. 3. According to this is the vision of dreames: as a mans similitude before the face of a man. 4. Of the vncleane what shal be made cleane? and of a lyer what truth shal be said? 5. Diuination of error, and lying southsayings, and the dreames of them that doe euil, are vanitie. 6. And as a woman that traueleth, thy hart suffereth phantasies: vnlesse it be a vision sent forth from the Highest, set not thy hart vpon them. 7. For dreames haue made manie to erre, and they that hoped in them haue failed. 8. (b) The word of the law shal be fulfilled

(b) Whatsoeuer is written in holy Scripture is vndoubtedly true: and no parte of the law shal perish.

without

without lying, and (c) wisdom in the mouth of the faithful shal be made plaine. 9. He that hath not been proued, what knoweth he? A man expert in manie things, shal think manie things: and he that hath learned manie things, shal declare vnderstanding. 10. He that is not tryed, knoweth few things: and he that hath been in manie things, multiplyeth wickednes. 11. He that hath not been proued, what manner of things knoweth he? He that is deceiued, shal abound with wickednes. 12. I haue seen manie things in wandring to and fro, and very manie fashions of words. 13. Sometimes I haue been in danger vnto death for these things, and I was deliuered by the grace of God. 14. The spirit of them that feare God is sought, & at his sight shal be blessed. 15. For their hope is on him that saueth them, and the eies of God vpon them that loue him. 16. He that feareth our Lord shal tremble at nothing, and shal not dread: because he is his hope. 17. His soule is blessed that feareth our Lord. 18. To whom doth he looke, and who is his strength? 19. The eies of our Lord are vpon them that feare him, a protectour of might, a stay of strength, a couer from the heate, and shadow for the noone time, 20. a sauing from offence, and helpe from falling, exalting the soule, and illuminating the eies, giuing health, and life, and blessing. 21. The oblation of him that immolateth of an vniust thing is spotted, and the scorings of the vniust are not acceptable. 22. Our Lord is onlie theirs that expect him in the way of truth and iustice. 23. The Highest alloweth not the guifts of the wicked: neither hath he regard to the oblations of the vniust, neither wil he be made propitious for sinnes by the multitude of their sacrifices. 24. He that offereth sacrifice of poore mens substance, is as he that sacrificeth the sonne in the presence of his father. 25. The bread of the needie, is the life of the poore: he that defraudeth it, is a man of bloud. 26. He that taketh away bread in swet, is as he that killeth his neighbour. 27. He that sheddeth bloud, and that defraudeth the hired man, are brethren. 28. (d) One building, and an other destroying: what profite haue they but the labour? 29. One praying, and an other cursing: whethers voice wil God heare? 30. He that is washed from the dead, (e) and toucheth him againe, what doth his washing profite? 31. so a man that fasteth in his sinnes: and doing the same againe, what doth he profite in humbling himself? who wil heare his prayer?

(c) God also prouideth that alwayes there be some which truly explicate his law.

Psal. 32.

Pro. 21.
v. 27.

Pro. 15.
v. 8.

Leui. 19.

(d) He that destroyeth that an other buildeth, bringeth two mens labours to nothing.

(e) Reciduation into sinne maketh the former repentance frustrate.

Mat: 18. v. 33.

C H A P. XXXV.

*Observation of the commandments, 4. and sacrifice of the iust please God, 12. not the sacrifice of the wicked. 14. God proteſteth the poore and deſolate, 19. hea-
reth the prayer of the humble, and rendereth to al as they deſerue.*



E (a) that keepeth the law, multiplieth oblation. 2. It is an holſome ſacrifice to attend to the commandments, and to depart from al iniquitie. 3. And to offer propitiation by ſacrifice for iniuſtices, and to retire from iniuſtice is prayer for ſinnes. 4. He who offereth the flower of wheat, ſhal giue thanks: and he that is merciful offereth ſacrifice. 5. To depart from iniquitie is a thing that pleaſeth our Lord wel, and to depart frō iniuſtice is an intreating for ſinnes. 6. (b) Thou ſhalt not appeare before the ſight of our Lord emptie. 7. For al theſe things are done becauſe of the cōmandmēt of God. 8. The oblation of the iuſt maketh a fatte altar, and is an odour of ſweetnes in the ſight of the Higheſt. 9. The ſacrifice of the iuſt is acceptable, and our Lord wil not forget the memorie thereof. 10. Reſerue glorie to God with a good minde: and diminiſh not the firſt fruits of thine hands. 11. In euerie giſt make thy countenance chereful, and in ioyfulnes ſanctifie thy tithes. 12. Giue to the Higheſt according to his giſt, and with a good eie doe according to the abilitie of thine hāds: 13. becauſe our Lord is a rewarder, and wil repay thee (c) ſeuē times ſo much. 14. Offer not wicked giſts, for he wil not receiue thē. 15. And looke not vpon an vniuſt ſacrifice, becauſe our Lord is iudge, and there is not wiſh him the glorie of perſon. 16. Our Lord wil not accept perſon againſt the poore, and he wil heare the prayer of him that is hurt. 17. He wil not deſpiſe the prayers of the pupil: nor the widow, if ſhe power out ſpeach of mourning. 18. Doe not the widows reares rūne downe to the cheek, & her exclamatiō vpon him that cauſeth them to runne? 19. For from the cheek they goe vp euen to heauen, and our Lord the hearer wil not be delighted in them. 20. He that adorerh God in delectation, ſhal be receiued, & his petition ſhal approche euen to the cloudes. 21. The prayer of him that humblēth himſelf, ſhal penetrate the cloudes: and til it approch he wil not be comforted: and he wil not depart til the Higheſt behold. 22. And our Lord wil not belong, but wil iudge the iuſt, and wil doe iudgement: and the ſtrongeſt wil not haue patience in them, that he may crush their backe: 23. and he wil repay vengeance to the Gentiles, til he take away the multitude of the proude: & breake the ſcepters of the vniuſt, 24. til he reward men according to their doings: and according to the workes of Adam, and according to his preſumption. 25. til he iudge the iudgement his people, and ſhal delight the iuſt with his mercie: 26. The mercie of God is beautiful in the time of tribulation, as a cloude of raine in the time of drought.

(a) Sacrifices of penance, Pſa. 50. of iuſtice Pſal. 4. and of praiſe, Pſal. 49. are better then external ſacrifices.

(b) Neuertheles external ſacrifice is alſo neceſſarie.

(c) Ofentimes ſo much. As Prou. 24. Seuen times ſhal the iuſt fall, & ſhal riſe againe.

1. Reg. 16. & 22. 1. Ter. 7.

Exo. 23. 34. Deu. 16.

2. Cor. 9. Tob.

4. Leuit.

22. Deu. 15.

1. Paral. 19.

Rom. 2. Aſſ.

10.

C H A P. XXXVI.

*A prayer for conuerſion of al nation: 14 and for conſeruation of the Iſraelites.
20. Diſcretion is neceſſarie in al actions, and deſires.*

HAve mercie vpon vs o God of al, and reſpect vs, and ſhew vs the
ſight of thy mercies: 2. and ſend in thy feare vpon (a) the nation,
that haue not ſought after thee, that they may know that there
is no God but thou, and that they may ſhew forth thy glorious
things. 3. Lift vp thy hand over the ſtrange Nations, that they may ſee thy
might. 4. For as in their ſight thou art ſanctified in vs, ſo in our ſights thou
ſhalt be magnified in them, 5. that they may know thee, as we alſo haue
knowen, that there is no God beſide thee o Lord. 6. Renewe ſignes, and
change meruels. 7. Glorifie thy hand, and thy right arme. 8. Raile vp furie,
and powre out wrath 9. Take away the aduerſarie, and afflict the ene-
mie. 10. Haſten the time, and remember the end, that they may declare thy
meruels. 11. Let him that is ſaued be deuoured in the wrath of flame: and
let them that euil intreate thy people, find perdition. 12. Breake the head
of Princes of the enemies, that ſaie: There is none other beſide vs. 13.
Gather together al the tribes of Iacob: and let them know that there is no
God but thou, that they may declare thy great workes: & thou ſhalt inhe-
rite them as from the beginning. 14. Haue mercie on thy people, vpon
Exo. 4. which thy name is inuocated: and vpon Iſrael, whom thou haſt made
equal to thy firſt begottē. 15. Haue mercie on the citie of thy ſanctificatiō
Ieruſalem, the citie of thy reſt. 16. Replenish Sion with thy words: that
can not be vttered, & thy people with thy glorie. 17. Giue the teſtimonie
to them that are thy creatures from the beginning, and raiſe vp the pro-
phecies, which the former prophets ſpake in thy name. 18. Giue reward
to them that patiently expect thee, that thy prophets may be found faith-
ful: and heare the prayers of thy ſeruants, 19. according to Aarons ben-
Num. 6. diction of thy people, and direct vs into the way of iuſtice, and let al
knowe that inhabit the earth, that thou art God the beholder. of the
words. 20. The (b) bellie wil eate al meate, and one meate is better then an
other meate. 21. The iawes taſt veniſon, & (c) the wiſe hart lying words,
22. A peruerſe hart wil giue ſorow, and a cunning man wil reuſt it. 23.
Some woman wil receiue euerie man: and one daughter is better then an
other daughter. 24. The beautie of a woman cheereth the face of her
huſband, and increaſeth the deſire aboue al mans concupiſcer. ce. 25. If
there be a tongue of curing, there is alſo of mitigating and of mercie: her
huſband is not according to the ſonnes of men. 26. He that poſſeſſeth a
good woman beginneth riches: ſhe is an helpe like vnto him, & a pillar as
(d) reſt. 27. Where there is no hedge, the poſſeſſion ſhal be ſpoiled: and
where there is no wiſe, he mourneth wanting. Who doth credite him that
hath no neſt, and turning aſide whereſoeuer it waxeth darke, as a robber
girded, leaping from citie to citie.

(a) This prayer
implieth alſo
a prophetic
of the con-
uerſion of the
Gentils, as
the like very
often in the
Pſalmes. 58. 64.
65. &c.

(b) As there is
difference of
meates: (c) ſo
there ought
to be diſcre-
tion in words,
in chooſing a
wiſe, & in al
actions, and de-
ſires.

(d) In concord
ſmal things
increaſe, by
diſcord al
things goe
to hauoke.

C H A P. XXXVII.

Beware of a feined, & loue a sure freind. 7. Consult with the wise, trustie, 15. and vertuous, 19. especially relying vpon God. 21. The tongue is cause of much good, or much euil. 30. Be temperate in diet.



VERIE freind wil say: I also haue ioyned freindship: (a) but there is a freind, in name only a freind. Doth there not sorow remaine euen to death? 2. But a companion and freind wil be turned to enmitie. 3. O most wicked presumption, whence wast thou created to couer the drie land with malice, and with the deceitfulnes thereof? 4. A companion is pleasant with his freind in delectations, and in the time of tribulation he wil be an aduersarie. 5. A companion is sorie with his freind for his bellies sake, and he wil take a shield against the enemy. 6. Forget not thy freind in thy minde, and be not vnmindeful of him in thy riches. 7. Consult not with him which betraieih, and hide thy counsel from them that enuie thee. 8. Euerie counseler vttereth counsel, but there is a counseler in himselfe. 9. From such a counseler keepe thy soule. First know what his necessitie is: for he wil deuise to his owne minde: 10. lest perhaps he thrust a sharpe stake into the ground and say to thee: 11. Thy way is good; and stand ouer against thee to see what wil befall thee. 12. With an irreligious man treat not of holines, & with the vniust of iustice, and with a woman of the thing whereof she is iealous: with a feareful man of warre, with a marchant of traficke, with a byer of selling, with an enuious man of giuing thankes, 13. with the impious of pietie, with the vn honest of honestie, with the field labourer of al worke, 14. with him that worketh by the yeare of the ending of the yeare, with a slouthful seruant of much working: attend not to these in al counsel. 15. But be continual with a holie mā, whomsoeuer thou shalt know to obserue the feare of God, 16. whose soule is according to thine owne soule: and who whē thou shalt stumble in the darke, wil be sorie for thee. 17. And establish with thy self an hart of good counsel: for there is none other thing more worth to thee then it. 18. The soule of a holie man vttereth sometime true things, more then seuen warchmen that sitte in a high place to watch. 19. And in al these (b) beseech the Highest, that he direct thy way in truth. 20. Before al workes let a true word 21. goe before thee, and stable counsel before euerie act. 21. A wicked word shal change the hart: out of which, rise foure partes, good, and euil, life, and death: and the tongue is a continual ruler of them. There is a subtile man teacher of manie, & to his owne soule he is vnprofitable. 22. A cunning mā hath taught manie, and is sweet to his owne soule. 23. He that speaketh sophistically, is odious: in euerie thing he shal be defrauded. 24. Grace is not giuen him

(a) As freindship is a most necessariething in humane life; so feined freindship is most dangerous.

(b) Mā is bound to vse al prudent endeauour, & withal most especially to pray for Gods direction.

of our Lord: for he is defrauded of al wisdom. 25. There is a wise mā, wife to his owne soule: and the fruit of his vnderstanding is laudable. 26. A wise man teacheth his people, and the fruits of his vnderstanding are faithful. 27. A wise man shal be filled with blessings, and they that see wil praise him. 28. The life of a man is in the number of dayes: but the dayes (c) of Israel are innumerable. 29. A wise man in the people shal inherite honour, and his name shal liue for euer. 30. Sonne in thy life (d) proue thy soule: & if it be wicked, giue it not power: 31. for al things are not expedient for al, and euerie kinde pleaseth not euerie soule. 32. Be not greedie in al feasting, and powre not out thy self vpon al meate: 33. for in manie meates there shal be infirmitie, and greedines shal approach euen to choler. 34. Because of surfet manie haue died: but he that is abstinent, shal adde life.

1. Cor. 6.

(c) The dayes of the Blessed in heauen, who see God, are eternal.
(d) The same which S. Paul admonisheth (1. Cor. 12.) *le euerie one proue himself*, by examining & rectifying his conscience.

C H A P. XXXVIII.

God hath ordained corporal 9. and spiritual medicines. 16. Use moderate, not excessive sorrow for the dead. 26. Tradesmen and artificers are necessarie, much more spiritual pastors.

HONOUR the phisition (a) for necessitie: for the Highest hath created him. 2. For al medicine is of God, & it shal receiue giuft of the King. 3. The knowledge of the phisition shal exalt his head, and in the sight of great men he shal be praised. 4. The Highest hath created medicines of the earth, and a wise man wil not abhorre them. 5. Was not bitter water made sweete by wood? 6. The vertue of the things is come to the knowledge of men, and the Highest hath giuen knowledge to men, for to he honoured in his meruelous things. 7. Curing with these things he shal mitigate paine, and the apothecarie shal make confections of sweetnes, and shal make ointments of health, and his workes shal not be consummared. 8. For the peace of God is vpon the face of the earth. 9. Sonne (b) in thine infirmitie contemne not thy self, but pray our Lord, and he wil cure thee. 10. Turne away from sinne, and direct thy hands, and from al offence cleanse thy hart. 11. Giue sweetnes and a memorial of fine floure, and make a fat oblation, and giue place to the phisition. 12. For our Lord created him: and let him not depart from thee, because his workes be necessarie. 13. For there is a time when thou maist fal into their hands: 14. and they shal beseech our Lord, that he direct their rest, and healing; for their conueriation. 15. He that sinneth in his sight, that made him, shal fal into the hands of the phisition. 16. Sonne, vpon the dead shed teares, and begin to weepe as hauing suffered doleful things, and according to iudgement couer his bodie, and neglect not his burial. 17. But (c) for detraction beare bitterly the mourning of him one day, and be comiorted for the heauines, 18. and make mourning according

Exo. 15.

Isa. 38.

Pro. 15.
& 17.

(a) Mans bodie naturally needeth sustenance, & sometimes phisike, and so doth his soule; which as it is more excellent, so it ought to be more regarded.

(b) Spiritual infirmitie requireth spiritual phisike.

(c) To auoide euil speach, shew that thou art truly sorie for the death of thy freind. But moderate thy sorrow, lest it hurt thy self.

to his desert one day, or two, because of detraction. 19. For by heuines death hasteneth, and it couereth the strength, and sorow of the hart boweth the necke. 20. In abstraction sorow is permanent: and the substance of the poore is according to his hart. 21. Giue not thine hart into heuines, but expel it from thee: and remember the latter endes, 22. and forget not: for neither is there returne, and him thou shalt profit nothing, and thou shalt hurt thy self. 23. Be mindful of my iudgement: for thine also must be so: to me yesterday, and to thee to day. 24. In the repose of the dead make the memorie of him to rest, and comfort him in the departing of his spirit. 25. (d) The wisdom of a scribe in the time of vacance: and he that is lesse in action, shal receiue wisdom. 26. With what wisdom shal he be replenished, that holdeth the plough, and glorieth in the goade, driueth oxen with the prickle, and conuerseth in their workes, and his talke is in the breede of buls? 27. He wil giue his hart to turne vp furtowes, and his watching in the feeding of kine. 28. So euerie craftiman and workemaster that passeth the night as the day, that maketh grauen seales, and his continual diligence varieth the picture: he wil giue his hart to the similitude of the picture, and his watching wil perfect the worke. 29. So the yronsmith sitting by the anuil and considering the worke of yron. The vapour of the fire wil parch his flesh, and he striueth in the heate of the founace: 30. The noyse of the hammer reneweth his eare, and his eye is against the similitude of the vessel. 31. He wil giue his hart to the finishing of the workes, and his watching wil polish to perfection. 32. So the potter sitting at his worke, turning the wheele with his feete, who is alwayes set in carefulnes for his worke, and al his working is in number: 33. With his arme he wil fashion the clay, and before his feete he wil bend his strength: 34. He wil giue his hart to finish the vernithing thereof, and his watching wil make cleane the founace. 35. Al these haue hoped in their hands, and euerie one is wise in his owne art. 36. Without these a citie is not built. 37. And they shal not inhabite, nor walke therein, and they shal not leape high into the congregation. 38. Vpon the iudges seate they shal not sitte, and the ordinance of iudgement they shal not vnderstand, neither shal they declare discipline and iudgement, and in parables they shal not be found: 39. but they shal confirme the creature of the world, and their prayer shal be in the worke of their art, applying their soule, & searching in the law of the Highest.

2. Reg.
12.

(d) When pastors haue leysure fro preaching, they may then profite others by writing. So S. Paul not only preached, but also writte. So likewise the Doctours of the Church and other holie Fathers.

C H A P. XXXIX.

Godlie knowledge, 16. puritie of soule, 20. humble conceipt of our selues, 27. and consideration of eternal reward, are good dispositions to spiritual contemplation.



THE (a) wise man wil search out the wisdom of al the ancients, and wil be occupied in the prophets. 2. He wil keepe the narration of famous men, and wil enter withal into the subtilities of parables. 3. He wil search out the hidden senses of prouerbs, and wil conuerse in the secrets of parables. 4. In the middes of great men he wil minister, and in the sight of the president he shal appeare. 5. He shal passe into the land of strange nations: for he shal trie good and euil in men. 6. He wil giue his hart to watch early vnto our Lord, that made him, and he wil pray in the sight of the Higheft. 7. He wil open his mouth in prayer, and wil entreat for his sinnes. 8. For if it shal please our great Lord, he wil fil him with (b) the spirit of vnderstanding: 9. and he wil power forth the words of his wisdom as showres, and in prayer wil confesse to our Lord. 10. And he wil direct his counsel, and discipline, and in his secrets he wil consult. 11. He wil open the discipline of his doctrine, & wil glorie in the law, of the testament of our Lord. 12. Manie wil praise his wisdom, and it shal not be abolished for euer. 13. The memorie of him shal not depart, and his name shal be required from generation to generation. 14. Nations shal declare his wisdom, & the Church wil shew forth his praise. 15. If he continue, he shal leaue a name more then a thousand: and if he rest, it shal profite him. 16. I wil yet consult that I may declare: For as with furie I am replenished. 17. In voice he saith: Heare me ye diuine fruits, and as the rose plâted vpon the riuers of waters fructifie ye. 18. As Libanus (c) haue ye the odours of sweetnes. 19. Flourish ye flowres, as the lillie, and giue forth an odour, and bring forth leaues in grace, and praise with song, and blesse our Lord in his workes. 20. (d) Giue magnificence to his name, and confesse vnto him in the voice of your lippes, and in songs of the lippes, and harps, & thus shal ye say in confession: 21. Al the workes of our Lord are exceeding good. 22. At his word the water stood as an heape: and at the word of his mouth as it were receptacles of waters: 23. because in his commandment placabilitie is made, and there is no diminishing of his saluation. 24. The workes of al flesh are before him, and there is nothing hid from his eyes. 25. From world to world he beholdeth, and nothing is meruelous in his sight. 26. It is not to be sayed: What is this, or what is that? for al things shal be sought in their time. 27. (e) His blessing hath ouerflowed as a streame. 28. And as a flood hath watered the drie land, so his wrath shal inherite the nations, that haue not sought

Gen. 1.
Exo. 14.

Gen. 7.

(a) Besides a-
ctiue life com-
mended in the
former chap.
it is necessarie
that vertuous
men vse also
meditation &
cōtemplation.
Vnto which
foure disposi-
tions are requi-
site, described
in this chap.

1.

(b) True know-
ledge of holic
Myteries:
without the
which medi-
tation wil be
erronious.

2.

(c) Puritie of
soule free from
griuous sin-
nes, and en-
dowed with
vertues.

3.

(d) Humilitie
is especially
required in
contemplatiue
persons.

4.

(e) Hope of e-
ternal reward
comforteth, &
encourageth
the seruants of
God.

(f) In the meane time God giueth necessaries for this life. Which the good vse rightly to their merite, & the wicked vse euil to their damnation.

(g) Diuels were created in state of grace, & of their owne wilfel from God, & consequently were punished.

him: 29. euen he turned waters into drought, & the earth was made drie: and his waies are direct to the waies of them: so to sinners stumbling blocks in his wrath. 30. Good things were created for the good from the beginning, so for the wicked, good things and euil. 31. (f) The beginning of the thing necessarie for the life of men, water, fire, and yron, salt, milke, and bread of flower, and honic, and the cluster of grape, and oyle, & clothing. 32. Al these shal be conuerted to saints into good, so also to the impious and to sinners into euil. 33. There are spirits, that were created (g) for vengeance, and in their furie they haue confirmed their torments: 34. in the time of consummation they shal powre out strength: and they shal accomplish the furie of him, that made them. 35. Fire haile, famine, and death, al these were created for vengeance: 36. the teeth of beasts, and scorpions, and serpents, and sword reuenging the impious vnto destruction. 37. In his commandments they shal make merrie, and on the earth they shal be prepared when neede is, and in their times they shal not pretermitt a word. 38. Therefore from the beginning I was confirmed, and I haue consulted, and thought, and least written. 39. Al the workes of our Lord are good, & he wil giue euerie worke in his houre. 40. It is not to be said: This is worse then that: for al shal be approued in their time. 41. And now with al hart and mouth praise ye, and blesse the name of our Lord.

CHAP. XL.

The first matter of spiritual meditation may be mans miserie, contracted by original sinne, 1. and increased by actual, 17. relieved by Gods grace: 22. which giueth manie benefits, 27. man adding his voluntarie cooperation.

(a) The penalties which al men euen new borne infants suffer, doe shew that al in general are guiltie of original sinne, for if they were not guiltie, their punishment were not iust. That Christ also would be subject to the same penalties was for the finnes of others. And



REAT trauail is created to al men, and an heauie yoke vpon the children of Adam, from (a) the day of their comming forth of their mothers wombe, vntil the day of their burying, into the mother of al. 2. Their cogitations, and feares of the hart, imagination of things to come, and the day of their ending: 3. from him that sitteth vpon the glorious seate, vnto him that is humbled in earth & ashes.

4. From him that weareth hyacinth, and beareth the crowne, euen to him, that is couered with rude linen: furie, enuie, tumult, wauering, and the feare of death, anger perseuering, and contention, 5. and in the time of repose in bed, the sleepe of night changeth his knowledge. 6. A litle is as nothing in rest, and afterward in sleepe, as in the day of watch. 7. He is troubled in the vision of his hart, as he that hath escaped in the day of batel. In the time of his safetic he rose vp, and merueleth at no feare: 8. With al flesh, from man euen to beast, and vpon sinners seuenfold.

Gen. 7.

Eccle. 1.

9. Besides these things, death, bloud, contention, and sword, oppressions, famine, and contrition . and scourges : 10. for the wicked al these were created, and for them the flood was made. 11. Al things that are of the earth, shal turne into the earth, and al waters shal returne into the sea. 12. Al bribing, and iniquitie shal be cleane taken away, and fidelitie shal stand for euer. 13. The riches of the vniust shal be dried vp as a riuer, and they shal sound as great thunder in rayne. 14. In opening his hands he shal reioyce: so transgressours shal pine away in consumption. 15. The nephewes or the impious shal not multiplie boughs, nor vnclane roots found vpon the top of a rocke. 16. Ouer al water greennes, and at the brinke of the riuer it shal be plucked vp before al grasse. 17. Grace is as paradise in blessings, and mercie remaineth for euer. 18. The life of a workeman that is sufficient for himselfe shal be sweete, and in it thou shalt finde a treasure. 19. Children, and building of a citie shal confirme the name, and an vnspotted woman shal be counted aboute this. 20. Wine and musicke make a ioyful hart: and the loue of wisdom is aboute both. 21. Shalmes, and Psalterie make sweete melodie, and a sweete tongue is aboute both. 22. Thine eye wil desire grace and beautie, and (b) greene sowed fields are aboute this. 23. A freind and companion meeting together in time, & aboute them both is a woman with her husband. 24. Bretheren are an helpe in the time of tribulation, and mercie shal deliuer more the they. 25. Gold & siluer are the eitabliing of the feete: and counsel is wel accepted aboute the both. 26. Riches & strength exalt the hart, and aboute these is the feare of our Lord. 27. There is no diminution in the feare of our Lord, and in it there is no neede to seeke for helpe. 28. The feare of our Lord is as a paradise of blessing, and they haue couered it aboute al glorie. 29. Sonne in thy life time (c) want not: for it is better to die then to want. 30. A man that looketh toward an other mans table, his life is as not in thinking how to liue, for he feedeth his soule with an other mans meates. 31. But a man nurtered and taught, wil looke to himselfe. 32. Pouertie wil be sweete in the mouth of the vnwise, and in his bellie a fire wil burne.

others. And though his B. mother was preferred from this sinne, yet she was not exempted from the general penaltie of al mankinde.

(b) The societie of Christs Church flourishing in al vertues excelleth the benefits of the old Testament.

(c) Euerie one is bound to labour that he want not necessaries.

CH A P. XLI.

An other mater of meditation is death : 8. Wherof sinne is the cause. 15. Care of a good fame is necessarie. 19. Let shamesfastnes be a bridle to auoide fornication, 22. iniquitie, 27. theft, and other sinnes.



DEATH how bitter is thy memorie to a man that hath peace in his riches : 2. to a man that is at rest, and whose wayes are prosperous in al things, and that is yet able to take meate ! 3. O death, thy iudgement is good to a needy man, and him that is diminished in strength, 4. and fayleth in age, and that is carerul of al things, and to the incredulous, that loleth

(a) It is to no purpose after death to accuse the shortnes, or length of life, pretending the same to haue been cause of sinne. For God loth al inſtly, yea and for the best, if men would souſe his benefices.

(b) It behoueth children, and ſcholers to eſteeme that which their elders teach: (c) though the same doth not ſeeme reaſonable in their owne opinion.

patience! 5. Feare not the iudgement of death. Remember what things haue been before thee, and what come after thee: this is the iudgement from our Lord to al flesh: 6. and what ſhal come vpon thee by the good pleasure of the Higheſt: whether it be ten, or an hundred, or a thousand yeares. 7. For in hel there is no (a) accusing of life. 8. The children of ſinners become children of abominations, and they that conuerſe neere the houſes of the impious. 9. The inheritance of the children of ſinners ſhal periſh, and with their ſeede ſhal be continuance of reproch. 10. The childre complaine of an impious father, becauſe for him they are irreproch. 11. Woe to you ye impious men, which haue forſakē the law of our Lord the Higheſt. 12. And if ye be borne, ye ſhal be borne in malediction: and if ye die, in malediction ſhal be your portion. 13. Al things that are of the earth, ſhal returne into the earth: ſo the impious from malediction to perdition. 14. The mourning of men is in their bodie, but the name of the impious ſhal be cleane wyped out. 15. Haue care of a good name: for this ſhal be more permanēt to thee then a thousand treasures precious and great. 16. There is a number of the daies of a good life: but a good name ſhal continue for euer. 17. Children, keepe ye diſcipline in peace. For wiſdom hid, and treasure not ſeen, what profite is there in them both? 18. Better is the man that hideth his follie, then the man that hideth his wiſdom. 19. But yet (b) hauereuerence to theſe things, which proceed from my mouth. 20. For it is not good to obſerue al ſhamraſſines: & (c) al things doe not pleaſe al men in opinion. 21. Be aſhamed before father & before mother, of fornication: and before the preſident and before the miſhtie, of lying: 22 before the Prince, and before the iudge, of offence: before the ſinagogue and the people, of iniquitie: 23. before companion and freind, of iniuſtice: and before the place where thou dwelleſt, 24. of theft, of the truth of God, and his teſtament: of leaning on the bread, and of reprove for the thing giuen and taken: 25. before them that ſalute thee, of ſilence: of beholding a woman that is an harlot: and of turning away thy countenance from thy kinsman. 26. Turne not away thy face from thy neighbour, & of taking away part & not reſtoring. 27. Behold not an other mans wife, and ſearch not his handmayde, neither ſtand by her bed. 28. Before freinds, of opprobrious words: and when thou haſt giuen, vpbrayde not.

Mat. 5.
v. 28.

C H A P. XLII.

Further admonition to auoide finnes in words, and deeds: 6. with care that others offend not by our negligence. 15. An other matter of meditation is Gods excellencie appearing in his workes.



Lewis.

19.

Deu. 1.

16.

Pro. 24.

Jacob. 2.

REPEATE not the word (a) which thou hast heard, neither reuealethou of a secret word, & thou shalt indeed be without confusion, and shalt finde grace in the sight of al men: be not ashamed for al these things, and accept not perion therby to sinne. 2. Of the law of the Higheft, and his testament, and of iudgement to iustifie the impious, 3. of the word of companions and wayfaring men, and of the giuing of the inheritance of freinds, 4. of the equalitie of balance and weightes, of the getting of manie things and few, 5. of the corruption of bying, and of marchantes, and of much discipline of thy children, and to make bloudie the side of a wicked seruant. 6.ouer a naughtie woman a scale is good. 7. Where there are manie hands, shut vp, and what soeuer thou shalt deliuer, number, and weigh it: and write euerie thing giuen and receued. 8. Of the discipline of the vniue and foolish, and of ancients, that are iudged of yong men: and thou shalt be wel instructed in al things, and approued in the sight of al the liuing. 9. A daughter is the secret watch of the father, and the care of her taketh away sleepe, lest perhaps in her youth she become past age, & abiding with an husband she become odious: 10. lest at anie time she be corrupted in her virginie, and in her fathers house she be found with child: lest perhaps abiding with her husband she transgresse, or at the least become barren. 11. ouer a dissolute daughter keepe iure watch: lest at anie time she make thee come into reproch with thine enemies, because of detraction in the citie, and the obiection of the people, and she confound thee in the multitude of the people. 12. Looke not on euerie bodie for beautie sake: & among women tarie not. 13. For out of garments commeth forth the moch, and from a woman the iniquitie of a man. 14. For (b) better is the iniquitie of a man, then a woman doing a good turne, and a woman shaming vnto reproch. 15. I therefore wil be mindeful of the workes of our Lord, and I wil shew forth which I haue seen. By the words of our Lord are his workes. 16. The sunne illuminating hath looked throughout al, and tul of the glorie of our Lord is his worke. 17. Hath not our Lord made the faints to declare al his meruelous things, which our Lord the omnipotent confirmed to be established in his glorie: 18. He hath searched out the depth, and the hart of men: & in their subtiltie he hath considered. 19. For our Lord hath knowen al knowledge, and hath beheld the signe of age,

(a) It is not lawful to reueale that, which we iustly promise to conceale.

(b) There is lesse danger in conuersing familiarly with a wicked man, then with a freindie woman. In which conuersation, much prudence is required, as is before admonished. chap 9.

(c) The excellencie of God, which can not be seen with mortal eye (Exo. 33.) is proposed to our meditation in his workes. The like in, *Iob.* 38. 39. 40. 41. and in manie places of holie Scripture.

declaring what things are past, and what are to come, reuealing (c) the tokens of secret things. 20. No cogitation escapeth him, and no word hideth it self from him. 21. The glorious workes of his wisdom he hath beautified: who is before the world & world without end, neither is there added, 22. nor diminished, and he cedeth not anie mans counsel. 23. How are al his workes to be desired, and which is as it were a sparke to consider! 24. Al these liue, and remaine for euer, and in al necessitie al things obey him. 25. Al things double, one against one, and he hath made nothing to want. 26. He hath confirmed the good things of euerie one. And who shal be filled seeing his glorie?

C H A P. XLIII.

Gods incomparable excellencie appeareth in the heauens, 2. in the sunne, 6. moone. 9. other starres. 12. rainebow. 14. snow, 15. cloudes, 16. hayle. 17. winde. 18. thunder, 21. frost 22. christal, 24. dew, 26. the sea, and innumerable things therein. 29. No man is able to praise God sufficiently.

(a) Of al sensles creatures, yea & of sensible also, that haue not reason, the sunne is most excellent. Of which al corporal creatures receiue their light: & by whose influence al generation of creatures proceedeth: whereof is this Maxime in Philosophie, that *The sunne and man beget a man.* And Aristotel calleth the sunne the father of men and of gods. *li. 2. de anima.* But the faithful know it is a creature inferior to man, in respect of



HE firmament of height is his beautie, the beautie of heauen is in the vision of glorie. 2. The (a) sunne in sight declaring at his coming forth, a meruelous instrument, the worke of the Highest. 3. At noone it burneth the earth, and who can abide in the presence of the heate thereof: keeping a fornace in the workes of heate: 4. the sunne three times so much burning the mountaines, casting out fyrie beames, and shining with his beames blindeth the eyes. 5. Great is our Lord that made it, and by his words it hath hastened his course. 6. And the moone in al in her time, is the shewing of season and the signe of age. 7. By the moone is the signe of a festiual day, a light that diminisheth in consummation. 8. The month is according to her name, increaseth meruelously in consummation. 9. An instrument of the cape on high, shining gloriously in the firmament of heauen, 10. The glorie of the starres is the beautie of heauen, our Lord illuminating the world on high. 11. In the words of the holie one they shal stand to iudgement, and shal not faile in their watches. 12. See the bow, and blesse him that made it: it is very beautiful in his brightnes. 13. It hath compassed heauē in the circuite of his glorie, the hādes of the Highest haue opened it. 14. But by his cōmandemēt he hath hastened snow, & he halteth to sēd forth the lightnings of his iudgement. 15. Therefore are the treasures opened, & the cloudes flie forth as birdes. 16. By his greatnes he hath set the cloudes, & the hailestones are broken. 17. In his sight the mountaines shal be moued, & at his wil the south winde hath blowen. 18. The noyse of his thunder

shal beate the earth, the tempest of the northwind, and the gathering together of wind: 19. and as the bird lighting downe to sitte, he scatereth snow, and the falling thereof, is as the locust dyuing downward. 20. The eye shal admire the beautie of the whitenes thereof, and the hart quaketh at the shower thereof. 21. He shal power out frost vpon the earth as salt: and when it freeseth, it shal be made as the toppes of a thistle. 22. The cold north wind blewe, & of water there frose chrystal, vpon al gathering together of waters it shal rest, & as a brest plate it shal put it self vpon the waters. 23. And it shal deuoure the mountaines, & burne the desert, & extinguiſh that which is grene as fire. 24. The remedie of al is in the hastie comming of a cloude, and a dew meeting it by the heate that commeth, shal make it quaille. 25. At his word the wind was stil, and with his thought he appeased the depth, and our Lord planted Ilandes therein. 26. They that saile on the sea, tel the perils therof: & hearing with our eares we shal meruail. 27. There are goodly workes, & meruailous: diuers kindes of beastes, & of al cattel, & the creature of mightie beastes. 28. Through him is the end of their iourney confirmed, and by his word al things are set in order. 29. We shal say manie things, & shal faile in words; but the summe of our words is, He is in al. 30. Glorifying him how far shal we be able? for the omnipotent himself is aboue al his workes. 31. Our Lord is terrible, & exceeding great, & his might is meruelous. 32. Glorifying our Lord as much as euer you can, he shal yet surpasse, and his magnificence is meruelous. 33. Blessing our Lord, exalt him as much as you can: for he is greater then al praise. 34. Exalting him be ye replenished with strength. Labour not: for you shal not comprehend. 35. Who shal see him, and shal declare him? and who shal magnifie him as he is from the beginning? 36. Manie things hid are greater then these: for we haue seen few of his workes. 37. But our Lord made al things, and to them that lue piously he hath giuen wisdom.

C H A P. XLIIII.

Praises of holie fashers in general: 16. and in particular of Enoch, 17. Noe, 20. Abraham, 24. Isaac, and Iacob.



ET vs praise glorious men, and our fathers in their generation. 2. Much glorie ha h our Lord made by his magnificence from the beginning of the world. 3. Ruling in their (a) dominions, men great for force, and endued with their wisdom, declaring in the prophets the dignitie of prophets, 4. and ruling in the people that was present, and by the vertue or wisdom most holie words to the peoples. 5. In their skil seeking out musical melodies, & vtering songs of scri-

his reasonable soule, and in them both, & in al other creatures, acknowledge superexcellent & infinite Maieſtie in God. (b) Which also appeareth euen in the least creatures, whose natural substances & qualities, with other accidents, the more anie man considereth, the more he shal admire God, the onlie Creatour of al.

The 2. part. Examples and praises of holie men: with praise & thanks to God.

(a) Vertuous men are rightly called Lords, and Princes, so the children of Heth sayd to Abraham.

*My Lord, thou
art a Prince of
God among vs.
Gen. 23.*

*(b) Enoch shall
preach penan-
ce in the time
of Antichrist.
(c) Noe was
perfect.*

*(d) Abraham
father of al the
belieuers in
Christ.*

*(e) Isaac and
Iacob were
blessed in A-
braham.*

ptures. 6. Rich men in force studying beautifulnes: liuing at peace in their houses. 7. Al these in the generations of their nation haue obtayned glorie, and in their daies are praised. 8. They that were borne of them haue leaft a name to tel their praises: 9. and there are some of whom there is no memorie: they are perished, as they that neuer were; & are borne, as not borne at al, & their children with them. 10. But they are men of mercie, whose godlie deedes haue not failed: 11. good things continue with their seede, 12. their nephewes are an holie inheritance, and their seede hath stooode in the testaments: 13. and their children because of them abide for euer: their seede and their glorie shal not be forsaken. 14. Their bodies are buried in peace, and their name liueth vnto generation and generation. 15. *(b)* Let peoples tel their wisdom, and the Church declare their praise. 16. Henoeh pleased God, and was translated into paradise, that he may giue repentance to the nations. 17. Noe was found *(c)* perfect, iust, and in the time of wrath he was made a reconciliation. 18. Therefore was there a remnant leaft to the earth, when the flood was made. 19. The testaments of the world were made with him, that al flesh should no more be destroyed with the flood. 20. Abraham the great *(d)* father of the multitude of the nations, and there was not found the like to him in glorie, who kept the law of the Highest, and was in couenant with him. 21. In his flesh he made the couenant to stand, and in tentation he was found faithful. 22. Therefore by an oath he gaue him glorie in his nation, that he should encrease as an heape of earth, 23. and that he would exalt his seede as the starres, and they should inherite from sea to sea, and from the riuer to the ends of the earth. 24. And he did in like manner in Isaac for Abraham his father. 25. Our Lord gaue him the *(e)* blessing of al nations, and confirmed his couenant vpon the head of Iacob. 26. He knew him in his blessings, and gaue him an inheritance, & diuided him his portion in twelue tribes. 27. And he preserued vnto him men of mercie, and found grace in the eies of al flesh.

*Gen. 5.
Gen. 6.
Gen. 9.*

Gen. 12.

*Gen. 22.
Heb. 11.*

C H A P. XLV.

*Praises of Moyses 7. Aaron, 16. and his priestlie progenie. 22. Against whom
Core with his complices rebelling, were destroyed.*



MOYSES beloued of God, and men: whose memorie is in benediction. 2. He made him like in the glorie of saints, and magnified him in the feare of his enemies. And with his words he appeased monsters. 3. He glorified him in the sight of Kings, and gaue him commandment before his people, & shewed him his glorie. 4. In his faith and meekenes he made him holie, and chose him of al flesh. 5. For he heard him, and his voice, and brought him into a cloud. 6. And he gaue him precepts *(a)* face to face, and a law of life and discipline, to

Exo. 3.

Nu. 21.

*(a) Moyses saw
Gods workes
more cleerely*

teach

Exo. 28. teach Iacob his testament, and Israel his iudgements. 7. He exalted Aaron his brother high, and like to himself of the tribe of Leui. 8. He established vnto him (b) an euerlasting testament, and gaue him the Priesthood of the nation, and made him blessed in glorie, 9. and he girded him about with a girdle, and put vpon him a robe of glorie, and crowned him in furniture of power. 10. Garments to the feete, and breches, and an Ephod he put vpon him, and compassed him with litle belles of gold very manie round about, 11. to giue a sound in his going, to make sound heard in the temple for a memorie to the children of his nation. 12. An holie robe, of gold, and hyacinthe, and purple; a wouen worke, of a wiseman, indued with iudgement and truth: 13. Of twisted scarlet the worke of an artificer, with precious stones figured in the closure of gold, and grauen by the worke of a lapidarie for a memorial, according to the number of the tribes of Israel. 14. A crowne of gold vpon his miter grauen with a seale of holines, and the glorie of honour: a worke of power, & the adorned desires of the eies. 15. There were none such to faire before him, euen from the beginning. 16. No stranger was clothed with them, but only his children alone, and his nephewes for euer. 17. His sacrifices were consumed with fire euerie day. 18. Moyse filled his hands, & anoynted him with holie oile. 19. It was made vnto him for an euerlasting testament, and to his seede as the daies of heauen, to doe the function of Priesthood, and to haue praise and to glorifie his people in his name. 20. He choie him of al that liued, to offer sacrifice to God, incense, and good o'our, for a memorial to pacifie for his people: 21. and he gaue them power in his precepts, in the testaments of his iudgements, to teach Iacob his testimonies, and in his law to giue light to Israel. 22. Because strangers stood against him, and for enuie men compassed him about in the desert, they that were with Dathan and Abiron, and the congregation of Core in anger. 23. Our Lord God saw, and it pleased him not, and they were consumed in the violence of wrath. 24. He did prodigious things vnto them, and consumed them in flame of fire. 25. And he added glorie to Aaron, and gaue him an inheritance, and diuided vnto him the first fruits of the increase of the earth. 26. He prepared them bread in the first vnto satietie: for the sacrifices also of our Lord they shal eat, which he gaue to him, and to his seede. 27. But (c) he shal not inherite the nations in the land, and he hath no part in the nation: for himself is his portion & inheritance. 28. Phinees the sonne of Eleazar is the third in glorie, in imitating him in the feare of our Lord: 29. and to stand in the reuerence of the nation: in the goodnes and alacritie of his soule he pacified God for Israel. 30. Therefore did he establish vnto him a couenant of peace, to be the Prince of the holies, and of his nation, that the dignitie of Priesthood should be to him and to his seede for euer. 31. And the testament to (d) Dauid King, the sonne of Iesse of the tribe of Iuda, and inheritance to him and to his seede, that he might giue wisdom into our hart to iudge his nation in iustice, that their good things might not be abolished, & their glorie in their nation he made euerlasting.

then other Prophets, yet saw not his substance, as is noted Exod. 33. (b) Aarons Priesthood continued so long as Moyse law: that was til Christ. And now the Priesthood according to the order of Melchisedech continueth to the end of the world.

(c) The tribe of Leui had not a portion of inheritance separate from the rest, but had tithes, first fruits, and oblations for their temporal prouision. (d) King Dauid gaue special assistance to the Priests, and greatly advanced Gods seruice. Paral. 3 &c.

C H A P. XLVI.

Praises of Iosue, 9. Caleb, 13. the Iudges of Israel, 16. Namely of Samuel Iudge and Prophet.

(a) Iosue succeeded in the temporal government: for the spiritual perteyned to the successours of Aaron.

Nam. 27.

(b) Only Iosue and Caleb remained of those which came out of Aegypt, al the rest dyed in the desert; and their children entered into Chanaan.

Nam. 14.

(c) Though some of the Iudges were sometimes great sinners, yet they were finally iust, & for their good actes much renowned.

(d) Samuel appointed Saul and David Kings.



STRONG in battel was Iesus the sonne of Naue (a) successour of Moyse among the prophets, who was great according to his name, 2. most great in the saluation of Gods elect, to ouerthrow the enemies rising vp, that he might get the inheritance of Israel. 3. What glorie obteyned he in lifting vp his hands, and casting swords against the cities? 4. Who before him did so resist? for our Lord himself brought the enemies. 5. Whether was not the sunne hindered in his anger, and one day was made as two? 6. He inuocated the mightie soueraigne in assaulking of the enemies on euerie side, and the great and holie God heard him in haile-stones of exceeding great force. 7. He made violent assault against the nation of his enemies, and in the going downe he destroyed the aduersaries, 8. that the nations might know his might, that it is not easie to fight against God. And he folowed at the back of the mightie. 9. And in the daies of Moyse did mercie, and (b) Caleb the sonne of Iephone, did stand against the enemy, and stayed the nation from sinnes, and appeased the murmuring of malice. 10. And they two being appointed, were deliuered out of danger from among the number of six hundred thousand foote men, to bring them into their inheritance, into the land that yealdeth milke and honie. 11. And our Lord gaue strength to Caleb himself, and his strength continued euen vntil old age, so that he went vp into the high place of the land, & his seede obteyned inheritance. 12. That al the children of Israel might see, that it is good to obey the holie God. 13. And (c) al the iudges by their name, whose hart was not corrupted: which were not turned away from our Lord, 14. that their memorie might be blessed, and their bones spring out of their place, 15. and their name continue for euer, the glorie of the holie men remaying vnto their children. 16. The beloued of our Lord his God Samuel the Prophet of our Lord renewed the empire, and (d) anoynted Princes in his nation. 17. By the law of our Lord he iudged the congregation, and the God of Iacob saw, and in his fidelitie was proued a prophet. 18. And he was knowen faithful in his words, because he saw the God of light: 19. and inuocated our Lord Omnipotent, in assaulking the enemies besetting him on euerie side, in the oblation of an immaculate lambe. 20. And our Lord thundered from heauen, and in great sound he made his voice heard, 21. and he descomfited the Princes of the Tyrians, and al the dukes of the Philisthiims: 22. and before the time of the end of his life, and the world, he gaue testimonie before

Iosue 10.

Nm. 14.

Iosue 14.

1. Reg. 17.

1. Reg. 7.

1. Reg. 12.

our

(*) If Saual himself had not appeared (but some other spite) it could not haue been noted in his praises. See. 1. Reg. x8.

our Lord, and his Christ, mooney and what soeuer besides vnto the verie shoes he tooke not of al flesh, and no man accused him. 13. And after this he slept, and (c) he notified to the King, and shewed him the end of his life, and he exalted his voice out of the earth in prophecie, to take cleane away the impietie of the nation.

1. Reg. 28.

CHAP. XLVII.

Praises of Nathan, 2. David, 14. and Salomon; in whose progemie (21. notwithstanding his fall) 27. the royal scepter remained for Dauids sake though for his and the peoples sinnes tenne tribes were cut off, and set into schisme.



ETER these things arose Nathan the Prophet in the daies of Dauid, 2. And as the fatte separated from the flesh, so was Dauid from the children of Israel, 3. He plaied with lyons as it were with lambes: and with beares he did in like manner as with lambes of sheepe in his youth. 4. Did not he kil the giat, & tooke away reproch from his natio: 5. In lifting vp his hand, with a stone of the sling he overthrew the boasting of Goliah: 6. for he inuocated our Lord the omnipotēt, and he gaue in his right hand, to take away the man strong in battel, and to exalt the horne of his nation. 7. So in ten thousand did he glorifie him, and praised him in the blessings of our Lord, in offering to him a crowne of glorie: 8. for he destroyed the enemies on euerie side, and rooted out the Philisthijms the aduersaries euen vntil this present day: he brake their horne for euer. 9. In euerie worke he gaue confession to the Hēlie one, and to the Highest, in the word of glorie. 10. Frō (a) al his hart he praised our Lord, & loued God, that made him, and gaue him might against his enemies: 11. and he made singers to stand before the altar, and by their sound he made sweete tunes. 12. And in the solemnities he gaue honour, and adorned the times euen to the end of his life, that they should praise the hōlie name of our Lord, and magnifie the holines of God in the morning. 13. Our Lord purged his sinnes, and exalted his horne for euer: and he gaue him a testament of the kingdom, and the seate of glorie in Israel. 14. After him arose a wife sonne, and for (b) him did he overthrowe at the might of the enemies. 15. Salomon reigned in dayes of peace, to who God subdued al his enemies, that he might build an house in his name, & prepare holines for euer: as (c) thou art instructed in thy youth. 16. And thou art replenished as a riuier with wisdom, and thy foule discovered the earth. 17. And thou didst multiplie darke sayings in comparifons: thy name was bruted to the islands far off, and thou wast beloued in thy peace. 18. The landes merueled at the songs and proverbs, and comparifons, and interpretations, 19. and at the name of our Lord God, whose name is, God of Israel. 20. Thou didst gather gold as copper, and filledst

2. Reg. 11.

1. Reg. 17.

Ibidem.

1. Reg. 18.

1. Par. 25.

2. Reg. 22.

3. Reg. 3.

1. Reg. 4.

(a) Amongst all the renowned actes of Dauid his pure and sincere hart most pleased God.

(b) For Dauids sake God gaue wisdom to Salomon, and peace in his kingdom.

(c) By Apostrophe the author turneth his speach to Salomon.

(c) Salomons finnes were punished, but Gods mercie continued in conseruing his posteritic. *Psal. 38.*

siluer as lead, 21. and bowedst thy thighes to women: thou hast had power on thy bodie. 22. Thou hast made a blotte in thy glorie, & profaned thy seede to bring wrath to thy childrē, & thy follie to be kindled, 23. to make the Kingdom diided, and a stubburne Kingdom to reigne of Ephraim. 24. But God wil not leaue his mercie, and he wil not corrupt, nor abolish his owne workes, neither wil he destroy from the stocke the nephewes of his elect: and he wil not corrupt the seede of him, that loueth our Lord. 25. But he gaue a remnant to Iacob, and to Dauid of the same stocke. 26. And Salomon had an end with his fathets. 27. And he leaft after him of his seede, the follie of the nation, 28. and Roboam hauing litle wisedom, who turned away the nation by his counsel, 29. and Iero-boam the sonne of Nabat, who made Israel to sinne, and made a way of sinning to Ephraim, and their finnes did abound very manie. 30. They remoued them away from their land very far. 31. And he sought al iniquities, til there came defenie vnto them, and he rid them from al finnes.

3. Reg. 10.
3. Reg. 11.
Psi. 88.
v. 34
3. Reg. 12.

C H A P. XLVIII.

Praises of Elias, 13. Eliseus, 19. Ezechias, 23. and Iaias.



ND there arose Elias the prophct, as it were fire, and his word burnt as a litle torche. 2. Who brought famine vpon them, and they prouoking him in their enuie were made fewe, for they could not abide the precepts of our Lord. 3. By the word of our Lord he stayed heauen, and he brought downe fire from heauen (a) thrise. 4. So was Elias magnified in his meruelous workes. And who can so glorie like vnto thee? 5. Who didst rayse vp the dead frō hel, from the lotte of death, in the word of our Lord God. 6. Who didst cast downe Kings to destruction, and didst easly breake their might, and the glorious from their bed. 7. Who hearest iudgement in Sina, and in Horeb iudgements of defence. 8. Who auoyntest Kings to repentance, and makest Prophets successours after thee. 9. Who wast receiued in a whirlwind of fire, in a chariot of ferie horses. 10. Who art written in the iudgements of times, to appease the wrath of our Lord, to reconcile the hart of the father to the sonne, and to restore the tribes of Iacob. 11. Blessed are they that saw thee, and were honoured in thy freinds lype. 12. For we liue by life only, but after death our name shal not be such. 13. Elias was indeed hid in the whirlwind, & his spirit was complete in Eliseus: in his dayes he feared not the Prince, and no man ouercame him by might. 14. Neither did any word ouercome him, and his bodie (b) prophciad being dead. 15. In his life he did wonders, and in death he wrought merueious things. 16. In al these things the people repented not, and they departed not from their finnes, til they were cast out of their land, and were disperfed into al

8. Reg. 17.
3. Reg. 9.
4. Reg. 2.
4. Reg. 3.

(a) Elias procured fire from heauen to burne his sacrifice, 3. Reg. 18. and twife more to burne an hundred men which persecuted him. 4. Reg. 1.

(b) The miracle wrought by his dead hodie shewed that he was an holie Prophct.

the

he earth 17. And there was least a verie final nation, and a Prince in the house of Dauid, 18. Some of them did that which pleased God: but others committed manie finnes. 19. Ezechias fenced his citie, and brought in water into the middes therco, and digged a rocke with yron, and buist a wel for water. 20. In his dayes came vp Sennacherib, and sent Rabfaces, and listid vp his hand against them, and put forth his hand vpon Sion, and became proude by his mightines. 21. Then were their harts and hands moued: and they were in sorow as trauailing women. 22. And they inuocated our merciful Lord, and spredding their hands, they listid them vp to heauen, and the holie Lord God (c) quickly heard their voice. 23. He was not mindful of their finnes, neither did he giue thē to their enemies, but purged them by the hand of Isaie the holie Prophet. 24. He ouerthrew the campe of the Assirians, and the Angel of our Lord destroyed them. 25. For Ezechias did that which pleased God, and went strongly in the way of Dauid his father, which Isaie commanded him, the great prophet, and faithful in the sight of God. 26. In his daies the sunne returned backward, & added lite to the King. 27. By a great spirit he saw the last things, and comforted the mourners in Sion. 28. For euer he shewed the things to come, & secret things before they came to passe.

4. Reg. 20.
4. Reg. 18.

4. Reg. 19.
Isa. 38.

4. Reg. 20.
Isa. 38.

4. Reg. 13.
See the miracles of Elias, & Elifeus. To. 1.
4. Reg. 2.

(c) Prayer prevailed, when forces were not sufficient.
See, 4. Reg. 19.

ANNOTATIONS.

CHAP. XLVIII.

10. *VVho are written.*) Amongst other quarels, Protestants except against the authenticall authoritie of this booke, because the Authour saith, that Enoch and Elias shal come againe, to appease the wrath of our Lord, to reconcile the father to the sonne, and to reitore the tribes of Iacob. But that this is no iust exception, is clere by other holie Scriptures, where the same vniforme doctrine of the whole Cnurch is no lesse euident, then in this booke. For God himself saith the same also by the mouth of his Prophet Malachie: Behold I wil send you Elias the Prophet, before the day of our Lord come, the great and dreadful. Christ also sayth: Elias indeed shal come, and restore al things. Wherupon S. Chrysofom, after he hath shewed how terrible Antichrist shal be, by reason of his temporal power, crueltie, and wicked lawes, he addeth: Feare thou not: He shal only haue force in the reprobate, that perish. For then also Elias shal come, to fortifie the faithful. Likewise the words in the Apocalyps: I wil giue to my two witnesset, & they shal Prophecie a thousand two hundred & three score dayes, were euer inuariably vnderstood by tradition, from the first preachers of Christ (as the ancient writer Aretas testifieth) that Enoch and Elias shal come, & admonish al, not to giue credite to the deceitful wonders of Antichrist: and that they shal trauel in this testimonie the space of three yeares and a half. For 1260 dayes come very nere to that space of time.

Mal. 4.
Ma. 17.
In 2.
Thes 2.
Apo. 11.

Not only this booke but other holie Scriptures also witness that Elias shal returne and preach before the end of the world.
S. Chrysofom Aretas, and other Doctors testifie the same.
See. Annot. Gen. 5.

C H A P. XLIX.

Praise of Iosias, who (like to David, and Ezechias) tooke away occasions of idolatrie. 8. Praises of Ieremie, 10. Ezechiel, 12 and the twelue Prophets. 13. Also of Zorobabel, Iesus the sonne of Iosedech, Nehemias, Enoch, Ioseph, Seth, Sem, and Adam.



HE memorie of Iosias is according to the confection of perfume made by the worke of an apothecarie. 2. His remembrance shal be sweete as honie in euerie mouth, & as musick in a banket of wine. 3. He was directed by God into the repentance of the nation, and he tooke away the abominations of impietie. 4. And he gouerned his hart toward our Lord, and in the daies of sinners he strengthened pietie. 5. Except David, and Ezechias, and Iosias, (a) al committed sinne. 6. For the Kings of Iuda forsooke the law of the Highest, and contemned the feare of God. 7. For they gaue their kingdom to others, and their glorie to a strange nation. 8. They burnt the chosen citie of holines, & made the waies threof delolare in the hand of Ieremie. 9. For they euil intreated him, who was consecrated a prophet from his mothers wombe, to ouerthrow, & pluck vp, and destroy, and to build againe, and renewe. 10. Ezechiel who saw the sight of glorie, which he shewed him in the charior of Cherubs. 11. For he made mention of the enemies in rayne, to doe good vnto them, that haue shewed right waies. 12. And the bones of the twelue prophets wel may they spring out of their place: for they haue strengthened Iacob, and haue redeemed themselues in the fidelitie of power. 13. How may we magnifie Zorobabel: for he also was as a signet on the right hand, 14. and so Iesus the sonne of Iosedec: who in their daies built the house, and erected the holic temple to our Lord, prepared to cuerlasting glorie. 15. And Nehemias in the memorie of much time, who erected vs our walies ouerthrowen, and set vp the gates and lockes, who built our houses. 16. No man hath been borne in the earth like to Henoch: for (b) he also was taken vp from the earth. 17. Neither as Ioseph, who was a man borne Prince of his brethren, the stay of the nation, the ruler of his brethren, the stay of the people: 18. and his bones were visited, and after death (c) they prophesied. 19. Seth, and Sem obreynd glorie with men: and aboue euerie soule, in the beginning Adam.

(a) Manie other Kings of Iuda refrained alwayes from committing idolatrie, but these three destroyed al places of idolatrie in their kingdom, which the others did not.

(b) See the Annotation. ch. 38. v. 10.

(c) Ioseph prophesying that the people should depart from Aegypt, willed them to carie his bones with them. Gen. 50. So by carying his bones they professed, that he had truly prophesied.

4. Reg. 22.

2. Par. 34.

4. Reg. 13.

4. Reg. 25.

1. re. 1.

Ezech. 1.

Agg. 2.

1. Esd. 3.

3. Esd. 5.

Zach. 3.

2. Esd. 2.

Gen. 5.

Gen. 39.

40. Esd.

C H A P. L.

Praijes of Simon the High Priest. 27. Detestation of certaine persecuting aduersaries. 29. With conclusion that the obseruers of this doctrine shal be wise and happie.



*Iosephus
lib. 12.
Ansiq.*

IMON (a) the sonne of Onias, the high priest, who in his life held vp the house, and in his daies strengthened the temple. 2. The height also of the temple was founded by him, the double building and high walles of the temple. 3. In his daies the welles of waters flowed out, and they were filled as the sea about measure. 4. Who had care of his nation, and deliuered it from perdition. 5. Who preuailed to amplifie the citie, who obeyned glorie in conuersing with the nation: and amplified the entrance of the house, and the court. 6. As the morning starre in the middes of a cloude, and as the ful moone he shineth in his dayes. 7. And as the sunne shining, so did he shine in the temple of God. 8. As the rainbow that shineth among the clouds of glorie, and as a flower of roses in the daies of the spring, and as the lilies that are in the passage of water, and as frankinsence smelling in summer daies. 9. As fire glittering, and frankinsence burning in the fire. 10. As a massie vessel of gold, adorned with cuerie precious stone. 11. As an oliue tree budding, and a cypresse tree aduancing it self on high, when he tooke the robe of glorie, and was reuested to the consummation of strength. 12. In going vp to the holie altar, he made the vesture of holines, glorie. 13. And in receiuing the portions out of the hand of the Priests, himself also standing by the altar. About him was the ring of his brethren: and as the cedar plant in mount Libanus, 14. so stode they about him as boughes of the palme tree, & al the children of Aaron in their glorie. 15. And the oblation of our Lord in their hands, before al the synagogue of Israel: and executing the consummation on the altar, to amplifie the oblation of the high King, 16. he stretched forth his hand in * oblation of moist sacrifice, and offered of the blood of the grape. 17. He powred out on the foundation of the altar a diuine odour to the high Prince. 18. Then cried out the children of Aaron, they sounded with beaten trumpets, and made a great voice to be heard for a remembrance before God. 19. Then al the people together made hast, and fel on their face vpon the earth, to adore our Lord their God, and to make prayers to God Omnipotent the Highest. 20. And the singers amplified in their voices, and in the great house the sound was encreased ful of sweetenes. 21. And the people in prayer desired our Lord the Highest, vntil the honour of our Lord was perfected, and they finished their office. 22. Then comming downe, he lifted vp his hands ouer al the congregation of the

(a) This Simon called Iustus, and Priscus, was high Priest when this booke was written. (in the time of Ptolomie the first, King of Aegypt) a very holie man, and dead before it was translated into Greeke about the time of Ptolomie the third called Euergetes, nere 300. yeares before Christ.

* Libatione.

Num. 6.
v. 23.

3) Three nations; the Idumeans, Philistines, and Samaritans, did most persecute the Israelites: the Samaritans were not one pure nation, but mixt of Assirians and Iewes: and so here called *no nation*.

(c) They are also called a *foolish people*, because they knowing true religion, mixed idolatrie therewith, according to diuers sects, as appeareth 4. Reg. 17. v. 29.

(4) Where we are not able to render recompence to benefactors, especially to God, we are the more bound to acknowledge his manie great benefits, altogether vnderferued by vs.

children of Israel, to giue glorie to God from his lips, and to glorie in his name, 23. and he repeated his prayer, willing to shew the power of God. 24. And now praye the God of al, who hath done great things in al the land, who hath encreased our daies from our mothers wombe, and hath done with vs according to his mercie: 25. giue he vnto vs ioyfulness of hart euerlasting: 26. that Israel may belieue that the mercie of God is with vs, to deliuer vs in his dayes. 27. Two nations my soule hateth: and the third is (b) no nation, which I hate: 28. they that sitte in mount Seir, and the Philistijms, and the (c) foolish people that dwel in Sichem. 29. Iesus the sonne of Sirach, a man of Ierusalem, wrote the doctrine of wisdom and discipline in this book, who renewed wisdom from his hart. 30. Biessed is he, that conuerleth in these good things: and he that layeth them in his hart, shal be wise alwayes. 31. For if he doe them, he shal be able to doe al things: because his steps are in the light of God.

C H A P. LI.

The Authour rendereth praises and thanks to God; 18. and inuitem others to doe the same, by his owne example, 31. and by earnest exhortation.



TH E prayer of Iesus the sonne of Sirach. (4) I wil confesse to thee o Lord King, and wil praise thee God my Sauour. 2. I wil confesse to thy name: because thou art become my helper and protectour, 3. & hast deliuered my bodie from perdition, from the snare of an vniust tong, and from the lips of them that worke lying, and in the sight of them that stooode vp thou art become my helper. 4. And thou hast deliuered me according to the multitude of the mercie of thy name from them that did roare, prepared to deuoure, 5. out of the hands of them that seeke my soule, and from the gates of tribulations which haue compassed me: 6. from the oppression of the flame, which hath compassed me, and in the mids of fire I was not burnt. 7. From the depth of the bellie of hel, and from a defiled tong, and from the word of lying, from a wicked King, and from an vniust tong: 8. my soule shal praise our Lord euen to death, 9. and my life was approaching to hel beneath. 10. They haue compassed me on euerie side, & there was none that would helpe. I looked toward the helpe of men, & there was none. 11. I remembered they mercie o Lord, and thy operation, which are from the beginning of the world, 12. Because thou deliuerest them that patiently expect thee o Lord, and sauest them out of the hands of the nations 13. Thou hast exalted my habitation vpon the earth, and I haue prayed for death to passe away. 14. I haue inuocated our Lord the father of my Lord, that he

leau

leauē me not in the day of my tribulation, and in the time of the proud without helpe. 15. I wil praise thy name continually, and wil collaude it in confession, and my prayer was heard. 16. And thou hast deliuered me from perdition, and hast rescued me from the wicked time. 17. Therefore wil I confesse, & say praise to thee, and blesse the name of our Lord. 18. When I was yet ^(b) yong, before I erred, I sought for wisdom openly in my prayer. 19. Before the temple I prayed for it, and vnto the later end I wil seeke after it, and it shal flourish as the grape timely ripe, 20. my hart hath reioyced in it, my foote hath walked the right way, from my youth I searched after it. 21. I bowed mine eare a litle, and receiued it. 22. I found much wisdom in my self, & I haue much profited therein. 23. To him that giueth me wisdom, wil I giue glorie. 24. For I haue consulted to doe it: I haue had a zeale to good, and shal not be contumded. 25. My soule hath wrestled in it, and in doing it I was confirmed. 26. I fetched forth my hands on high, & I lamented foolishnes. 27. I directed my soule to wisdom, and in knowledge I found it. 28. I possessed with it an hart from the beginning: for this cause I shal not be forsaken. 29. My belie was troubled in seeking it: therefore shal I possesse a good possession. 30. Our Lord hath giuen me a tong for my reward: and with the same I wil praise him. 31. Approch vnto me ye vnlearned, and gather your selues together into the house of discipline. 32. Why slacke ye yet: and what say you herein: your soules are exceeding thirstie. 33. I haue opened my mouth, and haue spoken: Bye it for you without siluer, 34. and submit your necke to the yoke, and let your soule receiue discipline: for it is very neere to finde it. 35. See with your eyes that I haue laboured a litle, and haue found much rest to my self. 36. Take ye discipline in a great summe of siluer, and possesse aboundance of gold in it. 37. Let your soule reioyce in his mercie, and you shal not be confounded in praise. 39. Worke your worke ^(c) before the time, and he wil giue you your reward in his time.

^(b) When senses are most ripe, and the soule most freed from great finnes, is the aptest time to serue God, & to get all vertues, and true knowledge. *Eccles. 12.*

^(c) In stead of riches labour to get wisdom, for it is much better then all gold & siluer. Merite is in this life, and reward in the next.

The end of the Sapiential Books.



THE FOURTH PART OF THE OLD TESTAMENT CONTEINING PROPHETICAL BOOKS.

The argument of Prophetical books in general.

Gods special
benefite of
sending Pro-
phets to the
people.

The function
of Prophets,
to exhorte to
repentance,
with hope of
Gods mercie
by Christ.

Foure greater
Prophets, and
twelue lesser
were Authours

AMongst manie great benefites, which God bestowed vpon his peculiar people in the old Testament, one principal, and very excellent was, that besides their ordinarie Pastours, and gouerners in spiritual causes, the Priests of Aarons progenie, and other clergie men of the same tribe of Leui, in Ierarchical subordination of one chief, with other superiours and subiects, disposed in sacred functions; he also gaue them other extraordinarie Prophets of sundrie tribes, as admonitours and guides, to reduce them from errours of sinne, into the right way of vertue. Which office the same Prophets performed, as wel by threating the offenders with Gods wrath, and punishment, as by exhorting them to repentance, and so to trust in Gods assured mercie, that he would giue them better times, and reliefe from their miseries. But most especially these holie Prophets did foresee, and foretel the happie times of Grace in the New Testament: The comming of the Messias, Christ our Redeemer and Sauour: with the mysteries of his Incarnation, Birth, Passion, Death, Resurrection, Ascension. Coming of the Holie Ghost. Foundation, Propagation, perpetual Stabilitie of his Church; and finally the General Iudgement, Eternal Glorie of the blessed, and Euerlasting paine of the damned. For albeit they preached and prophesied manie things, properly and immediately perteyning to the particular state, and people of the Iewes, and other nations, where they conuersed, yet the principal summe of al the prophetical books, is of Christ and his Church. Yea al the old Testament is a general prophetic, and foreshewing of the New. Which (as we noted in the beginning) is conteyned, and lieth hid in the old. Neuertheles speaking more distinctly of the proper arguments, or contents of the foure parts of the old Testament, the former three more peculiarly set forth the Law, the Historie, and Sapiential precepts: and this last part chiefly conteyned Prophecies of things to come. Of which the greatest part is now come to passe, or daily fulfilled, and the rest shal likewise be performed in due time. So now in order after the Legal, Historical, and Sapiential books, folow the Prophetical: and are these, according to the names of the Prophets that writ them.

Isaie, Ieremie with Bafuch, Ezechiel, and Daniel, commonly called the greater Prophets: and the twelue lesser are Osee, Ioel, Amos, Abdias, Ionas, Micheas, Nahum, Abacuc, Sophonias, Aggeus, Zacharie and Malachie. Who were al singularly inspired, and governed in their preachings and writing by the Holie Ghost, that they could not erre. Yea they were so illuminated in their vnderstanding, that they cleerly saw that which they vttered. And therefore their Prophecies are called Visions, for the assured infallibilitie of truth, which they auouch. For as nothing is more certaine in vulgar knowledge, then that which we see with our corporal eyes, and therefore of al witnesses the eye-witnes is esteemed the surest: and as in al natural knowledge that is most certaine, which is seen by discourse of reason: so in supernatural knowledge nothing is more assured then that which is seen by supernatural light. Wherof there be three sorts: the light of Faith of Prophecie, and of Glorie. Al three certaine, and vndoubted; but most cleere and manifest is the vision by light of glorie: wherby God is seen in himself, and al things in him, that pertaine to the state of euerie glorious Saint. Next thereto is the vision by light of prophecie, wherwith God illuminateth the vnderstanding of the Prophet by a special, extraordinarie, and transuorie light of grace, that either he cleerly seeth the reuealed truths, or at least perfectly knoweth that he is moued by the Holie Ghost, though he vnderstand not al that the Holie Ghost intendeth, and so when and where it is Gods wil, he vttereth the same for instruction of others. The last, which is also certaine, but more obscure, is the supernatural knowledge, which al Catholike Christians haue by light of faith, assuredly believing al things which God reuealeth by his Church.

Concerning therefore this excellent diuine gift of Prophecie, granted to few, for the benefite of al Gods seruants, we are here to informe the vulgar reader, that wheras these Prophecies are for most part hard to be vnderstood, and as S. Peter teacheth, not knowen by priuate interpretatio, but must be interpreted by the same Spirite, wherwith they were written, our purpose is not to explicate them, nor yet to produce large explications of the godlie learned Fathers, but rather fewer and briefer notes then heertofore, and for the rest we remitte the more learned and studious readers according to their capacities, to search the same in the commentaries of ancient and late Expositors, wishing others to content themselues, with the more easie partes of holie Scriptures, and other godlie bookes, and daylie instructions of spiritual teachers. And such as doe also read these, may obserue with vs, these (amongst other) special causes of the hardnes of the Prophets. One cause is the frequent interruption of sentences, with suddaine change from one person or matter to another, without apparent coherence Which S. Ierom noteth in sundrie places. As Isaie. 7. after that the Prophet hath severely reprehended King Achab, for his distrust of Gods assistance against his temporal enemies (v. 13.) in the next words he prophecieth, that a Virgin shal conceive, and beare a sonne, Christ our Sauour: and the like in other places. An other cause is, that the Prophets speake things of some persons, which are to be fulfilled in others, either of their progenie, or prefigured by them. As the prophecie of the Iewes and Gentils, comprised in the historie of Esau & Iacob. Likewise that which Iacob Prophecied (Gen. 29.) of Simeon an Leui, not fulfilled in themselues, but in the Scribes, and

authours of the propheticall books following, Baruchis booke being inserted in Ieremie.

Prophecies are called visions, for their certaintie.

Light of prophecie is next to the light of glorie, and more cleere then the light of faith.

Prophecies are hard to be vnderstood for diuers causes.

Suddaine transition from one thing to another.

That which is spoken of certaine persons is ment of others.

2. Pet. 1.

S. Ierom. in c. 2.

Es 3 Nahu.

S. Chry. ho 8. in Math. 2.

Prophecies are often vttered in figuratiue speeches. Some consist in things done, others are mixt with histories, and temporal things with spiritual.

Why God would haue them obscure.

Priests descending of their stock. Also much of that which Dauid seemeth to speake of Salomon, Psal. 88. can only be vnderstood of Christ. Other examples will occurre in the Prophets ensuing. Briefly, for we can not here expresse al the causes in few words, Prophecies are ofentimes vttered in figuratiue speeches, and often not in words but in factes; other times so mixed with histories, and temporal things with spiritual againe some things pertyning to the old Testamēt, so ioyned with mysteriet of the new & the like, that most hard it is to discerne, nay, not possible without special reuelation or instruction of others, to know to what purpose or thing euerie part pertynesh, or is to be applied: for some things are spoken onlie of the historie, some things of mysteriet, manie things of both. And the reason why the Holie Ghost doth so vtter these Prophecies is noted by S. Ierom (in Nabum. 3.) that the proud and malicious enimies of Religion may not vnderstand them: Lest (sayth he) a holie thing should be giuen to dogges, pearles cast to swine, most sacred mysteriet laide open before prophane persons. S. Gregorie also alleadgeth an other reason (ho. 17. in Ezech.) That occasion of humilitie may be giuen vs by those things, which are hidden in holie Scriptures. And increase also of merite by belieuing more then we vnderstand, because faith hath not merite, where reason giueth expetiment.

S. Aug de care. rud. bus c. 3.

Es cont. Mend. c. 10.

Eutym. in Psal. 117.



THE ARGUMENT OF THE PROPHECIE OF ISAIE.

Isaie of noble lineage, and a Martir, prophesied a long time
Is called the Euangelical Prophet.
He writ in a high stile.

Lived in the Kingdom of Iuda.

Isaie the sonne of Amos, and nephew (as S. Ierom insinuateth) to King A~~ma~~masias. Prophecied in the times of Osiat, Ioathan, Acha, Ezechias, and in the beginning of Manasses. Kings of Iuda; in al about three score yeares and was cruelly put to death, sawed into parts by commandment of Manasses. He is commonly called the Euangelical Prophet, for his ample and particular speeches of Christ, more large and more plaine then in anie other of the old prophets. His stile is high & eloquent, according to his liberal education beeing of the royal blood. For so it pleaseth the Holie Ghost to vtter his diuine Prophecies diuersly, according to the qualities and conditions of the persons by whom he speaketh: by Isaie in a loftie, and by Amos in a meane stile: as a musitian soundeth the same song, by a simple pipe, & by a cornet, trumpet, or other muscal instrument. Which S. Paul also witnesseth, saying: Diuersly and by diuers meanes God spake to the fathers in the Prophets Isaie therfore conuersing in the Kingdom of Iuda, especially in the Imperial and Metropolitane citie of Ierusalem, preached & Prophecied manie things pertyning to the Tribes of Iuda and Benjamin, as also to the tribe of Leui which after the schisme of Ieroboam repayed in maner al to the Kingdom of Iuda, where God was rightly serued: He prophesied also of the remne Tribes, the Kingdom of Israel, & of the iuture captiuities of them both,

Prefac. ad Paul. & Eust.

S. Ierc. Ep. st. ad Paulin. Es in com. I sa.

S. Aug. 11. 18. c. 27. 11. tit. & lib. 9. c. 1. confess. Heb. 1.

and

and of the reduction of Iuda. Also he prophesied of other nations, and peoples, with whom the Iewes had either enmitie, or freindlie conuersation: and of al the world. But most especially of the conning of Christ, to redeeme, & deliuer mankind from captiuitie of sinne.

The whole Prophecie conteyneth two general parts. First more principally the Prophet admonisheth, and threatneth the people, that they shal be punished for their manifold sinnes, in the 39. former chapters. In the other 27. he comforteth them, signifying that God of his mercie wil after chastisement, & their repēance, deliuer them from their aduersaries. Yet so that ech part participateth of the principal contents with the other. More particularly the whole booke may be diuided into eight parts. In the twelue first chapters, the Prophet admonisheth al sortes in the Kingdom of Iuda, of their ingratitude towards God, with manie other sinnes, and of iust punishment, but mixt with consolation of Gods mercie, and thanks-giuing for the same. In eleuen chapters folowing, he directeth his speech to other Nations aduersaries to the the Iewes. In foure more he extendeth his admonitions to al the world, stil intermixing some consolations. In other foure he reprehendeth both the Kingdom of Israel & Iuda, for seeking helpe of strange nations. In the next eight chapters he prophesieth of diuers dangers imminent to the Kingdom of Iuda, of their captiuitie in Babylon, of Gods benignitie deliuering them, & very much in euerie part of Christ, and his Church. Then in five chapters he prophesieth very particularly of the comfortable deliuerie from sinne by Christ. In other foure from temporal captiuitie by Cyrus King of Asirians. And finally in the last eighteene chapters he prophesieth largely of the perfect deliuerie by Christ, conuerſion of al Nations, reiection of the Iewes, til nere the end of the world, when they shal also returne to Christ.

The contents, diuided into two general partes.

And into eight particular.





THE PROPHECIE OF ISAIE.

CHAP. I.

The first part.
The Kingdom
of Iuda shal
be captiue in
Babylon, for
their ingrati-
tude towards
Gods, and
other finnes.

(a) Not Amos
the third of the
lesse prophets,
for this name is
written in o-
ther letters
in Hebrew:
but one of the
royal bloud, as
S. Ierom.
testifieth.

(b) Prince,
Priest, and
people are al
sicke of ingra-
titude against
God, & other
iniquities.

(c) Ierusalem
defaced and
destroyed.

(d) God conti-
nually prefer-
ueth some
holie seede,
that his
Church neuer
faileth.

*Isaie prophecying in the dayes of foure Kings of Iuda, 2. admonisheth both Princes
and people of their ingratitude, and other finnes against God: 7 for which they
shal be led captiue. 11. Neither shal sacrifices, nor prayers saue them. 16. except
they cleanse their scules from finnes. 20. Which they not doing shal be seuerely
punished. 26. Wherby the reliques shal be purged, and the Church shal flourish.*



HE vision of Isaie the sonne of (a) Amos, which he sawe
concerning Iuda and Ierusalem in the dayes of Ozias,
Ioathan, Achaz, and Ezechias, Kings of Iuda. 2. Heare ye
heaucens, & giue care o earth, because our Lord hath spo-
ken. I haue brought vp children, and exalted them: but
they haue despised me. 3. The ox hath knowen his
owner, and the asse his masters crib: but Israel hath not knowen me, and
my people hath not vnderstood. 4. Woe to the sinful natiõ, the people lodẽ
with greuous iniquitie, the wicked seede, vngracious children: they
haue forsaken our Lord, they haue blasphemed the holie one of Israel,
they are reuolted backwards. 5. For what shal I strike you anie more,
which adde preuarication: (b) euerie head is sicke, & euerie hart in hea-
uines. 6. From the sole of the foote vnto the toppe of the head, there is no
health therein: wound, and wayle, and swelling stroke: it is not bound vp,
nor cured with medicine, nor mollified with oile. 7. Your land is desolate,
your cities burnt with fire: your countrie strangers deuour before your
face, and it shal be made desolate as in the spoile of enemies. 8. And (c) the
daughter of Sion shal be left as a vineyard, and as a cottage in a place of
cucumbers, and as a citie that is wasted. 9. (d) Vnlesse the Lord of
hostes had lefte vs seed, we had been as Sodom, and we should be
like to Gomorrha. 10. Heare the word of our Lord ye Princes of So-
dom, giue care to the law of our God ye people of Gomorrha. 11. To what
purpose doe you offer me the multitude of your victimes, saith our Lord? I
am tul, the holocaust of rams, and the fatte of fatlings, and the broud

Rom. 9.

of calves, and lambes, and buck goates I haue not desired. 12. When you should haue come before my sight, who sought for these things at your hands, that you should walke in my courts? 13. Offer sacrifice no more in vaine: incense is abomination to me. The Newe moone, and the Sabbath, and other festiuities I wil not abide, your assemblies are wicked. 14. My soule hateth your Calendes, and your solemnities: they are become tedious to me, I haue laboured in susteyning. 15. And when you shal stretch forth your hands, I wil turne away mine eies from you: & when you shal multiplie prayer, I wil not heare: for your hands are ful of bloud. 16. Wash you, be cleane, take away the euil of your cogitations from mine eies: cease to doe peruersely. 17. Learne to doe good: seeke iudgement, succour the oppressed, iudge for the pupil, defend the widow. 18. And come, and accuse me, sayth our Lord: if your sinnes shal be as scarlet, they shal be made white as snow: and if they be red as vermelon, they shal be white as wool. 19. If you be willing, and wil heare me, you shal eat the good things of the earth. 20. But if you wil not, and wil prouoke me to wrath: the sword shal deuoure you, because the mouth of our Lord hath spoken. 21. How is the faythful citie ful of iudgement (e) become an harlot? iustice hath dwelled in it, but now mankillers. 22. Thy siluer is turned into drosse: thy wine is mingled with water. 23. Thy Princes are vnfaithful, companions of theeues: all loue gifts, follow rewards. They iudge not for the pupil: and the widowes cause goeth not into them. 24. For this cause sayth our Lord the God of hostes the mightie one of Israel: Alas! I wil comfort my selfe vpon mine aduersaries: and wil be reuenged of mine enemies. 25. And I wil turne mine hand to thee, and I wil boyle out thy drosse til it be pure, & wil take away all thy tinne. 26. And I wil restore (f) thy iudges as they haue been before, and thy counsellers as of old. After these things thou shalt be called the iust, a faithful citie. 27. Sion shal be redeemed in iudgement, and they shal bring her backe in iustice. 28. And he shal destroy the wicked and the sinners together: and they that haue forsaken our Lord, shal be consumed. 29. For they shal be confounded for the idols, to which they haue sacrificed: and you shal be ashamed of the gardens, which you chose. 30. When you shal be as an oke the leaues falling off, and as a garden without water. 31. And your strength shal be as the isles of towre, and your worke as a sparke: and both shal be set on together, and there shal be none to quench it.

(e) Much wickednes reigned in Ierusalem before their captiuitie in Babylon; but much more at Christs passio, when they persecuted him euen to the Crosse: and his disciples, and all Christians, til their citie was taken by the Romans, and the whole nation dispersed.

(f) The Rabbins vnderstand those Iudges and Priests that governed the people after their deliuerie from captiuitie: but S. Ierom expoundeth this and the like places of the Apostles, and their successors.

C H A P. II.

*All nations shall come to the Church of Christ; which shall beginne in Ierusalem. 6
And the Iewes shall be reiected for their idolatrie, auarice, and other sinnes
II. Proud men shall be humbled, & Gods glorie shall increase, 18. Idolatrie
shall be destroyed.*



IHE word that Isaie the sonne of Amos saw vpon Iuda and Ierusalem. 2. And in (a) the later dayes the mountaine of the house of our Lord shall be prepared, in the toppe of mountaines, and it shall be eleuated aboute the litle hils: and all nations shall flowe vnto it. 3. And manie peoples shall goe, & shall say, come and let vs goe vnto the mount of our Lord, and to the house of the God of Iacob, and he wil teach vs his wayes, and we shall walke in his pathes: because the law shall come forth from Sion, and the word of our Lord from Ierusalem. 4. And he shall iudge the Gentiles, and rebuke manie peoples: and they shall turne their swords into culters, and their speares into lithes: nation shall not lift vp sword against natiō, neither shall they be exercised any more to batrel. 5. House of Iacob come ye and let vs walke in the light of our Lord. 6. For thou hast (b) reiected thy people, the house of Iacob: because they are filled as in times past, and haue had southsayers as the Philisthijms, and haue stucke fast to strange children. 7. The land is replenished with siluer and gold: and there is no end of their treasures. 8. And their land is replenished with horses: and their chariots are innumerable. And their land is ful of idols: they haue adored the worke of their hands, which their fingers made. 9. And man bowed himself, and man was humbled: therefore forgieue them not. 10. Enter thou into the rocke, and be hid in a pitte, in the ground from the face of the feare of our Lord, & from the glorie of his maiestie. 11. The loftie eies of man are humbled, and the height of men shall be made to froupe: & our Lord onlie shall be exalted in that day. 12. Because the day of the Lord of hostes shall be vpon all the proude and loftie, and vpon euerie one that is arrogant, and he shall be humbled. 13. And vpon all the ceders of Libanus high & eleuated, & vpon all the okes of Basan. 14. vpon all the high mountaines, and vpon all litle hils eleuated. 15. And vpon euerie high towre, and euerie fenced wal. 16. And vpon all the shippes of Tharsis, and vpon all that is fayre to behold. 17. And the loftines of men shall be bowed, and the height of men shall be humbled, and our Lord onlie shall be exalted in that day. 18. And idols shall (c) vtterly be destroyed. 19. And they shall enter into the caues of rockes, and into the pittes of the earth from the face of the feare of our Lord, and from the glorie of his maietie, when he shall rise vp to strike the earth. 20. In that day shall a mā cast away the idols of his siluer,

(a) It is not only certaine, but also euident that the prophet speaketh here, and in innumerable other places, of the Church of Christ, which is the citie set vpon a mountaine, *Mat. 18.* vnto which all nations are gathered, and all the time of the new Testament is called the last holie, *1. I. an.* 2. because no time shall follow after this, but all eternitie.

(b) The Iewes were reiected after Christs death: before which they were stil conserued: though often seuerely punished. And so now the Church of Christ shall neuer be reiected.

(c) It is most absurde, and contrarie to this and other Scriptures, that Protestants feyne of great idolatrie in the

and the idols of his gold, which he had made him to adore, nowles and bates. 21. And he shal goe into the clefts of rockes, and into the caues of stones from the face of the feare of our Lord, and from the glorie of his maiestie, when he shal rise vp to strike the earth. 22. Cease therefore from the man, whose spirit is in his nostrrels, because he is reputed high.

C H A P. III.

The Jewes shal be deprived of wise men, 4. and be subiect to childish and effeminate gouerners 8. for their grieuous sinnes. 16. The proud, curious, and lasciuious attyre of their women, 24. shal be turned into ignominie and sorow.



O R behold the dominatour the Lord of hostes (a) shal take away from Ierusalem, and from Iuda the valiant & the strong, al strength of bread, and al strength of water. 2. The strong, and the man of warre, the iudge, and the Prophete, and fourthayer, and the ancient. 3. The Prince ouer sitie, and the honorable of countenance, and the counseler, and the wite of workemasters, and the skilful of mystical speach. 4. And I wil giue children to be their Princes, and the effeminate shal rule ouer them. 5. And the people shal rush violently, man against man, and euerie one against his neighbour: the chilce shal make tumult against the ancient, and the base against the noble. 6. For a man shal take hold of his brother, one of the house of his father: Thou hast a garment, be thou our Prince, and let this ruine be vnder thy hand. 7. He shal anwer in that day, laying: I am no physicion, & in my house there is no bread, nor garment: doe not appoint me Prince of the people. 8. For Ierusalem is gone to ruine, and Iuda is falle: because their tongue & their inuentions were against our Lord, to prouoke the eyes of his maiestie. 9. The knowledge of their face hath answered them: and they haue proclaimed their sinne as Sodom, neither haue they hid it: woe to their soule, because euils are rendred to them. 10. Say to the iust that it is wel, because he shal eat the fruite of his inuentions. 11. Woe to the impious vnto euil: for the reward of his handes shal be made to him. 12. My people their exactours haue spoyled, & women haue ruled ouer them. My people, (b) they that cal thee blessed, the same deceiue thee, & dissipate the way of thy steppes. 13. Our Lord standeth to iudge, & he standeth to iudge peoples. 14. Our Lord shal come to iudgement with the ancients of his people, and his Princes: for you haue deuoured the vineyard, and the spoile of the poore is in your house. 15. Why doe you consume my people, and grinde the faces of the poore, sayth our Lord the God of hostes? 16. And our Lord sayd: for that (c) the daughters of Sion are haughtie, and haue walked with wretched out necke, and went with twinglings

Christian world, for a thousand or more yeares together, professing Christs name & Religion, and yet continually committing (as these new masters imagine) grosse idolatric.

(a) This was fulfilled first in the captiuitie of Babylon, and more notoriously after Christs passio, in the destruction of Ierusalem, and dispersion of the Jewes, euen to this day: and yet forward, til here the end of this world.

(b) An Ecclesiastical preacher must not flatter the people. He must moue teares (sayth S. Ierom) not laughter.

(c) By the metaphor of women, S. Ierom.

of eies,

understandeth
the cities of
Iurie, of which
Ierusalem was
the head, and
Sion the chiefe
place thereof,
al which were
defaced by the
Babylonians,
but more fully
destroyed by
Ayrtus and Vef-
pation, fourtie
yeares after
Christs passio.

of eies, and clapped their hands, walked on their feete, and retted in a
set pace. 17. Our Lord shal make balde the crowne of the daughters of
Sion, and our Lord shal discouer their haire. 18. In that day thal our
Lord take away the ornament of shoes, and litle moones. 19. And
cheynes, and ouches, and bracelets, and bonnets. 20. And the sheading
combes, and sloppes, and tablets, and sweete balles, and earlets. 21.
And rings, and pearles hanging on the forehead. 22. And changes of
apparel, and shorte clokes, and the fine linen, and needles, 23. and loo-
king glasses, and launes, and headbands, and bonegraces. 24. And
for sweete fauour there thal bestinke, and for a girdle a corde, and for
fristed haire baldnes, and for stomacher hairecloth. 25. Thy fayrest
men also thal fal by the sworde, and thy strong-ones in battle. 26. And
her gates shal lament and mourne, and she shal sit desolate on the
ground.

CHAP. IIIII.

*After the destruction of the Iewes, manie women shal seeke to marie with one
man. 2. But the relikes, repenting of their sinnes shal returne to God, 5. and
flourish vnder his protection.*

(a) After the
reduction of
heathnish or
heretical
people to ca-
tholike reli-
gion, there wil
be great want
of spiritual
pastours.
(b) Not al the
Iewes that es-
caped tem-
poral death in
the destruction
of Ierusalem,
but those only
shal be eter-
nally saued,
that belieuing
shal be ba-
prized and line-
wel.



ND (a) feuen women shal take hold of one man in
that day, saying: We wil eate our owne bread, and be
couered with our garments: only let thy name be called
vpon vs, take away our reproch. 2. In that day the bud
of our Lord shal be in magnificence, and glorie, and
the fruit of the earth high, and exultation to them, that
shal be saued of Israel. 3. And it shal be: Euerie one that shal be leaft in
Sion, and (b) shal remaine in Ierusalem, shal be called holie, euerie
one that is written in life in Ierusalem. 4. If our Lord shal cleanse the
filth of the daughters of Sion, and shal wash the bloud of Ierusalem out
of the middes thereof in the spirit of iudgement, and spirit of heate. 5.
And our Lord shal create vpon euerie place of mount Sion, and where
he is inuocated, a cloud by day, and smoke, and the brightnes of
flaming fyre in the night: for vpon al glorie protection. 6. And there
shal be a tabernacle for a place of shadow in the day from the heate, and
for securitie, and couert from the whyrlewind, and from rayne.

C H A P. V.

Under the figure of a barren vineyard, is prophesied the reiection of the Iewes, 7. for their sinnes of auarice, 11. intemperance, & other wickednes, 18. one iniquitie drawing an other, 20. iudging good to be euil, and euil good. 25. For which the Gentils of diuers nations shal afflict them.

Mat. 21.



W I L sing to my beloued (a) the canticle of my cosin concerning his vineyard. A vineyard was made to my beloued in horne, the sonne of oile. 2. And he hedged it, and chose stones out of it, and planted it elect, and built a towre in the middes thereof, and set vp a presse therein: and looked that it should yeald grapes, and it yealded wilde grapes. 3. Now therefore ye inhabitants of Ierusalem, and men of Iuda, iudge between me and my vineyard. 4. What is there that I ought to doe more to my vineyard, and haue not done to it? Whether that I looke dit should yeald grapes, and it hath yealded wilde grapes: 5. And now I wil shew you what I wil doe to my vineyard. (b) I wil take away the hedge therof, and it shal be into spoile: I wil throw downe the wal thereof, and it shal be to be troden vpon. 6. And I wil lay it wast: it shal not be pruned, and it shal not be digged: and bryers and thornes shal ouergrowe it: and I wil command the clouds that they rayne no shower vpon it. 7. For the vineyarde of the Lord of hostes, is the house of Israel: and the man of Iuda, his delectable bud: & I looked that it should doe iudgement, and behold iniquitie: and iustice, and behold clamour. 8. Woe to you that ioyne house to house, and lay felde to felde, euen to the end of the place: why shal you alone dwel in the middes of the earth? 9. These things are in my eares, sayth the Lord of hostes: vnles manie great and fayre houses become desolate, without an inhabiter. 10. For ten acres of the vineyards shal yeald one litle flagon, and thirtie bushels of seede shal yeald three bushels. 11. Woe to you that rise vp early to folow drunkennes, & to drinke euen vntil euening, that you may be it: flamed with wine. 12. Harpe, and viol, & timbrel, and shalme, & wine in your feastes: and (c) the worke of our Lord you regard not, nor consider the workes of his handes. 13. Therefore is my peoople led away captiue, because they had not knowledge, and their nobles died with famine, and the multitude thereof dried away with thirst. 14. Therefore hath he dilated his soule, and opened his mouth without anie limite: and their strong ones, and their people, and their high and glorious ones shal descend into it. 15. And man shal be bowed, and man shal be humbled, and the eies of the loftie shal be brought low. 16. And the Lord of hostes shal be exalted in iudgement, and the holie God shal be sanctified in iustice. 17. And the lambes shal feede according to their order, and

(a) Isaie of the tribe of Iuda here prophecieth the doleful song which Christ vttered weeping ouer Ierusalem, foreseeing & foretelling their destruction.

Luc. 19. v. 41.

(b) Al this sheweth that God only subtracting his protection, no man nor people is able to stand; of whose ruine God is not the authour, but only permitteth that they fall into sinnes, and so into other miseries.

(c) An admonition to celebrate festiual dayes with holly religious exercises, and not to folow drunkennes nor other wicked or wayne things.

strangers shall eat the deserts turned into frutesfulness. 18. Woe to you that draw iniquitie in cordes of vanitie, & sinne as the linke of a wayne. 19. Which say: let him make hast, & let his worke come quickly, that we may see it: & let the counsel of the holie one of Israel come, and we shall know it. 20. Woe vnto you that call euil good, & good euil: putting darknes light, and light darknes: putting bitter for sweete, & sweete for bitter. 21. Woe to you that are wise in your owne eyes, and prudent before yourselues. 22. Woe to you that are mightie to drinke wine, & stout men in drunkennes. 23. Which iustifie the impious for gifts, and take away the iustice of the iust from them. 24. For this, even as the tongue of fire deuoureth stuble, and the heate of the flame burneth it vp: so shall their roote be as isles, and their bud shall rise vp as dust, for they haue cast away the law of the Lord of hostes, and haue blasphemed the word of the holie one of Israel. 25. Therefore is the furie of our Lord wrath against his people, and he hath stretched out his hand vpon them, & stricken them: and the mountaines were troubled, and their carcasses were made as dung in the middes of the streets. In al these things his furie is not turned away, (d) but yet is his hand stretched forth. 26. And he shall lift vp a signe in the nations a farre, and shall whistle to him of the ends of the earth: and behold he shall come in hast speedily. 27. There is none that faynteth, nor that laboureth in him, he wil not slumber, nor sleepe, neither shall the girdle of his reines be loosed, neither shall the latchet of his shoe be broken. 28. His arrowes sharpe, and al his bowes bent. The hootes of his horses as the flint, & his wheels as the violence of a tempest. 29. His roaring as a lions, he shall roare as lions whelps: and he wil gnash, and hold the praye, and claspe it, and there shall be none to plucke it away. 30. And it shall sound vpon him in that day, as the sound of the sea: we shall looke toward the earth, and behold darkenes of tribulation, and the light is darkened in the mist thereof.

Rom. 11.

(1) Griuous
sinnes must be
griuously pu-
nished. Such
as was the
sinne of the
Jewes perse-
cuting Christ.

(4) Neither
Isaie, nor
Moyfes, nor
anie other
mortal man
did euer see
God in him-
selfe, but only
shadowed. Yet
the wicked ca-
lumniously
accused, con-
demned, and
put Isaie to
cruel death,
vpon pretence
of blasphemie,
for saying
that he saw
God. Which
he otherwise
said not but
(covered by the
wings of the
Seraphims.

C H A P. V I

The Prophet after a glorious vision 5. lamenteth his former silence; 6. his lippes being purified by an Angel with a hore coal. 8. he is willingly sent, & so prophesieth that the peoples hart wil be hardned; their cities shall be destroyed, but good reliques shall be conserued.

IN the year that King Ozias died, I saw our Lord sitting vpon an high throne and eleuated: and those things that were vnder him filled the temple. 2. Seraphims stood vpon the same: six wings to one, and six wings to the other: with two (4) they covered his face, and with two they covered his feete, and with two they flew. 3. And they cried one to an other, and sayd: Holie, holie, holie, the Lord God of

4. Reg.
15.
2. Par.
16.

Apo. 4.

Rom. 11.

Mat. 2.

hostes, at the earth is ful of his glorie. 4. And the lintles of the dores were moued at the voice of him that cried, & the howse was filled with smoke. 5. And I said: Woe is me because I haue held my peace, because I am a man of polluted lippes, and I dwel in the middes of a people that hath polluted lippes, and the King the Lord of hostes I haue seen with mine eyes. 6. And one of the Seraphims flew to me, & in his hand an hore cole, which he had taken with tongs from the altar. 7. And he touched my mouth, and said: Behold this hath touched thy lippes, and thine iniquitie shal be taken away, & thy sinne shal be cleansed. 8. And I heard the voice of our Lord saying: Whom (b) shal I send: and who shal goe for vs: And I sayd: Loe I am here, send me. 9. And he sayd: Goe, and thou shalt say to this people: Heare ye that heare, and vnderstand not: and see the vision, & knowe it not. 10. Blinde the hart of this people, and make their eares heauie, and shut their eyes: lest perhaps they may see with their eyes, and heare with their eares, and vnderstand with their hart, and be conuerted and I heale them. 11. And I said: How long Lord: And he said: Vntil the cities be made desolate without inhabiter, and the houses without man, and the land shal be leaft desert. 12. And our Lord shal make me goe farre off, and he shal be multiplied that was leaft in the middes of the earth. 13. And yet there shal be rithing in it, and she shal be conuerted, and shal be to the shew as a terebinth, and as an oke, that spreadeth his boughes: that which shal stand in it, shal be an holie seed.

Origen in hunc locum, Et S. Ierom Tradit. Hebraicis in Paral.
 (b) Isaie was not only an Enangelical but also an Apostolical Prophet, with whom God ther: treateth & proceedeth, as with an Apostle, saying: *V' whom shal I send?* and the prophet answering: *Send me, God sent him, saying: Goe &c.*
S. Ierom in Proemio Isaie.

C H A P. VII.

Ierusalem being besieged 3. the Prophet telleth the King, that the enemies shal not preuaile (8. but the Kingdom of Israel shal be destroyed) 10 giueth for a signe that a Virgin shal conceiue and beare a Sonne: 17 prophecieth also the captiuitie, and desolation of the Kingdom of Iuda.

4 Reg. 16.

AND it came to passe (a) in the dayes of Achaz the sonne of Ioathā, the sōne of Ozias King of Iuda, there came vp Rasin the King of Syria, and Phacee the sonne of Romelia the King of Israel, to Ierusalē to fight against it: and they could not ouercome it. 2. And they told the house of Dauid, saying: Syria hath rested vpon Ephraim, and his hart was moued, and the hart of his people, as the trees of the woods are moued at the face of the winde. 3. And our Lord sayd to Isaie: Goe forth to meete Achaz, thou, and Iasub thy sonne that is leaft, to the conduite of the vpper poole, in the way of the Fullers fiede. 4. And thou shalt say to him: See thou be stil: feare not, and let not thine hart be afrayd of the two tailes of these smoking fyrebrands, in the wrath of the furie of Rasin the King of Syria, and of the sonne of Romelia.

(a) Before this the Kings of Syria and of Israel had taken King Achaz in batcel, and caried away great spoyles. 2. *Pastoral. 28.* But presuming, to do the like again, God suffered them not to preuaile. *Mystically this signified*

that heretikes
of diuers
sectes conspire
together, to
impugne the
Catholike
Church.
Which they
doe much af-
flict, and terri-
fie, but can ne-
uer ouerthrow
it. S. Ierom *in-
hunc locum.*
(b) Though A-
chaz was very
wicked and
committed i-
dolatrie, 4. Reg.
16. 2. Par. 28.
yet he belie-
ued in God
Almightie,
knowing that
he ought not
to tempt him.
(c) Vpon occa-
sion of Gods
mercie prou-
ided without
mans desert,
which King A-
chaz hardly
believed, to
confirm the
same with a
farre greater
example, God
inspired the
Prophet also
to freshew the
greater myste-
rie of Christs
Incarnation,
his conception
& birth of a
Virgin, for the
redemption of
al mankind.

5. For that Syria hath takē counsel against thee, vnto the euil of Ephraim, and the sonne of Romelia, saying: 6. Let vs goe vp to Iuda, and rayse it vp, and plucke it away to vs, and make the sonne of Tabeel King in the middest therof. 7. Thus sayth our Lord God: It shal not stand, & this shal not be. 8. But the head of Syria Damascus, & the head of Damascus, Rasin: and yet threescore and fise yeares, and Ephraim shal cease to be a people: 9. And the head of Ephraim Samaria, and the head of Samaria the sonne of Romelia. If you wil not belieue, you shal not be permanent. 10. And our Lord added to speake to Achaz, saying. 11. Aske a signe for thee of the Lord thy God vnto the depth of hel, or vnto the height aboue. 12. And Achaz said: I wil not aske, and (b) I wil not tempte our Lord. 13. And he said: Heare ye therefore o house of Dauid: Is it a smalthing for you, to be grieuous to men, that you are grieuous to my God also? 14. Therefore shal our Lord himselfe (c) giue you a signe. Behold a Virgin shal conceiue, and beare a sonne, & his name shal be called Emmanuel. 15. He shal eat butter and honie, that he may know to refuse euil, and choosc the good. 16. For before the childe know to refuse euil, and choosc good, the land which thou doest detest shal be forsaken of the face of her two Kings. 17. Our Lord wil bring vpon thee, & vpon thy people, and vpon the house of thy father, daies that came not since the daies of the separation of Ephraim from Iuda, with the King of the Assirians. 18. And it shal be in that day: our Lord shal hille to the sie, that is in the vtermoost part of the riuers of Aegypt, and to the bee, that is in the land of Assur. 19. And they shal come, and shal rest al in the torrents of valleyes, and in the caues of rockes, and in al shrubb places, and in al holes. 20. In that day our Lord shal inauē with a raser hyred by them, that are beyond the riuer, by the King of the Assirians, the head, and the haire of the feete, and the whole beard. 21. And it shal be in that day: a man shal nourish a yong cowe, and two ewes. 22. And for the aboundance of milke he shal eat butter: for butter and honie shal euerie one eate, that shal be leaft in the middes of the land. 23. And it shal be in that day: euerie place where there shal be a thousand vines, for a thousand peeces of siluer, they shal be into thornes and bryers. 24. With arrowes & bow they shal goe in thither: for bryers and thornes shal be in al the land. 25. And al mountaines, that shal be weeded with a weeding hooke, the terrour of thornes and bryers shal not come thither, and it shal be for the oxe to feede on, and cattel to treade vpon.

4 Reg.
9.

C H A P. VIII.

Under the figure of a new name, Christs birth of a Virgin is againe propheticd, 4. but first the Kindomes of Syria and Israel shal be destroyed: and Iuda sore afflicted: 8. yet conserud with losse of manie. 16. Which is a mysterie bidden from the Iewes. 21. Great euils hang ouer them, that depart from the law.

IN our Lord sayd to me: Take thee ^(a) a great booke, & write in it with the pē of mā. Take away the spoiles speedily, quickly take prayes 2. And I tooke to me faithful witnesses, Vrias the Priest, & Zacharias the sonne of Barachias. 3. And I went to the Prophetesse, and she conceiued, and bare a sonne. And our Lord sayd to me: Cal his name, ^(b) Hasten to take away the spoiles: make hast to take prayes. 4. For before the childe know to cal his father and his mother, the strength of Damascus shal be taken away, and the spoiles of Samaria before the King of the Assirians. 5. And our Lord added yet to speake vnto me, saying: 6. For that ^(c) this people hath cast away the waters of Siloe, that runne with silence, and rather taken Rasin, and the sonne of Romelia: 7. for this cause behold our Lord wil bring vpon them the waters of the riuer strong and manie, the King of the Assirians, and al his glorie: and he wil ascend ouer al their riuers, and wil flowe ouer al their bankes. 8. And wil goe through Iuda, overflowing, and passing through thal come euen to the necke. And the stretching out of his wings shal fil the bredth of thy land o Emmanuel. 9. Gather ye together o peopies, and be ouercome, and heare al ye lands far off: Take courage, and be ouercome, gird your selues, & be ouercome. 10. Take counsel and it shal be defeated: speake a word, and it shal not be done: because God is with vs. 11. For thus sayth our Lord to me: As in a strong arme he hath taught me, that I should not walke in the way of this people, saying: 12. Say not, Conspiracie: for al things that this people speaketh, is conspiracie: and feare ye not their feare, neither dread ye. 13. The Lord of hostes him sanctifie ye: be he your dread, and he your terrour. 14. And he shal be a sanctification to you. But for a stone of offence, and for a rocke of scandal to the two houes of Israel, for a snare & a ruine to the inhabitants of Ierusalem. 15. And verie manie of them thal stumble and fal, and thal be broken in peeces, and shal be snared, and taken. 16. Binde the tetti monie, seale the law in my disciples. 17. And I wil expect our Lord, who hath hid his face from the houte of Iacob, and I wil wayte for him. 18. Behold I and my children, whom our Lord hath giuen me for a signe, and for a wonder in Israel from the Lord of hostes, which dwelieth in mount Sion. 19. And when they shal say to you: Aske of Pythones, and of diuiners, which whisper in their inchantments: shal not

^(a) The mysterie here propheticd is of so great importance, as would require a very great booke for full explication therof.

^(b) Christ the Sonne of God and a Virgins child quickly taketh the pray from the diuel, who before possessed almost al the world.

^(c) The Prophet speaketh of the teane tribes, which ioyned forces with the King of Syria against Ierusalem, but themselves were first brought into captiuity by the assyrians, God protecting Ierusalem for that time, and long after.

Luc 2.

Rom. 9.

1. Pet. 2.

(d) Whether they seeke to God in their extreme distresse, not sincerely, but coasted, or seeke worldlie help, they shal not escape miserie.

the people aske vision of their God, for the liuing of the dead: 20. To the law rather, and to the testimonie. And if they speake not according to this word, they shal not haue the morning light. 21. And he shal passe by it, shal fal, and be hungrie: and when he shal be hungrie, he wil be angrie, and curse his King, and his God, and (d) wil looke vpwards. 22. And he wil looke to the earth, and behold tribulation and darknes, dissolution and distresse, and mist persecuting, and he can not fly away from his distresse.

C H A P. IX.

The glath Phalasar carieth some Israelites captiue, and Salmanasar manie more; in figure of a few disciples conuerted to Christ in Galilee, and al Iewrie, but manie more in the whole world. 7. Whose Empyre shal be great, and durable: 8. but the Iewes glorie, especially of the tenne tribes, shal be obscured, for their pride, hypocrisie, and other sinnes.

(a) S. Mathew expoundeth this prophecie of Christ, first preaching in Galilee.

Where his disciples believed in him & followed him.

(b) But after his passion few Iewes believed in him, in comparison of the Gentiles.

(c) He that is great, yea omnipotent God, is borne a litle one in this world, and without violence conquereth & ruleth al the world.



T (a) the first time was the land of Zabulon alleuiated, and the land of Nepthali: and at (b) the last was aggravated the way of the sea beyond Iordan of Galilee of the Gentiles. 2. The people that walked in darknes, hath seen great light: to them that dwelt in the countrie of the shadow of death, light is risen. 3. Thou hast multiplied the nation, & not magnified the ioy. They shal reioyce before thee, as they that reioyce in haruest, as conquerours reioyce after a pray is taken, when they diuide the spoiles. 4. For the yoke of their burden, and the rod of their shoulder, and the sceptrer of their exactour thou hast overcome, as in the day of Madian. 5. Because al violent taking of pray with tumult, and garment mingled with bloud, shal be to be burnt, and foode for the fyre. 6. For (c) A LITTLE CHILD IS BORNE TO VS, and a sonne is giuen to vs, and his principalitie is made vpon his shoulde: and his name shal be called, Metuelous, Counseler, God, Strong, Father of the world to come, the Prince of peace. 7. His empire shal be multiplied, and there shal be no end of peace: he shal sit vpon the throne of David, and vpon his Kingdom: that he may confirme it, and strengthen it in iudgement and iustice, from this time & for cuer: the zeale of the Lord of hostes shal doe this. 8. Our Lord hath sent a word into Iacob, and it is fallen in Israel. 9. And al the people of Ephraim shal know, & the inhabitants of Samaria, saying in pride & greatnes of hart: 10. Bricks are fallen, but we wil build with square stones: they haue cut downe sycomores, but we wil change them into ceders. 11. And our Lord

Mat. 4.

Iudic. 7.

Luc. 2.

shal

shal lifte vp the enemies of Rafin ouer him, and shal turne his enemies into tumult. 12. Syria from the East, and the Philisthims from the West: and they shal deuoure Israel with ful-mouth. In al these things his (d) furie is not turned away, but his hand is yet stretched forth. 13. And the people is not returned to him, who hath stricken them, and haue not tought after the Lord of hostes. 14. And our Lord shal destroy from Israel the head & the taylor, the peruerter and restrayner in one day. 15. The aged and honourable, he is the head, & the prophet that teacheth a lie, he is the taylor. 16. And they that cal this people blessed, seducing them: and that are called blessed, shal be throwen headlong. 17. For this cause our Lord shal not reioyce vpon their yong men: and on their pupilles and widowes he shal not haue mercie: because euerie one is an hypocrite & wicked, and euerie mouth hath spoken follie. In al these things his furie is not turned away, but his hand is yet stretched forth. 18. For impietie is kindled as a fyre, it shal deuoure bryer & thorne: & it shal be kindled in the thicket of the torest, and it shal be wrapped vp together in the pride of smoke. 19. In the wrath of the Lord of hostes the earth is troubled, and the people shal be foode for the tyre: man shal not spare his brother. 20. And he shal decline to the right hand, and shal be hungrie: and shal eate on the left hand, and shal not be filled: euerie one shal eate the flesh of his arme: Manasses Ephraim, and Ephraim Manasses, they rogerher against Iuda. 21. (e) In al these things his furie is not turned away, but his hand is yet stretched forth.

(c) God punishing sinners, and they not repenting, his iust furie stil increaseth: punishing eternally al those that neuer repent.

(e) Where is no repentance, there can be no remission. *As v. 12. 17. Ex ch. 10. 7. 4. &c.*

C H A P. X.

Makers of wicked lawes are cursed. 3. For which the Israelites shal be afflicted by the Assirians. 5. The Assirians ouerthrowne by extraordinarie meanes sent from God: 21. and the Iewes deliuered from imminent danger: with diuers mysteries of Christ intermixed.



Woe to them that make (a) wicked lawes: and writing haue written iniustice. 2. That they might oppresse the poore in iudgemēt, & doe violence to the cause of the humble of my people: that widowes might be their praye, and they might spoile pupils. 3. What wil you doe in the day of visitation & of calamitie coming from farre: to whose helpe wil ye flye: and where wil ye leaue your glorie? 4. That you be not bowed vnder the bond, and fal with the slaine: In al these things his furie is not turned away, but his hand is yet stretched forth. 5. Woe to Assur, he is the rod of my furie, & the staffe: myne indignatiō is in

(a) Whereas good lawes are the stabilitie of the cōmonwealth, wicked are the ruine thereof. Such as Ieroboam made forbidding to worshippinge to Ierusa-

their

em, and setting vp goldē talues in Bethel and Dan: causing the people to serue them as the Gods of Israel. 3. Reg. 12. v. 16. Such also as the Scribes and Pharisees made deuising wicked traditions, contrarie to Gods commandments. Mat. 23. v. 5. (b) The Jewes are called a deceitful nation, because they broke their promise made to God, that they would serue him and keep his commandments. Exo. 19. v. 8. (c) Senathari's not by his owne power, but as Gods instrument & minister afflicted the Israelites. Neuertheles he persecuted them of his owne free wil, which God vsed for the punishment of his people. In general therefore euil men are like to instruments without sense, but differ in that mens

their handes. 6. I wil send him to (b) a deceitful nation, & I wil giue him commandment against the people of my furie, that he take away spoiles, and catch the praye, and put them to be troden vpon, as the mire of the streetes. 7. But he shal not so thinke, and his hart shal not esteeme it so: but his hart shal be set to destroy, and to the destruction of no few natiōs. 8. For he shal say: 9. Are not my Princes with al Kings? Is not as Charcamis, so Calano: and as Arphad, so Emath? Is not as Damascus, so Samaria? 10. Euen as my hand hath found the Kingdomes of the idol, so also their idols of Ierusalem, & of Samaria. 11. Shal I not as I haue done to Samaria and her idols so doe to Ierusalem and her idols? 12. And it shal be: when the Lord shal haue accomplished al his workes in mount Sion, and in Ierusalem, I wil visite ouer the fruite of the magnificent hart of the King of Assur, and ouer the glorie of the haughtines of his eyes. 13. For he hath said: In the strength of mine owne hand haue I done it, and in mine owne wisdome haue I vnderstood and I haue taken away the borders of peoples, and haue spoiled their Princes, and haue pulled downe as a mightie man, them that sat on high. 14. And my hand hath found the strength of peoples as a nest: and as egges be gathered that are leaft, so haue I gathered together al the earth: and there was none that moued wing, and opened mouth, and once muttered. 15. Shal (c) the axe glorie against him, that cutteth with it: or shal the saw exalt it selfe against him, by whom it is drawn? As if a rod should lift vp it selfe against him, that listeth it vp, and a staffe exalt it selfe, which is certes but wood. 16. For this cause the Dominatour the Lord of hostes shal send leannes in his fat ones: and vnder the glorie shal burne as it were the burning of fyre kindled. 17. And his light of Israel shal be in fyre, and the Holie one therof inflame: and his thorne shal be kindled, and be deuoured, and the briars in one day. 18. And the glorie of his forest, and of his carmelus shal be consumed, from the ioule euen to the flesh, and he shal be a fugitiue for feare. 19. And the remaynes of the woode of his forest for the fewnes shal be numbred, and a child shal write them. 20. And it shal be in that day, the residue of Israel, and they that shal escape of the house of Iacob, shal not adde to leane vpon him, that striketh them: but they shal leane vpon our Lord the holie one of Israel in truth. 21. The remnant shal be conuerted, the remnant I say of Iacob, to the strong God. 22. For if thy people O Israel shal be as the sand of the sea, the remnant therof shal be conuerted, consummation abridged shal make iustice overflow. 23. For our Lord the God of hostes shal make consummation, and abridgement in the middes of al the earth. 24. For this cause, thus sayth our Lord the God of hostes: O my people inhabiter of Sion, be not afrayd of Assur: he shal strike thee with his rod, and shal lift vp his staffe ouer thee in the way of Aegypt. 25. For yet a litle, and a very litle, & mine indignation and furie vpon their wickednes shal be consummate. 26. And the Lord of hostes shal rayse vp a scourge vpon

4. Reg.
9.

Indi. 7.

him,

him, according to the plague of Madian in the Rocke Oreb. and his rod vpon the sea, and he shal lift it vp in the way of AEgypt. 27. And it shal be in that day: his burden shal be taken away from of thy shoulder, and his yoke from of thy necke, and the yoke shal purifie at the face of oile. 28. He shal come into (d) Aiath, he shal passe into Magron: at Machmas he shal commend his vessels. 29. They haue passed in hast, Gaba is our feat: Rama was astonished, Gabaath of Saul fled. 30. Neay with thy voice o daughter of Gallim, attend Laifa, feelie poore Anathoth. 31. Medemena is remoued: ye inhabitants of Gabin take courage. 32. Yer there is day, to stand in Nobe: he shal shake his hand ouer the mountaine of the daughter of Sion, the litle hil of Ierusalem. 33. Behold the dominatour the Lord of hostes shal breake the litle flagon in terrour, and the high of stature shal be cut downe, and the lottie shal be humbled. 34. And the thicke places of the forest shal be ouerthrowen with iron, and Libanus with the high ones shal fal.

(d) By these places Senacherib passed with his armie from AEgypt to Ierusalem

C H A P. XI.

Christ borne of the stock of Iesse, replenished with seuen gifts of the Holie Ghost, 4. shal haue a spiritual Kingdom, most iust and potent. 10. wherto all nations wil repaire.



AND a (a) rod shal come forth of the roote of Iesse, and a (b) flowre shal rise vp out of his roote. 2. And the Spirite of our Lord shal rest vpon him: the spirit of wisdom, and vnderstanding, the spirit of counsel, and strength, the spirit of knowiege, and pietie, 3. and the spirit of the feare of our Lord shal replenish him. He shal not iudge according to the sight of the eies, nor rebuke according to the hearing of the eares. 4. But he shal iudge the poore in iustice, & shal rebuke in equitie for the milde of the earth: and he shal strike the earth with the rod of his mouth, and with the spirit of his lippes he shal kil the impious. 5. And iustice shal be the girdle of his loynes: and fayth the girdle of his reines. 6. The wolfe shal dwel with the lambe: and the leopard shal lie with the kid, the calfe; and lion, and sheep shal abide together, a litle child shal leade them. 7. The calfe, and the beare shal feed: their yong ones shal rest together: and the lion shal eate straw as it were an oxe. 8. And the infant from the brest shal be delighted vpon the hole of the aspe: and he that is weyned, shal thrust his hand into the hole of the cockatrice. 9. They shal hurt, and they shal not kil in al my holie mountayne, because the earth is replenished with the knowlege of our Lord, as the couering waters of the sea. 10. In that day the roote of Iesse, that standeth for a signe of peoples, him the nations shal beseech, and (c) his sepulchre shal be glorious. 11. And it shal be in that day: our Lord shal

(a) The Blessed Virgin.

(b) Christ our Seuiour reple- nished with the seuen gifts of the Golie Ghost, of whose infi- nite plenitude his seruants participate as it pleseth his diuine spirit e- to impart.

(c) Christ after his death, which to the world was ig- nominiuous, would be glo- riously buried,

1. *Thef.*
2.

Rom. 15.

by very honourable persons, Ioseph and Nicodemus, with abundance of most precious spices, wrapped in fine linnen, and laide in a new monument: to shew that the glorie of the just beginneth from their death: where the glorie of the wicked endeth. Christs sepulchre stil also remaineth glorious, honoured euen by the Turkes: much more by Catholike Christians.

(a) The Iewes gaue thanks for their deliuerie from captiuitie of Babylon; & much more the Church of Christ rendereth thanks for her deliuerie from all finnes.

put to his hand the second time to possesse the remnant of his people, which shal be leaft of the Assirians, and of Aegypt, and of Phethros, and of Aethiopia, and of Aelam, and of Scinaar, and of Emath, and of the ilands of the sea. 12. And he shal liſt vp a signe vnto the nations, and shal assemble together the fugitiues of Israel, and shal gather the disperſed of Iuda from the foure quarters of the earth. 13. And the emulation of Ephraim shal be taken away, and the enemies of Iuda shal perith: Ephraim shal not enuie Iuda, & Iuda shal not fight against Ephraim. 14. And they shal flie vpon the shoulders of the Philisthims by the sea, they together shal spoile the children of the East: Idumea, and Moab the precept of their hand, and the children of Ammon shal be obedient. 15. And our Lord shal make desolate the tongue of the sea of Aegypt, and shal liſt vp his hand ouer the riuer in the strength of his spirit: and he shal strike him in his seuen streames, so that they may passe through it with shoes. 16. And there shal be a way to the remnant of my people, which shal be leaft of the Assirians: as there was to Israel in the day, that he came vp out of the Land of Aegypt.

CHAP. XII.

A Canticle of thanks for the benefites of Christ.



- ND thou shalt say in that day: I WILL confesse to thee o Lord, because thou wast angrie with me: thy furie is turned away, and thou hast comtorted me.
2. Behold God is my sauour, I wil doe confidently, and wil not teare: because our Lord is my strength, and my praise, & he is become my saluation.
3. You shal drawe waters in ioy out of the sauours fountaines.
4. And you shal say in that day: Contesse ye to our Lord, and inuocate his name: make his inuentions knowen among the peoples: remember that his name is high.
5. Sing ye to our Lord, because he hath done magnifically: shew this forth in al the earth.
6. Reioyce, and prayse ô habitation of Sion: because great in the middes of thee, is the holie one of Israel.

Exo. 15.
P. a. l.
117.

C H A P. XIII.

The Prophet foretelleth the calamitie, and ruine of Babylon.



HE (*a*) burden of Babylon, which Isaie the sonne of Amos saw. 2. Vpon the darke mountaine lift vp a signe, exalt the voice, lift vp the hand, & let the dukes enter the gates. 3. I haue commanded my (*b*) sanctified, and haue called my strong ones in my wrath, them that reioice in my glorie. 4. The voice of a multitude in the mountaines, as it were of manie peoples, a voice of the sound of Kings, nations gathered together: The Lord of hostes hath commanded the host of battel. 5. Comming from a countrie far of, from the end of heauen: our Lord, & the instruments of his furie, to destroy the whole land. 6. Howle ye, because the day of our Lord is nere: it shal come as destruction from our Lord. 7. For this cause shal al hands be disolued, and euerie hart of man shal melt; 8. and be broken. Gripings and paines shal hold them, they shal be in paine as she that trauaileth. Euerie one shal be astonied at his neighbour, their countenances as faces burnt. 9. Behold the day of our Lord shal come, cruel, & full of indignation, & of wrath, & furie to bring the land to a wildernes, and to destroy the sinners therof out of it. 10. Because the starres of heauen, and their brightnes shal not display their light: the sunne is darkened in his rising, and the moone shal not shine in her light. 11. And I wil visite ouer the euils of the world, and against the impious their iniquitie, and I wil make the pride of infidels to cease, & wil humble the arrogancie of the strong. 12. A man shal be more precious then gold, & (*c*) man then pure fine gold. 13. For this I shal trouble heauen: and the earth shal be moued out of her place, for the indignation of the Lord of hostes, & for the day of the wrath of his furie. 14. And it shal be as a yōg doe flying, & as a sheep: & there shal be none to gather the together: euerie man shal turne to his owne people, and euerie one shal flye to his owne land. 15. Euerie one that shal be found, shal be slaine: and euerie one that shal come to ayde, shal fal by the sword. 16. Their infants shal be dashed in pieces before their eies: their houses shal be spoiled, and their wiues shal be rauished. 17. Behold I wil raise vpon them the Medes, which shal not seeke siluer, nor desire gold. 18. But with arrowes they shal kill the litle ones, and shal haue no pitie vpon the sucklings of the wombe, and vpon the children their eie shal not spare. 19. And that Babylon glorious in Kingdoms, noble in the pride of the Chaldees, shal be euen as our Lord subuerred Sodom and Gomorrhā. 20. It shal not be inhabited for euer, & it (*d*) shal not be founded vnto generatiō & generation: neither shal the Arabian pitch his tents there, nor shapheards rest there. 21. But

The 2. part.
Tenne propheticall comminations against so Manie peoples.
The 1. against Babylon.

(*a*) Nemrod began the Kingdō of Babylon

(Gen. 10.) his sonne Belus did much augment it: & his sonne Nimus brought it to be a very great Empire, & Monarchie.

But at last, after 1240. yeares, it was overcome by Cyrus King of Persia.

(*b*) Medes and Persians were called sanctified, in that they were the ministers of Gods iustice, in the ruine of Babylō: which the Prophet foretelling calleth it *The burden of Babylon.*

(*c*) After the slaughter there shal be so few Babylonians, or Chaldeans left alive, that one man shal be more and precious then much fine gold.

(*d*) An other citie was built of the same name, but much lesse, and in another place of Chaldea.

Eze. 32.
Joel. 3.
Ma. 4.
Mar. 13.
Luc. 21.

Ps. 136.

beastes shal rest there, and their houses shal be filled with dragons, and ostrechcs shal dwel there, and Satyrs shal daunce there: 22. And the Syrach owles shal answer there in the houses therof, and mermaides in the temples of pleasure.

C H A P. XIII.

The Iewes shal be released from the captiuitie of Babylen. 12. Nabuchodonosor most proud and mightie, shal be throwne into extreme miserie. 24. In the meane time the Assrians besieging Ierusalem shal be defeated. 28. Neither shal the Philistims preuaile against the Iewes, as they presume.



(a) Isaie prophesied the destruction of Babylon about 100. yeares before the Iewes were caried thither captiue, and their captiuitie indured 70. yeares. Which was released by Cyrus, after he had overcome the Babylonians. yet in this space of nere 200. yeares, is counted a short time in respect of so great a Monarchie as this was, which had now continued about a thousand yeares, from the time of Ninus, yea was begun by Nemrod. Gen. 10.
(b) As Lucifer the greatest diuel, so Nabuchodonosor King of Babylon fell through pride into extreme miserie.

T (a) is neere that the time therof shal come, and the daies therof shal not be prolonged. For our Lord wil haue mercie on Iacob, and wil yet choose out of Israel, and wil make them rest vpon their owne ground: the stranger shal be ioyned to them, & shal sticke to the house of Iacob. 2. And peoples shal hold them, and bring them into their place, and the house of Israel shal possesse them vpon the land of our Lord for seruants and handmaidcs: and they shal lead captiue those that had taken them, & shal subdew their exactours. 3. And it shal be in that day, when God shal giue thee rest from thy labour, and from thy vexation, and from the sore seruitude, which thou didst serue before. 4. Thou shalt take this parable against the King of Babylon, and thalt say: How hath the exactour ceased, the tribute relted: 5. Our Lord hath broken the staffe of the impious, the rodde of the rulers, 6. that did beate peoples in indignation with vncurable wound, subdewing nations in furie, persecuting cruelly. 7. Al earth is quiet and stil, is glao & hath reioyced. 8. The firre trees also haue reioyced ouer thee, and the ceders of Libanus: since thou hast slept, there hath none come vp to hew vs. 9. Hel beneath is troubled to meete thy coming, it hath rayfed vp the giants for thee. Al the Princes of the earth are risē vp fro their thrones, al the Princes of natiōs. 10. Al shal answer, and say to thee: Thou also art wounded euē as we, made like vnto vs. 11. Thy pride is drawn downe to hel, thy carcasse is fallen: vnder thee shal the mothe be strawed, and wormes shal be thy couering. 12. (b) How art thou fallen frō heauen Lucifer, which didst rise in the morning: art thou fallen to the earth, that didst wound natiōs? 13. Which didst say in thy hart: I wil ascend into heauen, about the starres of God wil I exalt my throne, I wil sitte in the mount of the testament, in the sides of the North. 14. I wil ascend about the height of the cloudes, I wil be like to the Highest. 15. But yet thou shalt be drwaen downe to hel, into the depth of the lake. 16. They that shal see thee, shal turne toward thee, & behold thee: Is this the man that troubled the earth,

that

that shaked Kindomes, 17. that made the world a desert, & destroyed the cities therof, opened not the prison to his prisoners? 18. Al the Kings of the nations euerie one haue slept in glorie, ech man in his owne house. 19. But thou art cast forth out of thy sepulchre, as an vnprofitable branche polluted, and wrapped vp with them that were slaine by the sword, and are gone downe to the foundations of the lake, as a rotten carcasle. 20. Thou shalt not keepe companie with them, neither in burial, for thou hast destroyed thy land, thou hast slaine thy people: the seede of the wicked shal not be named for euer. 21. Prepare his children to slaughter in the iniquitie of their fathers: they shal not rise vp, nor inherite the lād, nor fill the world with cities. 22. And I wil rise ouer them, sayth the Lord of hostes: & I wil destroy the name of Babylon, and the remaynes, and bud, and, progenie: sayth our Lord. 23. And I wil make it the possession of the hedgehog, & marrices of waters, & I wil sweepe it with besome wearing sayth it, the Lord of hostes. 24. The Lord of hostes hath sworne, saying: If it shal not be, as I haue thought: and so fal out, as I haue in mind consulted: 25. That I (c) destroy the Assirian in my land, and in my mountaines tread vpon him: and his yoke shal be taken away from them, and his burden taken of from their moulder. 26. This is the counsel, that I haue deuised vpon al the earth, and this in the hand stretched forth vpo al nations. 27. For the Lord of hoites hath decreed, and who can weaken it? and his hand is stretched out: and who shal turre it away? 28. (d) In the year, that King Achaz died, was this burden made. 29. Reioyce not thou whole Philistæa, that (e) the rod of thy striker is broken in peeces: for from the roote of the serpent shal issue forth a cockatrice, and his seed swalowing the bird. 30. And the first borne of the poore shal be fed, & the poore shal rest confidently: and I wil make thy roote to perish in famine, & wil kil thy remnant. 31. Howle thou gate, trie out o citie: al Philisthæa is throwen downe: for a smoke shal come from (f) the North, and there is none that shal escape his troupe. 32. And what shal be answered to the messengers of nations? That our Lord hath founded Sion, and the poore of his people shal hope in him.

C H A P. XV.

*vnexpected ruine shal fal vpon the Moabites: 5. Whereof the Prophet hath com-
passion.*



M H E burden (a) of Moab. Because Ar-Moab was wasted in the night, (b) hath held his peace: because the wal of Moab is destroyed in the night, he hath held his peace. 2. The house is gone vp, & Dibon to the high places to mourne vpon Nabo, and vpon Medaba shal Moab howle: on al the heades therof baldnes, and euerie beard shal be shauen. 3. In the

(c) The miraculous destruction of the Assirians armies besieging Ierusalem is recorded 4. Reg. 19.

(d) The second commination is against the Philistians.

(e) Though Achaz was dead whom the Philistines feared, yet Ezechias a better King did afflict them more then the other had done. 4. Reg. 18. v. 8.

Much more Ozias. 2. Par. 26.

(f) From Ierusalem which is situated on the north of Philistæa.

(a) The third commination was against the Moabites. (b) Destruction made in the night, prevented that they feared not

4. Reg.
16.

Ier. 44.
Ezech.
7.

the imminent danger, but so much the more they were afflicted, being sodainly oppressed with extreme miserie.

(c) Miserie, even of enemies, moueth a charitable hart to compassion. So the Prophet lamenteth the Moabites affliction.

high wayes therof they are girded with sackcloth: vpon the roofes therof, and in the streets therof al howling, goeth downe to weepe. 4. Hesebon shal crie, & Eleale, their voice is heard euen to Iasa. For this shal the wel appoynted of Moab howle, his soule shal howle to himself. 5. (c) My hart shal crie to Moab, the barres therof vnto Segor an heifer astonishing: for by the ascent of Luith he shal goe vp weeping: & in the way of Oronaim they shal lift vp a crie of contrition. 6. For the waters of Nemrim shal be made desolate, because the grasse is withered, the spring is faded, al greennes is perished. 7. According to the greatnes of the worke, is also their visitation: they shal lead them to the torrent of willowes. 8. Because the crie shal goe round about the border of Moab: vnto Gallim the howling therof, and vnto the Pit-Elim the crie therof. 9. Because the waters of Dibon are replenished with blood: for I wil put additions vpon Dibon: the lion for them that shal flye of Moab, and for the remnant of the land.

C H A P. XVI

The Prophet prayeth for and prophecieth Christs comming: 6. adding more of the affliction of the Moabites for their pride.

(a) In the great miserie of the Moabites, the Prophet saw one special cause of consolation, that Christ the lambe of God, which taketh away the finnes of the world, should be borne of their lineage, by one of their progenie:

(b) Of Ruth a Moabite, who was married to Booz, and so was Dauids great grandmother. *Ruth*

4. See the argument of *Ruth*.



END forth ô Lord (a) the lambe the dominatour of the earth, frō the (b) Rocke of the desert, to the mount of the daughter of Sion. 2. And he shal be as a bird flying, and the yong flying out of the nest, so shal the daughters of Moab be in the passage of Arnon. 3. Take counsel, gather a council: fet thy shadow in the midday as it were night: hide them that flye, and them that wander bewray not. 4. My fugitiues shal dwel with thee: Moab be thou their couert from the face of the destroyer: for the dust is ended, the wretch is come to naught: he hath failed, that trode downe the earth. 5. And a throne shal be prepared in mercie, and there shal sit vpon it, in truth in the tabernacle of Dauid, he that iudgeth & seeketh iudgement, and quickly rendereth that which is iust. 6. We haue heard the pride of Moab, he is proud exceedingly: his pride and his arrogancie, and his indignation is more then his strength. 7. Therefore shal Moab howle: to Moab, al shal howle: to them that reioyce vpon the walles of baked bricke tel ye their plagues. 8. Because the suburbes of Hesebon are desolate, and the vineyard of Sabama the lords of the Nations haue cut of: the branches therof haue reached to Iazer: they wandered in the desert, the branches therof are least, they passed ouer the sea. 9. For this I wil lament in the weeping of Iazer the vineyard of Sabama: I wil inebriate thee with my teare ô Hesebon, and Eleale: because the voice of the treaders is rusht in vpon thy vintage, and vpon thy haruest. 10. And gladnes and ioy shal

be taken away from Carmelus, and it shall not reioyce nor make iubilati-
 on in vineyards. He shall not tread wine in the presse that was wonte to
 tread: the voice of the treaders I haue taken away. 11. For this my bellie
 shall sound as an harpe to Moab, & my bowels to the wal of baked
 bricke. 12. And it shall be: when it shall appeare that Moab hath laboured
 for his exceltes, he shall goe into his sanctuaries to pray, & shall not pre-
 uaile. 13. This is the word, that our Lord spake to Moab frō that time: 14.
 and now our Lord hath spoken saying: (e) In three yeares, as the yeares,
 of an hired seruant, the glorie of Moab shall be taken away vpon al the
 multitude of people, and it shall be leaft litle & smal, not much.

(e) The warres
 against Moab
 continued
 three yeares,
 in which it
 was brought
 into seruitude.

C H A P. X V I I.

*Damascus with other Syrians shall be afflicted, 4. likewise the tenne tribes of
 Israel. 7. Of which some few persons wil returne to God. 12. And finally
 their enemies the Assirians shall be ouerthrowne.*

The fourth
 Propheticall
 commination
 was against
 the Syrians.

THE burden of Damascus. Behold Damascus shall cease to
 be a citie, and shall be as an heape of stiones in ruine. 2. The
 forsaken cities of Arocr shall be for flockes, and they shall
 rest there, and there shall be none to terrifie them. 3. And
 ayde shall cease: from Ephraim, and the Kingdom from
 Damascus: and the remnant of Syria shall be as the glorie of the children
 of Israel: sayth the Lord of hostes. 4. And it shall be in that day: the glorie
 of Iacob shall be diminished, and the tannes of his flesh shall become
 leane. 5. And it shall be as one gathering in haruest that which remay-
 neth, and his arme shall gather the eares of corne: and it shall be as
 he that seeketh eares in the vale of Raphaim. 6. And the fruite therot shall
 be leaft, as it were a cluster of grapes in it, and as the shaking of the oliue
 tree, or two or three oliues in the toppe of a bough, or toure or fise in
 the toppes therof, sayth our Lord the God of Israel. 7. In that day man
 shall incline himselfe to his maker, and his eies shall looke to the holie one
 of Israel. 8. And he shall not incline to the altars, which his hands made:
 and the things that his fingers wrought he shall not regard, as groues and
 temples. 9. In that day the cities of his strength shall be leaft, as the piou-
 ghes and the corne that were leaft before the face of the children of
 Israel, and thou shalt be desolate. 10. Because thou hast forgotten God thy
 Iauour, and hast not remembered thy strong helper: therefore shalt thou
 plāt a fayth: ul plāt, & shalt sow a strange seed. 11. In the day of thy plan-
 ting shall be the wilde grape, & in the morning thy seed shall flourish: the
 haruest is taken away in the day of inheritance, and he shall be vehe-
 mently sorie. 12. Woe to (a) the multitude of manie peoples, being as the
 multitude of the founding sea: & the tumult of multitudes, as the sound
 of manie waters. 13. Peoples shall sound as the sound of waters ouer-

(a) After that
 the Assirians
 had afflicted
 the Israelites,
 and their con-
 federates,
 them selues
 were also affi-
 cted.

flowing

Iosue
 20. 11.
 &c.

flowing, and he shal rebuke him, and shal flye far of: and he shal be violently taken away as the dust of the mountaines at the face of the wind, and as a whirlewind before a tempest. 14. In the euentide, and behold trouble: in the morning, and he shal not be. this is the portion of them, that haue wasted vs, & the lot of them that spoiled vs.

C H A P. XVIII.

The Egyptians, for alluring the two tribes to their confederacie, shal be afflicted, 7 and the Iewes returne is more sincere service of God.

The fift was against the Aethiopiāns and Aegyptiāns (a) The Aegyptians bid their messengers goe swiftly, & tel the Iewes that they shal haue present helpe according as they require & expect.

(b) But the Prophet sheweth that the Aegyptians themselues ouerthrowne by the Assirians.



OF to the land the cymbal of wings, which is beyond the riuers of Aethiopia, 2. which sendeth legats into the sea, and in the vessels of * bulrushes vpon the waters. Goe ye swift (a) angels to a nation shaken a sunder, and torne in peeces: to a terrible people, after which there is none other: to a nation expecting and troden vnder foote, whose land the floods haue spoiled: 3. (b) Al ye inhabitāts of the world, which abide in the earth, where the signe shal be lifted vp in the mountaines, you shal see, and shal heare the sound of the trumpet: 4. because thus sayth our Lord to me: I wil rest, and consider in my place, as the noone light is cleere, and as a cloud of dew in the day of haruest. 5. For before hatuest it hath wholly flourished, and vnripe perfection shal spring forth, and the boughes therof shal be cut of with hookes: and the things that are leaft, shal be cut of, and shaken out. 6. And they shal be left together to the birdes of the mountaines, and beastes of the earth: and the foules shal be vpon it the whole summer, and al the beastes of the earth shal winter vpon it. 7. In that time shal a guift be brought to the Lord of hostes, of a people plucked asunder and rent in peeces: of a terrible people, after which there hath been none other, of a nation expecting and troden vnder foote, whose land the floods haue spoiled, to the place of the name of the Lord of hostes, mount Sion.

* Or paper boates.

C H A P. XIX.

Further description of the Aegyptians punishment; 17. with their conversion to Christ in the new Testament.



He burden of Aegypt. Behold (a) our Lord wil ascend vpon a swift cloude, and wil enter into Aegypt, and the idols of Aegypt shal be moued at his preience, & the hart of Aegypt shal melt in the middes therof. 2. And I wil make the Aegyptians to runne together against the Aegyptians: and a man shal fight against his brother, & euerie man against his freind, citie against citie, Kingdom against Kingdom. 3. And the spirit of Aegypt shal be broken in the bowels therof, & I wil ouerthrow their counsel headlong: and they shal aske their idols, & their diuiners, and Pythons, and Southsayers. 4. And I wil deliuer Aegypt into the hand of cruel masters and, a strong King shal rule ouer them, sayth our Lord the God of hostes. 5. And the water of the sea shal be dried vp, & the riuer shal be made desolate, and drie. 6. And the riuers shal faile: the riuers of the rampiers shal be diminished, & dried vp. The reede and bulrush shal wither: 7. the chanel of the riuer shal be spoiled of his fountaine, & al sowne corne fielde that is watered shal be dried vp, it shal wither, and shal not be. 8. And the fishers shal lament, & al that cast angle into the riuer shal mourne, and they that sprede net vpon the face of the water shal pine away. 9. They shal be cōfounded that wrought twisting flaxe, kombing and weauing fine things. 10. And the watered places therof shal be drie, al they that made pooles to take fishes. 11. The Princes of Tanis are fooles, the wise counsellers of Pharao haue giuen vnwise counsel: how say ye vnto Pharao: I am the sonne of the wise, the sōne of the anciēt Kings: 12. Where are now thy wise mē: let thē tel thee, & shew what the Lord of hostes hath thought cōcerning Aegypt. 13. The Princes of Tanis are become fooles, the Princes of Memphis are withered away, they haue deceiued Aegypt: the corner of the peoples therof. 14. Our Lord hath mingled in the middes therof the spirit of gladnes: and they haue made Aegypt to erre in euerie worke therof, as he erreth that is drunke and vomiteth. 15. And Aegypt shal haue no worke, to make the head and the taile, the peruerter and restrayner. 16. In that day Aegypt shal be as women, & they shal be astonished, & shal be afrayd at the face of the mouing of the hand of the Lord of hostes, which he shal moue ouer it. 17. And the land of Iuda shal be a feare to Aegypt: euerie one that shal remember it, shal quake at the face of the counsil of the Lord of hostes, which he hath thought concerning it. 18. In that day there shal be fise cities in the land of Aegypt, speaking the tongue of Chanaan, and swearing by the Lord of hoites: one shal be called the citie of the sunne.

(a) When our
B. Sauiour
was caried in
his infancie by
his mother
into Aegypt
the idols of
that countrie
lost their
powre. And
the inhabitan-
tes were spe-
cially blessed,
& afterwards
very manie
believed in
sincerely ser-
ued him.

(b) Both Jewes and Christians vnderstand this prophecie of the conuersion of the Aegyptians to Christ. But the Jewes expect it as yet to come, we know that it is already fulfilled, at least in part. For there were sometimes manie Christians in that countrey, yea manie most excellent Saints, S. Paul, S. Antonie, S. Hilarion, & innumerable others.

19. In that day there shall be (b) an altar of our Lord in the middes of the land of Aegypt, and a title of our Lord by the border therof: 20. it shall be for a signe, and for a testimonie to the Lord of hostes in the land of Aegypt. For they shall crie to our Lord at the presence of the afflicter, and he shall send them a sauour and defender to deliuer them. 21. And our Lord shall be knowen of Aegypt, & the Aegyptians shall knowe our Lord in that day, and shall worshiue him in hostes and in guiftes: and they shall vow vowes to our Lord, and pay them. 22. And our Lord shall smite Aegypt with a strok, and heale it, and they shall returne to our Lord, and he shall be pacified towards them, and heale them. 23. In that day there shall be a way from Aegypt to the Assirians, and the Assirian shall enter into Aegypt, and the Aegyptians to the Assirians, & the Aegyptians shall serue Assur. 24. In that day shall Israel be a thurd to the Aegyptian and the Assirian: a blessing in the middes of the earth, 25. which the Lord of hostes hath blessed, saying: Blessed be my people of Aegypt, and the worke of my hands to the Assirian: but Israel is mine inheritance.

C H A P. XX.

The ignominious captiuitie of Aegyptians and Aethiopiens is againe foreshewed by the Prophet going naked. 5. wherat the Jewes are astonished and afraid, seeing their confederates so confounded.



IN the yeare that Tharthan entred into Azotus, when Sargon the King of the Assyrians had sent him, and he had fought against Azotus, and had taken it: 2. at that time our Lord spake in the hand of Isaie the sonne of Amos, saying: Goe, and loose the sackcloth from of thy loynes, and take of thy shoes from thy feete. And he did so (a) going naked, and barefoote. 3. And our Lord said: As my seruant Isaie hath walked, naked and barefoote, it shall be a signe and a wonder of three yeares vpon Aegypt, and vpon Aethiopia. 4. so shall the King of the Assyrians leade the captiuitie of Aegypt, and the tran migration of Aethiopia, yong and old, naked and vnshod, their buttockes vncouered to the ignominie of Aegypt. 5. And they shall feare, & be ashamed of Aethiopia their hope, and of Aegypt their glorie. 6. And the inhabitant of this ile shall say in that day: "Loe this was our hope, to whom we fled for helpe, that they should deliuer vs from the face of the King of the Assyrians: and how shall we be able to escape?"

(a) The holie Prophet, of noble blood, was not disobediēt, nor ashamed to goe naked, because nothing is more honest then to obey Gods cōmandment. S. Ierom in hunc loc. 107.

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

C H A P. XX.

6. *See this vnto our hope*) God to shew the vanitie of al hope , that is reposed in men , or in wordlie things , layerth the meruelous and miserable mutations of temporal great Kingdoms before the eyes of his people. That we may see, and admire his merciful prouidence, and our owne follie , when we trust in the helpe of our selues, or of other men , who can not defend themselves from ruine and ignominie : and much lesse can they saue vs, or we our selues. As these examples make manifest. The Kingdom of Israel (or tenne tribes) trusted in Damascus, which could not defend itself, but was ouerthrowne. The Kingdom of Iuda (or two tribes) trusted in Aegypt. The Aegyptians trusted in the Ethiopians , and both were ouerthrowne by the Assirians. The Assirians glorying in their victories and triumphes, attributing al to their owne strength, were ouercome by the Babylonians. The Babylonians, likewise insolent and proud, were oppressed by the Medes and Persians. The Medes and Persians were subdued by Alexander the great. Who was shortly taken away in his youth by poyson ; and his great Monarchie diuided amongst his seruants. And so other peoples, and Kingdomes , much more particular persons and families are turned like a wheele. And therefore our only refuge must be to God, in whom is al true hope, helpe, safetic, and happines, temporal and eternal.

Gods' prouidence in punishing al that trust in men & not in him.

Examples of mutations in Kingdoms.

C H A P. XXI.

The destruction of Babylon by the Medes and Persians is againe prophesied.

II. The like of the Idumeans , 13. and of Arabians.



TH E burden of the desert sea. As whirlwinds come from the South, it comineth from the desert, from an horrible land. 2. A fore vision was told me : he that is incredulous doth vnfaithfully : & he that is a spoiler, wasteth. Come vp Aclam, besiege^o Mede: I haue made al the moorning therot to cease. 3. Therefore are my loines filled with sorow , anguish hath possieted me, as the anguish of a woman that trauaileth: I fel downe when I heard it, I was troubled when I saw it. 4. Mine hart fayled, darknes made me astonished: Babylō my beloued is made a miracle vnto me. 5. Lay the table, looke about in the watch towre the eaters and drinkers: arise ye Princes, take shield. 6. For thus hath our Lord sayd io me : Goe, and set a watchman : and what soeuer he shal see , let him tel. 7. And he saw a chariot of two horsemen, a rider vpon an (a) asse, and a rider vpon a camel : and he beheld them diligently whith much looking. 8. And a lion cried : I am vpon the watch towre of our Lord , standing continually by day : and I am vpon my watch , standing whole nights. 9. Behold this man comacth , the rider vpon the chariot of

The sixt comination was against the Assirians, and specially the Babylonians.

(a) Cyrus King of the Persians a people of smal powre, & of the Medes, of great strength.

b) The seventh propheticall commination was against the Idumeans.
(c) The eight against the Iſmaelites

two horſemen, and he answered and ſaid: Fallen, fallen is Babylon, and al the ſculptils of the Gods therof are broken to the ground. 10. O my threshing, and children of my flore, the things that I haue heard of the Lord of hoſtes the God of Iſrael, I haue ſhewed vnto you. 11. (b) The burden of Duma crieth to me out of Seir: Watchman what of the night? watchman what of the night? 12. The watchman ſaid: morning is come and night: if you ſeek, ſeek: returne, come. 13. (c) The burden in Arabia. In the foreſt at euen you ſhal ſleep, in the pathes of Dodanim. 14. Meeting the thirſtie bring water, you that inhabite the land of the South, with bread meete him that flyeth. 15. For they are fled from the face of the ſwords, from the face of the ſword hanging ouer, from the face of the bow bent, from the face of a grieuous battel. 16. Becauſe thus ſayth our Lord to me: Yet in one yeare, as in the yeare of an hyred man, and al the glorie of Cedar ſhal be taken away. 17. And the remnant of the number of the ſtrong archers of the children of Cedar ſhal be diminished: for our Lord the God of Iſrael hath ſpoken it.

Apoc. 1.
14.
Iere. 5.

CHAP. XXII.

For the ſinnes eſpecially of chiefe officers, Sion and the temple ſhal be deſtroyed.
15. *Sobna a wicked ruler ſhal be removed, 20. and Eliacim put in his place.*

(a) The ninth againſt the cheefe rulers of Ieruſalem.
b) Sion ſituated on a hil, and often called a mountaine, is here called a vale, for the afflicted ſtate wherein it was in the captiuitie.



TH E (a) burden of the (b) vale of viſion. What aileth thee, that thou art alſo wholly gone vp into the houſe toppes? 2. ful of clamour, a populous citie, reioycing thy ſlaine are not ſlaine by the ſword, nor dead in battel. 3. Al thy Princes are fled together, and are bound hard: al that were found, are bound together, they are fled far off. 4. Therefore haue I ſayd Depart from me, I wil weepe bitterly: labour not to comfort me, for the deſtruction of the daughter of my people. 5. For it is a day of ſlaughter, and conculcation, and weepings to our Lord the God of hoſtes, in the vale of viſitation, ſearching the wal, and magnificent vpon the mountaine. 6. And Aelam tooke quiuer, chariot of the horſman, and the ſhilde hath made the wal naked. 7. And thy principal valleyes ſhal be ful of chariots, and the horſmen ſhal place themſelues in the gate. 8. And the couering of Iuda ſhal be diſcouered, and thou ſhalt ſee in that day the armourie of the houſe of the foreſt. 9. And you ſhal ſee the breaches of the citie of Dauid, becauſe they are multiplied: and you haue gathered together the waters of the lower poole, 10. and haue numbred the houies of Ieruſalem, and deſtroyed houies to fortifie the wal. 11. And you haue made a lake betwee the two walles to the water of the old poole: & you looked not vp to him that made it, and the worker therof long before you ſaw

not. 12. And our Lord the God of hostes shal cal in that day to weeping, and to mourning, to baldnes, and to girdle of sackcloth: 13. and behold ioy and gladnes, to kil calves, and to slea rammes, to eate flesh, and to drinke wine: Let vs eate and drinke: for to morow we shal die. 14. And the voice of the Lord of hostes was reuealed in mine eares: If this iniquitie shal be forgiuen you vntil you die, sayth our Lord the God of hostes. 15. Thus sayth our Lord the God of hostes: Goe, get thee in to him, that dwelleth in the tabernacle, to (c) Sobna the prouoit of the temple, and thou shalt say to him: 16. What doest thou here, or as if thou were some bodie here? because thou hast cut thee out a sepulchre here, thou hast cut out a memorial diligently in an high place, a tabernacle for thee in a rocke. 17. Behold our Lord wil cause thee to be caried away, as a cocke is caried, and he wil lift thee vp as a garment. 18. Crowning he wil crowne thee with tribulation, he wil cast thee as a bal into a brode and large cuntry: there shalt thou die, and there shal the chariot of thy glorie be, the ignominie of the house of thy Lord. 19. And I wil expel thee from thy standing, and depose thee from thy ministerie. 20. And it shal be in that day: I wil cal my seruant Eliacim the sonne of Helcias, 21. and wil cloth him with thy coate, and wil strengthen him with thy girdle, and wil giue thy powre into his hand: and he shal be as a father to the inhabitants of Ierusalem, & to the house of Iuda. 22. And I wil giue the key of the house of Dauid vpon his shoulder: and he shal open, and there shal be none to shut: and he shal shut, and there shal be none to open. 23. And I wil fasten him as a pinne in a sure place, and he shal be for a throne of glorie to the house of his father. 24. And they shal hang vpon him al the glorie of his fathers house, diuerse kinds of vessels, euerie litle vessel, fro vessels of cuppes euen to euerie instrumēt of musike. 25. In that day saith the Lord of hostes, shal the pine be taken away, that was fastened in the sure place: and that which hong thereon, shal be broken, and fal, and perish, because our Lord hath spoken.

(c) This Sobna had some office about the Temple, but by craftie intrusion and vniust vsurpation, rather then by lawfull induction, was very covetous & ambitious: & so by Gods iudgement fel into miserie.

C H A P. XXVIII.

The destruction of Tyrus by the Chaldees, 15. and reparation thereof after seuenie yeares.

TH E burden of Tyre. Howle ye shippes of the sea, because the house is destroyed, from whence they were wont to come: from the land of Certhim it is reuealed to them. 2. Hold your peace ye that dwell in (a) the ile: the traffickers of Sidon passing ouer the sea, haue replenished thee. 3. The seed of Nilus in manie waters, the harvest of the riuer was her fruits: & she was made the trafike of the nations. 4. Be ashamed Sidon, for the sea sayth, the strength of the sea, saying: I haue not trauailed, and I haue not brought forth, and I haue not

The tenth commination was against the Tyrians. (a) Tyrus was an island, as Ezechiel also describerhin (ch. 27. in the) entrance yea situated in the parts of the sea:

but not farre distant, for King Alexander filled vp that passage of water and made it continēt.

nourished yong^men, nor brought virgins to their growth. 5. When it shall be heard in Aegypt, they wil be sorie whō they shal heare of Tyre: 6. Passe ouer the seas, howle ye that dwel in the ile. 7. Is not this your citie, which gloried frō ancient dayes in her antiquitie: her feete shal leade her a farre to seiourne. 8. Whō hath thought this against Tyre, that was sometime crowned, whose merchants were Princes, her chapmen the nobles of the earth? 9. The Lord of hostes hath thought it, that he might plucke downe the pride of al glorie, and bring al the glorious of the earth to ignominie. 10. Passe thy land as a riuer, o daughter of the sea, thou hast a gridle no more. 11. He hath stretched forth his hand vpon the sea, he hath troubled Kingdomes: Our Lord hath giuen comandment against Chanaan, to destroy the strong therof, 12. and he said: Thou shalt adde no more to glorie, o Virgin daughter of Sidon susteyning calumnie: rising vp faile ouer to Cethim, there also thou shalt haue no rest. 13. Behold the land of the Chaldees was not such a people, Assur founded it: they led away the strong therof into captiuitie, they vndermined the houses therof, they brought it to ruine. 14. Howle ye shippes of the sea, because your strength is destroyed. 15. And it shal be in that day: thou shalt be in obliuion o Tyre, (b) seuentie yeares, as the daies of one King: but after seuentie yeares, there shal be to Tyre as it were the song of an harlot. 16. Take an harpe, goe about the citie thou harlot forgotten: sing wel, multiple song, that there may be remembrance of thee. 17. And it shal be after seuentie yeares: our Lord wil visite Tyre, and wil bring her backe againe to her merchandise: and she shal fornicate againe with al the Kingdoms of the earth, vpon the face of the earth. 18. And the martes, and rewards shal be sanctified to our Lord: they shal not be kept in store, nor layd vp: because her merchandise shal be for them, that shal dwel before our Lord, that they may eate vnto satietie, and be clothed vnto continuance.

(b) The Trians reioyed in the Jewes captiuitie, & therefore God punished them with like captiuitie of 70. yeares.

CHAP. XXIII.

At this world shal be destroyed, 7. wherof manie signes shal come before, 18. and general iudgement shal folow.

The third part. Prophecies perceyning to the whole world.

(a) Diuerfitie of states which is now in the world, shal cease at the general iudgement, and al men shal receiue according to their desertes.

BE HOLD our Lord shal dissipate the earth, and make it naked, and afflict the face therof, and disperse the inhabitats therof. 2. And (a) as the people, so shal the priest be: & as the seruant, so his master: as the handmayde, so her mistresse: as the buyer, so he that selleth: as the leder, so he that boroweth: as he that asketh his dew, so he that oweth. 3. With dissipatiō shal the earth be dissipated, & with spoile it shal be spoiled: for our Lord hath spokē this word. 4. The earth hath mourned, & fallen away, and is weakened: the world is fallen away the height

of see. 4.

of the

of the people of the earth is weakened. 5. And the earth is infected by the inhabitants therof: because they haue transgressed the lawes, changed right, dissipated the euerlasting couenāt. 6. For this cause shal maledictiō deuoure the earth, & the inhabitants therof shal sinne: and therefore the dwellers therein (b) shal be madde, & few men shal be leaft. 7. The vintage hath mourned, the wine is weakened, al haue sighed that reioyced in hart. 8. The ioy of tymbrels hath ceased, that sound of thē that reioyce is leaft of, the sweetnes of the harpe is filēt. 9. They shal not drinke wine with song: the drinke shal be bitter to them that drinke it. 10. The citie of vanitie is broken downe, euerie house is shut, no mā goeth in. 11. There shal be crying for the wine in the streetes: al mirth is left: the ioy of the earth is caried away. 12. Desolation is left in the citie, & calamitie shal oppresse the gates. 13. Because these things shal be in the middes of the earth, in the middes of peoples, in like manner as it a few oliues, which are remaying, should be shaken out of the oliue tree; and grapes, when the vintage is ended. 14. These shal lift vp their voice, and praye: when our Lord shal be glorified, they shal make a ioytul noise frō the sea. 15. For this cause in doctrines glorifie our Lord (c) in the isles of the sea the name of our Lord the God of Israel. 16. Frō the endes of the earth we haue heard praides, the glorie of the iust one. And I sayd: My secret to me, my secret to me, woe is me: the preuaricatours haue preuaricated, and by the preuaricatiō of trangressours they haue preuaricated. 17. Feare, and pitte, and snare vpon thee, that art inhabiter of the earth. 18. And it shal be: He that in al flye from the voice of feare, shal fal into the pitte: and he that shal rid himselfe out of the pitte, shal be held in the snare: because the fludgates from on high are opened, and the foundations of the earth shal be tuaken. 19. With breaking shal the earth be broken, with bruising shal the earth be bruised, with mouing shal the earth be moued, 20. with shaking shal the earth be shaken as a drunken man, and shal be taken away as the tabernacle of one night: and the iniquitie therof shal be heauie vpon it, and it shal fal, and not adde to rise againe. 21. And it shal be: In that day our Lord wil visite vpon the holie of heauen on high, and vpon the Kings of the earth, that are vpon the earth. 22. And they shal be gathered together as the gathering of a bundel into the lake, and shal be shut there in prison: and after manie daies they shal be visited. 23. And the moone shal be confounded, when the Lord of hostes shal reigne in mount Sion, and in Ierusalem, & shal be glorified in the sight of his ancients.

Jer. 42.

(b) Neer the end of the world, manie forgetting the law of God, & nature, wil rage in extreme furie against others, persecuting & murdering one another, especially the wicked afflicting the good: which our Sauour describeth (Mat. 24.) saying: Nations shal rise against nations. You shal be odious to al nations for my sake. Iniquitie shal abound, &c.

(c) This ioyful propagation of Gods glorie and name, is either vnderstood to be propheticd of the Church in general, which is as an island of the whole world: or properly and particularly (amongst other gentils) oflandes conuerred to Christ: as great Britannie & others.

C H A P. XXV.

The Prophet giueth thanks to God for his meruelous workes, 7. and great benefites, in lightning manie with faith, washing away their sinnes, and giuing grace and eternal glorie.

(b) The Prophet and faithful people confessing Gods benefites, and perfect performance of whatsoeuer he promiseth, or determineth, conforming their desires to his pleasure, say *Amen*, as well in prosperitie, when he deliuereth and blesseth them, as in aduersitie, when he punisheth: by the destruction of Ierusalem, which is here prophesied, and the like.
(b) After the resection of the Iewes & Gentiles shall be conuerted to Christ.



LORD thou art my God. I wil exalt thee, and confesse to thy name: because thou hast done meruelous things, the old cogitations faithful, (a) Amen. 2. Because thou hast brought the citie into a heape, the strong citie into ruine, the house of strangers: that it be no citie, & that it be not built for euer. 3. For this shall strong people prayse thee, the citie of strong nations shall feare thee. 4. Because thou art become a strength to the poore, a strength to the needie in his tribulation: an hope against the whirlwinde, a shadow against the heate. For the spirit of the strong is as a whirlwinde beating against a wal. 5. As heate in thirst, shalt thou humble the tumult of strangers: and as with heate vnder a burning cloude thou shalt make the branch of the strong to wither. 6. And the Lord of hostes shall make to (b) al peoples in this mount, a feast of fat things, a feast of vintage, of fat things full of marrow, of vintage purified from the dregges. 7. And he shall in this mount throw downe headlong the face of the bond, tied together vpon al peoples, and the webbe that he hath begun vpon al nations. 8. He shall cast death downe headlong for euer: and our Lord God shall take away teare from al face, and the reproch of his people he shall take away out of the whole earth: because our Lord hath spoken it. 9. And he shall say in that day: Loe this is our God, we haue expected him, and he wil saue vs: this is our Lord, we haue patiently wayted for him, we shall reioyce and be ioyful in his saluation. 10. Because the hand of our Lord shall rest in this mount: and Moab shall be threshed vnder him, as straw is broken with the wayne. 11. And he shall stretch forth his hands vnder him, as he that swimmeth stretcheth forth to swimme: and he shall humble his glorie with dashing of his hands. 12. And the munitions of thy high walles shall fall, and be humbled, & shall be plucked downe to the grownd euen to the dust.

*Apo. 7.
& 21.*

C H A P. XXVI

A Canticke of thankes for changing the old Synagogue into the Church of Christ: which hath more light of true faith, 12. and more patience in tribulations: 19. which in the general resurrection shall be made manifest.



N (a) THAT day shall this song be sung in the land of Iuda. (b) Sion the citie of our strength, a Saviour therein shall be put (c) a wal and bulworke.

2. Open ye the gates, and let the iust nation enter in, that kepeth truth.

3. The old error is gone: thou wilt keepe peace: peace, because we haue hoped in thee.

4. You haue hoped in our Lord in worlds euerlasting, in our Lord God strong for euer.

5. Because he wil bowe downe them that dwel on high, the high citie he wil abase. He wil abase it euen to the ground, he wil pluke it downe euen to the dust.

6. The foote shall treade it downe, the feete of the poore, the steppes of the needie.

7. The path of the iust is right, the path of the iust is right to walke in.

8. And in the path of thy iudgements, o Lord, we haue patiently expected thee: thy name, and thy memorial are in the desire of the soule.

9. My soule hath desired thee in the night: yea and with my spirit in my hart I wil watch to thee in the morning.

When thou shalt doe thy iudgements in the earth, the inhabitants of the world shall learne iustice.

10. Let vs haue mercie on the impious, and he wil not learne iustice: in the land of the holie he hath done wicked things, and he shall not see the glorie of our Lord.

11. Lord thy hand be exalted, and let them not see: let the enuious people see, and be confounded: and let fyre deuoure thine enimies.

12. Lord thou wilt giue peace to vs: for al our workes thou hast wrought to vs.

13. O Lord our God, there haue Lords besides thee possessed vs, onlie in thee let vs remember thy name.

14. Let not the dead liue, let not the giants rise againe: therefore hast thou visited and destroyed them, & hast destroyed al their memorie.

15. Thou hast been fauourable to the nation, o Lord, thou hast been fauourable to the nation: wast thou glorified? thou hast made al the endes of the earth far of.

(a) In the time of grace giuen by Christ his whole Church singeth this and other like canticles of praises.

(b) Other peoples haue their peculiar proper cities: Babylon, Damascus, Tyrus, Sidon, &c. but al Christians haue one citie, the Catholike Church, signified by Sion.

(c) Fensed with wal and bulworke, of faith & good workes.

S. Ierom here noteth that the sense of this Canticke is hard, by reason of often and sundaine interlocutions of diuers persons consisting in questions and answers. To whose learned commentaries we remitte the studious readers.

16. Lord in distresse they haue sought after thee, in tribulation of murmure thy doctrine was to them.

17. As she that conceiueth, when she draweth neere to be deliuered, being sorowful crieth in her paines: so are we become at thy presence, o Lord.

18. We haue conceiued, and as it were traueled, and brought forth the spirit: saluations we haue not done in the earth, therefore the inhabitants of the earth haue not fallen.

19. Thy (d) dead shal liue; my slaine shal rise againe: awake, and prayse ye that dwel in the dust: because (e) the dew of the light is thy dew, & (f) the land of the giants thou shalt plucke downe into ruine.

20. Goe my people, enter into thy chambers, shut thy doores vpon thee, be hid a litle for a moment, til the indignation passe.

21. For behold our Lord wil come out of his place, to visite the iniquitie of the inhabitant of the earth against him: and the earth shal reueale her bloud, and shal couer her slaine no more.

(d) A prophetic of the general resurrection of all men.

(e) Some in glorie (f) Some in miserie.

Matt. 1.

C H A P. XXVII.

God comforteth the faithfull, promising to destroy the wicked. 3. Christs comming is againe prophecied, with propagation of his Gospel, and conuersion of all nations.

(a) Tyrants are called serpents for, their fittle poweful malice, and barres, because they hold men fast inclosed in bondage.

And for the same reasons the diuel is called a serpent, and a barre.



In that day our Lord wil visite with his sore, and great, and strong sword vpon Leuiathan (a) the serpent, the barre, & vpon Leuiathan the crooked serpent, and shal kil the whale that is in the sea.

2. In that day the vincyard of pure wine shal sing to it. 3. I the Lord that keep it, I wil sodenly drinke to it: lest perhaps there be visitation against it, night and day I keepe it. 4. There is

no indignation in me: who wil giue me to be thorne and bryer in battel: to goe vpon it, to set it on fyre together? 5. Or rather shal he hold my strength, shal he make peace with me, shal he make peace with me?

6. They that goe in with violence to Iacob, Israel shal flourish and spring, and they shal fill the face of the world with seed. 7. Hath he striken him according to his stroke that stricke him? or as he killed his slaine, is he killed?

8. In measure against measure, when it shal be cast of, thou shalt iudge it. He hath meditated in his hard spirite during the day of heate. 9. Therefore vpon this shal the iniquitie be forgiuen to the house of Iacob: and this is all the fruit, that the sinne therot be taken away, when he shal haue layd all the stones of the altar, as stones of ashes broken, the groues & temples shal not stand.

10. For the defended citie shal be desolate, the beautifull citie shal be forsaken, and shal be forsaken,

Iob. 40.

and

and shal be left as a desert, there shal the calfe feede, and there he shal lie, and shal consume the toppes therof. 11. The haruests therof shal be destroyed in drought, women comining and teaching it: for it is not a wise people, therefore shal not he that made it, haue mercie on it: and he that formed it, shal not spare it. 12. And it shal be. In that day our Lord wil strike from the chanel of the riuer, euen to the torrent of Aegypt, and you shal be gathered together one and one. o children of Israel. 13. And it shal be: In that day a sound shal be made with a great trompet, and they that were lost, shal come from the land of the Assirians, and that were cast out, from the land of Aegypt, and shal adore our Lord in the holie mount in Ierusalem.

C H A P. XXVIII.

Tribulations are threatened to the tenne tribes of Israel, for their pride, and voluptuouſnes (5. God stil protecting some who serue him sincerely) 7. and for contempt of Religion. 16 But God wil lay a sure foundation in Sion. 20. Wil punish the wicked, 24. and comfort the good.



OE to the crowne of pride, to the drunkards of (a) Ephraim, and to the flowre falling downe from the glorie of his exultation, which were in the toppe of the most fatte valley, erring by wine. 2. Behold our Lord is valiant and strong, as the violence of hayle: a whirlewind breaking, the violence of manie waters ouerflowing, & sent forth vpon a large ground. 3. The crowne of pride of the drunkards of Ephraim shal be troden vnder feere. 4. And the flowre of the glorie of his exultation, which is vpon the toppe of the valley of fatte ones, shal be falling as a timely fruite before the ripenesse of autumne: which when he that seeth it shal behold, as soone as he taketh it in his hand, he wil deuoure it. 5. (b) In that day the Lord of hostes shal be a crowne of glorie, and (c) a garland of exultation to the residue of his people: 6. and (d) a spirit of iudgement to him that sitteth in iudgement, and (e) strength to them that returne out of battel to the gate. 7. But these also haue been ignorant, because of wine, and by drunkennes haue erred: the Priest and the Propher haue been ignorant because of drunkennes, they are swallowed vp with wine, they haue erred in drunkennes, they haue not knowne him that seeth, they haue been ignorant of iudgement. 8. For al tables were filled with vomiting and filth, so that there was no more place. 9. Whom shal he teach knowledge? and

The fourt part. Propheticall admonitions to both the Kingdomes of Israel & Iuda. (a) By Ephraim is vnderstood the Kingdom of Israel, whose first King Ieroboam was of that tribe. (b) After that the tene tribes were carried captiues (4. Reg. 17.) God deliured the two tribes out of imminent danger (4. Reg. 18. 19.) (c) giuing peace to their people: (d) spirit of iudgement to King Izechias: (e) and victorie to the soldiers.

(f) Because Isaias & other holie Prophets often & much vrged, not only the people, but also priests (which had rule ouer the people) to keepe Gods commandments, and to expect his mercie and goodnes, they scornfully repeate the same words, deriding such exhortations & desperately giuing themselves to all wickednes, as if they neither feared death nor hel. v. 15.

(g) As husbandmen dispose their workes in order: so God sometimes worketh miracles, sometimes giueth benefites, sometimes sendeth afflictions: (b) and greater to some then to others.

(i) But none are continually afflicted without intermission.

whom shal he make to vnderstand the thing heard? them that are weyned from the milke, that are plucked a way from the breasts. 10. For command recommand, command recommand; expect reexpect, expect reexpect; a litle there, a litle there. 11. For in the speach of lippe, & in an other tongue he wil speake to his people. 12. To whom he sayd: This is my rest, refresh the wearie, and this is my refreshing: & they would not heare. 13. And the word of our Lord shal be to them, (f) command recommand, command, recommand; expect reexpect, expect, reexpect, a litle there, a litle there: that they may goe, and fal backward, and be destroyed, and snared, and take. 14. For this cause heare the word of our Lord ye scornful men, which rule ouer my people: that is in Ierusalem. 15. For you haue sayd: We haue stricken a league with death, & with hel we haue made a couenant. The scourge ouerflowing when it shal passe, shal not come vpon vs: because we haue made lying our hope, & with lying we are protected. 16. Therefore thus sayth our Lord God: Behold I wil send in the foundations of Sion a stone, an approued stone, a corner stone, pretious, founded in the foundation. He that belieueth, let him not make haste. 17. And I wil put iudgement in weight, and iustice in measure: and haile shal ouerthrow the hope of lying: and waters shal ouerflow the protectiō. 18. And your league with death shal be abolished, & your couenant with hel shal not stand: when the scourge ouerflowing shal passe, you shal be trode downe of it. 19. Whēioeuer it shal passe through, it shal take you away: because in the morning early it shal passe through in the day and in the night, and vexation alone shal giue vnderstanding in the bearing. 20. For the bed is streitned, so that one must fal out, & a short mantle can not couer both. 21. For our Lord shal stand as in the mount of Giuiffions: as in the valley, which is in Gabaon, shal he be angrie: that he may doe his worke, his strange worke: that he may worke, his worke is strange fro him. 22. And now mocke not, lest perhaps your bonds be tied strait. For I haue heard of our Lord the God of hostes consumption and abridgement vpon al the earth. 23. Harken with your eares, and heare my voice, attend, & heare my speach. 24. Wil (g) the ploughman plowe al the day to sow, wil he cut & harrow his ground? 25. Wil he not when he hath made cūen the face therof, sprinkle cummine, and place the wheare by order, and the barley, and miller, and vetch, in their bondes? 26. And his God wil instruct him in iudgement: he wil teach him. 27. For (b) gith shal not be threshed with instruments that haue teeth, neither shal the wayne wheele turne about vpon cummine: but gith shal be beaten out with a rodde, and commine with a staffe. 28. But bread corne shal be broken smal: (i) but the thresher shal not thresh it for euer, neither shal the wayne wheele vex it, nor breake it with the teeth therof. 29. And this is come forth from our Lord the God of hostes, that he might make his counsel merueious, and magnifie iustice.

Mat.
21. 7.
42.
Act. 4.
1. Pet. 2.
Rom. 9.

2. Reg
1.
Par.
4.
In sue
10.

C H A P. XXIX.

The Prophet bewaileth the Jewes destruction, 9. for their blinde obstinacie; 17 prophesying the Gentiles conuersion.



WOE to (a) Ariel, Ariel the citie, which Dauid ouercame: yeare is added to yeare: the solemnities are at an end. 2. And I wil make a trench about Ariel, and it shal be sorowful and moorning, and it shal be to me as Ariel. 3. And I wil compasse as a sphereround about thee, and wil cast a rampier against thee, and place munitions to besiege thee. 4. Thou shalt be humbled, thou shalt speake out of the earth, and out of the ground thy speach shal be heard: and thy voice shal be out of the earth as the Pythons, and out of the ground thy speach shal mutter. 5. And the multitude of them that fanne thee shal be as smal dust: and as isles passing away, the multitude of them, that haue preuailed agaynst thee. 6. And it shal be sodainly torthwith. It shal be visited of the Lord of hostes in thunder, and earth quake, and with great voice of whirlewind and tempest, and with flame of deuouring fyre. 7. And the multitude of al nations, that haue fought agaynst Ariel, shal be as the dreame of a vision in the night, and al that haue waried, and besieged, and preuailed agaynst it. 8. And as he that is hungrie dreameth, and eateth, but when he is awake, his soule is emptie: and as he that is thirstie dreameth, & drinketh, and after he is awake, faint as yet thirsteth, & his soule is emptie: so shal the multitude be of al the Gentiles, that haue fought agaynst mount Sion. 9. Be astonied, and meruel, wauer, & stagger: be ye drunke, & not of wine: be moued, & not of drunkennes. 10. Because our Lord hath mingled vnto you the spirit of drowlines, he wil shut your eyes, he wil couer your Prophets & Princes, that see visions. 11. And the visio of al shal be vnto you as the words of a Book sealed: which when they shal giue to him that knoweth letters, they shal say: Read this; and he shal answer: (b) I ca not, for it is sealed. 12. And the Book shal be giue to one that knoweth not letters, and it shal be sayd to him: Reade; and he shal answer: (c) I know not letters. 13. And our Lord sayd: Because this people approacheth with their mouth, and with their lippes glorifieth me, but their hart is far from me, and they haue feared me by the commandment and doctrines of men: 14. therefore behold I wil adde to make admiration to this people, by a great and wonderful miracle: for wisdom shal perill from their wise men, and the vnderstanding of their prudent shal be hid. 15. Woe vnto you that are deep of hart, to hide your counsel from our Lord: whose works are in darkenes, and they say: Who seeth vs, and

(a) *Ari* signifieth a lion, *El* God: So Ierusalem called the lió of God, to witte a strong citie, is threatened with destruction, which happened first by the Babylo-nians, 4. Reg. 25. againe more miserably by Titus & Vespasian, 40. yeares after Christs death.

(b) Scribes and Pharisees pretending knowledge of Scriptures, can not read Christ in the Propnets, because these Books are sealed (or locked) & they haue not the key *Apoc. 3.*

(c) The Gentiles could not read Christ in these Books, because they knew not letters of the he-brie Scriptures. *S. Ierom Proo- uio in Isaiam.*

2. Re. 5.
1. Par.
11.
Luc. 19.

Mat. 15.
Mar. 7

1. Cor. 1.

who knoweth vs? 16. This your cogitation is peruerse: as if the clay should thinke against the pottor, and the worke should say to the maker therof: Thou madest me not: or the thing formed should say to the fashioner therof: Thou vnderstandest not. 17. Shal not yet within a litte while, and in a short time Libanus be turned into Charnel: and Charnel repured for a forest? 18. And in that day the deafe shal heare the words of the Book, and out of the darknes and mist the eies of the blinde shal see. 19. And the meeke shal adde ioyfulness in our Lord, and the poore men shal reioyce in the holie one of Israel. 20. Because he hath fayled that did preuaile, the scorner is consumed, and they are al cut downe that watched vpon iniquitie: 21. that made men sinne in word, & supplanted him that reprobued them in the gate, and declined in wayne from the iust. 22. For this cause, thus sayth our Lord to the house of Iacob, he that redeemed Abraham: Iacob shal not now be confounded, neither shal now his countenance be ashamed: 23. but when he shal see his children, the works of mine hands, in the middes of him sanctifying my name, and they shal sanctifie the holie one of Iacob, and shal preach the God of Israel, 24. and they that erre in spirit, shal know vnderstanding, and the muttersers shal learne the law.

Eccl. 19.

C H A P. XXX.

The Iewes are blamed for seeking counsel and helpe of the Aegyptians. 18. But if they repent, they shal find releefe, and spiritual riches of the soule. 27. Gods iudgement wil be strict: 33. and bel is most horrible.

(a) You that trust in your owne counsels: and forces, or in other mens, and not in God, shal finde the miserable euent of your follie, as is before noted.
chap. 20.

WOE (*) vnto * renegate children, sayth our Lord, that you would take counsel, and not of me: and would beginne a webbe, and not by my spirit, that you might adde sinne vpon sinne: 2. which walke to goe downe into Aegypt, and haue not asked my mouth, hoping for helpe in the strength of Pharao, and hauing confidence in the shadow of Aegypt. 3. And the strength of Pharao shal be a confusion to you, and the confidence in the shadow of Aegypt an ignominie. 4. For thy Princes were in Tanis, & thy messengers came euen to Hanes. 5. Al were confounded vpon the people, that could not profite them: they were no helpe, nor to any profite, but to cofusion & to reproch. 6. The burden of the beastes of the South. In a land of tribulation & distresse, the lionesse, & the lion of them, the viper & the flying basiliscus carying their riches vpon the shoulders of beastes, & their treasures vpon the bunch of camels, to a people that can not be able to profite them. 7. For Aegypt shal helpe in vaine, and to no purpose: therefore haue I cried vpon this: It is pride onlie, cease. 8. (b) Now therefore going in write to her vpon boxe, and draw it diligently in a Book, and it shal be

* Ap.
flacc.
or, deny-
ers.

b) Either Isaias was commanded to write this which should be fulfil-

in

in the latter day for a testimonie for euer. 9. For it is a people prouoking to wrath, & lying children, childre that wil not heare the law of God. 10. Which say to the seers: See not: & to the that behold: Behold vs not those things that are right: Speake vnto vs pleasant things, see errours vnto vs. 11. Take from me the way, turne away the path from me, let the holie one of Israel cease from our face. 12. Therefore thus sayth the holie one of Israel: For that you haue reiected this word, and haue hoped in calumnie and tumult, and haue leaned therevpon: 13. therefore shal this iniquitie be vnto you as a breach that falleth, and is found lacking in an high wal, because sodenly, whiles it is not hoped, shal come the destruction therof. 14. And it shal be broken smal, as the porters vessel is broken with mightie breaking: and there shal not a shread be found of the fragments therof, wherein a litle fyre may be caried from the burning, or a litle water be drawn out of the pitte. 15. Because thus sayth our Lord the God of Israel: If you returne and be quiet, you shal be saued: in silence and in hope shal your strength be. And you would not: 16. and you haue sayd: No, but we wil flye to horses: therefore shal you flye. And we wil mount vpon swift ones: therefore shal they be swifter, that shal persecute you. 17. A thousand men at the face of terrour of one, and at the face of the terrour of fise: shal you flye, til you be least as the mast of a shippe in the toppe of a mountaine, and as a signe vpon a litle hil. 18. Therefore our Lord expecteth that he may haue mercie on you: and therefore shal he be exalted sparing you: because our Lord is the God of iudgement: blessed are al they that expect him. 19. For the people of Sion shal dwell in Ierusalē: weeping thou shalt not weep, pitying he wil pitie thee: at the voice of thy crie as soone as he shal heare, he wil answer thee. 20. And our Lord wil giue you straite bread, & short water: and wil not make thy doctour to flye away from thee any more: and thine eies shal see thy master. 21. And thine eares shal heare the word of him, that behinde thy backe admonisheth thee: This is the way, walke in it: and decline ye not neither to the right hand, nor to the left. 22. And thou shalt contaminate the plates of the sculprils of thy siluer, & the garmēt of the molten or thy gold, and shalt scatter them as the vncleannes of a menstruous woman. Thou shalt say to it: Get thee hence. 23. And rayne shal be giuen to thy seed, wheresoeuer thou shalt sow in the land: and the bread of the corne of the land shal be most plentiful, and fatte. The lambe in that day shal feede at large in thy possession: 24. and thyne oxen, as the asse coltes, that til the ground, shal eat mingled prouender as it was fanned in the floore. 25. And there shal be vpon euerie high mounrayne, and vpon euerie litle hil eleuated, riuers of running waters in the day of the killing of manie when the towres shal fal. 26. And (c) the light of the moone shal be as the light of the sunne, and the light of the sunne shal be seuenfold, as the light of seuen daies, in the day when our Lord shal bind vp the wound of his people, and shal heale the strok of their wound. 27. Behold the name of our Lord commeth from farre, his

led manie yeares after; or els he speaketh prophetically to Ieremie, nere 100. yeares before he prophesied; signifying that he should then write it, as indeed he did. Iere. 41. &c.

Ps. 51.

(c) This claritie in sunne and moone shal be after the general resurrection.

(d) burning

(d) Christ wil exercise his seuerie iustice in the general iudgement, when he shal bid the damned goe into euerlasting fire. *Mat. 25.*

(e) It often appeareth that when euil men seeme most secure, they fall into sodaine calamities.

(a) Both this Prophet, and afterwards Ieremie admonished the Iewes not to trust in the Aegyptians, but they cōtemning this admonition shewed in their deeds that they distrusted God, not belieuing nor obeying his Prophets: and for the same were at last punished.

(b) In the meane time Cod destroyed the armie of Senacarib besieging Ierusalē. *4. Reg. 19.* But they forgot this and manie other examples of Gods power and loue.

(d) burning furie, and heauie to beare: his lippes are filled with indignation, and his tongue as a deuouring fire. 28. His spirite as a torrent overflowing euē to the middes of the necke, to destroy the nations to nothing, and the bridle of errour, that was in the iawes of peoples. 29. There shal be a song vnto you as the night of a sanctified solemnitie, and ioy of hart as he that goeth with a shaulme, to enter into the mount of our Lord to the strong one of Israel. 30. And our Lord shal make the glorie of his voice to be heard, and shal shew the therroure of his arme, in threatening of furie, and flame of deuouring fyre: he shal dash to pierces in whirlwinde, and in haile stone. 31. For at the voice of our Lord shal Assur feare being stricken with the rod. 32. And the passage of the rod shal neuer cease, which our Lord shal make to rest vpon him in (e) tymbrels and harpes, and in principal batrels he shal ouerthrow them. 33. For * Topheth is prepared since yesterday, prepared of the King, deep, and wide. The nourishments therof, fyre and much wood: the breath of our Lord as a torrent of brimstone kindling it.

* *Hol.*

C H A P. XXXI.

The Prophet further bewayleth the Iewes calamitie, into which they shal fal for their confederacie with the Aegyptians. 5. Yet God wil protect Ierusalem: 8. and ouerthrow Senacharib.

WOE to them that goe downe into Aegypt for helpe, hoping in horses, and hauing confidence vpon chariots, because they be manie: and vpon horsemen, because they be very strong: and haue (a) not trusted vpon the holie one of Israel, & haue not sought after our Lord. 2. But he that is the wise one hath brought euil, and hath not taken away his words: & he wil rise vp against the house of the wicked, and against the ayde of them that worke iniquitie. 3. Aegypt, a man, and not God: and their horses, flesh, and not spirite: and our Lord shal bowe downe his hand, and the helper shal fal, and he that is holpen shal fal, and they shal al be confounded together. 4. Because thus sayth our Lord to me: As if a lion should roare, and the lions whelp vpon his praye, and when a multitude of shepherds shal come against him, he wil not feare at their voice, and of their multitude he wil not be afrayd: so shal the Lord of hostes descend (b) to fight vpon mount Sion, and vpon the litle hil therof. 5. As birdes that flie, so wil the Lord of hostes protect Ierusalem, protecting and deliuering, passing and sauing. 6. Returne as you reuolted deeply, o children of Israel. 7. For in that day man shal cast away the idols of his siluer, and the idols of his gold, which your hands haue made you into sinne. 8. And Assur shal fal by the sword not of man, and the sword not of man shal deuour him, and he shal flye

*Iere. 42.**Isai. 2.*

not at the face of the sword: & his yong men shal be tributaries? 9. and his strength shal passe away at the terrour, & his Princes flying shal be afrayd: our Lord hath sayd it: whose fyre is in Sion, & his fornace in Ierusalem.

C H A P. XXXII.

The Prophet comforteth the Iewes, foreshewing that their King Ezechias wil rule wel, and prosper, but most especially prophesieth of Christ. 9. That they shal be reiected for persecuting him, 15. and his Church shal prosper.



BEHOLD "the King shal" reigne in iustice, & the Princess shal rule in iudgement. 2. And a man shal be as he that is hid from the wind, and hideth himselfe from a tempest, as riuers of waters in drough, and the shadow of a rocke that standeth out in a desert ground. 3. The eyes of them that see, shal not be dimme, and the eares of them that heare, shal harken diligently. 4. And the hart of fooles shal vnderstand knowledge, and the tongue (a) of masslers shal speake readily and plaine. 5. He that is vnwise shal no more be called Prince: neither shal the deceitful be called the greater man: 6. for the foole shal speake foolish things, & his hart shal doe iniquitie, that he may worke simulation, and speake to our Lord deceitfully, & make emptie the soule of the hungrie, and take away drinke from the thirstie. 7. The vessels of the deceitful are most wicked: for he hath framed deuises to vndoe the meeke, with the word of lying, whē the poore mā spake iudgement. 8. But the Prince wil thinke these things, that are worthie of a Prince, & he shal stand aboue the dukes. 9. Ye *riche women arise, and heare my voice: ye confident daughters giue care to my speach. 10. For after dayes & a yeare you shal be troubled that haue confidence: for the vintage is at an end, the gathering wil no more come. 11. Be astonied ye riche women, be troubled ye confident: strippe you, and be confounded, gird your loynes. 12. Moorne vpon your breasts, vpon the countrie worthie to be destroyed, vpon the fruitful vineyard. 13. Vpō the ground of my people shal thornes & bryars come vp: how much more vpō al the houses of ioy, of the citie reioycing? 14. For the house is forsaken, the multitude of the citie is leaft, darkencie and palpableness are made vpon the cēnes for euer. 15. The ioy of wilde asses the pastures of flockes, vntil the spirit be powred out vpon vs from on high: and the desert shal be as charmel, and charmel shal be reputed for a forest. 16. And iudgement shal dwel in the wildernes, and iustice shal sit in charmel. 17. And the worke of iustice shal be peace, and the seruice of iustice silence, and securitie for euer. 18. And my people shal sitte

* Noble cities of Iuda.

The fift part. Of the captiuitie and relaxation of the Kingdom of Iuda: with other afflictions & cōsorts; but especially of Christ and his Church.

(a) Albeit manie things in this and other places per- teyne first and literally to the old testamēt: yet al are in figure, & some things haue no other literal sense but of the new testamēt. As this Prophecie of massling, or vnperfect tongues, to speake readily, is fulfilled in the Church of Christ; plainly and distinctly confessing al Mysteries of Catholike faith & religion: and the like, which can not be verified in the Iewish people.

in the beautie of peace, & in the tabernacles of confidence, and in wealthie rest. 19. But haile in falling vpon the forest, and the citie shal be humbled with lownesse. Blessed are ye, that sowe vpon al waters, sending in the foote of the oxe and the asse.

ANNOTATIONS.

CHAP. XXXII.

This & manie other prophecies pertaine to the old testament as in figure, alluding to the historie, but principally to Christ, and his Church.

1. *The King shal reigne.*) Some expound this whole passage of Ezechias, or Iosias Kings of Iuda, and of the chiefe Princes vnder them: but so great effectes, as be here prophecied, were not fully verified in them, but as in figure only of a more excellent King, and his principal seruantes, that should folow afterwards. For albeit these were very good kings, and had good and wise counsellers, & gouerners vnder them: yet they had not that perfect iudgement, nor performed that complete iustice, wherby the subiectes enioyed such peace, rest, safetic, and consolation, as be here described, by the metaphores, and similitudes of men hid from winde, safe from tempest, refreshed with waters in their heate, and shadowed by a rock from the burning sunne in the desert, with the like. And therefore S. Ierom, and other Christian Doctours vnderstand it of Christ, who hath most perfect iudgement and iustice; and of his Apostles, and other Pastours of his Church who by vntion of the Holie Ghost, participate more abundantly of Christs grace, then did the priestes, & other rulers in the old testament. And so Christian people receiue these benefits of peace, rest, protection, refreshing in soule, & conscience, & other spiritual comfertes in Christ, by the mysteries of the new Testament, which the faithful of the old Testament could not receiue by their Kings & Princes, nor by priestes and prophets of that time. The same we might deduce of innumerable other places of this & other Propheies: but it is not our * purpose to explicate much in this Edition.

What the words, Iudgement and Iustice, signifie.

Definition of Iudgement and Iustice as they are vsed in the holie Scriptures. Both applied to Gods and mens actions.

1. *Reigne in iustice: and rule in iudgement.*) Here also to auoide polixitie, we may once more note that these words: *Iudgement*, and *Iustice*, haue a farre other higher and more excellent signification in holie Scriptures (where they most frequently occurre) then in prophane writings, and natural or morol philosophical discourses. For Philosophers, such as Plato and Aristotle, could reach no further then to natural reason, which they called right iudgement: and to morall equitie, which in general they named iustice. But the Holie Ghost by these wordes reueleth most high spiritual mysteries, knowen by faith, most comfortable to mens soules, relieuing and refreshing the consciences of penitents in this life & replenishing the iust with vnspokeable gladnes in eternal glorie. Therefore in the sense vsual in holy Scripture, Iudgement is the act of the mind, or vnderstanding, discerning what is right, iust, & agreeing to reason: And Iustice is the rectitude of the wil, doing conformably to right direction of the mind, or vnderstanding. And so these wordes are applied to signifie both Gods, and iust mens actions. As that which God mercifully decreed in eternitie, and promised after the fall of man, to do for mankind, as conuenient for his Diuine Powre, Wisdom, Iustice, Mercie, & Goodnes; with al the meanes which he ordained for effecting the same, is called his Iudgement; and the performing and accomplishment thereof, so farre as is of his part, is called his Iustice. Also that which anie man discusseth, discerneth, and determineth in his vnderstanding, as right, or reasonable in supernatural things, is called his spiritual iudgement; and that which he doth of his freewil according to the same right iudgement, is called his iustice. So in this place the Prophet foreteweth, that Christ our King

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tical
Books

reigne

reigne in iustice, that is, performe and fulfil al that he, as God with the Father & the the Holie Ghost, decreed for Redemption, Iustification and Saluation of men. And the Princes, his Apostles and other Pastors, shall rule in iudgements: that is, discern and iudge, what is right, and good for themselves, and the people in respect of their soules, and eternal saluation.

Explication of the text.

C H A P. XXXIII.

Sennacherib besieging and threating Ierusalem, shall be ouerthrowne by Angels. 13. that both wicked arrogant infidels may feele the hand of God and faithfull sinners repenting after great terrour be comforted.



WOE to thee (a) that spoilest, shalt not thy selfe also be spoiled: and that despisest shalt not thy selfe also be despised: when thou shalt haue ended spoyling, thou shalt be spoiled: when being wearied thou shalt cease to contemne, thou shalt be contemned. 2. Lord haue mercie vpon vs: for we haue expected thee: be our arme in the morning, and our saluation in the time of our tribulation. 3. At the voice of the Angel the peoples fled, and at thy exaltation the nations are dispersed. 4. And your spoiles shall be gathered together as the locust is gathered, as when the ditches shall be full thereof. 5. Our Lord is magnified, because he hath dwelt on high: he hath filled Sion with iudgement & iustice. 6. And there shall be (b) fayth in thy times: riches of saluation, wisdom & knowledge: the feare of our Lord, that is his treasure. 7. Behold they that see shall crie without: (c) the angels of peace shall weepe bitterly. 8. The wayes are dissipated, the passenger by the path hath ceased, the couenant is made frustrate, he hath reiected the cities, he hath not esteemed the me. 9. The land hath moored, & languished: Libanus is confounded, & become foule, and Saron is made as a desert: and Basan is shaken, & Carmel. 10. Now wil I rise vp, sayth our Lord: now wil I be exalted, now wil I be lifted vp. 11. You shall conceiue heate, you shall bring forth stubble: your spirit as fire shall deuoure you. 12. And the people shall be as ashes of a great fyre, thornes gathered together shall be burned with fyre. 13. Heare ye that are far off, what things I haue done, and ye that are neere, know my strength. 14. The sinners are terrified in Sion, trembling hath possessed the hypocrites. Which of you can dwell with deuouring fyre? which of you shall dwell with euerlasting heates? 15. He that walketh in iustices, and speaketh truth, that casteth away auarice of oppression, and shaketh his hands from al guist, that stoppeth his eares leit he heare bloud, and shutteth his eyes that he may see no euil. 16. This man shall dwell on high, the munitions of rockes shall be his,

(a) Sennacherib
spoiled al the
kingdom of
Israei, and al
Iuda sauing
Ierusalem,
which he also
besieged, re-
proching and
despising God:
but himself
was therefore
spoiled, and
despised.

(b) Fidelitie in
performing
promises of
good things
temporal and
spiritual.

(c) Messengers
sent to procure
peace shall
mourne, be-
cause they can
not obtaine it.

¶ 4. 15.

highnes: bread is giuen to him, his waters are faithful, 17. His eies shal see the King in his beaurie, they shal see the land farre of. 18. Thy hart shal meditate feare : where is the learned ? where is he that pondereth the words of the law ? where the teacher of litle ones ? 19. The vnwise people thou shalt not see, the people of profound speech: so that thou canst not vnderstand the eloquence of his tongue, in whom there is no wisdom. 20. Looke vpon Sion the citie of our solemnitie : thine eies shal see Ierusalem, a rich habitation, a tabernacle (d) that can not be transferred: neither shal the nailes therof be taken away for euer, and al the cordes therof shal not be broken: 21. because onlie there our Lord is magnifical: a place of floudes; riuers most brode and wide: no shippe of rowers shal passe by it, neither shal the great galley passe thereby. 22. For the Lord is our iudge, the Lord is our lawmaker, the Lord is our King: he wil saue vs. 23. Thy cordes are loosed, and they shal not preuaile: thy mast shal be so, that thou canst not spred the signe. Then shal the spoiles of manie prayes be diuided: the lame shal take the spoile. 24. Neither shal the neighbour say: I am feeble. The people that dwelleth therein, iniquitie shal be taken away from them.

1. Cor.

r.

(d) Both prophecies & histories testifie that terrene Ierusalem was subiect to destruction, and was destroyed, and therefore this is necessarily to be vnderstood of the Church of Christ, against which hel gates shal neuer preuaile.

C H A P. XXXIII.

A Prophecie of the destruction of the whole world, at the day of Iudgement, 5. and in particular of Idumæa 9. & Ierusalem, as figures therof.



(a) God wil- leth as wel gentils that were farre of, to come neere, (b) as also the Iewes that were his peculiar people, al to attend, that he wil destroy this whole world, before the general Iudgement. (c) No defence of strong places (signified by Bosra) shal saue anie men from destruction in the day of Iudgement.

OME (a) neere ye Gentils, and heare, and ye (b) peoples attend: let the earth' heare, & the fulnes therof, the round world, and euerie spring therof. 2. Because the indignation of our Lord is vpon al Gentils, and furie vpon al their hostes: he hath killed them, & giuen them into slaughter. 3. Their flaine shal be cast forth, and out of their carcasses shal rise a stinch: the mountaines shal melt with their blood. 4. And al the hoit of the heauens shal melt away, and the heauens shal be folded together as a booke: and al their host shal fal away as the leafe falleth from the vine, & from the figge tree. 5. Because my sword is inebriated in heauen: behold it shal descend vpon Idumæa, and vpon the peoples of my slaughter to iudgement. 6. The sword of our Lord is filled with blood, it is fatted of the blood of lambes and buckgoats, of the blood of rāmes ful of marow: for the victime of our Lord is in (c) Bosra, & a great slaughter in the land of Edom. 7. And the vnicornes shal come downe with thē, & the bulles with the mightie: their land shal be drunke with blood, & their ground with the fatnes of fatte ones. 8. Because it is the day of the reuēge of our Lord, the yeare of retributiōs of the iudgemēt

(a) of

(d) of Sion. 9. And the torrents therof shal be turned into pitch, and the ground therof into brimstone: and the land therof shal be into burning pitch. 10. Night and day it shal not be quenched, the smoke therof shal goe vp for euer: from generation vnto generation it shal be desolate, there shal none passe by it world without end. 11. The onocrotalus, and hedgehog shal possesse it: & the ibis, and the rauen shal dwel in it: & a measure shal be stretched out vpon it, to bring it to nothing, and a plumme line vnto desolatiō. 12. The nobles therof shal not be there: they shal call rather vpon the King, and al the Princes therof shal be as nothing. 13. And thornes and nettles shal grow vp in the houses therof, & the thistle in the munitions therof: and it shal be the couche of dragons, and the pasture of ostriches. 14. And spirits shal meet the onocentaures, and the satyr shal crie one to the other, there hath the lamia lyen, and tound her selfe. 15. There hath the hedgehog had an hole, and brought vp whelps, and digged round about, and cherished them in the shadow therof: thither are the kites gathered together, one to another. 16. Search ye diligently in the Book of our Lord, and read: one of them hath not wanted, one hath not sought for the other, because that which proceedeth out of my mouth, he hath commanded, and his spirit the same hath gathered them. 17. And he hath cast them a lot, and his hand hath diuided it vnto them by measure: they shal possesse it for euer, in generation and generation they shal dwel therein.

d) In the meane time, as a figure therof, Sion shal be destroyed: and therefore the metaphorical destruction following, rather pertaineth to the state of the damned in the next world than to the afflicted in this life.

C H A P. XXXV.

Gentiles conuerted to Christ shal much reioyce, 5. being comforted and confirmed by his miracles, much more by his internal grace, which bringeth so life euerm-lasting.



THE (a) desert and the land without passage shal be glad, and the wildernes shal reioyce, & shal flourish as the lillie. 2. Springing it shal spring, & shal reioyce ioyful and prailing: the glorie of Libanus is giuen to it, the beautie of Carmel, & Saron, they shal see the glorie of our Lord, and the beautie of our God. 3. Encourage ye the loose hands, and strengthen the weake knees. 4. Say to the faynt harted: Take courage, and feare not: behold your God shal bring reuenge of retribution: God himselfe wil come and wil saue you. 5. Then shal (b) the eies of the blind be opened, and the eares of the deafe shal be open. 6. Then shal the lame leap as an hart, and the tongue of the dumme shal be opened: because waters are cut out in the desert, and torrents in the wildernes. 7. And that which was drie land, shal be as a poole, and the thirstie ground as fountains of waters. In the dennes wherein dragons dwelt before, shal spring vp

a) An euident prophetic of the conuersion of Gentiles. In whom the Church shal continually spring & flourish.

(b) Christ leauing al logical arguments, proued himselfe to be Messias by his works: *If ye beleeue not me (sayth our B. Saviour) beleeue my works. Ioan. 10. v. 38.*

Mat 15.
Mar 7.
Luc. 7.

the greennes of reed and bulrush. 8. And a pathe and a way shal be there, and it shal be called the holie way: the polluted shal not passe by it, and this shal be vnto you a direct way, so that fooles can not erre by it. 9. The iion shal not be there, and the naughtie beast shal not goe vp by it, nor be found there: and they shal walke that shal be deliuered. 10. And the redeemed of our Lord shal be conuerted, and shal come into Sion with prayse, and euerlasting ioy shal be vpon their head: they shal obteyne ioy and gladnes, and sorow and mourning shal flye away.

C H A P. XXXVI.

Sennacherib King of Assirians hauing taken other cities in Turie, bessegeth and threatneth Ierusalem; 4. reprocheth King Ezechias; 7. blasphemeth God; 13. and terrifieth the people.



AND it came to passe (a) in the fourteenth yeare of King Ezechias, Sennacherib King of the Assirians came vp agaynst al the fenced cities of Iuda, and tooke them. 2. And the King of the Assirians sent Rabfaces from Lachis to Ierusalem, to King Ezechias with a great armie, and he stood by the water conduite of the vpper poole in the way of the fullers fielde. 3. And there came out to him Eliacim the sonne of Helcias, who was ouer the house, and Sobna the scribe, and Ioahc the sonne of Asaph the commenter. 4. And Rabfaces sayd to them: Tel Ezechias: Thus sayth the great King, the King of the Assirians: What is this confidence, wherevpon thou dost trust? 5. or by what counsel or force art thou disposed to rebel? vpon whom hast thou confidence, that thou art reuolted from me? 6. Loe thou dost trust vpon this broken staffe of reed, vpon Aegypt: vpon which if a man leane, it wil enter into his hand, and pearce it: so is Pharao the King of Aegypt to al that trust in him. 7. But if thou wilt answer me: We trust in our Lord God: is it not he (b) whose excelses and altars Ezechias hath taken away, and he sayd to Iuda and Ierusalem: Before this altar shal you adore? 8. And now deliuer thy self to my Lord the King of the Assirians, and I wil giue thee two thousand horses, neither shal thou be able of thy self to giue riders for them. 9. And how wilt thou abide the face of the iudge of one place, of the lesser seruants of my Lord? But if thou trust in Aegypt, in chariots and in horsemen: 10. and now am I come vp without the Lord vnto this land to destroy it? The Lord sayd to me: Goe vp agaynst this land, and destroy it. 11. And Eliacim, and Sobna, and Ioahc sayd to Rabfaces: Speake to thy seruants in the Syrian tongue: for we vnderstand it: speake not to vs in the Iewes language in the eares

4. Reg.
18.
2. Par.
31.

(a) That which the Prophet had foretold by way of prophetic, now he recordeth by way of historie, & therefore these fo are next chapters are inserted in the fourth Book of Kings, ch. 18. 19. and 20. almost in the same words, & an abridgement thereof 2. Paral. 32.

(b) Suc is the blindness, and malice of infidels, that they consoand things donne to destroy idolatrie, as if the same were against God.

of the people, that is vpon the wal. 12. And Rabfaces sayd to them: Why did my Lord send me to thy Lord and to thee, to speake al these words and not rather to the men, that sitte on the wal; that they may eate their owne dung, and drinke the vrine of their feet with you? 13. And Rabfaces stood, and cried with a loude voice in the Iewes language, and sayd: Heare ye the words of the great King, the King of Assyrians. 14. Thus sayth the King: Let not Ezechias seduce you, for he shal not be able to deliuer you. 15. And let not Ezechias giue you confidence vpon the Lord, saying: Our Lord deliuering wil deliuer vs, this citie shal not be giuen into the hand of the King of Assyrians. 16. Heare not Ezechias: for thus sayth the King of Assyrians, doe (c) a blessing with me, and come forth to me, and eate ye euerie man of his owne vineyard, and euerie man of his owne figtree, and drinke ye euerie man the water of his owne cesterne, 17. til I come and take you away to a land, that is as your owne, a land of corne and of wine, a land of bread and vineyards. 18. Neither let Ezechias trouble you, saying: Our Lord wil deliuer vs. Why, haue the Gods of the nations deliuered euerie one their land out of the hand of the King of Assyrians? 19. Where is the God of Emath, and Arphad? where is the God of Sepharuaim? haue they deliuered (d) Samaria out of my hand? 20. Who is there of al the Gods of these lands, which hath deliuered their land out of my hand, that the Lord can deliuer Ierusalem out of my hand? 21. And they held their peace, and answered him not a word. For the King had commanded, saying: Answer him not. 22. And Eliacim the sonne of Helcias, that was ouer the house, and Sobna the scribe, and Ioah the sonne of Afaph the commenter, went in to Ezechias their garments rent, and told him the words of Rabfaces.

(c) Doe that is profitable for you. 4. Reg. 18. v. 31.

(d) Manie in Samaria serued false Gods which could not defend themselves serued God almighty who for their good suffered them to be afflicted.

C H A P. XXXVII.

King Ezechias requesteth the prayers of Isaie the Prophet, 6. who affereth the King of Gods helpe. (8. In the meane time the enimies strearuing and blaspheming, 14. King Ezechias prayeth.) 21. God promisseth to protect Ierusalem: 36. and by an Angel killeth in one night an hundred eightie five thousand Assyrians. 37. Their King returneth to Ninive and is slaine by his owne sonnes.

4 Reg.
19.
2. Par.
32.



ND it came to passe, when King Ezechias had heard it, he (a) rent his garments, and was wrapped in (b) sack cloth, and entred into the house of our Lord. 2. And he set Eliacim which was ouer the house, and Sobna the scribe, and the ancients of the Priests covered with sackclothes to Isaie, the sonne of Amos the Prophet, 3. and they sayd to him: Thus sayth Ezechias: This day is a day of tribulation and of rebuke, and of blasphemie: becaute the children are come euen to the birth, and there is not strenght to bring forth. 4. If by any

(a) Renting or cutting of garments was a ceremonie, to shew internal sorow.

(b) And sackcloth was an habite of penitents for sinnes.

meanes

means our Lord thy God wil heare the words of Rabfaces, whom the King of Assyrians his Lord hath sent to blaspheme the liuing God, and to vpbraide with words which our Lord thy God hath heard: lift vp prayer therefore for the remnant that are left. 5. And the seruants of Ezechias came to Isaie. 6. And Isaie sayd to them: Thus shal you say to your master: Thus faith our Lord: Feare not at the face of the words, which thou hast heard, wherewith the seruants of the King of the Assyrians haue blasphemed me. 7. Behold, I wil giue him a spirit, and he shal heare a message, and shal returne to his countrie, and I wil make him fall by the sword in his owne countrie. 8. And Rabfaces returned, and found the King of Assyrians fighting agaynst Lobna. For he heard that he was departed from Lachis, 9. and he heard of Tharaca the King of Aethiopia, whom that sayd: He is come forth to fight agaynst thee. Which when he had heard, he sent messengers to Ezechias, saying: 10. Thus shal you say to Ezechias the King of Iuda, speaking: Let not thy God deceiue thee, in whom thou hast confidence, saying: Ierusalem shal not be giuen into the hand of the King of the Assyrians. 11. Lo thou hast heard al things the Kings of the Assyrians haue done to al countries, which they haue subuerted, & canst thou be deliuered? 12. Why, haue the Gods of the nations deliuered them, whom my fathers haue subuerted, Gozam, and Haram, and Reseph, and the children of Eden, that were in Thalaslar? 13. (c) Where is the King of Emarh, and the King of Arphad, and the King of the citie of Sepharuaim, of Ana, & Aua? 14. And Ezechias tooke the letters of the hand of the messengers, & read them, and went vp into the house of our Lord, and Ezechias layd them open before our Lord. 15. And Ezechias prayed to our Lord, saying: 16. O Lord of hostes God of Israel, which sittest vpō the Cherubs, thou art the onlie God of al the Kingdoms of the earth, thou hast made heauen and earth. 17. Incline o Lord thine eare, & heare: open o Lord thine eies, and see, and heare al the words of Sennacherib, which he hath sent to blaspheme the liuing God. 18. For in verie deed, o Lord, the Kings of the Assyrians haue made lands desolate, and the countries of the same. 19. And they haue giuen their Gods to fyre: for they were not Gods, but the works of mens hands, wood and stone: & they brake thē in pieces. 20. And now, o Lord our God, saue vs out of his hand: and let al the Kingdoms of the earth know, that thou onlie art the Lord. 21. And Isaie the sonne of Amos sent to Ezechias, saying: Thus sayth our Lord the God of Israel: For the things that thou praied me concerning Sennacherib the King of Assyrians: 22. this is the word which our Lord hath spoken vpon him: The virgin daughter of Sion hath despised thee, and scorned thee: the daughter of Ierusalem hath wagged the head after thee. 23. Whom hast thou vpbrayded, and whom hast thou blasphemed, and vpon whom hast thou exalted voice, and lifted vp the height of thine eies? To the holie one of Israel. 24. By the hand of thy seruants thou hast vpbrayded our Lord, & hast sayd: In the multitude of my chaalets haue I cliimed the height of mountaynes, the toppes of Libanus: & I wil cut

(c) That which happened to al these infidel Kings, fel also vpo Sennacherib King of Assyrians shortly after he had thus bragged, or rather greater ruine and miserie. v. 36. 38.

downe the high cedrestherof, & the chosen firre trees therof, and wil enter to the toppe of the height therof, to the forest of his Carmel. 25. I haue digged, and drunken the water, and haue dried vp with the step of my roote al the riuers of the rampiers. 26. Why, hast thou not heard, what I haue done to him of old: from ancient daies haue I formed it: and now I haue brought it to effect: and it is made to the rooting out of litle hilles bickering together, and ofensfed cities. 27. The inhabitants of them with shortned hand haue trembled, and are confounded: they are become as hay of the field, and grasse of the pasture ground, and herbe of the housetoppes which hath withered before it was ripe. 28. I haue knowen thy habitation, and thy going out, and thy comming in, and thy madnes againstme. 29. When thou didst rage against me, by pride ascended into mine eares: therefore I wil put a ring in thy noithrels, and a bitte in thy lips, and wil bring thee backe into the way, by which thou camest. 30. (d) But to thee this shal be a signe: eat this yeare the things that grow of themselues, and in the second yeare eat fruits: but in the third yeare sow & reape, & plant vineyards, and eat the fruits of them. 31. And that which shal be saued of the houle of Iuda, and which is leaft, shal take roote downeward, and shal beare fruits vpward: 32. because out of Ierusalem there shal a remnant goe forth, and saluation from mount Sion: the zeale of the Lord of hostes shal doe this. 33. Therefore thus sayth our Lord concerning the King of the Assyrians: He shalt not enter this citie, and he shal not shoot arrow there, and shilde shal not occupie it, and he shal not cast rampier about it: 34. In the way that he came, by the same he shal returne, and into this citie he shal not enter, sayth our Lord. 35. And I wil protect this citie, that I may saue it for myne owne sake, and " for Dauids sake my seruant. 36. And the Angel of our Lord came forth, and strucke in the campe of the Assyriās an hundred eightie fiew thousand. And they arose in the morning, and behold, al were carcasses of dead men. 37. And he went out, and departed, and Sennacherib the King of the Assyrians returned, and dwelt in Ninieue. 38. And it came to passe, when he adored in the temple of Nefroch his God, Adramelech & Sarasar his sonnes strucke him with the sword: and they fled into the land of Ararat, & Asarhaddon his sonne reigned for him.

(d) He turneth his speach to Ezechias.

Tob. 1.
Ecc. 48.
1. Mac.
7.
2. Mac.
8.

ANNOTATIONS.

CHAP. XXXVII.

35. *For Dauids sake.* VVe haue here a manifest example that the merites of Saints departed forth of this world, do profite the liuing: God protecting Ierusalem not onely for his owne, but also for his seruant Dauids sake. Against which plaine sense, Protestantes denying merites and prayers of Saints, seeme to haue no better euasion,

Merites of Saints do profite the liuing. The Protestantes euasion.

God promised to protect the citie of Ierusalem from certaine dangers, but not perpetually.

The Protestants glosse is il grounded.

This similitude doth not proue but explaine the truth otherwise proued.

then this sillie shift, feyned without warrant of holie Scripture, or ancient Father: to interpret these words, *For Davids sake*, to signifie *for Gods promise sake made to David*. But if they be demanded, where and when God promised to David, that he would protect and saue the citie of Ierusalem from sacking by enemies, or from ruine, they can neuer shew it. God made David conquerour of Ierusalem, extirpating there the Iebusites, who vntil his time kept the towre of Sion (2. Reg. 5. v. 7) & protected the same citie al his time, and long after. And in certaine particular dangers, promised to Achaz a wicked King (Isaic. 7.) and to this good King Ezechias here (& 4. Reg. 19.) that he would saue and deliuer Ierusalem, from the particular distresses wherein it was at those times: but be promised not this to King David. Neither did God make a general promise to protect that citie perpetually. For if he had so promised, it should not haue been subdued, brought into captiuitie, & defaced, as it was by the Babylonians. And therefore this glosse of Protestants is built vpon false ground. And the wordes are as manifest, as if the Kings Maiestie should say: I wil protect the citie of London, that I may saue it for myne owne sake, and such my former subiectes sake, that haue faithfully heretofore serued their Kings. Or if he should say: I wil protect such a noblemans chiefe Manour place for myne owne sake, & for such his progenitours sake, who serued me loyally. Whereby is plainly signified, that the King doth this fauour not only for his owne sake, but also for the merites of some that liued there, and deserued wel before. Neither do we produce this similitude to proue that is in controuersie, but to explaine the Catholike doctrine, apparent by this text, and approved by the ancient Fathers, and the whole Church of God.

Bible.
1603.

4 Reg.
25.

CHAP. XXXVIII.

Ezechias being sick and aduertised by the Prophet that he shal then dye, by prayer obtyneth prolongation of life: 6. with promise of victorie, confirmed by a signe. 9. For which he rendereth thankses to God with a Cansicle of praise.

(a) After the Assyrians were slaine, King Ezechias was visited with a dangerous sicknes, to keepe him in the feare of God, lest much ioy should bring him into obliuion of his dutie.

(b) It was first reuealed to the Prophet that the Kings sicknes was deadlie.

(c) Secondly that God would adde 15. yeares to his life: which could not be sayd, so be added, except his life accor-



N (a) those dayes Ezechias was sick euen to death: and Isaic the sonne of Amos the Prophet, went in vnto him, and said to him: Thus sayth our Lord: Take order with thy house, for (b) thou shalt die, and shalt not liue. 2. And Ezechias turned his face to the wal, & prayed to our Lord, 3. and said: I beseech thee Lord, remember I pray thee how I haue walked before thee in truth, and in a perfect hart, and haue done that which is good in thine eies. And Ezechias wept with great weeping. 4. And the word of our Lord was made to Isaic, saying: 5. Goe, & tel Ezechias: Thus saith our Lord the God of David thy father: I haue heard thy prayer, and seen thy teares: Loc (c) I wil adde vpon thy dayes fifteen yeares: 6. and out of the hand of the King of the Assyrians wil I deliuer thee, and this citie, & wil protect it. 7. And this shall be a signe to thee from our Lord that our Lord wil doe this word, which he hath spoken: 8. Behold I wil make the shadow of the lines

4. Reg.
20.
2. Par.
32.

which

returne, by the which it is now gone downe in the day of Achaz in the sunne, back-ward ten lines. And the sunne returned ten lines by the degrees whereby it was gone downe.

9. The scripture of Ezechias the King of Iuda, when he had been sicke, & was recouered of his infirmitie.

10. I haue said: (d) In the middes of my dayes shal I goe to the gates of hel. I haue sought the residue of my yeares.

11. I haue said: I shal not see our Lord God in the land of the liuing. I shal behold man no more, and the inhabiter of rest.

12. My (e) generation is taken away; and is wrapped together from me, as the tent of shephards:

My life is cut of, as by a weauer: whiles I yet began he cut me of: from morning vntil night thou wilt make an end of me.

13. I hoped vntil morning, as a lion so hath he broken al my bones:

From morning vntil euening thou wilt make an end of me.

14. As a yong swallow so wil I crie. I wil meditate as a doue: Mine eies are weakened, looking on high:

Lord I suffer violence, answer for me.

15. What shal I say, or what shal he answer me, wheras himself hath done it?

16. I wil recount to thee al my yeares in the bitternes of my soule. Lord if mans life be such, and the life of my spirit in such things, thou shalt chasten me, and shalt quicken me.

17. Behold in peace is my bitternes most bitter:

But thou hast deliured my soule that it should not perish, thou hast cast al my sinnes behind thy backe.

18. Because hel shal not confesse to thee, neither shal death prayse thee: they that goe downe into the lake, shal not expect thy truth.

19. The liuing the liuing he shal confesse to thee, as I also this day: the father shal make thy truth knowen to the children.

20. O Lord saue me, and we shal sing our Psalmes al the dayes of our life in the house of our Lord.

21. And Ifaie commanded (f) that they should take a lumpe of figges, & plaster it vpon the wound, and he should be healed. 22. And Ezechias sayd: (g) What shal be the signe that I shal goe vp into the house of our Lord?

ding to naturall causes had been at an end. S. Aug. li. 6. c. 17. de Ge. ad lit.

(d) In this Canticke the King reciteth his afflictions of mind, for that he should part out of this world, in the flowre of his age.

(e) And without children: for Manasses was borne three yeares after, being 12. yeares old when he began to reigne.

4. Reg. 21.

(f) The Prophet ordayned this medicin: (g) And the King also demanded a signe before he song the Canticke.

C H A P. XXXIX.

The King of Babylon sent legates to visite King Ezechias, and congratulate his recouerie of health. 2. He sheweth them al his riches, 5. for which Iſaie reprehendeth him: and prophecieth that the Babylonians wil spoile Ieruſalem.



THAT time Merodach Baladan the ſonne of Baladan, King of Babylon, ſent letters & guiſts to Ezechias: for he had heard that he had been ſicke, and was recovered. 2. And Ezechias (a) reioyced vpon them, and he ſhewed them the ſtorehouſe of aromatical ſpices, & of ſiluer, and of gold, and of ſweete-odours. and of the beſt oyntment, and al the ſtorehouſes of his furniture, and al things that were found in his treaſures. There was not anie thing, which Ezechias ſhewed them not in his houſe, and in al his dominion. 3. But Iſaie the Prophet went in to Ezechias the King, and ſaid to him: What ſayd theſe men, and from whence came they to thee: And Ezechias ſayd: from a far countrie they came to me, from Babylon. 4. And he ſayd: What ſaw they in thy houſe? And Ezechias ſayd: Al things that are in my houſe haue they ſeen, there was not anie thing, which I haue not ſhewed them in my treaſures. 5. And Iſaie ſayd to Ezechias: Heare the word of the Lord of hoſtes. 6. Behold the daies ſhal come: and al things that are in thy houſe, and that thy fathers haue layd vp for treaſure vntil this day, ſhal be taken away into Babylon: there ſhal not any thing be leaft, ſayth our Lord. 7. And of thy children, which ſhal come forth of thee, whom thou ſhalt beger, they ſhal take away, and they ſhal be eunuches in the palace of the King of Babylon. 8. And Ezechias ſayd to Iſaie: The word of our Lord which he hath ſpoken is good. And he ſaid: (b) Onlie be there peace and truth in my daies.

4. Reg.
20.

C H A P. XL.

The Prophet comforteth the people with Chriffs comming to remitte ſinnes. 3. Before whom S. Iohn Baptiſt ſhal preach penance. 6. Sheweth mans imbecilitie, 9. Gods Maieſtie, 18. the Vanitie of idols: 27. & ſal of them that feare not God.

BE (a) comforted, be comforted my people, ſaith your God. 2. Speake to the hart of Ieruſalem, and cal to her: becauſe her malice is accompliſhed, her iniquitie is forgiuen: ſhe hath recouered of the hand of our Lord double for al her ſinnes. 3. (b) The voice of one crying in the deſert: Prepare the way of our Lord, make ſtreight

Mat. 3:
Mat. 11.
Luc 3.
Ioan. 1.

the.

(a) In this honourable embassage Ezechias reioyced immoderately and vnwiſely ſhewed his treaſures, which therefore the Prophet reprehended. And vpon this occaſion prophecieth that the Babylonians ſhould carie away al that treaſure, and his childre into captiuitie.

(b) Not for want of affection towards his poſteritie, but ſeeing he durſt not requeſt more, he prayed for peace in his owne daies. The ſixt part. Of the deliuerie from ſinne by Chriſt.

(a) The Prophet alludeth to the comfort of the Iewes, when they ſhould be deliuered from captiuitie of Babylon: but principally prophecieth of mans deliuerie from ſinne by Chriſt.

(b) An evident Prophecie of S. Iohn Baptiſt.

the pathes of our God in the wildernes. 4. Euerie valley shal be exalted and euerie mountaine and litle hil shal be humbled, and crooked things^s shal become streight, and rough wayes, playne. 5. And the glorie of our Lord shal be reuealed, and al flesh together shal see, that the mouth of our Lord hath spoken. 6. The voice of one saying: Crie. And I sayd: What shal I crie? Al flesh is grasse, and al the glorie therof as the floure of the field. 7. The grasse is withered, and the floure is fallen, becauie the spirit of our Lord hath blowen on it. Indeed the people is grasse: 8. the grasse is withered, and the floure is fallen: but the word of our Lord abideth for euer. 9. (c) Vpon an high mountayne get thee vp, thou that euangelizest to Sion: exalt the voice in strength, which euangelizest to Ierusalem: exalt it, feare not. Say to the cities of Iuda: Behold your God: 10. behold our Lord God thal come in strength, & his arme shal haue dominion: behold his reward is with him, and his worke before him. 11. As a shepheard shal he feed his flocke: in his arme thal he gather together the lambs, and in his bosome shal he lift them vp, and them with yong himself thal carie. 12. (d) Who hath measured the waters with his fist, and pondered the heauens with a spanne? who hath poyled with three fingers the huge greatnes of the earth, & weyed the mountaines in weight, and the litle hilles in balance? 13. Who hath holpen the spirit of our Lord? or who hath been his counseler, & inewed to him? 14. With whom hath he taken counsel, and who hath instructed him, and taught him the path of iustice, and taught him knowledge, and shewed him the way of prudence? 15. Behold the Gentiles are as a droppe of a bucket, and are reputed as * the moment of a balance: behold the ilands are as a litle dust. 16. And libanus thal not suffice to kindle the tyre, and the beasts therof thal not be sufficient for holocaust. 17. Al nations as if they were not, so are they before him, and they are reputed of him as nothing, and a vaine thing. 18. To whom then haue you made God like? or what image wil you set to him? 19. Hath the artificer cast a sculptil: or hath the goldsmith figured it with gold, or the siluersmith with plates of siluer? 20. Strong wood, and that which wil not putrifie hath he chosen: the wite artificer seeketh how he may set vp a sculptile which may not be moued. 21. Why, (e) doe you not know why, haue you not heard? why, hath it not been told you from the beginning? Haue you not vnderstood the foundations of the earth? 22. He that sitteth vpon the compasse of the earth, and the inhabitants therof are as locustes: he that stretcheth out the heauens as nothing, and spreddeth them as a tent to dwell in. 23. He that maketh (f) the searchers of secrets as if they were not, that hath made the iudges of the earth as a wayne thing: 24. and indeed their flock was neither planted, nor sowed, nor rooted in the earth: sodainly he hath blowen vpon them, and they haue withered, and a whirlewind shal take them away as stubble. 25. And to whom haue ye likened me, and made me equal: saith the hoie one? 26. Lift vp your eies on high, and see who hath created these things: he that bringeth out the hoit of them in number,

(c) This is also manifest of Christs preaching in the mountaine: & of his Apostles, and Apostolical preachers.

(d) Gods power and beneuolence in creating & gouerning al this world, is a signe that he both can and wil bestow these great benefits of grace vpon al nations.

(e) From the beginning the law of nature, afterwards the law of Moyles taught that he which made the world is God.

(f) Wisest Philosophers know nothing, neither can consist but by him.

Iac. 1.

1. Pet. 1.

Mat. 5.

Ioan.

10.

Rom. 11.

1. Cor. 2.

* least

dust, or

atoms.

Act. 17.

and calleth them al by name: by the multitude of his force and strength, & power, not one of them was missing. 27. Why sayest thou Iacob, and speakest thou Israel: My way is hid from our Lord, and my iudgement is passed ouer of my God? 28. Why knowest thou not or hast thou not heard? our Lord is God cuerlasting, which hath created the ends of the earth: he shal not faile, nor labour, neither is there searching out of his wisdom. 29. Which giueth strength to the wearie: and to them that are not, multiplieth force and strength. 30. Children shal faynte, and labour, and yongmen shal fal by infirmitie. 31. But they that hope in our Lord shal change their strength, they shal take wings as eagles, they shal runne and not labour, they shal walke and not fainte.

Pf. 146.

C H A P. XLI.

God piercing against idolaters, sheweth his powre and goodnes by his benefis bestowed vpon the Iewes; 17. with promise of perpetual protection: 21. wher as their vaine idols can no way profite them.

(4) Gods ex-
stulation with
Ilands, & o-
ther Gentils
liuing in ido-
latric, which
implieth a pro-
phetic of their
conuerfion to
Christ, per-
tey-
neth amongst
others very
particularly to
our great Bri-
tanic, the grea-
test & most re-
nowmed Iland
of Europe. See
D. Bristow
Mos. 11.



ET (4) the ilands hold their peace before me, and the Gentiles change their strength: let them come neere, & then speake, let vs approach to iudgement together. 2. Who hath rayfed the iust from the East, hath called him that he should folow him? he shal giue the Gentils in his sight, & he shal obteyne Kings: he shal giue them as it were dust to his sword, as stubble taken violently with the winde, to his bow. 3. He shal pursue them, he shal passe in peace, there shal no path appeare after his feet. 4. Who hath wrought and done these things, calling the generations from the begynning? I the Lord, the first and the last I am. 5. The ilends haue seen, and haue been afrayd, the ends of the earth haue been astonied, they haue approached, and come neere. 6. Euerie one shal helpe his neighbour, and shal say to his brother: Be strong. 7. The coppersmith striking with the hammer encouraged him that forged at that time, saying: It is good for sodering: and he strengthened it with nailes, that it should not be moued. 8. And thou Israel my seruant, Iacob whom I haue chosen, the seed of Abraham my freind: 9. in whom I haue taken thee from the ends of the earth, and from the far parts therof haue called thee, and sayd to thee: Thou art my seruant, I haue chosen thee, & haue not cast thee away. 10. Feare not, because I am with thee: decline not, because I am thy God: I haue strenghtened thee, and haue holpen thee, and the right hand of my iust one hath susteyned thee. 11. Behold al that fight against thee shal be confounded and ashamed, they shal be as if they were not, and the men shal perish that gayne say thee. 12. Thou shalt seeke them, and shalt not find,

Apo. 1.
or 22.

the

the men thy rebelles : they shal be as if they were not : and as consumption the mē that warre agaynst thee. 13. Because I am the Lord thy God, taking thy hand, and saying to thee : Feare not, I haue holpen thee. 14. Feare not thou *(b)* worme of Iacob, ye that are dead of Israel : I haue holpen thee, sayth our Lord : and thy redeemer the holie one of Israel. 15. I haue made thee as a new threshing wayne, hauing teeth like a saw: thou shalt thresh the mountaynes, and breake them in peeces : and shalt make the litle hilles as dust. 16. Thou shalt fanne them, and the wind shal take them away, & the whirlewind shal disperse them: and thou shalt reioyce in the Lord, in the holie one of Israel thou shalt be ioyful. 17. The needie and the poore seeke for waters, and there are none : their tongue hath been drie with thirst. I the Lord wil heare them, I the God of Israel wil not forsake them. 18. I wil open riuers in the high hilles, and fountaynes in the middes of plaine fieldes : I wil make the desert into pooles of waters, and the land not passable into riuers of waters. 19. I wil giue into the wildernes the cedar, and the thorne, and the myrtle and the oliue tree : I wil set in the desert the firre tree, the elme, and the box tree together. 20. That they may see, and know, and recount, and vnderstand together, that the hand of the Lord hath done this, and the holie one of Israel hath created it. 21. Make your iudgement approach, sayth the Lord : bring hither, if perhaps you haue any thing, sayd the King of Iacob. 22. *(c)* Let them come, and tel vs what things soeuer are to come : tel the former things what they haue been : and we wil set our hart, and shal know the later ends of them, and tel vs the things that are to come. 23. Shew what things are to come hereafter, and we shal know that ye are Gods. Doe ye also good or euil, if you can : & let vs speake & see together. 24. Behold, you are of nothing, and your worke of that which is not: he is abomination that hath choien you. 25. I haue rayfed vp from the North, and he shal come from the rising of the sunne : he shal cal vpon my name, and shal bring the magistrates as myre, and as the plasterer treading claie. 26. Who hath shewed from the beginning, that we may know : and from the beginning that we may say: Art thou iust: There is neyther that sheweth, nor telleth before, nor heareth your words. 27. The first shal say to Sion: Loe I am present, and to Ierusalem: I wil giue an euangelist. 28. And I saw, and neither of these was there any that would consult, and being asked would answer a word. 29. Behold al are vniust, and their works wayne : their idols are wind and vanitie.

(b) You that are as abiectes contemned, & as dead men in the world, feare not, because Christ hath care to protect and to reward you.
(c) Only God, and those to who he reuealeth, can tel things to come, and therefore idols can not foreshew what shal be, neither could tel before had things that are already come to passe.

C H A P. XLII.

God the Father is wel pleased with his Sonne : 6. whom he sendeth into this world to teach iustice , whereby men are iustified. 11. Manie Gentiles shal be conuerſed. 25. Iewes and oſher obſtinatē iefidels shal be ſeuereſly puniſhed.



BE H O L D (b) my ſeruant, I wil receiue him : mine elect, my ſoule hath pleaſed it-ſelf in him : I haue giuen my ſpirit vpon him , he ſhal bring forth iudgement to the Gentiles. 2. He ſhal not crie , nor accept perſon , neither ſhal his voice be heard abrode 3. The bruifed reed he ſhal not breake, and ſmoking flaxe he ſhal not quenche: he ſhal bring forth iudgement in truth. 4. He ſhal not be ſad , nor turbulent , til he ſet iudgement in the earth : and the ilands ſhal expect his law. 5. Thus ſayth the Lord God that created the heauens , and ſtretched them out : that eſtabliſhed the earth , and the things that ſpring therof : that giueth breath to the people , that is vpon it , and ſpirit to them that tread therevpon. 6. I the Lord haue called thee in iuſtice , and taken thy hand, & preferued thee. And I haue giuen thee for a couenant of the people , for a light of the Gentiles. 7. That thou mighteſt open the eyes of the blind , and bring forth the priſoner out of priſon , and them that ſitte in darknes out of the priſon houſe. 8. I the Lord , this is my name : I wil not giue my glorie to an other , and my praife to grauen things. 9. The things that were firſt, loe they are come: new things alſo I do ſhew: before they come forth , I wil make you heare them. 10. Sing ye to the Lord a new ſong , his prayſe is from the endes of the earth : ye that goe downe to the ſea , and you the fulnes therof : ye ilands , and inhabitants of the ſame. 11. Let the deſert be exalted and the cities therof : Cedar ſhal dwel in houſes : ye inhabitants of the Rocke , giue prayſe , they ſhal crye from the toppes of the mountaines. 12. They ſhal giue glorie to the Lord , and ſhal declare his prayſe in the ilands. 13. The Lord ſhal goe forth as a ſtrōg man , as a man of warre ſhal he raiſe vp zele : he ſhal ſhout and crie : ouer his enemies he ſhal be ſtrengthned. 14. I haue alwayes held my peace , I haue kept ſilence , I haue been patient , I wil ſpeake as a trauailing woman : I wil diſſipate , and ſwallow vp together. 15. I wil make (b) mountaynes and litle hilles deſolate , and wil make al their graſſe to wither : and I wil turne riuers into ilands , and wil drie vp the ſtanding pooles. 16. And I wil lead the blind into the way , which they know not: and in the paths , which they haue been ignorant of I wil make them walke : I wil make darknes before them to be light , and crooked things

Mat. 17.

Mat. 12.

(a) Chriſt according to his humanitie is the ſeruant of God, by whom al other ſeruārs are redeemed; none els being able to ſatiſfie for themſelues, much leſſe for others.

(b) Such haucie and couerous mindes as expect their Meſſias to be a worldlie and warlike conquerour , that wil aduance his folowers to Kingdoms or principdomes, and to abundance of temporal riches , ſhal be fruſtrate of their vaine hopes : Whereas Chriſt our Sauour both by example & doctrine teacheth the contrarie, willing his folowers to learne of him to be poore in ſpirit, meeke & humble in hart, and their reward ſhal be great in heauen, not in earth; they ſhal be happy not in external, but in eternal glorie.

streight: these words haue I done to them, and haue not forsaken them. 17. They are turned backward: let them be confounded with confusion, that trust in grauen thing, that say to the framed thing, ye are our Gods. 18. Heare ye deafe, and ye blind behold to see. 19. Who is blind, but my seruant? and deafe, but he to whom I haue sent my messengers? Who is blind, but he that is folde: and who is blind, but the seruant of the Lord? 20. Thou that seeest manie things, wilt thou not keepe them: thou that hast eares open, wilt thou not heare? 21. And the Lord hath been willing to sanctifie him, and to magnifie the law, and extol it. 22. But the same people is spoiled, & wasted: al are the snare of yongmen, and they are hid in the houses of prisons: they are made a praye, neither is there to deliuer them: a spoile, neither is there that sayth: Restore. 23. Who is there among you that wil heare this, attend and harken for things to come? 24. Who hath giuen Iacob into spoyle, and Israel to the waiters? hath not our Lord himself, to whom we haue sinned? And they would not walke in his wayes, and they haue not heard his law. 25. And he hath powred out vpon them, the indignation of his furie, & a strong battel, and hath burnt him round about, and he knewe not: and set him on fyre, and he vnderstoode not.

C H A P. XLIII.

God comforteth his Church, promising euer to protect the same: II. blameth the Iewes, expositulating their ingratitude.



AND now thus sayth our Lord that (a) created thee, o Iacob, & formed thee, o Israel: Feare not, because I haue redeemed thee, and called thee by thy name: thou art mine. 2. When thou (b) shalt passe through the waters, I wil be with thee, and the floods shal not couer thee: when thou shal walke in fyre, thou shalt not be burnt, and the name shal not burne in thee: 3. Because I am the Lord thy God the holie one of Israel thy sauour, I haue giuen Aegypt thy propitiation, Aethiopia and Sale for thee. 4. Since thou becomest honourable in mine eies, and glorious: I haue loued thee, & I wil giue men for thee, and peoples for thy soule. 5. Feare not, because I am with thee: from the East wil I bring thy seed, and from the West I wil gather thee. 6. I wil say to the North: Giue; and to the South: Hinder not: bring my sonnes from a farre, and my daughters from the ends of the earth. 7. And euerie one that inuocateth my name, for my gorie haue I created him, formed him, and made him. 8. Bring forth the blind people, and hauing eyes: the deafe, and he that hath eares. 9. Al the nations are assembled together, and the tribes are gathered: which of you can shew this & shal make iys heare the for-

(a) Christ call-
eth and in-
dueth sinners
with grace,
without anie
precedent
good worke
or desire in
them, euen as
he createth of
nothing.
(b) In al tribu-
lations & per-
secutions
Christ prote-
cteth his ser-
uants, not
suffering them
to be tempted
further then
they may resist
if they wil.
Wherby the
Church still re-
maieth incor-
rupt, and
shal neuer be
destroyed.

mer things? Let them giue their witnesses, and be iustified, and heare, and say: In verie deede. 10. You are my witnesses, sayth our Lord, and my seruants whom I haue chosen: that you may know, and belieue me, and vnderstand that I my self am. Before me there hath no God been formed, & after me there shall not be. 11. I am, I am the Lord, and there is no sauour beside me. 12. I haue shewed, and haue sauued: I haue made it heard, and there hath been no strange one among you. You are my witnesses, sayth our Lord, and I God. 13. And from the beginning I my self, and there is not that can deliuer our of my hand: I wil worke, and who shall turne it away. 14. Thus sayth the Lord your redeemer, the holie one of Israel: For your sake haue I sent forth into Babylon, and haue plucked downe al the barres, & Chaldees glorying in their shippes. 15. I the Lord your holie one, that created Israel your King. 16. Thus sayth our Lord, that gaue a way in the sea, and a path in the vehement waters. 17. Which brought forth the chariot & the horse, the arme and the strong: they slept together, neither shall they rise agayne: they are broken as flaxe, and are extinct. 18. Remember not former things, and looke not on things of old. 19. Behold I make new things, and now they shall spring forth, verily you shall know them: I wil make a way in the desert, and riuers in the place not hanted. 20. The beast of the field shall glorifie me, the dragons and the ostretches: because I haue giuen waters in the desert: riuers in the place not hanted, that I might giue drinke to my people, to mine elect. 21. This people haue I formed for my self, they shall tel my prayse. 22. Thou hast not inuocated me, o Iacob, neither hast thou laboured in men, o Israel. 23. Thou hast not offered me the ramme of thyne holocaust, and with thy victimes thou hast not glorified me: I haue not made thee to serue in oblation, nor put thee to payne in frankincense. 24. Thou hast not bought me sweete cane for siluer, and with the fatte of thy victimes thou hast not inebriated me. But thou hast made me to serue with thy sinnes, thou hast put me to payne with thine iniquities. 25. I am, I am he that take cleane away thine iniquities for mine owne sake, and I wil not remember thy sinnes. 26. Bring me into remembrance, & let vs be iudged together: tel if thou haue any thing, that thou mayst be iustified. 27. (d) Thy first father sinned, and thy (e) interpreters haue transgressed against me. 28. And I haue profaned the holie Princes, I haue giuen Iacob to destruction, & Israel to reproch.

(c) God made Cyrus conquerour of Babylon, not for his owne sake, but for Israel, that he might release their captiuitie. For God perpetually disposeth of Kingdomes for the good of his Church.

(d) The sinne of Adam contaminating al mankind was not purged by anie:
:: Al Patriarches, Priests, Prophets, & al others sinning: til Christ the innocent Lambe came to take away the sinne of the world.

2, Co. 5.
2 p. 21.

C H A P. XLIIII.

*Christ foundeth and establisheth his Church: 6. Inueigheth against idolatres: 26.
and promiseth deliurance from the captiuitie of Babylon.*



N D now heare, o Iacob my seruant, and Israel whom I haue chosen. 2. Thus sayth the Lord that made and formed thee, thy helper (a) from the wombe: feare not o my seruant Iacob, and thou most righteous whom I haue chosen. 3. For I wil powre out waters vpon the thirstie ground, and streames vpon the drie land: I wil powre out my spirit vpon thy seede, and my blessing vpon thy stocke. 4. And they shal spring the herbes as willowes beside the waters running by. 5. This man thal say: I am our Lords: and another man shal cal in the name of Iacob, and this wil write with his hand, To the Lord: and in the name of Israel he shal be resembled. 6. Thus sayth our Lord the King of Israel; and the redeemer thereof the Lord of hostes: I am (b) the first, and I the last, and beside me there is no God. 7. Who is like to me? let him cal and declare: and let him expound me the order, since I appoynted the ancient people: the things to come, and that shal be hereafter let them shew vnto them. 8. Feare ye not, neither be ye troubled, from that time I haue made thee to heare, and haue declared: you are my witnesses. Is there a God beside me, and a maker, whom I haue not knowen? 9. Al the makers of an idol are nothing, and their best beloued things shal not profite them. (c) Themselues are their witnesses, that they doe not see, nor vnderstand, that they may be confounded. 10. Who hath formed a God, and molten a sculptil profitable to nothing? 11. Behold, al the partakers thereof shal be confounded: for the makers are of men: they shal al assemble, they shal stand and feare, and shal be confounded together. 12. The yro-smith hath wrought with the file, with coales, & with hammers he hath formed it, & hath wrought in the arme of his strength: he shal hunger and faynt, he shal not drinke water, and shal become wearie. 13. The carpenter hath stretched out a rule, he hath formed it with a plaine: he hath made it with corners, and hath fashioned it round with the compasse: and he hath made the image of a mā, as it were a beautiful man dwelling in a house. 14. He hath cut down cedars, taken the elme tree, & the oke that stood among the trees of the forest: he hath planted the pine tree, which the rayne nourished. 15. And it was made a fyre for men: he tooke of them, and was warmed: and kindled the; & baked bread: but of the rest he wrought a God, & adored:

(a) Gods election preuenteth mā's good endeauour for without grace none could returne to God.

(b) Idolaters are foolish in leauing God, who is eternal and to trust in idols that neither can shew what was from the beginning, nor prophecie things to come.

(c) Al that is here sayd of the vanitie of idols & foolish impietie of idolaters, may be referred (saith S. Jerom in this place) vnto heresie, and heretikes, who artificially deuise the fictions of their owne doctrines and lying: and adore the things which they know were feyned

Iere. 30
& 40.

Apoc. 1.
& 22.

Sap. 13.

by themselves: neither are so content, but draw the simple to embrace and adore the same inuentions. A litle after he sheweth, that the Catholike Church of Christ shal be euer free from such idolatrie: quite cōtrarie to Protestants assertion that the Church should haue fallen & been in idolatrie manie hundred yeares together.

(d) In al this prophecie of the Church of Christ the Prophet alludeth to the historic of Ierusalem destroyed by the Chaldees, and reedified by permission of Cyrus & Darius, in the times of Aggeus & Zacharias.

he made a sculptil, and bowed downe before it. 16. Halfe he burnt with fyre, and of the halfe broyled he flesh & ate it: he sod pottage, and was filled, and was warmed, and sayd: Aha, I am warme, I haue seen the fyre. 17. But the rest therof he made a God, and a sculptil to himself, he boweth before it, and beseecheth, saying: Deliuer me, because thou art my God. 18. They haue not knowen, nor vnderstood: for they haue forgotten, that their eies could not see, and that they could not vnderstand with their hart. 19. They doe not recount in their minde, nor know, nor feele, that they should say: Halfe therof I haue burnt with fyre, and I haue baked bread vpon the coales therof: I haue broyled flesh, & haue eaten, and of the rest therof shal I make an idol? shal I fall downe before the stocke of a tree? 20. Part therof is ashes; an vnwiſe hart adored it, & he wil not saue his soule, nor say: Perhaps there is a lie in my right hand. 21. Remember these things, o Iacob, and Israel, because thou art my seruant, I haue formed thee, thou art my seruant, o Israel, forget me not. 22. I haue cleane taken away thine iniquities as a cloude, & thy sinnes as a mist: returne to me because I haue reedemed thee. 23. Prayſe ye, o heauens, because the Lord hath done mercie: make iubilation ye endes of the earth: ye mounytaynes sound prayſe, thou forest & euerie tree therof, because the Lord hath reedemed Iacob, and Israel shal be glorified. 24. Thus sayth our Lord thy redeemet, & thy maker, from the wombe: I am the Lord, that make al things, that alone stretch out the heauens, that establish the earth, and none with me. 25. That make the signes of diuiners voide, and turne the southsayers into furie. That turne the wite backward, and that make their knowledge foolish. 26. That rayseth vp the word of his seruant, and accomplisheth the counsel of his messengers, which say (d) to Ierusalem: Thou shalt be inhabited, & to the cities of Iuda: You shal be built, and I wil rayse vp the deserts therof. 27. Which say to the depth: Bethou desolate, and thy riuers I wil drie vp. 28. Who say to Cyrus: Thou art my pastour, and thou shalt accomplish al my wil. Who say to Ierusalem: Thou shalt be built; and to the temple: Thou shalt be formed,

C H A P. XLV.

Cyrus by Gods providence ouercomming Babylon, wil deliuer the Iewes from captiuitie. 4. Yet is reprehended because he acknowlegeth not God 8. Vpon which occasion the Prophet foresheweth the comming of Christ; 14. in figure of whom he addeth more of Cyrus: 18. and auoucheth that there is but one true God.



Hv s sayth the Lord to my *(b)* Christ Cyrus, whose right had I haue taken to subdew the Gentiles before his face, and to turne the backes of Kings, and to open the doores before him, and the gates shal not be shut. 2. I wil goe before thee, and wil humble the glorious of the earth: I wil breake the brasen gates, and wil burst the iron barres. 3. And I wil giue thee hidden treasures, and mysteries of secrets: that thou mayst know that I am the Lord, which cal thy name, the God of Israel. 4. For my seruant Iacob, and Israel myne elect, and I haue called thee *(b)* by thy name: I haue resembled thee, and *(c)* thou hast not knowen me. 5. I the Lord, & there is none els: beside me there is no God: I girded thee, and thou hast not knowen me: 6. that they which are from the rising of the sunne, and which are from the west may know, that there is none beside me. I the Lord, and there is none other, 7. that forme light, and create darknesse, make peace, and create euil: I the Lord that doe al thete things. 8. *(d)* Droppe dew ye heauens from aboue, and let the clouds rayne the iust: be the earth opened, & bud forth a sauour: & let iustice spring vp withal: i the Lord haue created him. 9. Woe to him that gainesayeth his maker, a heard of the earthen pottes: shal the clay say to him that fashioneth it: What makest thou, & thy worke is without hands? 10. Woe to him that sayth to his fater: Why doest thou beget? and to the woman: Why doest thou trauel? 11. Thus sayth our Lord the holy one of Israel, the maker therof: Aske me things to come: cōcerning my children & the work of my hands command you me. 12. I made the earth: & man vpon the same I haue created: my hands stretched forth the heauens, and I haue commanded al their host. 13. I haue rayfed him vp to iustice, & wil direct al his wayes: he shal build my citie, & dismisse my captiuitie: not for price, nor for guifts, sayth our Lord the God of hostes. 14. Thus sayth our Lord: The labour of Aegypt, and the marchandise of Aethiopia, and of Sabaim the high men shal passe to thee, & shal be thine: they shal walke after thee, they shal goe bound with manicles: & they shal adore thee, & shal beseech thee: Onlie in thee is God, and there is no God beside thee. 15. Verily thou art God hidden, the God of Israel a sauour. 16. They are al confounded, and ashamed: the forgers of errours are gone together into

The 7. part. The deliuerie of the Iewes from Babylon by Cyrus King of Medes and Persians, now also of Assyrians.

(a) Because all Kings that reigne among the Iewes were anointed with oyle, Cyrus is called Christ, though he was not ordayned with this ceremony of anointing.

(b) S. Ieromno- reth here out of Iosephus (*l. 11. Annig.*) that Cyrus finding his name long before prophesied by Isaias, became very beneuolous to the Iewes, louing them as the familiar seruants of God.

(c) But though he knew and professed one God, & no other (*1. Esd. 1.*) yet he was not conuerted in al points of religion, neither serued God according to that general knowledge he had, & so knew not God rightly.

(d) The Prophet in the former

2. Par. 16.

Rom. 9. 18.

prophecie contemplating
Christ as in a
figure, now ele-
uated more in
spirit, prophe-
cieth of Christ
only, who built
his Church
vpon a sure
rock. Not of
Cyrus, who
being aduan-
ced by God, yet
perfectly knew
not God, nor
of Zoroba-
bel, who did
not releale the
people from
captiuitie, but
together with
others was
relealed, nei-
ther had the
title of a King,
but liued in
subiection to
other Kings.
*S Ierom in hunc
locum.*

*) Bel or Belus,
call'd also Sa-
turnus, was of
such estima-
tion, that they
offered to him
in sacrifice not
only men that
were taken
captiues, but
also their owne
sonnes. Nabo,
otherwise call-
ed Dagon, was
an especial
idol amongst
the Philistims.
1. Reg. 5.

confusion. 17. Israel is saued in our Lord with eternal saluation: you shal not be confounded, and you shal not be ashamed for euer and euer. 18. Because thus sayth our Lord that created the heauens, the verie God that formed the earth, and made it, the verie maker therof: he did not create it in vaine: to be inhabited he formed it. I the Lord, and there is none other. 19. I haue not spoken in secrete, in a darke place of the earth I haue not sayd to the seed of Iacob: Seek me in vayne. I the Lord that speake iustice, that declare right things. 20. Gather ye together, and come, and approach together ye that are saued of the Gentiles: they haue been ignorant that lift vp the wood of their grauen worke, and aske of a God that sauerh not. 21. Declare ye, and come, and consult together: who hath made this to be heard from the begynning, from that time foretold this? Haue not I the Lord, and there is no God besides but I? A iust God, and that sauerh there is none beside me. 22. Be conuerted to me, and you shal be saued al ye endes of the earth: because I am God, and there is none other. 23. I haue sworne by my self, the word of iustice shal proceede out of my mouth, and shal not returne, because euerie knee shal be bowed to me, and euerie tongue shal swear. 24. Therefore in our Lord, shal he say, are my iustices and empire: they shal come to him, and al that resist him, shal be confounded. 25. In our Lord shal al the seed of Israel be iustified and prayfed.

*Rom. 14.
Phil. 2.*

CHAP. XLVI.

Bel, Nabo, and other idols shal be destroyed, 3. where vpon the Iewes are admonished to returne from sinne, to Gods true seruice. 12. And saluation is promised by Christ.



BE I is broken, (1) Nabo is destroyed: their idols are made to beasts & cattel, your burdēs of heauie weight euen vnto wearines. 2. They haue melted away, and are broken together: they could not saue him that caried the, & their soule shal goe into captiuitie. 3. Heare me, o house of Iacob, al the remnant of the house of Israel, which are caried of my wombe, are borne vp of my matrice. 4. Euen vnto old age I am the same, and vnto hoare haire I wil carie: I haue made, & I wil beare: I wil carie, and wil saue. 5. Wherto haue you resembled me, and made me equal, and compared me, and made me like? 6. You that contribute gold out of the bag, and weigh siluer with balance: hyring a goldsmith to make a God: and they fal downe and adore. 7. They beare him on their shoulders carying, and setting him in his place, and he shal stand, and shal not moue out of his place. Yea when they shal crie also vnto him, he shal not heare: from tribulation he shal not saue them. 8. Remember this, and be confounded: returne ye transgressours to the hart.

Rom. 6.

9. Remembre

9. Remember the former world, because I am God, and there is no God beside, neither is there the like to me. 10. Which shew the last thing from the beginning, and from the beginning the things that as yet were not done, saying: My counsel shall stand, & all my will shall be done: 11. Which cal (b) a bird from the east, and from a farre countrie, the man of mine owne wil, and I haue spoken, and wil bring it: I haue created, and wil doe it. 12. Heare me ye hard harted, which are far from iustice. 13. I haue made my iustice neer, it shall not be far of, and my saluation shall not tarie. I wil giue saluation in Sion, and my glorie to Israel.

(b) Not Cyrus (saith S. Ierom) but Christ the Orient starre, prophesied by Balaam, Num. 24. whom the Sages came to adore from the East. Mat. 2.

C H A P. XLVII.

The destruction of Babylon is further prophesied, for their pride, 8. arrogancie, 10. and sorcerie.



O ME downe, sit in the dust (a) o Virgin daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldees, because thou shalt no more be called nice and tender. 2. Take a mil, and grinde meale: make bare thy turpitude, discover the shoulder, vncouer the thighs, passe the riuers. 3. Thyne ignominie shall be discovered, and thy reproch shall be seen: I wil take vengeance, and no man shall resist me. 4. Our redeemer, the Lord of hostes is his name, the holie one of Israel. 5. Sit holding thy peace, and enter into darknes, o daughter of the Chaldees: because thou shalt no more be called the ladie of Kingdoms. 6. I was angrie agaynst my people, I (b) haue contaminated mine inheritance, and haue giuen them into thy hand: thou hast not shewed mercies to them: vpon the ancient thou hast made thy yoke exceeding heauie. 7. And thou hast sayd: I wil be a ladie for cuer: thou hast not put these things vpon thy hart, neither hast thou remembered thy later end. 8. And now heare these things thou that art delicate, and dwellest confidently, that sayest in thy hart: I am, and there is none els beside me: I shall not sit a widow, and I shall not know barrenesse. 9. These two things shall come to thee sodenly in one day, barrenesse and widowhood. All things are come vpon thee, because of the multitude of thy sorceries, and for the vehement hardnes of thine inchanters. 10. And thou hast confidence in thy malice, and hast sayd: There is none that seeth me. Thy wisdom, and thy knowledge, this hath deceiued thee. And thou hast sayd in thy hart: I am, and beside me there is none other. 11. Euil shall come vpon thee, and thou shalt not know the rising therof: and calamitie shall fall violently vpon thee, which thou canst not expiate: miserie shall come vpon thee sodenly, which thou

a) Babylon not hitherto ouercome at last was brought to miserie and destruction.

b) Gods people cotaminating themselves with sinne, were suffered to fall into ignominious captiuitie; but God giueth them grace of repentance, & then seuerely punisheth their vnumercifull afflictors.

Nabum 8.

Apoc. 8.

Infr. 51.

shall

shalt not know. 12. Stand with thine inchanters, and with the multitude of thy sorceries, in which thou hast traueled from thy youth, if perhaps it may profite thee any thing, or if thou mayst become stronger. 13. Thou hast fayled in the multitude of thy counsels: let the astrologers of the heauen stand and faue thee, which did contemplate the starres, and count the months, that by them they might tel things that shal come to thee. 14. Behold they are become as stuble, fire hath burnt them, they shal not deliuer their soule from the hand of the flame: there are no coles, wherewith they may be warmed, nor fire, that they may sitte therat. 15. So are the things become vnto thee, in whatloeuere thou hast traueled: thy merchants from thy youth, euerie one hath erred in his owne way, there is none that can saue thee.

C H A P. XLVIII.

The Prophet inueigheth against the Iewes vaine boasting of the name of Israel, not hauing true vertues. 3. Onlie God, not idols, foresheweth things to come: 9. for his owne names sake, conserueth his people, 16. inuiceth them to repent, and to be grateful for his benefitts.

a) By waters in the Hebrew phrase is here vnderstood the fountaine, or spring, the Prophet speaking to those that were of the tribe of Iuda: who challenged the specially preeminences and blessings of Israel the Patriarch, but had not his vertues of fortitude, and internal sight of God, signified by the name Israel.

(b) God Ipareth & conserueth his people, not for their me-



E A R E ye these things o house of Iacob, which are called by the name of Israel, and are come out of (a) the waters of Iuda, which sweare in the name of our Lord, and are mindfull of the God of Israel not in truth, nor in iustice. 2. For they are called of the holie citie, and are established vpon the God of Israel: the Lord of hostes is his name. 3. The former things of old I haue declared, & they proceeded out of my mouth, and I haue made them to be heard: sodainly I haue wrought, and they came. 4. For I knew that thou art stubburne, and thy necke is an yron sinew, and thy forehead of brasse. 5. I foretold thee of old: before they came I told thee, lest perhaps thou shouldest say: My idols haue done these things, & my sculpts & moltens haue commanded these things. 6. See al the things which thou hast heard: but haue you declared them? I haue made thee know new things of old, and the things are kept which thou knowest not: 7. now they are created, and not of old: and before the day, and thou heardst them not, lest perhaps thou mightest say: Behold I knew them. 8. Thou hast neither heard, nor knowen, neither was thyne eare opened of old. For I know that transgressing thou wilt transgresse, and I haue called thee a transgressour from the wombe. 9. (c) For my names sake I wil make my turie far of: and for my prayse I wil bridle thee, that thou perish not. 10. Behold I haue fined thee, but not as siluer, I haue chosen

thee

thee in the furnace of pouertie. 11. For my self, for my self wil I doe it, that I be not blasphemed: and I wil not giue my glorie to an other. 12. Heare me, o Iacob, and thou Israel whom I cal: I the same, I the first, & I the last. 13. My hand also hath founded the earth, and my right hand hath measured the heauens: I shal cal them, & they shal stand together. 14. Assemble ye together al you, & heare: which of them hath shewed these things: The Lord hath loued him, he wil doe his wil in Babylon, and his arme in the Chaldees. 15. I, euen I haue spoken, and called him: I haue brought him, and his way is directed 16. Come ye to me, and heare this: I haue not spoken in secret fro the begynning, fro the time before it was done I was there, and now the Lord God hath sent me, and his spirit. 17. Thus sayth our Lord thy Redeemer, the holie one of Israel: I the Lord thy God that teach thee profitable things, that gouerne thee in the way that thou walkest. 18. I would thou hadst attended to my commandments: thy peace had been as a fload, and thy iustice as the waues of the sea. 19. And thy feede had been as the sand, and the stocke of thy wombe as the grauel stones therof: his name had not perished, neither had it been destroyed from before my face. 20. Come forth out of Babylon, fye from the Chaldees, shew it forth in the voice of exultation: make this to be heard, and speake it out euen to the ends of the earth. Say: Our Lord hath redeemed his seruant Iacob. 21. They thirsted not in the desert, when he brought them forth: water out of the rocke he brought forth to them, and he cloued the rocke, and there flowed waters. 22. There is (d) no peace to the impious, sayth our Lord.

Iere. 21.

Exod. 1.

Nu. 20.

(d) These promises of reconciliation to God, and of peace, pertaine to the penitent, not to the obstinate in impietie.

C H A P. XLIX.

Christ shal lead the Gentils to saluation, euen of the ilands and vtermost parts of the world. 10. By him the faithful shal receiue much grace 14. and comfort. 18. The Church shal increase, 21. admiring her owne felicitie, 25. and the destruction of her enimies.



MARE ye ilands, and attend ye peoples (a) from afarre. The Lord hath called me from the wombe, fro my mothers beillie he hath been mindful of my name. 2. And he hath made my mouth as a sharp sword: in the shadow of his hand he hath protected me, & hath made me as a chosen arrow in his quiuer he hath hidden me. 4. And he sayd to me: Thou art my seruant Israel, because in thee wil I glorie. 4. And I sayd: I haue laboured in vayne, without cause, and in vayne haue I spent my strength: therefore my iudgement is with the Lord, and my worke with my God. 5. And now sayth the Lord, that formed me from the wombe to be his seruant, that I may reduce Iacob vnto him, and Israel wil not be gathered together: and I am glorified in

The 8 part. Nations shal be conuerted to Christ: some Iewes in the primitive Church, and many neere the end of the world. ^a This word from afarre, & the like doth conuince (saith S. Ierom) that the Prophet speaketh of all nations to be conuerted to Christ. And as this Prophet

hath already
spoken much
of Christ and
his Church, so
henceforth
more especi-
ally he shew-
eth himse-
lf rather an E-
uangelist, or
an Apostle,
then only a
Prophet:
which S. Ie-
rom testifieth
of him *Epist
ad Paulin.*

(b) The Church
of the old Te-
stament lamē-
teth that she
seemeth to be
forsaken, in
respect of the
manie great
benefites be-
stowed on the
Church of
Christ.

(c) But God
answereth that
he can not, &
will not forget,
nor forsake his
Church, which
indeed is al-
one in the old
and new testa-
ment, only
differing in
state; and ther-
fore that
which he doth
to her in the
new testa-
ment, pertey-
neth to the
whole Church
in general of
all times & all
places.

the eyes of the Lord, and my God is made my strength. 6. And he sayd: It is a smal thing that thou shouldest be my seruant to rayse vp the tribes of Iacob, and to conuert the dregges of Israel. Behold, I haue giuen thee to be the light of the Gentils, that thou mayst be saluatiō euen to the fardest part of the earth. 7. Thus sayth our Lord the redeemer of Israel, the holie one therof, to the contemptible soule, to the nation that is abhorred, to the seruant of Lords: Kings shal see, & Princes shal rise, & adore for our Lords sake, because he is faythful, & for the holie one of Israel who hath chosen thee. 8. Thus sayth our Lord: In time acceptable I haue heard thee, and in the day of saluation I haue holpen thee: and I haue kept thee, and giuen thee to be a couenant of the people, that thou mightest rayse vp the land, and possesse the inheritances dissipated. 9. That thou mightest say to them, that are bound: Come forth, & to them that are in darknesse: Be ye discouered. Vpon the wayes shal they reede, & their pastures shal be in al plaines. 10. They shal not hunger nor thirst, & heate and sunne shal not strike them: because he that is merciful to them shal gouerne them, and al the fountaines of waters shal giue them drinke. 11. And I wil make al my mountaines to be a way, & my pathes shal be exalted. 12. Behold the e shal come from farre, & behold they from the North and the sea, and these from the South countrie. 13. Ye heauens prayse, and earth reioyce, ye mountaynes giue prayse with iubilation, because our Lord hath comforted his people, and wil haue mercie on his poore ones. 14. And *(b)* Sion sayd: Our Lord hath forsaken me, & our Lord hath forgotten me. 15. Why, *(c)* can a woman forget her infant, that she wil not haue pitie on the sonne of her wombe? And if she should forget, yet wil not I forget thee. 16. Behold, I haue written thee in my hands, thy walles are before myne eyes alwayes. 17. Thy builders are come: they that destroy thee and dissipate thee shal goe out of thee. 18. Lift vp thine eyes round about, and see, al these are gathered together, they are come to thee: I liue, saith our Lord, for thou shalt be clothed with al these as with an ornament, and as a bride thou shalt put the about thee. 19. Because thy deserts, and thy solitarie places, & the land of thy ruine, shal now be strait by reason of the inhabitants, & they shal be chased far away that swalow ed thee vp. 20. As yet shal the children of thy barrenesse say in thine eares: The place is strait for me, make me space to dwell. 21. And thou shalt say in thy hart: Who hath begot me these? I am barren & not bearing, led into transmigration, & captiue: & these who hath brought vp I desitute & alone: & these where were they? 22. Thus sayth our Lord God: Behold I wil lift vp my hand to the Gēils, & to the peoples I wil exalt my signe. And they shal carie thy sones in their armes, and thy daughters vpon their shoulgers. 23. And Kings shal be thy nourcing fathers, & Queenes thy nources: with countenance cast downe toward the ground they shal adore thee, & they shal licke vp the dust of thy feete: And thou shalt know that I am the Lord, vpon who they shal not be contounded that expect him. 24. Shal a praye be taken

A7.

13.

2. Cor.

6.

Apo. 7.

Isa. 60.

from

from the strong: or can that which was caught of the mightie be saued?
 25 Because thus sayth our Lord: Yea verily, euen the captiuitie shal be
 taken away from the strong: and that which was takē by the mightie,
 shal be saued. But those that haue iudged thee, wil I iudge, and thy chil-
 dren I wil saue. 26. And I wil feede thine enemies with their owne flesh:
 & as with new wine, so shal they be embrewed with their owne bloud:
 and al flesh shal know, that I am the Lord that saue thee, & thy redeemer
 the mightie one of Iacob.

C H A P. L.

*The Sinagogue shal be diuorced for her eniquities. 4. Christ wil omite no ordinarie
 meanes but for her sake wil indure ignominious & afflictions. 10. At which she
 contemning shal perish.*



Hvs sayth our Lord: What is this (a) bill of the di-
 uorce of our mother, wherwith I haue dismissed her: or
 who is (b) my creditour, to whom I sold you? Loe you
 are sold (c) for your wicked deeds, I haue dimist your
 mother. 2. Because I came, and there was not a man: I
 called, and there was none that would heare. Why, is
 myne hand abridged and made a litle one, that I can not redeeme? or is
 there no strength in me to deliuer? Behold, in my rebuke I wil make the
 sea desert, I wil turne the floods into drie land: the fishes shal rot without
 water, and shal dye for thirst. 3. I wil cloth the heauens with darknes,
 and wil make sackcloth their couering. 4. The Lord hath giuen me
 (d) a learned tongue, that I may know to stay him vp that is wearie, with
 a word: he stirreth vp in the morning, in the morning he stirreth vp
 mine eare, that I may heare him as a master. 5. The Lord God hath op-
 ned mine eare, & doe not gyanfay? I am not gone backward. 6. I haue
 giuen my bodie to the strikers, & my cheekes to the pluckers: I haue not
 turned away my face frō the rebukers & spitters. 7. The Lord God is mine
 helper, therefore am i not cōfounded: therefore haue I set my face, as a most
 hard rocke, and I know that I shal not be confounded. 8. He is neere that
 iustifieth me, who shal gayne ay me? let vs stand together, who is myne
 aduersarie? let him come to me. 9. Behold the Lord God my helper: who
 is he that shal comē me? Loe they shal al be destroyed as a garnē,
 the mothe shal eat them. 10. Which of you feareth our Lord, heareth the
 voice of his seruant, who hath walkē in darkenes, and hath no light? let
 him hope in the name of our Lord, & leane vpon his God. 11. Loe al you
 o. kindle a tyre, are compassed with flames, walke in the light of your
 tyre, and in the flames which you haue kindled: of my hand is this done
 to you, you shal sleepe in sorrowes.

Isa. 59.
 Num.
 11.

Mat. 26.

Rom. 8.

(a) God di-
 uorced not the Syn-
 agogue from
 him of hard-
 nes of hart.
 (b) Neither de-
 liuered her for
 payment, as
 though he were
 in debt, to anie
 creditour.
 (c) But her
 owne reuolt,
 and iniquities
 separated her
 from Christ.
 (d) Skil of ton-
 gue how to
 speake, & dis-
 cretion when
 & where, was
 giuen to Isaias,
 ch. 6. v. 6.
 Much more
 (saith S. Ier-
 rom) to Christ:
 who spake in
 his life, was s-
 lent in his pas-
 sion, and now
 speaketh by
 his Apostles,
 and other pa-
 stours.

C H A P. L I.

God encourageth Sion to trust in his promised comfort, by example of Abraham.

3. For the spiritual Sion, the Church of Christ, shal receiue much grace by his Euangelical law. 12. And her children shal not feare persecution, nor be overcome: 23. but her enemies shal faile.



HE A R E me ye that folow that which is iust, and that seeke our Lord: attend to (a) the rocke whence you are hewen out, & to the caue of the lake from the which you are cut out. 2. Attend to Abraham your father, and to Sara that bare you: because I called him alone, and blessed him, & multiplied him. 3. Our Lord therfore wil comfort Sion, and wil comfort al the ruines therof: and he wil make her desert as delicacies, and her wildernes as the garden of our Lord. Ioy and gladnes shal be found in it, giuing of thanks, and voice of prayse. 4. Attend vnto me, o my people, and my tribe heare ye me: because a law shal proceede from me, and my iudgement shal rest to be a light of the peoples. 5. My iust one is nigh at hand, my sauour is gone forth, and mine armes shal iudge peoples: the islands shal expect me, & shal patiently waye for mine arme. 6. Lift vp your cies into heauen, and looke downe to the earth beneath: because the heauens shal melt as smoke, and the earth shal be worne away as a garment, and like to these things shal the inhabitants therof perith: but my saluation shal be for euer, and my iustice shal not faile. 7. Heare me ye that know that which is iust, my people which haue my law in their hart: teare ye not the reproch of men, and be not afraid of their blasphemies. 8. For as a garmēt so shal the worme eate them: and as wool, so shal the moth detour them, but my saluation shal be for euer, and my iustice vnto generations of generations. 9. Arise, arise, put on strength o arme of our Lord: arise as in the old dayes, in the generations of worlds. (b) Haft not thou stricken the proude, & wounded the dragō? 10. Haft not thou dried the sea, the water of the vehement, which made the depth of the sea a way, that the deliuered might passe. 11. And now they that are redeemed of our Lord shal returne, and shal come into Sion praying, and ioy euerlasting vpon their heads, they shal possesse ioy and gladnes, sorrow and mourning shal flye away. 12. I, euen I my self wil comfort you: who art thou that thou shouldest be afraid of a mortal man, and of the sonne of man, which as grasse so shal wither? 13. And thou hast forgotten our Lord thy maker, which stretched out the heauens, and founded the earth: and thou hast been afraid continually al the day at the face of his furie, which afflicted thee, and had prepared to destroy: where is now the

P f 36.

Exo. 14.

furie

a In the next verse the rock & caue are explicated to signifie Abraham and Sara, who are proposed for examples to be imitated, being so noble progenitours of the Iewes. S. Paul exhorteth his countrie men, and in them al Christians, the like in spiritual progenitours, that first plant Catholike Religio in anie place saying: Remember your Prelats which haue spoken the word of God to you. Heb. 13.

b As God destroyed Pharao the proud dragon in the sea, which he dried vp for his people to passe, so he wil overthrow the diuel, & deliuer captiues from sinne & tyrannie.

Iſa. 49. Iurie of the affliction? 14. He ſhal quickly come going to open, and he ſhal not kil vnto vtter deſtruction, neither ſhal his bread faile. 15. But I am the Lord thy God which trouble the ſea, and the waues therof doe ſwel, the Lord of hoſts is my name. 16. I haue put my words in thy mouth, and in the ſhadow of my hand I haue protected thee, that thou mighteſt plant the heauens, and found the earth, & mighteſt ſay to Sion: Thou art my people. 17. Be liſted vp, be liſted vp, ariſe Ieruſalem, which haſt drunken of the hand of our Lord the cuppe of his wrath: euen to the botome of the cuppe of droulines haſt thou drunke, euē to the dreggs. 18. There is none that can vphold her of al the children that ſhe hath borne: and there is none that taketh her by the hand of al the children, that ſhe hath brought vp. 19. There are two things which haue happened to thee: who ſhal be ſorie for thee? (b) Spoile, and deſtruction, and famine, and the ſword, who ſhal comfort thee? 20. Thy children are throwen forth, they haue ſlept in the head of al wayes, as the orix that is ſnared: ful of the indignation of our Lord, of the rebuke of thy God. 21. Therefore heare this poore little one, and drunken not of wine. 22. Thus ſayth thy dominatour our Lord, and thy God, who hath fought for his people: Behold I haue taken out of thy hand the cuppe of droulines, the botome of the cuppe of mine indignation, thou ſhalt not adde to drinke it any more. 23. And I wil put it in their hand, that haue humbled thee, and haue ſayd to thy ſoule: Bow downe, that we may paſſer ouer: and thou haſt layd thy bodie as the gronnd, and as a way to them that paſſer ouer?

(b) Spoile & deſtruction ſhall happen by famine & ſword.

C H A P. LII.

The prophet alluding to the deliuerie of Sion and Ieruſalē from the Babylonical captiuitie, ſtirreth vp the Church of Chriſt, to reioyce for the deliuerie from ſinne, 7. which Chriſts Apoſtles preached 10. with great fruite in al nations.



RISE, ariſe, put on thy ſtrength o Sion, put on the garments of thy glorie o Ieruſalem the citie of the holie one: becauſe the vncircumcited, and vncleane ſhal adde no more to paſſe by thee. 2. Be shaken out of the duſt, ariſe, ſit vp Ieruſalem: looſe the bonds of thy necke, o captiue daughter of Sion. 3. Becauſe thus ſayth our Lord: You (a) were ſold for nought, and (b) without ſiluer you ſhal be redeemed. 4. Becauſe thus ſayth our Lord God: My people went downe into Aegypt at the beginning to be a ſejourner there: and Affur without any cauſe did oppreſſe them. 5. And now what haue I here? ſayth our Lord: becauſe my people is taken away for nought. Their rulers doe vniuſtly, ſayth our Lord, and continually al the day my name is blaſphemed. 6. For this cauſe ſhal my people know my name in that day: becauſe I myſelf that ſpake, loe am preſent. 7. How beautiful vpon

Gen. 46.

Rom 2.
Ezec 36

(a) The Iewes had not wronged the Babylonians, neither had mankind ſinned againſt the diuel, but both had offended God.

(b) Who of his bounty payde mans ransome which no other man was able to pay.

(c) Communi-
cation with
infidels in spi-
ritual things
is in no case
lawful, as S.
Paul sheweth
by this text, 2.
Cor. 6. v. 17.

the mountaines are the secte of him that euangelizeth & preache:h peace: of him that telleth good, preaching health, that sayth to Sion : Thy God shal reigne. 8. The voice of thy watch-men , they haue lifted vp their voice. they shal pray e together: because eie to eie they shal see when our Lord shal conuert Sion. 9. Reioyce, & prayse together ye deserts of Ierusalem: because our Lord hath comforted his people: he hath redeemed Ierusalem. 10. Our Lord hath prepared his holie arme in the sight of al the Gentils: and al the ends of the earth shal see the saluation of our God. 11. (c) Depart, depart, goe ye out from thence, touch not a polluted thing: goe out of the middes of her, be cleansed ye that carie the vessels of our Lord. 12. Because you shal not goe out in tumult, neither with flight inall you make hast: for our Lord wil goe before you, and the God of Irael wll gather you together. 13. Behold my seruāt shal vnderstand, he shal be exalted, and inall be lifted vp, and shal be exceeding high. 14. As manie haue been altoished vpon thee, so shal his looke among men be inglorious, and his forme among the sonnes of men. 15. He shal sprinkle manie nations, Kings inall shut their mouth vpon him: because they to whom it was not told of him, haue seen: and they that heard not haue beheld

C H A P. LIII.

Al wil not belieue Christs Gospel to whom it shal be preached: 2. as the mysterie of his ignominious death for al mens finnes: 7. which he wil suffer most meeke-ly: 10. for which his name shal be glorified in al places.

(a) That manie hearing the truth preached doe not belceue it, is by their obstinate free-wil, because they doe not obey the Gospel. Ro. 10. v. 6. when their vnderstanding directeth them that it is not disagreable to reason.



Ho (a) hath believed our hearing? and the arme of our Lord to whom is it reuealed? 2. And he shal come vp as a yong spring before him, and as a roote from a thirstie ground: there is no beautie in him, nor comelinessse, and we haue scen him, and there was no sightlines, and we were desirous of him. 3. Despised, and most abiect of men, a man of sorowes, and knowing infirmitie: and his looke as it were hid and despised, whereupon neither haue we esteemed him. 4. He surely hath borne our infirmities, and our sorowes he hath carried: and we haue thought him as it were a leper, & stricken of God, and humbled. 5. But he was wounded for our iniquities, he was broken for our finnes: the discipline of our peace vpon him, and with the waile of his stripe we are healed. 6. As we haue strayed as sheep, euerie one hath declined into his owne way: and our Lord hath put vpon him the iniquitie of al vs. 7. He was offered because himself would, and opened not his mouth: as a meepe to slaughter shal he be led, and as a lambe before his shearer, he shal be dumme, & shal not open his mouth: 8. tō distresse

and

and from iudgement he was taken vp: who shal declare his generatiō: because he is cut out of the land of the liuing, for the wickednes of my people haue I striuckē him. 9. And he (b) shal giue the impious for his burial, and (b) the riche for his death: because he hath not done iniquitie, neither was there guile in his mouth. 10. And our Lord would breake him in infirmitie. If he shal put away his soule for sinne, he shal see seed of long age, and the wil of our Lord shal be directed in his hand. 11. For that his soule hath laboured, he shal see and be filled: in his knowledge the same my iust seruant shal iustifie manie, and he shal beare their iniquities. 12. Therefore wil I distribute vnto him verie manie, and he shal diuide the spoiles of the strong, for that he hath deliuered his soule vnto death, and was reputed with the wicked: and he hath berne the sinne of manie, and hath prayed for the transgressours.

(b) Our Sauiour died and was buried where the wicked were commonly punished: (c) Yet was buried richly & honourably by Ioseph of Aremathia & Nicodemus.

C H A P. L I I I I.

Gentils who were barren shal multiplie in the Church of Christ: 10. from which Gods mercie shal neuer be separated.

Gal. 4.



DR A I S E (a) o barren woman which bearest not: sing praye, and make ioyful noyse, which didst not beare: becaute manie are the children of the desolate, more then of her that hath a husband, saith our Lord. 2. Enlarge the place of thy tent, and stretch out the skinnes of thy tabernacles, spare not: make long thy coards, and fasten thy nailes. 3. For thou shalt penetrate to the right hand, and to the left: and thy seede shal inherite the Gentils, & shal inhabite the desolate cities. 4. Feare not, because thou shal not be confounded, nor blush: for thou shalt not be ashamed, because thou shalt forget the confusion of thy youth, and the reproch of thy widowhood thou shalt remember no more. 5. Because he shal rule ouer thee that made thee, the Lord of hostes is his name: & thy redeemer the holie one of Israel, shal be called the God of al the earth. 6. For as a woman forsaken & mourning in spirit hath our Lord called thee, & as a wife cast off from her youth, hath thy God sayd: 7. For a moment, a litle while haue I forsaken thee, & in great mercies wil I gather thee. 8. In a moment of indignation haue I hid my face a litle while from thee, & in mercie euerlasting haue I had mercie on thee, sayd thy redeemer our Lord. 9. As in the daies of Noe is this thing to me, to whom I swarc, that I would no more bring in the waters of Noe vpon the earth: (b) so haue I sworne not to be angric with thee, and not to rebuke

(a) In the old testament Gētils were barren bringing no fruite to God, but in the new testament they are fruitful, & the Iewes are barren, til the latter end of the world, when they alio shal be fruitful againe.

(b) As it is assured that the world shal neuer be drowned againe with water, so it is, that the Church of Christ shal neuer be suppressed.

Luc. 1.

Gen. 9.

thee

(c) An other assurance, that mountaines & hills shall rather be moued, yea some mountaines shall be remooued, but the Church shall be alwayes firme and perpetual.

thee. For (c) the mountaines shall be moued, & the little hills shall tremble; but my mercie shall not depart from thee, & the couenant of my peace shall not be moued, sayd our Lord thy miseratour. 11. Poore litle one shaken with tempest, without al comfort, behold I wil lay thy stones in order, & wil found thee in sapphires, 12. & I wil put the iasper stone for thy munitions: & thy gates into grauen stones, al thy borders into stones worthe to be desired. 13. Al thy childre taught of our Lord: & a multitude of peace to thy childre. 14. And in iustice thou shalt be founded: depart far fro calumnie, because thou shalt not feare: and from dread, because it shall not approach to thee. 15. Behold, the borderer shall come, which was not with me, thy stranger sometime shall be ioyned to thee. 16. Behold, I haue created the smith that bioweth the coles in the fire, & bringeth forth a vessel for his worke, & I created the killer to destroy. 17. Euerie vessel that is made agaynst thee, shall not prosper: and euerie tongue resisting thee in iudgement, thou shalt iudge. 18. This is the inheritance of the seruants of our Lord, and their iustice with me, sayth our Lord.

Ioan. 6.
v. 45.

C H A P. LV.

God promiset abundance of spiritual graces to the faithfull, 4. that shall believe in Christ of all nations, 7. and sincerely serue him.

(a) Grace is offered to al, but those only are iustified, and replenished with more grace and spiritual gifts, that cooperate, doing that which in them lieth, desiring & thirsting iustice, for such (saith our Sauiour) shall haue the fil. Mat. 5. v. 6.
(b) The beginning of Gods seruice is to forsake the way of wickednes.
(c) The wayes of Gods seruice, and of



L Y E (a) that thirst come to the waters: and you that haue no siluer, make hast, bye, & eat: come, bye without siluer, and without any exchange wine and milke. 2. Why bestow you siluer not for bread, & your labour not for facier? Hearing heare ye me, and eat that which is good, and your soule shall be delighted in fatnes. 3. Incline your eare, & come to me: heare, and your soule shall liue, and I wil make an euerlasting couenant with you, the faythful mercies of Dauid. 4. Behold I haue giuen him for a witnes to the peoples, for a Prince and master to the Gentils. 5. Behold thou shalt cal the nation, which thou knowest not: and the nations that knew not thee shall runne to thee, because of the Lord thy God, and the holie one of Israel: because he hath glorified thee. 6. Seeke ye our Lord whiles he may be found, inuocate him, whiles he is neere. 7. (b) Let the impious forsake his way, and the vnjust man his cogitations, and returne to our Lord, and he wil haue mercie on him: and to our God, because he is bountiful to forgiue. 8. For my cogitacions are not your cogitacions: nor your wayes my wayes, sayth our Lord. 9. (c) For as the heauens are exalted aboue the earth, so are my wayes exalted aboue your wayes, & my cogitations aboue your cogitations. 10. And as the showre cometh downe, and the snow from heauen, and returneth no more thither, but inebriateth the earth, and watereth

Apo.
22.

Mat.
13.

it, and maketh it to spring, and giueth seede to the sower, and bread to him that eateth : 11. so shal my word be, which shal procede from my mouth : it shal not returne to me voyde, but it shal doe what things soeuer I would, and shal prosper in these things for which I sent it. 12. Because you shal goe forth in ioy, and in peace shal you be conducted, the mountaines and the litle hils shal sing prayse before you, and al the woods of the countrie shal clap the hand. 13. For the shrub, shal come vp the firre tree, and for the nettle, shal grow the myrtle tree: and our Lord shal be named for an euerlasting signe, that shal not be taken away.

world, are so opposite and contrarie, that it is vnpossible to walke in them both at once. No man can serue these two masters, God and this world. We must therefore so vse this world, that we may serue God, and inherite heauen.

C H A P. LVI.

God inuitemeth al men in thought and deed to keepe his law: promisetb blessing and reward to those that professe and keepe perpetual chastitie, 9. and reprobeth euil Pastours.



Hv's saythour Lord: Keepe ye (a) iudgement, and doe iustice: because my saluatiō is neere to come, and my iustice to be reuealed. 2. Blessed is the man that doth this thing, and the sonne of man that shal apprehend this, keeping the Sabbath that he pollute it not, keeping his hands that he doe no euil. 3. And let not the sonne of the stranger, that cleaueth to our Lord, say: By separation the Lord wil diuide me from his people. 4. And let not the eunuch say: Behold I am a drie tree. Because thus sayth our Lord to the eunuchs: They that shal keepe my (b) Sabbaths, and (c) shal choose the things that I would, and shal hold my couenant. 5. I wil giue vnto them in my house, and within my wals a place, and a name better then sonnes and daughters, an euerlasting name wil I giue them, which shal not perishe. 6. And the children of the stranger that cleaue to the Lord, to worshiue him, & to loue his name, to be his seruants: euerie one that keepeth the Sabbath not to pollute it, and that holdeth my conuenant. 7. I wil bring them into my holie mount, & wil make them ioyful in the houle of my prayer: their holocausts, and their victims shal please me vpon mine altar: because my house shal be called the house of prayer to al peoples. 8. Sayth our Lord God that gathereth the disperfed of Israel: As yet wil I gather vnto it, the gathered-together therof. 9. (d) Al ye beasits of the field come to deuour, al ye beasits of the forest. 10. His watchmen al blind haue been ignorant: dumb dogs not able to barke, seeing vaine things, sleeping and lounig dreames. 11. And most inpuident dogs, they haue knowne no facietie: the Pastours themselues haue been igno-

a Iudgement is a right resolution to doe Gods wil, and iustice is the perfect performance ther of, as before is noted, *cha. 32.*
b Vnder the name of Sabbath is vnderstood the obseruation of al the law.
c Those that of free election choose good things not commāded, do serue greater reward.

d The Prophet foreseeing in spirit the careles negligence of some Pastours, of iust zeale & charitie inueigheth

Sup. 1.

Ma. 21.
Ma. 11.
Luc. 19.

against them.
warning them
of their grie-
uous punish-
ment.

tant of vnderstanding: al haue declined into their owne way, euerie one to his owne auarice, from the highest euen to the last. 12. Come, let vs take wine, and be filled with drunkennes, and it shal be as to day, so also to morow, and much more.

ANNOTATIONS.

CHAP. LVI.

Issue of chil-
dren was a
blessing of the
old Testament,
Virginie is a
greater bles-
sing in the
Church of
Christ.

Protestants
expositions of
this place not
true.

The ancient
fathers vnder-
stand this pro-
phacie of vow-
ed chastitie.
Preferring it
before Ma-
riage.

4. *Let not the Eunuch say: I am a drie tree.*) To be barren without children was ignominious amongst the Iewes in the old testament, because God hauing then chosen that only nation for his peculiar people, the conseruation & increase of his Church depended much vpon their multiplication. But seeing the Church of Christ in the new testament should be gathered & consist of al Natiōs: the Prophet here foresheweth, that Christian Eunuchs liuing virgins, or continent, should not be ignoble or inglorious, but more glorious and *haue a better name then* (Gods other seruants) *sonnes and daughters: an euerlasting name which shal not perish*: because keeping Gods precepts (such as was the Sabbath) they also of their free election, *chose* this itate of life to keepe perpetual chastitie, more then is commanded. Against which plaine sense of the text, Protestants oppose their owne glosses. Peter Martyr (*li de calibatu & vobis Monasticis*) saith, God preferreth not Eunuchs before others that keepe the law, but only before them that transgresse the law. Which commentarie is faultie in two respects. For God heere calleth them not transgressours, but his *sonnes and daughters*, before whom he preferreth holie Eunuchs: neither speaketh of such as shal be excluded from a good place or good name, but of such as shal enioy both; and sayth these Eunuchs shal haue a better place, & better name; that is, more renoume, and greater reward. Other Protestants expound this *better name*, to signifie, that such Eunuchs *shal be called after* (or according to) *Gods people, and be of the same religion*: which importeth no excellencie at al, in place or name, as the text exprefeth: nay scarce equalitie with other seruants of God. Lastly they adde (lest perhaps this former sense satisfie not the reader) *Yea vnder Christ.* (say they) *the dignitie of the faithful, shal be greater then the Iewes were at that time.* As though the comparison made in this place, were to signifie the general difference between Gods seruants before and since Christ, and not particularly between Eunuchs, and such as haue children. How much more meete therefore is it, to see and embrace the explications of the ancient holie Fathers? Who vniuniformly vnderstand & expound this prophacie, of such as vow perpetual chastitie in the Church of Christ, preferring that state before Mariage. S. Basil *li. de virginitate*) amongst other reasons and testimonies, bringeth this place in prooffe of the excellencie of virginie, that the reward thereof shal be, that for a humane name, God wil giue to virgins the name of immortal Angels, which shal not faile; that they shal possess a special place in heauen, not only the glorie of Angels, but an excellent dignitie amongst Angels. S. Cyril of Alexandria in his commentaries vpon Isay sheweth by this doctrine, that the rewards of continencie are (*eximia*) excellent, and exceeding great; so that such as be continent in bodie, doe also keepe al Gods commandments. S. Ierom in his commentaries proueth that virginie, or perpetual chastitie, is a singular good worke of supererogation, not of precept but of Euangelical counsel, by the world *elegeris*, *shal choose* the thing which God would, rather then which he condescending to mans weaknes alloweth. Such an Eunuch (saith he) *elegit quae Dominus voluit, ut plus offerat quam preceptum* *si* hath chosen the things which our Lord would, to offer more then is commanded. And such an Eunuch (keeping also Gods commandments) shal haue *locum*

Exo. 23
Deu. 7

Bible
1603.

optimum, a chief good place in Gods house, where be manie mansions, he shall be made a towre of our Lord, be placed in *Sacerdotali gradu*, Priestlic degree, & instead of carnal children shall haue manie spiritual children. Thus S. Ierom. The like we might cite of a. S. Ambrose in *exhort. ad Virg. b. S. Augustine, l. de sancta virginitate c. 24. & 25. c. S. Gregorie, 3. p. Pastoralis c. 29. &c.* & others so expounding this prophccie.

C H A P. LVII.

The Prophet lamenteth that men regard not when the iust dye; 3. reprehendeth those that scorne the godlie; 5. and commis horrible idolatrie, 11. forgetting God: 14. who vseth al benigne to recal them; 20. but they contemne him.



HE iust (a) perisheth, and there is none that considereth in his hart, & men of mercie are (b) gathered away, because there is none that vnderstandeth; for (c) at the face of malice, is the iust gathered away. 2. Let peace come, let him rest in his bed that hath walked in his direction. 3. But come you hither ye children of the the witch, the seede of the aduouterer, and of the harlot. 4. Vpon whom haue you rested? vpon whom haue you opened your mouth awide, and thrust out the tongue? Are not you wicked children, a lying seede? 5. Which take comfort in the Gods vnder euerie thicke greene tree, immolating your litle ones in the torrents, vnder the high rocks? 6. In the parts of the torrent is thy part, this is thy lot: and thou hast powred out libament to them, thou hast offered sacrifice, shall I not take indignation of these things? 7. Vpon an high and loftie mountaine thou hast layd thy bed, and hast gone vp thither to immolate hosts. 8. And behind the doore, and behind the post thou hast set thy memorial: because thou hast discovered thy self neere me, and hast receiued an aduouterer, thou hast enlarged thy bed, and made a couenant with them: thou hast loued their couch with open hand. 9. And thou hast adorned thy self with royal oyntment, and hast multiplied the gay payntings. Thou didst send thy legates far off, & wast humbled euen to hel. 10. In the multitude of thy way thou hast laboured; thou saydst not: I will rest: thou hast found life of thine owne hand, therfore thou hast not asked. 11. For whom, with careful reuerence, hast thou feared, whereas thou hast lied, & hast not been mindful of me, nor thought on me in thy hart? because I am holding my peace, and as it were not seeing, and thou hast forgotten me. 12. I will declare thy iustice, and thy workes shall not profite thee. 13. When thou shalt, crie, let thy gathered together deliuer thee, and the winde shall take them al away, a sott blait shall beare them away: But he that hath confidence in me, shall inherite the land, & shall possesse my holie mount. 14. And I wil say: Make a way, giue passage, turne out of the path, take away stumbling blocks out of the way of

Isa. 62.
v 10.

(a) *Ipsi sunt qui habent in caelo premia ceteris prestantiora.*

(b) *Gloriam propriam excellentemq; nec eris quid commune cum multis.*

(c) *In aeterna mensurae filij preferantur.*

(a) Iust men dying seeme to the wicked to perish.

(b) But they are gathered to the happie society of other blessed soules.

(c) And commonly God so taketh away the iust, when he wil punish the wicked people, that they may not in this world see the general calamitie of others.

(c) To the humble & contrite penitents God sheweth al benignitie, and granteth wished good things: as prosperous winds to sea-fayring traue-lers, & the like.
(d) Those that persist obstinate can haue no remission.

my people. 15. Because thus saith the High & Eminent, that inhabiteth eternitie: and his name is holie, dwelling in the high, and holie place, and with a contrite & humble spirit: that he may reuiue the spirit of the humble, and reuiue the hart of the contrite. 16. For I wil not contend for euer, neither wil I be wrath vnto the end: because (c) the spirit shal proceede from my face, and breathings I wil make. 17. For the iniquitie of his auarice I was angrie, and haue stricken him: I haue hid my face from thee, and haue taken indignation: and he hath gone wandering in the way of his owne hart. 18. I saw his wayes, and haue healed him, and reduced him, and haue restored consolations vnto him, and to them that mourne for him. 19. I haue created the fruit of the lips peace, peace to him that is far off, & that is neere, saith our Lord, and I haue healed him. 20. But the impious are as it were the raging sea, which can not be quiet, and the waues therof ouerflow vnto conculcation and mire. 21. (d) There is no peace to the impious, sayth our Lord God.

Isa. 46.
v. 22.

CHAP. LVIII.

God commandeth the Prophet to crie vnto the sinful people vehemently, and incessantly, to keepe the law, not only in shew and pretence, but sincerely, leauing their owne wils, and seeking Gods wil: 9. so they shal receive their good desires, and reward of wel doing.

(a) Many sinners are so fast asleep in their wickednes, that they can not, or rather wil not heare ordinarie admonitions: to such therefore Gods Preachers must crie, and not cease to crie, as with a loude trumpet exalt their voice, opportunely, impportunely with al patience, & longamitie, til they make the deafes heare, to beliene the truth, and the



Rie, (a) cease not, as a trumpet exalt thy voice, and tel my people their wicked doings, and the house of Iacob their sinnes. 2. For me indeed they seeke from day to day, and they wil know my wayes, as a nation that hath done iustice, and hath not forsaken the iudgement of their God: they aske of me the iudgements of iustice: they wil approach to God. 3. Why haue we fasted, and thou hast not regarded: haue we humbled our soules, and thou hast not knowen? Behold in the day of your fast your owne wil is found, and you exact of al your debtors. 4. Behold you fast to debates and contentions, and strike with the fist impiouly. Doe not fast as vntil this day, that your crie may be heard on high. 5. "Is this such a fast, as I haue chosen: for a man by the day to affist his soule? Is this it, to winde his head about like a circle, and to spread sack-cloth and ashes? wilt thou cal this a fast, and a day acceptable to the Lord? 6. Is not this rather the fast that I haue closen? Dissolue the bands of impietie, loose the bundels that ouerlode, dismiss them free that are broken, and breake in sunder euerie burden. 7. Breake thy bread to the hungrie & the needie, & harberles bring in into thy house: when thou shalt see the naked couer him, and despise not thy flesh.

Zach. 7.

Eze. 18.
Mat. 25.

8. Then shall thy light breake forth as the morning, and thy health shall sooner arise, & thy justice shall goe before thy face, and the glorie of our Lord shall embrace thee. 9. Then shalt thou inuocate, and our Lord will heare: thou shalt crie, and he will say: Loe here I am. If thou wilt take away the cheine out of the middes of thee, & cease to stretch out the finger, & to speake that which profiteth not. 10. Whē thou shalt powre out thy soule to the hungrie, and shalt fill the afflicted soule, thy light shall arise vp in darkenes, & thy darkenes shall be as the noone day. 11. And our Lord will giue thee rest alwayes, & will fill thy soule with brightnes, and deliuer thy bones, and thou shalt be as a watered garden, and as a fountaine of waters, whose waters shall not faile. 12. And the deserts of the worlds shall be builded in thee, thou shalt raise vp the foundations of generation and generation: and thou shalt be called the builder of the hedges, turning the pathes into rest. 13. If thou turne away thy foote from the Sabbath, from doing thy wil in my holie day, and call the Sabbath delicate, and the holie of our Lord glorious, and glorifie him, whiles thou doest not thine owne wayes, & thy wil be not found, to speake a word: 14. Then shalt thou be delighted vpon the Lord, & I will lift thee vp about the heights of the earth, & will feede thee with the inheritance of Iacob thy father. For the mouth of the Lord hath spoken.

discē so speake,
that is, to pro-
fesse vertue in
word & deede.
Mar. 7.

Isa. 61.

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

C H A P. LVIII.

5. Is this such a fast, as I haue chosen? Fasting is so often & cleerly commended in holie Scriptures, that Protestants (though not greatly affected thereto) confesse it to be a good thing of it-self, but in diuers respects detract much frō it: denying it to be an act of religion, but only of bodily mortification: neither doe all generally allow of prescript times, nor of abstinence from flesh those dayes, which they thinke good to fast: and those which doe abstaine from flesh, say they doe it not for religion, but for the ordinance of ciuill policie. For which opinion they alleadge out of this and other places (*Iere. 14. v. 12. Zacha. 7. v. 5.*) that such affliction is not the fast, which God hath chosen. But if they would consider the coherence of the text, they should finde the contrarie. For albeit fasting alone without amendment of euil manners, & without other good workes, doth not appease Gods wrath, nor is agreable to Gods wil, yet being ioyned with contrition of hart, and sincere pietie, doth then greatly please him. And therefore our Lord God here (sayth *S. Ierom*) lest he might seeme to reprove fasting, which himself had commanded, teacheth how it behoueth to fast: *Non enim querit Deus afflictionem solam, & humiliacionem animæ per iniuriam corporis, ut inflexi circuli torqueat corpus, & colla submitat, ac tristis incedat. Sed ut cum istis hæc faciat quæ sequuntur.* For God seeketh not onlie affliction and humiliation of the soule by iniurie of the bodie; that one should writh his bodie about like a circle, hold downe his necke, and goe peniue, &c. But that *with these things*, he doe those which follow: to wit, *Dislike the bands of impietie* and the rest, as in the text. Wherupon this Doctour discourseth at large, shewing that it profiteth not to carie an emptie bellie, and doe those things that dis-

Protestants detract from the praise & profite of fasting.

This scripture reproveth not fasting, but admonisheth to fast especially from sinne.

Cultus Dei.
Luc. 2.
v. 37.

Leuit.
16. 33.
Num.
29.

v. 6.
& 7.

displeafe God. But fasting from meate, so that fasting from sinne (by declining from euill, and doing good deeds) be ioynd withal: then (saith he) thy fasting will be acceptable: *For then shall thy light breake forth as the morning, and thy health shall sooner arise, and thy iustice shall goe before thy face, and the glorie of our Lord shall embrace thee.* Further declaring the great profite therof by examples: that by fasting Daniel, the man of desires, knew things to come: the Niniuites pacified the wrath of God: Elias & Moyses by fourtie dayes hunger were filled with the familiaritie of God: And our Lord him self fasted se manie dayes in the wildernes, *vs nobis solemnes seimiorum dies relinquere*: to leaue vnto vs the solemne dayes of fastes.

Dan. 9.
Ione. 3.
3. Reg.
19. Ezo.
24. C
34.

CHAP. LIX.

Sinnes doe separate men from God: 3. as manslaughter, theft, and lying, with contempt of iudgement and iustice. 12. Men are otherwise iudged iust or vniust in the world, then indeed they are before God: 16. who seeth and iudgeth al rightly.

(4) No defect is Gods power nor wil, that he deliuereth not the faithful from afflictions, but their sinnes are the impediment; for which he punisheth them, that they may repent, & then he wil deliuer them, v. 20.



BE H O L D the hand of our Lord is not abridged that he can not saue, neither is his eare made heauie that it can not heare. 2. But (4) your iniquities haue deuided betwee you and your God, and your sinnes haue hid his face fro you that he would not heare. 3. For your hands are polluted with bloud and your fingers with iniquitie: your lips haue spoken lie, and your tongue speakeh iniquitie. 4. There is none that doth inuocate iustice, neither is there any that iudgeth truly: but they trust in things of nothing, and speake vanities: they haue conceiued labour, and brought forth iniquitie. 5. They haue broken the egges of aspes, & haue wouen the spiders webs: he that shal eat of their egges, shal die: and that which is nourished, shal be hatched into a cockatrice. 6. Their webs shal not be for clothing, neither shal they be couered with their workes: their workes are vnprofitable workes, and the worke of iniquitie is in their hands. 7. Their feete runne to euill, & hasten to shede innocent bloud: their cogitations are vnprofitable cogitations: waste & destructiō are in their wayes. 8. They haue not knowen the way of peace, and there is no iudgement in their steps: their pathes are become croked to them: euerie one that treadeth in them, knoweth not peace. 9. For this cause is iudgement far from vs, & iustice shal not apprehend vs. We expected light, and behold darkenesse: brightnes, & we haue walked in darkenes. 10. We haue groped as blind men for the wal, and as without eies haue feeled: we haue tumbled at noone day as in darkenes, in darke places as the dead. 11. We al shal roare as beares, and as mourning doves we shal lament. We haue expected iudgement, and there is none: saluation, and it is far from vs. 12. For our iniquities are multiplied before thee

Num.
11.
Isa. 50.

Iob. 15.

Prou. 15.
Rom. 1.

and

and our sinnes haue answered to vs: because our wicked doings are with vs, & our iniquities we haue knowē, 13. to sinne and lie against our Lord: and we were turned away so that we went not after our God, that we spake calunnie and transgression: we conceiued, and spake from the hart words of lying. 14. And iudgement was turned backward, and iustice stood far off: because truth hath fallen downe in the street, and equitie could not enter in. 15. And truth grew into obliuion: and he that departed from euil, lay open to the praye: and our Lord saw, and it appeared euil in his cies, because there is no iudgement. 16. And he saw that there is not a man: & he was astonished, because there is none to oppose himself: and (b) his owne arme saued to himself, and his iustice it-self confirmed him. 17. He is clothed with iustice as with a brestplate, and is an helmet of saluation on his head: he is clothed with garments of reuenge, and is couered as with a mantel of zeale. 18. As vnto reuenge as it were vnto retribution of indignation to his aduersaries, and recompence to his enemies: he wil repay the like to the ilands. 19. And they of the West shal feare the name of our Lord: and they of the rising of the sunne his glorie: when he shal come as a violent streame, which the spirit of our Lord driueth: 20. and there shal come a redeemer to Sion, and to them, that returne from iniquitie in Iacob, sayth our Lord. 21. This is my couenant with them, sayth our Lord: (c) My spirit that is in thee, and my words that I haue put in thy mouth, shal not depart out of thy mouth, and out of the mouth of thy seede, & out of the mouth of thy seeds, seede, sayth our Lord, from this present and for euer.

Ephes. 6.
1. Thes. 5

Rom. 11.

(b) No pure man being able to redeeme, and deliuer mankind from captiuitie of sinne, God became man to accomplish this worke.

(c) The Church hath stil the spirit of truth, and therefore can neuer erre

C H A P. L X.

In the Church of Christ shal shine the light of true faith, and sincere charitie: 8. which shal be spred in al nations, and continue al times: 15. replenished with manie ioyful graces, 18. and eternal glorie.



Isa. 49.

RISE, (a) be illuminated Ierusalem: because thy light is come, & the glorie of our Lord is risen vpon thee: 2. Because loe darkenes shal couer the earth, & a mist the peoples: but (b) vpon thee shal our Lord arise, and his glorie shal be seen vpon thee. 3. And the Gentils shal walke in thy light, and Kings in the brightnes of thy rising. 4. Lift vp thine eies round about & see, al these are gathered together, they are come to thee: thy sonnes shal come from a farre, & thy daughters shal rise from the side. 5. Then shalt thou see, & abound, & thy hart shal meruel and be enlarged, when the multitude of the sea shal be conuerted to thee, the strength of Gentils shal come to thee. 6. The inundation of cameis shal couer thee, (c) the dromedaries of Madian and Ephai:

(a) God pre-uenting with grace, euerie one must co-operate by gratefully accepting this benefite, and so dispose himself to iustification.

(b) Only those that come into the Church receive the light of true faith, al others are in darkenes.

(c) This prophetic begā to

pages came on
swift beasts to
adore Christ
and offered
gifts. *Mat. 2.*
(d) This is ful-
filled in great
Britanie, Ire-
land, & other
islands, as Ter-
tullian, Ori-
gen, & S. Beda
prone against
the Jewes, and
S. Chrysolom
against the
Gentils.

(e) This was
accomplished
when the Ro-
man Empe-
rours, & other
Monarchs &
nations recei-
ued the faith of
Christ.

(f) S. Ierom
compelled (as
he saith) to
leau the hi-
storical sense,
because it is
not conuenient
to say, The wals
& foundation
of Ierusalem
were adorned
with precious
stones, and the
temple, which
should be most
glorious, was
made of wood;
expoundeth
this place of
excellent men.

The holie most e-
loquent man Cy-
prius the Mar-
tyr, and the Con-
fessor of our ti-
me Hilarius, doe
they not seeme to
be the high trees
that haue buds
the Church of

al of Saba shal come, bringing gold and frakincense: and shewing forth prayse to our Lord. 7. Al the cattei of Cedar shal be gathered together vnto thee, the rammes of Nabaioth shal minister to thee: they shal be offered vpon my placable altar, and I wil glorifie the house of my maiestie. 8. Who are these, that flie as clouds, and as doues to their windowes? 9. For (d) the ilands expect me, and the ships of the sea in the beginning, that I may bring thy sornes from a farre: their siluer, & their gold with them, to the name of the Lord thy God, and to the holie one of Israel, because he hath glorified thee. 10. And the children of strangers shal build thy walle's, and their Kings shal minister to thee: for in mine indignation haue I stricken thee, and in my reconciliation haue I had mercie vpon thee. 11. And thy gates shal be open continually: day and night they shal not be shut, that (e) the strength of the Gentils may be brought to thee, and their Kings may be brought. 12. For the natiō & the Kingdome that shal not serue thee, shal perish: & the Gentils shal be wasted with desolatiō. 13. (f) The glorie of Libanus shal come to thee, the fire-tree, & boxe-tree, and pine-tree together, to adorne the place of my sanctification, and the place of my feete I wil glorifie. 14. And the children of them that humbled thee, shal come crouching to thee, and al that detracted from thee shal adore the steps of thy feete, and shal cal thee the cite of the Lord, Sion of the holie one of Israel. 15. For that thou wast forsaken, and hated, and there was none that passed by thee, I wil make thee to be the pride of worlds, a ioy vnto generatiō & generatiō: 16. & thou shalt sucke the milke of the Gentils, & thou shalt be nurced with the teat of Kings: & thou shalt know that I am the Lord that saue thee, and thy Redeemer the strong one of Iacob. 17. For brasse I wil bring gold, and for yron I wil bring siluer: and for wood brasse, and for stones yron: and I wil make thy visitation peace, and thine ouerseers iustice. 18. Iniquitie shal no more be heard in thy land, waste and destruction in thy borders, and saluation shal occupie thy walle's, & prayse thy gates. 19. Thou shalt haue the sunne no more to shine by day, neither shal the brightnes of the moone lighten thee: but the Lord shal be vnto thee for an euerlasting light, and thy God for thy glorie. 20. Thy sunne shal goe downe no more, and thy moone shal not be diminished: because the Lord shal be vnto thee for an euerlasting light, & the dayes of thy mourning shal be ended. 21. And thy people al iust, for euer shal inherite the land, the bud of my planting, the worke of mine hand to glorifie. 22. The leatt shal be into a thousand, and the litle one into a most strong nation: I the Lord in the time therof wil sodainly doe it.

Apc.
21. v.
25.

Apc.
21. 7. 23.

Apc.
22. v. 5.

C H A P. X L I.

Christ announceth himself to be sent from heauen to teach the truth, to heale and pardon the penitent, to comfort the desolate, and strengthen the weake: 4. whose Apostles shal constantly preach iustice in al the world. 10. And his Church shal reioyce.

Linc. 4
v.18.



TH E spirit of the Lord vpon me, because the Lord (a) hath annoynted me: to preach to the milde he sent me, that I should heale the contrite of hart, and preach indulgence to the captiues, and deliuerance to them that are shut vp. 2. That I should preach the placable yeare to the Lord, & the day of vengeance of our God: that I might comfort al that mourne; 3. that I might appoint to the mourners of Sio, & giue the a crowne for aines, the oyle of ioy for mourning, a mantel of prayse for the spirit of sorrowfulnes: and they shal be called in it the strong of iustice, planting of the Lord to glorifie. 4. And they shal build the deserts from the begynning of the world, and shal erect the old ruines; and shal repayre the desolate cities, that were dissipated in generation and generation. 5. And aliens shal stand, and feede your cattel: and the children shal be your husbandmen, and dressers of the vines. 6. And you shal be called the Priests of the Lord: to you it shal be sayd: The ministers of our God: you shal eate the strength of the Gentils, and in their glorie you shal be proud. 7. For your (b) double confusion & shame, (c) they shal prayse their part: for this cause shal they receiue double in their land, euerlasting ioy shal be to them. 8. Because I am the Lord that loue iudgement, & hate robberie in holocaust: and I wil giue their worke in truth, and make a perpetual couenant with them. 9. And they shal know their seede in the Gentils, and their bud in the middes of peoples; al that shal see them, shal know them, that these are the seede which the Lord hath blessed. 10. Reioycing I wil reioyce in our Lord, and my soule shal be ioyful in my God: because he hath clothed me with the garments of saluation: and with the garment of iustice he hath compassed me, as a bridegrome decked with a crowne, and as a bride adorned with her iewels. 11. For as the earth bringeth forth her spring, and as the garden shooteth forth his seede: so shal our Lord God make iustice to spring forth, and prayse before al the Gentils.

(a) Our Sauiour was not, neither needed to be visibly annoynted, as Aaron, Dauid, & others were; but inuisibly by God, with oyle of gladnes, aboue al others Ps. 44. v. 8. with the Holie Ghost, and with pouuer. Act. 10. v. 39. of whose fulnes al others receiue. Ioan 1. v. 16.

(b) It was a grieffe and sorrow to the Apostles & first Preachers of Christs Gospel, that both the Iewes departed from God, & Gentils stil folowed idolatrie, but shortly after, manie were conuerted.

(c) And preferred their owne happie lotte before al other Iewes & Gentils.

C H A P. LXII.

The Prophet auoucheth that he wil not cease from preaching Christ: 4. to whom all nations shal be conuerted: 8. & whose Church shal continue for euer.

(a) True Preachers and Pastours cease not from preaching the truth, for anie threats, terror, or torment. But say with this Prophet: *For Sion*

(that is, for the good of the Church) *I wil not cease &c.* & with S. Paul. *The word of God is not tied.* 2. Tim. 2.

(b) The Church of Christ is perpetually visible in her watch-men, the Pastours & Gouverners thereof.



OR Sion (a) I wil not hold my peace, and for Ierusalem, I wil not rest, til her iust one come forth as brightnes, & her Saujour be kindled as a lampe. 2. And the Gentils shal see thy iust one, and all Kings thy nobly one: and thou shalt be called by a new name, which the mouth of our Lord shal name. 3. And thou shalt be a crowne of glorie in the hand of our Lord, & the diademe of a kingdome in the hand of thy God. 4. Thou shalt no more be called, Forsaken: & thy land shal no more be called, Desolate: But thou shalt be called, My wil in her, and thy land inhabited, because it hath wel pleased our Lord in thee: & thy land shal be inhabited. 5. For the yong man shal dwel with the virgin, and thy children shal dwel in thee. And the bridegrome shal reioyce vpon the the bride, & thy God shal reioyce vpon thee. 6. (b) Vpon thy wals, Ierusalem, I haue appointed watch-men, al the day, and al the night, for euer they shal not hold their peace. You that remember our Lord, hold not your peace, 7. & giue not silence to him, vntil he establish, and vntil he make Ierusalem the prayse in the earth. 8. Our Lord hath sworne by his right hand, and by the arme of his strength: If I shal giue thy wheate any more to be meate for thine enemies: and if the strange children shal drinke thy wine, wherein thou hast laboured. 9. Because they that shal gather it together, shal eat it, and shal prayse the Lord: and they that carie it together, shal drinke it in my holie courts. 10. Passe ye, passe ye through the gates, prepare a way for the people, make the iourney plaine, & picke vp the stones, & lift vp the signe to the peoples. 11. Behold our Lord hath made heard in the ends of the earth, tel the daughter of Sion: Behold thy Saujour commeth: behold his reward is with him, and his worke before him. 12. And they shal cal them, The holie people, the redeemed of our Lord. But thou shalt be called, A citie sought for, and not Forsaken.

Mat.
21.
Zach. 9.

C H A P. LXIII.

Christ is described as a victorious conquerour, ascending into heauen with triumph, embred with bloud 7. For al whose benefites the Prophet rendreth thanks: 10. expostulating the peoples ingratitude. that proued God to wrath.



Ho (a) is this that commeth from Edom, with died garments from Bosra, this beautiful one in his robe, going in the multitude of his strength: I that speake iustice, and am a defender to saue. 2. Why then is thy clothing red, and thy garmers as theirs that tread in the wine-presse? 3. I haue troden the presse alone, and of the Gentils there is not a man with me: I haue troden them in my furie, and haue troden the downe in my wrath: &

their bloud is sprinkled vpon my garments, & I haue stayned al my rayment. 4. For the day of reuenge is in my hart, the yeare of my redemption is come. 5. I looked about, & there was no helper: I fought, and there was none to ayde: and myne arme hath saued, and myne indignation it-self hath holpen me. 6. And I haue troden downe the peoples in my furie, and haue inebriated them in mine indignation, and haue drawn their strength downe to the ground. 7. I wil remember the mercies of our Lord, the prayse of our Lord for al things, that our Lord hath rendered to vs, and for the multitude of the good things to the house of Israel, which he hath giuen them according to his indulgence, and according to the multitude of his mercies. 8. And he sayd: But yet is my people, children that denie not: and he is become their Sauour. 9. In al their tribulation he was not troubled, and (b) the Angel of his face saued them: in his loue, and in his indulgence he redeemed them, and bare them, and lifted them vp al the daies of the world. 10. But they prouoked to wrath, and afflicted the spirit of his holie one: and he was turned to be their enemy, and he conquered them. 11. And he remembered the dayes of the world of Moyses, and of his people: Where is he that brought them out of the sea, with the Pastours of his flocke: Where is he that put in the middes of him the spirit of his holie one? 12. He that brought out Moyses to the right hand by the arme of his maiestie: that diuided the waters before them, that he might make to himself an euerlasting name. 13. He that brought them out through the depths, as an horse in the desert that stumbied not. 14. As the beatt that goeth downe in the plaine felde, the spirit of our Lord was their conductour: so didst thou bring thy people that thou mightest make thee a name of glorie. 15. Attend from heauen, and looke from thy holie habitation, & of thy glorie: where is thy zele, and thy strength, the multitude of thy

(a) S. Dionys. Hierar. celest. c. 7. supposeth this to be the question of the highest order of Angels, admiring Christs beauty to be so excellent, notwithstanding that he is embred with bloud ascending from Edom (which signifieth terrestrial) from Bosra (a walled citie ouerthrowen) that is, from Ierusalem into heauen, with triumph after a bloudie victorie. (b) The Angel guardian of the Church, which standeth before the face of God; Christ testifying that also the particular guardians doe alwayes see the face of his Father. Mat. 18.

Apo. 19. 7. 13.

Exod. 14.

Deu. 16. Bar. 2.

bowels, and of thy mercies? they haue held backe themselues toward me. 16. For thou art our father, and Abraham hath not knowen vs, and Israel hath been ignorāt of vs: thou, o Lord, art our Father, our Redeemer, from the beginning is thy name. 17. (c) Why hast thou made vs erre, o Lord, from thy wayes: hast thou hardned our hart, that we feared not thee? Returne for thy seruants, the tribes of thine inheritance. 18. As nothing haue they possessed thy holie people: our enemies haue troden downe thy sanctification. 19. We are become as in the beginning, when thou didst not rule ouer vs, neither was thy name inuocated vpon, vs

(c) God is neuer the cause of error or hardnes of hart: but by indulgence not punishing, sinners harden their owne harts: so S. Ierom.

ANNOTATIONS.

CHAP. LXIII.

The Iewes supposed that for their finnes the Patriarchs did not acknowledge them for their children. Yet hoped that God of his mercie would relieue them in distresse.

How the old Patriarchs knew the state of men in this world. Saints in glorie see more cleerly then Prophets in this life. That Saints know, & helpe mortal mens necessities is certaine: but the manner how, is obscure.

16. *Abraham hath not knowen vs.*) The faithful people considering their owne great, frequent, & iuuererate finnes, with the extreme calamities wherinto they were fallen for the same, supposed that their progenitour Abraham (whom God had particularly called out of his countrie) & Iacob (of whose twelue sonnes the whole nation was propagated) did no longer acknowledge them for their children, because they had so grievously offended God, & were not worthie of anie fauour. Al which notwithstanding, yet they hoped in Gods incōparable mercie, that his diuine goodnes, being Creatour of al, who had elected thē for his peculiar people, brought them out of Egypt, and often deliuered them from sundrie afflictions, would againe reduce them from captiuitie and as their merciful father, remit their finnes, and relieue their miseries: though Abraham, Iacob, and other Patriarchs had iustly reiected them as lost children. This being the proper literal sense of this place, according to S. Ierome, and other ancient Doctours explication, it maketh nothing at al for the old and new heresie of Vigilantius, & Luther, denying that Saints in another life doe know what is done in this world. For albeit the Patriarchs in zeale of iustice, did not acknowledge their carnal posteritie (because of their great finnes) for their children, yet they knew their state, as S. Augustin (*li. de cura pro mortuis*) interpreting this, and other places of holie Scripture, teacheth, partly by relation of such as passed from hence to them; partly by holie Angels; and especially by diuine inspirations. As it is cleere that Abraham knew the state of poore Lazarus, & of the rich glutton, describing what ech of them had deserued, and consequently received. Much more both the old Patriarchs, and al other Saints, in eternal glorie know ech other, though neuer seen nor knowne before in this world, as S. Gregorie teacheth *li. 2. c. 33. Dial. g.* The glorified Saints see also in God that which perteyneth to their clients, that pray vnto thē in earth, so farre as God doth ordaine, more cleerly by light of glorie, then Prophets see by light of prophecie: as S. Augustin teacheth. But touching the manner, he saith it exceeded the reach of his vnderstanding, *hinc Martyrs due helpe those vbi non est certamine are holpen by them.* So discoursing at large of the vncertaine manner, sheweth that there is no doubt at al of the thing it selfe, that Saints in heauen doe know mortal mens necessities, heare their prayers, and helpe them by theyr intercession and merits; which he confirmeth also *li. 20. c. 21. con. Faust. Tract. 8. i. Ioan. Ser. 5. de Sanctis.* Likewise S. Ierom against Vigilantius, S. Gregorie *li. 3. Epist. ep. 30. li. 7. ep. 126. li. 9. ep. 38.* and others in manie places.

ap. 15.

Luc. 16.

ii 22. c.
20. c. 11.
cura pro
mort. c.
16.

C H A P. LX III.

The Iewes in captiuitie pray to God for release: 4. acknowledging his former great benefites, and their owne finnes, flying now to his mercie.



W OULD God thou (a) wouldest breake the heauens afunder, and wouldest descend: at thy presence the mountaines should melt away. 2. As the burning of fyre would they melt, the waters would burne with fyre, that thy name might be made knowen to thine enemies: at thy presence the nations should be troubled. 3. When thou shalt doe meruelous things, we shal not sustayne: thou art descended, and at thy presence the mountaines are melted. 4. From the beginning of the world they haue not heard, nor receiued with the eares: the eie hath not seen, o God, beside thee, what things thou hast prepered for them that expect thee. 5. Thou hast mette him that reioyceth, and doth iustice: in thy waies they shal remember thee: behold thou art angrie, (b) and we haue sinned: we haue been alwayes in them, (c) and we shal be saued. 6. And al we are become as one vncleane, and al our iustices as the clo h of a menstrued woman: and we haue al fallen as a leaie, and our iniquities as the winde haue taken vs away. 7. There is none that inuocaterh thy name: that ryseth vp, and holdeth thee, thou hast hid thy face from vs, and hast dashed vs in the hand of our iniquitie. 8. And now Lord thou art our father, & we clay: and thou art our maker, and al we the workes of thy hands. 9. Be not angrie, o Lord, ynough, and remember no more our iniquitie: loe regard, al we are thy people. 10. The citie of thy holie one is made desert, Sion is made desert, Ierusalem is become desolate. 11. The house of our sanctification, and of our glorie, where our fathers prayed thee, is turned into the burning of fyre, and al our things worthie to be desired are turned into ruines. 12. Wilt thou t'pon these hings conteyne thy self, o Lord, wilt thou hold thy peace, and afflict vs vehemently?

(a) The good people, with Priests and Prophets of the old Testament most feruently desired Christs coming.

(b) And, signifieth for, as Gen. 14. v. 8. And the English Bibles translate for, in this place, though the Hebrew text hath *van*, that is, *and*. But we with S. Ierom and other ancient Fathers follow the authentical Latin. which hath, *et* in this place. & *enim* in the other.

(c) Likewise the same particle *and* signifieth *yet*, as if he had sayd: *yet vve shal be saued.*

1. Cor. 2.

Psal.
78.

C H A P. LXV.

The Gentils shal seeke and finde Christ, 2. whom the Iewes wil persecute; and shal be reiected, only a few reliques reserued. 13. So the Church shal multiplie, and abound in graces.

(a) This can not be meant of the Iewes, but necessarily of the Gentils (b) But this is evidently spoken of the Iewes: and so S. Paul testifieth of both these places. Rom. 10. v. 20. 11.



THEY (a) haue sought me that before asked not, they haue found that sought me not. I said: Behold me, behold me, to a Gentilitie that did not inuocate my name. 2. I haue spread forth mine hands al the day to (b) an incredulous people, which goeth in a way not good after their owne cogitations. 3. A people that prouoke me to anger before my face alwayes: that immolate in gardens, and sacrifice vpon bricks. 4. That dwel in sepulchers, and sleepe in temples of idols: that eat swines flesh, and proane potage in their vessels. 5. That say: Depart from me, approach not to me, because thou art vnclane: there shal be smoke in my furie, a fyre burning al the day. 6. Behold it is written before me: I wil not hold my peace, but I wil render and repay into their bosome 7. your iniquities, and the iniquities of your fathers together, sayth our Lord, that haue sacrificed vpon the mountaines, and vpon the litle hilles haue reproched me, & I wil remeasure their first worke in their bosome. 8. Thus saith our Lord: As if a berrie be found in a cluster, and it be said: Destroy it not, because it is a blessing: so wil I doe for my seruants sake, that I destroy not the whole. 9. And I wil bring forth feede out of Iacob, & out of Iuda a possessour of my mountaines: & mine elect shal inherite it, and my seruants shal inhabite there. 10. And the champaine countries shal be into foids of flocks, and the valley of Achor for the couche of heardes, vnto my people that haue sought after me. 11. And you, that haue forsaken the Lord, that haue forgotten my holie mount, that set a table to Fortune, and offer libaments vpon it. 12. I wil number you in the sword, and you shal al fal by slaughter: because I called, and you haue not answered: I spake, and you haue not heard, and you did euil in mine eies: and you (c) haue chossen the things, that I would not. 13. (d) For this cause thus sayth our Lord God: Behold my seruants shal eate, and you shal be hungry: behold my seruants shal drinke, and you shal be thirstie. 14. Behold my seruants shal reioyce, and you shal be confounded: behold my seruants shal prayle for ioyfulness of hart: and you shal crie for sorow of hart, and for contrition of spirit you shal howle. 15. And you shal leaue your name (e) for an * othe to mine elect: and the Lord God shal kil thee, and wil cal his seruants by (f) an other name. 16. In which he that is blessed vpon the earth, shal be blessed in God, Amen: & he that sweareth in the earth,

Ro. 10.

Prou. 1.
Iere. 7.* Oth of
excre-
tion.

(c) Nothing can be more plainly vttered then is here the doctrine of mans freewil.

(d) Likewise of reward & punishment of good and euil workes.

(e) The name of Iewes shal be execrable.

(f) And Gods seruants shal be called Christians.

shal

Apo. 21.

shal sweare by God Amé: because the former distresses are forgottē, & because they are hid frō myne eyes. 17. For behold I create new (g) heuēes, & a new earth: & the former things shal not be in memorie, & they shal not ascend vpon the hart. 18. But you shal be glad & reioyce for euer in these things, which I create: because loe I create Ierusalem exultation, and the people therof ioy. 19. And I wil reioyce in Ierusalem, and be glad in my people, and there shal no more be heard in it the voice of weeping, and the voice of crying. 20. There shal no more be a childe of dayes, & an old man that shal not fil vp his dayes, because the childe of an hundred yeares shal die, & and the sinner of an hundred yeares shal be accurst. 21. And they shal build cities, and inhabite: and they shal plant vineyards, and eate the fruits therof. 22. They shal not build, and an other shal dwell: they shal not plant, & an other shal eate: for according to the daies of the tree, shal be the dayes of my people, and they shal make old the workes of their hands. 23. Myne elect shal not labour in vayne, nor ingender in conturbation: because it is the seede of the blessed of the Lord, and their posteritie with them. 24. And it shal be, before they cal, I wil heare: as they are yet speaking, I wil heare. 25. The woulte and the lambe shal feede together, the lion and the ox (h) shal eate straw: & to the serpent dust shal be his bread: they shal not hurt, nor kil in al my holie mountaine, sayth our Lord.

Psal. 31.

C H A P. LXVI.

God who filleth heauen and earth, wil dwell in the hart of the humble. 3. For the sinnes of the Iewes Ierusalem shal be destroyed. 5. The faith of Christ shal be propagated by the preaching of the Apostles. 15. And Christ comming to iudge, 19. al shal receiue according to their deserts.

A. E. 7.
v. 49.

H v s saith our Lord " Heauen is my feate, and the earth my toote stoole: (a) what is this houte that you wil build to me: and what is this place of my rest? 2. My hand hath made al these things, & al these things haue been done, sayth our Lord. But to whom shal I haue respect, but to the poore litle one, & the contrite of spirit, and him that trembleth at my words? 3. He that (b) immolateth an ox, is as he that should slay a man: he that killeth a sheepe in sacrifice, as he that should braine a dog: he that offereth oblatiō, as he that should offer swines bloud: he that remembreth frankincense, as he that should blisse an idol. Al these things haue they chosen in their wayes, and in their abominations their soule is delighted. 4. Wherefore I also wil choose their delusions: and the things that they feared, I wil bring to them: because I called, and there was none that would answer: I haue spo-

Prou.
14. Iere.
7. v. 11.

(g) After the general Refur-
rection the
heauens and
earth shal be
altered in
qualities, not
in substance.

(h) The grea-
test and prou-
dest Gentils
being conuer-
ted to Christ,
doe humble
themselues to
the simple
manners of
Christians,
to penance, fa-
sting, praying,
and al workes
of mortifica-
tion.

(a) A prophe-
cie that the Te-
mple shal cease:
(b) and sacrific-
es of the old
Testament shal
become vn-
lawful.

ken,

(c) Iosephus expoundeth this of the Angels voice vttered in the temple before the destruction, saying: *Migremus hinc*: Let vs depart from hence. S. Ierome confirmeth the same by the words of the Psalme 5. *I facio contradictionem in th: cite.*
 (d) God giueth natural power to al liuing creatures of generation: but himself bringeth forth children of his Church.
 (e) Immediately before Christ come to iudge, this whole world shall be destroyed by fire.
 (f) Christ ascending to his Father left the signe of the crosse, vnto vs, or put it in our foreheads, that we may freely say: *the light of thy countenance is signed vpon vs.* S. Ierom in hunc locum.
 (g) Men of al nations shall be brought into the Church by the ministrie of particular Angels. S. Iero. *ibid.*

ken, and they heard not: & they haue done euil in mine eyes, and haue chosen the things that I would not. 5. Heare the word of our Lord, ye that tremble at his word: your brethren that hate you, and reiect you for my name sake, haue sayd: Let the Lord be glorified, & we shall see in your ioy: but they shall be confounded. 6. A voice of people from the citie, (c) a voice from the temple, the voice of our Lord repaying retribution to his enemies. 7. Before she traueled, she brought forth, before her time came to be deliuered, she brought forth a man childe. 8. Who euer heard such a thing: & who hath seen the like to this? Why, shall the earth trauel in one day: or shall a nation be brought forth together, because Sion hath traueled, & brought forth her children: 9. Shall not I (d) that make others to bring forth children, my self bring forth, saith the Lord: shall I, that giue generation to others, be barren, saith the Lord thy God? 10. Reioyce with Ierusalem, & be ioyful in her al ye that loue her: be glad with her in gladnes al ye, that mourne vpon her, 11. that you may suck, & be filled of the breast of her consolation: that you may milke, & flow with delights in al manner of her glorie. 12. Because thus saith our Lord: Behold I wil decline vpon her as it were a flood of grace, and as a torrent ouerflowing the glorie of the Gentils; which you shall sucke: at the breasts you shall be caried, & vpon the knees they shall speake you fayre. 13. As if the mother would speake one fayre, so wil I comfort you, & in Ierusalem you shall be comforted. 14. You shall see, & your hart shall reioyce, and your bones shall spring as an herbe, and the hand of our Lord shall be knowen to his seruants, & he shall be wrath with his enemies. 15. Because loe our Lord (e) wil come in fyre, & his chariots as a whirlwind, to render his furie in indignation, & his rebuking in flames of fyre: 16. because our Lord shall iudge in fyre, & in his sword to al flesh, and the flaine of our Lord shall be multiplied, 17. they that were sanctified, & thought themselues cleane in the gardes behind the gate within, they that did eate swines flesh, and abomination, and the mouse: they shall be confounded, saith our Lord. 18. But I know their workes, and their cogitations: I come that I may gather together, with al nations and tongues: and they shall come and shall see my glorie. 19. And I wil put (f) a signe in them, and I wil send of them, that shall be faued, to the Gentils into the sea, into Afrique, & Lydia, them that hold the arrow: into Italie, and Greece; to the islands farre off, to them that haue not heard of me, and haue not seen my glorie. And they shall shew forth my glorie to the Gentils: 20. and (g) they shall bring al your brethen of al nations a gift to our Lord, vpon horses, and in chariots, & in horse-litters, & on mules, and in coches, to my holie mountaine Ierusalem, saith our Lord, as if the children of Israel should bring in a gift in a cleane vessel into the house of our Lord. 21. And " I wil take of them to be Priests, & Leuites, saith our Lord. 22. Because as new heauens, and a new earth, which I make to stand before me, saith our Lord: so shall your seede stand, and your name. 23. And there shall be month after month, and sabbath after sabbath: (h) al flesh shall come to adore before my face, saith our

Mar. 9
U. 44.

Lord. 24. And they shal goe out, and see the carcasses of the men, that haue transgressed against me: their worme shal not die, and their fyre shal not be quenched: and they shal be euen vnto satietie of sight to al flesh.

(h) General resurrection of al men.

A N N O T A T O N S .

C H A P . LXVI .

1. *Heaven is my feate.*) Lest anie should interpret these propheticall promises (as the Jewes doe) only of the restauration & reedification of Ierusalem and the Temple, the Prophet here sheweth, that albeit God sanctified the temple, and granted manie benefites to those that serued him therein, yet his proper seate is not in anie material temple or terrestrial place, but in heauen. And therefore Temples and Churches are indeed ordayned for faithful people to serue him in, & to signifie, that as these places are more holie then ordinarie houses, so heauen is infinitely more glorious then anie earthlie palace: yet God is not coneyned in anie place, but exceedeth al. To which purpose S. steuen (Act. 7.) alleadgeth and vrgeth this place: and also S. Paul Act. 17. that *God dwelleth not*, or is not concluded in temples, neither needeth them for his owne vse, but is rightly serued in them, by those that lift vp their minds to him, as dwelling in heauen, & replenishing al places.

As God was serued more specially in the temple, so he is now in Churches, but is in al places. See Act. 7. v. 48.

2. *I will take of them to be Priests.*) In the Law of Moyse Priests and Leuites were al of one Tribe, by succession of natural kinned, not by election; but the law being changed, necessarily also Priesthood is changed. And Byshops, Priests, Deacons and other Clergie men, are taken, and ordained, not by necnes of bloud, but by election, according to their merites of vertues.

Clergy men in the old law succeeded by bloud, in the new by election.





THE ARGUMENT OF THE BOOKS OF IEREMIE.

The summe of
Ieremies life.

IEREMIE the sonne of Helcias, Priest and Prophet, being sanctified in his mothers wombe, began to Prophecie as yet a child in Iuda; in the thirteenth yeare of the reigne of King Iosias; continued the rest of his time, which was nineteen yeares more; and the eleuen yeares of Ioakim (wherin are counted the three months of Ioachaz, and other three of Iechonias, otherwise called Ioachin) and eleuen yeares of Sedecias; in al fourtie one yeares; before he went into Aegypt, where he also prophecied, and finally was stoned to death by the people, in the cite of Taphnis. His whole worke conteyneth two distinct Bookes, besides an Epistle, which foloweth after the Prophecie of Baruch. The former booke is called his Prophecie, the other his Lamentations. S. Ierom comprehendeth the summe of al briefly, saying: Ieremie connecteth a nuttie (not watching) rod, and a pot boyling hote, fro the face of the north, the leopard spoiled of his colours, and the fourefold Alphabet in diuers meeters. Signifying, that God wil correct his people with a rod, in his hote furie, from the north, to wit by the King of Babylon for their pertinacitie in sundrie kinds of sinnes. At which the Prophet lamenteth with his doleful verse of diuers meeter. The Prophecie may be diuided into five parts. First, he sheweth the conditions and qualities of himselfe, with the manner of his mission: then Gods great clemencie in recalling the people from sinne, denouncing dangers imminent for their obstinacie: in the twelue first chapters. Secondly, in the eight chapters following, by diuers Metaphorical and other figurative descriptions, he declareth the ingratitude & other sinnes of the people, threatening punishment: for which they persecute him. Thirdly, in other eight chapters, he reprehendeth the inhabitants of Ierusalem, especially the King, euil Priests, and false Prophets, some being already caried into captiuitie: for which free preaching, he is againe persecuted. Fourthly, in the next eleuen chapters, he mixteth consolations & threats, especially the destruction of Ierusalem, captiuitie of King and people, and their release after seuentie yeares. Fifthly, in the other thirteene chapters he prophecied the destruction of the Iewes, that goe into Aegypt: and of sundrie nations for their idolatrie, and for their crueltie against the Iewes. In euerie part interjoseth manie Prophecies of Christ, and his Church: besides the mystical sense included in the historical.

He wrote two
Bookes & one
Epistle.

The contents
of his bookes.

His Prophecie
is diuided into
five parts.

4 Reg.
23. 24.

cha. 44.
v. 8.

Epi. ad
Paulin.

ch. 1.



THE PROPHECIE OF IEREMIE.

CHAP. I.

Jeremie Prophecied in the times of Iosias, Ioakim, and Sedecias Kings of Iuda: 5. being sanctified in his mothers wombe, is sent in his tender age 10. Prophecie 11. the destruction of Ierusalem, 17. God giuing him courage against his persecutors.

The first part. Gods clemencie inuited to repentance, & his iustice punisheth obstinate sinners.

* 4. Reg. 22. v. 8.



HE words of Ieremie the sonne of * Helcias, of the Priests that were in Anathoth, in the land of Benjamin. 2. The word of our Lord which was made to him in the daies of Iosias the sonne of Amon King of Iuda, in the thirteenth yeare of his Kingdome. 3. And the word was made in the daies or Ioakim the sonne of Iosias King of Iuda, vnto the end of the eleuenth yeare of Sedecias the sonne of Iosias King of Iuda, (a) euen vnto the transmigration of Ierusalem, in the fifth month. 4. And the word of our Lord was made to me, saying: 5. Before I formed thee in the wombe, I knew thee: and (b) before thou camest forth of the marrice, I sanctified thee, and a Prophet in the Gentils I gaue thee. 6. And I sayd: A a a, o Lord God: Behold I can not speake, because I am a childe. 7. And our Lord said vnto me: Say not: I am a childe: for to al things, to which I shal send thee, thou shalt goe: and al things whatsoeuer I shal command thee, thou shalt speake. 8. Be not afraide of their face: because I am with thee, to deliuer thee, saith our Lord. 9. And our Lord put forth his brand, and touched my mouth: & our Lord sayd to me: Behold I haue giuen my words in thy mouth: 10. Behold I haue appointed thee this day ouer (c) the Gentils, and ouer Kingdoms, that thou maist pluck vp, and destroy, and walte, and dissipate, and build, and plant. 11. And the word of our Lord was made to me, saying: What seest thou Ieremie? And I said: I see a rod * watching. 12. And our Lord sayd to me: Wel hast thou seen; because I (d) wil watch vpon my word to doe it. 13. And the word of our

(a) He Prophecied also in banishment (ch. 44.) in Aegypt. (b) Ieremie had siue special prerogatiues: He was sanctified in his mothers wōbe; a Priest; a Prophet; a perpetual virgin & Martyr. (c) He prophecied not only of the Iewes but also of the Gentils. (d) God is watchful to performe his word: and *missie* rod (as the 70. trans-

Isa. 51. v. 16. & 52. v. 7. 21.

* or a *missie* rod.

late) that is, his Law is outwardlie hard and bitter, like a nut shel, but sweete & pleasant, as the kernel when the shel is broken. *S. Theodores.*

(e) God promised not peace in his life, but victorie in his death.

Lord was made to me the second time, saying: What seest thou? And I said: I see a pot boyling hote, and the face thereof from the face of the North. 14. And our Lord sayd vnto me: From the North shal euil be opened vpon al the inhabitants of the land. 15. Because loe I wil cal together al the kinreds of the kingdoms of the North, saith our Lord: and they shal come, and shal set euerie one his throne in the entring of the gates of Ierusalem, and vpon al the walles thereof round about, and vpon al the cities of Iuda. 16. And I wil speake my iudgements with them, touching al the wickednes of them that haue forsaken me, and haue offered to strange Gods, and haue adored the worke of their owne hands. 17. Thou therefore girde thy loynes, & rise, and speake to them al things that I command thee. Be not afrayd of their face: for I wil make thee not to feare their countenance. 18. For I haue giuen thee this day to be as a fenced citie, and as an yron pillar, and as a brasen wal ouer al the land of the Kings of Iuda, to the Princes thereof, & to the Priests, and to the people of the land. 19. And they shal fight against thee, and shal (e) not preuaile: because I am with thee, saith our Lord, to deliuer thee.

CHAP. II.

God expostulateth with the Iewes, 6. that they regard not his great benefites. 8. Some Priests, and (pretended) Prophets seruing false God, 23. and denyng their fault, 25. are obstinate in idolatrie: 36. for which they shal be confounded.



ND the word of our Lord was made to me, saying: 2. Goe, and crie in the eares of Ierusalem, saying: Thus saith our Lord: I haue remembred thee, pityng (a) thy youth, and the charitie of thy desponsing, when thou didest folow me in the desert, in a land that is not sowe. 3. Israel (b) is holie to our Lord, the first fruits of his fruits: al they that doe deuour it doe sinne: euil shal come vpon them, saith our Lord. 4. Heare ye the word of our Lord, o house of Iacob, and al ye kinreds of the house of Israel: 5. thus saith our Lord: What iniquitie haue your fathers found in me, that they haue made themselues far from me, and haue walked after vanitie, and are become vaine? 6. And they haue not said: Where is our Lord, that made vs come vp out of the land of Aegypt, that led vs through the desert, through a land inhabitable and without way, through a land of thirft, & the image of death, through a land, wherein no man walked, nor anie man dwelt? 7. And I brought you into the land of (c) Carmel, that you might eat the fruit thereof, and the best things thereof: and being entred in, you haue contaminated my lād, & made mine inheritance an abomination. 8. The Priests haue not said:

(a) God multiplied Israel in Aegypt, & deliuered them from seruitude.

(b) Not of anie desert, but of Gods mere grace Israel was preferred before other nations.

(c) Into a fruitful land.

Mich. 6. v. 3.

Where

Where is our Lord? and they that held the law knew me not: and the Pastours haue transgressed against me, and the Prophets haue prophesied in Baal, and haue folowed idols. 9. Therefore wil I yet contend in indgement with you, saith our Lord, and I wil plead with your children. 10. Passe ye to the iles of Cethim, and see: and send into Cedar, and consider earnestly, & see if there hath the like thing been done. 11. If a nation hath changed their Gods, & surely they are not Gods: but my people hath changed their glorie into an idol. 12. Be astonished, o heauens, vpon this, and o gates thereof be ye desolate exceedingly, saith our Lord. 13. For two euils hath my people done, Me they haue forsaken the founaine of liuing water, & haue digged to themselues cisterns: broken cisterns, that are not able to hold waters. 14. Why, is Israel a bondmā, or a seruant borne in the house? why then is he become a praye? 15. The lions haue roared vpon him, & haue giuen their voice, they haue made his lād a wildernes: his cities are burnt vp, & there is none to dwel in them. 16. The children also of Memphis and Taphnes haue desfloured thee, euen to the crowne of the head. 17. Is not this done to thee, because thou didest forsake the Lord thy God at that time, when he led thee by the way? 18. And now what wilt thou in the way of Aegypt, to drinke the troubled wares? And what hast thou to doe with the way of the Assyrians, to drinke the waters of the riuier: 19. Thy malice shal reprove thee, and thine apostacie shal rebuke thee. Know thou, & see that it is an euil & a bitter thing for thee, to haue left the Lord thy God, & that my feare is not with thee, saith our Lord the God of hosts. 20. Frō the beginning thou hast broken my yoke, thou hast burst my bonds, & thou saidst: I wil not serue. For on euerie litie high hil, & vnder euerie greene thicke tree thou wast laied downe as an harior. 21. But I plāted thee an elect vineyard, (e) al true seede: how then art thou turned vnto me into that which is depraued, o strange vineyard? 22. If thou shalt wash thyself with nitre, and multiplie to thyself the herbe borith, thou art spotted in thine iniquitie before me, saith our Lord God. 23. How sayst thou: I am not polluted, I haue not walked after Baalim: see thy wayes in the valley, know what thou hast done: a swift courser that rideth his wayes. 24. The wild Assie accustomed to the wildernes in the desire of his soule, hath drawn the winde of his loue: none shal turne her away: al that seeke her shal not faile: in her monthlie flowres they shal finde her. 25. Stay thy foote from nakednes, and thy throat from thirt. And thou saidest: I haue despayred, no, I wil not doe it: for I haue loued strangers, and I wil walke after them. 26. As the theefe is confounded when he is taken, so is the house of Israel confounded, they and their Kings, the Princes and Priests, and their Prophets, 27. saying to wood: Thou art my father: and to stone: Thou hast begotten me: they haue turned the backe to me, & not the face: and in the time of their affliction they wil say: Arise, and deliuer vs. 28. Where are the Gods, whom thou hast made to thee? let them arise and deliuer thee in the time of thine affliction: for according to the number of thy cities were thy Gods, o

(d) God commanding two things, to flye from euil & to doe good: the Jewes contrariwise left God and serued idols.

(e) God created al things good, planted his Church in iustice and sanctitie, & no euil proceeded from him

Isa. 5.

Mat. 21. 33.

Jere. 32. v. 33.

Jere. 11. v. 13.

(f) Gods intention when he punisheth, is to moue sinners to repentance: afflicting them in this life, that they may escape eternal damnation.

Juda. 29. What wil you contend with me in iudgement? you haue al forsaken me, saith our Lord. 30. (f) In vaine haue I strucke your children, they haue not receiued discipline: your sword hath deuoured your Prophets, as a wasting lion is your generation. 31. See yee the word of our Lord: why, am I become a wildernes to Israel, or a lateward springing land? why then hath my people said: We haue reuolted, we wil no more come to thee? 32. Wil a Virgin forget her ornament, or a bride the stomacher of her brest? but my people hath forgotten me innumerable daies. 33. Why dost thou endeauour to shew thy way good to seeke loue, which moreover also hast taught thy malices to be thy wayes. 34. And in thy wings is found the bloud of the soules of the poore and innocents? Not in ditches haue I found them, but in al places, which before I haue mentioned. 35. And thou hast said: I am without sinne and innocent: and therefore let thy furie be turned away from me. Behold, I wil contend with thee in iudgement, because thou hast said: I haue not sinned. 36. How vile art thou become exceedingly, iterating thy wayes! and thou shalt be confounded of Aegypt, as thou art confounded of Assur. 37. For from hence also thou shalt goe, & thy hands shal be vpon thy head: because the Lord hath destroyed thy confidence, and thou shalt haue nothing prosperous therein.

CHAP. III.

Idolaters (and other sinners) are invited to repent, with promise of remission: 6. but neither the kingdome of Israel nor Iuda wil returne. 14. God still calling, some Iewes, and manie Gentils come to Christ.



(*) No idolatrie nor other sinne whatsoever can be so great, but God wil remitte it, if the sinner be penitent.

(b) The ten tribes.

It is commonly said: If a man put away his wife, and she departing from him marie an other man, wil he returne to her anie more? shal not that woman be polluted and contaminated? (*) but thou hast committed fornication with manie louers: neuertheless returne vnto me, saith our Lord, and I wil receiue thee. 2. I lift vp thine eies direct, and see where thou hast not been polluted: thou didest sit in the waies, expecting them as a robber in the wildernes: and thou hast polluted the land in thy fornications, and in thy malices. 3. For which thing the drops of rayne were kept back; and there was no lateward shower: thou haddest an harlots forehead, thou wouldest not blush. 4. Therefore at the least fro henceforth cal me: Thou art my father, the guide of my virginie. 5. Why, wilt thou be angrie for euer, or wilt thou perseuer vnto the end? Loe, thou hast spoken, and hast done euils, and hast preuailed. 6. And our Lord said to me in the daies of Iosias the King. Hast thou seen what thing the reuolter (b) Israel hath done? she hath gone of her self vpon euerie high mountaine, and vnder euerie thicke greene

tree,

tree and hath fornicated there. 7. And I said, when she had done al these things: Returne to me, & she returned not. And (c) Iuda her transgressing sister saw, 8. because the rebel Israel had plaid the harlot, I had put her away, and giuen her a bil of diuorce: and Iuda her transgressing sister was not afrayd, but went and plaid the harlot also her self. 9. And with the facilitie of her fornication she contaminated the land, plaid the harlot with stone & wood. 10. And in al these things Iuda her transgressing sister hath not returned to me in her whole hart, but in falsehood, saith our Lord. 11. And our Lord said to me: The rebellious Israel hath iustified her soule, (d) in comparison of the transgressour Iuda. 12. Goe, and crie these wordes against the North, and thou shalt say: Returne, o rebellious Israel, saith our Lord, and I wil not turne away my face from you: because I am holie, saith our Lord, and I wil not be angrie for euer. 13. But yet know thou thine iniquitie, that thou hast transgressed against the Lord thy God: and thou hast dispersed thy waies to strangers vnder euerie thick greentree, and hast not heard my voice, saith our Lord. 14. Returne, o ye reuolting children, saith our Lord: because I am your husband: and I wil take you one of a citie, and two of a kinred, and wil bring you into Sion. 15. And I wil giue you pastours according to my hart, and they shal feede you with knowledge and doctrine. 16. And when you shal be multiplied and increase in the land in those daies, saith our Lord, they shal say no more: The Arke of the Testament of our Lord: neither shal it ascēd vpo their hart, neither shal they be mindeful thereof, neither shal it be visited, neither shal that be done anie more. 17. In that time Ierusaie shal be called the throne of our Lord: & (e) al Gētils shal be gathered together to it, in the name of our Lord into Ierusaie, & they shal not walke after the peruersitie of their most wicked hart. 18. In those daies the house of Iuda shal goe to the house of Israel, & (f) they shal come together frō the land of the North to the land which I gaue to your fathers. 19. But I said: How shal I make thee as children, and giue thee a land worthje to be desired, the goodlie inheritance of the hosts of the Gentils? And I said: Thou shalt cal me father, & shalt not cease to walke after me. 20. But as if a woman should contemne her louer, so hath the house of Israel contēned me, saith our Lord. 21. A voice was heard in the waies, weeping & howling of the childrē of Israel: because they haue made their way vniust, they haue forgotten our Lord their God. 22. Returne ye reuolting children, & I wil heale your reuoltings. Behold we come to thee: for thou art the Lord our God. 23. In verie deed the litle hils were lyers, and the multitude of the mountaines: verily in the Lord our God is the saluation of Israel. 24. Confusio hath eaten the labour of our fathers frō our youth, their flocks, and their heards, their sonnes, and their daughters. 25. We shal sleepe in our confusio, and our ignominie shal couer vs, because we haue inned to the Lord our God, we and our fathers from our youth euen to this day: and we haue not heard the voice of the Lord our God.

(c) The two tribes.

(d) The kingdom of Iuda receiuing more benefites was more faultie then the kingdom of israel, but neither of them excusable.

(e) After the captiuitie manie Iewes returned to God, but especially this prophecie is fulfilled in the Gentils since Christ.

(f) The kingdom of Israel being in captiuitie long before Iuda, at last they were released al together. *S. Theodoros in hanc locum.*

C H A P. III.

(a) An oth is an act of religion, & lawful, so it be made by God Almighty, not by false Gods, and with other three conditions: in earnest, not falsely: in iudgement, with due consideration, not rashly: and in iustice, in matters that is iust, and of importance.

An admonition to sincere repentance, and circumcision of the hart: 5. with threats of grievous punishment to those, that persist in sinne. 19. which the Prophet foreseeing lamenteth the vastation of the land: 27. yet mixt with consolation, that it shall not be utterly ruined.



If thou wilt returne, o Israel, saith our Lord, returne to me: if thou wilt take away thy stumbling blocks from my face, thou shalt not be moued. 2. And thou shalt sweare: (a) Our Lord liueth, in truth, & in iudgement, and in iustice: and the Gentils shall blesse him, & shall praise him. 3. For thus saith our Lord to the man of Iuda, and to Ierusalem: Make vnto you new fallow ground, & sowe not vpon thornes: 4. be circumcised to our Lord, and take away the prepuces of your harts, ye men of Iuda, and inhabitants of Ierusalem: lest perhaps mine indignation goe forth as fire, and be kindled, & there be none that can quench it: because of the malice of your cogitations. 5. Declare ye in Iuda, and make it heard in Ierusalem: speake, and sound with the trumpet in the land: crie strongly, and say: Assemble your selues, & let vs enter into the fenced cities, 6. lift vp the signe in Sion. Take courage, stand not, because I doe bring euil from the North, & great destruction. 7. The lyon is come vp out of his denne, and the robber of the Gentils hath lifted vp himselfe: he is come forth out of his place, that he may make thy land as a wildernes: thy cities shall be wasted, remayning without an inhabiter. 8. For thus gird your selues with clothes of haire, moune and howle: because the wrath of the furie of our Lord is not turned away from vs. 9. And it shall be in that day, saith our Lord: The hart of the King shall perish, & the hart of the Princes: and the Priests shall be astonished, and the Prophets shall be amazed. 10. And I said: Alas, alas, alas, o Lord God, hast thou then deceiued this people & Ierusalem, saying: You shall haue peace: and behold the sword hath come euen to the soule? 11. At that time it shall be said to this people, & to Ierusalem: A burning wind in the waies, that are in the desert of the way of the daughter of my people, not to fanne and to purge: 12. A full spirit from these shall come to me: and now I will speake my iudgement with them. 13. Behold he shall come in a cloude, and his chariots as a tēpest: his horses are swifter then eagles: woe vnto vs, because we are destroyed. 14. Wash thy hart from malice, o Ierusalem, that thou maist be saued: how long shall hurtful cogitations abide in thee? 15. For a voice of one declaring from Dan, and notifying the idol from mount Ephraim. 16. Say ye to the Gētils: loe it is heard in Ierusalem,

O'ee. 10.

Sap. 1.

that there come keepers from a farre countrie, and found their voice vpon the cities of Iuda. 17. They are set vpon her round about, as the keepers of fields: because she hath prouoked me to wrath, saith our Lord. 18. Thy wayes and thy cogitations haue done these things to thee: this thy malice, because it is bitter, because it hath touched thy hart. 19. My bellie, my belly aketh, the senses of my hart are troubled in me, I wil not hold my peace, because my soule hath heard the voice of the trumpet, the crie of battel. 20. Destruction is called vpon destruction, and al the earth is wasted: my tentes are wasted quickly, sodainly my skinnes. 21. How long shal I see one that flyeth away, shal I heare the voice of the trumpet? 22. Because my foolish people haue not knowen me: they are vnwise children, and without wit: they are (b) wise to doe euils, but to doe wel they haue not knowen. 23. I beheld the earth, and loe it was void, and a thing of nothing: and the heauens, & there was no light in them. 24. I saw the mountaines, and loe they were moued: and al the little hills were troubled. 25. I beheld, and there was not a man: and euerie soule of the aire was departed. 26. I looked, and behold Carmel made desert: and al the cities therof were destroyed at the face of our Lord, and at the face of the wrath of his furie. 27. For thus saith our Lord: Al the land shal be desolate, (c) but yet I wil not make a consummation. 28. The earth shal mourne, and the heauens shal lament from aboue: because I haue spoken, I haue purposed, and it hath not repented me, neither am I turned away from it. 29. At the voice of the horseman, and the archer, al the citie is fled: they haue entred into high places, and haue climed the rocks: al the cities are forsaken, and there dwelleth not a man in them. 30. But thou being wasted, what wilt thou doe? when thou shalt cloth thy selfe in scarlet, when thou shalt be adorned with golden iewels, and shalt paint thine eies with stibike stone, thou shalt be trimmed in vaine: thy louers haue contemned thee, they wil seeke thy life. 31. For I haue heard the voice as of a traueling woman, anguishes as of a woman in labour of child. The voice of the daughter of Sion, amongst them that dye, and stretch forth their hands: woe is me, because my soule hath fainted for them that are slaine.

(b) If they were indeed natural fools they should be excused.

(c) Gods providence neuer suffereth the Church to be destroyed.

C H A P. V.

All sortes of higher and lower degrees transgresse Gods law: 9. and shal be punished.



(a) Except al requisite conditions be obserued in an oth, it is vnlawful: as whe one sweareth by God Almighty, but vntvly, or rashly, or to doe an vnlawful thing, it is perjurie.

(b) By the lion, the Prophet seemeth to vnderstand Nabuchodonosor.

(c) By the woole Nabuzardan

(d) By the leopard Alexäder the Great, or Antiochus Epiphanes.

GOE round about the wayes of Ierusalem, and looke, and consider, & seeke in the streets therof, whether you can finde a man that doth iudgements, and seeketh fidelitic: and I wil be propitious vnto him. 2. Yea if they say: Our Lord liueth (a) this also they wil sweare falsely. 3. O Lord thyne eyes regard fidelitic: thou hast stricken them, and they were not forie: thou hast broken them, and they haue refused to receiue discipline: they haue hardned their faces more then the rocke, and they would not returne. 4. But I said: Perhaps they are poore and foolish, not knowing the way of the Lord, the iudgement of their God. 5. I wil goe therefore to the great men, and wil speake to them: for they haue knowen the way of their Lord: and behold these altogether haue more broken the yoke, haue burst the bonds. 6. Therefore hath (b) the lion out of the wood stricken them, (c) the woole in the euening hath wasted them, (d) the leopard watching vpon their cities: euerie one of them that shal come forth, shal be taken, because their preuaricatiōs are multiplied, their reuoltings are strengthened. 7. Wherupon can I be propitious to thee? thy children haue forsaken me, and sweare by them, that are not Gods: I filled them, and they committed aduoutrie, and did riotously in the harlots house. 8. They are become as amarous horses, and stalions: euerie one neyed at his neighbours wife: 9. Why, shal I not visite vpon these things, saith our Lord? and on such a nation shal not my soule take reuenge? 10. Scale the wals therof, and dissipate them, but make not a consummation: take away the branches therof, because they are not the Lords. 11. For by preuarication hath the house of Israel preuaricated against me, and the house of Iuda, saith our Lord. 12. They haue denied our Lord, and sayd: It is not he: neither shal the euil come vpon vs: we shal not see sword and famine. 13. The Prophets haue spoken into the wind, and there was no answer in them: these things therefore shal happen to them. 14. Thus saith our Lord the God of hosts: Because you haue spoken this word: behold, I giue my words in thy mouth as fire, & this people as sticks, & it shal deuour them. 15. Behold I wil bring vpon you a nation from a far, o house of Israel, saith our Lord: a strong nation, an ancient nation, a nation whose tongue thou shalt not know,

Eze 22

nor vnderstand what it speaketh. 16. The quiuer thereof is as an open sepulcher, they are al strong. 17. And it shal eat thy corne, and thy bread: it shal deuour thy sonnes, and thy daughters: it shal eat thy flocke, and thy heards: it shal eat thy vineyard, and thy figge: and it shal destroy thy fenced cities, wherin thou hast confidence, with the sword. 18. But yet in those daies, saith our Lord, I (e) wil not bring you into consummation. 19. And if you shal say: Why hath the Lord our God done al these things to vs? thou shalt say to them: As you haue forsaken me, and serued a strange God in your owne iand, so shal you serue strange ones in a land not your owne. 20. Declare ye this to the house of Iacob, and make it heard in Iuda, saying: 21. Heare thou foolish people, that hast no hart, which hauing eies, seest not: and cares, and hearest not. 22. Me then wil you not feare, saith our Lord: and at my presence wil ye not be sorie? Who haue set the sand a limite for the sea, an euerlasting precept, that shal not passe, and they shal be moued, and shal not preuaile: and the waues therof shal swel, and shal not passe ouer it. 23. But to this people their hart is become incredulous, and exasperating, they are reuolted and departed. 24. And they haue not said in their hart: Let vs feare the Lord our God, who giueth vs the timely and lateward rayne in due season: who preferueth the fulnes of the yearly harvest vnto vs. 25. Your iniquities haue turned away these things, and your sinnes haue stayed good from you. 26. Because there are found impious men in my people, that lye in watie as fowlers setting snares & traps to take men. 27. As a net ful of birds, so their houses are ful of guile: therefore are they magnified, and enriched. 28. They are made grosse and fat: and haue transgressed my words most wickedly. The cause of the widow they haue not iudged, the cause of the pupil they haue not directed, and the iudgement of the poore they haue not iudged. 29. (f) Shal I not visite vpon these things? saith our Lord: or vpon such a nation shal not my soule take reuenge? 30. Astonishment and meruelous things are done in the land. 31. The Prophets prophesied a lye, and the Priests claped with their hands: and my people hath loued such things: what shal be done therefore in the later end thereof?

(e) As before
7.10 & ch. 4. v.
27.

Isa 1.
Zach. 7.

(f) It is against
Gods iust
iudgement to
omit such
things vnpu-
nished. 29. &
ch. 9. v. 9.

C H A P. V I.

Ierusalem shal be destroyed for transgressing Gods law : 8. and conserning admonitions. 16. Yet God admonisbeth againe the Iewes, and they conserning, 18. he calleth the Gentils, and reiecteth the Iewes.



TAKE courage ye children of Benjamin in the middes of Ierusalem, and in Thecua sound with the trumpet, and ouer Bethacatem lift vp the standart : because there is euil seen from the North, and great destruction. 2. I haue resembled the daughter of Sion to a beautiful and delicate woman. 3. To her shal (4) Pastours come, and their flocks: they haue pitcht tents in her round about: euerie one shal feed them that are vnder his hand. 4. Sanctifie ye battel vpon her : arise, and let vs goe vp in the midday : woe vnto vs, because the day is declined, because the shadowes of the euening are waxen longer. 5. Arise, and let vs goe vp in the night, and destroy her houses. 6. Because thus saith the Lord of hosts : Hew downe her wood, cast a trench about Ierusalem : this is the citie of visitation, al oppression is in the middes thereof. 7. As a cesterne maketh cold the water therof, so hath she made cold her malice: iniquitie and spoile shal be heard in her, infirmitie and plague alwaies before me. 8. Be thou taught Ierusalem, lest perhaps my soule depart from thee, lest perhaps I make thee a desert land not habitable. 9. Thus saith the Lord of hosts: Euen to one cluster shal they gather as in a vineyard the remaines of Israel, turne back thy hand, as the grape gatherer to the basket. 10. To whom shal I speake? and whom shal I contest, that he may heare? behold, their eares are vncircumcised, and they can not heare: behold the word of our Lord is become vnto them as a reproch: and they will not receiue it. 11. Therefore am I full of the furie of our Lord, I haue laboured sustayning: powre out vpon the litle one without, and vpon the counsel of the yong men together: for man with woman shal be taken, the ancient with him that is ful of daies. 12. And their houses shal passe to others, their lands and wiues together: because I wil extend my hand vpon the inhabitants of the land, saith our Lord. 13. For from the lesser euen to the greater, al studie auarice: and from the Prophetis euen to the Priest, al comit guile. 14. And they cured the destruction of the daughter of my people with ignominie, saying: Peace, peace: and there was not peace. 15. They were confounded, because they did abemitation: yea rather they were not confounded with confusion, and they knew not how to

(4) Captaines are called Pastours, because they feed and gouerne their soldiers.

I/a. 56.

Mat. 11.

1/a. 1.

bfush, for the which thing, they shal fal among them that fal: in the time of their vlsitation, they shal fal downe, saith our Lord. 16. Thus saith our Lord: Stand ye vpon the waies, and see, and aske of the old pathes, which is the good way, and walke ye in it: and you shal find refreshing for your soules. And they said: We wil not walke. 17. And I appointed watchmen ouer you. Heare yee the voice of the trumpeter. And they said: We wil not heare. 18. (b) Therefore heare ye, o Gentiles; and thou congregation know, what great things I wil doe to them. 19. Heare o earth: Behold I wil bring euils vpon this people, the fruits of their cogitations: because they haue not heard my words, and they haue cast off my law. 20. To what purpose bring you me frankincense from Saba, and the sweet smelling canie from a farre countrie? your holocausts are not acceptable, and your victimnes haue not pleased me. 21. Therefore thus saith our Lord: Behold I wil bring ruine vpon this people, and the fathers with the children shal fal in them together, neighbour and neighbour, and they shal perish. 22. Thus saith our Lord: Behold there commeth a people from the land of the (c) North, and a great nation shal arise vp from the ends of the earth. 23. It shal take arrow and shield: it is cruel, and wil haue no mercie. The voice thereof shal sound as the sea: and they shal mount vpon horses, prepared as a man to battel, against thee, o daughter of Sion. 24. We haue heard the fame thereof, our hands are dissolued: tribulation hath caught vs, sorowes as a woman in trauel. 25. Goe not out to the fields, and walke not in the way: because the sword of the enemy is feare round about. 26. Be girded with sackcloth, o daughter of my people, and be sprinkled with ashes: make thee a bitter lamentation as the mourning of the only-begotten, because the destroyer shal sodainly come vpon vs. 27. I haue sette thee a strong prouer in my people: and thou shalt know, and proue their way. 28. Al these Princes are declining, walking deceitfully, brasse and yron: they are al corrupted. 29. The bellows haue failed, the lead is consumed in the fire, the foundler hath melted in vaine: for their malices are not consumed. 30. Cal ye them reprobate siluer, because our Lord hath reiected them.

(b) After al the Prophets of the old testamēt, Christ himself, and lastly his Apostles, called the Iewes, who stil contemning, the Gentils are called, & they heare & obey. Mat. 10. v. 5. Act. 13. v. 46.

(c) That is from Babylon, which is northward from Ierusalem.

C H A P. VII.

God promiseth to dwell with those that walk right wayes : 8. otherwise the materiel temple wil not saue them : 16. neither the prayers of the Prophet shal helpe them, persisting in their sinnes : 21. nor sacrifice, but obedience to Gods law.

(a) The Jewes presumed that God would neuer suffer his Temple to be destroyed; they thought also that external sacrifices without internal repentance, should take away their sinnes; but for their impenitence they and their sacrifices are reiected, & the temple destroyed.

(b) It is true that God sanctified the tabernacle in Silo, and afterwards the temple in Ierusalem; but if the people be not sanctified, he is not tied to the place.

(c) The Kingdome of ten tribes.

THE word, that was made to Ieremie from our Lord, saying : 2. Stand in the gate of the house of the Lord, and preach there this word, and say : Heare ye the word of our Lord at Iuda, which goe in by these gates, to adore our Lord. 3. Thus saith the Lord of hosts the God of Israel : Make your wayes good, and your studies : and I wil dwell with you in this place. 4. Trust not in words of lying, saying : (a) The temple of our Lord, the temple of our Lord, it is the temple of our Lord. 5. For if you shal wel direct your waies, and your studies : if you shal doe iudgement between a man and his neighbour, 6. to the stranger, and to the pupit, and to the widow shal doe no oppression, nor shed innocent blood in this place, and walke not after strange Gods to your owne euil : 7. I wil dwell with you in this place : in the land, which I gaue to your fethers from the beginning and for euer. 8. Behold you trust to your selues in words of lying : which shal not profite you : 9. to steale, to murder, to committe aduouerie, to sweare falsely, to offer to Baalim, and to goe after strange Gods, which you know not. 10. And you haue come, and stood before me in this house, in which my name is inuocated, and haue said : We are deliuered because we haue done al these abominations. 11. Why, is this house then wherein my name is inuocated, in your eies become a denne of theues ? I, euen I am : I haue seen, saith our Lord. 12. Goe ye to (b) my place in Silo, where my name dwelt from the beginning : and see what I haue done to it for the malice of my people Israel : 13. and now because you haue done al these workes, saith our Lord : and I haue spoken to you early rising, and speaking, & you haue not heard : and I haue called you, and you haue not answered : 14. I wil doe to this house, wherein my name is inuocated, & wherein you haue confidence : and to the place which I haue giuen you and your fathers, as I did to Silo. 15. And I wil cast you away from my face, as I haue cast away al your bretheren, (c) the whole seed of Ephraim, 16. Thou therefore pray not for this people, neither take vnto thee praise and prayer for them, and resist me not : because I wil not heare thee. 17. Seest thou not what these doe in the cities of Iuda, and in the street of Ierusalem ? 18. The children gather the sticks, & the fathers kindle the fire, & the women temper the dough to make cakes vnto the

Mal. 21.
Ios. 18.
Iud. 18.
1. Reg. 3.

Isa. 66.
2. Reg. 4.

Queen of heauen, and to offer libaments vnto strange Gods, and to prouoke me to wrath. 19. Why doe they prouoke me to wrath? saith our Lord: and not themselues to the confusion of their owne countenance? 20. Therefore this saith our Lord God: Behold my furie, and my indignation is powred vpon this place, vpon men, and vpon beasts, and vpon the wood of the countrie, and vpon the fruits of the land, and it shal be kindled, and shal not be quenched. 21. Thus saith the Lord of hosts the God of Israel: Adde your holocausts to your victims, and eate ye the flesh. 22. Because I spake not with your fathers, and I (d) commanded them not in the day, that I brought them out of the land of Ægypt, touching the word of holocausts and victims. 23. But this word I commanded them, saying: Heare ye my voice, and I will be your God, and you shal be my people: and walke ye in al the way, that I haue commanded you, that it may be wel with you. 24. And they heard not, nor inclined their eare: but haue gone in their pleasures, and in the peruersitie of their wicked hart: and haue been made backward and not foreward, 25. from the day that their fathers came out of the land of Ægypt, euen to this day. And I haue sent to you al my seruants the Prophets by day, rising early, and sending. 26. And they haue not heard me, nor inclined their eare: but they haue hardned their neck, and haue wrought worse thentheir fathers. 27. And thou shalt speake vnto them al these words, and they wil not heare thee: and thou shalt cal them, and they wil not answer thee. 28. And thou shalt say to them: This is the nation which hath not heard the voice of the Lord their God, nor receiued discipline: faith is perished, and is taken away out of their mouth. 29. Pole thy haire, and cast it away, and take lamentation on high: because our Lord hath cast of, and hath left the generation of his furie, 30. because the children of Iuda haue done euil in mine eies, saith our Lord. They haue put their stumbling blocks in the house, wherin my name is inuocated, that they might pollute it: 31. and they haue built the excelses of Topheth, which is in the valley of the sonne of Ennom, that they might burne their sonnes, and their daughters with fire: which things I commanded not, nor thought in my hart. 32. Therefore loe the daies shal come, saith our Lord, and it shal no more be said: Topheth, and the valley of the sonne of Ennom: but the valley of slaughter: and They shal burie in Topheth, because there is no place. 33. And the carcasse of this people shal be for meats to the foules of the ayre, and to the beasts of the land, and there shal be none to driue them away. 34. And I wil make to cease out of the cities of Iuda, and out of the streets of Ierusalem, the voice of ioy, and the voice of gladnes, the voice of the bridegroom, and the voice of the bride: for the land shal be in desolation.

(d) God gaue his perfect law comprised in the ten commandments: which alone being kept wil suffice: and afterwards added ceremonial precepts, to exercise the people in external sacrifices of beasts and other corporal things to be offered to himself, as wel to keep them from idolatrie, as to leade them therby to internal vertues, and to signifie Mysteries of the new testament. As is noted. *Lewis. 1.*

Ex. 26.

C H A P. VII.

The Babylonians spoiling Ierusalem wil cast the bones of Kings, Priests, Prophets, and others out of their sepulchres, and most cruelly afflict the liuing: 5. God so permitting, because they would not repent, when the true Prophets admonished them so to doe. 18. At which the Prophet foreseeing lamenteth.

(a) Persecutors spoile the shrines of Kings & other principal persons, of cruetie, & also of auarice if they be richly adorned.



At that time, saith our Lord, (a) they wil cast out the bones of the Kings of Iuda, and the bones of the Princes thereof, and the bones of Priests, and the bones of the Prophets, and the bones of them that inhabite Ierusalem, out of their sepulchres. 2. And they shal spread them abroad in the sunne, and the moone, and al the host of heauen, which they haue loued, and which they haue serued, & after which they haue walked, and which they haue sought, and adored: they shal not be gathered, and they shal not be buried: they shal be as a dunghil vpon the face of the earth. 3. And they shal choose rather death then life, al that shal be remaining of this wicked kinred in al places, which are left, to the which I haue cast them out, saith the Lord of hosts. 4. And thou shalt say to them: Thus saith our Lord: Shal not he that falleth rise againe? and he that is turned away, shal he not turne againe? 5. Why then is this people in Ierusalem turned away with a contentious reuoluing? they haue apprehended lying, and would not returne. 6. I attended, and harkned: no man speaketh that which is good: there is none that doth penance for his sinne, saying: What haue I done? They are al turned to their owne course, as an horse going with violence to battel. 7. The kite in the heauen hath knowen her time: the turtle, and the swalow, and the storke haue obserued the time of their coming: but my people haue not knowen the iudgement of the Lord. 8. How say you: We are wise, and the law of our Lord is with vs? In very deede the lying penne of the Scribes hath wrought lying. 9. The wise are confounded, they are terrified and taken: for they (b) haue cast away the word of our Lord, and there is no wisdom in them. 10. Therefore wil I giue their women to strangers, their fields to inheritours: because from the least euen to the greatest al folow auarice: from the Prophet euen to the Priest al make lies. 11. And they healed the destruction of the daughter of my people to ignominie, saying: Peace, peacc, when there was not peacc. 12. They are confounded, because they haue done abomination: yea rather they are not confounded with confussion, and they haue not knowen how to blush: therefore shal they fal among them that fal, in the time of their visitation they shal fal, saith our Lord. 13. Gathering I wil gather

(b) Those that professe knowledge of the law, & obserue it not in wordes haue not true wisdom.

them together, saith our Lord, there is no grape in the vines, and there are no figges on the figtree, the leafe is fallen downe : and I haue giuen them the things that are passed. 14. Why doe we sit? come together and let vs enter into the fenced citie, and let vs be silent there : because the Lord our God hath made vs to be silent, and hath giuen vs water of gaule for drinke : for we haue sinned to our Lord. 15. We expected peace and there was no good : a time of medicine and behold feare. 16. From Dan was the snoring noyse of his horses heard, with the voice of the neyings of his fighting horses al the land was moued: and they came and deuoured the land, and the fulnes thereof : the citie & the inhabitants thereof. 17. For behold I wil send you (c) serpents basaliskes, for which there is no enchantment : and they shal bite you, saith our Lord. 18. My sorow is aboue sorow, my hart mourning within me. 19. Behold the voice of the daughter of my people from a farre countrie : Is not our Lord in Sion: or is not her King in her? Why then haue they prouoked me to wrath in their sculptsils, & in strange vanities? 20. The haruest is past, somer is ended: and we are not saued. 21. For the affliction of the daughter of my people I am afflicted, and made sorowful, astonishment hath taken me. 22. Is there not rosen in Galaad? or is there no phisicion there? Why then is not the wound of the daughter of my people closed?

(c) As serpents can not be hindered by enchantments from hurting men, no more can the furious Chaldees be dissuaded by any speech from killing, spoyling, and ransaking the Israclites.

C H A P. I X.

The prophet lamenteth the future calamitie of the people, and their false dealing ech with others : 12. willing al to consider that their wickednes is the cause of their miserie, 17. and to mourne, 23. and returne to God : 25. who otherwise wil punish both Gensiles, and Iewes not circumcised in hart.



W H O wil giue water to my head, and to mine eyes a fountaine of teares? and I wil weepe day and night for the slaine of the daughter of my people. 2. Who wil giue me in the wildernes an inne of wayfaring men, and I wil forsake my people, and depart from them? because they are al adulterers, an assemblie of transgressours. 3. And they haue bent their tongue, as a bow of lying and not of truth : they haue taken courage in the land, because they haue proceeded from euil to euil, and me they haue not knowen, saith our Lord. 4. Let euerie man take heede to himselfe of his neighbour, and in euerie brother of his let him not haue affiance : because euerie brother supplanting wil supplant, and euerie freind wil walke deceitfully. 5. And man shal scorne his brother, and they wil not speake truth : for they

haue taught their tongue to speake lies : they haue laboured to doe vniustly. 6. Thine inhabitation is in the middes of deceipt : in deceipt they haue refused to know me, saith our Lord. 7. Therefore thus saith the Lord of hosts : Behold I wil melt, and wil trie them : for what eis shal I doe at the face of the daughter of my people ? 8. Their tongue is a wandering arrow, it hath spoken guile : in his mouth he hath spoken peace with his freind, and secretly he layeth waite for him. 9. Shal I not viuite vpon these things, saith our Lord ? or vpon such a nation shal not my soule be reuenged ? 10. Vpon the mountaines I wil take vp weeping and lamentation, & vpon the beautiful places of the desert, mourning : because they are burnt, for that there is not a man that passeth through : and they haue not heard the voice of the owner : from the foule of the ayre vnto the beasts they are gone away & departed. 11. And I wil make Ierusalem to be heaps of sand, and dennes of dragons : and I wil giue the cities of Iuda into desolation, because there is not an inhabiter. 12. Who is a wise man, that can vnderstand this, & to whom the word of the mouth of our Lord may be made, that he may declare this, why the earth hath perished, and is burnt as a desert, because there is none that passeth through ? 13. And our Lord said : Because they haue forsaken my law, which I gaue them, and haue not heard my voice, & haue not walked in it. 14. And they haue gone after the peruersitie of their owne hart, and after Baalim, which they learned of their fathers. 15. Therefore thus saith the Lord of hosts the God of Israel : Behold I wil feed this people with wormewood, and giue them water of gale to drinke. 16. And I wil disperse them in the Nations, which they & their fathers haue not knowen : & I wil send the sword after them, () til they be consumed. 17. Thus saith the Lord of hosts the God of Israel : Consider & cal ye lamenting women, & let them come : & send to thē that are wise, and let them make haste : 18. let them hasten & take vp a lamentation vpon vs : let our eies shed teares, & our eie-lids runne downe with waters. 19. Because a voice of lamatation is heard from Sion : How are we wasted and confounded exceedingly ? because we haue left the land, because our tabernacles are cast downe. 20. Heare therefore ye women the word of our Lord : and let your cares take the word of his mouth : and teach your daughters lamentation : & euerie one her neighbour mourning : 21. because death is come vp through our windowes, it is entred into our houses, to destroy the children from without, the yong men out of the streets. 22. Speak : Thus saith our Lord : and the carcasse of man shal fal as dung vpon the face of the countrie, and as a grasse behind the backe of the mower, and there is none to gather it. 23. Thus saith our Lord : Let not the wiseman glorie in his wisdom, & let not the strong man glorie in his strength, & let not the rich man glorie in his riches : 24. but he that glorieth, let him glorie in this, to vnderstand & know me, because I am the Lord that doe mercie and iudgement, & iustice in the earth : for these things please me, saith our Lord.

Psal. 27.

After the destruction of Ierusalem, most of the people, especially the richer sort, were carried into captiuitie; others were persecuted til they were consumed, that is, euen to death & destruction. But not al the nation consumed, for he prophecied the contrarie, ch. 4. v. 27. & ch. 5. v. 10. & 18. And after 70. yeares the relikes were released, and returned into Iewrie, manie also remained stil there. As is euident in the books of Esdras.

1. Cor. 2.
2. Cor.
10.

25. Behold, the dates come, saith our Lord; & I wil visite vpon euerie one that hath the prepuce circumcised, 26. vpon (a) Ægypt, and vpon Iuda, & vpon Edom, and vpon the children of Ammon, & vpon Moab, & vpon al that haue their haire poled, dwelling in the desert: because al nations haue the prepuce, but al the house of Israel are vncircumcised in the hart.

(c) These nations are also circumcised in flesh, but neither they nor the Iewes are circumcised in hart which argueth them of hypocrisie.

C H A P. X.

Influence of starres, nor imagined power of idols, is not to be feared, but God only: whose Maieste is infinite, and idols haue no power at al. 19. Ierusalem Iememeth, 24. and prayeth God to pardon and protect his owne people.



HE A R E ye the word, which our Lord hath spoken concerning you, o house of Israel. 2. Thus saith our Lord: According to the waies of the Gentiles learne not: and (a) of the signes of heauen; which the heathen feare, be not afraid: 3. Because the lawes of the people are vaine: because the worke of the hand of the artificer hath cut a tree out of the forest with an axe: 4. with siluer & gold he hath decked it: with nailles and hammers he hath compacted it, that it fal not asunder. 5. They are framed after the similitude of a palme tree, & shal not speake: being caried they shal be remoued, because (b) they are not able to goe. Therefore feare the not, because they can neither doe il nor wel. 6. There is not the like vnto thee o Lord: thou art great, and great is thy name in strength. 7. Who shal not feare thee o King of Nations? For thine is the glorie among al the wise of the Gētiles, & in al their Kingdoms there is none like vnto thee. 8. They shal be proued altogether vnwise & foolish: the doctrine of their vanitie is wood. 9. Siluer wrapped vp is brought frō Tharsis, and gold from Ophaz: the worke of the artificer; & the hands of the copersmith: hyacinth and purple are their clothing: al these things are the worke of artificers. 10. But our Lord is the true God: he is the liuing God, and the King euerlasting: at his indignation the earth shal be moued: and the Gentils wal not sustaine his threatning. 11. Thus then you shal say to them: The Gods that made not heauen and earth, let them perish from off the earth, and from these places, that are vnder heauen. 12. He that maketh the earth in his strength, prepareth the world in his wisdom, & with his prudence stretcheth out the heuens. 13. At his voice he giueth a multitude of waters in the heauen, & listeth vp the clouds from the ends of the earth: he maketh lightnings into rayne, & bringeth forth the winde out of his treasures. 14. Euerie man is become a foole for knowledge, euery craftsman is confounded in the sculptil: because it is false that he hath melted, and there is no spirit in

(a) Heathniss idolaters thought there was diuine powre in the planets, and other starres. But the faithful know that they are the creatures of God, made for the benefite of men, not that men should serue or feare them.

(b) Of other idols made of wood, siluer, gold, and the like, it is more easie to see the vanitie.

Mtch. 7.

Apo. 1.

Pf. 134.

them. 15. They are vaine things, and a worke worthie to be laughed at: in the time of their visitation they shal perish. 16. The portion of Iacob is not like to these: for it is he that formed al things: and Israel is the rodde of his inheritance: the Lord of hosts in his name. 17. Gather thy confusion out of the land, thou that dwellest in besiege. 18. Because thus saith our Lord: Behold I wil cast forth farre of the inhabitants of the land at this time: & I wil afflict them, so that they may not be found. 19. Woe is me for my destruction, my plague is very fore. But I said. Truly this is myne infirmitie, and I wil beare it. 20. My tabernacie is walted, al my cords are broken in sunder: my children are gone out from me, and are not: there is none to stretch out my tent anie more, & to set vp my curtaines. 21. Because the Pastours haue done foolishly, & haue not sought our Lord: therefore haue they not vnderstood, and al their flock is dispersed. 22. Loe the voice of a bruit cometh, a great commotion from the land of the North: to make the cities of Iuda a desert, and an habitation of dragons. 23. I know Lord, that (c) mans way is not his owne: neither is it in a man to walke, and to direct his steppes. 24. Correct me o Lord, but yet in iudgement: and not in thy furie, lest perhaps thou bring me to nothing. 25. Power out thine indignation vpon the Gentiles, that haue not knowen thee, and vpon the Prouinces, that haue not innocated thy name: because they haue eaten Iacob, and deuoured him, and consumed him, and haue dissipated his glorie.

Psal. 6.

Psal. 78.

(c) Man can not doe any good thing without Gods help, nor any euil without his permission: neither of which destroyeth freewil. As in the present example Nabuchodonosor could not afflict the Iewes but by Gods permission.

CHAP. XI.

The Prophet being commanded to preach the obseruation of Gods couenant is not heard. 9. The people follow their fathers example, adoring idols: 11. and shal therefore be seuerely punished, neither shal their idols, nor prayers of the iust profite them. 15. their malice against Christ is described, 20. and the reuenge therof.

(a) Not for the priuiledges of kinred (being the children of Abraham, Isaac and Iacob) nor for suffering circumcision, nor for the rest of the Sabbath, but for obedience (in keeping the couenant & precepts) our Lord is the God of Israel, & Israel his people, *S. Ierom.*



HE word that was made from our Lord to Ieremie, saying: 2. Heare ye the words of this couenant, and speake to the men of Iuda, and to the inhabitants of Ierusalem, 3. and thou shalt say to them: Thus saith our Lord the God of Israel: Cursed is the man that shal not heare the words of this couenant, 4. which I (a) commanded your fathers in the day, that I brought them out of the Land of Ægypt, out of the yron fornace saying: Heare ye my voice, and doe al things, that I command you: and you shal be my people, and I wil be your God. 5. That I may raise vp the othe, which I sware to your fathers, that I would giue them a land flowing with milke and hunnie, as is this day. And I answered, and said: Amen Lord. 6. And our Lord said to me: Crie aloud al these

words

words in the cities of Iuda, and without Ierusalem, saying: Heare ye the wordes of this couenant, and doe them: 7. because confest I did confest your fathers in the day, that I brought them out of the Land of Ægypt euen to this day: arising early I contested, and said: Heare ye my voice: 8. and they heard not, nor inclined their eare: but went euerie one in the peruersitie of his owne wicked hart: and I brought vpon them al the words of this couenant, which I commanded them to doe, and they did not. 9. And our Lord said to me: Conspiracie is found in the men of Iuda, and in the inhabitants of the men of Ierusalem. 10. They are returned to the former iniquities of their fathers, which would not heare my words: and these therefore haue gone after strange Gods, to serue them: the house of Israel, and the house of Iuda hath made void my couenant, which I made with their fathers. 11. For which thing thus saith our Lord: Behold I wil bring in euils vpon them, out of which they shal not be able to goe forth: and they shal crie to me, and I wil not heare them. 12. And the cities of Iuda, and the inhabitants of Ierusalem shal goe, and crie to the Gods, vnto whom they sacrificed, and they shal not saue them in the time of their affliction. 13. For according to the number of thy cities were thy Gods ô Iuda: and according to the number of the waies of Ierusalem thou didst set altars of confusion, altars to sacrifice to Baalim. 14. (b) Thou therefore pray not for this people, and take not to thee praise and prayer for them: because I wil not heare in the time of their crie vnto me, in the time of their affliction. 15. What is it, that my beloued hath in my house done much wickednes: that (c) the holie flesh take away from thee thy malices: in which thou hast boasted? 16. The Lord hath called thy name, a plentiful oliue tree, faire, fruitful, beautiful: at the voice of a word, a great fire flamed vp in it, and the thrubs thereof are burnt. 17. And the Lord of hostes that planted thee, hath spoken euil vpon thee: for the euils of the house of Israel, and of the house of Iuda, which they haue done to themselues, to prouoke me, in offering to Baalim. 18. (d) But thou Lord hast shewed me, and I haue knowen: thou hast shewed me their studies. 19. And I as a milde lambe, that is caried to a victim: and I (e) knew not that they deuised counsels against me, saying: Let vs cast wood on his bread, & rase him out of the lād of the liuing, and let his name be mentioned no more. 20. But thou ô Lord of Sabaoth, which iudgeth iustly, & prouest the reynes & the harts, let me see thy reuenge of them: for to thee I haue reuealed my cause. 21. Therefore thus saith the Lord to the men of Anathoth, which seek thy life, and say: Thou shalt not prophetic in the name of our Lord, and thou shalt not die in our hands. 22. Therefore thus saith the Lord of hostes: Behold I wil visite vpon them: their yong men shal die by the sword, their sonnes and their daughters shal die in famine. 23. And there shal be (f) no remaines of them: for I wil bring in euil vpon the men of Anathoth, the yeare of their visitation.

(b) Ch. 7. v. 16. ch. 14. v. 11.

(c) Flesh offered in sacrifice is holy, but profiteth not those that are obstinate in sinne.

(d) By consent of al Churches (saith S. Ierome) it is spoke n h Christ.

(e) Who so bore himself, as if he had not knowen when the Iewes condemned him in their Council. For otherwise he knew, & foretold, that he should be betrayed & crucified. Mat. 27. v. 18. 19. & ch. 26. v. 2.

(f) He speaketh only of the wicked, for stil some relikes remaine. I sa. 10. Ier. 4. Ro. 9.

CHAP. XII.

It seemeth strange that the wicked prosper. 5. The Iewes heretofore afflicted by weaker enimies, shal be more oppressed by the Babylonians. 10. Evil Pastours shal be punished, 14. and forraine enemies destroyed.

(a) Prophets, & other holy mē, not ignorant nor doubtful of Gods prouidence, speake sometimes in the person of the weake, as desirous to know why God suffereth the wicked to prosper in this world, and the godlie to be afflicted. *Iob. 21. v. 7. David Psal. 72. v. 2. 3. Abacuc. 1. v. 3.*

HOW indeed o Lord art iust, if I dispute with thee, but yet I wil speake iust things to thee: (a) Why doth the way of the impious prosper: why is it wel with al that transgresse, and doe wickedly? 2. Thou hast planted them, and they haue taken roote: they prosper and bring forth fruit: thou art nigh to their mouth, and farre from their reynes. 3. And thou Lord hast knowen me, thou hast seen me, and proued my hart with thee: gather them together as a flocke to the victime, and * sanctifie them in the day of slaughter. 4. How long shal the land mourne, and the herbe of euerie field be withered for malice of the inhabitants therein: Beast is consumed, and foule: because they haue said: He shal not see our later ends. 5. If running with foot-men thou hast laboured: how canst thou cōtend with horses? And whereas in a lād of peace thou hast been secure, what wilt thou doe in the pride of Iordan? 6. For euen thy brethren, and the house of thy father, they also haue fought against thee, and haue cried after thee with ful voice: belieue them not when they shal speake good things vnto thee. 7. I haue forsaken my house, I haue left mine inheritance: I haue giuen my beloued soule into the hand of her enimies. 8. Myne inheritance is become vnto me as a lion in the wood: it hath vttered a voice against me, therefore haue I hated it. 9. Why, is myne inheritance vnto me as a bird of diuers colours: is it as a bird died throughout? come, assemble your selues al ye beasts of the land, make haste to deuour. 10. Manie pastours haue destroyed my vineyard, they haue troden downe my portion: they haue made my portion that was worthie to be desired, into a desert of desolation. 11. They haue laied it into dissipation, and it hath mourned vpon me. With desolation is al the land made desolate: because there is none that considereth in the hart. 12. Vpon al the wayes of the desert the wasters are come, because the sword of our Lord shal deuour from one end of the land to the other end thereof: there is no peace to al flesh. 13. They haue sown wheate, and reaped thornes: they haue taken an inheritance, & it shal not profite them: you shal be ashamed of your fruits, for the wrath of the furie of our Lord. 14. Thus saith the Lord against al my most wicked neighbours: (b) which touche the inheritance that I haue distributed to my people of Israel: Behold I wil plucke them out of their land, and the house of Iuda I wil plucke out of the middes of them. 15. And when

Iob. 21. Abac. 1.

* Segre-
gare.

(b) After that the children are chasticed, the rod is to be burned.

I shal haue plucked them out, I wil returne, and haue mercie on them: and wil bring them backe, euerie man to his inheritance, and euerie man into his land. 16. And it shall be: if being taught they wil learne the waies of my people, that they sweare in my name: Our Lord liueth, as they haue taught my people to sweare by Baal: they shal be built in the middes of my people. 17. But if they wil not heare, I wil plucke out that nation with plucking vp and with destruction, saith our Lord.

CHAP. XIII.

By a girdle first vsed and after least of, 8. is prefigured the reuoltion of the Iewes: 12. til Gods mercie recalleth them. 17. The Prophet lamenting their obstinacie, 22. sheweth that their finne is the cause of their miserie.



H V S saith our Lord to me: Goe, and get thee (a) a girdle of linnen, and thou shalt put it about thy loynes, and shalt not put it into water. 2. And I got a girdle according to the word of our Lord, and put it about my loynes. 3. And the word of our Lord was made to me the second time, saying: 4. Take girdle, which thou hast gotten, which is about thy loynes, and rising goe to Euphrates, and hide it there in an hole of the rocke. 5. And I went, and hidde it in Euphrates, as our Lord had commanded me. 6. And it came to passe after manie daies, our Lord said to me: Arise, goe to Euphrates: and take from thence the girdle, which I commanded thee that thou shouldst hide it there. 7. And I went to Euphrates, and digged, and tooke the girdle out of the place, where I had hid it: and behold the girdle was rotten, so that it was fit for no vse. 8. And the word of our Lord was made to me, saying: 9. Thus saith our Lord: so wil I make the pride of Iuda, and the great pride of Ierusalem. 10. This most wicked people, which wil not heare my words, and walke in the peruersitie of their hart: & haue gone after strange Gods to serue them and to adore them: and they shal be as this girdle, which is fitte for no vse. 11. For as the girdle cleaueth to the loynes of a man, so haue I fast ioyned to me al the house of Israel, and al the house of Iuda, saith our Lord: that they might be my people, and name, and prayse, and glorie: & they heard not. 12. Thou shalt say therefore vnto them this word: Thus saith our Lord the God of Israel: (b) Euerie bottle shal be filled with wine. And they shal say to thee: Why, are we ignorant that euerie bottle shal be filled with wine? 13. And thou shalt say to them: Thus saith our Lord: Behold I wil fill al the inhabitants of this land, & the Kings that of the stock of Dauid sit vpon his throne, & the Priests, & the Prophets, & al the inhabitants of Ierusalem, with drunkennes. 14. And I wil disperse them

The 2. part. The peoples ingratitude sinning against God, and persecuting the Prophet.

(a) Prophecies vttered in facts haue more force to persuade, then only words. And therefore the Prophets by Gods commandment vse both these wayes. *Isa. 1.*

(b) Another propheticall similitude, to signifie that the Iewes shal be perplexed, not knowing what to doe in extreme distresse: as senseless men ouercome with much wine.

euerie

cuerie man from his brother, and the fathers and sonnes together, saith our Lord : I wil not spare, and I wil not yeald : neither wil I haue mercie not to destroy them. 15. Heare ye, and giue care. Be not elated, because our Lord hath spoken. 16. Giue ye glorie to our Lord your God, before it waxe darke, and before your feet stumble at the darke mountaines : you shal looke for light, and he wil turne it into the shadow of death, & into darknes. 17. But if you wil not heare this, in secret my soule shal weep because of the pride : weeping it shal weep, and mine eie shal drop teares, because the flock of our Lord is taken. 18. Say to the King, and to her that ruleth : Be humbled, sitte downe : because the crowne of your glorie is come downe from your head. 19. The cities of the South are shut, and there is none that may open them : al Iuda is transported with a perfect transmigration. 20. Lift vp your eies and see, you that come from the North, where is the flock that is giuen thee, thy noble cattel? 21. What wilt thou say when he shal visite thee? for thou hast taught them against thee, and instructed them against thyne owne head : shal not sorowes apprehend thee, as a woman in trauel? 22. And if thou shalt say in thy hart : why are these things come vnto me? For the multitude of thine iniquitie, thy more shamelie parts are discourred, the soles of thy feet are polluted. 23. (c) If the *Aethiopian* can change his skinne, or the leopard his spots : you also can doe wel, when you haue learned euil. 24. And I wil scatter them as stubble, which is violently taken with the wind in the desert. 25. This is thy lot, and portion of thy measure from me, saith our Lord, because thou hast forgotten me, and hast trusted in lying. 26. Wherefore I haue also made bare thy thighs against thy face, and thine ignominie hath appeared, 27. thine adulteries, and thy neying, the wickednesse of thy fornication : vpon the litle hils in the field I haue seen thine abominations. Woe to thee Ierusalem, thou wilt not be made cleane after me : how long yet?

(c) Customs is as it were another nature, hard to be altered: yet Gods grace raiseth some inueterate sinners to true repentance, but this is rare. And of them felues without grace no sinners can rise nor repent.

CHAP. XIII.

Iurie shal be afflicted with drought and famine. 11. Neither shal the Prophets prayer, nor their fasts, nor sacrifices auail them. 14. False-Prophets shal perish with the seduced people. 17. Ieremie lamenting exhorteth them to repentance.

THE word of our Lord that was made to Ieremie concerning the words (a) of the drought. 2. Iurie hath mourned, and the gates thereof are fallen downe, and are obscured on the earth, and the crie of Ierusalem is come vp, 3. The greater men haue sent their inferiours to the water : they came to draw, they found no water, they caried backe their vessels

emptie:

(a) The Iewes suffered famine & thir by reason of drought, for their finnes: which also signifeth deprivation of Gods grace for their former wickednes.

emprie : they were confounded and afflicted , and covered their heads.

4. For the wast of the land , because there came no rayne vpon the earth , the husbandmen were confounded , they covered their heads.

5. For the hind also brought forth in the field , and left it : because there was no grasse. 6. And the wild asses stood vpon the rocks , they drew wind as dragons , their eies failed , because there was no grasse. 7. If

our iniquities haue answered vs : Lord doe for thy names sake , because our reuolkings are manie , to thee we haue sinned. 8. O expectation of Israel , the sauiour thereof in the time of tribulation : why wilt thou be as a sciourner in the land , and as a wayfaring man turning in to lodge?

9. Why wilt thou be as a wandring man , as the (b) strong that can not faue : but thou O Lord art in vs , and thy name is inuocated vpon vs , forsake vs not. 10. Thus saith our Lord to his people , which hath loued to moue their feet , and haue not rested , and hath not pleased our Lord :

Now wil he remember their iniquities , and visit their sinnes. 11. And our Lord said to me : Pray not for this people to good. 12. When they

mal fast : wil not heare their prayers : and if they shal offer holocausts and victims , I wil not receiue them : because with sword , and famine ,

and pestilence I wil consume them. 13. And I said : A a a , O Lord God (c) the Prophets say to them : You shal not see the sword , and there shal

be no famine among you , but he wil giue you true peace in this place. 14. And our Lord said to me : The Prophets prophetic falsely in my name : I sent them not , and I commanded them not , neither haue I

spoken vnto them : lying vision , and deceitful diuination , guilefulness , and the seduction of their owne hart they prophetic vnto you.

15. Therefore thus saith our Lord of the Prophets , that prophetic in my name , whom I sent not , that say : There shal not be sword , and

famine in this land : In sword and famine shal those Prophets be consumed. 16. And the peoples to whom they prophetic , shal be cast forth in

the waies of Ierusalem through famine and sword , and there shal be none to burie them ; they & their wiues , their sonnes & their daughters ,

and I wil power out their cuil vpon them. 17. And thou shalt say this word vnto them : Let mine eies shed teares night & day , & not cease ,

because the (a) virgin daughter of my people is afflicted with great affliction , with a verie fore plague exceedingly. 18. If I shal goe out to the

fields , loe the slaine with the sword : and if I enter into the citie , loe the pyned away with famine. For the Prophet & the Priest are

gone into a land which they knew not. 19. Why , casting of hast thou cast away Iuda , or hath thy soule abhorred Sion ? why then hast thou

stricken vs , so that there is not health ? we haue expected peace , & there is no good : and a time of curing , and behold trouble. 20. We haue

knowen O Lord our impieties , the iniquities of our fathers , because we haue sinned to thee. 21. Giue vs not into reproche for thy names sake ,

neither make vs to haue the contumelie of the throne of thy glorie : remember , make not thy couenant with vs void. 22. Why , are there

(b) As one that braggeth , and esteemeth himself strong.

(c) False Prophets seducing the people , can not excuse themselves from sinne. For when the blind leadeth the blind , both fall into the pit.

(d) Notwithstanding there were very manie grisuous sinners , yet in respect of the iust the Church is a virgin.

Uans. 1.
10 2.

among the sculpsils of the Gentils that can raine? or can the heauens shew
showes? art not thou the Lord our God, whom we haue expected?
for thou hast made al these things.

C H A P. X V.

*Though Moyses and Samuel should pray for this people, yet God hath determi-
ned to punish them with plague, warre, famine, and captiuitie, 6. for their
impenitencie. 10. The Prophet lamenteth that for his preaching the people is
become worse, 15. and persecuteth him: 19. but God promiseth to deliuer
and to reward him.*



AND our Lord said to me: " If Moyses & Samuel (a) shal
stand before me, my soule is not toward this people: cast
them out from my face, and let them goe forth. 2. And if
they shal say vnto thee: Whither shal we goe forth? thou
shalt say to them: Thus saith our Lord: (b) They that to
death, to death, & they that to sword, to sword: & they that to famine,
to famine: & they that to captiuitie, to captiuitie: 3. And I wil visite vpon
them foure kinds, saith our Lord: The sword to kil, and dogs to teare,
and the foules of the ayre, and beasts of the earth to deuour and to de-
stroy. 4. And I wil giue the into rage to al the Kingdomes of the earth:
because of Manasses the sonne of Ezechias the King of Iuda, for al things
that he did in Ierusalem. 5. For who shal haue pitie on thee Ierusalem?
or who shal be sorie for thee? or who shal goe to pray for thy peace?
6. Thou hast forsaken me, saith our Lord, thou hast gone backward:
and I wil stretch forth my hand vpon thee, & wil kil thee: I am wearie
in praying thee. 7. And I wil scatter them with a fanne in the gates of
the land: I haue slayne and destroyed my people, and yet they are not
returned from their waies. 8. Their widowes are multiplied vnto me
about the sand of the sea: I haue brought into them vpon the mother
of the yong man a waster at noone day: I haue cast terrour suddenly
vpon the cities. 9. She is weakned that bare seuen, her soule hath
fainted: the sunne went downe to her, when it was yet day: she is con-
founded, and ashamed: and the residue of them I wil giue vnto the
sword in the sight of their enemies, saith our Lord. 10. Woe is me, my
mother: why hast thou borne me a man of brawling, a man of discord
in al the earth? I haue not lent to vsurie, neither hath any man lent vnto
me to vsurie: al curse me. 11. Our Lord saith: If thy remnant shal not
be so good, if I haue not holpen thee in the time of affliction, and in
the time of tribulation against the enemy. 12. Why, shal (c) yron be
confederate with the yron from the North, and also (d) brasle: 13. Thy
riches & thy treasures I wil giue into spoile for naught for al thy finnes,
and in al thy borders. 14. And I wil bring thine enemies out of a land,

Zac. 11.

4 Reg.
21.

Amos 8.

which

(a) The Geneva Bible is corruptedly translated contrarie to the Hebrew and Greek:

Though Moyses and Samuel stood before me.
(b) This Hebrew phrase signifieth, that some shal dye by sicknes, some by the sword, some by famine, some shal be lead into captiuitie, as God hath scuerally ordayned.

(c) There can hardly be concord between potent Kingdomes.

(d) The weaker is easily afflicted by the stronger.

*Psal. 1.
6. 25.*

which thou knowest not : because a fire is kindled in my furie, it shal burne vpon you. 15. (e) Thou knowest o Lord, be mindful of me, and visite me, and defend me from them, that persecute me: doe not receiue me in (f) thy patience, know that I haue sustayned reproch for thee. 16. Thy words were found, and I did eate them, & thy word was made to me a ioy & gladnes of my hart : because thy name is inuocated vpon me, o Lord God of hostes. 17. I sate not in the counsel of iesters; & I haue gloried at the face of thy hand : I sate alone, because thou hast fillest me with threaning. 18. Why is my sorow made perpetual, and my desperate plague refuseth to be cured? it is become vnto me as a lie of (g) vnfaithful waters. 9. For this cause thus saith our Lord: If thou wilt be conuerted, I wil conuert thee, & thou shalt stand before my face: & if thou wilt separate the pretious thing from the vile, thou shalt be as my mouth : they shal be turned to thee, & (h) thou shalt not be turned to them. 20. And I wil giue thee vnto this people as a brasen wal, strong: and they shal fight against thee, and shal not preuaile: because I am with thee to saue thee, and to deliuer thee, saith our Lord. 21. And I wil deliuer thee out of the hand of the most wicked, and I wil redeem thee out of the hand of strong.

(e) The Prophet fearing his owne weaknes prayeth to be deliuered from persecution.

(f) Deferre not to deliuer me; As *Psal. 12. v. 2.*

(g) Vaine hope

(h) The people shal yeald to the Prophets admonition, not he to their peruersitie.

ANNOTATIONS.

CHAP. XV.

1. *If Moyses and Samuel shal stand before me.*] As before God reuealed to this Prophet Ieremie, that the people should assuredly be punished, and therefore prohibited him (ch. 7. v. 16. ch. 11. v. 14. & ch. 14. v. 11.) that he should not pray for them: so here he confirmeth the same determinate sentence of their punishment, saying: *If Moyses and Samuel shal stand before me, my soule is not towards this people.* That is, though not only Ieremie (a zelous holie Prophet now liuing) but also Moyses and Samuel (departed from this world long before) shal pray for this people, yet they shal not escape the designed punishment, for their great sinnes. By necessarie consequence of which confirmation, is also proued, that Moyses and Samuel, after their death; both could and did sometimes pray for the same people. For otherwise the particular mention of these Prophets, were not to the purpose; if they neuer did, nor could pray for them. And whereas the English glosie (in the Geneva Bible) supposeth Gods meaning to be, *that if there were anie man liuing moued with so great zeale towards the people, as were these two, yet he would not grant this request, for as much as he had determined the contrarie,* it is euident that Ieremie, Ezechiel, Daniel, and some other Prophets then liuing, had also great zeale, very like to the others, and therefore this text speaketh not of others like vnto them; but as S. Ierom (in his commentaries vpo this place) S. Chrysostom (*he. 1. m. 1. Thess. 1.*) and S. Gregorie (*li. 9. Moral. c. 12.*) vnderstand it of Moyses and Samuel themselues; being in assured happie state, where their former great zeale and charitie were now greater, and more perfect then in this life.

No prayers of others doe auaille for obstinate & impenitent sinners.

Saints after their death pray for men in this world.

This text is vnderstood of Moyses and Samuel themselues.

C H A P. XVI.

The Prophet is forbid to marie, troublesome times not suffering the cares of familie: 5. He must neither goe to places of feasting, nor mourning, more dying then can be mourned or buried. 10. At which is for their idolatrie. 15. But after captiuitie the people shal be released. 16. And both Iewes and Gentiles conuerted to Christ.



AND the word of our Lord was made to me, saying: 2. (a) Thou shalt not take a wife, and thou shalt not haue sonnes and daughters in this place. 3. Because thus saith our Lord concerning sonnes and daughters, that are begotten in this place, and concerning their mothers, which beare them: and concerning their fathers, of whose stock they were borne in this land: 4. by the deaths of diseases they shal die: they shal not be mourned, and they shal not be buried, they shal be as a dunghil vpon the face of the earth they shal be consumed, both with sword, & famine: & their carcasie shal be meate for the foules of the ayre, and beasts of the earth. 5. For thus saith our Lord: Enter not into the house of feasting, neither goe thou to mourne, nor comfort them: because I haue taken away my peace from this people, saith our Lord, mercie and commiserations. 6. And great and litle shal die in this land: they shal not be buried nor mourned, and they shal not cut themselves, neither shal baldnes be made for them. 7. And they shal not breake bread among thē to him that mourneth to comfort him vpon the dead: and they shal not giuen them drinke of the cup to comfort them vpon their father and mother. 8. And enter not into the house of feasting, to sit with them, and to eate and drinke: 9. because thus saith our Lord of hosts the God of Israel: Behold I wil take away out of this place in your cies & in your daies the voice of ioy, and the voice of gladnes, the voice of the bridegrome, and the voice of the bride. 10. And when thou shalt tel this people al these words, and they shal say to thee: Wherefore hath our Lord spoken vpon vs al this great euil? what is our iniquitie? and what is our sinne, that we haue sinned to the Lord our God? 11. Thou shalt say to them: Because your fathers haue forsaken me, saith our Lord: and gone after strange Gods, and serued them, and adored them: and me they haue forsaken, & my law they haue not kept. 12. But (b) you also haue wrought worse then your fathers: for behold euerie one walketh after the peruersitie of his euil hart, that he heare me not. 13. And I wil cast you forth out of this land, into a land which you & your fathers knew not: & there you shal serue strange Gods day & night, which shal not giue you anie rest. 14. (c) Therefore behold the daies come, saith our

(a) Ieremie not only liued single in the times of tribulation, but also remained a virgin al his life. S Ierome li. 1. aduer. Iovinian. post medium.

(b) After long expectation of amendment, & generation after generation adding more sinnes, at last commeth great punishment. (c) But againe after punishment God sheweth his mercie.

Lord,

Lord, and it shal be said no more: The Lord liueth, that brought forth the children of Israel out of the Land of Ægypt. 15. But, The Lord liueth, that brought the children of Israel out of the land of the North, and out of al the lands to the which I did cast them out: and I wil bring them againe into their land, which I gaue to their fathers. 16. Behold I wil send manie (d) fishers saith our Lord, and they shal fish them: and after this I wil send them manie (e) hunters, and they shal hunt them from euerie mountaine, and from euerie litle hil, and out of the caues (f) of rocks. 17. Because mine eies are vpon al their waies: they are not hid from my face, and their iniquitie hath not been hid from mine eies. 18. And I wil repay first their double iniquities, and their finnes: because they haue contaminated my land with the carcasses of their idols, and with their abominations they haue filled mine inheritance. 19. O Lord my force, and my strength, and my refuge in the day of tribulation: to thee the Gentils shal come from the ends of the earth, and shal say: In very deed our fathers haue possessed lying, vanitie which hath not profited them 20. Why, (g) shal a man make Gods vnto himself, and they are not Gods? 21. Therefore behold I wil shew them at this time, I wil shew them my hand, and my power: and they shal know that my name is the Lord.

(d) The Apostles.
 (e) Other Apostolical men.
 (f) Not only Christ is a rock, but he hath also giuen to his Apostle Peter to be called a rocke. In whose iudgements they that rest are rightly said to be translated from the rocke. S. Iero. in hunc locum.
 (g) To make men is the worke of God, and therefore it is very absurde, that a man can make Gods.
 S. Iero. ibidem.

CHAP. XVII.

For obstinacie in sinne the Iewes shal be led captiue. 5. He is cursed that trusteth in flesh: 7. and blessed that trusteth in God. 9. Only God searcheth the hart, giuing to euerie one as they deserue. 11. The Prophet prayeth to be deliuered from his enemies: 19. preacheth obseruation of the Law: 24. so they shal prosper, otherwise perish.



HE sinne of Iuda is written with (a) yron penne in naile of Adamant, grauen vpon the bredth of their hart, and in the hornes of their altars. 2. When their children shal remember their altars, and their groues, and their trees with green leaues in the high mountaines, 3. sacrificing in the field: I wil giue thy strength, and al thy treasures into spoile, thine excelses for sinne in al thy costes. 4. And thou shalt be left alone of thine inheritance, which I gaue thee: and I wil make thee serue thine enemies in a lād, which thou knowest not. because thou hast kindled a fire in my furie, it shal burne for euer. 5. Thus saith our Lord: Cursed be the man that trusteth (b) in man, and maketh flesh his arme, and his hart departeth from our Lord. 6. For he shal be as litle bushes in the desert, and shal not see when good shal come: but he shal dwel in drynes in the desert, in a land of saltnes, and not habitable. 7. Blessed be the man, that trusteth in our Lord, and our Lord shal be his confidence. 8. And he

(a) These metaphorical termes signifie that their finnes were inueterated, & hard to be blotted out.

(b) Chiefe and principal trust must be in Gods help, not in mā's strength or policie.

I/a. 30.

Psal. 1.

(c) It is proper to God only by his owne power to search the hart of man and to know his secret thoughts, which men nor Angels can not naturally know, but holie Angels & glorified saints doe know the thoughts of men by light of glorie, whē mortal men pray vnto tē; & Prophets know by light of Prophecie: as Elizeus saw when Giezi tooke bribes; & by special inspiration S. Peter knew the fraud of Ananias & Sapphira Act 5.

(d) By the Sabbath as often is where, is meant the obseruation of the law.

(e) Such temporal rewards were commonly promised in the old testament, but in the new is promised life everlasting; & eternal glorie.

shal be as a tree that is planted vpon the waters, that spreadeth his roots towards moysture: and it shal not feare when the heate commeth. And the leafe thereof shal be green, and in the time of drought it shal not be careful, neither shal it cease at anie time to bring forth fruit: 9. The hart of man is peruerse, and vnsearcheable, who shal know it? 10. I the Lord (c) that search the hart, and proue thereynes: which giue to euerie one according to his way, and according to the fruit of his inuentions. 11. The partrich hath nourished that which she brought not forth: he hath gathered riches, and not in iudgement: in the middes of his dayes he shal leaue them, and in his latter end he shal be a foode. 12. A throne of glorie of height from the beginning, the place of our sanctification: 13. O Lord the expectation of Israel: al that forsake thee, shal be confounded: they that depart from thee, shal be written in the earth: because they haue forsaken the vaine of liuing waters our Lord. 14. Heale me O Lord; and I shal be healed: saue me, and I shal be saued: because thou art my praise. 15. Behold they say to me: Where is the word of our Lord? let it come. 16. And I am not troubled, following thee the Pastour, & the day of mā I haue not desired, thou knowest. That which hath proceeded out of my lips, hath been right in thy sight. 17. Be not thou a terrour vnto me, thou art mine hope in the day of affliction. 18. Let them be confounded that persecute me, and let not me be confounded: let them be afrayd, and let not me be afrayd: bring vpon them the day of affliction, and with double destruction destroy them. 19. Thus saith our Lord to me: Goe, and stand in the gate of the children of the people, by which the Kings of Iuda come in, and goe out, and in al the gates of Ierusalem: 20. and thou shalt say to them: Heare the word of our Lord ye Kings of Iuda, and al Iuda, and al the inhabitants of Ierusalem, that enter in by these gates. 21. Thus saith our Lord: Take heed to your soules, and carie not burdens on (d) the Sabbath day: neither bring them in by the gates of Ierusalem. 22. And cast not forth burdens out of your houses on the Sabbath day, and al worke you shal not doe: sanctifie the Sabbath day, as I commanded your fathers. 23. And they heard not, nor inclined their eare: but hardned their necke, that they would not heare me, and that they would not take discipline. 24. And it shal be: if you wil heare me, saith our Lord, that you bring not burdens in by the gates of this citie on the Sabbath day: and if you wil sanctifie the Sabbath day, that you doe not al workes therein: 25. (e) there shal enter in by the gates of this citie Kings and Princes, sitting vpon the throne of Dauid, and mounting on chariots and horses, they and their Princes, the men of Iuda, and the inhabitants of Ierusalem: and this citie shal be inhabited for euer. 26. And they shal come from the cities of Iuda, and from round about Ierusalem, and from the land of Benjamin, and from the champaigne countries, and from the mountaines, and from the South, carying holocaust, & victime, and sacrifice, & frankincense, & they shal bring in oblation into the house of our Lord. 27. But if you wil not heare me, to

Psa. 7.
v. 10.
Apo. c.
2. v. 23.

sanctifie

sanctifie the Sabbath day, and not to carie burden, and not to bring in by the gates of Ierusalem on the Sabbath day: I wil kindle a fire in the gates thereof, and it shal deuour the houses of Ierusalem, and it shal not be quenched.

C H A P. XVIII.

As clay in the hand of a potter, so is Israel in Gods hand. 8. He pardoneth penitents, 10. and punisheth the obstinate. 18. They conspire against Ieremie, for which he denounceth miseries hanging ouer them.



THE word that was made to Ieremie from our Lord, saying: 2. Arise and goe downe into the potters house, and there thou shalt heare my words. 3. And I went downe into the potters house, and behold he made a worke vpon the wheele. 4. And the vessel was broken which he made of clay with his hands: and turning (a) he made it an other vessel, as it pleased in his eies to make it. 5. And the word of our Lord was made to me, saying: 6. Why, shal I not be able to doe vnto you, as this potter, O house of Israel? Behold, saith our Lord, as clay in the hand of the potter, so are you in my hand, O house of Israel. 7. I wil sodainly speake against nation, and against Kingdom, to roote out, and destroy, and wast it. 8. If that nation shal repent the of their euil, against whom I haue spoken: I also wil repēt me of the euil, that I haue thought to doe to it. 9. And I wil sodainly speake of nation and of Kingdom, to build and plant it. 10. If it shal doe euil in mine eies, that it heare not my voice: I wil repent me of the good that I haue spoken to doe vnto it. 11. Now therefore tel the man of Iuda, and the inhabitants of Ierusalem, saying: Thus saith our Lord: Behold I forge euil against you, and deuise a deuice against you: let euerie man returne from his euil way, and direct ye your waies and your studies. 12. Who said: We are desperate: for we wil goe after our cogitations, and we wil doe euerie one the peruersitie of his euil hart. 13. Therefore thus saith our Lord: Aske the Nations: Who hath heard such horrible things, as the virgin of Israel hath done exceedingly? 14. Why shal the snow of Libanus faile frō the rock of the field? or can the cold waters gushing forth and runing downe, be drawen out? 15. Because my people hath forgotten me, sacrificing in vaine, and stumbling in their waies, in the pathes of the world, that they might walke by them in a way not troden: 16. that their land might be made into desolation, and into an euerlasting hisse: euerie one that shal passe by it, shal be astonished, & wag his head. 17. As the burning winde wil I disperse the before the enemy: the back, and not the face wil I shew them in the day of their perdition. 18. And they said: (b) Come, and let vs finde deuises

(a) A potter can make a new vessel of the same clay being misformed in casting, so it be yet fresh, & moyst; but God can also reforme man being hardned in hart, as if he made a new pot of an old one, broken into pieces or deformed.

(b) Alluding to his owne perfection the Prophet here speaketh expressly of Christ, as S. Ierome sheweth it verified, when the Iewes crucified Christ, crying Crucifie him, crucifie him.

against

Isa. 45.
Rom. 9.

against Ieremie : for the law shal not perish from the Priest, nor coun-
sel from the wise, nor the word from the Prophet: come, and let vs
strike him with the tongue, & let vs not attend to al his words. 19. Attend
o Lord vnto me, and heare the voice of mine aduersaries. 20. Why, is
euil rendred for good, because they haue digged a pitte for my soule?
Remember that I haue stood in the sight, to speake good for them, and
to returne away their indignation from the. 21. Therefore giue their chil-
dren into famine, and lead them into the hands of the sword: let their
wiues be made without children, and widowes: and let the husbands
be killed by death: let their yong men be pearced through with the
sword in battel. 22. Let a crie be heard out of their houses, for thou
shalt bring the robbervpon them sodainly: because they haue digged a
pitte to take me, and haue hid snares for my feet. 23. But thou o Lord
knowest al their counsel against me vnto death: be not propitious to
their iniquitie, and let not their sinne be cleane put out from thy face:
let them be made falling in thy sight, in the time of thy furie deale
with them.

CHAP. XIX.

*The Prophet holding an earthen bottel in his hand, preacheth the destruction
of Ierusalem, 4. for their idolatrie: 10. and in signe therof breaketh the
bottel in pieces: 11. denouncing that God wil so breake the people that con-
surrender his word.*

(2) Words and
actions toge-
ther instruct
both by the
eares and eyes,
and so moue
more effectua-
lly, as S. Ierome
of 27. math...

HV S saith our Lord: Goe, and (1) take a potters cartrea
bottel of the ancients of the people, and of the ancients of
the Priests: 2. and goe forth to the valley of the sonne of
Ennom, which is by the entrie of the earthen gate: and
there thou shalt preach the words, that I wil speake to
thee. 3. And thou shalt say: Heare the word of our Lord ye Kings of
Iuda, and inhabitants of Ierusalem: Thus saith the Lord of hosts, the
God of Israel: Behold I wil bring in affliction vpon this place: so that
euerie one that shal heare it, his eares shal tingle: 4. because they haue
forsaken me, and haue made this place strange: and they haue sacrificed
therein to strange Gods, whom they, and their fathers, and the King of
Iuda haue not knowen: and they haue filled this place with the bloud
of innocents. 5. And they haue built the excelses of Baalim, to burne
their children with fire for holocaust to Baalim: which I commanded
not, nor haue spoken of, neither haue they ascended into my harr. 6.
Therefore behold the daies come, saith our Lord: and this place shal no
more be called, Topheth, and the valley of the sonne of Ennom, but the
valley of slaughter. 7. And I wil dissipate the counsel of Iuda and Ierusa-

lem in this place: and I wil subuert them with the sword in the sight of their enemies, and in the hand of them that seeke their liues: and I wil giue their carcasses to be meate for the foules of the ayre, and for the beasts of the earth. 8. And I wil make this citie into astonishment, and into hissing: euerie one that shal passe by it, shal be astonished, & shal hisse vpon al the plague therof. 9. And I wil feede them with the flesh of their sonnes, and with the flesh of their daughters: and euerie one shal eate the flesh of his freind in the siege, and in the distresse, wherein their enemies shal include them, and they that seek their liues. 10. And thou shalt breake the bottel in the sight of the men, that shal goe with thee. 11. And thou shalt say to them: Thus saith the Lord of hosts: So wil I break this people, and this citie, as the posters vessel is broken, that can (b) no more be repaired: and they shal be buried in Topheth, because there is no other place to burie in. 12. So wil I doe to this place, saith our Lord, and to the inhabitants thereof: and I wil make this citie as Topheth. 13. And the houses of Ierusalem, and the houses of the Kings of Iuda shal be as the place of Topheth, vncleane: al houses, in the tops whereof they haue sacrificed to al the host of heauen, and haue offered libaments to strange Gods. 14. And Ieremie came from Topheth, whither our Lord had sent him to prophecie, and he stode in the court of the house of our Lord, and said to al the people: 15. Thus saith the Lord of hosts, the God of Israel: Behold I wil bring in vpon this citie, and vpon al the cities thereof al the euils that I haue spoken against it: because they haue hardned their necke, that they would not heare my words.

(b) That which is vnpossible to men, is possible to God. *Mat. 19. See Annot. h. 18. v. 3.*

C H A P. X X.

Phassur a Priest beateh the Prophet, and putteth him in the stocks. He still prophesieth their captiuitie in Babylon. 7. Lamenteth that he and his preaching is deriued: 11. confideth in God: 14. and vttereth his affliction munde.



AND Phassur the sonne of Emmer Priest, who was appointed Prince in the house of our Lord, heard Ieremie prophesying these words. 2. And Phassur struck Ieremie the Prophet, and put him into the stocks, that was in the vpper gate of Benjamin, in the house of our Lord. 3. And when it was light on the morow, Phassur brought forth Ieremie out of the stocks. And Ieremie said to him: Our Lord hath called thy name not (a) Phassur, but feare on euerie side. 4. Because thus saith our Lord: Behold I wil giue thee into feare, thee and al thy freinds: and they shal fal by the sword of their enemies,

(a) Phassur signifieth multiplying principallitie, but his name was changed into Feare on euerie side, to signifie that he should be terrified by many enimies.

and thine cies shal see, and I wil giue al Iuda into the hand of the King of Babylon: and he shal transport them into Babylon, and shal strike them with the sword. 5. And I wil giue al the substance of this citie, & al the labour therof, and al the price, and al the treasures of the Kings of Iuda wil I giue into the hand of their enemies: and they shal spoile them, and take them away, and carie them into Babylon. 6. But thou Phassur, and al the inhabitants of thy house shal goe into captiuitie, and thou shalt come into Babylon, and there thou shalt die, and there shalt be buried, thou and al thy freinds, to whom thou hast prophecied a lie. 7. Thou hast seduced me, o Lord, and I am seduced: thou wast stronger then I, and hast preuailed: I am made a derision al the day, al doe scorne me. 8. Because now long agoe I speake, crying out iniquitie, and I often proclayme-wasting: and the word of our Lord is made a reproch to me, and a derision al the day. 9. And I said: I wil not remember him, nor speake anie more in his name: and there was made in my hart as a fire-boyling, and shut vp in my bones: and I fauted, not stayingning to beare it. 10. For I heard the contumelies of manie, and terrour on euerie side: persecute ye, and let vs persecute him: of al the men, that were my peaceables, and garding my side: if by anie meanes he may be deceued, and we preuaile against him, and be reuenged on him. 11. But our Lord is with me as a strong warriar: therefore they that persecute me shal fal, and shal be weake: they shal be confounded exceedingly, because they haue not vnderstood the euerlasting reproch, which neuer shal be cleane put away. 12. And thou Lord of hoits, prouer of the iust, which seest the reynes and the hart: let me see I beseech thee thy reuenge of them: for to thee I haue reuealed my cause. 13. Sing ye to our Lord, prayse our Lord: because he hath deliuered the soule of the poore out of the hand of the wicked. 14. (a) Cursed be the day, wherein I was borne: the day in which my mother bare me, be it not blessed. 15. Cursed be the man that told my father, saying: There is a man child borne to thee: and as it were with ioy he reioyced him. 16. Let that man be as the cities are, which our Lord hath subuerted, and it hath not repented him: let him heare crying in the morning, and howling at noone time. 17. Who slew me not from the wombe, that my mother might be made my graue, and her wombe an euerlasting conception. 18. Why came I out of the wombe, that I should see labour and forow, and my daies should be spent in confusion?

As Iob saith
S Ierom, for
this holy Pro-
phet in hyper-
bolical words
sheweth his
afflicted mind,
signifying that
which our Sa-
uour also at-
firmeth (*Mat.*
26.) It were
better not to
be, then to be
in miserie; and
as Iacob ha-
uing liued in
much trauel &
affliction, cal-
leth his dayes
few and euil
(*Gen* 47.)
Amos also (c.
5.) saith: The
day of our
Lord (*affli-*
cting) is dark-
nes, not light.
Likewise S.
Paul calleth
this world
wicked (*Gal.* 1.)
and the dayes
euil. *Eph.* 5.

Iob. 3.

CHAP. XXI.

The Prophet answereth the Kings messengers, that Ierusalem shal be punished with plague, sword, famine, and captiuitie. 9. Those shal escape best that yeald themselues captiues: 11. exhorteth to correct their liues, lest al be vtterly destroyed.

THE word that was made to Ieremie from our Lord (a) when King Sedecias sent Phassur the sonne of Melchias vnto him, and Sophonias the sonne of Maasias Priest, saying: 2. Aske our Lord for vs, because Nabuchodonosor the King of Babylon maketh battel against vs: if perhaps our Lord shal doe with vs according to al his meruelous works, and he may retire backe from vs. 3. And Ieremie said to them: Thus shal you say to Sedecias: 4. Thus saith our Lord the God of Israell: Behold I wil conuert the weapons of warre which are in your hands, and wherewith you fight against the King of Babylon, & the Chaldees, that besiege you round about the walles: & I wil gather them together in the middes of this citie. 5. And I wil vanquish you in stretched out hand, and in a strong arme, and in furie, and in indignation, and in great wrath. 6. And wil strike the inhabitants of this citie, men and bealts shal dye with a great pestilence. 7. And after this saith our Lord: I wil giue Sedecias the King of Iuda, and his seruants, & his people, & they that are leaft in his citie from the pestilence, and the sword, and famine, into the hand of Nabuchodonosor the King of Babylon, and into the hand of their enemies, and into the hand of them that seek their life, and he wil strike them in the edge of the sword, and he wil not be moued, nor spare, nor haue mercie. 8. And to this people thou shalt say: Thus saith our Lord: Behold (b) I giue before you the way of life, and the way of death. 9. He that shal dwel withia this citie, shal dye with the sword, and with famine, and pestilence: but he that shal goe forth, and flye to the Chaldees that besiege you, shal liue, and his life shal be to him as a spoile. 10. For I haue set my face vpon this citie to euil, & not to good, saith our Lord: it shal be giuen into the hand of the King of Babylon, & he shal burne it with fire. 11. And to the house of the King of Iuda: Heare ye the word of our Lord, 12. o house of Dauid, thus saith our Lord: Iudg ye iudgemēt in the morning, & deliuer the oppressed by violēce out of the hād of the oppressour: lest perhaps mine indignation goe forth as fire, & be kindled, & there be none to quench it, because of the malice of your studies. 13. Behold, I to thee inhabitresse of the firme & champaine valley saith our Lord: which say. Who shal strike vs? & who shal enter into our houses? 14. And I wil visite vpon you according to the fruit of your

Deut. 7.
11 30.

The 3. part. Comminatiōs to Ierusalem, especially to the King, euil Priests, & false Prophets: for which Ieremie is againe persecuted.

(a) This reuelation was made to Ieremie & vttered by him long after those, which are in the former chapters: yea & after some of those which are recorded in the chapters following. For he speaketh here of the time when Nabuchodonosor inuaded the countie.

(b) Gods grace is euer ready that sinners may conuert if they wil.

studies, saith our Lord : and I wil kindle a fire in the forest therof : and it shal deuour al things round about it.

C H A P. XXII.

The Prophet going to the palace admonisheth the King and his officers to iudge and gouerne rightly: 5. threating that otherwise they shal fall into calamitie: 10. prophecieth that Sellum shal not returne into Ierusalem: 13. reprehendeth vniust builders; 18. that Ioakim shal dye and be buried ignominiously: 24. and Iechonias with his mother shal dye in the captiuitie of Babylon.



HVS saith our Lord: (a) Goe downe into the house of the King of Iuda, and there thou shalt speake this word, 2. and shalt say: Heare the word of our Lord, o King of Iuda, which sittest vpon the throne of Dauid: thou & thy seruants, and thy people, which enter in by these gates. 3. Thus saith our Lord: Doe ye iudgement & iustice, & deliuer the oppressed by violence out of the hand of the oppressour: and the stranger, and pupil, and widow make not sorowful, nor oppresse them vniustly: and the innocent blood shed not in this place. 4. For if doing you wil doe this thing, there shal enter in by the gates of this house, Kings of the stock of Dauid sitting vpon his throne, and mounting vpon chariots and horses, they and their seruants, and their people. 5. But if you wil not heare these words: by my self I haue sworne, saith our Lord, that this house shal be into desolation. 6. Because thus saith our Lord vpon the house of the King of Iuda: (b) Galaad thou art vnto me the head of (c) Libanus: if I make thee not a wilderness, cities not habitable. 7. And I wil (d) sanctifie vpon thee a killing man and his weapons: and they shal cut downe thy chosen cedars, and shal cast them headlong into the fire. 8. And manie nations shal passe by this citie: and euerie one shal say to his neighbour: Why hath the Lord done so to this great citie? 9. And they shal answer: Because they haue forsaken the couenant of the Lord their God, and haue adored strange Gods, and serued them. 10. Weep not for the dead, neither mourne ye vpon him with weeping: Lament him that goeth forth, because he shal returne no more, nor see the land of his natiuitie. 11. Because thus saith our Lord to (e) Sellum the sonne of Iosias the King of Iuda, who (f) hath reigned for Iosias his father, who is gone forth out of this place. He shal returne hither no more: 12. but in the place, to which I haue transported him, there shal he die, and he shal not see this land anie more. 13. Woe to him that buildeth his house in iniustice, and his chambers not in iudgement: his freind he wil oppresse without cause, and his hyre he wil not render him. 14. Who saith: I wil build me a broad house, and large chambers;

(a) This was prophesied before that which is written in the chapter precedent; for the Prophets doe not obserue the order of historie.

(b) By Galaad he signifieth the Kings palace.

(c) By Libanus Ierusalem.

(d) By sanctifie segregate, separate, or designe to this office.

(e) The fourth sonne of Iosias.

1. Par. 3. v. 15.

(f) To whom (as is probable) Nabuchodonosor gaue the title of King, after the death of Sedecias.

Den. 29.
3. Reg. 9.

who openeth to himself windowes , and maketh embowed felings of cedar, and painteth them with ruddle. 15. Why, shalt thou reigne, because thou comparest thy self to the cedar? why, did not thy father eat and drinke, & doe iudgemēt & iustice then whē it was wel with him? 16. He iudged the cause of the poore & needie to his owne good, did he it not therefore because he knew me faith our Lord? 17. But thine eies and hart are to auarice, and to shede innocent bloud, and to craftie oppression, & to the course of euil worke. 18. Therefore thus saith our Lord to Ioakim the sonne of Iosias King of Iuda: They shal not mourne for him, Alas brother, & alas sister: they shal not crie together to him, Alas Lord, and alas ô noble one. 19. With the burial of an asse shal he be buried, rotted and cast forth without the gates of Ierusalem. 20. Goe vp to Libanus and crie: and in Basan giue thy voice, & crie to them that passe by, because al thy louers are destroyed. 21. I spake to thee in thine abundance: & thou saidst: I wil not heare: This is thy way from thy youth, because thou heardest not my voice. 22. The winde shal feed al thy Pastours, & thy louers shal goe into captiuitie: & then shalt thou be confounded, and ashamed of al thy malice. 23. Thou thatittest in Libanus, and makest thy neste in the cedars, how hast thou mourned together when sorowes came to thee, as the sorowes of a woman in trauel? 24. I liue, saith our Lord: that if (g) Iechonias the sonne of Ioakim the King of Iuda shal be a ring on my right hand, thence wil I pluck him off. 25. And I wil giue thee into the hand of them that seek thy life, and into the hand of them, whose face thou fearest, and into the hand of Nabuchodonosor King of Babylon, and into the hand of the Chaldees. 26. And I wil send thee, and thy mother that bare thee, into a strange countrie, in the which you were not borne, & there you shal dye. 27. and into the land, wherto they lift vp their minde to returne thither: they shal not returne. 28. Why, is this man Iechonias an earthen and broken vessel? is he a vessel without al pleasure? why are they cast away, he and his seed are cast forth into a land which they know not? 29. Earth, earth, earth, heare the word of our Lord. 30. Thus saith our Lord: Write this man barren, a man that in his daies shal not prosper: for neither shal there be a man of his seed, that shal sitte vpon the throne of Dauid, and haue power anie more in Iuda.

(g) Otherwise called Ioachim the sonne of Ioakim. 4. Reg. 24. v. 6. (b) This Ioachim (or Iechonias) was restored to good estate, 4 Reg. 25. v. 27, but not to the dignitie or power of a King, neither Salathiel, Zorobabel, or others of his posteritie til Christ.

C H A P. XXIII.

God reproveeth the euil gouerners, promising to reduce the reliques of the people from dispersion; 4. to send good Pastours, and Christ the chiefe Pastour. 9. False Propheets are threated: 16. The people warned, not to heare them, preaching without mission, 27. against Gods wil, 33. and calling Gods word a burden.



VOE to the Pastours, that destroy and teare the flocke of my pasture, saith our Lord. 2. Therefore thus saith our Lord the God of Israel to the Pastours, that feed my people: You haue scattered my stocke, and cast them out, & haue not visited them: Behold I wil visite vpon you the malice of your studies, saith our Lord. 3. And I wil gather together the remnant of my flock out of all lands, into which I haue cast them out: and I wil make them returne to their fields, and they shal increase and be multiplied. 4. And I wil raise vp Pastours ouer them, and they shal feed them: they shal feare no more, and they shal not dread: and none shal be to seek of the number, saith our Lord. 5. Behold the daies come, saith our Lord: and I wil raise vp to Dauid (a) a iust branch: and he shal reigne a King, and shal be wise: and he shal doe iudgement and iustice in the earth. 6. In those daies shal Iuda be saued, and Israel shal dwel confidently: and this is the name that they shal cal him: The Lord our iust one. 7. For this cause behold the daies come, saith our Lord, and they shal say no more: Our Lord liueth, that brought forth the childrē of Israel out of the Land of Ægypt: 8. but: Our Lord liueth, that hath brought forth, and brought hither the seed of the house of Israel from the Land of the North, and out of all the lands, to which I had cast them out: and they shal dwel in their owne land. 9. To the Prophets: My hart is broken in the middes of me, all my bones haue trembled: I am become as a drunken man, and as a man wet with wine, at the presence of our Lord, and at the presence of his holie words. 10. Because the land is replenished with aduouterers, because the land hath mourned by reason of malediction, the fields of the desert are withered: and their course is become euil, and their strength vnlike. 11. For the Prophet and the Priest are polluted: are in my house I haue found their euil, saith our Lord. 12. Therefore their way shal be as slipper ground in the darke: for they shal be driuen forth, and fall therein: for I wil bring euils vpon them, the yeare of their visitation, saith our Lord. 13. And in the Prophets of Samaria I haue seen foolishnes: They Prophecied in Baal, and deceiued my people Israel. 14. And in the

Exec. 13
O 34

(a. 4.
10. 45.

Exec. 34.
Dan 9.
10. 1. 2.
45.

Deut. 33

(a) Christ who is iust of himself, who maketh others iust, and without whom no man can be iust.

Prophets of Ierusalem I saw the similitude of adulteres, and the way of lying: and they strengthened the hands of the most wicked, that no man would returne from his malice: they are al become vnto me as Sodoma, and the inhabitants thereof as Gomorra. 15. Therefore thus saith the Lord of hosts to the Prophets: Behold I wil feed them with worne-wood, and wil giue them gual to drinke, for from the Prophets of Ierusalem is pollution gone forth vpon al the land. 16. Thus saith the Lord of hosts: Heare not the words of the Prophets, that prophecie vnto you, and deceiue you: they speak the vision (b) of their owne hart, not from the mouth of the Lord. 17. They say to them that blaspheme me: Our Lord hath spoken: Peace shal be to you, and to euerie one that walketh in the peruersitie of his owne hart, they haue said: There shal no euil come vpon you. 18. For who hath been present in the counsel of our Lord, and hath seen and heard his word? Who hath considered his word, & heard it? 19. Behold the whirlewind of the Lords indignation shal come forth, and a tempest breaking out: it shal come vpon the head of the impious. 20. The furie of the Lord shal not returne til he doe it, and vntil he accomplish the cogitation of his hart: in the later daies you shal vnderstand his counsel. 21. I (c) sent not the Prophets, and they ranne: I spake not to them, and they Prophecied. 22. If they had stood in my counsel, and made my wordes knowen to my people, I had verily turned them from their euil way, and from their most wicked cogitations. 23. Am I God neer hand thinkest thou, saith our Lord? and not God farre off? 24. Shal a man be hid in secrets: and shal not I see him, saith our Lord? Why, doe not I fil heauen and earth, saith our Lord? 25. I haue heard what the Prophets haue said, prophecying in my name lies, and saying: I haue dreamed, I haue dreamed. 26. How long is this in the hart of the Prophets prophecying lies, and prophecying the seductions of their owne hart? 27. Who wil make my people to forget my name through their dreames, which euerie one telleth to his neighbour: as their fathers forget my name for Baal. 28. The prophet that hath a dreame, let him tel the dreame: & he that hath my word, let him speake my word truly: what hath the chaffe to doe with the wheate, saith our Lord? 29. Why, are not my words as fire, saith our Lord: and as a hâmer breaking a rocke? 30. Therefore behold I to the Prophets, saith our Lord: which steale my words euerie one from his neighbour. 31. Behold I to the Prophets, saith our Lord: which take their tongues, & say: Our Lord saith it. 32. Behold, I to the Prophets dreaming lies, saith our Lord: which haue told those things, & haue seduced my people in their lying, & in their (a) miracles: when I had not sent thē, nor cōmâded them, who haue not profited this people, saith our Lord. 33. If therefore this people, or the Prophet, or the Priest shal aske thee, saying: What is the burdē of our Lord? thou shalt say to thē: We are the burden. for I wil cast you forth, saith our Lord. 34. And the Prophet, and the Priest, and the people that saith: The burden of our Lord wil I visite vpon

(b) To trust their owne judgement, not belieuing the definitions of the Church. & relying euerie one vpon his private iudgment, is a manifest note of heretics, false prophets or Apostates.

(c) Million of Pastours and Prophets was alwayes so necessary in Gods Church, that whosoeuer cometh without right mission, is a false Prophet, a wolfe & not a Pastour.

(d) False Prophets may doe false miracles, that is, strange things to deceiue others: but can not worke true miracles. Because therefore it is hard for vulgar people to iudge which are false miracles, the former note of right mission is a more secure marke to know true & false Prop et.

that

that man, and vpon his house. 35. Thus shalt thou say euerie one to his brother, & neighbour: What hath our Lord answered? and what hath our Lord spoken? 36. And the burden of our Lord shall no more be mentioned: because euerie mans burden shall be his owne word: & you haue peruerted the words of the liuing God, the Lord of hosts our God. 37. Thus shalt thou say to the Prophet: What hath our Lord answered thee? and what hath our Lord spoken? 38. But if thou shalt say the burden of our Lord: for this, thus saith our Lord: Because you haue said this word: The burden of our Lord: and I haue sent to you, saying: Say not: The burden of our Lord: 39. Therefore behold I will take you away carying you, and wil forsake you, and the citie which I haue giuen to you, and to your fathers, from before my face. 40. And I will giue you into euerlasting reproch, and into eternal ignominie, which shall neuer be put away by obliuion.

CHAP. XXIIII.

By a parable of good and euil figges, is signified 5. the reduction of the penitent from captiuitie: 8. and the vexation of those, that stayed in Ierusalem, or fled into Egypt.



4) Literally he prophecieth that King Ieconias, and others carried in the first transmigration into Babylon should be released; & King Sedecias with his children & followers should perish: but mystically he prophecieth that the good shall prosper & be highly rewarded, & the wicked shall be miserable and most severely punished.

VR Lord shewed me: & behold two baskets full of figges, set before the temple of our Lord: after that Nabuchodonosor King of Babylon transported Iechonias the sonne of Ioakim the King of Iuda, and his Princes, and the craftsman, & inclofer of Ierusalem, and had brought them into Babylon. 2. One basket had very good figges: as the figges of the prime time are wont to be: and one basket had very-naughtie figges, which could not be eaten, because they were naught. 3. And our Lord said to me: What seest thou Ieremie? And I said: Figges: the good figges, (4) exceeding good, and the naughtie figges, exceeding naught: which can not be eaten because they are naught. 4. And the word of our Lord was made to me, saying: 5. Thus saith our Lord the God of Israel: As are these good figges: so wil I know the transmigration of Iuda, which I haue sent forth out of this place into the land of Chaldees, vnto good. 6. And I wil set mine eyes vpon them to be pacified, and I wil bring them againe into this land: and I wil build them, and not destroy: and I wil plant them and not pluck them vp. 7. And I wil giue them an hart to know me, that I am the Lord: and they shall be my people, & I wil be their God: because they shall returne to me in all their hart. 8. And as are the very-naughtie figges, that can not be eaten, because they are naught: thus saith our

Lord.

Lord, so wil I giue Sedecias the King of Iuda: and his Princes, and the rest of Ierusalem, that haue remained in this citie, and that dwel in the Land of Ægypt. 9. And I wil giue them into vexation, and affliction, to al the Kingdoms of the earth: into reproch, and to be a parable, and into a prouerbe, and into malediction in al places, to which I haue cast them out. 10. And I wil send among them the sword, famine, and pestilence: til they be consumed out of the land, which I gaue them, and their fathers.

C H A P. XXV.

After the peoples contemning to heare Ieremie, and other Prophets, preaching three and twentie yeares, 8 he denounceth their assured captiuitie seuentie yeares in Babylon: 12. and then the ruine of their enemies. 13. At which wrath of God, Ieremie foresheweth to the Iewes, 19. and Gentils. 29. Which shal first happen to Gods proper people: 36. and so extend to al nations: 34. the principal gouerners bewayling their common miserie.

TH E word that was made to Ieremie concerning al the people of Iuda in (a) the fourth yeare of Ioakim the sonne of Iosias King of Iuda (the same is the first yeare of Nabuchodonosor King of Babylon.) 2. Which Ieremie the Prophet spake to al the people of Iuda, and to al the inhabitants of Ierusalem, saying: 3. From the thirteenth yeare of Iosias, the sonne of Amon King of Iuda vntil this day; this is the three and twentieth yeare, the word of our Lord was made to me, and I haue spoken to you rising in the night and speaking, and you haue not heard. 4. And our Lord hath sent al his seruants the Prophets, rising early, and sending, and you haue not heard, nor inclined your eares to heare 5. when he said: Returne ye euerie one from his euil way, and from your most wicked cogitations: and you thal dwel in the land, which our Lord hath giuen you, and your fathers from euerlasting and for euermore. 6. And goe ye not after strange Gods to serue them, and adore them: nor prouoke me to wrath in the works of your hands, and I wil not afflict you. 7. And you haue not heard me, saith our Lord, so that you prouoked me to anger in the works of your hands, to your euil. 8. Therefore thus saith the Lord of hosts: For that you haue not heard my words: 9. behold I wil send, & take al the ki:reds of the North, saith our Lord, & Nabuchodonosor the King of Babylon (b) my seruant: & I wil bring them vpon this land, & vpon the inhabitants thereof, & vpon al the nations that are round about it: and I wil kil them, & make them into astonishment & hissing, and into euerlasting desolations. 10. And I wil destroy out of them the voice of ioy, and the voice of gladnes, the voice of the

(a) As is noted before (ch. 11.) these Prophecies are not written in order of the time when they were vttered. For this vision perteyneth to Ioakim, who was father to Ieconias, and elder brother to Sedecias, of whom the former chapters make mentio

(b) This wicked King is called Gods seruant, in that he was his instrument or minister to punish other sinners.

4. Reg.
176.

(c) These seuentie yeares began in the eleuenth year of Sedecias.

(d) This metaphor of a cup signifieth that Gods wrath is powred out to punish sinners
As *Ps.* 74. v. 9.
Isa. 51. v. 17.

(e) The Ismaelites, & Agarenes (otherwise called Sarazens) pulled their haire to the eares, & left the lowest part long; as now the Polonians & Hungarians vse to be pulled.

bridegroome, and the voice of the bride, the noise of the mil, and the light of the lampe. 11. And al this land shal be in desolation, and into astonishment: and al these nations shal serue the King of Babylon (c) seuentie yeares. 12. And when the seuentie yeares shal be expired, I will visite vpon the King of Babylon, & vpon that nation, saith our Lord, their iniquitie, and vpon the land of Chaldees: and I will make it into euerlasting desolations. 13. And I will bring vpon that land al my words that I haue spoken against it, al that is written in this Book, whatsoever Ieremie hath prophecied against al nations: 14. because they haue serued them, whereas they were manie nations, and great Kings: and I will repay them according to their works, and according to the deeds of their hands. 15. Because thus saith the Lord of hosts the God of Israel: Take (d) the cup of wine of this furie at my hand: & thou shalt drinke thereof to al nations, vnto the which I shal send thee. 16. And they shal drinke, & be troubled, and be madde at the face of the sword, which I shal send among them. 17. And I tooke the cup at the hand of our Lord, and I dranke to al the nations, to which our Lord sent me: 18. to Ierusalem, and the cities of Iuda, and to the Kings thereof, and Princes thereof: that I would giue them into desolation, and into astonishment, and into hissing, and into malediction, as is this day. 19. To Pharao the King of Ægypt, and to his seruants, and his Princes, and al his people, 20. and to al generally: to al the Kings of the land of Auitis, and to al the Kings of the land of the Philisthiims, and of Ascalon, and of Gaza, & of Accaron, & to the remnant of Azotus, 21. & of Idumea, and of Moab, and to the children of Ammon. 22. And to al the Kings of Tyre, and to al the Kings of Sidon: and to the Kings of the land of the iles, who are beyond the Sea. 23. And to Dedan, and Thema, and Buz, and to al (e) that haue their haire poled. 24. And to al the Kings of Arabia, and to al the Kings of the West, that dwel in the desert. 25. And to al the Kings of Zambri, and to al the Kings of Elam, and to al the Kings of the Medes: 26. also to al the Kings of the North from neere and from a farre off: to euerie one against his brother: and to al the Kingdomes of the earth, which are vpon the face thereof: and the King of Sefac shal drinke after them. 27. And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Drink ye, and be drunken, and vomite: and fal, and rise not, at the face of the sword, which I shal send among you. 28. And when they shal not take the cup of thy hand to drinke, thou shalt say to them: Thus saith the Lord of hosts: Drinking you shal drinke: 29. because loe in the citie, wherein my name is inuocated, wil I beginne to afflict, and shal you be as innocent and scape free? you shal not scape free: for I cal the sword vpon al the inhabitants of the earth, saith the Lord of hosts. 30. And thou shalt prophecie vnto them al these words, and shalt say to them: Our Lord from on high shal roare, and from his holie habitation shal giue his voice: roaring he shal roare vpon his beautie: the crie as it

Dan. 9.
1. Esd. 1.
3. Esd. 1.

1. Pet. 4.

Joel. 3.
Amos. 1.

were

were of them that (f) tread grapes shal be sung against al the inhabitants of the earth. 31. The sound is come euento the ends of the earth: because there is iudgement to our Lord with the Nations: he entreth iudgement with al flesh, the impious I haue deliuered to the sword, saith our Lord. 32. Thus saith the Lord of hosts: Behold, affliction shal goe forth from nation to natiō: and a great whirlewind shal goe forth from the ends of the earth. 33. And the slaine of our Lord shal be in that day from the one end of the earth euen to the other end thereof: they shal not be mourned, & they shal not be gathered vp, nor buried: as a dunghill shal they lie vpon the face of the earth. 34. Howle ye pastours, and crie: and sprinkle your selues with ashes ye leaders of the flock: because your daies are accomplished to be slaine: and your dissipations, and you shal fal as precious vessels. 35. And flight shal faile from the Pastours, and saluation from the principals of the flock. 36. A voice of the crie of the Pastours, and an howling of the principals of the flock: because our Lord hath wasted their pastures. 37. And the fields of peace haue been silent at the presence of the wrath of the furie of our Lord. 38. He hath as a lyon forsaken his couert, because their land is made into desolation at the presence of the wrath of (g) the doue, and at the presence of the wrath of the furie of our Lord.

(f) As those that labour in the vine presse sing to encourage ecli other, so in affliction it will be necessarie to doe the like.

(g) Though God of his nature is most meeke like to a doue, yet prouoked by sinne he poureth out wrath.

C H A P. X X V I.

The Prophet for preaching Gods commination, 7. is apprehended by the Priests, and false Prophets: 10. but deliuered from death by the ancients of the people: 18 alleading the examples of Mechaas, 20. and Vrias prophesying the same before.



N the beginning of the Kingdom of Ioakim the sonne of Iosias King of Iuda came this word from our Lord, saying: 2. Thus saith our Lord: Stand in the court of the house of our Lord, and thou shalt speake to al the * cities of Iuda, out of the which they come, to adore in the house of our Lord, al the words which I haue commanded thee to speake vnto them: withdraw not a word, 3. (a) if perhaps they wil heare and be conuerted euerie one from his euil way: and it may repent me of the euil that I thinke to doe to them for the malice of their studies. 4. And thou shalt say to them: Thus saith our Lord: If you wil not heare me to walke in my law, which I haue giuen you, 5. that you heare the words of my seruants the Prophets, which I sent to you in the night rising, and directing, and you heard not: 6. I wil giue this house, as

(a) Gods comminations are conditional, if the people persist in sinne, they shal be punished, as is threatened, but if they repent the punishment shal be mitigated.

* Men of the cities.

.Reg. 4.

(b) It is a most
common phrase
of holy Scrip-
ture to say *and*,
for *most part*.

(c) Common
people doe ea-
sily change
their iudge-
ment, someti-
mes to the bet-
ter, as here
to saue the
Prophets life,
sometimes to
worfe, as when
they had recei-
ued our Sau-
our with ioy
on palme-sun-
day, within
few dayes after
they cried:
Cry: ifige him.

Silo, and this citie I wil giue into malediction to al the nations of the earth. 7. And the Priests, and Prophets, and al the people heard Ieremie speaking these words in the house of our Lord. 8. And when Ieremie had ended speaking al things that our Lord had commanded him, to speake vnto al the people: the Priests, and Prophets, and (b) al the people apprehended him, saying: Let him dye the death. 9. Why hath he prophecied in the name of our Lord, saying: This house shal be as Silo: and this citie shal be made desolate, for that there is no inhabitant? And al the people was gathered together against Ieremie in the house of our Lord. 10. And the Princes of Iuda heard these words: & they went vp from the Kings house into the house of our Lord, & sate in the entrie of the new gate of the house of our Lord. 11. And the Priests and the Prophets spake to the Princes, and to al the people, saying: The iudgement of death is to this man: because he hath prophecied against this citie, as you haue heard with your eares. 12. And Ieremie spake to al the Princes, & to al the people, saying: Our Lord sent me, that I should prophecie to this house, and to this citie al the words that you haue heard. 13. Now therefore make your waies good, and your studies, and heare the voice of our Lord your God: and our Lord wil repeat him of the euil, that he hath spoken agaynst you. 14. But I loe am in your hands: doe vnto me that which is good, and right in you eyes: 15. Howbeit know ye and vnderstand, that if you kil me, you shal betray innocent bloud against your selues, and against this citie, & the inhabitants thereof. For in truth our Lord sent me to you, that I should speake al these words in your eares. 16. And the Princes, and (c) al the people said to the Priests, and to the Prophets: There is no iudgement of death to this man: because he hath spoken to vs in the name of the Lord our God. 17. Men therefore of the anciets of the land rose vp, & they spake to al the assemblie of the people, saying: 18. Michæas the Morasthi was a Prophet in the daies of Ezechias the King of Iuda, and he spake to al the people Iuda, saying: Thus saith the Lord of hostes: Sion shal be plowed as a field, and Ierusalem shal be as an heape of stones: and the mount of the house as the high places of woods. 19. Did Ezechias the King of Iuda, and al Iuda, condemne him to death: Did they not feare our Lord, and beseech the face of our Lord: and it repeated our Lord of the euil, that he had spoken against them? Therefore we doe great euil against our selues. 20. There was also a man prophecyng in the name of our Lord, Vrias the sonne of Semei of Cariathiarim: and he prophecied against this citie, & against this land, according to al the words of Ieremie. 21. And King Ioakim, and al his mighties, and his Princes heard these words: & the King sought to kil him. And Vrias heard, and was afraid, & fled & went into Ægypt. 22. And King Ioakim sent men into Ægypt, Elnathan the sonne of Achobor, and men with him into Ægypt. 23. And they brought Vrias out of Ægypt: and brought him to King Ioakim, & he struck him with the sword: and he cast forth his

Ch. 25
2. Part.
36.
1. E. Id. 1.
3. E. Id. 1.

Mich. 3.

carcasse in the sepulchers of the base vulgar people. 24. Therefore the hand of Ahicam the sonne of Saphan was with Ieremie, that he should not be deliuered into the hands of the people, and they kil him.

C H A P. XXVII.

Ieremie putteth chaines about his owne neck, and then sendeth them to sundrie Kings, admonishing them, that they must either be subject to the King of Babylon, 8. or perish by sword, famine, and pestilence. 14. Inueigheth against false Prophets preaching the contrarie: 16. and falsly affirming that the vessels already taken away shal quickly be restorea: 18. whereas in deed the rest shal also be caried away, but at last restored.



IN the beginning of the Kingdom of Ioakim, the sonne of Iosias King of Iuda, was this word made to Ieremie from our Lord, saying: 2. Thus saith our Lord to me: Make thee (a) bands, and chaynes: and thou shalt put them on thy necke. 3. And thou shalt send them to the King of Edom, and to the King of Moab, and to the King of the children of Ammon, and to the King of Tyre, and to the King of Sidon: by the hand of the messengers, that are come to Ierusalem to Sedecias the King of Iuda. 4. And thou shalt commaund them that they speake to their Lords: Thus saith the Lord of hosts the God of Israel: Thus shal you say to your Lords: 5. I made the earth, and men, and the beasts, that are vpon the face of the earth, in my great strength, and in my stretched out arme: and I haue giuen it to him, that pleased in mine eyes. 6. And now therefore I haue giuen al these lands into the hand of Nabuchodonosor King of Babylon (b) my seruant: moreouer also the beasts of the field I haue giuen him, to serue him. 7. And al nations shal serue him, and his sonne, and his sonnes sonne: til the time come of his Land and of himself: and manie nations and great Kings shal serue him. 8. But the nation and Kingdome that shal not serue Nabuchodonosor King of Babylon, and whosoever shal not bow his necke vnder the yoke of the King of Babylon: I wil visite vpon that nation with sword, and with famine, and with pestilence, saith our Lord: til I consume them in his hand. 9. You therefore heare not your Prophets, and deuiners, and dreamers, and southsayers, and forcerers, that say to you. You shal not serue the King of Babylon. 10. Because they propheticie lies vnto you: that they may make you far frō your countrie, & cast you out, and you perish. 11. But the nation, that shal submit their necke vnder the yoke of the King of Babylon, and shal serue him, the same wil I let alone in their owne land, saith our Lord: and they shal husband it, and dwel in it. 12. And to Sedecias the King of Iuda I haue

(a) Bands and chaynes are apt signes of captiuitie, because they are the very instruments wherwith captiues are bound.

(b) Hangmen, or executioners, are Gods instruments, & his seruants in punishing the wicked.

Ch. 23.
& 29.

spoken according to al these words, saying: Submit your necks vnder the yoke of the King of Babylon, and serue him, and his people, and you shal liue. 13. Why wil you dye, thou and thy people with the sword, and famine, & the pestilence, as the Lord hath spoken to the nation, that wil not serue the King of Babylon? 14. Heare not the words of the Prophets that say to you: You shal not serue the King of Babylon: because they speake a lie to you. 15. Because I sent them not, saith our Lord: & they prophecie in my name falsely: that they may cast you out, & you perish, as wel you, as the Prophets that prophecie vnto you. 16. And to the Priests, and to this people I haue spoken, saying: Thus saith our Lord. Heare not the words of your Prophets, that prophecie to you, saying: Behold the vessels of our Lord shal returne out of Babylon euen now quickly, for they prophecie a lie vnto you. 17. Therefore heare them not, but serue the King of Babylon, that you may liue. Why is this citie giuen into desolation? 18. And (c) if they be Prophets, and the word of our Lord be in them: let them interpose themselues before the Lord of hosts, that the vessels which were left in the house of our Lord, & in the house of the King of Iuda, and in Ierusalem, come not into Babylon. 19. Because thus saith the Lord of hosts to the pillars, and to the sea, and to the feet, and to the rest of the vessels, that are remaying in this citie. 20. Which Nabuchodonosor the King of Babylon, tooke not when he transported Ieconias the sonne of Ioakim, the King of Iuda, from Ierusalem into Babylon, and al the great men of Iuda and Ierusalem. 21. Because thus saith the Lord of hosts the God of Israel to the vessels, that are left in the house of our Lord, and in the house of the King of Iuda and Ierusalem: 22. They shal be transported into Babylon, and there they shal be vntil the day of their visitation, saith our Lord: and I wil cause them to be brought, and to be restored in this place.

ch. 14.

4. Reg.
25.4. Reg.
25.4. Reg.
25.

(c) It is so false that the treasures caried away shal quickly be restored, that indeed more shal be caried away before the former be recovered:

C H A P. XXVIII.

Hananiah a false Prophet auoucheth that within two yeares the holie vessels and King Ieconias with other captiues shal be restored. 5. Ieremie prayeth that it may be so: 7. but prophecieth that it wil not so be. 10. The false Prophet in confirmation of that he saith, breaketh Ieremies chaine. 12. But Ieremie againe prophecieth the contrarie, 16. and that Hananiah shal dye the same yeare.

(a) Sedecias reigning eleue years, the fourth yeare of his reigne



AND it came to passe in that yeare, in the beginning of the Kingdom of Sedecias King of Iuda, in the (a) fourth yeare, in the fifth month, Hananiah the sonne of Azur the Prophet of Gabaon spake to me, in the house of our Lord before the Priests, and al the people, saying: 2. Thus saith the Lord

of hosts

of hosts the God of Israel, I haue broken the yoke of the King of Babylon. 3. As yet two yeares of dayes, and I wil make al the vessels of the house of our Lord to be brought back into this place, which Nabuchodonosor the King of Babylon tooke out of this place, and transported them into Babylon. 4. And Iechomias the sonne of Ioakim the King of Iuda, and al the transmigration of Iuda, that are entred into Babylon, I wil make to returne to this place, saith our Lord: for I wil breake the yoke of the King of Babylon. 5. And Ieremie the Prophet said to Hananias the Prophet in the presence of the Priests, and in the presce of al the people, that stood in the house of our Lord: 6. And Ieremie the Prophet said: (b) Amen, Our Lord so doe: our Lord raise vp thy words, which thou hast prophecied: that the vessels may be brought againe into the house of our Lord, and al the transmigration out of Babylon to this place. 7. But yet heare this word, that I speake in thine eares, and in the eares of al the people: 8. The Prophets, that haue been before me, and before thee from the beginning, and haue prophecied concerning manie countries, and concerning great Kingdomes of warre, and of affliction, and of famine. 9. The Prophet, that hath prophecied peace: when his word shal come to passe, the Prophet shal be knowen, whom our Lord hath sent in truth. 10. And Hananias the Prophet took the chaine from the necke of Ieremie the Prophet and brake it. 11. And Hananias spake in the sight of al the people, saying: Thus saith our Lord: So wil I break the yoke of Nabuchodonosor the King of Babylon after two yeares of dayes, from the neck of al nations. 12. And Ieremie the Prophet went his way. And the word of our Lord was made to Ieremie, after that Hananias the Prophet brake the chayne from the neck of Ieremie the Prophet, saying: 13. Goe, and thou shalt tel Hananias: Thus saith our Lord: Thou hast broken chaynes of wood, and thou shalt make for them chaynes of yron. 14. Because thus saith the Lord of hosts the God of Israel: An yron yoke haue I put vpon the necke of al these Nations, to serue Nabuchodonosor the King of Babylon, and they shal serue him: moreouer also the beasts of the earth I haue giuen him. 15. And Ieremie the Prophet said to Hananias the Prophet: Heare Hananias: Our Lord sent thee not, and thou hast made this people to trust in a lie. 16. Therefore thus saith our Lord: Behold I wil send thee from off the face of the earth: this yeare shalt thou dye: for thou hast spoken against our Lord. 17. And Hananias the Prophet died in that yeare, the seuenth month.

may wel be called in the beginning of his reigne.

(b) The Prophet hearing a good thing falsly auouched wisheth it might be so, but lest others be deceiued, warneth the people not to belieue it, because it is false and shal not happen as the false Prophet affirmeth.

CHAP. XXIX.

Jeremie writeth to the captiues in Babylon, exhorting them to liue in peace, 8. and not harkning to false-Prophets. 10. For they must remaine there seuentie yeares, and then shal be deliuered. 16. And those that remaine in Ierusalem shal suffer sword, famine, and pestilence. 21. And Achab, Sedecias, 24. and Semeias false Prophets, shal aye miserably.

The 4. part. Consolations and threats as the people shal deserue, with the destruction of Ierusalem, captiuitie of the King & people, and their release after 70. yeares.

(a) Against the flattery of false Prophets affirming that the captiues shal shortly be reduced, Ieremie sincerely writeth vnto them that they must remaine in Babylon a long time.

(b) The seduced people thought the false prophet had been true Prophets of God.



AND these are the words of (a) the booke, which Ieremie the Prophet sent from Ierusalem to the remnant of the Ancients of the transmigration, and to the Priests, and to the Prophets, and to all the people, which Nabuchodonosor had transported from Ierusalem into Babylon: 2. after that Iechonias the King was gone forth, and the Queen, and the Eunuchs, and the Princes of Iuda, and of Ierusalem, and the craftsman, and the iacloser out of Ierusalem: 3. by the hand of Elasa the sonne of Saphan, and Gamarias the sonne of Helcias, whom Sedecias the King of Iuda sent to Nabuchodonosor King of Babylon into Babylon, saying: 4. Thus saith the Lord of hosts the God of Israel to all the transmigration, which I haue transported from Ierusalem into Babylon: 5. Build ye houses, and inhabite them: and plant orchards, and eate the fruit of them. 6. Take wiues, and beget sonnes and daughters: & giue wiues to your sonnes, & giue your daughters to husbands, and let them beare sonnes and daughters: and be ye multiplied there, and be not few in number. 7. And seek the peace of the citie, to which I haue transported you: and pray for it to our Lord: because in the peace thereof there shal be peace to you. 8. For thus saith the Lord of hosts the God of Israel: Let not your Prophets, that are in the middes of you, and your diuiners seduce you: and attend not to your dreames, which you dreame: 9. because they doe falsely prophecie to you in my name: and I sent them not, saith our Lord. 10. Because thus saith our Lord: When the seuentie yeares shal beginne to be expired in Babylon, I wil visite you: and I wil raise vpon you my good word, to bring you againe to this place. 11. For I know the cogitations, that I intend vpon you, saith our Lord, cogitations of peace, and not of affliction, to giue you an end and patience. 12. And you shal inuocate me, and goe: and you shal pray me, and I wil heare you. 13. You shal seek me, and I wil find: when you shal seek me with all your hart. 14. And I wil be found of you, saith our Lord: and I wil bring backe your captiuitie, & I wil gather you out of al nations, & from al places to the which I haue expelled you, saith our Lord: and I wil make you to returne from the place, to the which I haue transported you. 15. Because you haue said: (b) Our Lord hath raised vp Prophets to vs in Babylon: 16. for thus saith

Ch. 14.

Ch. 25.

2. Par.

30.

1. Esd. 1.

Dan. 9.

3. Esd. 1.

Ch. 24.

our Lord to the King, that sitteth vpon the throne of Dauid, and to al the people the inhabiter of this citie, to your brethren, that are not gone forth with you into the transmigration. 17. Thus saith the Lord of hosts: Behold I wil send vpon them the sword, and famine, and the pestilence: and I wil make them as naughty figges, that can not be eaten, because they are very naught. 18. And I wil persecute them with the sword, and with famine, and with pestilence: and I wil giue them into vexation to al the Kingdomes of the earth: into (c) malediction, and into astonishment, and into hissing, and into reproch to al the Nations, to which I haue cast them out: 19. because they haue not heard my words, saith our Lord: which I sent to them by my seruants the Prophets in the night rising, and sending: and you heard not, saith our Lord. 20. You therefore heare the word of our Lord al ye the transmigration, which I haue sent out from Ierusalem in Babylon. 21. Thus saith the Lord of hosts the God of Israel to Achab the sonne of Colias, and to Sedecias the sonne of Maasias, which prophetic vnto you in my name falsely: Behold I wil deliuer them into the hands of Nabuchodonosor the King of Babylon: & he mal strike them in your cies. 22. And of them a malediction shal be taken vp by al the transmigration of Iuda, that is in Babylon, saying: Our Lord make thee as Sedecias, & as Achab, whom the King of Babylon tryed in the fire: 23. for that they haue done follie in Israel, and committed aduiterie with their friends wiues, and haue spoken the word in my name falsely, which I commanded them not: I am the iudge and the witnes, saith our Lord. 24. And to Semeias the Nehelamite thou shalt say: 25. Thus saith the Lord of hosts, the God of Israel: For that thou hast sent in thy name books to al the people, that is in Ierusalem, and to Sophonias the sonne of Maasias, the Priett, & to al the Prietts, saying: 26. Our Lord hath made thee Priett for Ioiada the Priett, that thou shouldest be ruler in the house of our Lord, vpon euerie man rauing and prophcing, to put him into the stocks, and into prison. 27. And now why hast thou not rebuked Ieremie the Alarothite, which prophcieth vnto you? 28. Because vpon this he hath sent into Babylon to vs, saying: It is long: build ye houses, and inhabite them: and plant gardens, and eate the fruits of them. 29. Sophonias therefore the Priett read this Book in the eares of Ieremie the Prophe. 30. And the word of our Lord was made to Ieremie, saying: 31. Send to al the transmigration, saying: Thus saith the Lord to Semeias the Nehelamite: Because Semeias hath prophcied to you, and I sent him not: and hath made you to trust in a lie: 32. Therefore thus saith our Lord: Behold I wil visite vpon Semeias the Nehelamite, and vpon his secede: there shal not be vnto him a man sitting in the middes of this people, & he mal not see the good, that I wil doe to my people, saith our Lord: because he hath spoken preuacacation againt our Lord.

(c) Their miserie shal be so great, that it shal be as a Proverbe of them that wish euil to others, to say: The malediction of the leues fa. v. p. m. you, as is more clearly explained v. 22.

C H A P. XXX.

*The Prophet is commanded to write the same which he preacheth : 4. first pen-
sive things, 8. then ioyful. 9. Especially in the new Testament, when God
wil raise David (towit Christ) 16 Who shal destroy al enemies. 19. And
whose Church shal be great, glorious, and perpetual.*



HIS is the word, that was made to Ieremie from our Lord, saying: 2. Thus saith our Lord the God of Israel, saying: Write vnto thee al the words that I haue spoken to thee, in a Book. 3. For behold the daies come, saith our Lord: and I wil conuert the conuersion of my people (a) Israel and Iuda, saith our Lord: and I wil make them returne to the land, which I gaue their fathers, & they shal possesse it. 4. And these are the words, that our Lord hath spoken to Israel and to Iuda: 5. Because thus saith our Lord: We haue heard a voice of terrour: there is feare and no peace. 6. Demand, and see if a man beare child? wherefore then haue I seen euerie mans hand vpon his loyne, as a woman that is in trauel, and al faces are turned into the jaundice? 7. Alas, because that is a great day, neither is there the like to it: and it is the time of tribulation to Iacob, & he shal be saued out of it. 8. And it shal be in that day, saith the Lord of hosts: I wil breake his yoke from off thy neck, and wil breake his bands: & strangers shal no more rule ouer him: 9. but they shal serue our Lord their God, & Dauid their King, whom I wil raise vp to them. 10. Thou therefore my seruant Iacob feare not, saith our Lord, neither be thou afrayd Israel: because loe I wil saue thee out of a farre countrie, and thy feede out of the land of their captiuitie: & Iacob shal returne, and be at rest, & flow with al good things, & there shal be none whom he may feare: 11. because I am with thee, saith our Lord, to saue thee: for I wil make (b) a consummation in al the Nations, in which I haue dispersed thee: but thee I wil not make into consummation: but I wil chastice thee in iudgemēt, that thou maist not seeme to thy self innocent. 12. Because thus saith our Lord: Thy wound is vncurable, thy stripe is very sore. 13. There is none to iudge thy iudgement to binde it vp: there is no profite of medicines for thee. 14. Al thy louers haue forgotten thee, & wil not seeke thee: for with the stroke of an enemy I haue stricken thee with cruel chastisement: for the multitude of thine iniquitie, thy finnes are hardned. 15. What criest thou vpon thine affliction? thy sorrow is vncurable: for the multitude of thine iniquitie, & for thine hardned finnes I haue done these things to thee. 16. Therefore al that eat thee, shal be deuoured: and al thine enemies shal be led into captiuitie: and they that waste thee, shal be wasted, and al thy spoilers wil I giue

(a) It is probable by this, and Ch. 31. Ezech 33. & other places, that with the two tribes of the Kingdom of Iuda manie of the tenne tribes returned also from captiuitie, whose chiefe citie was Samaria.

(b) Only the true Church is perpetually conserued without inter-ruptiō; al other nations, Kingdomes, & congregatiōs, doe change and are consumed.

*Ioel. 2.
Amos. 5.
Sopho. 1.*

to the

to the spoile. 17. For I wil close vp thy wound, and wil heale thee of thy wounds, saith our Lord. Because they haue called thee, ô Sion, an outcast: This is she, that had none to seek after her. 18. Thus saith our Lord: Behold I (c) wil conuert the conuersion of the tabernacles of Iacob, and wil haue pitie on his houses, & the citie shall be built in her high place, and the temple shall be founded according to the order thereof. 19. And out of them shall come forth praise, and the voice of them that play: and I wil multiplie them, and they shall not be diminished: and I wil glorifie them, and they shall not be lessened. 20. And his children shall be as from the beginning, and his assemblie shall be permanent before me: and I wil visite against al that afflict him. 21. And (d) his Duke shall be of himself: and the Prince shall be brought forth from the middes of him: and I wil bring him (e) neere, and he shall come to me. For who is this, that applieth his hart to approach vnto me, saith our Lord? 22. And you shall be my people: and I wil be your God. 23. Behold the whirlewind of our Lord, the furie going forth, the storme violently falling, it shall light vpon the head of the impious. 24. Our Lord wil not turne away the wrath of indignation, til he haue done and accomplished the cogitation of his hart: in the latter daies you shall vnderstand these things.

(c) After seuen-
tie yeares capti-
uitie the tem-
ple shall be rec-
tified, but
more fully &
more perfectly
this Prophecie
is fulfilled in
Christ and his
Apostles, when
the citie was
built in a high
place, the citie
which can not
be hidde, set in
a mountaine.
(d) Christ of the
issue of Iacob
(e) Who accord-
ing to his di-
uinitie is the
Sonne of God,
as he saith of
himselfe. Ioan.
14. I am in the
Father and the
Father in me.

C H A P. XXXI.

God wil reduce Israel from captiuitie, 4. and giue them a boundance of al things: 9. after their tribulation 15. Rachel (The afflicted Church) shall cease from mourning: 25. confessing that she is iustly chastised. 20. Christ (a perfect man) shall be conteyned in his mothers wombe. 26. He rising from sleep (death) wil build his Church, 31. with a new couenant, 36. that it shall be large, and perpetual.



At that time, saith our Lord: I wil be the God of (a) al the kindreds of Israel, and they shall be my people. 2. Thus saith our Lord: The people that remayned from the sword, found grace in the desert: Israel shall goe to his rest. 3. Our Lord hath appeared to me of long time. And in euerlasting charitie haue I loued thee, therefore haue I drawen thee taking compassion. 4. And I wil build thee againe, and thou shalt be builded ô virgin Israel: thou shalt yet be adorned with thy timbrels, & shalt goe forth in the quyre of them that play. 5. Thou shalt yet plant vineyards in the mountaynes of Samaria: the plâters shall plant, & til the time come they shall not make vintage: 6. because there shall be a day, when in the watchmen on mount Ephtaim shall cry: Arise, and let vs goe vp vnto Sion to the Lord our God. 7. Because thus saith our Lord. Reioyce in gladnes ô Iacob, and neye against the head of the Genites

(a) Together
with the two
tribes manie
also of the
tenne tribes
were reduced
from captiui-
tie. And when
Christ came
in to this
world they
were more rea-
die to receiue
him, then the
other two tri-
bes. Mat. 13.
Mat. 6. Luc. 4.
Ioan. 4.

(a. 2.
b. 4.
b. 8.

(b) God wil also shew his mercie to the ten tribes (signified by Ephraim) as a father loueth his first begotten.

(c) By Rachel the mother of Ioseph & Benjamin, are signified al the women of both Kingdomes [Israel & Iuda] mourning the miseries of the captiuitie. And particularly of the mothers lamenting the slaughter of their children nere Bethlehẽ.

Mat. 2.

(d) Gods grace is the principal cause of iustification.

(e) Mans cooperation by free-wil is the secundarie cause.

(f) Christ in his mothers wombe in stature an infant: but in al perfection a man.

found ye, and sing, and say: Saue o Lord thy people the remnant of Israel. 8. Behold I wil bring them out of the land of the North, and wil gather them from the endes of the earth: among whom shal be the blinde and the lame, the woman with childe, and she that beareth childe together, a great companie of them that returne hither. 9. They shal come in weeping: and in mercie I wil reduce them: and I wil bring them through the torrents of waters in a right way, and they shal not stumble in it: because I am become a father to Israel, and (b) Ephraim is my first-begotten. 10. Heare the word of our Lord ye Natiõs, & shew forth in the islands, that are farre off, and sayd: He that disperfed Israel, wil gather him: and he wil keep him as the Pastour his flock. 11. For our Lord hath redeemed Iacob, and he wil deliuer him out of the hand of the mightier. 12. And they shal come, and shal praise in mount Sion: and they shal runne together to the good things of our Lord for the corne, and wine, and oile, and the increase of cattel and heards, and their soule shal be as a watered garden, and they shal be hungrie no more. 13. Then shal the virgin reioyce in the quyre, the yong men & old men together: and I wil turne their mourning into ioy, and old men together: and I wil turne their mourning into ioy, & wil comfort them, and make them ioyful from their sorow. 14. And I wil replenish the soule of the Priests with fatnes: and my people shal be filled with my good things, saith our Lord. 15. Thus saith our Lord: A voice of lamentation is heard on high of the mourning, and weeping of (c) Rachel weeping for her children, and refusing to be comforted for them, because they are not. 16. Thus saith our Lord: Let thy voice cease from weeping, and thine eies from teares: because there is a reward for thy worke, saith our Lord: and they shal returne out of the land of theemie. 17. And there is hope to thy last ends, saith our Lord: & the children shal returne to their borders. 18. Hearing I heard Ephraim going into trãsmigratiõ: Thou hast chastised me, & I am taught, as a yõg bullocke not tamed. (d) Conuert me, and (e) I shal be conuerted: because thou art the Lord my God. 19. For after thou didst conuert me I did penance: & after thou didst shew vnto me, I struck my thigh: I am confounded, and ashamed, because I haue sustayned the reproch of my youth. 20. Certes Ephraim is an honourable sonne to me, certes a delicate child: because since I spake of him, as yet wil I remember him. Therefore are my bowels troubled vpon him: pitying I wil pitie him, saith our Lord. 21. Sette thee a watch tower, make vnto thee bitternes: direct thy hart into the right way wherein thou hast walked: returne, o virgin Israel, returne to these thy cities. 22. How long wilt thou be dissolute in deliciousnes, o wandring daughter? because our Lord hath created a new thing vpon the earth: A WOMAN SHAL COMPASSE (f) A MAN. 23. Thus saith the Lord of hosts the God of Israel: As yet shal they say this word in the land of Iuda, & in the cities thereof, whẽ I shal conuert their captiuitie: Our Lord blesse thee the beauty of iustice, the holie mountaine.

Mat. 2.

24. and Iudas and al his cities shal dwel in it together: the husbandmen and they that driue the flocks. 25. Because I haue inebriated the wearie soule: and euerie hungrie soule I haue filled. 26. Therefore I was raised vp as out of a sleep, and I saw, and my sleep was sweet to me. 27. Behold the daies come, saith our Lord: and I wil sow the house of Israel & the house of Iuda with the (g) seed of men, & with the seed (h) of beasts. 28. And as I haue watched vpon them, to plucke vp, and deface, and dissipate, & destroy, and afflict: so wil I watch ouer them, to build, and to plant them, saith our Lord. 29. In those daies they shal say no more: The fathers did eate the bitter grape, and the teeth of the children are set on edge. 30. But euerie one shal dye in his owne iniquitie: euerie man that shal eate the sowre grape, his teeth shal be on edge. 31. Behold the daies shal come, saith our Lord: and I wil make a new couenant with the house of Israel and the house of Iuda: 32. not according to the couenant, which I made with their fathers in the day that I tooke their hand, to bring them out of the Land of Ægypt: the couenant which they made voide, and I had the dominion of them, saith our Lord. 33. But this shal be the couenant, that I wil make with the house of Israel: after those daies saith our Lord: I wil giue my law in their bowels, and in their hart I wil write it: and I wil be their God, and they shal be my people. 34. And a man shal no more teach his neighbour, and a man his brother, saying: Know our Lord: for al shal know me from the least of them euen to the greatest, saith our Lord: because I wil be propitious to their iniquitie, and their sinne I wil remember no more. 35. Thus saith our Lord, that giueth the sunne for the light of the day, the order of the moone and of the starres, for the light of the night: that troubleth the sea, and the waues thereof doe sound, the Lord of hosts is his name. 36. If these lawes shal faile before me, saith our Lord: thee also (i) the seed of Israel shal faile, that it be not a nation before me for euer. 37. Thus saith our Lord: If the heauens aboue shal be able to be measured, and the foundations of the earth beneath to be searched out: I also wil cast away al the seed of Israel, for al things that they haue done, saith our Lord. 38. Behold the daies come, saith our Lord: and the citie shal be built to our Lord from the tower of Hananeel euen to the gate of the corner. 39. And the rule of the measure shal goe out farder in his sight vpon the little hill Gareb: and it shal compassse Goatha, 40. and al the valley of carcasses, and of ashes, and al the countrie of death, euen to the torrent of Cedron, and to the corner of the East gate of horses. The Holie of our Lord shal not be not be plucked vp, and it shal no more be destroyed for euer.

Isa. 54.

Ion 6.

g) God promised the Iewes multiplication of men.

h) And of cattle which, were a principal riches, as appeareth by the word, pecunia deriued of pecus.

(i) The seede of Israel remaineth for euer; not in the incredulous Iewes (saith S. Ierome) but in those which with the Apostles, & by the Apostles belieue in Christ.

CHAP. XXXII.

Nabuchodanosor besieging Ierusalem, Ieremie in prison 7. buyeth by Gods commandment a field of his cosin. 17. Prayeth for the whole nation, reciting Gods former benefites, 26. prophecieth their captiuitie in Babylon, 30. for their idolatrie: 36. and deliuerie from thence, 40. with a new couenant to serue God sincerely.

(a) When the citie was besieged, & Ieremie in prison prophecied that it should be taken, & subdued by the enemies, yet he bought lands, to signifie that in time they should be deliuered from captiuitie.

(b) Sedecias was brought to the King of Babylon in Reblatha, where they put out his eyes, & thence carried him blind to Babylon. 4. Reg. 24. & so coming to that citie he could not see it. Exod. 12. p. 43.



HE word that was made to Ieremie from our Lord (a) in the tenth yeare of Sedecias the King of Iuda: the same is the eighteenth yeare of Nabuchodanosor. 2. Then the armie of the King of Babylon besieged Ierusalem: and Ieremie the Prophet was shut vp in the court of the prison, that was in the house of the King of Iuda. 3. For Sedecias the King of Iuda had shut him vp, saying: Why dost thou prophecie, saying: Thus saith our Lord: Behold I wil giue this citie into the hand of the King of Babylon, and he shal take it? 4. And Sedecias the King of Iuda shal not escape out of the hand of the Chaldees: but he shal be deliuered into the hands of the King of Babylon: and he shal speake with him mouth to mouth, and (b) his eyes shal see his eyes. 5. And he shal leade Sedecias into Babylon: & he shal be there til I visite him, saith our Lord. But if you wil fight against the Chaldees you shal haue nothing prosperous. 6. And Ieremie said: The word of our Lord was made to me, saying: 7. Behold, Hanameel the sonne of Selum thy cosin shal come to thee, saying: Bye vnto thee my field, which is in Anathoth: for it apperteyneth to thee by kinned to bye it. 8. And Hanameel myne vncles sonne came vnto me according to the word of our Lord to the entrie of the prison, and said to me: Possesse my field, which is in Anathoth in the land of Benjamin: because the inheritance pertaineth to thee, and thou art neer of kine to possesse it. And I vnderstood that it was the word of our Lord. 9. And I bought the field of Hanameel myne vncles sonne, which is in Anathoth: and I weyed him the siluer, seuen staters, and ten picces of siluer. 10. And I wrote it in a booke, and signed it, and tooke witnesses, and I weighed the siluer in balance. 11. And I tooke the booke of the possession signed, and the stipulations, and the things ratified, and the signes on the out side. 12. And I gaue the booke of the possession to Baruch the sonne of Neri the sonne of Maasias in the sight of Hanameel my cosin, and in the sight of the witnesses, that were written in the booke of the purchase, and in the sight of al the Iewes, that sate in the court of the prison. 13. And I commanded Baruch before them saying: 14. Thus saith the Lord of hosts the God of Israel: Take these books, this booke of the purchase signed, and this booke, that is open:

Exo. 34.

and put them in an earthen vessel, they may continue manie daies. 15. For thus saith the Lord of hosts, the God of Israel: Yet shal houses, and fields, and vineyards be possessed in this land. 16. And I prayed to our Lord, after that I deliuered the Book of the possession [to Buruch the sonne of Neri, saying: 17. Alas, alas, alas, ô Lord God: behold thou hast made heauen and earth in thy great strength, & in thy stretched out arme: no word shal be hard to thee: 18. Which doest mercie on thousands, and rendrest the iniquitie of the fathers into the bosome of their children after them. ô Most strong, great, & mightie, the Lord of hosts is thy name. 19. Great in counsel, and incomprehensible in cogitation: whose eies are open vpon al the waies of the childrē of Adam, to render vnto cuerie one according to his waies, and according to the fruit of his inuentions. 20. Which hast put signes & wonders in the land of Ægypt euen vntil this day, & in Israel, & in men, and hast made thee a name as is this day. 21. And thou didest bring forth thy people Israel out of the Land of Ægypt, in signes, & in wonders, & in a strong hand, and in a stretched out arme, and in great terrour. 22. And thou gauest them this land, which thou swarest to their fathers, that thou wouldst giue them a land flowing with milke and honie. 23. And they entred in, & possessed it: & they obeyed not thy voice, & in thy law they walked not: al that thou didst command them to doe, they did not: and al these euils are befallen them. 24. Behold munitions are built against the citie, that it may be taken: & the citie is giuen into the hands of the Chaldees, which fight against it, at (c) the presence of the sword, and of famine, and of pestilence: & what things soeuer thou hast spoken, are come to passe, as thy self seest. 25. And sayst thou to me ô Lord God: Bye the field for siluer, & take witnesses, whereas the citie is giuen into the hands of the Chaldees? 26. And the word of our Lord was made to Ieremie, saying: 27. Behold I am the Lord the God of al flesh: shal anie word be hard for me? 28. Therefore thus saith our Lord: Behold I wil deliuer this citie into the hands of the Chaldees, and into the hands of the King of Babylon, and they shal take it. 29. And the Chaldees shal come fighting against this citie, and shal set in on fire, and burne it, and the houses, in whose tops they did sacrifice to Baal, and offered libaments to strange Gods, to prouoke me vnto wrath. 30. For the children of Israel, and the children of Iuda were continually doing euil in myne eies (d) from their youth: the children of Israel which euen vntil this present exasperate me in the worke of their hands, saith our Lord. 31. Because in furie and in myne indignation this citie is made to me, from the day that they builded it, vntil this day, wherein it shal be taken out of my sight. 32. For the malice of the children of Israel, and of the children of Iuda, which they haue done prouoking me to wrath, they & their Kings, their Princes, & their Priests, and their Prophets, the men of Iuda, and the inhabitants of Ierusalem. 33. And they haue turned the backs to me, and not the faces: when I taught them early, & instructed them, & they would not heare

(c) By the force of the sword, famine, & pestilence, as *Psalm 59. v. 6. that she fly from the face of the bow.*

(d) When they were in the wilderness newly deliuered from Ægypt, they committed manie heinous crimes: in murmuring, schisme, idolatrie, & other carnal & spiritual finnes.

that

that they might take discipline. 34. And they haue set their idois in the house, wherein my name is inuocated, that they might pollute it. 35. And they haue built the excelses of Baal, which are in the valley of the sonne of Ennom, that they might consecrate their sonnes and their daughters to Moloch: which I commanded them not, neither hath it ascended into my hart, that they should doe this abomination, & bring Iuda into sinne. 36. And now for these things, thus saith our Lord the God of Israel to this citie, whereof you say that it is deliuered into the hands of the King of Babylon in sword, and in famine, and in pestilence. 37. Behold (e) I wil gather them together out of all lands, to which I haue cast them out in my furie, and in my wrath, and in my great indignation: and I wil bring them againe into this place, and wil make them dwel confidently. 38. And they shal be my people, and I wil be their God. 39. And I wil giue them one hart, and one way, that they may feare me al daies: and it may be wel with them, and with their children after them. 40. And I wil make an euerlasting couenant with them: and wil not cease to doe them good: and I wil giue my feare in their hart, that they reuolt not from me. 41. And I wil reioyce vpon them, when I shal doe them good: and I wil plant them in this land in truth in my whole hart and in al my soule. 42. Because thus saith our Lord: As I haue brought vpon this people al this great euil: so wil I bring vpon them al the good, that I speake to them. 43. And the fields shal be possessed in this land: whereof you say that it is desolate, because there is remayning no man nor beast, and it is giuen into the hands of the Chaldees. 44. The fields shal be bought for money, and shal be written in a Book, and the signe shal be stamped on, and a witness shal be taken, in the land of Benjamin, and round about Ierusalem, in the cities of Iuda, and in the cities on the mountaines, and in the champaine cities, and in the cities that are toward the South: because I wil conuert their captiuitie, saith our Lord.

1. Reg. 2.
21.

(e) Left anie should thinke that by Gods iust and seuerer punishment, or by any reuolting from his seruice the Church might be vtterly destroyed, he shal promisetli mercie towards the reliques of his people, that they shal neuer al faile, but continue til the Redeemer of mankind Christ shal come. And much lesse shal Christs Church euer faile after his coming. Besides many other reuelations, this Prophet had two visions in prison, in confirmation that God would conuerse his people and Church for euer: one in his finding their manifold great finnes & great affliction and destruction of the same: or the same.

C H A P. XXXIII.

God promisetli remission of finnes: 10. reduction from captiuitie, and many other benefites 14. He wil giue iudgement and iustice in Dama (Christ) whose time (the Church) 19. shal be glorious 24. and permauens.



AND the word of our Lord was made to Ieremie (a) the second time, when as yet he was shut vp in the court of the prison, saying: 2. Thus saith our Lord that wil doe, & wil forme it, & prepare it, the Lord is his name. 3. Crie vnto me, and I wil heare thee: and I wil tel thee great things, and firme things which thou knowest not. 4. Because thus

saith

saith our Lord the God of Israel to the houses of this citie, and to the houses of the King of Iuda, which are destroyed, & to the munitions, to the sword, of them that come to fight with the Chaldees, and to fill them with the carcasses of the men, whom I haue stricken in my furie, and in myne indignation, hiding my face from this citie, because of al their malice. 6. Behold I wil bring to them a scarre and health, & wil cure them: & I wil reucale vnto them the prayer of peace & truth. 7. And I wil conuert the conuersion of Iuda, & the conuersion of Ierusalem: and wil build them as from the beginning. 8. And I wil cleanse them from al their iniquitie, wherein they haue sinned to me: & I wil be propitious to al their iniquities, wherein they haue sinned to me, & despised me. 9. And it shal be to me a name, & a ioy, & a praise, & an exultation to al the nations of the earth, that shal heare al the good things, which I wil doe to them: and they shal feare, & be troubled in al the good things, & in al the peace, that I wil make to them. 10. Thus saith our Lord: Yet there shal be heard in this place (which you say is desolate, because there is neither man nor beast: in the cities of Iuda, & without Ierusalem, which are desolate without man, & without inhabiter, and without beast) 11. the voice of ioy and the voice of gladnes, the voice of the bridegroom and the voice of the bride, the voice of them that say: Confesse ye to the Lord of hosts, because our Lord is good, because his mercie is for euer: and of them that carie vowes into the house of our Lord. For I wil bring backe the conuersion of the land as from the beginning, saith our Lord. 12. Thus saith the Lord of hosts: Yet there shal be in this desolate place without man, and without beast, and in al the cities thereof, an habitation of Pastours of the resting flocks. 13. In the cities on the mountaines, and in the champaigne cities, and in the cities that are toward the South: and in the land of Benjamin, and round about Ierusalem, and in the cities of Iuda there shal yet passe flocks, at the hand of him that numbred them, saith our Lord. 14. Behold the daies shal come, saith our Lord, & (.) I wil raise vp the good word, that I haue spoken to the house of Israel, and to the house of Iuda. 15. In those daies, and in that time, I wil make (c) the spring of iustice to bud forth vnto Dauid: and ne shal doe iudgement and iustice in the earth. 16. In those daies shal Iuda be sowed, and Ierusalem shal dwell confidently: & this is the name, that they shal cal him, The Lord our iust one. 17. Because thus saith our Lord: (a) There shal not faile of Dauid a man, to sit vpon the throne of the house of Israel. 18. And of the Priests and Leuites there shal not faile from before my face a man, to offer (e) holocausts, & to burne sacrifice, & to kil victims al daies. 19. And the word of our Lord was made to Ieremie, saying: 20. Thus saith our Lord: If my couenant with the day can be made voide, & my couenant with the night, that there be not day and night in their time: 21. also my couenant may be made voide with Dauid my seruant, that there be not of him a soune to reigne in his throne, & Leuites & Priests:

Iere. 23
v. 5.

(b) An euident Prophecie and promise of Christ
(c) Borne of the seede of Dauid.
(d) Davids progenie shal continue vnto Christ: whose Kingdom, which is his Church, shal haue no end.
Luc. 1. v. 33
Psal. 88. v. 30.
(e) S Hypolitus and al ancient Fathers teach that the holy Eucharist is the complement of al sacrifice of the old Testament.

(f) Gods most special prouidence blessed the families of Dauid & Aarō aboue al other kinreds.

my ministers. 22. Euen as the starrs of heauen can not be numbred, & the sand of the sea be measured: so wil I multiplie the seede of Dauid my seruant, and the Leuites my ministers. 23. And the word of our Lord was made to Ieremie, saying: 24. Hast thou not seen what this people hath spoken, saying: The (f) two kinreds, which our Lord had chosen; are cast off: and they haue despised my people, because it is no more a Nation before them? 25. Thus saith our Lord: If I haue not set my couenant between day and night, and lawes to heauen and earth: 26. surely I wil also cast off the seed of Iacob, and of Dauid my seruant, that I take not of his seed Princes of the seed of Abraham, Isaac, and Iacob. For I wil bring backe their conuersion, and wil haue mercie on them.

CHAP. XXXIV.

King Sedecias shal fal into the hands of Nabuchodonosor, and Ierusalem shal be lurned: 8. because he hath broken the couenant, of releasing Iewes from bondage, 14. in the seuenth yeare, and contrarie to particular promise of obseruing that law.

THE word that was made to Ieremie from our Lord when Nabuchodonosor the King of Babylon, & al his armie, and al the Kingdoms of the earth that were vnder the power of his hand, and al the peoples made warre against Ierusalem and against al the cities thereof, saying: 2. Thus saith our Lord the God of Israel: Goe, and speake to Sedecias the King of Iuda: & thou shalt say to him: Thus saith our Lord: Behold I wil deliuer this citie into the hands of the King of Babylon, & he shal burne it with fire. 3. And thou shalt not escape out of his hand: but by taking thou shalt be taken, and thou shalt be deliuered into his hand: and (a) thine eies shal see the eies of the King of Babylon, and his mouth shal speake with thy mouth, & thou shalt enter into Babylon. 4. But yet heare the word of our Lord o Sedecias King of Iuda: Thus saith our Lord to thee: Thou shalt not dye by the sword, 5. but thou shalt dye in peace, & according to the burnings of thy fathers the former Kings that haue been before thee, so shal they burne thee: & Alas Lord, shal they mourne for thee: because I haue spoken the word, saith our Lord. 6. And Ieremie the Prophet spake al these words to Sedecias the King of Iuda in Ierusalem. 7. And the armie of the King of Babylon fought against Ierusalem, and against al the cities of Iuda, that were remainning, against Lachis, and against Azecha: for these remained of the cities of Iuda, fenced cities. 8. The word that was made to Ieremie from our Lord, after that King Sedecias made a

(a) See ch. 32. v. 4. & 4. Reg. 25. v. 7

couenant

couenant with al the people in Ierusalem, proclayming : 9. That euerie one should dismisſe his ſeruant, and euerie one his handmayd ; the Hebrew man & the Hebrew woman free : And that they ſhould not haue dominion ouer them, that is, on a Iew and his brother. 10. Al the Princes therfore heard, and al the people which had made the couenant that euerie man ſhould dismisſe his ſeruant, and euerie man his handmaid free, and ſhould no more haue dominion ouer them : they heard therfore, and diſmiſſed them. 11. And ^(b) they turned afterwards: and drew their ſeruants and their handmaids back againe, whom they had diſmiſſed free, and brought them into ſubiectiō as men ſeruants, and women ſeruants. 12. And the word of our Lord was made to Ieremie from our Lord, ſaying: 13. Thus ſaith our Lord the God of Iſraël: I made a couenant with your fathers in the day, that I brought them out of the Land of Ægypt, from the houſe of bondage, ſaying: 14. When ſeuē yeares ſhal be accompliſhed, let euerie man diſmisſe his brother an Hebrew, that was ſold to him, and he ſhal ſerue thee ſix yeares: and thou ſhalt diſmisſe him free from thee: and your fathers haue not heard me, nor inclined their eare. 15. And you were conuerted this day, & did that which is right in myne eyes, that you proclaymed libertie euerie one to his freind: and you made a couenant in my ſight, in the houſe, wherein my name is inuocated vpon it. 16. And you are returned, and haue defiled my name: and you haue brought backe againe euerie man his ſeruant, and euerie man his handmayd, whom you had diſmiſſed to be free, and of their owne iuriſdiction: and you haue brought them into ſubiectiō to be your ſeruants and handmayds. 17. Therefore thus ſaith our Lord: You haue not heard me, to proclaime libertie euerie man to his brother, and euerie one to his freind: behold I proclaime vnto you libertie, ſaith our Lord, to the ſword, to the peſtilence, and to famine: and I wil giue you into commotion to al the Kingdoms of the earth. 18. And I wil giue the men, that tranſgreſſe my couenant, and haue not obſerued the words of the couenant, wherevnto they conſented in my ſight, the calfe which they did cut into two parts, and paſſed between the diuiſions thereof: 19. The Princes of Iuda and the Princes of Ierusalem, the eunuchs, and the Priests, and al the people of the land that paſſed between the diuiſions of the calfe. 20. And I wil giue them into the hands of their enemies, and into the hands of them that ſeek their life: and their carcaſſe ſhal be for meate to the foules of the ayre, and to the beaſts of the earth. 21. And Sedecias the King of Iuda, and his Princes I wil giue into the hands of their euemies, and into the hands of them that ſeek their liues, and into the hands of the armies of the King of Babylon, which are retired from you. 22. Behold I ^(c) command, ſaith our Lord, and I wil bring them againe into this citie, and they ſhal fight againſt it, and take it, & burne it with fire: and the cities of Iuda I wil giue into deſolation, becauſe there is not an inhabiter.

Exo. 21.
Deu. 15.

(b) Recidination into ſinnes after remiſſiō offendeth God more then the former ſinnes: as our Saniour teacheth by a parable. Mat. 18.

(c) God was not the cauſe of the Babylo- nians crueltie; but permitted & directed the ſame to puniſh the Iewes.

CHAP. XXXV.

By example of the Rechabites voluntarily keeping their fathers rule, God expostulateth with the people that keepe not his precepts; 17. denouncing that they shall be punished, and the Rechabites rewarded.

(a) Here againe it appeareth that the Prophet obserueth not the order of time in writing his visions. For the thing here recorded happened before the prophecies mentioned in the former chapters.

(b) This Ionadab was a man of power and estimation, very familiar with Iehu King of Israel. 4. Reg. 10. v. 15.

(c) The Rechabites descended not of Israel, but of Iethro a Madianite, Moyfes father in law: as both Hebrew & Latin Doctours hold by tradition.

(d) In case of necessitie they entered into the city, otherwise remained in tents.

(e) Seeing these religious Rechabites obserued obediently the rule of their father



HE word that was made to Ieremie from our Lord in the dayes (a) of Ioakim the sonne of Iosias the King of Iuda. saying: 2. Goe to the house of the Rechabites: and speake to them, & thou shalt bring them into the house of our Lord, into one chamber of the treasuries, & thou shalt giue the wine to drinke. 3. And I tooke Iezonias the sonne of Ieremias the sonne of Habsamias, and his brethren, and al his sonnes, and the whole house of the Rechabites. 4. And I brought them into the house of our Lord, to the treasure-house of the sonnes of Hanan, the sonne of Iegedlias the man of God, which was by the treasure-house of the Princes, about the treasure of Maasias the sonne of Sellum, who was keeper of the entrie. 5. And I set before the sonnes of the house of the Rechabites goblets full of wine, and cups: and I said to them: Drinke ye wine. 6. Who answered: We wil not drinke wine: because (b) Ionadab the sonne of Rechab, our father, commanded vs, saying: You shall not drinke wine, you and your childre for euer. 7. And you shall not build house, and you shall not sow seed, and you shall not plant vineyards, nor haue any: but you shall dwell in tabernacles al your daies, that you may liue many daies vpon the face of the land, wherein you are (c) strangers. 8. We therefore haue obeyed the voice of Ionadab the sonne of Rechab, our father, in al things that he commanded vs: so that we drinke not any wine al our daies: we and our wiues, our sonnes & our daughters. 9. And we builded not houses to inhabite, and vineyard, and field, and seed we haue not had: 10. but we haue dwelt in tabernacles, and haue been obedient according to al things, that Ionadab our father commanded vs. 11. But when Nabuchodonosor the King of Babylon was come vnto our Land, we said: (d) Come, and let vs goe into Ierusalem from the face of the host of the Chaldees, & from the face of the host of Syria: & we haue taried in Ierusalem. 12. And the word of our Lord was made to Ieremie, saying: 13. Thus saith the Lord of hosts the God of Israel: Goe, & say to the men of Iuda, and to the inhabitants of Ierusalem: Why wil you not receiue discipline, to obey my words, saith our Lord: 14. (e) The words of Ionadab the sonne of Rechab haue peruailed, which he commanded his sonnes not to drinke wine: & they haue not drunke vntil this day, because they haue obeyed the commandment of their father: but I haue spoken to you, early rising and speaking,

and

Jer. 18.
v. 11. &
25. v. 5.

and you haue not obeyed me. 15. And I haue sent to you al my seruants the Prophets, rising early, and sending and saying: Returne ye euerie one from his most wicked way, and make your studies good: & folow not strange Gods, nor worship them, and you shal dwell in the land, which I gaue you and your fathers: and you haue not inclined your eare, nor heard me. 16. The children therfore of Ionadab the sonne of Rechab haue firmly kept the precept of their father, which he comanded them: but this people hath not obeyed me. 17. Therefore thus saith the Lord of hosts, the God of Israel: Behold, I wil bring vpon Iuda, and vpon al the inhabitants of Ierusalem, al the affliction which I haue spoken against them, because I haue spoken to them, and they haue not heard: I haue called them, and they haue not answered me. 18. But to the house of the Rechabites Ieremie said: Thus saith the Lord of hosts the God of Israel: For that you haue obeyed the commandment of Ionadab your father, and haue kept al his commandments, and haue done al things, that he commanded you: 19. Therefore thus saith the Lord of hosts the God of Israel: There shal not want a man of the stocke of Ionadab the sonne of Rechab, standing in my sight al daies.

& founder, in workes of supererogation, otherwise not commanded: much more al are bound to keep Gods commandments.

ANNOTATIONS.

CHAP. XXXV.

1. *The house of Rechabites.*) We haue here (according to the state of God Church in the old Testament) a cleare example of religious life, by professing and performing good workes of supererogation, not commanded by God, but piously instituted by a holie man called Ionadab. Which, not only himself, and his proper children, but also their posteritie manie ages after him, voluntarily obserued by a prescript Rule: Not to builde houses, nor dwell in anie (but in tents) not to sow seed, nor to plant, nor haue vineyards, nor to drinke wine. A like rule but not the same in al points, was prescribed by God himself (*Num. 6*) for such as would voluntarily embrace it. And Elias and Elizeus with their disciples obserued another forme of religious life: as appeareth *4. Reg. 1. 2. &c.* Al which were figures of more perfect Religious Orders in the Church of Christ, consisting in three essentiall vowes, of voluntarie Pouertie, Chastitie, and Obedience: not commanded but commended, and for the better attayning to perfection counseled by our Sauour, wherof they are called Euangelical Counsels, obserued by the Apostles, leauing al their worldlie substance, and al desire of hauing anie proper possessions: such also as had wiues leauing them, the rest not marrying, and al renouncing their owne wils, subiected the same to Christs wil, following him. Whose example others imitating, this holie manner of life hath still continued in the Church, as is euident by the Ecclesiastical histories euen from the Apostles time. But al obserued not the same particular rules, nor were called by the same titles. For as in the time of Moyses law, some were called Nazareites, some the Children of the Prophets, and some Rechabites, after the name of their founder father Rechab, a renowned godlie man: so now some are called Fremites, some Monkes, some Freres, and some Religious Clerks. And of each of these kinds, diuers Torts are distinguished by varietie of rules, habites,

Religious Orders in the old Testament.

The rule of Rechabites differed from the Nazareites & children of the Prophets. They were figures of more perfect orders in the Church of Christ.

Diuers kinds of Religious Orders.

Mat. 19.
v. 12. 21.
Luc. 18.
v. 22.

Varieties of Religious Orders make no difference in Catholike Religion. But doe much adorne the whole Church.

pecial functions, & titles, either of their first Institutours, or of the Institutes themselves, or of the places, or other occasions. As Carmelites, Augustines (as wel Monkes as Canons Regular) Benedictins, Bernardins, Carthusians, Dominicans, Franciscans, Iesuites, Theatines, Capuchines, and the like. As also manie distinct Orders of Nunnes. But none of them al differ from the rest, nor from other Catholike Christians in points of faith: nor make anie Sects of Religion, as Heretikes ridiculously obiect. For al belieue and confesse the self-same Catholike Faith, in al the Articles therof, al vse and acknowledge the same, and no other holie Sacraments, and al are vnited in one vniuersal Church, vnder one visible Head: Euerie Order good & holie in their profession, and al together excellently adorning the whole bodie with sacred seemelic varieties, make the same vniuersal Church more glorious.

*Psal. 44.
v. 11. 15.*

CHAP. XXXVI.

Jeremie in prison sendeth Baruch by Gods commandment, to read a booke of comminations before the people: 7. exhorting them to repent: 9. which being read in a porch of the Temple, 11. Micheas reporteth it to the Nobles in the court, 14. whither Baruch being called readeth the same before them: 20. they informe the King: 21. who hearing part therof, causeth the booke to be burne: 26. and commandeth to apprehend Baruch, and Ieremie. 27. The booke is written againe by them with addition of more.

a) Besides preaching, which the euil disposed did either not duly regard, or quickly forget, God commanded that his will should also be written, for a perpetual admonition, if they would read it, or heare it read, and for a testimonie against them, & a warning to others.

b) He was not now in prison; for (2. 19.) certain noble men of the



AND it came to passe in the fourth yeare of Ioakim, the sonne of Iosias King of Iuda: this word was made to Ieremie from our Lord, saying: 2. Take (a) a volume of a booke and thou shalt write in it al the words, that I haue spoken to thee against Israel & Iuda, and against al Nations since the day that I spake to thee, from the daies of Iosias-euen to this day. 3. If perhaps the house of Iuda hearing al the euils, that I meane to doe vnto them, let euerie man returne from his most wicked way: and I wil be propitious to their iniquitie, and to their sione. 4. Ieremie therefore called Baruch the sonne of Nerias: and Baruch wrote from the mouth of Ieremie al the words of our Lord, which he spake to him, in the volume of the booke. 5. And Ieremie commanded Baruch, saying: I am (b) shut vp, neither am I able to goe into the house of our Lord. 6. Goe thou in therefore, and read out of the volume, wherein thou hast written from my mouth the words of our Lord, in the hearing of al the people in the house of our Lord on the fasting day: moreouer also in the hearing of al Iuda, which come out of their cities, thou shalt read it to them: 7. if perhaps their prayer may fal in the sight of our Lord, and euerie one returne from his most wicked way: because great is the furie and indignation, which our Lord hath spoken against this people. 8. And Baruch the sonne of Nerias did according to al things, that Ieremie the Prophet had commanded him, reading out of the volume

the

the words of our Lord in the house of our Lord. 9. And it came to passe in the fifth yeare of Ioakim the sonne of Iosias the King of Iuda, in the ninth month: they proclaymed a fast in the sight of our Lord to al the people in Ierusalem, and to al the multitude, that was flocked together out of the cities of Iuda in Ierusalem. 10. And Baruch read out of the words of Ieremie in the house of our Lord, in the treasure of Gamarias the sonne of Saphan the scribe, in the higher court, in the entrie of the new gate of the house of our Lord, al the people hearing it. 11. And when Micheas the sonne of Gamarias the sonne of Saphan had heard al the words of our Lord out of the booke: 12. he went downe into the Kings house to the treasure of the scribe: and behold al the Princes sate there, Elisama the scribe, and Dalaias the sonne of Semeias, and Elnathan the sonne of Achobor: and Gamarias the sonne of Saphan, and Sedecias the sonne of Hananias, and al the Princes. 13. And Micheas told them al the words that he had heard Baruch reading out of the volume in the eares of the people. 14. Al the Princes therefore sent to Baruch, Iudi the sonne of Nathanias, the sonne of Selemias, the sonne of Chusi, saying: Take in thy hand the volume, out of which thou hast read in the hearing of the people, & come. Baruch therefore the sonne of Nerias tooke the volume in his hand & came to them. 15. And they said to him: Sitte, and reade these things in our eares. And Baruch read in their eares. 16. Therefore when they had heard al the words, they were astonished euerie one to ward his neighbour, and they sayd to Baruch: We must tel the King al these words. 17. And they asked him, saying Tel vs how didest thou write al these words frō his mouth. 18. And Baruch sayd to thē: Frō his mouth he spake as it were reading vnto me al these word, sand I wrote in a volume with inke. 19. And the Princes said to Baruch: Goe, & be hid thou & Ieremie, and let no man know where you are. 20. And they went to the King into the court: moreouer they layd vp the volume in the treasure of Elisama the scribe: and they told al the words in the hearing of the King. 21. And the King sent Iudi, that he should take the volume: who taking it out of the treasure of Elisama the scribe, read it, the King hearing, and al the Princes, that stood about the King. 22. And the King sate in the winter house in the ninth month: and there was an hearth set before him ful of burning coles. 23. And when Iudi had read three or foure pages, (c) he cut it with the penknife of a scribe: and he cast it into the fire, that was vpon the hearth, til al the volume was consumed with the fyre, that was on the hearth. 24. And the King and al his seruants, that heard al these words, did not feare, nor rent their garments. 25. But yet Elnathan, and Dalaias, and Gamarias gaynesaid the King, not to burne the Book: and he heard them not. 26. And the King commanded Ieremiel the sonne of Amelech, and Saraias the sonne of Ezriel, and Selemias the sonne of Abdeel, that they should apprehend Baruch the scribe, and Ieremie the Prephet: but (a) our Lord hid thē. 27. And the word of our

court aduised Baruch & Ieremie to hide themselves; but kept himself close in some secret place; a most Priest: doe now in England, that they may better exercise their function, then if they were in the persecutours hands.

(c) The secretarie cut out the leaues and burnt them by the Kings commandment, as appeareth.

v. 25. &c.

(d) God did not translate thē to another place, but they hiding themselves by Gods direction, the searchers could not finde them.

Lord

Lord was made to Ieremie the Prophet, after that the King had burnt the volume and the words, that Baruch had written from the mouth of Ieremie, saying: 28. Againe take an other volume: and write in it al the former words, that were in the first volume, which Ioakim the King of Iuda hath burnt. 29. And to Ioakim the King of Iuda thou shalt say: Thus saith our Lord: Thou hast burnt that volume, saying: Why hast thou written in it telling: The King of Babylon wil come in hast, and wil waste this land: and he wil make man and beast, to cease out of it? 30. Therefore thus saith our Lord against Ioakim the King of Iuda: (e) There shall not be of him to sit vpon the throne of Dauid: and his carcasse shall be cast forth to the heate by day, and to the frost by night. 31. And I wil visite against him, and against his seede, and against his seruants their iniquities, and I wil bring vpon them, and vpon the inhabitants of Ierusalem, & vpon the men of Iuda al the euil, that I haue spoken to them: and they haue not heard. 32. And Ieremie tooke an other volume, and gaue it to Baruch the sonne of Nerias the scribe: who wrote in it from the mouth of Ieremie al the words of the booke, which Ioakim the King of Iuda had burnt with fire: & there were added moreouer manie more words, then had been before.

(e) His sonne Iechonias reigned but three months: which is counted as no reigne
Theodoret
Nor any of his issue in wordly glorie, as their predecessours had reigned.
S. Tho. p. 3. q. 31. a. 2. ad. 3.

Ch. 22.
v. 9.

CHAP. XXXVII.

Sedecias appointed by the King of Babylon to reigne in Iuda, requesteth Ieremias prayers. 4. The Chaldees besieging Ierusalem, and hearing that the Egyptians come against them, part away. 5. But Ieremie Prophesieth that they wil returne, and burne Ierusalem. 10. For which he is imprisoned. 16. After manie dayes the King exammeth him of his prophete, who shew appoyning the same, 20. is kept in the entrise of the prison.



AND King Sedecias the sonne of Iosias reigned for Iechonias the sonne of Ioakim: whom Nabuchodonosor the King of Babylon made King in the Land of Iuda. 2. And he obeyed not, he and his seruants, and the people of the land the words of our Lord, that he spake in the hand of Ieremie the Prophet. 3. And King Sedecias sent Iuchal the sonne of Selemias, and Sophonias the sonne of Maasias Priest to Ieremie the Prophet, saying: (a) Pray the Lord our Ged for vs. 4. And Ieremie walked freely in the middes of the people: for they had not cast him into ward in prison. Therefore the armie of Pharao came out of Egypt: and the Chaldees that besieged Ierusalem, hearing such tydings, retyred from Ierusalem. 5. And the word of our Lord was made to Ieremie the Prophet, saying: 6. Thus saith our Lord the God of Israel: Thus shall you say to the King of Iuda,

4. Reg.
24.
2. Par.
36.
3. Esd. 1.

(a) As Herod dealt afterwards with S. Iohn Baptist: so this King esteemed, reuerenced, and feared Ieremie, and yet persecuted him.

which

which sent you to demand of me : Behold the armie of Pharao , which is come forth to helpe you , shal returne into his land into Ægypt. 7. And the Chaldees shal returne , and make warre against this citie , and take it , and burne it with fire. 8. Thus saith our Lord : Deceiue not your soules , saying : The Chaidees going shal goe away , & retyre from vs , because they shal not goe away. 9. But if you shal strike al the host of the Chaldees , that fight against you , and there be left of them some wounded : euerie one shal rise vp out of his tent , and shal burne this citie with fire. 10. Therefore when the armie of the Chaldees was retyred from Ierusalem , because of Pharaos armie , 11. Ieremie went out of Ierusalem to goe into the land of Benjamin , and to diuide possession there in the sight of the citizens. 12. And when he was come to the gate of Benjamin , there was there the keeper of the gate by course , one named Ierias , the sonne of Selemias , the sonne of Hana-nias : and he apprehended Ieremie the Prophet , saying : (b) Thou flyest to the Chald.es. 13. And Ieremie answered : It is not so , I flye not to the Chaldees. And he heard him not : but tooke Ieremie , and brought him to the Princes. 14. For which thing the Princes being angrie against Ieremie , they beat him , and cast him into the prison that was in the house of Ionathan the scribe : for he was chiefe ouer the prison. 15. Ieremie therefore went into the house of the lake , and into the dungeon : and Ieremie sate there manie daies. 16. But Sedccias the King sending tooke him : and demanded of him in his house secretly , and said : Thinkest thou the word is from our Lord ? And Ieremie said : It is. And he said : Thou shalt be deliuered into the hands of the King of Babylon. 17. And Ieremie said to King Sedccias , what haue I sin- ned against thee , and thy seruants , and thy people , that thou hast cast me into the prison house ? 18. Where are your Prophets that did pro- phecie to you , and said : The King of Babylon shal not come vpon you & vpon this land ? 19. Now therefore heare I beseech thee my Lord King : let my petition be auailable in thy sight : and send me not back into the house of Ionathan the scribe , lest I dye there. 20. King Sede- cias therefore commanded that Ieremie should be committed in the entrie of the prison : and there should be giuen him a peace of bread euerie day , beside broth , tilal the bread were spent out of the citie : and Ieremie remoynd in the entrie of the prison.

(b) It is an old-
 Jewise of per-
 secuters to
 pretend false
 causes against
 the innocent;
 so Iulian the
 Apostata char-
 ged Christian
 Catholikes
 with treason &
 sedition. *His-
 tripart. l. 6. c. 27.*
 so did also the
 Arians, Van-
 dals, & other
 heretikes
 against Ca-
 tholikes, as
 Ruffinus and
 Victor testife.

CHAP. XXXVIII.

The nobles being offended with Ieremies preaching, solicite to haue him slaine: 5. the King putting him in their hands, they cast him into a dyrtie dongeon, 7. from whence at the instance of Abdemelech an Æthiopian, he is drawen forth, 14. and hauing licence to speake, he aduiserh the King to yeald himself to the Chaldees, so he and the citie shal be safe: 18. otherwise shal be taken captiue, 24. which the King commandeth him to keepe secret.



AND Saphatias the sonne of Mathan, and Gedelias the sonne of Phassur, and Iuchal the sonne of Selemias, and Phassur the sonne of Melchias heard the words, that Ieremie spake to al the people, saying: 2. Thus saith our Lord: Whosoever shal remaine in this citie, shal dye by sword, and famine, and pestilence: but he that shal flye to the Chaldees, shal liue, and his life shal be safe and (a) liuing. 3. Thus saith our Lord: By deliuering this citie shal be deliuered into the hand of the armie of the King of Babylon, and he shal take it. 4. And the Princes said to the King: We desire thee that this man may be put to death: for of purpose he weakneth the hands of the men of warre, that are remainyng in this citie, and the hands of the people, speaking to them according to these words: for this man seeketh not peace to this people, but euil. 5. And King Sedecias said: Behold he is in your hands: for it is not lawful for the King to denie you anie thing. 6. They therefore tooke Ieremie, and cast him into the lake of Melchias the sonne of Amelech, which was in the entrie of the prison: & they let downe Ieremie by ropes into the lake, wherein there was no water, but myre. Ieremie therefore sunke downe into the myre. 7. But (b) Abdemelech the Æthiopian an eunuch, that was in the Kings house, heard that they had cast Ieremie into the like: moreouer the King fate in the gate of Benjamin. 8. And Abdemelech went out of the Kings house, and spake to the King, saying: 9. My Lord King, these men haue done al things naughtily, whatsoever they haue done against Ieremie the Prophet, casting him into the lake, that he may dye for famine, for there is no more bread in the citie. 10. The King therefore commanded Abdemelech the Æthiopian, saying: Take with thee from hence thirtie men, and lift vp Ieremie the Prophet out of the lake, before he dye. 11. Abdemelech therefore taking the men with him, entred into the Kings house, that was vnder the celler: and he tooke thence old rags, and old things that were rotten: and he set them downe to Ieremie into the lake by cords. 12. And Abde-

Iere. 21.
v. 9.

a) The Hebrew phrase *life shal be liuing*, and, *liuing he shal liue*, signifieth that he shal liue most securely. Mystically this saftie in voluntarie benishmēt signifieth, that voluntarie temporal penance saueth from eternal damnation.
 (b) God euer moueth some to pittie the innocēt afflicted, til at last he giueth them a crowne of glorie for their constant patience.

melech

melech the *Æthiopian* said to *Jeremie* : Put the old ragges , and these rent and rotten things vnder the cubit of thine armes , & vpon the rops : *Jeremie* therefore did so. 13. And they drew out *Jeremie* with the cords , and brought him forth out of the lake. And *Jeremie* remayned in the entrie of the prison. 14. And King *Sedecias* sent , and tooke to him *Jeremie* the Prophet to the third dore , that was in the house of our Lord : and the King said to *Jeremie* : I aske thee a word , hide not anie thing from me. 15. And *Jeremie* said to *Sedecias* : If I shal tel thee , wilt thou not kil me ? and if I giue thee counsel , thou wilt not heare me. 16. King *Sedecias* therefore sware to *Jeremie* secretly , saying : Our Lord liueth , that made vs this soule , if I kil thee , and if I deliuer thee into the hands of these men , that seek thy life. 17. And *Jeremie* said to *Sedecias* : Thus saith the Lord of hosts the God of Israel : (c) If going forth thou wilt goe out to the Princes of the King of Babylon , thy soule shal liue , and this citie shal not be burnt with fire : and thou shalt be safe , and thine house. 18. But if thou wilt not goe out to the Princes of the King of Babylon , this citie shal be deliuered into the hands of the Chaldees , and they shal burne it with fire : and thou shalt not escape out of their hand. 19. And King *Sedecias* said to *Jeremie* : I am careful because of the Iewes , that are fled to the Chaldees : lest perhaps I be deliuered into their hands , & they mocke me. 20. But *Jeremie* answered : They shal not deliuer thee , heare I beseech thee the word of our Lord , which I speake to thee , and it shal be wel with thee , and thy soule shal liue. 21. But if thou wilt not goe forth : this is the word , which our Lord hath shewed me : 22. Behold al the women , that are remayning in the house of the King of Iuda , shal be brought out to the Princes of the King of Babylon : and they shal say : Thy peaceable men haue seduced thee , and haue preuailed against thee , they haue drowned thy feet in the myre , and in a sliperie place , and are rauolted from thee. 23. And al thy wiues , and thy sonnes shal be brought out to the Chaldees , and thou shalt not escape their hands , but thou shalt be taken in the hand of the King of Babylon : and he shal burne this citie with fire. 24. *Sedecias* therefore said to *Jeremie* : Let none know these words , and thou shalt not dye. 25. But if the Princes shal heare , that I haue spoken with thee : and shal come to thee , and say to thee : Tel vs what hast thou spoken with the King , conceale not from vs , and we wil not kil thee. 26. Thou shalt say to them : I did prostrate my prayers before the King , that he would not command me to be caried backe into the house of *Jonathan* , and there dye. 27. Al the Princes therefore came to *Jeremie* , and asked him : and he spake to them according to al the words , that the King had commanded him , and they left him : for nothing had been heard. But *Jeremie* remained in the entrie of the prison , vntil the day , that *Ierusalem* was taken : and it came to passe that *Ierusalem* was taken.

(c) Prophecies are not only certaine when a thing is absolutely affirmed , but also when they are conditional , as this was , & the event should haue been accordingly , if the King had followed , the Prophets aduise , though by not going the contrarie captiuitie , and much miserie happened to the King and people.

4. Reg.
2).

C H A P. XXXIX.

Ierusalem after two yeares siege is taken by the Chaldees: 4. King Sedecias with others flying by a posterne gate, is taken, brought to the King of Babylon, al his sonnes are slayne, his eyes put out, and so led into Babylon. 8. The Kings palace and the towne house are burned; the wals of the citie destroyed, the people caried captiue, only the poorest left to till the ground. 11. Ieremias is deliuered. 15. And Abdemelech is saued from danger.



IN the ninth yeare of Sedecias the King of Iuda, the tenth month, came Nabuchodonosor King of Babylon, & al his armie to Ierusalem, and they besieged it. 2. And in the eleuenth yeare of Sedecias, the fourth month, the ninth of the month the citie was opened. 3. And al the Princes of the King of Babylon went in, & (a) fate in the midle gate: Neregal, Serefer, Semegarnabu, Sarfachim, Rabfarses, Neregel, Serezer, Rebmag, & al the rest of the Princes of the King of Babylon. 4. And when Sedecias the King of Iuda, & al the men of warre had seen them, they fled: & they went forth in the night out of the citie by the way of the Kings garden, and by the gate, that was between the two walles, & they went out to the way of the desert. 5. But the host of the Chaldees pursued them: and they tooke Sedecias in the field of the desert of Iericho, and being taken they brought him to Nabuchodonosor King of Babylon into Reblatha, which is in the Land of Emath: and he spake vnto him (b) iudgements. 6. And the King of Babylon killed the sonnes of Sedecias in Reblatha, before his eies: and the King of Babylon killed al the nobles of Iuda. 7. The eies also of Sedecias he plucked out: and bound him with fetters, to be led into Babylon. 8. The Kings house also, and the house of the common people the Chaldees burnt with fire, and they ouerthrew the wal of Ierusalem. 9. And the remnant of the people, that remayned in the citie, and the fugitiues that were fled to him, and the rest of the people that remained, Nabuzardan the Prince of the soldiers transported into Babylon. 10. And the poore people, that had nothing at al, Nabuzardan the master of the foldiers let alone in the land of Iuda, and he gaue them vineyards, and cesterne in that day. 11. But Nabuchodonosor the King of Babylon had commanded Nabuzardan the Prince of the foldiers concerning Ieremie, saying: 12. Take him, and set thine eies vpon him, and doe him no cuil: but as he wil so doe to him. 13. Nabuzardan therefore the Prince of the warfare sent; and Nabusezban also, and Rabfarses, and Neregel, & Serefer, and Rebmag, and al the nobles of the King of Babylon, 14. sent, &

4. Reg.
25.
Iere. 25.

(a) Possession of one gate gaue sufficient entrance to the whole armie; whereupon the King and his chiefe noobles fled by a posterne gate.

(b) He expostulated, & iustly reprobued Sedecias for rebelling, breaking his othe, shewing ingratitude, for so much as Nabuchodonosor had made him King, & reposed confidence in him.

tooke

tooke Ieremie out of the entrie of the prison, and deliuered him to Godolias the sonne of Ahicam the sonne of Saphan, that he might enter into the house, and dwel among the people. 15. But to Ieremie the word of our Lord was made, when he was shut vp in the entrie of the prison, saying: Goe, and tel Abdemelech the Æthiopian, saying: 16. Thus saith the Lord of hosts the God of Israel: Behold I wil bring my words vpon this citie vnto euil, and not vnto good: and they shal be in thy sight in that day: 17. And I wil deliuer thee in that day, saith our Lord: and thou shalt not be deliuered into the hands of the men, whom thou fearest: 18. but deliuering I wil deliuer thee, and thou shalt not fal by the sword: but thy life shal be to thee vnto saluation, because thou hast had confidence in me, saith our Lord.

C H A P. X L.

Ieremie being permitted to goe whither he wil, 6. repayreth to Godolias, gouernour of the countrie. 7. To whom also manie Iewes come from sundrie places. 13. Godolias warned of danger, doth not believe it.

THE word that was made to Ieremie from our Lord, after that he was dismiss of Nabufardan master of the warre from Rama, when he tooke him bound with cheynes in the middes of al, that went in transmigration of Ierusalem and Iuda, and were led into Babylon. 2. The Prince therefore of the warre taking Ieremie, said to him: (4) The Lord thy God hath spoken this euil vpon this place, 3. and hath brought it: and the Lord hath done as he hath spoken: because you haue sinned to the Lord, and haue not heard his voice, and this word is fallen to you. 4. Now then behold I haue loosed thee this day from the cheynes, that are on thy hands: if it please thee to come with me into Babylon, come: and I wil set myne eies vpon thee: but if it please thee not to come with me into Babylon, tarrie: behold al the land is in thy sight, that which thou shalt choose, and whither it shal please thee to goe, thither goe. 5. And come not with me: but dwel with Godolias the sonne of Ahicam, the sonne of Saphan, whom the King of Babylon hath appointed chiefe ouer the cities of Iuda: dwel therefore with him in the cities of Iuda: dwel therefore with him in the middes of the people: or whithersoever it shal please thee to goe, goe. The Master of the warre gaue him victuals also, and givits, and dismissed him. 6. And Ieremie came to Godolias the sonne of Ahicam into Masphath: and dwelt with him in the middes of the people, that was left in the land. 7. And when al the Princes of the armie, that were dispersed through the countries, they and their companions, had heard, that the King of Babylon had made

The fifth part Ieremie prophecieth the destruction of the Iewes going into Ægypt; and of sundrienatiō, for their idolatrie and crueltie. (4) This heathen Prince seeing the Iewes afflicted for their finnes, confesseth the iustice of God, not sparing to punish his owne elected people.

Godolias the sonne of Ahicam gouernour of the countrie, & that he had committed vnto him men, & women, & children, & those of the poore of the land, that had not been transported into Babylō. 8. Then came to Godolias into Masphath both Ismahel the sonne of Nathanas, and Iohanān, and Ionathan, the sonne of Caree, and Sarcas the sonne of Thanehumeth, and the children of Ophi, that were of Netophathie, and Iezomias the sonne of Maachati, they and their men. 9. And Godolias the sonne of Ahicam the sonne of Saphan sware to them and to their companions, saying: Feare not to serue the Chaldees: dwel in the land, and serue the King of Babylō, and it shal be wel with you. 10. Behold I dwel in Masphath, that I may answere (b) the commandment of the Chaldees, that are sent to vs: but you gather ye vintage, and haruest, and oile, and lay it vp in your vessels, and abide in your cities which you hold. 11. Yea and al the Iewes, that were in Moab, and among the children of Ammon, and in Idumea, and in al the countries, when it was heard that the King of Babylō had left a remnant in Iewrie, & that he had made Godolias the sonne of Ahicam the sonne of Saphan ruler ouer them: 12. al the Iewes, I say, returned out of al places, to which they had fled, and they came into the land of Iuda to Godolias into Masphath: and they gathered wine, and haruest exceeding much. 13. But Iohanān the sonne of Caree, and al the Princes of the host, that had been dispersed in the countries, came to Godolias into Masphath. 14. And they said to him: Know that Baalis the King of the children of Ammon hath sent Ismahel the sonne of Nathanas to kil thee. And Godolias the sonne of Ahicam believed them not. 15. But Iohanān the sonne of Caree, spake to Godolias apart in Masphath, saying: I wil goe, and strike Ismahel the sonne of Nathanas no man knowing it: lest he kil thee, and al the Iewes be dispersed, that are gathered vnto thee, and the remnant of Iuda perish. 16. And Godolias the sonne of Ahicam said to Iohanān the sonne of Caree: Doe not * this word: for thou speakest false of Ismahel.

4. Reg.
25.

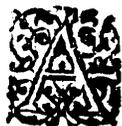
b) Being chiefe gouernour he promiseth according to his place to defend the people, to answer for them, and to be their agent & procurator in whatsoeuer the Chaldees should command, or require of them.

* This thing.

C H A P. X L I.

Godolias with other Iewes and some Chaldees are slaine by Ismahel, sent from the King of Moabites: 8. ten are ransomed for their riches, 11. Iohanān taking armes to reuenge the slaughter, Ismahel flyeth away, deliuering those whom he held captiues: 17. and they prepare to flye into Egypt.

(a) Such cruel tragedies are commonly achieved by falsehood & treacherie, pretending freindship, & intending mischief.



AN D it came to passe in the seuenth month, came Ismahel the sonne of Nathanas, the sonne of Elisama of the Kings bloud, and the nobles of the King, and ten men with him, to Godolias the sonne of Ahicam into Masphath: and (a) they did eate bread there together in Masphath. 2. And Ismahel the

4. Reg.
25.

sonne

sonne of Nathanas arose, & the ten men, that were with him, and they stricke Godolias the sonne of Ahicam the sonne of Saphan with the swerd, and slew him, whom the King of Babylon had made ruler ouer the land. 3. Al the Iewes also that were with Godolias in Masphath, and the Chaldees that were found there, and the men of warre did Ismahel strike. 4. And the second day after he had killed Godolias, no man yet knowing it, 5. there came men from Sichen, and from Silo, and from Samaria eightie men: their beard shauen, and their garments rent, and it saouered: and they had guifts, and frankincense in their hand, to offer in the house of our Lord. 6. Ismahel therefore the sonne of Nathanas going forth to meet them out of Masphath, went going *(b)* & weeping: and when he had met them, he said to them: Come to Godolias the sonne of Ahicam. 7. Who when they were come to the middes of the citie, Ismahel the sonne of Nathanas slew them about the middes of the lake, he and the men that were with him. 8. But ten men were found among them, that said to Ismahel: Kill vs not: because we haue treasures in the field, of wheate, and barlie, and oile, and honie. And *(c)* he ceassed, and slew not them with their brethren. 9. And the lake into the which Ismahel threw al the carcasses of the men whom he struck for Godolias, is the same *(d)* that King Afa made for Baasa the King of Israel: the same did Ismahel the sonne of Nathanas fil with them that were slaine. 10. And Ismael led away captiue al the remnant of the people that were in Masphath: the Kings daughters, and al the people, that remained in Masphath: whom Nabuzardan the Prince of the warre had commended to Godolias the sonne of Ahicam. And Ismahel the sonne of Nathanas tooke them, & he went away, to passe vnto the children of Ammon. 11. *(e)* But Iohan an the sonne of Caree, & al the Princes of the men of warre, that were with him, heard al the euil that Ismahel the sonne of Nathanas had done. 12. And taking al the men, they went forth to make battel against Ismahel the sonne of Nathanas, and they found him at the manie waters, that are in Gabaon. 13. And when al the people that was with Ismahel, had seen Iohan an the sonne of Caree, & al the Princes of the men of warre, that were with him, they reioiced. 14. And al the people, whom Ismael had taken, returned into Masphath: and returning they went to Iohan an the sonne of Caree. 15. But Ismahel the sonne of Nathanas fled with eight men, from the face of Iohan an, and went to the children of Ammon. 16. Iohan an therefore the sonne of Caree, and al the Princes of the men of warre, that were with him, tooke al the remnant of the common people, which they had brought back frō Ismahel the sonne of Nathanas out of Masphath, after that he had struck Godolias the sonne of Ahicā: strong men for battel, & women, & children, & eunuches, which he had brought back from Gabaon. 17. And they went, & sate seiourning in Chamaan, which is beside Bethlehem: that they might goe forward, & enter into Ægypt 18. from the face of the Chaldees: for they feared thē, because Ismael

(b) Not sincerely weeping, but hypocritically feyning to lament the destruction of the Temple and Citie.

(c) Auarice tamedeth crueltie when nothing els can.

(d) It seemeth that Afa made this lake when he built Masphath. 3. Reg. 15. v. 22.

(e) This Iohan an and his felowes rose vp against Ismahel, lest otherw ise they might haue been iudged to haue been of the same conspiracie against Godolias, being fugitiues as Ismael was.

the sonne of Nathanas had stricken Godolias the sonne of Ahicam, whom the King of Babylon had made ruler in the land of Iuda.

C H A P. XLII.

Jeremie praying and consulting God, 7. answereth that al those which remaine in Ierusalem shal be safe: 13. but those that goe into Ægypt shal perish.

(a) This consultation was piously begun, seeking to know Gods wil by his Prophet: but the same people erred grievously in not following his direction, as he foresaw they would not. v. 21. And he further recordeth that they rebelliously opposed against him. ch. 43. v. 2. (e) Whether it seeme to bring prosperitie or adversitie.



AND (a) there came al the Princes of the men of warre, and Iohanan the sonne of Caree, and Iezonias the sonne of Ofaias, and the rest of the common people from litle vnto great: 2. And they said to Ieremie the Prophet: Let our prayer fal in thy sight: and pray for vs to the Lord thy God for al this remnant, because we are left few of manie, as thine eies doe behold vs. 3. And let our Lord thy God tel vs the way, by which we may goe, and the * word that we must doe. 4. And Ieremie the Prophet said to them: I haue heard: behold I pray to our Lord your God according to your words: euerie word whatsoeuer he shal answer me, I wil tel you: neither wil I conceale from you anie thing. 5. And they said to Ieremie: Be our Lord witnes between vs of truth and faith, if we doe not according to euerie word, for the which our Lord, thy God shal send thee to vs. 6. Whether it be (b) good, or euil, we wil obey the voice of the Lord our God, to whom we send thee: that it may be wel with vs, when we shal heare the voice of the Lord our God. 7. And when ten dayes were accomplished, the word of our Lord was made to Ieremie. 8. And he called Iohanan the sonne of Caree, and al the Princes of the men of warre, that were with him, and the whole people from litle to great. 9. And he said to them: Thus saith our Lord the God of Israel, to whom you sent me, that I should prostrate your prayers in his sight: 10. If resting you wil abide in this land, I wil build you, and not destroy you; I wil plant, and not plucke you vp: for now I am pacified vpon the euil that I hatie done to you. 11. Feare not at the face of the King of Babylon, of whom you being feareful are afraid. feare him not, saith our Lord: because I am with you, to saue you, and to deliuer you out of his hand. 12. And I wil giue you mercies, and wil haue mercie vpon you, and wil make you dwell in your owne land. 13. But if you shal say: We wil not dwell in this land, neither wil we heare the voice of the Lord our God, 14. saying: No, not so: but we wil goe forward to the Land of Ægypt, where we shal not see warre, and not heare the sound of the trumpeter, and shal not susteyne famine: and there we wil dwell. 15. For this now heare the word of our Lord ye remnant of Iuda: Thus saith the Lord

* the
thing.

of hosts, the God of Israel : If you shal set your face to goe into Ægypt, and shal enter to inhabite there : 16. the sword which you feare , shal there take you in the Land of Ægypt : and the famine , for the which you are careful , shal cleue to you in Ægypt , and there you shal dye. 17. And al the men , that shal set their face to goe into Ægypt , to dwel there , shal dye by the sword , and by famine , and by pestilence : none of them shal remaine , nor escape from the face of the euil , that I wil bring vpon them. 18. Because thus saith the Lord of hosts, the God of Israel : As my furie is powred out , and mine indignation vpon the inhabitants of Ierusalem : so shal mine indignation be powred out vpon you , when you shal be entred into Ægypt , and you shal be into (c) an othe , and into astonishment , and into a curse , and into reproch : and you shal no more see this place. 19. The word of our Lord is vpon you, o remnant of Iuda : Enter not into Ægypt : knowing you shal know that I haue adiured you this day , 20. because you haue deceiued your soules : for you sent me to the Lord our God , saying : Pray for vs to the Lord our God , & according to al things whatsoever the Lord our God shal say to thee , so tel vs , and we wil doe. 21. And I haue told you this day , and (d) you haue not heard the voice of the Lord your God concerning al things, for which he hath sent me to you. 22. Now therefore knowing you shal know that by sword , and famine , and pestilence you shal dye in the place , to which you would enter for to dwel there.

(c) An othe of execration. As *I/a. 65. v. 15.*

(d) It was a double fault, in that neither obeyed God speaking by his Prophet, nor stood to their owne promise. *v. 5.*

CHAP. XLIII.

The relikes of the Iewes , against Ieremies admonitions, goe into Ægypt , 6. carrying Ieremie and Baruch with them : 8. where Ieremie prophecieth that the King of Babylon shal spoyle that land, 12. and their idols.



AND it came to passe , when Ieremie had finished speaking to the people al the words of the Lord their God, for which our Lord their God had sent him to them , al these words : 2. Azarias the sonne of Osaias said : & Iohanen the sonne of Caree , and al the proude men , saying to Ieremie : (a) Thou speakest a lie : the Lord our God sent thee not , saying : Goe not into Ægypt , to dwel there. 3. But Baruch the sonne of Nerias doth prouoke thee against vs , that he may deliuer vs into the hands of the Chaldees , that he may kil vs , and make vs to be transported into Babylon. 4. And Iohanen the sonne of Caree , and al the Princes of the men of warre , & the whole people , heard not the voice of our Lord , to abide in the Land of Iuda. 5. But Iohanen the sonne of Caree , and al the Princes of the men of warre taking al the remnant of

(a) Sinful people are easily changed to worse and worse from their good motions. For this insolent calumination is farre from their promise. *ch. 42. v. 5. & 6.*

Iuda, that were returned out of al nations, to which they had before been disperfed, to dwel in the Land of Iuda: 6. men and women, and children, and the Kings daughters, and euerie soule, which Nabuzardan the Prince of the warre had left with Godolias the sonne of Ahicani, the sonne of Saphan, and Ieremie the Prophet, and Baruch the sonne of Nerias. 7. And they went into the Land of Ægypt, because they obeyed not the voice of our Lord: & they came as farre as Taphnis. 8. And the word of our Lord was made to (b) Ieremie in Taphnis, saying: 9. (c) Take thee great stones in thy hand, and thou shalt hide them in the caue, that is vnder the bricke wal in the gate of Pharaoes house in Taphnis: in the sight of the men of Iuda. 10. And thou shalt say to them: Thus saith the Lord of hosts the God of Israel: Behold I wil send, and take to me Nabuchodonosor the King of Babylon my seruant: and I wil set his throne ouer these stones, which I haue hid, and he shal set his throne vpon them. 11. And comming he shal strike the Land of Ægypt: those that into death, into death: & those that into captiuitie, into captiuitie: and those that into the sword, into the sword. 12. And he shal kindle a fire in the temples of the Gods of Ægypt, and shal burne the same, and he shal lead them captiue: & he shal be clothed with the Land of Ægypt, as a pastour is clothed with his cloke: & he shal goe out from thence in peace. 13. And he shal breake the statues of the house of the Sunne, that are in the Land of Ægypt: and the temples of the Gods of Ægypt he shal burne with fire.

CHAP. XLIII.

The Iewes admonished by Ieremie to leaue their idolatrie, 15. obstinately answer, that they wil persist therein. 20. Where upon he prophecieth their destruction; 28. few escaping that returne into Ierusalem. 29. And that the King of Ægypt shal also fall into his enemies hands.



HE word, that was made to Ieremie, to al the Iewes, that dwelt in the Land of Ægypt, dwelling in Magdal, and in Taphnis, and in Memphis, and in the Land of Phatures, saying: 2. Thus saith the Lord of hosts the God of Israel: (a) You haue seen al this euil, that I haue brought vpon Ierusalem, & vpon al the cities of Iuda: and behold they are desolate this day, and there is not an inhabiter in them: 3. for the malice, which they haue done, to prouoke me to wrath, & to goe and sacrifice, & worshiipe false Gods, which both they, & you, & your fathers knew not. 4. And I haue sent to you al my seruants the Prophets, in the night rysing, and sending and saying: Doe not the word of this manner of abomination, which I hated. 5. And they heard not, nor inclined their eare to returne from their euils, & not to sacrifice to strange Gods. 6. And myne indig-

nation

(b) The obstinate people forced also Ieremie and Baruch to goe with them into Ægypt.

(c) Where both by words and other signes he prophecieth that the King of Babylon wil build his palace in the chief cite of Ægypt, and in signe therof layeth great stones as the foundation of the same. As els where he prophecied by factes. *ch. 19. v. 10. c. 27. v. 2. c. 32. v. 7.*

(a) It is a very couenient mortie, and ought to be effectual vnto sinful nations, to see their neighbours fallen into Heresie, Turcisme, or Paganisme, for their obstinacie in other finnes,

nation, and my furie is powred out, & it is kindled in the cities of Iuda, & in the streets of Ierusalé: & they are turned into desolation & waste according to this day. 7. And now thus saith the Lord of hosts the God of Israel: Why doe you this great euil against your owne soules, that there should dye of you man and woman, child and suckling out of the middes of Iuda, and nothing be left remaying vnto you: 8. prouoking me in the works of your hands, in sacrificing to strange Gods in the Land of Ægypt, into which you are entred to inhabite there: and that you should perish, and be a malediction, and a reproch to al the nations of the earth? 9. Why, haue you forgotten the euils of your fathers, and the euils of the Kings of Iuda, and the euils of their wiues, and your euils, and the euils of your wiues, that they haue done in the Land of Iuda, and in the countries of Ierusalem? 10. They are not censed euen to this day: and they haue not feared, and they haue not walked in the lasse of the Lord, and in my precepts, which I haue giuen before you and your fathers. 11. Therefore thus saith the Lord of hosts the God of Israel: Behold I wil set my face vpon you to euil: and I wil destroy al Iuda. 12. And I wil take the remnant of Iuda, which haue set their face to goe into the Land of Ægypt, and to dwel there, and they shal be consumed in the Land of Ægypt: they shal fal by the sword, and by famine: & they shal be consumed (b) from the least euen to the greatest, by the sword, and by famine shal they dye: and they shal be for an othe, and for a miracle, and into malediction, and into reproch. 13. And I wil visite the inhabitants of the Land of Ægypt, as I haue viured vpon Ierusalem in sword, and famine, and pestilence. 14. And there shal be none that shal escape, and be remaying of the remnant of the Iewes, that goe to seiourne in the Land of Ægypt: & that shal returne into the Land of Iuda, to the which they eleuate their soules, for to returne and dwel there: there shal none returne but they that shal flye. 15. But al the men that knew that their wiues sacrificed to strange Gods: and al the women of whom there stood a great multitude, and al the people of the inhabitants in the Land of Ægypt in Phatures, answered Ieremie, saying: 16. The word, which thou hast spoken to vs in the name of our Lord, we wil not heare of thee: 17. But doing we wil doe euerie word, that shal procede out of our owne mouth, to sacrifice vnto (c) the Queé of heauen, and to offer libaments vnto her, as we and our fathers haue done, our Kings, and our Princes in the cities of Iuda, and in the streets of Ierusalem, and we were filled with bread, and it was wel with vs, and we saw no euil. 18. But from that time, since we ceased to sacrifice to the Queen of heauen, and to offer libaments vnto her, we lacke al things, & we are consumed with sword, & famine. 19. And if we sacrifice to the Queen of heauen, and offer libaments to her: why, haue we without our husbands made her cakes to wothip her, and to offer libaments to her? 20. And Ieremie said to al the people against the men, and against the women, and against al the people, that had answered him:

Amos 9.

Ch. 42.
v. 18.

(b) Not at all absolutely, but the greatest part and well nere al: for some shal flye thence. v. 14. & 28.

(c) They reputed the moone as Queene, and the sunne as King of the starres: more peculiarly men did sacrifice to the sunne, and women to the moone, but so that al did cooperate in both. For the children gathered sticke the fathers kindled the fire, and women sempered the dough, and made cakes vnto the Queene of heauen. ch. 7. v. 18. 4. REG. 23. 24. 5.

the word saying : 21. Why, the sacrifice that you haue sacrificed in the cities of Iuda, and in the streets of Ierusalem, you and your fathers, your Kings, and your Princes, and the people of the land, is not our Lord mindful of them, and hath it not ascended vpon his hart? 22. And our Lord would beare no longer for the malice of your studies, and for the abominations, which you haue done, and your land is brought into desolation, and into astonishment, and into malediction, for that there is not an inhabiter, as is this day. 23. Because you haue sacrificed to idols, and haue sinned to our Lord: and haue not heard the voice of our Lord, and haue not walked in his lawes, and in his precepts, and in his testimonies: therefore are these euils fallen to you, as is this day. 24. And Ieremie said to al the people, and to al the women: Heare you the word of our Lord al Iuda, which are in the Land of Ægypt: 25. Thus saith the Lord of hosts the God of Israel, saying: You, and your wiues haue spoken with your mouth, and haue accomplished with your hãds, saying: Let vs performe our vowes which we haue vowed, to sacrifice to the Queen of heauen, and to offer libaments to her: you haue fulfilled your vowes, and haue done them in worke. 26. Therefore heare ye the word of our Lord al Iuda, which dwel in the Land of Ægypt: Behold I haue sworne by my great name, saith our Lord: that my name shal no more be calied by the mouth of euerie man of Iuda, saying: Our Lord God liueth in al the Land of Ægypt. 27. Behold I wil watch vpon them to euil, and not to good: and al the men of Iuda that are in the Land of Ægypt, shal be consumed, with sword, and famine, til they be viterly consumed. 28. And they that shal escape the sword, shal returne out of the Land of Ægypt into the Land of Iuda a few men: and al the remnant of Iuda that goe into the Land of Ægypt, to dwel there, shal know, whose word is accõplished, mine, or theirs. 29. And this shal be a signe for you, saith our Lord, that I visite vpon you in this place: that you may know that my words shal be accomplished indeed against you to euil. 30. Thus saith our Lord: Behold I wil deliuer Pharao Ephree the King of Ægypt into the hand of his enemies, and into the hand of them that seek his life: as I haue deliuered Sedecias the King of Iuda into the hand of Nabuchodonosor the King of Babylon his enemie, and that seeketh his life.

CHAP. XLV.

Jeremie reprehendeth Baruch for lamenting in affliction.

THE word that Jeremie spake to Baruch the sonne of Nerias, when he had written these words in a book, from the mouth of Jeremie, in the fourth yeare of Ioakim the sonne of Iosias King of Iuda, saying: 2. Thus saith our Lord the God of Israel to thee Baruch: 3. Thou hast said: Woe is me wretch, because our Lord hath added (a) sorow to my sorow: I haue laboured in my mourning, & haue not found rest. 4. Thus saith our Lord: Thus shalt thou say to him: Behold, them whom I haue builded, I doe destroy: and whom I haue planted, I doe pluck vp, and al this land. 5. And doest thou seek to thy self great things? Seek not: for behold I wil bring euil vpon al flesh, saith our Lord: and I wil giue (b) thee thy life into safetie in al places, whither-soeuer thou shalt goe.

(a) Baruch seeing the people much afflicted, & vnderstanding by Ieremies Prophecie, that they should yet be more punishment, lamented the same.

(b) God granted not his prayer for the people but for himself only.

C H A P. XLVI.

Jeremie prophesieth that the King of Babylon shal inuade Egypt, 13. and waste the cities and land: 25. which shal againe be repayed. 27. And the reliques of the Iewes shal be deliuered from sundrie places of captiuitie.

THE word of our Lord that was made to Jeremie the Prophet against (a) the Gentils, 2. to Egypt against the armie of Pharao Nechao the King of Egypt, which was beside the riuer Euphrates in Charcamis, whom Nabuchodonosor the King of Babylon stricke, in the fourth yeare of Ioakim the sonne of Iosias King of Iuda. 3. Prepare yeshield, & buckler, and goe forth to bartel. 4. Yoke horses, & mount ye horsemen: stand in helmets, furbish the speares, put on coates of maile. 5. What then? (b) I saw them feareful, and turning their backs, their valiants flainte: they fled in hast, neither looked they backe: terrour on cuerie side, saith our Lord. 6. Let not the swift fly, nor the strong thinke that he is safe: Toward the North by the riuer Euphrates they were ouercome, and fel downe. 7. Who is this that riseth vp as a floud: and as it were of riuers, so his streames doe swel? 8. Egypt riseth vp like a floud, & the waues thereof shal be moued as riuers, & shal say: Rysing vp I wil couer the earth: I wil destroy citie, and the inhabitants thereof. 9. Get

(a) As partly before, so more especially in the chapters following the Prophet fore-sheweth the punishment of diuers gentils which were the chiefest enemies to the Iewes.

(b) It is the common manner of Prophets to speake in the preterence of things to come, for the infallible certaintie thereof.

(c) Ægypt accounted it-self inuincible: and so the Prophet ironically calleth it the virgin daughter, as in this whole passage he speaketh by the same figure *ironia*, willing them to doe those things which should nothing help nor profite the, as appeareth by the next words: *Thou doest in vaine multiplie medicines, or remedies, and v. 5. 10. 16.*

(d) Seeing God wil reduce the Ægyptians from captiuitie, much lesse need the Israelites to feare Gods promise, that he wil restore them being his owne peculiar people.

ye vp on horses, & in chariots, & let the valiants come forth, Æthiopia, and the Lybians holding the shield, and the Lydeans taking, and shooting arrowes. 10. And that day of our Lord the God of hosts, is a day of reuenge, that they may take vengeance of his enemies: the sword shal deuour, and be filled, and shal be drunken with their blood: for the the victime of our Lord the God of hosts is in the Land of the North by the riuer Euphrates. 11. Goe vp into Galaad, & take refine (c) ô virgin the daughter of Ægypt: thou doest in vaine multiplie medecines, there shal not be health to thee. 12. The Gentils haue heard thine ignominie, and thine howling hath filled the earth: because the strong hath stumbled against the strong, and both are fallen together. 13. The word that our Lord spake to Ieremie the Prophet, concerning this, that Nabuchodonosor King of Babylon should come and strike the Land of Ægypt: 14. Tel Ægypt, and make it heard in Magdal, and let it sound in Memphis, and in Taphnis: Say ye: Stand, and prepare thy self: because the sword shal deuour those things, that be round about thee. 15. Why is thy valiant become rotten? he stood not: because our Lord hath overthrown him. 16. He hath multiplied them that fall, and man hath fallen against his neighbour, and they shal say: Arise, and let vs returne to our people, and to the Land of our natiuitie, from the face of the sword of * the doue. 17. Cal ye the name of Pharao the King of Ægypt, Tumult, Time hath brought it. 18. I liue (saith the King, the Lord of hosts is his name) that as Thabor in the mountaines, and as Carmel in the sea, he shal come. 19. Make vessels of transmigration ô daughter inhabitant of Ægypt: because Memphis shal be in desolation, and shal be forsaken, and shal be inhabitable. 20. Ægypt a trimme and beautiful heyfer: a pricker from the North shal come to her. 21. Her hyrelings also that conuerfed in the middes of her, as fatted calves are turned, and are fled together, neither could they stand: because the day of their slaughter came vpon them, the time of their visitation. 22. Her voice shal sound as if it were of brasse, because they shal hasten with an armie, & with axes they shal come to her, as it were cutting trees. 23. They haue cut downe her forest, saith our Lord, which can not be counted: they are multiplied about locusts, and are without number. 24. The daughter of Ægypt is confounded, and deliuered into the hand of the people of the North. 25. The Lord of hosts the God of Israel hath said: Behold I wil visite vpon the tumult of Alexandria, and vpon Pharao, and vpon Ægypt, and vpon her Gods, and vpon her Kings, and vpon Pharao, and vpon them that trust in him. 26. And I wil giue them into the hand of them that seek their life, and into the hand of Nabuchodonosor King of Babylon, and into the hand of his seruants: and after these things it shal be inhabited as in the daies of old, saith our Lord. 27. And (d) thou my seruant Iacob feare not, and be not thou afraid Israel: because loe I wil saue thee from a farre, and thy seed out of the land of thy captiuitie: and Iacob shal returne, and rest, and prosper: and there shal be none to terrifie

* as ch.
25. v. 38.

Isa. 43.
E 44.
Iere. 30.

him.

him. 28. And thou my seruant Iacob feare not, faith our Lord : because I am with thee, because I wil consume al the nations , to the which I haue cast thee out : but thee I wil not consume , but I wil chasten thee in iudgement, neither wil I spare thee as innocent.

C H A P. XLVII.

The desolation of the Philisthims , Tyre , Sidon , Gaza , and Ascalon , is prophecied.



THE word of our Lord that was made to Ieremie the Prophet against the Palesthines, before Pharao stricke Gaza: 2. Thus faith our Lord : Behold there come vp waters from (a) the North, and they shal be as a torrent ouerflowing, and they shal couer the earth, and the fulnes thereof, the citie and the inhabitants therof : men shal crie , and al the inhabitants of the land shal houle. 3. at the noise of the pompe of the armour , and of his men of warre , at the commotion of his chariots , and the multitude of his wheels. The fathers haue not respected the children, being of dissolute hands, 4. for the comming of the day, wherein al the Philisthims shal be wasted , and Tyre, and Sidon shal be destroyed with al the rest of their aydes. For our Lord hath spoyled the Palesthines , the remnant of the ile of Cappadocia. 5. Baldnes is come vpon Gaza. Ascalon hath held her peace, and the remnant of her valley, how long shalt thou be hewed? 6. O sword of our Lord, how long wilt thou not be quiet? Get into thy scabbard, be cooled, and be stil. 7. How shal it be quiet when our Lord hath commanded it against Ascalon , and against the countries thereof by the sea side, and there hath made appointment with it?

(a) Babylon which is northward from Palestina.

C H A P. XLVIII.

A Prophecie of the vastation of Moab 29. for their pride : 47. but their captiuitie shal at last be released.



TO Moab thus faith the Lord of hosts the God of Israel : Woe vpon (a) Nabo, because it is wasted, and confounded: Cariathaim is taken : the strong one is confounded , and hath trembled. 2. There is no more reioycing in Moab : against Hesebon they haue thought euil. Come , and let vs destroy it

(a) Nabo a chief citie of Moab (as also Medaba, Isa. 15.) and Cariathaim, Hesebon, Oronaim, and the rest, v. 18 &c. shal be destroyed.

from

Isa. 14.
21.

Isa. 15.
16.

from being a nation, therefore shalt thou in silence hold thy peccae, and the sword shall follow thee. 3. The voice of a crie from Oronaim: wast, and great destruction. 4. Moab is destroyed: proclaime a crie to her children. 5. For by the ascent of Luith shall the mourner goe vp in weeping: because in the descent of Oronaim the enemies haue heard the howling of destruction: 6. Flye, saue your liues: & you shall be as heath in the desert. 7. For that thou hast had confidence in thy munitions, and in thy treasures, thou also shalt be taken: and (b) Chamos shall goe into transmigration, his Priests, and his Princes together. 8. And the spoyler shall come to euerie citie, and no citie shall be saued: and the valleyes shall perish, & the champaine countries shall be destroyed: because our Lord hath said: 9. Giue ye the floure to Moab, because flourishing it shall goe out: and her cities shall be desolate, and inhabitable. 10. Cursed be he that doeth the worke of our Lord fraudulently: and cursed that stayeth his sword from blood. 11. Moab hath been fruitful from his youth, and hath rested in his dregs: neither hath he been powred out of vessel into vessel, and hath not gone into transmigration: therefore hath his taste remained in him, and his saueur is not changed. 12. Therefore behold the daies come, saith our Lord: and I will send vnto him those that shall order and dispose of his pots, and they shall ouerthrow him, and shall emptie his vessels, and dash their pots one against an other. 13. And Moab shall be ashamed of Chamos, as the house (c) of Israel was ashamed of Bethel, wherein it had confidence. 14. How say ye: We are valiant, and strong men to fight? 15. Moab is wasted, and her cities they haue cast downe: & her chosen yong men are gone downe into slaughter: saith the King, the Lord of hosts is his name. 16. The destruction of Moab is nigh to come: the euil thereof shall come exceeding swiftly. 17. Comfort him al ye that are round about him, and al you that know his name, say: How is the strong rod broken, the glorious staffe? 18. Come downe from thy glorie, and sit in drought, O habitation of the daughter of Dibon: because the waster of Moab shall come vp to thee, he shall destroy thy munitions. 19. Stand in the way, and looke O habitation of Aroer: aske of him that flyeth: and say to him that hath escaped: What is chanced? 20. Moab is confounded, because he is overcome: howle ye, and crie, declare in Arnon, that Moab is wasted. 21. And iudgement is come to the champaine countrie: vpon Helon, and vpon Iasa, and vpon Mephaath, 22. and vpon Dibon, and vpon Nabo, & vpon the house of Deblathaim, 23. and vpon Cariathaim, and vpon Bethgamul, and vpon Bethmaon, 24. and vpon Carioth, and vpon Bosra: and vpon al the cities of the Land of Moab, that are far, and near. 25. The horne of Moab is cut off, and his arme is broken, saith our Lord. 26. Make him drunken, because he is erected against our Lord: and Moab shall wring his hand in his vomiting, and himself also shall be in derision. 27. For (d) Israel hath been in derision vnto thee: as though thou hadst found him amongst the cues: for thy words therefore, which thou hast

Iere. 17.

(b) A great idol of the Moabites. Num. 21. v. 29. 3 Reg. 11. v. 7. 33. & 44. Reg. 2. 3. v. 13 shall be ouerthrowne; to shew the vanitie in trusting to false Gods.

(c) The Kingdom of the tenne tribes trusted as vainely in their calf set vp by Jeroboam in Bethel. 3. Reg. 12.

(d) Moabites descending from Lot, Abrahams nephew derided their kinned in miseries, and are therefore more severely punished.

3. Reg. 12. 12. 15.

spoken against him, thou shalt be led captiue. 28. Leauē the cities, and dwell in the rocke ye inhabitants of Moab, and be ye as a doue making her nest in the highest mouth of the hole. 29. We haue heard the pride of Moab, he is proude exceedingly: his haughtines, and arrogancie, and pride, and loftines of his hart. 30. I know, saith our Lord, his boasting: and that the strength thereof is not according to it, neither hath it endeauoured to doe according to that which it was able. 31. Therefore wil I waile vpon Moab, and to al Moab wil I crie, to the men (i) of the earthen wal that lament. 32. Of the mourning of Iazer I wil weepe to thee, O vineyard of Sabana: thy branches haue passed over the sea, they are come euen to the sea of Iazer: the spoiler hath violently entred vpon thine haruest, and thy vintage. 33. Ioy and gladnes is taken away out of Carmel, and out of the Land of Moab, and the wine out of the presses I haue taken away: the treader of the grape shal not sing the accustomed cheertul note. 34. From the crie of Hesebon vnto Eleale, and Iasa, they haue giuen their voice: fro Segor to Oronaim, an heifer of three yeares old: the waters also of Netrim shal be verie il. 35. And I wil take away from Moab, saith our Lord, him that offereth in the excelses, and that sacrificeth to his Gods. 36. Therefore shal my hart found to Moab as a shaulme: and my hart shal giue the sound of shaulmes to the men of the earthen wal: because he hath done more then he could, therefore haue they perished. 37. For euerie head (f) baldnes, and euerie beard shal be shauen: in al hands binding together, & vpon euerie backe cloth of haire. 38. Vpon al the house tops of Moab, & in the streets thereof al mourning: because I haue broken Moab as an vnprofitable vessel, saith our Lord. 39. How is it ouercome, & they haue howled? How hath Moab cast downe the necke, and is confounded? And Moab shal be in derision, and for an example to al round about him. 40. Thus saith our Lord: Behold he shal flye as an eagle, and shal stretch forth his wings to Moab. 41. Carioth is taken, and munitions are wonne: and the hart of the valiants of Moab in that day, shal be as the hart of a woman in trauel. 42. And Moab shal cease to be a people: because he hath gloried against our Lord. 43. Feare, and pit, & snare vpon thee O inhabiter of Moab, saith our Lord. 44. He that shal flye from the face of feare, shal fall into the pitte: and he that shal come vp out of the pitte, shal be taken in the snare: for I wil bring vpon Moab the yeare of their visitation, saith our Lord. 45. They stood in the shadow of Hesebon that fled from the snare: because there came a fire out of Hesebon, and a flame out of the middes of Sehon, and it hath deuoured part of Moab, and the top of the children of tumult. 46. Woe to thee Moab, thou hast perished, O people of Chamos: because thy sonnes are taken, and thy daughters into captiuitie. 47. And I wil conuert the captiuitie of Moab (g) in the last daies, saith our Lord. Hitherto the iudgements of Moab.

Isa. 16.

Isa. 15.
Exec. 7.

Isa. 24.

Rom.
8.

(e) Men that brag of more strength then they haue, are resembled to an earthen wal, 2. 36.

(f) Amongst the Iewes and others in these parts, cutting of their haire was a signe of mourning, but with the Romans contrariwise mourners suffered their haire grow long. Cicero Orat. pro Pub Sillio, & pro Cn. Plancio.

(g) All Nations shal be conuerted to the Church of Christ. For other conuersion of Moab, Amniō, Elam, or the like, is not recorded in holy scripture, nor other historie.

C H A P. XLIX.

The like vastation of Ammon (6. who shal be againe restored.) 7. destruction of Idumea: 27. of the Syrians, 28. Agarenes, 34. and Elavites: 39. whose captiuitie shal at last be released.



O the children of Ammon. Thus saith our Lord: Why, (a) hath Israel no children? or hath he not an heire? Why then hath (b) Melchom by inheritance possessed Gad: and his people dwelt in his cities? 2. Therefore behold the daies come saith our Lord: and I wil make the noise of battel to be heard vpon Rabbath the children of Ammon, and it shal be destroyed into an heape, and her daughters shal be burnt with fire, & Israel shal possesse his possessours, saith our Lord. 3. Howle Hesebon, because Hai is wasted. Crie ye daughters of Rabbath, gird your selues with clothes of haire: mourne and goe about by the hedges: because Melchom shal be led into transmigration, his Priests, and his Princes together. 4. What gloriest thou in the valleyes? thy valley hath flowed away ô delicate daughter, which didst trust in thy treasures, & saidst: Who shal come to me? 5. Behold I wil bring terrour vpon thee, saith our Lord the God of hosts, from al that are round about thee: & you shal be dispersed euerie one from an others sight, neither shal there be anie to gather together them that flye. 6. And after these things I wil make the captiues of the children of Ammon to returne, saith our Lord. 7. To Idumea. Thus saith the Lord of hosts: (c) Why is wisdom no more in Theman? Counsel is perished from the children: their wisdom is become vnprofitable. 8. Flye and turne your backes, goe downe into the gulfe ye inhabitants of Dedan: because I haue brought the perdition of Esau vpon him, the time of his visitation. 9. If the grape gatherers had come vpon thee, they had not left a cluster: if theeues in the night, they had taken that should suffice them. 10. But I haue discovered Esau, I haue revealed his secrets, and he can not be concealed: his seed is wasted, and his brethren, and his neighbours, and he shal not be. 11. Leauē thy pupils: I wil make them liue: and thy widowes shal hope in me. 12. For thus saith our Lord: Behold they whose iudgement was not to drinke the cup, drinking shal drinke: and shalt thou be left as innocent? thou shalt not be innocent, but drinking thou shalt drinke. 13. Because I haue sworne by myself, saith our Lord, that Bosra shal be into desolation, & into reproch, and into a desert, and into malediction: and al her cities shal be into euerlasting desolations. 14. I haue heard a bruit from our Lord, & a legate is sent to the Nations: Gather your selues together, and come against her, and let vs rise vp into battel.

Abdiæ
v. 1.

(a) When the ten tribes were carried into captiuitie, the Ammonites possessed the inheritance of Gad by intrusion, as next neighbours, & and of their kindred, as though al the Israellites had been vtterly destroyed.

(b) And therefore God expostulateth this iniurie and absurditie, that the people of Melchom, the idol of the Ammonites (4. Reg. 23.) should inuade the inheritance of his owne people.

(c) The Idumeans were worldly wise, but became foolish in the way of seruing God.

15. For behold I haue made thee a litle one in the Gentils, contemptible among men. 16. Thine arrogancie hath deceiued thee, and the pride of thy hart: which dwellest in the caues of the rocke, and endeauourest to apprehend the height of the hil. whē thou shalt exalt thy nest as an eagle, thence wil I bring thee downe, saith our Lord. 17. And Idumca shal be desolate: euerie one that shal passe by it, shal be (d) astonished, & shal hisse vpon al the plagues thereof. 18. As Sodome is ouerthrowen and Gomorrah, and her neighbours saith our Lord: there shal not a mā dwel there and there shal no sonne of man inhabite it. 19. Behold as a lion he shal come vp from the pride of Iordan, to the strong beautifulnes: because I wil make him runne solemly to her: & who shal be a chosen one whom I may appoint ouer her: for who is like to me: and who shal abide me? and who is this Pastour that can resist my countenance? 20. Therefore heare ye the counsel of our Lord, which he hath taken concerning Edom: and his cogitations, which he hath thought concerning the inhabitants of Theman: If the litle ones of the flock shal not cast them downe, if they shal not destroy their habitation with them. 21. At the voice of their ruine the earth is moued: the crie of their voice is heard in the Red-sea. 22. Behold he shal come vp as an eagle, & flye out: and he shal spred his wings ouer Bosra: and the hart of the strong of Idumca shal be in that day, as the hart of a woman in trauel. 23. (e) To Damascus: Emath is cōfounded and Arphad: because they haue heard a verie il bruit, they are troubled in the sea: for carefulnes it could not be quiet. 24. Damascus is vndone, she is turned into flight, trembling hath apprehended her: anguish and sorowes haue held her as a woman in trauel. 25. How haue they forsaken the laudable citie, the citie of ioy! 26. Therefore shal her yong men fal in her streets: and al the men of warre shal be silent in that day, saith the Lord of hosts. 27. And I wil kindle a fire in the wal of Damascus, and it shal deauour the wals of Benadad. 28. (f) To Cedar, and to the Kingdoms of Asor, which Nabuchodonosor the King of Babylon hath stricken. Thus saith our Lord: Arise, & goe ye vp to Cedar, and waste the children of the East. 29. They shal take their tabernacles, and their flocks: their cortines, and al their vessels, & their camels they shal take to them: and they shal cal vpon them feare round about. 30. Fly yee, get away speedily, sit in deepe pits you that inhabite Asor, saith our Lord: for Nabuchodonosor the King of Babylon hath taken counsel against you, & hath deuised deuises against you. 31. Arise, and goe vp to the nation that is quiet, and that dwelieth confidently, saith our Lord, they haue neither doors, nor barres: they dwel alone. 32. And their camels shal be into spoile, & the multitude of beafts for a pray: and I wil disperse them into euerie winde, which haue their heare poled: and from euerie confine of theirs, I wil bring destruction vpon them, saith our Lord. 33. And Asor shal be for an habitation of dragons, desolate for euer: there shal no man tarie there, nor sonne of man inhabite it. 34. The word of our Lord that was made to Ieremias

Abd. v.
4.

Gen 19
Ire. 50.

Iob. 41.

(d) As exceſſiue marueling at ſtrange and v. expected euent, maketh men to be *astoniſhed*: ſo if the ſame doe pleaſe them, they *hiſſe* therat, ſignifying contempt. *Termes of ſen*
uſed by this Prophe.

(e) This Prophecie perteineth to Syria, wherof Damascus is the chief citie. *Iſa 7. v. 8.*

(f) Cedar was one of Iſmaels ſonnes, and Asor the chief citie of the Agarens, to whom this Prophecie perteineth.

(g) The Ælamites inhabiting in a part of Persia, did assist the Chaldees against the Iewes, and therefore were punished.

(h) This & the like Prophecies, are vnderstood of the conuersion of the Gentils to Christ: begun to be fulfilled when the Holy Ghost descended. *Act. 2. v. 7.*

the Prophet against (g) Ælam, in the beginning of the Kingdom of Sedecias King of Iuda, saying: 35. Thus saith the Lord of hosts: Behold I wil breake the bow of Ælam, and their chiefe strength. 36. And I wil bring vpon Ælam the foure winds from the foure coasts of heauen: and I wil scatter them into al these winds: and there shal not be a nation, to which the fugitiues of Ælam shal not come. 37. And I wil make Ælam to feare before his enemies, and in the sight of them that seek their life: and I wil bring euil vpon them, the wrath of my furie, saith our Lord: and I wil send the sword after them, til I consume them. 38. And I wil set my throne in Ælam, and destroy Kings and Princes from thence, saith our Lord. 39. (b) But in the last daies I wil cause the captiues of Ælam to returne, saith our Lord.

C H A P. L.

Babylon which afflicteth the Israelites in captiuitie, 4. after their reduction into their countrie, 8. shal be vicerly destroyed.

(a) Babylonians & other Chaldees the greatest enemies of the Iewes were at last ouerthrowne by the Medes and Persians.

(b) Bel & Merodach greatest idols of the Chaldees could neither saue their clients nor themselves.

(c) The Iewes Returning frō captiuitie wept for ioy; as Ioseph did seeing his brethen. *Gen. 42. 43. & 45.*

(d) The Medes and Persians dwelling on the North of Babylon ouerthrow al Chaldaea.

THE word that our Lord that spoken (a) of Babylon, and the Land of the Chaldees in the hand of Ieremie the Prophet. 2. Declare among the Gentils, and make it heard, lift vp a signe: proclame and conceale it not; say: Babylon is taken, (b) Bel is confounded, Merodach is overcome, their sculptsils are confounded, their idols are overcome. 3. Because a nation is come vp against them from the North, which shal bring her Land into desolation: and there shal be none to dwel therein, from man euen to beast, and they are remoued, and gone away. 4. In those daies, and in that time saith our Lord, the children of Israel shal come, they and the children of Iuda together: walking and (c) weeping they shal hasten, and shal seek the Lord their God. 5. Into Sion they shall aske the way, their faces hitherward. They shal come, and shal be ioyned to our Lord by an euerlasting couenant, which shal by no obliuion be abolished. 6. My people is become a lost flock, their Pastours haue seduced them, & haue made them wander in the mountaynes: they haue passed frō mountayne to hill, they haue frōgotten their couch. 7. Al that found them, haue eaten them: and their enemies said: We haue not sinned: because they haue sinned to the Lord the beautie of Iustice, and to the Lord the expectation of their fathers. 8. Depart out of the middes of Babylon, and goe forth out of the land of the Chaldees: and be ye as kiddes before the flock. 9. Because loe I rayse vp, and wil bring into Babylon an assemblie of great nations from the land of (d) the North: and they shal be prepared against her, and thereby she shal be taken: his arrow as a valiant mans that is a killer, shal not re-

*Ira. 13.
& 21.*

turne voide. 10. And Chaldea shal be for a praye: al that waste it shal be filled, saith our Lord. 11. Because you reioyce, and speake great things, spoyling mine inheritance: because you are powred out as calues vpon the grasse, and you haue beloued as buls. 12. Your (e) Mother is confounded exceedingly, and made euen with the dust, she that bare you: behold she shal be the last among the Gentils, desolate, without accesse, and drie. 13. Of the wrath of our Lord it shal not be inhabited, but shal be brought wholly into desolation: euerie one that shal passe by Babylon, shal be astonished, and shal hisse vpon al the plagues thereof. 14. Be prepared against Babylon round about al ye that bend bow, ouerthrow her, spare not arrowes: because she hath sinned to our Lord. 15. Crie against her, she hath giuen the hand euerie where, her foundations are fallen, her wals are destroyed, because it is the vengeance of our Lord. Take vengeance of her: as she hath done, so doe to her. 16. Destroy the sower out of Babylon, and him that holdeth the sickle in the harvest time: at the face of the sword of the (f) doue euerie man shal returne to his people, and euerie one shal fly to his owne land. 17. Israel is a flock dispersed, lyons haue cast him out: first the King (g) of Assur did eate him: last this Nabuchodonosor the King of Babylon hath spoyled his bones. 18. Therefore thus saith the Lord of hosts the God of Israel: Behold I wil visite the King of Babylon and his land, as I haue visited the King of Assur: 19. and I wil bring Israel againe to his habitation: and Carmel shal be fed, and Bafan, and in mount Ephraim, and Galaad his soule shal be filled. 20. In those daies, and in that time, saith our Lord, the iniquitie of Israel shal be sought, and it shal not be: and the sinne of Iuda, and it shal not be found: because I wil be propitious to them, whom I shal leaue. 21. Ascend vpon the land of them that rule, and visite vpon the inhabitants thereof, destroy, and kil the things that are behind them, saith our Lord: and doe according to al things that I haue commanded thee. 22. A voice of battel in the land, and great destruction. 23. How is the hammer of the whole earth broken, and destroyed? how is Babylon turned into a desert among the nations? 24. I haue snared thee, and thou art taken Babylon, and thou knewest it not: thou art found & apprehended, because thou hast prouoked our Lord. 25. Our Lord hath opened his treasure, and brought forth the vessels of his wrath: because the Lord the God of hosts hath a worke in the land of the Chaldees. 26. Come ye vnto her from the the vitermost borders, open that they may goe forth that shal tread her downe: take the stones out of the way, & bring it into heaps, & kil her: neither let there be anie thing left. 27. Destroy al her valiats, let the descend into slaughter: woe vnto them, because their day is come, the time of their visitation. 28. A voice of them that flye, and of them that haue escaped out of the land of Babylon: to tel in Sion the reuenge of the Lord our God, the reuenge of his temple. 29. Declare ye against Babylon to verie manie, to al that bend bow: stand together against her round about, and let none escape:

(e) The whole countrie of Chaldea is made a prey to the spoylers.

(f) God resembled to a doue in meeknes, is seuerer when he punisheth enormous sinners, ch. 25. v. 38. & 46. v. 16. Or, the King of Babylon is resembled to a doue for his swiftnes.

(g) The Assirians led the ten tribes into captiuitie. 4. Reg. 18. and the Chaldees the two tribes. 4. Reg. 25.

repay her according to her worke : according to al things, that she hath done, doe ye to her : because she is erected against our Lord, against the holie one of Israel. 30. Therefore shal her yongmen fal in her streets : and al her men of warre shal hold their peace in that day, saith our Lord. 31. Behold I to thee thou proud one, saith our Lord the God of hosts: because thy day is come, the time of thy visitation. 32. And the proud shal fal, and tumble downe, and there shal be none to raise him vp : and I wil kinde a fire in his cities, and it shal deuoure al things round about him. 33. Thus saith the Lord of hosts: (b) The children of Israel, and the children of Iuda susteyne calumnie together : al that haue taken them, hold them, they wil not let them goe. 34. Their (i) strong redeemer, the Lord of hosts is his name, in iudgement wil defend their cause, to terrifie the land, and to stirre vp the inhabitants of Babylon. 35. The sword to the Chaldees, saith our Lord, & to the inhabitants of Babylon, and to her Princes, and to her wise men. 36. The sword to her diuiners, who shal be foolish: the sword to her valiants, who shal be afraid. 37. The sword to his horses, and to his chariots, and to al the common people, that is in the middes of her : and they shal be as women : the sword to her treasures, which shal be spoyled. 38. There shal be drought vpon her waters, and they shal be dryed vp : because it is a land of sculptsils, and they glorie in monstrous things. 39. Therefore shal the dragons dwel with the foolish murderers : and the oltriches shal dwel in it : and it shal no more be inhabited for euer, neither shal it be built euen to generation and generation. 40. As our Lord ouerthrew Sodom and Gomorrha, and the neighbours thereof, saith our Lord: there shal no man dwel there, & somme of man shal not inhabite it. 41. Behold a people commeth from the North, and a great nation, and manie Kings shal rise from the ends of the earth. 42. They shal take bow and shield : they are cruel & vnmerciful : their voice shal sound as the sea, and they shal mount vpon horses: as a man prepared to battel against thee, ô daughter of Babylon. 43. The King of Babylon hath heard the same of them, and his hands are dissolved: anguish hath caught him, sorow as a woman in trauel. 44. Behold (k) as a lion he shal come vp (l) from the pride of Iordan to the strong beautifulnes : because I wil make him runne sodenly to her : and who shal be a chosen one, whom I may appoint ouer her? For who is like to me? and who shal abide me? and who is this Pastour, that can resist my countenance? 45. Therefore heare ye the counfel of our Lord, which he hath conceiued in his minde against Babylon: and his cogitations, which he hath thought vpon the land of the Chaldees : vnles the litle ones of the flocks shal plucke them downe, vnles their habitation shal be destroyed with them. 46. At the voice of the captiuitie of Babylon the earth is moued, and the crie is heard amongst the Nations.

(b) Al the Iewes of both Kingdomes being holden captiues in strong hands, were redeemed by a stronger arme, by God himself.

(k) As the King of Babylō like aliō destroyed and deuoured others: so at last others destroyed him; and al his forces comming suddenly vpon him.

(l) As when Iordan swelling ouerfloweth the land.

Gen. 19.

Iob. 41.

Apoc. 16.

C H A P. L I.

More miseries shal fal vpon Babylon (11. by the Medes) with destruction of her idols.

THVS saith our Lord : (a) Behold I wil raise vpon Babylon and vpon the inhabitants thereof, which haue lifted vp their hart against me , as it were a pestilent wind. 2. And I wil send vpon Babylon fanners , and they shal fanne it , and shal destroy her land : because they are come vpon her on euerie side in the day of her affliction. 3. Let not him that bendeth bend his bow , and led not him goe vp that is in * a brigandin , spare not her yong men , kil al her host. 4. And the slaine shal fal in the land of the Chaldees , and the wounded in the countries thereof. 5. Because Israel and Iuda haue not been left as a widow of their God the Lord of hosts: but their land hath been replenished with sinne from the holie one of Israel. 6. Flye ye out of the middes of Babylon, and let euerie one saue his owne life, hold not your peace vpon her iniquitie : because it is the time of reuenge from our Lord, he wil requite her the like. 7. Babylon is a golden cup in the hand of our Lord , inebriating al the earth : of her wine haue the Nations drunke, and therefore they are in commotion. 8. Babylon is fallen sodainly , and is destroyed : houle ye vpon her , take refine for her sorow, if perhaps she may be healed. 9. We haue cured Babylon, & she is not healed: let vs forsake her, and let vs goe euerie man to his owne land : because her iudgement hath reached euen to the heauens , & is lifted vp vnto the clouds. 10. Our Lord hath brought forth our iustices: come, and let vs tel in Sion the worke of the Lord our God. 11. Make sharpe the arrowes, fil the quiuers : our Lord hath raysted vp the spirit of the Kings of the Medes: and against Babylon his minde is to destroy it , because it is the reuenge of our Lord , the reuenge of his temple. 12. Vpon the wals of Babylon lift vp the ensigne , increase the watch : set vp watchmen, prepare embushments : because our Lord hath meant, and hath done whatsoeuer he spake against the inhabitants of Babylon. 13. Thou that dwellest vpon manie waters , rich in treasures : thine end is come within a foot of thy cutting off. 14. The Lord of hosts hath sworne by his soule : that I wil replenish thee with men as it were with the locust , and vpon thee shal the merie shout be song. 15. He that made the earth in his strength , hath prepared the world in his wisdom , and with his prudence stretched out the heauens. 16. He giuing a voice , the waters are multiplied in heauen : who listeth vp the clouds from the extreme part of the earth , lightnings he hath turned into rayne : and he hath brought forth the winde

(a) In al this chapter the Prophet amplifieth the same he writ in the chapter precedent of the viter destruction of Babylon.

* a coate of ma'e.

2. Cor. 6

Isa. 21.
Apoc. 14.

Amos 6.

out of his treasures. 17. Euerie man is become a foole by knowledge: euerie metall caster is confounded in his sculptril, because his casting is counterfet, neither is there spirit in them. 18. They are vaine works, and worthie to be laughed at, in the time of their visitation they shal perish. 19. The portion of Iacob is not as these things: because he that made all things he it is, and Israel is the scepter of his inheritance: the Lord of hostes is his name. 20. Thou doest knock together the vessels of warre for me, and I wil knock together in thee the Gentils, and I wil destroy in thee Kingdōs: 21. And I wil breake in thee the horse, & his rider: and I wil knock together in thee the chariot, and the rider thereof. 22. And I wil knock together in thee man and woman, and I wil knock together in thee the old man and the child, and I wil knock together in thee the yong man yong man & the virgin: 23. and I wil knock together in thee the Pastour and his flock, and I wil knock together in thee the husbandman and his drawing cattle, and I wil knock together in thee the Dukes and Magistrates. 24. And I wil render to Babylon, and to all the inhabitants of Chaldee al their euil, that they haue done in Sion, before your eyes, saith our Lord. 25. Behold I to thee thou pestiferous mountaine, saith our Lord, which corruptest the whole earth: and I wil stretch out my hand vpon thee, and wil rote thee out of the rocks, & wil giue thee to be a mountayne of burning. 26. And they shal not take of thee a stone for the corner, and a stone for foundations, but thou shalt be destroyed for euer, saith our Lord. 27. Lift ye vp an ensigne in the land: sound with the trumpet among the Gentils (b) sanctifie the Gentils vpon her: declare against her to the Kings of Atarat, Menni, and Ascenez: number Taphsar against her, bring the horse as the stinging locust. 28. Sanctifie the Gentils against her, the Kings of Media, the Dukes thereof, & al the Magistrates thereof, and al the land of his dominion. 29. And the land shal be in a commotion, and shal be troubled: because the cogitation of our Lord shal awake against Babylon, to lay the Land of Babylon desert and inhabitable. 30. The valiants of Babylon haue ceased from batrel, they haue dwelt in holds: their strength is deuoured, and they are become as women: her tabernacles are burnt, her barres are broken. 31. A runner shal come to meet the runner, and messenger to meet messenger: to tel the King of Babylon that his citie is taken from one end to the other: 32. and the fords are taken before hand, and the fennes be burnt with fire, and the men of warre betroubled. 33. Because thus saith the Lord of hostes, the God of Israel: The daughter of Babylon is as a barne floore, the time of her threshing: yet a litle, and the time of her reaping shal come. 34. (c) Nabuchodonosor the King of Babylon hath eaten me, he hath deuoured me: he hath made me as an emptie vessel: he hath swallowed me vp as a dragon, he hath filled his bellie with my tendernes, and hath cast me out. 35. Iniquitie against me, and my flesh vpon Babylon, saith the habitation of Sion: and my blood vpon the

inhabitants

(b) Cal together al nations by publike proclamation to fight against Babylon.

(c) Sion in behalfe of al the Iewes, sheweth that the Chaldees are iustly plagued, for their crueltie against Gods people.

inhabitants of Chaldee, saith Ierusalem. 36. Therefore thus saith our Lord: Behold I wil iudge thy cause, and wil reuenge thy vengeance, & I wil make her sea desolate, & wil drie vp her vayne. 37. And Babylon shal be into heaps, the habitation of dragons, astonishment, and hissing, because there is not an inhabiter. 38. They shal roare together as lions, they shal shake the manes as the whelps of lions, 39. In their heate I wil set their drinke: and I wil make them drunke, that they may be drouse, and sleepe an euerlasting sleepe, and not arise, saith our Lord. 40. I wil leade them as lambs to be a victime, and as rammes with kids. 41. How is Sefach taken, and the noble one of al the earth apprehended? How is Babylon become an astonishment among the Gentils? 42. These a is come vpon Babylon: she is couered with the multitude of the waues thereof. 43. Her cities are become an astonishment: a land inhabitable and desolate, a land wherein none can dwel, nor forme of man may passe by it. 44. And I wil visite vpon Bel in Babylon, and I wil cast out of his mouth that which he had swallowed: and the Gentils shal no more runne together vnto him, for the wal also of Babylon shal fal. 45. Goe out of the middes of her my people: that euerie one may saue his life from the wrath of the furie of our Lord. 46. And lest perhaps your harts faint, and ye feare the bruit, that shal be heard in the land: and there shal come a bruit in the yeare, & after this yeare a bruit: and iniquitie in the land, & ruler vpon ruler. 47. Therefore behold the daies come, and I wil visite vpon the sculptsils of Babylon: and al her land shal be confounded: and al her slaine shal fal in the middes of her. 48. And the heaueus and the earth shal prayse vpon Babylon, & al things that are in them: because spoylers shal come to her from the North, saith our Lord. 49. And as Babylon caused that there should fal slaine in Israel: so of Babylon there shal fal slaine in the whole land. 50. You that haue escaped the sword, come, stand not: remeber our Lord a farre off, and let Ierusalem ascend vpō your hart. 51. We are confounded, because we haue heard reproch: ignominie hath conered our faces: because strangers are come vpon the sanctification of the house of our Lord. 52. Therefore behold the daies come, saith our Lord: & I wil visite vpon her sculptsils, and in al her land the wounded shal roare. 53. If Babylon shal ascend vp into heauen, and stablish her strength on high, frō me there shal come wasters of her, saith our Lord. 54. A voice of crying from Babylon, and great destruction from the Land of the Chaldees: 55. because our Lord hath wasted Babylon, and destroyed out of it the great voice: & their waues shal sound as manie waters: their voice hath giuen a sound. 56. Because the spoyler is come vpon her, that is, vpon Babylon, & her valiants are apprehended, & their bow is weakened: because the strong reuenger our Lord rendring wil repay. 57. And I wil inebriate her Princes, & her wise men, & her Dukes, and her magistrates, and her valiants: and they shal sleepe an euerlasting sleepe, and shal not awake, saith the King, the Lord of hosti-

is his name. 58. Thus saith the Lord of hosts : That most brode wal-
of Babylon by vndermyning shal be vndermined , and her high gates
shal be burnt with fire , and the labours of the peoples shal come to
nothing , and of the nations shal be into the fire , & shal perish. 59. The
word that Ieremie the Prophet commanded Saraias the sonne of Ne-
rias , the sonne of Maasias , when he went with Sedecias the King into
Babylon , in the fourth yeare of his Kingdom : and Saraias was (d) the
Prince of Prophecie. 60. And Ieremie wrote al the euil , that was to
come vpon Babylon in one Book : al these words , that are written
against Babylon. 61. And Ieremie said to Saraias : When thou shalt
come into Babylon , and shalt see , & shalt reade al these words , 62. thou
shalt say : Lord thou hast spokē against this place to destroy it : that there
be none to inhabite it from man euen vnto beast , and that it be a perpe-
tual wildernesse. 63. And when thou shalt haue finished reading this
Book , thou shalt tye a stone to it , and shalt throw it into the middes of
Euphrates : 64. and thou shalt say : So shal Babylon be drowned , and
she shal not rise vp from the face of the affliction , that I wil bring vpon
her , and she shal be dissolued. (e) Hitherto the words of Ieremie.

(d) This Saraias
was a principal
Leuite, to who
it perteyned
to read and pu-
blish the words
and writing of
Prophets.

(e) Thus much
Ieremie Pro-
phecied a-
gainst Baby-
lon.

CHAP. LII.

*A Recapitulation of the taking of Ierusalem after two yeares siege. 7. King Se-
decias taken in flight, 10. his children slaine before his eyes , with other no-
bles, 11. his eyes put out , and so lead into Babylon, 12. the Temple , the Pa-
lace, and other houses burnt, the people cased into captiuitie (15. few exce-
pted to til the land) 17. the two brasen pillars, lauatorie, and al the treasure
taken away. 24. Al the captiues at diuers times foure thousand six hundred.
31. Finally King Ioachim is exalted in the court.*

This whole
historic is writ-
ten more large-
ly in the two
last chapters of
the fourth
book of Kings:
& in the last of
Paralippome-
non.



ACHILD of one and twentie yeares was Sedecias when
he began to reigne : and eleuen yeares he reigned in Ieru-
salem : and the name of his mother was Amital , the
daughter of Ieremie of Lobna. 2. And he did euil in the
eyes of our Lord , according to al things that Ioachim had
done. 3. Because the furie of our Lord was against Ierusalem , & against
Iuda , til he cast them away from his face : and Sedecias reuolted from
the King of Babylon. 4. And it came to passe in the ninth yeare of
his reigne , in the tenth month , the tenth of the month , came Na-
buchodonosor the King of Babylon , himself and al his armie against
Ierusalem , and they besieged it , and built against it munitions round
about. 5. And the citie was besieged vntil the eleuenth yeare of King
Sedecias. 6. And in the fourth month , the ninth of the month , a fa-
mine possessed the citie : and there were no victuals for the people of
the land. 7. And a breach was made into the citie , and al the men of

warre fled, and went out of the citie in the night by the way of the gate that is between the two wals, and leadeth to the Kings garden (the Chaldees besieging the citie round about) & they departed by the way, that leadeth into the wildernes. 8. But the armie of the Chaldees pursued the King: and they apprehended Sedecias in the desert, which is beside Iericho: and al his trayne fled scattering from him. 9. And when they had taken the King, they brought him to the King of Babylon into Reblatha, which is in the land of Emath; and he spake to him iudgements. 10. And the King of Babylon killed the soones of Sedecias before his eyes: yea & al the Princes of Iuda he slew in Reblatha. 11. And he plucked out the eyes of Sedecias, & bound him with fetters; & the King of Babylon brought him into Babylon: and he put him in the prison-house euen to the day of his death. 12. And in the fifth month, the tenth of the month, the same is the nineteenth yeare of Nabuchodonosor the King of Babylon: came Nabuzardan the Prince of the warfare, who stood before the King of Babylon in Ierusalem. 13. And he burnt the house of our Lord, and the Kings house, and al the houses of Ierusalem, and euerie great house he burnt with fire. 14. And al the host of the Chaldees that was with the Prince of the warfare, destroyed al the wal of Ierusalem round about. 15. But of the poore of the people, and of the rest of the vulgar sort, which remayned in the citie, and of the fugitiues, that were fled to the King of Babylon, and the rest of the multitude, Nabuzardan the Prince of the warfare transported. 16. But of the poore of the land Nabuzardan the Prince of warfare left some to be dressers of vineyards, and husbandmen. 17. The brazen pillars also, that were in the house of our Lord, and the feet, and the sea of brasse, that was in the house of our Lord, the Chaldees brake: and they tooke al the brasse of them into Babylon. 18. And the kettles, and the fleshhooks, and the psalteries, and the phials, and the litle mortars, and al the brazen vessels, that had been in the ministrie, they tooke: 19. and the water pots, and the censars, and the pitchers, and the basins, and the candlesticks, & the mortars, & the goblets as manie as of gold, of gold, & as manie as of siluer, of siluer, did the Prince of the warfare take: 20. and two pillars, & one sea, & twelue oxen of brasse, that were vnder the feet, which King Salomon had made in the house of our Lord: there was no weight of the brasse of al these vessels. 21. And concerning the pillars, there were eighteen cubits of height in one pillar: & a corde of twelue cubits did compasse it about: moreouer the thicknes thereof, of foure fingers, and within it was holow. 22. And the litle heads of brasse vpon both: the height of one litle head, of fise cubits: and the litle nettes, and the pomegranates vpon the crowne round about, al of brasse. Likewise of the second pillar, & the pomegranates. 23. And there were nintie six pomegranates hanging downe: and al the pomegranates an hundred, were compassed with litle nets. 24. And the master of the warfare tooke Saraias the chiefe Priest, and Sophonias the second Priest:

3. Reg. 7:

and the three keepers of the entrie. 25. And of the citie he tooke one eunuch, that was chiefe ouer the men of warre : and seuen men of them, that saw the Kings face, that were found in the citie : and a scribe the captayne of the souldiers, who tryed the yong souldiers : and three score of the people of the land, that were found in the middes of the citie. 26. And Nabuzardan the Prince of the warfare tooke them, and he brought them to the King of Babylon into Reblatha. 27. And the King of Babylon struck them : and he killed them in Reblatha in the land of Emath : and Iuda was transported from his land. 28. This is the people, which Nabuchodonosor transported : In the seuenth yeare, Iewes three thousand and twentie three. 29. In the eighteenth yeare of Nabuchodonosor from Ierusalem soules eight hundred thirtie two. 30. In the three and twentith yeare of Nabuchodonosor, Nabuzardan the Prince of the warfare transported of the Iewes seuen hundred fourtie five soules. al the soules therfore were foure thousand six hundred. 31. And it came to passe in the seuen and thirtith yeare of the transmigration of Ioachin the King of Iuda, the twelfth month, the five and twentieth of the month, Euilmerodach the King of Babylon lifted vp in the very yeare of his reigne, the head of Ioachin the King of Iuda, and he brought him out of the prison house. 32. And he spake with him good things, & he sette his throne aboue the thrones of the Kings, that were after himself in Babylon. 33. And he changed his prison garments, and he did eate bread before him alwaies al the daies of his life. 34. And his allowance of meate, a continual prouision of meate was giuen him by the King of Babylon, euerie day a certaine, euen vnto the day of his death, al the daies of his life.



* * * * *

THE ARGUMENT

OF IEREMIES

LAMENTATIONS.

2. Paral.
15. v. 25.



THESE Lamentations, in Greek called Threni, and by the Hebrew Rabbins intituled Cinoth, were written by Ieremie before the greatest part of his other Prophecies (as seemeth most probable to S. Ierom) and were first songe at the death of Iosias King of Iuda. Againe when King Sedecias with manie others were taken captiues, manie also slaine, and the Temple and citie of Ierusalem destroyed. But most especially he propheciethe the Iewes miserable estate, and iust cause of Lamentation after Christs comming, and their reiecting him. And therefore his Church singeth the same in the Anuersarie, or Commemoration of his Passion and Death, and most piously inuitedh al sinners, both Iewes and Gentils, to returne vnto Christ our Redeemer, saying: Ierusalem, Ierusalem conuertere ad Dominum Deum tuum. In this litle booke the diligent reader wil easely obserue manie doleful pathetical speeches, powred out from a pensie hart, as in great calamities it commonly happeneth, with litle connexion of sentences, but otherwise foure whole chapters are very artificially compiled in verse, not by number of times, with measure of long & short syllables, as the Greeks & Latins vse, but after the Hebrew manner, obseruing number of syllables, and beginning euerie verse with a distinct letter, from the first to the last in order, with some smal varietie, of the Hebrew Alphabet. Doubtles with great mysseries, as S. Ierom iudgeth, and therefore explicateth the significations, and certaine connexions of the two and twentieth Hebrew letters: as we haue noted vpon the 118. Psalm: but aboue the capacitie of our vnderstanding. In the last chapter the Prophet omitting the obseruation of initial letters, in twentieth two verses prayeth lamentably, as the whole people shal pray in captiuitie.

It is probable that the Lamentations were written before his other Prophecies.

Doleful speeches are commonly vttered without connexion of sentences.

These Lamentations are artificially composed. And besides the historical sense conteyne hidden mysseries.



T H E
T R E N E S,
THAT IS TO SAY,
THE LAMENTATIONS
OF I E R E M I E
THE P R O P H E T.

* These words are not Ieremias, but added by the 70. or other Interpreter, as a Preface to his Lamentations. The miserable change in Ierusalem made the beholders astonished.

* And it came to passe, after that Israel was brought into captiuitie, and Ierusalem was desolate, Ieremie the Prophet sate weeping, and he mourned with this lamentation vpon Ierusalem, and with a pensiue mind sighing, and wayling he sayd.

C H A P. I.

HOW doth the citie full of people, sit solitarie: how is the ladie of the Gentils become as a widow: the principesse of prouinces is made tributarie?

Aleph.

2. Weeping she hath wept in the night, and her teares are on her cheeks: there is none to comfort her of al her deare ones: al her freinds haue despised her, and are become her enemies.

Beth.

3. Judas is (a) gone into transmigration because of affliction, and the multitude of bondage: she hath dwelt among the Gentils, neither hath she found rest: al her persecuters haue apprehended her within the straites.

Ghimel.

4. The waies of Sion mourne, because there are none that come to the solemnitie: al her gates are destroyed: her Priests sighing: her virgins lothsome, and herself is oppressed with bitternes.

Daleth.

5. Her aduersaries are made (a) in the head, her enemies are enriched: because our Lord hath spoken vpon her for the multitude of her iniquities: her litle ones are led into captiuitie, before the face of the afflicter.

He.

6. And from the daughter of Sion al her beautie is departed: her Princes are become as (c) rammes not fynding pastures: and they are gone without strength before the face of the purtuer.

Vau.

(a) Some Iewes seeing their brethren led captiues into Babylon, we into Ægypt, but there also were in miserie.
(b) It is a desolate miserie when enemies obtaine domination.
Flying from place to place to seek reliefe.

7. Ierusalem

Zain.

7. Ierusalem hath remembred the dayes of her affliction, and pre-
uatication of al her things worthie to be desyred, which she had from
the daies of old, when her people fel in the enimies hand, and there was
no helper: the enimies haue seen her, and haue scorned her sabbaths.

Herb.

8. Ierusalem hath sinned a sinne, therefore is she made vnstable: al
that did glorifie her, haue despised her, because they haue seen her igno-
minie: but she sighing is turned backward.

Tesh.

9. Her (d) filthines is on her feete, neither hath she remembred her
end: she is pulled downe exceedingly, not hauing a comforter: see O
Lord mine affliction, because the enimie is exalted.

(d) Idolatrie
which is spiri-
tual adultrie.

Jed.

10. The enimie hath thrust his hand to al her things worthie to be de-
syred: because she hath seen the Gentils enter into her sanctuarie, of
whom thou gauest commandment that they should not enter into thy
Church.

Ceph.

11. At her people sighing, and seeking bread: they haue giuen al
precious things for meate to refresh the soule, see O Lord and consider,
because I am become vyle.

Lamed.

12. O alye that passe by the way, attend, and see if there be sorow
like to my sorow: because he hath made (e) vintage of me, as our Lord
hath spoken in the day of the wrath of his furie.

(e) First Nabu-
chodonosor
tooke away
much treasure,
4. Reg. 24.
afterwards his
capitaine Na-
buzardā spoy-
led al. 4. Reg. 25.

Mem.

13. From on high he hath cast a fyre in my bones, and hath taught
me: he hath spred a net for my feet, he hath turned me backward: he
hath made me desolate, al the day consumed with sorow.

Nun.

14. The yoke of mine iniquities hath watched: they are folded toge-
ther in his hand, and put vpon my neck: my strength is weakned: our
Lord hath giuen me into the hand, from which I can not rise.

Samech.

15. Our Lord hath taken away al my magnifical ones out of the mid-
des of me: he hath called a time against me, to destroy mine elect: our
Lord hath troden the wine-presse to the virgin the daughter of Iuda.

Ain.

16. Therefore am I weeping, and mine eye shedding teares: because a
comforter is made far from me, conuerting my soule: my children are
become desolate because the enimie hath preuayled.

Ph.

17. Sion hath spred forth her hands, there is none to comfort her: our
Lord hath commanded against Iacob, round about him are his enimies:
Ierusalem is become as a woman polluted with menstruous flouers
among them.

Sade.

18. Our Lord is iust, because I haue prouoked his mouth to wrath:
heare I beseech al ye peoples, and see my sorow: my virgins, and my
yong men are gone into captiuitie.

(f) Egypt
wherin the Ie-
wes trusted
to finde ayde,
could not, or
atleast did
not help them.
Jer. 2. v. 18. &
37. v. 4. & 6.

Ceph.

19. I haue called (f) my freinds, they haue deceiued me: my Priests &
my ancients are consumed in the citie: because they haue sought meate
for themselues, to refresh their soule.

Res.

20. See O Lord that I am in tribulation, my bellie is troubled: my hart
is ouerturned in my self, because I am ful of bitternes: the sword killeth
abrode, and at home it is (g) lyke death.

(g) At home is
famine.

21. They haue heard that I doe sigh, and there is none to comfort me: al mine enimies haue heard mine euil, they haue reioyced, because thou hast done it: thou hast brought a day of consolation, and they shal be made lyke to me. *Sin.*

22. Let al their euil enter in before thee: and vintage them, as thou hast vintaged me for al mine iniquities: for my sighings are manie, and my hart is sorowful. *Thau.*

CHAP. II.

a) Punishment permitted by God is truly ascribed to him as his fact.

NOW (a) hath our Lord in his furie covered the daughter of Sion with darknes: cast forth the noble one of Israel from heauen to the earth, and hath not remembered the foot-stoole of his feet in the day of his furie. *Aleph.*

2. Our Lord hath cast downe headlong, and hath not spared, al the beautiful things of Iacob: he hath destroyed in his furie the munitions of the virgin of Iuda, and cast it downe to the ground: he hath polluted the Kingdom, and the Princes therof. *Beth.*

b) Strength and forces are called hornes, so euerie horne signifieth al their strength.

3. He hath broken (b) euerie horne of Israel in the wrath of furie: he hath turned away his right hand backward from the face of the enemy: and he hath kindled in Iacob as it were the fyre of a flame deuouring round about. *Ghimel.*

4. He hath bent his bow as an enemy, he hath fastned his right hand as an aduersarie: and he hath killed al, that was fayre to behold in the tabernacle of the daughter of Sion, he hath powred out his indignation as fyre. *Daleth.*

5. Our Lord is become as an enemy: he hath cast downe Israel headlong, he hath cast downe headlong al her wals: he hath destroyed the munitions therof, and hath replenished in the daughter of Iuda the humbled man and humbled woman. *He.*

6. And he hath destroyed his tent as a garden, he hath throwen downe his tabernacle: our Lord hath brought festiuitie and sabbath in Sion to obliuion: and King and Priest into reproch, and into the indignation of his furie. *Wau.*

c) Suffered his Sanctuarie to be polluted.

7. Our Lord hath reiected, he (c) hath cursed his sanctification: he hath deliuered the wals of the towers therof into the hand of the enemy: they haue made a noyse in the house of our Lord, as in a solemne day. *Zain.*

8. Our Lord hath meant to destroy the wal of the daughter of Sion: he hath stretched out his corde, and hath not turned away his hand from destruction: and the forewal hath mourned, and the wal is destroyed together. *Heth.*

9. Her gares are fastned in the ground: he hath destroyed, and *Teth.*

broken

broken her bārres : her King and her Princes in the Gentils : there is no law , and her Prophets haue not found vision from our Lord.

Jod.

10. The ancients of the daughter of Sion haue sitten on the ground, they haue held their peace : they haue sprinkled their heads with dust, they are girded with haire cloths , the virgins of Ierusalem haue cast downe their heads to the ground.

Saph.

11. Myne eies haue fayled for terres , my bowels are troubled : my liuer is poured out on the earth , for the destruction of the daughter of my people , when the litle one , and the sucking faynted in the streets of the towne.

Lamed

12. They sayd to their mothers : Where is wheate and wyne? when they faynted as the wounded in the streets of the citie : when they yealded vp the ghosts in the bosome of their mothers.

Mem.

13. Wherto shal I compare thee ? or wherto shal I liken thee , ô daughter of Ierusalem : wherto shal I make thee equal , and comfort thee , ô virgin daughter of Sion ? For great is thy destruction (d) as the sea : who shal heale thee?

Nun

14. Thy Prophets haue seen false & foolish things for thee : neither haue they opened thine iniquitie , to prouoke thee to penance , but they haue seen false burdens and banishments for thee.

Samech.

15. Al that passed by the way haue clapped their hands vpon thee : they haue hissed , and moued their head vpon the daughter of Ierusalem , saying : Is this the citie of perfect beautie , the ioy of al the earth?

Phe.

16. Al thine enemies haue opened their mouth vpon thee : they haue hissed , and gnashed with the teeth , & haue sayd : We wil deuour : for this is the day , which we expected : we haue found it , we haue seen it.

Sin.

17. Our Lord hath done the things that he meant , he hath accomplished his word , which he commanded from the dayes of old : he hath destroyed , and hath not spared , & he hath made the enemy ioyful ouer thee , and hath exalted the borne of thine aduersaries.

Tade.

18. Their hart hath cryed to our Lord vpon the wals of the daughter of Sion : Shede teares as a torrent by day and night : giue no rest to thy self , neither let the apple of thine eye cease.

Coph.

19. Arise , prayse in the night in the beginning of the watches : poure out thy hart as waters before the sight of our Lord : lift vp thy hands to him for the life of thy litle ones , which haue fainted for famine in the head of al high wayes.

Res.

20. See ô Lord , and contider whom thou hast vintaged thus : (g) shal women then eat their owne fruit , lie in ones of the measure of a spanne : is the Priest , & the Prophet slaine in the sanctuarie of our Lord?

Sin.

21. The childe & the old man lay on the ground without , my virgins : and my yongmen are fallen by the sword : thou hast killed in the day of thy furie : thou hast stricken , (h) neither hast thou had mercie.

(d) As the sea exceedeth al other waters , so the affliction of Ierusalem surpasseth other afflictions , which is spoken by hyperbole to signifie the grievousnes thereof.

(e) This happened before in Samaria . 4. Reg 6. and in the siege of Ierusalem , by Titus and Vespasian . Joseph . i . 7 . & 8 . de bello Iudaeo .
(f) More severely then thou art accustomed.

22. Thou hast called as it were to a solemne day ; those that should terrific me round about , and there was none in the day of the furie of our Lord , that escaped and was left : whom I brought vp , and nourished , mine enemie hath consumed them. *Thau.*

CHAP. III.

(a) Ieremie himself felt his part of this affliction.



THE man (a) that see my pouertie in the rod of his indignation. *Aleph.*

2. He hath led me , and brought me into darknes and not into light. *Aleph.*

3. Only against me he hath turned and hath conuerted his hand al the day. *Aleph.*

4. He hath made my skinne old and my flesh , he hath broken my bones. *Beth.*

5. He hath built round about me , and he hath compased me with (b) gaul , and (c) labour. *Beth.*

6. In darke places he hath placed me as the euerlasting dead. *Beth.*

7. He hath built round about against me , that I goe not forth : he hath aggravated my fetters. *Ghimel.*

8. Yea and when I shal crie , and aske , he hath excluded my prayer. *Ghimel.*

9. He hath shut vp my wayes with square stones , he hath subuerted my pathes. *Ghimel.*

10. He is become vnto me a beare lying in waite : a lyon in secret places. *Daleth.*

11. He hath subuerted my paths , and hath broken me , he hath made me desolate. *Daleth.*

12. He hath bent his bow , and set me as a marke for the arrow. *Daleth.*

13. He hath shot in my reines the daughters of his quiuer. *He.*

14. I am made a derision to al my people , their song al the day. *He.*

15. He hath replenished me with bitternes , he hath inebriated me with wormwood. *He.*

16. And he (d) hath broken my teeth by number , he hath fed me with ashes. *Vau.*

17. And my soule is repelled frō peace , I haue forgotten good things. *Vau.*

18. And I sayd : Mine end is (e) perished , and mine hope from our Lord. *Vau.*

19. Remember my pouertie , and transgression , the wormwood , and the gaul. *Zain.*

20. Remembring I wil be mindful , and my soule shal languish in me. *Zain.*

21. Recording this thing in my hart , therefore wil I hope. *Zain.*

22. The mercies of our Lord that we are not consumed : because his commiserations haue not fayled. *Hesh.*

23. (f) New in the morning , great is thy fidelitie. *Hesh.*

(b) Ierusalem was ransaked by Nabuchodonosor.

(c) and worse by Nabuzardan.

(d) He describeth his grievous paines , as if his teeth were broken one by one.

(e) The end of my life is come.

(f) Gods mercies are euerie day renewed.

Heb.	24. Our Lord is my portion, said my soule: therefore wil I expect him.	
Teth.	25. Our Lord is good to them that hope in him, to the soule that seeketh him.	
Teth.	26. It is good to waite with silence for the saluation (g) of God.	(g) Which God wil giue.
Teth.	27. It is good for a man, when he beareth the yoke from his youth.	
Iod.	28. He shal sit solitarie, and hold his peace: because he hath lifted himselfe about himselfe.	
Iod.	29. He shal put his mouth in the dust, if perhaps there be hope.	
Iod.	30. He (h) shal giue the checke to him that striketh him, he shal be filled with reproches.	(h) Especially understood of Christ. <i>Mat. 26.</i>
Capb.	31. Because our Lord wil not reiect for euer.	
Capb.	32. Because if he hath reiected, he wil also haue mercie, according to the multitude of his mercies.	
Ca;h.	33. For he hath not humbled (i) from his hart, and cast off the children of men.	(i) God punisheth his seruants not to hurt them but for their good.
Lamed	34. To stamp vnder his feet al the prisoners of the earth.	
Lamed	35. To auert the iudgement of a man before the face of the Highest.	
Lamed.	36. To peruert a man in his iudgement, our Lord hath not knowne.	
Mem.	37. Who is this, that hath commanded it to be done, our Lord not commanding it?	
Mem.	38. Out of the mouth of the Highest, there shal not proceede neither euil things, (k) nor good.	(k) The speech of such as denie Gods providence.
Mem.	39. What hath the liuing man murmured, man for his sinnes?	
Nun	40. Let vs search our wayes, and seeke, and returne to our Lord.	
Nun.	41. Let vs lift vp our harts with our hands to our Lord into the heauens.	
Nun.	42. We haue done wickedly, and prouoked to wrath: therefore thou art inexorable.	
Samech.	43. Thou hast couered in furie, and hast stricken vs: thou hast killed, and not spared.	
Samech.	44. Thou hast fet a cloud before thee, that prayer may not passe.	
Samech.	45. Thou hast made me to be rooted out, and abiect in the middes of the peoples.	
Phe.	46. Al the enemies haue opened their mouth vpon vs.	
Phe.	47. (l) Prophecie is made vnto vs, feare, and snare, and destruction.	(l) Preaching of false Prophets hath brought these euils vpon vs.
Phe.	48. Myne eye hath shed streames of waters, in the destruction of the daughter of my people.	
Mem.	49. Myne eye is afflicted, neither hath it been quiet, because there was no rest:	
Mem.	50. Til our Lord regarded and looked from the heauens:	
Mem.	51. Mine eye hath spoyled my soule for al the daughters of my citie.	
Sade.	52. Myne enemies in hunting haue caught me as a birde, without cause.	
Sade.	53. My life is fallen into the lake, & they haue layd a stone vpon me.	

54. The waters haue flowed ouer my head : I sayd : I am vndone. *Sade.*
 55. I haue inuocated thy name, ô Lord from the lowest lake. *Coph.*
 56. Thou hast heard my voice : turne not away thine care from my *Coph.*
 fobbings and cries.
 57. Thou didst approach in the day, when I inuocated thee : thou hast *Coph.*
 sayd : Feare not.
 58. Thou hast iudged, ô Lord, the cause of my soule, Redeemer of *Res.*
 my life.
 59. Thou hast seen, ô Lord, their iniquitie against me : (m) iudge my *Res.*
 iudgement.
 60. Thou hast seen al their furie, al their cogitations against me. *Res.*
 61. Thou hast heard their reproch, ô Lord, al their cogitations *Sim.*
 against me.
 62. The lippes of them that rise vp against me ; and their cogitations *Sim.*
 against me al the day.
 63. See their sitting downe, and their ryding vp, I am their psalme. *Sim.*
 64. Thou shalt render them a recompence, ô Lord, according to *Thau.*
 the works of their hands.
 65. Thou shalt giue them (n) a shield of hart (o) thy labour. *Thau.*
 66. Thou shalt persecute in furie, and shalt destroy them from vnder *Thau.*
 the heauens, ô Lord.

(m) Iudge thou
that which
they haue iud-
ged vniustly.

(n) Giue them
the paine of
hartie sorow:
(o) Wherewith
thou afflictest
the wicked.

CHAP. III.



- How is (a) the gold darkned, the best colour chan- *Aleph.*
 ged, the stones of the sanctuarie disperfed in the
 head of al streets?
 2. The noble children of Sion, and they that were *Beth.*
 clothed with the principal gold : how are they repu-
 ted as earthen vessels, the worke of the porters
 hands?
 3. Yea euen (b) the lamiaes haue opened their *Ghimel.*
 breast, they haue giuen sucke to their yong, the daughter of my people
 is cruel, as (c) the ostrich in the desert.
 4. The tongue of the suckling hath clouen to the roofe of his mouth *Daleth.*
 for thirst: the little ones haue asked bread, and there was none that
 brake it vnto them.
 5. They that fed voluptuously, haue dyed in the wayes: they that were *He.*
 brought vp in scarlet, haue imbraced the dung.
 6. And the iniquitie of the daughter of my people is become greater *Vau.*
 then the sinne of Sodom : which was ouerthrowen in a moment, and
 hands tooke nothing in her.

a) Wheras the
Temple before
glistered with
gold, now
there appeared
burnt smokie
wals, & pittiful
ruines.
b) Lamia hath a
face like a wo-
man, a body as
other brutish
beasts, is cruel
to others, yet
kind to her
owne broode:
but women of
Ierusalem in
extreme dis-
tresse were
cruel to their
owne children.
c) as the ostrich
forsaking her
egges.

Zain.

7. Her Nazareites whiter then snow , purer then milke, ruddier then the old yuorie, fayrer then the sapphire.

Heb.

8. Their face is made blacker then coles, and they are (d) not knowen in the streets : their skinne hath clouen to their bones, it is withered, & is made as wood.

(d) One could not know an other, though they were acquainted before.

Tesh.

9. It was better with them that were slaine with the sword , then with them that were killed by famine : because these pyned away consumed by the barrennes of the countrie.

Iod.

10. The hands of (e) pitiful women haue sodden their owne children : they were made their meate (f) in the destruction of (g) the daughter of my people.

(e) Women being by nature pitiful, were cruel to their owne children.

Caph.

11. Our Lord hath accomplished his furie , he hath powred out the wrath of his indignation: and he hath kindled a fyre in Sion, and it hath deuoured the foundations therof.

(f) In the sieg of Ierusalem.

Lamed.

12. The Kings of the earth , and al the inhabitants of the world did not belieue , that the aduersarie and the enemy should enter in by the gates of Ierusalem.

(g) In Hebrew phrase cities are called the daughters of the countrie.

Mem.

13. For the sinnes of her (h) Prophets, and the iniquities of her Priests, which haue shed the blood of iust men in the middes of her.

(h) False Prophets were called by the name of Prophets, as they seemed in the world to be.

Nun.

14. The blind wandred in the streets , they were polluted with blood: and when they could not, they held their skirts.

Samech.

15. Depart ye polluted, they cryed to them: depart, get ye hence, touch not: for they brawled, & were moued: they said among the Gentils: He wil adde no more to dwel among them.

Phe.

16. The face of our Lord hath diuided them , he wil not adde to respect them: they haue not reue enced the faces of the priests, neither had they pitie on the ancients.

Ain.

17. Whiles we yet stood , our eyes fayled towards our vaine helpe, when we looked attentue to a nation, that was not able to saue.

Sade.

18. Our steps slipped in the way of our streets, our end draweth neer: our dayes are accomplished, because our end is come.

Coph.

19. Our persecuters were swifter then the eagles of the heauen : vpon the mountaines they pursued vs , in the desert they lay in waite against vs.

(i) This pertaineth either to King Iosias slaine by the Egyptians. 2. Par. 35. or to Sedecias taken by the Chaldees. Mystically of Christ our Saviour. Iſa. 53. v. 5. S. Aug. l. 18. c. 33. de ciuit.

Res.

20. The spirit of our mouth (i) Christ our Lord is taken in our sinnes: to whom we haue said: In thy shadow shal we liue among the Gentils.

Sin.

21. Reioyce, and be glad, ô daughter of Edom , which dwellest in the Land of Hus: to thee also shal the cup come, thou shalt be made drunken, and naked.

Thau.

22. Thine iniquitie is accomplished, ô daughter of Sion, he wil adde no more to transport thee : he hath visited thine iniquitie, ô daughter of Edom, he hath discovered thy sinnes.

C H A P. V.

THE (a) PRAYER OF IEREMIE
THE PROPHE T.

Remember ô Lord what is fallen to vs: behold, and regard our reproch. 2. Our inheritance is turned to aliens: our houses to strangers. 3. We are made (b) pupils without father: our mothers are as it were widowes. 4. Our water we haue drunke for moneý: our wood we haue bought for a price. 5. We were led by our necks, no rest was giuen to the wearie. 6. We (c) haue giuen our hand to Ægypt, and to the Assyrians, that we might be filled with bread. 7. Our fathers haue sinned, & they are not: and we haue borne their iniquities. 8. Seruants haue ruled ouer vs: there was none that would redeeme vs out of their hand. 9. In peril of our liues did we fetch vs bread, * at the face of the sword in the desert. 10. Our skinned was burnt as an ouen, by reason of the tempests of famine. 11. They humbled the women in Sion, and the virgins in the cities of Iuda. 12. The Princes were hanged vp by the hand: they did not reuerence the faces of the ancients. 13. Yong men they abused (d) vnchastly: and the children fel (e) in wood. 14. The ancients decayed out of the gates: the yong men out of the quyre of the fingers. 15. The ioy of our hart hath fayled, our quyre is turned into mourning. 16. The (f) crowne of our head is fallen: wo to vs, because we haue sinned. 17. Therefore is our hart made sorowful, therefore are our eyes darkned. 18. For mount Sion, because it is perithed, foxes haue walked on it. 19. But thou ô Lord shalt remaine for euer, thy throne in generation and to generation. 20. Why wilt thou for euer be forgetful of vs? wilt thou forsake vs in length of daies? 21. (g) Conuert vs ô Lord to thee, and we shal be conuerted: renew our dayes, as from the beginning. 22. But reiecting thou hast reiected vs, (h) thou art angrie against vs exceedingly.

* in dā-
ger of
the
sword.

(a) The Prophet foreseeing in spirit their future state as if it had been present, prayed in the same manner, as the whole people should pray when they were in such calamitie.

(b) Manie were orphnes without fathers, & al were deprivied of their King, who was as a father of al the people.

(c) We haue put our selues to worke and trauel in strange countries to get bread to eate.

(d) They were made to grind naked in the mill:

(e) And beaten with staves.

(f) They lost the glorie of a Kingdom, and were subiect to strange & barbarous nations.

(g) As Iere: 31. v. 18. and 5.

Aug. l. de gratia
et l. arb. c. 2. 4
Etc.

(h) Having so severely punished vs, we beseech thee now to cease from more.

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THE ARGUMENT OF BARUCHS PROPHECIE.

MANIE ancient Fathers supposed this Prophecie to be Ieremies: though none doubted but Baruch his scribe was the writer thereof. So S. Xistus Epist. ad omnes fideles. S. Ireneus, li. 5. c. 35. S. Clement of Alexandria, li. 1. c. 10. & li. 2. c. 3. Pedag. S. Cyprian, li. 2. c. 5. & 6. contra Iudaos. Eusebius Cæsariensis, li. de Propheticoꝝ libror. appellationibus, Cap. de Ieremia, & li. 6. c. 19. Demonst. Euangel. Lactantius, li. 4. c. 13. Diuin. Instit. The first Council of Nice, li. 2. fol. 105. & 109. S. Hilarie, li. 5. de Trinit. sub finem. S. Cyril of Ierusalē, Cathedesi. 4. & 11. & de Concurſu Domini. S. Basil li. 4. cont. Eunomium. S. Ambrose, li. de fide c. 7. cont. Arianos. li. de Panit c. 8. & li. 3. Examer. c. 14. S. Gregorie Nazianzen, Orat. 49. de fide, & Epist. 2. ad Cledonium. S. Epiphanius, cont. Nazareos, & cont. Ebrionaos. S. Chriſtoſtom, Ser. de Trinit. & aduers. Gentiles. S. Augustin, li. 18. c. 33. de Ciuit. & Quest. Vet. & Noui Testa. q. 102. S. Prosper par. 2. c. 9. & p. 3. c. 3. de promiss. & predict. S. Theodoretus, Dialogo 1. Eranistes. (who also writeth Commentaries vpon this Book, as vpon diuine Scripture) c. 2. v. 9. These and others alleadge this Prophecie as Ieremies. Some also vnder the name of Baruch. As Origen, li. 2. c. 3. Periarck. S. Cyril of Alexandria, li. 10. in Iulianum, S. Gregorie Nyssen, Orat. 1. de pauperibus amandis. S. Athanasius, Orat. 3. cont. Arianos. Though in his Synopsi he mentioneth not Baruch, yet he, as also S. Augustin, l. 2. c. 8. Doct. Christ. S. Gelacius, dist. 15. and others in their Catalogues of Canonical Scriptures, comprehend this Book vnder the name of Ieremie. But whether Baruch was the immediate Author vnder God, or the writer thereof as of an other mans Prophecie (as the Euangelistes writ the words of Christ and others in the Ghospels, and in the Actes of the Apostles) alwayes it is certaine, the Holie Ghost directed him, that he could not erre in writing it. And the ancient Fathers, and Councils euer accepted this booke as Diuine Scripture. The Council also of Laodicea, in the last Canon, expressly nameth Baruch, Lamentations, and Ieremies Epistle. And lastly the Councils of Florence, de Vnione Armenorum, and of Trent Sess. 4. expressly define that Baruch is Canonical Scripture. In the Greek this booke is placed before the Lamentations. which S. Ierom not finding in Hebrew, nor in the Canon of the Iewes, vrgeth it not against them. Yet testifieth that he found it in the vulgate Latin Edition, and that it conteineth manie things of Christ, & the later times. According to the historical sense, the authour in five chapters exhorteth the Iewes to repentance, and patience, prophecying that they should be brought into more distresse and captiuitie, then as yet they were, but should afterwards be released. The sixth chapter is Ieremies Epistle.

This Prophecie is supposed by many to be Ieremies.

By others accounted Baruchs,

By al holden to be Canonical Scripture.

Why S. Ierome vrgeth it not against the Iewes. The contents.

Prefas.
Ierem.



THE PROPHECIE OF BARUCH.

CHAP. I.

The Iewes in Babylon hearing heard Baruchs Book red, 6. send the same with money to Ierusalem, 10. requesting their brethren there to offer sacrifice, and to pray for the King and Prince of Babylon; and for them, 15. acknowledging their manifold finnes.



AND these be the words of the Book, that Baruch the sonne of Nerias, the sonne of Maasras, the sonne of Sedecias, the sonne of Sedei, the sonne of Helcias wrote in Babylon, 2. in the fifth yeare, in the seuench day of the month, at (a) the time that the Chaldees tooke Ierusalem, and burnt it with fyre, 3. And Baruch read the words of his Book vnto the eares of Iechonias the sonne of Ioakim King of Iuda, and to the eares of al the people comming to the Book, 4. and to the eares of the mightie, the sonnes of the Kings, and to the eares of the ancients, and to the eares of the people, from the least even to the greatest of them, that dwelt in Babylon, by the riuer Sodi. 5. Who hearing it wept, and fasted, and prayed in the sight of our Lord. 6. And they gathered money, according as euerie mans hand was able, 7. and they sent into Ierusalem to Ioakim the sonne of Helcias, the sonne of Salom, Priest, and to the Priests, and to al the people, that were found with him in Ierusalem. 8. When he tooke the vessels of the temple of our Lord, which had been taken away out of the temple, to returne them into the Land of Iuda the tenth day of the month Siuan, the silver vessels, which Sedecias the sonne of Iohas the

(a) The whole time of taking Ierusalem indured eleuen yeares before it was burned. In the fifth yeare of which space this book was written. For as yet there were Priests in Ierusalem, v. 7. some holy vessels, v. 8. the Altar, v. 10. and the temple, v.

King of Iuda made, 9. after that Nabuchodonosor King of Babylon had taken Iechonias, and the Princes, and al the mightie, and the people of the land from Ierusalem, and brought them bound into Babylon. 10. And they said: Behold we haue sent you money, with the which bye ye holocausts, and frankincense, and **make*** manna, and offer for sinne at the altar of the Lord our God: 11. and **pray ye** for the life of Nabuchodonosor the King of Babylon, and for the life of Balthasar his sonne, that their dayes may be as the dayes of heauen vpon the earth: 12. and that our Lord giue vs strength, and illuminate our eyes, that we may liue vnder the shadow of Nabuchodonosor the King of Babylon, and vnder the shadow of Balthasar his sonne, and (v) may serue them manie dayes, and may find grace in their sight. 13. And for our selues pray ye to the Lord our God: because we haue **sinned** to the Lord our God, and his furie is not turned away from vs euen to this day. 14. And read ye this Book, which we haue sent to you to be recited in the temple of our Lord, in a solemne day, and in a day conuenient. 15. And you shall say: To the Lord our God iustice: but to vs confusion of our face: as is this day to al Iuda, and them that dwell in Ierusalem, 16. to our Kings, and to our Princes, and to our Priests, and to our Prophets, and to our fathers. 17. We haue sinned before the Lord our God, and believed him not, hauing diffidence in him: 18. and we would not be made subiect to him, and we haue not heard the voice of the Lord our God, to walke in his commandments, which he hath giuen vs. 19. From the day, that he brought our fathers out of the Land of Ægypt, euen to this day, we would not be brought to believe the Lord our God: and *dissipated we reuolted, that we might not heare his voice. 20. And manie euils and maledictions haue clouen to vs, which our Lord appoynted to Moyse his seruant: who brought our fathers out of the Land of Ægypt, to giue vs a land flowing with milke and honie, as at this present day. 21. And we haue not heard the voice of the Lord our God according to al the words of the Prophets, which he hath sent to vs: 22. & we haue gone away euerie man into the sense of our malignant hart, to serue strange Gods, doing euils before the eyes of the Lord our God.

*or, manna's sacrifice.

*or, corrupted in judgement.

(b) Seeing it was Gods will they should be in captiuitie, they desired rather to be vnder the Chaldees then any other fo-reine nation.

C H A P. I I.

The same captiues further confesse, that their calamities are iustly come vpon them for their iniquities, 11. and therefore lamensably pray for Gods mercie, as he promised by Moyses to penitents.



O R the which thing the Lord our God hath established his word, that he speake to vs, and to our iudges, that haue iudged Israel, and to our Kings, and to our Princes, and to al Israel and Iuda : 2. that our Lord might bring vpon vs great euils, which were not done vnder the heauen, as haue been done in Ierusalem, according to the things that are written in the law of Moyses : 3. that a man (a) should eat the flein of his sonne, & the flesh of his daughter. 4. And he hath giuen them vnder the hand of al the Kings, that are round about vs into reproch, & into desolation among al peoples, into which our Lord hath disperfed vs. 5. And we are made vnderneath, & not aboue: because we haue sinned to the Lord our God, in not obeying his voice. 6. To the Lord our God iustice: but to vs, & to our fathers confuson of face, as is this day. 7. Because our Lord hath spoken vpon vs al these euils, that are come vpon vs: 8. & we haue not besought the face of the Lord our God, to returne euerie one of vs frō our most wicked waies. 9. And our Lord hath watched in euils, and hath brought them vpon vs: because our Lord is iust in al his works, which he hath commanded vs: 10. and we haue not heard his voice to walke in the precepts of our Lord, which he hath giuen before our face. 11. And now ô Lord God of Israel: which brought out thy people out of the Land of Egypt in a strong hand, & in signes, & in wonders, & in thy great strength, & in a mightie arme, & madest thee a name as is this day: 12. we haue sinned, we haue done impiously, we haue dealt vniustly, ô Lord our God, in al thy (b) iustices. 13. Let thy wrath be turned away from vs: because we are left a few among the nations, where thou hast disperfed vs. 14. Heare ô Lord our prayers, & our petitions, & bring vs out for thine owne sake: & grant vs to fynd grace before their face, that haue led vs away. 15. that al the earth may know that thou art the Lord our God, & that thy name is inuocated vpon Israel, and vpon his stocke. 16. Looke ô Lord from thy holie house vpon vs, and incline thine eare, and heare vs. 17. Open thine eies, & see: because the dead that are in hel, whose spirit is taken from their bowels, shal not giue honour and iustification to our Lord: 18. but the soule, that is sorowful for the greatnes of euil, and goeth crooked, and weake, and the eies fayling, and the hungrie soule giueth glorie & iustice to thee their Lord. 19. For

(a) That this happened in the siege of Ierusalem, is noted before *Lament. 2. v. 20.* & *ch. 4. v. 10.*

(b) Gods commandments are commonly called iustices (*Psal. 118.*) and many other places: because by obseruing or not obseruing the commandments men are made iust, or vniust.

Deu. 28.
v. 43.

Iere 2.
v. 8.

not according to the iustices of our fathers doe we power out prayers
and aske mercie before thy sight, O Lord our God: 20. but because thou
hast sent thy wrath, and thy furie vpon vs, as thou hast spoken by the
hand of thy seruants the Prophets, saying: 21. Thus sayth our Lord:
Bowe downe your shoulder, & your necke, and doe works for the King
of Babylon: and you shal sitte in the land, which I haue giuen to your
fathers: 22. But if you wil not heare the voice of the Lord your God, to
worke for the King of Babylō: I wil make you to faile out of the cities
of Iuda, and from without Ierusalem, 23. and I wil take from you the
voice of mirth, and the voice of ioy, and the voice of the bridegrome,
and the voice of the bride, and al the land shal be without foote-step
that inhabite it. 24. And they heard not thy voice, to worke for the King
of Babylon: & thou hast established thy words, which thou spakest by
the hands of thy seruants the Prophets, that the bones of our Kings, and
of our fathers should be transported out of their place: 25. and behold
they are cast forth in the heate of the sunne, & in the frost of the night:
and they are dead in verie sore paines, in famine, and by sword, and by
casting forth. 26. And hast made the (c) temple, in which thy name was
there inuocated, as it is this day, for the iniquitie of the house of Israel,
& of the house of Iuda. 27. And thou hast done in vs, O Lord our God,
according to al thy goodnes, and according to al that thy great compas-
sion: 28. as thou spakest by the hand of thy seruant Moyses, in the day,
that thou didst command him to write thy law before the children of
Israel, 29. saying: If you wil not heare my voice, this great multitude
shal be turned into a verie litle one among the Gentils, whither I wil
disperse them: 30. because I know that the people wil not heare me, for
it is a people of a stiffe necke: and they shal be conuerted to their hart
in the land of their captiuitie: 31. and they shal know that I am the
Lord their God: and I wil giue them a hart, and they shal vnderstand:
and eares, and they shal heare. 32. And they shal praise me in the land
of their captiuitie, and shal be mindful of my name. 33. And they shal
turne away themselves from their hard backe, & from their malignant
works: because they shal remember the way of their fathers, that sinned
against me. 34. And I wil recal them backe into the land, which I
sware to their fathers, Abraham, Isaac, and Iacob, and they shal haue
the dominion therof: and I wil multiplie them, and they shal not be
lesned. 35. And I wil establish vnto them (d) an other testament euer-
lasting, that I be their God, and they shal be my people: and I wil no
more moue my people the children of Israel from the land, that I haue
giuen them.

Deu 28.
v. 62.
& 32.
v. 20.

Iere 31.
v. 31.
v. 35.

(c) The temple
was not as yet
destroyed, but
the Prophet
speaketh of it,
as he saw it
should come to
passe.

(d) The law of
Moyse ceased
after Christ,
but Christs law
continueth to
the end of the
world.

C H A P. III.

With further confession of their sinnes, 8. they acknowledge theyr iust captiuitie : 12. because they haue left true wisdom : 16. which was giuen to their fathers : 23. not to rich men, or mightie giants, 29. but to those that serue God. 34. whom the starres obey. 36. A cleere prophetic of Christ.



AND now, ô Lord omnipotent, God of Israel, the soule in distresses, & the pensive spirit cryeth to thee: 2. heare Lord, and haue mercie, because thou art a merciful God, & haue mercie vpon vs: because we haue sinned before thee. 3. Because thou sittest for euer, and shal we perish euerlastingly? 4. O Lord omnipotēt, God

Israel, heare now the prayer of (a) the dead of Israel, and of their children, that haue sinned before thee, and haue not heard the voice of the Lord their God, and euils haue stuck fast to vs. 5. Reméber not the iniquities of our fathers, but remember thy hand, & thy name in this time: 6. because thou art the Lord our God, and we wil praise thee, ô Lord: 7. because for this end thou hast giuen thy feare in our harts, and that we may inuocate thy name, & may praise thee in our captiuitie, because we are conuerted from the iniquitie of our fathers, which haue sinned before thee. 8. And behold we are in our captiuitie this day, wherby thou hast dispersed vs into reproch, and into malediction, and into sinne, according to al the iniquities of our fathers, which haue reuolted from thee, ô Lord our God. 9. (b) Heare Israel the commandments of life: harken with your eares, that you may know prudence. 10. What is the matter Israel that thou art in the land of the enemies? 11. Thou art waxen old in a strange land, thou art defiled with the dead: thou art reputed with them that goe downe into hel. 12. Thou hast forsaken the fountaine of wisdom: 13. for if thou hadst walked in the way of God, thou hadst verily dwelt in peace euerlasting. 14. Learne where wisdom is, where strength is, where vnderstanding is: that thou mayst know withal where is the long continuance of life and liuing, where the light of the eyes, and peace is. 15. Who hath found the place therof? and who hath entred into the treasures thereof? 16. Where are the Princes of the Gentils, and they that rule ouer the beasts, that are vpon the earth? 17. that play with the birds of the heauen, 18. that treasure vp siluer, and gold, wherin men haue confidence, and is there no end of their getting? which fashion siluer & are careful (c) neither is there invention of their works? 19. They are destroyed, and are gone downe to hel, and others are risen vp in their place. 20. Yong men saw the

(a) Men in sinnes & miserie are as if they were dead (v. 11.) yet by Gods mercie may receiue new grace of spiritual life.

(b) The Church readeth this Prophecie as other diuine Scriptures in the Eues of Easter & Pentecost, according to the most ancient Romane vse.

(c) Shal they not finde the fruit of their workes?

light, and dwelt vpon the earth: but the way of discipline they knew not, 21. neither vnderstood they the pathes therof, neither haue their children receiued it, it is made farre from their face. 22. It hath not been heard in the Land of Chanaan, neither hath it been seen in Theman. 23. The children of Agar also, that seek out the prudence, that is of the earth, marchants of Merrhe, and of Theman, and (d) fablers, and searchers of prudence and vnderstanding: but the way of wisdom they haue not knowen, neither haue they remembred the pathes therof. 24. O Israel how great is the house of God, and how great is the place of his possession! 25. It is great, and hath no end: high and vnmesurable. 26. There were the Giants those renowned, that were from the beginning, of big stature, expert in warre: 27. These did not our Lord choose, neither found they the way of discipline: therefore did they perish. 28. And because they had not wisdom, they perished through their follie. 29. Who hath ascended into heauen, and taken her, and brought her downe (e) from the clouds? 30. Who hath passed ouer the sea, & found her, and brought her aboue chosen gold? 31. There is none that can know her waies, nor that can search out her pathes? 32. but he that knoweth al things, knoweth her, and hath found her out by his prudence: he that prepared the earth in time euerlasting, and replenished it with cattel, & foure footed beasts: 33. he that sendeth forth light, and it goeth: and hath called it, and it obeyeth him with trembling. 34. And the starres haue giuen light in their watches, and reioyced: 35. they were called, & they said: here we are: and they haue shined to him with cheerfulness, that made them. 26. (f) This is our God, and there shal none other be esteemed against him. 37. He found out al the way of discipline, & deliuered it to Iacob his seruant, and to Israel his beloued. 38. After these things he was seen vpon the earth, and was conuersant with men.

C H A P. IIII.

Gods people neglecting his grace offered to them, more then to other nations, 6. are seuerely punished: 15. by captiuitie: 18. but are reserued, 22. and repenting shal be released: 31. and their enemies destroyed.



HIS is (a) the booke of the commandments of God, and the law, that is for euer: al that hold it, shal come to life: but they that haue forsaken it, into death. 2. Returne Iacob, and take hold of it, walke by the way to the brightnes of it, against the light therof. 3. Deliuer not thy glorie to an other, & dignitie to a strange nation. 4. We are blessed o Israel: because the things that please God, are manifest to vs. 5. Be of good comfort o people of God, memorable Israel: 6. you are sold to the

(d) *Fabulatores*, those that did frame, or explicate moral examples, for instruction of manners, were worthily esteemed in al ages: not such as feyned, false, and ridiculous Gods, with their filthy & wicked actes, of which S. Augustin writeth against Varro. l. 6. c. 6. & 7. de ciuit.

(e) It is vnpossible to finde true wisdom without Gods grace, & by his grace it is easily found. *Deus.* 30. v. 11. *Mat. 11. v. 30.* 1. *Isa. 5. v. 3.*

(f) By this text most of the Fathers cited in the argument of this book proue Christ to be God against Iewes, Paganes, and Heretikes.

(a) Wisdom wherof he spake in the former chapter (v. 12.) is the law and commandment of God.

Gentils, not into perdition: but for that in anger you prouoked God to wrath, you are deliuered to the aduersaries. 7. For you haue exasperated him that made you, the eternal God, immolating to diuels, and not to God. 8. For you haue forgotten God, who hath nourished you, and your nource Ierusalem you haue made sorowful. 9. For she saw the wrath comming from God to you, and she sayd: Heare ye confines of Sion, for God hath brought me great mourning: 10. For I haue seen the captiuitie of my people, and of my sonnes, and daughters, which the euerlasting hath brought vpon them. 11. For I nourished them with ioyfulness: but I haue left them with weeping and mourning. 12. Let no man reioyce ouer me a widow, and desolate: I am forsaken of manie for the sinnes of my children, because they haue declined from the law of God. 13. And his iustices they haue not knowen, nor walked by the wayes of Gods commandments, neither haue they entred by the pathes of his truth & iustice. 14. Let the borderers of Sion come, & remember the captiuitie of my sonnes and daughters, which the euerlasting hath brought vpon them. 15. For he hath brought vpon them a nation from a farre, a wicked nation, and of an other tong: 16. which haue not reuerenced the ancient, nor pitied the children, and haue led away the beloued of the widow, and made the sole woman desolate of children. 17. But (b) as for me what can I help you? 18. For he that hath brought the euils vpon you, he wil deliuer you out of the hands of your enemies. 19. walke children, walke: for I am left alone. 20. I haue put off the stole of peace, and I haue put vpon me the sackcloth of prayer, & I wil erie to the Highest in my dayes. 21. Be of good comfort my children, crie to our Lord, and he wil deliuer you out of the hand of the Princes your enemies. 22. For I haue hoped in the euerlasting for your saluation: and ioy is come to me from the holie one vpon the mercie, which shal come to you from our euerlasting sauour. 23. For I sent you forth with mourning and weeping: but our Lord wil bring you backe to me with ioy and gladnes for euer. 24. For as the neighbours of Sion haue seen your captiuitie from God: so shal they see also with celeritie your saluation from God; which shal come vpon you with great honour, and euerlasting brightnes. 25. Children patiently sustaine the wrath, which is come vpon you: for thyne enimie hath persecuted thee, but thou shalt quickly see his destruction: and thou shalt get vp vpon his necke. 26. My delicate ones haue walked rough waies, for they are led as a flocke taken violently of the enimies. 27. Be of good comfort children, and crie out to our Lord: for there shall be remembrance of you with him, that hath led you away. 28. For as your minde hath been to stray from God: ten tymes so much shal you returning againe seek him. 29. For he that hath brought the euils vpon you, he againe wil bring vnto you euerlasting ioy with your saluation: 30. Be of good comfort Ierusalem: for he exhorteth thee, that named thee. 31. The wicked afflictors shal perish, that haue vexed thee: & they that haue reioyced in thy ruine;

Dr. u. 28.
v. 49.
Iere. 5.
v. 15.

(b) Ierusalem exhorteth her children to patience in their iust punishment, assuring them of Gods mercie and relaxation.

shal be punished. 32. The cities which thy children haue serued, shal be punished: and she that receiued thy children. 33. For as she hath reioyced in thy ruine, and been glad at thy fall: so shal she be made sorowful in her owne desolation. 34. And the reioycing of her multitude shal be cut off, and her gladnes shal be turned to mourning. 35. For fyre shal come vpon her from the euerlasting in long during dayes, and she shal be inhabited of diuels a great time. 36. Looke about O Ierusalem toward the East, and see the ioy that commeth to thee from God. 37. For behold thy children come, whom thou hast let goe disperfed, they come gathered together from the East euen to the West, in the word of the holie one reioycing to the honour of God.

C H A P. V.

A consolatorie prophetic to Ierusalem, that her children shal be reduced with ioy from captiuitie.



PV T off Ierusalem the robe of mourning, and of thy vexation: and put on the beautie, and honour of that euerlasting glorie, which thou hast of God. 2. God wil cloath thee with the doublet (a) of iustice, & wil put vpon thy head the mitre of euerlasting honour. 3. For God wil shew his brightnes in thee, which is vnder the heauen. 4. For thy name shal be named of God to thee for euer: The peace of iustice, and honour of pietie. 5. Arise Ierusalem, and stand on high: and looke about toward the East, and see thy children gathered together from the rising of the sunne to the going downe, in the word of the holie reioycing at the memorie of God. 6. For they went out from thee on foot led by the enemies: but our Lord wil bring them to the exalted into honour as children of the Kingdom. 7. For God hath appoynted to humble euerie high mountaine, and euerlasting rocks, & to fill vp valleyes to be equal with the earth: that Israel may walke diligently to the honour of God. 8. And the woods also, and euerie tree of sweetnes haue ouershadowed Israel by the commandment of God. 9. For God wil bring Israel with ioyfulness in the light of his maestic, with mercie, and iustice, which is of him.

(a) Mercie is here called iustice, in respect of Gods promise. for although his promise was of his only mercie, yet the performance proceedeth also from his iustice.

(a) Ieremie writ this Epistle before the common people were in Babylon, but Baruch red it vnto them in Babylon, and so it was sent back to the rest, which were yet in Ierusalē.

b. Ten, being the first article number, signifie a general number; and so seuen generations signifie seuen times ten, that is seuentie yeares. Sometimes *seuen* doe signifie a generalitie, because this whole world is counted by *seuen* dayes: sometimes, 100. signifie the same, as *Gen. 15. v. 16.* 400 yeares are called *four* generations.

(c) The Angel which guided this people coming out of Egypt. *Exo. 12. 33.* protected them also in Babylon.

(d) The innumerable absurdities in forging & adoring false Gods here recited by the Prophet, shew how foolish & senseless they are, that serue idols, or any images for Gods.

C H A P. V I.

Ieremie by his epistle forewarneth the Iewes, that they shal be captiues in Babylon: and after seuentie yeares shal be released: 3. exhorting them at that time to auoid idolatrie: 7. largely shewing the vanitie of idols.



COPIE of the Epistle that Ieremie sent to them that were (a) to be led away captiues into Babylon, by the King of Babylon, to tel them according to that which was commanded him of God.

1. For the finnes that you haue sinned before God, you shal be led away captiue into Babylon by Nabuchodonosor the King of Babylon. 2. Being entred therefore into Babylon, you shal be there manie yeares, and long times, euen vnto (b) seuen generations: and after this I will bring you forth from thence with peace. 3. But now you shal see in Babylon Gods of gold, and of siluer, and of stone, and of wood to be caried vpon shoulders, shewing feare to the Gentils. 4. Beware therefore lest you also be like to the doing of strangers, and you be afrayd, and feare take you in them. 5. Seeing therefore the multitude adoring behind, and before, say you in your harts: Thou oughtest to be adored O Lord. 6. For mine (c) Angel is with you: and my selfe (d) will aske account of your soules. 7. For their tongue polished by the craftesman, themselves also layd ouer with gold, and siluer are false things, and they can not speake. 8. And as to a virgin that loueth ornaments: so taking gold their Gods are forged. 9. Their Gods certes haue golden crownes vpon their heads: wherof the Priests secretly conuey away from them gold, and siluer, and bestow it on themselves. 10. Yea and they giue therof to strumpets, and they decke whores: and againe when they receiue it of the harlots, they decke their Gods. 11. But the feare not deliuered from the rust, and the moth. 12. And these being covered with a purple garment, they wpe their face for the dust of the house, which is very much among them. 13. And he hath a scepter as a man, as a iudge of the countrie, that killeth him not that offendeth against him. 14. He hath also in his hand a sword, and an axe, but his selfe he deliuereth not from the sword, and from robbers; wherby be it knowne to you that they are not Gods. 15. Therefore feare them not. For as a mans vessel being broken is made vprofitable: such also are their Gods: 16. they being placed in the house, their eies are ful of dust by the feet of them that goe in. 17. And as vpon one, that hath offended the King, the gates be shut round about, or as the dead brought to the graue, so doe the Priests gard the doores with shurrings, and lockes, lest they be spoyled of theeues. 18. They light candles to them, and that

*Ierc. 25.
v. 8. 9.
&c.*

Isa. 44.

manie, of the which they can see none : but they are as beames in the house. 19. And they say that the serpents which are of the earth , gnaw out their harts , whiles they eat them and their garment , & they feele not. 20. Their faces are blacke with the smoke , that is made in the house. 21. The owles , and the swallowes flye vpon their bodie , and vpon their head & the birds also, the cates in like manner. 22. Whereby you may know that they are not Gods. Therefore feare them not. 23. The gold also which they haue. is for bewtie : vnles a man wye off the rust, they shal not shine : for neither when they were molten , did they feele. 24. With (c) al price are they bought, whereas there is no breath in them. 25. As being without feet thy are caried vpon moulders, shewing their basenes to men. Be they confounded also that worship them. 26. Therefore if they fal to the ground, they rise not vp of themselves, nor if a man set him vpright , shal he stand by himself , but as to dead men their guits shal be set before them. 27. Their Priests sel their sacrifices, and abuse them : likewise also their wiues plucking from them, impart nothing , neither to the sicke, nor to the begger. 28. Of their sacrinces women in childbed , and in flowers doe touche : knowing therefore by these things that they are not Gods , feare them not. 29. For whence are they called Gods ? Because women offer to the Gods of siluer , and gold, & wood: 30. And Priests sit in their houses, hauing their garments rent, & their heads, & beard hauen, whose heads be bare. 31. And they were crying before their Gods, as at the super of the dead. 32. The Priests take away their garments , & they cloath their wiues & their children. 33. Neither if the y suffer anie euil , nor if anie good of any man , are they able to recompence it : neither can they make a King, nor take him away: 34. In like manner they can neither giue riches, nor requyte euil. If a man vow a vow vnto them , and performe it not ; neither this doe they require. 35. They deliuer not a man from death, nor saue the weak from the mightier. 36. The blind man they restore not to his sight: they shal not deliuer a man out of necessitie. 37. They shal not pitie the widow, nor doe good to the fatherlesse. 38. Like vnto the stones of the mountaine are their Gods, of wood, & of stone, & of gold, & of siluer, and they that worship them, shal be confounded : 39. How then is it to be supposed, or to be sayd, that they are Gods? 40. Moreouer the Chaldees themselues not honouring them : who when they heare that the dumme can not speak, they offer it to Bel, requesting of him, that it may speake. 41. As though they could feele that haue no motion : and they when they shal vnderstand, wil leaue them : for their Gods themselues haue no sense. 42. And women compassed with cords , sit in the waies, burning the bones of oliues. 43. And when one of them being drawn of some passenger shal lie with him , she vpbraydeth her neighbour, that she is not counted worthie , as her self , neither is her cord broken. 44. But al things that are done about them are false , how is it then to be thought , or to be said , that they be Gods? And they are

(c) Idolaters
imagining that
senses idols
had diuine
powre, foolishly
esteemed
them of great
value & price.

Isa. 46.
v. 6.

made by craftesmen, and by goldsmiths. They shal be nothing els , but that which the Priests wil haue them to be. 46. For the artificers themselves, that make them, are of no long time. Why, can those things then that are made by them , be Gods? 47. But they haue left: forged things and reproch to them that shal come after. 48. For when battel cometh vpon them, & euils : the Priests deuise with themselves, where they may hide themselves with them. 49. How then may they be thought , that they are Gods , which neither deliuer themselves frō battel , nor saue themselves frō euils? 50. For seeing they be of wood, & layd ouer with gold with siluer, it shal be knowne afterwards that they are false things , of al the Gentils , and Kings : Which are manifest that they are no Gods, but the works of mens hands , and no worke of God is with them. 51. Whence then is it knowne , that they are not Gods , but the works of mens hands , and no worke of God is in them. 52. A King to be countrie they raise not vp, neither shal they giue rayne to men. 53. Iudgement also they shal not decerne, neither shal they deliuer countries from iniurie : because they can not doe nothing , as choughs between the heauen and the earth. 54. For when fire shal fal into the house of the wooden, and siluer , and golden Gods, their Priests indeed shal flye, and be deliuered: but themselves as beames shal be burnt in the middes. 55. And King and battel they shal not resist. How is it then to be supposed , or to be receiued that they are Gods? 56. Not from theeues , nor from robbers shal the Gods of wood, and of stone, and layd ouer with gold , and with siluer deliuer themselves , stronger then which are the wicked men. 57. The gold , and siluer, and the garment wherewith they are couered , they shal take from them , and shal depart , neither shal they helpe themselves. 58. Therefore it is better to be a King shewing his strength : or a profitable vessel in the house , wherin he wil glorie that possesseth it : or a doore in the house, which kepeth the things that are therein , then false Gods : 59. The sunne certes , and the moone, and the starres, wheras they are bright , and sent forth for profitable vies, obey. 60. Likewise also the lightning , when it shal appeare is perspicuous : and the wind also bloweth the self-same in euerie countrie. 61. And the clouds, which when God shal command to walke throughout the whole world, they doe that which is comanded them. 62. The fyre also being sent from aboue to consume mountaines, and woods , doeth that which is commanded it. But these neither in shapen, nor in vertues are like to one of them. 63. Wherfore neither is it to be thought, nor to be said, that they be Gods : wheras they can neither iudge iudgment, nor doe anie thing for men. 64. Knowing therfore that they are not Gods, then feare them not. 65. For neither shal they curse Kings , nor blesse them. 66. Signes also in the heauen to the Gentils they shew not, neither shal they shine as the sunne, nor giue light as the moone. 67. Beasts are better then they, which can flye vnder the rooffe, and profit themselves. 68. By no meanes therfore is it manifest vnto vs , that they are Gods :

for which cause feare them not. 69. For as in a garden of cucumbers a scarcrow keepeth nothing, so are their Gods of wood, and of siluer, and layd ouer with gold. 70. After the same sorte also in a garden the white thorne, vpon the which euerie bird sitteth. In like manner also their Gods of wood, and layd ouer with gold, and with siluer, are like to a dead bodie cast forth in the darke. 71. By the purple also and the murex colour layde vpon them, which fadeth, you shal know that they are not Gods. At the last also they are consumed, and shal be a reproch in the countrie. 72. Better is therefore the iust man, that hath not Idols: for he shal be farre from reproches.



THE ARGUMENT OF EZECHIELS PROPHECIE.



EZECHIEL a Priest, and a Prophet, and at last a Martyr; as likewise Ieremie was, nere of the same age, prophesied for the most part the same things; but Ieremie began to prophesie a childe, in Ierusalem, and finally in Ægypt: Ezechiel when he was about thirtie yeares old, in Babylon, where he was in captiuitie with King Iechonias and others.

The beginning and end of his Prophecie are so obscure, that amongst the Hebrewes (saith S. Ierom.) none may reade these parts, nor the beginning of Genesis, before the age of thirtie yeares. The three first chapters contayne a wonderful vision, wherein the Prophet saw God as sitting in a glorious throne, resting as it were vpon foure liuing creatures, draw- ingly strangely foure wheels. Secondly, in one and twentie chapters folowing he prophesieth the destruction of Ierusalem and the Temple, with the captiuitie of the people for their enormous sinnes. Thirdly, in eleuen more chapters, he prophesieth the like of diuers other nations. Fourthly, in foure other chapters, he sheweth the reduction of the Iewes from captiuitie, but more especially the Redemption of mankinde by Christ, and the glorious state of his Church. Finally, in the other nine chapters, he describeth, but meruelous obscurely, his last vision of the restitution of the Temple, Sacrifices, Priests, and other religious things perceyning therto; but principally concerning the Church of Christ, both mil- itant and triumphant.

Ezechiel & Ieremie like in many respects, prophesied for most part the same things.

The contents diuided into foue parts.

Martyr.
rol. 10.
Apri.
1. Mai.
4. Reg.
++.

Bp. ad
Paulin.



THE PROPHECIE OF EZECHIEL:

CHAP. I.

The first part.
The Prophets
first vision, and
mission to
preach.

a) The coniun-
ctiō, And, being
the first word,
either ioyneth
the context to
the title, or (as
S. Gregorie ex-
poundeth it)
the exterior
words vttered
to the interior,
reuealed to the
Prophet in
spirit.

(b) Either the
thirtieth yeare
of his age, or
the 30. since the
captiuitie was
Prophecied, in
the reigne of
Iofias 4. Reg.
22. v. 18.

c) They turned
not about (v.

*By the riuer of Chobar neere Babylon, Ezechiel seeth in vision a tempestuous
whirlewinde; 5. and strange shapcs, 10. of a man, a lion, an oxc., and an
eagle: 15. of foure wheels, 22. and of a man sitting gloriously on a throne
in the firmament.*



AND (a) it came to passe in (b) the thirtieth yeare, in
the fourth, in the fifth of the month, when I was in the
middles of the captiues beside the riuer Chobar, the
heauens were opened, and I saw the visions of God. 2.
In the fifth of the month, the same is the fifth yeare of
the transmigration of King Ioachim, 3. the word of our
Lord was made to Ezechiel the sonne of Buzi Priest in the land of the
Chaldees, by the riuer Chobar: and there the hand of our Lord was
made vpo him. 4. And I saw, and behold a whirlewinde came from the
North: & a great cloud, and a fire inuoluing, & brightnes round about
it: and out of the middes therof as it were the forme of amber, that is,
out of the middes of the fire. 5. and out of the middes therof the simili-
tude of foure *liuing creatures: and this was their look: the similitude
of a man in them. 6. There were foure faces to one, and foure wings to
one. 7. Their feet streight feet, and the sole of their foot as the sole of a
calues foote, and sparkes as the forme of glowing brasse. 8. And the
hands of a man vnder their wings in foure parts: and they had faces,
and wings by the foure parts. 9. And the wings of them were ioyned
one to an other. They (c) returned not when they went: but euerie

*anima-
lum.

one went before his face. 10. And the similitude of their countenance: the face of a man, and the face of a lyon on the right hand of them foure: and the face of an oxe, on the left hand of them foure: and the face of an eagle ouer them foure. 11. And their faces, and their wings were stretched out aboue: two wings of euerie one were ioyned, and two couered their bodies: 12. and euerie one of them walked before his face: where the force of the spirite was, thither they went: neither did they returne when they went: neither did they returne when they walked. 13. And the similitude of the liuing creatures, their looke as it were of coales of burning fire, and as it were the resemblance of lamps. This was the vitron running in the middes of the liuing creatures, brightnes of fire, and from the fire lightning going forth. 14. And the liuing creatures went, and returned after the similitude of glistering lightning. 15. And when I beheld the liuing creatures, there appeared one wheele vpon the earth by the liuing creatures, hauing foure faces. 16. And the shape of the wheels, and the worke of them, as it were apparence of the sea: and one similitude of them foure: and their apparence and worke, as if it were (d) a wheele in the middes of a wheel. 17. By their foure parts going they went: and they returned not when they walked. 18. There was a stature also to the wheels, and height, and a fearful forme: and the whole bodie was ful of eies round about them foure. 19. And when the liuing creatures walked, the wheels also walked together by them: and when the liuing creatures were lifted vp from the earth, the wheels also were lifted vp together. 20. Whither soeuer the spirit went, thither the spirit going, the wheels also were lifted vp withal, folowing it: for the spirit of life was in the wheels. 21. With them going they went, and with them standing they stood, and with them lifted vp from the earth, the wheels also were lifted vp together, folowing them: because the spirit of life was in the wheels. 22. And a similitude ouer the heads of the liuing creatures of the firmament, as it were the sight of cristal-dreadful, and stretched out ouer their heads aboue. 23. And vnder the firmament the wings of them streight one toward an other, euerie one with two wings couered his bodie, and the other was couered in like manner. 24. And I heard the sound of the wings, as it were the sound of manie waters, as it were the sound of the high God, when they walked, it was as the voice of a multitude, as the sound of a campe, and when they stood, their wings were let downe. 25. For when a voice was made aboue the firmament, that was ouer their head, they stood, and let downe their wings. 26. And (e) aboue the firmament, that hung ouer their head, as it were the forme of the sapphire stone the similitude of a throne, and vpon the similitude of the throne, a similitude as it were the shape of a man aboue. 27. And I saw as it were the forme of amber, as the resemblance of fire within it round about: from his loines & vpward, and from his loines downward, I saw as it were the resemblance of fire glistering round about. 28. As

12.) but hauing faces on euerie side were ready to goe euerie way.

d) S. Gregorie expounding this vision of the foure Euāgelistes, or of the whole new Testament, teacheth that the old & new Testaments are each in the other; both teaching the same things in diuers manners.

bo. 6. in Ezech.

e) In this chapter the Prophet describeth

foure parts of a vision which he saw at one time: of a whirle winde, v. 4. of foure liuing creatures, v. 5.

of foure wheels v. 15. & of a mā sitting in a throne in the firmamēt. v. 26.

For vnderstanding of al which, I arned large commentaries doe hardly suffice.

the forme of the bow when it is in a cloud on a day of rayne, this was the forme of the brightnes round about.

CHAP. II.

The Prophet terrified with the vision, is encouraged by Gods spirite. 3. And is sent to preach 9. penance, and the seruice of God.



HIS was the vision of the similitude of the glorie of our Lord. And I saw, and I fel on my face, and I heard the voice of one speaking. And he said to me (a) Sonne of man, stand vpon thy feet, and I wil speake with thee. 2. And the spirit entred into me after that he spake to me, and he set me vpon my feet: and I heard him speaking to me, 3. and saying: Sonne of man, I send thee to the children of Israel, to nations apostates which haue reuolted from me: they, and their fathers, haue transgressed my couenant euen vnto this day. 4. And they are children of an hard face, and of an hart that can not be tamed, to whom I send thee: and this thou shalt say to them: Thus saith our Lord God: 5. If perhaps they at the least wil heare, & if perhaps they wil cease, because it is an exasperating house: and they shal know that there was a Prophet in the middes of them. 6. Thou therefore o sonne of man feare them not, neither be afrayd of their words: because the incredulous and subuerrers are with thee, & thou dwellest with scorpions. Feare not their words, and of their looks be not afrayd: because it is an exasperating house. 7. Thou therefore shalt speake my words to them, if perhaps they wil heare, and be quiet, because they are prouokers to anger. 8. But thou sonne of man heare whatsoeuer I speake to thee: and be not exasperating, as it is an exasperating house: open thy mouth, and eat whatsoeuer I giue thee. 9. And I looked, and behold, an hand sent to me, wherein was a roled booke: and he spred it before me, which was written within and without: and there were written in it (b) lamentations, and (c) a song, and (d) woe.

(a) Our Sauour of his grear humilitie & his singular loue towards mankind, often calleth himself the *Sonne of mā*; but no other so calleth him. Here the Angel most frequently calleth Ezechiel the *Sonne of man*, as wel to distinguish between Angelical and humane kind, as in honour of Christ, of who this and other Prophets were figures: but why Ezechiel, and scarce any other (*Dan. 8. v. 17.*) had this title is hard to explicate.
(b) *Lamentation* perteine to the penitent:
(c) *Song* to the praises of God:
(d) *Woe* to the desperate damned.

CHAP. III.

Against a stubborne people, to whom he must preach, 8. the Prophet is strengthened, 12. by increase of spirite: 17. charged to execute his office. 12. But first to be silent for a time.



AND he said to me: Sonne of man, whatsoeuer thou shalt find and eate: (a) eate this volume, and going speake to the children of Israel. 2. And I opened my mouth, and he fed me with that volume: 3. and he said to me: Sonne of man thy bellie shal eate, and thy bowels shal be filled with this volume, which I giue thee. And I did eate it: and it was made in my mouth sweet as honic. 4. And he said to me: Sonne of man goe to the house of Israel, and thou shalt speake my words to them. 5. For not to a people of profound speech, and of an vnknowne tougue art thou sent, to the house of Israel. 6. Neither to manie peoples of profound speech, and of an vnknowne tongue, whose words thou canst not heare: and if thou were sent to them, (b) they would heare thee. 7. But the house of Israel wil not heare thee: because they wil not heare me. for al the house of Israel is of a shameles forehead, & hard harted. 8. Behold I haue made thy face stronger then their faces, and thy forehead harder then their foreheads. 9. As the adamant, & as the flint stone haue I made thy face: feare the not, neither be afraid of their face: because it is an exasperating house. 10. And he said to me: Sonne of man, al my words which I speake to thee, take in thy hart, & heare with thine eares: 11. And goe, enter into the transmigration, to the children of thy people, and thou shalt speake to them, and shalt say to them: Thus saith our Lord God: if perhaps they wil heare, and be quiet. 12. And the spirit tooke me vp, and I heard behind me the voice of a great comotion: Blessed be the glorie of our Lord from his place, 13. and the voice of the wings of liuing creatures striking one against an other, & the voice of wheels folowing the liuing creatures, & the voice of a great comotion. 14. The spirit also listed me, & tooke me vp: & I went away bitter in the indignation of my spirit: for the hand of our Lord was with me, strengthening me. 15. And I came to the transmigration, to the heape of new corne, to the that dwelt by the riuer Chobar, & I sate where they sate: & I taried there seuen daies mourning in the middes of them. 16. And when seuen daies were passed, the word of our Lord was made to me, saying: 17. Sonne of man, a watchman to the house of Israel haue I giuen thee: & thou shalt heare the word out of my mouth, & shalt tel it them from me. 18. If when I say to the impious: Dying thou shalt dye: thou tel him not, nor speake that he may be turned away from

(a) By this Metaphor of eating a book, is signified, that the Prophet receiued reuelations from God, as appeareth. v. 10 &c.

(b) By this place and the like (Mat. 11. v. 21.) it seemeth that the same grace being offered to diuers persons, some doe accept it, and some doe not: but the cause of difference is by more grace added to the former which was sufficient before, and by this superaddition is made effectual. That God giueth this abundance to some is of his mercie, and that he giueth it not to others is no iniurie. Ro. 9.

(c) I wil take away my grace from him, in punishment of his reuolting from me.

(d) A preachers office is as wel to warne the iust to perfeuer in iustice, as to admonish the wicked to repent & returne to God.

his impious way, and liue: the same impious man shal dye in his iniquitie, but his blood I wil require at thy hand. 19. But if thou denounce to the impious, and he be not conuerted from his impietic, and from his impious way: he verily shal dye in his iniquitie, but thou hast deliuered thy soule. 20. Yea & if the iust shal be turned from his iustice, & shal doe iniquitie: I (c) wil lay a stumbling blocke before him, he shal dye: because thou hast not told him, he shal dye in his sinne, & his iustices which he hath done shal not be in memorie: but his blood I wil require at thy hand. 21. But if (d) thou warne the iust that the iust sinne not, and he doe not sinne: liuing he shal liue, because thou hast warned him, & thou hast deliuered thy soule. 22. And the hand of our Lord was made vpon me, and he said to me: Rising goe out into the field, and there I wil speake with thee. 23. And rising I went out into the field: and behold the glorie of our Lord stood there as it were the glorie, which I saw by the riuer Chobar: & I fel on my face: 24. And the spirit entred into me, and set me vpon my feet: and he spake to me, and sayd to me: Goe in, and be thut vp in the middes of thy house. 25. And thou sonne of man, behold bands are giuen vpon thee, and they shal biade thee in the m: and thou shalt not goe forth from the middes of them. 26. And I wil make thy tongue cleaue to the rooffe of thy mouth, and thou shalt be dumme, not as a man controlling: because it is an exasperating house. 27. But when I shal speake to thee, I wil open thy mouth, and thou shalt say to them: Thus saith our Lord God: He that heareth, let him heare: & he that is quiet, let him be quiet, because it is an exasperating house.

CHAP. IIII

The future siege of Ierusalem is described in a bricke. 4. The time of captiuitie of Israel and of Iuda, is signified by sleeping 390. dayes on the left side, and fourtie on the right. 9. Famine is also signified by bread sprinkled with dung.



AND thou sonne of man take thee a bricke, and thou shalt put it before thee: and thou shalt draw in it the citie of Ierusalem. 2. And thou shalt lay siege against it, and shalt build munitions, and cast vp (a) a banke, and pitch camps against it, and place engines round about. 3. And thou take thee an yron frying panne, and thou shalt set it as an yron wal between thee and the citie: & thou shalt set thy face stedily toward it, & it shal be besieged, & thou shalt compass it: which is a signe to the house of Israel. 4. And thou shalt sleep vpon thy left side, and shalt put the iniquities of the house of Israel vpon it, according to the number of the daies, that thou shalt sleep vpon it, and thou shalt take their

iniquitie.

The 2. part.
The destruction
of Ierusalem,
& the Temple,
with the capti-
uitie of the
people for
their sines.
2. To make
banke, a ditch
is also made,
ordinarily a-
boue three foot
re deep, & so the
earth cast vp
towards the
towne besieged
make couert
passage about
seven foot in
height by

iniquitie. 5. And I haue giuen thee, the yeares of their iniquitie, according to the number of daies (b) three hundred and nnetie daies: and thou shalt beare the iniquitie of the house of Israel. 6. And when thou hast accomplished these things, thou shalt sleepe vpon thy right side the second time: and thou shalt take the iniquitie of the house of Iuda (c) fourtie daies, a day for a yeare, a day, I say, for a yeare I haue giuen thee. 7. And thou shalt turne thy face to the siege of Ierusalem, & thine arme shall be stretched out: and thou shalt prophetic against it. 8. Behold I haue compassed thee with bands: & thou shalt not turne thy self from thy side vnto the other side, til thou accomplish the daies of thy siege. 9. And thou take thee wheate and barley, and beanes, and lentils, and millet, and fitches: and thou shalt put them into one vessel, and make thee loaves according to the number of the daies, that thou shalt sleepe vpon thy side: three hundred & nnetie daies shalt thou eate it. 10. And thy meat, that thou shalt eate, shall be in weight twentie staters a day: from time to time thou shalt eate it. 11. And water by measure thou shalt drinke, the sixt part of an hin: from time to time thou shalt drinke it. 12. And as hearth baken barley bread thou shalt eate it: and with the dung that cometh out of a man, thou shalt couer it before their eies. 13. And our Lord said: So shall the children of Israel eate their bread polluted among the Gentils, to the which I shall cast them out. 14. And I said: A, a, a, O Lord God, behold my soule is not polluted, and a dead thing, and thing torne of beasts, I haue not eaten from mine infancie euen til this time, and al vncleane flesh hath not entred into my mouth. 15. And he said to me: Behold I haue giuen thee dung of oxen for mans dung, and thou shalt make thy bread therwith. 16. And he said to me: Sonne of man, Behold I wil breake (d) the staffe of bread in Ierusalem: and they shall eate bread in weight, and in carefules: and they shall drinke water in measure, and in distresse. 17. That bread and water sayling, euerie man may fal against his brother, and they may pine away in their iniquities.

which trench men approach more safely towards the wal, where they purpose to make batterie, breach, and assault.

(b) It is very hard to explicate, how the ten tribes were 390. yeares in captiuitie.

(c) And from what time the 40. yeares are counted, seeing it is certaine, that the two tribes were in captiuitie. 70. yeares, See S. Ierome in Ezech.

(d) As a staffe aydeth the weake, so bread sustaineth al men.

C H A P. V.

By the haire of the Prophets head and beard poled, and diuersly destroyed, 5. is signified the destruction of the Iewes. 10. The fathers and sonnes eating one another, 12. in extremities of pestilence, famine, and sword.

AN D thou sonne of man take thee a sharp knife, shauing the haire: and thou shalt take it and draw it ouer thy head, and ouer thy beard: and thou shalt take thee a ballance of weight, and shalt diuide them. 2. The third part thou shalt burne with fire in the middes of the citie, according to the accomplishing of the

(a) In other cities of Iuda neere Ierusalem.

(b) Ieremie, *Lament.* 2. and *Babuch.* ch. 2. prophesied of the same distresse by famine in the siege of Ierusalem.

(c) Blasphemie is here taken improperly, & signifieth that other nations shal not only reproch Ierusalem, but also taunt & scoffe at her miseries.

dayes of the siege : and thou shalt take a third part , and cut it with the knife in (a) the circuite therof:but the other third part thou shalt scatter into the wind , and I wil draw the sword after them: 3. And thou shalt take therof a smal number : and shalt binde them in the skirt of thy cloke. 4. And of them againe thou shalt take, and shalt cast them forth in the middes of the fire, and shalt burne them with fire : and out of it shal come forth a fire into al the house of Israel. 5. Thus saith our Lord God : This is Ierusalem, I placed her in the middes of the Gentils, and countries round about her. 6. And she hath contemned my iudgements, so that she was more impious then the Gentils : and my precepts more then the lands , that are round about her. For they haue cast away my iudgements, and in my precepts they haue not walked. 7. Therefore thus saith our Lord God : Because you haue passed the Gentils , that are round about you , and haue not walked in my precepts , and haue not done my iudgements , and according to the iudgements of the nations, which are round about you , you haue not wrought. 8. Therefore thus saith our Lord God : Behold I to thee , & I my self wil doe iudgements, in the middes of thee in the eies of the Gentils. 9. And I wil doe in thee that which I haue not done : & the like wherof I wil doe no more for al thine abominations. 10. Therefore (b) the fathers shal eat the sonnes in the middes of thee , and the sonnes shal eat their fathers : and I wil doe iudgements in thee , and I wil scatter al thy remnant into euerie wind. 11. Therefore I liue, saith our Lord God : Vnles for that thou hast violated my sanctuarie in al thine offences , and in al thine abominations : I also doe breake thee , and mine eye shal not spare , and I wil not haue mercie. 12. The third part of thee shal dye with the pestilence, and shal be consumed with famine in the middes of thee : and a third part of thee shal fal by the sword round about thee : and thy third part I wil scatter into euerie wind , and I wil draw a sword after them. 13. And I wil accomplish my furie, and wil make mine indignation rest in them, and wil be comforted : and they shal know that I the Lord haue spoken in my zele , when I shal haue accomplished mine indignation in them. 14. And I wil make thee a desert, and a reproch to the nations, that are round about thee , in the sight of euerie one that passeth by. 15. And thou shalt be a reproch , and (c) blasphemie , an example , and astonishment amongst the nations , that are round about thee, when I shal haue done iudgements in thee in furie , and in indignation, and in the rebukes of anger. 16. I the Lord haue spoken : When I shal send verie sore arrowes of famine vpon them : which shal be mortiferous , and which I shal send to destroy you : and I wil gather famine vpon you , and wil breake among you the staffe of bread. 17. And I wil send in vpon you famine , and very sore beasts euen to destruction : and pestilence, and bioud shal passe through thee , and the sword I wil bring in vpon thee. I the Lord haue spoken.

CHAP. VI.

For idolatrie the people shal be diuersly destroyed: 8. til the reliques conuert to God.



AND the word of our Lord was made to me, saying: 2. Sonne of man, set thy face toward (a) the mountaynes of Israel, and thou shalt prophecie to them, 3. and shalt say: Mountaynes of Israel heare ye the word of our Lord God: Thus saith our Lord God to the mountaynes, and litle hilles, and to the rockes, & the valleys: Behold I wil bring vpon you the sword, and wil destroy your excelsies, 4. and cast downe your altars, and your idols shal be broken: and I wil ouerthrow your flaine before your idols. 5. And I wil lay the carcasses of the children of Israel before the face of your idols: and I wil disperse your bones about your altars 6. in al your habitations. The cities shal be desolate, and the excelsies shal be cast downe, and destroyed, and your altars shal perish, and shal be broken: and your idols shal cease, & your temples shal be destroyed, & your works shal be defaced. 7. And the flaine shal fal in the middes of you: & you shal know that I am the Lord. 8. And (b) I wil leaue in you the, that shal escape the sword in the Gentils, wch I shal disperse you in the lads. 9. And your deliuered shal remeber me amongst the Gentils, to which they are led in captiuitie: because I haue brokent their hart fornicating, and reuolting from me: & their eyes fornicating after their idols: and (c) they shal mislike with themselues vpon the euils which they had done in al their abominations. 10. And they shal know that I the Lord haue not spoken in vaine to doe them this euil. 11. Thus saith our Lord God: Strike thy hand, and knock thy foote, and say: Alas, to al the abominations of the euils of the house of Israel: because they shal fal by sword, famine, and pestilence. 12. He that is far off, shal dye with pestilence: and he that is neere, shal fal by the sword: and he that shal be left, and besieged, shal dye for famine: and I wil accomplish mine indignation in them. 13. And you shal know that I am the Lord, when your flaine shal be amongst the middes of your idols, in the circuit of your altars, in euerie high hil, and in al the toppes of mountaynes, and vnder euerie wooddie tree, and vnder euerie oake with thick branches, the place where they burnt frankincense smelling sweetly to al their idols. 14. And I wil stretch forth my hand vpon them: and wil make the land desolate, and destitute from the desert of Deblatha in al their habitations: and they shal know that I am the Lord.

(a) Idolatrie was most especially committed in mountaynes, or hils, & therefore both idols and idolaters were destroyed in the same places.

(b) Gods perpetual prouidence stil preserueth some reliques that serue him sincerely, and before those depart from this world, (c) others doe repent and returne to God.

C H A P. VII.

Miseries shal be so great, 8. and shal come so presently, 16. that few shal escape, and those also shal be in great terrour and affliction.



AND the word of our Lord was made to me, saying:
 2. And thou sonne of man, thus saith our Lord God to the land (a) of Israel: The end is come, come is the end vpon the foure quarters of the land. 3. Now an end vpon thee, and I wil send my furie vpon thee: and I wil iudge thee according to thy wayes: and I wil lay against thee al thine abominations. 4. And vpon thee mine eye shal not spare, and I wil not haue mercie: but I wil lay thy waies vpon thee, and thyne abominations shal be in the middes of thee: and you shal know that I am the Lord. 5. Thus saith our Lord God: One affliction, loe affliction commeth. 6. An end commeth, there commeth an end, it hath awaked against thee: behold it commeth. 7. Destruction commeth vpon thee, which dwellest in the land: the time commeth, the day of slaughter is neere, & not of the glorie of mountaines. 8. Now streight-way I power out my wrath vpon thee, & I wil accomplish my furie in thee: & I wil iudge thee according to thy wayes, & I wil lay vpon thee al thy wicked deeds. 9. And mine eye shal not spare, neither wil I haue mercie: but I wil lay thy wayes vpon thee, and thine abominations shal be in the middes of thee: and you shal know that I am the Lord that strike. 10. Behold the day, behold it commeth: destruction is gone forth, the rod hath flourished, pride hath budded. 11. Iniquitie is risen in the rod of impietie: not of them, and not of the people, nor of the sound of them: and there shal be no rest in the. 12. The time commeth, the day is at hand: he that buyeth let him not reioyce, and he that selleth, let him not mourne: because wrath vpon al the people therof. 13. Because he that selleth (b) shal not returne to that which he hath sold, and as yet in the liuing the life of them. For the vision shal not goe backe to al the multitude therof: and man in the iniquitie of his life shal not be strengthened. 14. Sound you with the trumpet, let al be prepared, and there is none to goe to the battel: for my wrath shal be vpon al the people therof. 15. The sword without, and the pestilence and famine within: he that is in the field shal dye by the sword: & they that are in the citie, shal be deaoured with the pestilence and famine. 16. And those of them that flye shal be saued: and they shal be in the mountaines as doues of the valleyes al trembling, euerie one in his iniquitie. 17. Al hands shal be dissolued, & al knees shal runne with waters. 18. And they shal gird themselues with haire-cloaths, and feare shal couer them, and in euerie face confusion,

a) By Israel is here meant al the countrie of Iurie, as appeareth by the general speech following, the foure quarters of the land.

b) In the yeare of Iubelie the lands which were sold, returned to the seller or to his heyres, *Lemi. 25.* but in captiuitie there could be no such recouerie.

and

and vpon al their heads baldnes. 19. Their siluer shal be throwen forth, and their gold shal be into a dughil. Their siluer and their gold shal not be able to deliuer them in the day of the furie of our Lord. Their soule they shal not satisfie, and their bellies shal not be filled: because it is made (c) a scandal of their iniquitie. 20. And the ornament of their Jewels they haue turned into pride, and the images of their abominations, and idols they haue made of it: for this cause haue I giuen it them into vncleannes: 21. and I wil giue it into the hands of aliens to spoyle, and to the impious of the earth for a prey, and they shal contaminate it. 22. And I wil turne away my face from them, and they shal violate my
* secret: and spoylers shal enter into it, and shal contaminate it. 23. Make a conclusion: because the land is ful of the iudgement of bloud, and the citie ful of iniquitie. 24. And I wil bring the worst of the nations, and they shal possesse their houses: and I wil make the pride of the mightie to cease, and they shal possesse their sanctuarie. 25. Distresse comming vpon them, they wil seek peace, and there shal be none. 26. Trouble shal come vpon trouble, and report vpon report, and they shal seek vision of the Prophet, and (d) the law shal perish from the Priest, and counsel from the ancients. 27. The King shal mourne, and the Prince shal be clothed with sorowfulness, and the hands of the people of the land shal be troubled. According to their way wil I doe to them, and according to their iudgements I wil iudge them: and they shal know that I am the Lord.

* arca-
num.

(c) Adorning of idols with much gold was occasion that the Chaldees spoyled the citie more eagerly.

(d) This and other like places signifie scarcitie of Priests to teach the law, in the captiuitie, but not an vniuersal destruction or want of al. For euen then also God conserued some relikes, as appeareth, *Malach 2.*

C H A P. V I I I.

In an other vision the Prophet seeth innumerable most abominable idolatries 11. committed by al sorts of men and women, 27. for which God wil no longer spare them.



AND it came to passe in (a) the sixt yeare, in the sixt month, in the fifth of the month: I sate in my house, and the ancients of Iuda sate before me, and the hand of our Lord God fel there vpon me. 2. And I saw, and behold a similitude as it were the resemblance of fire: from the resemblance of his loynes, and doneward, fire: and from his loynes, and vpward, as it were the resemblance of brightnes, as the appearance of amber. 3. And the similitude of a hand put forth tooke me by the locks of my head: and the spirite lifted me vp between the earth and the heauen, and brought me into Ierusalem in the vision of God, beside the inner doore, that looked to the North, where was set an idol of zele to prouoke emulation. 4. And loe there the glorie of the God of Israel according to the vision which I had seen in the

Ch. 3. v.
22.

(a) After that the Prophet had rested in his house 390. dayes, in which time when so euer he slept, he lay only on his left side, & 40. dayes in like manner on his right side, which was in al. 430. dayes, which make one yeare, two month, and five dayes, the next day he had this other vision before he went forth to preach.

field. 5. And he said to me : Sonne of man, lift vp thine eyes to the way of the North. And I lifted vp mine eyes to the way of the North : and behold on the North of the port of the altar the idol of zele in the verie entrie. 6. And he said to me: Sonne of man, doest thou see thinkest thou what these doe, the great abominations , that the house of Israel doth here, that I may depart far from my sanctuarie ? and yet turning thou shalt see greater abominations. 7. And he brought me into the doore of the court: and I saw, and behold one hole in the wal. 8. And he said to me: Sonne of man dig the wal. And when I had digged the wal , there appeared one doore. 9. And he said to me : Goe in , and see the most wicked abominations , which these doe here. 10. And being entred in I saw, and behold euerie similitude of creeping creatures, and of beasts, abomination, and al the idols of the house of Israel were painted in the wal round about throughout. 11. And seuentie men of the ancients of the house of Israel , and Iezonias the sonne of Saphan stood in the middes of them , that stood before the pictures : and euerie one had a censar in his hand : and a vapour of a cloud rose vp from the frankincense. 12. And he said to me: Surely thou seest sonne of man what things the ancients of the house of Israel doe in darkenes, euerie one in the secret of his chamber: for (b) they say : Our Lord seeth vs not, our Lord hath forsaken the earth. 13. And he said to me : Yet turning thou shalt see greater abominations , which these doe. 14. And he brought me in by the doore of the gate of the house of our Lord, which looked to the North: and behold their women fate mourning for (c) Adonis. 15. And he said to me : Surely thou hast seen ô sonne of man : yet turning thou shalt see greater abominations then these. 16. And he brought me into the inner court of the house of our Lord: and behold in the doore of the temple of our Lord between the porch and the altar, as it were fife and twentie men hauing their backs against the temple of our Lord , and their faces to the East : and they adored toward the rising of the sunne. 17. And he said to me: Surely thou hast seen ô sonne of man: why, is this a light thing to the house of Iuda , that they should doe these abominations , which they haue done here : because they replenishing the land with iniquitie, are turned to prouoke me ? and behold they put a bough to their nosthrels. 18. Therefore I also wil doe in my furie : mine eye shal not spare, neither wil I haue mercie : and when they shal crie to mine cares with a lowd voice, I wil not heare them.

(b) Wicked men either doe not heliue, or litle consider Gods knowledge, & prouidence, of all things, & so fall into idolatrie. (c) Rabbi David & Rabbi Salomon write, that the image of this idol being made of brasse had eyes of lead, and when the brasse was made hot by fire secretly out vnder the lead beginning to melt, the image seemed to weep, whereupon the women of compassion did weep with the Goddess

C H A P. I X.

The Prophet seeing six men by Gods commandment kil al, 6. that are not marked with THAV in their forehead: 8. lamenteth so great a slaughter: 9. and God answereth, that their iniquitie may no be longer tolerated.



AND (a) he cried in mine eares with a lowd voice, saying: The visitations of the citie approach, and euerie one hath * a weapon of slaughter in his hand. 2. And behold (b) six men came from the way of the vpper gate, which looketh to the North: and euerie mans weapon of destruction in his hand: (c) one man also in the middes of them was clothed with linnen garments, and the inke-horne of a writer at his reines: and they entred in, and stood by the brasen altar. 3. And the glorie of the Lord of Israel was taken vp from the Cherub, which was ouer him to the threshhold of the house: and he called the man, that was clothed with the linnen garments, and had the inke-horne of a writer on his loynes. 4. And our Lord said to him: Passe through the middes of the citie in the middes of Ierusalem: and " signe * Thau vpon the foreheads of the men that mourne and lament vpon al the abominations, that are done in the middes therof. 5. And to them he said in my hearing: Passe through the citie folowing him, and strike: let not your eye spare, neither haue ye mercie. 6. The old, the yong man, and the virgin, the litle one, and the women kil to vtter destruction: but euerie one vpon whom you shal see Thau, kil not, and (d) begin ye at my Sanctuarie: They began therefore at the ancient men, which were before the face of the house. 7. And he said to them: Contaminate the house, and fil the courts with the slaine: goe ye forth. And they went forth, and strucke them that were in the citie. 8. And the slaughter being accomplished I remained: and I fel vpon my face, and crying: I sayd Alas, alas, alas o Lord God, wilt thou then destroy al the remnant of Israel, powring out thy furie vpon Ierusalem? 9. And he said to me: The iniquitie of the house of Israel, and Iuda is exceeding great, and the land is replenished with bloud, and the citie is replenished with auersion: for they haue said: Our Lord hath forsaken the earth, and our Lord seeth not. 10. Therefore mine eye also shal not spare, neither wil I haue mercie: I wil requite their way vpon their head. 11. And behold the man, that was clothed with the linnen garments, that had the inke-horne at his backe, answered a word, saying: I haue done as thou hast commanded me.

* Vas
interfe-
tionis.

*
Marke
with.

a) The Prophet being first instructed by a voice that the destruction is nere at hand:

(b) forthwith in the same vision, seeth six men comming to kil the idolaters.

(c) Yet one is sent before the six to marke some, whom Gods mercie wil saue from the slaughter, because he neuer suffereth his Church to be wholly destroyed.

(d) For abuses of holy Sacrifices, Sacraments, & other sacred Rites, God suffereth first Churches and Monasteries to be destroyed, & clergie men & other religious persons to be persecuted, and so punishment proceedeth to other offenders, as, 1. Pet. 4. v. 17. *Iudgements beginneth at the house of God.*

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

C H A P. IX.

Some translate,
Signe a signe, or,
set a marke upon
the foreheads.

Others translate
more distinct
ly: *Signe Thau*
upon the fore-
heads: or *Marke*
the foreheads
with *T. A. V.*, or
T. That is with
the letter
which hath the
forme of a
Crosse.

It was in the
time of Eze-
chiel in figure,
now is in re-
membrance of
Christ's Crosse.
The ancient
Fathers testi-
fie the continual
use of the signe
of the Crosse
in the Church.

Honour of the
Crosse proueth
Christ to be
God.

4. *Signe Thau upon the foreheads.*) Most of the Hebrew Rabbins, as also the Septuagint, likewise Aquila, and Symmachus translate *T H A V*, according to the signification of the Hebrew word, a *signe*: as if it were commanded only in general to set one signe or other, not anie determinate certaine signe or marke, on the foreheads of the men that mourne and lament vpon the abominations, that are done in Ierusalem. But as wel some other Hebrew Rabbins, with the Chaldee Paraphrasis, as also Theodotion, and in manner al other ancient Latin Interpreters, whom S. Ierom foloweth, translate as in the vulgate Edition, *Signe Thau* (imper fromes. *virorum germanorum*, &c. *Signe Thau upon the foreheads of the men that mourne*, &c. That is, marke their foreheads with *T H A V*, the last Hebrew letter, which in the old Hebrew characters, vsed euen to S. Ierom's time by the Samaritans, hath the similitude and forme of a Crosse. So expressing a particular determinate signe; as when the Angel slew the first-borne of Ægypt, the Israelites houses were distinctly marked with blood, sprinkled on the posts of their dores: mystically signifying our B. Sauours most sacred blood to be shed for Redemption of mankind: so also this letter *T H A V* bearing the forme of a Crosse, formed in the forehead of the mourners, signified the Crosse, wheron Christ our Lord should dye, and redeeme vs from sinne. Which signe, as it was then prefiguratiue, and prophetical; so now it is representatiue, and commemoratiue of our Redemption made by our B. Sauour, on the holie Crosse. That we may truly glorie in Christ, and that with our great Apostle S. Paul, in *CHRIST CRUCIFIED*. With great reason therefore hath the whole Church of Christ singularly esteemed, and continually vsed this holie Signe of the Crosse in al Diuine Mysteries, and godlie works, euen from the Apostles time. Witnesses hereof are the auient Fathers: S. Dionyse Ariopagite, *Eccles. Hierarch*, c. 2. reciting the signe of the Crosse amongst other sacred rites in administration of Baptisme: who also c. 5. & 6. maketh like mention of the same signe in making Priests, and professing of Religious persons. Likewise S. Ireneus. *li. 2. c. 42*: describeth the forme of the Crosse. S. Iustinus Martyr, *Dialogo cum Tryphone*, sheweth diuers figures in the old Testament of the Crosse. Tertullian, *Aduersus Marcionem*, testifieth that the Apostles, and al the faithful of Christ were signed in their foreheads with the signe of *T H A V*, the last of the Hebrew letters, bearing the forme of a Crosse: the same (saith he) with the Greek letter, *T A V*, and our Latin *T*. Who further both in that place, and *li. de corona militis*, & *li. de resurrect. carnis*, testifieth the most frequent use of this holie signe of the Crosse. After him S. Cyprian witnesseth the same in his time, *Epist. ad Tybaritanos*, *li. ad Demetrianum*, & *li. 1. ca. 8. Testimoniorum aduers. Iudeos*. More especially, *li. 2. c. 21*. proueth by this place amongst other holie Scriptures, that in this signe of the Crosse, is health to al that are signed therewith in the foreheads. S. Chrysostom *li. cont. Gentiles*: Amongst other demonstrations, sheweth by the honour, and daylie use of the Crosse, that Christ is God, because none but God could make a thing, which before was so execrable, to be now euery where so highly esteemed. And in his Homilies. *55. in Mat. 16.* & *84. in Ioan. 19.* and other places, witnesseth that in Baptisme, in the most holie Eucharist, in the Sacrament of holie Orders, and in al most excellent Mysteries, the Ensigne of Victorie, the signe of the Crosse is euer present vnto vs: in al his discourse teaching to glorie, not only in Christ crucified, but also to honour the signe of the Crosse. And that

Exo. 12.

1. Cor. 2.

who soeuer despiseth the signe of the Crosse, despiseth indeed Christ Crucified. To omit others, S. Augustin recordeth, *li. 1. Confess. c. 11.* that himself when he was a childe, and dangerously sicke, was by his mothers pious care, signed with the signe of the Crosse: and *li. de catechizandis rudibus c. 20.* teacheth that euerie one is to be signed in the forehead with the signe of the Crosse, and that al Christians are so signed. Also *7 tract. 113. in Ioan.* What is the signe of Christ (saith he) which al know, but the Crosse of Christ? which signe vnles it be adioyned, as wel to the foreheads of them that belieue in Christ, as to the water it-selfe wherewith they are regenerate, and to the chrisme oyle, wherewith they are anointed, as also to the Sacrifice, wherewith they are nourished; none of these things is rightly performed. Or wil you haue him to speake more plainly, or more generally? *Ser. 101. de tempore:* With the signe of the Crosse (saith he) our Lords bodie is consecrated, and al things, whatsoeuer are sanctified, are consecrated with the inuocation of Christs name in this signe. Who pleaseth to see more testimonies of ancient Fathers, may also reade S. Basil, *li de Spiritu Sancto.* S. Cyril of Ierusalem, *Catechesi 4. & 13.* S. Ambrose, *Orat. fanchri de obitu Theodosii.* S. Gregorie *Epist. 126.*

The apparition also of this signe to Constantin the Great, with this inscription: **IN HOC VINCES**, is most famous; written by Eusebius Caesariensis *li. 1. c. 22. & 23. de vita Constantini*, and in many others. The same signe also appeared in Ierusalem in the time of his sonne Constantius, as S. Cyril of Ierusalem testifieth in his Epistle to the same Emperour. And Nicephorus *4. 10. c. 2. Hist. Eccles.* writeth that the formes of Crosses, fel with the dew vpon the garments of Iulian the Apostata, and of his folowers. And manie other histories, both ancient and moderne make mention of the like apparitions.

But aboue al others, the most principal is to come: The Signe of the Sonne of man; as our B. Sauour himself foretelleth, which shal appeare in the heauen at his comming to iudge the whole world: his most proper Ensigne the Crosse; by which he conquered the diuel, sinne, death, and al enemies of God and men. So al ancient Fathers vndoubtedly vnderstand his prediction *Mat. 24.* Then wil this signe appeare to the great confusion of al vnsigned miscreants, with other wicked enemies of the Crosse and Crucifix. For then shal al the world, both men, and Angels see, what infinite charitie, our most blessed Redeemer hath vsed for mans saluation; and how iustly those that either doe not belieue, or not regard his vspeakable mercie, shal be adiudged to euerlasting damnation in the pit and fire of hel. And on the other side, al those that are rightly signed in their foreheads, and haue accordingly performed that which in Baptisme they promised, shal meete this sauing Ensigne, with incomparable comfort, ioy, and gladnes; who comming clothed in white robes, with palmes of victorie in their hands, shal then receiue glorious crownes in eternal life.

The signe of the Crosse vsed in Baptisme, in Confirmation, in the B. Eucharist, and in al holy Rites.

Miraculous apparitions of the signe of the Crosse.

The signe of the Crosse shal appeare before Christ, coming to iudge.

The vnsigned shal be confounded.

The rightly signed shal be glorified.

CHAP. X.

Destruction of the citie is againe signified by apparence of fire sprinkled therein, 9. with description of Cherubims, foure wheels, and of the ioure liuing creatures.

a) In this visio appeared in the ayre as it were a man sitting in a throne of sapphire stone, ouer the image of Cherubs, & foure wheels vnder them.

b) The strange forme of these foure payre of wheels, signified the consonant agreemēt of the old and new Testamēt. *S. Greg. ho. 6. in Ezech.*

(c) They were readie to goe forward, backward, on the right hand, on the left, or to what part soeuer without turning about.

(d) It seemeth euerie one had as it were foure faces. *v. 11. al like enes faces, but one more ressembling a mans face then the other, one somewhat resembling an oxe face (c. l.) here called he face of a Cherub) another, he face of a lion, the other an eagle.*



AND I saw, & behold (a) in the firmament, that was ouer the head of the Cherubs, as it were the sapphire stone, as it were the forme of the similitude of a throne appeared ouer them. 2. And he spake to the man, that was clothed with the linnen garments, and sayd: Goe in the middes of the wheels that are vnder the Cherubs, and fil thy hand with the coles of fyre, that are between the Cherubs, and powre them out vpon the citie. And he went in, in my sight: 3. & the Cherubs stood on the right hand of the house, when the man went in, and a cloud filled the inner court. 4. And the glorie of our Lord was lifted vp frō about the Cherub to the threshold of the house: and the house was replenished with the cloud, & the court was replenished with the brightnes of the glorie of our Lord. 5. And the sound of the wings of the Cherubs was heard euen to the vtter court, as it were the voice of God almightie speaking. 6. And when he had commanded the man, that was clothed with the linnen garments, saying: Take fyre from the middes of the wheels, that are between the Cherubs: he being gone in stood beside the wheele. 7. And a Cherub stretched out his hand from the middes of the Cherubs to the fyre, that was between the Cherubs: & he tooke, & gaue into his hands, that was clothed with the linnen garments: who taking it went forth. 8. And there appeared in the Cherubs the similitude of a mans hand vnder their wings. 9. And I saw, & behold foure wheels by the Cherubs: one wheele by one Cherub, & an other wheele by one Cherub: & the forme of the wheels was as it were the resemblance of the stone Chrysolithus: 10. & their resemblance, one similitude to the foure: as it were (b) a wheele in the middes of a wheele. 11. And when they walked, they went into (c) foure parts: & they returned not walking: but to the place, wherunto that which was first declined, the rest also folowed, neither did they turne. 12. And al their bodie, & necks, & hands, & wings, and the circles were ful of eies, in the circuit of the foure wheels. 13. And these wheels he called voluble, my self hearing it. 14. And one had foure faces: one face, the face (d) of a Cherub, and the second face, the face of a man: and in the third the face of a lyon: and in the fourth the face of an eagle. 15. And the Cherubs were lifted vp: the same is the liuing creature, that I had seen by the riuer Chobar. 16. And when the Cherubs walked, the wheels also went together by them: and when the

Cherubs

Cherubs lifted vp their wings, to be rayfed vp frō the earth, the wheels rested not, but also were besyde them. 17. Those standing, they stood: and with them lifted vp they were lifted vp. For the spirit of life was in them. 18. And the glorie of our Lord went forth from the threshold of the temple, and stood ouer the Cherubs. 19. And the Cherubs lifting vp their wings, were exalted from the earth before me: and they going forth, the wheels also folowed: & it stood in the entry of the east gate of the house of our Lord: and the glorie of the God of Israel was ouer them. 20. The same is the liuing creature, which I saw vnder the God of Israel by the riuier Chobar: and I vnderstood that they were Cherubs. 21. Foure faces to one, and foure wings to one: and the similitude of a mans hand vnder their wings. 22. And the similitude of their faces, the same faces, which I had seen by the riuier Chobar, and the looks of them, and the sway of euerie one to goe before his face.

C H A P. XI.

Against fals-Prophets affirming that the people should not be caried into captiuitie, 4. Ezechiel prophecied that they shal not escape it. 13. Pheltias a fals-Prophet dieth: 14. and God promiseth to conserue some relikes: 19. and to giue a new spirite in their hart.



AND the spirit lifted we vp, and (a) brought me into the east gate of the house of our Lord, which looketh to the ryng of the sunne: and behold in the entrie of the gate siue and twentie men: and I saw in the middes of them Iezonias the sonne of Azur, & Pheltias the sonne of Banaias, the Princes of the people. 2. And he said to me: Sonne of man, these are the men that conceiue iniquitie, and deuiſe most wicked counsel in this citie, 3. saying: (b) Were not houses builded of late? (c) This is the caldron, & we the flesh. 4. Therefore prophecie of them, prophecie thou sonne of man. 5. And the spirit of our Lord fel vpon me, & said to me: Speake: Thus saith our Lord: So haue you spoken, o house of Israel, & the cogitations of your hart I know. 6. Very manie haue you killed in this citie, and you haue filled the wayes therof with the slaine. 7. Therefore thus saith our Lord God: Your slaine, whom you haue layd in the middes therof, these are the flesh, and this is the caldron: and I wil bring you out of the middes therof. & (d) The sword you haue feared, and the sword I wil bring vpon you, saith our Lord God. 9. And I wil cast you out of the middes therof, & I wil giue you into the hand of the enemies, & wil doe iudgements in you. 10. You shal fal by the sword: in the borders of Israel wil I iudge you, and

(a) The Prophet in Chaldea saw in spirit what was done in Ierusalem.

(b) Were not new houses builded (say the false Prophets) since Ieremie said, that al our houses should be destroyed? whereupon they inferre that his Prophecie is false: (c) and so counred themselues as secure, in Ierusalem: as flesh in the potte.

(d) The false Prophets feared warres, but not captiuitie, therefore the Prophet assureth them that the people shal feele both sword, & captiuitie.

you shal know that I am the Lord. 11. This shal not be as a caldron to you, and you shal not be as flesh in the middes therof, in the borders of Israel I wil iudge you. 12. And you shal know that I am the Lord: because you haue not walked in my precepts, and haue not done my iudgements, but you haue done according to the iudgements of nations, that are round about you. 13. And it came to passe, when I prophesied, Pheltias the sonne of Banaias died: and I (e) fel vpon my face, crying with a lowd voice: and sayd: Alas, alas, alas, ô Lord God: makest thou a consumation of the remnant of Israel? 14. And the word of our Lord was made to me, saying: 15. Sonne of man thy brethren, thy brethren, thy kinsmen, and al the house of Israel, al to wlsom the inhabitants of Ierusalem haue sayd: Depart ye far from our Lord, the land is giuen to vs in possession. 16. Therefore thus sayth our Lord God: Because I haue made them far off in the Gentils, and because I haue dispersed them in the lands: I wil be (f) a litle sanctification to thē in the lands, to which they are come. 17. Therefore speake: Thus sayth our Lord God: I wil gather you out of the peoples, and vnite you out of the lands, wherein you are dispersed, and I wil giue you the ground of Israel. 18. And they shal goe in thither, and shal take away al the offences, and al the abominations therof out of it. 19. And I wil giue them one hart, and wil giue a new spirit in their bowels: and I wil take away the stonie hart out of their flesh, and wil giue them a fleshie hart: 20. that they may walke in my precepts, and keep my iudgements, and doe them: and they may be my people, and I may be their God. 21. Whose hart walketh after their offences and abominations, their way wil I lay on their head, saith our Lord God. 22. And the Cherubs lifted vp their wings, and the wheels with them: and the glorie of the God of Israel was ouer them. 23. And the glorie of our Lord ascended from the middes of the citie, and stood ouer the mount, that is on the east side of the citie. 24. And the spirite lifted me vp, and brought me into Chaldee to the transmigration, in a vision in the spirite of God: and the vision which I had seen was taken vp from me. 25. And I spake to the transmigration al the words of our Lord, which he had shewed me.

e) He lamented not the death of the false prophet, but feared great ruine of the people, seeing this wicked man dye so plainly.

f) God stil conserueth his Church from vtter ruine, as the Prophets doe often affirmc. *Iere. 4 v. 27. ch. 5. v. 10. 18. P. sal. 88. v. 35.*

C H A P. XII.

By providing furniture for a iourney, and carying it from one place to an other, 5. and flying through a hole in the wal, 10. the Prophet signifieth that the King, and people shal goe into captiuitie. 17. By eating, as if he were troubled, foresheweth their famine. 21. At which shal come quickly.



AND the word of our Lord was made to me, saying: 2. Sonne of man, thou dwellest in the middes of an exasperating house: which haue eyes to see, and see not: and eares to heare, and heare not: because it is an exasperating house. 3. Thou therefore, o sonne of man, make thee (a) vessels of transmigration, and thou (b) shalt sit by day before them: and thou shalt sit out of thy place to an other place in their sight; if perhaps they wil behol: because it is an exasperating house. 4. And thou shalt carie forth thy vessels as the vessels of one sitting by day in the sight of them: and thou shalt goe forth at euen before them, as one goeth forth that sitteth. 5. Before their eyes dig to thee through the wal: and thou shalt goe forth through it. 6. In their sight on shoulders thou shalt be caried, in the darke thou shalt be caried out: thou shalt couer thy face, and shalt not see the earth: because I haue giuen thee a portending signe to the house of Israel. 7. I did therefore as he had commanded me: I caried my vessels as the vessels of one sitting by day: and at euen I digged to me through the wal with my hand: and I went forth in the darke, and was caried on shoulders in their sight. 8. And the word of our Lord was made to me in the morning, saying: 9. Sonne of man, hath not the house of Israel the exasperating house sayd to thee: What doest thou? 10. Say to them: Thus sayth our Lord God: This burden vpon the Prince, that is in Ierusalem, and vpon al the house of Israel, which is in the middes of them. 11. Say I am your portending signe, as I haue done, so shal it be done to them, into transmigration, and into captiuitie shal they goe. 12. And the Prince, that is in the middes of them, shal be caried on shoulders, he shal goe forth in the darke: they shal dig through the wal to bring him out: his face shal be couered, that he may not see the earth with his eye. 13. And I stretch forth my net vpon him, and he shal be taken in my net: and I (c) wil bring him into Babylon into the land of the Chaldees, and he shal (d) not see it, and there he shal dye. 14. And al that are about him, his gard, and his troupes I wil disperse into euerie wind: and I wil draw the sword after them. 15. And they shal know that I am the Lord, when I shal haue dispersed them in the Gentils, and scattered them in the lands. 16. And I wil leaue of them a few men from the sword, and the famine, and the pestilence: that they may declare al

(a) Provide furniture for tra- uel.

(b) Trusse vp, & carie bag & bagage from one place to another.

(c) The false Prophets argued here Ezechiel of contradiction, that the King should be caried into Babylon, (d) and should not see Babylon. But the euent conuincd their rash iudgement. For he was caried thither blind. 4. Reg. 2.

their wicked deeds in the Gentils, to which they shal enter: and they shal know that I am the Lord. 17. And the word of our Lord was made vnto me, saying: 18. Sonne of mā, eate thy bread in trouble; yea & drinke thy water in hast and sorowfulness. 19. And thou shalt say to the people of the land: Thus sayth our Lord God to them that dwel in Ierusalem in the land of Israel: Their bread they shal eate in carefulnes, and their water in desolation they shal drinke: that the land may be made desolate from the multitude therof, for the iniquitie of al that dwel therein. 20. And the cities, that are now inhabited, shal be desolate, and the land desert: and you shal know that I am the Lord. 21. And the word of our Lord was made to me, saying: 22. Sonne of man, what is this (e) prouerb with you in the land of Israel: saying: (f) The dayes shal be deferred to a long time, and al vision shal perish. 23. Therefore say to them: Thus sayth our Lord God: I wil make this prouerb cease, neither shal it anie more be commonly sayd in Israel: and speake to them that the dayes are at hand, and the word of euerie vision. 24. for al vision shal no more be in vaine, nor diuination ambiguous in the middes of the children of Israel. 25. Because I the Lord wil speake: and what word soeuer I shal speake, shal also be done, it shal not be prolonged anie more: but in your dayes ye exasperating house, wil I speake the word, and wil doe it, sayth our Lord God. 26. And the word of our Lord was made to me, saying: 27. Sonne of man, behold the house of Israel, they that say: The vision, that this man seeth, is for manie daies: and this man Prophecietieth long times. 28. Therefore say to them: Thus sayth our Lord God: Euerie word of mine shal be prolonged no further: the word that I shal speake, shal be accomplished, sayth our Lord God.

(e) That which is commonly said of manie is called a Proverb.

(f) Falso Prophets perswaded the people, that seeing the captiuitie foretold by the Prophets was not yet come, therefore it would neuer come. As heretikes shal deny the day of general iudgement. 1. Pet. 3.

CHAP. XIII.

God threathneth false Prophets, 5. that flatter the people with lies: 10. without the feare of God. 17. Likewise false Prophetesses, that deceiue themselves and others with flaterie, 19. for worldlie gayne.

AND the word of our Lord was made to me, saying: 2. Sonne of man prophecie to the Prophets of Israel, that prophecie: and thou shalt say to them, that prophecie of their owne hart: Hear ye the word of our Lord: 3. Thus sayth our Lord God: Woe to the foolish Prophets, which folow their owne spirite, and see nothing. 4. As foxes in the deserts, were thy Prophets O Israel. 5. You haue not ascended against, nor opposed a wal for the house of Israel, that you might stand in battel in the day of our Lord. 6. They see vayne things, and they diuine lies, saying: Our Lord sayth: whereas our Lord sent them not: and they perseuered

to confirme the word. 7. Why haue you not seen vaine vision, and spoken lying diuination? and you say: Our Lord saith; whereas I haue not spoken. 8. Therefore thus saith our Lord God: Because you haue spoken vaine things, and haue seen lies: therefore behold I to you, saith our Lord God. 9. And my hand shall be vpon the Prophets, that see vaine things, and diuine a lie: in the counsel of my people they shall not be, & in the scripture of the house of Israel they shall not be written, neither shall they enter into the land of Israel: and you shall know that I am the Lord God. 10. For that they haue deceiued my people, saying: Peace, and there is not peace: and he builded the wal, and they daubed it with mortar (a) without straw. 11. Say to them that daube without tempering, that it shall fall: for there shall be a shower ouerflowing, and I will giue very great stones falling violently from aboue, and the wind of a storme dissipating. 12. For indeed behold the wal is fallen: shall it not be sayd you: Where is the daubing, that you daubed? 13. Therefore thus sayth our Lord God: And I will make the spirit of tempests to breake forth in myne indignation, and there shall be an ouerflowing shower in my furie: & great stones in my wrath vnto consumption. 14. And I will destroy the wal, that you haue daubed without tempering: & I will make it euen with the ground, and the foundation therof shall be reuealed: and it shall fall, and shall be consumed in the middes therof: and you shall know that I am the Lord. 15. And I will accomplish myne indignation in the wal, and in them, that daube it without tempering, and I will say to you: The wal is not, and they are not that daube it. 16. The Prophets of Israel, which prophecie to Ierusalem, & see vision of peace for it: and there is not peace, sayth our Lord God. 17. And thou sonne of man, put thy face against (b) the daughters of thy people, which prophecie of their owne hart: and doe thou prophecie vpon them, 18. and say: Thus sayth our Lord God: Woe to them that saw cushions vnder euerie cubite of the hand: and make pillowes vnder the head of euerie age to catch soules: and when they caught the soules of my people, they did (c) viuificate their soules. 19. And they violated me to my people, for a handful of barley, and a cantel of a bread, that they might kil the soules, which dye not, and viuificate the soules which liue not, lying to my people, that belieueth lies. 20. For this cause thus saith our Lord God: Behold I to your cushions, wherewith you catch flying soules: and I will breake them from your armes: and I will let goe the soules that you take, the soules to flye. 21. And I will breake your pillowes, & will deliuer my people out of your hand, neither shall they be anie more in your hands to be a praye: and you shall know that I am the Lord. 22. For that you haue made the hart of the iust to mourne lyingly, whō I made not sorrowful: and haue strengthened the hands of the impious, that he might not returne from his euil way, and liue. 23. Therefore you shall not see vaine things, and diuinations you shall diuine no more, and I will deliuer my people out of you hand: and you shall know that I am the Lord.

(a) As a wal of clay, or mortar ter without straw or other temperature, is washed away with rayne, so vaine hopes of securitie, without repentance & good workes deceiue the careles people that liue in sinne.

(b) There were also false Prophetesses feyning to be illuminated with the spirit of Prophecie; as Debora (*Iud.* 4.) Holda (*4. Reg.* 22.) and other holy women were indeed true Prophetesses. but these by (c) flaterie deceiued the people, saying they were in good state & in securitie, when they were in sinne, & in extreme danger of both temporal and eterna ruine.

CHAP. XIII.

(a) God reuealed to the Prophet that these men came not sincerely to learne, but were ferled in their hart to serue the idols. As worldly mē in heretical countries doe inquire of Catholike Priests what they should doe, but remaine resoluēd to participate with heretikes.

(b) Such men are first of al to be admonished to depart from idolatrie, heresie, schisme, & from al practices therof: which is the first step of true conuersion to God

(c) God permitteth false Prophets to be deceiued, & to deceiue, in punishment of their owne finnes, and of the people that heare them. 3. Reg. 22. v. 19. 2. Par. 18. v. 18. (d) Daniel then liuing, Noe & Iob departed from this life did sometime pray for the

Idolaters inquiring of Gods wil by his Prophets, 6. must first depart from idolatrie: 8. otherwise God wil permitt fals Prophets to deceiue them, and both shal perish together: 12. by famine, 15. by rauenous beasts, 17. sword, 19. and pestilence: yea Noe Daniel, and Iob interceding shal not deliuer them (v. 14. 16. 18. 20.) 21. yet God wil conserue some that the whole Church perish not



AND men of the ancients of Israel came to me, and sate before me. 2. And the word of our Lord was made to me, saying: 3. Sonne of man, (a) These men haue put their vncleannes in their harts, and the scandal of their iniquitie they haue set against their face: what, being asked shal I answer them? 4. For this cause speake to them, and thou shalt say to them: Thus saith our Lord God: Man, man of the house of Israel, that shal put his vncleannes in his hart, and set the scandal of his iniquitie against his face, and shal come to the Prophet asking me by him: I the Lord wil answer him in the multitude of his vncleannes. 5. that the house of Israel may be taken in their hart, wherwith they haue reuolted from me in al their idols. 6. Therefore say to the house of Israel: Thus saith our Lord God: (b) Conuert, and depart from your idols, and from al your contaminations turne away your faces. 7. Because man man of the house of Israel, and of the profelytes, whosoever shal be a stranger in Israel, if he be alienated from me, and put his idols in his hart, and set the scandal of iniquitie against his face, and come to the Prophet to aske me by him: I the Lord wil answer him by my self. 8. And I wil set my face vpon that man, and wil make him for an example, & for a prouerbe, & wil destroy him out of the middes of my people: & you shal know that I am the Lord. 9. And the Prophet when he shal erre, & shal speake a word: I the Lord (c) haue deceiued that Prophet: and I wil stretch forth my hand vpon him, and wil rase him out of the middes of my people Israel. 10. And they shal carie their iniquitie; according to the iniquitie of him that asketh, so shal the iniquitie of the Prophet be. 11. That the house of Israel may no more erre from me, nor be polluted in al their preuarications: but may be people, & I may be their God, saith the Lord of hosts. 12. And the word of our Lord was made to me, saying: 13. Sonne of man, the land when it shal sinne to me, that transgressing it transgresseth, I wil stretch forth my hand vpon it, and wil breake the rod of the bread therof: and I wil send famine into it, and wil kil out of it man and beast. 14. And if these three men shal be in the middes therof, (d) Noe, Daniel, & Iob:

they by their iustice ſhal deliuer their owne ſoules, ſaith the Lord of hoſts. 15. And if I ſhal bring moſt euil beaſts alſo vpon the land, to waſte it; and it be without paſſage, for that there is none can paſſe becauſe of the beaſts: 16. Theſe three men if they ſhal be therin, I liue, I, ſaith our Lord, that they ſhal deliuer neither ſonnes nor daughters: but themſelues alone ſhal be deliuered, and the land ſhal be made deſolate. 17. Or if I ſhal bring the ſword in vpon that land, and ſhal ſay to the ſword: Paſſe through the land: and ſhal kil out of it man & beaſt: 18. And theſe three men ſhal be in the middes therof: I liue, I, ſaith our Lord God, they ſhal not deliuer ſonnes nor daughters, but themſelues alone ſhal be deliuered. 19. And if I ſhal ſend the peſtilence alſo in vpon that land, and ſhal powre out mine indignation vpon it in bloud, to take away out of it man and beaſt: 20. And (e) Noe, & Daniel, & Iob ſhal be in the middes therof: I liue, I, ſaith our Lord God, that ſonne and daughter they ſhal not deliuer: but themſelues by their iuſtice ſhal deliuer their owne ſoules. 21. Becauſe thus ſaith our Lord: That and if I ſhal ſend in vpon Ieruſalem my foure very ſore iudgements, the ſword, and famine, and euil beaſts, & the peſtilence: to kil out of it man, and beaſt: 22. Yet ſhal there be left in it ſaluation (f) of ſome bringing out ſonnes, and daughters: behold they ſhal goe forth to you, & you ſhal ſee their way, and their inuentions: and you ſhal be comforted vpon the euil, that I haue brought vpon Ieruſalem in al things, that I haue brought in vpon it. 23. And they ſhal comfort you, when you ſhal ſee their way, & their inuentions: and you ſhal know that I haue not in vaine done al things, which I haue done in it, ſaith our Lord God.

C H A P. XV.

As a vine cut downe is profitable to no uſe, but to burne: 6. ſo the Iewes (and other people) ſeparated from the Church, are to be burned in the fire.



AND the word of our Lord was made to me, ſaying: 2. Sonne of man, what ſhal be made of (a) the wood of the vine of al the trees of the woods, that are among the trees of the foreſts? 3. ſhal there be taken wood of it, that a worke may be made, or ſhal a piſſe be made therof, that anie veſſel may hang theron? 4. Behold it is giuen to the fire for food: the fire hath conſumed both parts therof, and the middes therof is brought into aſhes: why, ſhal it be profitable for a worke? 5. Yea when it was whole, it was not fit for a worke: how much more when the fire hath deuoured, and burnt it, ſhal no worke be made therof? 6. Therefore thus ſaith our Lord God: As the wood of the vine among the trees of the foreſts, which I haue giuen to the fire to be deuoured,

people; els this allegation of their interceding, were not to the purpoſe of confirming Gods immutable decree to puniſh this obſtinate people. As is noted of Moyſes & Samuel. *1. Cor. 15.*

(e) Noe is named for example of ſpiritual Paſtours of the Church, Daniel of al religious orders, & Iob of holy laie people. *S. Greg. l. 1. c. 13. Mor.*

(f) There ſhal alwayes be Paſtours to bring forth & ſcede ſpiritual children of God.

(a) Gods Church is very often and fitly compared to a vine in reſpect of the excellent fruit: & ſo the branches cut off from the Church, are moſt like to wilde ſuperſtitie of the vine, good for nothing but to the fire. *S. Aug. Tra 7. 81. in 10*

b) In burning a fagot the middle being first consumed (v. 4.) the rest of both ends are likewise put in the fire till all be consumed: so none that are out of the Church can escape the fire.

(a) Ezechiel was now in Babylon, & therefore this admonition which he should give to Ierusalem was to be notified there by letters, & messengers sent thither for this purpose.

(b) By all this is signified that God made the Israelites of a barbarous nation to be ciuill, and gaue them not only things necessarie, but also (c) ornaments, aboue the state of other nations; especially in spiritual benefits, giuing a Law, with Sacrifices, Sacraments, and other holy rites

so wil I deliuer the inhabitants of Ierusalem. 7. And I wil set my face against them: (b) out of the fire shal they come forth, and fire shal consume them: and you shal know that I am the Lord, when I shal set my face against them, 8. and shal make their land not passable, and desolate, because they haue been preuaricatours, saith our Lord God.

CHAP. XVI.

God by his Prophet setting his benefits 15. and the Iewes wickednes before their eyes, 31. compareth them with other idolaters: 35. and after threatened punishment, 45. with further comparison of other nations, 52. exhorting them to repentance, 60. offereth mercie by a new couenant of Christs Ghespel.



AND the word of our Lord was made to me saying: 2. Sonne of man make knowne (a) to Ierusalem her abominations: 3. and thou shalt say: Thus saith our Lord God to Ierusalem: Thy root, and thy generation of the land of Chanaan, thy father an Amorrheite, & thy mother a Cetheite. 4. And when thou wast borne, in the day of thy birth thy nauil was not cut, and thou wast not washed with water to health, nor salted with salt, nor swadled in clouts. 5. No eye had mercie on thee to doe vnto thee one of these things, hauing pitie on thee: but thou wast throwen forth vpon the face of the earth in the abiection of thy soule, in the day that thou wast borne. 6. And passing by thee (b) I saw thee to be troden downe in thy blood: and I said to thee when thou wast in thy blood: Liue. I said to thee, I say: In thy blood liue. 7. Multiplied as the spring of the field haue I made thee: and thou wast multiplied, & made great, and thou wentest in, and camest to the ornaments of women: thy breasts swelled, and thy haire budded: and thou wast naked, and ful of confusion. 8. And I passed by thee, and saw thee: and behold thy time, the time of louers: and I spred my garment ouer thee, and couered thy ignominie. And I sware to thee, and I entred a couenant with thee, saith our Lord God: and thou wast made myne. 9. And I washed thee with water, and made cleane thy blood from of thee: and I anoynted thee with oile. 10. And I clothed thee with diuers colours, and shod thee with hyacinth: and I girded thee with silke, and clothed thee with fine garments. 11. And I (c) adorned thee with ornament, and gaue bracelets on thy hands, and a cheine about thy necke. 12. And I gaue a iewel vpon thy face, and rings to thine eares, and a crowne of beautie on thy head. 13. And thou wast adorned with gold, and siluer, and wast clothed with silke, and embrodered worke, and

manie colours : thou hast eaten floure , and honie , and oile , and wast made very beautiful exceedingly : and didst prosper to a Kingdom. 14. And thy name went forth into the Gentils , because of thy beautie : because thou wast perfect in my beautie , which I had put vpon thee , saith our Lord God. 15. And hauing confidence in thy beautie thou hast fornicated in thy name : & thou hast layd forth thy fornication to euerie passer to be made his. 16. And taking off thy garments thou madest thee idols embrodred on each side : & thou didst fornicate vpon them , as hath not been done , nor shal not hereafter. 17. And thou tookest the vessels of of thy beautie , of my gold , and my siluer , which I gaue thee : and thou madest thee images of men , and hast fornicated in them. 18. And thou tookest thy garments of manie colours , and coueredst them : and mine oile , and mine incense thou didst put before them. 19. And my bread , which I gaue thee , the floure , and oile , and honie , wherewith I haue nourished thee , thou didst set in their sight for an odour of sweetnes , and it was done saith our Lord God. 20. And thou hast taken (d) thy sonnes , & thy daughters , which thou didst beget to me : and hast immolated the same vnto the to deuour. Why , is thy fornication smal : 21. Thou hast immolated my sonnes , & hast giuen the , consecrating them to the idols. 22. And after al thine abominations , & fornicatiōs , thou wast not mindful of the dayes of thy youth , whē thou wast naked , & ful of confusion , troden downe in thy bloud. 23. And it chanced after al thy malice (woe , woe to thee , saith our Lord God) 24. thou didst also build thee a stewes , & madest thee a brothel house in al streets. 25. At euerie head of the way hast thou built a signe of thy prostitution : & hast made thy beautie abominable : & hast diuided thy feet to euerie one that passeth by , and hast multiplied thy fornications. 26. And thou hast fornicated with the children of Ægypt thy neighbours of great flesh , & hast multiplied thy fornicatiō to prouoke me. 27. Behold I wil stretch out my hand vpon thee , & wil take away thy iustification : & I wil giue thee into the soules of the daughters of Palestine that hate thee , that are ashamed of thy wicked way. 28. And thou hast committed fornication with the sonnes of the Assyrians , because neither as yet wast thou filled : & after thou didst fornicate , neither so wast thou faciated. 29. And thou didst multiplie thy fornicatiō in the Land of Chanaā with the Chaldees : & neither so wast thou faciated. 30. Wherin shal I clense thy hart , saith our Lord God : wheras thou doest al these the works of a womā that is a whore , & mapert : 31. Because thou hast built thy brothel house in the head of euerie way , & thy excelse thou hast made in euerie street , neither becamest thou as an harlot that by disdayne augmenteth the price , 32. but as a woman aduouteresse , that ouer her husband bringeth in strāgers. 33. To (e) al harlots are rewards giuē : but thou hast giuen rewards to al thy louers , & thou didst giue them gifts to come vnto thee on euerie side , to fornicate with thee. 34. And in thee it was done contrarie to the custome of women in thy fornications , and after thee there shal be no fornication :

(d) Adulterous women doe deceiue their husbands , bringing them other mens children : but the Iewes gaue their lawfull children to the worst adulterers , sacrificing them to idols. 4. Reg. 6. 17. 21. 23.

(e) Al fornication is abominable , but that is most detestable when women giue rewards to men for fornication or adultrie.

for in that thou gauest rewards, and didst not take rewards, it hath been done contrarie in thee. 35. Therefore heare, O harlot, the word of our Lord. 36. Thus saith our Lord God: Because thy brasse is powred out, & thine ignominie is reuealed in thy fornications vpon thy louers, and vpon the idols of thine abominations in the blood of thy children, whom thou gauest the: 37. Behold I wil gather together al thy louers, with whom thou hast taken pleasure, & al whom thou hast loued, with al, whom thou didst hate: and I wil gather them together vpon thee on euerie side, and wil discouer thine ignominie before them, and they shal see al thy turpitude. 38. And I wil iudge thee by the iudgements of aduourees, and them that shed blood: and I wil giue thee into blood of furie and zeale. 39. And I wil giue thee into their hands, and they shal destroy thy brothel-house, and throw downe thy stewes: and they shal turne thee naked out of thy garments, and shal take away the vessels of thy beautie: and shal leaue thee naked, and ful of ignominie. 40. And they shal bring vpon thee a multitude, and they shal stone thee with stones, and shal murder thee with their swords. 41. And they shal burne thy houses with fire, and shal doe iudgements in thee in the eyes of very manie women: and thou shalt cease to fornicate, and shalt giue rewards no more. 42. And mine indignation shal rest in thee: and my zeale shal be taken away from thee, and I wil cease, and be angrie no more. 43. For that thou hast not remembered the dayes of thy youth, and hast prouoked me in al these: wherfore I also haue giuen thy wayes on thy head, saith our Lord God, & I haue not done according to thy wicked deeds in al thine abominations. 44. Behold euerie one, that speaketh a common prouerbe, shal take vp that against thee, saying (f) As the mother, so also her daughter. 45. Thou art the daughter of thy mother, which did cast off her husband, & her children: & thou art sister of thy sisters, which did cast off their husbands, and their children: y our mother was a Cetheite, and your father an Amorrhite. 46. And thy elder sister, Samaria, she & her daughters, that dwel on thy left hand, & thy sister yonger then thou, which dwelleth on thy right hand, Sodom, & her daughters. 47. But neither in their wayes hast thou walked, nor according to their wicked deeds hast thou done a very litle lesse: thou hast done almost more wicked things then they in al thy wayes. 48. Liue I, saith our Lord God, that Sodom thy sister her selfe hath not done, and her daughters, as thou hast done, and thy daughters. 49. Loe this was the iniquitie of Sodom thy sister, (g) pride, fulnes of bread, and abundance, and the idlenes of her, and of her daughters: and they raught not the hand to the needie, and the poore. 50. And they were eleuated, and did abominations before me: & I tooke them away as thou hast seen. 51. And Samaria sinned not the halfe of thy sinnes: but thou hast passed the with thy wicked deeds, & hast iustified thy sisters in al thine abominations, which thou hast wrought. 52. Thou also therefore carie thy confusion, which hast passed thy sisters with thy sinnes, doing more wickedly then they:

(f) As Ierusalem was wont to be wicked in former times, so it is now.

(g) Ambition, gluttonie, & idlenes are cause of much more sinnes; temperance & labour bring forth much good fruit.

Omnia si tollas periere cupidinis arcus. Take away idlenes, & Cupids bow is weake. Labor omnia vincit.

for

for they are iustified about thee : thou also therefore be confounded, and beare thine ignominie, which hast iustified thy sisters. 53. And I wil conuert restoring them by the conuersion of Sodom with her daughters, and by the conuersion of Samaria, and her daughters: and I wil conuert thy reuersion in the middes of them, 54. that thou mayst carie thine ignominie, and mayst be confounded in al things, that thou hast done, comforting them. 55. And thy sister (*b*) Sodom, and her daughters shal returne to their antiquitie: and Samaria, and her daughters shal returne to their antiquitie: and (*i*) thou, and thy daughters shal returne to your antiquitie. 56. And Sodom thy sister was not heard in thy mouth, in the day of thy pride, 57. before that thy malice was reuealed: as at this time for reproch of the daughters of Syria, & of al the daughters of Palesthine in the circuite of thee, which compass thee round about. 58. Thy wickednes, & thine ignominie thou hast caried, saith our Lord God. 59. Because thus saith our Lord God: And I wil doe to thee, as thou hast despised the oath, to make the couenant frustrate: 60. and I wil remēber my couenāt with thee in the dayes of thy youth: and I wil raise vnto thee an euerlasting couenāt. 61. And thou shalt remēber thy wayes, & shalt be confounded: when thou shalt receiue (*k*) thy sisters elder then thee with thy yonger: and I wil giue them to thee for daughters, but not by (*l*) thy couenant. 62. And I wil raise vp my couenant with thee: and thou shalt know that I am the Lord, 63. that thou mayst remember, and be confounded, and maist no more open thy mouth because of thy confusion, when I shal be pacified toward thee in al that thou hast done, saith our Lord God.

(*b*) By Sodom & other cities are understood al nations, which shal cometo Christ. (*i*) After that al other nations are conuerted the Iewes shal also returne to Christ. Ro. xi. 26. (*k*) Al gentils elder & yonger shal be conuerted to Christ. (*l*) Not by the couenant made with the Iewes in the Law of Moyse, but by the Euāgelical couenant.

C H A P. X V I I.

By a parable of two eagles (6. and of a vineyard) is prophesied, 9. that Seducias being made King by Nabuchodonosor, 15. and rebelling, shal be carried captiue, and dye in Babylon: 22. with prophesie, that God wil plant, and propagate the Church of Christ.



AND the word of our Lord was made to me, saying: 2. Sonne of man, propose a darke speech, and tel a parable to the house of Israel, 3. and thou shalt say: Thus saith our Lord God: A great (*a*) eagle with great wings, with a long reach of members, ful of fethers, and of varietie, came to Libanus, and rooke the marow of the ceder. 4. He plucked away the top of the boughs therof: and transported it into the Land of Chanaan, in the citie of merchants he did put it. 5. And he tooke of the seed of the land, & put it in the ground for seed, that it might fasten the roote ouer manie waters: he planted it in the ouermost part of the

(*a*) Nabuchodonosor like an eagle raue-nous to the praye, & speedie in seazing theron, spoyled the vineyard (signifying Ierusalem) notwithstanding they sought help of another eagle, the King of Egypt. v. 7. See v. 12. &c.

earth. 6. And when it had budded, it grew into a broad spreading vine of low stature, the boughs thereof looking toward it: and the roots thereof were vnder it. It became a vine then, and fructified into branches, and put forth shoots. 7. And there was made an other great egle, with great wings, and manie fathers: and behold this vine as it were spreading her roots towards it stretched forth her branches to it, that she might water it from the beds of her spring. 8. In a good ground vpon manie waters it was planted, that it might bring forth branches, & beare fruite, that it might be into a great vine. 9. Say: Thus saith our Lord God: shal it prosper then? shal he not pluck vp the roots thereof, & strip off the fruits thereof, drie vp al the brāches of the spring thereof, & it shal wither: & not in a great arme, nor in much people, to plucke it vp by the root? 10. Behold it is planted: shal it prosper thē? shal it not be dried whē the burning winde shal touch it, and wither in the beds of the spring thereof? 11. And the word of our Lord was made to me saying: 12. Say to the exasperating house: Know you not what these things doe signifie? Say: (b) Behold the King of Babylon commeth into Ierusalem: and he shal take the King and the Princes thereof, and shal bring them to himselfe into Babylon. 13. And he shal take of (c) the seed of the Kingdom, and shal make a couenant with it, and shal take an oath of it. Yea and he shal take away the strong of the land, 14. that it may be a lowe Kingdom, & not be eleuated, but keep his couenant, and obserue it. 15. Who reuoking from him sent messengers to Ægypt, that it would giue him horses, and much people. What, shal he prosper, or get saluation that hath done these things? and he that broke the couenant, shal he escape? 16. Liue I, saith our Lord God: that in the place of the King that made him King, whose oath he made frustrate, and brake the couenant, that he had with him, (d) in the middes of Babylon shal he dye. 17. And not in a great armie, nor in much people shal Pharao make battel agaynst him: in the casting vp of a ramper, and in the building of bulworks, to kil manie soules. 18. For he had despised the oath, that he might breake the couenant, and behold he gaue his hand, & when he hath done al these things, he shal not escape. 19. Therefore thus saith our Lord God: Liue I, that the oath which he hath despised, and the couenant, that he transgressed, I wil lay on his head. 20. And I wil spread my net ouer him, and he shal be taken in my net: and I wil bring him into Babylon, and wil iudge him there in the preuarication, wherby he hath despised me. 21. And al his fugitiues wil al their troupe shal fal by the sword: and the residue shal be disperfed into euerie wind: and you shal know that I the Lord haue spoken. 22. Thus saith our Lord God: And (e) I wil take of the marrow of the high ceder, and wil set it: of the top of the boughs thereof the tender one I wil strip off, and wil plant it vpon a mountaine high and eminent. 23. On the high mountaines of Israel wil I plant it, and it shal shoot forth into a bud, and shal yeald fruit, and it shal be into a great ceder: and al birds, and euerie

b) The explication of the parable.

c) The King of Babylon making Sedecias King of Iuda, tooke of him an oath of allegiance to be vnder him, which oath Sedecias breaking was therefore iustly plagued.

d) After the ruine of Ierusalem, the slaughter of his sonnes, the plucking out of his owne eyes, & manie other miseries, this King at last was made a captiue in Babylon.

Jer. 32. Ezech. 12

e) Nabuchodonosor planted a Kingdom vnder Sedecias, which prospered not: the Kingdom also of Babylon was afterwards destroyed: but Gods Church planted by Christ shal neuer faile.

fouie ſhal dwel vnder the ſhadow of the boughs therof, and ſhal there make their neſt. 24. And al the trees of the countrie ſhal know, that I the Lord haue humbled the high tree, & exalted the low tree: and haue dried the green tree, and haue cauſed the drie tree to ſpring, I the Lord haue ſpoken, and haue done it.

C H A P. X V I I I.

One ſhal not beare the finnes of an other, but euerie one their owne: 21. If the wicked truly repent, he ſhal be ſaued: and if the iuſt leaue his iuſtice, he ſhal be damned.



AND the word of our Lord was made to me, ſaying: 2. What is that among you, you turne a parable into this prouerbe in the land of Iſrael, ſaying: (a) The fathers did eate a ſowre grape, & the teeth of the children are ſet on edge? 3. Liue I, ſaith our Lord God, if this parable ſhal be vnto you any more for a prouerbe in Iſrael. 4. Behold al ſouls are mine: as the ſoule of the father, ſo alſo the ſoule of the ſonne is mine: the ſoule that ſhal ſinne, the ſame ſhal dye. 5. And a man if he ſhal be iuſt, and hath done Iudgement and iuſtice, 6. hath not eaten on the mountaynes, and not liſted vp his eies to the idols of the houſe of Iſrael: and hath not violated his neighbours wife, & approached not to a menſtruous woman: 7. and made no man ſorowful: hath reſtored the pledge to the debtor, taken nothing away by violence: hath giuen his bread to the hungrie, and couered the naked with a garment: 8. hath not lent to uſurie, and not taken more: hath turned away his hand from iniquitie, and done true iudgement between man & man: 9. hath walked in my precepts, and kept my iudgements, to doe truth: this man is iuſt, liuing he ſhal liue, ſaith our Lord God. 10. And if he hath begotten a ſonne that is a robber ſhedding bloud, and he doe one of theſe things: 11. and that doth not indeed al theſe things, but eateth on the mountaynes, and deſileth his neighbours wife: 12. that maketh the needie and poore ſorowful, violently committeth robberies, reſtoreth not the pledge, & liſteth his eyes to idols, doth abomination: 13. that giueth to uſurie, & taketh more: what ſhal he liue? he ſhal not liue. Whereas he hath done al theſe deteſtable things, dying he ſhal dye, his bloud ſhal be vpon him. 14. But and if he hath begotten a ſonne, that ſeeing al his fathers finnes, which he hath done, is atrayd, and ſhal not doe the like to them: 15. hath not eaten vpon the mountaynes, & not liſted vp his eyes to the idols of the houſe of Iſrael, & hath not violated his neighbours wife: 16. and hath made no man ſorowful, hath not withheld the pledge, and hath not violently committed robberie, hath giuen his bread to the

(a) The people ſuffering affliction would not confeſſe it to be for their owne finnes, but caſt the fault vpo their fathers which errour is here councined, God declaring by his Prophet that not only the fathers, but alſo the children had ſinned, & were therefore iuſtly puniſhed, euerie one is for his owne finnes.

hungrie,

hungrie, and couered the naked with clothing : 17. hath turned away his hand from iniurie of the poore, hath not taken vsurie and ouerplus, hath done my iudgements, hath walked in my precepts : this man shal not dye in the iniquitie of his father, but liuing he shal liue. 18. His father because he did calumniate, and did violence to his brother, and wrought euil in the middes of his people, behold he is dead in his owne iniquitie. 19. And you say : Why hath not the sonne borne the iniquitie of his father ? Verily because the sonne hath wrought iudgement and iustice, he hath kept al my precepts, and done them, liuing he shal liue. 20. The soule that shal sinne, the same shal dye : the sonne shal not beare the iniquitie of the father, and the father shal not beare the iniquitie of the sonne : the iustice of the iust shal be vpon him, and the impietie of the impious shal be vpon him. 21. But (b) if the impious shal doe penance from al his sinnes, which he hath wrought, and shal keep al my precepts, and doe iudgement, and iustice: liuing he shal liue, and shal not dye. 22. Al his iniquities, which he hath wrought, I wil not remember them : in his iustice which he hath wrought, he shal liue. 23. Why, 'tis the death of a sinner my wil, saith our Lord God, and not that he conuert from his wayes, and liue ? 24. But if the iust man shal turne away himselfe from his iustice, and doe iniquitie according to al the abominations, which the impious vseth to worke, shal he liue ? al his iustices, which he had done, shal not be remembered: in the preuarication, which he hath preuaricated, and in his sinne, which he hath sinned, in them he shal dye. 25. And you haue said : The way of our Lord is not right. Heare ye therefore, O house of Israel : What, is not my way right, and are not rather your wayes peruerse ? 26. For when the iust shal turne away himselfe from his iustice, and doth iniquitie, he shal dye in them: in the iniustice, that he hath wrought he shal dye. 27. And when the impious shal turne away himselfe from his impietie, which he hath wrought, and shal doe iudgement and iustice (c) he shal * viuificate his soule. 28. For considering, and turning away himself from al his iniquities, which he hath wrought, liuing he shal liue, and not dye. 29. And the children of Israel say : The way of our Lord is not right. What, are not my waies right, O house of Israel, and not rather your wayes peruerse ? 30. Therefore wil I iudge euerie man according to his wayes, O house of Israel, saith our Lord God. Conuert, (d) and doe penance from al your iniquities : & iniquitie shal not be a ruine to you. 31. Cast away from you al your preuarications, wherein you haue preuaricated, and make to your selues a new hart, and a new spirit : and why wil you dye, O house of Israel ? 32. Because I wil not the death of him that dieth, saith our Lord God, returne ye, and liue.

b) Another general rule is here giuē, That as men alter their manners from euil to good or from good to euil, so they shal be iudged & finally rewarded or punished, according to the state wherein they end this life.

c) As a soule in mortal sinne & spiritually dead: so truly repenting it returneth to spiritual life. d) Not only repentance, which is auer- sion from sinne, & conuersion to God, but also doing penance, that is, satisfac- tion for sinnes past, is necessa- rie to salua- tion.

v. 32.

* make his soule so liue.

ANNOTATIONS.

CHAP. XVIII.

Psa 113.
v. 11.
Rom. 9.
v. 19.
Exec. 33.
v. 11.
1. Tim.
2. v. 4.
2. Pet. 3.
v. 9.
S. Tho.
p. 19.
4. 6.

23. *Is the death of a sinner my wil?* In manie places of holic Scripture it is cleere, that Gods wil is most assuredly fulfilled in al things, whatsoeuer he would: and none can resist his wil; &c. Neuertheles here, and in other places it is also expressly affirmeth, that God would haue al sinners to repent, and none to dye in their finnes; which seemeth to repugue with the former doctrine For solution of which difficultie, S. Damascen, li 2. c. 29. *de Orthodoxa fide*, and other Doctours distinguish Gods wil, which is either called Antecedent, and conditional, and so God would haue al men to be saued, as appeareth by creating al to that end, by his frequent admonitions, precepts, threats, temporal punishments, and rewards; and especially by our Sauours death, and redemption of al mankind, wherby he merited most sufficient meanes, and offereth his sufficient grace to euerie one, that they may be saued if they wil. Otherwise Gods wil is called Consequent and absolute; and so for iustice sake his diuine wil is, that impenitent sinners shal be damned, and eternally punished for their finnes. As a iust Iudge conditionally and antecedently would haue al men to obserue good lawes, and to liue so long as they can by nature; but absolutely and consequently finding some to be murderers, or otherwise pernicious to the commonwelth, he punisheth them with death.

Though God conditionally would haue al men to be saued: yet manie are iustly damned.

A iust Iudge would condemn a man, yet condemneth murderers, rascals, &c.

CHAP. XIX.

The Israelites calamitie is described by two parables, of lions, 10. and of a vine planted and plucked vp.



AND thou take vp lamentation vpon the Princes of Israel, 2. and thou shalt say: Why lay (a) thy mother a lionesse among the lions, in the middes of yong lions brought vph whelps? 3. And she brought out one of her yong lions, he became a lion: and he learned to catch prayes, and to cate man. 4. And the Gentils heard of him, and not without their wounds they tooke him: & they brought him in cheynes into the Land of Ægypt. 5. Who when she saw that she was weakened, and her expectation was lost, she rooke one of her yong lions, she made him a lion. 6. Who went among the lions, & became a lion: and he learned to take praye, & to deuoure men. 7. He learned to make widowes, and to bring their cities into a desert: and the land was made desolate, and the fulnes thereof by the voice of his roaring. 8. And (b) the Gentils came together against him on euerie side out of the Provinces, and they spred their net vpon him, in their wounds he was

(a) Ierusalem brought forth cruel Kings, as Ioachaz, Ioachim, Iechonias, and Sedecias. 4. Reg 21. & 24. of the which two reigned but three months ech one, and the others but ech of them cleuen years. (b) Routers of Chaldea, of Syria, of Moab, & of Ammō. 4. Reg 24. v. 2.

(c) The Kingdom of al the Israclites was planted and prospered vnder Dauid and Salomon, but decayed vnder other Kings: & first ten tribes, afterwards the other two were carried in captiuitie.

taken. 9. And they put him into a caue, in cheynes they brought him to the King of Babylon: and they cast him into prison, that his voice might no more be heard vpon the mountaines of Israel. 10. (c) Thy mother as it were a vine in thy bloud is planted vpon the water: her fruit and her branches haue growen out of manie waters. 11. And there were made to her strong rods for the scepters of them that rule, and her stature was exalted among the branches: and she saw her height in the multitude of her branches. 12. And she was plucked vp in wrath, and cast on the ground: and the burning wind hath dried vp her fruit: the rods of her strength are withered, & dried vp: fire hath eaten her. 13. And now she is transplanted into the desert, in a land not passable, and drie. 14. And there came forth fire from the rod of her boughs, which hath eaten her fruit: and there was not in her a strong rod, the scepter of rulers. Lamentation it is, and it shal be into lamentation.

CHAP. XX.

*God wil not answer the elders of Israel asking by the Prophet, 4. but by him set-
teth his benefits before their eies, and their owne heynous finnes; 30. threat-
ning yet greater punishments: 40. but still mixt with mercie.*

(a) Ezechiel began to Prophecie in the fifth year after the transmigration of Iechonias *ch. 1. v. 2.* after which he was silent 390. dayes, and 40. dayes (*ch. 4. v. 8.*) which make 430. that is, a yeare two months & five dayes. In the sixth yeare the month he Prophecie againe *ch. 8. v. 1.* And now in the seuenth yeare fifth month tenth day, the elders coming to demãd Prophecie it was revealed to him not to an-
swer



AND it came to passe in (a) the seuenth yeare, in the fifth, the tenth of the month: there came men of the ancients of Israel to aske our Lord, and they sate before me. 2. And the word of our Lord was made to me, saying: 3. Some of man, speake to the ancients of Israel, and thou shalt say to them: Thus saith our Lord God: Why, are you come to aske me? Liue I, that I wil not answer you, saith our Lord God. 4. Doeft thou iudge them, doeft thou iudge o sonne of man? shew to them the abominations of their fathers. 5. And thou shalt say to them: Thus saith our Lord God: In the day that I chose Israel, and lifted vp my hand for the stock of the house of Iacob: and appeared to them in the Land of Ægypt, & lifted vp my hand for them, saying: I the Lord your God: 6. in that day I lifted vp my hand for them; that I might bring them out of the Land of Ægypt, into a Land which I had prouided for them, flowing with milke & honie, which is excellent among al lands. 7. And I said to them: Let euerie man cast away the scar dals of his eies, & in the idols of Ægypt be ye not polluted: I the Lord your God. 8. And they prouoked me, & would not heare me: euerie one did not cast away the abominations of his eies; neither did they leaue the idols of Ægypt: and I sayd, I would powre out mine indignation vpon them, and fill my wrath in them, in the middes of the Land of Ægypt. 9. And

(b) I

Num.
26.
Psal.
105.

(b) I did for my name sake, that it might not be violated before the Gentils, in the middes of whom they were, & among whom I appeared to them to bring them out of the Land of Ægypt. 10. I cast them out therefore of the Land of Ægypt, and brought them forth into the desert. 11. And I gaue them my precepts; and I shewed to them my iudgements, which a man doing, shal liue in them. 12. Moreouer also my sabbaths I gaue to them, to be a signe between me and them: & that they might know that I am the Lord sanctifying them. 13. And the houses of Israel prouoked me in the desert; they walked not in my precepts, and my iudgements they reiected, which a man doing shal liue in the: & my sabbaths they violated exceedingly. I said therefore I would power out my furie vpon them in the desert; and would consume them. 14. And (c) I did for my name sake, lest it should be violated before the Gentils, from which I cast them out, in their sight. 15. I therefore lifted vp my hand vpon them in the desert, not to bring them into the Land, which I gaue them flowing with milke and honie, the chiefe of all lands. 16. Because they reiected my iudgements, and walked not in my precepts, and violated my sabbaths: for their hart went after idols. 17. And mine eye was merciful on them, that I killed them not: neither did I consume them in the desert. 18. But I said to their children in the wildernes: In the precepts of your fathers walke not, neither keep ye their iudgements, nor be polluted in their idols: 19. I the Lord your God: walke ye in my precepts, and keep my iudgements, and doe them. 20. And sanctifie ye my sabbaths, that they may be a signe between me and you: and ye may know that I am the Lord your God. 21. And the children exasperated me, in my precepts they walked not: and my iudgements they kept not, to doe them: which when a man shal doe, he shal liue in them: and they violated my sabbaths: and I threatned to power out my furie vpon them, and to fill my wrath in them in the desert. 22. But I turned away my hand, & did for my names sake, that it might not be violated before the Gentils, out of which I did cast them forth in their eyes. 23. (d) Againe I lifted vp my had vpon them in the wildernes, that I might disperse them into nations, and scatter them into lands: 24. for that they had not done my iudgements, and had reiected my precepts, and had violated my sabbaths, and their eyes had been after the idols of their fathers. 25. Therefore I also gaue them precepts not good, & iudgements, in which they shal not liue. 26. And I polluted them in their gifts, when they offered all that opened the matrice, for their offences: and they shal know that I am the Lord. 27. Wherefore speake to the house of Israel, O sonne of man: and thou shalt say to them: Thus saith our Lord God: Yet also in this did your fathers blaspheme me, when contemning they had despised me: 28. and I had brought them into the Land, vpon which I lifted vp my hand to giue it them: they saw euerie high hill, & euerie wooddie tree, and there they immolated their victims: and there they gaue the irritation of their oblation, and there they put

(b) According to their deserts al should haue been destroyed, but God for his names sake saued his people, as he had promised

(c) As v. 9. & 22. God still conserued a succession.

(d) God lifted vp his hand either to deliuer, as v. 5. 6. 15. or to threaten and punish, as here:

(e) By long custom of sacrificing to idols upon the Excelses (that is, on high places, or hills) which the people also called the Altar of God an *Excelsē*: whereupon the prophet argueth against the, that euen by the false name used by euil custome, they are conuincid to haue been great idolaters. As those who haue been heretikes, doe commonly vse termes & phrases belonging to heresie. As Communion for Masse, Table for Altar, Service for Sacrifice.

(f) God wil rather haue idolaters to leaue him wholly than to haue between, *2uo. 3. Reg. 18. neither hose nor cold, but luke warme. Apoc. 3.*

(g) For such doe especially pollute Gods name. *Rom. 2. 2. 24.*

(h) By southerē Forrest is meant Ierusalem, full of all sorts of people good and bad.

the odour of their sweetnes, and offered their libations. 29. And I said to them: What is (e) the excelsē, vnto which you goe? & the name thereof was called Excelsē euen to this day. 30. Therefore say to the house of Israel: Thus saith our Lord God: Surely in the way of your fathers you are polluted, and after their scandals you doe fornicate. 31. And in the oblation of your gifts, when you make your children passe through the fire; you are polluted in al your idols vnto this day: and shal I answer you, ô house of Israel? Liue I, saith our Lord God, that I wil not answer you. 32. Neither shal the cogitation of your minde come to passe, saying: We wil be as the Gentils, and as the kinreds of the earth, that we may worship wood, and stones. 33. Liue I, saith our Lord God, that in a strong hand, & in a stretched out arme, & in furie powred forth wil I reigne ouer you. 34. And I wil bring you out of the peoples, and I wil gather you out of the lāds, in which you are disperfed, in a strōg hād, & in a stretched out arme, & in furie powred forth wil I reigne ouer you. 35. And I wil bring you into the desert of peoples, and wil be iudged there with you face to face. 36. As I contended in iudgemēt against your fathers in the desert of the Land of Ægypt: so wil I iudge you, saith our Lord God. 37. And I wil subdue you to my scepter, & wil bring you into the bands of couenant. 38. And I wil choose out of you the transgressours, and impious, & wil bring them out of the land of their sejourning, and into the land of Israel they shal not enter: and you shal know that I am the Lord. 39. And you ô house of Israel, Thus saith our Lord God: (f) Walke you euerie one after your idols, & serue them. But and if in this also you heare me not, and shal pollute (g) my holie name any more in your gifts, & in your idols: 40. in my holie mount, in the high mount of Israel, saith our Lord God, there shal al the house of Israel serue me, al I say in the land, wherein they shal please me, & there wil I require your first fruits, and the beginning of your tithes in al your sanctifications. 41. I wil receiue you for an odour of sweetnes, when I shal brought you out of the peoples, & shal haue gathered you out of the lands, into which you are disperfed, & I wil be sanctified in you in the eyes of the nations. 42. And you shal know that I am the Lord, when I shal haue brought you into the land of Israel, into the land for which I lifted vp my hand to giue it to your fathers. 43. And there you shal remember your wayes, and al your wicked deeds, in which you were polluted: & you shal mislike your selues in your owne sight, in al your malices, which you haue done. 44. And you shal know that I am the Lord, when I shal haue done you good for my name sake, and not according to your euil wayes, nor according to your most wicked deeds, ô house of Israel, saith our Lord God. 45. And the word of our Lord was made to me, saying: 46. Sonne of man, set thy face against the way (h) of the south, and drop toward the sotherne winde, & prophecie to the Forrest of the sot herne field. 47. And thou shalt say to the sotherne Forrest: Hear the word of our Lord: Thus saith our Lord God: Behold I

wil kinde a fire in thee, and wil burne in thee euerie green tree, and euerie drie tree: the flame of the fire shal not be quenched: and euerie face shal be burned in it, from the South euen to the North. 48. And al flesh shal see, that I the Lord kindled it, neither shal it be quenched. 49. And I said: A a, ô Lord God: they say of me: (i) Doth not this man speake by parables?

(i) Much of his Prophecie was so hard, that al seemed to be parables.

C H A P. XXI.

Destruction of Ierusalem by sword is further described: 10. with translation of the Kingdom. 28. The ruine also of the Ammonites is foreshewed. 30. And finally Babylon, the destroyer of others, shal be destroyed.



AND the word of our Lord was made to me, saying: 2. Sonne of man set thy face to Ierusalem, and (a) drop to the sanctuaries, and prophecie against the ground of Israel: 3. And thou shalt say to the land of Israel: Thus saith our Lord God: Behold I to thee, and I wil draw forth my sword out of his scabbard, and wil kil in thee (b) the iust, and the impious. 4. And for that I haue killed in thee the iust, and the impious, therefore shal my sword goe forth out of his scabbard to al flesh, from the South euen to the North. 5. That al flesh may know that I the Lord haue drawn my sword out of his scabbard not to be reuoked. 6. And thou sonne of man, mourne in contrition of the loynes, and in bitternes mourne before them. 7. And when they shal say to thee: Why mournest thou? thou shalt say: For the bruit: because it commeth, and euerie hart shal melt, & al hands shal be dissolued, and euerie spirit shal be weakned, and waters shal runne by al knees: behold it commeth, and it shal be done, saith our Lord God. 8. And the word of our Lord was made to me, saying: 9. Sonne of man prophecie, and thou shalt say: Thus saith our Lord God: Speake: The sword, the sword is sharpned, and fourbished. 10. To kil victims it is sharpned, to glitter it is fourbished: thou that mouest the scepter (c) of my sonne, halt cut downe euerie tree. 11. And I gaue it to be made smooth, that it may be held with the hand: this is a sharpned sword, and this is fourbished, that it may be in the hand of the slayer. 12. Crie, and houle, ô sonne of man, because this same is made in my people, in al the captaines of Israel, that fled: they are deliuered to the sword with my people, therefore strike vpon the thigh, 13. because it is proued: and that, when it shal ouerthrow the scepter, it shal not be saith our Lord God. 14. Thou therefore ô sonne of man prophecie, and strike hand against hand, and let the sword be doubled, & let the sword of the slaine be tripled: this is the sword of great slaughter, that maketh them to be astonied, 15. and to pine in hart, & multiplieth ruines. In al their gates haue I giuen the trouble of the sword sharp and fourbished

(a) Cease not to infill & inculcate the punishment of the people.

(b) Temporal afflictions fall also vpon the iust; not for punishment, but for their merite, and that they may escape the miseries of captiuitie, whereas the wicked are punished both temporally & eternally. S. Ierow. in ch. 20. v. 47.

(c) The whole people of Israel was the peculiar adopted sonne of God, called also his first begotten. Exo. 4. v. 22.

(d) The Babylonians consulting the idols whether they should invade the Ammonites or the Iewes, were directed to assault Ierusalem.

e) The Ammonites reproching the Iewes when they were afflicted by the Babylonians, were for the same destroyed also by the Babylonians.

f) At last the like sword, and ruine fel vpon Babylon.

to glitter, addressed to slaughter. 16. Be thou sharpned, goe to the right hand, or to the left, whithersoever the appetite of thy face is. 17. Yea and I wil clappe hand to hand, and wil fill mine indignation: I the Lord haue spoken. 18. And the word of our Lord was made to me, saying: 19. And thou sonne of man, (d) put thee two wayes, that the sword of the King of Babylon may come: both shal come forth out of one land: and he shal take coniecture with the hand, in the head of the way of the citie shal he choose it. 20. Thou shalt make way that the sword may come to Rabbath of the children of Ammon, and to Iuda into Ierusalem most fenced. 21. For the King of Babylon stood in the high way, in the head of two wayes, seeking diuination, shuffling arrowes: he asked the idols, and tooke counsell of entrailles. 22. On his right hand was made diuination vpon Ierusalem, to set engines to open the mouth in slaughter, to elcuate the voice in howling, to set engines against the gates, to cast vp a rampier, to build munitions. 23. And he shal be as it were consulting the oracle in vaine in their eyes, and imitating the rest of sabbaths: but he shal remember the iniquitie to take it. 24. Therefore thus saith our Lord God: For that you haue remembered your iniquitie, and haue reuealed your preuarications, and your sinnes haue appeared in al your cogitations: for that, I say, that you remembered, you shal be taken by hand. 25. But thou prophane, impious Prince of Israel, whose day prefixed commeth in the time of iniquitie: 26. Thus saith our Lord God: Take away the myter, take off the crowne: is not this it, that extolled the humble, and humbled the high? 27. Iniquitie, iniquitie, iniquitie wil I put it, and this was not done, til he came to whom iudgement belongeth, and I wil deliuer it to him. 28. And thou sonne of man propheticke, and say: Thus saith our Lord God to the children of Ammon, and (e) to their reproch, and thou shalt say: Sword, sword draw out thy selfe to kil, fourbish thy selfe to slaye, and to glitter. 29. When vaine things were seen for thee, and lies were diuined: that thou mightest be giuen vpon the necks of the wounded impious, whose day prefixed commeth in the time of iniquitie. 30. (f) Returne to thy scabbard, in the place wherein thou wast created, in the land of thy natiuitie I wil iudge thee, 31. and wil powre out vpon thee mine indignation: in the fire of my furie wil I blow vpon thee, and wil giue thee into the hands of men vnwise, and framing destruction. 32. Thou shalt be food for the fire, thy bloud shal be in the middes of the land, thou shalt be forgotten: because I the Lord haue spoken.

C H A P. XXII.

For diuers enormous finnes, 14. Ierusalem, and al Israel shal be plagued: 56. namely false Prophets, Priests, rauening Princes, and wicked people.



AND the word of our Lord was made to me, saying: 2. And thou sonne of man (a) doest thou not iudge, doest thou not iudge the cite of blood? 3. And thou shalt shew her al her abominations, & shalt say: Thus saith our Lord God: The cite thedding blood in the middes if it, that her time may come: & that hath made idols against her selfe, that she might be polluted. 4. In thy blood, which is shed by thee, thou hast offended: and in thine idols, which thou hast made, thou art polluted: and thou hast made thy dayes to approach, and hast brought the time of thy yeares: therefore haue I giue thee a reproch to the Gentils, and a mockerie to al lands. 5. Those that are nere, and that are far from thee, shall triumph ouer thee: thou filthie one, noble, great in destruction. 6. Behold the Princes of Israel, euerie one in his arme, haue been in thee, to shed blood. 7. Father and mother they haue abused with contumelies in thee, the stranger they haue calumniated in the middes of thee, the pupil and widow they haue made forowful in thee. 8. My sanctuaries you haue despised, and my sabbaths you haue polluted. 9. Detracting men haue been in thee to shed blood, and vpon the mountaynes they haue eaten in thee, they haue wrought wickednes in the middes of thee. 10. The fathers thame they haue discovered in thee, the vncleannes of the menstruous woman they haue humbled in thee. 11. And euerie one hath wrought abomination vpon his neighbours wife, and the father in law hath polluted his daughter in law wickedly, the brother hath oppressed his sister the daughter of his father in thee. 12. They haue taken gifts in thee to shed blood: thou hast taken vsurie and ouerplus, and didst caluminate thy neighbours couctously: and thou hast forgotten me, saith our Lord God. 13. Behold, I (b) haue wrong my hands vpon thy couetousnes, which thou hast done, & vpon the blood that hath been shed in the middes of thee. 14. Why, shall thy hart abide, or shall thy hands preuaile in the dayes, which I shall make to thee? I the Lord haue spoken, and wil doe it. 15. And I wil disperse thee into nations, & wil scatter thee into lands, and wil make thy vncleannes to faile from thee. 16. And I wil possesse thee in the sight of the Gentils. and thou shalt know that I am the Lord. 17. And the word of our Lord was made to me, saying: 18. Sonne of man, the house of Israel is turned into drosse to me: al these are become brasle, and tinne, and yron, and lead, and drosse of silver, in the middes

(a) Why dost thou cease from admonishing & blaming the people for their bloudy finnes?

(b) God of his part desiring the saluation of a men sinned here his sorow for the peoples finnes, not that God is more than any such matter, but to stigmatize the enormitie of sinne: as Gen. 9. 6

of the fornace. 19. Therefore thus saith our Lord God : Because you are all turned into drosse , therefore behold I wil gather you together in the middes of Ierusalem ; 20. with the gathering of siluer , and brasse , and tinne , & yron , and lead , in the middes of a fornace : that I may kindle a fire in it to melt it : so wil I gather you together in my furie , and in my wrath , and wil rest : and I wil melt you. 21. And I wil gather you together , and wil set you on fire , in the fire of my furie , and you shal be melted in the middes therof. 22. As siluer is melted in the middes of the fornace , so shal you be in the middes therof : & you shal know that I am the Lord , when I haue powred out mine indignation vpon you. 23. And the word of our Lord was made to me , saying : 24. Sonne of man , say to it : Thou art an vnclane land , and not rayned vpon in the day of furie. 25. A conspiracie of Prophets in the middes therof : as a lion roaring , and rauening the praye , haue they deuoured souls , they haue taken the riches and the price , her widowes they haue multiplied in the middes therof. 26. Her Priests haue contemned my law , and haue polluted my sanctuaries : between a holie thing and prophane they haue put no difference : and between the polluted and the cleane they vnderstood not : and from my sabbaths they haue turned away their eyes , and I was defiled in the middes of them. 27. Her Princes in the middes of her , as wolues rauening the praye to sledge bloud , and to destroy souls , and to pursue gaynes couctously. 28. And her Prophets dawbed them without tempering , seeing vayne things , & diuining lies to them , saying : Thus saith our Lord God : wheras our Lord hath not spoken. 29. The people of the land they oppressed by calumnie , and tooke away violently : the needie and poore they afflicted , and the stranger they oppressed by calumnie without iudgement. 30. And I sought of them a man that might enterpose hedge , and (c) stand opposite agaynst me for the land , that I might not destroy it : and I found not. 31. And I powred out mine indignation vpon them , in the fire of my wrath I consumed them : I haue rendred their way vpon their head , saith our Lord God.

C H A P. XXIII.

By a parable of two harlots, Oolla and Ooliba, 5. the idolatrie of the two Kingdoms of Israel II. and of Iuda is described: 22. with threats (31. as Israel is partly afflicted already) 30. of more affliction to them both.



AND the word of our Lord was made to me , saying : 2. Sonne of man , there were (a) two women daughters of one mother. 3. And they fornicated in Egypt , (b) in their youth they fornicated : there were their brettes pressed , and the paps of their virginie were broken. 4. And their names (c) Oolla the elder ,

e) A meruelous force of iustmens prayers, by which God suffereth himself to be overcome. And it is most grateful to God when some doe so oppose themselves to entreat mercie for sinners, that they may repent. *S. Iero. list. 12. ad Gualtimum.*

(c) He speaketh here as of two peoples by anticipation, for when the Israelites were in Egypt, they were but one people & then also they committed idolatrie.

(b) Though they were but beginning to increase.
(c) God called

and (*d*) Ooliba her yonger sister : and I had them, & they bare sonnes, and daughters. Moreouer their names, Samaria Oolia, and Ierusalem Ooliba. 5. Oolia therfore fornicated ouer me, and was made vpon her louers, vpon the Assirians approching, 6. clothed with hyacinth, the Princes, and the magistrates, al the yong men of concupiscences, al the horsmen, the riders of horses. 7. And she gaue her fornications vpon them al the chosen children of the Assirians : and in al, on whom she was made, in their vncleannes she was polluted. 8. Moreouer also her fornications, which she had made in *Egypt* she left not : for they also slept with her in her youth, and they brake the breasts of the virginite, and powred out their fornication vpon her. 9. Therfore haue I deliuered her into the hands of her louers, into the hands of the children of Assur, vpon whose lust she was made. 10. They discovered her ignominie, tooke her sonnes and daughters, and her they killed with the sword : and they were made notorious women, and they did iudgements in her. 11. Which when her sifter Ooliba had seen, she was made with lust more then she: and she gaue impudently her fornication about the fornication of her sifter. 12. to the children of the Assirians, to the Princes, and magistrates comming to her clothed with partie clothing, to the horsemen that were carried on horses, and to yong men al of goodlie beautie. 13. And I saw that she was polluted, both one way. 14. And she increased her fornication : and when she had seen men paynted in a wal, the images of the Chaldees expressed in colours, 15. and girded with girdles about their reynes, and died turbants on their heads, the forme of al the Dukes, the similitude of the children of Babylon, and of the land of the Chaldees, wherin they were borne, 16. she was made vpon them with the concupiscence of her eies, & she sent messengers to them into Chaldec. 17. And when the children of Babylon were come to her vnto the bed of pappes, they polluted her with (*d*) their fornications, and she was polluted of them, and her soule was filled of them. 18. She reuealed also her fornications, & discovered her ignominie : & my soule departed from her, as my soule departed from her sifter. 19. For she hath multiplied her fornications, remembring the dayes of her youth, in which she fornicated in the land of *Egypt*. 20. And she was made for lust vpon the lying with them, whose flesh is as the flein of asses : and as th^e fluxe of horses, their fluxe. 21. And thou hast visited the wickednes of thy youth when thy breasts were pressed in *Egypt*, & the paps of thy virginite broken. 22. Therfore Ooliba, thus saith our Lord God : Behold I wil raise vp al thy louers against thee, of whō thy soule is filled : & I wil gather thē together against thee round about, 23. the childē of Babylon, & al the Chaldees, the nobies, & the tyrants, & Princes, al the children of the Assirians, the yong men of goodlie beautie, al the captaynes, & magistrates, the Princes of Princes, & the renoued riders of horses. 24. And they shal come vpon thee wel appoynted with chariot, & wheele, a multitude of peopies : with brigantine, and buckler,

the ten tribes *Oolia*, which signifieth *their owne habitation*, because they made Gods to themselues, in Bethel & Dan; and the two tribes her called *Ooliba*, signifying *my habitation*, because the tēple there was Gods habitation.

d. In al this & the like discourses the Prophet speaketh not of carnal fornication, but of spiritual which is idolatric, by the most frequent figure *Metaphora*.

(e) In that the Chaldees were the ministers of Gods wrath, they are called his zele, as Afsar is called the rod of his furie. *Iſa. 10 v. 5.*

(f) *By the nose* S. Ieron. vnderstandeth the King: by the eares the Priests & Iudges, who were not slaine but cut off from the people, and caried into captiuitie. 4. *Reg. 25. Iere. 52.*

(g) This demā is an admonition to iudge & cōdemne their wickednes, without intermission, as *ch. 20. v. 4.*

(h) Circumstances of places and (i) times doe aggrauate sinnes very much, which are therefore more seuerely punished.

and hel met they shal be armed against thee on euerie side : and I wil giue iudgement before them , and they shal iudge thee by their iudgements. 25. And I wil put my (e) zele in thee , which they exercise with thee in furie : (f) thy nose and thine eares they shal cut off : & the things that remaine shal fal by the sword : they shal take thy sonnes , and thy daughters , and thy verie last thing shal be deuoured with fire. 26. And they shal strip thee of thy garments , and shal take away the vessels of thy glorie. 27. And I wil make thy wickednes to cease out of thee , and thy fornication out of the Land of Ægypt : neither shalt thou lift vp thine eyes to them , & Ægypt thou shalt remember no more. 28. Because thus saith our Lord God : Behold I wil deliuer thee into the hands of them , whom thou hatest , into their hands , of whom thy soule is filled. 29. And they shal deale with thee in hatred , and they shal take away al thy labours , & shal let thee goe naked , and ful of ignominie , and the ignominie of thy fornications shal be reuealed , thy wicked deed , and thy fornications. 30. They haue done these things to thee , because thou hast fornicated after the Nations , among which thou wast polluted in their idols. 31. Thou hast walked in the way of thy sister , and I wil giue her cup in thy dand. 32. Thus saith our Lord God : The cup of thy sister thou shalt drinke deepe , and wide : thou shalt be into derision & into scorne , which is most capable. 33. With drunkennes and sorow thou shalt be replenished : with the cup of pensifenes , and sadnes , with the cup of thy sister Samaria. 34. And thou shalt drinke it , and shalt drinke it vp euen to the dregs , and the fragments therof thou shalt deuoure , thou shalt rent thy breasts : because I haue spoken , saith our Lord God : 35. Therefore thus saith our Lord God : Because thou hast forgotten me , and hast cast me of behind thy bodie , thou also beare thy wickednes , and thy fornications. 36. And our Lord spake to me , saying : Sonne of man (g) doest thou iudge Oolla , and Ooliba , and shewest thou them their wicked deeds ? 37. because they haue committed aduoutrie , and bloud is in their hands , and with their idols they haue fornicated : moreouer also their children , whom they begat for me , they haue offered vnto them to be deuoured. 38. Yea and they haue done this to me. They polluted (h) my sanctuarie in that day , & profaned my (i) sabbaths. 39. And when they immolated their children to their idols , and went into my sanctuarie in that day to pollute it : these things also they did in the middes of my house. 40. They sent to men comming from far , to whom they had sent a messenger : therefore loe they came : to whom thou didst wash thy self , and didst annoint thine eyes about with * stibik stone , and wast adorned with womens ornaments. 41. Thou satest in a very faire bed , and a table was decked before thee : mine incense , and mine oyntment thou didst set vpon it. 42. And the voice of a multitude reioycing was on it : and on the men , that were brought of the multitude of men , and came from the desert , they did put bracelets on their hands , and beautiful crownes on their

* *Anti-*
monim.

heads. 43. And I said to her, that was worne in aduoutries: Now wil this woman also fornicate in her fornication. 44. And they went to her as to an harlot woman: so went they vnto Oolla, and Ooliba wicked women. 45. They therefore are iust men: these shal iudge them with the iudgement of adulteresses, and with the iudgement of bloud-theders: because they are adulteresses, and bloud is in their hands. 46. For thus saith our Lord God: Bring a multitude to them, and deliuer them into tumult, and into spoile: 47. and let them be stoned with the stones of peoples, and let them be thrust through with their swords: they shal kil their sonnes, and daughters, and their houses they shal burne with fire. 48. And I wil take away the wickednes out of the land, and al women shal learne, not to doe according to the wickednes of them. 49. And they shal giue your wickednes vpon you, and the finnes of your idols you shal carie: and you shal know that I am the Lord God.

CHAP. XXIIII.

Ierusalem manie wayes chasticed of God, and not amended, XI. shal at last be melted like a brasse pot: 15. and shal not dare to mourne for the death of her dearest.



AND the word of our Lord was made to me in (a) the ninth yeare, in the tenth month, the tenth day of the month, saying: 2. Sonne of man, (b) write thee the name of this day, wherein the King of Babylon is confirmed against Ierusalem to day. 3. And thou shalt speake by a prouerbe to the exasperating house a parable, & shalt say to them: Thus saith our Lord God: Set thou a pot, set it, I say, and put water into it. 4. Heape together the pieces therof into it, cuerie good part, the thigh and the shoulder, the chosen things and ful of bones. 5. Take the fattest beast, and lay together pyles of bones also vnder it: the seething therof is boyling hot, and the bones therof are throughly sodden in the middes therof. 6. Therefore thus saith our Lord God: Woe to the citie of bloud, to the pot, whose rustines is in it, and the rustines therof is not gone out of it: by her parts and by her parts cast her out, there hath no lot fallen vpon her. 7. For her bloud is in the middes of her, she hath shed it vpon the most cleare rocke: she shed it not vpon the ground, that it might be couered with dust. 8. That I might bring mine indignation in vpon her, and might reuenge with vengeance: I gaue her bloud vpon the most cleere rock, that it might not be couered. 9. Therefore thus saith our Lord God: Woe to the citie of bloud, whose bonafire I wil make great. 10. Heape together the bones, which I wil burne with fire: the flesh shal be consumed, and al the

(a) Ieremie in Babylon saw what was done the same time in Ierusalem, & therefore is bid (b) to write the day. v. 2. that thereby the certaintie of his prophecie may appeare. For the verie same day Nabuchodonosor layde siege to Ierusalem. 4. Reg. 25. v. 1.

(c) When sinners are not amended by fire of tribulation; God after that they are parted from this world, punisheth them everlastingly.

(d) The suddaine death of nere freinds causeth more sorow, then if it were feared before: yet the Prophet was commanded not to shew sorow for the suddaine death of his wife, to signifie that the great calamitie of euerie one would take away the particular grieffe for the losse of priuate freinds.

composition shal be sod, and the bones shal drie away. 11. Set it also vpon hote burning coles emptie, that the brasse therof may waxe hote, and be melted: and let the filth of it be melted in the middes therof, and let the rust therof be consumed. 12. There hath been sweating with much labour, & the exceeding rust therof is not gone out, (c) no not by fire. 13. Thine vncleannes is execrable: because I would cleanse thee, and thou art not cleansed from thy filthines: yea neither shalt thou be cleansed, before I make myne indignation to cease in thee. 14. I the Lord haue spoken: It shal come, and I wil doe it: I wil not passe, nor spare, nor be pacified: according to thy wayes, and according to thine inuentions wil I iudge thee, saith our Lord. 15. And the word of our Lord was made to me, saying: 16. Sonne of man, behold I take from thee the thing that thine eyes desire in a plague: and thou shalt not lament, nor weep: neither shalt thy teares runne. 17. Sigh holding thy peace, thou shalt not make the mourning of the dead: let thy crowne be tyed round about thee, and thy shoes shal be on thy feet, neither shalt thou couer thy face with a cloth, neither shalt thou eate the meats of mourners. 18. I spake therefore to the people in the morning, and (d) my wife died at euen: and I did in the morning as he had commanded me. 19. And the people sayd to me: Why doest thou not tel vs what these things signifie, that thou doest? 20. And I sayd to them: The word of our Lord was made to me, saying: 21. Speake to the house of Israel: Thus sayth our Lord God: Behold I wil pollute my sanctuarie, the pride of your empire, and the thing that your eyes desire, and vpon which your soule quaketh for feare: your sonnes, and your daughters, which you haue left, shal fal by the sword. 22. And you shal doe as I haue done: your faces with a clothe you shal not couer, and the meats of mourners you shal not eate. 23. You shal haue crownes on your heads, & shoes on your feet: you shal not lament nor weep, but you shal pine away in your iniquities, and euerie one shal groane toward his brother. 24. And Ezechiel shal be vnto you for a portending signe: according to al things, that he hath done, shal you doe when this shal come: & you shal know that I am the Lord God. 25. And thou sonne of man, behold in the day, wherein I wil take away from them their strength, and the ioy of dignitie, and the desire of their eyes, wherupon their soules rest, their sonnes and daughters. 26. In that day when one flying shal come to thee, to tel thee: 27. in that day, I say, shal thy mouth be opened with him that flyeth, and thou shalt speake, and shalt be silent no more: and thou shalt be vnto them for a portending signe, and you shal know that I am the Lord.

C H A P. XXV.

The Ammonites, 8. Moabites, 12. Idumeans, 15. and Philistians (for their malice against the Israelites) shal be overthrowen.



AND the word of our Lord was made to me, saying: 2. Sonne of man, set thy face against the children of Ammon, & thou shalt prophesie of them. 3. And thou shalt say to the children of Ammon: Heare ye the word of our Lord God: Thus saith our Lord God (a) For that thou hast sayd: Ha, ha, vpon my sanctuarie, because it is polluted: and vpon the Land of Israel, because it is made desolate: and vpon the house of Iuda, because they are led into captiuitie: 4. Therefore wil I deliuer thee to the children (b) of the east for an inheritance, and they shal place their shepcotes in thee, and shal set their tents in thee: they shal eat thy fruits: and they shal drinke thy milke. 5. And I wil giue Rabbath to be an habitation of camels, and the children of Ammon to be a lying place for beasts: and you shal know that I am the Lord. 6. Because thus saith our Lord God: For that thou hast clapped with the hand, and strucken with the foot, and hast been glad with al thy affection vpon the land of Israel: 7. therefore behold I wil stretch forth my hand vpon thee, and wil deliuer thee into the spoile of the Gentils, and wil kil thee out of the peoples, and destroy thee out of the lands, and breake thee: and thou shalt know that I am the Lord. 8. Thus saith our Lord God: For that Moab, and Seir haue sayd: Behold as al the Gentils, so is the house of Iuda: 9. therefore behold (c) I wil open the shoulder of Moab of his cities, of his cities I say, and of his borders the noble cities of the land Bethiesmoth, and Beelmeon, and Cariathaim, 10. to the children of the East with the children of Ammon, & I wil giue it for an inheritance: that there may be memorie no more of the children of Ammon among the Gentils. 11. And in Moab I wil doe Iudgements: and they shal know that I am the Lord. 12. Thus saith our Lord God: For that Idumea hath made reuenge to reuenge herself of the children of Iuda, and hath sinned offending, & hath sought reuenge of them, 13. therefore thus sayth our Lord God: I wil stretch forth my hand vpon Idumea, and wil take away out of it man, and beast, and wil make it desert from the South: and they that are in Dedan, shal fal by the sword. 14. And I wil giue my reuenge vpon Idumea by the hand of my people Israel: and they shal doe in Edom according to my wrath, and my furie: and they shal know my vengeance, saith our Lord God. 15. Thus saith our Lord God: For that the Palesthines haue made reuenge, and haue reuenged themselues with al their minde, killing, and accom-

The 3. part. The destructio of diuers other nations besides the Iewes.

(a) Amongst other heathen nations, especially the Ammonites reioyced at the miseries of the Iewes, & were therefore plagued.

(b) The Chaldees, or rather the Armenians or Agarens (who are more direct eastward, and were Pastours of cattle here mentioned) subdued the Ammonites.

(c) I wil take away al the strength and force of Moab, which consisteth in his strong cities.

plishing old enmities: 16. therefore thus saith our Lord God : Behold I wil stretch forth my hand vpon the Palesthines, and wil kil the killers, and wil destroy the remnant of the sea coast, 17. and I wil make in them great reuengements arguing in furie : and they shal know that I am the Lord, when I shal haue giuen my vengeance vpon them.

C H A P. X X V I.

Tyre a most noble maritime citie shal be destroyed , by the King of Babylon, because they reioyce at the desolation of Ierusalem. 15. At the sight wherof manie shal be astonished.

(a) Yeares are stil counted from the transmigration of Ioachim, as *ch. 1. 8. 20. 24. v. 1. & 29. v. 1. 17.*

(b) Tyre which is a most frequented sea towne, shal be made desolate and to no vse but to hāg nets therin to drie
(c) Lesse cities and townes perteyning to Tyre shal likewise be destroyed.



AND it came to passe in (a) the eleuenth yeare, the first of the month, the word of our Lord was made to me, saying : 2. Some of man for that Tyre hath sayd of Ierusalem : Ah the gates of the peoples are broken, she is turned to me : I shal be filled, she is desert. 3. Therefore thus saith our Lord God : Behold I vpon thee ô Tyre, and I wil make manie nations come vpto thee, as the sea riseth vp swelling. 4. And they shal dissipate the wals of Tyre, and shal destroy the towers therof : and I wil scrape her dust from her, and wil make her as a most cleare rocke. 5. (b) The drying of nets shal be in the middes of the sea, because I haue spoken, saith our Lord God: and she shal be for a spoile to the Gentils. 6. (c) Her daughters also that be in the field, shal be slaine by the sword: and they shal know that I am the Lord. 7. Because thus saith our Lord God : Behold I wil bring to Tyre Nabuchodonosor the King of Babylon from the North, the King of Kings with horses, & chariots, and horsemen, and multitude, & a great people. 8. Thy daughters that are in the field, he shal kil with the sword: & he shal compass thee with munitions, and shal cast vp a mount round about : and he shal lift vp the buckler against thee. 9. And he shal dispose ordinances, and engins against thy wals, and shal destroy thy towers with his armour. 10. With the inundation of his horses, the dust of them shal couer thee: at the sound of the horsemen, and wheels, and chariots thy wals shal be moued, when he shal go in at thy gates, as by the entrance of a citie destroyed. 11. With the hoofs of his horses he shal tread downe al thy streets : thy people he shal kil with the sword, and thy noble statues shal fall to the ground. 12. They shal waste thy riches, they shal spoile thy merchandise : and they shal destroy thy wals, and shal ouerthrow thy goodlie houses : and thy stones, and thy timber, and thy dust they shal put in the mids of the waters. 13. And I wil make the multitude of thy songs to cease, and the sound of thy harps shal be heard no more. 14. And I wil make thee as a most cleare rock, drying of nets shal thou be,

neither

neither shalt thou be built anie more : because I haue spoken , saith our Lord God. 15. Thus saith our Lord God to Tyre : Why , shal not the ilands be moued at the sound of thy ruine, and the groning of thy flaine when they shal be killed in the middes of thee ? 16. And al the Princes of the sea shal goe downe from their seats : and take off their robes, and cast away their brodered garments, and be clothed with astonishment, sit on the earth , and being astonished meruel at thy sudden fal. 17. And taking vpon thee a lamentation , they shal say to thee : How hast thou perished that dwellest in the sea , ô noble citie , which hast been strong in the sea with thine inhabitants , whom al did feare ? 18. Now shal the ships be astonished in the day of thy feare : and the ilands in the sea shal be troubled , for that none commeth forth out of thee. 19. Because thus saith our Lord God : When I shal make thee a desolate citie as the cities that are not inhabited: & shal bring vpon thee the depth, & manie waters shal couer thee : 20. and shal pluck thee downe with those, that descend into the lake to the euerlasting people, and shal place thee in the (c)lowest ground as old desolations, with them that are brought downe into the lake , that thou be not inhabited : moreouer when I shal giue glorie in the land of the liuing, 21. I wil bring thee to nothing, & thou shalt not be , and being sought for , thou shalt not be found anie more for euer, saith our Lord God.

(c) As Tyre wa
exalted in
pride, so it wa:
brought to
great ruine,
yet was it re-
stored, after se-
uentie yeares
according to
Isaias prophe-
cie, *ch. 23. v. 15.*
And our Sauti-
our retired
sometimes
into the quar-
ters of Tyre
and Sidon.
Mat. 15. v. 21.

C H A P. XXVII.

The Prophet lamenteth the ruine of Tyre: 3. describing her former glories 10. and traffike in al sorts of rich merchandise , with sundrie nations. 26. At which shal be ouerthrowne by the Chaldees.



AND the word of our Lord was made to me, saying : 2. Thou therefore ô sonne of man , take vp a lamentation vpon Tyre: 3. And thou shalt say to Tyre, which dwelleth in the entrâce of the sea, being the traffike of peoples to manie ilands: Thus saith our Lord God: ô Tyre, thou hast said: (a) I am of perfect beautie, 4. & situated in the hart of the sea. Thy borderers, which builded thee haue accomplisshed thy beautie : 5. with the firetrees of Sanir they builded thee , with al the bords of the sea : they tooke the cedar from Libanus, to make thee a mast. 6. Okes of Basan they haue hewed for thine ores : & thy bankes they haue made thee of the iuorie of India , and litle cabbins of the ilands of Italie. 7. Various silke of Ægypt was women for thy saile , to be put on the mast : hyacinth , and purple out of the ilands of Elifa, were made thy couering. 8. The inhabitants of Sidon, and the Aradians were thy rowers : thy wise men , ô Tyre, were made thy gouernours. 9. The ancients of Gebal, & wisemen therof had mariners to the seruice of

(a) This large
description of
the Tyrians
glory sheweth
their greater
ruine.

thy diuerse stuffe: al the ships of the sea, and their mariners haue been in the people of thy traffike. 10. The Persians, and Lydians, and the Lybians were in thine armie thy men of warre: the buckler, and helmet they did hang in thee for thine ornament. 11. The children of Arad were with thine armie vpon thy wals round about: yea and the Pygmeians, that were in thy towers, hung vp their quiuers on thy wals round about: they accomplished thy beautie. 12. They of Carthage thy merchants, for the multitude of al riches, with siluer, iron, tinne, and lead did they replenish thy marts. 13. Greece, Thubal, and Mosoch, they were thy merchants: slaues, and vessels of brasse they brought to thy people. 14. From the house of Thogorma they brought horses, and horsemen, and mules to thy market. 15. The children of Dedan were thy merchants: manie islands the traffike of thy hand, teeth of iuorie, and of Heben they exchanged for thy price. 16. The Syrian was thy merchant for the multitude of thy works, the precious stone, and purple, and branched works, and fine linnen, and silke, and (b) chodchod they did set forth in thy market. 17. Iuda and the land of Israel they were thy merchants in the principal corne: balme, and honie, and oyle, and refine they did set forth in thy marts. 18. The Damacene was thy merchant in the multitude of thy works, in the multitude of diuers riches, in fat wine, in wools of the best colour. 19. Dan, and Greece, and Mosel in thy marts haue set forth wrought yron: stacte, and calums were in thy merchandise. 20. Dedan thy merchants in tapestrie for seats. 21. Arabia, and al the Princes of Cedar, they were the merchants of thy hand: with lambs, and rammes, and kiddes thy merchants came to thee. 22. The sellers of Saba, and Reema, they were thy merchants: with principal spices, and precious stone, and gold, which they did set forth in thy market. 23. Haran, and Chene, and Eden, thy merchants: Saba, Assur, and Chelmad thy sellers. 24. They were thy merchants in diuers manner, with folded pieces of hyacinth, and of embrodered cloths, and of precious riches, which were wrapped vp, and bound with cords: cedars also they had in thy merchandise. 25. The ships of the sea, thy chief in thy merchandise: and thou wast replenished, and glorified exceedingly in the hart of the sea. 26. In manie waters haue thy rowers brought thee: the southwind hath broken thee in the hart of the sea. 27. Thy riches, and thy treasures, and thy manifold furniture, thy mariners, and thy gouerners, which hold thy stuffe, and were chiefe ouer thy people: thy men of warre also, that were in thee with al thy multitude, that is in the middes of thee: shal fal in the hart of the sea in the day of thy ruine. 28. At the sound of the crie of thy gouernours shal the nauies be troubled. 29. And al they that held ore shal goe downe out of their ships: the mariners, and al the gouernours of the sea shal stand on the land: 30. and they shal bewaie vpon thee with a loude voice, and shal crie bitterly: and they shal cast dult vpon their heads, and shal be sprinkled with ashes. 31. And they shal haue (c) baldnes vpon thee, and

b) S. Ierome in *Isaie* 54. v. 12. translating this word a iasper stone, here lea- ueth it vntrans- lated, and so doe also the Septuagint; neither doe the Hebrew Doctors de- scribe it in their commentaries. The Chaldee paraphrasis tra- slatech it in general pre- cious stones, or margarites: some in parti- cular, thinke it to be a car- buncle, some a rubie, others a chrysal, others an adamant.

27) With these Gentiils, cut- ting or sha- uing of their

shal be girded with hairecloths : and they shal weepe for thee in bitterness of soule with most bitter weeping. 32. And they shal take vp a mournful song vpon thee , and shal lament thee : What citie is as Tyre, which is become silent in the middes of the sea? 33. Which in the going forth of thy merchandise from the sea didit fill manie peoples : in the multitude of thy riches, and of thy peoples hast enriched the Kings of the earth. 34. Now thou art destroyed by the sea , thy riches are in the bottome of the waters , and al the multitude, that was in the middes of thee, are fallen. 35. Al the inhabitants of the islands are astonished vpon thee : & al the Kings of the same being striken with tempest haue changed their looks. 36. The merchants of peoples haue hissed vpon thee : thou art brought to nothing , and thou shalt not be euen for euer.

haire was a signe of sorow, which the Iewes were commanded not to imitate. *Deus* 14. to shew difference from other nations: yet they also did cut their haire in great calamities. *Isa.* 22. v. 12.

CHAP. XXVIII.

For most insolent pride Tyre shal be vtterly destroyed. 20. Sidon likewise overthrowne. 24. And the people of Israel at last restored.



AND the word of our Lord was made to me, saying : 2. Sonne of man say to the Prince of Tyre : Thus saith our Lord God : For that thy hart is eleuated , and thou hast sayd : I am God , and I haue sitten in the chaire of God in the hart of the sea : wherasthou art a man , and not God : and hast giuen thy hart as the hart of God. 3. Loethou (a) art wiser then Daniel : euerie secret is not hid from thee. 4. In thy wisdom and thy prudence thou hast made thee strength : and hast gotten gold, and siluer in thy treasures. 5. In the multitude of thy wisdom, & in thy merchandise thou hast multiplied strength to thee : and thy hart is eleuated in thy strength. 6. Therefore thus saith our Lord God : For that thy hart is eleuated as the hart of God : 7. therefore behold I wil bring vpon thee strangers, the strongest of the Gentils : and they shal draw their swords vpon the beautie of thy wisdom , and shal pollute thy comelines. 8. They shal kil , and plucke thee downe : and thou shalt dye in the death of the slaine in the hart of the sea. 9. Why shalt thou speake saying : I am God, before them that kil thee : wheras thou art a man , and not God , in the hand of them that slay thee : 10. By the death of the vncircumcised shalt thou dye in the hand of strangers : because I haue spoken, saith our Lord God. 11. And the word of our Lord was made to me , saying : Sonne of man lift vp a lamentation vpon the King of Tyre : 12. and thou shalt say to him : Thus saith our Lord God : Thou the signet of similitude , ful of wisdom, and perfect of beautie, 13. thou wast in the delicacies of the paradise of God : euerie precious stone thy covering : sardius , topatius, and the iasper, chrysolithus , and onyx , and berillus , the sapphire , and

(a) Daniel was so famous for wisdom , that therof came a prouerbe in Chaldea , to compare wisemeni with Daniel ; and to reproch those that arrogated more they had then wisdom that they seemed vainely to themselves *wiser then Daniel.*

(b) Tyre had much iniquity long before, but when the King thought himself to be God & this iniquity could not be longer tolerated.

(c) As Sidon was nere in situation to Tyre, so it was made like in ruine for their like pride.

(d) Al nations wil praise God when they see that he iustly punisheth his owne people, & afterwards restoreth them to their former state.

the carbuncle, and the emerald: gold the worke of thy beautie: & thy
 * pipes were prepared in the day, that thou wast created. 14. Thou
 Cherub stretched out, and protecting, and I set thee in the holie mount
 of God, in the middes of fyrie stones thou hast walked. 15. Perfect in
 thy wayes from the day of thy creation, (b) vntil iniquitie was found in
 thee. 16. In the multitude of thy merchandise, thine inner parts were
 filled with iniquitie, and thou didst sinne: and I cast thee out from the
 mount of God, and destroyed thee o Cherub protecting, out of the
 middes of the fyrie stones. 17. And thy hart was eleuated in thy beautie:
 thou hast lost thy wisdom in thy beautie, I haue cast thee to the earth:
 before the face of Kings I haue giuen thee, that they might behold
 thee. 18. In the multitude of thine iniquities, and in the iniquitie of thy
 merchandise, thou hast polluted thy sanctification: I wil therefore bring
 forth a fyre out of the middes of thee, to cate thee, and I wil make thee
 as ashes vpon the earth in the sight of al that see thee. 19. Al that shal see
 thee in the Gentils, shal be astonished vpon thee: thou art become a
 thing of naught, and thou shalt not be for euer. 20. And the word of
 our Lord was made to me, saying: 21. Sonne of man, set thy face (c)
 against Sidon: and thou shalt prophesie of it, 22. and shalt say: Thus
 saith our Lord God: Behold I to thee Sidon, and I wil be glorified in
 the middes of thee: and they shal know that I am the Lord, when I shal
 doe iudgements in it, and shal be sanctified in it. 23. And I wil send into
 it pestilence, and bloud in the streets therof: and the slaine shal fal in
 the middes therof by the sword round about: and they shal know that
 I am the Lord. 24. And there shal be no more scandal of bitterness to
 the house of Israel, & throne causing payne on euerie side round about
 them that are against them: and they shal know that I am the Lord
 God. 25. Thus saith our Lord God: (d) When I shal haue gathered to-
 gether the house of Israel out of the peoples, in which they are disper-
 sed: I wil be sanctified in them before the Gentils: and they shal dwel
 in their land, which I gaue to my seruant Iacob. 26. And they shal dwel
 therein secure, and they shal build houses, and shal plant vineyards, &
 shal dwel confidently, when I shal haue done iudgements in al, that
 are their enemies round about: and they shal know that I am the Lord
 their God.

* For-
 minz,
 places
 taking
 breath.

C H A P. XXIX.

The King of Ægypt shal be ouerthrowne: 9. and the Kingdom wasted fourtie yeares: It shal be repaired to a meane state. 17. And shal be giuen to the King of Babylon, for his seruice in destroying Tyre.



N (a) the tenth yeare, the tenth month, the eleuenth day of the month, the word of our Lord was made to me, saying: 2. Sonne of man, set thy face against Pharao the King of Ægypt: and thou shalt prophesie of him, & of al Ægypt. 3. Speake, and thou shalt say: Thus saith our Lord God: Behold I to thee Pharao King of Ægypt, thou great dragon, which lyest in the middes of thy riuers, & sayest: The riuier is mine, & I made it my selfe. 4. And I wil put a bridle in thy iawes: and I wil fasten the fishes of thy riuers to thy scales: and I wil draw thee out of the middes of thy riuers, and al thy fishes shal sticke to thy scales. 5. And I wil cast thee forth into the desert, and al the fishes of thy riuier: thou shalt fall vpon the face of the earth, thou shalt not be collected, nor gathered together: to the beasts of the earth, and to the foules of the heauen haue I giuen thee to be deuoured. 6. And al the inhabitants of Ægypt shall know that I am the Lord: for that thou hast been a staffe of reed to the house of Israel. 7. When they tooke thee with the hand, & thou wast broken, and dist rent al their thoulder: and they leaning vpon thee, thou wast broken, and dist dissolue al their reines. 8. Therefore thus saith our Lord God: Behold I wil bring vpon thee the sword: and wil kil out of thee man, & beast. 9. And the Land of Ægypt shal be into a desert, and into a wildernes: & they shall know that I am the Lord: for that thou hast sayd: The riuier is mine, & I made it. 10. Therefore behold I to thee, and to thy riuers: and I wil giue the Land of Ægypt into desolations, destroyed with the sword, from the tower of Syenc, euen to the borders of Æthiopia. 11. The foot of man shall not passe through it, neither shall the foot of beast goe in it: & it shall not be inhabited fourtie yeares. 12. And I wil make the Land of Ægypt desert in the middes of desert lands, & the cities therof in the middes of cities ouerthrowen, and they shall be desolate fourtie yeares: & I wil disperse the Ægyptians into nations, and wil scatter them into the lands. 13. Because thus saith our Lord God: After the end of fourtie yeares I wil gather Ægypt out of the peoples in which they had been dispersed. 14. And I wil bring backe the captiuitie of Ægypt, & wil place the in the land of Phatuces, in the land of their natiuitie, and they shall be there as a low Kingdom: 15. among other Kingdoms it shall be lowest, and it shall no more be eleuated ouer the nations, and I wil diminish them that they rule no,

(a) Prophet doe not writes their prophecies in order of time as they were reuealed: for in former chapters he wrote that which he saw in the eleuenth yeare; ch. 26. v. 1. but that which was sooner fulfilled: or because Tyre & Sidon were neerer in situation to Ierusalem then Ægypt, the writ that prophesie before this.

(b) This vision against Egypt is in confirmation of the former 17. yeares before, v. . . .
 Of this place s. Jerom propheth that God rewardeth also Infidels for their moral good works temporally, though they cannot merite an eternal reward as the iust doe.

ouer the Gentils. 16. And they shal no more be to the house of Israel in confidence, teaching iniquitie, that they may flye, and folow them: and they shal know that I am the Lord God. 17. And it came to passe in (b) the seuen and twentieth yeare, in the first, in the first of the month: the word of our Lord was made to me, saying: 18. Sonne of man, Nabuchodonosor the King of Babylon hath made his armie to serue with great seruice agaynst Tyre: euerie head made bald, and euerie shoulder hath the haire plucked off: and (c) there hath been no reward rendred him, nor his armie concerning Tyre, for the seruice that he serued me against it. 19. Therefore thus sayth our Lord God: Behold I wil giue Nabuchodonosor the King of Babylon in the land of Egypt: & he shal take the multitude therof, and take the booties therof for a praye, and rifle the spoiles therof: & it shal be (c) a reward for his armie, 20. and for the worke, that he serued me agaynst it. I haue giuen him the land of Egypt, for that they haue laboured for me, sayth our Lord God. 21. In that day there shal a horne spring to the house of Israel, & I wil giue thee an open mouth in the middes of them: and they shal know that I am the Lord.

CHAP. XXX.

Egypt shal be so wasted, 5. that Ethiopia, and other neighbours shal tremble; 9. seeing the cities and countrie destroyed. 20. At which is confirmed againe by an other vision.



AND the word of our Lord was made to me, saying: 2. Sonne of man prophetic, and say: Thus sayth our Lord God: Houle ye, woe, woe to the day: 3. because the day is neere, and (a) the day of our Lord approacheth: the day of a cloude, the (b) time of the Gentils shal be. 4. And the sword shal come into Egypt: & there shal be feare in Ethiopia, whē the wounded shal fal in Egypt, & the multitude therof shal be taken away, and the foundations therof be destroyed, 5. Ethiopia, and Libia, and the Lydians, and al the rest of the common people, and Chub, and the children of the land of couenant, shal fal with them by the sword. 6. Thus sayth our Lord God: And they shal fal that vnderprop Egypt, and the pride of the empire therof shal be destroyed: from the towre of Siena shal they fal in it by the sword, sayth our Lord the God of hosts. 7. And they shal be dissipated in the middes of desolate lands, and the cities therof shal be in the middes of desert cities. 8. And they shal know that I am the Lord: when I shal haue giuen fyre in Egypt, and al the ayders therof shal be broken. 9. In that day shal messengers goe forth from my face in gallies to terrifie the confidence of Ethiopia, and there shal be feare among them in the day of Egypt: because it shal

(a) The day of iust punishment is called the day of our Lord. As the Apostle calleth the day of general iudgement the day of our Lord. 1. Cor. 5. 2. Cor. 1. & 1. Thes. 5.
 (b) The time when the Chaldees, the most potent nation shal conquer, and triumph ouer Egypt.

come without doubt. 10. Thus sayth our Lord God: I wil make the multitude of Ægypt to cease in the hand of Nabuchodofor the King of Babylon. 11. He and his people with him the strongest of the Gentils shal be brought to destroy the land: and they shal draw their sworls vpon Ægypt: and shal fil the land with the slaine. 12. And I wil make the channels of the riuers drie, and wil deliuer the land into the hands of the most wicked: and wil dissipate the land and the fulnes thereof in the hands of aliens, I the Lord haue spoken. 13. Thus sayth our Lord God: And I wil destroy the idols, and I wil make the idols to cease out of Memphis: and duke of the land of Ægypt there shal be no more: and I wil giue terrour in the land of Ægypt. 14. And I wil destroy the land of Phathures, and wil giue fire in Taphnis, and wil doe iudgements in Alexandria. 15. And I wil powre out mine indignation vpon Pelusium the strength of Ægypt, and wil kil the multitude of Alexandria, 16. And wil giue fyre in Ægypt: as a woman in trauel shal Pelusium sorow, and Alexandria shal be dissipated, and in Memphis daylie distresses. 17. The yong men of Heliopolis, and of Bubasti shal fal by the sword, and themselves shal be led captiue. 18. And in Taphnis the day shal waxe black, when I shal haue broken there the scepters of Ægypt, and the pride of the might thereof shal faile in it: the cloude shal couer her, & her daughters shal be led into captiuitie. 19. And I wil doe iudgements in Ægypt: & they shal know that I am the Lord. 20. And it came to passe in the eleuenth yeare, in the first month, in the seuenth of the month, the word of our Lord was made to me, saying: 21. Sonne of man, I (c) haue broken the arme of Pharao King of Ægypt: and behold it is not wound vp, that health might be restored to it, that it might be bound with cloths, & swadled with linnen clouts, that recouering strength it might hold the sword. 22. Therefore thus saith our Lord God: Behold I to Pharao King of Ægypt, and I wil breake into pieces his strong arme, already broken: and I wil cast downe the sword out of his hand: 23. and wil disperse Ægypt among the Gentils, & wil scatter them in the lands. 24. And I wil strengthen the armes of the King of Babylon, and wil giue my sword in his hand: and I wil breake the armes of Pharao, and the slaine before his face shal grone with gronings. 25. And I wil strengthen the armes of the King of Babylon, and the armes of Pharao shal fal, and they shal know that I am the Lord, when I shal giue my sword into the hand of the King of Babylon, and he shal haue itrechted it forth vpon the Land of Ægypt: 26. And I wil disperse Ægypt into nations, and wil scatter them into lands, and they shal know that I am the Lord.

(c) Part of the Kingdom of Ægypt was subdued before this time by the King of Babylon. 4. Reg. 24. v. 7.

CHAP. XXXI.

The glorie of Assirians excellling al other Kingdomes, 10. was ouerthrowne, God so ordaying, by the Chaldees: 18. much lesse shal Ægypt escape.

(4) Thou that seemest to thy self inuincible, yet art thou not equal to the King of Assirians, who already is ouerthrowne; and so shalt thou likewise be.



AND it came to passe in the eleuenth yeare, the third mōth, the first of the month, the word of our Lord was made to me, saying: 2. Sonne of man, say to Pharao the King of Ægypt, and to his people: (4) To whom art thou made like in thy greatnes? 3. Behold Assur as it were a Ceder in Libanus, faire of boughs, & thick of leaues, and high of height, & the top therof is eleuated among the thick boughs. 4. The waters haue nourished him, the depth hath exalted him, the riuers therof ranne out round about the roots therof, and he sent forth her riuers to al the trees of the countrie. 5. Therefore was his height eleuated aboue al the trees of the countrie: and his groues were multiplied, and his boughs were eleuated because of manie waters. 6. And when he had spred forth his shadow, in his boughs al the foules of the heauen made nests, and vnder his leaues al beasts of the forrests engendred, and vnder his shadow dwelt the assemblie of verie manie nations. 7. And he was most faire in his greatnes, and in the enlarging of his groues: for his roote was neere manie waters. 8. The ceders were not higher then he in the paradise of God, the firre-trees matched not his top, & the plane-trees were not equal to his boughs: no tree of the paradise of God was likened to him, and to his beautie. 9. Because I made him beautiful, and with manie and thick boughs: and al the trees of pleasure, that were in the paradise of God, did emulate him. 10. Therefore thus saith our Lord God: For that he is extolled in height, and hath giuen his top greene and tick, and his hart is eleuated in his height: 11. I haue deliuered him into the hands of the strongest of the nations, doing he shal doe to him: according to his impietie I haue cast him out. 12. And aliens, and the most cruel of the nations shal cut him downe, and shal throw him forth vpon the mountaines, and in al valleyes his boughs shal fal, and his groues shal be broken on al rocks of the land: and al the peoples of the earth shal depart from his shadow, and shal leaue him. 13. In his ruine dwelt al the foules of heauen, and in his boughs were al the beasts of the field. 14. For which cause there shal not be eleuated in their height al the trees of the waters, neither shal they put their highnes among the wooddie and thicke ones, neither shal they stand in their height, al that are watered with waters: because they are al deliuered into death to the lowest earth in the middes of the children of men, to them that goe downe into the lake. 15. Thus saith our Lord

God:

God: In the day that he went downe to hel, I brought in mourning I couered him with the depth: and I stayed his riuers, and kept in manie waters: Libanus was made sad vpon him, & al the trees of the field were shaken. 16. At the sound of his ruine I moued the Gentils, when I brought him downe to hel with them, that descended into the lake: & al the trees of pleasure goodlie & glorious in Libanus, al that were watered with waters, were comforted in the lowest earth. 17. For they also shal goe downe with him to hel to the slaine by the sword: & the arme of euerie one shal sit vnder his shadow in the middes of the nations. 18. (b) To whom art thou likened, O thou noble and loftie among the trees of pleasure? Behold thou art brought downe with the trees of pleasure to the lowest earth: in the middes of the vncircumcised shalt thou sleep, with them that are slaine by the sword, the same is Pharao, and al his multitude, saith our Lord God.

(b) Although O Egypt thou art like to the most potent Kingdomes, yet as the Assirians & others so thou also shalt be ruined.

C H A P. XXXII.

The Prophet lamenteth the destruction of Ægypt, 11. prosecuting his prophecie of the most lamentable destruction therof: 17. foreshewing that the more it is exalted in strength and glorie, so much more miserable shal be the fall therof.



AND it came to passe (a) the twelfth yeare, in the twelfth month, in the first of the month, the word of our Lord was made to me, saying: 2. Sonne of man, take vp a lamentatiō vpon Pharao the King of Ægypt, & thou shalt say to him: Thou art likened to the Lion of the Gentils, and the dragon, that is in the sea: and thou didst strike with the horne in thy riuers, and didst trouble the waters with thy fet, and didst conculcate their streames. 3. Therefore thus saith our Lord God: I wil spred my net vpon thee in the multitude of manie peoples, and I wil draw thee out in my net. 4. And I wil throw thee forth on the ground, vpon the face of the field wil I cast thee away: and I wil make al the foules of heauen to dwel vpon thee, and I wil fil of thee the beasts of al the earth. 5. And I wil giue thy flesh vpon the mountaines, and wil fil the litle hils with thy corruption. 6. And I wil water the earth with the stench of thy blood vpon the mountaines, and the valleyes shal be filled of thee. 7. And I wil couer the heauens, when thou shalt be extinguished, and I wil make the starres therof to waxe blacke: the sunne I wil couer with a cloud, & the moone shal not giue her light. 8. I wil make (b) al the lights of heauen to mourne vpon thee: & I wil giue darkenes vpon thy land, saith our Lord God, when thy wounded shal fall in the middes of the land, saith our Lord God. 9. And I shal prouoke

(a) Here it is manifest that this Prophet counteth the yeares by the time of transmigration of King Iechonias, for it is cleere that Sedecias reigned only eleuen yeares. 4. Reg. 24. & 25. Iere. 39. & 52.
 (b) This hyperbolical speach describeth the former glorie of Ægypt, as if al lights were much diminished, when this Kingdom was darkned.

to anger

to anger the hart of manie peoples, when I shal haue brought in thy destruction in the Gentils vpon the lands, which thou knowest not. 10. And I wil make manie peoples to be astonished vpon thee., and their Kings with exceeding horroure shal be afraid vpon thee, when my sword shal beginne to flye vpon their faces: and they shal be astonished sodainly, euerie one for his life, in the day of thy ruine. 11. Because thus saith our Lord God: 12. The sword of the King of Babylon shal come to thee, in the swords of the valients wil I ouerthrow thy multitude: inuincible are al these Gentils: and they shal wast the pride of Ægypt, and the multitude therof shal be dissipated. 13. And I wil destroy al the beasts therof, that were vpon verie manie waters: and the foot of man shal trouble them no more, neither shal the hooft of beasts trouble them. 14. Then wil I make their waters most pure, and their riuers I wil bring as oile, saith our Lord God. 15. When I shal haue made the Land of Ægypt desolate: & the lād shal be made desert of her fulnes, when I shal haue stricken al the inhabitants therof: & they shal know that I am the Lord. 16. It is lamentation, and they shal lament it, the daughters of the Gentils shal lament it, vpon Ægypt, and vpon the multitude therof they shal lament it, saith our Lord God. 17. And it came to passe in the twelfth yeare, in the fiftenth of the month, the word of our Lord was made to me, saying: 18. Sonne of man, sing a moutning song vpon the multitude of Ægypt: and pluck her downe, her self, and the daughters of the strong nations, to the lowest earth, with them that goe downe into the lake. 19. Fayrer then whom art thou? Descend, & sleep with the vncircumcised. 20. In the middes of the slaine by the sword they shal fall, the sword is giuen, they haue drawen her, and al her peoples. 21. The most mightie of the strong shal speake to him from the middes of hel, which went downe with his helpers, and slept vncircumcised, slaine by the sword. 22. There Assur, and al his multitude: round about him their graues, al the slaine, and they that fel by the sword. 23. Whose graues were made in the lowest, lakes: and his multitude was made round about his graue: al the slaine, and they that fel by the sword, which sometime had giuen feare in the land of the liuing. 24. There Ælam, and al the multitude therof round about her graue, al these slaine, and falling by the sword: that went downe vncircumcised to the lowest earth: which did put their terrour in the land of the liuing, and they haue borne their ignominie with them, that goe downe into the lake. 25. In the middes of their slaine they haue set (c) her couch among al her peoples: round about (d) him their graue, al these vncircumcised, and slaine by the sword, for they gaue their terrour in the land of the liuing, and haue borne their ignominie with the, that descend into the lake: they are layde in the middes of the slaine. 26. There Moch, & Thubal, & al their multitude: round about him their graues: al these vncircumcised, and slaine, and falling by the sword: because they gaue their feare in the land of the liuing: 27. And they shal not sleep with

(c) The countrie of the Ælamites
(d) and the King of Ælamites shal also perish with Assirians, Egyptians, & other inhels.

the valients, and them that fel, and the vncircumcised, that went downe to hel with their weapons, and put their swords vnder their heads, and their iniquities were in their bones: because they were made the terrour of the valients in the land of the liuing. 28. And thou therefore shalt be destroyed in the middes of the vncircumcised, and shalt sleepe with the slaine by the sword. 29. There Idumea, and her Kings, and al her Princes, which were giuen with their host with the slaine by the sword: and which slept with the vncircumcised, & with them that goe downe into the lake. 30. There al the Princes of the North, and al the hunters: which were brought downe with the slaine, fearing, and in their strength confounded: which slept vncircumcised with the slaine by the sword, & haue borne their ignominie with them, that goe downe into the lake. 31. Pharao saw them, and he was comforted vpon al his multitude, which was slaine by the sword, Pharao, & al his host, saith our Lord God: 32. because I gaue his terrour in the land of the liuing, and he slept in the middes of the vncircumcised with the slaine by the sword: Pharao and al his multitude, saith our Lord God.

C H A P. XXXIII.

By example of a watchman, 7. God chargeth the Prophet to declare whatsoever dangers he seeth imminent to the people. 10. Sinners repenting shal be saued, and if the iust leaue their iustice they shal be damned. 21. The promise made to Abraham maketh not the Iewes secure: 23. but for their enormous sinnes they shal be carried out captiues. 33. Then they shal know that the Prophet saith the truth.



AND the word of our Lord was made to me, saying: 2. Sonne of man, speake to the children of thy people, and thou shalt say to them: The land when I shal bring the sword in vpon it, and the people of the land take a man, one of their meanest, and make him (a) a watchman ouer them: 3. and he shal see the sword coming vpon the land, and sound with the trumpet, and tel the people: 4. and he that heareth the sound of the trumpet, whosoever he be, and doth not looke to himselfe, and the sword come, and take him: his blood shal be vpon his head 5. He heard the sound of the trumpet, and did not looke to himself, his blood shal be on himself: but if he shal looke to himself, he shal saue his life. 6. And if the watchman see the sword coming, & sound not with the trumpet: and the people looke not to themselves, and the sword come, and take a soule from among them: he certes is caught in his iniquitie, but his blood I wil require of the hand of the watchman. 7. And thou sonne of man, I haue made thee a watchman to the house of Israel:

(a) Pastours are not excused, omitting to admonish their flock either for feare, of danger, or for despaire of the sinners amendment. For euerie one shal be iudged as he dicar-geth or neglecteth his owne office. S. Iere

(b) Gods absolute or consequent will is alwayes fulfilled: but not his conditional or antecedent. As is noted *ch. 18. v. 23.*
 (c) God being alwayes ready to shew mercie, knocking at the dore of our hart. *Apoc. 3. v. 10.* It is of mens owne wilfulness that they are not sauéd: according to that general Axiome: *Manding that in himselfe God is not wanting of his parts so saue al.*
S. Tho. 1. 2. 9. 109. a. 6. & 9. 112. a. 3.
 (d) As he prophesied *ch. 24. v. 2.* the very day when the siege began: so he foretold also *v. 26.* that one flying away should tel of the talking & spoyling of the citie three yeares after.

hearing therefore the word from my mouth, thou shalt tel them from me. 8. If when I say to the impious: O thou impious, dying thou shalt dye: thou speake not that the impious may keepe himselfe frō his way: the impious himselfe shall dye in his iniquitie, but his blood I wil require at thy hand. But if thou telling the impious, that he conuert from his wayes, he conuert not from his way: he shall dye in his iniquitie: but thou hast deliuered thy soule. 10. Thou therefore o sonne of man say to the house of Israel: Thus you haue spoken, saying: Our iniquities, & our sinnes are vpon vs, and in them we fade away: how then can we liue? 11. Say to them: Liue I, sayth our Lord God: (b) I wil not the death of the impious, but that the impious conuert from his way, and liue. Conuert, conuert ye from your most euil wayes: and (c) why wil you dye, o house of Israel? 12. Thou therefore sonne of man say to the children of thy people: The iustice of the iust shall not deliuer him, in what day soeuer he shall sinne: and the impietie of the impious shall not hurt him, in what day soeuer he shall conuert from his impietie: and the iust can not liue in his iustice, in what day soeuer he shall sinne. 13. Yea if I shall say to the iust that liuing he shall liue, & he trusting in his iustice doe iniquitie: al his iustices shall be forgotten, & in his iniquitie, which he hath wrought, in the same shall he dye. 14. And if I shall say to the impious: Dying thou shalt dye: & he doe penance from his sinne & doe iudgement & iustice, 15. & the same impious restore pledge, and render robbrie, walke in the commandements of life, and doe not anie vniust thing: liuing he shall liue, & shall not dye. 16. Al his sinnes, which he hath sinned, shall not be imputed to him: he hath done iudgement & iustice, liuing he shall liue. 17. And the children of thy people, haue said: The way of our Lord is not of equal weight, & their owne way is vniust. 18. For when the iust shall depart from his iustice, & doe iniquities, he shall dye in them. 19. And when the impious shall depart frō his impietie, & shall doe iudgements, & iustice: he shall liue in them. 20. And you say: The way of our Lord is not right, euery one according to his wayes wil I iudge of you, o house of Israel. 21. And it came to passe in (d) the twelfth yeare, in the tenth month, in the fifth of the month of our transmigration, there came to me one that was fled from Ierusalem, saying: The citie is made waste. 22. And the hand of our Lord had been made to me in the evening, before he came that was fled: & he opened my mouth til he came to me in the morning, & my mouth being opened I was silent no more. 23. And the word of our Lord was made to me, saying: 24. Sonne of man, They that dwel in these ruinous places, vpon the ground of Israel, speaking doe say: Abraham was one, and by inheritance he possessed the land: but we be manie, the land is giuen vs in possession. 25. Therefore thou shalt say to them: Thus saith our Lord God: Ye that eat in blood & lift vp your eyes to your vncleannes, & shed blood: what shall you possesse the land by inheritace? 26. You stood on your swords, you haue done abominatiōs, & euerie one hath polluted his neighbours wife: & you wil

possesse

possesse the land by inheritance? 27. Thus thou shalt say to them: Thus saith our Lord God: Live I, that they which dwell in the ruinous places shall fall by the sword: & he that is in the field, shall be delivered to beasts to be devoured: and they that are in holds, and caves, shall dye of the pestilence. 28. And I will give the land into a wilderness, & into a desert, and the proud strength thereof shall fail, and the mountaines of Israel shall be desolate, because there is none to passe by them. 29. And they shall know that I am the Lord, when I shall give their land desolate and desert for all their abominations, which they have wrought. 30. And thou sonne of man: the children of thy people, which speake of thee by the wals, and in the doores of houses, and one saith to an other, a man to his neighbour, speaking: Come, & let vs heare what is the word that proceedeth from our Lord. 31. And they come to thee, as if a people should go in, and my people sit before thee: and they heare thy words, and doe them not: because they turne them into a song of their mouth. and their hart followeth their avarice. 32. And thou art vnto them as a musical song which is sung with sweet and pleasant sound: and they heare thy words, and doe them not. 33. And when it shall come to passe which was told before (for behold it commeth) then shall they know that there was a Prophet among them.

C H A P. XXXIII.

A commination to euil pastours: 11. and a prophecie of the comming of Christ, the true Pastour; who wil gather his flock from all parts of the earth, 25. and conserue it for ever.



AND the word of our Lord was made to me saying: 2. Sonne of man prophecie of the Pastours of Israel: prophecie, and thou shalt say to the Pastours: Thus saith our Lord God: Woe to the Pastours of Israel, which fed themselves: are not the flocks fed of the Pastours? 3. You did eate the (a) milke, & were couered with the wool, & that which was fat ye killed: but my flock you fed not. 4. That which was weake, you strengthened not: and that which was sicke, you healed not: that which was broken, you bound not vp: and that which was cast away, you brought not againe: and that which was lost, you sought not: but with austeritie you did rule ouer them, and with might. 5. And my sheep were disperfed, because there was no (b) Pastour: & they came to be deuoured of all the beasts of the field, and were disperfed. 6. My flocks haue wandered in all mountaines, and in euerie high hill: and vpon all the face of the earth were my flocks disperfed, and there was none that sought them, there was none, I say, that

a) Pastours doe lawfully eate of the milke of their flock. 1. Cor. 9. v. 7. but they ought not to take the wool, nor flesh, to themselves, which belong to their master. b) He that hath spiritual charge of souls, & seeketh his owne temporal profite, nor the spiritual good of his flock, is indeed no Pastour, but a hyreling, or if he also teach false doctrine, he is a wolf.

thought them. 7. Therefore ye shepherds heare the word of our Lord :
 8. Liue I saith our Lord God : that for as much as my flocks haue been
 made a spoile : & my sheep to be deuoured of al the beasts of the field,
 because there was no Pastour (for my Pastours did not seek my flock,
 but the Pastours fed themselues, & my flocks they fed not :) 9. therefore
 ye Pastours heare the word of our Lord : 10. Thus sayth our Lord God:
 Behold I my self vpon the shepherds, I wil require my flock of their
 hand, and I wil make them cease, that they feed my flock no more, &
 that the Pastours feed no more themselues : and I wil deliuer my flock
 out of their mouth, and it shal no more be meate for them. 11. Because
 thus saith our Lord God : Behold I my self wil seek my sheep, and wil
 visite them. 12. As the Pastour visiteth his flock in the day when he
 shal be in the middes of his sheep which were scattered : so wil I visite
 my sheep, and wil deliuer them out of al places, wherein they had
 been disperfed in the day of the cloude and of darkenes. 13. And I
 wil bring them out of the peoples, and wil gather them out of the
 lands, and wil bring them into their owne land : and I wil feed them
 in the mountaines of Israel, in the riuers, and in al the seats of the land.
 14. In the most plentiful pastures wil I feed them, & in the high moun-
 taines of Israel shal be their pastures : there shal they rest on the green
 grasse, and in fat pastures they shal be fed vpon the mountaines of Is-
 rael. 15. I wil feed my sheep, & I wil make them lie, saith our Lord God.
 16. (c) That which was lost, I wil seek : & that which was cast away,
 I wil bring againe : & that which was broken I wil binde vp : & that
 which was weake, I wil strêngthen : & that which was fat & strôg, I wil
 keep : & wil feed thê in iudgement. 17. And you my flocks, thus saith our
 Lord God : Behold I iudge between beast & beast, of rāmes, & of bucke
 goates. 18. Was it not ynough for you to feed vpon good pastures ? you
 haue besides also troden downe with your feet the residue of your pa-
 stures : and when you dranke most pure water, the rest you troubled
 with your feet. 19. And my sheep were fed with those things, which
 were troden with your feet : and what your feet had troubled, that did
 they drinke. 20. Therefore thus saith our Lord God to you : Behold, I my
 self doe iudge between the fat beast & the leane. 21. For that you with
 sides & shoulders did thrust, and with your hornes struck al the weake
 beasts, til they were disperfed abroad : 22. I wil saue my flock, & it shal
 be no more into spoile, & I wil iudge between beast and beast. 23. AND
 I WILL RAISE VP OVER THEM ONE PASTOUR : who shal feed thê, my
 seruāt (d) Dauid : he shal feed them, & he shal be their Pastour. 24. And I
 the Lord wil be their God : & my seruāt Dauid the Prince in the middes
 of them : I the Lord haue spoken. 25. And I wil make a couenant of
 peace with them, and wil make the most cruel beasts to cease out of the
 land : & they that dwel in the desert, shal sleep secure in the forrests. 26.
 And I wil put them round about my hil a blessing : and I wil bring
 downe the showre in his time, there shal be raynes of blessing. 27. And

104. 10.

(c) Not only
 Christ himself
 but also others
 shal doe these
 right Offices
 of true Pa-
 stours in the
 new Testamēt.
 as S. Paul con-
 formably tea-
 cheth *Ephē.*
 4. that God
 giueth *Ap-
 stles, Prophets,
 Euangelistes,
 Pastours & doc-
 tors, to the con-
 summation of
 Saints, til we
 meete al into the
 vnitie of faith
 &c.*
 (d) No Iew is
 so obstinate,
 nor heretike
 so blind, but al
 cōfesse that the
 Messias Christ,
 is here called
 by the name
 of Dauid. For
 King Dauid
 was now dead
 long before
 this Prophet
 liued. See the
 same *ch. 37. v.*
 24. 25. and in
 manie places
 of holic Scrip-
 ture

the

the tree of the field shal giue his fruit, and the earth shal giue her spring, and they shal be in their land without feare: and they shal know that I am the Lord, when I shal haue broken the cheynes of their yoke, and shal haue deliuered them out of the hand of those that rule ouer them. 28. And they shal be no more for a spoile in the Gentils, neither shal the beasts of the earth deuoure them: but they shal dwel confidently without any terrour. 29. And I wil raise vp vnto them a bud of name: and they shal be no more diminished for famine in the land, neither shal they beare any more the reproch of the Gentils. 30. And they shal know that I the Lord their God with them, and they my people the house of Israel: saith our Lord God. 31. And you my flocks, the flocks of my pasture are men: and I the Lord your God, saith our Lord God.

C H A P. XXXV.

An other Prophecie against the Idumeans, 5. because they afflicted the Iſraelites



AND the word of our Lord was made to me, saying: 2. Sonne of man (a) set thy face against mount Seir, and thou shalt Prophecie of it, and shalt say to it: 3. Thus saith our Lord God: Behold I to thee mount Seir, and I wil stretch forth my hand vpon thee, & wil make thee desolate and desert. 4. Thy cities I wil destroy, & thou shalt be desert: & thou shalt know that I am the Lord. 5 (b) For that thou hast been an euerlastingemie, and hast shut vp the children of Israel into the hands of the sword in the time of their affliction, in the time of extreme iniquitie. 6. Therefore liue I, saith our Lord God, that I wil deliuer thee vnto bloud, & bloud shal persecute thee: & wheras thou hast hated bloud, bloud shal persecute thee. 7. And I wil make mount Seir desolate & desert: & I wil take from it the commer & goer. 8. And I wil fil his mountaines with his slaine: in thy hils, and in thy valleys, & in the torrents shal the slaine with the sword fal. 9. Into euerlasting desolations wil I deliuer thee, & thy cities shal not be inhabited: & thou shalt know that I am the Lord God. 10. For that thou hast said: The two nations, & the two lands shal be mine, & I wil possesse them by inheritance: wheras our Lord was there. 11. Therefore liue I, saith our Lord God, that I wil doe according to thy wrath, and according to thy zeale, which thou hast vsed hating them: & I wil be made knowne by them, when I shal haue iudged thee. 12. And thou shalt know that I the Lord haue heard al thy reproches, that thou hast spoken of the mountaines of Israel, saying: They are desert, they are giuen vnto vs to deuour. 13. And you rose vp vpon me with your mouth, and haue derogated your

(a) This frequent phrase here and in other places signifieth, *turne thy speech to* speake of such & such people; or, *speake boldly and freely* fearing no man. (b) God accounteth al iniuries done against his Church, as done against himself. So our Saurour charged Saul persecuting the Church, as persecuting himself. *Act. 5. 7. 49*

words against me: I heard it. 14. Thus saith our Lord God: Al the earth reioycing, I wil bring thee into a wildernes. 15. As thou hast reioyced vpon the inheritance of the house of Israel, because it was dissipated, so wil I doe to thee: Thou shalt be dissipated mount Seir, & al Idumea: and they shal know that I am the Lord.

C H A P. XXXVI.

The Iewes shal be reduced from captiuitie, 13: their manners amended, 16. which are enormous, 22. by special grace of God, for the glorie of his name: 25. fulfilled by Christs baptisme.



AND thou sonne of man, Prophecie concerning the mountaines of Israel, and thou shalt say: Mountaines of Israel heare ye the word of our Lord: 2. Thus saith our Lord God: For that the enemy hath said of you: Aha, the euerlasting heights are giuen to vs for an inheritance: 3. therefore prophecie, & say: Thus saith our Lord God: For that you haue been desolate, & troden downe round about, & made an inheritance to the rest of the Gentils, and haue ascended (a) vpon the lip of the tongue, & the reproch of the people: 4. therefore ye mountaines of Israel heare the word of our Lord God: Thus saith our Lord God to the mountaines, and hills, to the torrents, and valleyes, & the deserts, and broken wals, and to the cities forsaken, which are spoiled, & scorned of the rest of the Nations round about. 5. Therefore thus saith our Lord God: Because in fyre of my zele I haue spoken of the rest of the nations, & of al Idumea, which haue giuen my land to themselues for an inheritance with ioy, and with al their hart, and with the minde: and haue cast it forth to walte it: 6. therefore prophecie concerning the ground of Israel, and thou shalt say to the mountaines, and hills, to the hil-tops, & valleyes: Thus saith our Lord God: Behold I haue spoken in my zele, & in my turie because you haue susteyned the confusion of the Gentils. 7. Therefore thus sayth our Lord God: I haue lifted my hand, that the Gentils which are round about you, they may beare their confusion. 8. But you O mountaines of Israel may thoot forth your boughs, and bring forth your fruit to my people of Israel: for he is at hand to come. 9. Because loe I to you, and I wil turne to you, and you shal be ploughed, and shal take seed. 10. And I wil multiplie in you men, and al the house of Israel, and the cities shal be inhabited; & the ruinous

places

The 4. part.
The reduction
of the Iewes
from captiui-
tie: and the
Redemption
of mankind
by Christ.

(a) Your capti-
uitie and dis-
tressed state
bath giuen
occasion to al
nations to
speake & dis-
course of you.
As Ieremie
prophecied,
ch. 24. v. 9. I wil
giue them into
reproch, & to be
spared and a
Proverb &c.

places shal be repayred. 11. And I wil replenish you with men, and with beasts: and they shal be multiplied, and increase: and I wil make you dwell as from the beginning, and wil endue you with greater gifts, then you haue had from the beginning: and you shal know that I am the Lord. 12. And I wil bring men vpon you, my people Israel, and they shal possesse thee by inheritance: and thou shalt be for an inheritance to them, & thou shalt adde no more to be without them. 13. Thus saith our Lord God: For that they say of you: A deuourer of men thou art, and one that doest suffocate thy nation. 14. Therefore thou shalt eate men no more, and thy nation thou shalt kil no more, saith our Lord God: 15. neither wil I make the confusion of the Gentils, to be heard in thee anie more, and the reproch of the people thou shalt not beare, & thy nation thou shalt lose no more, saith our Lord God. 16. And the word of our Lord was made to me, saying: 17. Sonne of man, the house of Israel dwelt in their ground, and polluted it in their wayes, & in their studies, according to the vncleannes of a menstruous woman was their way made before me. 18. And I haue powred out mine indignation vpon them for the bloud, which they haue shed vpon the land, & in their idols haue polluted it. 19. And I haue disperfed them into the Gentils, & they are scattered into the lands: according to their wayes, & their inuentiōs haue I iudged them. 20. And they wēt in to the Natiōs, vnto which they entred, and (b) haue polluted my holie name, when it was said of them: This is the people of the Lord, and out of his land they are come forth. 21. And I haue spared my holie name, which the house of Israel polluted among the Gentils, to which they entred in. 22. Therefore thou shalt say to the house of Israel: Thus saith our Lord God, not for your sake wil I doe it, o house of Israel, but for my holie name which you haue polluted in the Nations to which you entred. 23. And I wil sanctifie my great name, that is polluted among the Gentils, which you haue polluted in the middes of them: that the Gentils may know that I am the Lord, saith our Lord of hosts, when I shal be sanctified in you before them. 24. For I wil take you out of the Gentils, & wil gather you together out of al the lands, & wil bring you into your land. 25. And I wil powre out vpon you (c) cleane water, and you shal be clenfed from al your contaminations, and from al your idols wil I clense you. 26. And I wil giue you a new hart, and wil put a new spirit in the middes of you: and wil take away the stonie hart out of your flesh, and wil giue you a fleshie hart. 27. And I wil put my spirit in the middes of you: and I (d) wil make that you walke in my precepts, and keep my iudgements, and doe them. 28. And you shal dwell in the land: which I gaue to your fathers, and you shal be my people, and I wil be your God. 29. And I wil saue you from al your contaminations: and I wil cal for corne, and wil multiplie it, and wil not put famine vpon you. 30. And I wil multiplie the fruit of the tree, and the ofsprings of the field, that you beare no

(b) Iewes by their finnes prouoking God to punish them with captiuitie, gaue occasion that other nations said: God could not defend his people: blaspheming against his power, when he exercised iustice.

(c) Rabbi Dauid and the Chaldee Paraphrasis expound this place of remission of sinne. And al Christian Doctors vnderstand it of Baptisme, which indeed is in water clensing sinnes. *Ephes. 5. 26. Tit. 3. v. 5.*
(d) An euident text, that by Gods grace some men doe keep the commandments.

more the reproch of famine among the Gentils. 31. And you shal remēber your most wicked wayes, & your studies not good : & your iniquities, & your wicked deeds shal displease you. 32. Not for you wil I doe it, saith our Lord God, be it knowne to you: be ye confounded, & ashamed vpō your wayes, ô house of Israel. 33. Thus saith our Lord God: In the day that I shal clense you frō al your iniquities, & shal make the cities to be inhabited, & shal repayre the ruinous places. 34. & the desert land shal be tilled, which once was desolate in the eyes of euerie wayfaring man, 35. they shal say : This land vntilled is become as a garden of pleasure : and the desert cities, and destitute and vndermined, haue sitten fenced. 36. And the Nations whatsoever shal be left round about you, shal know that I the Lord haue builded the destroyed things, & planted the vntilled places, that I the Lord haue spoken, and done it. 37. Thus saith our Lord God : As yet in this shal the house of Israel finde me, that I wil doe for them : I wil multiplie them as a flocke of men, 38. as a holie flock, as the flock of Ierusalem in the solemnities therof : So shal the desert cities be ful of flocks of men : and they shal know that I am the Lord.

CHAP. XXXVII.

By dead bones rising to life (which also signifieth the general resurrection) II. is prophesied the reduction of the Iewes from captiuitie: 15. the Kingdoms of Iuda and Israel shal be reduced into one Kingdom: 23. in figure that al Nations shal be vntied in Christ.



HE hand of our Lord was made vpon me, and brought me forth in the spirite of our Lord : and left me in the middes of a field, that was ful of bones. 2. And he led me about through them on euerie side : and there were verie manie vpon the face of the field, and exceeding drie. 3. And he said to me : Sonne of man, thinkest thou these bones shal liue ? And I said, Lord God, thou knowest. 4. And he said to me : Prophecie of these bones : and thou shalt say to them : Drie bones heare ye the word of our Lord. 5. Thus saith our Lord God to these bones : Behold (a) I wil put spirite into you, and you shal liue. 6. And I wil giue sinowes vpon you, and wil make flesh to grow vp ouer you, and wil stretch a skin on you : and I wil giue you spirit, and you shal liue, and you shal know that I am the Lord. 7. And I prophecied as he had commanded me : and there was made a found when I prophecied, and behold a commotion : and bones came to bones, euerie one to his iuncture. 8. And I saw, and behold vpon them sinowes, and flesh was growen vp : and a skin was stretched out in them aboue, and they had no spirit. 6. And

a A double prophecie of two great benefits, the reduction of the Iewes from captiuitie; and of the Gentils from idolatrie to Christ, where in also is included the mysterie of resurrection.

he said

he sayd to me: prophecie to the spirit, prophecie sonne of man, & thou shalt say to the spirit: Thus saith our Lord God: Come spirit from the foure winds, and blow vpon these slaine, and let them be reuiued. 10. And I prophecied as he had cōmanded me: and spirit entred into them, and they liued: and they stood vpon their feet, an armie passing great. 11. And he said to me: Sonne of man: Al these bones, are the house of Israel: They say: our (a) bones are withered, (b) our hope is perished, and we (c) are cut off 12. Therefore prophecie, and thou shalt say to them: Thus saith our Lord God: (d) Behold I wil open your graues, and wil bring you out of your sepulchers ô my people: and wil bring you into the land of Israel. 13. And you shal know that I am the Lord, when I shal haue opened your sepulchres, & shal haue brought you out of your graues ô my people: 14. and shal haue giuen my spirit in you, & you shal liue, & I shal make you rest vpon your ground. & you shal know that I the Lord haue spoken & done it, saith our Lord God. 15. And the word of our Lord was made to me, saying: 16. And thou sonne of man, take thee one peece of wood, and write vpon it: Of Iuda, & of the children of Israel nis folowes: & take an other peece of wood, & write vpon it: Of Ioseph the wood of Ephraim, and of al the house of Israel, and of his felowes. 17. And (e) ioyne them, one to the other for thee into one peece of wood, and they shal be into an vnion in thy hand. 18. And when the children of thy people shal say to thee speaking: Doe st thou not declare vnto vs what thou meanest by these? 19. Thou shalt speake to the: Thus saith our Lord God: Behold I wil take the peece of wood of Ioseph, which is in the hand of Ephraim, & the tribes of Israel, that are adioyned to him: and I wil giue them together with the peece of wood of Iuda, and wil make them into one peece of wood: and they shal be one in his hand. 20. And the pieces of wood wherupon thou shalt write, in thy hand, shal be before their eies. 21. And thou shalt say to them: Thus saith our Lord God: Behold I wil take the children of Israel out of the middes of the nations, to which they are gone: and I wil gather them together on euerie side, and wil bring them to their ground. 22. And I wil make them into one nation in the land on the mountaines of Israel, and there shal be one King ruling ouer them al: & they shal no more be two nations, neither shal they be diuided any more into two Kingdoms. 23. Neither shal they be polluted any more in their idols, & their abominations, and al their iniquities, & I wil saue them out of al the seats, in which they haue sinned, & I wil cleanse them: & they shal be my people, & I wil be their God. 24. And my seruau David King ouer them, & there shal be (f) one Pastour of the al, they shal walke in my iudgements, and shal keepe my commandements, and shal doe them. 25. And they shal dwell vpon the land, which I gaue to my seruau Iacob, wherein your fathers dwelt, and they shal dwell vpon it, themselves, & their children; & their childrens children, euen for euer: & David my seruau their Prince for euer. 26. And I wil make a league of peace to

(a) One cause of distrust that the people of Israel should not be restored from captiuitie, was because they were like to drie bones.

(b) Secondly they had al generally lost their hope of restitution.

(c) Thirdly they seemed like to trees or plants cut off at the very root.

(d) Yet God by his power & goodnes restored them.

(e) Before Christ ioyned the Gentils to his Church, he first vnited the two Kingdoms of Iuda and Israel: signifying that Catholikes which labour for conuersion of heretikes (as now in England) must first agree amongst themselves, & then shal their endeauours be more effectual. For so al shal sooner be made one fold vnder one shepheard.

(f) Fulfilled by Christ the good Pastour, who bringeth all nations into one fold vnder one Pastour.

them, an eueralting covenant shal be to them : and I wil found them, & wil multiplie them, and wil giue my sanctification in the middes of them for euer. 27. And my tabernacle shal be in them : & I wil be their God, and they shal be my people. 28. And the Gentils shal know that I am the Lord the sanctifier of Israel, when my sanctification shal be in the middes of them for euer.

C H A P. XXXVIII.

God and Magog most tyrannically persecuting the Church, 17. as other Prophets haue also foretold, 20. shal be mightily ouerthrowne.



AND the word of our Lord was made to me, saying: 2. Sonne of man, ser thy face " against (a) Gog, and the Land of (b) Magog, the Prince of the head of Mosoch, and Thubal: and prophecie of him and thou shalt say to him: Thus saith our Lord God: Behold I to thee Gog Prince of the head of Mosoch and Thubal. 3. And I wil turne thee about, and wil put a bit in thy iawes: and wil bring forth thee, and al thyne arnie, the horses and horsmen clothed with brigantines, 4. a great multitude, of them that take speare and buckler and sword. 5. The Persians, Æthiopians, and Lybians with them, al with inildes & helmets. 6. Gomer, and al her troups, the houses of Thogorma the sides of the North, and al his strength, and manie peoples with them. 7. Prepare and make readie thy selfe, and al thy multitude, that is gathered to thee in heapes: and be thou as a precept to them. 8. After manie dayes thou shalt be visited: in the later end of yeares thou shalt come to the land, that is returned from the sword, and is gathered together out of manie peoples, to the mountaines of Israel, that were desert continually: this same is brought forth out of the peoples, and they shal al dwel in it confidently. 9. And going vp as a tempest thou shalt come, & as it were a clowd that thou maist couer the land, thou & thy troups, & manie peoples with thee. 10. Thus sayth our Lord God: In that day shal words ascend vpon thy hart, and thou shalt thinke a most wicked thought. 11. And shalt say: I wil goe vp to the land without wal: I wil come to them that rest, & dwel securely: al these dwel without wal, there are no barres nor gates to them: 12. That thou mayst take the spoiles, & inuade the praye, that thou maist lay thy hand vpon them, that (c) had been desert, & afterward restored, & vpo the people that is gathered together out of the Gentils, which hath begun to possesse, & to be inhabitant of the nauel of the earth. 13. Saba & Dedan, and the merchants of Tharsis, & al the lions therof shal say to thee: What comest thou to take spoiles? behold thou hast gathered thy multitude to take the praye,

(a) Gog signifying hid or covered, was the common surname of the Scithia-Kings. (b) Magog, out of she hid, were the people and adherents of Gog persecuting the faithful.

(c) Alluding to those that endeauoured to spoyle and oppresse the Iewes after their relaxation from captiuitie, he prophecieth of Antichrist, and al heretikes, that seeke to peruert or to suppress Catholike Christians, who are deliuered from the bondage of the diuel by Baptisme and other Sacraments of Christ.

that

that thou maist take silver, and gold, and maist take away stufte & substance, and spoile infinite booties. 14. Therefore prophetic thou sonne of man, and thou shalt say to Gog: Thus saith our Lord God: Why shalt thou not know in that day, when my people of Israel shal dwel confidently? 15. And thou shalt come out of thy place from the sides of the North, thou & manie peoples with thee, al riders of horses, a great companie, and a vehement armie. 16. And thou shalt ascend vpon my people of Israel as a cloude, that thou couer the earth. (d) In the later dayes shalt thou be, and I wil bring thee vpon my land: that the Gentils may know me, when I shal be sanctified in thee before their eyes, O Gog. 17. Thus sayth our Lord God: Thou then art he, of whom I spake in the dayes of old, in the hand of my seruants the Prophets of Israel, which prophecied in the dayes of those times, that I would bring in thee vpon them. 18. And it shal be in that day, in the day of the comming of Gog vpon the land of Israel, saith our Lord God, myne indignation shal ascend in my furie. 19. And in my zeale, and in the fire of my wrath I haue spoken. That in that day shal be a great commotion vpon the land of Israel: 20. and at my presence shal the fishes of the sea be moued, and the foules of heauen, and the beasts of the field, and euerie creeping thing, that moueth vpon the ground, and al men that are vpon the face of the earth: & the mountaines shal be ouerthrowen, & the hedges shal fal, and euerie wal shal fal on the ground. 21. And I wil cal in against him (e) in al my mountaines the sword, saith our Lord God: euerie mans sword shal be directed against his brother. 22. And I wil iudge him with pestilence, & blood, & vehement showre, & mightie great stones: fire, and brimstone wil I raine vpon him, and vpon his armie, and vpon the manie peoples that are with him. 23. And I wil be magnified, and I wil be sanctified: and I wil be knowen in the eyes of manie nations: and they shal know that I am the Lord.

(d) Antichrist signified by Gog shal persecute the Church neere the end of the world.

(e) In euerie part of the vniuersal Church God wil at last destroy Antichrists power, confounding him, and al his adherents.

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

C H A P. XXXVIII.

2 *Against Gog, and the Land of Magog.*) Gog and Magog, according to the most common opinion, were the King, and people of Scythia, in the North part of the world, a barbarous, sauage, and cruel nation, the offspring of Magog sonne of Iapheth: wherto the Prophet alluding describeth here, as S. Ierom in this place, S. Augustin li. 20. c. 11. *de ciuit.* and other Fathers expound it, al persecuters of the Church; most especially Antichrist, and his complices. Of whom likewise, by the same mystical names, S. Iohn prophecieth *Apo.* 20. v. 7 that Satan shal be loosed out of his prison, and shal goe forth, and seduce the nations, that are vpon the foure corners of the earth, Gog, and Magog, and shal gather them into battel, whose number is as the sand of the sea. For the Church being spred on al the earth (as S. Augustin noteth in the same

Gen. 20.

Psal. 2.

Gog and Magog, the King and Kingdom of Scythia.

Signifying al persecuters of the Church, especially Antichrist.

Who shal be destroyed.

Place, her enemies also spred euerie where, shal most vehemently persecute her. But the holie Prophets, namely Ezechiel here, v. 21. & c. and S. Iohn, v. 11. foretew, that Christ our Lord wil destroy them al.

Isa. 11.
Dan. 12.

CHAP. XXXIX.

Our Lord permitting Gog, most vehemently to afflict the Church, 3. after a while wil destroy him, with al this troupes: 9. their weapons shal be burned, 11. their sepulchres infamous, the earth not fully cleansed of their carcases in seuen months. 17. Gods people shal reioyce; 22. and al men shal know that their sinnes were the cause of their captiuitie.



BV T thou sonne of mā, prophecie against Gog, & thou shalt say: Thus saith our Lord God: Behold I vpon thee Gog, the Prince of the head of Mosoch and Thubal. 7. And I wil turne thee about, & wil reduce thee, and wil make thee ascend from the sides of the North: & wil bring thee vpon the mountaines of Israel. 3. And I wil strike thy bow in thy left hand, & thine arrowes I wil cast downe out of thy right hād.

(a) Antichrist persecuting the Church in al parts of the world, shal be resisted by some in euerie place, & at last vanquished.

4. Vpon (a) the mountaines of Israel shalt thou fal, and al thy troupes, and thy peoples that are with thee: to the wilde beasts, to the birds, and to euerie foule, and to the beasts of the earth haue I giuen thee to be deuoured. 5. Thou shalt fal vpon the face of the field: because I haue spoken, saith our Lord God. 6. And I wil send in fire vpon Magog, and on them that dwel in the ilands confidently: and they shal know that I am the Lord. 7. And my holie name wil I make knowen in the middes of my people Israel, and I wil pollute my holie name no more: and the Gentils shal know that I am the Lord the holie one of Israel. 8. Behold it commeth, and it is done, saith our Lord God: this is the day, wherof I haue spoken. 9. And the inhabitants shal goe forth of the cities of Israel, and shal set on fire and burne weapons, buckler, and speares, bow and arrowes, and hand-staues, and polaxes: and they shal burne them with fire seuen yeares. 10. And they shal not carie trees out of the countries, nor cut downe out of the forests: because they shal burne the weapons with fire, & shal make praye of them, to whom they had been a praye, & they shal spoile their spoilers, saith our Lord God. 11. And it shal be in that day: I wil giue Gog a renowned place for a sepulcher in Israel: the valley of wayfaring men on the East of the sea, which shal make the that passe by to be astonished: & they shal there (b) burne Gog, and al his multitude, and it shal be called the valley of the multitude of Gog. 12. And the house of Israel shal burie them, that they

(b) Not with material fire, but with zeale & feruour Catholikes shal resist him, and finally ouercome him.

may

may cleanse the land seven months. 13. And all the people of the land shall bury him, and it shall be unto them a renowned day, wherein I was glorified, saith our Lord God. 14. And they shall appoint men continually going about the land, to bury & to seeke the, that were remaining vpon the face of the earth, that they may cleanse it: and after seven months they shall begin to seeke. 15. And they that traue through the land shall goe about: and when they shall see the bone of man, they shall set vp a signe beside it, til the buriers bury it in the valley of the multitude of Gog. 16. And the name of the citie Amona, and they shall cleanse the land. 17. Thou therefore O sonne of man, saith our Lord God, say to euery fowle, and to all birds, and to all the beasts of the field: Come together, make hast, runne together on euery side to my victime, which I immolate for you, the great victime vpon the mountaines of Israel: that you may eat the flesh, and drinke the blood. 18. The flesh of the strong shall you eat, and the blood of the princes of the earth shall you drinke: of rammes, of lambs, and of buckgoats, and buls, and of fed wares, and of all fat things. 19. And you shall eat the fat your fill, and shall drinke blood til you be drunke of the victime, which I shall immolate for you. 20. And you shall be filled vpon my table of horse, and strong horsemen, and of all the men of warre, saith our Lord God. 21. and I wil put my glorie in the Gentils: and all nations shall see my iudgement, that I haue done, and my hand, that I haue put vpon them. 22. And the house of Israel shall know that I am the Lord their God from that day and so forward. 23. And the Gentils shall know that the house of Israel (c) was taken in their iniquitie, for that they forsooke me, and I hid my face from them: and deliuered them into the hands of the enemies, and they fel all by the sword. 24. According to their vncleannes and wickednes haue I done to them, and haue hid my face from them. 25. Therefore thus saith our Lord God: Now wil I bring backe the captiuitie of Iacob, and wil haue mercie on all the house of Israel: and I wil take on me zeale for my holie name. 26. And they shall beare their confusion, and all the preuarication wherewith they preuaricated against me, when they shall dwel in their land confidently fearing no man: 27. and I shall haue brought them backe out of the peoples, & shall haue gathered them together out of the lands of their enemies, and shall be sanctified in them, in the eyes of many nations. 28. And they shall know that I am the Lord their God, for that I transported them into the nations, and haue gathered them together vpon their owne land, & haue not left any of them there. 29. And I wil hide my face no more from them, because I haue powred out my spirite vpon all the house of Israel, saith our Lord God.

(c) Gods people were not made captiues by the power of their enemies, as if God could not defend them, but by his permission for punishment of their finnes.

*Annotations upon Ezechiels last vision: written in
the nine last chapters.*

Four expostions of this vision.

1.
Of the temple and citie reedified after the captiuitie.

2.
That Messias shal build a material temple and citie.

3.
That this Propheticall vision was conditional.

4.
That it can not al be expounded according to the historie, but only mystically.

Of the true sense of this obscure vision there be foure opinions: two of the Iewish Rabbins, and other two of Christian Catholike Doctours. The more ancient Iewes vnderstand this vision wholly and only of the temple and citie of Ierusalem, reedified by Zorobabel and Nehemias with others, after their captiuitie in Babylon, assisted by the Persian Kings. But this opinion can not consist with the holie text, *ch. 42. v. 10.* describing the vtter wal of the temple in length on euerie side (being foure square *v. 10.*) five hundred reeds, euerie reed conteyning six sacred cubits *(ch. 40. v. 5.)* which are about ten footes, or two passes: and so 500. reeds making a thousand passes, or a myle, the whole wal was foure myles in compass. Likewise the citie is described *(ch. 48. v. 16.)* to haue in length on the north quarter, foure thousand five hundred reeds, with the same length on the west quarter, and consequently on the east, & south, that is, nine thousand passes, or nine myles on euerie side: in al the circuite thirtie six myles. Of which greatnes it is certaine, the temple and citie neuer were. No not after the temple was augmented by Herod Ascalonites, wherof Iosephus writeth, *li. 15. c. 14. Antiq. Iudaeorum.* Neither were there anie such waters issuing from the material temple, nor such trees on the bankes therof, bringing forth fruites euerie month, as are described *ch. 47. v. 1. & 12.* Al which, with other like dissonances considered, the later Iewes confessing that this propheticie is not hitherto fulfilled, say that their Messias, whom they expect, shal build such a terrestical citie and temple, with al the appertinances as are shewed in this vision. Reiecting therefore these Iewish errors, and ridiculous imaginations, Richardus de Sancto Victore, Hugo Cardinalis, Nicolaus Lyranus, and some other Christian Doctours, suppose that God indeed conditionally, according to his antecedent wil, promised al these things, euen as the letter soundeth, to the Iewes, if after their deliuerie from captiuitie, they should sincerely serue him, walke rightly in his wayes, and perfectly keep his commandments. And that besides this supposed literal sense, al the same should more excellently be performed in the mystical temple and citie of God, our Sauour Christ, and his Church. But for so much (say these Doctours) as the Iewes performed not that which was required of their part, in perfect life & due seruice of God, this visio was not fulfilled, but only in some part, according to the vertues and merits of the better sorte of that people, by the restauration of the citie, temple, & other things, as in the bookes of Esdras: & that lastly for their general reuolt from Christ persecuting him to death, their temple and citie were againe destroyed, the people slaine, dispersed, & reiected, except only the few reliques conuerted to Christ. In whom, with the multitude of Gentils, the whole visio hath ful effect. This opinion, albeit grounded in probabilitie, yet seemeth not so certaine, nor indeed so probable, as the iudgement of S. Ieron. & S. Theodoret in their commentaries, as also of S. Gregorie in his homilies vpon Ezechiel, and of manie others, both ancient and late writers. Who not finding how to applic this vision in al parts to the state of the old testament, neither that promise of such a huge great temple and citie with the rest were agreeable to Gods wisdom, doe only expound this vision to pertaine in some parts to the Iewes reduced from temporal captiuitie, as in figure of al mankind redeemed by Christ, & of his Church gathered of al natiōs, enriched and adorned with al spiritual graces, vertues, and power. Neither yet expounding al of the militant Church, but some part of the triumphant only, as surpassing the perfectest state of this transitorie life. We therefore out of their large discourses shal abridge a few, and brief marginal nores, for some light of vnderstanding the text, and entrance into the spiritual sense, principally intended by the Holie Ghost.

*ch. 18. v.
23.
ch. 33. v.
11.*

C H A P. XL.

In a vision the Prophet seeth the reedification of Ierusalem. 5. With the measures of diuers parts therof, 47. and of the court, and entrie of the temple.



N the five & twentieth yeare of our transmigration, in the beginning of the yeare, the tenth of the month, the fourteenth yeare, after the citie was stricken: in this self-same day the hād of our Lord was made vpon me, & he brought me (a) thither. 2. In the visions of God he brought me into the Land of Israel, & left me vpon (b) a mountaine (c) exceeding high: vpon which there was as it were the building of a citie bending toward the south. 3. And he brought me in thither: and behold a man, whose forme was as the forme of brasse, and a linen corde in his hand, and a reed of measure in his hand: & he stood in the gate. 4. And the same man spake to me: Sonne of man, see with thine eyes, and heare with thine eares, & set thy hart on al things, which I wil shew thee: for thou art brought hither that they may be shewed to thee: declare al things that thou seest, to the house of Israel. 5. And behold a wal on the outside round about the house, & in the māns hād a reed of measure of six cubits (d) & palme: & he measured the breadth of the building with one reed, the height also with one reed. 6. And he came to the gate, that looked to the way of the east, & he ascended by the steps therof: & he measured the threshold of the gate with one reed the bredth, that is, one threshold with one reed in bredth: 7. and a chamber with one reed in length, and one reed in bredth: and betwæen the chambers five cubits: 8. and the threshold of the gate by entrie of the gate within, with one reed. 9. And he measured the entrie of the gate of eight cubits, and the front therof of two cubites: and the entrie of the gate was within. 10. Moreover the chambers of the gate to the way of the East, three on this side, and three on that side: one measure of the three, and one measure of the fronts, on both parts. 11. And he measured the bredth of the threshold of the gate of ten cubits: and the length of the gate of thirteen cubits: 12. and the border before the chambers of one cubite: and one cubite the end on both sides, and the chambers were of six cubites, on this side and that side. 13. And he measured the gate from the rooffe of the chamber, euen to the rooffe therof, the bredth of five and twentie cubits: doore against doore. 14. And he made fronts by sixtie cubits: & to the front the court of the gate on euerie side round about. 15. And before the face of the gate, which raught euen to the face of the entrie of the inner gate, fiftie cubits. 16. And (e) oblike windowes in the chambers, and in

The fift part, Restauration of the temple, with things perteyning therto: more especially the glorie of the Church militant & triumphant.

(a) Into the destroyed citie of Ierusalem.

(b) Mount Sion:

(c) called exceeding high mystically, in that it signifieth the Church of Christ: for historically Sion was not so exceeding high.

(d) In the Hebrew text, in the Chaldee Paraphasis, and in the 70. Interpreters, it is thus, of six cubites, in a cubite and a palme, to signifie that these cubites vsed in measuring sacred things conteyned six palmes, whereas the ordinarie cubite conteineth but five palmes.

See ch. 43. v. 13.

(e) Larger within then without, to spread the light within the place, & to auoide the danger of hurt from abroad:

their

as the windo-
wes of Salo-
mons temple.
1. Reg 6. as also
in castles and
towres is com-
monly vsed.
In explaiating
this vision by
reason of the
obscuritie, is
gr at varietie
amongst the
expositours,
but al agree
that God heere
reuealed to the
Prophe:, that
he wil reward
the good, to
wit, in the old
Testamēt tem-
porally, & in
the new spiri-
tually, first
with grace in
this life, and
with eternal
glorie in life
euerlasting.
f. To the gates
of the vter wal
was ascent of
seuen steps, but
of the inner
wal (v 31.) of
eight steps, to
signifie that
more perfectio
is required in
the new Testa-
ment then was
in the old, for
which more
grace is giuen
and better re-
ward. S. Greg.

their fronts, which were within the gate on euerie side round about: & in like manner there were also in the entries windowes round about within, and before the fronts the picture of palme trees grauen. 17. And he brought me out to the vter court, & behold cels, and the pauement paved with stone in the court round about: thirtie cels in the compass of the pauement. 18. And the pauement in the front of the gates according to the length of the gates was beneath. 19. And he measured the bredth from the face of the lower gate euen to the front of the inner court without, an hundred cubits to the East, and 10 to the North. 20. The gate also that looked to the way of the North of the vter court, he measured as wel in length as in bredth. 21. And the chābers therof three on this side, & three on that side: and the front therof, and the entrie therof according to the measure of the former gate, of fittie cubits the length therof, and the bredth of siue and twentie cubits. 22. And the windowes therof, & the entrie, and the grauings according to the measure of the gate, that looked to the East, and the ascent therof was of seuen steps, and an entrie before it. 23. And the gate of the inner court against the gate of the North, and the East gate: and he measured from gate euen to gate an hundred cubits. 24. And he brought me out to the way of the South, and behold the gate, that looked to the South: and he measured the front therof, and the entrie therof according to the former measures. 25. And the windowes therof, and the entries round about, as the other windowes: of fittie cubits in length, and in breth of siue and twentie cubits. 26. And on (f) seuen steps was the ascent to it: and an entrie before the doores therof: and there were grauen palme trees, one on this side, and an other on that side in the front therof. 27. And the gate of the inner court in the way of the South: and he measured frō gate euen to gate in the way of the South, an hundred cubits. 28. And he brought me into the inner court to the South gate: and he measured the gate according to the former measures. 29. The chamber therof, and the front therof, and the entrie therof with the same measures: and the windowes therof, and entrie therof round about fittie cubits of length, and of bredth siue and twentie cubits. 30. And the entrie round about in length of siue and twentie cubits, & in bredth of siue cubits. 31. And the entrie therof to the vter court, & the palme-trees therof in the front: & there were eight steps, on which the ascent was through it. 32. And he brought me in into the inner court by the way of the east: & he measured the gate according to the former measures. 33. The chamber therof, and the front therof, and the entrie therof as before: and the windowes therof, and the entries therof round about, in length of fittie cubits, & in bredth of siue and twentie cubits. 34. And the entrie therof, that is, of the vter court: & the grauen palme-trees in the front therof on this side and on that side: and on eight steps the ascent therof. 35. And he brought me into the gate, that looked to the North: & he measured according to the former measures. 36. The

10a. 10.

chamber

chamber therof, and the front therof, and the entrie therof, and the windowes therof round about, in length of fiftie cubits, and bredth of fve and twentie cubits. 37. And the entrie therof looked to the vtter court: and the grauing of palmetrees in the front therof on this side & on that side: and vpon eight steps the ascent therof. 38. And at cuerie chamber a doore in the forefronts of the gates: there they washed the holocaust. 39. And in the entrie of the gate, two tables on this side, and two tables on that side: that there might be immolated vpon them holocaust, & for sinne, and for offence. 40. And on the vtter side, which goeth vp to the doore of the gate, that goeth on toward the North, two tables: and at the other side before the entrie of the gate, two tables. 41. Foure tables on this side, and foure tables on that side: at the sides of the gate were eight tables, wherupon they did immolate. 42. And the foure tables for holocaust, were made of square stones: in length of one cubite and an halfe, and in bredth of one cubite and an halfe, and in height of one cubite: vpon which they shal put the vessels, wherin is immolated the holocaust, and the victime. 43. And the brimmes of them of one palme, bowed backe within round about: and vpon the tables the flesh of the oblation. 44. And without the inner gate the cels of the singing men in the inner court, which was on the side of the gate that looketh to the North: and the faces of them against the way of the South, one at the side of the East gate, which looked to the way of the North. 45. And he said to me: This is the chamber, which looketh to the way of the South, it shal be for the Priests, that watch in the wards of the temple. 46. Moreouer the chamber that looketh to the way of the North shal be for the Priests, that watch vpon the ministerie of the altar. These are the children of Sadoc, which of the children of Leui approach to our Lord to minister vnto him. 47. And he measured the court in length of an hundred cubits, and in bredth of an hundred cubits square: and the altar before the face of the temple. 48. And he brought me into the entrie of the temple: and he measured fve cubits on this side, and fve cubits on that side: and the bredth of the gate of three cubits on this side, and of three cubits on that side. 49. And the length of the entrie of twentie cubits: and the bredth of eleuen cubits, and by eight steps was the ascent to it. And there were (g) pillers in the fronts: one on this side, and an other on that side.

(g) For that the pillers are not measured, it seemeth they were of the same height and bignes, as the former were built by Salomon. 3. Reg. 7. v. 15.

CHAP. XLI.

A description of the temple to be reedified, and of the parts thereof.

^a This description of the temple & order of Priesthood, with the partition & fertilitye of the land, is much more excellent, then was in Salomons time: & the new temple reedified by Zorobabel, was much meaner then Salomons, & therefore this prophetic (as likewise the Prophecies of Aggeus & Zacharias) can not be understood of the temple in Ierusalem, but of the Church of Christ. S. Ierome in *ib.* 40. *Exec. S. Aug. l. 18. c. 45. cum.*



AND he brought me into (a) the temple, and he measured the fronts six cubits of breadth on this side, and six cubits of breadth on that side, the breadth of the tabernacle. 2. And the breadth of the gate was of ten cubits: and the sides of the gate of five cubits on this side, and of five cubits on that side: and he measured the length thereof of fourtie cubits, and the breadth of twentie cubits. 3. And being entred within he measured in the front of the gate, two cubits: and the gate of six cubits: and the breadth of the gate of seven cubits. 4. And he measured the length thereof of twentie cubits, and the breadth of twentie cubits, before the face of the temple: and he said to me: This is Sanctum Sanctorum. 5. And he measured the wal of the house of six cubits: and the breadth of a side, of foure cubits on euerie side round about the house. 6. And the sides, side to side, were twise thirtie three: and they were eminent, which might enter in through the wal of the house, in the sides round about, to hold in, and not to touch the wal of the temple. 7. And there was a broad alley made round, ascending vp by winding staires, and it led into the vpper chamber of the temple round about: therefore was the temple broder in the higher parts; and so from the lower parts they mounted to the higher vnto the middes. 8. And I saw in the house the height round about, the sides founded by the measure of a reede the space of six cubits: 9. and the breadth through the wal of the side without of five cubits: and there was an inner house in the sides of the house. 10. And between the cels the breadth of twentie cubits round about the house on euerie side; 11. and the doore of the side for prayer: one doore to the way of the North, and one doore to the way of the South: and the breadth of the place for prayer, of five cubits round about. 12. And the building, that was seperated, and turned to the way that looketh toward the sea, of the breadth of seuentie cubits: and the wal of the building, of five cubits in breadth round about: and the length thereof of ninetie cubits. 13. And he measured the length of the house, of an hundred cubits: and the building that was seperated, and the wals thereof, of the length of an hundred cubits. 14. And the breadth before the face of the house, and of that which was seperated against the East, of an hundred cubits. 15. And he measured the length of the building against the face of that, which was seperated at the backe: the ethecks on both sides of an hundred cubits: and the inner temple, and the entries of the court. 16. The thresholds, and oblike windowes,

and

& the ethecks round about by three parts, against the threshold of euerie one, and paued with wood round about the circuit: and earth euen to the windowes, and the windowes that ouer the doores. 17. And euen to the inner house, and without by euerie wal round about within and without, by measure. 18. And (b) Cherubs and palmetrees wrouht, & a palmetree between Cherub & Cherub, & a Cherub had (c) two faces. 19. The face of a man by the palmetree on this side, and the face of a lion by the palmetree on the other side: expressed through al the house round about. 20. From the ground euen to the vpper parts of the gate, were Cherubs, and palmetrees grauen in the wal of the temple. 21. The threshold foure square, and the face of the sanctuarie, sight to sight. 22. The height of the wooden altar, of three cubits: and the length therof, of two cubits: and the corners therof, and the length therof, & the wals therof of wood. And he spake to me: This is the table before our Lord. 23. And there were two doores in the temple, and in the sanctuarie. 24. And in the two doores on both sides were two litle doores, which were folded within each other: for there were two wickets on both sides of the doores. 25. And there were Cherubs also grauen in the same doores of the temple, and the grauing of palmetres, as they were expressed in the wals: for which cause also there was thicker timber in the front of the entrie without. 26. Vpon which were the oblike windowes, and the similitude of palmetrees on this side and on that side in braces of the entrie: according to the sides of the house, and the breadth of the wals.

(b) In the wal of the Temple were interchangelably placed a Cherub, signifying knowledge, & a palmetree signifying victory, representing to me that they must be instructed in diuine knowledge, & so fight for victory.
(c) Signifying our Saviour, who in his humane sufferred miseries, but as a lion ouercame al enemies.

CHAP. XLII.

Description of the courts, chambers, & other places pertaining to the temple.



AND he brought me out into the vtter court by the way that leadeth to the North, and he brought me into the cell, that was against the separated building, & against the house bending to the North. 2. In the face of the length, an hundred cubits of the North doore: and the breadth fiftie cubits, 3. against the twentieth cubits of the inner court, & against the pauement paued with stone of the vtter court, where was a porch ioyned to a triple porch. 4. And before the cells a walke of ten cubits in breadth, looking to the inner parts of the way of one cubite. And their doores toward the North: 5. Where were chambers in the vpper parts more low: because they bare vp the porches, which appeared aboue out of them from the nether parts, and from the middes of the building. 6. For they were triple lofts, & had not pillers, as the pillers of the courts: therefore did they appear aboue out of the

(a) S. Ierome finding the Hebrew text & the Greek interpreters & others to differ not only in words but also in the sense, explicating as seemed to him most probable without that saying of Socrates: *Scio quod nescio, I know what I doe not know any thing perfectly. For as a part of knowledge is faith: so know what I know are ignorant.*

netuer places, and out of the middle places, from the ground fittie cubits. 7. And an vtter closure according to the cels, which were in the way of the vtter court before the cels: the length therof of fittie cubits. 8. Because the length of the cels of the vtter court was of fittie cubits: and the length before the face of the temple, of an hundred cubits. 9. And there was vnder these cels an entrance from the East, going into them out of the vtter court. 10. In the bredth of the closure of the court, that was against the way of the East, toward the face of the separated building, and there were cels before the building. 11. And the way before the face of them according to the similitude of the cels, which were in the way of the North. according to the length of them, so also was their bredth: and at the entrance of them, and similitudes, and their doores. 12. According to the doores of the cels that were in the way looking to the South: a doore in the head of the way, which way was before the entrie separated by the way of the East going in. 13. And he said to me: The cels of the North, and the cels of the South, which are before the separated building: these are the holie cels, wherin the Priests doe eate, which approach to our Lord into Sancta Sanctorum, there that they lay the holies of holies, and the oblation for sinne, and for offence: for it is a holie place. 14. And when the Priests shal be entered, they shal not goe forth out of the holie places into the vtter court: and there they shal lay their vestments, wherin they minister, because they are holie: and they shal be clothed with other vestments, & so they shal goe forth to the people. 15. And when he had accōplished the measures of the inner house, he brought me out by the way of the gate, that looked to the way of the East: and he measured it on ouerie side round about. 16. And he measured against the East winde with the reed of measure, fise hundred reeds in reed of measure round about. 17. And he measured against the North winde fise hundred reeds in reed of measure round about. 18. And to the South wind he measured fise hundred reeds, in reed of measure round about. 19. And to the West wind he measured fise hundred reeds, in reed of measure. 20. By the foure winds he measured the wal therof on every side round about the length and bredth of fise hundred reeds, diuiding between the sanctuarie and the place of the common people.

CHAP. XLIII.

The glorie of God returneth to the new temple. 7. The prophet heareth, that the Israclites wil no more pollute Gods name with idolatrie: 10. is commanded to shew them the measure, and forme of the temple, 13. and of the altar: 18. with sacrifices to be offered seven dayes.



AND he brought me to the gate that looked to the way of the East. 2. And behold the glorie of the God of Israel went by the East gate: and he had a voice as the voice of many waters, and (a) the earth shined at his maiestie. 3. And I saw a vision according to the forme which I had seen, when he came to destroy the cite: and the shape according to the sight, which I had seen by the riuer Chobar: and I fel vpon my face. 4. And the maiestie of our Lord went into the temple by the way of the gate that looked to the East. 5. And the spirite litted me vp, and brought me into the inner court: and behold the house was filled with the glorie of our Lord. 6. And I heard one speaking to me out of the house, and a man stood by me, 7. said to me: Sonne of man, the place of my throne, and the place of the steps of my feete, where I dwel in the middes of the children of Israel (b) for euer: and the house of Israel shal no more pollute my holie name, they, and their Kings in their fornications, and in the ruines of their Kings, and in the excelses. 8. Who haue built their threshold by my threshold, and their posts by my posts: and there was a wal between me and them: and they polluted my holie name in the abominations which they did: for the which thing I consumed the in my wrath. 9. Now therefore let them repel their fornicatiō, & ruines of their Kings far frō me: & I wil dwel in the middes of the alwayes. 10. But thou sonne of man, shew to the house of Israel the temple, and let them be confounded at their iniquities, and let them measure the frame: 11. and be ashamed of al things that they haue done. The figure of the house, & of the frame therof, the goings out, and the comings in, and al the description therof, and al the precepts therof, and al the order therof, and al the lawes therof shew to them, and thou shalt write in their eyes: that they may keepe al the descriptions therof, and the precepts therof, and let them doe them. 12. This is the law of the house in the top of the mount: Al the border therof round about is holie of holies: this then is the law of the house. 13. And these are the measures of the altar by the most true cubite (d) which had a cubite and a palme: in the bosome therof was a cubit, & a cubite in bredth: and the limite therof euen to the brimme therof, and round about, one palme, this also was the trench of the altar. 14. And from the bosome of the ground to the

(a) Al the world is lightned by the preaching of Christs Apostles, and their successors: and the triumphant Church shal perfectly shine: men that which is foune in corruption shal be in incorruption. *1 Cor. 15. S. Jerom. S. Thomas also* expoundeth this place of the B. Virgin conceiuing the Sonne of God. *p. 3. q. 27. a. 3.* (b) God hath left the house of the Iewes desolate. *Mat. 23. v. 38.* but remaineth with the Church of Christ al dayes to the end of the world. *Mat. 28. v. 20.* (c) And the perfect impoluted Church, without spot or wrinkle (*Eph. 5. v. 27.*) is only the triumphant Church. (d) The sacred cubite or cubite used in sacred things was longer then the common cubite by one palme.

ab. 9.
ab. 7.

(e) The altar is called *Ariel*, the *lion of God*, because fire sometimes descending from God vpon the altar consumed the sacrifice, as a lion consumeth his praye. S. *Ierom.*

lowest brimme two cubits, and the bredth of one cubite: and from the lesser brimme vnto the greater brimme foure cubits, and the bredth of one cubite. 15. And (e) *Ariel* it-self of foure cubits: & from *Ariel* vpward foure hornes. 16. And *Ariel* of twelue cubits in length by twelue cubits of bredth, foure square with equal sides. 17. And the brimme of fourtee cubits of length by fourteen cubits of bredth in the foure corners therof: & the crowne round about it of halfe a cubite, & the bosome therof of one cubite round about: and the steps therof turned to the East. 18. And he said to me: Sonne of man, thus saith our Lord God: These are the rites of the altar, in what day soeuer it shal be made: that holocaust may be offered vpon it, and bloud powred out. 19. And thou shalt giue to the Priests, and Leuites, that are of the seed of *Sadoc*, that approach to me, saith our Lord God, that they offer to me a calfe of the heard for sinne. 20. And taking of his bloud, thou shalt put it vpon the foure hornes therof, and vpon the foure corners of the brimme, and vpon the crowne round about: and thou shalt clense, and expiate it. 21. And thou shalt take the calfe, that is offered for sinne: and thou shalt burne him in a separate place of the house without the sanctuarie. 22. And in the second day thou shalt offer a bucke of goats vnsported for sinne: and they shal expiate the altar, as they did expiate in the calfe. 23. And when thou shalt haue accomplished expiating it, thou shalt offer a calfe of the heard vnsported, and a ramme of the flocke vnsported. 24. And thou shalt offer them in the sight of our Lord: and the Priests shal cast salt vpon them, & shal offer them an holocaust to our Lord. 25. Seuen dayes shalt thou make a bucke goate for sinne dayly: and a calfe of the heard, & a ramme of the cattel vnsported that they offer. 26. Seuen dayes shal they expiate the altar, and shal clenie it: and they shal fil his hand. 27. And the dayes being expired, in the eight day and so forth, the priests shal make your holocausts vpon the altar, and those which they offer for peace: and I wil be pacified toward you, saith our Lord God.

CHAP. XLIIII.

The East gate of the Sanctuarie shal be alwayes shut. 5. The incircumcised shal not enter into the sanctuarie: 10. nor the Leuites, that haue serued idols: but shal doe other seruire belonging to sacrifices: 15. and the children of Sadoc shal doe the priestlie functions: 17. obseruing the prescribed rites therof.

a) S. *Ierom* expoundeth this of the hardnes of scripture, which no man vnderstandeth fully but the sonne of God. *Mat. 11 v. 27.* Likewise of our B. Ladie a perpetual

AND he turned me to the way of the vtter sanctuarie, which looked toward the East: and it was shut. 2. And our Lord said to me: This gate shal be shut: it (a) shal not be opened, and man shal not passe through it: because our Lord the God of Israel is entred in through it, and it shal be shut 3. for the

Prince. The Prince himself shall sit in, to eat bread before our Lord: by the way of the gate of the entrie shall he enter in, and by the way thereof he shall goe out. 4. And he brought me by the way of the North gate in the sight of the house: and I saw, & behold the glorie of our Lord filled the house of our Lord: and I (b) fell on my face. 5. And our Lord said to me: Sonne of man (c) set the hart, and see with thine eyes, and heare with thine eares al things, that I speake to thee concerning al the ceremonies of the house of our Lord, and concerning al the lawes thereof: & thou shalt set thy hart in the wayes of the temple, by al the goings out of the sanctuarie. 6. And thou shalt say to the house of Israel that exasperateth me: Thus saith our Lord God: Let al your wicked deeds suffice you o house of Israel: 7. because you bring in strange children vncircumcised in hart, & vncircumcised in flesh, to be in my sanctuarie, & to pollute my house, & you offer my breads, the fat, and the bloud: & you dissolue my couenant in al your wicked abominations. 8. And you haue not kept the precepts of my sanctuarie: & you haue set keepers of my obseruāces in my sanctuarie to your owne selues. 9. Thus saith our Lord God: Euerie stranger vncircumcised in hart, & vncircumcised in flesh, shall not enter into my sanctuarie, euerie strange child that is in the middes of the children of Israel. 10. Yea and the Leuites that haue reuolted farre frō me in the errour of the children of Israel, & haue erred frō me after their idols, and haue borne their iniquitie: 11. they shall be officers in my sanctuarie, and porters of the gates of the house, and ministers of the house: they shall kil the holocausts, and the victimes of the people: & they shall stand in their sight, to serue them. 12. For that they haue serued them in the sight of their idols, and were made to the house of Israel a scandal of iniquitie: therefore haue I lifted vp mine hand vpon them, saith our Lord God, & they shall beare their iniquitie: 13. and they shall not approach to me, to doe the functiō of priesthood vnto me, neither shall they approach to al my sanctuarie by Sancta Sanctorum: but they shall beare their confusion, and their wicked abominations which they haue done. 14. And I wil make them porters of the house, in al the ministerie thereof, and in al things that shall be done therein. 15. But the Priests, and Leuites, the sonnes of Sadoc, which kept the ceremonies of my sanctuarie, when the children of Israel erred from me, they shall approach to me, to minister vnto me: & they shall stand in my sight, to offer me the fatte, and the bloud; saith our Lord God. 16. They shall enter into my sanctuarie, and they shall approach to my table, to minister vnto me, and to keep my ceremonies. 17. And whē they shall enter into the gates of the inner court, they shall be clothed with linnen garmēts: neither shall anie wollen thing come vpon them, when they minister in the gates of the inner court & within. 18. There shall be linnen mitres on their heads, & there shall be linnē breeches on their loynes, & they shall not be girded in sweat. 19. And when they shall goe out to the vtter court vnto the people, they shall put off from them their vestiments, wherein they had ministred,

Virgin, also after the birth of Christ. The same doth S. Augustin, ser. 6. *cap. 18 de c. mp. S.* Ambr. ep. 81. S. *Cirys. ho. de loa. Bap.* (b) This astonishment, and reuerence of the Prophe, (c) and the great attentio which he is admonished to haue, import the great mysteries of Christ & his Church, & not only the temple & rites of the old law, which were but figures of the new.

and

(a) Holy things are ordinarily to be done in holy places; and therefore sacred vestures (by touching wherof men were sanctified. *Exod. 29. v. 37.*) must not be used out of the temple.

and shal lay them vp in the vesterie of the sanctuarie, & they shal cloth themselves with other garments: and they (a) shal not sanctifie the people in their vestures. 20. And they shal not shaue their head, nor nourish their haire: but poling they shal pole their heads. 21. And no Priest shal drinke wine when he is to enter into the inner court. 22. And widow, and her that is diuorced they shal not take for wiues, but virgins of the seed of the house of Israel: but a widow also which hath been the widow of a Priest, they shal take. 23. And they shal teach my people what is between a holie thing and polluted, & between cleane and vncleane they shal shew to them. 24. And when there shal be a controuersie, they shal stand in my iudgements, & shal iudge: my lawes, and my precepts in al my solemnities shal they keepe, and my sabbaths they shal sanctifie. 25. And to a dead men they shal not enter in, lest they be polluted, but to father and mother, and sonne and daughter, & brother & sister, which hath not had an other husband: in which they shal be contaminated. 26. And after that he is censed, seuen daies shal be numbred to him. 27. And in the day of his entring into the sanctuarie to the inner court to minister vnto me in the sanctuarie, he shal offer for his sinne, sayth our Lord God. 28. And there shal not be inheritance to them, I am their inheritance: and possession you shal not giue them in Israel, for I am their possession. 29. The victime both for sinne and for offence they shal eate: and euerie vowed thing in Israel shal be theirs. 30. And the first fruits of al the first borne, and al the libaments of al things that are offered, shal be the Priests: and the first fruits of your meats you shal giue to the Priest, that he may lay vp a blessing for thy house. 31. Al carren, and thing taken by a beast of birds, and of cattel the Priests shal not eate.

Leuit.
10. v. 9.

Deu. 18.

CHAP. XLV.

In distribution of the land (after the captiuitie) several portions are assigned for the Priests, the Leuites, the Cierie, and the Prince: the rest was for the people. 9. Rulers are admonished to obserue iust measures: 15. and to offer due sacrifices.



ND when you shal begin to diuide the land by lot, separate ye first fruits to our Lord, (a) a peece * sanctified of the land, in length twentie five thousand, and in bredth tenne thousand: it shal be sanctified in al the border therof round about. 2. And it shal be sanctified on euerie side by five hundred and five hundred, foure square round about: and of fiftie cubits for the suburbs therof round about. 3. And from this measure thou shalt measure the length, of five and twentie thousand, and the bredth of ten thousand, and in it

(a) The land that was assigned to holy vses was called sanctified, & could not be alienated to private men nor other purposes.

* *sanctificatum.*

shal

shal be the temple, and Sanctum Sanctorum. 4. The sanctified piece of the land shal be for the Priests the ministers of the sanctuarie, which approach to the ministerie of our Lord: and it shal be a place to them for houses, and for the sanctuarie of holines. 5. And five and twentie thousand of length, and ten thousand of bredth shal be for the Levites, which minister in the house: they shal possesse twentie cels. 6. And the possession of the citie you shal giue five thousand of bredth, & of length five and twentie thousand, according to the separation of the sanctuarie, to al the house of Israel. 7. To (b) the Prince also on this side & on that side, according to the separation of the sanctuarie, and according to the possession of the citie, against the face of the separation of the sanctuarie, and against the face of the possession of the citie: frō the side of the Sea euen to the Sea, and from the side of the East euen to the East. And the length according to euerie part frō the West border to the East border. 8. Of the land that he haue possession in Israel: & the Princes shal no more spoile my people: but the land they shal giue to the house of Israel according to their tribes. 9. Thus saith our Lord God: Let it suffice you o Princes of Israel: intermitte ye iniquitie and robberies, and doe iudgement & iustice, separate your confines from my people, saith our Lord God. 10. Iust balance, & a iust ephi, & a iust bate shal be to you. 11. The (c) ephi, & the bate shal be equal, and of one measure: that the bate may take the tenth part of a core, & the ephi the tenth part of a core: according to the measure of a core shal be the equal balassing of them. 12. And a sicle hath twentie aboles. Moreouer twentie sicles, and five and twentie sicles, & fiteene sicles make Mnam. 13. And these are the first fruits, which you shal take: the sixth part of an ephi of a core of wheat, and the sixth part of an ephi of a core of barley. 14. The measure of oyle also, a bate of oyle is the tenth part of a core: and ten bates make a core: because ten bates fil a core. 15. And one ramme of a flocke of two hundred, of those things that Israel nourisheth for sacrifice, & for holocaust, and for pacifikes, to expiate for them, saith our Lord God. 16. Al (d) the people of the land shal be bound to these first fruits for the Prince in Israel. 17. And (e) vpon the Prince shal the holocaust be, and the sacrifice, and the libaments in the solemnities, and in the Calends, & in the Sabbaths, & in al the solemnities of the house of Israel: he shal make the sacrifice for sinne, & the holocaust, & the pacifikes to expiate for the house of Israel. 18. Thus saith our Lord God: In the first month, the first of the month, thou shalt take a calfe of the heard vnspotted, and thou shalt expiate the sanctuarie. 19. And the Priest shal take of the blood that shal be for sinne: and he shal put it on the posts of the house, and on the foure corners of the brimme of the altar, & on the posts of the gate of the inner court. 20. And so shalt thou doe in the seuenth of the month for euerie one, that hath been ignorant, and was deceiued by error, and you shal expiate for the house. 21. In the first month, the fourteenth day of the month shal be with you the solemnitie of pasch: seven dayes

(b) The Princes portion of land was round about the clergies portion, that he might defend them, and the peoples part round about the Princes, that they might defend him.

(c) These measures were of equal capacitive, but the ephi serued for drie things; & the bate for liquid, as appeareth. 13. & 14.

(d) Al the people were bound to pay certaine first fruits to their temporal Prince:

(e) so he was mutually bound to pay the charges of publique sacrifices for al the people. S. Ierome also expoundeth this mutual obligation to consist between the people and high Priest.

that Azymes be eaten. 22. And the Prince in that day shall make for himself, and for all the people of the land, a calfe for sinne. 23. And in the solemnitie of the seven dayes he shall make holocaust to our Lord seven calves, and seven rammes vnspotted dayly seven dayes: and for sinne a bucke of goats dayly. 24. And he shall make the sacrifice an ephi to a calfe, and an ephi to a ramme: and of oyle an hin to euerie ephi. 25. In the seventh month the fifteenth day of the month, in the solemnitie he shall make as are before said for seven dayes: as wel for sinne, as for holocaust, and in sacrifice, and in oyle.

CHAP. XLVI.

A prescription at which gate, and what sacrifices shall be offered for the Prince, euerie sabbath, and first day of the month. 16. The Prince may giue perpetual inheritance to his sonnes, but to his seruants only til the yeare of Liberty. 19. With description of the places, where sacrifices shall be prepared.



HVS saith our Lord God: The gate of the inner court, which looketh to the East, shall be shut the six dayes, in which worke is done: but in the Sabbath day it shall be opened, yea & in the day of the Calends it shall be opened. 2. And (4) the Prince shall enter in by the way of the entrie of the gate from without, and he shall stand in the treshhold of the gate: & the Priests shall make his holocaust, and his pacifikes: and he shall adore vpon the treshhold of the gate, and shall goe out: but the gate shall not be shut til euening. 3. And the people of the land shall adore at the doore of that gate in the Sabbaths, & in the Calends before our Lord. 4. And this holocaust shall the Prince offer to our Lord: in the Sabbath day six lambs vnspotted, & a ramme vnspotted. 5. And sacrifice an ephi for a ramme: but in the lambs the sacrifice that his hand shall giue: and of oyle an hin for euerie ephi. 6. And in the day of the Calends a calfe of the heard vnspotted: and the six lambs, and the rammes shall be vnspotted. 7. And an ephi for a calfe, an ephi also for a ramme shall he make sacrifice: but the lambs, as his hand shall finde: & of oyle an hin, for euerie ephi. 8. And when the Prince is to goe in, let him goe in by the way of the entrie of the gate, and by the same way let him goe out. 9. And when the people of the land shall enter in the sight of our Lord in the solemnities: he that goeth in by the North gate to adore, let him goe out by the way of the South gate: moreover he that goeth in by the way of the South gate, let him goe out by the way of the North gate: he shall not returne by the way of the gate, wherby he entred, but at that ouer against it he shall goe out. 10. And the Prince in the middes of them with the

(4) After the captiuitie, albeit King Dauids progenie continued in Salathiel, Zorobabel, and others, yet they had not the state of Kings or temporal Princes; and therefore not only Christian Doctours, but also Rabbi Dauid & other Hebrewes vnderstand this prophecie of Christ the true Messias, and of the sacrifices & rites of his Church: the letter neuertheless alluding to the forme of the old law.

goers in shal goe in, & with the goers out shal goe out. 11. And in the fayres, and in the solemnities there shal be sacrifice an ephi for a calte, & an ephi for a ramme : but of the lambs, there shal be sacrifice as his hād shal finde : and of oyle an hin for euerie ephi. 12. But when the Prince shal make a voluntarie holocaust, or voluntarie pacifikes to our Lord : to him the gate shal be opened, that looketh to the East, & he shal make his holocaust, & his pacifikes, as it is wont to be done in the Sabbath day : and he shal goe out, and the gate shal be shut after that he is gone forth. 13. And a lambe of the same yeare vnspotted, shal he make for holocaust dayly to our Lord : alwayes in the morning shal he make it. 14. And he shal make sacrifice vpon it morning by morning the sixt part of an ephi : & of oyle the third part of an hin, that it may be mingled with the floure : a sacrifice to our Lord by ordinance, cōtinual & euerlasting. 15. He shal make the lābe, & the sacrifice, & the oyle morning by morning, an euerlasting holocaust. 16. Thus saith our Lord God : If the Prince shal giue a gift to anie (b) of his soones : his inheritance shal be to his soones, they shal possesse it by inheritance. 17. But if he giue a legacie of his inheritance to one (c) of his seruants, it shal be his vntill the yeare of remission, & it shal returne to the Prince : and his inheritance shal be to his soones. 18. And the Prince shal not take of the peoples inheritance by violence, & of their possession : & of his owne possession he shal giue the inheritance to his soones : that my people be not disperfed euerie one from his possession. 19. And he brought me in by the entrie, that was on the side of the gate, into the cels of the sanctuarie to the Priests, which looked to the North. And there was a place bending to the West. 20. And he said to me : This is the place where the Priests shal seeth that for sinne, and that for offence : where they shal dresse the sacrifice, that they bring it not out into the vtter court, & the people be sanctified. 21. And he brought me into the vtter court, and he led me about by the foure corners of the court : and behold there was a litle court in the corner of the court, to euerie corner of the court a litle court. 22. In the foure corners of the court were litle courts disposed, of fourtie cubits in length, and thirtie in bredth : the foure were of one measure. 23. And a wal round about compassing the foure litle courts : and there were kichins builded vnder the porches round about. 24. And he said to me : This is the house of kichins wherein the ministers of the house of our Lord shal seeth the victimes of the people.

(b) All workes done by the true childre of God, that is to say done in the state of grace, doe merite eternal reward. (c) But other moral good works done in state of mortal sinne are only rewarded temporally in this world, and not in life euerlasting.

C H A P. XLVII.

The Prophet seeth waters issuing from vnder the Temple : 4. increasing an vnpassible torrent : 9. wherto come al sortes of fishes : 12. with trees on the bankes bringing forth fruit euerie month. 13. And the land is giuen in portions to the twelue tribes.

(a) There is no historie nor probabilitie that waters issued out of the temple, which was reedified by Zorobabel. Neither did al sortes of fishes liue in any such water neere the temple as are mentioned. v. 9. And therefore this prophecie hath an higher & truer sense, of the Church of Christ, and the water of Baptisme.

(b) S. Iohn saw this riuer of liuing water as cleere as chrystal, proceeding from the seas of God, & of the lambe. And the tree of life yealding twelue fruits, vendring his fruit euerie month &c.

Apoc. 22.

(c) Iosephs two sonnes had ech one a whole portion, and so



AND he turned me to the gate of the house, and behold (a) waters issued forth vnder the threshold of the house toward the East: for the face of the house looked to the East: but the waters descended into the right side of the temple to the South part of the altar. 2. And he led me out by the way of the North gate, and he turned me to the way without vter gate, the way that looked to the East: and behold waters flowing on the right side. 3. When the man went out toward the East, that had the cord in his hand, he measured a thousand cubits: and he brought me through the water euen to the ankles. 4. And againe he measured a thousand, & he brought me through the water euen to the knees: 5. and he measured a thousand, and he brought me through the water euen to the reynes. And he measured a thousand, a torrent which I could not passe ouer, because the waters were risen of the deep torrent which can not be passed ouer. 6. And he sayd to me: Certes thou hast seen o sonne of man. And he brought me out, and he turned me to the banke of the torrent. 7. And whē I had turned my self, behold in the bāke of the torrēt exceeding manie trees on both sides. 8. And he sayd to me: These waters, that issue forth toward the heaps of the sand in the East, and descend to the plaines of the desert, shal goe into the sea, & shal goe out, & the waters shal be healed. 9. And euerie liuing soule, that creepeth, whither soeuer the torrent commeth shal liue: and there shal be fishes very manie after these waters are come thither, and they shal be healed, and al things shal liue, to which the torrent shal come. 10. And fishers shal stād ouer them, from Engaddi euen to Engallim shal be brying of nets: there shal be very manie sortes of fishes therof, as the fishes of the great sea, of a passing great multitude: 11. but in the shore therof, & in the fennie places they shal not be healed, because they shal be turned into salt pits. 12. And (b) ouer the torrēt shal rise in the banks therof on both sides euerie tree bearing fruit: the leafe shal not fal frō it, & the fruit therof shal not faile: euerie month shal it bring forth first fruits, because the waters therof shal issue out of the sanctuarie: & the fruits therof shal be for meate, & the leaues therof for medicine. 13. Thus sayth our Lord God: This is the border, in which you shal possesse the land in the twelue tribes of Israel: (c) because Ioseph hath a double cord. 14. and you shal possesse

See ch.
36. v. 25.

it euerie

it euerie man in like manner as his brother : vpon which I lifted vp my hand to giue it to your fathers : and this land shal fal vnto you for a possession. 15. And this is the border of the land: toward the North quarter, from the great sea by the way of Hethalon, as they come to Sedada, 16. Emath, Berotha, Sabarim, which is between the border of Damascus and the confine of Emath, the house of Tichon, which is by the border of Auran. 17. And the border from the Sea euen to the court of Enon, shal be the border of Damascus, and from the North to the North, the border of Emath the North quarter. 18. Moreouer the East quarter from the middes of Auran, and from the middes of Damascus, and from the middes of Galaad, and from the middes of the land of Israel, Jordan making the bound to the East sea, you shal measure also the East quarter. 19. And the South quarter toward the South from Thamar euen to the waters of contradiction of Cades: and the torrent euen to the great sea: and this is the South quarter toward the South. 20. And the quarter of the Sea, the great sea from the confine directly, til thou come to Emath: this is the quarter of the Sea. 21. And you shal diuide this land vnto you by the tribes of Israel: 22. and you shal cast it for an inheritance to you, and to the strangers, that shal come to you, that haue begotten children in the middes of you : and they shal be vnto you as the same countrymen borne among the children of Israel : they shal diuide the possession with you in the middes of the tribes of Israel. 23. And in what tribe fouer the stranger shal be, there shal you giue him possession, sayth our Lord God.

there were
twelue tribes
besides the Le-
uites, who had
other better
meanes then
the rest.

CHAP. XLVIII.

Further description of euerie tribes part of the land: 8. likewise of the portions of Priests, 13. Leuites, 15. Citie, 21. and Prince: 31. with twelue gates named of the twelue tribes.



AND these are (a) the names of the tribes from the borders of the North, by the way of Hethalon, as they goe to Emath, the court of Enan the border of Damascus toward the North, by the way of Emath. And the East quarter therof to the sea shal be for Dan one. 2. And to the border of Dan, from the East quarter euen to the quarter of the Sea, for Aser one: 3. and vpon the border of Aser, from the East quarter euen to the quarter of the Sea, for Nephthali one. 4. And vpon the border of Nephthali, from the East quarter euen to the quarter of the Sea, for Manasses one. 5. And vpon the border of Manasses, from the East quarter euen to the quarter of the Sea, for Ephraim one. 6. And vpon the border of Ephraim, from the East quarter euen to the quarter of the Sea, for

(a) By the
twelue tribes
of Israel S. Ie-
rom vnderstan-
deth the vni-
uersal multi-
tude of al glo-
rified Saints,
noting that
no mention is
here made of
the cities of re-
fuge (as in the
books of Nu-
meri, & Iosue)
because in the
glorious habi-
tation of Saints,
there can be no
need of refuge,
where al are
perfect, al se-
cure.

Ruben one. 7. And vpon the border of Ruben, from the East quarter euen to the quarter of the Sea, for Iuda one. 8. And vpon the border of Iuda, from the East quarter euen to the quarter of the Sea, shall be the (b) first fruits, which you shall separate, five and twentie thousand of bredth & of length, as euery portion from the East quarter to the quarter of the Sea: and the sanctuarie shall be in the middles therof. 9. The first fruits, which you shall separate to our Lord: the length of five and twentie thousand, and the bredth of ten thousand. 10. And these shall be the first fruits of the sanctuarie of the Priests: toward the North of length five and twentie thousand, and toward the Sea of bredth ten thousand. Yea and toward the East of bredth ten thousand, and toward the South of length five and twentie thousand: and the sanctuarie of our Lord shall be in the middles therof. 11. The sanctuarie shall be for the Priests of the sennes of Sadoc, which kept my ceremonies, & erred not when the children of Israel erred, as the Leuites also erred, 12. And for the shall be the first fruits of the first fruits of the land holie, of holies by the border of the Leuites. 13. Yea & to the Leuites in like manner by the borders of the Priests five & twentie thousand of length, & of bredth ten thousand. All the length of five and twentie thousand, and the bredth of ten thousand. 14. And they shall not sel therof, nor change, neither shall the first fruits of the land be transported, because they are sanctified to our Lord. 15. But the five thousand, that remaine in the bredth against the five & twentie thousand, shall be the profane parts of the citie for habitation, and for the suburbs: and the citie shall be in the middes therof. 16. And these are the measures therof: to (c) the North quarter five hundred and foure thousand: and to the South quarter five hundred and foure thousand: and to the East quarter five hundred & foure thousand: & to the West quarter five hundred & foure thousand: 17. And the suburbs of the citie shall be, to the North two hundred fiftie, & to the South two hundred fiftie, and to the East two hundred fiftie, and to the Sea two hundred fiftie. 18. And that which shall be residue in length according to the first fruits of the sanctuarie, ten thousand toward the East, and ten thousand toward the west, shall be as the first fruits of the sanctuarie: and the fruits therof shall be for bread to them, that serue the citie. 19. And they that serue the citie, that worke of all the tribes of Israel. 20. All the first fruits, of five and twentie thousand, answering to five and twentie thousand foure square, shall be separated according to the first fruits of the sanctuarie, and to the possession of the citie. 21. And that which shall be left, shall be the princes of euery part of the first fruits of the sanctuarie, and of the possession of the citie ouer against the five and twentie thousand of the first fruits vnto the East border: Yea & to the sea ouer against the five & twentie thousand, vnto the border of the Sea, likewise it shall be in the portions of the Prince: and the first fruits of the sanctuarie, and the sanctuarie of the temple shall be in the middes therof. 22. And of the possession of the Leuites, & of the possession of the citie in the

middles

(b) As the first borne of liuing things, & first fruits of all things springing, so the first portion of land allotted to Gods seruice is called the first fruits.

(c) The North side of the citie being in length 4000 reeds, of six sacred cubites, euery reede the west side also, and consequently the other two sides east and south, in all 18000 reeds which make 36 miles, of 1000 paces euery mile, it is certaine that this description agreeth not to the terrestrial citie of Ierusalem, which was nothing neere so large. And therefore the latter Iewish Rabbins hold opinion that when their Meffias commeth the citie of Ierusalem shall be built so great. But all Catholike Doctours vnderstand it mystically of the Church of Christ.

middles of the Princes portions : shal be to the border of Iuda , and to the border of Benjamin , shal also pertain to the Prince. 23. And to the rest of the tribes : from the East quarter to the West quarter , for Benjamin one. 24. And against the border of Benjamin , from the East quarter to the West quarter , for Simeon one. 25. And vpon the border of Simeon from the East quarter to the West quarter , for Issachar one. 26. And vpon the border of Issachar , from the East quarter to the West quarter , for Zabulon one. 27. And vpon the border of Zabulon , from the East quarter to the quarter of the Sea , for Gad one. 28. And vpon the border of Gad , to the South quarter toward the South : and the border shal be from Thamar , euen to the waters of contradiction of Cades , the inheritance against the great sea. 29. (d) This is the land , which you shal diuide by lot to the tribes of Israel : and these are the portions of them, saith our Lord God. 30. And these are the goings out of the citie : from the North quarter thou shalt measure five hundred and foure thousand. 31. And the gates of the citie according to the names of the tribes of Israel, three gates on the North side, the gate of Ruben one, the gate of Iuda one , the gate of Leui one. 32. And to the East quarter, five hundred and foure thousand : and three gates, the gate of Ioseph one , the gate of Benjamin one , the gate of Dan one. 33. And to the South quarter , thou shalt measure five hundred and foure thousand : and three gates , the gate of Simeon one , the gate of Issachar one , the gate of Zabulon one. 34. And to the West quarter, five hundred and foure thousand , and their gates three, the gate of Gad one, the gate of Aser one , the gate of Nephthali one. 35. Round about eighteen thousand : and the name of the citie from that day , (e) Our Lord there.

(d) S. Iohn the Apostle had the same vision of this new Ierusalem Christs triumphant Church. *Apoc.* 21. & 22.

(e) The Synagogue of the Iewes being left desert, *Mat.* 23. v. 38. Christ is with his militant Church all dayes euen to the consummation of the world. *Mat.* 26. and with his Church triumphant illuminating and glorifying it for euer and euer. *Apoc.* 22. v. 5.



* * * * *

THE ARGUMENT OF DANIELS PROPHECIE.

Daniel of the
royal blood.

He was most
holy:

most wise and
most loyal.

His book is
excellent: but
hard to be un-
derstood.

Certain parts
of this book are
denied by the
Jewes, & some
others. It is
probable that
these parts
were some ti-
mes in the He-
brew, or the
Chaldee.

Objection out
of S. Ierome.

First solution.

Second solu-
tion.

DANIEL of the tribe (a) of Iuda, and (b) royal blood, about the
age of tenne yeares, was caried into Babylon with other children for
hostage, when Nabuchodonosor invaded the Kingdom of Iuda, in (c) the third
yeare of King Ioakim. His whole life (in all about an hundred and tenne yeares)
was most pious, with such zeale of Gods bonour, and common good of his coun-
trie, that he was called by an Angel, (d) vir desideriorum, the man of
(godlie) desires: (e) whom also Ezechiel, elder in yeares, prophecyng part of
the same time, ioyned with Noe and Iob for example of hoine men; recounting
him also the most renowned of his time for wisdom. Whose loyal fidelitie toward
the King of Babylon, was so cleere, that his malignant enemies said expressly of
him: (f) We shal not find against this Daniel anie occasion, vnles
perhaps in the law of his God. His Book, as wel in respect of various impor-
tant narratiōs of things done, as of most hiegh diuine Mysteries is very excellent:
but withal very obscure, for that manie things here inserted, seeme hardly to agree
with other authentical histories; some things also are surlicate in themselves; nor
placed in order of time as they happened; & manie things so briefly related, that
they can not be vnderstood, without the knowledge of prophane histories. As S.
Ierom affirmeth Epist. 103. But as for an other difficultie which some make, de-
nyng the Prayer of Azarias, with the Hymne following, & the histories of Su-
sanna, Bel, & the Dragon, to be Canonical Scripture, it is partly solued already,
in the Annotations before the Book of Tobie: where is shewed, that it is no iust
exception against these, & other parts of holie Scripture of the old Testament,
because they are not in the Hebrew Edition, being otherwise accepted for Canoni-
cal by the Catholike Church. And further it is very probable that these parcels
were sometimes either in the Hebrew or Chaldee tongue, in which two lan-
guages (part in one, part in the other) the rest of this Book was written. For
from whence els could the Septuagint Interpreters, Theodotion, Symmachus, and
Aquila translate them? In whose Editions S. Ierom found the same. But S. Ierom,
some wil say, calleth these histories fables, and so did not account them Canonical
Scripture. First, we answer, that he reporting the Iewes opinion vseth their ter-
mes, not explicating his owne iudgement, intending only to deliuer sincerely that
which he found in the Hebrew: Yet would he not omitte to insert the rest, aduer-
tising withal that he had it in Theodotians translation. Which answer is cleerly
iustified by his owne testimonie (li. 2. c. 9. aduersus Rufinum) in these wordes:
whereas I relate (sayth he) what the Hebrewes say against the historie of Susana,
and the Hymne of the three children, he that for this reputeth me a foole, proueth
himself a sycophant. For I did not explicate what my self iudged, but what they
are wont to say against me. Secondly, we answer, that if S. Ierom did not thinke
these parts to be Canonical, yet seeing so manie other ancient Fathers, & now the
whole Church hold them for Canonical, we so belieue them to be. For albeit the

(a) ch. 1.
v. 6
(b) ch. 1.
v. 3. &
4. Reg.
20. v. 18.
(c) ch. 1.
v. 1.
(d) ch. 9.
v. 23.
(e) Ezech.
14 &
28.
(f) ch. 6.
v. 5.

ch. 3. v.
24.
ch. 13.
ch. 14.

Ancient Councils, and others that recite catalogues of holie Scriptures, doe not expressly say, as the Council of Trent lastly doth (Sess. 4.) that al the parts of Books by them recited, are Cannical; yet they doe not except anie parts of this of Book and therefore speaking indefinitely, doe indeed include al, and not exclude anie parcels vsually read in the Church as these are. Moreouer very manie ancient Fathers doe expressly alleadge these parts as Diuine Canonical Scriptures. Of manie we shal cite some.

They are pro-
ued to be Ca-
nonical by the
Councils, and
other Fathers.

The prayer of Azarias is alleaged as diuine Scripture by S. Cyprian, Ser. de lapsis, by holie Ephrem, li. de humilitate comparanda, ca. 9. by S. Chryl. ho. de tribus pueris. Leontius Cyprius, apud Eurytm. par. 1. Paroplia, tit. 8. Patianus, Parenesi in Pœnitentiam. S. Aug. Epist. 122. & li. de natura boni, c. 16. S. Fulgen. ad Venetiam de pœnitentia, c. 26. Likewise the Hymne of three children is alleaged by most of the same, and by diuers others. As by S. Ierom himself in c. 3. ad Galatas, & Epist. 49. de muliere septuaginta: S. Amb. Præfat. in Psalmos, & li. 6. in Lucam, c. 2. Concilium Toletanum, c. 13.

The prayer of
Azarias.

The Hymne of
the three chil-
dren.

In like manner the historie of Susanna is cited as holie Scripture by S. Ignatius, Epist. ad Magnesianos. Tertul. li. de corona militis. S. Cyprian li. 1. Epist. ep. 8. & 40. S. Chryl. Ho. 1. in fine, hath a whole sermon of Susanna, as vpon holie Scripture. S. Amb. li. 1. de Officiis, c. 13. li. 3. c. 14. & li. 3. de Spiritu sancto, c. 7. S. Aug. Tract. 36. in Ioan. & ser. 118. & 242.

The historie of
Susanna.

Finally, the histories of Bel and of the Dragon are iudged Diuine Scripture by S. Cyprian, li. 1. Ep. ep. 4. & li. 3. ep. 1. & li. 4. ep. 6. S. Basil, ho. in auites auaros. S. Athanasius in Synopsi, briefly explicating the argument of this whole Book, maketh expresse mention of the Hymne of the three children; and of the histories of Susanna, and of Bel, and the Dragon.

The histories
of Bel, and the
Dragon.

To concludre therefore with whom we began, S. Ierom speaking of this whole Book, saith: Daniel temporum conscius, & totius mundi philoistor, lapidem præcisum de monte sine manibus, & regna omnia subuertentem, claro sermone pronuntiat. Daniel skilful of times, a studious historiographer, in cleare speech sheweth the stone cut out of the mountaine without hands, which ouerthroweth al Kingdoms. Signifying the principal contents of this Book to be, that al other Kingdomes (namely for example sake, the foure great Monarchies, the first of the Chaldees, the second of the Medes and Persians, the third of the Grecians, and the fourth of the Romans) should be ouerthrowne, one after an other; and only the Kingdom of Christ our Sauour, borne of a perpetual Virgin, shal be permanent for euer. More particularly this Book may be diuided into three parts. In the first six chapters especially are declared (for most part in manner of historie) certaine actes of Daniel, with the other three Hebrew children, and of the Kings of Pabylon. In other six chapters is more directly prophesied of Christ; and of Antichrist: of the perpetual glorie of Christs Kingdom, & vnter destruction of the others, with the end of the world, & general iudgement. In the two last chapters are conteyned the histories of holie Susanna, and of the idols Bel, and the Dragon.

The contents
in general.

In particular.

Diuided into
three parts.

Epist. ad
Paulin.



THE PROPHECIE OF DANIEL:

CHAP. I.

The King of Babylon by force entring into Ierusalem, spoyleth the temple: 6. amongst others carieth captiue Daniel, Ananias, Misael, and Azarias: 8. who abstayning from the Kings meats, 15. are sayrer then other children, 17. and wiser (Daniel also vnderstanding dreames) then al the magicians of Chaldee.



IN the third yeare of the Kingdom of Ioakim King of Iuda, came Nabuchodonosor King of Babylon into Ierusalem, and besieged it. 2. And our Lord deliuered into his hand Ioakim the King of Iuda, and part of the vessels of the house of God: & he caried (a) them away into the land of Sennaar, into the house of his God, and the vessels he brought into the house of the treasure of his God. 3. And the King spake to Asphenez the gouernour of the Eunuches, that he should bring in of the children of Israel, and of the Kings, and the tyrants seede, 4. children in whom was no spot, beautiful of forme, and instructed in al wisedom, cunning in knowledge, and taught in discipline, and that might stand in the Kings palace, that he might teach them the learning, and the tongue of the Chaldees. 5. And the King appoynted them a certaine prouision for euerie day, of his meats, and of the wine wherof he dranke himself, that being nourished three yeares, afterward they might stand in the

4. Reg.
24. v. 1.

The first part. Actes of Daniel with the other three Hebrew children; & of the Kings of Babylou. (a) Part of the holy vessels & some special persons were caried away, but the King was releafed at this time: for he reigned in Ierusalem eight yeares more, eleuen in al. 1. Par. 36. v. 5.

Kings

Kings sight. 6. There were therefore among them of the children of Iuda. Daniel, Ananias, Misael, and Azarias. 7. And the gouernour of the eunuches gaue them names: to Daniel, Baltassar, to Ananias, Sidrach, to Misael, Misach, and to Azarias, Abdenago. 8. But (b) Daniel purposed in his hart, that he would not be polluted of the Kings table, nor of the wine of his drinke: & he requested the gouernour of the eunuchs, that he might not be contaminated. 9. And God gaue vnto Daniel grace & mercie in the sight of the Prince of the eunuchs. 10. And the Prince of the eunuchs said to Daniel: I feare my Lord the King, who hath appoynted for you meate and drinke: who if he shal see your faces leaner then the other youths your equals, you shal condemne my head to the King. 11. And Daniel sayd to Malasar whom the Prince of the eunuchs appoynted ouer Daniel, Ananias, Misael, & Azarias: 12. (c) Proue I beseech thee thy seruants for tenne dayes, & let * pulse be giuen vs to eate, & water to drinke: 13. and looke vpon our faces, and the faces of the children that eate of the Kings meate: and as thou shalt see, thou shalt doe with thy seruants. 14. Who hearing that manner of speach, proued them for ten dayes. 15. And after ten daies their faces appeared better & more corpulent then al the children, that did eate of the Kings meate. 16. Moreouer Malasar tooke away the meats, and the wine of their drinke: and he gaue them pulse. 17. And to these children God gaue knowledge, and discipline in euerie Book, and wisdom: but to Daniel the vnderstanding of al visions and dreames. 18. The dayes therfoe being accomplished, after which the King had sayd, that they should be brought in; the gouernour of the eunuchs brought them in the sight of Nabuchodonosor. 19. And when the King had spoken to them, there were not found such of them al, as Daniel, Ananias, Misael, and Azarias: & they stood in the Kings sight. 20. And euerie word of wisdom and vnderstanding, that the King demanded of them, he found in them more by ten fold aboue al the southsayers, and magicians, that were in al his Kingdom. 21. And Daniel was euen to (d) the first yeare of Cyrus the King.

of beanes,
pease,
etc.

(b) Daniel as chief was an example to the other three childrē in their manner of life, wherby is also probable that they being al of the tribe of Iuda, v. 6. he was neerer of the royal bloud: of which some were taken into the Kings court.

v. 3.
(c) Three causes moued them to abstayne from the Kings meats: lest they might eate any thing offered to idols, or forbid by the law of Moyse, and because such delicate diet might prouoke to gluttonie, or in time when they should be elder, to other sinnes. *T. beed.*

(d) By mention of the first yeare of Cyrus is sufficiently signified that Daniel liued al the time of the captiuitie. And ch. 10. it is further cleere that he liued in the third yeare: & very like longer.

CHAP. II.

Nabuchodonosor dreameth, and forgetteth his dreame, 4. which the magicians not able to tel, 12. are adiudged to dye. 14. But Daniel (praying with his three felowes) by reuelation, 24. telleth, 36. and interpreteth the dreame: 46. the King adoreth him, confessing his God to be the onlie true God, and aduanceth him & his felowes.

(a) Nabuchodonosor had this dreame the second yeare after his great conquest of the the Moabites, Ammonites, Syrians, & Ægyptians, making his Kingdome a great Monarchie so it was in the 25. yeare of his reigne: when Daniel was about the age of 35 yeares.
(b) It is indeed more easie to tel by the diuels help, what one hath dreamed; because dreames being past, might either procede from the diuel, or by some external signes be knowne vnto him: but to declare the signification which is to come, and vncertaine, is about the diuels or mans power: who can only coniecture what is probable, & doe often erre therein. See the A not. Gen. 40.



N (a) the second yeare of the Kingdō of Nabuchodonosor, Nabuchodonosor saw a dreame, and his spirit was terrified, & his dreame was fled frō him. 2. But the King cōmanded, that the southsayers should be called together, & the magicians, and the forcerers, and the * Chaldees: to declare vnto the King his dreames: who whē they were come, stood before the King. 3. And the King said to them: I saw a dreame: & being confounded in minde I know not what I saw. 4. And the Chaldees answered the King in Syriach: King for euer line: tel the dreame to thy seruants, and we wil declare the interpretation therof. 5. And the King answering sayd to the Chaldees: The word is departed from me: vnles you tel me the dreame, and the coniecture therof, you shal perish, and your houses shal be confiscate. 6. But if you tel the dreame, & the coniecture therof, you shal receiue of me rewards, & gifts, & much honour: the dreame therefore, & the interpretation therof tel you me. 7. They answered the second time, & sayd: Let the King tel his seruants the dreame, & we wil declare the interpretation therof. 8. The King answered, & sayd. Surely I know that you redeeme time, knowing that the word is departed from me. 9. If therfore you shew me not the dreame, there is one sentence of you, that you haue also framed a guileful interpretation, and ful of deceit, to speake vnto me til the time passe away. Tel me therfore the dreame, that I may know (b) that you speake a true interpretation also therof. 10. The Chaldees therfore answering before the King sayd: There is no man vpon the earth, that can accomplish thy word, ō King, yea neither anie King great and mighty demandeth such a word of anie southsayer, & magician, & Chaldee. 11. For the word that thou askest, ō King, is weightie: neither shal there be found any, that can shew it in sight of the King, except the Gods, whose conuersation is not with men. 12. Which thing being heard, the King in furie, and in great wrath commanded that al the wisemen of Babylon should perish. 13. And the sentence being gone forth, wisemen were slaine: & Daniel & his felowes were sought for to perish. 14. Then Daniel inquired concerning the law & the sentence of Arioch the Prince of the Kings warfare, who was gone forth to kil the wisemen of Babylon. 15. And he asked him, that

* profes-
sours of
Astro-
logic.

had receiued the power of the King, for what cause so cruel a sentence was gone forth from the face of the King. When Arioch therfore had shewed the matter to Daniel, 16. Daniel going in desired the King, that he would giue him a time to tel the solution to the King. 17. And he went into his house, and he told the matter vnto Ananias, and Misael, & Azarias his felowes: 18. that they should aske mercie at the face of the God of heauen vpon this sacrament, & Daniel & his felowes might not perish, with the rest of the wisemen of Babylon. 19. Then was the mysterie reuealed to Daniel by a vision in the night: and Daniel blessed the God of heauen, 20. and speaking sayd: The name of our Lord be blessed from euerlasting & for euer more: because wisdom & strength are his. 21. And he changeth times, and ages: transporteth Kingdoms and establisheth them: giueth wisdom to the wise, and knowledge to them that vnderstand discipline: 22. he reuealeth profound & hidden things, & knoweth the things that are done in darkenes: and light is with him. 23. To thee ô God of our fathers I confesse, & I prayse thee: because thou hast giuen me wisdom & strength: and now thou hast shewed me the things that we desired of thee, because the Kings word thou hast opened to vs. 24. After these things Daniel being entred in to Arioch, whom the King had appointed to destroy the wisemen of Babylon, spake thus vnto him: Destroy not the wisemen of Babylon: bring me in before the presence of the King, & I wil tel the solution to the King. 25. Then Arioch in hast brought in Daniel to the King, and said to him: I haue found a man of the children of the transmigration of Iuda, that can tel the solution to the King. 26. The King answered and said to Daniel, whose name was Baltassar: Thinkest thou in very deed thou canst tel me the dreame that I saw, and the interpretation thereof? 27. And Daniel answering before the King, sayd: The mysterie that the King demandeth, the wisemen, the Magicians, and the soothsayers, and the inchanters can not declare vnto the King. 28. But there is a God in heauen that reuealeth mysteries, who hath shewed vnto thee, King Nabuchodonosor, what things are to come in the later times. Thy dreame, and the visions of thy head in thy bed, are these. 29. (d) Thou ô King beganst to thinke in thy bed, what should be hereafter: and he that reuealeth mysteries, shewed thee what things are to come. 30. To me also, not in the wisdom that is in me more then in al men aliue, is this sacrament reuealed: but that the interpretation might be made manifest to the King, and thou mightest know the cogitations of thy minde. 31. Thou ô King didst see, and behold (e) as it were one great statua: that statua, great and high of stature stood ouer against thee, and the sight thereof was terrible. 32. (f) The head of this statua was of the best gold, but the breast and the armes of siluer, moreouer the bellie, and the thighes of brasse: 33. and the legs of yron, of the feet a certaine part was of yron, and a certaine of earth. 34. Thou sawest so, til a stone was cut out of a mountaine without hands: and it strucke

(c) By shewing the Kings former cogitation before his dreame, he gaue great assurance of the true spirite of prophecie, that the King might securely belieue the interpretation of the dreame.
(d) The foure Kingdoms of the Chaldees, Persians, Grecians, and Romans, signified by the foure parts of this statua, consisting of diuers metals or mater, did succede in order of time:
(f) not ech one meaner, or baser then the former, as gold

is best, & yron & earth the worst, for the last rather excelled former; but when this vision appeared the Kingdom of the Chaldees was the greatest, and most excellent: and that being destroyed the Medes & Persians became greater then it had been. Again the Grecians vnder Alexander became farre greater then any before, and finally the Romanes greatest of all, till Christs Kingdome, his Church, was spread ouer the whole world.

g The Church of Christ is the only Kingdom that can not be destroyed.

(b) He thought Daniel to be a little God, subject in the great God. *v. 47.*

(i) Notwithstanding this confession, shortly after he erected an idol to represent his owne greatness, and to be adored therein.

the statua on the yron, & earthen feet therof, and brake them in peeces. 35. Then were the yron, the clay, the brasse, the siluer, and gold broken together, and brought as it were into the dust of a summers floore, that are taken violently with the winde: and there was no place found for them: but the stone that stricke the statua, was made a great mountaine, and it filled all the earth. 36. This is the dreame: the interpretation also therof we wil tel before thee, O King. 37. Thou art the King of Kings: and the God of heauen hath giuen thee Kingdom, and strength, and empire, and glorie: 38. and all things, wherein the children of men, and the beasts of the field doe inhabite, the souls also of the heauen he hath giuen in thy hand, and vnder thy dominion he hath appoynted all things: thou therefore art the golden head. 39. And after thee shall rise vp an other Kingdom lesse then thou of siluer: and an other third Kingdom of brasse, which shall rule ouer all the world. 40. And the fourth Kingdom shall be as it were yron. As yron breaketh into peeces, and tameth all things, so shall that breake, and destroy all these. 41. Moreouer because thou sawest part of the feete, and of the toes of the porters clay, and part of yron: the kingdom shall be diuided, which notwithstanding shall rise of the ground of yron, according as thou sawest the yron myngled with the earth of clay. 42. And the toes in part of yron, and in part of earth: in part the kingdom shall be whole, and in part broken. 43. And that thou sawest the yron mingled with the earth of clay, they shall be mingled indeed together with mans seed, but they shall not sticke fast one to another, as yron can not be mingled with earth. 44. But in the dayes of those kingdoms the God of heauen wil raise vp *(g)* a kingdom, that shall not be dissipated for euer, and his kingdom shall not be deliuered to another people: and it shall breake in peeces, and shall consume all these kingdoms: and it self shall stand for euer. 45. According as thou sawest, that the stone was cut out of the mountaine without hands, and brake the earth in peeces, and the yron, and the brasse, and the siluer, and the gold, the great God hath shewed the King what things are to come hereafter, and the dreame is true, and the interpretation therof faithful. 46. Then King Nabuchodonosor fel on his face, & *(b)* adored Daniel, and commanded to sacrifice to him hostes & incense. 47. The King therefore speaking said to Daniel: In very deed *(i)* your God is the God of Gods, and Lord of Kings, & he that reuealeth mysteries: because thou couldst open this * sacrament. 48. Then the King aduanced Daniel on high, and he gaue him manie gifts, and great: and he made him Prince ouer all the prouinces of Babylon: and chiefe of the magistrates, ouer all the witeinen of Babylon. 49. And Daniel requested of the King, and he appointed ouer the workes of the prouince of Babylon, Sidrach, Misach, & Abdenago: but Daniel himself was in the doores of the King.

* myste-
rie,

C H A P. I I I.

Nabuchodonosor setteh vp a statua, commanding al vnder paine of death to adore it: 8. which Sidrach, Misach, and Abdenago refusing to doe, 14. are cast into a burning fornace, 24. wherein they walke, defenaed by an Angel from burning: praying, and praysing God 51. with an hymne, 57. mouing al creatures to praise him. 91. Which the King admiring confesseth, and proclaimes, that their God is the only true God.



Abuchodonosor the King made (a) a statua of gold in height of sixtie cubits, in bredth of six cubits, and he set it in the field of Dura of the Province of Babylon. 2. Therefore Nabuchodonosor the King sent to cal together the nobles, the magistrates, & iudges, dukes, and tyrants, & rulers, & al the Princes of the countries, that they should come together to the dedication of the statua, which Nabuchodonosor the King had erected. 3. Then were the nobles gathered together, the Magistrates, and iudges, the dukes, and tyrants, & the great men that were placed in regiments, and al the Princes of the countries, to come together to the dedication of the statua, which Nabuchodonosor the King had erected. And they stood in the sight of the statua, which Nabuchodonosor the King had set vp. 4. And the cryer cried mightily: To you peoples, and tribes, and tongs it is said: 5. In the houre that you shal heare the sound of the trumpet, and pipe, and harpe, of the doulcimer, & psalter, & symphonie, and al kind of musical instrumēt: falling adore ye the golden statua, which Nabuchodonosor the King hath set vp. 6. But if any man shal not adore (b) prostrate, he shal the self same houre be cast into a fornace of burning fyre. 7. After this therefore forthwith as al the peoples heard the sound of the trumpet, the pipe, & harpe, of the doulcimer, and psalter, of the symphonie, & of al kind of musical instruments: al the peoples, tribes, and tongs falling adored the golden statua, which Nabuchodonosor the King had set vp. 8. And forthwith in the very same time men of Chaldee comming accused the Iewes, 9. and sayd to Nabuchodonosor the King: King for euer liue: 10. thou, O King, hast made a decree, that euerie man which shal heare the sound of the trumpet, of the pipe, and harpe, of the doulcimer, and psalter, of the symphonie, and of al kind of musical instruments, prostrate himself, and adore the golden statua: 11. and if any man doe not prostrate on the ground adore, that he be cast into a fornace of burning fyre. 12. There are therefore mē of Iewrie, whō thou didst appoynt ouer the workes of the countrie of Babylon, Sidrach, Misach, and Abdenago: these: men O King, haue contemned thy decree thy Gods they

worshipe

(a) This huge statua of ninety foot in height and nine in bredth contained a great masse of gold. Which the King made to shew his riches, to terrifie his enemies, & to represent himself, that he might be adored therein as a God. *S. Ierom.*

(b) Practise of this idolatrie consisted in falling prostrate on the ground before the statua; some times it consisteth in offering incense to idols; and the like; Now in Englad personal presence at heretical seruice or sermon is a distinctiue signe of conformitie to the protestants preteded religion; becau such presence is there exacted for this purpose.

worshipe not & the golden statua, which thou hast erected, they adore not. 13. Then Nabuchodonosor in furie & in wrath commanded, that Sidrach, Misach, and Abdenago should be brought: who immediately were brought before the King. 14. And Nabuchodonosor the King pronouncing, said to them: Indeed Sidrach, Misach, & Abdenago, doe not you worshipe my Gods, and the golden statua that I haue set vp doe not you adore? 15. Now therefore if you be readie, in what houre soeuer you shal heare the sound of the trumpet, the pipe, the harpe, of the doulcimer, and psalter, and Symphonie, and of al kind of musical instruments, prostrate your selues, and adore the statua which I haue made: but if you adore not, the selte same houre you shal be cast into the fornace of burning fyre: and what God is there, that shal deliuer you out of my hand? 16. Sidrach, Misach, & Abdenago answering said to King Nabuchodonosor: We must not answer thee concerning this thin. 17. For behold our God, whom we worshipe, (c) can saue vs from the fornace of burning fyre, and out of thy hands, O King, deliuer vs. 18. But if he wil not, be it knowen to thee, O King, that we worshipe not thy Gods, & the golden statua, which thou hast erected we adore not. 19. Then was Nabuchodonosor replenished with furie: and thee looke of his face was altered vpon Sidrach, Misach, and Abdenago, & he commanded that the fornace should be heated seuen times more, then it had been accustomed to be heated. 20. And commanded the strongest men of his host to binde the feet of Sidrach, Misach, and Abdenago, and to cast them into the fornace of burning fyre. 21. And forthwith those men being bound with their breeches, * and head attire, and shoes, and garments, were cast into the fornace of burning fyre. 22. For the commandement of the King did vrge, & the fornace was heated exceedingly. Moreouer the flame of the fyre slew those men, that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach Misach, and Abbenago fel in the middes of the fornace of burning fire, bound together.

That which foloweth I found not in the Hebrew volumes.

24. And they walked in the middes of the flame praying God, and blessing our Lord. 25. And Azarias standing prayed thus, and opening his mouth in the middes of the fire, he sayd: 26. Blessed art thou O Lord the God of our fathers, and laudable, and glorious is thy name for euer: 27. because thou art iust in al things, which thou hast done to vs, and al thy workes are true, and thy wayes right, and al thy iudgements true. 28. For thou hast done true iudgements according to al things, that thou hast brought in vpon vs, and vpon the holie citie of our fathers Ierusalem: because in truth & in iudgement thou hast brought in al these things for our sinnes. 29. For we haue sinned, & done vniustly reuolting from thee: and we haue offended in al things, 30. and thy preceptis we haue not heard, nor obserued, nor done as thou hadst commanded vs, that it

(c) By this most modest & confident answer they professed their assured faith of Gods omnipotent power, not knowing whether it was his diuine wil to deliuer them from the fire or no: resolving to suffer with patience what soeuer he would permit to fall vnto the.

Though these parcels were not in the Hebrew in S. Ieroms time, yet either had been in the Hebrew or Chaldee, or at least were Canonical scripture; as we haue proved in the argument of this book.

* or
causes.

might be wel with vs. 31. Al things therfore that thou hast brought in vpon vs, & al things that thou hast done to vs, thou hast done with true iudgement: 32. and thou hast deliuered vs into the hands of our enemies vniust, & most wicked, & preuaricatours, & to an vniust King and most wicked aboue al the earth. 33. And now we can not open the mouth: we are become a confusion, and reproch to thy seruants, & to them that worship thee. 34. Deliuer vs not for euer, we beseech thee, for thy name sake, and dissipate not thy testament: 35. neither take thou away thy mercie from vs (a) for Abraham thy beloued, & Isaac thy seruant, and Israel thy holie one: 36. to whom thou hast spoken, promising that thou wouldest multiplie their seede as the starres of heauen, and as the sand that is in the sea shore. 37. Because O Lord we are diminished more then al nations, and are abased in al the earth this day for our finnes. 38. And there is not at this time (e) Prince, and Duke, and Prophet, nor holocaust, nor sacrifice, nor oblation, nor incense, nor place of first fruits before thee, 39. that we may finde thy mercie: but in contrite minde, and spirit of humilitie let vs be receiued. 40. As in holocaust of rammes, and bulles, and as in thousands of fat lambs: so let our sacrifice be made in thy sight this day, that it may please thee: because there is no confusion to them that trust in thee. 41. And now we folow thee in al our hart, & feare thee, and seeke thy face. 42. Confound vs not, but doe with vs according to thy meeknes, and according to the multitude of thy mercie. 43. And deliuer vs in thy meruels, & giue glorie to thy name O Lord: 44. and let al be confounded that shew euils to thy seruants, let them be confounded in al thy might, & let their strength be broken: 45. & let them know that thou art the Lord, the onlie God, & glorious ouer the round world. 46. And the Kings seruants that had cast them in, ceased not to heate the fornace, with * Naphtha, & tow, and pitch, & drie sticks, 47. and the flame mounted out aboue the fornace nine & fourtie cubits: 48. and it brake forth, and burnt them whom it found by the fornace, of the Chaldees. 49. But the Angel of our Lord descended with Azarias, and his felowes into the fornace: and he shook the flame of the fire out of the fornace, 50. and made the middes of the fornace as a winde of dew blowing, and the fire touched them not at al, nor payned them, nor did them anie greuance.

51. Then these three as out of one mouth prayed, and glorified, and blessed God in the fornace, saying:

52. Blessed art thou O Lord the God of our fathers: and laudable, & glorious, and superexalted for euer: and blessed is the holie name of thy glorie: and laudable, and superexalted in al ages.

53. Blessed art thou in the holie temple of thy glorie: and passing laudable, and passing glorious for euer.

54. Blessed art thou in the throne of thy Kingdom, and passing laudable, and superexalted for euer.

55. Blessed art thou, that beholdest the depths, and sittest vpon the

(d) In the very same manner Moyses prayed, & pacified Gods wrath.

Exo. 32.

(e) Sedecias being dead, and Ioachim kept in prison, there was none in state of a King amongst the Iewes: neither was there at this time anie Prophet in al Iewrie for Daniel himself & Ezechiel were in Babylon: & Ieremie was either dead or in Egypt.

chalkie
clay, or
lime.

Cherubs : and laudable , and superexalted for euer.

56. Blessed art thou in the firmament of heauen : and laudable and glorious for euer.

57. Al (f) workes of our Lord blesse ye our Lord , prayse and superexalt him for euer.

58. Blesse our Lord ye Angels of our Lord : prayse and superexalt him for euer.

59. Ye heauens blesse our Lord : prayse and superexalt him for euer.

60. Al waters that are about the heauens, blesse ye our Lord : prayse and superexalt him for euer.

61. Blesse our Lord al ye powers of our Lord : prayse and superexalt him for euer.

62. Sunne and moone blesse ye our Lord: prayse and superexalt him for euer.

63. Starres of heauens blesse ye our Lord: prayse and superexalt him for euer.

64. Euerie shower , and dew blesse ye our Lord : prayse and superexalt him for euer.

65. Al spirits of God blesse ye our Lord : prayse and superexalt him for euer.

66. Fire and heate blesse ye our Lord : prayse and superexalt him for euer.

67. Colde and heate blesse ye our Lord : prayse and superexalt him for euer.

68. Dewes and hore frost blesse ye our Lord : prayse and superexalt him for euer.

69. Frost and cold blesse ye our Lord : prayse and superexalt him for euer.

70. Yse and snowes blesse ye our Lord : prayse and superexalt him for euer.

71. Nights and dayes blesse ye our Lord : prayse and superexalt him for euer.

72. Light and (g) darknes blesse ye our Lord: prayse and superexalt him for euer.

73. Lightnings and clouds blesse ye our Lord : prayse & superexalt him for euer.

74. Let the earth blesse our Lord : prayse & superexalt him for euer.

75. Mountaines & litle hilles blesse ye our Lord : prayse and superexalt him for euer.

76. Al things that spring in the earth blesse ye our Lord : prayse & superexalt him for euer.

77. Blesse our Lord ye fountaines: prayse & superexalt him for euer.

78. Seas and riuers blesse ye our Lord : prayse and superexalt him for euer.

79. Whals , and al things that moue in the waters , blesse ye our

Lord

(f) Holy Angels doe incessantly prayse God, and therefore neede not to be inuited therto : sensible creatures doe not properly prayse God, because they haue not vnderstanding nor wil : but the meaning of this inuitation is, to congratulate that Angels doe alwayes without intermission praise God, & to exhort al men in consideration of al Gods works, spiritual and corporal, to praise him as most worthie to be prayfed by al men.

(g) Priuations of things haue also their decent course in the vniuersal state of creatures : Darknes prayseth God, that is, bringeth forth praise in the hearts of consideratiue men.
S. Aug. li. de natura homi c. 16.

Lord : prayse and superexalt him for euer.

80. Blesse our Lord al ye fouls of heauen: prayse and superexalt him for euer.

81. Al beafts and cattel blesse ye our Lord : prayse and superexalt him for euer.

82. Sonnes of men blesse ye our Lord : prayse and superexalt him for euer.

83. Let Israel blesse our Lord : prayse and superexalt him for euer.

84. Priests of our Lord blesse ye our Lord : prayse and superexalt him for euer.

85. Seruants of our Lord blesse ye our Lord : prayse and superexalt him for euer.

86. Spirits and fouls of the iust blesse ye our Lord : prayse and superexalt him for euer.

87. Holie and humble of hart blesse ye our Lord : prayse and superexalt him for euer.

88. Ananias, Azarias, and Misraël, blesse ye our Lord : prayse and superexalt him for euer.

Because he hath deliuered vs from hel, and saued vs out of the hand of death, and deliuered vs out of the middes of the burning flame, & out of the middes of the fire hath he rid vs.

89. Confesse ye to our Lord, because he is good : because his mercie is for euer.

90. Al religious blesse ye our Lord the God of Gods: prayse & confesse ye to him, because his mercie is vnto al worlds.

S. Ierom's words.

Hitherto it is not in the Hebrew : and that which we haue put, is translated out of the Edition of Theodosion.

91. Thē Nabuchodonosor the King was astonished, & he arose hastily, & said to his nobles : Did we not cast three men (b) fettered into the middes of the fire ? Who answering the King, said : It is true O King. 92. He answered, & said : Behold I see foure men loose, and walking in the middes of the fire, & there is no corruption in thē, & the forme of (i) the fourth is like to the sonne of God. 93. Then came Nabuchodonosor to the doore of the fornace of burning fire, and said : Sidrach, Misach, & Abdenago, seruants of the high God, goe ye forth, and come. And forthwith Sidrach, Misach, & Abdenago went out of the middes of the fire. 94. And the nobles, and the magistrates, and iudges, & the potentates of the King being gathered together, beheld those men, that the fire had no power on thir bodies, and not a haire of their head was singed, yea their breeches were not altered, & the sent of the fire had not passed by them. 95. And Nabuchodonosor breaking forth, said : Blessed be the God of them, to wit, of Sidrach, Misach, & Abdenago, who hath sent his Angel, & hath deliuered his seruants that belieued in him : and they

(b) The fire burned their bāds, but not their garments nor bodies: so God vseth the seruice of his creatures to giue comfort to his seruants & not torment. S. Greg. li. 3. c. 18. dialo. Where he writeth the like miracle, when the Gothes would haue burned S. Benedict. (i) This fourth was the Angel that auerted the force of the fire from them. v. 49. 95.

changed the Kings word, & deliuered their bodies that they might not serue, & might not adore any God, except their owne God. 96. By me therefore this decree is made, that euerie people, tribe, & tongue, whatsoever shall speake blasphemie against the God of Sidrach, Misach, and Abdenago, he perish, and his house be wasted: for there is none other God, that can so saue. 97. Then did the King (k) promote Sidrach, Misach, and Abdenago in the Prouince of Babylon. 98. Nabuchodonosor the King, to al peoples, nations, & tongues, that dwell in the whole earth, peace be multiplied vnto you. 99. The high God hath wrought signes & meruelous things with me. It hath pleased me therefore to publish 100. his signes, because they are great: and his meruels, because they are strong: and his Kingdom an euerlasting Kingdom, and his power in generation and to generation.

(k) They were not only restored to their former austeritie, as precepts *ouer the works, ch. 2. v. 14.* but were also more advanced, as this place insinuateth.

CHAP. III.

King Nabuchodonosor hauing an other dreame, telleth it to Daniel, demanding of him the interpretation: 16. who encouraged and warranted to speake freely, sheweth that the King shall become like a beast in forme seuen yeares: 28. the same is confirmed by a voice from heauen: 30. and being fulfilled, he is at last restored to his owne forme, and state.

(a) It seemeth that Daniel inferred this particular historie as the King in his owne person & words reported it after his restauration. It is also probable that the King had this dreame about the 14. yeare of his reigne. For he reigned in al 41. yeares, liued seuen yeares, among beasts: into which state he fell one yeare after this dreame, v. 26. and liued about a yeare more or less. after his restauration.



(a) Nabuchodonosor was quiet in my house, & flourishing in my palace. 2. I saw a dreame that made me sore at rayd: & my cogitations in my bed, and the visions of my head disturbed me. 3. And by me there was a decree set forth, that al the wisemen of Babylon should be brought into my sight, & that they should shew me the solution of the dreame. 4. Then came in the southsayers, magicians, Chaldees, & diuiners, & I told the dreame in their sight: & the solution thereof they shewed me not: 5. til their colleague Daniel came into my sight, whose name is Baltassar, according to the name of my God, who hath the spirit of the holie Gods in himself: & I told the dreame before him. 6. Baltassar Prince of the southsayers, because I know that thou hast the spirit of the holie Gods in thee, and no secret is impossible to thee: tel thou the visions of my dreames, which I haue seen, and the solution of them. 7. The vision of my head in my bed, I saw, & behold a tree in the middes of the earth, & the height thereof exceeding. 8. A great tree, & strong: and the height thereof touching the heauen: the sight thereof was euen to the ends of al the earth. 9. The leaues thereof most fayre, and the fruit thereof exceeding much: and the food of al things in it: vnder it

dwelt

dwelt cattel, and beasts, and in the boughes therof conuerfed the fouls of heauen: and of it al flesh did eate. 10. I saw in the vision of my head vpon my bed, & behold a watchman, and an holie one descended from heauen. 11. He cried mightily, and thus he sayd: Cut ye downe the tree, and chop of the boughs therof: shake of the leaues therof, and scatter the fruits therof: let the beasts flie that are vnder it, and the foules from the boughs therof. 12. But yet leaue the spring of the roots therof in the earth, and let it be tyed with yron, and brafen band among the grasse, that is without, and let it be dipped with the dew of heauen, and with wild beasts his portion in the grasse of the earth. 13. Let his hart be changed from humane, and let the hart of a wild beast be giuen him: and let seuen (b) times be changed ouer him. 14. In the sentence of the watchman is the decree, and the word of saints, and the petition, til the liuing know, that the high one ruleth in the kingdom of men, and to whom soeuer it shal please him, he wil giue it, and the basest man he wil appoint ouer it. 15. This dreame saw I Nabuchodonosor the King: thou therefore ô Baltassar tel the interpretation quickly: because al the wisemen of my kingdom can not declare the solution vnto me: but thou canst, because the spirit of holie Gods is in thee. 16. Then Daniel, whose name was Baltassar, began secretly to thinke within himself as it were for one houre: and (c) his cogitations troubled him. But the King answering said: Baltassar, let not the dreame and the interpretation therof trouble thee. Baltassar answered, and said: My Lord, the dreame be to them, that hate thee, and the interpretation therof be thine enemies. 17. The tree which thou sawest high and strong, whose height reacheth to the heauen, and the sight therof into al the earth: 18. and the bough therof most fayre, and the fruit therof exceeding much, and the food of things in it, vnder it the beasts of the field inhabiting, and in the boughs therof the foules of heauen abyding: 19. It is thou King, which art magnified, and become nightie: and thy greatnes hath growen, and is come euen to heauen, and thy power vnto the ends of the earth. 20. But in that the King saw a watchman, and an holy one descend from heauen, and say: Cut ye downe the tree, & dissipate it, but leaue the spring of the roots therof in the earth, and let it be bound with yron & brasle among the grasse without, & let it be sprinkled with the dew of heauen, and let his foder be with the wil beasts, til seuen times be changed ouer him. 21. This is the interpretation of the sentence of the Highest, which is come vpon my Lord the King. 22. They shal cast thee out from men, and with beasts and wilde beasts shal thy habitation be, and grasse thou shalt eate as an oxe, & with the dew of heauen thou shalt be wet: seuen times also shal be changed ouer thee til thou know that the High one ruleth ouer the Kingdoms of mē, & giueth it to whomsoeuer he wil. 23. But wheras he commanded, that the spring of the roots therof, that is, of the tree, should be left: thy Kingdom shal remaine to thee after thou shalt haue knowen that power

(b) Seuen times signifie seuen yeares, because al ordinatie varieties of times are in one week.

(c) No meruel that the Prophet was troubled in mind being loath to declare the calamitie which should fall vnto the King, and yet must needs utter the truth. And therefore with milde words, wishing the King might escape the euil, which was decreed against him, he maketh his entrance to the true interpretation of the dreame.

(d) Gods threats being cōditional, that if sinners truly repent he wil pardon al, or part of the punishment, the Prophet proposeth the most soueraigne remedie of almes deeds, that by works of mercie this sinful King, or any other sinner may procure the mercie of God. As indeed this King found mercie after some punishment: the Prophet proposeth the soueraigne remedie of almes deeds, that by works of mercie, he procure Gods mercie.

(e) Being restored to his wits he went vp right, cut his haire & nailles, & so appeared to himself as returned to his former figure or shape.

Nabuchodonosor was not hāged in substance; but became madde, & liued seuen yeares like a beast.

is neuēly. 24. Wherfore ô King let me counsel thee, & (d) redeeme thou thy sinnes with almes, & thine iniquities with the mercies of the poore: perhaps he wil forgiue thine offences. 25. Al these things came vpon Nabuchodonosor the King. 26. After the end of twelue months he walked in the palace of Babylon. 27. And the King answered, & said: Is not this Babylon the great citie, which I haue built to be the house of the Kingdom, in the strength of my power, and in the glorie of my beautie? 28. And when the word was yet in the Kings mouth, a voice came downe from heauen: To thee it is said Nabuchodonosor: Thy Kingdom shal passe from thee, 29. and from men they shal cast thee out, & with beasts & wild beasts shal thy habitation be: grasse as an oxe shalt thou eate, and seuen times shal be changed ouer thee til thou know that the High one ruleth in the Kingdom of men, and to whom soeuer he wil, he giueth it. The self same boure was the word accōplished vp Nabuchodonosor, & he was cast away frō amōg men, & as an oxe did he eate grasse, and with the dew of heauen his bodie was imbrued: til his haire grew into the similitude of eagles, & his nailles as it were of birds. 31. Therefore after the end of the dayes, I Nabuchodonosor lifted vp mine eyes to heauen, and my sence was restored to me: and I blessed the Highest, and prayed him that liueth for euer, and glorified him: because his power is an euerlasting power, & his Kingdom in generation and generation. 32. And al the inhabitants of the earth with him are reputed for nothing: for he doth according to his wil, as wel in the powers of heauen, as in the inhabitants of the earth: & there is none that can resist his hand, and say to him: Why didst thou it? 33. In the very same time did my sence returne to me, & I came to the honour, and beautie of my Kingdom: and my (e) figure returned to me: and my nobles, & my magistrates sought for me, & I was restored in my Kingdom. and more ample magnificence was added to me. 34. " Now therefore I Nabuchodonosor praise, and magnifie, & glorifie the King of heauen: because al his works are true, & his wayes iudgements, & them that walke in pride he can humble.

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

C H A P. IIII.

Let his hart be changed) In what manner King Nabuchodonosor was changed is hard to explicate. But omitting other opinions, the most probable & common is, that he was not deprived of his reasonable soule, nor the forme & parts of his bodie substantially changed frō the nature of a man: but he was distracted loosing the vse of reason, & in his owne melancholie imaginatiō & phantasie, thought that he was a beast. And therefore easily refused the conuersation of men, & comforted himself with beasts; went naked; his haire growing very much, & couering al his bodie, his nayles likewise extreme long; he went on his hāds together with his feete, like fourfooted beasts; did eate grasse as an oxe, putting his mouth to the ground to

there

13. there & swallow it, the space of seuen yeares. Then God restoring to him the vie of reason, and inspiring him with grace, he lifted vp his eyes to heauen (v. 31.) & in perfect sense blessed God, the Highest, and prayed him; was againe receiued, yea sought for by his nobles and magistrates: so was restored to his Kingdom, and had more magnificence then before.

34. Now therefore I Nabuchodonosor praise, magnifye, and glorifie God) Albeit holie Scripture doth not report, when and how King Nabuchodonosor died, yet by this last thing written of him, it is very like he liued not long after his great chastisemēt: for if he had, it is probable that Daniel would haue writtē more of him, and that he being so fully conuerted to God, would haue deliuered Ioachim King of Iuda, out of prison (which his next successour Euilmerodach did. 4 Reg. 25. v. 27.) and al the Iewes from captiuitie, if God had longer spared him life, he being now wel affected towards them. And that he died in state of saluation, may with great reason be supposed, seeing his repentance and conuersion to God is so fully expressed in holie Scripture, and no mention that he sel againe. Which is also the iudgement of most learned writers. Namely of Iosephus, li. 10. *Antiq.* Dorotheus in *Synopsi*. S. Epiphanius, in *vita Danielis*. S. Ierom. *epist.* 7. *ad Letam*. S. Augustin *epist.* 122. *ad Victoriam* & li. *de predest & gratia* c. 15. Where he compareth Pharao with Nabuchodonosor, and their diuers ends, by Gods grace, mouing the one to penance for his iniquitie, the other wilfully fighting against Gods merciful veritie, as we haue noted. *Exo.* 7.

It is probable that he died shortly after his restauratiō

And most like that he is eternally saued.

* After Nabuchodonosor, & before Baltassar, Euilmerodach reigned in Babylon, who deliuered Ioachim King of Iuda out of prison, & vsed him with great respect in the 37. yeare of the tranimigratiō. 4. Reg. 25. There reigned also before Baltassar other two of another lineage, called Niglissar and Labosardach: as testifie *Euse.* S. *Ierom.* 5. *Beda.* & others a. The ruine of this Baltassar happened in the 17. and last yeare of his reigne: when Daniel was neere an hundred yeares.

CHAP. V.

King * Baltassar making a great banquet, with is nobles drinke in the holie vessels, which were taken from the Temple of Ierusalem. 5. Fingers appeare writing on the wal: 10. which only Daniel readeth, and interpreteth 18. signifying the ruine of the King, 30. happening the same night.



BALTASSAR (A) the King made a great feast to his nobles a thousād: & euerie one dranke according to his age. 2. He commanded therefore now being drunke that the vessels of gold & siluer, should be brought, which Nabuchodonosor his father had caried away out of the temple, that was in Ierusalem, that the King, and his Nobles might drinke in them, and his wiues, and concubines. 3. Then were the golden & siluer vessels brought, which he had caried away out of the temple, that was in Ierusalem: and the King and his nobles dranke in them, his wiues and concubines. 4. They dranke wine, and prayed their Gods of gold, and of siluer, of brasse, of yron, and of wood, and of stone. 5. In the very same houre there appeared fingers, as it were of the hand of a man, writing ouer against the candlestike in the vtter part of the wal of the Kings palace: and the King beheld the ioyns of the hand that wrote. 6. Then was the Kings face changed, & his cogitations trou-

bled him: and the iunctures of his reynes were loosed, and his knees were stricken one against the other. 7. The King therefore cried out mightily that they should bring in the magicians, Chaldees, and southsayers. And the King speaking sayd to the wisemen of Babylon: Whosocuer shal read this writing, and shal make the interpretation therof manifest vnto me, shal be clothed with purple, and shal haue a golden chayne on his necke, and shal be the third in my Kingdom. 8. Then all the Kings wisemen going in could not neither read the writing, nor declare the interpretation to the King. 9. Wherewith King Baltassar much troubled, and his countenance was changed: yea and his nobles were troubled. 10. And the * Queen for the thing that had happened to the King, and his Nobles, entred into the house of the feast: and speaking she sayd: King for euer liue: let not thy cogitations trouble thee, neither let thy face be changed. 11. There is a man in thy Kingdom, that hath the spirit of the holie Gods in him: and in the dayes of (b) thy father knowledge and wisdom were found in him: for King Nabuchodonosor also thy father appoynted him Prince of the magicians, inchanters, Chaldees, and southsayers, thy father, I say O King: 12. Because more ample spirit, and prudence, and vnderstanding, and interpretation of Dreames, and shewing of secrets, and solution of things bound were found in him, that is, in Daniel: to whom the King gaue the name Baltassar. Now therefore let Daniel be called, and he wil tel the interpretation. 13. Daniel therefore was brought in before the King. To whom the King speaking, said: Art thou Daniel of the children of the captiuitie of Iuda, whom my father the King brought out of Iewrie? 14. I haue heard of thee, that thou hast the spirit of the Gods, & more ample knowledge, and vnderstanding, & wisdom are found in thee. 15. And now there haue come in into my sight the wise magicians, that they might read this writing, and might shew me the interpretation therof: & they could not declare me the sense of this * word. 16. Moreover I haue heard of thee, that thou canst interpret obscure things, and resolute things bound: if therefore thou be able to reade the writing, and to shew me the interpretation therof, thou shalt be clothed with purple, and shalt haue a cheyne of gold about thy neck, and shalt be the third Prince in my Kingdom. 17. To which things Daniel answering, sayd before the King: Thy rewards be they vnto thee, and the gifts of thy house giue to another: but the writing wil I read thee, O King, and the interpretation therof wil I shew to thee. 18. O King, God the most high gaue to Nabuchodonosor thy father Kingdom and magnificence, glorie and honour. 19. And for the magnificence, which he gaue to him, all peoples, tribes, and tongs trembled, and feared him: whom he would he killed: & whom he would he stucke: and whom he would he exalted: and whom he would, he humbled. 20. But when his hart was eleuated, & his spirit obstinately set to pride, he was deposed from the throne of his Kingdom & his glorie was taken away. 21. And he was cast out

* she
King's
mother.
v. 11.

* shing
written.

b) All progenitors are commonly called the fathers of their offspring: so Nabuchodonosor is called the father of Baltassar, being his grand father: as may be gathered, *Ier. 27. v. 7.* where is prophecied that Nabuchodonosor & his sonne, and sonnes sonne should reigne ouer manie nations.

from the sonnes of men, yea and his (c) hart was set with the beasts, and with the wild asses was his habitation: grasse also he did eate as an oxe, & with the dew of heauen his bodie was embrewed: til he knew that the Highest had power in the Kingdom of men, and whomsoever it shal please him he wil raise vp ouer it, 22. Thou also his sonne Baltassar hast not humbled thy hart, whereas thou knowest al these things: 23. but against the dominatour of heauen thou wast eleuated: and the vessels of his house haue been brought before thee: & thou, & thy nobles, and thy wiues, and thy concubines haue drunke wine in them: the Gods also of siluer, and of gold, and of brasse, of yron, and of wood, and of stone that see not, nor heare, nor feele, thou hast prayesed: moreouer the God, that hath thy breath in his hand, and al thy wayes, thou hast not glorified. 24. Therefore fro him is the ioynt of the hand sent, which hath written this that is drawen. 25. And this is the writing which is ordered: M A N E, T H E C E L, P H A R E S. 26. And this the interpretation of the word: M A N E, God hath numbred thy kingdom, & hath finished it. 27. T H E C E L, thou art weighed in the balance, & art found hauing lesse. 28. P H A R E S, thy Kingdom is diuided, and is giuen to the Medes and Persians. 29. Then the King commanding Daniel was clothed with purple, and a cheyne of gold was put about his neck: and it was proclaimed of him that he had power the third in the Kingdom. 30. (d) The same night was Baltassar the King of Chaldee slaine. 31. And Darius the Mede succeeded into the Kingdom, being three score and two yeares old.

(c) His imagination that he was a beast made him forsake the companie of men, and to dwell amongst wilde beasts. *cb. 4.*

(d) The Medes being at this time in the siege of Babylon, tooke their opportunitye to assault it this night, when the King and most part of the citie were drunke.

C H A P. VI.

King Darius making Daniel one of the three chief rulers of his Kingdom: 4. and intending also to aduance him higher, other Princes accuse him for praying to God, contrarie to the Kings eadē. 16. Whereupon he is cast into the lions denne: 21. but is conserued without anye hurt: 24. his accusers are deuoured by the lions, and commandment is giuen, that al men shal feare the God of Daniel.



IT pleased (a) Darius, & he appoynted ouer the Kingdom Gouerners an hundred twentie to be in al his Kingdom. 2. And ouer them three Princes, of whom Daniel was one: that the gouerners might render account to them, and the King might susteyne no trouble. 3. Daniel therefore passed al the Princes, & gouerners: because there was the spirit of God more ample in him. 4. Moreouer the King thought to appoynt him ouer al the Kingdom, whereupon the Princes, and the gouerners sought to finde occasion against Daniel on the behalfe of the King: and they could find no cause, nor suspiciō, because he was faithful, & no fault, nor

(a) Darius (King of Medes now also of Chaldees) otherwise called Astyages (*cb. 13. v. 65.*) reigned but one yeare, and so Cyrus succeeded.

(b) An old and continual malignant practise, to cal religion treason: And for that purpose to procure lawes or statutes to be enacted.

(c) It is not probable that Daniel opened the windowes of purpose, that he might be seen to pray: for so he should haue vndiscreetly contemned the King, and provoked the infidels to persecute him; but hauing accustomed to open the windowes of his vpper chamber, which gaue prospect towards Ierusalem, according to Salomons prayer

1. Reg 8. v. 47.

& 48. he obserued the same custome still: & was not seen publicly of manie, but his enemies searching curiously

(v. 11.) found him praying, and accused him of breaking the Kings Edict,

d) To this miracle wrought by the power of God in defence, and for the merits of this holie Prophet, S. Paul alludeth, Heb.

suspicion was found in him. 5. Those men therefore said: (b) We may not finde against this same Daniel any occasion, vntles perhaps in the law of his God. 6. Then the Princes, and the gouerners by surreption suggested to the King, and spake thus vnto him: King Darius, for euer liue: 7. Al the Princes of the Kingdom, magistrates, and gouerners, the fenatours and iudges haue taken counsel, that there goe forth an imperial decree, and an edict: That euerie one, which shal aske any petition of whatsoeuer God, or man, vntil thirtie dayes, but of thee O King, he be cast into the lake of lions. 8. Now therfore O King confirme the sentence, and write the decree: that it may not be changed, which is decreed by the Medes and the Persians, nor be lawful for anie man to transgresse it. 9. Moreover King Darius put forth the edict, & decreed it. 10. Which whē Daniel had perceiued, that is to say, the law determined, he went into his house: & (c) the windowes being opened in his vpper chamber, three times in a day toward Ierusalem bowed he his knees, & adored, and confessed before this God, as also he had accustomed to doe before. 11. Those men therefore searching curiously, found Daniel praying, and beseeching his God. 12. And comming they spake to the King vpon the edict: O King, hast thou not decreed, that euerie man which should aske any of the Gods & men vntil thirtie dayes, but thy self O King, he should be cast into the lake of lions? To whom the King answering, said: The word is true according to the decree of the Medes, and Persians, which it is not lawful to transgresse. 13. Then they answering said before the King: Daniel of the childre of the captiuitie of Iuda, hath not cared for thy law, & for the edict, that thou madest: but three times in a day he prayeth with his prayer. 14. Which word when the King had heard, he was stricken very sad: & for Daniel he set his hart to deliuer him, & euen vntil sunne set he laboured to deliuer him. 15. But those men perceiuing the King said to him: know thou O King, that the law of Medes & Persias is, that euerie decree, which the King hath determined, is not lawful to be chāged. 16. Then the King cōmanded, & they brought Daniel, & cast him into the lake of lions. And the King said to Daniel: Thy God, whom thou doest worship alwayes, he wil deliuer thee. 17. And there was a stone brought, & layd vpon the mouth of the lake: which the King sealed with his ring, & with the ring of his nobles, that nothing should be done against Daniel. 18. And the King went into his house, & slept vsnapped, & meats were not brought before him: moreover also sleep departed frō him. 19. Then the King rising in the very first breake of day, went in hast to the lake of the lions: 20. & approaching to the lake, cried on daniel with a weeping voice, & spake vnto him: Daniel seruāt of the liuing God, thy God whō thou seruest alwayes, hath he been able thinkest thou, to deliuer thee frō the lions? 21. And Daniel answering the King said: King for euer liue. 22. (d) My God hath sent his Angel, & hath shut vp the mouths of the lions, and they haue not hurt me: because before him iustice hath been found in me: yea and before thee, O

King, I haue done to offence. 23. Then was the King exceeding glad vpon him, & he commanded Daniel to be brought out of the lake: and Daniel was brought out of the lake, and no hurt was found in him, because he believed his God. 24. And by the Kings commandement, those men were brought that had accused Daniel: and (e) they were cast into the lake of the lions, themselues, and their children, & their wiues: and they came not to the pauement of the lake, til the lions caught them, & brake al their bones in pieces. 25. The Darius the King wrote to al peoples, tribes, and tongs dwelling in the whole earth: PEACE be multiplied vnto you. 26. By me a decree is made, that in al myne empire, and my Kingdó they dread & feare the God of Daniel. for he is the liuing and eternal God for euer: & his Kingdom thal not be dissipated, & his power euen for euer. 27. He is the deliuerer, and fauiour, doing signe, & meruels in heauen, and in earth: who hath deliuered Daniel out of the lake of the lions. 28. Moreouer Daniel continued vnto the Kingdom of Darius, and the Kingdom of Cyrus the persian.

(e) The law of like-punishment is so agreeable to the law of nature, that this Pagan King punished Daniels accusers, when it appeared to him, that Daniel had not committed treason, but only vsed his religion and deuotion.

CHAP. VII.

Daniel seeth foure winds fighting, and foure terrible beasts rising from the sea: 9. God sitting in a throne, and serued by innumerable Angels. 11. The greatest beast is slaine, and the power of the rest diminished. 13. The Sonne of man receiuethe eternal power of God. 15. The Prophet much terrified, is instructed that the foure beasts signifie foure Kingdoms. 19. The greatest shal preuaile for awhile, 26. but shortly perish.

The 2. part. Prophetical visions of Christ and of Antichrist.

a) In order of time these two visions were before the histories written in the two precedēt chapters. b) Foure winds may signifie the great tumults which happen in the beginning of monarchies by warres and bloudshed of much people



N (a) the first yeare of Baltassar the King of Babylon, Daniel saw a dreame, & the vision of his head in his bed: & writing the dreame, he comprehēded it in a short speech: & in summe comprising it, he said: 2. I saw in my vision by night, and behold (b) the foure winds of heauen fought in the great sea. 3. And (c) foure great beasts came vp, out of the sea diuerse one from an other. 4. The first as it were (d) a lyonesse, and she had the wings of an eagle: I beheld til her wings were plucked off, & she was lifted vp fró the earth, & she stood vpon the feet as a mā, & the hart of a man was giuē to her. 5. And behold an other beast like (e) a beare stood aside: & there were three rewes in the mouth therof, & in the teeth therof, & thus they said to it: Arise, eat very much flesh. 6. After this I beheld, & loe another as it were (f) a leopard, and it had wings as of a

c) Foure beasts doe signifie the foure Monarchies of the Chaldees, Medes and Persians, the Grecians; & the Romans: as was also signified before in Nabuchodonosors dreame. ch 2. (d) A lionesses crueltie, and the pride of an eagle doe resemble the Chaldees monarchie. (e) A beare of rude shape, & weake fight, content with litle and base meate, represented the Medes & Persians. (f) The leopard with wings and foure heads, signified the speedie victories of the Grecians vnder Alexander in foure quarters of the world: after his death diuided into foure Kingdoms.

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(g) By the fourth beast without name is vnderstood the incomparable power of the Romans: gouerning first by kinglie authority; afterwards by Consuls; then ioyning to them Tribunes; sometimes Dictators; finally Emperial.

(h) The litle horne becoming so great and strong, as to ouercome al the other, signifieth Antichrist; whose ourragious furie shal continue but a short time. v. 25.

(i) God the Father is called the *Ancient of dayes*, not as though one Person of the Blessed Trinitie were more ancient then another: for euerie Person is eternal; and al are one eternal God: But in order of proceeding one from another, the Father is the beginning: of whom the

bird, foure vpon it, & there were foure heads in the beast, and power was giuen to it. 7. After this I beheld in the vision of the night, and loe (g) a fourth beast terrible & meruelous, & strong exceedingly, it had great yron teeth, eating & breaking, and treading the rest with her feet: and it was vnlike to the other beasts, which I had seen before it, and it had ten hornes. 8. I considered the hornes, and behold an other (h) litle horne sprang put of the middes of them: and three of the first hornes were plucked off at the presence therof, and loe eyes as it were the eyes of a man were in this horne, & a mouth speaking great words. 9. I beheld til thrones were set, and (i) the ancient of dayes sate: his vesture white as snow, and the haire of his head as cleane wool: his throne flames of fire: his wheels fire kindled. 10. A fire & swift streame came forth frō his face: (k) thousands of thousands ministred to him, & (l) ten thousand hundred thousands assisted him: iudgement sate, & the Books were opened. 11. I beheld because of the voice of the great words, which that horne spake: and I saw that the beast was slaine, & the bodie herof was perished, & was cōmitted to the fyre to be burnt. 12. The power of the other beasts also was taken away: and times of life were appoynted them vntil time & time. 13. I beheld therefore in the vision of the night, & loe with the clouds of heauen there came in, as it were (m) the sonne of man, and he came euen to the ancient of dayes: and in his sight they offered him. 14. And he gaue him power, and honour, and Kingdom: and al peoples, tribes, & tongs shal serue him: his power, an eternal power, that shal not be taken away: and his Kingdō, that shal not be corrupted. 15. My spirit trembled, I Daniel was made sore afraid at these things, & the visions of my head troubled me. 16. I came to one of the assistants, & I asked the truth of him concerning al these things, who told me the interpretation of the words, & taught me: 17. These foure great beasts, are foure Kingdoms, which shal rise vp out of the earth. 18. And they shal take the Kingdom of the holie God most high: & they shal obtaine the Kingdom euen to world, & world of worlds. 19. After this I would diligently learne of the fourth beast, which was very vnlike from al, and exceeding terrible: his teeth and clawes of yron: he did eate, and breake in pieces, & the rest he stamped with his feet: 20. and of the ten hornes that he had on his head: and of the other, that had growen vp, before which the three hornes fel: and of that horne, that had eyes, and the mouth speaking great words, and was greater then the rest. 21. I beheld, and loe that horne made warre agaynst the saints, & preuailed ouer them, 22. til the ancient of dayes came, & gaue iudgement to the saints on High, and the time came, and the saints obeyned

Sonne is begotten; and from whom, as also from the Sonne, the Holie Ghost proceedeth. (k) By multiplication of these cardinal numbers, is signified the innumerable multitude of Angels: who doe exceede al corporal creatures in number, as the celestial spheres exceede terrestrial bodies in greatnes. (l) And the highest Hierarchie (who are *Assistants*) doe frre exceede the other Hierarchies in multitude. S. *Dionys. c. 14. Hierar. caelest. S. Tho. p. 1. q. 112. a. 4.* (m) Our Sauour Christ is here cleatly prophesied: by whose power Antichrist shal be vtterly destroyed.

(n) ch.
12. v. 7.
11. &
12.
Apoc.
11. v. 2.
& 3.
Apoc.
18. v. 6.
& 14. &
Apoc.
13. v. 5.

the Kingdom. 23. And thus he said: The fourth beast shall be the fourth Kingdom in the earth, which shall be greater then all the Kingdoms, and shall deuoure the whole earth, and shall conculcate, & breake it in pieces. 24. Moreouer the ten hornes of that same Kingdom, shall be ten Kings: and another shall rise vp after them, and he shall be mightier then the former, & he shall bring downe three Kings. 25. And he shall speake words against the High one, and shall destroy the saints of the Highest: and he shall thinke that he can change times, & lawes, and they shall be deliuered into his hand euen (n) to a time, & times, & half a time. 26. And iudgement shall sit, that might may be taken away, and be broken, and perish euen to the end. 27. And Kingdom, and power, & the greatnes of the Kingdom, that is vnder al the heauen, be giuen to the people of the saints of the Highest: whose Kingdom is an euerlasting Kingdom, and al Kings shall serue him, and shall obey him. 28. Hitherto the end of the word. I Daniel was much troubled with my cogitations, and my face was changed in me: but the word I kept in my hart.

C H A P. VIII.

Daniel seeth a ramme with two hornes overcome by a goate with one horne:
8. Which shall also be broken, and foure lesse rise in place therof: one of them prophane the temple in Ierusalem, and taketh away the daylie sacrifice.
15. And Gabriel the Archangel expoundeth the vision.



or riser.

IN the third yeare of the reigne of Baltassar the King, a vision appeared to me. 2. Daniel (a) saw in my vision, after that which I had seen in the beginning, whē I was in Susis the castel, which is in the prouince of Ælam: and I saw in the vision, that I was ouer the * gate Vlai: 3. and I lifted vp mine eyes, and saw: and behold one (b) ramme stood before the marrice, hauing high hornes, & one higher then another & growing vnder. 4. Afterward I saw the ramme pushing with the hornes against the West, & against the North, & against the South: and al beasts could not resist him, nor be deliuered out of his hand: & he did according to his wil, & was magnified. 5. And I vnderstood: & behold (c) a buckgoate came from the West vpon the face of the whole earth, & he touched not the ground. Moreouer the buckgoate had a notable horne between his eyes: 6. And he came euen to that ramme with the hornes, which I had seen standing before the gate, and he ranne towards him in the violence of his strength. 7. And when he had approached nere the ramme, he was wood against him, & struck the rāme:

(a) He insinuateth that this vision was in explication of some part of the former, which he had two yeares before. ch. 7. where foure monarchies are mentioned: so here is foretold the great cōflict between the Persians & Greciās, about 226 yeares after.
(b) The ramme represented the King of Persians & Medes.
(c) The goat signified Alexander the great:

and

d) breaking the two hornes, that is conquering the two nations of Persians & Medes. (e) King Alexander died when he was very yong and strōg not fully 33. yeares of age.

(f) Foure of his folowers possessed euerie one a Kingdō of his Monarchie.

(g) Antiochus Epiphanes persecuting the people of god, destroyed the sacrifice, polluted the temple, setting vp the image of Iupiter Olimpius.

(h) One Angel demanded of another to know a thing to come.

(i) 2300 euening and morning, that is, 2300 dayes, which make six yeares, & wel neere foure months, the whole time frō the beginning of Antiochus persecution vnto his death:

for he began to persecute in 148. the temple man. here also as in honour of title in the

and he (d) brake his two hornes, and the ramme could not resist him: & when he had cast him on the ground, he trode him, and no man could deliuer the ramme out of his hand. 8. And the buckgoate became exceeding great: and when he was growne, the great horne (e) was broken, and there rose vp (f) foure hornes vnder it by the foure windes of heauen. 9. And out of one of them came forth (g) one litle horne: and it was made great against the South, and against the East, and against the strength. 10. And it was magnified euen vnto the strength of heauen: & it threw downe of the strength, & of the starres, and trode them. 11. And it was magnified euen vnto the Prince of the strength: and from him it tooke the continual sacrifice, and threw downe the place of his sanctification. 12. And strength was giuen against the continual sacrifice because of sinnes: and truth shal be throwen prostrate on the ground, and he shal doe, and shal prosper. 13. And I heard (h) one of the saints speaking, and one saint said to another, I know not to whom that spake: How long the vision, and the continual sacrifice, and the sinne of the desolation that is made: and the sanctuarie, and the strength shal be conculcate? 14. And he said to him: Vnto (i) the euening & morning, two thousand three hundred: and the sanctuarie shal be cleansed. 15. And it came to passe when I Daniel saw the vision, and sought the vnderstanding: behold there stood in my sight as it were the forme of a man. 16. And I heard the voice of a man between the bankes of Vlai: and he cried, and said: Gabriel make this man vnderstand the vision. 17. And he came and stood neere where I stood: and when he was come, trembling I fel on my face, & he sayd to me: Vnderstand (k) sonne of man, that in the time of the end the vision shal be accomplished. 18. And when he spake to me I fel flat on the ground: and he touched me, and set me vp in my standing, 19. and sayd to me: I wil shew thee what things are to come in the last of the malediction: because the time hath his end. 20. The ramme, which thou sawest haue hornes, is the King of the Medes & Persians. 21. Moreouer the buckgoate, is the King of the Grecians, & the great horne, that was between his eyes, the same is the first King. 22. But whereas that being broken, there rose vp foure for it: foure Kings shal rise vp of his nation, but not in his strength. 23. And after their reigne, when iniquities shal be increased, (l) there shal arise a King impudent of face, & vnderstanding* propositions. 24. And his strength shal be made strong, but not in his owne strength: and more then can be believed, shal he walte al things, and shal prosper, and doe. And he shal kil the strong, & the people of the saints, 25. according to his wil, & craft shal be directed in his hand: and he shal magnifie his hart, and in the aboundance of

the yeare 143. 1. Mac. 1. v. 27. & he died an. 149. 1. Mac. 6. v. 16. within which time an. was purged 1. Mac. 4. v. 52. (k) Ezechiel is very often called by the name of sonne of Daniel is so called by an Angel, as wel to distinguish Angelical & humane nature, mankind, which Christ would assume: & therefore calleth himself by the very same Gospel. (l) Historically Antiochus; mystically Antichrist, as ch. 12. & Mat. 24.

*
obscure
speeches.

al things he shal murder very manie : and against the Prince of Princes shal he arise, and without hand he shal be destroyed. 26. And the vision of the evening and the morning, which hath been sayd, is true : thou therefore seale the vision, because it shal be (m) after manie dayes. 27. And I Daniel languished, and was sicke for certaine dayes : and when I was risen vp, I did the Kings works, and was astonished at the vision, and there was none that could interprete it.

C H A P. I X.

Daniel confessing that they are iustly afflicted for their finnes, 15. prayeth for speedie mercie. 20. An Angel signifieth to him, that within seuentie weekes of yeares, Christ wil come; 26. and be slayne; his people the Iewes denying him, whom he wil therefore reiect.



IN the first yeare of Darius the sonne (a) of Assuerus of the seed of the Medes, who reigned ouer the Kingdom of the Chaldees: 2. (b) the first yeare of his Kingdom, I Daniel vnderstood in Books the number of the yeares, wherof the word of our Lord was made to Ieremie the Prophet, that (c) seuentie yeares should be accomplisshed of the desolation of Ierusalem. 3. And I set my face to our Lord my God to pray & beseech in fastings, sackcloth, and ashes. 4. And I prayed our Lord my God, & I confessed, & said: I beseech thee, O Lord God great & terrible, which keepest couenant, and mercie to them that loue thee, and keep thy commandements. 5. We haue sinned, we haue done iniquitie, we haue dealt impiouly, & haue reuolted: & we haue declined fro thy commandments, and iudgements. 6. We haue not obeyed thy seruants the Prophets, that haue spoken in thy name to our Kings, to our Princes, to our fathers, & to al the people of the land. 7. To thee O Lord, iustice: to vs confusion of face, as is to day to the man of Iuda, and to the inhabiteurs of Ierusalem, and to al Israel, to them that are neere, & to them that are farre off in al the lands, to which thou hast cast them out, for their iniquities in which they haue sinned against thee. 8. O Lord, to vs confusion of face, to our Princes, and to our fathers that haue sinned. 9. But to thee Lord our God mercie and propiciation, because we haue reuolted from the: 10. & haue not heard the voice of the Lord our God, to walke in his law, which he gaue vs by his seruants the Prophets. 11. And al Israel haue transgressed thy law, and haue declined from hearing thy voice, and the malediction hath distilled vpon vs, & the detestation, which is written in the book of Moyses the seruant of God, because we haue sinned to him. 12. And he hath established his words, which he spake vpon vs, and vpon our Princes, that iudged vs, that he would bring in vpon vs a great euil, such as neuer was vnder al the heauen, ac-

(m) So much as perteyned to the prophana-tion of the temple was fulfilled aboute 300. yeares after this prophecie: as the same is also a figure of Antichrist, it shal happé towards the end of this world. S. Greg l. 30. c. 12. Moral.

a) Assuerus, or Achasuerus, not a proper name signifieth a great Prince, or head of people.

(b) Darius had reigned in Persia before this time, but this was the first yeare of his reigne ouer the Chaldees, and also the last, neither did he reigne a full yeare: for Cyrus reigned soe part of the seuentith yeare of the Iewes captiuitie in Babylon: in which also Baltasar was slaine. Ier. 25. v. 12. & Ier. 29. v. 10. 2. Par. 16. v. 22.

(c) Daniel seeing the seuentith yeare of captiuitie was come, in which God promised to deliuer his people, Ier. 29. v. 10. prayed with great zeale, & confidence for their release.

Iere. 29. v. 10.

Deu. 17. v. 14.

cor ding

d) This singular deuotion with austere works of penance & zeale of his countrie merited this commendable title to be called, *The man of desires.*

(e) And whereas he prayed particularly for the release of the Iewes from captiuitie of Babylon, a farre greater thing is promised & reuealed to him, that within seuentie weeks of yeares (that is 490. yeares) the Messias Christ wil come & redeeme mankind from captiuitie of sinne & the diuel.

f) These foure things (v. 24.) Forgouenes of sinnes: Infusion of iustice: Fulfilling of prophecies: & Anointed Holie of holies, agree only to Christ.

g) *Hebdomas* or *Septennarius* signifying seuen, vnderstood of dayes importeth a week: of yeares (as *Leui.* 25.) seue yeares: so *seuentie weeks* 490. yeares. *S. Bed. li. de rat. temp. c. 7. 8.*

according to that which hath been done in Ierusalem. 13. As it is written in the law of Moyses, al this euil is come vpon vs: and we besought not thy face ô Lord our God, that we might returne from our iniquities, and might thinke on thy truth. 14. And our Lord hath watched vpon the malice, and hath brought it vpon vs: iust is the Lord our God in al his workes, which he hath done: for we haue not heard his voice. 15. And now ô Lord our God, which broughtest forth thy people out of the Land of Ægypt in a strong hand, and madest thee a name according to this day: we haue sinned, we haue done iniquitie. 16. O Lord according to al thy iustice, but let thy wrath be turned away I beseech thee, and thy furie from thy citie Ierusalem, and from thy holie mount. For by reason of our sinnes, and the iniquities of our fathers, Ierusalem, and thy people are a reproch to al round about vs. 17. Now therefore heare ô our God the petition of thy seruant, and his prayers: and shew thy face vpon thy sanctuarie, which is desert, for thine owne sake. 18. Incline my God thine eare, & heare: open thine eyes, & see our desolation, & the citie vpon which thy name is inuocated: for neither in our iustifications doe we prostrate prayers before thy face, but in thy many commiserations. 19. Heare ô Lord, be pacified ô Lord: attend & doe, delay not for thine owne sake my God: because thy name is inuocated vpon thy citie, & vpon thy people. 20. And when I yet spake, & prayed, and confessed my sinnes, & the sinnes of my people of Israel, & did prostrate my prayers in the sight of my God, for the holy mount of my God: 21. as I was yet speaking in prayer, loe the man Gabriel, who I had seen in the vision from the beginning, quickly flying touched me in the time of the euening sacrifice. 22. And he taught me, & spake to me, & said: Daniel now am I come forth to teach thee, & that thou mightst vnderstand. 23. From the beginning of thy prayers the word came forth: & I am come to shew it to thee because thou art (d) a man of desires: and doe thou marke the word, & vnderstand the vision. 24. (e) Seuentie weeks are abridged vpon thy people, & vpon thy holie citie (f) that preuarication may be consummate, and sinne take an end, and iniquitie be abolished: and euerlasting iustice be brought; & vision be accomplished, and propheticie: & the Holie one of holies be anointed. 25. Know therefore, and marke: From the going forth of the word, that Ierusalē be built againe, vnto Christ the Prince, there shal be seuen (g) weeks, and sixtie two weeks, and the street shal be built againe, and the wals in* straitnes of the times. 26. And after sixty two weeks Christ shal be slaine: and it shal not be his people, that shal denie him. And the city, & the sanctuary shal the people dislipate with the Prince to come: and the end thereof waste, and after the end of the battel the appoynted desolation. 27. And he wil confirme the covenant to manie, one week: and in the halfe of the weeke shal the hoste and the sacrifice fayle: and there shal be in the temple the abomination of desolation: and euen to the consummation and to the end shal the desolation endure.

*trouble some times.

CHAP. X.

After fasting and other voluntarie afflictions, 4. Daniel seeing a man in a strange forme, and much terrified therewith, 8. is comforted. 13. The Angels of Persians and Grecians resist his prayer, 20. S. Michael assisting the Iewes.



IN the third yeare of Cyrus King of the Persians, a word was reuealed to Daniel surnamed Baltassar, and a true word, and great strength: and he vnderstood the word: for (a) there is neede of vnderstanding in vision. 2. In those dayes I Daniel mourned the dayes of three weeks; 3. desirous bread I did not eate, and flesh and wine entred not into my mouth, yea neither with ointment was I annoynted: til the dayes of three weeks were accomplished. 4. And in the foure & twentieth day of the first month I was by the great riuer, which is Tigris. 5. And I lifted vp mine eyes, and I saw: and behold a man clothed with linnen cloths, and his reynes girded with the finest gold: 6. and his bodie as it were the chrysolitus, and his face as the forme of lightning, and his eyes as a burning lampe: and his armes, & the parts that are downward euen to the feet, as it were the forme of glistering brasse, and the voice of his word as the voice of a multitude. 7. And I Daniel alone saw the vision: moreouer the men that were with me, saw it not, but exceeding terrour fel vpon them, and they fled away, and hidde themselues. 8. And I being left alone saw this great vision: and there remayned no strength in me, yea and my thape of countenance was changed in me, & I withered, neither had any strength. 9. And I heard the voice of his words: and hearing I lay astonished vpon my face, and my visage cleaued to the ground. 10. And behold a had touched me, and lifted me vp vpon my knees, and vpon the ioynts of my hands. 11. And he said to me: Daniel (b) thou man of desires, vnderstand the words, that I speake to thee, and stand in thy place: for now am I sent to thee. And when he had said this word to me, I stood trembling. 12. And he said to me: Feare not Daniel: because since the first day that thou didst set thy hart to vnderstand to afflict thy self in the sight of thy God, thy words haue been heard: and I am come for thy words. 13. But (c) the Prince of the Kingdom of the Persians (a) resisted me one and twentie dayes: and behold Michael one of the chiefe Princes came to ayde me, and I taried there by the King of the Persians. 14. But I am come to teach thee what things shal come to thy people in the later dayes, because as yet the vision vnto dayes. 15. And when he

a) Pharao had a visio in sleepe Gen. 41. Baltassar waking, saw a had writing in the wal, Dan. 5. but neither of the vnderstood their visions, and therefore were not Prophets. Ioseph vnderstood the former, & Daniel this other, and so they were Prophets. For as this text teacheth, *vnderstanding is required that a vision be propheticall.* S. Tho 2. 2. q. 173. a. 2. & 4. (b) The Angel repeateth this honourable new title to encourage him beeing sore frightened. (c) The Angel guardian of Persia. S. Ierom, S. Theodores. S. Gregorie. d) This Angel for his office sake, not yet knowing Gods wil in this particular, prayed that the Iewes might remaine among the Persians for their edification and spiritual good.

spake to me in these manner of words : I cast downe my countenance to the ground , and held my peace. 16. And behold as it were the similitude of the sonne of man touched my lips , and opening my mouth I spake , and sayd to him , that stood before me : My Lord , in thy vision my ioynts are dissolued, and no strength hath remayned in me. 17. And how can the seruant of my Lord speake with my Lord ? for no strength is remaying in me, yea and my breath is stopped. 18. Agayne thertore there touched me as it were the vision of a man , and strengthened me, 19. and he sayd : Feare not ô man of desires , Peace be to thee : take courage and be strong. And when he speake with me , I receiued strength, and sayd : Speake my Lord , because thou hast strengthened me. 20. And he sayd : Doest thou know whefore I am come to thee? and now I wil returne , that I (e) may fight against the Prince of the Persians. When I thertore went forth , there appeared the Prince of the Greeks comming. 21. But yet I wil tel thee that which is expressed in the scripture of truth : and none is my helper in al these , but Michael (f) your Prince.

(e) Daniels proper Angel ioynded his prayers with him for the deliuerie of the Iewes from captiuitie. (f) S. Michael the guardian Angel of the whole Church also prayed for the same purpose.

CHAP. XI.

The Angel declareth what shal happen to the Iewes vnder the Kings of Persia, and by occasion of warres between Ægypt and Syria.

(a) The Angel prosecuting his speach to the Prophet sheweth that he had prayed for the King of Persians, from the first time after the ouerthrow of Babylō, seeing him wel affected towards the Iewes, as was also the next King Cy-



rus, who indeed released them. (b) Scarcely touching other successours of Alexander, the holie scripture here prophecietieth of the Kings of Ægypt on the south side of Iurie; and Syrians on the North: by whose warres the Iewes were most molested. (c) *Euerie prophecie (saith S. Iren. li. 4. c. 43.) before is be fulfilled is enigma, a riddle, or obscure proposition.* But when it is past may more easily, sometimes certainly be interpreted. So by histories of things now past he gathereth very probably that by this King of the south was vnderstood Ptolomeus sonne of Lagus King of Ægypt. (d) His sonne called Ptolomeus Philadelphus excelled his father in power an magnificence.

* Cambes. I. Smerdes magus. Darius Histaspis. * Xerxes Alexander. * come to his height. King of Ægypt.

strong,

strong, and there shall (*d*) of his Princes preuaile about him, and he shall rule in dominion: for his dominion shall be much. 6. And after the end of yeares they shall be confederated: & the daughter of the King of the South shall come to (*e*) the King* of the North to make amitie, & shall not obtayne the strength of the arme, neither shall his seed stand: and she be deliuered, & they that brought her, her yong men & they that strengthened her in the times. 7. And there shall stand of the bud of her roots a plant: and he shall come with an armie, and shall enter the Prouince of the King of the North: and he shall abuse them, and shall obtayne. 8. Moreouer also their Gods, and sculpts, the precious vessels also of gold, & siluer, he shall carie away captiue into Ægypt: he shall preuaile against the King of the North. 9. And the King of the South shall enter into the Kingdom, and shall returne to his owne land. 10. And (*g*) his sonnes shall be prouoked, and they shall gather a multitude of very manie hosts: and he shall come hastning, and ouerflowing: and he shall returne and be stirred vp, and he shall ioyne battel with his force. 11. And the King of the South being prouoked shall goe forth, & shall fight against the King of the North, and shall prepare an exceeding great multitude, & a multitude shall be giuen into his hands. 12. And he shall take a multitude, and his hart shall be exalted, and he shall ouerthrow manie thousands: (*h*) but he shall not preuaile. 13. For the King of the North shall returne, & shall prepare a multitude much greater than before: & in the end of times, & yeares, he shall come hastning with a great host, & riches exceeding much. 14. And in those times manie shall rise vp against the King of the South (*i*) the children also of the preuaricatours of thy people shall be extolled to fulfil the vision, and they shall fall. 15. And the King of the North shall come, and shall cast vp a mount, and shall take the best fenced cities: and the armes of the South shall not susteyne, and his chosen shall rise vp to resist, & there shall be no strength. 16. And he shall doe coming vpon him according to his pleasure, & there shall be none to stand against his face: and he shall stand in a noble land, & it shall be consumed in his hand. 17. And he shall set his face to come to possesse all his Kingdom, & he shall doe right things with him: and he shall giue vnto him a daughter of women, to ouerthrow it: & she shall not stand neither shall she be his. 18. And he shall turne his face to the islands, & shall take manie: and he shall make the Prince of his reproche to cease, & his reproch shall be returned vpon him. 19. And he shall turne his face to the empire of his owne land, & he shall tumble, and fall, & shall not be found. 20. And there shall stand in his place one most vile, & vnworthy of kingly honour: & in few dayes he shall be destroyed, not in furie nor in battel. 21. And (*k*) there shall stand in his place one despised, & Kingie honour shall not be giuen him: & he shall come secretly, and shall obtayne the Kingdom by fraude.

King of Syria.

Isa. 19
v. 19.

e) This King of the North seemeth to be Antiochus Theos Kings of Syria.
f) Ptolomeus Euergetes King of Ægypt invaded and spoyled Syria.
g) Seleucus Ceraunus, and Antiochus Magnus sonnes of Seleucus Callinicus shall raise new warres against Ptolomeus Philopator King of Ægypt, but the elder brother being slaine in the way, Antiochus shall prosecute the warre.
h) He shall invade and kill manie, but not preuaile.
i) Manie Iewes deceived by Onias flying into Ægypt shall erect a temple and sacrifice, falsly auouching that they fulfil the prophecie of Isaie. ch. 19. v. 19.

k) According to the history basely: but my beginning and

rie al expositers vnderstand this of Antiochus Epiphanes, who liued and died stically of Antichrist, very potent and glorious in this world, yet shall haue base an ignominious end.

(l) This title
Prince of the
league or cou-
enant, perty-
neth directly
to Antichrist:
who wil ioyne
himself with
the Iewes, pre-
tending to ob-
serue the law
of Moyfes, and
so they wil re-
ceiue him as
their Messias.
Ioan. 5. v. 43. S.
Irenus li. 5. c.
25. S. Ierom. &
alii.

(m) Euen in the
hottest perfe-
ction of An-
tiochus, Nero,
or Antichrist,
some shal con-
stantly cōfesse
true religion.

(n) The God
of power or
strength, either
Iupiter the
Greciās great
God, or their
owne strength,
wherin Antio-
chus, & Anti-
christ shal trust.

22. And the armes of him that fighteth shal be expugned from before his face, & shal be broken: moreouer also the Prince (l) of the league. 23. And after the amities, he shal worke deceite with him: and he shal goe vp, and shal ouercome with few people. 24. And he shal enter abundant & plentiful cities: & he shal doe things that his fathers neuer did & his fathers fathers: their robberies, & praye, & riches he shal dissipate, & shal deuise against the best fenced: and this vntil a time. 25. And his strength & his hart shal be stirred vp against the King of the South in great armie: & the King of the South shal be prouoked to battel with manie aydes, and exceeding strong: and they shal not stand, because they shal take counsels against him. 26. And they that eate bread with him, shal destroy him, and his armie shal be oppressed: & there shal fallaine very manie. 27. The hart also of the two Kings shal be to euil, & at one table they shal speake lies, & they shal not prosper: because as yet the end vnto an other time. 28. And he shal returne into his land with much riches: and his hart against the holie testament, and he shal prosper & shal returne into his owne land. 29. At the time appointed he shal returne, & he shal come to the South, and the later end shal no be like to the former. 30. And there shal come vpon him galles, and the Romans, and he shal be stricken, and shal returne, and shal fret against the testament of the sanctuarie, and he shal speede: and shal returne, and shal deuise against them, that haue forsaken the testament of the sanctuarie. 31. And of him shal stand (m) armes, & shal pollute the sanctuarie of strength, and shal take away the continual sacrifice: and they shal giue abomination into desolation. 32. And the impious against the testament shal dissemble fraudulently: but (m) the people that knoweth their God, shal obtayne, and shal doe. 33. And the learned in the people shal teach very manie: and they shal fall by sword, & by flame, and by captiuitie, and by spoyle of dayes. 34. And when they are fallen, they shal be relieued with a litle ayde: and very manie shal be ioyned to the faynedly. 35. And of the learned there shal fall, that they may be tried, and may be chosen, and made white euen to the time prefixed: because yet there shal be an other time. 36. And the King shal doe according to his wil, & shal be eleuated, & magnified against euerie God: & against the God of Gods he shal speake magnifical things, & shal be directed, til the wrath be accōplished, for the determinatiō is made. 37. And the God of his fathers he shal not account of: and he shal be in the concupiscences of women, neither shal he care for anie of the Gods: because he shal ryse vp against al things. 38. But God (n) Maozim he shal worship in his place: and the God whom his fathers knew not, he shal worship with gold, and siluer, and precious stone, and precious things. 39. And he shal doe it to fense Maozim with a strange God, whom he acknowledged, and he shal multiplic glorie, & shal giue them power in manie, and shal diuide the land gratis. 40. And in the time prefixed shal the King of the South make battel against him, & as a tēpest shal the King of

the North come against him in charets, and in horsemen, & in a great nauie, and he shal enter the lands, and shal destroy, and passe through. 41. And he shal enter into the glorious land, and manie shal fall: but these only shal be saued out of his hand, Edom, and Moab, and the beginning of the children of Ammon. 42. And he shal lay his hand vpon the lands: and the Land of Ægypt shal not escape. 43. And he shal rule ouer the treasures of gold, and of siluer, and in al the precious things of Ægypt: through Libia also, and Æthyopia he shal passe. 44. And a bruite shal trouble him from the East, and from the North: and he shal come in a great multitude to destroy and kil very manie. 45. And he shal pitch his tabernacle (o) Apadno between the seas, vpon a mount glorious & holy: and he shal come euen to the top therof, and no man shal helpe him.

(o) His royal tabernacle or palace, betwee the dead sea & the mediterranean.

C H A P. XII.

The Angel describeth the persecution of Antiochus, at the figure; & of Antichrist prefigured. 6. The shortnes also of his reigne is clearly prophesied.

(a) S. Michel the Guardian Angel & protectour of the Iewes in the old Testamēt. c. 10. v. 13. & 21.



in the Law of God.

BV T in that time shal rise vp (a) Michael the the great Prince, who standeth for the childre of thy people: & a time shal come such as hath not been from the time since nations began euen vntil that time. And in that time shal thy people be saued, euerie one that shal be found written in the book. 2. And manie of those, that sleep in the dust of the earth, shal awake: (b) some vnto life euerlasting, and others vnto reproch to see it alwayes. 3. But they that be learned * shal shine as the brightnes of the firmament: and they that instru& many to iustice, (c) as starres vnto perpetual eternities. 4. But thou Daniel (d) shut vp the words, and seale the book, euen to the time appointed: verie many shal passe ouer, and there shal be manifest knowledge. 5. And I Daniel saw, and behold there stood as it were two others: one on this side vpon the banke of the riuer, and another on that side, on the other banke of the riuer. 6. And I said to the man, that was clothed with linen garmēt, that stood vpon the waters of the riuer: How long the end of these meruels? 7. And I heard the man, that was clothed with the linen garments, that stood vpon the waters of the riuer, when he had lifted vp his right hand, & his left hand vnto heauen, & had sworne by him that liueth for euer, that vnto (e) a time, and times, and the halfe of a time. And when the

& now of the Church of Christ, wil defend the same against Antichrist inuisibly as the Ecclesiastical pastours shal do visibly.

(b) Al shal rise in body, but al shal not be changed into better. 1 Cor. 15. v. 51.

(c) A glorious Aureola or accidental reward (besides the essential beatitude) shal be giuen to those that duly performe the office of pastours, in teaching others, as there is another like to Martyrs, & another to Virgins. (d) Daniels prophesie is shut & sealed, not to be interpreted by humane wit, but by the spirit of God, wherwith the Church is illuminated, taught, gouerned, moued, & viuified: S. Iero. in Gal. (e) A time ordinarily

changing others, as there is another like to Martyrs, & another to Virgins. (d) Daniels prophesie is shut & sealed, not to be interpreted by humane wit, but by the spirit of God, wherwith the Church is illuminated, taught, gouerned, moued, & viuified: S. Iero. in Gal. (e) A time ordinarily

signifieth one
yeare, as *ch. 4.*
v. 13 so here is
signified the
space of three
yeeres and a
halfe, as *ch. 7.*
and *Apo. 12. v.*
14. &c. (f) Frō
the taking
away of the day-
lie sacrifice, and
placing of abo-
mination (to
wit the pra-
ctise of heresie)

dispertion of the hand of the holy people shall be accomplished, all these things shall be accomplished. 8. And I heard, and vnderstood not. And I sayd: My Lord, what shall be after these things? 9. And he said: Goe Daniel, because the words are shut vp, & sealed vntil the prefixed time. 10. Manie shall be chosen, and made white, and shall be tried as fyre: and the impious shall doe impiously, neither shall all the impious vnderstand, but the learned shall vnderstand. 11. And frō the time (f) when the continual sacrifice shall be taken away, and the abomination to desolation shall be set vp, a thousand two hundred ninetie dayes. 12. Blessed is he that expecteth, and cometh vnto dayes (g) a thousand three hundred thirtie five. 13. But thou (h) goe, vntil the time prefixed: and thou shalt rest, and stand in thy lot vnto the end of the dayes.

Mat. 24.

to desolation, that is, abolishing so much as is possible the holy Sacrifice of Masse, to the end of that persecutiō shall be 1290. dayes. (g) Why 45. dayes are added to the former number, is meruelous obscure: neither may we presume amongst diuers expositions, to censure which seemeth most probable. (h) But we are content to goe away with Daniel (v. 9. and 13.) without further searching the profound sense of so high mysteries.

Hitherto we read Daniel in the Hebrew volume. That which foloweth euen to the end of the Book, is translated out of Theodorions Edition.

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

C H A P. XII.

7. *Vnto a time, and times, and half a time.* Our Saviour saying (*Mat. 24. v. 22.*) that the dayes (of Antichrists great persecution) shall be shortened: and *Apo. 17. v. 10.* the great persecutour that is to come, must varie a short time, it is neceliarie to say, that the time of the same persecutour here signified to Daniel, as also before *ch. 7. v. 25.* & repeted *Apo. 12. v. 14.* by these termes of *a time, & times, and half a time,* can not possibly import any long time. And therefore the ancient Fathers vniformly vnderstand by *a time* one yeare, by *times* two yeares, and so by *half a time* half a yeare. Which is some what more cleere in other termes, in this *ch. v. 11.* by a thousand two hundred ninetie dayes, & *v. 12.* a thousand three hundred thirtie dayes, & *Apo. 11. v. 3.* Two witnesses shall prophesie (Against Antichrist) a thousand two hundred sixtie dayes: *Apo. 12. v. 6.* The Church shall be fed in the wilderness, the same number of dayes 1260. But most cleerly *Apo. 11. v. 2.* & *Apo. 13. v. 5.* this great persecution shall indure 42. months, that is, three yeares & a half.

*S. Iren.
l. 5. cont.
heres.
S. Iero.
S. Theo.
in hunc
lo.
S. Aug.
l. 20. c.
23. ciuit.
S. Prim.
S. Beda.
&c.*

Antichrists
persecution
shall not be
long.
Ancient fathers
vnderstand this
terme to be
three yeares
and a halfe.
Agreably to
other scriptu-
res,

C H A P. XIII.

Two old iudges ouercome with carnal concupiscence, tempt chaste Susanna : 22. who constantly resisting, 27. is by them falsly accused, 41. and condemned of adulterie. 45. Daniel conuinceth them of false testimonie, 60. and they are punished with death.



AND there was a man dwelling in Babylon, and his name Ioakim: 2. and he tooke a wife named Sufanna, the daughter of Helcias, exceeding fayre, and fearing God. 3. For her parents being iust, instructed their daughter according to the law of Moyfes. 4. And Ioakim was very rich, and he had an orchard neere vnto his house: and to him the Iewes resorted together, because he was the more honourable of al. 5. And there were (b) two anciēts appointed iudges in that yeare, of whom our Lord spake: That iniquities came out of Babylon frō the seniour iudges, that seemed to rule the people. 6. These frequented the house of Ioakim, & al that had iudgements came to thē. 7. And when the people returned at noone, Sufanna went in, & walked in her husbands orchard. 8. And the ancients saw her dayly going in, & walking: & they were inflamed to the cōcupiscence of her: 9. and they subuerted their sense, & deciated their eyes that they would not see heauen, nor remember iust iudgements. 10. They were both therefore wounded with the loue of her, neither did they shew their grieffe one to the other: 11. for they were ashamed to shew one an other their concupiscence, being desirous to lie with her: 12. and they watched euerie day carefully to see her. And one sayd to the other: 13. Let vs goe home, because it is the houre of dinner. And going forth they departed one frō an other. 14. And when they were returned, they came into one place: and asking of each other the cause, they cōfessed their concupiscence: & thē in commune they appoynted a time, when they might tynd her alone. 15. And it came to passe, when they obserued a fitte day, she went in on a time as yesterday and the day before, with two mayds onlie, and would be washed in the orchard: for it was an hote season. 16. And there was none there, but the two ancients hid, and beholding her. 17. She therefore layd to the maydes: Fetch me oile, and washing bals, and shut the doores of the orchard, that I may be washed. 18. And they did as she had commanded: & they shut the doores of the orchard, and went out by a backe doore to fetch the thing that she had commanded, and they knew not that the ancients were hid within. 19. But when the maydes were gone forth, the two ancients arose, and ranne to her, and sayd: 20. Loec the doores of the orchard be shut, & no bodie seeth vs, & we are

The 3. part. Other histories not now extāt in Hebrew.

a) S. Athanasius in Synopsē reciteth this historie in the beginning of Daniel. And S. Aug. ser. 242. de tem. supposeth that Daniel about the age of twelue yeares indued with the spirit of prophecie, discovered the malicious falsehood of them, that accused Sufanna.

b) In the transmigration which was made in the third yeare of Ioakim King of Iuda, the Iewes were better entreated, and had their owne iudicial tribunal, and other priuiledges, vntil the captiuitie, which happened about 19. yeares after, in the eleuenth yeare of Sedecias. At which time they were brought into much more bondage.

in

in the concupiscence of thee : wherefore consent to vs , and lie with vs. 21. And if thou wilt not , we wil giue testimonie against thee , that there was a yong man with thee , and for this cause thou didst send out thy maydes from thee. 22. Susanna sighed , and sayd : Perplexites are to me on euerie side : for if I shal doe this , it is death to me : and if I doe it not , I shal not escape your hands. 23. But it is better for me without the act to fall into your hands , then to sinne in the sight of our Lord. 24. And Susanna cried out with a lowd voice : but the ancients also cried out against her. 25. And one ranne to the doore of the orchard , and opened it. 26. When the seruants therfore of the house had heard the crie in the orchard , they rushed in by the backe doore , to see what it was. 27. And after the ancients spake , the seruants were ashamed exceedingly : because neuer had there been such a word sayd of Susanna. And the morow came. 28. And whē the people was come to Ioakim her husband , the two ancients also came ful of vniust cogitation against Susanna , to put her to death. 29. And they sayd (c) before the people : Send to Susanna daughter of Helcias the wife of Ioakim. And forthwith they sent. 30. And she came with her parents , and children and al her kinne. 31. Moreouer Susanna was exceeding delicate , and beautiful of faee. 32. But those wicked men commanded that she should be vncouered (for she was couered) that so at least they might be satisfied with her beautie. 33. Her freinds therfore wept , and al that had knowne her. 34. But the two ancients rysing vp in the middes of the people , layd their hands vpon her head. 35. Who weeping looked vp to heauen , for her hart had confidence in our Lord. 36. And the ancients sayd : When we walked alone in the orchard , this womā came in with two mayds , and shut the doores of the orchard : and she sent away the maydes from her. 37. And a yong man that was hid came to her , and lay with her. 38. But we being in corner of the orchard , seeing the iniquitie , ranne to them , and saw them lie together. 39. And him indeed we could not take , because he was stronger then we , and opening the doores he lept out : 40. but her when we apprehended , we asked what yong man it was , and she would not tel vs : of this thing we are witnesses. 41. The multitude belieued them as the ancients and the iudges of the people , & (d) they condemned her to death. 42. But Susanna cried out with a loud voice , and sayd : Eternal God , which art the knower of hidden things before they come to passe , 43. thou knowest that they haue borne false witnes against me : and loe I dye , wheras I haue done none of these things , which these men haue maliciously forged against me. 44. And our Lord heard her voice. 45. And when she was led to death , our Lord (e) raysed vp the holy spirit of a yong boy , whose name was Daniel : 46. and he cried out with a loud voice : (f) I am cleane from the bloud of this woman. 47. And al the people turning to him , said : What is this word , that thou hast spoken ? 48. Who when he stood in the middes of them , said : So foolishly ye children of

(c) For more colour of iust proceeding, these wicked men gaue their false testimonie & sentence before the people.

(d) The people gaue their opinions that she deserued death, but the false Iudges gaue sentence. For so the forme of the law required, which they pretended to fulfil. *Leu. 20.*

Leu. 12
(e) Daniel by the giuft of prophetic saw & declared that she was innocent.

(f) Wheras therefore the people had consented to her death, he denied his consent, & vnderooke to conuince the false witnesses : as he did. *v. 14.*

58.

Isracl,

Israel, not iudging, nor discerning that which is the truth, haue you condemned the daughter of Israel? 49. Returne ye to iudgement, because they haue spoken false testimonie against her. 50. The people therefore returned with speed, and the ancients sayd to him: Come, and sit in the middes of vs, and tel vs: because God hath giuen thee the honour of old age. 51. And Daniel sayd to the people: Separate them far one from an other, and I wil discover them. 52. When they were therefore diuided one from the other, he called one of them, and said to him: O thou inueterated of euil dayes, now are thy sinnes come, which thou didst commit before: 53. iudging vniust iudgements, oppressing innocents, and dismissing offenders, our Lord saying: The innocent & the iust thou shalt not kil. 54. Now then if thou sawest her, tel vnder what tree thou sawest the talking together. Who sayd: Vnder a schine tree. 55. And Daniel sayd: Wel hast thou lyed against thine owne head: for behold the Angel of God taking the sentence of him, thal cut thee in the middes. 56. And remouing him away, he commanded that the other should come, and he sayd to him: Seed of Chanaan, and not of Iuda, beaurie hath deceued thee, and concupiscence hath subuerted thy hart: 57. so did you to the daughters of Israel, and they fearing spake to you: but the daughter of Iuda did not abide your iniquitie. 58. Now therefore tel me, vnder what tree thou tookest them speaking one to an other. Who said: Vnder a prune tree. 59. And Daniel said to him: Wel hast thou also lyed against thine owne head: for the Angel of our Lord tarieth, hauing a sword, that he may cut thee in the middes, and kil you. 60. Therefore al the assemblie cried out with a loud voice, & they blessed God, which saueth them that hope in him. 61. And they rose vp against the two elders (for Daniel had conuincd them by their owne mouth to haue giuen false testimonie) and they did to them as they had dealt naughtily against their neighbour, 62. to doe according to the law of Moyses: and they killed them, and innocent bloud was saued in that day. 63. But Helcias, and his wyfe praysed God, for their daughter Sufanna, with Ioakim her husband, and al her kinne, because there was no vn honest thing found in her. 64. And (g) Daniel became great in the sight of the people from that day, and thence forward. 65. (h) And King Astiages was layd to his fathers, & Cyrus the Persian receiued his Kingdom.

Iere. 22.

v. 3.

Exo. 23.

v. 7.

Dan. 19.

v. 19.

(g) By this first propheticall act, Daniel began worthily to be esteemed.

(h) This last verse, of Astiages other wise called Darius, and of Cyrus succeeding him, pertaineth to the ninth chapter. And here mention is made of the, to signifie that Daniel beginning to prophetic in his childhood, continued euē to old age. For between this historie of Sufanna and the death of Darius were about nintie yeares.

C H A P. XIII.

Daniel detecteth the fraud of Bels Priests: who pretend that Bel eateth much meat: 21. for which they are slaine, and the idol destroyed. 22. Likewise he destroyeth a dragon, which the Babylonians held for a God. 27. He is cast into the lake of seven lions: 32. whither Habacuc miraculously bringeth him meat: 39. the lions hurt him not: and his accusers are deuoured.

(a) It seemeth most probable that this King was Euilmorodach, who fauoured the Iewes, and deliuered Iechonias (otherwise called Ioachin) out of prison. 4. Reg. 25. 21. 27. b) Which supposed, Daniel was now about the age of 55. yeares. For being caried into Babylon at the age of renne yeares, was there 8. yeares before Ioachin, who was there 37. yeares before he was deliuered from prison, which make in al 55.



AND Daniel was (a) the Kings ghest, & honoured aboue al his freinds. 2. There was also an idol among the Babylonians named Bel: and there were bestowed on him euerie day of floure twelue * arctabaes, and fourtie sheep, and of wine six great pots. 3. The King also did worship him, and went euerie day to adore him: But (b) Daniel adored his God, and the King sayd to him: Why dost thou not adore Bel. 4. Who answering sayd to him: Because I worship not idols made with hand, but the liuing God, that created heauen, and earth, and hath power ouer al flesh. 5. And the King sayd to him: Doeth not Bel seeme vnto thee to be a liuing God? Seest thou not how much he eateth and drinketh euerie day? And Daniel smiling sayd: Be not deceiued ô King. For this same is within of clay, and without of brasse, neither hath he eaten at any time. 7. And the King being wrath called his Priests, and sayd to them: Vnlesse you tel me who it is that eateth these expenses, you shal dye. 8. But if you shew that Bel eateth these things, Daniel shal dye, because he hath blasphemed against Bel. And Daniel sayd to the King: Be it done according to thy word. 9. And the Priests of Bel were seuētie, beside their wiues, & litle ones, & childrē. And the King came with Daniel into the temple of Bel. 10. And the Priests of Bel sayd: Behold we goe forth: & thou ô King set the meats, & mingle the wine, and shut the doore, and seale it with thy ring: 11. and when thou shalt come in the morning, vnles thou finde al eaten of Bel, dying we wil dye, or Daniel that hath lyed against vs. 12. And they contentined, because they had made vnder the table a secret entrance, and by it they came in alwayes, and deuoured those things. 13. It came to passe therfore after they were gone out, the King set the meats before Bel: & Daniel cōmanded his seruants, and they brought ashes, & he sifted them ouer al the temple before the King: & going forth they shut the doore, & sealing it with the Kings ring, they departed. 14. But the Priests went in by night, according to their custome, & their wiues, & their children: & they did eate, & drinke al. 15. And the King arose in the first breake of day, & Daniel with him. 16. And the King sayd: Are the scales safe, Daniel? Who answered: Safe ô King. 17. And forthwith when he had opened the doore, the King looking on

Gen. 10.
v. 10.
* amphora.

the table, cried out with a loud voice : Great art thou ô Bel , and there is not any deceite with thee. 18. And Daniel laughed : and he held the King that he should not goe in : & he sayd : Behold the pauemēt, marke whose steps these are. 19. And the King said : I see the steps of mē, & women, & of infants. And the King was angrie. 20. Then apprehended he the Priests, & their wiues , & their children : & they shewed him secret litle doores by which they came in, & consumed the things that were on the table. 21. The King therefore slew them , & he deliuered Bel into the power of Daniel : who ouerthrew him, and his temple. 22. And (c) there was a great dragō in that place, & the Babylonians worshipped him. 23. And the King said to Daniel : Loe now thou caust not say, that this same is not a liuing God: adore him therefore. 24. And Daniel sayd : The Lord my God I doe adore: because he is the liuing God: 25. but thou ô King giue me licēce, & I wil kil the Dragō without sword & clubbe. And the King sayd: I giue thee licence. 26. Doniel therefore tooke pitch, & fat, & haire, & sod them together: & he made lumps, & gaue into the Dragons mouth, & the Dragon burst in sunder. And he said: Loe whom you worshipped. 27. Which when the Babylonians had heard , they were wrath exceedingly: and being gathered together against the King, they sayd : The King is become a lewe. Bel he hath destroyed, the Dragon he hath killed, & he hath slaine the Priests. 28. And they said whē they were come to the King: Deliuer vs Daniel, otherwise we wil kil thee , & thy house. 29. The King therefore saw that they pressed vpō him vehemētly: & cōpelled by necessity he deliuered Daniel to thē. 30. Who cast him into the lake of lions, & he was there six dayes. 31. Moreouer in the lake were seuen liōs, & there were giuē to thē two bodies euerie day, & two sheep: & they were not giuē vnto thē, that they might deaour Daniel. 32. And there was (d) Habacuc a Prophet in Iewrie, & he had boyled broth, and had brokē bread in a boule: & he wēt into the field, to carie it to the reapers. 33. And the Angel of our Lord sayd to Habacuc : Carie the dinner which thou hast, into Babylon to Daniel, who is in the lake of lions. 34. And Habacuc sayd: Lord, Babylō I haue not seē, & the lake I know not. 35. And the Angel of our Lord tooke him by the top of his head, & carried him by the haire of his head, & put him into Babylō ouer the lake in the force of his spirit. 36. And Habacuc cried, saying: Daniel, take the dinner that God hath sent to thee. 37. And Daniel sayd : Thou hast remēbred me ô God, & hast not forsaken thē that loue thee. 38. And Daniel rysing vp did eate. Moreouer the Angel of our Lord restored Habacuc forthwith in his place. 39. The King therefore came the seuenth day to lament Daniel, & he came to the lake , and looked in , and behold Daniel sitting in the middes of the lions. 40. And the King cried out with a

(c) Not only the Babylonians as is manifest in manie places, but also the Romans and most nations worshipped Bel for a great God: But it is more wonderful that both the Chaldees and the Romans, otherwise most wise, worshiped a serpent, or dragon, a beast naturally, most hating men, & most abhorred by al men. The cause of this blindness can be no other but Gods iust punishment, suffering them for their abominable pride, and other sinnes to fall into so foolish conceits, as to thinke, that serpents could either greatly benefit them, or by such worship be appeased, and cease from annoying them. As Valerius

writeth. *li. 1. c. 8.* S. Augustin also *li. 14. c. 11.* *(1111)* & manie others testifie the same (d) Although a bout. 20. yeares before, there was no Prophet in Iurie (ch. 3. v. 38.) yet now this Habacuc was inued with the spirit of prophecie. As for Habacuc, the eight in order of the lesse Prophets, he prophesied before the captiuitie: yea before the Chaldees became a Monarchie. As appeareth *Hab. 1. v. 6.*

loud voice, saying: Great art thou, O Lord the God of Daniel. And he drew him out of the lake of lions. 41. But those that had been the cause of his perdition, he cast into the lake, and they were deuoured in a moment before him. 42. Then the King sayd: Let al inhabitants in the whole earth feare the God of Daniel: because he is the Sauour, doing signes, and meruels in the earth: who hath deliuered Daniel out of the lions denne.



THE ARGUMENT THE OF TWELVE LESSE PROPHECIE.

Foure are called the greater Prophets, and twelue the lesse.

Al these and manie others were as properly Prophets as the chiefest.

Of these 12, six prophesied before the captiuitie of the 10. tribes.

Other three also before the captiuitie of the two tribes, & three after the relaxation.



WHY Isay, Ieremie, Ezechiel, and Daniel are called the foure greater Prophets, & these twelue the lesse, there seemeth no other certaine and proper reason, but because they writ more largely, and these more briefely. For otherwise without essential difference, al the sixteene, as also Baruch (whose Book is inserted with Ieremies) and Moyses, Samuel, the Royal Psalmist David, Nathan, Elias, Elizeus, Esdras, Nehemias, & manie others, some writing Books, some not, were absolutely true Prophets of God, indued with the holie spirit of prophecie; haa the like reuelations, with the same assurance of truth, in great part of the same Mysteries, as wel pertyning to the old Testament, as to the New. And so these twelue, contracted into the streitnes of one volume (sayth S. Ierom.) *multò aliud, quàm sonant in litera*, prefigurant: Prefigure a farre other thing, then they found in the letter. Sygnifying, as he elswhere explicateth, that they doe foreshew manie important things, not only pertyning to the Iewes, and some other peoples of those former times, but also of al natiōs to be conuerted to Christ. They were not al at one time: but Osee, Ioel, Amos, Abdias, Ionas, & Micheas, prophesied before the captiuitie of the ten Tribes. Nahum, Habacuc, & Sophonias, after that captiuitie, & before the captiuitie of the two Tribes, and the other three Aggeus, Zacharias, and Malachie, after the relaxation from captiuitie. Neither did they al prophesie in the same places: nor concerning the same people; and so haue their particular argumenss, as we shal briefly note of euerie one, as they folow in order.

S. Iero.
Prologo.
li. Reg.
S. Aug.
li. c. 18.
c. 29.
civis.
Theod.
Isidorus.

Epist. ad
Paulin.

In Osee.
1.

He we may note for instruction of the vulgar reader, that the Prophets commonly vse one of these names, when they direct their speach of the

Kingdom of two Tribes, { Iuda,
Beniamin,
Ierusalem, or
The house of Dauid.

Special names
signifying the
Kingdom of
two tribes.

Because *Iuda* was the chiefe, and most worthie tribe. *Beniamin* the other only tribe (besides *Leui*) that ioyned with *Iuda*. *Ierusalem* the Metropolitan & Royal citie, where both the Temple, and Kings palace were situated. *The House of Dauid* is the familie, wherof succeeded al the Kings of that Kingdom, so long as it stood; and of which some remayned in more estimation then any other euen to Chist.

Likewise they vse some of these other names, when they speake of the

Kingdom of tenne Tribes, { Ephraim,
Ioseph,
Samaria,
Iezrahel;
Bethel, or
Bethauen.

Others signi-
fying the
tenne tribes.

For that their first King *Ieroboam* was of the tribe of *Ephraim*, and so descended from *Ioseph*; *Samaria*, and *Iezrahel* were the chiefest cities of that Kingdom; *Bethel* was one of the places (Dan the other) where *Ieroboam* set vp the two calves. Which place was otherwise, and more truly called *Bethauen*, the house of the idol, or of vanitie, or iniquitie. The names also of *Israel* and *Jacob*, were more commonly vsed for the tenne tribes; who being more in number, vsurped and appropriated to themselues the names of their general Progenitour and Patriarch. Yet sometimes these names importe al the twelue tribes, including also *Leui*. And sometimes, especially after the captiuitie of the tenne tribes, these names signifie the two tribes only: which more imitated *Jacobs* steps and vertues, then the tenne.

Israel & Jacob
ambiguously
signifie both
Kingdom's.





THE PROPHECIE OF OSEE.

Osee of the tribe of Issachar prophesieth the captiuitie of both Kingdoms.

Their relaxation.
And coming of Christ.

(a) This Ieroboam King of Israel died 26. yeares before Ozias: wherby appeareth that Osee prophesied before Isaie: who began neerer the end of Ozias reigne. *Isa. 6.*
(b) Take a woman that hath been a fornicatrice: (c) and beget children, which wil also be fornicatours.

SEE borne in Belomoth (as writeth S. Epiphanius) of the tribe of Issachar, prophesied in the reigne of Ozias (otherwise called Azarias) Ioathan, Achaz, Ezechias, Kings of Iuda, and of Ieroboam the sonne of Ioas King of Israel; and of the residue of the Kings of Israel, euen to their captiuitie, which happened in the sixth yeare of Ezechias King of Iuda. This Prophet taking by Gods commandement a fornicatrice to wife, and hauing children that became also fornicatours, by these figures, and by a widow long expecting another husband, and the like parables, and other preaching, admonisheth both the Kingdomes of Israel and Iuda, that for their obstinaeie in sinnes, they shal fal, first the one and afterwards the other, into miserable captiuitie. Exhorteth them to repentance; foresheweth their release; and the coming of Christ our Redeemer, with aboundance of grace, and benefits to al nations.

De vita & interium prophetar. 4. Reg. 17. S. Iero. Ep. ad Paulin.

CHAP. I.

In signification of the peoples idolatrie, the Prophet marieth a fornicatrix: 4. by his childrens names foresheweth their great and long captiuitie: 11. And afterwards their redemption together with al nations.



THE word of our Lord, that was made to Osee the sonne of Beerī, in the dayes of Ozias, Ioathan, Achaz, Ezechias, Kings of Iuda, and in the dayes (a) of Ieroboam the sonne of Ioas King of Israel. 2. The beginning to our Lord of speaking in Osee: and our Lord sayd to Osee: Goe, take thee a wife (b) of fornications, and * make children (c) of fornications: because the land fornicating shall fornicate from the Lord. 3. And he went, and tooke Gomer

bergette.

the

the daughter of Debelaim : and she conceived , and bare him a sonne .
 4. And our Lord sayd to him : Cal his name Iezrahel : because yet a litle while , and I wil visite the blood (d) of Iezrahel vpon the house of Iehu , and I wil make the Kingdom of the house of Israel to cease . 5. And in that day I wil breake the bow of Israel in the valley of Iezrahel . 6. And she conceived yet agayne , and bare a daughter , and he sayd to him : Cal her name , Without mercie : because I wil adde no more to haue mercie on the house of Israel , but with obliuion I wil forget them . 7. And I wil haue mercie on the house of Iuda , and wil saue them in the Lord their God : and I wil not saue them in bow and sword , and in battel , & in horses , and in horsemen . 8. And she weyned her that was , Without mercie . And she conceived , and bare a sonne . 9. And he sayd : Cal his name , Not my people : because you not my people , and I wil not be yours . 10. And the number of the children of Israel shal be as the sand of the sea , that is without measure , and shal not be numbred . And it shal be in place where it shal de sayd to them : Not my people you : it shal be sayd to them : (e) Children of the liuing God . 11. And the children of Iuda , and the children of Israel shal be gathered together : and they shal set to themselues , (f) one head , and shal ascend out of the earth : because great is the day of Iezrahel .

4. Reg.
 19.

d) The issue of Iehu now reigning, solicited the 10. tribes called *Iezrahel* to idolatry, which God here sayth he wil reuenge.
 (e) Among manie sinners, some are the elected children of God, whom he wil cal to grace & repentance
 f) All the faithful haue one head, our Sauiour Christ.

C H A P. II.

He admonisheth the two tribes of their sinnes, threatening their captiuitie in Babylon. 1. Sheweth the aboundance of grace in the Church of Christ, and multitude of nations to be conuerted.



AY (a) ye to your brethren : My people : and to your sister , She that hath obteyned mercie . 2. Iudge your mother , iudge ye : because she not my wife , and I not her husband . Let her take away fornications from her face , and her adulteries from the middes of her breasts . 3. Left perhaps I strip her naked , and set her according to the day of her natiuitie : and I wil lay her as a wilderness , and wil set her as a land vnpassible , and wil kil her with drought . 4. And (b) I wil not haue mercie on her children : because they are the children of fornications : 5. because their mother hath fornicated , she is confounded that conceived them : because she said : I wil goe after my louers , that giue me my breads , & my waters , my wool , and my flaxe , mine oile , & my drinke . 6. For this behold I wil hedge thy way with thrones , and I wil hedge it with a wal , & she shal not finde her paths . 7. And she shal folow her louers , and shal

a) Ye people of Iuda disdain not to cal the ten tribes & the Gentils your brethren and sisters. For God wil make them also his people. as appeareth in the Ghospel, more of the ten tribes then of the other Kingdom believed in Christ : & afterwards more of the Gentils, then of the Iewes.
 b) God wil not withdraw his punishments til the sinners be penitent.

not

not ouertake them : and she shal seeke them , and shal not find , and she shal say : I wil goe , and wil returne to my former husband : because it was wel with me then , more then now. 8. And she did not kow that I gaue her corne , and wine , and oile , and multiplied siluer vnto her , & gold , which they haue made to Baal 9. Therefore wil I returne , and wil take my corne in his time , and my wine in his time , and I wil deliuer my wool , and my flaxe , which couered her ignominie. 10. And now I wil reueale her follie in the eyes of her louers : and there shal not a man deliuered her out of my hand : 11. and I wil make al her ioy to cease , her solemnitie , her new-moone , her sabbath , & al her festiual times. 12. And I wil destroy her vine , and her figtree , of which she said : These ate my rewards , which my louers haue giuen me : and I wil lay her as a forrest , & the beast of the field shal eate her. 13. And I wil visite vpon her the dayes of Baalim , to whom she burnt incense , and was odorned whith her earlet , and with her tablet , & went after her louers , & forgot me , sayth our Lord. 14. (c) For this , loe I wil allure her , and wil leade her into the wildernes : and I wil speake to her hart. 15. And I wil giue her dressers of vines out of the same place , and the vale of Achor to open hope : and she shal sing there according to the dayes of her youth , and according to the dayes of her ascending out of the Land of Egypt. 16. And it shal be in that day , saith our Lord : She shal cal me : My husband , and she shal cal me no more , Baalim. 17. And I wil take away the names of Baalim out of her mouth , and she shal no more remember their name. 18. And I wil make with them a league in that day , with the beast of the field , and with the foule of the heauen , and with that , which creepeth on the earth : and bow , and sword , and battell I wil destroy out of the earth : and wil make them sleepe confidently. 19. And I wil despouse thee to me for euer : and I wil despouse thee to me in iustice , and iudgement , and in mercie , and in commiserations. 20. And I wil despouse thee to me in faith : and thou shalt know that I am the Lord. 21. And it shal be in that day : I wil heare , saith our Lord , I wil heare the heauens , and they shal heare the earth. 22. And the earth shal heare wheate , and wine , and oile : and these shal heare Iezrahel. 23. And I wil tow her vnto me into the earth , and (d) I wil haue mercie on her , that was without mercie. 24. And I wil say to Not my people : My people art thou : and it shal say : Thou art my God.

(c) Gods mercie
preuenteth by
his grace offer-
red to sinners
that they may
couert to him
if they wil.

(d) The Apost-
les S. Paul.
Rom. 9. v. 25.
and S. Peter.
ep. 1. c. 2. v. 10.
expound this
place of the
conuerfion of
Gentils to
Christ.

CHAP. III.

The Prophet is commanded againe to loue an aduoutresse : 3. whom he maketh long to expect her husband : to signifie Gods loue to the Synagogue : 4. and the Iewes state in the new testament : 5. Who at last shal be conuerted to Christ.

*bought



AND our Lord said to me : Yet againe goe, loue a woman beloued of her freind, and an aduoutresse; (a) as our Lord loueth the children of Israel, and they haue respect to strange Gods, and loue the kernels of grapes. 2. And I *diggd her vnto me for (b) fifteen pieces of siluer, and for a core of barley, and for halfe a core of barley. 3. And I sayd to her : Thou shalt expect me manie dayes : thou shalt not fornicate, and thou shalt be no mans : but I also wil expect thee. 4. Because manie dayes shal the children of Israel sit without King, and without Prince, and without sacrifice, and without altar, and without ephod, and without (c) theraphim. 5. And after this the children of Israel shal returne, and shal seeke the Lord their God, and Dauid their King : and they shal dread at the Lord, and at his goodnes in the last dayes.

(a) Notwithstanding sinners forsake God, yet he offereth them new grace, neuer hating the persos, but their finnes.
(b) The Iewes not belieuing in Christ, but expecting his coming, and in the meane time abstayning from ser-

uice of idols, receiue of God temporal poore meanes to liue, not 30. pieces of siluer, and three cores of wheat, that is, belieuing in the B. Trinitie, and keeping the ten commandments, they might possene life euerlasting, but halfe so much : neither wheat but barley, til neere the end of the world : when they shal be conuerted to Christ. (c) Theraphim signifying images good or bad, being here ioyned with King, Prince, sacrifice, altar, & ephod, must needs signifie lawful images, such as were religiously vsed in the temple of God. 3. Reg. 7. v. 36.

CHAP. IIII.

Diuers great finnes of both Kingdomes, 3. are the cause of great punishments threathed, 15. yet the finnes of Iuda are lesse excusable, because they haue more meanes to serue God.



HARE the word of our Lord ye (a) children of Israel, because there is iudgement to our Lord with the inhabitants of the land : for there is no truth, and there is no mercie, and there is (b) no knowledge of God in the land. 2. Cursing, and lying, and manslaughter, & theft, and aduourie haue ouerflowed, & bloud hath touched bloud. 3. For this shal the land moorne, and euerie one ihal be weakned that dwelleth in it, in the beast of the field, and in the foule of the heauen : yea and the fishes of the sea shal

(a) Children of Israel import the whole people of the ten, & two tribes, so he speaketh to al til. v. 11.
(b) Knowledge of God includeth the keepig of his commandments

For he that
saith, he know-
eth God, and
keepeth not his
commandments,
is as he that
saith, I know
not God.

(c) Function of
Priests which
is properly sac-
rifice, being
taken away, all
spiritual offi-
ces decay ther-
ewith.

(d) The hosts
offered for
finnes.

(e) Certain
finnes more
then others
doe obscure
mans vnder-
standing, but
spiritual for-
nication blind-
deth the hart
about all o-
ther vices.

(f) It was a
greater sinne
in the King-
dom of Iuda
to commit idola-
trie, where
they had the
publike true
seruice of God
in the temple,
then in Israel,
where Iero-
boam had set
vp calves, and
forbid the
people from
going to Ieru-
salem.

be gathered together. 4. But yet let not euerie man iudge : and let not a man be rebuked : for the people are as those , that gaynesay the Priest. 5. And thou shalt fall to day , and the Prophet also shall fall with thee : in the night I made thy mother hold her peace. 6. My people haue held their peace , because they had not knowledge : because thou hast repelled knowledge , I wil repel thee , (c) that thou doe not the function of priesthood vnto me : and thou hast forgotten the law of thy God , I also wil forget thy children. 7. According to the multitude of them so haue they sinned to me : their glorie I wil change into ignominie. 8. They shall eat (d) the finnes of my people , and at their iniquitie shall lift vp their soules. 9. And as the people , so shall the Priest be : and I wil visite their wayes vpon them , and their cogitations I wil render to them. 10. And they shall eat and shall not be filled : they haue fornicated , & haue not ceased : because they haue forsakē our Lord in not obseruing. 11. Fornication , & wine , & drunkennes take away the hart. 12. My people hath asked in their wood , & their staffe hath declared vnto thē : for (e) the spirit of fornications hath deceiued them , & they haue fornicated from their God. 13. Vpon the heads of mountaines they did sacrifice , and vpon little hilles they burnt incense : vnder the oke , and the poplar-tree , and the terebinth , because the shadow thereof was good : therefore shall your daughters fornicate , and your spouses shall be adouretresses. 14. I wil not visite vpon your daughters when they shall fornicate , and vpon your spouses when they shall commit adoutrie : because they themselues conuerst with harlots , and with the effeminate they did sacrifice , and the people not vnderstanding shall be beaten. 15. If thou fornicate (f) O Israel , at the least let not Iuda offend : and enter ye not into Galgal , and goe not vp into Bethauen , neither sweare ye : Our Lord liueth. 16. Because Israel hath declined as a wanton cow : now wil our Lord feed them , as a lambe in latitude. 17. Ephraim is partaker of idols , let him alone. 18. Their banquet is separated , with fornication they haue fornicated : the protectours thereof loued to bring ignominie. 19. The spirit hath bound him in his wings , and they shall be confounded at their sacrifices.

C H A P. V.

The Prophet reprehendeth the Priests, and Princes of both Kingdoms, for drawing the people to idolatrie: & denouncing captiuitie for the same.



HE A R E ye this (a) O Priests, and attend ye house of Israel, and you the Kings house harken: because there is iudgement for you, because you are become a snare to speculation, & a net spread vpon Thabor. 2. And victims you haue declined into the depth: & I the teacher of them al. 3. I know Ephraim, & Israel is not hid from me: because now hath Ephraim fornicated, Israel is contaminated. 4. They wil not giue their cogitations to returne to their God, because the spirit of fornications is in the middes of them, & they haue not knowen the Lord. 5. And the arrogancie of Israel shal answer in his face: and Israel and Ephraim shal fal in their iniquitie, Iudas also shal fal with them. 6. In their flocks and in their heards they shal goe to seeke the Lord, and shal not finde: he is taken away from them. 7. They haue preuaticated against the Lord, because they haue begotten strange children: now shal a month deauour them with their parts. 8. (b) Sound with the trumpet in Gabaa, & with the shalme in Rama: houle ye in Bethauen, behind thy backe O Beniamin. 9. Ephraim shal be in defolatiō in the day of correction: in the tribes of Israel I haue shewed faith. 10. The Princes of Iuda are become as they that take the bound: I wil power out my wrath as water vpon them. 11. Ephraim is suffering calumnie, broken in iudgement: because he began to goe after filthines. 12. And I as it were a mothe to Ephraim: & as the rotte to the house of Iuda. 13. And Ephraim saw his sicknes, and Iudas his band: and Ephraim went to Assur, and sent to the King reuenger: and he shal not be able to heale you, neither shal he be able to loose the band from you. 14. Because I as it were a lionesse to Ephraim, and as a lions whelp to the house of Iuda: I, I wil take, and goe: I wil take away, and there is none that can deliuer. 15. Going I wil returne to my place: vntil you fayle and seek my face.

[a] There were no true priests in the ten tribes (3. Reg. 12.) but he calleth them by the title which they vsurped; falsly dretending to doe the offices of right Priests.

(b) The captiuitie is heere described not only in bare words but as in fact it shal happen, with tumults of warre, sounding of trumpets, crying, howling &c.

CHAP. VI.

By afflictions the people wil returne to God, and hope in Christ to come 4. both the Kingdoms sinning (6. and thinking to be spared for their sacrifices, neglecting works of mercie) 7. shal be punished : 11. but at last deliuered from captiuitie.

(a) God who punisheth, is alwayes readie to heale sinners, if they wil repent.

(b) S. Paul (1. Cor. 15. v. 4.) not only teaching Christs Resurrection, but also expressly saying *the third day, according to the Scriptures,* seemeth to vnderstand this place, where & in no other place, the day is so clearly expressed.

(c) God punishing al the Jewes by diuiding their Kingdom into two (3. Reg. 12.) would haue cured them : but Ieroboam King of the ten tribes drew al his people into grosser sinnes then before, by makig a schisme & setting vp idols to be adored for God.



IN their tribulation early they wil rise vp to me : Come, & let vs returne to our Lord. 2. Because he (a) hath wounded, & wil heale vs : he wil strike, & wil cure vs. 3. He wil reuiue vs after two dayes : in (b) the third day he wil raise vs vp, & we shal liue in his sight. We shal know, & we shal folow, that we may know our Lord. As the morning light, is his coming forth prepared, and he wil come to vs as a shower timely, and late to the earth. 4. What shal I doe to thee Ephraim ? what shal I doe to thee Iuda ? your mercie as a morning cloud, & as the dew passing away in the morning. 5. For this haue I hewed in Prophets, I haue killed them in the words of my mouth : and thy iudgements shal come forth as the light : 6. because I would mercie, and not sacrifice : and the knowledge of God more then holocausts. 7. But they as Adam haue transgressed the couenant, there haue they preuaricated against me. 8. Galaad a citie of them that worke idol, supplanted with blood. 9. And as it were the iawes of men that are robbers, partaker with the Priests, of them that in the way kil those that passe out of Sichem : because they haue wrought wickednes. 10. In the house of Israel I saw an horrible thing : there the fornications of Ephraim : Israel is contaminated. 11. Yea and thou Iuda put thee an haruest, when I shal conuert the captiuitie of my people.

Mat. 9.
v. 13.

CHAP. VII.

Since Ieroboam made schisme in religion, that Kingdom hath fallen into manie distresses : 10. and not repenting shal indure more.



WHEN (a) I would heale Israel, the iniquitie of Ephraim was reuealed, & the malice of Samaria, because they haue wrought lying, & the theefe hath entred in spoyling, the rober without. 2. And lest perhaps they may say in their harts, that I haue remembered al their malice : now haue their owne inuentions compassed them, they haue been done before me. 3. In their malice they haue reioyced the King : and in their

lies the Princes. 4. Al they committing aduoutrie, as it were an ouen heated of the baker: the citie was quiet a litle from the commition of leauen, til the whole was leauened. 5. The day of our King, (b) the Princes began to rage by reason of wine: he stretched out his hand with the scorner. 6. Because they haue applied their hart as an ouen, when he lay in wayte for them: he slept al the night baking them, in the morning himself heated as a fire of flame. 7. Al were heated as an ouen, and haue deuoured their iudges: al their Kings are fallen: there is none amongst them that crieth vnto me. 8. Ephraim himself was (c) mingled in the peoples: Ephraim is become as harth-baken-bread (d) that is not turned. 9. Strangers haue eaten his strength, & he knew not: yea hore haire also were powred out on him, & he was ignorant. 10. And the pride of Israel (e) shal be humbled in his face: neither did they returne to the Lord their God, & they haue not sought him in al these. 11. And Ephraim is become as a doue seduced, not hauing an hart: they inuocated Ægypt, they went to the Assyrians. 12. And when they shal goe forth, I wil spread my net vpon them: as a foule of the heauen wil I plucke them downe, I wil beate them according to the hearing of their assemblie. 13. Woe to them, because they haue reuolted from me: they shal be wasted because they haue preuaricated against me: & I redeemed them & they haue spoken lies against me. 14. And they haue not cried to me in their hart, but they howled in their chambers: vpon wheate and wine they chewed the cud, they are reuolted from me. 15. And I haue taught them, and strengthened their armes: and against me they haue thought malice. 16. They returned, that they might be without yoke: they became as a deceitful bow: their Princes shal fall by the sword, for the furie of their tongue. This is their scorning in the Land of Ægypt.

(b) Al the chief
me of the ten
tribes consented
to the schisme
& idolatrie of
their new King
Ieroboam.
(c) Became like
to pagane
idolaters:
(d) and impen-
nitent.
(e) For al these
sinnes they
shal be seuerely
punished.

C H A P. VIII.

The Chaldees shal destroy the Temple. 3. But the tenne tribes shal first be caried into captiuitie, 6. for worshiping the image of a calf.



In thy throte let there be a trumpet as an eagle vpon (a) the house of the Lord: for that they haue transgressed my couenant, and haue preuaricated my law. 2. Me they shal inuocate: My God, we (b) Israel haue knowen thee. 3. Israel hath cast away the good thing, the enemy shal persecute him. 4. They haue reigned, & not of me: they haue been Princes, & I knew not: their siluer & their gold they made idols to themselues, that they might perish. 5. Thy calf is cast off ô Samaria, my furie is wrath against them. How long can they not be censured? 6. Because it-self also is of Israel: the workman made it,

(a) The temple
also in Ierusa-
lem (though
not so soone)
shal be de-
stroyed.
(b) But first the
ten tribes of
Israel for their
general idola-
trie shal be car-
ried into cap-
tinitie by the
Assyrians. 2. 9.
2. 4. Reg. 17.

and it is not God: because the calfe of Samaria shal be as spiders webbes.
 7. Because they shal sow winde, & reape a whirlewind: there is no standing stalke in it, the bud shal not yeald meale: & if it doe yeald, strâgers shal eat it. 8. Israel is deuoured: Now is he become in nations as an vncleane vessel. 9. Because they went vp to Assur, a wilde asse solitarie to himself: Ephraim haue giuen-guifts to louers. 10. Yea and when they shal hyre the nations with reward, now wil I gather them together: & they shal rest a while from the burden of the King and the Princes. 11. Because Ephraim hath multiplied altars to sinne: altars are made to him vnto sinne. 12. I wil write to him my manifold lawes, which haue been accounted as strange. 13. They shal offer hostes, they shal immolate flesh, and shal eat, and the Lord wil not receiue them: now wil he remember their iniquitie, and wil visite their sinnes: they shal returne into Ægypt. 14. And Israel hath forgotten his maker, and hath built temples: and (c) Iudas hath multiplied fenced cities: & I wil cast fire on his cities, and it shal deuoure the houses therof.

(c) The two tribes seeing the miseries of the other ten, wil not preuent the like by penance, but think to escape by fortifying their cities.

CHAP. IX.

The ten tribes shal suffer famine: 12. be deprived of their children: 15. and made captiue.

(a) Nanie of the Kingdō of Israel by reasō of famine and other distresses wil fly into Ægypt, as both this place and the same words ch. 8. v. 13. doe fore shew.

S. Ierom & Theodores, v. 6.

(b) Israel did foolishly prophetic al prosperity to the selues,

(c) not inspired by God, but replenished with furie of madnes.



BE not glad Israel, reioyce not as the peoples: because thou hast fornicated from thy God, thou hast loued reward aboue al the flores of wheat. 2. The flore and the winepresse shal not feed them, and the wine shal lie to them. 3. They shal not dwel in the land of our Lord: (a) Ephraim is returned into Ægypt, and among the Assyrians he hath eaten the thing polluted. 4. They shal not offer wine to our Lord, and they shal not please him: their sacrifices as the bread of mourners: al that shal eat it shal be cōtaminated: because their bread for their soule shal not enter into the house of our Lord. 5. What wil you doe in the solemne day, in the day of the festiuitie of our Lord? 6. For behold they are gone forth from destruction: Ægypt shal gather them together, Memphis shal burie them: their siluer to be desyred the nettle shal inherite, the burre in their tabernacles. 7. The dayes of visitation come the dayes are come of retributions: know. (b) Ô Israel the foolish Prophet, (c) the mad spiritual mā, for the multitude of thine iniquitie, the multitude also madnes. 8. The watchman of Ephraim with my God: the Prophet is made a snare of ruine vpon al his wayes, madnes in the house of his God. 9. They haue sinned deeply, as in the dayes of

Gabaa:

Isa. 19.
1. Reg. 8.
4. Reg. 9

Gabaa: he wil remember their iniquitie, and wil visite their sinne. 10. As grapes in the desert I found Israel: as the first fruits of the fig-tree in the top thereof I saw their fathers: but they haue entered into Beelphegor, and are alienated into confusion, and are become abominable, as those things, which, they loued. 11. Ephraim as a bird hath flown away, their glorie from birth, and from the wombe, and from conception. 12. But if they shal nourish vp their children, I wil make them without children among men: yea and woe to them, when I shal depart frō them. 13. Ephraim, as I saw, (d) was Tyre founded in beautie: & Ephraim shal lead out his children to the murderer. 14. Giue thē ō Lord, what wilt thou giue to thē: Giue thē a wombe without children, & drie breasts. 15. Al their wicked in Galgal, because there I hated them: for the malice of their inuentions I wil cast them forth out of my house: I wil not adde to loue them, al their Princes reuolters. 16. Ephraim is stricken, their roote is dried vp, they shal yeald no fruit. But and if they shal haue issue, I wil kil the best beloued things of their wombe. 17. My God wil cast them away, because they heare him not: and they shal be vagabunds in the nations.

(d) The Kingdom of Israel was as proud and insolent as Tyre. *Isai.* 2. *Exe h. 26. 27.* 28

C H A P. X.

After manie benefits, and aduancement, much affliction shal fal vpon the ten tribes, for their ingratitude towards God.



ISRAEL a vine (a) thick of branches, the fruit is made equal to it: according to the multitude of his fruit he hath multipliad altars, according to the plentie of his land he hath abounded in idols. 2. Their hart is diuided, now they shal perish: he shal breake their idols, he shal destroy their altars. 3. Because they wil now say: We haue no King: for we feare not our Lord: and what shal a King doe to vs? 4. You speake words of vnprofitable vision, and you shal make a couenant: and judgement shal spring as bitternes vpon the furrowes of the field. 5. The kine of (b) Bethauen haue the inhabitants of Samaria worshipped: Because his people mourned vpon him, and his temple wardens reioyced vpon him in his glorie, because it departed frō him. 6. For he also was caried vnto Assur, a guist to the King Reuenger: confusion shal take Ephraim, and Israel shal be confused in his owne wil. 7. Samaria hath made her King to passe as froth vpō the face of water. 8. And the excelses of the idol the sinne of Israel shal be destroyed: the burre and the thistle shal grow vp ouer their altars: and they shal say to the mournaines: Couer vs, & to the litle hils: Fal vpon vs

(a) By how much more & greater benefits Israel receiued of God, so much were they more vngrateful.

(b) The house of one of their calues which Ieroboam set vp for their God, otherwise called. *Besbel.*

(c) From the time that the tribe of Dan adored an idol which they tooke from Micheas (*Iud. 18. v. 14* which the other Israelites reuēged not) they haue very often either comitted or suffered idolatry, which they ought to haue hindred, & therefore shal at last be punished.

9. From the Dayes (c) of Gabaa, Israel hath sinned, there they stood: the battel in Gabaa vpon the children of iniquitie shal not apprehend them. 10. According to my desire I wil chastise them: & the peoples shal be-gathered together vpon them, when they shal be chastised for their two iniquities. 11. Ephraim an heifer taught to loue threshing, & I haue passed ouer the beautie of her neck: I wil ascend vpon Ephraim, Iudas shal plough, Iacob shal breake the furrowes to himself. 12. Sow to your selues in iustice, and reape in the mouth of mercie, fallow ground: but the time to seeke our Lord, when he shal come that shal teach you iustice. 13. You haue ploughed impietie, you haue reaped iniquitie, you haue eaten the fruite of lying: because thou hast trusted in thy wayes, in the multitude of thy strong ones. 14. A tumult shal arise in thy people: and al thy munitions shal be destroyed as Salmana was destroyed by his house, that tooke vengeance on Baal in the day of battel, the mother being dashed in pieces vpon the children. 15. So hath Bethel done to you, because of the malice of your iniquities.

*Isa. 2.
Apoc. 6.*

Iere. 4.

Iudic. 8.

C H A P. XI.

The Kingdom of Israel is further admonished, and threatned, 10. of which tribes manie shal belieue in Christ.

(a) Literally this is spoken of the people of Israel called Gods sonne (*Exo. 4. v. 22.*) whom he deliuered out of Ægypt, but mystically is verified of Christ called out of Ægypt (*Mat. 2.* and is no lesse certaine the true mystical sense, the Euangelist indued with the Holie Ghost, so interpreting, then is the literal sense of this or any other place.



As the morning passed, hath the King of Israel passed away. Because Israel was a child, and I loued him: & (a) out of Ægypt I called my sonne. 2. They called them, so they departed from their face: they immolated to Baalim, and sacrificed to idols. 3. And I as it were the nurse of Ephraim, caried them in myne armes: and they knew not that I cured them. 4. In the cords (b) of Adam I wil draw them, in the bands of charitie: and I wil be to them as lifting vp the yoke vpon their cheeks: and I declined to him that he might eate. 5. He shal not returne into the Land of Ægypt, and Assur he his King: because they would not conuert. 6. The sword hath begun in his cities, and it shal consume his elect, and shal eate their heads. 7. And my people shal hang vpon my returne: but a yoke shal be put vpon them together, which shal not be taken away. 8. How shal I giue thee Ephraim, protect thee Israel? how shal I giue thee as Adama, lay thee as Seboim? My hart is turned within, my repentance is disturbed together. 9. I wil not doe the furie of my wrath: I wil not returne to destroy Ephraim: because I am (c) God, and not (d) man: in the mid-

Mat. 2.

Gen. 19.

(b) God draweth men by sweet inuitions, by great and manie benefits agreable to mans nature and fre wil, by his loue and charitie: not as beafts are drawen by feare & force. (c) Gods proprietie is to haue mercie and to pardon. (d) Man is prone to reuenge and punish.

des of thee the Holie one, and I wil not enter into the citie. 10. They shal walke after our Lord, as a lion wil he roare: because he wil roare, and the children of the sea shal feare. 11. And they shal flye away as a bird out of Ægypt, and as a doue out of the Land of the Assyrians: and I wil place them in their houses, saith our Lord. 12. Ephraim hath compassed me in denying, and the house of Israel in deceit: but Iudas a witnesse is descended with God, and with the saints, faithful.

CHAP. XII.

The people by their sinnes procure their owne miseries, 3. not regarding Jacobs vertues.



EPHRAIM ^(a) feedeth the winde, and foloweth ahe heate: al the day he multiplieth lying and waste: and he hath made a league with the Assyrians, and he caried oyle into Ægypt. 2. The iudgement therfore of our Lord with Iuda, and visitation vpon Iacob: according to his wayes, & according to his inuentions he wil render to him. 3. In the wombe he supplanted his brother: and in his strength he was directed with the Angel. 4. And he preuailed against the Angel, and was strengthened: and he wept, and besought him: in Bethel he found him, an there he spake with vs. 5. And our Lord the God of hosts, the Lord is his memorial. 6. And thou shalt conuert to thy God: keepe mercie and iudgement, & hope in thy God alwayes. 7 Chanaan in his hand a deceitful balance, he hath loued calumnie. 8. And Ephraim sayd: But yet I am made rich, I haue found an idol to my self: al my labours shal not finde me the iniquitie, which I haue sinned. 9. And I the Lord thy God out of the Land of Ægypt I wil yet make thee sit in tabernacles, as in the dayes of festiuitie. 10. And I haue spoken vpon the Prophets, and I haue multiplied vision, and in the hand of the Prophets I haue been resembled. 11. If an idol in Galaad, then in vaine were they in Galgal immolating with oxen: for their altars also as heaps vpon the furrowes of the field. 12. ^(b) Iacob fled into the countrie of Syria, and Israel serued for a wife, and for a wife he kept her. 13. But by a Prophet our Lord brought Israel out of Ægypt: and by a Prophet he was preserued. 14. Ephraim hath prouoked me to wrath in his bitternes, and his blood shal come vpon him, and his reproch his Lord wil restore to him.

^(a) To make shew of turning to God, & to trust more in men, is as wayne as to thinke to feed or to gouerne the winde.

^(b) The Historic of Iacob & his children written in Genesis & Exodus, which the Prophet here toucheth, sheweth the singular benefits of God towards this people.

Gen. 25.
& 32.

Gen. 28.
Exo. 14.

C H A P. XIII.

For their obstinacie in idolatrie, 7. greatest plagues are threated : 10. from which none shal be able to deliuer them. 14. But at last Christ comming wil redeeme al by his death.



PHRAIM (a) speaking, horror inuaded Israel : & he sinned (b) in Baal, and died. 2. And now they haue added to sinne : and they haue made to themselues (c) a molten of their siluer as it were the similitude of idols, the whole is the worke of crafts-men: to these they say: Immolate men adoring calues. 3. Therefore they shal be as a morning cloud, & as a morning dew passing away, as dust caught with a whirlewind out of the floore, and as smoke out of the chimnie. 4. But I! the Lord thy God out of the Land of Ægypt : and God beside me thou shalt not know, and there is no Sauour beside me. 5. I knew thee in the desert, in the land of wildernes. 6. According to their pastures they were filled, and were made ful: they haue lifted vp their hart, and haue forgotten me. 7. And I wil be vnto them as a lionesse, as a leopard in the way of the Assyrians. 8. I wil meet them as a beare her yong being violently taken away, and I wil breake in sunder the inner parts of their liuer: and wil consume them there as a lion, the beast of the field shal teare them. 9. (d) Perdition is thine O Israel : (e) onlie in me thy helpe. 10. Were is thy King? Now especially let him saue thee in al thy cities : and thy iudges, of whom thou saydst : Giue me Kings, and Princes. 11. I wil giue thee a King in my furie, and wil take him away in mine indignation. 12. The iniquitie of Ephraim is bound together, his sinne is hidden. 13. The sorowes of a woman in trauel thal come to him, he a sonne not wife: for now he shal not stand the contraction of the children. 14. (f) Out of the hand of death I wil deliuer them, from death I wil redeeme them: I wil be thy death, O death, thy bit wil I be O hel, consolation is hidden from mine eyes. 15. Because he shal diuide between brethren : our Lord wil bring a burning winde rising from the desert : and it shal drie vp his vaines, and shal make his fountaine desolate, and he shal spoyle the treasure of euerie vessel that is to be desired.

Isa. 43.

1. Reg. 8.

1. Cor.

15.

Heb. 2.

Ezec. 19.

(a) When Ieroboam first set vp the calues to be adored, the people had horror therof, yet consented thereto. (b) and shortly after some added the idol of Baal 3. Reg 16. (c) & of other idols as this place testifieth.

(d) Euils that happen are al of mans owne procurement by his sinnes: wherof God is no way the author or cause:

(e) whe of his part doth al for the help of man: for whether he punish or pardon, al is to saue men: so God is only cause of help and of al good, but not of euil as it is euil.

He is indeed the cause of punishment, which is called *malumpene*, the euil of paine. *Amos. 3. 7. 6.* but this for amendemēt during this life,

and of iustice after death. (f) This cannot be vnderstood of temporal death, from which God wil not deliuer men, nor of violent death, frō which he would not deliuer those that were slaine by the Assyrians, but necessarily of eternal death, from which the iust shal be deliuered.

CHAP. XIII.

The Prophet forewarning the people of their future afflictions, 2. exhorteth them to repentance, and confession of their sinnes: 5. foreshewing that God wil giue much grace to the penitent. 10. At which mysteries only the godlie wise shal vnderstand.



Joel. 2.
Zach. 1.

ET Samaria (a) perish, because she hath stirred vp her God to bitternes: let them perish by the sword, let their litle ones be dashed, and let the women with child be cut in sunder. 2. Conuert ô Israel to our Lord thy God: because thou art fallen in thine iniquitie. 3. Take words with you, and conuert to our Lord, and say to him: Take away all iniquitie, and receiue good: and we wil render the calues of our lips. 4. Assur shal not saue vs, we wil not mount vpon horse: neither wil we say any more: Our Gods the worke of our hands: because thou wilt haue mercie on that pupil, which is in thee. 5. I (b) wil heale their contractions, I wil loue them voluntarily: because my furie is auerted from them. 6. I wil be as dew, Israel shal spring as the lillie, and his roote shal breake forth as that of Libanus. 7. His boughs shal goe, and his glorie shal be as the oliue-tree: and his smel as of Libanus. 8. They shal be conuerted that sit vnder his shadow: they shal liue with wheate, and they shal spring as a vine: his memorial as the wine of Libanus. 9. Ephraim, what haue I to doe any more with idols? I wil heare, and I wil direct him as a verdant firre-tree: out of me thy fruit is found. 10. (c) Who is wise, and shal vnderstand these things? of vnderstanding, and thal know these things? because the wayes of our Lord be right, and the iust shal walke in them: but preuaricatours shal fal in them.

(a) Such interpretations in holy scriptures are sometimes only predictions, as *Psalm* 68. v. 23. & so here is prophesied what shal happen to the Israelites in Assyria. *S. Ierom.* Sometimes are the zelous desires of Saints conformable to Gods iustice, as *Psalm* 149. v. 6. 7. 8. 9. (b) When the Israelites shal couert to God, as some did when Christ came, and manie wil neere the end of the world, then Christ wil heale them. (c) No humane wit is able to vnderstand this (& other Prophets) yet the iust shal know so much as is necessarie. *S. Ierom. in pream. S. Aug. l. 18. c. 28. cimit.*



THE PROPHECIE OF IOEL

Ioel prophesied the same time with Osee.

Especially to the two tribes.

The contents.

IOEL the sonne of Phatuel, borne in Bethoron, of the tribe of Issachar, prophesied the same time, or part thereof, with Osee, according to S. Ieromes rule, approued by most expositors, that when anie of these twelue Prophets expresseth not what time he writ, the same time is vnderstood which the precedent Prophet noteth. He prophesied to the Kingdom of Iuda, as appeareth by expresse mention of sacrifice, Priests, house of God, Ierusalem, and Sion; but describeth also the whole land of twelue tribes, consumed by the Eruke, Locust, Bruke, and Blast. And after the euerfion of the former people, the comming of the Holie Ghost vpon the seruants of God men and women: the 120. faithful gathered in the chamber in Sion. Finally foresbewing the general Iudgement, and future eternal world.

S. P. pip.
de visa
Patriar.

S. Iero.
Epist ad
Paulin.

CHAP. I.

The Chaldees shal miserably waste the Kingdom of Iuda: 9. take away sacrifice by destroying the temple: 10. and so make the land barren spiriuually and temporally.

(a) Prophecies pertyne not only to those that then liue, when they are vttered, but also to al posteritie, euen to the end of the world, that it may appeare what is fulfilled, and what yet resteth to come in due time.



HE word of our Lord, that was made to Ioel the sonne of Phatuel. 2. Heare this ye ancients, and harken with your eares al ye inhabitants of the land: if this hath been done in your dayes, or in the dayes of your fathers? 3. Vpon this (a) tel you to your children, and your children to their children, and their children to an other generation. 4. " The residue of the eruke hath the locust eaten, and the residue of the locust hath the bruke eaten, and the residue of the bruke hath the blast eaten. 5. Awake you that be drunke, and weep, and

houle

houle al ye, that drinke wine in sweetnes : because it is perished from your mouth. 6. For a nation is ascended vpon my land, strong & innumerable : his teeth as the teeth of a lion : & his cheek-teeth as of a lions whelpe. 7. He hath layd my vineyard into a desert, and hath pilled off the barke of my fig-tree : stripping he hath spoiled it, and cast it forth : the boughs therof are made white. 8. Mourn as a virgin girded with sack-cloth vpon the husband of her youth. 9. (b) Sacrifice and libation is perished out of the house of our Lord : the Priests our Lords Ministers mourned. 10. The region is destroyed, the ground hath mourned : because the wheate is wasted, the wine is confounded, the oyle hath languished. 11. The husbandmen are confounded, the dressers of vines haue houled vpon the wheate, and the barley, because the haruest of the field is perished. 12. The vineyard is confounded, & the fig-tree hath languished : the pomegranet, & the palme-tree, and the apple-tree, & al the trees of the field are withered : because ioy is confounded from the children of men. 13. Gird your selues, & mourn ye Priests, houle ye Ministers of the altar : goe in, lie in sack-cloth ye Ministers of my God : because sacrifice and libation is perished out of the house of your God. 14. (c) Sanctifie ye a fast, cal an assemblie, gather together the ancients, al the inhabitants of the land into the house of your God : and crie ye to our Lord : 15. Aa, for the day : because the day of our Lord is at hand, and as destruction from the mightie it shal come. 16. Why, are not the victuals perished before your eyes, ioy and exultation out of the house of our God ? 17. The beasts are rotted in their dung, the barnes are destroyed, the store-houses are dissipated : because the wheate is confounded. 18. Why groned the beast, why lowed the flocks of the heard ? because there is no pasture for them : yea & the flocks of the cattel are perished. 19. To thee O Lord wil I crie : because fire hath eaten the beautiful things of the desert, and the flame hath burnt al the trees of the region. 20. Yea and the beasts of the field, as a garden bed thirsting for a shower, haue looked vp to thee, because the fountains of waters are dried vp, and fire hath deuoured the beautiful things of the desert.

(b) When Ierusalem, was taken, and the Temple destroyed by the Babylonians, the sacrifice necessarily ceased according to this & other Prophecies.

(c) Fasting, praying and other good workes of manie assembling together, are an especial means to appease Gods wrath, prouoked by former sinnes.

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

C H A P. I.

4. *The residue of the eruke, locust, brucke, blast.*) *Erucka* a worme that destroyeth herbes and fruits, *Locusta*, a flying beast with long hinder legges, destroying corne, and fruit; *Bruckus*, another flying litle beast, that deuoureth not only fruit, but also the leaues of trees; and *Rubigo*, the blast, or burning myst, that consumeth the eares of corne euen to dust; doe metaphorically signifie the Chaldees, and other soldiers of sundrie nations, in the armie of Nabuchodonosor, inuading & wasting the Kingdom of Iuda. And that at foure seueral times euer worse and worse. First, when Nabuchodonosor besieging Ierusalem subdued King Ioakim and his King-

The captiuitie described by the harme of most noysome things. Ierusalem foure times spoyled by the Babylonians.

on, taking hostages for assurance of subiection (amongst which were Daniel, & the other three children) and caried away part of the holy vessels of the Temple, 4. Reg. 24. v. 1. The second, when eight yeares after Nabuchodonosor returned, & killed King Ioakim for rebelling, and caried his sonne King Ioachin (otherwise called Iechonias) into Babylon, with his mother, and Ieremie the Prophet, also manie other principal persons, and much riches (*ibidem*, v. 10.) The third when eleuen yeares after he rooke and spoyled Ierusalem, destroyed the Temple, killed al King Sedecias sonnes in his sight, then put out his eyes, and caried him blind into Babylon, with much more people and spoyle. 4. Reg. 25. Fourthly, when shortly after he sent Nabuzardan General of his armie, and caried away more men and wealth, leauing only the basest people to til the land. *ibidem* v. 8. Al which sheweth cleerly the fulfilling of this Prophecie according to the historical letter. In like sort we might explicate the rest of this, & other Prophets: but it is not our purpose to be so large. Much lesse to prosecute the Mystical sence, which is manifold, as appeareth in the workes of the ancient Fathers. Wherof see F. Francis Ribera.

Why we make not more Annotations.

CHAP. II.

The Chaldees wil assault and afflict the Iewes with great violence. 12. After humble repentance in captiuitie, 18. Gods benignitie wil comfort them. 13. with abundance of spirituall grace by Christ: 28. sending also the Holie, Ghost. 30. And terrible signes before the day of Iudgement.

(a) Prophets doe often speak in such phrase as if they admonished the people what to doe, when indeed they foresaw what they wil doe in their distresses.

(b) In the time when God wil suffer affliction to fall vpon them for their finnes.



OVND ye (a) with the trumpet in Sion, houle in my holy mount, let al the inhabitants of the land be troubled: Because (b) the day of our Lord commeth, 2. because the day of darknes, and of mist is neere, the day of cloude, & whirlwind: as the morning spred vpon the mountaines much people & strong: the like to it hath not been from the beginning, and after it shal not be euen vnto the yeares of generation & generation. 3. Before the face therof a deuouring fyre, & after it a burning flame: the land before it as it were a garden of pleasure, and after it the wildernes of a desert, neither is there that can escape it. 4. As the appearance of horses, their appearance, & as horsemen so shal they runne. 5. As the sound of chariots vpon the top of mountaines shal they leape, as the sound of a flame of fire deuouring stubble, as a strong people prepared to battel. 6. At his presence the people shal be vexed: al visages shal be made like a pot. 7. They shal runne as valiants: as men of warre they shal scale the wal: the men shal march in their wayes, & shal not decline from their paths. 8. None shal presse his brother: they shal walke euerie one in his owne pathe: yea & through the windowes they shal fall, & shal * not demolish. 9. They shal enter the city: they shal runne on the wal, they shal climbe the houses, by the windowes they shal enter as a theefe.

It saie no harme,

Isa. 11.
Eze. 32.
Mat. 24
Iere. 30.
Amos. 5.
Sopho. 1.

10. At his presence the earth hath trembled, the heauens are moued: the sunne and moone are darkened, and the starres haue withdrawne their shining. 11. And our Lord hath giuen his voice before the face of his host: because his campes are exceeding manie, because strong & doing his word: for great is the day of our Lord, and terrible exceedingly: & who shal susteyne it? 12. Now therefore sayth our Lord: (c) Conuert to me in al your hart, (d) in fasting, & in weeping, and in mourning. 13. And rent your harts, and not your garments, & turne to the Lord your God: because he is benigne & merciful, patient and of much mercie, & readie to be gracious vpon the malice. 14. Who knoweth if he wil conuert, & forgiue, and leaue after him benediction, sacrifice, and libament to the Lord your God? 15. Sound ye with the trumpet in Sion, sanctifie a fast, cal an assemblie, 16. gather together the people, sanctifie the Church, assemble the ancients, gather together the litle ones, & them that sucke the breasts: let the bridegrome goe forth of his chamber, & the bride out of her bride-chamber. 17. Between the porch & the altar the Priests our Lords ministers shal weepe, & shal say: Spare ô Lord, spare thy people: and giue not thine inheritance into reproch, that the nations haue dominion ouer them. Why say they in the people: Where is their God? 18. Our Lord hath been (e) zelous to his land, & hath spared his people. 19. And our Lord answered, and sayd to this people: Behold (f) I wil send you corne, and wine, and oyle, and you shal be replenished with them: & I wil giue you no more to be a reproch in the Gentils. 20. And him that is from the North, I wil make far from you: & I wil expel him into a lād vnpassable, & desert, his face against the east sea, & his extreme part to the last sea: & his stinke shal ascend, & his rotenes shal ascend, because he hath done proudly. 21. Feare not ô lād, reioyce & be glad: because our Lord hath magnified to doe. 22. Feare not ye beasts of the region: because the beautiful things of the desert are sprung, because the tree hath brought his fruit, the fig-tree, & the vine haue giuē their vigour. 23. And ye children of Sion reioyce, & be ioyful in the Lord your God: because he hath giuē you a Doctour of iustice, & he wil make the early and the late showre to descend to you as in the beginning. 24. And the floores shal be filled with wheate, and the presses shal ouerflow with wine and oyle. 25. And I wil render you the yeares, which the locust, the bruke, and the blast, and the cruke hath eaten: my great strength, which I haue sent vpon you. 26. And you shal eat eating, and shal be filled: and you shal praise the name of the Lord your God, that hath done meruels with you, and my people shal not be confounded for euer. 27. And you shal know that I am in the middes of Israel: & I the Lord your God, and there is none besides: and my people shal not be

Psal. 85.

(c) For better mouing the hart to true repentance, (d) God requirith these external works of penance. And where the same are wanting, at least inward, it is a manifest signe that the hart is not truly penitent. S. Jerom. (e) Zele is an indignation rising of loue: when one seeth anie person or thing which he lo-ueth contemned or wronged. So God hath zele for his people, when they are vniustly afflicted, more of the malice of their afflictors then for iustice. Yet God suffereth oftentimes his people to be punished for their faultfull correction and for their more merite. (f) So that which God here promi-seth by his Prophet, tou-seuente yeares And especially

ching his protection and deliuerie of his people, was not fulfilled til after the of their captiuitie, nor then fully, but is verified in those that belieue in Christ. after this life, when his glorious Saints shal liue in eternal ioy.

(g) That this is a plaine prophetic of the mission of the Holie Ghost performed on Whitsunday, the fifth day after Christs Resurrection, & the tenth after his Ascension, S. Peter teacheth
Act. 2.

confounded for euer. 28. And it shal be after this: (g) I wil power out my spirit vponal flesh: and your sonnes, and your daughters shal prophetic: your ancients shal dreame dreames, and your yong men shal see visions. 29. Yea and vpon my seruants and handmayds in those dayes I wii powre out my spirit. 30. And I wil giue wonders in heauen, and in earth, bloud, and fire, and vapour of smoke. 31. The sunne shal be turned into darknes, and the moone into bloud: before the great and horrible day of the Lord doth come. 32. And it shal be, euerie one that shal inuocate the name of the Lord, shal be saued: because in mount Sion, and in Ierusalem shal be saluation, as our Lord hath sayd, and in the residue whom our Lord shal cal.

Rom. 10.

C H A P. III.

After the conuersion of the Iewes to Christ, 2. shortly soloweth the general Iudgement, 3. where euerie one according to their deserts shal receiue (expressed here in parabolical speech) 7. & 19. the wicked enerlasting paine: 18. & 20. and the blessed eternal joy.

(a) S. Ierom & most other expositors vnderstand this chapter of the general Iudgement, though some expound it of the relaxation of the Iewes from captiuitie, and of the punishment of their enemies.
(b) And so Iosaphat is literally vnderstood the place on the east side of Ierusalem, between the Temple and mount Oliuet, whence our Saviour ascended into heauen Neither is there any



BECAUSE loe (a) in those dayes, and in that time when I shal conuert the captiuitie of Iuda, & Ierusalem, 2. I wil gather together al Nations, and wil lead them into the valley of (b) Iosaphat: and I wil plead with them there vpon my people, and myne inheritance Israel, whom they haue dispersed in the nations, and haue diuided my land. 3. And vpon my people they haue cast lot: & boy they haue giuen to be a strumpet, and wench they haue sold for wine, that they might drinke. 4. But what is to me and to you O Tyre, and Sidon, and al the border of the Palesthines? what, wil you render me reuenge, and if you doe reuenge against me, I wil soone render you quickly recompence vpon your head. 5. For my siluer, and my gold you haue taken: and my desirable things, and most beautiful you haue caried into your temples. 6. And the children of Ierusalem you haue sold to the children of the Greeks, that you might make them far off from their coasts. 7. Behold I wil rayse them vp out of the place, wherein you haue sold them: and I wil turne your retribution vpon your owne head. 8. And I wil sel your sonnes and your daughters into the hands of the children of Iuda, and they shal sel them to the Sabaxans, a nation far off, because our Lord hath spoken. 9. Proclaime ye this in the Gentils: sacrifice battel, rayse vp the strong: let them come, let al the men of warre come vp. 10. Cut your ploughs into swords, and your spades into

spears.

speares. Let the weake say : That I am strong. 11. Breake out, and come al ye nations from round about , and be gathered together : there wil our Lord make al thy strong ones to be slaine. 12. Let them arise , & let the Gentils ascend into the valley of Iosaphat : because there I wil sit, to iudge al nations round about. 13. Put in the sithes , because the haruest is ripe : come , and descend , because the presse is ful , the presses runne ouer : because their malice is multiplied. 14. (i) Peoples peoples in the valley of (d) concision, because the day of our Lord is nigh in the valley of concision. 15. The sunne and the moone are darkened , & the starres haue withdrawn their shining. 16. And our Lord wil roare out of Sion , and out of Ierusalem he wil giue his voice : and the heauens, and the earth shal be moued , and our Lord the hope of his people , and the strength of the children of Israel. 17. And you shal know that I am the Lord your God dwelling in Sion my holy mount : and Ierusalem shal be holie , and strangers shal passe through it no more. 18. And it shal be in that day : the mountaines shal distil sweetnes , and the hilles shal flow with milke : and through al the riuers of Iuda shal runne waters : and a fountaine shal issue out of the house of the Lord , and shal water the torrent of thornes. 19. Egypt shal be into desolation , & Idumea into a desert of perdition , for that they haue done vniustly against the children of Iuda, and haue shed innocent bloud in their land. 20. And Iewrie shal be inhabited for euer , and Ierusalem vnto generation and generation. 21. And I wil clense their bloud , which I had not clensed : and the Lord wil dwel in Sion.

Apc. 14.

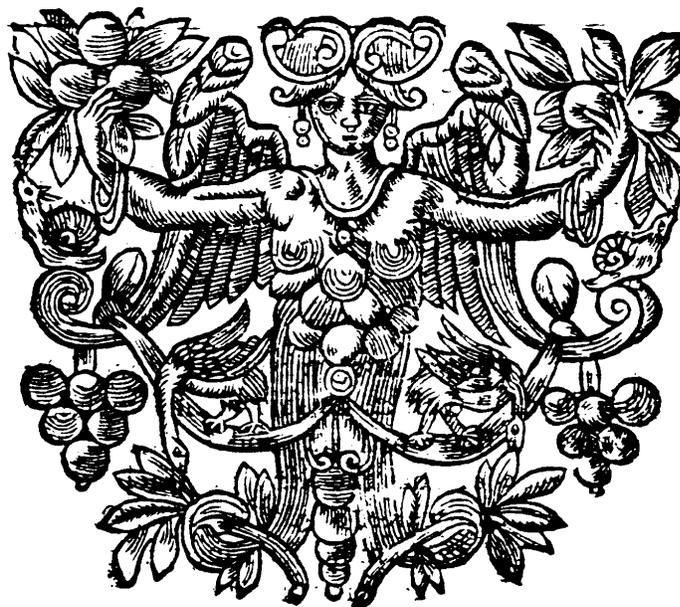
Iere. 21.

Amos. 1.

Amos.

9.

reason why the Iudgement should rather be in an other place, seeing this is expressed by name, signifying, *The Iudgement of our Lord.* (c) This duplication of the word *peoples* importeth an innumerable multitude in that valley of *concision* (also repeated) to signifie, that there al Gods enemies shal be vterly dāned to eternal destruction, as it were cut in peeces, as fuel to the fire of hel. *Psal. 128. v. 4. Our iust Lord wil cut the necks of sinners.*





THE PROPHECIE OF AMOS.

Amos prophesied the same time with Osee and Ioel.

Especially Against the ten tribes.

AMOS a heards-man of Thecua in the tribe of Zabulon, was indued with the spirit of prophetic about the same time with Osee and Ioel, in the reigne of Ozias King of Iuda, and of Ieroboam sonne of Ioas King of Israel, in Metaphores, and other obscure speeches agreeable to his pastoral education, but profound in sense, prophecieth especially against the Kingdom of Israel, and diuers Gentils; partly also against Iuda, foreshewing their afflictions for their sinnes: but at last the vocation of al Nations to Christ, with abouandance of spiritual graces in his Church.

S. Iero.
Epist. ad
Paulin.

CHAP. I.

In the reigne of Iozi as in Iuda, and of Ieroboam in Israel, this Prophet Amos, 3. threathneth Damascus, 6. Gaza, 8. Azotus, and other Philistians, 9. Tyre, 11. Idumea, 13. and Ammon, for their obstinacie in sinne, abusing his long patience.

(a) As David was called fro keeping sheep made a King & a Prophet; so Amos being a shepheard or heards-man was also made a



THE words of Amos, who was among (a) the Pastours of Thecua: Which he saw vpon Israel in the dayes of Ozias the King of Iuda, and in the dayes of Iereboam the sonne of Ioas the King of Israel, two yeares before (b) the earth-quake. 2. And he sayd: Our Lord wil roare out of Sion, and out of Ierusalem he wil giue his voice: and the beautiful places of the Pastours haue mourned and the top of Carmel is

Ioel. 3.
Zach.
14.

Prophet. (b) Iosephus. l. Anicq. 9. c. 1. sayth this earth-quake hapned when King Ozias presumed to offer incense, but it must needs be vnderstood of a former, in the dayes of Ieroboam, v. 1. who died in the 38. yeare of Ozias 2. Par. 26. at least 14. yeares before his deposition: for he reigned in al. 52.

withered.

withered. 3. Thus sayth our Lord : Vpon (c) three wickednesses of Damascus, & (d) vpon foure I wil not conuert it : because they haue threshed Galaad with yron waynes. 4. And I wil send fyre into the house of Azael, and it shal deauour the houses of Benadad. 5. And I wil breake the barre of Damascus : & I wil destroy the inhabitant out of the idol, and him that holdeth the scepter out of the house of pleasure : and the people of Syria shal be transported to Cyrene, saith our Lord. 6. Thus saith our Lord : Vpon three wickednesses of Gaza, & vpon foure I wil not conuert it, because they haue transported a perfect captiuitie, to shut it vp in Idumea. 7. And I wil send fyre on the wal of Gaza, and it shal deauour the houses therof. 8. And I wil destroy the inhabitant out of Azotus, & him that holdeth the scepter out of Ascalon : & I wil turne my hand vpon Accaron, & the rest of the Philisthiims shal perish, sayth our Lord God. 9. Thus saith our Lord : Vpon the three wickednesses of Tyre, & vpon foure I wil not conuert it : because they haue shut vp a perfect captiuitie in Idumea, & haue not remembred the league of brethren. 10. And I wil send fyre vpon the wal of Tyre, it shal deauour the houses therof. 11. Thus saith our Lord : Vpon three wickednesses of Edō, and vpon foure I wil not conuert him : because he hath persecuted his brother with the sword, and hath violated his mercie, & hath held his furie longer, & hath kept his indignation euen to the end. 12. I wil send fyre into The man : and it shal deauour the houses of Bosra. 13. Thus saith our Lord : Vpon three wickednesses of the children of Ammon, & vpon foure I wil not conuert him : because he hath cut in sunder the women with childe of Galaad to dilate his limite. 14. And I wil kindle a fyre in the wal of Rabba : and it shal deuour the houses therof with howling in the day of battel, and with a whirlwind in the day of commotion. 15. And * Melchom shal goe into captiuitie, himself, and his Princes together, sayth our Lord.

* The
God of
the Am-
monites.

c) Three signifie the multitude of their sinnes : for three is the first number that is called many, or may be called al.
d) and foure signifie excessie in multitude, so that, albeit God doth forgive a multitude of sinnes, yet at last for so great excessie he hath neth their punishment.

C H A P. II.

God also threatneth Moab, 4. Iuda, 6. and Israel, 9. that for ingratitude, 12. and other finnes, they shal be brought into captiuitie.



H V S sayth our Lord : Vpon three wickednesses of Moab, and vpon (a) foure I wil not conuert him : because he hath burnt the bones of Idumea euen to ashes. 2. And I wil send fyre into Moab, and it shal deauour the house of Carioth : and Moab shal dye in the sound, in the noyse of the trumpet : 3. and I wil destroy the iudge out of the middes of him, and al his Princes I wil kil with him, saith our Lord. 4. Thus saith our

(a) Besides other sinnes of the Moabites, their crueltie in drawing the bones of the King of Idumea out of the graue, as S. Ierom testifieth by tradition; & their King immolating his owne sonne, 4. Reg. 3. exceeded the rest, & therefore were at last more severely punished.

(b) The most heynous sinne in Iuda was, that hauing the law to instruct them, they contemned and transgressed it.

(c) Israel much more contemned the same law of God, & committed the sinnes of al nations.

(d) Sonnes committed incest with their fathers wiues; & the fathers with their daughters in law, which most detestable sinnes must needs be severely punished.

Lord: Vpon three wickednesses (b) of Iuda, and vpon foure I wil not conuert him: because he hath cast away the law of our Lord, and not kept his commandments: for their idols haue deceiued them, after which their fathers went. 5. And I wil send fire into Iuda, and it shal deuoure the houses of Ierusalem. 6. Thus saith our Lord: Vpon three wickednesses of Israel, and vpon (c) foure I wil not conuert him: because he hath sold the iust for siluer, and the poore for shoes. 7. Which bruise the heads of the poore vpon the dust of the earth, and decline the way of the humble: and (d) the sonne and his father haue gone to * a yong woman, that they might violate my holie name. 8. And vpon garmets laid to pledge they did lye beside euerie altar: & the wine of the condēned they dranke in the house of their God. 9. But I did cast out the Amorrhite before their face: whose height the height of Cedras, & he strong as an oke: & I destroyed his fruit from aboue, and his roots be neath. 10. It is I that made you come vp out of the Land of Ægypt, and I ledde you in the desert fourtie yeares, that you might possesse the Land of the Amorrhite. 11. And I raysted vp of your sonnes to be Prophets and of your yong men Nazareites, is it not so o children of Israel, saith our Lord? 12. And you dranke wine to the Nazareites: and the Prophets you commanded, saying: prophecie not. 13. Behold I wil screake vnder you, as a wayne screeketh loden with hay. 14. And flight shal perish from the swift, and the valient shal not obteyne his strength, and the strong shal not saue his life. 15. And he that holdeth the bow shal not stand, and the swift of his feet shal not be saued, and the rider of the horse shal not saue his life. 16. and the stoute of hart among the valiants shal flye naked in that day, sayth our Lord.

* pnci-
lam.

Numb.

21.

Deus. 2.

CHAP. III.

For their manifold sinnes, al the twelue tribes shal be sore plagued, 11. and made captiues.

(a) By Israel is here vnderstood the whole people al the kindred or offspring of Iacob, deliuered fro Ægypt. (b) As two me doe not wel trauel together, except they agree: so man can not walke with God, vnles he agree with God, keeping his commandments.

HE ARE the word, that our Lord hath spoken vpon you, ye children of Israel: vpon al (a) the kindred that I brought forth out of the Land of Ægypt, saying: 2. Onlie you haue I knowen of al the kindreds of the earth: therefore wil I visite vpon you al your iniquities. 3. (b) Why shal two walke together, vnles they be agreed? 4. Wil the lion roare in the Forrest, vnles he haue a praye? wil the lions whelp giue voice out of his denne, vnles he hath caught somewhat? 5. wil the bird fal into the snare of the earth, without the fowler? Shal the snare be taken away from the earth, before it hath taken somewhat? 6. Shal the trumpet found in the cite, and wil not the people be afrayd? Shal there be

(c) euil

(c) euil in the citie, which our Lord hath not done? 7. Because our Lord God wil not doe a word, vnles he haue reuealed his secret to his seruants the Prophets. 8. The lion shall roar, who wil not feare? Our Lord God hath spoken, who shall not prophetic? 9. Make it heard in the houses of Azotus, and in the houses of the Land of Ægypt, and say: Gather ye together vpon the mountaines of the Samaria, and see the manie madneses in in the middes thereof, and them that suffer calumnie in the inner parts thereof. 10. And they haue not knowne to doe right, sayth our Lord, treasuring vp iniquitie, and robberies in their houses. 11. Therefore thus sayth our Lord God: The land shall be in tribulation, & compassed about, and thy strength shall be plucked away from thee, and thy houses shall be spoyled. 12. Thus sayth our Lord: As if a Pastour should get out of the lions mouth two legges, or the tip of the eare: so shall the children of Israel, that dwel in Samaria, be deliuered, in the plague of the bed, and in the couche of Damascus. 13. Heare ye, and contest in the house of Iacob, sayth our Lord the God of hosts: 14. That in the day when I shall begin to visite the preuarications of Israel, I wil visite vpon him, and vpon the altars of Bethel: and (d) the hornes of the altar shall be cut off, and shall fall to the ground. 15. And I wil strike the winter house with the summer house: and the houses of yuorie shall perith, and manie houses shall be dissipated, sayth our Lord.

(c) Al euil of paine, that is punishment for sinne, is by Gods permission and ordinance, either to bring sinners to repentance, or (if they dye in mortal sinne) the beginning of eternal punishment.

(d) The fayrest and strongest things that wicked men haue shall at last be destroyed.

C H A P. III.

The ten tribes are particularly charged for oppressing the poore, 2. therefore threatened with calamities: 6. blamed for their obstinacie: 12. neuertheless are admonished to expect Christ.



HE A R E this word ye (a) fat kine, which are in the mountaines of Samaria: which doe calumnie to the needie, and breake the poore: which say to your Lords: Bring, and we wil drinke. 2. Our Lord God hath sworne by his holie, that loe the dayes shall come vpon you, and they shall lift you vpon poles, and your remnant in pots boyling hot. 3. And by the breaches you shall goe out one against another, & you shall be cast forth into* Armon, saith our Lord. 4. (b) Come ye to Bethel, and doe impiouesly: to Galgal, and multiplie preuarication: and offer in the morning your victimes, three dayes your tithes. 5. And sacrifice ye prayse of the leauened: and cal voluntarie oblations, & proclaime it: for so would you, o children of Israel, sayth our Lord God. 6. Wherupon I (c) haue giuen you dulnes of the teeth in al your cities, & lacke of bread in al your places: and you haue not returned to

(a) Rich hard-hearted people, who being welthie haue no compassion of the poore. (b) After manie admonitions giuen in vaine, God suffereth the idolaters to doe al the wickednes they list.

(c) Al these afflictions God sent to the children of Israel for their good, but they murmured and were still obstinate.

* places of Armenia.

me, sayth our Lord. 7. I also haue stayed the rayne frō you, when there remayned yet three months vnto haruest: and I rayned vpon one citie, and vpon an other citie I rayned not: one part was rayned vpon, and the part whereupon I rayned not, withered. 8. And two and three cities came to one citie to drinke water, & were not filled: & you returned not to me, sayth our Lord. 9. I stricke you with a burning winde, and with blasting, the multitude of your gardens, and al your vineyards: your oliue groues, & fig-groues the eruke hath eaten: and you returned not to me, sayth our Lord. 10. I sent death vpon you in the way of Ægypt, I stricke your yong-men with the sword, euen to the captiuitie of your horses: and I made the putrefaction of your campe to come vp into your nosthrels: and you returned not to me, sayth our Lord. 11. I subuerted you, as God subuerted Sodom and Gomorth, and you were made as a fyre-brand hastily caught from the burning: & you returned not to me, sayth our Lord. 12. Wherefore these things wil I doe to thee Israel: but after I shal doe these things to thee, (d) be prepared to meete thy God ô Israel. 13. Because loe he that formeth the mountaines and createth the wind, and declareth his word to man, maketh the morning mist, and walketh vpon the high places of the earth, our Lord the God of host is his name.

Agge. 2.

(d) After long captiuitie Christ wil offer himself to the Iewes, and such as receiue him, he wil saue.

C H A P. V.

Notwithstanding great miseries threatned against the ten tribes: 4. yet if they wil repent they shal escape: 7. otherwise they shal fall into captiuitie: 14. and therefore they are admonished to returne to God: 16. but being obstinate, 21. no sacrifice can appeaze Gods wrath.



E A R E ye this word, that I lift vpon you (a) a lamentation. The house of Israel is fallen, and it shal not adde to rise againe. 2. The virgin of Israel is cast forth vpon her land, there is none to rayse her vp. 3. Because thus sayth our Lord God: The citie, out of which came forth a thousand, there shal be left in it an hundred: and out of which there came an hundred, there shal be left in it ten, in the house of Israel. 4. Because thus sayth our Lord to the house of Israel: Seeke ye me, and you shal liue. 5. And seek not Bethel, and into Galgal enter not, and into Bersabee you shal not passe: because Galgal shal be led captiue, and Bethel shal be vnprofitable. 6. Seek ye our Lord, & liue: lest perhaps the house of Ioseph be burnt as fyre, and it shal deuoure, and there shal be none to quench Bethel. 7. You that turne iudgement into wormewood, and leaue off iustice in the land. 8. Him that maketh Arcturus,

(e) When the people neither feele nor feare euil, God foreseeing their calamities, lamenteth the same in their behalf, therby admonishing them to know their owne danger, and by repentance to preuent it.

and

and Orion, and that turneth darknes into morning, and that changeth day into night: that calleth the waters of the sea, and powreth them out vpon the face of the earth: The Lord is his name. 9. He that seeketh destruction vpon the strong, & bringeth depopulation vpon the mightie. 10. They haue hated him that rebuketh in the gate: & him that speaketh perfectly they haue abhorred. 11. Therefore because you spoiled the poore, & tooke the chosen praye from him: you shal build houses with square stone, and shal not dwel in them: you shal plant most amiable vineyards, and shal not drinke the wine of them. 12. Because I haue knowen manie your wickednesses, and your strong sinnes: enemies of the iust, taking bribe, and oppressing the poore in the gate. 13. Therefore shal the wise at that time hold his peace, because it is an euil time. 14. Seeke ye good, & not euil, that you may liue: & our Lord the God of hosts wil be with you, as you haue sayd. 15. Hate ye euil, & loue good, and establish iudgement in the gate: (b) if perhaps our Lord the God of hosts may haue mercie on the remnant of Ioseph. 16. Therefore thus sayth our Lord the God of hosts the Dominatour, in al streets lamentation: & in al places that are without, shal be sayd woe woe, & they shal cal the husband man to mourning, and to lamentation them that know to lament. 17. And in al vineyards there shal be lametation: because I wil passe through in the middes of thee, sayth our Lord. 18. Wo vnto them that desyre the day of our Lord: to what purpose the same vnto you? This day of our Lord, darkenes, and not light. 19. As if a man should flye from the face of a lion, and a beare should meete him: and enter into the house, and leane with his hand vpon the wal, and a serpent should bite him. 20. Why, is not the day of our Lord darkenes, & not light: and mist, and no thining therein? 21. I haue hated, and haue reiected your festiuities: & I wil not take the odour of your assemblies. 22. And if you shal offer vnto me holocausts, and your guifts, I wil not receiue them: & the vowes of your fatthings I wil not respect. 23. Take away frō me the tumult of thy songs: & the cāicles of thy harpe I wil not heare. 24. And iudgement shal be reuealed as water, & iustice as a mightie torrent. 25. Why, (c) did you offer hostes and sacrifice to me in the desert fourtie yeares, ô house of Israel? 26. And you caried a tabernacle for your Moloch, and the image of your idols, the starre of your God, which you made to your selues. 27. And I wil make you remoue beyond Damascus, saith our Lord, the God of hosts is his name.

(b) If men seeke good & not euil, God wil assist them, as in the former verse, & in innumerable holic scriptures: but it is here sayd: perhaps God wil haue mercie, by reason of the difficultie of mans part, who conuerteth not alwayes perfectly, as he hath freewil to doe by Gods grace assisting him.

(c) In the first yeare of the 40. and beginning of the second they offered sacrifices to God. *Leuit. 8. & 9. Num. 7.* But not afterwards. *S. Aug. 9. 47. in Exod.*

Sopho. 1.

Rom. 12. Psa. 96

Isa. 13. Iere. 10. Iecl. 1. Soph. 1.

Isa. 1. Ier. 6. Mat. 2.

Act. 7. Psa. 94.

CHAP. VI.

For the auarice and luxurie of both Kingdomes, 7. they shal be caried into captiuitie.



WOE to you that are rich (a) in Sion, and haue confidence in the mountaine of Samaria: ye great men, heads of the peoples, going stately into the house of Israel. 2. Passe ye into Chanaan, and see, and goe ye hence into Emath the great: & descend into Geth of the Palestines, and to al the best Kingdoms of these: tiff their border be larger then your border. 3. You that are seperated vnto the euil day: & approach to the throne of iniquitie. 4. You that sleep in beds of iuorie, and play the wantons in your couches: that eat the lãbe out of the flocke, & calues out of the middes of the heard. 5. You that sing to the voice of the psalter: as Dauid they haue thought themselues to haue the instruments of song. That drinke wine in phials; and are annoynted with the best oyntment: and they suffered nothing vpon the contrition of Ioseph. 7. Wherfore now they shal goe in the head of them, that goe in transmigration: and the faction of the wantons shal be taken away. 8. The Lord God hath sworne by his soule, saith our Lord the God of hostes: I detest the pride (b) of Iacob, and I hate his houses, and I wil deliuer vp the citie with the inhabitants therof. 9. And if there shal be left ten men in one house, they also shal dye. 10. And his kinsman shal take him vp, and shal burne him, that he may carie the bones out of the house: and he shal say to him, that is in the inner parts of the house: Is there yet with thee? 11. And he shal answer: There is an end. And he shal say to him: Hold thy peace, and remember not the name of our Lord. 12. Because loe our Lord hath commanded, & he wil strike the greater house with ruines; & the lesser house with clefts. 13. Why (c) can horses runne vpon rocks, or can there be ploughing with buffles: because you haue turned iudgement into bitterness; and the fruit of iustice into wormewood? 14. Which reioyce in things of naught: which say: Why haue not we taken vnto vs bornes in our owne strength? 15. For behold I wil rayse vp from you o house of Israel, saith our Lord the God of hosts, a nation: and they shal destroy you from the entrance of Emath, euen to the torrent of the desert.

Iac. 5.

Iere. 51.

(a) It is a foule & odious fault when rich men neglect the poore, but most detestable when the rich in Sion, welthie Clergie men haue not compassion on the that want either spiritual or temporal helpe.

(b) Whereas Iacob by humilitie, patience, & manie other vertues, became great in Gods fauour: now his progenie by pride & delicacie become hateful to God in respect of these sinnes, & are therefore afflicted, and miserably slaine and carried captiues.

(c) To turne the works of iudgement & iustice, into sinnes, which are bitter & vngratefull, is as contrarie to order, as it is contrarie to the course of nature, that horses should runne vpon craggie rocks, or wild buffles be brought to draw the plough

C H A P. VII.

In three visions manie miseries are reuealed, which shal come vpon both the Kingdomes. 10. A false Priest of Bethel accusing the Prophet of sedition, and endeauouring to chase him away, 14. is by him forewarned of miseries to his familie, and death to himself.



THESE things hath our Lord God shewed to me : and loe the former (a) of the locust in the beginning of things that spring of the later rayne , and behold the later rayne after the Kings mowing. 2. And it came to passe : after it had finished to eate the grasse of the land , I sayd : O Lord God be propitious I beseech thee : who shal rayse vp Iacob , because he is a litle one ? 3. Our Lord hath had pitie vpon this : (b) It shal not be , sayth our Lord. 4. These things hath our Lord God called iudgement vnto (c) fyre , and it deauoured the great depth and it did eate a part together. 5. And I sayd : Lord God be quiet I beseech thee : who shal rayse vp Iacob , because he is a litle one ? 6. Our Lord had pitie vpon this : Yea this also shal not be , sayth our Lord God. 7. These things hath our Lord shewed to me : and loe our Lord standing vpon a wal plastered , and in his hand (d) a masons truel. 8. And our Lord said to me : What seeest thou Amos ? And I said : A masons truel. And our Lord sayd : Behold I wil lay downe the truel in the middes of my people Israel : I wil adde no more to plaster it ouer. 9. And the excelses of the idol shal be throwen downe , and the sanctifications of Israel shal be made desolate : and I wil rise vpon the house of Ieroboam with the sword. 10. And Amasias the Priest of Bethel sent to Ieroboam the King of Israel , sayng : Amos (e) hath rebelled against thee in the middes of the house of Israel : the land wil not be able to susteyne al his words. 11. For thus saith Amos : (f) Ieroboam shal dye by the sword , and Israel shal depart captiue out of their land. 12. And Amasias sayd to Amos : Thou that seeest , goe , flye into the land of Iuda : and eate bread there , and thou shalt prophecie there. 13. And in Bethel thou shalt adde no more to prophecie : because it is the sanctification of the King , and it is the house of the Kingdom. 14. And Amos answered , and sayd to Amasias : I am not a Prophet * and I am not the sonne of a Prophet : but an heardsman am I plucking sycomores. 15. And our Lord tooke me when I folowed the flocke , and our Lord sayd to me : Goe , Pro-

* by education.

(e) False Prophets not induring the wholsome preaching of true Pastours falsely accuse them of rebellion , treason , and sedition. (f) In this also the false Prophet lyed ; for Amos sayd not : *Ieroboam shal dye by the sword* : but that God would rise vpon *the house of Ieroboam with the sword*. 7. 9. fulfilled when Zacharias the sonne of Ieroboam was slaine by Sellum. 4. Reg. 15. 7. 10.

(a) Locusts swarming in multitude signified the Assirian soldiers inuading the ten tribes, as is recorded 4.

Reg. 18.

(b) Salmanasar King of Assirians hauing subdued the ten tribes, inuaded the Kingdō of Iuda, & besieged Ierusalem: but his armie was miraculously destroyed. 4. Reg. 19.

(c) This second vision of fire signified the captiuitie of the two tribes caried into Babylon. 4.

Reg. 24. & 25.

(d) This third vision signified the calamities which the ten tribes suffered shortly after in the reigne of Manahem.

4. Reg. 15. 7. 20.

phetic to my people Israel. 16. And now heare the word of our Lord: Thou sayest: Thou shalt not prophetic vpon Israel, and thou shalt not distil vpon the house of the idol. 17. Therefore thus saith our Lord: Thy wife shall fornicate in the citie, and thy sonnes, and thy daughters shall fall by the sword, and thy ground shall be measured with a corde, and thou shalt dye in a polluted land, and Israel shall depart captiue out of their land.

CHAP. VIII.

In a vision of an apple hooke the captiuitie of the ten tribes is againe foreshewed, 4. with reprehension of their auarice, and oppression of the poore: 7. for which they shall fall into great miseries.

(a) By this vision of a hooke is signified, that not only the neerer parts of the ten tribes should be brought into captiuitie, which is written 4. Reg. 15. v. 29. but also the rest which were further off: as fruit of trees, which can not be gathered with the hand, is drawn with a hooke: & so all were carried away. 4 Reg. 17. v. 6.

(b) In their great prosperitie, when they least suspect, calamitie shall fall vpon them.

(c) It can not be doubted but in the siege there was want of bread, drink, & of other victuals: but greater want of spiritual foode.



THESE things hath our Lord shewed to me: and (a) behold an apple hooke. 2. And he sayd: What seeest thou Amos? And I sayd: An apple hooke. And our Lord sayd to me: The end commeth vpon my people Israel: I will adde no more to passe them. 3. And the hinges of the temple shall creak in that day, saith our Lord God: manie shall dye: in euerie place shall silence be cast. 4. Heare this you that tread downe the poore, & make the needie of the land to faile, 5. saying: When wil the month passe, and we shall sel wares: and the Sabbath, and we open the corne: that we may diminish the measure, and increase the sicke, and conuey in deceitful balances, 6. that we may for siluer possesse the needie, and the poore for shoes, and may sel the refuse of the corne? 7. Our Lord hath sworne against the pride of Iacob: If I shall forget euen to the end all their works. 8. Why, shall not the land be moued vpon this, and euerie inhabitant thereof mourne: and rise vp as a riuer altogether, and be cast out, & runne downe to the riuer of Ægypt? 9. And it shall be in that day, saith our Lord God: (b) The sunne shall goe downe at midday, and I will make the earth to be darke in the day of light. 10. And I will turne your festivities into mourning, and all your songs into lamentation: and I will bring in vpon euerie backe of yours sackcloth, and vpon euerie head baldnes: and I will lay it as the mourning of an onlie begotten sonne, & the later end thereof as a bitter day. 11. Behold the dayes come, saith our Lord, and I will send forth famine into the land: (c) not the famine of bread, nor thirst of water, but of hearing the word of the Lord. 12. And they shall be moued from the sea euen to sea, and from the North euen to the East: they shall goe about seeking the word of our Lord, and shall not find. 13. In that day the fayre virgins shall faile, and the yong men in thirst. 14. They that sweare by the sinne of Samaria, and say: Thy God ô Dan liueth: and the way of Bersabee liueth: and they shall fall, and shall rise no more.

Deut. 1.
Ierc. 15.
Tob. 2.
Mar. 1.

C H A P. IX.

The great destruction of Ierusalem, 8. and dispersion of al the Iewes are againe prophesied: 11. with the conuersion of Gentils, and the Church of Christ shal greatly prosper.



Psal.
1, 8.

Iere. 44.

1st. 15.

IS A W our Lord standing vpon ^(a)the altar, and he sayd: Strike ^(b)the henges, & let the lintels be moued: for there is auarice in the head of al, & the last of them wil I kil by the sword: there shal be no flight for them: they shal flye, & he shal not be saued that shal flye of them. 2. If they shal descend euen to hel, thence shal my hand bring them out: and if they shal ascend euen to heauen, thence wil I plucke the downe. 3. And if they shal be hid in the top of Carmel, thence searching wil I take the away: and if they shal hide themselues frō mine eyes in the depth of the sea, there wil I command the serpent, and he shal bite them. 4. And if they shal goe into captiuitie before their enemies, there wil I command the sword, & it shal kil them. And I wil set mine eyes vpon them to euil, and not to good. 5. And our Lord the God of hostes, which toucheth the earth, & it shal melt away: and al thatd wel therein shal mourne: and it shal al rise as a riuer, and shal runne downe as the flood of Ægypt. 6. He that buildeth in heauē his ascension, & hath founded ^(c)his bundel vpon the earth: who calleth the waters of the sea, and powreth them out vpon the face of the earth, Lord is his nam. 7. Why, are not you as the children of the Æthiopians vnto me, o children of Israel, saith our Lord? Did not I make Israel to ascend out of the Land of Ægypt: and the Palesthins out of Cappadocia, and the Syrians out of Cyrene? 8. Behold the eyes of our Lord God vpon the sinning Kingdom, and I wil destroy it from the face of the earth: but yet destroying I wil not destroy ^(d)the house of Iacob, sayth our Lord. 9. For behold I wil command, & wil shake the house of Israel in al nations, as wheate is shaken in a sieue: and there shal not a litle stone fal vpon the earth. 10. Al the sinners of my people shal fal by the sword: which say: The euil shal not approach, & shal not come vpon vs. 11. ^(e)In that day I wil rayse vp the tabernacle of Dauid, that was fallen: & I wil reedifie the breaches of the wals therof, and those things, that were fallen I wil repayre: & I wil reedifie him as in the dayes of old. 12. That they may possesse the remnant of Idumea, and al nations, because that my name is

Peters doctrine, interpreteth this place of the conuersion of Gentils to
v. 11. & c.

^(a) Destruction of the Altar, ^(b) and the Tēple, importe the abolishing of sacrifice, when the two tribes were caried into Babylon.

^(c) God, who defendeth his Church as a strong bundel fast bond together, wil punish the wicked with iust afflictions.

^(d) Notwithstanding the great ruine of the Iewes, slaine and led captiues, yet God in them conserued the Church that it was not destroyed.

^(e) S. Iames conformably to S. Christ. *1st.* 15

inuocated vpon them : saith our Lord that doth these things. 13. Behold the dayes come , saith our Lord : and the plougher shal ouertake the reaper, and the treader of the grape him that soweth seede : and the mountaynes shal droppe sweetnes , and al hilles shal be tilled. 14. And I wil conuert the captiuitie of my people Israel : and they shal build the desert cities, and inhabite : and shal plant vineyards , and drinke the wine of them : and shal make gardens , and eat the fruits of them. And I wil plant them vpon their owne ground : & I wil no more pluck them out of their land , which I haue giuen them , sayth our Lord thy God

Isa. 5.





THE PROPHECIE OF ABDIAS

ABDIAS borne in sichem, of the tribe of Ephraim, prophesied the same time with Amos; so briefly that his prophesie is not parted into chapters: 1. against the Idu means; foreshewing their destruction, 10. for their perpetual enmitie against the Iewes, and confederacie with the Chaldees. 17. The captiuitie and relaxation of the Iewes. And redemption of the whole world by Christ.

S. Epiph

Iere. 49.



THE vision of Abdias. Thus sayth our Lord God to Edom: We haue heard a bruit from our Lord, and he (a) hath sent a legate to the Gentils: Rise ye, and let vs arise against him into battel. 2. Behold I haue giuen thee a litle one in the Gentils: thou art contemptible exceedingly. 3. The pride of thy hart hath extolled thee, dwelling in the clefts of rocks, exalting thy throne: which sayst in thy hart:

Who shal plucke me downe to the earth? 4. If thou shalt be exalted as an eagle, and if thou shalt set thy nest among the starres: thence wil I plucke thee downe, sayth our Lord. 5. If theeues had gone in to thee, if robbers by night, how hadst thou held thy peace? would not they haue stolen things sufficient for themselues? if the grape gatherers had entered in to thee, would they not haue left thee at the least a cluster? 6. How haue they searched Esau, haue they sought out his hidden things? 7. Euen to the border haue they cast thee out? al the men of thy league haue mocked thee: the men of thy peace haue preuailed against thee: they that eat with thee, shal lay ambushments vnder thee: there is no wisdom in him. 8. Why, shal not I in that day, sayth our Lord, destroy the wise out of Idumea, and prudence from the mount of Esau. 9. And thy valients of the South shal feare, that man may perih from the

Ise. 29.

(a) God directed the cogitations of diuers other Gentiles, to ioyne their forces against the Idu means.

mount

b) God admonisheth them what they ought not to doe, but with all foreheweth that they wil despise the Iewes their brethren: & wil reioyce in their miseries.
c) Historically al this prosperitie was promised to the Iewes after their deliuerie from Babylon, and so much therof performed as their new finnes hindered not, the rest is fulfilled in Christians.
S. Ierom. ep. ad Dardan.
(d) The rest of this prophecie is only of Christ possessing al nations, To whom al the Prophets give testimonie that al receive remission of sinns by his name belicuing in him. *Act. 10. v. 43. See. S. Aug. p. 18. c. 31. de ciuit.*

mount of Esau. 10. For the slaughter, and for the iniquitie against thy brother Iacob, confusion shal couer thee, and thou shalt perish for euer. 11. In the day when thou stoodest against him, when strangers tooke his armie, and foreners entred his gates, and vpon Ierusalem cast lotte: thou also wast as one of them. 12. And *(b)* thou shalt not dispise in the day of thy brother, in the day of his peregrination: and thou shalt not reioyce ouer the children of Iuda, in the day of their perdition: & thou shalt not magnifie thy mouth in the day of distresse. 13. Neither shalt thou enter the gate of my people in the day of their ruine: neither shalt thou also dispise in his euils in the day of his destruction: and thou shalt not be sent out against his armie in the day of his destruction. 14. Neither shalt thou stand in the out-goings to kil them that fly: & thou shalt not shut vp his remnant in the day of tribulation. 15. Because the day of our Lord is at hand vpon al nations: as thou hast done, so shal it be done to thee: thy retribution he wil returne vpon thine owne head. 16. For as you haue drunke vpon my holie mount, shal al Gentils drinke continually: & they shal drinke, and swallow vp, and they shal be as though they were not. 17. And in *(c)* mount Sion shal be saluation, and it shal be holie: and the house of Iacob shal possesse those that had possessed them. 18. And the house of Iacob shal be a fyre, and the house of Ioseph a flame, and the house of Esau stubble: and they shal be kindled in them, and shal deuoure them: and there shal be no remaynes of the house of Esau, because our Lord hath spoken. 19. And *(d)* they that are toward the South, shal inherite the mount of Esau, and they in the champaine countries, Philisthiims: and they shal possesse the region of Ephraim, and the region of Samaria: and Benjamin shal possesse Galaad. 20. And the transmigration of this host of the children of Israel, al places of the Chanancites euen to Sarepta: and the transmigration of Ierusalem, that is in Bosphorus, shal possesse the cities of the South. 21. And sauiours shal ascend into mount Sion to iudge the mount of Esau: and the Kingdom shal be to our Lord.

Linc. 1. v. 3.



THE PROPHECIE OF IONAS.

Mat. 12. Luc. 11. S. Iero. Epist. ad Paulin. **I**ONAS the sonne of Amathi in Geth, of the tribe of Zabulon, in the reigne of Ieroboam sonne of Ioas King of Israel, not only in words, but also in his person prophecied, and prefigured Christ; as our Saviour himself testifieth. And vnder the name of Niniue announceth saluation to all Gentils that repent and returne to God as Ninue did.

Ionas a figure of Christ, prophecied saluation to all nations.

CHAP. I.

Ionas being sent to preach in Niniue, flyeth by sea: 4. a tempest riseth, 8. whereof he being found by lot, to be the cause 12. is cast into the sea, 15. and it is caume.



AND the word of our Lord was made to Ionas the sonne of Amathi, saying: 2. Arise, and goe into (a) Niniue the great citie, and preach in it: because the malice therof is ascended before me. 3. And Ionas arose (b) to flye into Tharsis from the face of our Lord, and he went downe into Ioppe, and found a ship going into Tharsis: and he gaue the fare therof, and went downe into it, that he might goe with them into Tharsis from the face of our Lord. 4. But our Lord sent a great winde into the sea: and a great tempest was made in the sea, and the ship was in danger to be broken. 5. And the mariners were a frayd, and the men cried to their God: & they threw the vessels, that were in the ship, into the sea, that it might be lightned of them: & Ionas went downe into the inner part of the ship, and slept a deep sleep. 6. And the gouerner came to him, & sayd to him: Why art thou oppressed with sleep? Rise, inuocate thy God, if perhaçs God wil thinke of vs, and we perish not. 7. And

a) God Creator & Lord of all the world, hath also care of al, *Rom. 3. v. 29* & therefore sent this Prophet to the great citie Niniue, as likewise others prophecied to the *Babylonians, Egyptians, Moabites, Ammonites, Iudaeans,* &c.

b) Ionas sheweth the cause why he fled, *ch. 4. v. 1.* fearing to be counted a false Prophet.

(c) The mariners seeing no natural cause of so sudaine & great a tēpest, sought to know the reason thereof by lot, wherto the Prophet agreed, by Gods inspiration, & so was discovered.

(d) Sacrifice & vowes are knowne to all men by the light of nature to be grateful to God.

(a) That this great fish was a whale, our Sauiour plainly expresseth. *Mat. 11. v. 40.*

(b) The Prophet doubtles prayed before & when they cast him out of the ship, and continued the same prayer being in the whales bellie, with more confidence, that he should be safely cast on the drie land. *v. 6.* And therefore rendreth thanks, vowing sacrifice of thanks-giuing. *v. 10.*

(c) Furthest that can be from mountaines, euen into the depth of the sea, which is lower then any other vall eyes.

euerie one sayd to his fellow: Come, and (c) let vs cast lots, and know why this euil is to vs. And they cast lots, and the lot fel vpon Ionas. 8. And they sayd to him: Tel vs for whose cause this euil is to vs, what is thy worke? what is thy countrie? & whither goest thou? or of what people art thou? 9. And he sayd to them: I am an Hebrew, & the Lord God of heauen I feare, which made the sea and the drie land. 10. And the men feared with great feare, and they sayd to him: Why hast thou done this? (For the men knew that he fled from the face of our Lord: because he had told them.) 11. And they sayd to him: What shal we doe to thee, and the sea shal cease from vs? because the sea went, and swelled. 12. And he sayd to them: Take me vp, and cast me into the sea, and the sea shal cease from you: for I know that for me this great tempest is vpon you. 13. And the men rowed, to returne to the land, and they were not able: because the sea went and swelled vpon them. 14. And they cried to our Lord, and sayd: We beseech thee o Lord, let vs not perih in the life of this man, and giue not vpon vs innocent bloud: because thou o Lord, hast done as thou wouldest. 15. And they tooke Ionas, and cast him into the sea: & the sea ceased from his rage. 16. And the men feared our Lord with great feare, and (d) immolated hostis to our Lord, and vowed vowes.

C H A P. II.

Ionas is swallowed by a great fish; 3. Prayeth with confidence in God; 11. and the fish casteth him on the drie land.



AND our Lord prepared (a) a great fish to swallow downe Ionas: and Ionas was in the bellie of the fish three dayes and three nights. 2. And Ionas (b) prayed to our Lord his God out of the bellie of the fish. 3. And he sayd .

I cryed out of my tribulation to our Lord, & he hath heard me: out of the bellie of hel cried I, and thou hast heard my voice.

4. And thou hast cast me forth into the depth in the hart of the sea, & a floud hath compassed me: al thy surges, and thy waues haue passed ouer me.

5. And I say: I am cast away from the sight of thine eyes: but yet I shal see thy holie temple againe.

6. The waters haue compassed me euen to the soule: the depth hath iuclosed me, the sea hath eouered my head.

7. I am descended to the (c) extreme parts of the mountaines: the

*Mat 12.
Luc. 11.*

*Psal.
119. &
129.*

barres of the earth haue shut me vp for euer : and thou wilt lift vp my life from corruption , ô Lord my God.

8. When my soule was in distresse within me , I remembered our Lord : that my prayer may come to thee vnto thy holie temple.

9. They that keepe vanities in vaine , forsake their mercie.

10. But I in the voice of prayse wil immolate to thee : what things foeuer I haue vowed I wil render for saluation to our Lord.

11. And our Lord. (d) spake to the fish : and it vomited vp Ionas vpon the drie land.

(d) Gods wil is his word by which al creatures were made, and to which, as wel liuing, as senses things obey.

C H A P. III.

Againe Ionas is commanded to preach in Ninieue , that within fourtie dayes it shal be destroyed : 5. They al fast , and repent : 10. and God recallt to his sentence.



AND the word of our Lord was made to Ionas the second time , saying : 2. Arise, and goe into Ninieue (a) the great citie : and preach in it the preaching which I speake to thee. 3. And Ionas arose, and went into Ninieue according to the word of our Lord : and Ninieue was a great citie of three dayes iourney. 4. And Ionas

(a) Diodorus Siculus li. 3. c. 1. writeth that Ninieue was in length 150 stadia, or forlôgs, in breadth 90. so it was in circuit of the walls 480. And euerie forlong hauing 125 paces of five foot the pace, the compasse was 60 Italian myles, about 50. or 48. English myles: a sufficient trauel of three dayes, to passe through the principall streetes, and more publike places therof.

began to enter into the citie one dayes iourney : & he cried, and sayd : As yet fourtie dayes, and Ninieue (b) shal be subuerted. 5. And the men of Ninieue belieued in God : and they proclaimed a fast , and were clothed with sackcloth from the greater to the lesser. 6. And the word came to the King of Ninieue : and he rose vp out of his throne , and cast away his garment from him , and was clothed with sackcloth , and sate in ashes. 7. And he cried, and sayd in Ninieue from the mouth of the King and of his Princes , saying : Men, (c) and beasts , and oxen , and cattel let them not taste any thing : nor feed , and let them not drinke water. 8. And let men and beasts be covered with sackcloths , and erie to our Lord in strength , and let euerie man conuert from his euil way , and from the iniquitie , that is in their hands. 9. Who knoweth if God wil conuert, and forgieue : and wil returne from the furie of his wrath, and we shal not perishe 10. And God saw their workes, that they were conuerted from their euil way : and God had mercie on the euil which he had spoken, that he would doe to them , and he did it not.

Iere. 18.

Ios. 2.

b) As wel this, as many other like prophecies, shew that Gods threats are conditional, if sinners wil repent: for then God changeth his sentence. S. Chrys. ho. 5. ad popul. S. Iero. in hunc locum. S. Greg. li. 16. c. 18. Moral. The same is also cleere Iere. 18. v. 8.

(c) Great remorse and detestation of sinne maketh penitents to exceede in austereworks, which being wel meant is accepted at Gods hands, so it be not indiscreet.

CHAP. IIII.

The Prophet lamenteth for that he was commanded to preach otherwise then it came to passe. 5. Going forth he stayeth neere the cite to see the end. 6. A yuie growing couereth his head from the sunne; 7. but withereth the next day. 8. and he lamenting desireth to dye, 10 and God sheweth that it is more meet to saue Ninue then the yuie.

(a) Ionas con-
fessed by
their penance
that God
would for this
time spare Ni-
nue, & so was
afflicted, fea-
ring that both
this, & other
prophecies
should be re-
puted vncer-
taine. But this
doubt is solued
vnderstanding
Gods-threats
to be condition-
al as before.
ch. 3. v. 4. and fo
it proued. For
they falling
again into
former finnes
were after-
wards de-
stroyed. Na-
hum. 1. 2. & 3.
(b) Ionas had
iust cause to be
griued; and so
God had iust
cause of com-
passio, that the
cite should
not perish. In
this prophecie,
which is also
an historic, who
could haue
thought that
Ionas had been
a figure of our
Saviours death
& resurrection,
vnles himself
had so expoun-
ded it? Mat. 12.

AND Ionas (a) was afflicted with great affliction, and was
* angrie: 2. and he prayed to our Lord, & sayd: I beseech
thee O Lord, Why, is not this my word, when I was yet
in my countrie? for this did I preuent to flye into Tharsis.
For I know that thou art a clement, and merciful God,
patient, and of much compassion, and forgiuing vpon the euil. 3. And
now Lord take I beseech thee my soule from me: because better is
death to me then life. 4. And our Lord said: Art thou angrie wel thin-
kest thou? 5. And Ionas went out of the cite, and sate against the East
part of the cite: and he made himself a bowre there, and he sate vnder
it in the shadow, til he might see what would befall to the cite. 6. And
our Lord God prepared an yuie tree, and it came vp ouer the head of
Ionas, to be a shadow ouer his head, and to couer him: for he had la-
boured: and Ionas reioyced vpon the yuie with great ioy. 7. And God
prepared a worme in the ryling of the morning against the morrow: &
it struck the iuie. & it withered. 8. And when the sunne was risen, our
Lord commanded an hot and burning winde: and the sunne beate vpon
the head of Ionas, and he broyled for heate: and he desired for his soule
to dye, and sayd: It is better for me to dye then to liue. 9. And our Lord
sayd to Ionas: Art thou angrie wel, thinkest thou, for the yuie? And he
sayd: (b) I am * angrie wel euen vnto death. 10. And our Lord sayd:
Thou art sorie for the yuie, wherin thou hast not laboured, nor made it
to grow, which in one night came forth, and in one night is perished.
11. And shal not I spare Ninue the great cite, wherin are more then a
hundred twentie thousand men, that know not what is between their
right hand and their left, and manie beasts?

*griued
Psal. 98.
Iob. 2.

*griued



THE PROPHECIE OF MICHEAS.

S. Epip.
de vita.
Proph. s.

MICHAS a Morasthite of the tribe of Ephraim, prophecied part of the time with Isay, and the former five lesse Prophets : against both the Kingdoms of Israell and Iuda : foreshewing their captiuities, and relaxation of Iuda from Babylon : their conuersion to Christ neer the end of the world : and that in the meane time al other nations shal belieue in Christ.

Micheas prophecied the same time with Isay &c.

CHAP. I.

*Samaria and al the ten tribes shal be brought into captiuitie by the Asirians. 9.
The two tribes shal also be inuaded and spoyled, euen neere to Ierusalem.*



Deu 32.
Isa. 1.
Isa. 26.

THE word of our Lord that was made to Micheas the Morasthite, in the dayes of Ioathan, Achaz, and Ezechias Kings of Iuda : which he saw vpon Samaria and Ierusalem. 2. Heare al ye peoples: & let the earth attend, & the fulnes therof: and (a) let our Lord God be vnto you for a witnes, our Lord out his holie temple. 3. Because loe our Lord wil goe forth out of his place: and he wil descend, and wil tread vpon the highest of the earth. 4. And the mountaines shal be consumed vnder him: and the valleyes shal be clouen, as waxe at the presence of fyre, and as waters that runne downe headlong. 5. For the wickednes of Iacob al this, and for the finnes of the house of Israel. What is the wickednes of Iacob? is it not Samaria? and what the excelses of Iuda? is it not Ierusalem?

(a) If the Prophet should not admonish the people, both he and they should dye in their sinne. Iere. 3. v. 18. 19 but he discharging his office (as God is witnes) they not reperting shal perish in their iniquitie.

b) Samaria gathering riches by traffike with idolaters communicated also with them in idolatrie, and therefore their riches shal be carried into Ninue and other places of Assyria.

c) Tel not these calamities which I foresaw amongst your enemies, lest they reioyce therat.

d) But lament in your owne houses which shal be ruined, & replenished with dust. *5. Ie-rome here testifieth the hardnes of this place praying for the assistance of the Holy Ghost so vnderstand it.*

e) Ironioully he sayth the glorie, that is, the miserie of Israel shal be extended to Odolla the vttermost citie of Iuda.

a) By the figure *Lipote*, that is here called vnprofitable, which is indeed extreme hurtful, & hath nothing profitable in it.

6. And I wil lay Samaria as a heape of stones in the field when a vineyard is planted: & I wil plucke downe her stones into the valley, & wil discover her foundations. 7. And al her sculptsils shal be cut in funder, & al her wages shal be burnt with fyre, & I wil lay al her idols into perdition: because they are gathered together of the wages of an harlot, & *(b)* vnto the hyre of an harlot they shal returne. 8. Vpon this wil I lamēt, and howle: I wil goe spoiled, and naked: I wil make lamentation as of dragons, & mourning as it were of striches. 9. Because her plague is desperate, because it is come euen to Iuda; it hath touched the gate of my people euen to Ierusalem. 10. *(c)* In Geth declare it not, weep not with teares: *(d)* in the house of dust sprinkle your self with dust. 11. And passe ye to your selues ô faire habitation, confounded with ignominie: she went not out that dwelleth in the going out: the house adioyning shal receiue lamentation of you, which stood to her self. 12. Because she is weakned to good which dwelleth in bitteresses: because euil is descended from our Lord into the gate of Ierusalem. 13. Tumult of the chariot of astonishment to the inhabitant of Lachis: it is the beginning of sinne to the daughter of Sion, because in thee are found the wickednesses of Israel. 14. Therefore shal he giue spoilers vpon the inheritance of Geth: the houses of lying into deception to the Kings of Israel. 15. As yet wil I bring an heyre to thee which dwellest in Marcfa: euen to *(e)* Odolla shal the glorie of Israel come. 16. Be bald, and be poled for the children of thy delicacies: enlarge thy baldnes as an eagle: because they are led captiues out of thee

CHAP. II.

By their great iniustice, 7. notwithstanding their vaine presumption of Gods mercie, wherto he is indeed most prone, 8. the Israelites through their excessive rapine prouoke God to punish them. 12. Yet when Christ shal come some Jewes wil serue him; and manie more in the end of the world.



Vnto you which thinke that is *(a)* vnprofitable, and worke euil in your beds: in the morning light they doe it, because their hand is against God. 2. And they haue coueted fields, and violently taken, and houses forcibly taken away: and oppressed the man and his house, the man and his inheritance. 3. Therefore thus saith our Lord: Behold I purpose euil vpon this familie: whence you shal not take away your necks, and you shal not walke proud, because it is a very euil time. 4. In that day a parable shal be taken vp vpon you, and a song shal be sung with sweetnes, of them that say: With depopulation we are

wasted:

wanted: part of my people is changed: how shall he depart from me, whereas he returneth, that will divide our regions? 5. For this cause thou shalt have none casting the cord of lot in the assemblie of our Lord. 6. Speake ye not (b) speaking: It shall not drop upon these, confusion shall not apprehend them. 7. The house of Iacob saith: Why is the spirit of our Lord abridged, or are his cogitations such? (c) Are not my words good with him that walketh rightly? 8. And on the contrary my people is risen up as an aduersarie: from about the cote you have taken away the cloke: & them that passed simply you turned into battel. 9. The women of my people you have cast out of the house of their delicacies: from their litle ones you have taken my praise for euer. 10. Arise, and goe, because you haue no rest here. For the vncleannes thereof it shall be corrupted with a fore putrefaction. 11. Would God I were not a man hauing the spirit, and that I did rather speake a lie: I will distill to thee into wine, and into drunkenness: and it shall be this people upon whom it is distilled. 12. (d) Gathering I will gather thee wholly together O Iacob: I will bring together the remnant of Israel into one, I will put them together as a flocke in the fold, as cattel in the middes of shep-cotes, they shall make a tumult by reason of the multitude of men. 13. For he shall ascend opening the way before them: they shall diuide, and passe through the gate, and shall enter by it: and their King shall passe before them, and our Lord in the head of them.

CHAP. III.

For the finnes of the rich oppressing the poore, 5. of false Prophets flattering for lucre, 9. and of Iudges perverting iustice, 12. Ierusalem and the temple shall be destroyed.



AND I sayd: Heare ye Princes (a) of Iacob, and ye dukes of the house of Israel: Why, is it not your part to know iudgement, 2. which hate good, and loue euil: which violently take away their skinnes from them, and their flesh from their bones? 3. Which haue eaten the flesh of my people, and haue flead their skinnes from them: and haue broken, and cut their bones as in a kettle, and as it were flesh in the middes of a pot. shall they crie to our Lord, and he will not heare them: and he will hide his face from them at that time, as they haue done wickedly in their inuentions. 5. Thus sayth our Lord upon (b) the Prophets, that seduce my people: that bite with their teeth, and preach peace: and if a man giue not something in their mouth, they sanctifie battel upon him. 6. Therefore there shall be night to you for vision, and darknes to you for diuination: and the sunne shall goe downe upon the Prophets, and the

(b) The Princes of the people command the Prophets not to speake & inculcate so much of future afflictions.

(c) God answereth, that his threates proceed from his mercie. For he would saue all, and those that either walke rightly or repent shall feelee the effect of his mercie, but except they be admonished, neither the good will perseuere in goodness, nor the euil returne into the right way.

(d) In further prooue of Gods mercie he promiseth to gather his Church of all nations by Christ.

(a) The chief of both the Kingdoms (the two tribes, & the ten) were great extorcioners, & the poore murmuring against the rich also extorted each from other: imitating the greater sort in euil.

(b) False Prophets sought also their priuate gaine.

(c) Likewise the Judges perverted iudgement, scraping their temporal profite of other mens quarels. (d) And therefore al sorts grieuouſly offending ſhal al worthily perriſh.

(a) The Iewes confeſſe this Prophecie to be of Chriſt the promiſed Meſſias: but denie it to be of our Saniour Ieſus of Nazareth, framing for their purpoſe diuers argumētts, which the learned may ſee very wel cōfuted by Doct. F. Ribera in this place. The later dayes are this whole time from Chriſt to the end of the world, which is the laſt time or ſtate, after which ſhal be no other ſtate of time, but eternitic. Though in ſome places, the later dayes, or laſt dayes, ſignifie the time that ſolloweth after the thing then mentioned. as Iſa. 9. v. 1. 2 Tim. 3. v. 1. (b) True & ſincere chriſtians loue & keep peace, yea rather ſuſtaine injuries with meeknes, then contend one againſt another. 1. Cor. 6.

day ſhal be darkned ouer them. 7. And they ſhal be confounded that ſee viſions, and the diuiners ſhal be confounded: and al ſhal couer their faces, becauſe there is no answer of God. 8. But yet I am replenished with the ſtrength of the ſpirit of our Lord, with iudgement, & power: to declare vnto Iacob his wickednes, and to Iſrael his ſinne. 9. Heare this ye Princes of the houſe of Iacob, and ye (c) iudges of the houſe of Iſrael: which abhorre iudgement, and peruert al right things. 10. Which build Sion in blood, and Ieruſalem in iniquitie. 11. Her Princes iudged for guiſts, and her Priests taught for wages, and her Prophets diuined for money: and they reſted vpon our Lord, ſaying. Why, is not our Lord in the middes of vs: euils ſhal not come vpon vs. 12. (d) For this, becauſe of you, Sion ſhal be ploughed as a field, & Ieruſalem be as an heap of ſtones, and the mount of the temple as the high places of foreſts.

CHAP. III.

Manie Gentils ſhal belieue in Chriſt: 6. and laſtly the multitude of Iewes. 8. In the meane time the two tribes be caried into captiuitie, & be deliuered againe.

AND it ſhal be: In (a) the later end of dayes there ſhal be the mount of the houſe of our Lord prepared in the top of mountaines, and high aboue the hils: & peoples ſhal flow to it. 2. And manie natiōs ſhal haſte, & ſhal ſay: Come, let vs goe vp to the mountaine of our Lord, & to the houſe of the God of Iacob: & he wil teach vs of his wayes, & we ſhal goe in his pathes: becauſe out of Sion ſhal the law goe forth, & the word of our Lord out of Ieruſalem. 3. And he ſhal iudge between manie peoples, and he ſhal rebuke ſtrong natiōs vnto a far off: and they (b) ſhal cut their ſwords into culters, and their ſpeares into ſpades: nation ſhal not take ſword againſt nation: and they ſhal no more learne to make battel. 4. And euerie man ſhal ſitte vnder his vine, and vnder his fig-tree, and there ſhal be none to make them afraid: becauſe the mouth of the Lord of hoſts hath ſpoken it. 5. Becauſe (c) al peoples wil walke euerie one in the name of his God: but we ſhal walke in the name of the Lord our God for euer and euer. 6. In that day, ſaith our Lord, (d) I wil gather her that haltereth: and her that I had caſt out, I wil gather vp, and her whom I had afflicted. 7. And I wil make her that halted into a remnant: and her that had laboured into a mightie nation: and our Lord wil reigne ouer them in mount Sion, from this time now & for euer. 8. And thou (e) the towre of flock, cloudie of the daughter of Sion ſhal come to thee: and the firſt power ſhal come the Kingdom to the daughter of Ieruſalem. 9. Now why art thou drawne together with penſiuenes? Why, is there not a King to thee, or is thy counſelour perriſhed, becauſe ſorrow hath apprehended thee as a woman is trauel? 10. Sorow thou and labour o daughter of Sion, as a woman in trauel: becauſe now ſhalt thou goe out of the citie, & ſhalt dwel in the countrie, and ſhalt come euen to Babylon, there thou ſhalt be deliuered: there our Lord wil redeeme thee out of the hand of thine enemies. 11. And

Eze. 22.
oph. 3.

Iere. 26.

Iſa. 1.

Soph. 3
Luc. 1.
Dan. 7.

now

now manie nations are gathered together vpon thee, which say: Let her be stoned: and let our eye looke vpon Sion. 12. (f) but they haue not knowne the cogitations of our Lord, and haue not vnderstood his counsel: because he hath gathered them together as the haye of the floore. 13. Arise and thresh O daughter of Sion: because I wil make thy horne of yron, and thy hooves I wil make of brasse: and thou shalt breake in pieces manie peoples, and shalt kil the spoiles of them to our Lord, and their strength to the Lord of the whole earth.

CHAP. V.

Jerusalem shall be besieged and taken. (2. Christ shall be borne in Bethlehem) 3. the Iewes shall not be wholly reiected, vntil the Gentils begin to embrace the true faith: 4. which shall be spread in the whole world, 8. pure from idolatrie, 14. and the incredulous punished.



Mat. 2.
Ioan. 7.

NOW shalt thou be spoiled (a) daughter of the spoiler: they haue layd siege vpon vs, with a rod shall they strike the cheek of the iudge of Israel. 2. AND THOU BETHLEHEM, Ephrata, art (b) a litle one in the thousands of Iuda: out of thee shall come forth vnto me he that shall be the dominatour in Israel: & his coming forth from the beginning, from the dayes of eternitie. 3. Therefore shall he giue thee euen til the time, wherein she that traueleth shall bring forth: & the remnant of his brethren shall be conuerted to the children of Israel. 4. And he shall stand, & feed in the strength of our Lord, in the height of the name of our Lord his God: & they shall be conuerted, because now shall he be magnified euen to the ends of the earth. 5. And this man shall be peace: when the Assyrian shall come into our land, and when he shall tread in our houses: & we wil rayse vpon him seven Pastours, & eight principal men. 6. And they shall feed the land of Assur in the sword, and the land of Nemrod in the speares therof: & he shall deliuer from Assur, when he shall come into our Land, & when he shall tread in our coasts. 7. And the remnant of Iacob shall be in the middes of manie peoples as dew from our Lord, & as drops vpon the grasse, which expecteth not man, & tarieth not for the children of men. 8. And the remnant of Iacob shall be in the Gentils in the middes of manie peoples, as a lion among the beasts of the forests, and as a lions whelp among the flocks of cattel: who when he hath passed, & troden downe, & taken, there is none to deliuer. 9. Thy hand shall be exalted ouer thine enemies, & al thine enemies shall perie. 10. And it shall be in that day, sayth our Lord: I wil take away thy horses out of the middes of thee, & wil destroy thy chariots. 11. And I wil destroy the cities of thy land, & wil destroy al thy munitions, & I wil take away forceries out of thy hand, & there shall be no diuinations in thee. 12. And I wil make thy sculptsils to perish, and thy statues out of the middes of thee: and thou shalt no more adore the workes of thy hands. 13. And I wil plucke vp thy groues out of the middes of thee: & wil destroy thy cities. 14. And I wil doe vengeance in iurie and in indignation among al the nations, that haue not heard.

] Al such quiet patient people as walke in the name of God our Lord, wil keep this peace yea euen wish them that hate peace Psal. 119. suffering persecution with alacritie of mind. Heb. 10. v. 34. S. Iren. l. 4. c. 67. aduers. haeres. S. Iust. Apol. 2. pro Christian. S. Cyril. in hunc loc. (d) The Iewes shall be at last conuerted to Christ. (e) Captiuitie of the two tribes. (f) The relaxation from captiuitie.

(a) Jerusalem is called daughter of the spoiler, that is, addicted to spoyling & oppressing the poore. as ch. 3. & therefore shall be spoyled; yet shall be restored & conserued, til Bethlehem bring forth the Dominatour, Christ our Lord.

(b) Bethlehem a smal citie, of least account amongst many, yet by Christ borne there, it became not a litle one, but more excellent then many others, Mat. 2.

ANNOTATIONS.

C H A P. V.

Christ man &
God.

2. *From the beginning, from the dayes of eternitie.*] To signifie that Christ taking mans nature, was neuertheles eternal God with the Father and Holie Ghost, the Prophet addeth that he was *from the beginning, and from the dayes of eternitie.* Which manner of speach, by iterating the same termes, as also *seculum seculi, secula seculorum,* and the like, signifie absolute eternitie. Though the same words put single in some places doe only importe long time, or during such a state: as *Exo. 21. v. 6. Psal. 23. v. 7. & 9.*

The Church
hath alwayes
true Pastours.

5. *Seuen Pastours, eight principal men.*) Christ raiseth vp, and alwayes conserueth manie, or a great number (signified by the two mystical numbers *seuen* and *eight*) to defend the faithful people of the Church against *Assur & Nemrod*, that is, against al persecutours and aduersaries. These defenders are the Fathers and Doctours of the Church, especially Bishops, who are here called *Pastours*, to admonish them, that their office is to feed the people with spiritual food, doctrine & Sacraments: and are called also Princes, or *principal men*, to admonish the people to obey, and folow their ordinance. As, S. Paul also admonisheth: *Obey your Prelass, and be subiect to them. For they watch as being to render account for your soules. Heb. 13.*

C H A P. VI.

(a) Whereas
God shewed
most singular
great benefits,
the vngrateful
malignant
people requi-
red him with
most wicked &
reprochful
crueltie. As is
excellently set
forth in the
Churches service
on good fri day.
b) Both Moyfes
& Aaron were
figures of our
Saviour, and
their sister Ma-
rie a figure of
B. Marie the
Mother of
Christ.

God expostulateth with the chiefe of the Iewes, 3. and with the whole people, their ingratitude for his singular benefits: 6. who is not pacified with sacrifices, 8. but by doing iustice. 9. Which they not doing 13. shal be afflicted by their enemies.



E A R E ye what our Lord speaketh: Arise, contend in iudgement against the mountaines, and let the hils heare thy voice. 2. Let the mountaynes heare the iudgement of our Lord, and the strong foundations of the earth: because the iudgement of our Lord is with his people, and with Israel he will be iudged. 3. (a) My people what haue I done to thee, or what haue I molested thee? answer me.

4. Because I brought thee out of the Land of Ægypt, and deliuered thee out of the house of them that serued: and sent before thy face Moyfes, and Aaron, and (b) Marie? 5. My people remember I pray thee, what Balach the King of Moab purposed: and what Balaam the sonne of Beor answered him: from Setim cuen to Galgal, that thou mightst know the iustices of our Lord. 6. What worthie thing shal I offer to our Lord?

Iere. 2.
Exo. 14.
Num.
22.

shal

shal I bow the knee to the high God? What shal I offer vnto him holocausts, and calves of a yeare old? 7. Why, can our Lord be pacified with thousands of rammes, or with manie thousands of fat buckgoats? Why, shal I giue my first borne for my wickednes, the fruit of my womb for the sinne of my soule? 8. I wil thew thee O man what is good, and what our Lord requireth of thee: Verily (c) to doe iudgement, and to loue mercie, and to walke sollicitous with thy God. 9. The voice of our Lord crieth to the citie, and saluation shal be to them that feare thy name: heare ye O tribes, and who shal approue it? 10. As yet there is fire in the house of the impious, treasures of iniquitie, and a lesser measure ful of wrath. 11. Why, shal I iustifie an impious balance, and the deceitful weights of the bag? 12. By which her richmen were replenished with iniquitie, and the inhabitants therein spake lies, and their tongue was fraudulent in their mouth. 13. And I therefore began to strike thee with perdition for thy finnes. 14. Thou shalt eate, and shalt not be filled: and thy humiliation in the middes of thee: and thou shalt apprehend, and shalt not saue: & whom thou shalt saue, I wil giue vnto the sword. 15. Thou shalt sow, and shalt not reape: thou shalt tread the oliue, and shalt not be anoynted with the oyle: and presse muste, and shalt not drinke the wine. 16. And thou hast kept the precepts (d) of Amri, and al the worke of the house of Achab: & thou hast walked in their wils, that I might giue thee into perdition, and the inhabitants therein into hissing, and the reproch of my people you shal beare.

(c) Works of iustice & mercie doe farre excel external sacrifice of the old law.

(d) Thou Ierusalem art so wicked & foolish, as to imitate the most wicked Kings & people of the ten tribes Amri & Achab. 3. Reg. 16. 7. 25. & 30.

Lewis.
26.
Deu. 28.
Agge. 1.

CHAP. VII.

The Prophet lamenteth, that for al his preaching few are good, and manie corrupt in manners: 5. therefore their miseries approach: 7. from which they shal be againe deliuered, 14. and prosper, 20. and al mankind shal be redeemed by Christ.



WOE is me, because I am become as he that gathereth in autumnne the clusters of vintage: there is no cluster to eate, timely ripe figges my soule hath desired. 2. The holie is perished out of the earth, & there is (a) none righteous among men: al lye in wayte for blood, euerie one hunteth his brother to death. 3. The euil of their hands they cal good: the Prince requireth, & the iudge is in rendring: & the great mā hath spoken the desire of his soule, & they haue troubled it. 4. He that is left among them, is as a brier, and he that is righteous, as the thorne of the hedge. The day of thy speculation, thy visitation commeth: now shal be the

(a) Such general speech doth not importe absolutely al without exception, but that vary many or the farre greater part of the wicked remained so stil, notwithstanding the Prophets diligence in preaching, by the which few were couerted.

(b) In time of great & general districie increasd freind

euen domestical may not be trusted, because euerie one in such case hath care of himself though it be with prejudice of others.
c) Babylō shall be taken and spoyled by the Medes & Persians, by them the Iewes shall be deliuered: wherat the Chaldees wil much repine.
d) Pastours office is to feede and rule,
e) with meate, and rod, with doctrine and discipline.
(f) God gaue truth to Iacob, performing that which was promised,
(g) of his mercie to Abraham.

destruction of them. 5. *(b)* Belieue not a freind, and trust not in Prince: from her that sleepeth in thy bosome keep the closures of thy mouth. 6. Because the sonne doth contumelie to the father, and the daughter ryseth against her mother, the daughter in law against her mother in law: and a mans enemies they of his owne household. 7. But I wil looke towards our Lord, I wil expect God my sauour: my God wil heare me. 8. Reioyce not thou mine enemy ouer me, because I am fallen: I shall arise, when I haue sit in darknes, our Lord is my light. 9. I wil beare the wrath of our Lord, because I haue sinned to him: vntil he iudge my iudgement: he wil bring me forth into the light, I shall see his iustice. 10. And mine enemy shall behold, and *(c)* she shall be covered with confusion, which sayth to me, where is the Lord thy God? Mine eyes shall looke on her: now shall she be into conculcation as the myre of the streets. 11. The day that thy wals may be builded vp: in that day shall the law be made far off. 12. In that day and Assur shall come euen to thee, and euen to the fenced cities, and from the fenced cities euen to the riuer, and to sea from sea, and to mountaine from mountaine. 13. And the land shall be into desolation for the inhabitants therof, and for the fruit of their cogitations. 14. *(d)* Feede thy people with thy *(e)* rod, the flocke of thine inheritance, them that dwel alone in the forest, in the middes of Carmel: they shall feede vpon Basan and Galaad according to the dayes of old. 15. According to the dayes of thy comming forth out of the Land of Ægypt I wil shew him meruels. 16. The nations shall see, and shall be confounded vpon al their strength: they shall put the hand vpon the mouth, their eares shall be deafe. 17. They shall licke dust as serpents, as the creeping beasts of the earth, they shall be troubled in their houses: the Lord our God they shall dread, and shall feare thee. 18. What God is like to thee, which takest away iniquitie, and passest ouer the sinne of the remnant of thine inheritance? he wil send his furie in no more, because he is willing mercie. 19. He wil returne, and wil haue mercie on vs: he wil lay away our iniquities: and he wil cast al our sinnes into the botome of the sea. 20. Thou wilt giue *(f)* truth to Iacob, *(g)* mercie to Abraham: which thou hast sworne to our fathers from the dayes of old.

*Mat. 10.
 v. 21-35.*

*Iere. 10.
 A. F. 10.
 Collos. 2.*

*Lnc. I.
 v. 35. 73.
 Gen. 22.
 v. 17.*



THE PROPHECIE OF NAHV M.

S. Iero.
Epist ad
Paulin.

NAHV M borne in Elcese a towne in Galiley, prophecied shortly after the captiuitie of the tenne tribes, against Niniue, about fiftie yeares after Ionas preaching, and their repentance; when they became more wicked then before: forshewing their vtter ruine and ignominie. In figure of the destruction of idolatrie in al nations, by Christ euangelizing and announcing peace to al that wil belieue in him.

Nnhum prophecied about 50. yeares after Ionas, neer 135. before the destruction of Niniue.

CHAP. I.

Niniue shal be destroyed, not able to escape Gods powerful wrath. 9. The Asirians shal not preuaile against Ierusalem: 13. but themselues shal be slaine.

THE (a) burden of Niniue. The Book of the vision of Nahum the Elcesite. 2. God is ielous, & our Lord reuenging, our Lord reuenging, and hauing furie: our Lord reuenging on his aduersaries, and he is angrie with his enemies. 3. Our Lord is patient, and great of strength, and cleansing, he wil not make innocēt. Our Lords wayes in tēpest, & whirlwind, & clouds, the dust of his feet. 4. Rebuking the sea, & drying it vp: & bringing al riuers to a desert. Basā is weakned & Carmel: & the floure of Libanus is faided. 5. The mountaines were moued at him, and the hilles were desolate: and the earth hath trembled at his presence, & the world, & al that dwel therin. 6. Before the face of his indignation who shal stād? & who shal resist in the wrath of his furie? his indignation is

a) Burden signifieth cōminatorie & pensue prophecie of ruine & punishment. Allegorically Nahum according to his name, comforteth the iust, shewing that God wil reuenge them by destroying Niniue the beautiful great citie, that is, the terrestrial world called *cosmos* beautiful, and then reward his Saints in eternal glorie.

b) The Assiriās accounting themselves assured to take & spoile Ierusalem, & thereupon banquetting and drinking were defeated al in one night.

c) To Senacherib succeeded his sonne Afarhaddon, but presently after the whole lineage was destroyed. 4. Reg. 19.

(a) Nabuchodonosor invading the territorie of Niniue wasted al things, & then assaulted and tooke the citie

(b) The Assiriās became more proud & insolent after they had spoiled the two tribes and caried the ten into captiuitie, & therefore God wil now reuēge this pride.

(c) The people of Niniue, whē the wal of the citie shal once be broken by the enemies, wil flye away as water runneth out of a pond or fish-pool, whē the banke is brokē.

powred out as fire : and the rocks are dissolued by him. 7. Our Lord is good, & strengthening in the day of tribulation : & knowing them that hope in him. 8. And in a floud passing by, he wil make a consummation of the place therof : & darkenes thal pursue his enemies. 9. What thinke ye against our Lord? consumatiō he wil make: there shal nottise double tribulation. 10. Because as thornes claspe one an other : so *(b)* the feast of them that drinke together : they shal be consumed as stuble ful of drienes. 11. Out of thee shal come forth one that thinketh malice against our Lord in the minde deuising preuarication. 12. Thus saith our Lord : If they shal be perfect : and so a great manie, so also shal they be thorne, and he shal passe by : I haue afflicted thee, and I wil afflict thee no more. And now I wil breake his rod frō off thy backe, & I wil burst thy bōds in sunder. 14. And Our Lord wil command vpon thee, there *(c)* shal not be sown of thy name any more : out of the house of thy God I wil destroy sculptril, & molten, I wil put thy graue, because thou art dishonoured. 15. Behold vpon the mountaines the feet of him that Euangelizeth, and preacht peace : celebrate, o Iuda, thy festiuities, and render thy vowes : because Belial shal no more adde to passe through thee, he is wholly perished.

*Isa. 52.
Rom. 10.*

CHAP. II.

The Chaldees shal mightily invade the Assirians, 5. take and ransacke Niniue.



It is come vp that *(a)* shal scatter before thee, that shal keep the seige : behold the way, fortifie the loynes, strengthen force exceedingly. 2. Because our Lord hath rendered *(b)* the pride of Iacob, as the pride of Israel : because the waters haue dissipated them, & haue marred their braiches. 3. The buckler of his valiants fyrie, the men of the armie in scarlets, the raynes of the chariot fyrie in the day of his preparation, & the driuers are brought a sleep. 4. In the wayes they are troubled, the chariots struck one agaynst an other in the streets: their appearāce are as it were lamps, as it were lightning running to & fre. 5. He wil remember his valiants, they shal fal in their wayes : they shal quickly scale the wals therof, and a bowre shal be prepared. 6. The gates of the riuers are opened, and the temple throwen downe to the ground. 7. And the souldier is led away captiue : and her handmayds were led away mourning as doves, murmuring in their harts. 8. And Niniue *(c)* her waters as it were a fishpool of waters : but themselves are

fled

1/a. 2.

fled. (d) Stand stand, and there is none that wil returne. 9. Spoile the siluer, spoile the gold: and there is no end of the riches of al vessels that are to be desired. 10. She is dissipated, and rent, and torne: & pyning hart, and dissolution of the knees, and defect in al reynes: and the faces of them al as the blacknes of a pot. 11. (e) Where is the habitation of lions, and the pasture of lions whelps, to which the lion went, to goe in thither, the lions whelp, and is there none to make them afrayd? 12. The lion hath caught sufficiently for his whelps, and hath killed for his lionesses: and he hath filled his dennes with praye, and his couch with raue-ning. 13. Behold I to thee, saith the Lord of hosts, and I wil burne thy chariots euen to smoke, and the sword shal eate thy litle lions: and I wil destroy thy praye out of the land, and the voice of thy messengers shal be heard no more.

(d) Although some of more courage wil exhort the fugitiues to stay, & fight for their citie, it wil not auaille, because the most part wil seeke to escape by running away.
(e) The King of Assirians like a furious lion gathered praye out of al countries, & brought it into Ninine as into his denne, but at last shal be spoyled of al.

C H A P. III.

A description of Niniues ruine, 5. made ignominious to al nations: 17. forraine soulaers flying away, and al their owne terrified.

Exec. 24
Habac.
2.

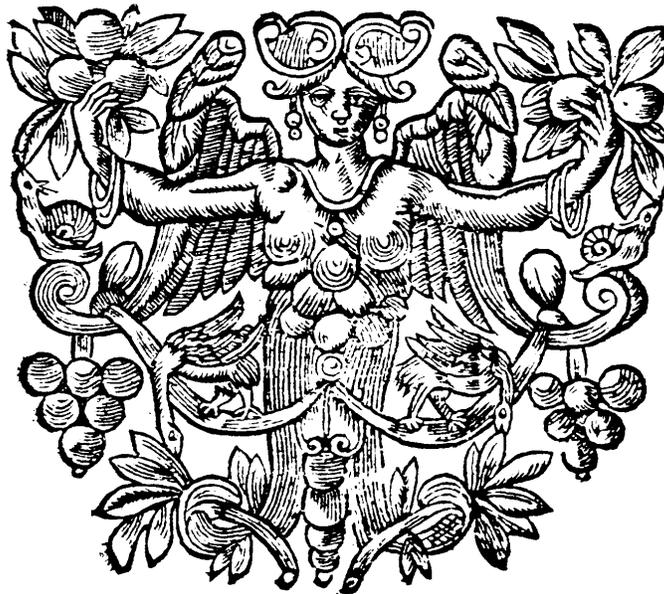


W O E to thee ô citie (a) of blouds, al of lying-ful of teare-ning: spoile shal not depart from thee. 2. The voice of the whip, and the voice of the violence of the wheele, and of the neighing horse, and of the feruent chariot, and of the horsman mounting. 3. And of the glistering sword, and of the glittering speare, and of a multitude slaine, and of a grieuous ruine: neither is there an end of corfes, and they shal fal on their bodies. 4. Because of the multitude of the fornications, of the harlot beautiful and grateful, and hauing sorceries, which hath sold nations in her fornications, and families in her sorceries. 5. Behold I to thee, sayth the Lord of hosts: and I wil discouer thy priue parts in thy face, and wil shew to the Gentils thy nakednes, and to Kingdoms thine ignominie. 6. And I wil throw vpon thee abominations, and wil vse thee contumeliously, and wil put thee for an example. 7. And it shal be, eueric one that shal see thee, shal leape backe from thee, and shal say: Niniue is wasted: who shal shake the head vpon thee? whence shal I seeke a comforter for thee? 8. Why, art thou better then (b) Alexandria ful of peoples, which dwelleth in the riuers? waters round about it: whose riches, the sea: waters the wales therof. 9. Æthiopia the strength of it, and Ægypt and there is no end: Afrike, and the Libyans haue been in thine ayde.

(a) Nemrod began with shee- ding bloud to make himself great. Gen 10. so Ninus who built Niniue, & their successors were stil very bloudie, & otherwise wicked, but at last after 1200. yeares, vnder Sardanapalus their Monarchie decayed much, as most writers both Greek & Latin testifie, but yet continued longer & flourished againe, as Doctour Ribera sheweth

by the holie Scriptures, & continued in al from Ninus time til it was destroyed by the Chaldees, about 1440. yeares, yea & was repayed againe & was great after the relaxation of the Iewes from captiuitie As Euseb. S. Aug. S. Beda, and others write. (b) This citie was was first called No, but being destroyed by the Chaldees, and reedified by K. Alexander, was then called by his name. S. i. ero.

10. But she also in transmigration was led into captiuitie : her litle ones were dashed in the head of al wayes , and vpon her noble ones , they haue cast lot, and al her great men were made fast in fetters. 11. Thou also therfore shalt be made drunke, and shalt be despised : and thou shalt seek help of the enimie. 12. Al thy munitions as figtrees with their greene figs : if they be shaken, they wil fal into the mouth of the eater. 13. Behold thy people women in the middes of thee : to thine enemies the gates of thy land with opening shal be opened , fyre shal deuoure thy barres. 14. Draw thee water for the siege , build thy munitions: enter into the clay, and tread, making mortar hold the bricke. 15. There the fyre shal eat thee : thou shalt perish by the sword, as a bruke it shal deuoure thee : be gathered together as the bruke , be multiplied as the locust. 16. Thou hast made thy merchandises more then are the starres of heauen : the bruke was spred, and flew away. 17. Thy keepers as the locusts: and thy litle ones as it were the locusts of locusts, which swarme on the hedges in the day of cold : the sunne arose , and they flew away, and their place was not knowen where they were. 18. Thy Pastours slumbred, Ô King of Assur, thy Princes shal be buried, thy people lay hid in the mountaynes , and there is none to gather them together. 19. Thy destruction is not obscure, thy plague is very fore: al that haue heard the fame of thee , haue clapped the hand vpon thee : for vpon whom hath not thy malice passed alwayes?





THE PROPHECIE OF ABACVC.

HABACVC borne in Bezochar prophesied the same time with Nabum, foreshewing the victories of the Chaldees subduing manie nations, namely the Kingdome of Iuda, destroying Ierusalem & the temple, & carrying the pe. ple captiue into Babylon, and after was the ruine of the same Chaldaee, and relaxation of the Iewes: at last the comming of Christ, with diuers particular Mysteries described in a Canticle from his Incarnation to the general Iudgement, and eternitie of the next world.

CHAP. I.

The Prophet lamenteth the imminent ruine of the people, by the insolent crueltie of the Chaldees: 12. especially for that the holie citie shal be ransacked by idolaters and most wicked men.

HE (a) burden that Habacuc the Prophet saw. 2. How long O Lord shal I crie, and thou wilt not heare? shal I crie out to thee suffering violence, and thou wilt not saue? 3. Why hast thou shewed me iniquitie and labour, to see praye and iniustice against me? and iudgement is made, and contradiction more mightie. 4. For this cause is the law torne, and iudgement came not to the end: because the impious preuaileth agaynst the iust, therefore doth there come forth peruerse iudgement. 5. Behold ye in the nations, and see: meruel, and be astonished: because (b) a worke is done in your dayes, which no man wil belieue when it shal be told. 6. Because loe I (c) wil rayse up the Chaldees, a bitter and swift nation; walking vpon the latitude of the earth, to possesse tabernacles not their owne. 7. It is horrible, & terrible: out of it self shal the iudgement, & the burdē therot

*Act. 13.
v. 41.*

Habacuc prophesied of the two tribes of the Chaldees: and of Christ. (a) This Prophet expresieth not against what Kingdom citie or person this buruen is: the reason wherof seemeth to be, because it is against very many and diuers, yea against al persecuters of Gods seruants. (b) S. Paul alleadgeth this place in the mystical sense *Act. 13.* in the literal the coherence is very obscure. (c) The Chaldees were not yet come to their greatnes, and therefore this could not be the same Habacuc mentioned *Daniel. 14. v. 31.*

proceed.

(d) After that the Chaldees shal haue subdued the Assirians, they shal also be ouerthrowne by others, to wit, by the Medes and Persians. (e) The Chaldees and other victorious nations conquering other countries attribute al to their owne industrie, & forces, honouring themselves, & not God. (f) Men of al nations.

proceed. 8. His horses lighter then leopards, and swifter then euening wolues; and his horsemen shal be spred abroad, for his horsemen shal come from a far, they shal flye as an eagle hastening to eate. 9. Al shal come to the praye, their faces a burning winde: and he shal gather together as the sand, captiuitie. 10. And he shal triumph ouer Kings, and tyrants shal be his laughing stocke, and he shal laugh vpon euerie munition, and shal cast vp a mount, and shal take it. 11. (d) Then shal the spirit be changed, and he shal passe, and sal: this is his strength of his God. 12. Why wast thou not from the beginning ô Lord my God, my holic one, & we shal not dye? Lord thou hast appoynted him for iudgement: and strong to chastise, thou hast founded him. 13. Thine eyes are cleane, from seeing euil, and thou canst not looke toward iniquitie. Why lookest thou not vpon them that doe vniust things, and holdest thy peace when the impious deuoureth him that is more iust then himself? 14. And thou wilt make men as the fishes of the sea, and as the creeping beast not hauing a Prince. 15. (e) He lifted vp al in the hooke, he drew it in his traine, and gathered it into his net: vpon this he wil be glad and reioyce. 16. Therefore wil he immolate to his trayne, and he wil sacrifice to his net: because by them his portion is fat, & his meate chosen. 17. For this cause therefore spreddeth he his trayne, and alwayes to kil (f) the nations he wil not spare.

CHAP. II.

The captiuitie of the two tribes, their relaxation, Christ wil assuredly come, though not quickly. 5. Their afflictors (the Chaldees) shal be destroyed; 18. and al other idolaters.

(a) The words of the Prophet expecting what God wil further reueale vnto him.

(b) He that cometh at the time appointed, though it be long, is not slacke.

(c) The principal comforte of the iust consisteth in their faith & confidence of the world to come. Wherby they liue with cōsolation, wheras



(a) wil stand vpon my watch, and fixe my step vpon the munition: and I wil behold, to see what may be sayd to me, and what I may answer to him that rebuketh me. 2. And our Lord answered me, and sayd: Write the vision, and make it playne vpon tables: that he which runneth may read it ouer. 3. Because as yet the vision is far, and it shal appeare at the end, and shal not ye: if he wil make tariance, expect him: because comming he wil come, and he (b) wil not slacke. 4. Behold he that is incredulous, his soule shal not be right in himself: but (c) the iust shal liue in his faith. 5. And as wine deceiueh him that drinketh: so shal the proud man be, and he shal not be beautified: who as it were hel, hath dilated his soule: and himself as death, and he is not filled: and he hath gathered together vnto him al nations, and hath heaped together vnto him al peoples. 6. Why, shal not al these take vp a parable vpon him, and a speech of obscure sayings

I/a 21.

Iohn. 3.
Rom. 1.
Gal. 3.
Heb. 10.

of him : and it be sayd : Wo to him that multiplieth things not his owne? how long also doth he agrauat against himself thicke clay? 7. Why, shal they not rise sodainly, that shal bite thee? and they that teare thee, be rayfed vp, and thou be for a spoile to them? 8. Because thou hast spoiled manie nations, al that shal be left of the peoples shal spoile thee : for the bloud (d) of man, and the iniquitie of the land, of the citie, and of al that dwel therein. 9. Woe to him that gathereth together naughtie auarice to his house, that his nest may be on high, and thinketh he is deliuered out of the hand of euil. 10. Thou (e) hast thought confusion to thy house, thou hast cut in sunder manie peoples, and thy soule hath sinned. 11. Because the stone out of the wal shal crie: and the timber, that is between the iunctures of the buildings, shal answer. 12. Woe to him that buildeth a citie in blouds, and prepareth a citie in iniquitie. 13. Why, are not these things from the Lord of hosts? For the peoples shal labour in much fire: and the nations in vaine, and they shal faynt. 14. Because the earth shal be replenished, that they may know the glorie of our Lord, as waters couering the sea. 15. Woe to him that giueth drinke to his freind, putting in his gal, and making drunke, that he may behold his nakednes. 16. Thou art filled with ignominie for glorie, drinke thou also, and be fast a sleepe: the cup of the right hand of our Lord shal compasse thee, and the vomite of ignominie vpon thy glorie. 17. Because the iniquitie of Libanus shal couer thee, & the wasting of the beasts shal terrifie them for the blouds of men, and the iniquitie of the land, and of the citie, and of al that dwel therein. 18. What profiteth the thing engrauen, that the forger therof hath grauen it, a molten, and a false image? because the forger therof hath hoped in his forgerie, to make dumme idols. 19. Woe vnto him that saith to wood: Awake: Arise, to the dumme stone. Why, can it teach? Behold, this same is couered with gold, and siluer: and there is no spirit in the bowels therof. 20. But our Lord is in his holie temple: let al the earth be silent at his presence.

Ezec.
24.
Nabu. 3.

Psal. 10.

otherwise this miserable life were rather a death. *Heb.* 10. v. 38. See also *S.* *Aug.* li. 3. c. 5. *cons. duas. epist.* *Pelag.* li. 14. de *Trinit.* c. 12. & *de spiritu & lit.* c. 9. & 11. explicating with the Apostle that faith is the beginning of spiritual life by grace, to which works of the law without faith in Christ sufficed not. *Rom.* 1. *Gal.* 3. (d) For much bloudshed by the Chaldees, for auarice, iniustice & other wickednes they shal at last be ruined. (e) Whiles thou thoughtest by rapine & auarice to eternize thy familie and Kingdom thou hast merited the ruine thereof.

CHAP. III.

I. THE PRAYER OF HABACVC THE
PROPHET FOR * IGNORANCES.

a) For the great excellēt, & admirable mercie of God, I was astonishd as one afraid, seeing God himself wil take mans nature, & therein pay ransom, and redeeme mankind, (b) in the time designed for this purpose. The 70. Interpreters reade, *between swelling creatures thou shalt be found*, & so the Church hath in the office of Christs Natiuitie & Circumcision: *between an ox and an asse in the stall* (c) From Bethleem which is southward frō Ierusalem. d) In Madian, a part of Æthiopia, the people liued most in tentes, not in houses: so here is signified that in the tumulte of warres wil be much removing of skinner, that is, of their tentes made of shinnen.

* *All sinnes in some sorte proceede of ignorance: for remission whereof the Prophet prayeth in this Canticle, and that for the same Christs comming may not be differred: 2. so prophesieth his Incarnation, 3. Natiuitie, 4. Miracles and Doctrine, 5. Passion, Resurrection, and conuersion of Gentils: 16. The general Iudgement, Glorie of the blessed, and Damnation of the reprobate.*



ORD I heard thy hearing, and (a) was afraid.

Lord thy worke in (b) the middes of yeares, quicken it:

In the middes of yeares shalt thou make it known: when thou art angry, thou wilt remember mercie.

3. God wil come from (c) the South, and the holie one from mount Pharan: *

His glorie shal couer the heauens, and the earth is ful of his prayse.

4. His brightnes shal be as the light, hornes in his hands:

There is his strength hid.

5. Before his face shal death goe, and the diuel shal goe forth before his feet.

6. He stood and measured the earth, he beheld, and dissolued the Gentils: and the mountaines of the world were broken.

The hilles of the world were bowed, by the wayes of his eternitie.

7. For iniquitie I saw the tents of Æthiopia, (a) the skinneres of the land of Madian shal be troubled.

8. Why, wast thou angry with the riuers ô Lord? or was thy furie in the riuers? or thine indignation in the sea?

Who wilt mount vpon thy horses, and thy chariots saluation.

9. Raising thou wilt raise vp thy bow: the othe to the tribes which thou hast spoken. *

Thou wilt cut the riuers of the earth.

10. The mountaines saw thee, and were sorie, the gulfe of water passed. The depth gaue his voice: the height lifted vp his hands.

11. The sunne and the moone stood in their habitation, in the light of thine arrowes, they shal goe in the brightnes of thy glittering speare.

12. In freating thou wilt treade downe the earth: in furie thou wilt astonish the Gentils.

* *Sela.*
See An-
not. Pf.
9.

* *Sela.*

13. Thou went forth the saluation of thy people : saluation with thy Christ. Thou struckest(e) the head out of the house of the impious, thou hast discovered the foundation euen to the neck. *

* *Sela.*

14. Thou hast cursed his scepters, the head of his warriors, them: that come as a whirlwind to disperse me.

Their exultation, as his that deuoureth the peore in secret.

15. Thou madest a way in the sea for thy horses, in the middes of manie waters.

16. I heard, and my bellie was troubled : at the voice my lips trembled. let rottenes enter in my bones, and swarme vnder me:

That I may rest in (f) the day of tribulation: that I may ascend to our girded people.

17. For the fig-tree shal not flourish: & there shal be no spring in the vines. The worke of the oliue-tree shal deceiue: and the fields shal not yeald meate: the cattel shal be cut off from the fold, and there shal be no heard in the stals.

18. But I wil ioy in our Lord: and wil reioyce in God my I E S V S.

19. God our Lord is my strength: and he wil make my feet as of the harts: and vpon my high place he the conquerer wil lead me singing in Psalmes.

(e) Antichrist the head of the malignant house, or conuenticle, shal be destroyed by Christ. *Isa. II. v. 4. 1. Thes 2. f.* Al afflictions are to be patiently sustayned, that we may haue rest in the day of iudgement.





THE PROPHECIE OF SOPHONIAS,

Sophonias prophesied the captiuitie of the two tribes, their relaxatiō, and Mysteries of Christ.

a) In saying the word of our Lord, the Prophets signifie that they are not the principal authours of that which they preach or writ, but the ministers by whom God speaketh. (b) Gathering more cōmonly signifieth a benefite, but by that which foloweth, from the face of the earth, it is manifest, that God here threatneth to destroy sinners, the Kingdom of Iuda.

SOPHONIAS the sonne of Chusi borne in Sarabatha of the tribe of Simeon, in the reigne of Iosias King of Iuda, some what before Ieremie (who began in the 13. yeare of the same Iosias. After whom folowed Ezechiel, in the first yeare of the transmigratiō of King Ioachim, and Baruch in the first yeare after the destruction of Ierusalem: then Daniel three yeares after him) prophesied the captiuitie of the two tribes, and their relaxation;likewise the ruine of diuers Gentils; the comming of Christ; conuersion of Gentils, excccatiō of the Iewes, with their general conuersion towards the end of the world.

C H A P. I.

For certaine onormious finnes, the captiuitie of the two tribes, is threatned, with admonitiō to repent, otherwise it shal be most terrible.



HE word (a) of our Lord that was made to Sophonie the sonne of Chusi, the sonne of Godolias, the sonne of Amarias, the sonne of Ezechias, in the dayes of Iosias the sonne of Amon King of Iuda. 2. (b) Gathering I wil gather together all things from the face of the earth, sayth our Lord: 3. gathering man, and beast, gathering the fowles of the heauen, and fishes of the sea: and there shal be rumes of the impious: and I wil destroy men from the face of the earth, sayth our Lord. 4. And I wil stretch forth my hand vpon Iuda, and vpon all the inhabitants of Ierusalem and I wil destroy out of this place the remnant of Baal, and the names of the temple-wardens with the Priests: 5. and them that adore vpon the tops of houses the host of heauen, and adore, and sweare (c) by our Lord, and sweare by Melchom. 6. And them that turne away

(c) Whosoever

ioyneth false Gods with God Almightye, indeed serueth not God.

from

frō after the backe of our Lord, & that haue not sought our Lord, nor searched after him. 7. Be silent before the face of our Lord God: because (d) the day of our Lord is neer, because our Lord hath prepared an host, he hath sanctified his called. 8. And it shal be: in the day of the host of our Lord I wil visite vpon the Princes, and vpon (e) the Kings sonnes, and vpon al that are clothed with strange clothing: 9. and I wil visite vpon euerie one, that arrogantly entreth vpon the threshold in that day, them that fil the house of our Lord their God with iniquitie and guile. 10. And it shal be in that day, sayth our Lord, the voice of clamour from the gate of fishes, and howling from the second, and great destruction from the hills. 11. Howle ye inhabitants of the * Morter. Al the people of Chanaan is hush, al are perished that were wrapped in siluer. 12. And it shal be in that time: I wil search Ierusalem with lamps, and wil visite vpon the men that are fixed in their dregs: that say in their harts: The Lord wil not doe good, and he wil not doe euil. 13. And their strength shal be into spoile, and their houses as a desert: and they shal build houses, and shal not inhabite them: and shal plant vineyards, and shal not drinke the wine of them. 14. (f) The great day of our Lord is neer, it is neer and exceeding swift: the voice of the day of our Lord is bitter, the strong thal there haue tribulation. 15. That day (g) a day of wrath, a day of tribulation and distresse, a day of calamitie and miserie, a day of darknes and mist, a day of cloud & whirlewind: 16. a day of the trumpet and sound vpon the fensed cities, and vpon the high corners. 17. And I wil afflict men, and they shal walke as blindmen, because they haue sinned to our Lord: and their bloud shal be powred out as dust, and their bodies as dung. 18. Yea and their siluer, and their gold shal not be able to deiuer them in the day of the wrath of our Lord: in the fire of his ielousie shal al the earth be deuoured, because he wil make consummation with speed to al that inhabit the earth.

* the valley neer Ierusalem.

Amos. 5

Iere. 30.

Ieol. 2.

Amos. 3.

Ezec. 7.

(d) The day of punishment is commonly called the day of our Lord. *Isa. 2. Ieol. 2. 1. Cor. 5. 2. Thess. 2.*
 (e) Ioachaz was deprived of his Kingdom and died in Ægypt. *4. Reg. 23.*
 Ioakim was continually vexed by the Babyionians & other nations, *4. Reg. 24.* at last slaine, & his bodie cast out of the citie. *Iere. 22.* Sedecias taken, his eyes put out, so carried into Baby-lon, & al his sonnes slaine: Iochonias otherwise called Ioachim, was kept long prisoner in Baby-lon, & al the issue of Ieſias afflicted. (f) Al these afflictions are neere.

(g) Repeating & inculcating the same termes, doth elegantly describe the greatnes of the future calamities.

C H A P. II.

An exhortation to repent: 4. with prophetic of the destruction of the Philistiims, 8. Moabites and Ammonites, 12. Æthiopians, 13. Assirians: 15. with their chief citie Ninue.



OME together, be (a) ye gathered together o nation not to be beloued: 2. before that the commandment bring forth the day as dust passing away, before the wrath of the furie of our Lord come vpon you, before the day of the indignation of our Lord come vpon you. 3. Seek our Lord al ye meeke of the earth, which haue wrought his iudgement: seek the iust, seek the meeke: if by any meanes you may be hid in the day of the furie of our Lord. 4. Because Gaza

(a) Ye that deserue not Gods loue, but rather to be reiected, yet by repentance returne to him and he wil receiue you.

b) It is very frequent in the Prophets to speake of things to come as if they were done already, for the certaintie therof.

And these prophecies of the destructions of other nations by the Chaldees, doe confirm me that which is threatened to the Iewes, for al sinning, al must be punished. And God who is Lord of al will sooner or later giue to al as they deserue.

(c) Ninie exceeding glorious for antiquitie, greatness, riches, warlike prowesse, & most large dominion, was at last destroyed.

(a) Ierusalem without proper merits preferred by Gods special grace before al other places, fortified, adorned, protected most singularly, yet still prouoked him to wrath, contemning his admonitions, & persisting & multiplying sinnes, can not

(b) is destroyed, and Ascalon as a desert, Azotus at noone they shal cast out, and Accaron shal be rooted out. 5. Woe to you that inhabite the cord of the sea, o nation of cast-awayes: the word of our Lord vpon you o Chanaan land of the Philisthims, and I wil destroy thee, so that there shal not be an inhabiter. 6. And the cord of the sea shal be the rest of Pastours, and folds of cattel. 7. and it shal be the cord of him, that shal remayne of the house of Iuda, there they shal feed: in the houses of Ascalon at euen they shal rest: because our Lord their God wil visite them, and turne away their captiuitie. 8. I haue heard the reproch of Moab, and the blasphemies of the children of Ammon, with which they haue vpbroyded my people, and were magnified vpon their borders. 9. Therefore liue I, sayth the Lord of hosts the God of Israel, that Moab shal be as Sodom, and the children of Ammon as Gomorrha, drynes of thornes, and heaps of salt, and a desert euen for euer: the remnant of my people shal spoile them, and the residue of my nation shal possesse them. 10. This shal be fal them for their pride: because they haue blasphemed, and haue been magnified vpon the people of the Lord of hosts. 11. Our Lord shal be dreadful vpon them, and shal attenuate al the Gods of the earth: and they shal adore him euerie man out of his owne place, al the ilands of the Gentils. 12. Yea and you Æthiopians shal be slaine with my sword. 13. And he wil stretch forth his hand vpon the North, and wil destroy Assur: and he wil lay the Beautiful as a wilderness, and as a place not passable, and as a desert. 14. And flocks shal lie in the middes therof, al the beasts of the Gentils: and onocratulus, and the Irchin shal abide in the thresholds therof. the voice of one singing in the window, the rauon on the vpper post, because I wil attenuate her strength. 15. This is *(c)* the glorious citie dwelling in confidence: that sayd in her hart I am, and beside me there is none other els: how is she become as a desert the couch for beasts? euerie one that passeth by her, shal hisse, and wag his hand.

I sa. 34.

C H A P. III.

Ierusalem for reiecting Gods admonitions shal be destroyed, 7. Christ being risen from death, the Iewes persecuting the faithfull shal be reiected, miserably destroyed, 9. and the Gentils called. 11. So his Church shal flourish: 13. and at last the Iewes shal be conuerted.



WOE to thee thou *(a)* prouoking, and redeemed citie, the doue. 2. She hath not heard the voice, and she hath not receiued discipline: she hath not trusted in our Lord, to her God she hath not approached. 3. Her Princes in the middes of her as lions roaring: her iudges wolues in the evening, lett nothing for the morning. 4. Her Prophets madde, men

*Exec. 21
Mich. 3.*

vntaythful:

vntavtful : her Priests haue polluted the holie , they haue done
 vniustly agaynst the iaw. 5. Our iust Lord in the middes therof wil no
 doe iniquitie : in the morning in the morning he wil * giue his iudge-
 ment into light, and it shal not be hid : but the wicked man hath not
 knowen the confusion. 6. I haue destroyed the Gentils, and their cor-
 ners are dissipated: I haue made their wayes desert, whiles there is none
 that passeth by: their cities are desolate, not a man remaying, nor any
 inhabiter. 7. I sayd : Neuertheles thou shalt feare me, thou shalt recciue
 discipline : and her habitation shal not perish for al things, wherin I
 haue visited her : but yetrysing early they corrupted al their cagitations.
 8. Wherfore (b) expect me, sayth our Lord, in the day of my resurreccion
 til hereafter, because my iudgemēt to assemble the Gentils, & to gather
 Kingdoms : and to power vpon them mine indignation, al the wrath of
 my furie : for in the fyre of my ielousie shal al the earth be deauoured.
 9. Because (c) then wil I restore to the peoples a chofen lip, that al may
 inuocate in the name of the Lord, and may serue him with one shoulder.
 10. Beyond the riuers of Æthiopia, thence shal my suppliant the chil-
 dren of my dispersed bring me a guift. 11. In that day thou shalt not be
 confounded vpon al thine inuentions, wherin thou hast preuaricated
 against me : because then wil I take away out of the middes of thee the
 loftie speakers of thy pride, and thou shalt adde no more to be exalted
 in my holie mount. 12. And I wil leaue in the middes of thee a people
 poore and needie : and they shal hope in the name of our Lord. 13. The
 remnant of Israel shal not doe iniquitie, neither shal they speake leasing,
 and deceitful tongue shal not be found in their mouth: because they
 shal feede, and shal lie downe, and there shal be none to make them
 afrayd. 14. Prayse ô daughter of Sion: make iubilation Israel : be glad,
 and reioyce in al thy hart ô daughter of Ierusalem. 15. Our Lord hath
 taken away thy iudgement, he hath turned away thine enemies : the
 King of Israel our Lord in the middes of thee, thou shalt feare euil no
 more. 16. In that day it shal be sayd to Ierusalem : Feare not : to Sion,
 let not thy hands be dissolved. 17. Our Lord thy God in the middes of
 thee strong, he wil saue: he wil reioyce vpon thee in gladnes, he wil be
 silent in his loue, he wil be ioyful vpon thee in prayse. 18. The (e) triflers
 that were departed from thee, I wil gather together, because they were
 of thee: that thou mayst no more haue reproch for them. 19. Behold I wil
 kil al that haue afflicted thee at that time: and I wil saue the halt, and her
 that was cast out I wil gather: and I wil make them into prayse, & into
 name, in al the land of their confusion. 20. In that time, when I wil
 bring you: and in the time, that I wil gather you: for I wil giue you into
 a name, and into prayse to al the people of the earth, when I shal conuert
 your captiuitie before your eyes, saith our Lord.

but at last be
seuerely pu-
nished.

(b) About 40.
yeares after
Christs resur-
rection, the
most part of
the Iewes per-
sisting obinat
were brought
to meruelous
distresse & mi-
series, when
Titus tooke &
destroyed Ie-
rusalem: which
is also a figure
of the destru-
ction of this
world, and of
eternal punish-
ment of the
wicked.

(d) Al nations
shal inuocate
one God in a
chofen lip: e or
tongue, in vni-
tie of sayth, &
with one shoul-
der of fortitu-
de beare the
yoke & burden
of Christian
life, made sweete
and light by
Christs grace.

e) Men of light
conuersation,
& contemners
of Christ, shal
also be conuer-
ted, become
graue, & great-
ly honour him.



THE PROPHECIE OF AGGEVS.

Aggeus prophesied after the captiuitie, of Christ and his Church.

AGGEVS prophesying in the second yeare of Darius Hystaspis King of Persians, that is, in the 18. yeare after the relaxation from captiuitie of Babylon, exhorteth to reedifie the Temple, which had been begun & intermitted; promysing much prosperitie after the building thereof, and finally the coming of Christ desired of al nations; who by his presence wil glorifie this new temple, more then the former built by Salomon; and especially prophesieth the glorie of his Catholike Church, which shal much excel the Church of the old Testamēt.

S. Ierom
Epist. ad
Paulin.

(a) Zorobabel descending directly from the Kings of Iuda was now duke, & chiefe temporal Gouverner of the Iewes, by permission of Darius King of Persians.

(b) In like sort Iesus succeeded in the office of high Priest to Iosedec, who was caried with others captiue into Babylon.

(c) Par. 6. v. 11.

(c) It behoueth without delay

C H A P. I.

The Iewes building to themselues excellent houses, are iustly reprehended for not building the Temple of God. 10. Which is the cause of the barrennes, sicknes, and other euils. 12. Whereupon they vndertake the holie worke.



N the second yeare of Darius the King, the sixth month, in the first day of the month: the word of our Lord was made in the hand of Aggeus the Prophet, to (a) Zorobabel the sonne of Salathiel, duke of Iuda, and to (b) Iesus the sonne of Iosedec the grand Priest saying: 2. Thus sayth the Lord of hosts, saying: This people sayth: (c) The time is not yet come of building the house of our Lord. 3. And the word of our Lord was made in the hand of Aggeus the Prophet, saying: 4. Why is it time for you to dwell in embowed houses, and

this

Deu. 18.
Mich. 6.

this house desert? 5. And now thus sayth the Lord of hosts? Set your harts vpon your wayes. 6. You haue sowed much, and brought in little: you haue eaten, and haue not been filled: you haue drunke, and haue not been inebriated: you haue couered your selues, and haue not been warmed: and he that hath gathered the wages, put them into a broken bag. 7. Thus sayth the Lord of hosts: Set your harts vpon your wayes: 8. goe vp into the mountayne, carie timber, and build the house: and it shal be acceptable to me, & I shal be glorified, sayth our Lord. 9. You haue looked for more, and behold it became lesse, and you brought it into the house, and I puft at it: for what cause sayth the Lord of hosts? because my house is desert, and you hasten euerie man into his owne house. 10. For this cause were the heauens stayed ouer you that they gaue no dew, & the earth was prohibited that it yealded not her spring: 11. and I called a drought vpon the earth, and vpon the mountaines, & vpon the wheate, & vpon the wine, and vpon the oile, and what things soeuer the ground brought forth, and vpon men, and vpon beasts, and vpon al the labour of the hands. 12. And Zorababel the sonne of Salathiel, and Iesus the sonne of Iosedec the high Priest, and al the remnant of the people heard the voice of their God, and the words of Aggeus the Prophet, as our Lord their God sent him to them: and the people feared at the face of our Lord. 13. And Aggeus the messenger of our Lord (a) of the messengers of our Lord spake, saying to the people: I am with you, sayth our Lord. 14. And our Lord rayfed vp the spirit of Zorobabel the sonne of Salathiel Duke of Iuda, and the spirit of Iesus the sonne of Iosedec the grand Priest, and the spirit of the rest of al the people: and they went in, and did the worke in the house of the Lord of hosts their God.

to set forward
restoration of
Gods seruice,
reduction of
soules from
sinne, & amen-
ding of il man-
ners: because
by forefellowing
therof Gods
honour is hin-
dred, and ma-
nie soules, doe
eternally pe-
rish.

(a) To incite
the people to
iust estimation
of his prea-
ching, the Pro-
phet auoucheth
that he is a mes-
senger, not com-
ming of him-
self but sent by
God.

CHAP. II.

They are encouraged to proceede in building the temple: 6. with promise that Christ by his personal presence wil bring more glorie to this, then was in the former temple. 11. Their former slacknes in this worke was the cause of their wants: 19. and now they shal haue abouondance.



N the foure and twentieth day of the month, in (a) the sixth month, in the second yeare of Darius the King. 2. In the (b) seuenth month, the one & twentieth of the month, the word of our Lord was made in the hand of Aggeus the Prophet, saying: 3. Speake to Zorobabel the sonne of Salathiel the Duke of Iuda, and to Iesus the sonne of Iosedec the grand Priest, and to the rest of the people, saying: 4. Who among you is left, that saw this house in the first glorie therof? and what doe you see this

(a) They began
the new work
the 24. day of
the sixt month:
(b) and the 21.
of the 7. month
the Prophet
had another
reuelation.

same now? Why, is it not so, as if it were not in your eyes? 5. And now take courage Zorobabel, saith our Lord, and take courage Iesus the sonne of Iosedec grand Priest, and take courage al ye people of the land, saith the Lord of hosts: & doe (because I am with you, sayth the Lord of hosts) 6. the word that I did couenant with you when you came out of the Land of Ægypt: & my spirit shal be in the middes of you: feare not. 7. Because thus saith the Lord of hosts: As yet there is one litle while, and I wil moue the heauen, and the earth, and the sea, and the drie land. 8. And I wil moue al nations: AND (c) THE DESIRED OF AL NATIONS SHAL COME: and I wil fill this house with glorie, sayth the Lord of hosts. 9. Mine is the siluer, & mine is the gold, sayth the Lord of hosts. 10. " Great shal be the glorie of this last house, more then of the first, sayth the Lord of hosts: and in this place wil I giue peace, sayth the Lord of hosts. 11. In the foure and twentieth of the ninth month, in the second yeare of Darius the King, the word of our Lord was made to Aggeus the Prophet, saying: 12. Thus saith the Lord of hosts: Aske the Priests the law, saying: 13. If a man take sanctified flesh in the skirt of his garment, and touch with the skirt therof bread, or broth, or wine, or oile, or any meate: (d) shal it be sanctified? And the Priests answering, sayd: No. 14. And Aggeus sayd: If one polluted on a soule touch any of al these, shal he be contaminated? And the Priests answered, and sayd: He shal be contaminated. 15. And Aggeus answered, and sayd: So this people, and so this nation before my face, sayth our Lord, and so al the worke of their hands: & al that they haue offered there, shal be contaminated. 16. And now set your harts, from this day & vpward, before there was stone layd vpon stone in the temple of our Lord. 17. When you went to an heape of twentie bushels, and they became ten: and entred into the presse, to presse out fiftie flagons, & they became twentie. 18. I stricke you with the burning winde, and with the blast, and with haile, al the workes of your hands: and there was none among you, that returned to me, saith our Lord. 19. Set your harts from this day, & henceforward, fro the foure & twentieth day of the ninth month: fro the day that the foundations of the temple of our Lord were layd, lay it vpon your harts. 20. Is there the seed now * abreward? and as yet the wine, and the fig-tree, and the pomegranate, and the oliue-tree hath not flourished? from this day I wil bleffe. 21. And the word of our Lord was made the second time to Aggeus in the foure and twentieth of the month, saying: 22. Speake to Zorobabel the Duke of Iuda, saying: I wil moue the heauen and also the earth. 23. And I (e) wil ouerthrow the throne of Kingdoms, and wil destroy the strength of the Kingdom of the Gentils: and I wil ouerthrow the chariot, and the rider therof: and the horses shal come downe, and the riders of them euerie one by the sword of his brother. 24. In that day, sayth the Lord of hosts, I wil take thee o Zorobabel sonne of Salathiel my seruant, saith

Heb. 12.

Amos. 4.

* sprung
up.

Ecc. 49.

our

(c) Iacob the Patriarch, Gen 49. prophesied that Christ should be the expectation of the Gentils. Who is called the desired of al Nations, because he was hertofore wanting, & alwayes necessarie to al nations.

(d) That which touched a holy thing was sanctified. *Leui. 6. v. 8.* but the thing so touched did not sanctifie other things: so the people by touching the sacrifices were legally sanctified, but not really: & therefore their sacrifices were not grateful to God, so long as they did not endeauour to build the temple, as they ought to haue done.

(e) Al other Kingdomes perishing the Kingdom of Christ, which is his Church, is neuer destroyed.

our Lord, and will put thee as a signet, because thee haue I chosen, sayth the Lord of hosts.

 ANNOTATIONS.

CHAP. II.

10. *Great shall be the glorie.*] When according to the Prophets exhortation the temple was huilt againe, *Esdrae ch. 3. v. 12.* writeth, that *such ancient men as had seen the former, lamented,* because this new one was not so excellent as the former had been, which is also cleere by other places of holie scripture For amongst other differences, Salomons temple had in hight, and in breadth, an hundred and twentie cubits. *1. Paral 3. v. 4.* this new temple had but sixtie cubits. *1. Efd. 6. v. 3.* Likewise Salomons temple was built of stones hewed and perfectly polished. *3. Reg. 6. v. 7.* which were also couered on the inner side with feeling worke of cedar wood. *v. 18.* This new temple was built of rough and *unpolished stones.* *1. Efd 5. v. 8.* As for the same temple long after enlarged and adorned by Herod, it continued not long in that state, and the chieft glorie therof was by our Sauioir presence therein, when he was presented by his mother, and ioyfully receiued into the armes of Simeon, and often preached there. And therefore S. Augustin proueth *l. 18. c. 4. c. ius* that the Prophet here foresheweth the glorie of Christs mystical temple, faithful Christian soules of al nations, in whom God dwelleth by grace of the *new Testamēt*: farre more glorions in *liuing stones*, then that temple which King Salomon built, or that which was restored after the captiuitie.

The temple
re-erect after
the captiuitie
was not so
glorious as
that which Sa-
lomon built.

But Christs
Church of the
new Testa-
ment, in which
he dwelleth
spiritually,
farre excelleth
the matherial
temple.





THE PROPHECIE OF ZACHARIAS

Zacharie began to prophetic but two months after Aggeus.

ZACHARIAS the sonne of Barachias, and Nephew of Addo, beginning two months after Aggeus, exhorteth also to reed:fic the Temple: & sheweth by diuers visions that the Church shal flourish, partly in that time of the old Synagog, but much more after Christs comming: whose first and chiefe promulgators of his Chospel shal be of the Iewish nation: but the sarre greater number shal be of the Gencils, the Iewes for their obstinacie reiected. Yet they also in the end shal returne to Christ.

S. Iero.
Epist. ad
Paulin.

CHAP. I.

The Prophet exhorteth the people to conuert to God, and not to imitate the euil examples of their fathers: 7. by a vision of an horseman, and diuers coloured horses he prophecieth bitter times: 18. confirming the same by an other vision of soure hornes.

(a) When God in the holy Scriptures saith: *Conuert to me, and I wil conuert to you*, we are admonished that we haue free wil. And when we answer: *Conuert vs o Lord to thee, and we shal be conuersed*, we confesse that Gods grace preuenteth vs. *Conc. Irid. jess. 6. c. 5.*



IN the eight month in the second yeare of King Darius the word of our Lord was made to Zacharie the sonne of Barachias, the sonne of Addo the Prophet, saying: Our Lord hath been wrath vpon your fathers with wrath. 3. And thou shalt say to them: Thus saith the Lord of hosts: (a) Conuert to me, sayth the Lord of hosts, and I wil conuert to you, sayth the Lord of hosts. Be not as your fathers, to whom the former Prophets cried, saying: Thus saith the Lord of hosts: Conuert from your euil wayes, and from

Mal. 3.
Isa. 21.
Iere. 3.
Eze. 18.
& 20.
Ose. 14.
Ioel. 2.

your

your most wicked thoughts : and they heard not , neither attended to me , sayth our Lord. 5. Your fathers where are they ? and the Prophets shal they liue for euer? 6. But yet my words, & mine ordinances, which I gaue in commandment to my seruants the Prophets , did they not take hold of your fathers, and they conuerred, and sayd : As the Lord of hosts thought to doe to vs according to our wayes, & according to our inuentions he hath done to vs. 7. In the foure and twentieth day of the eleuenth month Sabbath : in the second yeare of Darius , the word of our Lord was made to Zacharie the sonne of Barachias , the sonne of Addo , the Prophet , saying : 8. I saw by night , and behold (b) a man mounting vpon a red horse, and he stood among the myrtle-trees, that were in the botome : and after him horses red, speckled, and white. 9. And I sayd : What are these, my Lord ? and the Angel that spake in me, sayd to me: I wil shew thee what these things are. 10. And the man, that stood among the myrtle-trees answered, and said: These are they, whom our Lord sent to walke through the earth. 11. And they answered to the Angel of our Lord, which stood among the mirtle-trees, and sayd: We haue waiked through the earth, and loe al the earth is inhabited, & at rest. 12. And the Angel of our Lord answered , and sayd : O Lord of hosts, how long wilt thou not haue mercie on Ierusalem, & on the cities of Iuda, with which thou hast been angrie ? this now is (c) the seuentith yeare. 13. And our Lord answered the Angel that spake in me , good words, comfortable words. 14. And the Angel that spake in me , sayd to me: Crie, saying: Thus sayth the Lord of hosts: I haue been zelous for Ierusalem, and Sion with great zele. 15. And with great anger am I angrie vpon the welthie nations : because I was angrie a litle, but they helped toward the euil. 16. Therefore thus saith our Lord : I wil returne to Ierusalem in mercies : my house shal be built in it , saith the Lord of hosts: & the plummeline shal be stretched forth vpon Ierusalem. 17. As yet crie thou saying : Thus saith the Lord of hosts: As yet shal my cities flow with good things : and the Lord wil yet comfort Sion, and he wil yet choose Ierusalem. 18. And I lifted vp mine eyes, and saw: and behold (d) foure hornes. 19. And I sayd to the Angel that spake in me : What are these: And he sayd to me : These are the hornes that haue scattered Iuda, and Israel, and Ierusalem. 20. And our Lord inewed me foure * artificers. 21. And I sayd : What come these to doe ? Who spake saying: These are the hornes, that scattered Iuda euerie man a-part, and none of them lifted his head : and these are come to fray them , to cast downe the hornes of the nations , that haue lifted the horne vpon the land of Iuda to scatter it.

Zach. 8.

*fabros.

(b) That this was an Angel in the shape of a man is manifest. v. 11.

(c) Seuentie yeares from the transmigration of Ioachim were complete in the first of Cyrus. Dan. 9.

Seuentie yeares were also complete from the destruction of the temple in the second of Darius Histaspis: & therefore the prophet now prayeth God to inspire such as were able, that they would build the temple againe.

(d) From foure parts of the world, to wit the Moabites & Ammonites on the east of Iurie; the Idumeans and Egyptians on the south; the Philisthiims on the west: & the Assirians and Chaldees on the North side, had much molested the Iewes; al which were therefore plagued & punished for the same.

C H A P. II.

Vnder the name of Ierusalem, he prophesieth the progresse of the Church of Christ: 6. by the conuersion of some Iewes, 8. and manie Gentils.

(a) According to S. Augustins rule in *Psalm 71.* when greater things are said then can be verified as the letter soundeth, the same is literally so be understood of the thing prefigured. And so this prophetic perreyneth to the Church of Christ, rather then to the citie of Ierusalem. (b) O ye Gentils that remaine in confused Babylon of this world, fly from it into the Church. (c) And ye Iewes that haue fellowship with Babylon, leaue it, & serue God sincerely.



AND I lifted vp mine eyes, and saw : and loe a man, and in his hand a corde of measurers. 2. And I sayd: Whither goest thou? And he sayd to me: To measure (a) Ierusalem, and to see how great the breadth therof is, and how great the length therof. 3. And behold the Angel that spake in me, came forth, and an other Angel went out to meet him. 4. And he sayd to him: Runne, speake to this yong man saying: Without wal shal Ierusalem be inhabited for the multitude of men, and of beasts in the middes therof. 5. And I wil be to it, sayth our Lord, a wal of fire round about: and I wil be in glorie in the middes therot. 6. O (b) flye ye out of the land of the North, saith our Lord, because into the foure windes of heauen haue I disperfed you, sayth our Lord. 7. (c) O Sion, flye thou that dwellest with the daughter of Babylon: 8. because thus sayth the Lord of hostis: After glorie he sent me to the nations, that haue spoiled you: for he that shal touch you, toucheth the apple of myne eye: 9. because loe I lift vp my hand vpon them, and they shal be a praye to those that serued them: and you shal know that the Lord of hostis sent me. 10. Prayse, and reioyce O daughter of Sion: because loe I come, & wil dwel in the middes of thee, sayth our Lord. 11. And manie nations shal be ioyned to our Lord in that day, and they shal be my people, and I wil dwel in the middes of thee: and thou shal know that the Lord of hostis hath sent me to thee. 12. And our Lord wil possesse Iuda his portion in the sanctified land: and he wil yet choose Ierusalem. 13. Let al flesh be silent at the presence of our Lord: because he is risen vp out of his holie habitation.

C H A P. III.

In a vision the diuel appeareth accusing the high Priest. 4. He is cleansed from his finnes. 8. Christ is promised, and great fruite of his passion.

(a) Literally this vision perreyned to the high Priest of that time:



AND our Lord shewed me (a) Iesus the grand Priest standing before the Angel of our Lord: and Satan stood on his right hand, to be his aduersarie. 2. And our Lord sayd to Satan: The Lord giue rebuke on thee Satan: and the Lord that chose Ierusalem giue rebuke on thee: Why, is not this a fire-brand

taken out of the fire? 3. And Iesus was clothed (b) with filthie garments: and he stood before the face of the Angel. 4. Who answered, and sayd to them that stood before him, saying: Take away the filthie garments from him. And he sayd to him: Behold I haue taken away thine iniquitie, and haue clothed thee with change of garments. 5. And he sayd: Put a cleane mitre vpon his head: and they put a cleane mitre vpon his head, and clothed him with garments: and the Angel of our Lord stood. 6. And the Angel of our Lord contested Iesus, saying: 7. Thus saith the Lord of hosts: If you wil walke in my wayes, and keepe my watch, thou also shalt iudge my house, and shalt keepe my courts, and I (c) wil giue thee walkers of them that now assist here. 8. Heare ô Iesus thou grand Priest, thou and thy freinds that dwel before thee, because they are portending men: for behold I WIL BRING (d) MY SERVANT THE ORIENT. 9. Because loe the stone that I layd before Iesus: vpon one stone there be seuen eyes, behold I I wil graue the grauing therof, sayth the Lord of hosts: and I wil take away the iniquitie of that land in one day. 10. In that day, sayth the Lord of hosts, euerie man shal cal his freind vnder the vine and vnder the fig-tree.

Luce. I.
2. 78.

b) Whose fault is here taxed, for that he admonished not the people to build the temple; and to abstaine frõ marrying women of strange nations, as. 1. E. J. d. 8. 9. 10.
(c) Angels are promised to assist the Prelates of the Church.
(d) Christ according to his manhood is the seruant of God. Of whom S. Luke expoundeth this prophetic.

CHAP. III.

In a vision of a candlestike and candles, 3. and of two oliue-trees is prophecied the vocation of the Gentils, II. and lastly of the Iewes.



AND the Angel returned that spake in me: & he rayfed me vp, as a man that is rayfed out of his sleep. 2. And he sayd to me: What seest thou? And I sayd: I saw, & (a) loe (b) a candlesticke al of gold, & (c) the lampe therof vpon the head of it: and the (d) seuen lights therof vpon it: and seuen funnels for the lights, that were vpon the head therof. 3. And (e) two oliue-trees vpon it: one on the right hand of the lampe, and one on the left hand therof. 4. And I answered, and I sayd to the Angel that spake in me, saying: What are these things, my Lord? 5. And the Angel that spake in me answered, and sayd to me: Why, knowest thou not what these things are? And I sayd: No my Lord. 6. And he answered, & sayd to me, saying: This is the word of our Lord (f) to Zorobabel, saying: Not in an host, nor in strength: but in my spirit, sayth the Lord of hosts. 7. Who art thou ô great mountayne before Zorobabel? into a plaine: & he wil bring forth the principal stone, and wil make grace equal to the grace therof. 8. And the word of our Lord was made to me, saying: 9. The hands of Zorobabel haue founded this house,

(a) Most Hebrew Doctours & some Christian expound this vision of the temple, & the old synagogue, but most others vnderstand it literally of Christ & his Church.
(b) The candlesticke Metaphorically signifieth Christs Church.
(c) The lampe of light Christ.
(d) seuen lights al the Pastours

of the Church. (e) Two oliues. Enoch & Elias. Apoc. II. (f) Which vision was to be declared to Zorobabel, for his consolation that he might know, that God would protect his Church.

and

and his hands shal perfite it: and you shal know that the Lord of hostes hath sent me to you. 10. For who hath despised litle dayes? and they shal reioyce, & shal see the stone of tinne in the hand of Zorobabel. These are the seuen eyes of our Lord, that runne through out the whole earth. 11. And I answered, and sayd to him: What are these two oliue-trees on the right hand of the candlestike, and on the left hand therof? 12. And I answered the second time, and sayd to him: What are the (g) two branches of oliue-trees, that are beside the two beaks of gold, in which are the funnels of gold? 13. And he sayd to me, saying: Why, knowest thou not what these are? And I sayd: No, my Lord. 14. And he sayd: These are two sonnes of oyle which assist the dominatour of the whole earth.

g) Two branches, the diuine & humane natures of Christ.

CHAP. V.

In a vision of a flying Book, the eues and sweares are threatned: S. in an other vision is foreshewd that the Iewes shal be blind, and obdurate.

a) In this Book or rol of papers were writē the sinnes of the people, and designed punishment.

(b) It appeared flying, to signifie that this decrec of punishment came from heauen. S. Chry. ho. 27. ad popu.

(c) Excecation & obduration set vpon the Iewes for their auarice & par-iurie.

(d) Antichrist shal begin his reigne where Babylon was first built. Gen. 11.

AND I turned and lifted vp myne eyes, and I saw, and (a) behold a volume (b) flying. 2. And he sayd to me: What seest thou? And I sayd: I see a volume flying: the length therof of twentie cubits, and the breadth therof of ten cubits. 3. And he sayd to me: This is the malediction, that goeth forth vpon the face of the earth: because euerie theef, as is there witten, shal be iudged: and euerie sweater, by it in like manner shal be iudged. 4. I wil bring it forth, sayth the Lord of hostes: and it shal come to the house of the theef, & to the house of him that sweareth by my name falsly: and it shal abide in the middes of his house, and shal consume it, & the timber therof, and the stones therof. 5. And the Angel went out that spake in me: and he sayd to me: Lift vp thine eyes, and see what is this, that goeth forth. 6. And I sayd: What is it? And he sayd: This is an amphore going forth. And he sayd: This is their eye in al the earth. 7. And behold a talent of lead was caried, and loe one woman sitting in the middes of the amphore. 8. And he sayd: This is impietie. And he threw her in the middes of the amphore, and cast a lumpe of lead vpon the mouth therof. 9. And I lifted vp mine eyes, and saw: and behold (c) two women comming forth, and spirit in the wings of them, and they had wings as the wings of a kite: and they lifted vp the amphore between the earth and the heauen. 10. And I sayd to the Angel that spake in me: Whither doe these carie the amphore? 11. And he sayd to me: That a house may be built for it in the land (d) of Sennar, and it may be established, and set there vpon the foundation therof.

C H A P. VI.

In a vision of chariots is foresbewed the succession of foure monarchies. 11. In crownes set on the high Priests head, the Kingdom and Priesthood of Christi: 15. and the rewards of them that receiue him.



AND I turned, and lifted vp mine eyes, and saw : and behold (a) foure chariots coming forth from the middes of two mountaines, and the mountaines, mountaines of brassie. 2. In the first chariot red horses, and in the second chariot black horses, 3. and in the third chariot white horses, and in the fourth chariot speckled horses, and strong. 4. And I answered, and sayd to the Angel, that spake in me : What are these things, my Lord? 5. And the Angel answered, and sayd to me : These are the foure winds of heauen, which goe forth to stand before the Dominatour of al the earth. 6. That in which were the blacke horses went forth into the land of the North, and the white went forth after them : and the speckled went forth to the land of the South. 7. But they that were strongest, went-out, and sought to goe, and to runne about through-out al the earth. And he sayd : Goe walke through-out the earth, and they walked through-out the earth. 8. And he called me, & spake to me, saying : Behold, they that goe forth into the land of the North, haue made my spirit to rest in the land of the North. 9. And the word of our Lord was made to me, saying : 10. Take of the transmigration of Holdai, and of Tobias, and of Idaias : and thou shalt come in that day, and shalt enter into the house of Iosias, the sonne of Sophonias, who came out of Babylon. 11. And thou shalt take gold and siluer: and shalt make crownes, & thou shalt set on the head of Iesus the sonne of Iosedec the grand Priest, 12. and thou shalt speake to him, saying : Thus sayth the Lord of hosts, (b) saying : BEHOLD A MAN, ORIENT IS HIS NAME : and vnder him shal spring vp, & shal build a temple to our Lord. 13. And he shal build a temple to our Lord : and shal beare glorie, and shal sit, and rule vpon his throne : and he shal be a Priest vpon his throne, and the counsel of peace shal be between them two. 14. And the crownes shal be to Helem, and Tobias, and Idaias, and Hem, the sonne of Sophonias, a memorial in the temple of our Lord. 15. And they that are far, shal come, and shal build in the temple of our Lord : and you shal know that the Lord of hosts sent me to you. But this shal be, if hearing you wil heare the voice of our Lord your God.

(a) Foure Monarchies of the Chaldees, the Medes, and Persians, the Grecians, and the Romans. Dan. 2.

(b) When the Prophet set the crowne on the high Priests head, that he might withal signifie that it perteyned not to him, but as in figure of Christ he explicateth, that God reuealed this mysterie, saying: Behold a man, who is also God, called Orient, that is: Raising vp and establishing the Kingdom which was promised to Dauid. S. Iero. in hunc locum.

Lnc. I.
v. 78.

C H A P. VII.

The fast of the first and seventh month obserued in the captiuitie, being good,
5. was vnperfect, 8. fasting from sinne is alwayes more necessarie.



AND it came to passe in the fourth yeare of Darius the King, the word of our Lord was made to Zacharie, in the fourth of the ninth month, which is Casteu. 2. And Sarasar, and Rogommelech, and the men that were with him, sent to the house of God, to beseech the face of our Lord: 3. that they should say to the priests of the house of the Lord of hosts, and to the Prophets, saying: Must I weep in (a) the fifth month, or must I sanctifie myself as now I haue done manie yeares? 4. And the word of the Lord of hosts was made to me, saying: Speake to al the people of the land, and to the Priests, saying: When you fasted, and mourned in the fifth and the seventh for these seuentie yeares: (b) did you fast a fast vnto me? 6. And when you did eate & drinke, did you not eate for your selues, & drinke for your selues? 7. Why, are they not the words, which our Lord spake in the hand of the former Prophets, when Ierusalem as yet was inhabited, & was welthie, it seif and the cities round about it, & toward the South, & in the champaine there was dwelling? 8. And the word of our Lord was made to Zacharie, saying: 9. Thus sayth the Lord of hosts, saying: (c) Iudge ye true Iudgement, and doe ye mercie, and miserationes currie man with his brother. 10. And the widow, and the pupil, and the stranger, and the poore doe not calumniat: and let not a man thinke in his hart euil to his brother. 11. And they would not attend, and they turned away the shoulder departing: and they aggrauated their eares, not to heare. 12. And they made their hart as the adamant, lest they should heare the law, and the words which the Lord sent in his spirit by the hand of the former Prophets: and there was great indignation made from the Lord of hosts. 13. And it came to passe as he spake, and they heard not: so shal they crie, and I wil not heare, sayth the Lord of hosts. 14. And I dispersed them throughout al Kingdoms, which they know not: and the land was left desolate of them; for that there was none passing and returning: and the land to be desired they layd into a desert.

4) Because the temple was burned in the fifth month, & Godoliaslaine in the seventh. 4. Reg. 25. v. 8. 25. the Iewes fasted in those two months al the time of their captiuitie. (b) Which fast was good, but vnperfect, wanting works of mercie, most especially required in fastes. Isa. 58. S. Greg. p. 3. past. cura admonit. 20. & ho. 16. in Euang. (c) And therefore the Prophet admonisheth to fast from al sinnes.

Isa. 58.

Exo. 22.
Isa. 1.
Iere. 5.

CHAP. VIII.

God wil giue aboundance of spiritual benefits to al nations by Christ: 7. so whom shal be conuerred 13. manie Iewes, 20. but manie more Gentils.



AND the word of the Lord of hosts was made, saying: 2. Thus sayth the Lord of hosts: I haue been ielous for Sion with great zeale, & with great indignatiō haue I been ielous for it. 3. Thus sayth the Lord of hosts: (a) I am returned to Siō, & I wil dwel in the middes of Ierusalē: & Ierusalem shal be called the Citie of truth, & the mount of the Lord of hosts, the sanctified mount. 4. Thus sayth the Lord of hosts: As yet shal old men dwel, & old women in the streets of Ierusalem: & euerie mā's staffe in his hand for multitude of yeares. 5. And the streets of the citie shal be filled with infants, & girles playing in the streets therof. 6. Thus sayth the Lord of hosts: If it shal seeme hard in the eyes of the remnant of this people in those dayes: Why, shal it be hard in mine eyes, sayth the Lord of hosts? 7. Thus sayth the Lord of hosts: Behoid. I wil saue my people from the land of (b) the East, and from the land of the going downe of the sunne. 8. And I wil bring them, and they shal dwel in the middes of Ierusalem: & they shal be my people, & I wil be their God in truth & in iustice. 9. Thus sayth the Lord of hosts: Let your hands be strengthened, you that heare in these dayes these words by the mouth of the Prophets in the day, that the house of the Lord of hosts was founded, that the tēple might be built. 10. For before those dayes there was no hyre for men, neither was there hyre for beasts, neither was there peace to the cōmer in, nor goer out for tribulation: & I did let goe al men, euerie one against his neighbour. 11. But now not according to the former dayes wil I doe to the remnant of this people, sayth the Lord of hosts. 12. But the seed of peace shal be: the vine shal giue his fruit, and the earth shal giue her spring, & the heanens shal giue their dew: & I wil make the remnant of this people to possesse al these things. 13. And it shal be: as you were a malediction among the Gentils, ô house of Iuda, & house of Israel: so wil I saue you, & you shal be a benediction: feare not, let your hands be strengthened. 14. Because thus sayth the Lord of hosts: As I purposed to afflict you, when your fathers had prouoked me to wrath sayth our Lord, 15. and I had no mercie: so conuerting I haue meant in these dayes to doe good to the house of Iuda, and Ierusalem: feare not. 16. These then are the words, which you shal doe: Speake ye truth, euerie one with his neighbour: truth and iudgement of peace iudge ye in your getes. 17. And thinke ye not euerie man in your hart euil against his freind: & lying o the loue ye not: for al these things are such

Zach. 1
v. 14.

Ephes. 4
v. 25.

(a) These benefits here prophesied are greater then euer were bestowed vpon the Iewes before Christ came, & therefore are rather to be understood of the graces of the new testament.

(b) The ten tribes were carried captiue into Assyria, & the two tribes into Babylon: both which are northward: not into the east nor west. And therefore this prophesie is of al nations Iewes & Gentils to be called to Christ from al parts.

c) Not only the fast of the fifth and seventh months (whereof the question was proposed ch. 7. v. 3.) but also of the fourth & tenth, were to be least off in the times of ioy and festiue.

as I hate, sayth ou: Lord. 18. And the word of our Lord of hosts was made to me. saying: 19. Thus sayth the Lord of hosts: The fast (c) of the fourth, & the fast of the fifth, & the fast of the seventh, & the fast of the tenth shal be to the house of Iuda into ioy, and gladnes, & into goodlie solemnities: truth, onlie, and peace loue ye. 20. Thus sayth the Lord of hosts, vntil peoples come, & dwel in mane cities, 21. and the inhabitants goe, one to an other, saying: Let vs goe, & beseech the face of our Lord, & let vs seek the Lord of hosts: I also wil goe. 22. And manie peoples shal come, & strong nations to seek the Lord of hosts in Ierusalem, & to beseech the face of our Lord. 23. Thus sayth the Lord of hosts: In those dayes, wherein ten men of al the tongue of the Gentils shal take hold, & they shal take hold of the skirt of a man that is a Iew, saying: We wil goe with you: for we haue heard that God is with you.

CHAP. IX.

The bordering enemies of the Iewes shal belieue in Christ: 9. who wil first come to the Iewes in meekenes, yet in solemnitie riding on an asse: 11. deliuer the godlie from the lake, 12. giue great things to the faithfull, 17. and one most excellent thing aboue the rest.

(a) Preaching true doctrine is at first vngratefull to some hearers, & stil to the incredulous, but this burden becometh light to the faithfull.



HE (a) burden of the word of our Lord in the land of * Hadrach, & Damascus his rest: because our Lord is the eye of man, and of al the tribes of Israel. 2. Emath also in the borders therof, & Tyre, & Sidon: for they haue taken to themselues wisdom exceedingly. 3. And Tyre hath built her munitions, and heaped together siluer as earth, and gold as the myre of the streets. 4. Behold our Lord shal possesse her, and shal strike her strength in the sea, & she shal be deuoured with fyre. 5. Ascalon shal see, and shal feare, and Gaza, and shal be sorie exceedingly: & Accaron, because her hope is confounded: and the King shal periu out of Gaza, & Ascalon shal not be inhabited. 6. And the seperatour shal sit in Azotus, and I wil destroy the pride of the Philistiims. 7. And I wil take away his bloud out of his mouth, and his abominations out of the middes of his teeth: and he also shal be left to our God, and he shal be as a duke in Iuda, & Accaron as a Iebuseite. 8. And I wil enuiron my house of them, that serue me in warfayre going and returning, & the exactour shal no more passe ouer them: because now I haue seen with myne eyes. 9. Reioyce greatly, o daughter of Sion, make iubilation, o daughter of Ierusalem: BEHOLD THY KING (b) wil come to thee, the iust & Saviour: himself poore, and ryding vpon an asse, and vpon a colt the sole of an asse. 10. And I wil destroy chariot out of Ephraim, and horse out of Ierusalem, and the bow of warre shal be dissipated: and he shal

* a ci-
tie of
Syria.

b) Christ came often into Ierusalē, but this last comming excelled al the rest, when he came to dye for redemption of manking.

Isa. 62.
Mat. 21:
v. 5.
Ioan. 1.
v. 15.

speake

speake peate to the Gētils , and his power from sea euen to sea , and from the riuers euen to the end of the earth. 11. Thou also in the bloud of thy testament hast let forth thy prisoners out of (c) the lake, wherein is no water. 12. Conuert to the munition ye prisoners of hope , to day also declaring I wil rēder thee double. 13. Because I haue bent Iuda for me as a bow , I haue filled Ephraim : and I wil rayse vp thy sonnes o Sion vpon thy sonnes o Greece, and I wil make thee as the sword of the strong. 14. And our Lord God shal be seen ouer them , and his dart shal goe forth as lightning : and our Lord God wil sound with trumpet, and wil goe in the whirlwind of the South. 15. The Lord of hosts wil protect them : and they shal deuoure , and subdew with the stones of the sling : and drinking they shal be drunke as it were of wine, & they shal be filled as phials , and the hornes of the altar. 16. And our Lord their God wil saue them in that day, as the flocke of his people: because holie stones shal be eleuated ouer his land. 17. For what is his good thing, and what is his beautiful thing , but (d) the corne of the elect , and wine springing virgins?

C H A P. X.

The Iewes are exhorted to aske good things of God : 4. of their nation commeth the Redeemer of al men, 5. and of the same are the Apostles , spiritual masters of the whole world. 6. The whole nation shal at last be conuerted.

ASKE of our Lord rayne in (a) the lateward time , and our Lord wil make snowes , and wil giue them rayne of showers , to euerie one grasse in the fieide. 2. Because the idols spake that which was vnprofitable, and the deuiners saw a lie, & the dreamers spake in wayne: they comforted vaynely : therefore are they led away as a flock : they shal be afflicted, because they haue no Pastour. 3. Vpon the Pastours my furie is wrath, and vpon the buckgoats I wil visite : because the Lord of hosts hath visited his flocke, the house of Iuda, and hath made them as the horse of his glorie in the battel. 4. Of him the corner, of him the pinne , of him the bow of battel , of him shal come forth euerie exactour together. 5. And they shal be as valients , treading the myre of the wayes in battel: and they shal fight , because our Lord is with them : and the riders of horses shal be confounded. 6. And I wil strengthen the house (b) of Iuda, and the house (c) of Ioseph I wil saue: and I wil conuert them, because I wil haue mercie on them : and they shal be as they were when I had not cast them off, for I am the Lord their God, and wil heare them. 7. And they shal be as the valients of Ephraim, & their hart shal reioyce as it were of wine : and their children shal see, and shal reioyce, & their

(c) S. Ierom. S. Cyril, & other fathers vnderstand this lake to be *Limbus Patrum*: from whence Christ deliuered the Saints of the old testament. (d) Christ is the *grane of wheat which dying bringeth much fruit. Ioan. 12.* And of this wheat that bread is made that came fro heauen. Ioan. 6. S. Ierom. in hunc locum.

(b) Lateward time is when fruit waxeth ripe, and so is here taken for the time of grace: which S. Paul calleth the acceptable time: & therefore this Prophet exhortheth to aske this grace, and al spiritual benefits of God.

(b) Not only the two tribes (c) but also ten shal be conuerted at last to Christ

(d) Christians are sweetly drawne by internal inspiration without clamours, and violent persuasion of words. S.

Cyrl.

(e) When the faithful are multiplied & confirmed in religion, their enemies can not hurt them.

(a) Ierusalem is called Libanus, *Isa. 10. v.*

34. & in other places, for the great beautie therof: likewise the temple, & because it was built of the trees of Libanus, as S. Ierom. here, & *Ezech. 17.* expoundeth. And so by this metaphor the destruction of the citie and temple by Titus is here prophesied.

The ceders also signifie the principal me of the Iewes.

God the Creator & gouernour of al mē, calleth his general gouernment *beautie*: because it is most seemelic that al be vnder his rod. And his peculiar gouernment of the

hart shal be ioyful in our Lord. 8. I (d) wil hiffe to them, and wil gather them together, because I haue redeemed them: and I wil multiplie them as they were multiplied before. 9. And I wil sow them among peoples, & frō a far they shal remember me: & they shal liue with their children, and shal returne. 10. And I wil bring them backe out of the Land of Ægypt, and out of the Assyrians I wil gather them: and to the Land of Galaad & Libanus I wil bring them, and there shal not be found place for them. 11. And he shal passe ouer in the straye of the sea, and shal strike the waues in the sea, & al the depths of the riuier shal be confounded, & (e) the pride of Assur shal be humbled, and the scepter of Ægypt shal depart. 12. I wil strengthen them in the Lord, and in his name they shal walke, sayth our Lord. *Isa. 11.*

CHAP. XI.

Ierusalem shal be againe most miserably destroyed, 4. the Tewish nation reiected and dispersed, 12. because Christ was sold by them to the Gentils for thirtie pence. 16. They wil receiue Antichrist, who shal be finally destroyed.



PEN thy gates (a) ô Libanus, and let fyre deuour thy ceders. 2. Howle thou firre-tree, because the cedar is fallen, because the magnificent are wasted: howle ye okes of Basan, because the fenced Forrest is cut downe. 3. The voice of the howling of Pastours, because their magnificence is wasted: the voice of the roaring of lions, because the pride of Iordan is wasted. 4. Thus sayth our Lord my God: Feed thou the cattel of slaughter, 5. which they that possessed, slew, and were not sorie, & they sold them, saying: Blessed be our Lord, we are become rich: & their Pastours spared them not. 6. And I wil spare no more vpon the inhabitants of the earth, sayth our Lord: behold I wil deliuer men, euerie one in his neighbours hand, and in the hand of his King: and they shal cut the land in pieces, & I wil not deliuer it out of their hand. 7. And I wil feed the catel of slaughter for this, ô ye poore of the flocke: and I tooke vnto me two rods, one I called (b) Beautie, and the other I called (c) Corde: and I fed the flock. 8. And I cut off three Pastours in one month, and my soule shrunke together at them: for their soule also varied on me. 9. And I sayd: I wil not feed you: that which dieth, let it dye: and that which is cut off, be it cut off: and let the rest deuour euerie one his neighbours flesh. 10. and I tooke my rod that was called beautie, & I cut it off to make voyd my couenāt, which I made with al peoples. 11. And it was made voyd in that day: and so the poore of the flock that keep for me, vnderstood that it is the word of the Lord. 12. And I sayd to them: If it be good in your eyes,

Iere. 25. v. 2.

bring

bring hither my hyre: and if not, be quiet. And they weighed my hyre thirtie pieces of siluer. 13. And our Lord sayd to me, cast it forth to the statuarie, a goodle price, that I was priced at by them. And I tooke (d) the thirtie pieces of siluer: & I threw them into the house of our Lord to the statuarie. 14. And I (e) cut off my second rod, that was called Corde, that I might dissolue the brotherhood between Iuda and Israel. 15. And our Lord sayd to me: As yet take to thee the * vessels of a foolish Pastour. 16. Because loe (f) I wil rayse vp a Pastour in the land which shal not visite things forsaken, the thing disperfed he shal not seeke, and the broken be shal not heale, and that which standeth he shal not nourish, and he shal eat the flesh of the fat ones, and their hoofs he shal dissolue. 17. O pastour, and idol, leauing the flocke: (g) the sword vpon his arme, & vpon his right eye: his arme shal be dried with withering, and his right eye waxing darke shal be obscured.

Mat. 26

* vnapprop-
riate
ments.

Iewes he cal-
leth a Cord,
because it is li-
mited to one
people.

(d) Christ
bought and
sold for 30.
pence.

(e) The Iewes
are reiected:

(f) Antichrist
a destroyer,

(g) shal be de-
stroyed.

C H A P. XII.

The Iewes persecuting Christ and his Church, shal be sore afflicted. 6. The Church
stil prospering: 11. the incredulous shal be condemned.



HE burden of the word of our Lord vpon (a) Israel. Saith our Lord extending the heauen, & founding the earth, & forming the spirit of man in him: 2. Behold I wil make Ierusalem a lintel of surfeit to al peoples round about: yea and (b) Iuda shal be in the frege against Ierusalem. 3. And it shal be: In that day I wil make Ierusalem a stone of burden to al peoples: al that shal lift it, shal be torne with tearing, and al the Kingdoms of the earth shal be gathered against her. 4. In that day, sayth our Lord: I wil strike euerie horse into astonishment, and his rider into madnes, and vpon the house of Iuda I wil open mine eyes, and euerie horse of the peoples I wil strike with blindnes. 5. And the Duks of Iuda shal say in their hart: Let the inhabitants of Ierusalem be strengthened for me in the Lord of hosts their God. 6. In that day I wil make the Duks of Iuda as a furnace of fyre amongst stickes, & as a brand of fire in hay: & they shal deuoure to the right hand, and to the left al people round about: & Ierusalem shal be inhabited agayne in her place in Ierusalem. 7. And our Lord shal saue the tabernacles of Iuda, as in the beginning: that the house of Dauid glorie not magnifically, and the glorie of them that inhabite Ierusalem against Iuda. 8. In that day shal our Lord protect the inhabitants of Ierusalé, & he that offended of them in that day shal be as Dauid: & the house of Dauid, as of God, as an Angel of our Lord in their fight. 9. And it shal be in that day: I wil seek to destroy al Nations, that come against Ierusalé. 10. And I wil powre out vpon the house of Dauid,

(a) When the
Church of
Christ began
in Ierusalem,
proceeding to
al Iurie, and
Samaria, and
to other na-
tions, the other
Iewes most
earnestly per-
secuted Chri-
stians. Act. 4. 5
& c.

(b) Iuda besieged
Ierusalem when
Iewes remay-
ning in Iuda-
isme persecu-
ted other Ie-
wes belieuing
in Christ, for
then brother
deliuered bro-
ther to death, the
father the sonne
& c. Mat. 10.
v. 21.

and

(e) A towne neer to Iezrahel in the countie of Mageddon, where Iofias was slaine 2. Paral. 35 and great lamentation was made for him which was a figure of the miserable calamitie of the obstinate in the day of iudgement. S. Jerom.

(a) In the time of the new Testament Christ is made an open fountaine of grace by his Incarnation. 2. 4. v. 13. S. Greg. ho 20. in Exec. 1. 6. epist. 186.

(b) False doctrine, as idolatrie & heresie, are punishable by death in the law of Christ.

(c) By sword is understood all sorts of persecution that fell upon our Saviour.

(d) The Apostles flying God recalled them, & strengthened them with fortitude.

(e) Neither Iewes nor Gentiles, remaining in their proper

and vpon the inhabitants of Ierusalem the spirit of grace, & of prayers: and they shal looke toward me, whom they pearced: and they shal lament him with lamentation as it were vpon an only begotten, and they shal sorow vpon him, as the manner is to be sorowful in the death of the first begotten. 11. In that day shal be great lamentation in Ierusalem, as the lamentation of (c) Adadremmon in the field of Mageddon. 12. And the land shal lament: families and families apart: the families of the house of Dauid apart, and their women apart: 13. the families of the house of Nathan apart, and their women apart: the families of the house of Leui apart, & their women apart: the families of Semei apart, and their women apart. 14. All the rest of the families, families and families apart, and their women apart.

Ioan. 19. v. 3.

2. Par. 35.

CHAP. XIII.

In the Church of Christ idolatrie shal be abolished. 6. In his passion his Apostles shal be dispersed, and they and others shal be proued by tribulations.



IN (a) that day shal be a fountaine lying open to the house of Dauid, and to the inhabitants of Ierusalem: for the ablution of the sinner, and of the menstruous woman. 2. And it shal be in that day, sayth the Lord of hosts: I wil destroy the names of idols out of the earth, and they shal be remembered no more: and the false Prophets, and the vncleane spirit I wil take away out of the earth. 3.

Exe. 30.

And it shal be when any man shal prophetic any more, his father & his mother that begot him, shal say to him: Thou (b) thalt not liue: because thou hast spoken a lie in the name of our Lord. And his father, & his mother, his parents shal strike him, when he shal prophetic. 4. And it shal be: in that day the Prophets shal be confounded euerie one by his owne vision, when he shal prophetic, neither shal they be covered with cloke of sackloth, to lie: 5. But he shal say: I am no Prophet, an husbandman am I: because Adam my example from my youth. 6. And it shal be sayd to him: What are these wounds in the middes of thy hands? And he shal say: With these was I wounded in the house of them, that loued me. 7. (c) Sword be thou rayfed vp vpon my Pastour, and vpon the man that cleaueth to me, sayth the Lord of hosts: Strike the Pastour, and the sheep shal be dispersed: and I (d) wil turne my hand to the litle ones. 8. And there shal be in all the earth, sayth our Lord: two parts in it shal be destroyed, and thal taylor: and (e) the third part shal be left in it. 9. And I wil bring the third part through tyre,

Mat. 26. Mat. 14.

and

and wil burne them as siluer is burnt: and I wil trie them as gold is tried. They shal cal my name, and I wil heare them. I wil say: Thou art my people; and they shal say: our Lord my God.

professions can be faued, but Christian Catholikes liuing iustly, which are Gods proper people, distinct from the rest by his grace.

CHAP. XIII.

Ierusalem shal be destroyed, manie Iewes slaine, the rest made captiues: 3. Christs Church shal flourish, 8. especially in the Gentils. 12. Persecuters shal be finally punished: 20. and the godlie preceede in grace.



Exo. 14.

Amos. 1.
v. 1.

BE HOLD the dayes of our Lord shal come, and thy spoyles shal be diuided in the middes of thee. 2. And I (a) wil gather together al nations to Ierusalem into battel, and the citie shal be taken, and the houses shal be wasted, and the women shal be defiled: and the halfe part of the citie shal goe forth into captiuitie, and the rest of the people shal not be taken away out of the citie. 3. And our Lord wil goe forth, and wil fight against those nations, as he fought in the day of conflict. 4. And his feet shal stand in that day vpon the mount of oliues, which is against Ierusalem toward the East: and the mount of oliues shal be clouen by the halfe part therof to the East, and to the West with a stiepe rupture exceeding great, and halfe of the mountayne shal be separated to the North, and halfe therof to the South. 5. And you shal flye to the valley of those mountaynes, because the valley of the mountaynes shal be ioyned euen to the next, and you shal flye as you fled from the face (v) of the earthquake in the dayes of Ozias King of Iuda: and our Lord my God shal come, and al the saints with him. 6. And it shal be in that day: there shal be no light, but cold and frost. 7. And there shal be one day, which is knowen to our Lord, not day nor night: & in the time of the euening there shal be light. 8. And it shal be in that day: (c) liuing waters shal issue forth out of Ierusalem: halfe of them (d) the East sea, and halfe of them to the last sea: in (e) summer and in winter shal they be. 9. And our Lord shal be King ouer al the earth: in that day there shal be one Lord, and his name shal be one. 10. And al the land shal returne euen to the desert, from the hil of Remmon to the South of Ierusalem: and it shal be exalted, and shal dwel in her place, from the gate of Benjamin euen to the place of the former gate, and euen to the gate of the corners: and from the towre of Hannecl euen to the Kings presses. 11. And they shal dwel in it, and there shal be anathema no more: but Ierusalem shal sit secure. 12. And this shal be the plague, wherwith our Lord shal strike al nations, that haue fought against Ierusalem: (f) the flesh shal pine away of euerie one standing vpon his feet, and his eyes shal weare away in their holes, and

(a) In the annie of the Romains were soldiers of many nations at the last destruction of Ierusalem.

(b) Amos. ch. 1. maketh also mention of this earthquake, and Iosephus. l. 9. c. 11. *Antiq.* though it be not in the Books of the Kings nor Paralipomenou. (c) Christian doctrine of the Catholike Church vniuersal in al (d) places and (e) al times. (f) It partly appeared already as S. Ierome noteth in the persecuting Emperours. & their since in other

examples, but especially these calamities will fall vpon the wicked neer the day of Iudgement. as *Luc. 21. v. 26.*

g) In the meane time such as before persecuted the Church shall be conuerted, & with great deuotion will celebrate the festiuities, and exercise religious rites to Gods honour: and shall merite great rewards.

h) And the obstinate incredulous shall remaine barren without grace, and voide of eternal glorie.

their tongue shall consume away in their mouth. 13. In that day there shall be a great tumult of our Lord among them: and a man shall take the hand of his neighbour, & his hand shall be clasped vpon his neighbours hand. 14. Yea and Iudas shall fight against Ierusalem: and the riches of all nations round about shall be gathered together, gold, and siluer, and garments exceeding manie. 15. And so shall there be ruine of horse, and mule, and camel, and asse, and of all the beasts, that shall be in those tents, as is this ruine. 16. And all (*g*) that shall be left of all Nations, that came against Ierusalem, shall goe vp from yeare to yeare, to adore the King, the Lord of hosts, and to celebrate the festiuitie of tabernacles. 17. And it shall be: he (*b*) that shall not ascend of the families of the land to Ierusalem, to adore the King, the Lord of hosts, there shall be no showre vpon them. 18. Yea and if the familie of Ægypt shall not ascend, and shall not come: neither vpon them shall it be, but ruine shall be, wherewith our Lord will strike all Nations that will not ascend to celebrate the festiuitie of tabernacles. 19. This shall be the sinne of Ægypt, and this the sinne of all Nations, that will not ascend to celebrate the festiuitie of tabernacles. 20. In that day shall that which is vpon the bridle of the horse be holie to our Lord: and the caudrons in the house of our Lord shall be as the phials before the altar. 21. And euerie caudron in Ierusalem, and Iuda shall be sanctified to the Lord of hosts: & all that immolate, shall come, and take of them, and shall seeth in them: and there shall be marchant no more in the house of the Lord of hosts in that day.





THE PROPHECIE OF MALACHIE.

In ca. 2.
v. 7. &
c. 3. v. 7.

MALACHIE (whom S. Ierom, and some others thinke to be Esdras) prophesied last of the twelue, after that the temple was reedified. He reprehendeth both Priests, and people, for that they did not offer their sacrifices with sinceritie; foresheweth the reiection of the Iewes, and calling of the Gentils by Christ. Before whose first comming shal be one Precursor: and an other before his last comming to iudge.

Much is con-
teyned in this
briefe Pro-
phetic.

CHAP. I.

God shewed his especial loue towards the Iewes, in that he chose their progeni-
tour Iacob, rather then Esau. 7. Priests are reprehended, for not offering the
best things in sacrifice. 10. The old sacrifices shal be reiected, and new farre
more excellent shal be offered in al nations.



Rom 9.
v. 13.

THE burden of the word of our Lord to Is-
rael in the hand of Malachie. 2. I haue loued
you, sayth our Lord: & you haue sayd: Wher-
in hast thou loued vs? (a) Was not Esau bro-
ther to Iacob, sayth our Lord, and I loued
Iacob, 3. but hated Esau? & I layd his moun-
taines into a wildernes, and his inheritance
vnto the dragons of the desert. 4. But if Idu-
mea shal say: We are destroyed, but returning
we wil build the things that are destroyed:
thus sayth the Lord of hosts: These shal build, and I wil destroy: and
they shal be called the borders of impietie, and the people with whom

(a) Gods pecu-
liar loue was
first shewed to
the Israelites
in preferring
their progeni-
tour Iacob &
them his issue
before Esau &
his offspring,
though in them
there was no
difference at
al, the one
neither deser-
uing more nor
lesse then the
other, but of
his mere mer-
cie electing the
one and iustly
reiecting the
other, wherof
see the Annot.

(b) Againſt
laſtly the ſame
ſpecial vnde-
ſerued loue
was ſhewed, in
that the Idu-
means ſubdued
by the Chal-
dees remained
in captiuitie,
but the Iſraeli-
tes were now
reduced into
their countrie.
(c) Thoſe that
offer baſe and
contemptible
things to God
ſhew that they
eſteeme little of
God, and ſo by
their fact diſ-
piſe and con-
temne him.
(d) If you dare
not offer your
worſe things
to your tēporal
Prince, how
dare you offer
them to God?
(e) Two defects
were in their
ſacrifices: they
offered that
which they got
by robberie, or
extorſion: (f) &
not the beſt,
but worſe part
therof.

Reiection of
the Iewes and
vocation of the
Gentils.

Al old ſacrifi-
ces aboliſhed,
& the ſacrifice
of Chriffs bo-

our Lord is angrie (b) for euer. 5. And your eyes ſhal ſee: and you ſhal ſay: Our Lord be magnified vpon the border of Iſrael. 6. The ſonne honoureth the father, and the ſeruant his Lord: if then I be the father, where is my honour? and if I be the Lord, where is my feare: ſayth the Lord of hoſts? 7. To you ô Priests, that deſpiſe my name, & haue ſayd: Wherin haue we deſpiſed thy name? (c) You offer vpon myne altar polluted bread: & you ſay: Wherin haue we polluted thee? In that you ſay: The table of our Lord is contemptible. 8. If you offer the blind to be immolated, is it not euil? & if you offer the lame and the feeble is it not euil? offer it (d) to thy Prince if it ſhal pleaſe him, or if he wil receiue thy face, ſayth the Lord of hoſts. 9. And now beſeech ye the face of God, that he may haue mercie on you (for by your hand hath this been done) if by any meanes he wil receiue your faces, ſaith the Lord of hoſts. 10. Who is there among you, that wil ſhut the doores, & wil kindle fire on my altar for naught? "I haue no wil in you, ſayth the Lord of hoſts: and guiſt I wil not receiue of your hand. 11. For from the riſing of the ſunne euen to the going downe, great is my name among the Gentils, and" in euerie place there is ſacrificing, and there is offered to my name a cleane oblation: becauſe my name is great among the Gentils, ſayth the Lord of hoſts. 12. And you haue polluted it in that you ſay: The table of our Lord is cōtaminated: & that which is layd therupō, is cōtemptible with the fyre that deauoureth it: 13. And you haue ſayd: Loe of labour, and you puffed at it, ſayth the Lord of hoſts, & you brought in (e) of robberies (f) the lame, & the ſicke, & brought in a guiſt: Why, ſhal I receiue it of your hand, ſayth our Lord? 14. Cursed is the deceitful, that hath in his flock a male, & making a vow immolateth the feeble to our Lord: becauſe I am a great King, ſayth the Lord of hoſts, and my name is dreadful among the Gentils.

P. 112.

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

C H A P. I.

10. *I haue no wil in you.*) Manie Prophets (as we haue often noted) did foreſhew the reiection of the Iewes, and vocation of the Gentils: but none more plainly then this here, by whom God expreſly ſayth: *I haue no wil in you: and I wil not receiue guiſt of your hand.* The reaſon is alſo explicated in this chapter, becauſe God moſt peculiarly louing them, they were ſtil vngrateful, & diſpiſed him, committing ſinnes vpon ſinnes. And therefore in their place, he would bring in the Gentils: and that not anie one, or few nations, but al from the riſing of the ſunne, to the going downe therof, ſhould ſooner or later come into his Church.

11. *In euerie place there is ſacrificing.*) God not only changed, and multiplied his people, but alſo changed, and bettered his Sacrifice. For in place of ſacrificing cattel, birds, and other weake and poore creatures, which were not able to purge ſinnes, and were alſo polluted oftentimes by the ſinnes of them that offered the

Gal. 4.
v. 9.

ſame

same, God there promiseth a most effectual, pure, & excellent daylie Sacrifice, to continew perpetually in al places of his Church, that can not be polluted. Which accordingly our Blessed Redeemer and Sauour instituted, of his owne bodie & blood, in the formes of bread and wine As al ancient Fathers proue, by this place amongst others. So S. Iustinus Martyr teacheth, in *dialogo cum Tripitone*, S. Cyprian, *li. 1. c. 18. aduersus Iudeos* S. Damascen. *l. 4. c. 14. de fide Orthodoxa* S. Ierom, S. Theodoret, and S. Cyril in their *commentaries upon this place*. S. Augustin *li. 18. c. 35. de ciuit.* S. Chrystostom. *in Ps. 95. & Ora. 2. contra Iudeos*, shewing plainly, & vrging the Iewes, and al oppugners of this Catholike beleefe and doctrine, that this prophecie is no otherwise fulfilled, but in the daylie Sacrifice of the Church. For that here is prophecied an other Sacrifice, distinct and different from the Iewes sacrifices: neither were sacrifices offered in al the world, neither could be ordinarily offered out of Ierusalem. But of this most sacred Mysterie, and particularly that it is here prophecied, there is so much published by auncient and late writers, that more needeth not to be here added.

Deu. 16.

CHAP. II.

Priests are further reprehended because they discharged not wel their great office. 10. Both they and others offended in marrying strangers. 14. They ought to toulc, and not lightly dismisse their crimes.



AND now to you this commandment (a) ô ye Priests. 2. If you wil not heare, and if you wil not set it vpon the hart, to giue glorie to my name, sayth the Lord of hosts: (b) wil send vpon you pouertie, and wil curse your blessings, and I wil curse them: because you haue not set it vpon the hart. 3. Behold I wil cast forth to you the arme, and wil spinkle vpon your face the dung of your solemnities, and it shal take you with it. 4. And you shal know that I sent you this commandment, that my couenant might be with Leui, sayth the Lord of hosts. 5. My couenant was with him of life and peace: & I gaue him feare: and he feared me, and at the face of my name he was afrayd. 6. The law of truth was in his mouth, and iniquitie was not found in his lips: in peace, and in equitie he walked with me, and turned away manie from iniquitie. 7. For (c) the lips of the Priest shal keep knowledge, and the law they shal require of his mouth: because he is (a) the angel of the Lord of hosts. 8. But you haue departed out of the way, and haue scandalized manie in the law: you haue made voide the couenant of Leui, sayth the Lord of hosts. 9. (e) For which cause I also haue made you contemptible and base to al peoples, as you haue not kept my wayes, and haue accepted face in the law. 10. Why, is there not one father of vs al? hath not one God created

Leui. 26.
Deu. 28.

Mat. 23.
v. 9.

being the Angel, that is to say, the messenger, from God. (e) Which holy functions Priests not performing are made contemptible in this world and miserable in eternal torments. *Ep. Iud. v. 11.*

die & blood prophecied.

Proued by the fathers. And reasons deduced from the scriptures.

(a) Priests coueting & scrapping riches doe greatly dishonour God: diminish the estimation of holy Sacraments & other rites, as though they were temporal to be bought & sold for money, and so doe scandalize the weak.

(b) Such are happie if God by suffering thē to be spoyled, recal thē to repentance. For otherwise they wil be deprived of eternal reward, as being prayed their wages already in this world. These our Sauour calleth *Hyrellings, not true Passions.* *10a. 10.*

(c) The proper office of Priests besides the administration of Sacraments is also to teach the people true doctrine: (d) as

vs? why then doth euerie one of vs despise his brother, violating the couenant of our fathers? 11. Iuda hath transgressed, and abomination was done in Israel, and in Ierusalem: because Iudas hath contaminated the sanctification of our Lord, which he loued, and hath had the daughter of a strange God. 12. Our Lord wil destroy the man, that hath done this, the master, and the scholer out of the tabernacles of Iacob, and him that offereth guift to the Lord of hosts. 13. And this agayne haue you done, you couered the altar of the Lord with teares, with weeping, and howling, so that I haue respect no more to sacrifice, neither doe I accept any placable thing at your hand. 14. And you haue sayd: For what cause? because the Lord hath testified between thee, and the wife of thy youth, whom thou hast despised: and she thy partaker, and the wife of thy couenant. 15. Did not one make, and the residue of the spirit is his? And what doth one seeke, but the seed of God? Keepe then your spirit, and the wife of thy youth despise thou not. 16. When thou shalt hate, distnisse, sayth our Lord the God of Israel: but iniquitie shal couer his garment, faith the Lord of hosts, keep ye your spirit, and doe not despise. 17. You haue in your words made our Lord to labour: and you sayd: Wherein haue we made him to labour? In that you say: Euerie one that doth euil, is good in the sight of our Lord, and such please him: or certes where is the God of iudgement?

Epb. 4.
v. 5.Amos
5. v. 39.Ephes.
4. v. 39.

C H A P. III.

A precurfour shal come before Christ. 3. The Priesthood and Sacrifice of the new law are pure. 5. God who seeth al sinners wil punish them: 10. but if they amend, they shal receiue Gods benefits. 13. Not euil men, but the good please God.

(a) S. Iohn Baptist is called an *Angel* or messenger, because he was to be sent with special commission from God: and for his puritie in Angelical life.

(b) S. Iohn was first conceived, likewise first borne, and he first preached, and shortly after him our Saviour came

(c) Christ is the *Angel of the*



BEHOLD I send (a) myne Angel, and he shal prepare the way before my face. And (b) forthwith shal come to his temple the Dominatour, whom you seek, and (c) the Angel of the testament, whom you desire. Behold he commeth, sayth the Lord of hosts: 2. And who shal be able to thinke the day of his aduent? and who shal stand to see him? For he as it were purging fyre, and as the herbe of fullers: 3. and he shal sit purging, and clensing the siluer, and he shal purge the sonnes of Leui, and wil streyne them as gold, and as siluer, and they shal be offering sacrifices to our Lord in iustice. 4. And the sacrifice of Iuda and Ierusalem shal please our Lord, as the dayes

Mat 11.
v. 20.
Mar. 1.
Luc. 1.
v. 7.
Psal.
131. v.
17.

of the

of the world, and as the yeares of old. 5. And (d) I wil come to you in iudgement, and (e) wil be a swift witnes to forcerers, and aduou-
 terers, and to the periured, and them that calumniate the hyre of the
 hyred man, the widowes, and pupils, and oppresse the stranger, nor
 haue feared me, sayth the Lord of hosts. 6. For I the Lord, and I am
 not changed: and ye sonnes of Iacob are not consumed. 7. For from the
 dayes of your fathers you haue departed from mine ordinances, and
 haue not kept them. Returne to me, and I wil returne to you, sayth
 the Lord of hosts. And you haue sayd: Wherin shal we returne? 8. Shal
 man fasten God, because you doe fasten me? And you haue sayd: Where-
 in doe we fasten thee? In tithes, and in first fruits. 9. And in penurie
 you are accursed, and you your whole nation fasten me. 10. Bring in
 (f) al the tithes into the barne: and let there be meate in my house, and
 proue me vpon this, sayth our Lord: if I open not vnto you the flud-
 gates of heauen, and powre you out blessing even to aboundance, 11. and
 I wil rebuke for you the deuourer, and he shal not corrupt the fruit of
 your land: neither shal the vine in the field be barren, sayth the Lord
 of hosts. 12. And al Nations shal cal you blessed: for you shal be a land
 worthie to be desired, sayth the Lord of hosts. 13. Your words haue
 been forcible vpon me, sayth the Lord. 14. And you sayd: What haue
 we spoken against thee? You haue sayd: (g) He is vayne that serueth
 God, and what profite is it that we haue kept his precepts, and that
 we haue walked sorowful before the Lord of hosts? 15. Therefore now
 we cal the arrogant blessed, for they that doe impietie are builded, and
 they haue tempted God and are made safe. 16. Then spake they that
 feared our Lord, eucrie one with his neighbour: and our Lord atten-
 ded, and heard: and a Book of monument was written before him for
 them that feare our Lord, and thinke on his name. 17. And they shal
 be to me, saith the Lord of hosts, in the day that I doe to my peculiar,
 and I wil spare them, as a man spareth his sonne seruing him. 18. And
 you shal conuert, and shal see what is between the iust & the impious:
 and between him that serueth God, and serueth him not.

e ament, be-
 cause he made
 the Paſt of
 peace between
 God and man.
 d) In the meane
 time God
 threatneth to
 punish al, euen
 ſecret ſinnes:
 (e) knowne to
 him though
 not to other
 witneſſes.
 (f) Paying of
 tithes is moſt
 ſtrictly com-
 manded.
 (g) Sinne of
 murmuring
 againſt God, is
 great blaſphe-
 mie & not to-
 lerable: For
 when they
 were puniſhed
 by famine, for
 defrauding the
 Leuites of
 tithes, they
 blaſphemouſ-
 ly imputed it
 to God: as
 though he had
 not ſuch care
 of his owne
 people, as he
 had of other
 nations, which
 had aboun-
 dante of tem-
 poral goods.

Zach. 1.
 v. 3.

Iob. 21.
 v. 14.
 Iſa. 58.
 v. 2.

C H A P. III.

In the terrible day of iudgement, the wicked shal be condemned, and the iust eternally rewarded. 5. Before which time Elias shal returne, and conuert the Iewes to Christ.

(a) In the day of iudgement shal plainly appeare, what difference is between the iust and the wicked.
 b) The Septuagint for explanation adde *Thebisites*. And S. Ierom in 17. *Mat.* teacheth that *Elias shal indeed come and restore al things*.
 (c) Christs first coming was in al meekenes not in terrour, but his coming to iudge wil be *dreadful*. And therefore the Prophet here meaneth not S. Iohn Baptist, but that Elias himself shal come before the great and *dreadful* day of our Lord.



O R behold (a) the day shal come kindled as a furnace: and al the proude, and al that doe impietie shal be stubble: & the day comming shal inflame them, sayth the Lord of hosts, which shal not leaue them root, and spring. 2. And there shal rise to you that feare my name the Sunne of iustiae, and health in his wings: and you shal goe forth, and shal leape as calves of the heard. 3. And you shal treade the impious, when they shal be ashes vnder the sole of your feet in the day, that I doe, sayth the Lord of hosts. 4. Remember ye the law of Moyses my seruant, which I commanded him in Horeb to al Israel precepts, and iudgements. 5. Behold I wil send you (b) Elias the Prophet, before the day of our Lord come great and (c) *dreadful*. 6. And he shal conuert the hart of the fathers to the children, & the hart of the children to their fathers: lest perhaps I come, and strike the earth with * anathema.

*Zach. 3.
 v. 8. &
 6. v. 11.
 Luc. 1.
 v. 78.
 Exo. 10.
 Deut. 4.
 5. & 6.
 Mat. 11.
 & 17.
 v. 11.*

** vider
 destru-
 tion.*

The end of the Prophetical Books.





THE BOOK OF
MACHABEES
 PERTEYNING
 TO THE HISTORICAL
 PART OF THE OLD
 TESTAMENT.

THE ARGUMENT OF THE BOOKS
 OF MACHABEES, WITH OTHER
 proœmial Annotations.

BEFORE we declare the contents, the reader perhaps wil require to know, why they are called the Books of MACHABEES: how manie they be; who writ them; in what language, and especially whether al, or anie, or which of them are Canonical scripture? For satisfaction of al Which-demands, distinguishing between certaine and vncertaine, we shal briefly shew that which seemeth more probable in the doubtful points, and the assured certaintie of that which is decided by the Catholike Church of Christ. Concerning therefore the name & inscription, S. Ierom very probably supposeth that these Books have their title of Iudas MACHABEVS; the narration of whose heroical vertues and noble Actes occupieth the greatest part of this whole historie. And this surname Machabeus signifying valient of strength (or by an vsual hebrew contraction, Mobi, more explicated, Milchamach Coach bihuda, that is, Force of battel, or Strength in Iuda) was giuen him by his father Mathathias, when before his

Proœmial questions touching these books,

They are called Machabees of Iudas Machabeus. Iudas had this surname for his strength and valour.

death asposing of his sonnes and exhorting them, he sayd to them al : You my sonnes take courage, & doe manfully in the law, because in it you shal be glorious. And behold Simon your brother I know that he is a man of counsel : heare ye him alwayes, and he shal be father to you. Next he addeth : And Iudas Machabeus, valient of strength from his youth, let him be to you the Prince of warfayre, and he shal manage the battel of the people. And from him this name was also ascribed to his brethren, and to al the rest that ioyned with them either in the holie warres, or otherwise shewed their valure, professing Gods Law in spiritual combate euen to death. As Nicetas writeth in Orat. 22. S. Greg. Nazian. Wherupon old Eleazarus and the seuen yong brethren, with their mother, are also called Machabees.

li. 1. c. 2
v. 64. 65
ch. 66.

Others also called Machabees

There be foure books. Writte by vncertaine Autours. The two last are not Canonical.

li. 2. c. 6
ch. 7.

There be in al, foure Books called Machabees. The first S. Ierom found in Hebrew, the second in Greeke, as he testifieth Epist. 106. The third is also extant in Greeke, and Latin in Bibliis Complurensibus. The fourth seemeth to be that which is mentioned in the end of the first Book. And either the same, or an other vnder that title, is also extant in Greeke, as testifieth Sixtus Senensis li. 1. Bibliotheca. Who writ them is more vncertaine : but most probable euerie one had a diuers authour. Neither are the two last approued for Canonical by anie authentical authoritie.

v. 24.

Iewes & Protestantes denie also these two first. Their arguments.

It resteth therefore to speake of the two first, which the Iewes and Protestantes denie, because they are not in the Hebrew Canon. The Protestantes further alleading that they are not in the former Canon of the Church before S. Ieroms time. Moreouer obiecting certaine places of these Books, which they say, are contrarie to sound doctrine, and to the truth of other authentical histories, or contradictorie in themselues. None of which things can preceede from the Holie Ghost, the principal authour of al Diuine Scriptures. Al which texts we shal more conueniently explicate, according to their true sense, in their proper places. As for the exception, that these Books are not in the Canon of the Iewes, it is answered already (Præf. Tobie) that the Canon of the Christian Catholike Church is of soueraigne authoritie, though the Iewes Canon haue them not. Finally wheras these Books were not canonized in the former General Councils, it sufficeth that they are since declared to be Canonical, and Diuine Scripture, as some other parts haue likewise been, which English Protestantes doe not denie. As the Epistle of S. Iames, the second of S. Peter, the second and third of S. Iohn, and S. Iudes epistle : of al which Eusebius, and S. Ierom testifie, that some learned Fathers doubted sometimes, whether they were Apostolical or no. But afterwards the same, with these two Books of Machabees, and others, were expressly declared to be Diuine Scripture by the third Council of Carthage, can. 47. By the Council of seuentie Bishops vnder Gelasius, though by the name of one Book, as also Esdras and Nehemias as but one Book. Lastly, by the Councils of Florence and Trent.

*li. 1. c. 1
v. 1. 7.
11. ch.
17. ch.
4. v. 52.
ch. 6. v.
16. ch. 8.
v. 16. li.
2. ch. 1. v.
19. ch. 2.
v. 25.
ch. 12.
v. 43.
ch. 14. v.
41.
ch. 15. v.
39.
Euseb.
li. 3. c.
25. hist.
S. Ierom
de viris
illustri.

Answers.

Approued by Councils.

And by Ancient Fathers.

If anie further require the iudgement of more ancient Fathers, diuers doe alleaage these Books as Diuine Scriptures. S. Dyonise, c. 2. celest. Hierar. S.

Clemens Alexan. li. 1. Stromat. S. Cyprian li. 1. Epist. ep. 3. ad Cornelium. li. 4. ep. 1. & de exhort. ad Martyrium. c. 11. Isidorus li. 16. c. 1. Elym. S. Gregorie Nazianzen hath a whole Oration of the seven Machabees Martyrs and their mother. S. Ambrose li. 1. c. 41. Offic. But to omite others, albeit S. Ierom vrged not these Books against the Iewes, yet he much esteemed them, as appeareth in his commentaries vpon Daniel. c. 1. 11. & 12. S. Augustin most cleerly auoucheth li. 2. c. 8. de doct. christ. & li. 18. c. 36. de ciuit. that notwithstanding the Iewes denie these Books, the Church holdeth them Canonical. And whereas one Gaudentius an heretike alleadged for defense of his heresie the example of Razias, who slew himself, 2. Mach. 14. S. Augustin denieth not the authoritie of the Book, but discuffeth the fact, and admoniseth that it is not vnprofitably receiued by the Church; si sobrie legatur, vel audiatur: if it be read, or heard soberly. Which was a necessarie admonition to those Donatistes, who not vnderstanding the holie Scriptures, deprauid them (as S. Peter speaketh of like heretikes, ep. 2. c. 3.) to their owne perdition.

Now touching the contents, a great part of the same historie, which is written in the former Book, is repeated in the second, with such varietie of some things added, some omitted, as in the Books of Kings and Paralipomenon: and as the Gospell is written by the foure Euangelistes. Ioyning therefore these two Books together, the Concordance thereof conteyneth foure principal parts: The Preface, the Historie, an Appendix, and the Conclusion. But the three former parts are very extraordinarily disposed. For the writer of the second Book (who doubtles was a distinct person from him that writ the former) first of all added an Appendix to the historie (written before) making mention of two Epistles, and reciting the summe of one of them, in the first chapter and part of the second, as though he meant to haue writ no more of the same matter. But then, as it may seeme vpon new resolution, intending to abridge the historical Books of Iason, maketh a preface to his works, in the rest of that second chapter. And so prosecuteth his purpose: and finally maketh a brieue conclusion in the three last verses of the same second Book. The mayne historie conteyneth two special parts. The first sheweth the state of Gods peculiar people, the Iewish nation, from the beginning of the Grecian Monarchie, parted after the death of Alexander amongst his folowers: of which some did exceedingly persecute the Iewes, by diuers both subtle and cruel meanes, to the ruine of manie, and euen to death and martyrdom of some most constant obseruers of Gods Lawes, and true Religion, til the warres of the Machabees, in the first chapter of the first Book, and in the 3. 4. 5. 6. & 7. chapters of the second Book. In the other fifteen chapters of the former Book, and other eight of the second, are described the battles, victories, and triumphes of the valient Machabees. Of which holie warres Mathathias was the beginner and first captaine: Iudas the second: the third Ionathas: and Simon the fourth: after whose death his sonne Iahn Hyrcanus succeeded Duke and Hiegh-Priest.

The same contents of both the books.

Foure principal parts.

The occasiō of so extraordinarie disposition.

The historie conteyneth two parts.

li. 2. c. 2.
224

An order how
to read these
books.

But because these Books are intermixed the one with the other, whofoever please to read them in order of the historie, may follow the direction of the Alphabet letters, set in the inner margen, beginning with A. at the twentieth verse of the second chapter of the second Book, to the end of the same chapter. Thence proceede as the signe of a starre directeth to the next letter B. which is at the beginning of the first Book, the first chapter first verse. And so in the rest. And when the capital letters are ended, the smaller wil direct you.





THE FIRST BOOK OF MACABEES.

CHAP. I.

King Alexander conquering manie countries, erecteth a new Monarchie: 6. who dying, his chief followers succeed in seueral kingdoms of the same Monarchie. 11. King Antiochus approueth that a prophane school be set vp in Ierusalem, 17. subdueth Ægypt; 21. inuadeth Iuda; entretb by force into Ierusalem; spoyleth the temple, 25. and killeth manie. 30. Two yeares after sendeth an other spoyler; who killing manie, robbeth and burneth Ierusalem; 35. forti- fieth the towre of Dauid; 38. prophaneth al holie things; 43. commandeth al to commit idolatrie, 47. and to forsake the rites of Gods law, 52. vpon paine of death. 57. He setteth vp an abominable idol in the Temple, 90. persecuteth and murdereth those that conforme not themselues to these innouations.



AND it came to passe, after that Alexander Philips sonne the Macedonian, that (a) first reigned in Greece, being gone out of the land of Cethim, struck Darius King of the Persians and the Medes: 2. he made manie battels, and obeyned the munition of al, & flew the Kings of the earth: 3. and he passed through euen to the ends of the earth: and rooke the spoiles of the multitude of the Gentils: & the earth was silent in his sight. 4. And he gathered power, and an armie exceeding strong: and his hart was exalted an eleuated: 5. and he obtayned the regions of the Gentils, & the tyrants: and they were made tributaries to him. 6. And after these things, he fel downe

Read first the preface. li. 2. ch. 2. v. 10.

The first part of the historie. The persecution of the Church by Antiochus,

a) Other Kings reigned before Alexander in Greece, but he was the first that reigned in that great Monarchie erected by himselfe.

(b) By deliue-
ring his ring to
Perdicca, he
gane him au-
thoritie to di-
stribute his
kingdomes.

Iulianus li. 12.

Q. Curtius l. 10.

(c) Epiphanes,
Noble in re-
nowme.

(d) This Antio-
chus began
his reigne in
the yeare 137.
from Seleu-
chus the first
King of Syria
after Alexan-
der: otherwise
this was the
116 yeare of
the Grecian
Monarchie.

Iuse. in chronico.

(e) Being esta-
blished in the
kingdom of
Syria, he co-
uered also the
kingdom of
Ægypt.

(f) Iosephus li.
12. c. 6. writeth
that Antiochus
first killed such
as would haue
hindred his
entrance into
Ierusalem, and
afterwards
those that ope-
ned the gates
vnto him, but
would haue
hindred him
from spoyling
the temple.

(g) This was
Appolonius, as
appeareth l. 2.
c. 5. v. 24.

in his bed, and he knew that he should dye. 7. And he called his seruants the Nobles, that were brought vp with him from his youth: & he (b) diuided his Kingdom to them, when he yet liued: 8. And Alexander reigned twelue yeares, & he died. 9. And his seruants possessed the Kingdō, euerie one in his place: 10. and they did al put crownes on them after his death, & their sōnes after thē manie yeares, & euils were multiplied in the earth*. 11. And there came forth of thē a sinful roote Antiochus (c) Illustre, the sonne of King Antiochus, that had been at Rome an hostage: & he reigned in (d) the hundreth & seuen & thirtith yeare of the Kingdome of the Greeks, 12. In those dayes there went forth of Israel wicked children, & perswaded manie, saying: Let vs goe, and make a couenant with the Gētils, that are about vs: because since we departed from thē manie euils haue found vs. 13. And the talke seemed good in their eyes. 14. And some of the people determined, & went to the King: & he gaue them leaue to doe the iustice of the Gentils. 15. And they built a schoole in Ierusalem, according to the lawes of the Nations: 16. and they made to themselues prepuces, and reuolted from the holie testament, and were ioyned to the Nations, and were solde to doe euil.*

17. And the Kingdom was prepared in the sight of Antiochus, and he began to reigne in the land of Ægypt, that he might reigne ouer two Kingdoms. 18. And he entred into Ægypt with great multitude, with chariots, and elephants, & horsemen, and a copious multitude of ships: 19. And he made warre agaynst Ptolomee the King of Ægypt, & Ptolomee was afrayd at his presence, and fled, and manie fel wounded. 20. And he tooke the fenced cities in the land of Ægypt: and he tooke the spoiles of the land of Ægypt.*

21. And Antiochus turned, after he strucke Ægypt in the hundreth and three and fourtith yeare: and he went vp to Israel, 22. and went vp to Ierusalem with a great multitude. 23. And he entred into (f) the sanctification with pride, & tooke the golden altar, & the candlesticke of light, & al the vessels therof, & the table of proposition, and the laboratories, and the phials, and the litle morters of gold, and the veyle, & the crownes, and the golden ornament, that was in the face of the temple: & he brake al into pieces. 24. And he tooke the siluer and gold, & the considerable vessels: and he tooke the hidden treasures which he found: & carying away he departed into his owne lād. 25. And he made a slaughter of men, and spake in great pride. 26. And great lamentation was made in Israel, and in euerie place of theirs: 27. and the Princes, and the ancients mourned, and the yong men, and the virgins were weakned, & the beautifulnes of the women was changed. 28. Euerie husband tooke lamentation: and the women that sate in the marriage bed mourned: 29. and the land was moued vpon the inhabitāts therein, & al the house of Iacob did put on confusion. 30. And after two yeares of dayes the King sent a Prince of tributes into the cities of Iuda, and (g) he came to Ierusalem with a great multitude. 31. And he spake vnto them peacea-

* li. 2. c.

3. v. 1.

D

* li. 2. c.

4. v. 7.

F

* li. 2. c.

4. v. 21.

H

bie words in guile : and they belieued him. 32. And he fel vpon the citie sodenly , and struck it with a great plague, & destroyed much people in Israel. 33. And he tooke the spoiles of the citie , and burnt it with fyre, and destroyed the houses therof, and the wals therof round about: 34. and they led the women captiue , and the children , and the cattel they possessed. 35. And they built *(h)* the citie of Dauid with a great wal, and a strong , and with firme towers, and it was made a castel for them: 36. and they placed there a *(i)* sinful nation, wicked men, & they waxed strong therein : And they layd armour, and victuals, and gathered together the spoiles of Ierusalem: 37. and layd them vp there: & they became a great snare. 38. And this was made for an embushment of the sanctification, and to be an il diuel in Israel. 39. And they shed innocent blood round about the sanctification , and contaminated the sanctification. 40. And the inhabitants of Ierusalem fled by reason of them, and it became the habitation of strangers , and she became stranger to her owne seed, and her children forsooke her. 41. Her sanctification was desolate as a wildernes , her festiual dayes were turned into mourning, her sabbaths into reproch, her honours into naught. 42. According to her glorie was her ignominie multiplied , and her highnes was turned into mourning. 43. And King Antiochus *(k)* wrote to al his Kingdō, that al the people should be one : and euerie one should leaue his owne law. 44. And al Nations consented according to the word of King Antiochus, 45. & manie of Israel consented to his seruice, & they sacrificed to idols, & defiled the sabbath. 46. And the King sent Books by the hands of messengers into Ierusalé, & into al the cities of Iuda: that they should folow the law of the Nations of the earth, 47. and should prohibite holocausts & sacrifices, & placations to be made in the temple of God , 48. and should prohibite the sabbath to be celebrated, & the solemne dayes. 49. And he cōmanded the holie places to be defiled, & the holie people of Israel. 50. And he commanded altars to be built, and temples, and idols, & swines flesh to be immolated , and common beasts, 51. and to leaue their children vncircumcised , and their soules to be contaminated in al vncleanesses, and abominations, so that they should forget the law, and should change al the iustifications of God. 52. And whofoeuer had not done according to the word of King Antiochus, they should dye. 53. According to al these words wrote he to al his Kingdom : & he appoynted Princes ouer the people, that should force these things to be done. 54. And they commanded the cities of Iuda to sacrifice. 55. And manie of the people were gathered to them, they that had forsaken the law of our Lord: and they did euils vpon the land: 59. and they chased forth the people of Israel in hidden corners, and in the secret places of fugitiues. 57. The fifteenth day of the month Casleu, the hundreth fise and fourtith yeare King Antiochus *(l)* built the abominable idol of desolatiō vpō the altar of God, and throughout al the cities of Iuda round about they builded altars: 58. and before the gates of houses , and in the streets they burnt

(h) The towre of Sion fortified & kept, *(i)* by a garrison of Macedonians.

(k) It sufficed not this cruel tyrant to spoile Gods people of theri goods, & many of their liues, but he also peruerred many in religion: because his master the diuel seeketh to destroy mēs soules.

(l) Daniels prophetic. *ch. 9.* was here in part fulfilled, as in a figure, & our Sauour confirmeth it. *Mat. 24* of Antichrist setting vp abomination of desolation in the holy place.

frankincense, and sacrificed. 59. and the Books of the law of God they burnt with fyre, cutting them : 60. and with whomsoever were found the Books of the testament of our Lord, and whosoever obserued the law of our Lord, they murdered him, according to the edict of the King. 61. In their power did they these things to the people of Israel that was found in euerie month & moeth in the cities: 62. And the five and twentieth day of the month they sacrificed vpon the altar that was agaynst the altar. 63. And the women that circumcised their children, were murdered according to the commandment of King Antiochus, 64. and they hang vp the children by the necks through out al their houses, and those that had circumcised them, they murdered. 65. And manie of the people of Israel determind with themselues, that they would not eate the vncleane thi ngs : and they chose rather to dye, then to be defiled with vncleane meates : 66. and they would not breake the holie law of God, and they were murdered, 67. and there was made great wrath vpon the people exceedingly. *

* li. 1. c.
5. v. 11.

CHAP. II.

Mathathias with his five sonnes, lamenteth the calamities of the people, 8. and prophanion of holie things, 15. resisteth the Kings wicked decrees, 23. killeth an idolater, and the Kings commissioner, so flyeth into the mountaines with others. 31. Manie are slaine not resisting in battel on the sabbath dayes. 40. Vpon further consideration the rect defend themselves in the sabbath; 45. kil their enimies, and destroy idolatrie. 49. Mathathias dying exhorteth his sonnes to be zelous in the law : 65. appoynting Simon their counseler, and Iudas their capitaine.

The 1. part.
The warres of
the Macha-
bees, begun by
this Matha-
thias, and pro-
secuted by his
sonnes. espe-
cially by Iudas,
as in the seuen
chapters fol-
lowing, and
more largely
in the second
booke from 8.
chapter to the
end of the last.



IN those dayes arose Mathathias the sonne of Iohn, the sonne of Simeon, Priest of the sonnes of Ioarib from Ierusalem, & he fate in the mountayne of Modin : 2. and he had five sonnes, Iohn who was surnamed Gad-dis: 3. and Simō, who was surnamed Thasi: 4. and Iudas, who was called Machebeus: 5. and Eleazar, who was surnamed Abaron: and Jonathan, who was surnamed Apphus. 6. These saw the euils, that were done in the people of Iuda, and in Ierusalem. 7. And Mathathias sayd: Woe is me, wherfore was I borne to see the affliction of my people, and the affliction of the holie citie, and to sit there, when it is giuen in the hands of the enimies? 8. The holie places are come into the hand of strangers: the temple therof as an ignoble man. 9. The vessels of her

glorie

glorie are caried away captiue: her old men are murdered in the streets, and her yong men are fallen by the sword of the enemies. 10. What nation hath not inherited her Kingdom, and hath not obteyned her spoiles? 11. Al her beautie is taken away. She that was free, is made a seruant. 12. And loe our holies, and our beautie, and our glorie is desolate, and the Nations haue defiled them. 13. Where to then is it for vs yet to liue? 14. And Mathathias rent his garments, and his sonnes: and they couered themselues with haire-cloths, and lamented exceedingly. 15. And there came thither they that were sent from King Antiochus, to compel them that were fled into the citie of Modin, to immolate and to burne frankincense, & to depart from the law of God. 16. And manie of the people of Israel consenting came to them: but Mathathias, & his sonnes stood constantly. 17. And they that were sent from Antiochus answering sayd to Mathathias: Thou art the Prince, and most honourable, and great in this citie, and adorned with sonnes, and brethren. 18. Therefore come thou first, and doe the Kings commandment, as al Nations haue done, and the men of Iuda, and they that are remayning in Ierusalem: & thou shalt be & thy sonnes among the Kings freinds, and amplified with gold, and siluer, and manie guits. 19. And Mathathias answered, & sayd with a loude voice: Although al Nations obey King Antiochus, that euerie man reuolt from the seruice of the law of his fathers, and consent to his commandments: 20. I and my sonnes, & my brethren wil obey the law of our fathers. 21. God be merciful vnto vs: it is not profitable for vs to forsake the law, and the iustices of God: 22. we wil not heare the words of King Antiochus, neither wil we sacrifice, transgressing the commandments of our law, to goe an other way. 23. And as he ceased to speake these words, there came a certayne Iew in the eyes of al to sacrifice to the idols vpon the altar in the citie of Modin, according to the Kings commandment. 24. And Mathathias saw, & was sorie, and his reynes trembled, and his furie was kindled (b) according to the iudgement of the law, and flying vpon him he slew him vpon the altar: 25. yea and the man, whom King Antiochus had sent, which compelled them to immolate, he slew in that verie time, & destroyed the altar, 26. and zeled the law, as did Phinees to Zamri the sonne of Salomi. 27. And Mathathias cried out with a loud voice in the citie, saying: Euerie one that hath zeale of the law, establishing his testament, let him come forth after me. 28. And he fled himself, & his sonnes into the mountaynes, and left al things whatsoever they had in the citie. 29. Then came downe manie seeking iudgement, and iustice, into the desert: 30. and they sare there themselues, and their children, and their wiues, & their cattel: because the euils ouerflowed vpon them. 31. And it was reported to the Kings men, and to the armie that was in Ierusalem in the citie of Dauid, that certayne men which dissipated the Kings commandment, were departed into secret places in the desert, & manie were gone after them. 32. And forthwith they went forwards towards them,

(a) This smal helpe of great importance, is that aide wherof Daniel prophecied ch. 11. v. 34.

(b) Mathathias not of private spirite, but being general capitaine of the people, did this iustice according to the law, where it is commanded to kil the authours of false pretended religion. *Dous. 13. S. Cyprian Exhort. ad Martyrium c. 5. S. Bernar. Epist. 158. ad Innocens.*

Num. 25

& set battel against them in the day of the Sabbaths, 33. & they sayd to them: Doe you resist now also as yet? come forth: and doe according to the word of King Antiochus, and you shal liue. 34. And they sayd: We wil not come forth, neither wil we doe the Kings word, to pollute the day of the Sabbaths. 35. And they hastred battel against them. 36. And they answered them not, neither did they cast a stone at them, nor stopped the secret places, 37. saying: (c) Let vs dye al in our simplicitie: and heauen & earth shal be witnesses, vpon vs that you vniustly destroy vs. 38. And they gaue them battel on the Sabbaths: & there died they, & their wiues, & their children, & their cattel euen to a thousand souls of men. 39. And Mathathias vnderstood it and his freinds, and they had lamentation vpon them exceedingly. 40. And euerie man sayd to his neighbour: If we shal al doe as our brethren haue done, and shal not fight against the heathen for our liues, and our iustifications: now wil they quickly destroy vs frō the earth. 41. And they thought in that day, saying: Euerie man whosoever shal come vnto vs in battel on the day of the Sabbaths, let vs fight against him: & we wil not al dye, as our brethren died in secret places. 42. Then was there gathered to them the synagogue of (f) the Assideans strong of force out of Israel, euerie voluntarie in the law: 43. and al that fled from the euils, were added to them, and were made a strength to them. 44. And they gathered an armie, & strucke the sinners in their wrath, and the wicked men in their indignation: & the rest fled to the nations to escape. 45. And Mathathias went round about, & his freinds, and they destroyed the altars: 46. & they circumcised the vncircumcised children, as manie as they found in the coasts of Israel: and in strength. 47. And they persecuted the children of pride, and the worke prospered in their hands: 48. and they obteyned the law out of the hands of the nations, and out of the hands of the Kings: and they gaue not the horne to the sinner. 49. And the dayes of Mathathias approached to dye, & he sayd to his sonnes: Now is pride strengthened, & chastisement, & the time of subuersion, & the wrath of indignation: 50. Now therefore o my sonnes, be ye emulatours of the law, & giue your liues for the testament of your fathers. 51. And remember the works of the fathers, which they haue done in their generations, & you shal receiue great glorie, and an eternal name. 52. Abraham was he not in tentation found faythful, and it was reputed to him vnto iustice? 53. Ioseph in the time of his distresse kept the commandment, & he was made Lord of Egypt. 54. Phinees our father, feruent in the zeale of God, receiued the testament of an euerlasting Priesthood. 55. Iesus whiles he accōplished the word, was made the Duke in Israel. 56. Caleb whiles he testifieth in the Church, receiued an inheritance. 57. Dauid in his mercie obteyned the seate of the Kingdom for euer. 58. Elias whiles he zealeth the zeale of the law, was receiued into heauen. 59. Ananias and Azarias & Misael belicuing, were deliuered out of the flame. 60. Daniel in his simplicitie was deliuered out of the lions mouth. 61. And

Gen. 22

Gen. 41.
Num.25.
Iosue. 1.Num.
14.

2. Reg. 2.

4. Reg. 2.
Dan. 3.

Dan. 6.

(c) These are commended by S. Ambrose li. 1. Offi. c. 40 and other Fathers, dying in the simplicitie of conscience, though they had not the prudence of serpents, which others obseruing are more commended, especially in respect of the whole Church so dangerously impugned, which God indeed wil euer defend, and conferre from vtter ruine: Yet he vseth also ordinarie meanes, by lawful warres and the like.

(d) Assideans, otherwise called *Esseni*, not by pochyttically as the Pharisees, nor erroneously as the Sadducees, but sincerely professed a peculiar holie rule of life.

Iosephus li. 2. c. 12. de bello Iudaico.

to thinke ye through generation & generation: that al that hope in him, are not weakned. 62. And of the words of the sinful man be not afrayd: because his glorie is dung, and worme: 63. to day he is extolled, and to morow he shal not be found: because he is turned into his earth, & his cogitation is perished. 64. You therefore my sonnes take courage, and doe manfully in the law: because in it you shal be glorious. 65. (e) And behold Simon your brother, I know that he is a man of counsel: heare ye him alwayes, and he shal be a father to you. 66. And Iudas Machabeus valiant of strength from his youth, let him be to you the Prince of warfare, and he shal manage the battel of the people. 67. And you shal bring to you al the doers of the law: and reuenge ye the reuenge of your people. 68. Repay retribution to the Gentiles, & attend to the precept of the law. 69. And he blessed them, and was layd to his fathers. 70. And he died the hundreth & six and fourtith yeare, and he was buried by his sonnes in the sepulchers of his fathers in Modin, and al Israel lamented him with great lamentation.

e) In al affayres order is of singular importance, that euerie office be designed to fittest persons. As here Mathathias appointed Simon the chiefe for determinig matters in counsel, & Iudas the first for execution, & that the rest should obey these two, and ech of these the other in his office.

CHAP. III.

Iudas Machabeus punisheth the wicked: 10. killeth Apollonius in battel. 13. Seron braggeth, but is also ouerthrowen. 25. Antiochus furiously incensed, 29. gathereth money in Persis, 32. leauing Lysias viceroy, 38. who sending a great armie against the Israelites, 42. Iudas and his brethren commending the cause to God, by prayer and penance, 54. resoluē to fight against their enemies.

AND Iudas, that was called Machabeus his sonne (a) arose in his stead: 2. and al his brethren helped him, & al that had ioyned themselues to his father, and they fought the battel of Israel with ioy. 3. And he dilated glorie to his people, & put on him a brigantine as a giant, and girded about him his warlie armour in battels, and protected the campe with his sword. 4. He became like a lion in his actes, and as a lions whelp roaring in hunting. 5. And he persecuted the wicked enquiring the out, & such as troubled his people, them he burnt with fyre: 6. and his enemies were repelled for feare of him, al the workers of iniquitie were troubled: and saluation was directed in his hand. 7. And he exasperated manie Kings, & reioyced Iacob in his works, & for euer his memorie is in benediction. 8. And he walked through the cities of Iuda, & destroyed the impious out of them, & turned away wrath from Israel. 9. And he was renowned euen to the vttermoſt part of the earth, and he gathered them that perished. * 10. And Apollonius gathered together the Gentils, and from Samaria a powre much and great, to make battel against Israel. 11. And Iudas vnderstood it, and went forth to meete

(a) He did not arrogate to himself to be chief, but being designed by his father, was so accepted by his brethren, and the good people ioyned with the in defence of the law of God.

(b) Iudas had foure battles, and victories, against foure general captaines sent by King Antiochus Epiphanes. The first against this Apollonius.

* li. 26.
8. v.
M

(c) The second
against Seron.

d) The natural
frailtie of man
feareth to en-
counter with a
strong enemy,
but true confi-
dence in Gods
help, which is
euer assured in
a good cause,
giueth courage
and getteth the
victorie.

(e) Not only
the Iewes resi-
sted Antiochus
innouations in
religion, but
also diuers o-
ther nations
reuolted and
rebelled, be-
cause he com-
manded al to
leauē their for-
mer rites and
Gods, and to
accept of his
Gods only.
ch. 1. v. 43.

(f) persecuting
al that did not
thereto con-
forme them-
selues.

him : and he struck, and killed him : and there fel manie wounded, & the rest fled away. 12. And he tooke the spoiles of them, and the sword of Apollonius Iudas tooke away, and he fought with it al his dayes. 13. And (c) Seron capitaine of the armie of Syria heard that Iudas gathered a congregation of the faithful, and an assemblie with him, 14. and he sayd : I wil make me a name, and wil be glorified in Kingdom, and wil ouerthrow Iudas, and those that are with him, that despised the word of the King. 15. And he prepared himself : and there went vp with him a campe of the impious strong helpers, to doe vengeance vpon the children of Israel. 16. And they approched enen as far as Bethoron : & Iudas went forth to meet him with few. 17. But as they saw the armie cōming to meete them, they sayd to Iudas : How shal we a few be able to fight against so great a multitude & so strong, and we are wearied with fasting to day? 18. And Iudas sayd : It is an easie matter for manie to be inclosed in the hand of few, & (d) there is no difference in the sight of the God of heauen to deliuer in manie, & in few. 19. Because not in the multitude of the armie is the victorie of battel, but frō heauen is the strēgth. 20. They come to vs in an obstinate multitude, & in pride, to destroy vs, & our wiues, & our children, and to spoile vs. 21. But we wil fight for our liues, & our lawes : 22. & our Lord himself wil destroy them before our face, but you feare them not. 23. And as he ceased to speake, he flew vpon them sudenly : & Seron was destroyed, & his host in his light : 24. & he pursued him in the descēt of Bethoron euen to the playne, & there fel of them eight hundred men, & the rest fled into the land of the Philisthiims. 25. And the feare of Iudas & of his brethren, & the dread fel vpon al the nations round about them. 26. And his name came to the King, & al nations told of the battels of Iudas. 27. And as King Antiochus heard these words he was wrath in his mind : & he sent, & gathered the armie of al his Kingdom, a campe exceeding strong : 28. and he opened his treasurie, and gaue wages to the armie for a yeare : and he commanded them, that they should be readie at al assayes. 29. And he saw that money fayled out of his treasures, & the tributes of the region smal, because of (e) the dissension, and (f) the plague, that he had made in the land, to take away the ordinances, that were from the first dayes : 30. and he feared lest he should not haue as once and twise, for costs & gifts, which he had giuen before with a large hand : & he had abounded about the Kings, that had been before him. 31. And he was exceedingly astonished in mind, and purposed to goe into Persis, and to take the tributes of the regions, and to gather much siluer. 32. And he left Lysias a noble man of the blood royal, ouer the Kings affayres, from the riuier Euphrates euen to the riuier of Egypt : 33. and that he should bring vp Antiochus his sonne, til he returned. 34. And he deliuered to him half the armie, and Elephants : and he gaue him in commandment concerning al things that he would, and concerning the inhabitants of Iurie, and Ierusalem : 35. and that he should send an armie to them,

to destroy and roote out the power of Israel, and the remnant of Ierusalem, and to take away the memorie of them out of the place, 36. and that he should appoynt inhabitants in al their costs, children strangers, & should by lot distribute their land. 37. And the King tooke the part of the armie that remayned, & wēt forth frō Antioch the citie of his Kingdom in the yeare an hundredth and seuen and fourtie: and he passed ouer the riuer Euphrates, & walked through the higher countries. 38. And Lysias chose Ptolomee the sonne of Doryminus, and Nicanor, and Gorgias, mightie men of the Kings freinds. 39. And he sent with thē fourtie thousand men, and seuen thousand horsemen: that they should come into the land of Iuda, and should destroy it according to the word of the King. 40. And they went forth with al their power, and came, and ioyned nere to Enimaum in the champaine countrie. 41. And the merchants of the countries heard the name of them: and they tooke siluer and gold exceeding much, and seruants: and they came into the campe, to take the children of Israel for slaues, & there were added to them the armie of Syria, & of the land of the strangers. 42. And Iudas saw, & his brethren, that the euils were multiplied, and the armies approched to their borders: and they knew the Kings words, which he commanded to doe to the people vnto destruction and consummation: 43. and they sayd euerie one to his neighbour: Let vs set vp the abasing of our people, & let vs fight for our people, and our holies. 44. And an assemblie was gathered, that they should be readie vnto battel: & that they should (g) pray and desire mercie & miserations. 45. And Ierusalem was not inhabited, but was a desert: there was none that came in and went out of her children: and the holie place was conculcated: and the children of strangers were in the castel, there was the inhabitation of the Gentils, and pleasuee was taken away from Iacob, & there failed their pipe and harpe. 46. And they gathered together, and came into Maspha against Ierusalem: because the place of prayer in Israel was in Maspha (b) before. 47. And they fasted that day, and clothed themselues with haire-cloths, and put ashes on their head: and they rent their garments: 48. and they layd open the Books of the law, out of which the Gentils searched the similitude of their idols: 49. and they brought the ornaments of Priests, and first-fruits, & tithes, & raysed vp Nazareits, that had fulfilled their dayes: 50. and they cried with a lowd voice to heauen, saying: What shal we doe with these, & whither shal we carie them? 51. And thy holies are conculcated, and they are contaminated, and thy Priests are brought into mourning, & into humiliation. 52. And behold the Natiōs are come together against vs to destroy vs: thou knowest what things they intēd against vs. 53. How shal we be able to stand before their face, vnles thou O God doe helpe vs? 54. And with trumpets they cried out with a loud voice. 55. And after these things Iudas appointed captaynes of the people, tribunes, and centurions, and * sergeants, and decurions. 56. And he sayd to them, that built houses, and despoused wiues, and

(g) Praying fasting & other workes of penance are the best armour in holie warres for religion.

(b) Publike place of prayer was, first in Silo, Iosue. 18. after in Maspha. 1. Reg. 7 lastly in Ierusalem.

* pensa
contar-
chos.

(h) This most godlie resolution encouraged them- selues, & procured Gods merciful protection,

planted vneyards, and to the feareful, that euerie one should returne into his house, according to the law. 57. And they remoued the campe, and pitched at the South of Emmaum. 58. And Iudas sayd: Gird vp your selues, and be mightie sonnes, and be readie against the morning, that you may fight against these nations, which are assembled against vs to destroy vs, and our holies, 59. because it is better for vs to dye in battel, then to see the euils of our nation, and of the holies: 60. but (h) as it shal be the wil in heauen, so be it done.

Deu. 10.

C H A P. III.

Gorgias with six thousand soldiers wel appointed, intending suddenly to destroy the Israelites armie of three thousand not wel armed, 8. is defeated; halfe of his men slaine, the rest running away. 16. Iudas staying his men from spoiling, ail the enemies were out of sight, then they take rich prayes; and render thanks to God. 28. The next yeare, Lysias with three score thousand foot, and six thousand horsemen invading Iurie, Iudas with ten thousand (making his prayer to God) killeth five thousand: 35. the rest flying, Lysias gathereth more soldiers. 36. Iudas with his brethren, and others cleanse the temple, and receiw holie things, 55. offer Sacrifice, 58. and institute a feast of the dedication of a new Altar.

(a) The third battle made by Iudas was against this Gorgias, another captaine of Antiochus Epiphanes.
(b) Vigilancie in rulers and pastors preseruethe from al the diuels stratagems.



(c) Confidence in God procureth his assistance.

ND (a) Gorgias tooke five thousand men, & a thousand chosen horsemen: & they remoued the campe by night, 2. that they might approach to the campe of the Iewes, and might strike them suddenly: & the children that were of the castel, where their guides. 3. And Iudas (b) heard, & arose, he and the mighties to strike the power of the Kings armie, that were in Emmaum. 4. For as yet the armie was disperfed frō the campe. 5. And Gorgias came into the campe of Iudas by night, and found no man, & he sought them in the mountaynes: because he sayd: These flye from vs. 6. And when the day was come, Iudas appeared in the field with three thousand men onlie, which had not harnes and swords as they would: 7. and they saw the campe of the Gentils strong, and the men in brigantines, and horsemen round about them, and these were skilful to battel. 8. And Iudas sayd to the men that were with him: (c) Feare not the multitude of the, & of their assault be not afrayd. 9. Remember in what sort our fathers were saued in the red sea, when Pharaow with a great armie folowed them. 10. And now let vs crie towards heauen: and our Lord wil haue mercie on vs, and wil be mindful of the testament of our fathers, and wil destroy this armie, before our face this day: 11. and al Nations shal know that

there

there is one that redcemeth and deliuereth Israel. 12. And the aliens lifted vp their eyes, and saw them coming against them. 13. And they went out of the campe into battel, and these that were with Iudas, sounded with the trumpet. 14. And they mette together: and the Gentils were discomfited, and fled into the playne. 15. But al the hinmost fel by the sword, and they pursued them as far as Gezeron, and euen to the playnes of Idumea, and of Azotus, and of Iamnia: and there fel of them euen to three thousand men. 16. And Iudas returned, and his armie following him. 17. And he sayd to the people: Couet not the spoiles: because there is battel against vs; 18. and Gorgias & his armie are nere vs in the mount: but stand ye now against our enemies, and ouerthrow them, and you shal take the spoyles afterwards secure. 19. And as Iudas was speaking these words, loe a certaine part appeared looking forth from the mountayne. 20. And Gorgias saw that his men were turned to flight, & that they burnt the campe: for the smoke that was seen declared what was done. 21. Which things seen they feared exceedingly, beholding with al both Iudas, and the armie in the playne readie to battel. 22. And they did al flye into the playne of the aliens: 23. & Iudas returned to the spoiles of the campe, & they tooke much gold, and siluer, and hiacynth, and purple of the sea, and great riches. 24. And turning they sung an hymne, & blessed God towards heauen, because he is good, because his mercie is for euer. 25. And great saluation was made in Israel in that day. 26. And whosoever escaped of the aliens, they came and told Lysias al things that had chanced. 27. Which when he heard being amased he saynted in mynd: that such things chaced not in Israel, as he would, & such as the King commanded. * 28. And the yeare following (d) Lysias gathered of chosen men three score thousand, & of horsemen siue thousand, to ouerthrow them. 29. And they came into Iewrie, and pitched the campe in Bethoron, and Iudas mette them with ten thousand men. 30. And they saw the armie strong, and he prayed, and sayd: Blessed art thou o sauiour of Israel, which brakest the assault of the mightie by the hand of thy seruant Dauid, & didst deliuer the campe of the aliens into the hand of Ionathas Sauls sonne, and of his esquier. 31. shut vp this armie in the hand of thy people Israel, and let them be confounded in their armie and horsemen. 32. Giue them feare, and consume the bouldnes of their strength, and let them be shaken with their contrition, 33. cast them downe with the sword of them that loue thee: & let al that know thy name, prayse thee in hymnes. 34. And they ioyaed battel: and there fel of the armie of Lysias siue thousand men. 35. And Lysias seeing the flight of his men, and the boldnes of the Iewes, & that they are readie either to liue or to dye manfully, he went to Antioch, and chose souldiers, that being multiplied they might come agayne into Iewrie. 36. But Iudas, and his brethren sayd: Behold our enemies are discomfited: (e) let vs goe vp now to clense the holie places, & to renew them. 37. And al the armie assembled together, and they went vp into

mount

Psal.
106.

11. 2. c.
8. 7. 8.
O

1. Reg.
17.
1. Reg.
14.

(d) The fourth great battle of Iudas was agaynst Lysias sent by Antiochus into Iewrie.

(e) As it was the first and chiefe intention of Iudas to defend religion & holy things, so hauing expugned their enemies, his chief care is to purge the temple, and to restore al holie rites of Gods true seruice.

mount Sion. 38. And they saw the sanctification desert, and the altar prophaned, and the gates burnt, and in the courts shrubs growen vp as in a forest, or on the mountaynes, and the chambers throwen downe. 39. And they rent their garments, and lamented with a great lamentation, and layd ashes vpon their head: 40. and they fel on their face vpon the earth, & cried out with trumpets of significations, & cried towards heauen. 41. Then Iudas ordayned men to fight against them that were in the castel, til they clenfed the holie places. 42. And he chose Priests without spot, hauing their wil in the law of God: 43. and they clenfed the holie places, and tooke away (f) the stones of contamination into an vnclene place. 44. And he considered of the altar of holocausts, that was prophaned, what he should doe with it. 45. And good counfel came to their minds, to destroy it: lest perhaps it might be a reproch to them, because the Gentils contaminated it, and they threw it downe. 46. And they layd vp the stones in the mount of the house in a place cōuenient, til there should come a Prophet, & giue answer concerning them. 47. And they tooke whole stones according to the law, and builded a new altar according to that which was before: 48. and they built the holie places, and the things that were within the temple inward: and the temple, and the courts they sanctified. 49. And they made the holie vessels new, and brought in the candlestike, and the altar of incenses, and the table into the temple. 50. And they put incense vpon the altar, and lighted the lamps, that were vpon the candlesticke, and they gaue light in the temple. 51. And they set loaues vpon the table, and hung vp the veyles, and finished al the works, that they had made. 52. And before the morning they arose the five and twentieth day of the ninth month (this is the month of Casleu) of (g) the hundreth & eight and fourtith year: 53. and they offered sacrifice according to the law vpon the new altar of holocausts, which they made. 54. According to the time and according to the day, wherein the heathen contaminated it, in the same was it renewed in canticles, & harps, and lutes, and in cymbals. 55. And al the people fel on their face, and they adored toward heauen, and blessed him that prospered them. 56. And (h) they made the dedication of the altar eight dayes, and they offered holocausts with ioy, and sacrifice of saluation, and of prayse. 57. And they adorned the face of the temple with golden crownes, and litle shields: & they dedicated the gates, and the chambers, and hanged doores vpon them. 58. And there was made exceeding great ioy in the people, and the reproch of the Gentils was turned away. 59. And Iudas decreed, and his brethren, and al the Church of Israel, that the day of the dedication of the altar be kept in the times therof frō yeare to yeare for eight dayes, from the five & twentieth day of the month Casleu, with ioy and gladnes. 60. And they builded at that time mount Sion, and round about high wals, and strong towres, lest sometime the Gentils should come, and conculcate it as they did before. 16. And he placed an armie there,

(f) Altars, temples, & statues of false Gods made of stone, and set vp in the temple. c. 1. v. 50. were now destroyed.

(g) The temple was purged two yeares & something more after the prophanation, which was in the yeare 145. ch. 1. v. 57.
 (h) Our Sauour obserued this feast being instituted long after the Law of Moyfes.
 Ioan. 10. v. 22.

Ioan. 10.

keepe it, & he fenced it to keepe Bethsura, that the people might haue a munition against the face of Idumea.*

*li. 2. c.
10. v. 1.

CHAP. V.

Iudas and his brethren expugne their bordering enemies, 9. deliuer them that were distressed. 17. Simon prospereth in Galeley, 24. Iudas in Galaad, 45. taketh Ephron, and al returne safe into Ierusalem. 55. Iosephus and Azarias attempting ambitiously without order to fight against their enemies, are defeated. 63. And Iudas hath more victories.



AND it came to passe, as (a) the Gentils round about heard that the altar was builded vp, and the sanctuarie as before, they were exceeding angrie: 2. and they thought to take away the stock of Iacob, that were among the, and they began to kil of the people, and to persecute. 3. And Iudas fought against (b) the children of Esau in Idumea, & them that were in Acrabathane: because they beset the Israelites round about, and he struck them with a great glague. 4. And he remeubred the malice of the children (c) of Bean, which were to the people a snare and a scandal, lying in waite for them in the way. 5. And they were shut vp by him in towres, and he came nere to them, and anathematized them, and burnt their towres with fyre, with al that were in them. 6. And he passed to the children (d) of Ammon, and found a strong band, and a copious people, and Timothee their captaine: 7. and he made manie battels with them, and they were discomfited in their sight, & he struck them: 8. and he tooke Gazer the citie, and her daughters, and returned into Iewrie. 9. And the Gentils that are (e) in Galaad, gathered together agaynst the Israelites, that were in their costs to dispatch them: and they fled into the fortesse of Batheman. 10. And they sent letters to Iudas, and his brethren, saying: The heathen round about are gathered together against vs, to dispatch vs: 11. and they prepare to come, and to occupie the fortesse into which we are fled: and Timothee is the captayne of their host. 12. Now therefore come, & deliuer vs, out of their hands, because a multitude of vs is fallen. 13. And al our brethren, that were in the places of Tubin, are slaine: and they led away their wiues captiues, and the children, and the spoiles, and they haue slaine there almost a thousand men. 14. And the epistles were yet in reading, and loe other messengers came out of Galilee their coates rent, reporting according to these words: 15. saying that there were assembled against them from Ptolemis, and Tyre, and Sidon, and al Galilee is replenished with aliens, to consume vs. 16. And as Iudas and the people heard these words, a great assemblie assembled together to consider what they should doe for their brethren, that were in tribulation, and

a) In this chapter is mention of ten battles in which Iudas or his bretheren Ionathas and Simon were victors.

(b) The first against the Idumeans in Acrabathane.

(c) The second against the Beanites.

(d) The third against the Ammonites.

(e) The fourth against the Galadites.

utterly destroyed.

villages.

f) The fifth against the Galileans of the Gentils.

were expugned of them. 17. And Iudas sayd to Simon his brother : Choose thee men, and goe, and deliuer thy brethren in (f) Galilee : and I, and my brother Ionathas wil goe into the countrie of Galaad. 18. And he left Ioseph the sonne of Zacharie, and Azarias, captaynes of the people, with the residue of the armie in Iurie to keepe it : 19. and he commanded them, saying : Be ye ouer this people : & make no battel against the heathen, til we returne. 20. And there were parted to Simon three thousand men, to goe into Galilee : but to Iudas eight thousand to goe into the countrie of Galaad. 21. And Simon went into Galilee, & made manie battels with the heathen : and the heathen were discomfited before his face, and he pursued them euen to the gate of Ptolemis. 22. And there fel of the heathen almost three thousand men, & he tooke the spoiles of them, 23. and he tooke them that were in Galilee & in Arbatis with their wiues, and children, & al things that they had, and he brought them into Iurie with great ioy. 24. And Iudas Machabeus, and Ionathas his brother passed ouer Iordan, and went three dayes iourney through the desert. 25. And the Nabutheians met them, & receiued the peaceably, & told them al things, that had happened to their brethren in the countrie of Galaad, 26. and that manie of them were comprehended in Barasa, and Bosor, and in Alimis, and in Casphor, & Mageth, & Carnaim, al these cities fensed, & great. 27. Yea and in the rest of the cities of Galaad they are held captiue, & on the morow they appoynted to remoue the armie nere to these cities, and to take them, & to dispatch them in one day. 28. And Iudas turned & his armie the way into Bosor sodenly, and tooke the citie : and he slew euerie male in the edge of the sword, & rooke al their spoiles, & burnt in with fire. 29. And they arose thence by night, & went euen to the fortresse. 30. And it came to passe early in the morning, when they had listed vp their eyes, & behold much people, wherof there was no number, carying ladders, & engins. to take the fortresse, and they expugned them. 31. And Iudas saw that the battel began and the crie of the battel ascended to heauen as a trumpet, and a great crie out of the citie : 32. & he sayd to his host : Fight ye to day for your brethren. 33. And he came with three rankes behind them, & they cried out with trumpets, & cried in prayer. 34. And the campe of Timothee vnderstood that it was Machabeus, and they fled backe frō his presence : and they struck them with a great plague : and there fel of them in that day almost eight thousand men. 35. And Iudas turned aside into Maspha, and expugned, & tooke it, and he slew euerie male therof, & he tooke the spoiles therof, & burnt it with fyre. 36. From thence he marched, and tooke Casbon, and Mageth, and Bolor, & the rest of the cities of Galaad. 37. But after these words Timothee gathered an other armie, and camped against Raphon beyond the torrent. 38. And Iudas sent to vew the armie : and they reported vnto him, sayng : That al the nations, that are round about vs, are assembled against vs, an armie exceeding great : 39. and they haue hyred the Arabians to helpe

them,

them, & they haue camped beyond the torrent, being readie to come vnto thee into battel. And Iudas went to meet them. 40. And Timothee sayd to the Princes of his armie: When Iudas shal approch, & his armie to the torrent of water: if he passe ouer vnto vs first, we shal not be able to sustaine him: because preuayling he wil preuaile against vs. 41. But if he be afrayd to passe ouer, and campe without the riuer, let vs passe ouer to them, and we shal preuaile against him. 42. But as Iudas approched to the torrent of water, he set the scribes of the people by the torrent, & commanded them, saying: Leauē not a man: but let al come into the battel. 43. And he passed ouer to them first, & al the people after him, & al the heathen were discomfited at their presence, & they threw away their weapons, & fled to the temple, that was in Carnaim. 44. And he tooke (g) the citie it-self, & temple he burnt with fire, with al things that were therein: & Carnaim was subdewed, & could not stand against the face of Iudas. 45. And Iudas gathered together al the Israelites, that were in the countrie of Galaad, from the least euen to the greatest, and their wiues, and children, and an armie exceeding great, to come into the land of Iuda. 46. And they came as far as (b) Ephron: and this citie was great, situate in the entrance, fenced exceedingly, and there was no meanes to decline from it on the right hand or on the left, but the way was through the middes. 47. And they that were in the citie, shut in themselues, and stopped the gates with stones: & Iudas sent to them in peaceable words, 48. saying: Let vs passe through your land, and goe into our countrie: and no man shal hurt you, onlie on foot we wil passe. And they would not open vnto them. 49. And Iudas commanded proclamation to be made in the campe, that they should approch euerie man in the place wherein he was. 50. and the men of strength approched, and he assaulted that citie al the day, and al the night, and the citie was deliuered into his hand: 51. & they slew euerie male in the edge of the sword, and he rooted it vp, and tooke the spoiles therof; & passed through al the citie vpon the slaine. 52. And they passed ouer Jordan in the great playne, against the face of Bethsan. 53. And Iudas gathered together (i) the hinmost, & he (k) exhorted the people throughout al the way, til they came into the land of Iuda: 54. and they went vp into mount Sion with ioy and gladnes, and offered holocausts because none of them was fallen til they returned in peace. 55. And in the dayes that Iudas & Ionathas were in the land of Galaad, & Simon his brother in Galilee against the face of Ptolomais, 56. (l) Ioseph the sonne of Zacharie heard, & Azarias, the Princes of the band, the things wel atcheiued, and the battels that were made, 57. and he sayd: Let vs also make vs a name, and let vs goe fight against the heathen, that are round about vs. 58. And he commanded them that were in his armie, and they went to Iamnia. 59. And Gorgias went forth out of the citie, and his men to meete them into battel. 60. And Ioseph and Azarias were chased in flight: euen vnto the borders of Iurie: and there

g) The sixth against the Carnainites.

b) The seuenth against the Ephronites.

i) A good and pious captaine cherisheth and comforteth the weak souldiars: k) and encouraged al to shew their fortitude.

(l) Men that presume of their owne strength without commision from lawful auctoritie haue not Gods assistance, and so fayle in their attempres, as is not called of God amongst those men, by whom saluations is made in Israel. v. 62.

Nam
20.

fel that day of the people of Israel about two thousand men, and there was made a great tumult in the people: 61. because they heard not Iudas, & his brethren, thinking that they should doe manfully. 62. But they were not of the seed of those men by whom saluation was made in Israel. 63. And the men of Iuda were magnified exceedingly in the sight of al Israel, and of al nations where their name was heard. 64. And they came together vnto them, with acclamations for their good successe. 65. And Iudas went out, and his brethren, and they expugned the children of (*m*) Esau in the land, that is toward the South, and they struck Chebron, and her daughters: and the wals therof and the towres he burnt with fyre round about. 66. And he remoued the campe to goe into the land of the aliens, and he walked through (*n*) Samaria. 67. In that day fel the Priests in battel, whiles they wil doe manfully, whiles they goe forth without counsel into battel. 68. And Iudas declined (*o*) to Azotus into the land of the aliens, and he threw downe their altars, and the sculptsils of their Gods he burnt with fyre: and he tooke the spoiles of the cities, and returned into the land of Iuda.

n) The eight against the Idumeans, in Chebron.

n) The ninth against the Samaritanes.

o) The tenth against the Philistines in Azotus.

C H A P. VI.

Antiochus repulsed from Elymais, 5. and hearing of the ouerthrow of his armie in Iurie, falleth vehemently sick: 11. and acknowledging his calamities to haue happened for the euils he hath done against the Iewes, dyeth. 17. His yong sonne Antiochus Eupator succeedeth. 18. Iudas besiegeth the Macedonians fortreffe. 21. Relapsed Iewes sollicite the King, 28. and he commeth with a terrible huge armie. 32. Iudas therefore leauing the siege meeteth the enemy. 43. Eleazar going vnder an elephant killed him, and so himself is also staine. 47. The King taketh Bethsura by composition, 51. and bendeth his forces against Ierusalem. 55. By Lysias aduise the King maketh peace with the Iewes; 62. but breaking his othe destroyeth the wal of Sion; 63. and returning recouereth Antioch from Philippe.

The ful histo-
of Antiochus
Epiphanes his
death is writ-
ten in this
chapter to the
16. v. and in al
the 9. of the
second Book.
Finally he re-
turned into the
countrie of
Babylou.



AND King Antiochus walked through the higher countries, and he heard that there was a citie Elymais in Persia, most noble, and plentiful in siuer & gold, 2. and a temple therin exceeding rich: and coverings thereof gold, and brigantines, and shields, which Alexander Philips sonne the King of Macedonia that reigned first in Grece left there. 3. And he came, and fought to take the citie, and to spoile it, and he could not, because the word was knowen to them that were in the citie. 4. And they rose vp into battel, and he fled from thence, and departed with great forow, and returned into Babylonia. 5. And there came

one that told him in Persia, that the camps that were in the land of Iuda, were put to flight: 6. and that Lysias went with great power with the first, and was put to flight before the face of the Iewes, and they grew strong with armour, and force, and manie spoiles: which they tooke out of the camps, which they destroyed: 7. and that they threw downe the abominatiō which they had builded vpon the altar that was in Ierusalem, and the sanctification they compassed about as before with high wals, yea and Bethsura his citie. 8. And it came to passe as the King heard these words, he was sore afraid, and was moued exceedingly: and he lay downe vpon his bed, and fel into sicknes for sorow, because it was not not chanced to him as he thought. 9. And he was there for manie dayes: because there was renewed in him great sorowfulness, and he made account to dye. 10. And he called al his freinds, & sayd to them: sleep is departed from mine eyes, and I am fallen away, and my hart is gone for pēisenes: 11. and I sayd in my hart: Into how great tribulatiō am I come, & into what waues of sorow, wherein now I am: who was pleasant, and beloued in my power! 12. But (a) now I remember the euils, that I haue done in Ierusalem, from whence also I tooke away al the spoiles of gold, and of siluer, that were in it, and I sent to take away the inhabitants of Iewrie, without cause. 13. I know therefore that for this cause haue these euils found me: and loe I perish with great sorow in a strange countrie. 14. And he called Philip, one of his friends, & he made him chiefe ouer al his Kingdom. 15. And he gaue him the crowne, and his robe, and ring, that he should bring Antiochus his sonne, and should bring him vp to reigne. 16. And Antiochus the King died there in the yeare (v) an hundredth fourtie nine. *

17. And Lysias vnderstood that the King was dead, and he appoynted Antiochus his sonne to reigne, whom he brought vp a yong man: and he called his name Eupator. *

18. And they that were in the castel, had inclosed Israel round about the holie places: and they sought them euils alwayes, and the strengthening of the Gentils. 19. And Iudas thought to destroy them: and he called together al the people, to besiege them. 20. And they came together, and besieged them in the yeare an hundredth fiftie, and they made ballists and engins. 21. And certaine of them that were besieged, wēt forth: and some impious men of Israel ioyned themselue vnto them, 22. and they went to the King, & sayd: How long doest thou not iudgements, & reuengest our brethren? 23. We decreed to serue thy father, and to walke in his precepts, and obey his edicts: 24. and the children of our people for this alienated themselues from vs, & whosocuer were found of vs, they were slayne, and our inheritances were spoyled. 35. And not to vs only haue they extended the hand, but also into al our coasts. 26. and behold they haue approached this day to the castel in Ierusalem to take it, and they haue fortified a fortresse in Bethsura: 27. and vnles thou preuent the more speedely, they wil doe greater things then these,

But before he arrived there he heard the bad news of his armie in Iurie, & fel into intolerable and desperate diseases. v. 8. and li. 2. ch. 9. v. 5.

(a) Al this was but feyned repentance. li. 2. ch. 9. v. 11.

(b) Antiochus began to persecute the Iewes in the yeare 143. ch. 1. v. 21. and dying this yeare 149. it appeareth that his persecution dured about six yeares, or some-what more: agreeable to the answer of the Angel Dan. 8. v. 14. that it should indure 2300. dayes, which make six yeares, & almost foure months. Within which time Iudas by his valure obeyned & purged

* li. 1. c.

9. v. 1.

S

* li. 1. c.

10. v. 10.

V

the holie places, in the yeare 148. *ch.* 6. v. 52. Some months before Antiochus death,

(c) *Bloud of the grape* (wine *Deut.* 32. v. 14.) and iuyec of mulberies doe incite elephants to fight. As some kinde of bloud or smel therof doth incite hounds to hunt. *Vall. c. 82. sacre Philosophia.*

(d) *S. Ambrose li. 1. c. 40. Offic.* highly commendeth the fortitude of this souldiar, putting himself in so present danger of death, fighting for religion

and thou shalt not be able to winne them. And the King was angrie, as he heard these things: & he called together al his freinds, & the Princes of his armie, and them that were ouer the horsfemen. 29. Yea and of other realmes, and of the islands by the sea there came vnto him hyred armies. 30. And the number of his armie was an hundred thousand footemen, and twentie thousand horsfemen, and elephants thirtie two, taught to battel. 31. And they came through Idumea, and approched to Bethsura, and fought manie dayes, and they made engins and came forth, and burnt them with fyre, and fought manfully. 32. And Iudas departed from the castel, & remoued the campe to Bethzacaram against the Kings campe. 33. And the King arose before it was light, and stirred the bands into fiercenes against the way to Bethzacaram: and the armies made themselues readie to the battel, and they sounded with trumpets: 34. and to the elephants they shewed (c) the bloud of the grape, and of the mulberie, to prouoke them to the battel. 35. And they diuided the beasts by the legions: & there stood by euerie elephant a thousand men in coates of maile, and helmets of brasse on their heads: and fve hundred horsfemen set in order were chosen for euerie beast. 36. These before the time whersoever the beast was, there were they: & whither soeuer it went, they went, & they departed not from it. 37. Yea and vpon them were strong woodden towres protecting euerie beast: and vpon them engins, and vpon euerie one thirtie two men of strength which fought from aboue: and within the master of the beast. 38. And the residue of the horsfemen he placed on this side and on that side into two parts, with trumpets to stir vp the armie, and to vrge them that stood thicke together in the legions therof. 39. And as the sunne did shine vpon the bucklers of gold, and of brasse, the mountaynes glistered therewith, & they glistered as lampes of fire. 40. And part of the Kings armie was seuered by the high mountaynes, & an other part by the low places: & they marched warely and orderly. 41. And al the inhabitants of the land were moued at the voice of the multitude of them, and the marching of the troupe, and the ratling of the armour, for it was an armie exceeding great and strong. 42. And Iudas approched, and his armie into battel: and there fel of the Kings armie six hundred men. 43. And Eleazar the sone of Saura saw one of the beasts harnessed with the Kings harnes: & it was eminent aboue the other beasts; & it seemed to him that the King was on it: 44. and he gaue himself to deliuer his people, and to get himself an euerlasting name. 45. And he ranne to it boldly in the middes of the legion, killing on the right hand, & on the left, and they were slaine of him on this side and that side. 46. And (d) he went vnder the feet of the elephant, and put himself vnder him, and slew him: and it fel to the ground vpon him, and he died there. 47. And they seeing the Kings power, and the fiercenes of his armie, turned themselues aside from them. 48. But the Kings campe went vp against them vnto Ierusalem: and the Kings campe approched to Iurie and mount

Sion. 49. And he made peace with them that were in Bethsura: & they came forth out of the citie, because there were no victuals for the there being shut vp, because it was the sabbath of the land. 50. And the King tooke Bethsura: and he placed there a garrison to keep it. 51. And he turned the place of the sanctification manie dayes: and he placed there arbalists, and engins, and instruments to cast fyre, & pieces to cast stones, and arrowes, & scorpions to shoote arrowes, and slings. 52. And they also made engins against their engins, and they fought manie dayes. 53. But there were no victuals in the citie, for that it was the seuenth yeare: and they that had remayned in Iurie of the Gentils, had consumed their remaynes, that had been layd vp. 54. And there remayned in the holies few men, because famine had preuailed ouer them: and they were disperied euerie man into his place. 55. And Lysias heard that Philip, whom King Antiochus when he liued, had appointed to bring vp his sonne to reigne, 56. was returned from Persis, and Media, and the armie that went with him, and that he sought to take vpon him the affyres of the Kingdom: 57. and he hastned to goe, and to say to the King, & to the Princes of the armie: We decay dayly, and there is litle victual for vs, and the place that we besiege, is fensed, and it lyeth vpon vs to take order for the Kingdom. 58. Now therefore let vs giue the right hands to these men, and make peace with them, and with al their nation. 59. And let vs decree for them, that they walke in their owne ordinances as before. For, because of their ordinances which me dispised, they haue been wrath, and haue done al these things. 60. And the word was liked in the sight of the King, and of the Princes: and he sent vnto them to make peace: and they receiued it. 61. And the King and the Princes sware to them: & they came out of the fortresse. 62. And the King entred mount Sion, and saw the munition of the place: and he brake quickly the othe which he sware, and commanded to destroy the wal round about. 63. And he departed in hast, and returned to Antioche, and found Philip ruling ouer the citie: and he fought against him and wanne the citie. *

* li. 2. c.
31. v. 1.

C H A P. VII.

Demetrius commandeth to kil Antiochus and Lysias being captiues. 5. Alcimus and other wicked Iewes sollicite the King, 8. and he sendeth a great armie into Iurie: appointeth Bacchides General, and Alcimus high-Priest: 10. who falsly pretending peace, Iudas doth not credite them, but the Assidians are deceived: 16. and manie are slayne. 23. Iudas resisting, the persecuters depart. 26. Whereupon Nicanor is sent with another armie, fighteth, and loseth manie men; 33. parteth in great rage, 39. assaulteth Bethoron, 42. is slayne; and his armie flying is al destroyed. 48. They celebrate that day with ioy, and haue peace for a while.



IN the yeare an hundreth fiftie first went forth Demetrius the sonne (a) of Seleucus from the citie of Rome, and he ascended with few men into a citie by the sea side, & reigned there. 2. And it came to passe, as he entred into the house of the Kingdom of his fathers, the armie tooke Antiochus, and Lysias, to bring them vnto him. 3. And the King was knowne to him: & he sayd: Shew me not their face. 4. And the armie slew

X

them. And Demetrius late vpon the seate of his Kingdom: 5. and there came to him the wicked and impious men of Israel: and Alcimus the captaine of them, who (b) would be made the Priest. 6. And (c) they accused the people to the King, saying: Iudas and his brethren haue destroyed althy freinds, & vs he hath destroyed out of our land. 7. Now therefore send a man, whom thou doest credite, that he may goe, and see al the destruction, that he hath done to vs, and to the Kings countries: and let him punish al his freinds, & their ayders. 8. And the King chose of his freinds Bacchides, that ruled beyond the great riuer in the Kingdom, and was faythful to the King: & he sent him 9. to see the destruction that Iudas hath made: and Alcimus the impious man he appointed to the Priest-hood, and gaue him in commandment to make reuenge vpon the children of Israel. 10. And they arose, and came with a great armie into the land of Iuda: and they sent messengers, and spake to Iudas, and his brethren with peaceable words in guile. 11. And they attended not to their words: for they saw that they came with a great armie. 12. And there assembled to Alcimus and Bacchides a congregation of the scribes to require the things that are iust: 13. and (d) first, the Assideans that were in the children of Israel, and they sought peace of them. 14. for (e) they sayd: A man that is a Priest of the seed of

(a) This Seleucus was procher to Antiochus Epiphanes: & so Antiochus Eupator was Demetrius his cofin german.

(b) Alcimus was now in place of the high-priest, as Menelaus had been before him, set vp by Antiochus: & therefore is rightly here sayd: he would haue been the chiefe Priest, but indeed was not. For the true high-priesthood was amongst the Machabees

(c) This vsnrper with his complices deuised false accusations against Iudas and the rest, to incense the King against them. And by great giftes gayned the kings fauour. *h. 2. c. 14. v. 4.*

(d) Among the Scribes the Assideans were first consulted, being as learned as the pharises, or anie other, and indeed more sincere, as we noted *ch. 2. v. 42.*

(e) And so Alcimus deceiuing

Psal. 78.

U. 2. c.
14. v. 1.
Z

Aaron is come, he wil not deceiue vs. 15. And he spake with them peaceable words: and he sware to them, saying: We wil doe you no harime, nor your freinds. 16. And they belieued him. And he tooke of them threescore men, & slew them in one day, according to the word that is written: 17. The flesh of thy saints, and the bloud of them they haue shed round about Ierusalem, and there was none to burie them. 18. And there fel feare, and trembling vpon al the people, because they sayd: There is no truth and iudgement in them: for they haue transgressed the appointment & the othe which they sware. 19. And Bacchides removed the campe from Ierusalem, and approached to Bethzecha: and he sent, and tooke manie of them that were fled from him, and certaine of the people he killed, & threw them into a great pitte. 20. And he committed the countrie to Alcimus, and left with him ayde to helpe him. And Bacchides went away to the King: 21. & Alcimus did what he could for the principalitie of his Priesthood: 22. and there gathered together vnto him al that disturbed their people, & they obeyned the lād of Iuda, & made a great plague in Israel. 23. And Iudas saw al the euils that Alcimus did, and they that were with him, to the children of Israel, much more then the Gentils. 24. And he went out into al the coasts of Iurie round about, & did vengeance vpon the men that reuolted, & they ceased to goe forth any more into the countrie. 25. But Alcimus saw that Iudas preuisiled, & they that were with him: & he knew that he could not stand with them, and he went backe to the King, & accused them of manie crimes. 26. And the King sent (f) Nicanor, one of his nobler Princes: that practised enmities against Israel: and he commanded him to destroy the people. 27. And Nicanor came into Ierusalem with a great armie, and he sent to Iudas & to his brethren in peaceable words with guile, 28. saying: Let there be no fighting between me and you: I wil come with few men, to see your faces with peace. 29. And he came to Iudas, & they saluted one an other peaceably: & the enemies were readie to catch Iudas. 30. And the thing was knowne to Iudas that he was come with guile: and he was sore afrayd of him, and would not see his face any more. 31. And Nicanor knew that his counsell was disclosed: and he went forth to Iudas into battel beside Capharsalama. 32. And there fel of Nicanors armie almost fise thousand men, & they fled into the citie of Dauid. 33. And after these words Nicanor went vp into mount Sion: and there went forth of the Priests of the people to salute him in peace, and to shew him the halocausts, that were offered for the King. 34. And scorning he contemned them, & polluted them: and he spake proudly. 35. and sware with anger, saying: Vnles Iudas be deliuered, & his armie into my hands, incontinent when I shal returne in peace I wil burne this house. And he went out with great anger: 36. and the Priests entered in, and stood before the face of the altar and the temple: and weeping they sayd: 37. Thou O Lord hast chosen this house for thy name to be inuocated therein, that it might be a house of prayer, and

them in a matter of fact, to-wit, that himself meant truly (as he did not) cruelly murdered three score of them.

(f) This Nicanor was the most terrible enimic against Iudas, but was at last slaine by him. v. 43. U. 2. c. 15. v. 28.

obsecration for thy people. 38. Take vengeance vpon this man, and his armie, and let them fall by the sword: remember their blasphemies, and grant not vnto them to be permanent. *

39. And (g) Nicanor went out from Ierusalem, & moued the campe, neere to Bethhoron: and the armie of Syria mette him. 40. And Iudas approached in Adarsa with three thousand men: and Iudas prayed, and sayd: 41. They that were sent by King Sennacherib, O Lord, because they blasphemed thee, an angel came forth, and struck of them an hundred eightie five thousand: 42. so destroy this armie in our sight to day, and let the rest know that he hath spoken it vpon the holy places: and iudge thou him according to his malice. 43. And the armies ioyned battel the thirteenth day of the month Adar: and the campe of Nicanor was discomfited, & himself was slaine first in the battel. 44. And as his armie saw that Nicanor was slaine, they threw away their weapons, & fled: 45. and they pursued them one dayes iourney from Adazer, euen til ye come into Gazara, & with trumpets they sounded after them with significations. 46. And they went forth out of al the townes of Iurie round about, and they pushed them with the hornes, and they turned againe to them, and they were al slaine with the sword, and there was not left of them so much as one. 47. And they tooke the spoiles of them for a praye: and Nicanors head they cut off, and his right hand, which he had proudly stretched forth, & they brought it, & hung it vp against Ierusalem. 48. And the people reioyced exceedingly, & they spent that day in great gladnes. 49. And he ordayned that this day should be kept euerie yeare the thirteenth of the month Adar. 50. And the land of Iuda was quiet for (b) a few dayes. *

* li. 2. c.
14. v. 12.
B
4. Reg. 1
19.

* li. 2. c.
15. v. 1.

(g) This was the last conflict between Iudas and Nicanor, written more largely in the last chapter of the second booke.

(b) Whiles Iudas disposed things pertaining to religion, and the commonwealth: Demetrius prepared for warres. *th. 9. v. 3.*

CHAP. VIII.

Iudas knowing the Romanes to be a most renowned nation, reciting their worthy actes, 17. sendeth Embassadors to enter league with them: 21. Wherto they agreeing confirme a perpetual amitie with mutual conditions.

(a) Of the renowned actes of the Romas, other Historiographers haue also written largely: especially *Livius, Diodorus, Justinus, Florus, Varro, Plutarchus*, and manie others. What places these were Iosephus expresth. *l. 12. c. 17.*



AND Iudas heard of (a) the name of the Romanes, that they are mightie of power, and agree vnto al things that are requested of them: and whosoever haue come vnto them; they haue made amitie with them; and that they are mightie of power. 2. And they heard of their battels, and goodlie actes, which they did in Galatia, that they overcame them, and brought them vnder tribute: 3. and how great things they did in the countrie of Spaine, & that they brought into their power the metals of siluer and gold, that are there, and possessed euerie place by their counsel and patience: 4. and destroyed the places that were very far off from them, and the Kings that came vpon them from the ends of the

D

earth,

earth, and struck them with a great plague : and the rest giue them tribute euerie yeare. 5. And Philip and Peres the King of the Ceteans, & the rest that had borne weapon against them ; they discomfited in battel, and ouercame them : 6. and that Antiochus the great King of Asia, who made battel against them, hauing (b) an hundred and twentie elephants, and horsemen, and chariots an armie exceeding great was discomfited by them : 7. and that they tooke him aliue, and appointed him that himself and they that should reigne after him ; should giue a great tribute, and he should giue hostages, and the thing appointed him. 8. and the region of the Indes, and the Medes, and the Lydians of their best countries : and the same being taken of them ; they gaue to Eumenes the King. 9. And that they which were in Hellada, would haue gone to dispatch them : and the word was knowen to them, 10. and they sent vnto them one captayne, and they fought against them, and manie of them were slaine, and they led away their wiues captiue, and their children, and spoiled them, and possessed their land, and destroyed their wals, and brought them into bondage euen vntil this day : 11. and the residue of Kingdoms, and isles that some time had resisted them, they spoiled, and brought vnder their power. 12. But with their freinds, and those that rested in them, they kept amitie, and obreynd the Kingdoms, that were next, and that were far off : that whosoever heard their name, feared them. 13. But such as they would helpe to reigne, those reigned : and whom they would, they deposed from the Kingdom : and they were exalted exceedingly. 14. And in al these none bare a crowne, nor was clothed with purple, to be magnified therein. 15. And that they made themselues a court, and consulted dayly three hundred and twentie, that sate in counsel alwayes for the multitude, that they might doe the things that were conuenient : 16. and they commit their gouernment (c) to one man euerie yeare to rule ouer al their land, and al they obey one, and there is no enuie, nor emulation amongst them. 17. And Iudas chose Eupolemus the sonne of Iohn, the sonne of Iacob, and Iason the sonne of Eleazar, & he sent them to Rome to make amitie and societie with them : 18. and that they should take from them the yoke of the Greeks, because they saw that they pressed the Kingdom of Israel vnto bondage. 19. And they went to Rome, a way exceeding great, and they entred into the court, and sayd : 20. Iudas Machabeus, and his brethren, and the people of the Iewes haue sent vs vnto you to make societie and peace with you, and to write vs your felowes and freinds. 21. And the word was liked in their sight. 22. And this is the rescript that they wrot againe in tables of brasse, and sent into Ierusalem, that it might be with them there a memorial of peace and societie. 23. BE IT WEL TO THE ROMANES, and to the nation of the Iewes by sea, and by land for euer : and sword and enemye be far from them. 24. But and if warre be toward the Romanes first, or al their felowes in al their dominion : 25. the nation of the Iewes shal giue

b) Polybius li. 5. writeth that Antiochus had 102. elephants in his warre against Ptolemeus, & therefore it is not to be merueled that he had 120. against the Romans.

(c) Though Rome was then gouerned by two consuls: Yet one only ruled euerie day in their course, not both in one day, for so saith L. Iulius (li. 2. hist.) it should haue beene more terror of two rulers, then before it had beene of one King.

ayde, according as the time shal appoint, with ful hart : 26. and to them fighting, they shal not give nor allow wheate, armour, money, shippes, as it hath pleased the Romanes : & they shal keepe their charge, taking nothing of them. 27. In like manner also & if warre shal happen first to the nation of the Iewes, the Romanes shal helpe with al their hart, according as the time shal permitte them : 28. & to them helping shal not be giuen wheate, armour, money, shippes, as it hath pleased the Romanes : and they shal keepe their charge without guile. 29. According to these words did the Romanes agree to the people of the Iewes. 30. And if after these words these or they wil adde to these, or take away any thing, they shal doe it at their pleasure : and whatsoever they shal adde, or take away, shal be ratified. 31. Yea and concerning the euils, that Demetrius the King hath done against them, we haue written to him, saying : Why hast thou aggrauated thy yoke vpon our freinds and felowes the Iewes ? 32. If therefore they come againe vnto vs against thee, we wil doe iudgement for them, and wil fight with thee by sea and land.

CHAP. IX.

Bacchides and Alcimus returning into Iurie make great slaughter. 5. More then two parts of Iudas final troupe flying away, he with eight hundred, setteth vpon the enemye, 14. ouerthroweth the strongest part of their armie : 16. but an other part comming at his back, with great slaughter on both parties, Iudas is slaine : 19. and most honourably buried. 13. Much euil encrease in Israel. 28. Ionathas is made captaine general. 36. The children of Iambrie kil his brother, which he reuengeth. 43. Being environed by Bacchides chaceth him away to his fenced places, killing manie. 54. Alcimus beginning to deface the temple, is stricken with a palse, and dyeth miserably. 57. So they haue peace two yeares. 58. Bacchides comming with a new armie, 62. Ionathas and Simon retye into Bethbessen : 65. there defend themselves, and annoy the enemye. 69. Who blaming his counsellors, maketh peace, and departeth.

a) This happened about a year after the death of Niconor. ch. 7. v. 10 li. 2. c. 15. 38.



N (a) the meane time as Demetrius heard that Niconor was fallen and his armie in the battel, he added to send Bacchides and Alcimus againe into Iurie, and the right wing with them. 2. And they went the way, that leadeth into Galgal, and camped in Mafaloth, which is in Arbellis : and they wanne it, and slew of men manie soules. 3. In the first month of the yeare an hundredth and fiftie two they brought the armie nere to Ierusalem : 4. and they arose, and went into Beræa twentie thousand men, and two thofand horsemen. 5. And Iudas had camped in Laifa, and three

thousand

thousand chosen men with him : 6. and they saw the multitude of the armie that they were manie , and they feared exceedingly : and manie withdrew themselues out of the campe , and there remayned of them but eight hundred men. 7. And Iudas saw that his armie shrunk away, and the battel pressed vpon him, and (d) his hart was broken : because he had not time to gather them together , and he was discouraged. 8. And he sayd to them that were remaying : Let vs rise , and goe to our aduersaries, if we may be able to fight against them. 9. And they diswaded him saying: We are not able , but let vs saue our liues now , and returne to our brethren, and then we wil fight against them : and we are few. 10. And Iudas sayd : God forbid we should doe this thing , to flye from them : & if our time be neere, let vs dye manfully for our brethren, and let vs not stayne our glorie. 11. And the armie moued out of the campe, and they stood to meet them : and the horsemen were diuided into two parts, and the slingers, and the archers went before the armie, & of the forward al mightie. 12. And Bacchides was in the right wing, and the legion approched on two sides, & they sounded with trumpets: 13. and they also cried out that were on Iudas side, euen they also, & the earth was moued at the voice of the armies : and the battel was fought from morning euen vntil the euening. 14. And Iudas saw that that the stronger part of the armie was on the right hand, and al the stout of hart came together with him : 15. and the right side was discomfited of them, & he pursued them euen to the mount of Azorus. 15. And they that were in the left wing, saw that the right wing was discomfited, and they folowed after Iudas , and them that were with him at the backe: 17. and the battel grew sore , and there fel manie wounded of these and of them. 18. And Iudas was slaine , and the rest fled. 19. And Ionathas and Simon tooke Iudas their brother , and buried him in the sepulcher of their fathers in the citie Modin. 20. And al the people of Israel lamented him with great lamentation , and they mourned manie dayes, 21. and sayd : (e) How is the mightie fallen , that saued the people of Israel ! 22. And the rest of the words of Iudas battels, and of the valient acts that he did, and of his greatnes are not described : for they were exceeding manie.

23. And it came to passe: (d) after the death of Iudas, there came forth the wicked men in al the colts of Israel , & there arose al that wrought iniquitie. 24. In those dayes was made an exceeding great famine, and al their countrie with themselues yealded to Bacchides, 25. And Bacchides chose the impious mē, & appointed them Lords of the countrie: 26. and they sought out, & searched for the freinds of Iudas , & brought the to Bacchides , and he tooke reuenge on them, and scorned them. 27. And there was made great tribulatio in Israel, such as was not since the day, that there was no Prophet seen in Israel. 28. And al the freinds of Iudas gathered, & sayd to (e) Ionathas: 29. Since thy brother Iudas died, there is not a man like vnto him, to goe forth against the enemies, Bacchides,

(b) Strongest men are not free from first motiōs of perturbation, but reflecting vpon their owne infirmitie, & confiding in Gods prouice, take courage in a good cause, being assured either of temporal victorie, or of eternal glorie. As now it happened to this most glorious Champion. v. 18.

(c) The mightie may fal in the fight of mē, but Iudas his fortitude proued & confirmed by former heroi- cal acts , with prosperous successe , was now perfectly consummate by this most glorious end. S.

Ambr. li. 1. c. 41. Offic.

(d) Where there is no gouernour, the people shal fal. Pro. 11.

(e) Ionathas the third general captaine of the Machabees was also high Priest after the death of Iudas, Though Alcimus by the Kings fauour vniustly vsurped the office (ch 7. v. 3.) whiles Iudas yet liued, and vntil this time. 14.

(f) They also killed him. v. 38. 42.

(g) To reuenge or punish faultes in due measure, & other right circumstances, is a special vertue, moderating mans defence of his person, honour, or right, without crueltie, or remifnes: and so the children sometimes are temporally punished, for their parents finnes, and the communitie for their leaders; either for their consent before the fact or after; or to prevent that they doe not the like. *S. Tho. 2. 2. q. 108.*

(h) Ionathas and his men swame not to the other side, but to an other place on the same side: for other wise the armies had been parted by the river: and so there had been no conflict that time.

(i) Iosephus li. 12. c. 17, confesseth that Iudas was high-Priest, but erreth in saying he succeeded after Alci-

& them that are the enemies of our nation. 30. Now therefore thee haue we chosen this day to be for him our Prince, and captayne to wage our battel. 31. And Ionathas tooke vpon him at that time the principedom, & arose in the place of Iudas his brother. 32. And Bacchides vnderstood it, and sought to kil him. 33. And Ionathas vnderstood it, and Simon his brother, and al that were with them: and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar. 34. And Bacchides vnderstood it, and in the day of the Sabbaths came himself, and al his armie ouer Iordan. 53. And Ionathas sent his brother captaine of the people, to desire the Nabutheians his freinds, that they would lend him their prouision, which was copious. 36. And the children of Iambri issued forth of Madaba, and (f) tooke Iohn, & al things that he had, and went away hauing them. 27. After these words, it was told Ionathas and Simon his brother, that the children of Iambri make a great mariage, & bring the bride out of Madaba, the daughter of one of the great Princes of Chanaan with great pompe. 38. And they remembered the bloud of Iohn their brother: and they went vp, and hid themselues vnder the couert of the mountayne. 39. And they lifted vp their eyes, and saw: and loe a tumult, and great preparation: and the bridegrome came forth, and his freinds, and his brethren to meet them with timbrils, and muscal instruments, and manie weapons. 40. And they rose vpon them out of the embushement, and slew them, and there fel manie wounded, & the rest fled into the mountaines, and they tooke al the spoiles of them: 41. and the mariage was turned into mourning, and the voice of their muscal instruments into lamentation. 42. And they (g) tooke reuenge of the bloud of their brother: and they returned to the banke of Iordan. 43. And Bacchides heard it, and he came on the day of the Sabbaths euen to the brinke of Iordan with a great power. And Ionathas sayd to his companie: Let vs arise, and fight against our enemies: for it is not to day as yesterday, and the day before. 45. For loe battel directly against vs, and the water of Iordan on this side and on that side, and bankes, and marrises, & forests: and there is no place to turne aside. 46. Now therefore crie ye vnto heauen, that you may be deliuered out of the hand of your enemies. And battel was ioyned. 47. And Ionathas stretched forth his hand to strike Bacchides, & he turned aside from him backwards. 48. And Ionathas lept aside, and they that were with him into Iordan, & they swame (h) ouer Iordan to them: 49. and there fel of Brechides part that day a thousand men: and they returned into Ierusalem, 50. and built fenced cities in Iurie, the fortresse that was in Iericho, and in Ammaum, and in Bethoron, and in Bethel, and Thammata, and Phara, and Thopo with high wals, and gates, & lockes. 51. And he placed a garrison in them, that they might exercise enmities against Israel: 52. and he fenced the citie Bethsura, and Gazara, and the castel, and set garrisons in them, & prouision of victuals: 53. & he tooke the sonnes of the Princes of the countrie for hostages, and put them in

the castel in Ierusalem into ward. 54. And in (i) the yeare an hundred fiftie three, the second month, Alcimus cōmanded the wals of the inner holie house to be destroyed, and the works of the Prophets to be destroyed: & he begā to destroyed. 55. In that time was Alcimus stricken: and his works were stayed, and his mouth was stopped, and he was dissolved with the palsey, neither could he speake a word any more, and giue commandement touching his house. 56. And Alcimus died at that time with great torment. 57. And Bacchides saw that Alcimus was dead: and he returned to the King, & the land was quiet for two yeares. 58. And al the wicked thought saying: Behold Ionathas, and they that are with him, dwel in silence securely: now tberfore let vs bring Bacchides, and he shal take them al in one night. 59. And they went, and gaue him counsel. 60. And he arose to come with a great armie: and he sent secretly epistles. to his felowes that were in Iurie, to take Ionathas, and them that were with him: but they could not, because their counsel was knowen to them. 61. And he apprehended of the men of the countrie, that were the principal of the mischitē, fiftie men, and he slew them. 62. And Ionathas retyred aside, and Simon, and they that were with him into Bethbessen, which is in the desert: and he built vp the ruines therof, and they fortified it. 63. And Bacchides vnderstood it, and gathered together al his multitude, and sent word to them that were of Iurie. 64. And he came, and camped aboue Bethbessen, and assaulted it manie dayes, and made engins. 65. And Ionathas left Simon his brother in the citie, and went forth into the countrie, & came with a number, 66. and struck Odares, and his brethren, and the children of Phaseron in their tabernacles, and he began to slay, and to gtow in forces. 67. But Simon and they that were with him, went out of the citie, and burnt the engins, 68. and they fought against Bacchides, & he was discomfited by them: and they afflicted him exceedingly, because his counsel, and his conflict was in vayne. 69. And being angrie against the wicked men, that had giuen him counsel to come into their countrie, (k) he slew manie of them: but himself thought with the rest to depart into their countriē. 70. And Ionathas vnderstood it, and he sent vnto him legates to make peace with him, and to render vnto him the captiues. 71. And he tooke it gladly, and did according to his words, and sware that he would doe him nō harme al the dayes of his life. 72. And he rendered vnto him the captiues, which he before had taken for a praye, out of the land of Iuda: & returning he departed into his owne countrie, and he added no more to come into their coasts. 73. And the sword ceased out of Israel: and Ionathas dwelt in Machmas, and Ionathas began there to iudge the people, and he destroyed the impious out of Israel.

mus: neither considering that Alcimus was not indeed high priest, but an vsurper: nor that he liued after Iudas: who was slaine a yeare before this time. v. 30 & 18 Whereby, and by manie other such errors, we see that Iosephus is rather to be corrected by this booke then to disallow tis booke because it differeth from Iosephus, or other like authors.

k) Euil counsel how soeuer it happeneth to them that follow it, is euer hurtful to them that giue it.

C H A P. X.

*Demetrius inuaded by Alexander, 3. seeketh helpe of Ionathas : 15. but he ioy-
neth with Alexander, a surer freind : 22. though Demetrius sollicite him againe,
offering rewards, with remission of tributes, 31. and great priuiledges. 46. At
which he suspecting to be feyned, persisteth with Alexander : 48. who in bat-
tel killeth Demetrius: 52. espouseth the Kings daughter of Ægypt: 59. calleth
Ionathas to the mariage: 62. and honoureth him as a King. 67. Demetrius (the
sonne) coming into Syria, sendeth Apollonius against Ionathas : 70. prou-
kerth him, 74. and is ouerthrowen (79. notwithstanding his armbuchment
of a thousand horsemen) 83. Ionathas burneth Afofus, with their idol Dagon:
86. so returneth by Ascalon to Ierusalem with great glorie.*



ND in the yeare an hundreth threescore came vp A-
lexander (4) the sonne of Antiochus, that was furna-
med Noble: and he tooke Ptolemais, and they recei-
ued him, and he reigned there. 2. And Demetrius the
King heard it, and he gathered together an exceeding
great armie, and went forth to meet him into battel.
3. And Demetrius sent an epistle to Ionathas in peaceable words, to
magnifie him. 4. For he sayd: Let vs preuent to make peace with him,
before he make with Alexander against vs: 5. for he wil remember al
the euils, that we haue done against him, and against his brother, and
against his nation. 6. And he gaue him authoritie to gather an armie,
and to make weapons, and to be himself his fellow: and the hostages
that were in the castel, he commanded to be deliuered to him. 7. And Io-
nathas came into Ierusalem, and read the epistles in the hearing of al the
people, and of them that were in the castel. 8. And they feared with
great feare, because they heard that the King gaue him authoritie to
to gather an armie. 9. And the hostages were deliuered to Ionathas, and
he rendered them to their parents. 10. And Ionathas dwelt in Ierusa-
lem, and began to build, & to renew the citie. 11. And he spake to them
that made the works, that they should buid the wals, and mount Sion
round about with square stones for munition: and so they did. 12. And
the Aliens fled that were in the holds, which Bacchides had built: 13. and
euerie man left his place, & departed into his owne countrie: 14. onlie
in Bethsura there remained some of them, that had forsaken the law,
and the precepts of God: for this was for a refuge to them. 15. And
Alexander the King heard of the promises, that Demetrius had promi-
sed to Ionathas: and they told him the battels, & the worthie acts that
he did, and his bretheren, and the labours, that they endured: 16. and

(4) He falsely
auoached that
he was the
sonne of An-
tiochus Epi-
phanes: for he
was indeed of
very meane
birth. *Iustinus.*
li. 35.

he sayd:

he sayd : Why , shal we find any such man ? and now we wil make him a freind , and our felow. 17 And he wrote an epistle , and sent it to him according to these words , saying : 18. KING Alexander to his brother Ionathas greeting. 19. We haue heard of thee , that thou art mightie of powre , and art meet to be our freind : 20. and now (b) we make thee this day high Priest of thy nation , that thou be called the Kings freind (& he sent him purple , and a crowne of gold) & in our affaires thou be of one mind with vs , and keepe amitie towards vs. 21. And Ionathas put on him the holie stole the seuenth month , in the yeare an hundredth threescore in the solemne day of Scenopegia : and he gathered an armie , and made very manie weapons. 22. And Demetrius heard these words , and was exceeding sorie , and sayd : 23. What is this that we haue done , that Alexander hath preuented vs to take the frendshippe of the Iewes for his strength ? 24. I also wil write to them words of request , and dignities , and giufts : that they may be with me to ayde me. 25. And he wrote to them in these words : KING Demetrius to the nation of the Iewes greeting. 26. Because you haue kept couenant towards vs , and haue continewed in our amitie , and haue not ioyned to our enemies , (c) we haue heard of it , and are glad. 27. And now perseuere stil to keepe fidelitie towards vs , & we wil reward you with good things , for that you haue done with vs. 28. And we wil remitte you manie charges , and wil giue you manie giufts. 29. And now I release you , and al the Iewes from tributes , & I pardon you the prices of salt , & remitte the crownes , & the thirds of the seed : 30. and the halfe of the fruit of trees , which is my portion , I leaue to you frō this day forward , that it be not taken of the land of Iuda , and of the three cities that are added thereto of Samaria , & Galilee from this day & for euer : 31. & let Ierusalem be holie , and free with the coasts therof : & the tithes , & tributes be they to it. 32. I release also the authoritie of the castel , that is in Ierusalem , and I giue it to the High-Priest , to placetherin men whom soeuer he shal choose , that may keepe it. 33. And euerie soule of the Iewes , that is captiue from the land of Iuda in al my Kingdom , I dismissee free for nothing , that al may be discharged also frō tributes of their cattel. 34. And al the solēne dayes , & the sabbaths , & the new moones , & the dayes appointed , and three dayes before the solemne day , and three dayes after the solemne day let thē al be of immunitie & remission , to al the Iewes that are in my Kingdom : 35. & no man shal haue powre to doe any thing , & to make buisnesses against any of them in any cause. 36. And let there be enrolled of the Iewes in the Kings armie to the number of thirtie thousand men : & allowance shal be giuen them as behoueth to al the Kings bands , & of them there shal be ordayned certaine , that shal be in the fortresses of the great King : 37. and of these there shal be appoynted ouer the affaires of the Kingdom , that are done of trust , and let there be Princes of them , and let them walke in their owne lawes , as the King hath commanded in the land of Iuda. 38. And the three cities that are added to Iurie of

(b) It was no in the Kings powre to make Ionathas high-Priest but he being so before , the King from this time did so account him.

(c) This King Demetrius to get his desired purpose , sticke not to write a plaine lye , for he had heard that the Iewes had refused him and made league with his enimie Alexander.

v. 22. 23.

The countrie of Samaria, let them be accounted with Iurie: that they may be vnder one, and obey no other powre, but the High-Priests: 39. Ptolomais, and the confines therof, which I haue giuen for a gift to the holies, that are in Ierusalem, to the necessarie charges of the holie things. 40. And I giue euerie year fifteen thousand sicles of siluer of the Kings accounts, that belong to me: 41. & al that is about which they had not rendred, that were ouer the affaires the yeares before, frō this time they shal giue it to the works of the house. 42. And beside these five thousand sicles of siluer, which they receiued of the account of the holies euerie year: & let these pertain to the Priests, that execute the ministerie. 43. And whosoeuer flye into the temple that is in Ierusalē, and in al the coasts therof, in the Kings danger for matter, let them be dismissed, & al things, that they haue in my Kingdom, let them haue it free. 44. And to build or reparaire the works of the holie places, the charges shal be giuen of the Kings account: 45. and to build the wals in Ierusalem, and to fortifie them round about, the charges shal be giuen of the Kings account, and to build the wals in Iurie. 46. But as Ionathas, & the people heard these words, (d) they belieued them not, nor receiued them: because they remēbred the great mischise, that he had done in Israel, and had afflicted them exceedingly. 47. And their liking was toward Alexander, because he had been the first mouer of the words of peace vnto them, & him they ayded al dayes. 48. And King Alexander gathered a great armie, & moued the campe nere to Demetrius. 49. And the two Kings ioyned battel, and the armie of Demetrius fled, & Alexander pursued him, & vrged them fore. 50. And the battel grew very sore, til the sunne went downe: & Demetrius was slaine in that day. 51. And Alexander sent legates to (e) Ptolomee King of Ægypt according to these words, saying: 52. BECAVSE I am returned into my Kingdom, and am set in the seate of my fathers, & haue obteyned the principdom, & haue destroyed Demetrius, & possessed our countrie, 53. and haue ioyned battel with him, and he is destroyed himself, & his campe by vs, and we sit in the seate of his Kingdom: 54. and now let vs make amitie one with an other: & giue me thy daughter to wife, and I wil be thy sonne in law, & I wil giue thee gifts, and to her dignitie. 55. And King Ptolomee answered, saying: HAPPY is the day wherein thou art returned to the land of thy fathers, and art set in the seate of thy Kingdom. 56. And now I wil doe to thee that which thou hast writen: but meet me at Ptolomais, that we may see one another, and I may despouse her to thee as thou hast sayd. 57. And Ptolomee went out of Ægypt, he & Cleopatra his daughter, & he came to Ptolomais in the yeare an hundred threescore and two. 58. And Alexander the King mette him, & he gaue him Cleopatra his daughter: and he made her mariage at Ptolomais, as Kings in great glorie. 59. And King Alexander wrote to Ionathas, that he should come to meete him. 60. And he went with glorie to Ptolomais, & he met there the two Kings, & he gaue thē much siluer,

ch 7. v.
11.

and

d) Notwithstanding the great offers of euil disposed men, Ionathas and al prudent men considering their former wicked deeds do not giue credite to glorious wordes. (e) This Ptolomeus Philometor decided a controuersie, that the Iewes had the true temple in Ierusalem, and that the Samaritanes temple in Garizim was schismatical: which he iudged, because albeit both pleaded antiquitie, yet only the Iewes proued by continual succession of high priests from Aaron, and shewed that the other departed from them, first in the time of Ieroboam, and afterwards built that temple in Garizim, when

& gold, & gifts: & he found grace in their sight. 61. And there assēbled against him pestilent men of Israel, wicked men solliciting against him: & the King attended not to them. 62. And he cōmanded Ionathas to be changed of his garments, & that he should be clothed with purple: and so they did. And the King placed him to sit with himself. 63. And he said to his Princes: Goe ye out with him into the middes of the citie, & proclame, that no man sollicite against him for any matter, & that no man be troublesome vnto him for any cause. 64. And it came to passe, as they that sollicitēd (f) saw his glorie that was published, & him couered with purple, they affled: 65. & the King magnified him, & wrote him amongst his chiefe freinds, & made him Duke, & partaker of the principdom. 66. And Ionathas returned into Ierusalē with peace & ioy. 67. In the yeare an hundreth sixtie siue came Demetrius the sonne of Demetrius from Crete into the land of his fathers. 68. And Alexander the King heard it, & he was verie sorie, & returned to Antioche. 69. And Demetrius the King made Apollonius general, who was ruler of Cœlesiria: & he gathered a great armie, & came to Iamnia: & he sent to Ionathas the High-Priest, 70. saying: Thou onlie resistest vs, & I am brought into dēriſion, & into reproch, because thou doest exercise powre against vs in the mountaines 71. Now therefore if thou trust in thy forces, come downe to vs in the plaine, let vs compare there one with another: because with me is the force of battels. 72. Aske, & learne who I am, & the rest, that aide me, who also say that your foot can not stand before our face, because twiſe haue thy fathers been put to flight in their owne land: 73. and now how wilt thou be able to abide the horsemen, & so great an armie in the plaine, where is no stone, nor rocke, nor place to flye? 74. But as Ionathas heard the words of Apollonius, he was moued in mind: & he chose ten thousand men, & went forth from Ierusalem, & Simon his brother met him to ayde him. 75. And they moued the campe to Ioppe, & it shut him out of the citie: because the garison of Apollonius was in Ioppe, & he assaulted it. 76. And they that were in the citie being put in great feare, opened to him, & Ionathas obtēned Ioppe. 77. And Apollonius heard it, & he tooke three thousand horsemen, & a great armie. 78. And he went to Azotus as making iourney, and immediately he went forth into the plaine: because he had a multitude of horsemen, and he trusted in them. And Ionathas pursued him vnto Azotus, and they ioyned battel. 79. And Apollonius left in the campe a thousand horsemen behind them secretly. 80. And Ionathas vnderstood that there was an embuſhement behind him, and they compassed his campe, and they threw dartes vpon the people from morning euen vnto euening. 81. But (g) the people stood, as Ionathas had commanded: and their horses laboured. 82. And Simon put forth his armie, and ioyned it against the legion: for the horsemen were wearied: and they were discomfited by him, and fled. 83. And they that were scattered by the playne, fled into Azotus, and entered into Bethdagon their idol house,

some were returned from captiuitie: wherof Iosephus writeth. *li. 13. c. 6. Antiquis.* Our Sauiour also iudged that the cause of the Iewes was better. *Ioan. 4. v. 22.*

(f) When calumniators see that the innocent is iustified and honoured, they faile in their hart to procede against him.

(g) Ionathas set his armie in that manner as on euerie side his men stood in front readie to resist the force of the enemy coming towards them, al their backs so turned within their owne squadron, that the enemy could no way enter without present resistance: and so those of the embuſhment could only cast dartes, but could not breake the aray of Ionathas: nor make any entrance without their owne present death.

there to saue themselues. 84. And Ionathas burnt Azotus , and the cities that were round about it , and he tooke the spoiles of them, and the temple of Dagon : and al that fled into it , he burnt with fire. 85. And there were slayne by the sword , with these that were burnt , almost eight thousand men. 86. And Ionathas remo- ued the campe from thence , and brought it to Ascalon : and they went out of the citie to meete him in great glorie. 87. And Iona- thas returned into Ierusalem with his companie , hauing manie spoiles. 88. And it came to passe : as Alexander the King heard these words, he added yet to glorie Ionathas. 89. And he sent him a chaine of gold , as the custome is to be giuen to the cousins of Kings. And he gaue him Accaron and al the borders therof in possession.

C H A P. X I.

Ptolomeus King of Ægypt deceitfully comming into Syria , 8. surpriseth cer- taine cities , and taking his daughter from Alexander giueth her to Deme- trius. 15. Alexander flying away , 17. is treacherously slaine. 18. Ptolomeus dyeth the third day , and Demetrius reigneth. 20. Ionathas besiegeth the sortresse which resisted him in Ierusalem, 24. obtayneth of Demetrius remission of tributes , and other priuileges. 38. Demetrius dismissing his armie , the souldiars conspire with Tryphon against him. 43. Ionathas ay- deth him with three thousand men , who kil an hundred thousand muti- ners. 53. Demetrius breaking league with Ionathas , is ouerthrowen by Tryphon. 57. Yong Antiochus reneweth league with Ionathas : and he (65. as likewise his brother Simon) prospereth : 67. in great danger pra- yeth and preuaileth.

4) By this hy- perbolical de- scription (very frequent in ho- lie scripture) is signified that Ptolomeus' ar- mie was exce- ding great, yea greater then can be easily conceiued, and therefore is de- scribed by ex- cessiue termes.



AND the King of Ægypt gathered an armie , (a) as the sand that is about the sea shore , and manie shippes : and he sought to winne the Kingdom of Alexander by guile, and to adde it to his owne Kingdom. 2. And he went out into Syria with peaceable words , & they opened to him the cities, and mette him : because Alexander the King had commanded them to goe forth to meete him , for that he was his father in law. 3. But when Ptolomee entered the cities, he put garrisons of souldiars in euerie citie. 4. And as he approached to Azotus , they shewed him the temple of dagon burnt with fyre, and Azotus, & the rest therof throwen downe, and the bodies-cast forth, & the graues of them that were slaine in the battel , which they had made neere the way. 5. And they told the King that Ionathas did these things : to raise enuie against him : and the King held his peace. 6. And Ionathas came to meete the King into Ioppe with glorie , and they saluted one an other , and they slept there.

7. And

7. And Ionathas went with the King euen to the riuer, that was called Eleutherus, and he returned into Ierusalem. 8. And King Ptolomee obeyned the dominion of the cities euen to Seleucia by the sea side, and he purposed euil purposes against Alexander. 9. And sent legates to Demetrius, saying: Come, let vs make a league between vs, and I will giue thee my daughter that Alexander hath, and thou shalt reigne in the Kingdom of thy father. 10. For it repenteth me that I haue giuen him my daughter: for he hath sought to kil me. 11. And he dispraised him, for that he coueted his kingdom, 12. and he tooke away his daughter, & gaue her to Demetrius, and alienated himself from Alexander, and his enmities were made manifest. 13. And Ptolomee entred into Antioch, & he put two crownes vpon his head, of Ægypt, & of Asia. 14. But Alexander the King was in Cilicia at that time: because they rebelled that were in those places. 15. And Alexander heard it, and came to him into battel: and Ptolomee the King brought forth an armie, and mette him with a strong power, and put him to flight. 16. And Alexander fled into Arabia, there to be protected: and King Ptolomee was exalted. 17. And Zabdiel an Arabian tooke off Alexanders head, & sent it to Ptolomee. 18. And King Ptolomee died the third day: & they that were in the fortresses, perished by them that were within the campe. 19. And Demetrius reigned the yeare an hundreth sixtie seuen. 20. In those dayes Ionathas gathered together thē, that were in Iurie, to winne the castel in Ierusalem: and they made engins against it. 21. And certaine (b) that hated their owne nation wicked men, went to King Demetrius, and told him that Ionathas besieged the castel. 22. And as he heard it he was wrath: and forthwith he came to Ptolemais, and wrote to Ionathas, that he should not besiege the castel, but should meet him to talke together in hast. 23. But as Ionathas heard it, (c) he bade them besiege it: and he chose of the ancients of Israel, and of the Priests, and put himself in hazard. 24. And he tooke gold, & siluer, and rayments, & manie other presents, & went to the King to Ptolemais, and he found grace in his sight. 25. And certaine wicked men of his natiō solicited against him. 26. And (d) the King did to him, as they had done to him which had been before him: and he exalted him in the sight of al his freinds, 27. and he established to him the chiefe Priesthood, & whatsoever other things he had before precious, & he made him the chiefe of his freinds. 28. And Ionathas requested of the King that he would make Iurie free, & the three (e) toparchies, and Samaria, & the confines therof: and he promised him three hundred talents. 29. And the King consented: and he wrote to Ionathas epistles of al these things, conteyning this tenure. 30. KING Demetrius to his brother Ionathas greeting, and to the nation of the Iewes. 31. A copie of the epistle, which we haue writen to Lathenes our parent cōcerning you, we haue sent to you that you might know it. 32. KING Demetrius to Lathenes his parent greeting. 33. We haue determined to doe good to the nation of the Iewes our freinds, & that

b) When Pastors endeouour to extirpate sinne out of the minds of the people, those that hate godlines, suggest to temporal princes that such spiritual preaching is dangerous to their state.

(c) But zealous men cease not from so necessary a worke, because Gods word is not tyed. 2. Tim. 2.

(d) And wise Kings will most esteeme of such mē, knowing that their fidelitie towards God, is an assurance that they will also be faithful to Princes.

(e) The King had before adioyned principal places to Iudea which were called *toparchie*, that is places of principallitie, or principal gouernements: now he granted also immunities to them as to al Iudea and Samaria.

keep the things that are iust with vs, for their gentlenes which they beare towards vs. 34. We haue ordayned therefore vnto them al the coasts of Iurie, & the three cities, Apherema, Lyda, & Ramatha; which are added to Iurie of Samaria, & al their confines, to be sequestred to al them that sacrifice in Ierusalē, for these things, which the King receiued of them euerie yeare, and for the fruits of the land, and of the trees. 35. And other things, that pertained to vs of the tithes, and of the tributes, from this time we remitte to them: & the salt floores, and the crownes, that were presented to vs, 36. we grant al to thē, & nothing of these shal be broken from this time, and for euer. 37. Now therefore prouide to make a copie of these, and let it be giuen to Ionathas, & let it be layd in the holie mount, and in a solemne place. 38. And Demetrius the King seeing that the lād was quiet in his sight, & nothing resisted him, he dismissed al his armie, euerie man to his place, except the forren armie, which he brought from the iles of the Gentils: and al the bands of his fathers were enemies to him. 39. And there was one Tryphō of Alexanders part before: and he saw that al the armie murmured against Demetrius, & he went to Emalchuel the Arabian, that brought vp Antiochus the sonne of Alexander: 40. And he lay vpon him, to deliuer this Antiochus vnto him, to reigne in his fathers place: and he declared vnto him what great things Demetrius did, and the enmities of his hosts against him. And he taried there manie dayes. 41. And Ionathas sent to Demetrius the King, that he would cast out thē, that were in the castel in Ierusalem, and that were in the holds: because they impugned Israel. 42. And Demetrius sent to Ionathas, saying: I wil not onlie doe these things for thee, & for thy nation, but with glorie I wil honour thee, & thy nation, when it shal be time conuenient. 43. Now therefore thou shalt doe wel if thou wilt send men to helpe me: because al mine armie is departed. 44. And Ionathas sent him (f) three thousand valient men to Antioch: and they came to the King, & the King was delighted at their comming. 45. And there assembled they that were of the citie, an hundred twentie thousand men, and they would haue slaine the King. 46. And the King fled into the court: & they that were of the citie kept the wayes of the citie, and began to fight. 47. And the King called the Iewes for ayde: & they came together to him al at once, & they were al dispersed through the citie. 48. And they flew in that day an hundred thousand men, & they burnt the citie, & tooke manie spoiles in that day, & deliuered the King. 49. And they that were of the citie saw, that the Iewes had obteyned the citie as they would: and they were discomfited in their minde, and cried to the King with petitions, saying: 50. Giue vs the right hand, and let the Iewes cease to oppugne vs & the citie. 51. And they threw away their weapons, & made peace, & the Iewes were glorified in the Kings sight, & were renoumed in the sight of al that were in his Kingdom, & returned into Ierusalem with manie spoiles. 52. And King Demetrius sare in the seat of his Kingdom: and the land was at rest in his sight. 53.

Three thousand faithful
encountering
with an hundred & twen-
tie thousand
infidels, killed
of them in one
day an hundred thousand.

53. And he feyned al things whatsoeuer he sayd, & alienated himself frō Ionathas, and he requited him not according to the benefits, that he had giuen him, and he vexed him exceedingly. 54. And after these things Tryphon returned, & with him Antiochus the yong boy, who reigned, and put the crowne vpon him. 55. And there gathered vnto him al the bands, which Demetrius had dispersed, and they fought agaynst him: & he fled, and returned the backe. 56. And Tryphon tooke the beasts, and wanne Antioch. 57. And Antiochus the yong man wrote to Ionathas, saying: I appoynt to thee the Priest-hood, & I place thee ouer the foure cities, that thou mayst be of the Kings freinds. 58. And he sent him vessels of gold for his seruice, and he gaue him leaue (g) to drinke in gold, and to be in purple, & to haue a cheyne of gold: 59. And he appointed Simon his brother gouernour from the borders of Tyre euen to the coasts of Ægypt. 60. And Ionathas went forth, & walked through the cities beyond the riuer: and al the band of Syria gathered vnto him to helpe him, and he came to Ascalō, & they met him honourably out of the citie. 61. And he went from thence to Gaza: and they that were in Gaza shut in themselves: and he besieged it, & burnt the things that were round about the citie, and he spoiled it. 62. And the men of Gaza besought Ionathas, and he gaue them the right hand: and he tooke their sonnes for hostages, & sent them into Ierusalem: and he walked through the countrie euen to Damascus. 63. And Ionathas heard that the Princes of Demetrius preuaricated in Cades, which is in Galilee, with a great armie meaning to remoue him from the affayres of the Kingdō: 64. and he wēt against thē: but his brother Simon he left within the Prouince. 65. And Simon approached to Bethsura, and expugned it manie dayes, and inclosed them. 66. And they requested of him (h) to take the right hands, and he gaue it them: and he cast them out from thence, and tooke the citie, & placed therein a garrison. 67. And Ionathas and his campe approached to the water of Genesar, and before it was liaht they watched in the plaine Asor. 68. And loe the campe of the aliens mette him in the playne, and they layd embushments for him in the mountaines: but he went against them. 69. And the embushments rose out of their places, & they ioyned battel. 70. And al fled that were on Ionathas part, and (i) none was left of them, but Mathathias the sonne of Absolom, and Iudas the sonne of Calphi, chiefe captayne of the chilualrie of the host. 71. And Ionathas rent his garments, and put earth vpon his head, and prayed. 72. And Ionathas returned to them into battel, and he put them to flight, and they fought. 73. And they of his part that fled saw, and returned to him, and pursued with him euen to Cades to their campe, and the came euen thither. 74. And there fel of the aliens in that day three thousand men: and Ionathas returned into Ierusalem.

(g) As to weare purple, and to bare a crowne, so to drinke in gold cuppes, and to weare a gold cheyne, was proper to Kings, and to whom they gaue license.

(h) It is an ancient ceremonie in al nations, often mentioned in these Books, to confirme peace by giuing ech other the right hand. (i) Only two capitaines remained, and with them some souldiars (as Iosephus writeth, about 50, for it is not to be thought that Ionathas would haue returned to battel. v. 71. being but three men in al to begin a new assault.

C H A P. XII.

Ionathas confirmeth league with the Romanes and Spartiates, by letters: 19. with mention of letters receiued before. 24. By diligent guard he defendeth the countrie from the enimies inuasions, putting them to flight: 31. subdueth the Arabians, and returneth by Damascus (33. Simon prospering in other places.) fortifieth Ierusalem. 39. Finally is deceived by Tryphon. 48. and al his men are slaine.



AND Ionathas saw that the time helped him, he chose men & sent them to Rome, to establish and to renew amitie with the: 2. and to (a) the Spartiates, & to other places he sent epistles according to the same tenure. 3. And they went to Rome, and entered into the court, and sayd: Ionathas the high-Priest, and the nation of the Iewes haue sent vs to renew the amitie and societie according as before. 4. And they gaue them epistles vnto them by place and place, to conduct them into the land of Iuda with peace. 5. And this is a copie of the epistles which Ionathas wrote to the Spartiates: 6. I O N A T H A S the high Priest, and the ancients of the nation, and the Priests, and the rest of the people of the Iewes, to the Spartiates (b) their brethren greeting. 7. Long agoe were epistles sent to Onias the high-Priest from Arius who reigned with you, that you are our brethren, as the writing containeth, that here beneath foloweth. 8. And Onias receiued the man that was sent with honour: and he receiued the epistles, wherein there was signification of the societie and amitie. 9. We wheras we needed none of these, hauing for our comfort the holie Books, that are in our hands, 10. chose rather to send vnto you to renew the fraternitie, lest perhaps we be made aliens from you: for much time is passed, since you sent to vs. 11. We therefore at al time without intermission in the solemne dayes, and the rest wherein we should, are mindful of you in the sacrifices, that we offer, and in the obseruances, as it is meet, and becometh to remember brethren. 12. We reioyce therefore of your glorie. 13. But manie tribulations haue compassed vs, and manie battels, and the Kings that are round about vs, haue impugned vs. 14. We therefore would not be troublesome to you, nor to the rest our felowes & friends in these battels. 15. For we haue had ayde from heauen, and we are deliuered, and our enemies are humbled. 16. We haue chosen therefore Numenius the sonne of Antiochus, and Antipater the sonne of Iason, and haue sent to the Romanes to renew with them the old amitie and societie. 17. We therefore haue commanded them that they come vnto you also, and salute you, and deliuer you our epistles, concerning the

renewing

(a) Sparta the chief citie of Lacedemonia called also Lacedemon, and Theramene.

(b) Spartians otherwise called Lacedemonians (by Iosephus and other writers) descended from Abraham, v. 41. and were in great league with the Iewes.

renewing of our fraternitie. 18. And now you shal doe wel in answering vs to these things. 19. And this (c) the rescript of the epistles, which he had sent to Onias : 20. A R I V S the King of the Spartians to Onias the grand Priest greeting. 21. It is found (d) in scripture of the Spartians, and the Iewes, that they are brethren, & that they are of the stocke of Abraham. 22. And now since we vnderstood these things, you doe wel in writing to vs of your peace. 23. Yea and we haue written agayne to you, Our cattel, and our possessions, are yours : and yours, ours. We therefore haue commanded that these things be told you. 24. And Ionathas heard that the Princes of Demetrius were come againe with a great armie more then before to fight against him. 25. And he went out from Ierusalem, & mette them in the countrie of Amathis : for he gaue them not space to enter into his countrie. 26. And he sent spies into their campe, and they returning reported that they appointed to come vpon them in the night. 27. And when the sunne was set, Ionathas commanded his men to watch, and to be in armour readie to fight all night, and he set watchmen round about the campe. 28. And the aduersaries heard that Ionathas with his companie was prepared to battel : & they feared & were afrayd in their hart : and they kindled fyres in their campe. 29. But Ionathas, & they that were with him, knew in not til the morning, and they saw light burning, 30. and Ionathas folowed them, & overtooke them not : for they had passed the riuer Eleutherus. 31. And Ionathas turned aside to the Arabians, that were called Zabadeans, & he stricke them, & tooke the spoiles of them. 32. And he ioyned, & came to Damascus, & walked through all that countrie. 33. But Simon went forth, and came euen to Ascalon, and to the next holds, and he declined into Ioppe, and tooke it. (34. For he heard that they would deliuer the hold to Demetrius part) and he put a garrison there to keepe it. 35. And Ionathas returned, and called together the ancients of the people, & he consulted with them to build fortresses in Iurie, 36. & to build the wals in Ierusalem, and to reare a mount of a great height between the castel and the citie, to separate it from the citie, that it might be alone, and they might neither bye nor sel : 37. And they came together to build the citie : and the wal fel that was vpon the torrent toward the rising of the sunne, and he repayred it, which is called Capheterha : 38. and Simon built Adiada in Sephela, and fortified it, and hanged on gates & locks. 39. And when (e) Tryphon had purposed to reigne ouer Asia, and to take the crowne, and to extend his hand against Antiochus the King : 40. fearing lest perhaps Ionathas would not permit him, but would fight against him, he sought to take him and to kil him. And rising vp he went into Bethsan. 41. And Ionathas went forth to meete him with fourtie thousand chosen men into battel, and came to Bethsan. 42. And Tryphon saw that Ionathas came with a great armie, to extend his hands vpon him : and he feared : 43. and receiued him with honour, & commanded him to al his friends, and gaue him gifts : and he com-

(c) The Spartians had written this epistle before Onias writte to the, though it be here placed after.

(d) There remained with the Spartiates old writes of genealogies, as Iosephus supposeth. li.

12. c. 5. c. li. 13. c. 9.

(e) Morally in Tryphon is noted the practise of the diuel : who intending to ouerthrow a King or a Kingdom, first seeketh to deceine the pastors, and to destroy them : especially by error or other sinne. For (as S. Gregorie teacheth. ho. 38.) if the pastor's life be corrupted, his doctrine will be contemned.

maimed his noits to obey him, as himself. 44. And he sayd to Ionathas: Why hast thou troubled al the people, wheras we haue no warre? 45. And now send them backe to their houses, but choose thee a few men, that may be with thee, and come with me to Ptolomais, and I wil deliuer it to thee, and the other holds, and the armie, and al the ouerseers of the affaires, and returning I wil depart: for therfore I came. 46. And Ionathas belieued him, and did as he sayd: and dismissed his armie, and they departed into the land of Iuda: 47. but he reteyned with him three thousand men: of whom he sent backe two thousand into Galilee, and a thousand came with him. 48. But as Ionathas entered into Ptolemas, they of Ptolemas shut the gates of the citie, and they tooke him, and al that had entered with him they slew with the sword. 49. And Tryphon sent an armie and horsemen into Galilee, and into the great playne to destroy al Ionathas felowes. 50. But they when they vnderstood that Ionathas was taken, & was perished, and al that were with him, they encouraged themselues, and went forth readie to battel. 51. And these that had pursued, seeing that the matter stood vpon their life, they returned. 52. But they came al with peace into the land of Iuda. And they lamented Ionathas, & them that were with him exceedingly: and Israel mourned with great mourning. 53. And al the heathen that were round about them, sought to destroy them, for they sayd: 54. They haue no Prince, and helper: now therfore let vs expugne them, and take away from men the memorie of them.

CHAP. XIII.

Simon exhorteth the people to defend themselues, and religion: 7. is made general captaine. 14. Tryphon demandeth an hundred talents of siluer, and hostages for Ionathas, 17. which are sent (to satisfie the people.) Tryphon receiueth the ransom; 23. Killeth Ionathas, and his sonnes. 25. Simon erecteth a memorie to his parents and brethren. 31. Tryphon murdereth his young King. 33. Simon fortifieth the countrie, obteyneth peace, and liberties of Demetrius: 42. subuerteth the citie Gaza, and the rebellious castle within Ierusalem.

(a) Simon the fourth general captaine of the Machabees, & high-priest excelled his bretheren in wisdom, by the testimonie of his father, c. 2. v. 65.



ND (a) Simon heard that Tryphon gathered a very great armie, to come into the land of Iuda, and to destroy it. 2. Seeing that the people was in dread, and in feare, he went vp to Ierusalem, and assembled the people: 3. and exhorting he sayd: You know what great battels I and my brethren, and the house of my father haue made for the lawes, and the holies, and the distresses that we haue seen: 4. by reason of these are al my brethren perished for Israel, and I onlie am left. 5. And now let it not fal to me to spare my life in al time of tribula-

tion for I am not better then my brethren. 6. I wil (b) auenge therefore my nation and the holies, our children also, and wiues: because al the heathen are gathered together to destroy vs of emittie. 7. And the spirit of the people was kindled as soone as they heard these words: 8. and they answered with a loud voice, saying: Thou art our captayne in the place of Iudas, and Ionathas thy brother: 9. fight thou our battel, and we wil doe al things whatsoever thou shalt say to vs. 10. And gathering together al the men of warre, he hastened to finish al the wals of Ierusalem, and fortified it round about. 11. And he sent Ionathas the sonne of Absalom, and with him a new armie into Ioppe, and they that were in the castel being cast out, he remayned there. 12. And Tryphon removed from Ptolemais with a great armie, to come into the land of Iuda, and Ionathas with him inward. 13. But Simon pitched in Addus against the face of the plaine. 14. And as Tryphon vnderstood that Simon was risen in the place of his brother Ionathas: and that he would ioyne battel with him, he sent legats to him, 15. saying: For the siluer, that thy brother Ionathas owed in the Kings account, for the affaires which he had, we haue stayed him. 16. And now send an hundred talents of siluer, and his two sonnes for hostages, that being dimissed he flye not from vs, and we wil release him. 17. And Simon knew that with guile he spake with him, (c) neuertheles he commanded the siluer, and the children to be giuen: lest he should get great emittie with the people of Israel, saying: 18. Because he sent not the siluer, and the children, therefore is he perished. 19. And he sent the children, and the hundred talents: and he lyed, and dismissed not Ionathas. 20. And after these things came Tryphon within the countrie, to destroy it, and they compassed by the way that leadeth to Addar, and Simon, & his campe marched into euerie place whither soeuer they went. 21. And they that were in the castel sent legats to Tryphon, that he should hasten to come through the desert, and should send them victuals. 22. And Tryphon prepared al the horsemen to come that night: but there was an exceeding great snow, and he came not into the countrie of Galaad. 23. And when he had approached to Bascama, he slew Ionathas and his sonnes there. 24. And Tryphon returned, and went into his countrie. 25. And Simon sent and rooke the bones of Ionathas his brother, and buried them in Modin the citie of his fathers. 26. And al Israel lamented him with great lamentation: and they mourned for him manie dayes. 27. And Simon (d) built ouer the sepulcher of his father and of his brethren a building high to behold, of stone polished behind and before: 28. and he erected seuen spyres one against one, to his father and mother, and to his foure brethren: 29. and about these he set great pillers: and vpon the pillers armour for an eternal memorie: and by the armour thips grauen, which might be seen of al that sayled the sea. 30. This is the sepulcher, that he made in Modin euen vntil this day. 31. But Tryphon when he iourneyed with Antiochus the King, being but a yong man,

(b) He vnder-tooke by al his endeauour to defend and deliuer his nation from danger and to restore their former libertie.

(c) Simon being wise chose the lesse euil, and lesse danger. For if he had not sent that was demanded, it was very like and almost certaine, that Ionathas should be slaine, and it would haue bene imputed to Simon, that he had not taken iust care of his brothers life, whereby the people would haue bene alienated from him, and perhaps haue revolted from him, and also from religion. S. The. in hunc locum.

(d) This was not vaine glory, but true glorie, to kepe memorie of so great vertue: thereby to stir vp others to.

imitation. He
 that low-sh ho-
 nour (saith S.
 Augustin. li.
 cons. Secun. l. i.
 c. 17.) imita-
 teth God. But
 humble soules
 desire honour in
 God, proud men
 will be honoured
 more then God,
 or without
 God. O how
 manie Epita-
 phes are of
 wicked men,
 nothing els
 but perpetual
 monuments of
 their ambition,
 vaintie, in-
 justice, cruel-
 tie, & other
 vices, but
 those that are
 of true ver-
 tues, are to
 Gods more
 honour: the
 auctor of al
 vertus.

(e) By how
 much more,
 that mercie is
 admixed with
 iustice, so that
 iustice be not
 destroyed, and
 that religion
 be aduanced,
 the better it
 pleaseth God,
 and edifieth
 the wel dispo-
 sed.

by guile he slew him. 32. And he reigned in his place, & put the crowne of Asia vpon himself, and made a great plague in the land. 33. And Simon built the fortresses of Iurie, fortifying them with high towres, & great wals, and gates, and locks: and he put victuals in the fortresses. 34. And Simon chose men & sent to Demetrius the King, that he would make a release to the countrie: because al Tryphons actes had been done by spoile. 35. And Demetrius the King according to these words answered him, and wrote an epistle in this manner: 36. KING Demetrius to Simon the High-Priest, and the freind of Kings, and to the ancients, and to the nation of the Iewes, greeting. 37. The crowne of gold, and * the bahem, which you sent, we haue receiued: and we are readie to make with you great peace, and to write to the Kings chiefe officers to release you the things that we haue released. 38. For whatsoeuer things we haue decreed vnto you, stand in force. The holdes that you haue built, let them be to you. 39. We remitte also the ignorances, and offences euen vntil this day, and the crowne which you owed: and if any other thing was tributarie in Ierusalem, now let it not be tributarie. 40. And if anie of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between vs. 41. In the yeare an hundredth seuentie was the yoke of the Geniuls taken away from Israel. 42. And the people of Israel began to write in the tables, and publique instruments. The first yeare vnder Simon the High-Priest, the great Duke, and the Prince of the Iewes: 43. In these dayes Simon approached to Gaza, and compassed it with campes, and he made engins, and set them to the citie, and he struck one towre, and tooke it. 44. And they that were within the engin, brake out into the citie: and there was made a great sturre in the citie. 45. And they that were in the citie went vp with their wiues and children vpon the wal their coates rent, and they cried with a lowd voice, desyring of Simon that the right hands might be giuen them, 46. and they sayd: Requite vs not according to our malices, but according to thy mercies. 47. And Simon yealding destroyed them not: but (e) yet he cast them out of the citie, and densed the houses, wherein there had been idols, and then he entred into it with hymes blessing our Lord: 48. and al filthines being cast out of it, he placed in it men that should doe the law: and he fortified it, and made it his habitation. 49. But they that were in the castel of Ierusalem, were prohibited to goe out and to come into the countrie, and to bye and sel: and they were exceeding hungrie, and manie of them perished for famine, 50. and they cried to Simon to receiue the right hands, and he gaue it them: and he cast them out from thence, and densed the castel from the contaminations: 51. and they entred into it the three and twentieth day of the second month, the yeare and hundredth seuentie one, with prayse, and boughes of palme trees, and harpes, and cymbals, and nables, and hymnes, and canticles, because the great enemy was destroyed out of Israel. 52. And he

* a pre-
 cious
 chain.

ordayned

ordayned that euerie yeare these dayes should be kept with gladnes. 53. And he fortified the mount of the temple, that was by the castel, and he dwelt there himself, & they that were with him. 54. And Simon saw (f) Iohn his sonne, that he was a valient man of warre: and he made him captayne of al the hosts: and he dwelt in Gazara.

(f) This Iohn Hyrcanus defended the countrie against inuaders. ch. 16.

CHAP. XIII.

Demetrius inuading Media is taken captiue: 4. and Iurie is in peace. 14. Simon cherisheth the godlie, and punisheth the wicked: 16. receiveth freinlie letters from the Romanes and Spartiates: 20. wherof the copie is recited: 24. sendeth a legare to Rome with a present. 25. Ana is established high-Priest and gouernour by publique consent.



IN the yeare an hundreth seuentie two, King Demetrius gathered his armie, and went into Media to get him aydes to expugne Tryphon. 2. And Arsaces the King of Persia, and Media heard, that Demetrius was entred his confines, and he sent one of his Princes to take him aliue. 3. And he went, and struck the campe of Demetrius: and tooke him, and brought him to Arsaces, and he put him into ward. 4. And (a) al the land of Iuda was at rest al the dayes of Simon, and he fought good to his nation: & his power, and his glorie pleased them al dayes. 5. And with al his glorie he tooke Ioppe for an hauen, and made it an entrance vnto the iles of the sea. 6. And he enlarged the borders of his nation, and obeyned the countrie. 7. And gathered a great (b) captiuitie, and had the dominion of Gazara, and of Besura, and of the castle: and tooke away the vn-cleanes out of it, and there was none that resisted him. 8. And euerie man tilled his land with peace: and the land of Iuda yealded her fruits, and the trees of the fields their fruit. 9. The ancients sate al in the streets, and treated of the good things of the land, and the yongmen did on them glorie, and the stoles of warre. 10. And he gaue victuals to the cities, and he appointed them that they should be vessels of munition, til the name of his glorie was renoumed euen to the end of the earth. 11. He made peace vpon the land, and Israel reioyced with great ioy. 12. And euerie man sate vnder his vine, and vnder his figtree: and there was none to make them afraid. 13. There was none lett that impugned the vpon the earth: Kings were discomfited in those dayes. 14. And he confirmed al the humble of his people, and sought the law, & tooke away euerie wicked and euil man: he glorified the-holies, and multiplied the

(a) Simon had now gouerned the people two yeares, beginning with great difficulties; but henceforth enioyed peace til Antiochus Sedetes brake the league, & inuaded Iurie. ch. 15. v. 27. & 30.

(b) He reduced manie Iewes from captiuitie.

vessels of the holie places. 16. And it was heard at Rome that Ionathas was dead, & euen vnto the Spartiats: and they were very sorie. 17. But as they heard that Simon his brother was made the High-Priest in his place, and he obteyned al the countrie, and the cities therein; 18. they wrote to him in brassen tables, to renew the amities and societie, which they had made with Iudas, & with Ianathas his brethren. 19. And they were read in the sight of the Church in Ierusalem. And this is a copie of the epistles, that the Spartiates sent. 20. **THE PRINCES** and (c) the cities of the Spartians to Simon the grand Priest, & to the ancients, and the Priests, and the rest of the people of the Iewes their brethren, greeting. 21. The legates, that were sent to our people, haue told vs of your glorie, and honour, and ioy: and we reioyced at their entrance. 22. And we wrote that, which was sayd of them in the counsels of the people, thus: Numenius the sonne of Antiochus, and Antipater the sonne of Iason, legates of the Iewes, came to vs, renewing with vs old amitie. 23. And it pleased the people to receiue the men gloriously, and to put a copie of their words in the feuered Book of the people, to be for a memorie to the people of the Spartiats. And a copie of these we haue written to Simon the grand Priest. 24. And after these things Simon sent Numenius to Rome, hauing a great buckler of gold, of the weight of thousand pounds, to establiſh amitie with them. But when the people of Rome had heard 25. these words, they sayd: What thanks giuing ſhal we render to Simon & his children? 26. For he hath restored his brethren, and hath expugned the enemies of Israel from them: and they decreed him libertie, & registred it in tables of brasse, & put it in titles in mount Sion. 27. And this is a copie of the writing. **THE EIGHTEENTH** day of the month Elul, in the yeare an hundreth seuentie two, the third yeare vnder Simon the grand-Priest in Ataramel, 28. in a great assemblie of the Priests, and of the people & the Princes of the nation, and the ancients of the countrie, these things were notified: that there haue often been battels made in our countrie. 29. But Simon the sonne of Mathathias of the children of Iarib, & his brethren put themſelues in danger, and resisted the aduersaries of their nation, that their holies and law might stand: and with great glorie haue they glorified their nation. 30. And Ionathas gathered together his nation, & was made their grand Priest, & he was layd to his people. 31. And their enemies would conculcate, and destroy their countrie, and extend their hands against the holies. 32. Then Simon, resisted and fought for his nation, and bestowed much money, and armed the valient men of his nation, and gaue them wages: 33. and he fortified the cities of Iurie, and Bethsura, that was in the borders of Iurie, where the armour of the enemies was before: and he placed there Iewes for a garrison. 34. And he fortified Ioppe, which was by the sea: and Gazara; which is in the borders of Azotus, wherein the enemies dwelt before, and he placed Iewes there: and whatsoever was fitte for their correption, he

c) Sparta being the chief citie of Lacedemonia, had manie cities subiect & depending as vpon their Metropolitane.

d) When peace was established in al Iurie, and freindshippe confirmed with the Romanes, & Lacedemonians, the whole nation of the Iewes in gratitude towards Simon, who onlie now remained of Mathathias sonnes, confirmed him in the office of high-priest perpetually or *for ever*, v. 41 that is, during his life, & to his progenie, v. 49.

put in them. 35. And the people saw the fact of Simon, and the glorie that he meant to doe to his nation, and they made him their duke, and grand Priest, for that he had done al these things, and for the iustice, and fayth, which he kept to his nation, and for that he sought by al meanes to aduance his people. 36. And in his dayes it prospered in his hands, so that the heathen were taken away out of their countrie, and they that were in the citie of Daud in Ierusalem in the castel, out of which they came forth, and contaminated al things that were round about the holies, and they brought great plague vpon chastitie: 37. and he placed in it men of Turie to the defence of the countrie, and of the citie, and he raysed the wals of Ierusalem. 38. And King Demetrius appointed him the high-Priest-hood. 39. According to these things he made him his freind, and glorified him with great glorie. 40. For he heard that the Iewes were called of the Romanes, freinds, & felowes, & brethren, & that they receiued Simons legats gloriously: 41. and that the Iewes, and their Priests consented that he should be their duke, & high-Priest(e) for euer, til there rise the faithful Prophet: 42. and that he be duke ouer them, and that he should haue the care of the holies, and that he should appoint rulers ouer their works, and ouer the countrie, and ouer the armour, and ouer the holds. 43. And that he haue care of the holies: and that he be heard of al, and that al writings in the countrie be written in his name: and that he be clothed with purple and gold: 44. and that it be not lawful for any of the people, and of the Priests to disanul anie of these, and to gainsay those things, that are sayd of him, or to cal together an assemblie in the countrie without him: & to be clothed with purple, & to weare a cheyne of gold. 45. But he that shal doe beside these things, or shal make frustrate any of these, he shal be guiltie. 46. And it pleased al the people to appoint Simon, and to doe according to these words. 47. And Simon tooke it vpon him, and it pleased him to execute high Priest-hood, and to be duke & Prince of the nation of the Iewes, and of the Priests, and to be chiefe ouer al. 48. And this writing they bad them put in tables of brasse, and to set them in the circuite of the holies, in a famous place: 49. and to put a copie therof in the treasure, that Simon may haue it, and his children.

(e) The high-Priest-hood continewed in this familie of the Machabees vntil Herod rookt it from them, selling it for money, and then shortly came Christ the faithful Prophet.

C H A P. XV.

Antiochus by his letters granteth great priuileges to Simon: 10. pursueth Thryphon, and inuironeth him. 15. The Romanes commend the Iewes to oiber nations. 25. Antiochus refusing ayde sent by Simon, breaketh league, 30. and exacteth certaine cities, and tribute. 37. Thryphon escapeth, and oiber of the Kings forces inuade and spoile Iurie.

(a) This Antiochus Sedetes sonne of Demetrius Soter, was brother to Demetrius the second, who was now captiue in Persia. *cb. 14. v. 3.*



AND King Antiochus (a) the sonne of Demetrius sent epistles from the iles of the sea to Simon the Priest, and Prince of the nation of the Iewes, and to al the nation: 2. and they conteyned this tenure: KING Antiochus to Simon the grand-Priest, and to the nation of the Iewes greeting. 3. Because certaine pestilent men haue obteyned the Kingdome of our fathers, and I meane to chalenge the Kingdome, and to restore it as it was before: and I haue chosen a great armie, and haue made ships of warre. 4. And I wil march through the countrie, that I may take reuenge of them, that haue destroyed our countrie, and that haue made manie cities desolate in my realme. 5. Now therefore I establish vnto thee al the oblations, which al the Kings before me remitted vnto thee, & what other guifts soeuer they remitted thee: 6. and I permitte thee to make a coyne of thy owne money in thy countrie: 7. and Ierusalem to be holie and free, and al the armour that is made, and the fortresses which thou hast built, and which thou dost hold, let them remayne to thee. 8. And al that is dew to the King, and the things that are to be the Kings hereafter, from this present and for al time, they are remitted to thee. 9. And when we shal haue obteyned our Kingdome, we wil glorifie thee, and thy nation, & the temple with great glorie, so that your glorie shal be made manifest in al the earth. 10. In the yeare an hundredth seuentie foure went forth Antiochus into the land of his fathers, and al the hosts assembled vnto him, so that there were few left with Tryphon. 11. And Antiochus the King pursued him, and he came to Dora flying by the sea coast. 12. For he knew that euils were heaped vpon him, and the armie forsooke him. 13. And Antiochus camped vpon Dora with an hundred twentie thousand men of warre, & eight thousand horsemen: 14. and he compassed the citie, and the ships approached to the sea: & they vexed the citie by land & by sea, and suffered none to come in, or to goe out. 15. And (b) Numenius came, and they that had been with him, from the citie of Rome, hauing epistles written to Kings, and countries, wherein were conteyned these words: 16. L V C I V S the Consul of the Romanes, to Ptolomee the King greeting. 17. The Ambaf-

(b) This legate was sent almost two yeares before to Rome. *cb. 14. v. 24.* and now brought letters, not only to the Iewes, but also to sundrie Kings and peoples in their behalf.

adours

fadours of the Iewes our freinds came to vs, renewing the old amitie,
 and societie, being sent from Simon the Prince of the Priests, and the
 people of the Iewes. 18. And they brought also a buckler of gold of a
 thousand pownds. 19. It hath pleased vs therefore to write to the Kings,
 & countries, that they doe them no harme, nor impugne them, & their
 cities, and their countries: and that they giue no ayde to them that fight
 against them. 20. And it hath seemed good vnto vs to take the buckler
 of them. 21. If therefore anie pestilent men are fled out of their countrie
 to you, deliuer them to Simon the Prince of the Priests, that he may pu-
 nish them according to their law. 22. These self same things were writ-
 ten to Demetrius the King, and to Attalus, and to Ariarathes, and to
 Arfaces, 23. and into al countries: and to Lampfaces, & to the Spartiats,
 and to Delus, and to Myndus, and to Sicyon, & to Caria, and to Samus,
 & Pamphilia, and Lycia, and Alicarnassus, and Coos, & Siden, & Ara-
 don, and Rodes, and Phaselis, & Gortyna, and Gnidus, and Cypres, &
 Cyrence. 24. And a copie therof they wrote to Simon the Prince of the
 Priests and people of the Iewes. 25. But King Antiochus moued his
 campe vnto Dora the second time, setting hands alwayes vpon it, and
 making engins: & he shut vp Tryphon, that he could not goe forth. 26.
 And Simon sent vnto him two thousand chosen men for ayde, and siluer,
 & gold, and abouandance of furniture. 27. And he would not take them,
 but brake al things that he couenanted with him before, and alienated
 himselfe frō him. 28. And he sent to him Athenobius one of his freinds,
 to treat with him, saying: You hold Ioppe, and Gazara, and the castel,
 that is in Ierusalem, cities of my Kingdom: 29. their borders you haue
 made detolate, and you haue made a great plague in the land, and haue
 ruled in manie places in my Kingdom. 30. Now therefore deliuer the
 cities, that you haue taken, and the tributes of the places, wherin you
 haue ruled without the borders of Iurie. 31. But if not, giue you for the
 five hundred talents of siluer, and for the destruction, that you haue
 made, & the tributes of cities other five hundred talents: but if not, we
 wil come and expugne you. 32. And Athenobius the Kings freind came
 into Ierusalem, and saw the glorie of Simon, and his magnificence in
 gold, and siluer, and furniture abundant, and he was astonished, & told
 him the Kings words. 33. And Simon answered him, and sayd to him:
 Neither haue we taken other mens land, neither do we hold that is
 other mens: but the inheritance of our fathers, which was a certaine
 season vniustly possessed of our enemies. 34. But we hauing oportunitie
 challenge the inheritance of our fathers. 35. For concerning Ioppe, and
 Gazara, that thou complaynest (c) they made a great plague among the
 people, and in our countrie: for theise (c) we giue an hundred talents.
 And Athenobius answered him not a word. 36. But with anger retur-
 ning to the King, he reported vnto him these words, and the glorie of
 Simon, and al things that he saw, and the King was wrath with great
 anger. 37. And Tryphon fled by shipp to Orthosias. 38. And the King

(c) Simon sub-
 dued these two
 townes be-
 cause they
 annoyed the
 Iewes: but be-
 cause they o-
 therwise per-
 teyned not to
 Iurie he payed
 for them an
 hundred ta-
 lentes.

d) By the riuer of Cedron (ouer which Dauid passed 2. Reg 19. v. 3. and our Saviour. Ios. 18.) a citie was now built, or rather repaired being decayed before.

appointed Cendebæus captaine by the sea coast, and gaue him an armie of foot men and horsemen. 39. And he comanded him to moue the campe against the face of Iurie: and he comanded him to build (a) Cedron, and to fortifie the gates of the citie, and to conquer the people. But the King pursued Tryphon. 40. And Cendebæus came to Iamnia, and began to prouoke the people, and to conculcate Iurie, & to take the people captiue, and to kil, and to build Cedron. 41. And he placed there horsemen, and an host: that going forth they might walke by the way of Iurie, as the King appointed him.

CHAP. XVI.

Simon sendeth two of his sonnes to fight against Cendebæus, 8. whom they overthrow. 11. Ptolemee Simons sonne in law, inuiting him to a feast treacherously killeth him, and his sonnes Iudas and Mathathias: 19. sendeth also men to kil Iohn, but he being warned of the treason, killeth them: 23. and succeedeth to his father in the gouernment.

a) After Simons death, his eldest sone Iohn, surnamed Hyrcanus, succeeded him in gouernment spiritual and temporal. v. 24.

AND (a) Iohn went vp from Gazara, and told Simon his father what Cendebæus did among their people. 2. And Simon called his two elder sonnes, Iudas and Iohn, and he sayd to them: I and my brethren, and the house of my father, haue expugned the enemies of Israel from our youth euen to this day: and it hath prospered in our hands to deliuer Israel oftentimes. 3. And now I am old, but be you in place of me, and my brethren, and going forth fight for our nation: and the helpe from heauen be with you. 4. And he chose out of the countrie twentie thousand fighting men and horsemen, and they went forth to Cendebæus: and they slept in Modin. 5. And they arose in the morning, and went into the plaine field: and loe a mightie great armie comming to meete them of foot men, and horsemen, & there was a running riuer between them. 6. And he camped against the face of them, himself and his people, and he saw the people fearful to passe through the torrent, and he passed through first: and the men saw him, and they passed ouer after him. 7. And he diuided the people, and the horsemen in the middes of the footemen: and the horsemen of the aduersaries were exceeding manie. 8. And they sounded with the hoiie trumpets: and Cendebæus was put to flight, and his campe: and there fel manie of them wounded, & the rest fled into the hold. 9. Then was Iudas Iohns brother wounded: But Iohn pursued them, til he came to Cedron, which he built: 10. and they fled euen to the towres, that were in the fields of Azotus, and he burnt them with fyre. And there fel of them two thousand men, and he returned into Iurie in peace. 11. And Ptolomee the sonne of Abobus was

appointed

appointed captayne in the plaine of Iericho, and he had much siluer, & gold. 12. For he was the sonne in law of the high-Priest. 13. And his hart was exalted, and he would gayne the countrie, and he purposed treacherie against Simon and his sonnes to dispatch them. 14. And Simon walking through the cities, that were in the countrie of Iurie, and being careful of them, went downe into Iericho, he and Mathathias his sonne, and Iudas, the yeare an hundreth seuentie seuen, the eleuenth month: this is the month Sabath. 15. And the sonne of Abobus receiued them with guile into a litle fortresse, that is called Doch, which he built, and he made them a great feast, and hid men there. 16. And when Simon was (b) inebriated & his sonnes, Ptolomee arose with his companie, and they tooke their weapons, and entered into the feast, and slew him, and his two sonnes, and certain of his seruants. 17. And he did great deceite in Israel, and rendered euil for good. 18. And Ptolomee wrote these things, and sent to the King that he should send him an armie for ayde, and he would deliuer him the countrie, and their cities, and tributes. 19. And he sent others into Gazara to dispatch Iohn: and to the tribunes he sent epistles, that they should come to him, and he would giue them siluer, and gold, and gifts. 20. And he sent others to take Ierusalem, and the mount of the temple. 21. And one running before told Iohn in Gazara, that his father was perished, and his brethren, and that he hath sent that thou also mayst be slayne. 22. But as he heard it, he was exceedingly afrayd: and he apprehended the men, that came to destroy him, and he slew them: for he knew that they fought to destroy him. 23. And the rest concerning the words of Iohn, and his battels, and the valient-actes, which he did manfully, and the building of the wals, which he built, and the things that he did: 24. loe these are written in (c) the Book of the dayes of his priesthood, from the time that he was made Prince of the Priests after his father. *

* li. 2. c.
i. v. 1.



b) He begin-
uing to gouer-
ne in the yeare
170. ch. 13. v. 41.
42. had difficul-
ties the first &
last yeares., in
the rest they
had peace.

To be *inebria-
ted* signifieth no
more but to be
replenished
with drinke
competently,
or abundantly,
without ex-
cesse. As *Psal.*
64. v. 10. *the
earth inebriated,*
and *v. 11. riuers
inebriated.* That
is, abundantly
replenished
without excesse.
*S. August 9. 144.
in Gen.*

(c) Out of the
booke here
mentioned
some thinke
the fourth
booke of Ma-
chabees was
translated. See
Sixtus Senen. li.
1. Biblioth. pag.
37.



THE SECOND BOOK OF MACABEES.

CHAP. I.

The Iewes in Ierusalem write to the Iewes in Ægypt, 7. signifying that they had writte before of manie afflictions past: 9. and now write againe, rendering thanks to God for their deliuerie from Antiochus: 18. exhorting their bretheren to keepe the feast of scenopegia: reciting the miracle of water returning into fire 24. when Nehemias prayea: 33. and that the King built a temple in memorie therof.

This Appendix concerning two epistles of the Iewes was added to the historie of the first booke by him that writte this second. 1. As they had written before in their afflictions, so now they exhorte their bretheren to be thankful to God, and amongst other meanes to shew their grateful minde by celebrating the feast of dedication of the new altar



O the bretheren, the Iewes that are throughout Ægypt, the bretheren, the Iewes that are in Ierusalem, and that are in the countrie of Iurie, send health, & good peace. 2. God doe good to you, and remember his testament, that he spake to Abraham, and Isaac, and Iacob, his faithfull seruants: 3. and giue he vnto you an hart to worship him him, and to doe his wil with a great hart, and a willing minde. 4. Open he your hart in his law, and in his precepts, and make peace. 5. Heare he your prayers, and be he reconciled vnto you, neither forsake he you in the euill time. 6. And now here we are praying for you. 7. When Demetrius reigned, in the yeare one hundreth sixtie nine, (1) we Iewes wrote vnto you in the tribulation, and violence, that came vpon vs in these yeares, since Iason reuolted

E

li 2. c. 4.
v. 7.

from

from the holie land, and from the Kingdom. 8. They burnt the gate and the innocent blood: and we prayed to our Lord, & were heard, & we offered sacrifice, and fine floore, and lighted the lamps, and set forth there breads. 9. And now celebrate ye the dayes of Scenopegia of the month Casfeu. 10. In the yeare one hundredth eightie eight, the people that is at Ierusalem, and in Iurie, and the senate, and (b) Iudas, to Aristobolus the maister of Ptolomee the King, who is of the stock of the annointed Priests, and to those Iewes that are in Ægypt, health and welfare. 11. Being deliuered by God out of great dangers, we giue him thanks magnifically, as who haue fought against such a King. 12. For he made the swarme out of Persis, that haue fought against vs, & the holie citie. 13. For whē he was captaine in Persis, & with him a very great armie, he fel in the temple of Nania, being deceiued by the counsel of Naneaes Priests. 14. For Antiochus, and his freinds came to the place as to dwel with her, & that he might receiue much money vnder the title of a dowrie. 15. And when Naneaes Priests had layde it forth, and he with a few was entred within the cōpasse of the temple, they shut the tēple, 16. when Antiochus was entred in: & a secrete entrāce of the temple being opened, casting stones they struck the duke, and them that were with him, and diuided them in pieces, and cutting off their heads they threw them forth. 17. Blessed be the God in al things, who hath deliuered vp the impious. 18. We therefore meaning to keep the purification of the temple the five and twentieth day of the month Casfeu, thought it necessary to signifie vnto you: that you also may keep the day of Scenopegia, and the day of the fire that was giuen, when Nehemias, after the temple was built & the altar, offered sacrifice. 19. For when our fathers were caryed (c) into Persis, the Priests that then were the worshippers of God, taking the fire from the altar, hid it secretly in a valley: where there was a pitte deep, & dry, & therein they saued it, so that the place was vnkowne to al men. 20. But when manie yeares had passed, and it pleased God that Nehemias should be sent of the King of Persis: he sent the nephewes of those Priests, that had hid it, to seeke out the fire: and as they told vs, they found not fire, but (d) thicke water. 21. And he had them draw, and bring vnto him: and the sacrifices, that were layd on, the Priest Nehemias commanded to be sprinkled with the same water, and the wood, and the things that were layde therupon. 22. And as this was done, and the time was come that the sunne shone forth, which before was in a cloude, there (e) was kindled a great fire, so that al merueiled. 23. And al the Priests made prayer, whiles the sacrifice was consuming, Ionathas beginning, and the rest answering. 24. And the prayer of Nehemias was in this manner: O LORD God creator of al, greadful, & strong, iust, & merciful, which only art the good King, 25. only giuer, only iust, and omnipotent, and eternal: which deliuered Israel from al euil, which madest the fathers elect, and didst sanctifie them. 26. Receiue the sacrifice for al thy people Israel, & keep thy

(b) It seemeth that either this Iudas was the first sonne of Iohn Hyrcanus (otherwise called Aristobolus) or rather Iudas Essenus, of whom ch. 2 v. 14. and of whom Iosephus writeth, li. 13. c. 19.

c, Chaldea being nere to Persis, is sometimes comprehended vnder the same name so Mamertinus, in *PanagERICA ad Italia*, reciteth *Iugris ana Fuprates* amongst the riuers of Persis, & S Chrysostoin. *ho. 6. in Math.* saith the Iewes were deliuered from *captiuitie of ierusalem*, meaning Bablyon.

(d) In this fire were foue miracles First it was not changed into ayre but into water. v. 20.

(e) Secondly this water being cast on the hostes of sacrifice was kindled as fire v. 22.

Thirdly, it
burned itself
being cast upon
stones v. 32.
(g) Fourthly, it
was extin-
guished by the
light that came
from the altar.
v. 34.

(b) *Nephtar*, sig-
nifieth *deliuerse*,
which is the
effect of puri-
fication, for
the temple &
other holie
things being
purified, were
deliuered from
prophane vse.

part, and sanctifie it. 27. Gather together our dispersion, deliuer them, that serue the Gentils, and regard the contemned & abhorred: that the Gentils may know that thou art our God. 28. Afflict them that oppresse vs, and that doe contumelie in pride. 29. Place thy people in thy holie place, as Moyses sayd. 30. And the Priests sang hymnes, til the sacrifice was consumed. 31. And when the sacrifice was consumed, of the rest of the water Nehemias commanded the greater stones to be throughly washed. 32. Which thing as it was done, out of them (f) was kindled a flame: but (g) by light also, that shined from the altar, it was consumed. 33. And as the thing was made manifest, it was told the King of the Persians, that in the place, wherein those Priests that were transported, had hid fire, there appeared water, with the which Nehemias, and they that were with him, purified the sacrifices. 34. And the King considering, and diligently examining the matter, made a temple for it, that he might approue that which was done. 35. And when he had approued it, he gaue to the Priests manie good things, and diuerse gifts, and taking them with his owne hand, he gaue to them. 36. And Nehemias called this place (b) *Nephtar*, which is interpreted purification. But it is called with manie *Nephi*.

CHAP. II.

Holie fire, and the Booke of the law were conserued by Ieremie the Prophet, in the transmiration into Babylon. 4. Likewise the Tabernacle of Moyses, the Arke, and Altar of incesse in a secrete place. 8. As Moyses had dedicated the Tabernacle, and Salomon the Temple: 14. so Iudas Machabeus cleansing the Temple, and making a new Altar, instituted a feast of the Dedication thereof. 20. The Preface of the Auctour abridging the historie of the Machabees written by Iason in fise Books.



ND it is found in the descriptions of Ieremie the Prophet, that he commanded them that went in transmiration, to take (a) the fire, as it was signified, and as he commanded them that were caried away in transmiration. 2. And he gaue them a law that they should not forget the precepts of our Lord, and that they should not erre in their minds, seeing the idols of gold, & siluer, & the ornaments of them. 3. And saying other like things, he exhorted them that they would not remoue the Law from their hart. 4. And it was in the same writing, how the Prophet commanded by the diuine answer made to him, that (b) the tabernacle, and the arke should folow in company with him, til he came forth into the mount in which Moyses ascended, and saw the inheritance of God. 5. And Ieremie comming thither

*Epif.
Ierc. Ba
ruc. 6.*

found

(a) S. Ambrose.
li. 3. c. 14. *Offic.*
writeth at
large of this
miracle.
(b) Neither the
tabernacle nor
the arke were
caried away by
Nabuchodonosor,
but were
preserued by
some meanes;
and most like
besides the
uicioritie of
his scripture)
by Ieremie the
Prophet, who
had special fa-
uour of the Ba-
bylonians,
when Ierusa-
lem was taken.

found a place of a caue : and he brought the tabernacle, and the arke, & the altar of incense in thither and stopped the doore. 6. And there came certaine withal, that folowed, to marke the place for themselues : and they could not finde it. 7. And as Ieremie vnderstood it, bl'aming them he sayd : that the place shalbe vnknowne, til God gather together the congregation of the people, and become propitious : 8. and then our Lord wil shew these things, and the maiestie of our Lord shal appeare, and there shal be a cloude as it was also made manifest to Moyse, and as when Salomon prayed that the place might be sanctified to the great God, he did manifest these things. 9. For he handled wisdom magnifically : as hauing wisdom, did he offer the sacrifice of the dedication, and of the consummation of the temple. 10. As Moyse also prayed to our Lord, and as Salomon prayed, and fire came downe from heauen, and consumed the holocaust. 11. And Moyse sayd : Because that which was for sinne, was not eaten, it was consumed. 12. In like manner Salomon also eight dayes celebrated the dedication. 13. And these selfe same things were put in the descriptions and commentaries of Nehemias : & after what sort he making a librarie gathered together Books of the Prophets, and of Dauid, and the epistles of the Kings, and concerning the donaries. 14. And in like manner (c) Iudas also such things as were fallen away by the warre that happened to vs, gathered them al together, and they are with vs. 15. If therefore you desire things, send some that may fetch them vnto you. 16. We therefore meaning to keep the purification haue written vnto you : You shal doe wel then, if you keep these dayes. 17. And God that hath deliuered his people, and rendered the inheritance to al, the Kingdom, and the Priest-hood, and the sanctification, 18. as he promised in the law, we hope that he wil quickly haue mercie vpon vs, and wil gather vs together from vnder heauen into the holie place. 19. For he hath deliuered vs out of great perils, and hath purged the place. *

20. (d) Concerning Iudas Machabeus, and his brethren, and of the purification of the great temple, and of the dedication of the altar, 21. Yea and of the battels that perteyne to Antiochus the Noble, and his sonne Eupator : 22. and of the apparitions, that were made from heauen to them, that did manfully for the Iewes, so that being few they reuenged the whole countrie, and put to flight the barbarous multitude : 23. and repayred the most famous temple in al the world, and deliuered the citie, and the lawes that were abolished, were restored, our Lord with al clemencie being made propitious vnto them. 24. Also the things which by Iason the Cyrenean are comprised in fise Books, we haue attempted to abridge in one volume. 25. For considering the multitude of Books, & the difficultie to them, that wil attempt the narrations of histories, because of the multitude of matters : 26. we haue been careful for them that are willing to reade, that there might be delectation of the minde : and for the studious, that they may

c) This seemeth to be the same Iudas Effenus who with others writte this epistle. ch. 1. v. 10.

d) After the auctour had written this Appendix to the former Book, he resolved also to adde an abridgement of the whole historie, wherunto he maketh this Preface, signifying the matter wherof he wil write. v. 20. in what manner. v. 24. and why, v. 15. auouching his diligence. v. 26. with breuitie. v. 29.

e) God assisting the writers of diuine histories, doth not alwayes deliuer them from labour in seeking to know the same of such as knew particular things. So S. Luke writte the Gospel hauing diligently attained to al things. Luc. 1. v. 3.

Ex. 40.
3 Reg. 8.

Leuit. 9.
v. 24.

* li. 2. c.
35. v. 38.

A

more easily committe it to memorie: and that profite might ensue to al that read it. 27. And to our owne selues indeed, which haue taken vpon vs this worke, to make an abridgement, we haue taken in hand no easie labour, yea rather a busines ful of watching and swette. 28. As they that prepare a feast, & seeke to condescend to other mens wil: for manie mens sakes we doe willingly susteyne the labour. 29. The * veritie certes concerning euery particular leauing to the auctours, & our selues according to the forme that is giuen, studying to be brieve. 30. For as the builder of a new house must haue care of the whole building: but he that hath the care to paint must seeke out the things that are apt for garnishing: so must it be esteemed also in vs. 31. For to gather together the vnderstanding, to order the speach, and curiously to discusse euery particular part, agreeth to the auctour of an historie: 32. but to pursue the breuitie of speach, and to auoyde the exact declarations of things, is to be granted to him that abridgeth. 33. From hence then wil we beginne the narration: of the preface let it be sufficient to haue sayd thus much. for it is a foolish thing before the historie to flow ouer, and in the historie to be short.*

* exact
Declaration.

* li. 1. c.
1. v. 1.

CHAP. III.

When Ierusalem was in peace, and good order, by the care of Onias high Priest, and King seleucus fauoured pious works, 4. Simon a wicked churchwarden, betrayeth the treasure of the sanctuarie: 7. Whereupon Heliodorus sent by the King, and after curteous entertainments, declaring that he must carie al the money to the King, is resisted by Onias with others, deuoutly commending the cause to God. 23. He neuertheles attempting the sacriledge, is terrified by a vision, sore beaten, and in desperate miserie. 31. By Onias sacrifice and prayers is restored to health: 31. and returning home confesseth the power of God.



HEREFOR E when the holie (a) citie was inhabited in (1.) al peace, (2.) the lawes also as yet were very wel kept, because of Onias (3.) the high Priest his pious, and minde that hated euils, 2. it came to passe that Kings also themselves, and Princes esteemed the place worthie of high honour, & glorified the temple with verie great gifts: 3. so that Seleucus the King of Asia of his reuenues allowed al the charges perteyning to the ministerie of the sacrifices. 4. But (b) Simon of the tribe of Benjamin, being appointed overseer of the temple, (c) contended, the Prince of the Priests resisting him, to worke some wicked thing in the citie. 5. And (2.) when he could not overcome Onias, he came to Appollo-

nus

The first part
The persecu-
tion of the
Church by An-
niochus.

1. Three things
make a com-
mon wealth to
be in good
state.

2. Good agree-
ment of prin-
cipal men a-
mongst them-
selues, & with
the commo-
naltie.

3. Exact obser-
uation of good
lawes:

4. And eminent
vertue of the
supreme go-
uernour with
exercise of
pious and hate
of sinnes.

(b) Other three
things doe
trouble the
state: Obstina-

nus the sonne of Tharsæas, who at that time was gouernour of Cælyria, and Phænicia: 6. and told him, that the treasure at Ierusalem was full of innumerable deale of money, and the common store to be infinite, which perteyne not to the account of the sacrifices: and that it is possible al might fall into the Kings powre. 7. And (3.) when Appolonius had made relation to the King, concerning the money that he was told of, he calling for Heliodorus, who was ouer his affaires, sent him with commission to transport the foresayd money. 8. And forthwith Hliodorus began to take his iourney, in shew indeed as if he would goe visit the cities throughout Cælyria and Phænicia, but in very deed to accomplish the Kings purpose. 9. But when he was come to Ierusalem, and was courteously receiued in the citie by the high Priest, he told of the aduertisement giuen of the money: and opened for what cause he was come: and asked if these things were so in very deed. 10. Then the high Priest shewed that these were deposita, and the livelihoods of widowes & pupils: 11. but certaine of them to belong vnto Hircabus of Tobie a very noble man, among these things, which impious Simon had promoted, and the whole to be of siuer foure hundred talents, and of gold two hundred. 12. And that they should be deceiued which had committed it to the place, and the temple, that is honoured throughout the whole world, to be a thing, for the reuerence and holines therof altogether vnapossible. 13. But he by reason of those things, which he had in commission of the King, sayd in any wise that they must be caried to the King. 14. And on a day appointed, Heliodorus entered in to take order concerning these things. But there was no smal trembling throughout the whole citie. 15. And the Priests cast themselues before the altar with their Priests stoles, and inuocated him from heauen, which made the law of deposita, that he would keepe the things safe, from them that had deposed them. 16. But now he that saw the countenance of the high Priest, was wounded in minde: for his face and colour being changed declared the inner sorow of the minde. 17. For there was a certaine persuenes powred about the man, and horrour of the bodie, wherby the sorow of his hart was made manifest to them that beheld him. 18. Others also came flocking together out of their houses: praying with publike supplication, for that the place was to come into contempt. 19. And the women having their breast girded with haire-clothes, came together through the stretes Yea and the virgins (c) that were shut vp, came forth to Onias, and some to the wals, but some looked through the windowes: 20. and all stretching forth their hands vnto heauen, prayed. 21. For the expectation of the confuse multitude, and of the grand Priest being in an agonie, was miserable. 22. And these certes inuocated almighty God, that the things committed to them, might be performed with al integritie for them that had committed the same of trust. 23. But Heliodorus exercised that which he had decreed in the same place himself present with his

(b) Other three things do trouble the state: Obstinacie in offenders, not content to be corrected. 2. Inueterate malice seeking reuenge against iust Superiours. 3. and auarice of princes, to robbe the holie or common treasure.

(c) These virgins remained in places nere to the temple, brought vp in exercises of pietie, fasting and praying, til they were despossed. 1. Reg. 2. 7. 22. S. Amb. li. 1. de virgini. S. Greg. 2. 1. Orat. de Christi. Natiuit. S. 1. am. f. 13. 4. c. 13.

1) 4. Reg. 2. v. 11.
 A fire chari-
 ot and fire
 horses caried
 Elias. From E-
 lizeus. 4. Reg.
 2. v. 17. And the
 mountaine ap-
 peared ful of
 horses, and of
 fire chariots
 round about
 Elizeus, no lesse
 strange then
 this vision. See
 S. Ambrose li.
 2. c. 29. Offic.
 discoursing
 vpon this hi-
 storie.

gard about the treasure. 24. But the spirit of almightie God made great euidence of his appearing, so that al which had presumed to obey him, falling by the vertue of God, were turned into dissolution and feare. 25. For (d) there appeared to them a certaine horse hauing a terrible rider, adorned with very rich harnessse: and he with fiercesnes struck Heliodorus with his forefoote, and he that sat vpon him, seemed to haue armour of gold. 26. There appeared also two other yong-men comely for strength, excellent of glorie, and beautiful in attyre: which stood about him, and on both sides whipped him, beating him with manie stripes without intermission. 27. And Heliodorus sodenly fel on the ground, and they tooke him being couered round about with much darknes, and being set in a seate portatiue, they thrust him forth. 28. And he that with manie currens, and men of his garde entered into the foresayd treasure, was caried no man giuing him succourse, the manifest powre of God being knowne. 29. And he indeede by the powre of God lay dumbe, and deprived of al hope, and health. 30. But they blessed our Lord, because he magnified his place: and the temple, that a litle before was ful of feare and tumult, almightie God appearing, was filled with ioy and gladnes. 31. And then certaine of the freinds of Heliodorus forthwith desired Onias, that he would inuocate the highest to giue him life, who was at the very last gaspe. 32. And the high-Priest considering least perhaps the King might suspect some malice on the Jewes part done about Heliodorus, offered for the health of the man an healthful host. 33. And when the high-Priest by prayer obeyned, the selfe same yong men, clothed with the same garments, standing by Heliodorus, sayd: Giue thanks to Onias the Priest: for him hath our Lord giuen thee life. 34. But thou being scourged of God, declare vnto al men the great workes and the powre of God. And these things being sayd, they appeared no more. 35. And Heliodorus hauing offered an host to God, and hauing promised great vowes to him, that granted him to liue, and giuing thanks to Onias, taking his armie againe returned to the King. 36. And he testified to al men those workes of the great God, which he had scen before his owne eyes. 37. And when the King had asked Heliodorus; who was meete to be sent yet once more to Ierusalem, he sayd: 38. If thou haue anieemie, or traitour to thy Kingdome, send him thither, and thou shalt receiue him againe scourged, if yet he escape: because there is vndoubtedly in the place a certaine powre of God. 39. For he that hath his dwelling in the heauens, is the visiter, and helper of that place, and them that come to doe euil, he striketh, and destroyeth. 40. Therefore concerning Heliodorus, and the keeping of the treasure so the matter standeth.

C H A P. IIII.

Onias defamed and molested by Simon, repayreth to the King to procure peace.

7. Seleucus dying, and Antiochus reigning, Iason by promising money to the King, getteth the office of high-Priest from his brother Onias: 10. and peruerseth religion: 12. setteth vp a wicked schoole, wherby many are corrupted: 8. sendeth money for sacrifice to be offered to Hercules, which is employed in making gallees. 21. Antiochus is receiued with great pompe into Ierusalem. 23. Menelaus by promise of more money getteth the high priest-hood from Iason. 29. He also is deposed, and his brother Lysimachus put in the place. 32. Andronicus trayterously murdereth Onias; 36. and for the same is slaine by the Kings commandment: 39. and Lysimachus by the people. 43. Menelaus iustly accused escapeth by bribing, and the innocents are slaine.



BUT Simon the foresayd betrayer of the money and of his countrie, (a) spake ill of Onias, as though he had stirred vp Heliodorus to these things, and had been the mouer of the euils: 2. and the prouider for the citie, and defender of his nation, and the emulatour of the law of God, he presumed to call a secret betrayer of the Kingdom: 3. But when the enmities proceeded so far, that murders also were committed by certaine of Simons familiars: 4. Onias considering the perill of the contention, and that Appollonius being gouernour of Cæleſyria, & Phænicia, was outragious, which encreased the malice of Simon, (b) went to the King. 5. not as an accuser of the citiziens, but considering with himself the common profite of the whole multitude. 6. For he saw that without the Kings prouidence it was vnpossible that peace should be made in those matters, and that Simon would not cease from his folle. * 7. But after Seleucus departure out of life, when Antiochus that was called the Noble, had taken the Kingdom vpon him, Iason the brother of Onias ambitiously fought the high-priesthood: 8. going to the King, promising him three hundred three score talents of siluer, & of other reuenues foure score talents, 9. about this he promised also an hundred fittie more, if leaue might be granted him to make a schoole, and a place for youth, and to intitule them, that were at Ierusalem, Antiochians. 10. Which when the King had granted; and he had obreynd the principedom, forthwith he began to transport his countrey men to the heathen rite. 11. And these things being taken away, which of fauoure had been decreed by Kings vnto the Iewes, and through Ioha the father of the Eupolenus, who was embassadour with the

(a) It is the common practise of all traytors to caluminate and defame good gouerners.

(b) And the best remedie against such seducers is by auctoritie of Superiour powre, not by the people, who are commonly more prone to fauour faction then iustice.

* li. i. c.
i. v. ii.

E

Romans concerning amitie and societie, he disanulling the lawful rites of the citizens, made wicked ordinances. 12. For he presumed vnder the verie castle to set vp a schoole, and to put al the goodliest youthes in brothel houses. 13. And this was not the beginning, but a certaine encrease, and going forward of the heathen and strange conuersation, through the abominable neuer heard before, of Iason the impious and not a Priest. 14. So that the Priests were not now occupied about the offices of the altar, but (c) the temple being contemned, & the sacrifices neglected, they hastened to be partakers of the game of wrassling, & of the vniust maintenance therof, & in the exercise of the coyte. 15. And setting nought by the honours of their fathers, they esteemed the Greeke glories for the best: 16. by reason wherof they had dangerous contention, & they had emulation toward their ordinances, and in al things they coueted to be like to them, whom they had enemies & murderers. 17. For to doe impiously against the lawes of God escapeth not unpunished, but this the time folowing wil declare. 18. And when the game vsed euerie fifth yeare was kept at Tyre, & the King was present, 19. the wicked Iason sent frō Ierusalem sinful men, carying three hundred didrachmaes of siluer for the sacrifice of Hercules, which they that caryed it, requested that it might not be bestowed on the sacrifices, because it ought not, but that it might be deputed for other charges. 20. And these were offered indeed by him that sent them, vnto the sacrifice of Hercules: but because of them that were present they were giuen to the making of gallees. *

21. And Apollonius the sonne of Mnestheus being sent into Ægypt because of the nobles of Ptolomee Philometor the King; (d) when Antiochus vnderstood that himself was made an alien from the affaires of the Kingdom, providing for his owne commodities, departing thence he came to Ioppe, and from thence to Ierusalem. 22. And being magnifically receiued of Iason, and the citie, entered in with torch lights, and with prayes: and from thence he turned his armie into Phœnicia. 23. And after the time of three yeares Iason sent Menelaus brother of the foresaid Simon, carying money to the King, and to bring answers of necessarie affaires. 24. But he being commended to the King, when he had magnified the presence of his power, wrested the high-Priesthood vpon himself, ouer bidding Iason three hundred talents of siluer. 25. And hauing receiued commission from the King, he came, hauing in deed nothing worthie of the Priesthood: but bearing the mind of a cruel tyrant, and the wrath of a wilde beast. 26. And Iason indeede, who had circumvented his owne brother, being himself deceiued was driuen out a fugitiue into the countrie of the Ammanites. 27. And (e) Menelaus obteyned the principedom: but concerning the money promised to the King he did nothing, wheras Softratus that was gouernour of the castel exacted it. 28. For to him perteyned the exacting of the tributes: for which cause they were both called out to the King. 29. And

* li. i. c.
I. v. 17.
G

(c) Where true Religion is abolished, most men neglect al new of religion, and rather applie themselves to vanities, or worse sinnes.
(d) This King falsely pretended to restore his kinsman (his sisters sōne) to the kingdom, being depriued by his younger brother (Liuus li. 44.) but the true cause of his sending Apollonius into Ægypt, was to subdue that kingdom to himself. *Mac. i. 2. 17.*
(e) Menelaus brother of Simon (v. 23) of the tribe of Benjamin (*ch. 3. v. 4.*) was not by the law capable of the Priesthood, which only perteyned to the progenie of Aaron of the tribe of Leui. So in this troublesome time the right succession of high-Priests was intermitted, and restored in Mathathias. *li. cl. 2.*

Menelaus was removed from the Priest-hood, Lyfimachus his brother succeeding: and Sostratus was made gouernour of the Cyprians. 30. And when these things were a doing, it chanced the Tharsians, and the Mal-
lotians to moue sedition, because they were giuen for a gift to King An-
tiochus concubine. 31. The King therefore came in hast to pacifie them,
one of his companions Adronicus being left substitute. 32. But Mene-
laus supposing that he had taken a conuenient time, stealing certaine
vessels of gold out of the temple, gaue them to Adronicus, and others
he had sould at Tyre, and in their neere cities: 33. Which thing when
Onias vnderstood most certainly, he rebuked him, keeping himself in a
safe place at Antioche beside Daphne. 34. Whereupon Menelaus coming
to Adronicus, desired him to kil Onias. Who when he was come to
Onias, and right hands being giuen with an oath (although he was sus-
pected of him) had perswaded him to come out of the sanctuarie, imme-
diately he slew him, not reuerencing iustice. 35. For which cause not only
the Iewes, but also other natiōs likewise were offended, & tooke it grie-
uouly for the vniust murder of so great a man. 36. But when the King
was returned out of the places of Cilicia, the Iewes went vnto him at
Antioch, and also (f) the Greeks: complayning of the vniust murder of
Onias. 37. Antiochus therefore was sorie in his minde for Onias, & being
inclined to pitie, he shed teares, remembering the sobrietie and modestie
of the deceased. 38. And his hart being incensed, he commanded Andro-
nicus being spoiled of the purple, to be led about al the cite: and that
in the same place, wherein he had committed the impiety vpon Onias,
the sacrilegious person should be deprived of his life, our Lord repaying
him worthie punishment. 39. And manie sacrilegies being committed of
Lyfimachus in the temple by the counsel of Menelaus, and the rumour
being bruited abroad, the multitude gathered together against Lyfima-
chus, much gold being now caried out. 40. But the multitudes making
insurrection, & their minds replenished with anger, Lyfimachus arming
almost three thousand began to vse vniust hands, a certaine tyrāt being
capitaine farre growne in age, and also in madnes. 41. But as they vnder-
stood the endeauour of Lyfimachus, some tooke stones, some strong
clubbes, & certaine threw alhes. 42. And manie indeed were wounded,
and certaine also throwne to the ground, but al were put to flight: the
sacrilegious person also himself they slew beside the treasure. 43. Con-
cerning these things therefore iudgement began to be comēced against
Menelaus. 44. And when the King was come to Tyre, three men sent
from the ancients, put vp the matter vnto him. 45. And when Menelaus
was ouercome, he promised Ptolomee to giue much money to per-
swade the King. 46. Ptolomee therefore went to the King being in a
certaine courte, as it were to coole himself, and brought him from his
purpose: 47. and Menelaus certes being guiltie of al the euil was quit-
ted of the crimes: and the poore wretches, who if they had pleaded
the cause euen before Scythians should be iudged innocent, them he

f) True and so-
lide vertue mo-
ued the cōmon
people to com-
passion, the
King himself
to teares, the
Tyrians to ho-
nour the bo-
dies of the in-
nocent with
costlie burial.
v. 49.

ommanded to death. 48. Quickly then did they vniustly suffer, which prosecuted the cause for the citie, and the people, and the sacred vesseis. 49. For the which thing the Tyriās also beind offēded, were very liberal towards the burial of them. 50. But Menelaus because of their auarice that were in power, continued in authoritie, increasing in malice to the betraying of the citizens.

C H A P. V.

Visions of armies fighting in the ayre appeare in Ierusalem fourtie dayes. 5. Iason with a thousand men surpriseth the citie, killeth manie citizens, but is expulsed and dyeth miserably. 11. Antiochus persecuteth the Iewes, 15. spoyleth the temple, and prophaneth holie things. 27. Iudas with others flye into the desert.



AT the same time Antiochus prepared a second iorney into Ægypt. 2. And it came to passe: that throughout the whole citie of Ierusalem were (a) seen for fourtie dayes in the ayre horsemen running hither and thither, hauing golden stoles, and speares, as it were companies armed, 3. and coursing of horses set in orders by rankes, & that there were encountering together neere hand, and thakings of sheildes, and a multitude of men in helmets with swords drawen, & throwing of darts, & the glittering of golden armour, and of al kind of harnes. 4. Wherefore al prayed that the wonders might be turned to good. 5. But when there was a false rumour gone forth, as though Antiochus had been parted this life, Iason taking vnto him no lesse then a thousand men, suddenly set vpon the citie: and the citizens flying together to the wal, at the last the citie being taken, Menelaus fled into the castel. 6. But Iason spared not his citizens in murder, nor considered, that prosperitie against kinsmen is a verie great euil, supposing that he should take the victorious spoiles of the enemies, and not of his citizens. 7. And the principdom verily he obtcynd not, but receiued confusion, the end of his treacherie, and went againe a fugitiue into the countrie of the Ammanites. 8. At last to his owne destruction being inclosed of Aretas the tyrant of the Arabians, flying from citie to citie, odious to al men, as an apostata from the lawes, and execrable, as an enemye of his countrie and citizens, he was thrust out into Ægypt: 9. and he that had expelled manie out of their countrie, perished in a strange place, going to the Lacedemonians, as being like (b) for kindred sake to haue refuge there: obut he that cast away manie vnburied, himself both vnlamented, and vnburied is cast forth, neither enjoying forrein buryal, nor pattaker of the sepulcher of his fathers. *

(a) Strange things about the ordinarie course of nature doe euer signifie Gods wrath, for mens transgression, and are admonitions to turne from sinne, with speed, that we may escape the heauie hand of Gods iustice. So the Emperour Charles the Great interpreted the apparition of a great Comete, as witnesseth *Iaschius temporum.*

(b) Lacedemonians, otherwise called Spartians, descended from the stocke of Abraham. li. l.

* li. l. c.
1. v. 12.

I

11. These things therefore being done, the King suspected that the Iewes would forsake the societie: & for this departing out of Ægypt with a furious mind, he tooke the citie by armes. 12. And he bad^d the souldiers kil, and not spare them that came in their way, to murder thē that went vp into the houses. 13. Slaughters therefore were made of yong men & old, and destructions of women and children, & murders of virgins and litle ones. 14. And there were in the whole three dayes foure score thousand slaine, fourtie thousand prisoners, and no lesse sold. 15. But neither doe these things suffice, he presumed also to enter into the temple, in al the earth the most holie, Menelaus being his^d leader, who was betrayer of the lawes, and his countrie. 16. And with wicked hands taking the holie vessels, which by other Kings & cities were set for the ornament and the glorie of the place, he vnworthily handled and contaminated them. 17. So Antiochus being alienated in minde, considered not, that for the sinnes of thē that inhabite the citie, God had been angrie a litle: for the which also hapned the contempt about the place: 18. otherwise vnles it had chanced them to haue been wrapped in manie sinnes, as Heliolorus, who was sent of Seleucus the King to spoile the treasurie, this man also immediatly as he came had been scourged, and repelled verily from his boldnes. 19. But (c) not the nation for the place, but the place for the nation hath God chosen. 20. And therefore the place also it self is made partaker of the peoples euils: but afterward it shal be partaker of the good things, and it that was forsaken in the wrath of almightie God, shal be exalted againe with great glorie in the reconciliation of the great Lord. 21. Therefore Antiochus hauing taken away out of the temple a thousand & eight hundred talents, speedily went backe to Antioch, thinking through pride, that he might bring the land to sayle vpon, & the sea to goe vpon, through haughtines of minde. 22. And he left also rulers to afflict the natiō: at Ierusalem, Philip a Phrygian borne, more cruel of manners then he himself by whom he was appointed: 23. and in Garizim Andronicus & Menelaus, who lay more grieuously vpon the citizens then the rest. 24. And wheras he was set against the Iewes, he sent the odious Prince Apollonius with an armie of two and twentie thousand, commanding him to kil al of perfect age, to sel the woman and the yong ones. 25. Who when he was come to Ierusalem, feyning peace, rested vntil the holie day of the Sabbath: and then the Iewes keeping holie day, he commanded his men to take weapons. 26. And he murdered al that were gone forth to behold the gammes: and running through the citie with armed men, he slew a very greate multitude. 27. But Iudas Machabeus, who was (d) the tenth, was retired into a desert place, and there amongst wilde beasts he led his life in the mountaines with his companie: and they abode eating meate of grasse, that they might not be partakers of the contamination.

ch. 3. v.
23. 27.

(c) Al rites of religion with temples and other holie things are ordained to the Seruice of God, and for mens spiritual good: & therefore when men cease to serue God, as holie things are destroyed, or taken away.

(d) Iudas was the tenth lawful highpriest from the Monarchie of the Grecians.

CHAP. VI.

The law of God is abolished, the temple profaned, and named of Iupiter Olympius. 7. The feast of Bacchus is kept, 10. women with their circumcised children are slaine, 11. others for celebrating the sabbath. (12. an admonition to the reader) 18. old Eleazarus constantly obseruing the law suffereth glorious death.



(a) Sanaballat in the time of Alexander the great procured a temple to be built in Gazim like to that in Ierusalem.

Another was built in Egypt by Aranias in the time of Ptolomee Philometor both historical. Iosephus l. ii. c. 12. or li. 13. c. 6.

(b) Besides for great maker. c. 1. foure most notorious martyrdomes are here related.

1. Women with their circumcised children.

2. Other people for keeping the sabbath.

A necessarie admonition to the weak in time of persecution.

VT not long after the King sent a certaine ancient man of Antioch, that should compel the Iewes to remoue themselves from the Lawes of their fathers and of God: 2. to contaminate also the temple that was in Ierusalem, & to call it by the name of Iupiter Olympius: and in (a) Gazim, according as they were that inhabited the place, of Iupiter Hospitalis. 3. And the inuasion of the euils was fore & grieuous to al: 4. for the temple was full of the lecherie & glottonie of the Gentiles: & of the that played the harlots with whoores. And women thrusting themselves of their owne accord into the sacred houses, bringing in those things which were not lawful. 5. The altar also was full of vnlawful things which were forbidden by the lawes. 6. And neither were the Sabbaths kept, nor the solene dayes of the fathers obserued, neither plainly did anie man confesse himselfe to be a Iewe. 7. But they were led with bitter necessitie in the Kings birth day to sacrifices: & when the feast of Bacchus was kept, they were compelled to goe about crowned with Iuie vnto Bacchus. 8. And there went forth a decree into the next cities of the Gentiles, the Ptolomeans giuing the aduise, that they also in like manner should doe against the Iewes, that they might sacrifice: 9. and them that would not passe to the ordinances of the heathen, (b) they should kil. A man the might see the miserie. 10. For (1.) two womē were accused to haue circumcised their children: whom, the infants hanging at their breasts, when they had openly led them about through the citie, they threwe downe headlong by the wals. 11. And others comming together to the next caues, and secretly (2.) keeping the day of the Sabbath, when they were discouered to Philip, were burnt with fyre, because they feared for religion and obseruance, to helpe themselves with their hand. 12. But I beseech them that shall read this Book, that they abhorre not for the aduersities, but that they account those things, which haue happened, not to be for the destruction, but for the chastening of our stocke. 13. For not to suffer sinners a long time to doe as they wil, but forthwith to punish, is a token of a great benefite. 14. For, not as in other nations

nations our Lord patiently expecteth, that when the day of iudgement shal come, he may punish them in the fulnes of sinnes: 15. so also doth he determine in vs, that our sinnes being come to the end, so at length he may punish vs. 16. For which cause he neuer certes remoueth away his mercie from vs: but chastening his people by aduersitie, he forsaketh them not. 17. But let these things be sayd of vs in few words for an admonition of the readers. And now we must come to the storie.

18. Therfore 3. Eleazarus one (c) of the chief of the Scribes, a man striken in age, and comely of countenance, with open mouth gaping was compelled to eat swines flesh. 19. But he embracing rather a most glorious death then an hateful life, went before voluntarily to the punishment. 20. And considering how he ought to come patiently susteyning, he determined not to committe vnlawful things for loue of life. 21. But they that stood by, moued with vnlawful pitie, for the old freinds shipe of the man, taking him in secrete, desired that flesh might be brought, which it was lawful for him to eat, that he (d) might feyne to haue eaten, as the King had commanded, of the flesh of the sacrifice: 22. that by this fact he might be deliuered from death: and for the old freinds shipe of the man, they did him this courtesie. 23. But he begane to thinke vpon the worthie preeminence of his age and ancientnes, and the hoare haire of natural nobilitie, and his doings from a childe of very good conuersation, and according to the ordinances, and the holie law made of God, he answered quickly, saying: that he would rather (e) be sent vnto hel. 24. For it is not meete, quoth he, for our (f) age to feyne: that manie yong men thinking, that Eleazarus of foure score yeare and tenne is passed to the life of Aliens: 25. they also through my dissimulation, and for a litle time of corruptible life, may be deceiued, and hereby I may purchase a stayne, and a curse to mine old age. 26. For although at this present time I be deliuered from the punishments of men, yet neither alieue nor dead shal I escape the hand of the Almighty. 27. Wherefore in departing manfully out of this life, I shal appeare worthie of mine old age: 28. & to yong men I shal leaue a constant example, if with readie mind and stoutly I suffer an honest death, for the most graue and most holie lawes. These things being spoken, forthwith he was drawen to execution. 29. And they that led him, and had been a litle before more milde, were turned into wrath for the words spoken of him, which they thought were vttered through arrogancie. 30. But when he was now in killing with the stroks, he groined, and sayd: O Lord, which hast the holie knowledge, thou knowest manifestly that wheras I might be deliuered from death, I doe susteyne fore praises of the bodie: but according to the soule, for thy feare I doe willingly suffer these things. 31. And this man certes in this manner departed this life, leauing not only to yong men, but also to the whole nation the memorie of his death for an example of vertue and fortitude.

3.

Eleazrus nin-
tie yeares old.
cruelly slaine
(c) He was ex-
cellently lear-
ned in holie
Scriptures and
in al diuine
and humane
knowledge.
(d) To feyne or
make outward
shew of con-
sent to false re-
ligion, is neuer
lawful.

(e) In the old
testament none
could enter
into heauen,
but the most
iust went to
Limbus wher
they died.
(f) Old age
(saith S. Am-
brose. li. 2. c. ro-
de *Isaob patri*)
ought to be the
shipwrake of
they former
life.

C H A P. VII.

The noble Martyrdome of seuen brethren, refusing to eat swines flesh : and boldly admonishing King Antiochus of his damnable state. 41. Lastly the mother (having encouraged her sonnes) likewise dyeth gloriously.



AND it came to passe, (4) that seuen brethren together with their mother being apprehended, to be compelled by the King to eat against the law swines flesh, were tormented with whips and scourges. 2. But one of them which was the first, sayd thus : What seekest thou, and what wilt thou learne of vs? we are readie to dye rather then to transgresse the lawes of God, comming from our fathers. 3. The King therefore being wrath commanded frying pannes, and brasen pots to be heated : 4. the which forthwith being heated, he commanded his tongue, that had spoken first, to be cut out : and the skinne of his head being drawn off, the ends also of his hands and feet to be chopped off, the rest of his brethren, and his mother looking on. 5. And when he was now made in al parts vnprofitable, he commanded fire to be put vnto him, and that breathing as yet he should be fried in the frying panne: wherein when he was long tormented, the rest together with the mother exhorted one an other to dye manfully, 6. saying : Our Lord God wil behold the truth, and wil take pleasure in vs, as Moyses declared in the profession of the Canticle : And in his seruants he wil take pleasure. 7. That first therefore being dead in this manner, they brought the next to make him a mocking stocke : & the skinne of his head with the haire being drawn off, they asked if he would eat, before that he were punished throughout the whole bodie in euerie member. 8. But he answering in his cuntrye speech, sayd : I wil not doe it. Wherefore this also in the next place, receiued the torments of the first : 9. and being at the verie last gaspe, thus he said : Thou indeed, o most wicked man, in this present life destroyest vs : but the King of the world wil raise vs vp which dye for his lawes, in the resurrection of eternal life. 10. After him the third is had in derision, and being demanded his tongue, he quickly put it forth, and constantly stretched out his hands : 11. & with confidence he said : From heauen doe I possesse these, but for the lawes of God now doe I contemne these selfe same, because I hope that I shal receiue them againe of him. 12. So that the King, and they that were with him merueiled at the yong mans courage, because he esteemed the torments as nothing. 13. And this being thus dead, the fourth they vexed in like manner tormenting him. 14. And when he was now euen to dye, thus he said : It is better for them that are put to death by men to expect hope of God, that they shal be raysed vp againe by him. For to

Deut. 32
v. 43.

The fourth
Martyrdome
was of seuen
bretheren and
their mother.
Whofoeuer
please to read
more of these
glorious Mar
tyres, may see
the large dis
courses of Fla
uius Iosephus
in his booke
de Machabæis.
And of sundrie
ancient Fa
thers : S. Cy
prian li. 4.
Epist. ep. 6. S.
Chrystom,
homilia de nati
uitate septem
Machabæorum.
S. Amrose. li.
1. Offic. c. 40.
C. li. 11. de
Iacob. c. 9. S.
Augustin, de
origine anime.
TraH. 8. in
Epist. 1. Ioan. C.
Ser. 110. de di
uersis. S. Prof
per li. de pre
dict. par. 2. c. 40.
S. Prudentius
hymno de Ro
mano Martyre.
S. Leo. Ser. de
Nat. septem fra
trum. Machab.
S. Gaudentius
Brixanus Tra
ctatu de Macha
bæis. S. Ephrem
Ser. de morte.
S. Victorinus
Afer Carmine
de septem Ma
chabæis.

thee

thee there shal not be resurrection vnto life. 15. And when they had brought the fifth, they tormented him. But he looking vpon him, 16. sayd: Thou hauing power among men, wheras thou art corruptible doest what thou wilt: but thinke not that our stock is forsaken of God. 17. And doe thou patiently abide, and thou shalt see his great power, in what sort he wil torment thee, and thy feed. 18. After him they brought the sixth, and he beginning to dye, sayd thus: Be not deceiued vainely: for we suffer this for our owne sakes, sinning against our God, and things worthie of admiration are done in vs: 19. but doe not thinke that thou shalt escape vnpunished, for that thou hast attempted to fight against God. 20. But the mother aboue measure meruelous, & worthie of good mens memorie, which beholding her seuen sonnes perishing in one dayes-space, bare it with a good hart, for the hope that she had in God: 21. exhorted euerie one of them in their countrie language manfully, being replenished with wisedome: and ioyning a mans hart to a womans cogitation, 22. she sayd to them: I know not how you appeared in my wombe: for neither did I giue you spirit and soule and life, and the members of euerie one I my selfe framed not. 23. But indeed the Creator of the world, that hath formed the natiuitie of man, and that inuented the origine of al, and he wil restore againe with mercie vnto you spirit and life, as now you despise your selues for his lawes. 24. But Antiochus thinking himself contemned, and withal despising the voice of the vpbayder, when the yonger was yet aliue, he did not only exhort with words, but also with oth he affirmed that he would make him rich and happie, & being turned from the lawes of his fathers, he would account him a freind, & giue him things necessariē. 25. But when the yong man was not enclined to these things, the King called the mother, and counselled her to deal with the yong man to saue his life. 26. And when he had exhorted her in manie words, (a) she promised that she would counsel her sonne. 27. Therefore bending towards him, (b) mocking the cruel tyrant, she sayd in her countrie language: My sonne haue pite on me which haue borne thee in my wombe nine months, and gaue thee milke for three yeares, and nourished thee, and brought thee vnto this age. 28. I beseech thee my sonne, that thou looke to heauen and earth, and to al things that are in them: and vnderstand that God of nothing made them & mankind: 29. so shal it come to passe, that thou wilt not feare this tormenter, but being made a worthie partaker with thy brethren, take thou death, that in that mercie I may receiue thee againe with thy brethren. 30. When she as yet was saying these things the yong man sayd: For whom stay you? I obey not the commandment of the King, but the commandment of the law, which was giuen vs by Moses. 31. But thou that art become the inuener of al malice against the Hebrewes, shal not escape the hand of God. 32. For we for our sinnes doe suffer these things. 33. And if the Lord our God hath been angrie with vs a litle for rebuke & correction: yet he wil be reconciled againe

(a) A promise is properly of a good thing, & bindeth the promiser to doe that which is in deed good. In so much that whosoever promiseth, or sweareth, or voweth to do euil, is bound netto do it. And to do it, is a distinct sinne beside the former:

(b) In that this godlie woman deceiued the tyrant, she wel, let vs see if she

to his seruants. 34. But thou ô wicked, and of al men most flagitious, be not in vaine extolled with vaine hopes, inflamed against his seruants. 35. For thou hast not yet escaped the iudgement of the almightie God, and him that beholdeth al things. 36. For my brethren hauing now suffeyned short payne, are become vnder the testament of eternal life: but thou by the iudgement of God shalt receiue iust punishmēt for thy pride. 37. And I as also my brethren doe yeald my life and my bodie for the lawes of our fathers: inuocating God to be propitious to our nation quickly, and that thou with torments and stripes maist confesse that he onlic is God. 38. But in me and in my brethren shal the wrath of the Almighty cease, which hath iustly been brought vpon al our stocke. 39. Then the King incensed with anger, raged against him more cruelly about al the rest, taking it grieuouly that he was mocked. 40. And this same therefore died vnspotted, wholly trusting in our Lord. 41. And last of al after the sonnes the mother also was consumed. 42. Therefore of the sacrifices, and of the exceeding cruelties there is enough sayd. *

* li. i. c.
2. v. 1.

CHAP. VIII

The second part of the historie. The warres of the Machabees begun by Mathathias. li. i. c. 2. and prosecuted by Iudas.

Iudas Machabeus with six thousand men, commending their cause to God, 5. prospereth in battel. 8. Philippe soliciting for more helpe, Nicanor and Gorgias are sent with twentie thousand men against Iudas. 12. Whose men beginning to feare, and some flying, he encourageth the rest, 19. reciting manie examples of Gods assistance: 22. disposeth his armie, and preuaileth, 30. killing manie of Timothees and Bacchides men. 34. The principal hardly escaping by flight, acknowledge that God protecteth the Iewes.

(a) In al good attempts deuout prayer is the first preparation. And no where more necessary then in battel. As wel for good successe (supposing alwayes a good cause) as also that euerie one pray for his owne soul, hat it be in state of grace.



BV T Iudas Machabeus and they that were with him, went in secretly into the townes: and calling together their kinsmen and taking vnto them those that continued in Iudaisme, they brought out to them six thousand men. 2. And (a) they inuocated our Lord, that he would haue respect vnto his people that was troden of al, and would haue mercie on the temple, that was contaminated of the impious: 3. he would haue pitie also vpon the destruction of the citie, which was forthwith to be made flat with the ground, and would heare the voice of the bloud crying to him: 4. he would remember also the most vniust deaths of innocent children, & the blasphemies done to his name, and would take indignation for them. 5. But Machabeus hauing gathered a multitude, became intolerable to the heathen: for the wrath of our Lord was turned into mercie. 6. And coming vpon the castels and cities vnlooked for, he burnt them: and

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taking

taking commodious places, he made not few slaughters of the enemies: 7. and especially in the nights he was caried to such excursions, and the fame of his manlines was spred abrode euerie where.*

8. But (b) Philip seeing the mā to come forward by litle & litle, & that things for the more part succeeded with him prosperously, wrote to Ptolomee the gouernour of Cœlesyria & Phœnicia, to giue ayde to the Kings affaires. 9. And he with speede sēt Nicanor the sōne of Patroclus, of the principals of his freinds, giuing him of the nations mingled together, no lesse then twentie thousand armed men, to destroy vtterly al the stock of the Iewes, adioyning also vnto him Gorgias a man of warre, and in martiall affayres of very great experience. 10. And Nicanor appointed, that he would supplie vnto the King the tribute that was to be giuen to the Romanes, two thousand talents out of the captiuitie of the Iewes: 11. and forthwith he sent to the cities by the sea side, calling men together to the buying of the Iewish slaues, promising that he would sel ninetie slaues for a talent, not looking to the vengeance, which was to folow him from the Almighty. 12. But Iudas when he vnderstood it, shewed to those Iewes that were with him, the comming of Nicanor. 13. Of whom certaine fearing, and not crediting the iustice of God, fled away: 14. and others if they had any thing left sold it, & withal besought our Lord, that he would deliuer them from the impious Nicanor who had sold them before he came neere them: 15. and if not for them, yet (c) for the testament that was with their fathers, & for the inuocation of his holie & magnificent name vpon them. 16. But Machabeus calling together seuen thousand, that were with him, desired that they would not be reconciled to the enemies, nor feare the multitude of the enemies cōming against them vniustly, but would fight manfully: 17. hauing before their eyes the contumelie, that was vniustly done by them to the holie place, & moreouer the iniurie also of the citie being made a laughing stock, besides also the ordinances of the ancessors broken. 18. For they indeed trust to their weapons, sayd he, and to their boldnes also: but we trust in the Almighty Lord, who can vtterly destroy both them comming against vs, and the whole world with one beck. 19. And he admonished them also of the aydes of God, that were giuen to their fathers: & that vnder Sennacherib an hundred foure score fise thousand perished. 20. And of the battel, that they had against the Galatians in Babylonia, how al they, when it came to the point, the Macedonians their felowes staggering, being only six thousand slewe an hundred twentie thousand, by reason of the ayde giuen them from heauen, and for these things obteyned verie manie benefits. 21. With these words they were made constant, & readie to dye for the lawes, and their countrie. 22. He appointed therefore his brethren captains ouer both orders, Simon, and Ioseph, and Ionathas, vnder euerie one putting a thousand and fise hundred. 23. Beside this also the holie Booke being read vnto them by Esdras, 24. and a signe of Gods helpe being giuen, in the foreward the

b) This Philip a Phrygian was left in Ierusalem by Antiochus to afflict the Iewes. ch. 5. v. 22.

c) A iust and religions cause is the very beshelpe, that can be in warres.

Of this battel with the Galatians there is no other mention in holy scripture: but it seemeth to be that, wherein they assisted Antiochus the first called Soter,

* li. i. c.
3. v. 10.
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4. Reg.
19.

when he repelled the Galatians invading Asia: wherof Appianus writeth in *bellis Syraicis*. And Iosephus testifieth *li. 12. c. 3.* that Antiochus Magnus (sonne of Soter) much fauoured the Iewes for their exploitte done in his fathers dayes.

duke himself ioyned battel with Nicanor. And the Almighty being made their helper, they slew aboue nine thousand men: and the greater part of Nicanors armie being made weake with woundes, they forced to flye. 25. And taking away their money that came to buy them, they pursued them on euerie hand, 26. but they returned being taken short with the time: for it was the day before the Sabbath: for the which cause they continewed not pursewing them. 27. But gathering together the armour and spoiles of them, they kept the Sabbath: blessing our Lord that deliuered them this day, distilling the beginning of mercie vpon them. 28. But after the Sabbath they diuided the spoyles to the feeble and to orphans, & to widowes: and the rest themselues had with their felowes. 29. These things therefore being done, and obsecration being made in common of al, they desired our merciful Lord, that he would be reconciled to his seruants vnto the end. 30. And of them that were with Timothee and Bacchides fighting against them, they slew aboue twentie thousand, and wanne the high holds: and they diuided manie prayes, making equal portion to the feeble, pupils, and widowes, yea and to the elder men. 31. And when they had diligently gathered together their armour, they layd al together in conuenient places, and the residue of the spoiles they caried to Ierusalem: 32. and Philarches that was with Timothee, they slew, a wicked man, which in manie things had afflicted the Iewes. 33. And when they kept the feast of victorie in Ierusalem, him that had burnt the holie gates, that is, Callisthenes, when he was fled into a certaine house, they burnt, a worthie reward being repayed him for his impieties: 34. But the most impious Nicanor, who had brought a thousand merchants to the the sale of the Iewes, 35. being humbled through the helpe of our Lord by them, whom he esteemed no bodie, laying aside his garment of glorie, flying by the midland, came alone to Antioch, hauing gotten great infelicitie by the destruction of his armie. 36. And he that had promised that he would render tribute to the Romanes of the captiuitie of Ierusalem, now professed that the Iewes had God their protectour, and that for him they could not be wounded, because they folowed the lawes appointed by him. *

**li. 1. c.*
4. v. 28.

C H A P. VI.

Antiochus repuffed from Perfepolis, 3. and bearing that his armie is ouerthrowne in Iurie: 9. wormes iffuing from his bodie intolerably ftincking: 11. acknow- ledgeh his wicked deferts: 14. promifeth amendment, 18. writeth to the Iewes, praying them to obey him, and his fonne, 28. and dyeth miferably.

R



T that time Antiochus returned out of Perfis dishonourably. 2. For he had entered into the citie which is called (*) Perfipolis, and he attempted to spoile the temple, and to oppresse the citie: but the multitude running together to armes, they were put to flight: and so it chanced that Antiochus after his flight returned with dishonour. 3. And when he was come about Ecbatana, he vnderstood the things that were done to Nicanor and Timothee. 4. And swelling in anger, he thought that he might wreake the iniurie of them, that had put him to flight, vpon the Iewes. And therefore he commanded his chariot to be driuen, iorneying without intermission, the heauenlie iudgement vrging him forward, because he spoke so proudly, that he would come to Ierusalem, & make it an heape of the sepulcher of the Iewes. 5. But he that seethal things our Lord the God of Israel, struck him with an vncurable and inuisible plague. For as he ended this verie speach, a cruel plague of the bowels tooke him, and bitter tormētts of the inner parts: 6. and indeed very iustly, as who had tormented the bowels of others with manie & new torments, albeit he by no meanes ceased frō his malice. 7. And beside this replenished with pride, breathing fire in his minde against the Iewes, & commanding the matter to be hastened, it chanced him going with violence to fal frō the chariot, & his limmes to be vexed with a greuous bruising of the bodie. 8. And he that seemed to himself to rule euen ouer the waues of the sea, replenished with pride aboue the measure of man, & to weye the heights of mountaines in a balance, now being humbled to the ground was carried in a portatiue seate, testifying the manifest power of God in himself: 9. so that out of the bodie of the impious mā, wormes crawled abundantly, and his liue flesh fel off for paynes, with his smel also & stinke the armie was annoyed. 10. And he that a litle before thought to touch the starres of heauen, him no man could carie for the intolerable stinke. 11. Hereby therefore he began, being brought from his great pride, to come to the knowledge of himself, admonished by the plague of God, his paines increasing euerie moment. 12. And when neither himself now could abide his owne stinke, thus he sayd: It is reason to

(*) Achief citie of Perfis, called Elymais, li. i. c. 6. v. 1.

(b) Antiochus was indeed really and seriously grieued, and truly acknowledged that his affliction was for his finnes, *li. 1 c. 6 v. 11*, but he was not truly penitent for the offence committed against God & his neighbour, but only for his owne calamitie & miserie: & therefore could not obteyne *mercie* to remission of his finnes, nor release of the punishment. So also the damned in hel, know & confesse that they are punished for their finnes, but haue not true repentance for their offence against God.

(c) Of this tyrant S. Cyprian giueth this censure: *li. de exhort.*

Martyr King Antiochus an inueterate enimie to al the good, Nay, in Antiochus Antichristi is expressed.

be subiect to God, and a mortal man not to thinke of himself equally with God. 13. And this wicked man prayed to our Lord, (b) of whom he was not to obteyne *mercie*. 14. And the citie to the which he came in hast to haue brought it to the ground, and to haue made it a sepulchre of bodies heaped together, now wisheth to make it free: 15. And the Iewes whom he sayd the would not vouchsafe worthie, no not of burial, but would giue them to birds and wilde beasts to be spoiled, and destroy them with the litle ones, now he promisseth to make them equal with the Athenians. 16. The holie temple also, which before he had spoiled, he would adorne with goodlie donaries, & would multiply the holie vessels, and of his reueneues would allow the charges perteyning to the sacrifices. 17. Besides these things, that he would be a Iew also, and would walke through euerie place of the earth, & would declare the power of God. 18. But the paines ceasing not (for the iust iudgement of God was come vpon him) despayring he wrote to the Iewes by the manner of a supplication an epistle conteyning these words: 19. **TO HIS VERY GOOD SVBIECTS** the Iewes the King and Prince Antiochus, much health, and welfare, and to be happie. 20. If you and your children farewell, and if things be with you to your mind, we giue very great thanks. 21. And I being in infirmitie, & mindful of you benignely, being returned out of the places of Persis, & taken with a grieuous infirmitie, haue thought it necessarie to haue a care for the common profite: 22. not despayring of myself, but hauing great hope to escape the sicknes. 23. But considering that my father also, at what times he led his armie in the higher places, he shewed who should take the principedom after him: 24. that if any mishap should chance, or hard tydings be told, they that were in the countries, knowing to whom the whole gouernement was committed, might not be troubled. 25. Besides this, considering that al the potestates, and bordering neighbours wayte for times, and expect the euent, I haue appointed my sonne Antiochus King, whom I hauing recourse oftentimes to the higher Kingdoms did commend to manie of you: and I haue writen to him that which is set downe here beneath. 26. I pray you therefore, and desire you mindful of the benefits both publike and priuate, that euerie one keep his fidelitie to me, and to my sonne. 27. For I trust that he wil deale modestly and gently, and folowing my purpose, and that he wil be common vnto you. 28. Therefore (c) the murderer and blasphemmer being very sore stricken, & as himself had handled others in a strange countrie among the mountaynes, with a miserable death departed this life. 29. But Philip his foster brother remoued his bodie: who fearing the sonne of Anucehus, went to Ptolomee Philometor into Ægypt. *

li. 1. c. 6. v. 5.

C H A P. X.

Iudas Machabeus cleanseth the temple, and instituteth the feast of dedication. 10. Tong Antiochus Eupator reigning, Ptolomeus of disgust killeth himself with poyson. 14. Iudas resisteth great forces of Gorgias, taketh certaine holdes from the Idumeans, punisheth traytours, and killeth manie enemies. 24. In his battel against Timothee is miraculously assisted from heauen: 37. and finally killeth him.

P



BV T Machabeus, & they that were with him, our Lord protecting them, (a) recouered the temple and the citie againe: 2. but the altars, which the aliens had set vp through the streets, and also the temples he threw downe. 3. And hauing purged the temple, they made an other altar: and out of fyred stones taking fire they offered sacrifices after two yeares, and set incense, and lampes, & the breads of proposition. 4. Which things being done, they besought our Lord prostrate on the ground, that they might no more fall into such euils: but and if they had sometime sinned, that they might be chastned of him more mildly, & not be deliuered to barbarous, & blasphemous men. 5. And what day the temple had been polluted of the aliens, it happened that on the same day was made the purification, the five & twentieth of the month, which was Casleu. 6. And with ioy eight dayes they kept in manner of tabernacles, remembring that a litle before they had kept the solemne day of Tabernacles in the mountaynes, & in dennes after the manner of beasts. 7. For the which cause they bare before them stalkes of herbs, & greene boughs, and palmes to him, that gaue successe to cleanse his place. 8. And they decreed by comon precept & decree to al the nation of the Iewes euerie yeare to keepe these dayes. 9. And Antiochus that was called the Noble, his departure out of life was after this sort. * 10. But now of Eupator the sonne of Antiochus the impious, we wil tel the things that haue been done, abridging the euils that were done in the warres. 11. For he hauing taken vpon him the Kingdom, appointed ouer the affaires of the King one Lyfias general of the host of Phanicia and Syria. 12. For Ptolomee who was called Macer, determined to be a keeper of iustice towards the Iewes, & especially for the iniquitie, that was done against them, and to deale peaceably with them. 13. But being accused for this of friends to Eupator, when he was called oftentimes traytour, because he had left Cypres committed vnto him by Philometor, and remouing to Antiochus the Noble, had reuolted also from him, he

a] This recouering and cleansing of the temple was after the fourth battel of Iudas, which was against Lyfias one of Antiochus chiefe captaines, as appeareth li. 1. c. 4 and so was before the death of Antiochus, written here. ch. 9.

li. 1. c. 4.
v. 5.

* li. 1. c.
5. v. 1.

(b) It is neuer an act of fortitude, but of extreme paffionanimity, when one in temporal miserie killeth himselfe to beridde herof. But is a most heroical act to dye willingly for gods glorie.

(c) Against this Gorgias Iudas had a victorie before in the time of Antiochus Epiphanes. *li. i. c. 4.*

(d) Timothee the second captaine general of Antiochus with Bacchides was once before ouerthrowne. *li. i. c. 8. v. 30.*

(e) Iosephus Gorion *li. 3. c. 13.* saith these twentie zelous yong men were of the the *Asidians*, who professed a certaine religious forme of life: of whom mention is made before *li. i. ch. 2. v. 42. & c. 7. v. 13.*

(b) made an end of his life with poyson. 14. But (c) Gorgias being captayne of the places, taking vnto him strangers often warred against the Iewes. 15. And the Idumeans that kept the commodious holds, receiued them that were chased from Ierusalem, and attempted to make battel. 16. And they that were with Machabeus, beseeching our Lord by prayers that he would be their helper, made an assault vpon the holds of the Idumeans: 17. and sticking to it with great force, they wanne the places, killed them that came in the way, & slew altogether no lesse then twentie thousand. 18. And wheras certaine were fled into two towres very strong, hauing al prouision to make resistance, 19. Machabeus for the expugning of them, leauing Simon and Ioseph, & also Zachæus, and such as were with them very manie, himself turned to those battels which forced more. 20. But they that were with Simon, being led with couetousnes, were perswaded with money by certaine that were in the towres: and taking seuentie thousand didrachmaes, they let certayne escape. 21. But when it was told Machabeus what was done, assembling the Princes of the people he accused them, that they had sold their brethren for money, their aduersaries being let goe. 22. These therfore being become traytours he slew, and forthwith he tooke the two towres. 23. And with weapons and hands doing al things prosperously, in the two holds he slew more then twentie thousand. 24. And (d) Timothee, who before had been ouercome of the Iewes, hauing called together an armie of foren multitude, and gathering horsemen of Asia, came as to take Iurie by armes. 25. But Machabeus and they that were with him, when he approched, besought our Lord, sprinkling their head with earth, and being girded about the loynes with haircloths, 26. lying flatte at the brimme of the altar, that he would be propitious to them, and an enemie to their enemies, and an aduersarie to their aduersaries, as the law saith. 27. And so after prayer taking weapons, going forth somewhat far out of the citie, & being come very neere the enemies they pitched. 28. And at the very first rising of the sunne both ioyned battel: these indeed hauing our Lord the suretie of victorie, & prosperitiē with vertue: but they had courage for the captayne of the battel. 29. But when there was a sore fight, there appeared to the aduersaries from heauen siue men vpon horses, comeie with golden bridles, conducting the Iewes: 30. of whom two hauing Machabeus between them, compassing him round about with their armour, kept him safe: and against the aduersaries they throw darts, and fire bals, wherby both confounded with blindnes, and filled with perturbation they fel. 31. And there were slaine twentie thousand siue hundred, and horsemen six hundred. 32. But Timothee fled into Gazara a strong hold, wherof Chæreas was the captayne. 33. And Machabeus, and they that were with him ioyfully besieged the hold foure dayes. 34. But they that were within, trusting to the place, blasphemed aboue measure, & cast forth abominable words. 35. But whē the fifth day appeared, (e) twentie

young men of them that were with Machabeus, incensed in their minds because of the blasphemie, went manfully to the wal, and with fierce courage going on, they scaled to the top: 36. Yea and the others also mounting vp, attempted to set the towres and the gates on fire, and to burne the blasphemers themselues aliue. 37. And the hold being sacked for two dayes together, they slew Timothee that was found hyding himself in a certaine place: and his brother Chæreas, and Apollophanes they killed. 38. Which things being done, they blessed our Lord in hymnes and confessions, who did great things in Israel, and gaue them the victorie.

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

8. *They decreed.*] Beza in his Annotations (*in Ioan. 10. v. 22.*) set forth in English in the yeare 1603. confesseth that the feast which our Sauour obserued, was instituted by Iudas Machabeus, and his brethren, after the restoring of Gods true religion by casting out Antiochus his garrison. It is also cleare that this feast was in winter, *ibidem*, agreeable to the text, *in the month of Casleu*, which is Nouember, whereas the feast of tabernacles was in September, before winter; and the feast of re-stauration of the temple after the captiuitie of Babylon, was in *Adar* (1. *Esd. 6.*) which is Februarie, between which time and middes of March, was not competent space for those things which Christ did after this feast, before his Passion. And therefore it is very strange that Beza, or other Protestants wil denie these Books to be Canonical: which haue so excellent a testimonie by the Euangelist of our Sauours owne fact.

Protestantes confesse that Iudas instituted this feast. It is distinct from other feastes.

20. 5.

C H A P. IX.

Lysias supposing with his armie of fourescore thousand footmen, and a great band of horsemen to subdue Ierusalem: 6. Iudas with his few praying God, and going to fight, an Angel, in forme of an horsemen, goeth before them: 10. so they setting vpon he enemies kil mame, and the rest flye. 13. Lysias perceiuing Gods powre, offereth to procure peace. 22. Wherto the King agreeth, writing to him, 27. and to the Iewes. 34. The Romanes also write to the Iewes.



BT a litle after (a) Lysias the Kings procuratour, and cosin, and chiefe ouer the affaires, being greatly offered with these things, that had hapened, 2. hauing gathered foure score thousand, & al the horsemen, came against the Iewes, thinking that taking the citie, he should make it an habitation for the Gentils: 3. and he should haue the temple to make gayne of money; as the rest of the temples of the Gentils, & euerie yeare the priesthood to be sold: 4. neuer recounting the powre of God, but furious in minde,

(a) This Lysias also had bene vanquished before. *ib. l. c. 4. v. 28.*

he trusted in the multitude of foot men, and thousands of horsemen, & in foure score elephants. 5. And he entred into Iurie, and approching to Bethsura, which was in a narrow place from Ierusalem the space of five furlongs, he expugned that hold. 6. But as Machabeus, and they that were with him, vnderstood that the holds were expugned, they besought our Lord with weeping and teares, and al the multitude together, (b) that he would send a good Angel to the sauing of Israel. 7. And Machabeus himself first taking weapons, exhorted the rest together with him, to aduenture, and to giue ayde to their brethren. 8. And when they went forth together with prompt courage, at Ierusalē there appeared going before them an horseman in white clothing, with armour of gold, shaking a speare. 9. Then al they together blessed our merciful Lord, and tooke great courage: being readie to penetrate not only men, but also most fierce beasts, and wals of yron. 10. They went therfore promptly hauing an helper from heauen, and our Lord hauing pitie vpon them. 11. And like lyons running violently vpon the enemies, they ouerthrew of them eleuen thousand footmen, and of horsemen a thousand six hundred: 12. and they put to flight al, & very many of them being wounded scaped away naked. Yea and Lyfias himself shamefully flying escaped. 13. And because he was not senselesse recounting with himself, the diminution made on his side, & vnderstanding the Hebrewes to be inuincible, because they rested vpon the helpe of the almightie God, he sent vnto them: 14. & promised that he would consent to al things, that are iust, and that he would force the King to be their freind. 15. And Machabeus granted to Lyfias requestes, in al things hauing respect to the commonwealth and whatsoever Machabeus wrote to Lyfias, concerning the Iewes, the King granted it. 16. For there were epistles written to the Iewes from Lyfias, conteyning this tenure: **LYSIAS** to the people of the Iewes health. 17. Iohn and Absalom that were sent from you, deliuering the wrytings, requested that I would accomplish those things which by them were signified. 18. Therefore whatsoever might be brought to the King I declared vnto him: & that which the matters permitted I granted. 19. If therfore you keepe fidelitie in the affaires & henceforward, also wil endeauour to be a cause of doing you good. 20. And concerning the rest, word for word I haue giuen commandement both to these, and to them that are sent of me, to commune with you. 21. Fare ye wel. In the yeare an hundred fourtie eight, of the month Dioscorus the foure and twentieth day. 22. But the Kings epistle conteyned these things: King Antiochus to Lyfias (c) his brother, health. 23. Our father being translated amongst the Gods, we being willing that they that are in our Kingdom should liue without trouble, and employ diligence to their owne matters; 24. we haue heard that the Iewes consented not to my father to turne to the rite of the Greeks, but that they would keepe their owne institution, and therefore that they request vs their rites to be granted them.

(b) Knowing that the Patriarches Abraham, Isaac, Iacob, likewise Moyses Iosue and manie others were singularly assisted by Angels, these Machabees in their good cause prayed for Angelical helpe, and had it: but ioyntly with their owne endeauour, although some times God giueth such victories without cooperation of men.
Exo. 14. 4.
Reg. 19.

(c) Lyfias was in dede the Kings cosin. 7. 35. but he calleth him brother for honour sake.

25. Being therefore desirouse that this nation also be quiet, ordaining we haue decreed, that the temple be restored vnto them, that they might doe according to the custome of their ancestours. 26. Thou shalt doe wel therefore if thou send to them, & giue the right hand, that our pleasure being knowē they may be of good cheere, & looke to their owne commodities. 27. But to the Iewes the Kings epistle was in this manner:

KING Antiochus to the senate of the Iewes, and to the rest of the Iewes health. 28. If you fare wel, you are so as we would: yea our selues also fare wel. 29. Menelaus came to vs, saying that you would come downe to your countrie men, that are with vs. 30. To them therefore that come & goe, vntil the thirtieth day of the month Xanthicus, we giue the righthands of securitie, 31. that the Iewes may vse their owne meates, & their owne lawes, as also before: & that none of them by any meanes suffer molestatiō for these things, which haue been done by ignorance. 32. And we haue sent also Menelaus to speake to you. 33. Fare ye wel. In the yeare an hundred fourtie eight, of the month Xanthicus the fiftenth day. 34. And the Romans also sent an epistle, which is thus:

QVINTVS Memmius, and Titus Manilius legats of the Romans, to the people of the Iewes health. 35. Concerning these things which Lyfias the Kings cosin hath granted you, we also haue granted. 36. But touching the things which he thought good to be referred to King, send ye forthwith some bodie, conferring diligently among your selues, that we may decree as is couenient for you: for we got to Antioch. 37. And therefore make hast to write agayne, that we also may know of what minde you are. 38. Fare ye wel. In the yeare an hundred fourtie eight the fiftenth day of the month Xanthicus.

C H A P. XII.

Whiles the Iewes haue peace with the King, others stil persecute them: 5. which Iudas reuengeth: 12. and in Caspin maketh great slaughter, and repositeth in Characa. Ten thousand of Timothees men are slayne. 20. whom Iudas pursuing killeth manie in Carnion: 34. taketh him, but releaseth him againe: 27. the like in Ephron. 32. Some Iewes are slaine in battel against Gorgias. 38. Iudas and his men are purified, and gathering the dead bodies, finde that some had taken vnlawful spoiles. 42. For whose soules he prayeth, and causeth sacrifice to be offered.

TH E S E couenants being made, Lyfias went foreward to the King, and the Iewes gaue themselues to husbandrie. 2. But they that stayed there, (a) Timothie and (b) Apollonius the sonne of Gennaius, & also Ierom, & Demophon, besides these also Nicanor the gouerner of Cyprus, did not suffer them to liue in rest and quietnes. 3. And the Ioppites committed a cer-

(a) An other Timothee was slaine. ch. 10. v. 37.

(b) Also another Apollonius was slayn before. li. 1.

taine flagitious fact, which was this: They desired the Iewes with whom they dwelt, to goe into the botes, which they had prepared, with their wiues & children, as though no secret enmities were between them. 4. Therefore according to the comon decree of the citie, & they agreeing thereto, & because of the peace suspecting nothing: when they were gone forward into the depth, they drowned no lesse then two hundred. 5. Which crueltie Iudas as he vnderstood to be done vpon the men of his nation, commanded the men that were with him: and inuocating God the iust iudge, 6. he came against the murderers of his brethren, & the hauen he set on fire in the night, the botes he burnt, & them that were fled from the fire he slew with the sword. 7. And when he had thus done these things, he departed as to returne againe, & to roote out all the Iopites. 8. But when he vnderstood that they also, which were at Iamnia, would doe in like manner to the Iewes dwelling with them, 9. he came vpon the Iamnites also by night, & set the hauen on fyre with the ships, so that the light of the fire appeared at Ierusalem (c) two hundred fourtie furlongs off. 10. When they were now departed thence nine furlongs, and made their iourney towards Timothee, the Arabians five thousand men, & five hundred horsemen ioyned battel with them. 11. And when there was a mightie battel, and by the helpe of God it had succeeded prosperously, the rest of the Arabians that were overcome, besought Iudas that the right hand might be giuen them, promising that they would giue pastures, and profite them in other things. 12. And Iudas thinking in very deed that they might be profitable in manie things, promised peace: and right hands being taken, they departed to their tabernacles. 13. And he set also vpon a certaine citie strong with bridges, & enuironed with wals, which was inhabited with multitudes of heathen of all sortes, the name wherof is Caspin. 14. But they that were within, trusting in the firmenes of the wals, and the prouision of victuals, dealt the more slackly, with reuiling words prouoking Iudas, & blaspheming, & speaking such things as is not lawful to speake. 15. But Machabeus inuocating the great Prince of the world, who without rammes & engines in Iesus time threwe downe Ierico, fiercely assaulted the wals. 16. And the citie being takē by the wil of our Lord he made innumerable slaughters, so that the poolē adioyning of two furlongs in bredth, seemed to runned with bloud. 17. From thence they departed seven hundred fiftie furlongs, & they came to Characa to those Iewes, that are called (d) Tubiamoiās: 18. and in those places they tooke not Timothee, & nothing being done he went backe, hauing left in a certaine place a very strong garrison. 19. But Dositheus and Solipater, who were captayns with Machabeus, slew them that were left of Timothee in the hold, then thousand men. 20. And Machabeus ordaying about him six thousand, & placing them by bands, went forth against Timothee, who had with him an hundred twenty thousand footemen, and of horsemen two thousand five hundred. 21. And the comming of Iudas being knowen, Timothee

(c) A furlong is about the eight part of a myle: so this fire was seen thirty miles off, others count a furlong to conteyne a thousand foot, the fifth part of a myle: so it was seene 48. myles distant.

d) Tubiamoi, or Tubiamoi, signifie religiously good, it is probable that those were the Arabians li 112 v. 42 c. 7. v. 13.

Iosue. 6.

sent the women and children, and the other baggage before into the forresse, that is called Carnion: for it was inuincible, and hard to come by, by reason of the straits of the places. 22. And when the first band of Iudas had appeared, feare was stricken into the enemies, by the presence of God, who seeth all things, and they were put to flight one of another, so that they were rather ouerthrowen of their owne companie, and were weakened with the stroks of their owne swords. 23. But Iudas was exceeding earnest punishing the prophane men, and he ouerthrewe of them thirtie thousand men. 24. And Timothee himselfe fel into the hands of Dositheus & Sispaters partes, & with manie prayers he besought that he might be let go aliue, because he had parents & brethren of manie of the Iewes, whom it might happen by his death to be deceiued. 25. And when he had giuen his faith that he would restore them according to the appointment they let him goe without harne, for the safetie of their brethren. 26. And Iudas came backe from Carnion, hauing slayne twentie five thousand. 27. After the flight & slaughter of these, he moued his armie to Ephron a strong citie, wherein a multitude dwelt of diuerse nations: and strong yong men standing before the wals resisted manfully, & in this were manie engins, and prouision of dartes. 28. But when they had inuocated the Almighty, who with his power breaketh the forces of the enemies, they tooke the citie: and of them that were within they ouerthrew twentie five thousand. 29. From thence they departed to a citie of the Scythians, which was dittant from Ierusalem six hundred furlongs. 30. But those Iewes that were with the Scythopolitans testifying that they were vsed curteously of them, euen in the times of miserie that they dealt mod. stly with them: 31. giuing them that kes, and exhorting them also thence forward to be fauourable toward their stock, they came to Ierusalem the solene day of the weeks approaching. 32. And after Pentecost they went against (e) Gorgias the gouernour of Idumea. 33. And he wet forth with footemē three thousand, and horsemen foure hundred. 34. Who buckling together, it chanced few of the Iewes to be slayne. 35. But Dositheus one of the Bacenors an horseman, a valiant man, held Gorgias: and wheras he would haue taken him aliue, a certayne horseman of the Thracians came vpon him, and cut off his shoulder: and so Gorgias escaped into Maresa. 36. But they that were with Efdrin, fighting long, and being wearied, Iudas inuocated our Lord to be their helper and captayne of the battel: 37. beginning in his countrey language and with hymes raising a crie, draue Gorgias souldiers into flight. 38. And Iudas hauing gathered an armie came into the citie Odollam: and when the seuenth day came on, being purifyed according to the custome, they kept the Sabbath in the same place. 39. And the day folowing Iudas came with his companie, to take away the bodies of them that were ouerthrowen, and with their kinsmen to lay them in the sepulchers of their fathers. 40. And they found vnder the coates of the slayne some

(e) Iudas had the victorie twice before against this Gorgias. li. i. c. 4 v. 1. li. 2. c. 10. v. 14.

f) It was com-
manded *Deut.*
7. v. 25. not to
couer nor take
anie thing per-
teyning to i-
dols, but to
destroy al. See
this sinne pu-
nished. *Iosue.* 7.
1. *Reg.* 15. & c.
g) Vnles it had
been the do-
ctrine & pra-
ctise of the
Church to
pray for the
dead, Iudas
could neuer
haue thought
of anie such
matter.
h) It is only
profitable for
those that dye
penitent.

This text is
clere for pray-
ing for the
dead.
Likewise the
Greeke.

Denial of this
doctrine is he-
resie.

Iudas was
high priest

(f) of the donaryes of the idols, that were in Iamnia, from which the law forbiddeth the Iewes: therefore it was made playne to al, that for that cause they were slayne. 41. Al therefore blessed the iust iudgemēt of our Lord, who had made manifest the hidden things. 42. And so turning to prayers, they besought him, that the same offence, which was committed, might be forgotten. But the most valient Iudas exhorted the people to keep themselves without sinne, seeing before their eyes what was done, because of the sinnes of them that were ouerthrowen. 43. And making a gathering, he sent twelue thousand dracmes of siluer to Ierusalem for sacrifice to be offered for sinne, wel and religiously thinking of the resurrection. (44. For vnles he hoped that they that were slaine should rise againe, it should seem superfluous and vaine to pray for the dead.) 45. And because he considered that they, which had taken their sleepe (g) with godlines, had very good grace layd vp for them. 46. It is therefore (h) a holie, and healthful cogitation to pray for the dead, that they may be loosed from sinnes. *

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

C H A P. XII.

46. *It is a holie and healthful cogitation to pray for the dead.* The Catholike beliefe, doctrine, and practise of praying for the dead, is so euidently confirmed by this place, that our aduersaries haue no better shift to auoide the same, then by denying these Books to be Canonical Scripture. Which being authentically proued, it may here suffice to adde, that albeit the Greeke text (as in other innumerable places) differeth from the Latin, yet it is no lesse cleere for this doctrine. Which in English is thus v. 45. *Regarding (or considering) shas grace is layde vp for them shas sleep (or dye) in pietie: to wit in true faith and repentance; in the next verie (46.) inferreth thus: Whereupon he (Iudas Machabeus) made reconciliation (or expiation) for the dead, that they might be deliuered (or loosed) from their sinne, that is, from punishment for sinne.*

Omitting therefore multitude of other proofes, we wil here only cite two great Doctours, who with others teach that the denial of this particular point of religion is a condemned heresie. S. Augustin *li. de Hæresib. her.* 13. noteth this for a special heresie, saying: Arians are named of one Acrius, who being a Priest, and taking it greuously that he could not be ordained a Bishop, falling into the heresie of the Arrians, added some proper doctines of his owne, saying: *that we ought not to pray, nor offer sacrifice for the dead.* Likewise S. Bernard, *Ser. 46. in Cantica* in plaine termes saith they are heretikes, which *believe not that there is purgatorie fire after death,* but that the soule departing from the bodie, goeth forthwith either to rest or to dānation. Let thé then (saith he) aske of him who saide: There is some sinne that shal not be forgīuē, neither in this world, nor in the future why he sayd this, if there remaine no remission and purgation of sinne in the future world? He therefore aduiseeth al to beware of such seducers, saying: See the detractors, see the dogges. They deride vs, because we baptize infants, for that we pray for the dead.

It is also most worthie of consideration, that Iudas Machabeus (who did this charitable act for his souldiers slaine in the holie warres) was the High

* li. 1. c.
6. v. 18.

in the ar-
gument;

S. Aug.
ep. 6. a.
Dnl. is. l
1 c. 23. d
morib. li
de cura
pro
mor. c.
1. &
Enchir.
c. 110.

Mat.
12.

Priest

Priest, or chief Bishop of the Church at that time, and defender of true faith & Religion. Finally we may also obserue that he did not anie new thing, but practised the vsual custome of the whole Church. For so it appeareth by their set forme of Office for the dead, called H A S C H A B A H, that is, Requie, or prayer for rest, in their Book MAHZOR, translated and set forth by Bishop Genebrard, in the yeare of our Lord 1569. Where are these expresse supplications: *Requiescat animus ipsius in cubili suo: iacuat in pace: dormiat in pace, His for her, soule rest in his bed: lye, and sleepe in peace. Againe, The Angels of peace come forth to meete him, &c.* And that the Iewes this day vse to pray for the dead, is a cleare thing, and confessed by Protestants, namely Munsterus, and Fagius in their Annotations vpon the 14. of *Deut.* and M. Whiraker, in his first Book against F. Dureus, fol. 81.

when he caused prayers and sacrifice to be offered for the dead. It was the general practise of the Church. And is yet abused by the Iewes.

C H A P. XIII.

Menelaus a fugitiue Iewe is put to death. 9. Antiochus with his great armie is defeated twice, with losse of manie men. 23. Philippe rebelling, peace is renewed. 24. And Iudas is made Lord of Ptolemais,



IN the yeare an hundred fourtie nine Iudas vnderstood, that Antiochus Eupator came with a multitude agaynst Iurie, 2. and with him Lysias the procuratour, and chiefe ouer the affaires hauing with him of footmen (a) an hundred ten thousand, and of horsemen five thousand, and elephants twentie two, chariots with hooks three hundred. 3. And Menelaus also ioynd himself with them: & with much deceite besought Antiochus, not for the weale of his countrie, but hoping that he should be appointed to the principaitie. 4. But the King of Kings stirred vp Antiochus mind against the sinner, and Lysias suggesting that he was the cause of al the euils, he commanded (as the custome is with the) that being apprehended he should be killed in the same place. 5. And there was in the same place a tower of fiftie cubites, hauing an heape of ashes on euerie side: this had a prospect steepe downe. 6. From thence he commanded the sacrilegious person to be throwne downe into the ashes, al thrusting him forward to death. 7. And by such law it chanced the transgressor of the law to dye: and Menelaus not to be put into the earth. 8. And in decde very iustly, because he committed manie offences toward the altar of God, the fyre and ashes wherof was holie: himself was condemned into the death of ashes. 9. But the King furious in mind, came to anew himself worle to the Iewes then his father. 10. Which things when Iudas vnderstood, he commanded the people that day and night they should inuocate our Lord, that as alwayes now also he would helpe

(a) In the first booke, ch 6. v. 30 the number of this armie differeth from the number here recorded, the cause is for that sometimes those only are counted which were permanent, sometimes others are also counted which came vacertainly. The like difficulties of differences occur often in the books of Kings and Paralipomenon.

them : 11. as who were afraid to be deprived of the law , and their country , and the holie temple : and that he would not suffer the people that had of late taken breath a litle while , to be againe subdued to the blasphemous nations. 12. Al therefore doing it together , and crauing mercie of our Lord with weeping and fastings, being prostrate for three dayes continually , Iudas exhorted them to prepare themselues. 13. But he with the ancients consulted , before the King should bring his armie to Iurie , and winne the citie , to goe out , and to commit the euent of the thing to the iudgement of our Lord. 14. Committing therefore the power and charge of al to God , the creatour of the world , and hauing exhorted his companie to fight manfully , and to stand euen to death for the lawes, the temple , the citie , their country , and citizens : he placed his armie about Modin. 15. And hauing giuen a signe to his companie of (b) the victorie of God , with most valient yong men piked out , by night setting vpon the Kings court , in the campe he slew foure thousand men , and the greatest of the elephants , with them that had been placed thereupon, 16. & he filled the campe of the enemies with exceeding feare & perturbation , & the things being prosperously atcheiued , they departed. 17. And this was done when the day appeared , the protection of our Lord helping him. 18. But the King hauing taken a taste of the hardines of the Iewes , attempted the difficultie of the places by policie: 19. & he moued his campe to Bethsura , which was a strong hold of the Iewes : but he was put to flight , he fel , he was diminished. 20. And to them that were within Iudas sent necessaries 21. But one Rhodocus of the Iewes armie vttered the secrets to the enemies , who being sought for was apprehended , and shut vp. 22. Againe the King had talke with them that were in Bethsura : he gaue the right hand : he tooke it : he went away. 23. He ioyned battel with Iudas . he was ouercome. And as he vnderstood that Phillippe rebelled at Antioch , who was left ouer the affaires, dismayed in minde intreating the Iewes, and yealding vnto them , he sweareth concerning al things that seemed reason , and being reconciled he offered sacrifice , honoured the temple , and gaue hosts. 24. He embraced Machabeus , and made him gouernour and Prince from Ptolemais euen to the Gerrenians. 25. But after , as he came to Ptolemais the Ptolemaians tooke grieuouly the couenant of amitie, being offended lest perhaps they would breake their league. 26. Then Lysias went vp to the iudgement seate , and declared the reason , and appeased the people , and returned to Antioch : and in this manner the Kings iourney and returne proceeded. *

b) The watch
word this night
was: *The victorie of God*

* li. 1. c.
7. v. 1.

CHAP. XIII.

Demetrius hauing taken certaine holds from Antiochus, 3. Alcimus lately deposed from the office of high Priest, 6. accuseth good men of disloyaltie, 11. others also incense Demetrius. 12. Whereupon Nicanor being sent into Iurie, maketh Alcimus againe high-priest: 18. hath peace with Iudas, conuersing with him most familiarly. 26. But by Alcimus suggestion, seeketh to deliuer him into the Kings hands: 30. otherwise threatneth to prophane the temple. 32. The Priests pray God to protect them. 37. Razias being accused, and pursued, 41. in extreme distresse killeth himself with meruelous courage of spirite.

Y



BT after the space of three yeares Iudas vnderstood, and they that were with him, that Demetrius the sonne of Seleucus with a strong multitude, & with shippes was come vp by the port of Tripolis to commodious places, 2. and held the countries against Antiochus, and his gouernour Lysias. 3. And one (a) Alcimus that had been highpriest, but voluntarily was contaminated in the time of the cofusion, considering that there was tarric for him by no means, nor accesse to the altar, 4. came to King Demetrius in the yeare an hundred fittie, offering him a crowne of gold, & a palme, & besides these, * Talloes, which seemed to be of the temple. And that same day in deede he held his peace. 5. But hauing gotten a commodius time for his madnes, being called of Demetrius to counsel, and asked on what thing and counsels the Iewes rested, he answered: 6. They of the Iewes that are called (b) Assidians, of whom Iudas Machabeus is captaine, nourish battels, and moue seditions, neither doe they suffer the realme to be quiet. 7. For I also being defrauded of my ancestours glorie (I meane of the highpriesthood) am come hither: 8. principally in deede keeping fidelitie to the Kings commodities, but secondly also prouiding for my citizens, for by their naughtines our stocke is not a litle vexed. 9. But al these things being knowen, O King, prouide I pray thee, both for the countrie, and for our stocke according to thy humanitie published to al men. 10. For as long as Iudas is aliue, it is vnpossible that there be peace to the affaires. 11. And such things being sayd of him, the other treinds also behauing themselves as enemies against Iudas, incensed Demetrius. * 12. Who forthwith sent Nicanor, chiefe ouer the elephants captaine into Iurie: 13. giuing him commissiō, that he should take Iudas himself: but thē that were with him, he should disperie, & make Alcimus the high priest of the greatest temple.

* a golden bouz.

* li. i. c. 7. v. 26. A

(a) Alcimus was of Aarons stock li. i. c. 7. v. 14. but for this apostasie here mentioned was vnacceptable of high priesthood, & so Marthathias was ordayned, being of the same progenie and most sincere in religion.

(b) This description of the Assidians made by their malicious enemie in calumnious and odious termes, sheweth well their singular zeale, & sinceritie in promoting Gods seruance. And so their aduerfaries malignant accusations more against them then al others, is a plaine testimonie of their more rare and more singular vertues.

(c) Apostates and politikes make their gayne by spoyling the faithful.

(d) Nicanor a reight worldlie politike, a figure of Pilate and of such temporizing Iudges, counsellors, and courtiers, as lacke zeale in religion.

(e) They knew not precisely where Iudas was, neither would they search for him to deliuer him to the persecutor.

14. Then the nations, which had fled from Iudas out of Iurie, ioyned themselves by troupes with Nicanor, (c) esteeming the miseries and calamities of the Iewes the prosperities of their owne affaires. 15. The Iewes therefore hauing heard of Nicanors comming, and the assemblie of the nations, being sprinkled with earth besought him, that ordayned his people to keepe them for cuer, & that protecteth his portion by euident signes. 16. And the captaine commanding forthwith they remoued from thence, and they came together to the castel of Dessau. 17. And Simon the brother of Iudas had ioyned battel with Nicanor: but he was made afrayd with the sodaine comming of the aduersaries. 18. Neuertheles Nicanor hearing the manlines of Iudas companions, & greatnes of courage, that they had for the conflicts of their countrie, was afrayd to make tryall by bloud. 19. Wherefore he sent Posidonius, and Theodotius, & Marthias before to giue and take the right hands. 20. And when there was long consultation of these things, and the captayne himself had moued it to the multitude, there was one sentence of them al to accord vnto amitie. 21. Therefore they appointed a day, wherein they might secretly deale among themselves, and seates were brought forth & set for euery one. 22. But Iudas comanded armed men to be in places conuenient, lest perhaps some mischefe might sodainly arise from the enemies: and they made agreable communication. 23. Nicanor abode at Ierusalem, and did nothing vniustly, and the flockes of the multitudes that had been gathered together he diminished. 24. And he esteemed Iudas alwayes deare from the hart, and he was inclined to the man. 25. And he desired him to marrie a wife, and to beget children. He made a marriage, he liued quietly, and they liued in common. 26. But Alcimus seeing their charitie one towards an other, and the couenants, came to Demetrius, and sayd that Nicanor assented to forraine matters, and that he ment to make Iudas being a traytour to the Kingdom, his successour. 27. Therefore the King being exasperated with this mans most wicked criminations, wrote to Nicanor, saying, that he indeede was greatly displeas'd for the couenants of their amitie: neuertheles that he comanded him to send Machabeus quickly prisoner to Antioch. 28. Which things being knowen Nicanor was amas'd, and tooke it grieuouly, if he should vndoe those things which they had couenanted, being nothing hurt of the man. 29. but (d) because he could not resist the King, he obserued oportunitie wherby to accomplish the commandment. 30. But Machabeus seeing that Nicanor dealt with him more austerely, and that he exhibited his accustomed meeting more sternely, vnderstanding this austeritie not to be of good, a few of his companie gathered together, he hid himself from Nicanor. 31. Which when he vnderstood that he was stoutly preuented of the man, he came to the most great and most holie temple: and the Priests offering the accustomed hosts, he comanded the man to be deliuered vnto him. 32. Who (e) saying with an oath, that they knew not where he was, that was

demande,

demanded, stretching out his hand to the temple, 33. he sware, saying: Vnles you wil deliuer Iudas prisoner vnto me, I wil beate downe this temple of God to the flat ground, and wil digge downe the aitar, and this temple I wil consecrate to (f) Liber pater. 34. And when he had sayd these things, he departed. But the Priests stretching forth their hands vnto heauē, inuocated him that was alwayes the defender of their natiō, saying thus: 35. Thou ô Lord of al, which lackest nothing, wouldest a temple of thy habitation to be made among vs. 36. And now ô Lord nolie of al holics, preserue for euer this house impolluted, which of late hath been clesed. 37. And Razias one of the ancients of Ierusalem, was accused to Nicanor, a man that was a loue of the citie, and wel reported of, who for his affection was called father of the Iewes. 38. This man long time kept the purpose of continencie in Iudaisme, and content to giue his bodie and life for perseuerance. 39. But Nicanor willing to manifest the hatred that he had against the Iewes, sent siue hundred souldiars to take him. 40. for he thought if he had intrapped him, that he should doe the Iewes verie great hurt. 41. But the multitudes coueting to rush into his house, and to breake open the gate, and to set fyre therto, when he was in taking, (g) he struck himself with a sword: 42. choosung to dye nobly rather then to be made subiect to sinners, and against his noble birth to suffer vnworthie iniuries. 43. But wheras for hast he had not made the wound with a sure struck, and the multitudes brake in within the dores, running backe boldly to the wal, he threwe downe himselfe manfully headlong vnto the multitudes: 44. who quickly giuing place to his fal he fel vpon his necke. 45. And when he had breathed, incensed in minde he arose: and when his blood ranne with a great streame, and he was wounded with most grieuous wounds, running he passed through the multitude: 46. and standing vpon a certaine steep rocke, and now being become without bloud, gryping his bowels, with both hands he cast them vpon multitudes, inuocating the dominatour of life and spirit, that he would restore these to him againe: and so he departed this life. *

* li 1. c.
7. v. 49.

(f) Bacchus called also *Liber*, and by manie other names, feyned by infidels to be auctour and god of wine. And therefore drunkards dedicate feasts & temples to him.

(g) S. Augustin epist. 61. ad *Dulcium* & l. 2. c. 23. ad epist. 2. *Gaud.* discussing this fact; saith the holie scripture doth rel it, not praise it. As to be admired not not to be imitated, & that either it was not wel done by him, or at least is not conuenient in this time of grace.

C H A P. XV.

Nicanor intending to assault Iudas on the sabbath day 5. blasphemeth most proudly. 7. Iudas with al confidence in God encourageth his men, 11. confirming them with the relation of a vision in sleep. 21. So he with fervent prayer, the enemy trusting his owne strength, wynneth batel, 27. and killeth: virtie five thousand, and Micanor amongst the rest: whose head and hand cut off with the shoulder are hanged vp in Ierusalem: 33. his tongue given to the birds, and a festiual day obserued. 38. And here with the Auctour (of second Book) concludeth the whole historie.



BUT Nicanor as he vnderstood that Iudas was in the places of Samaria, he purposed with al violence to toyne batel (a) the day of the Sabbath. 2. But the Iewes that of necessitie folowed him, saying doe not so fiercely and barbarously, but giue honour to the day of the sanctification, and honour him that beholdeth al things: 3. that unhappie man asked, if there were a power in heauen, that commanded the Sabbath day to be kept. 4. And they answering: There is the liuing Lord himself in heauen, the potent, that comanded the seuenth day to be kept. 5. But he sayd. And (b) I am potent vpon the earth, that commanded armes to be taken, and the Kings affayres to be accomplished. Neuertheles he obeyned not to accomplish his counsel. 6. And Nicanor in deed puffed vp with exceeding pride, had thought to haue set vp a common victorious memorie of Iudas. 7. But Machabeus alwayes trusted with al hope that there would come ayde from God to them. 8. And exhorted his companie, that they should not feare at the coming of the nations, but should haue in minde the aydes giuen vnto them from heauen, and now should hope that they should haue the victorie from the Almightye: 9. And speaking vnto them out of the law, and the Prophets, admonishing them also of the conflicts, that they had made before, he made them the more prompt: 10. and so their harts being encouraged, withal he shewed the fraude of the Gentils, and their breaking of oathes. 11. And he armed euerie one of them not with fense of buckler and speare, but with very good words, and exhortations, (c) declaring a dreame worthy to be credited, wherby he reioyced them al. 12. And the vision was in this manner: Onias who had been the high-Priest, a good and benigne man, reuerent to behold, modest of manners, and comelie of speeche, and who from a childe was exercised in vertues, that he stretching forth the hands prayed for al the people of the Iewes. 13. After this that there appeared also another man meruelous for age, and glorie, and for the port of great dignitie about him. 14. And that Onias answering sayd: This is a Iourer of his brethren, and of the people of Israel: this is he that prayeth much for

(a) Prophane men make their a iuantage of religious mens good conscience, but Iudas rightly instructed in this case defended his iust cause also in the sabbath, *li. i. c. 3. v. 40.*

(b) O Luciferian blasphemie!

(c) This dreame was from God as the effect shewed. And Iudas knew also that it so was by internal inspiration, as Ioseph *li. i. c. 20.* was assured of his dreames.

the people, and for the whole citie, Ieremie the Prophet of God. 15. And that Ieremie put forth his right hand, and (d) gaue vnto Iudas a sword of gold, saying: Take the holie sword a gift from God, wherwith thou shalt ouerthrow the aduersaries of my people Israel. 17. Being exhorted therefore with the words of Iudas exceeding good, by which the courages might be stirred vp, & the harts of the yong men strengthened, they resolued to fight, and to encounter manfully: that manhood might decide the matter, because the holie citie, and the temple were in danger. 18. (e) For there was lesse care for their wiues, and children, and also for their brethren, and kinsmen: but the greatest and principal feare was for the holines of the temple. 19. And they also that were in the citie, tooke no litle care for them that were to ioyne battel. 20. And when they did al hope that iudgement would be giuen, and the enimies were present, and the armie was set in aray, the beasts & horsemea disposed in conuenient place, 21. Machabeus considering the comming of the multitude, and the varietie of the prouision of armour, and the fiercenes of the beasts, stretching forth his hands vnto heauen, he inuocated our Lord, that worketh wonders, who not according to the might of armes, but according as it pleaseth him, giueth victorie to the worhie. 22. And he sayd inuocating in this manner: Thou Lord which didst send thy Angel in the time of Ezechias King of Iuda, and didst kil an hundred eightie fise thousand of the campe of Sennacharib: 23. and now ô Dominatour of the heauens send thy good Angel before vs, in feare and trembling of the greatnes of thyne arme, 24. that they may be afrayde, which with blasphemie come against thyne holie people. And he indeed ended his prayer thus. 25. But Nicanor, and they that were with him, with trumpets & songs came nere. 26. But Iudas, & they that were with him, inuocating God by prayers ioynea battel: 27. with the hand indeed fighting, but in their harts praying to our Lord, they ouerthrew no lesse then fise and thirtie thousand, being greatly delighted with the presence of God. 28. And when they had ceased, and returned with ioy, they vnderstood that Nicanor was slaine, for al his armour. 29. A shout therefore being made, and a great crie, they blessed the Almighty Lord in their countrie language. 30. And Iudas, who by al meanes was in bodie and mind readie to dye for his citizens, cōmanded that Nicanors head, & hand with the shoulder being cut off, should be caried to Ierusalem. 31. Whither when he was come, hauing called his countymen, and the Priests to the altar, he sent also for the that were in the castel. 32. And shewing them the head of Nicanor, and the wicked hand, which he stretching forth against the holie house of Almighty God, had mightily bragged. 33. The tongue also of impious Nicanor being cut out, he cōmanded to be giuen piecemeale to the birds: and the hand of the furious man to be hanged vp against the temple. 34. Al therefore blessed the Lord of heauen, saying: Blessed be he, that hath kept his place vndefiled. 35. And he hung vp Nicanors head in

d) Ieremie (ch. 38. v. 17.) persuaded the King of Iuda. to yeald himself with the citie and people to the Chaldees, and not to resist. But now he deliuereth a sword to Iudas, exhorting him to fight: according to Gods wil in diuers cases, and times, for *there is time of warre, and a time of pea. e.* Eccle. 4. v. 8, (e) Gods honour & holie things are first and principally to be respected, before wordlie freinds, though they also must be regarded in due order and place.

4 Reg.
19.

the

the top of the castell, that it might be an euident, and manifest signe of the helpe of God. 36. Therefore al by common counsel decreed, by no meanes to let passe this day without solemnitie : 37. but to keep the solemnitie the thirteenth day of the month Adar, which is called in the Syrian language, the day before Mardocheus day. *

1. e 8.
2. c

(f) More being written in the first booke, this auctor maker's one conclusion of al, because of their perfecters being also ouercome the lãl was againe caome after stormes,

38. These things therefore being done concerning Nicanor, and (f) from that time the citie being possessed of the Hebrewes, I also in these will make an end of speaking. 39. And if wel, and as is competent for a storie, that myself also would. but " if not so worthily it resteth to be pardoned me. 40. For as to drinke alwayes wine, or alwayes water is hurtful, but to vse now one now an other is delectable : so to the readers, if the speech be alwayes exact, it wil not be grateful. Here therefore it shall be ended.

ANNO T A T I O N S.

C H A P. XV.

12. *Onias prayed for al the people.* And v. 14. *Jeremie prayeth for the people.*) As against prayer of the faithful for the dead : *Ch. 12.* so against prayer of Saints for the militant Church, Protestants haue no better euasion, when they are pressed with these examples, then by denying the auctorite of the Books. For seeing the Prophet Jeremie, and the High-Priest Onias, being in *Limbo patrum* (no holie soules ascending into heauen before Christ) did pray for the whole people of the Iewes, it is also certaine that they, and other Saints in glorie, doe of their excellent charitie pray for those that are in this mortal life. Yet neither doe we Catholikes vrge this place, as though we had no other to alleage, for we shew the same doctrine by other holie Scriptures, *Gen. 48. Exo 32. Iere. 15. Luc. 10. 2. Petri. 1. 1. 2. 3. 4. 5. 6. 8.* and others : neither must we omite these books, because our aduersaries denie them, seeing the learned Doctours and holie Fathers confirme the same doctrine by those Scriptures. Among others ancient Origen *somo 18. in Ioan.* sayth, it appeareth that Saints departed from this life haue care of the people, as it is written (sayth he) in the Acts of the Machabees, manie yeares after the death of Jeremie : *this is Jeremie the Prophet of God, who prayeth much for the people.* Likewise S. Bernard *Ser. 3. vigil Natus. Domini. & Ser. 11. againe Ser. 76. in amica.* admonisheth that a good religious man is like to this *Onias* : who prayeth to God for al the people.

39. *If not so worthily*) He demandeth not pardon, as though he suspected any error in his doctrine or in the history, but of his vnpolished stile in writing. As S. Paul sayth that *himself was rude in speech, yet not in knowledge, 2. Cor. 11. v. 6.*

But we, who by Gods great goodnes haue passed now to the end of this English old Testament, iustly feare that we haue not worthily discharged so great a work : & in nowise presuming that we haue auoided al errors, as wel of doctrine as historie : much more we acknowledge that our stile is rude & vnpolished. And therefore we necessarily, and with al humilitie craue pardon of God & al his glorious Saints, Like wise of the Church militant, & particularly of you, right wel beloued English readers, to whom as at the beginning we directed & dedicated these our endeaours : so to you we offer the rest of our labours, euen to the end of our liues : in our B. Sauiour I E S V S Christ, to whom be al prayse and glorie. Amen.

Prayer of Saints is euidently proved by this place.

It is also proved by manie other holie Scriptures.

Neither is this place to be omitted.

The authour of his booke asketh pardon for his stile, not for the doctrine nor historie. But the authours of these Annotations craue pardon for al defects.



THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE SIXTH AGE: FROM THE CAPTIVITIE in Babylon to the comming of our Sauour, near the space of 640. yeares.

THIS V C H is the providence of Almighty God, that not obscurely, or at some times only, but manifestly, and without intermission his Diuine Maiestie is acknowledged, his name glorified; his Religion professed, and his precepts obserued by a Visible knowne Church, from the beginning of the world to the end thereof, we haue already shewed in the other five ages; and shal nolesse clerly declare the same in this sixth. For albeit the peculiar people of God were for their sinnes caried forth of their countrie, and held captiues in Babylon seuentie yeares, and after their reduction were subiect to strangers ruling ouer them, and sometimes extremely afflicted with persecution, yet they stil persued in the same sayth and religion, had successson of Priestes, and of one Highpriest, with conseruation also of the royal line of Dauid, euen to Christ our eternal King and Priest.

First therefore concerning Articles of sayth and religion, the beleeve in one God was so generally confessed by the whole Iewish nation, that their Priestes and Prophetes did vse it for a principle, in confirmation of other pointes, as wel doctrinal as moral. So Malachie teaching that our neighbour is so beloved, God to be serued, and his lawes to be kept: Is there not one Father of vs al (sayth he ch. 2. v. 10.) Hath not one God created vs? Why then doth euerie ane of vs despise his brother, violating the couenant of our fathers? More expressly Ieremie in his Epistle (Baruc. 6.) sheweth the vauitie and absurditie of manie Gods, exhorting the people to serue the one omnipotent God, saying to him sincerely in their harts (v. 5.) Thou oughtest to be adored, o Lord. Likewise, when the Magicians of Chaldea ascribed the knowledge of dreames to false Gods, Daniel with the other three children (ch. 2. v. 18.) prayed the God of heauen: and the mysterie was reuealed to Daniel. And he declared and expounded the Kings dreame. who therupon confessed to Daniel (v. 47.) In very deede your God is the God of Gods, and Lord of Kings. The same three chidren (Daniel. 3.) were cast into the burning furnace, and Daniel into the lions denne (ch. 6. v. 14.) readie to dye for their sayth in one God. For this sayth also Mardochens, as is written in the booke of Esther, was persecuted, and he with al the people were in extreme danger. And the authour of the booke of wisdom teacheth that one God is knowen by consideration of his creatures: Al men are vaine

Gods true Ser-
uice hath al-
wayes conti-
nued in the vi-
sible Church.

Faith in one
God is the
ground of al
Religion.

(sayth he, c. 13. v. 1.) that by things seen, vnderstand not him that is: neither attending to the workes agnise who was the workman. So the authour of Ecclesiasticus ch. 1. v. 8. professeth: There is one most high Creatour omnipotent, and mightie King, and to be feared exceedingly, sitting vpon the throne, the God of Dominion.

As for the high Mysterie of three Diuine Persons in one God not so commonly reuealed in the old testament, yet was it known and in some sorte vttered: As Aggeus 2. v. 5. & 6. I am with you, sayth the Lord of holts, the word that I did couenant with you when you came out of the land of Ægypt: and my Spirit shal be in the middes of you. Where, by the Lord of holts, is commonly vnderstood God the Father; by his spirit, God the Holie Ghost, and the word may signifie God the Sonne: of whose Incarnation the Prophete plainly speaketh in the next verses. For in this consisteth the couenant between God and his people, that they should keepe his word of precepts and comandments expressed in the law: and he would send them the word, his onlie Sonne the Second Diuine Person to redeeme mankind. Again the same three Persons seeme to be distinguished in diuers places. God the Father is described according to mans smal capacitie, Daniel 7. v. 9. thus: Thrones were sette, and THE ANCIENT OF DAYES late: his vesture white as snow, and the haire of his head as cleane wool, his throne flames of fire, his wheeles fire kindled. He is called Ancient of dayes, not only because he is eternal, for so are the other two Diuine Persons, but this terme is attributed to the Father, because in order he is the beginning, from whom the other two Persons proceede (The Sonne by generation, the Holie Ghost from the Father and the Sonne by procession.) To God the Sonne the same Prophet Daniel prayeth: ch. 9. v. 17. saying: Now therefore heare o our God, the petition of thy seruant, and his prayers: and shew thy face vpon thy Sanctuarie which is desert, for thyne owne sake: that is, for thyne owne meritt: which can only be vnderstood of that Diuine Person, which is incarnate. Zacharie 12. v. 10. God speaking by the Prophet sayth: I wil powre out vpon the house of Dauid, and vpon the inhabitants of Ierusalem, the spirit of grace and of prayers, which may easily be vnderstood to be the promise of the B. Trinitie: but that which immediately foloweth: & they shal looke towards me, whom they pearced, can only be spoken by the Second Diuine Person, who only is incarnate, and was pearced in his Passion. In the book of wisdom is much written of wisdom increated, a terme appropriated to God the Sonne. especially ch. 2. 7. 8. 9. and 10. The like in Ecclesiasticus, ch. 1. 4. 24. And ch. 51. v. 14. is distinct mention of the Father & the Sonne: I haue inuocated (sayth the authour, or anie saythful soule) our Lord, the Father of my Lord. There is likewise particular mention of the Holie Ghost in some places. As 2. Esd. 9. v. 20. Thou gauest them the good Spirit, which should teach the. for the office of internal teaching is appropriated to the Holie Ghost. Ioan. 14. v. 17. and 16. v. 13. The spirit of truth, & he shal teach you al truth. Ezech. 36. v. 27. I wil put my Spirit in the middes of you, and wil make that you walke in my precepts. Zach. 7. v. 12. The words which the Lord sent in HIS SPIRIT, by the hand of the former Prophets. Sap. 1. v. 5. The Holie Ghost of discipline wil flye from

him

The B. Trinitie reuealed to some and vttered obscurely in the old testament.

Distinction of Persons in one God.

The Father

The Sonne.

The Holie Ghost.

him that feyneth. *Ecclesiasticus* 1. v. 9. He created her in the Holie Ghost. 24. v. 29. They that eate ME, shal yet hunger, and they that drinke ME, shal yet thirst. Where God calleth the Holie Ghost (which is receiued by grace) himself. Because al three Diuine Persons are one God. And that there be manie Diuine Persons in God who is one in substance, is sufficiently signified by al those holie Scriptures, where God is called by the name Elohim, in the plural number; especially seeing this name hath also the singular number, Eloha. As *Iob*. 12. v. 4. & 36. v. 2. *Daniel* 2. v. 28. *Habacuc*. 1. v. 11. & 3. v. 3. Which last place seemeth most painly to speake of the Sonne of God, ELOHA MITHEMAN IAVO. God wil come from Theman, or from the South. And therefore where this word Elohim is vsed in the plural number (as in most places it is) it signifieth pluralitie of Persons in God.

Christ's Incarnation is more cleerly foreshewed by the Prophets, who aboue other consolations, most especially comforted the people by their prophecies of Christ our Saviour. *Jeremie* 23. v. 5. I wil rayse vp to Dauid a iust branch, and he shal reigne a King, and shal be wise, and he shal doe iudgement and iustice in the earth. *Ch.* 31. v. 23. A woman shal compasse a man. Christ though in bodie a litle infant, yet in power and wisdom was most perfect of al men, euen when he was in his mothers wombe. *Ch.* 33. v. 14. Behold the dayes wil come, sayth our Lord, and I wil rayse vp the good word. v. 15. I wil make the spring of iustice to bud forth vnto Dauid, & he shal doe iudgement and iustice in the earth. *Jeremies Lamentations* are in greatest part of Christ and his Church. And some part can hardly be applied to anie other. *Ch.* 3. v. 30. He shal giue the cheek to him that striketh him, he shal be filled with reproches. *c.* 4. v. 20. Christ our Lord is taken in our sinnes. *Baruc*. 2. v. 35. God promising to reduce the people from Babylon, addeth: And I wil establish vnto them an other testament euerlasting (by Christ, whose Kingdom is for eue) that I be their God, and they shal be my people. *Ch.* 3. v. 36. This is our God, and there shal none other be esteemed against him. v. 38. After these things he was seen vpon the earth, and was conuersant with men. *Ezechiel* peculiarly called by an Angel the sonne of man, was therein a special figure of our Saviour, who so calleth himself. And the same Prophet hath in plaine termes foreshewed the office of Christ the true Pastour of al pastours. *Ch.* 24. v. 25. I wil (sayth God by this Prophet rayse) vp ouer them one Pastour, who shal feede them, my seruant Dauid; that is; Christ prefigured by Dauid. His admirable visions in the three first chapters, and nine last perteyne properly and principally to the new Testament of Christ, and his Church, shewing the aboundance of grace and glorie giuen by him to the elect. *Daniel* 7. v. 13. With the clouds of heauen there came in as it were the Sonne of man, and he came euen to the ancient of dayes, and in his sight they offered him. He came euen to the ancient of dayes, because in his Diuinitie he is equal to the Father: and in his humanitie he is offered to God in sacrifice. v. 14. His power is eternal: and his Kingdom shal not be corrupted. *Ch.* 9. v. 24. Seuentie wekes (of yeares) are abridged, that sinnes may be forgiven, grace be infused, prophecies

Other places
proue plura-
litie of Per-
sons in God.

The mysterie
of Christs In-
carnation is
more frequent
& more plaine
in the holie
Scriptures es-
pecially in the
Prophets.

Jeremie.

Baruch.

Ezech.

Dan.

Aggeus.

Zacharias.

Malachias.

Also the books
of wisdom.

Ecclesiasticus.

S Machabees.

Prophecies &
figures of the
B. Virgin Mo-
ther of God.Angels excel
corporal crea-
tures in multi-
tude.

And in power.

They helpe
men and are
lawfully in-
uocated by
men.Diuels hating
God, and al

be fulfilled, and the Holie one of holies be annointed. Al which belong only to Christ. 7. 26. After sixtie two weekes Christ shal be slaine. *Aggeus* 2. 7. 8. The desired of al nationsshal come. *Zach.* 3. 7. 8. I wil bring my seruant the Orient. *ch.* 13. 7. 7. Strike the Pastour, and the sheep shal be disperfed, fulfilled in *Christis Passion Mat.* 26. 7. 21. *Malach.* 3. 7. 2. Forthwith shal come to his temple the Dominatour, whom you secke, & the Angel of the testament, whom ye desire. *The booke of wisdom. ch.* 2. 7. 12. *describeth the malice of the wicked against Christ:* Let vs (say they) circumuent the iust, because he is vnprofitable to vs: and he is contrarie to our workes, and reprochfully obieteth to vs the sinnes of the law. 7. 13. He boasteth that he hath the knowledge of God, and nameth him self the Sonne of God. *Ecclesiasticus* 24. 7. 34. God appointed to Dauid his seruant, to raise vp a King of him, most strong and sitting in the throne of honour for euer. *which eternal King proceeding from Dauid can be none but Christ our Saviour.* And al the praises of Patriarches, & Prophetes (in the last eight chapters) consist in their fayth, and expectation of Christ. Like v. wise the Priests and people *1. Mach.* 14. 7. 28. 35. and 49. shew'd their fayth of Christ to come, when they established Simon and his progenie in the gouernment and highpriest hood, for euer, til there rise the faithful Prophet, to v. v. the Prophet of v. whom al the Prophetes did speake (*Luc.* 24. 7. 27.)

Amongst the rest *Jeremie, ch.* 31. 7. 23 and *Ezechiel ch.* 44. 7. 2. make also especial mention of some singular priuileges of the most excellent *Virgin Mother of God.* Of v. whom also *Iudith* and *Ester* were apparent figures, v. who receiued special graces for the benefite of their nation, and so did this singular *Virgin* receiue of God most eminent giufas, aboue al other mere creatures, for the benefite of the v. whole Church.

Of *Angels* the celestial spirits, is frequent mention in the holie Scriptures of this age. Their multitude is innumerable, and therefore are insnuated to men by general termes. *Daniel.* 7. 7. 10. Thousandes of thousandes ministered to him, and tenne thousand hundred thousandes assisted him. And their power is most great, and to men most profitable. An Angel defended the three children in the fornace, v. walking v. wish them in the fire. *Daniel* 3. 7. 49. 95. An other defended *Daniel* from the lions. *ch.* 6. 7. 22. The same or an other caried *Habacuc* from *Iurie* inso *Babylon.* *Dan.* 14. 7. 35. And restored him in his place againe. 7. 38. The *Archangel Gabriel* instructed *Daniel,* *ch.* 8. 7. 16. 17. *ch.* 9. 7. 21. And *ch.* 10. 7. 13. & 20. Other Angels the *Patrones* or *Guardians* of the *Persians* and *Grecians,* prayed for those countries; and *S. Michael* 7. 21. for the *Iewes.* An Angel spake in *Zacharie,* *ch.* 1. 7. 9. An other Angel went to meete him. *ch.* 2. 7. 3. And in respect of *Angelical* offices, both *S. Iohn Baptist,* and our *Saviour* himself are figuratiuely called *Angels.* *Malach.* 3. 7. 1. *Nomeruel* therefore that *Iudas Machabeus* and his armie, *2. Machab.* 11. 7. 6. prayed for the assistance of a good Angel, which was granted them. 7. 8. And so they went promptly, hauing an helper from heauen. 7. 10. Their like prayer had the same effect in an other *battel.* *2. Machab.* 15. 7. 27.

Contrarie to these glorious Angels are other spirits, at first created in grace,

which

which falling into pride and most obstinate malice, are perpetual enemies to God their Creatour, and to al mankind, continually calumniating the workes of God, and of al his seruants, wherof they are called Diuels, or calumniatours. They neuer cease tempting al they can to euil, so to bring men to eternal death: For by the enuie of the diuel (Sap. 2. v. 7.) death (both of soule & bodie) came into this world. The iust stipend of sinne. Al sinnes offend God and please the diuels. But more particularly they desire to be honoured as God with Sacrifice, Which therefore they require to themselves and their idols. And for this sinne of Idolatry, aboue al others, God is most prouoked to wrath: & for the same most especially punished his people: as the Prophet Baruch (ch. 4. v. 6. signifieth to the people, saying: You are sold to the Gentils, &c. You are deliured to their aduersaries: and giuing the reason why, he addeth v. 7. For you haue exasperated him that made you, the eternal God, immolating to diuels and not to God.

The same al the Prophets teach, and wish al that Sacrifice is the souereigne seruice due to God only, and not to any creature, how excellent soeuer. But of Sacrifice there is so much written, that it were ouer long and needles to recite the places. It importeth more to obserue the predictions of the most excellent, and perfect Sacrifice of the new Testament. Malachie 1. v. 11. From the rising of the sunne (sayth God by this Prophet) euen to the going downe, there is sacrificing, and there is offered in my name a cleane oblation. In the old testament they offered cattel, & birds, by powring out their bloud about the altar, and drawing forth their bowels. For purging and cleansing wherof there was much washing and labour: but now in the Church of Christ, is the cleane Sacrifice of our Lords bodie and bloud, in formes of bread and wine. It is also in it-self so pure, that it can not be polluted (as the old sacrifices were, v. 12.) by vnworshie Priests, but is alwayes auaylable to some or other, ex opere operato. According to that the same Prophet testifieth, ch. 3. v. 4. The Sacrifice of Iuda and Ierusalem shal please our Lord. Which is necessarily vnderstood of the Christians sacrifice: for els this place were contrarie to that which God sayd to the Ievish Priests, ch. 1. v. 10. I haue no wil in you, and I wil not receiue giuft at your hand. Daniel also prophecieth, ch. 9. v. 27. that in the halt of the weeke the host and the sacrifice shal fayle. Ch. 12. v. 11. The continual sacrifice shal be taken away, thereby signifying that not only after the figure, the Sacrifice prefigured should succeed (for els there should be no daylie Sacrifice at al in the new Testament, which Malachie sayth plainly there shal be, not in one, or in fevv places, but from the rising of the sunne, euen to the going downe, &c.) but also that both the old and new sacrifices should be taken away in their seueral times. For so our Sauour (Mat. 24. v. 15.) applieth the next vords of this prophecie, and abomination of desolation shal be set vp, not only as a signe before the destruction of Ierusalem, but also of the end of the vworld. Verified in part as in the figure, vwhen the temple was destroyed, & diuers prophanations made in the same place: but more especially shal be fulfilled by Antichrist, abolishing the holie Sacrifice of Christs bodie and bloud, so much as he shal be suffered: as S. Hyppolitus vvrisseth, lib. de Antichristo, & in oratione de consummatione mundi. Agreeable to S. Irenew lib. 4. c. 32. & li. 5. in fine S. Ierom. in Dan. 12. Theodoretus in eundem locum, and S.

mankind neuer cease to tempt men to sinne.

They seeke to be honoured with sacrifice.

Sacrifice is the proper seruice of God.

Sacrifice of the new testament, in al places.

More pure and excellent then the old.

The old ceased and the new succeeded.

Which shal also be abandoned by Antichrist.

Transubstantiation confessed by Rabbins.

Chrysostom in opere imperfecto. Yea some Hebrew Rabbins acknowledge Transubstantiation, in the Eucharist. as R. David Kimbi witnesseth vpon these words of Osee. 14. v. 8. They shall liue with wheate, & shal spring as a vine: Manie of our Doctours (sayth he) expound this, that there shal be mutation of nature in vvhate, in the times of our Redeemer Christ.

Baptisme.

This Rabbi David also, and the Caldee Paraphrasis expound Ezechiels Prophecie, ch. 36. v. 25. I wil powre out vpon you cleane water, of the remission of sinne, though they signifie not by what particular meanes. Which Christian Doctours vndoubtedly explicate of the Sacrament of Baptisme. And likewise his other prophecie, ch. 47. v. 1. waters issued forth vnder threhold of the house towards the East, can not be vnderstood of anie other waters then of Baptisme.

Penance.

The purifications, oblations, and other workes of penance practised by the people, after their returne from captiuitie, written. 2. Esd. 9. 10. 13. testifie their obseruation of the law in this point, by which the Sacrament of penance in the new testament was prefigured.

Holie orders.

In like sort the continuance of Priesthood, and Priestlie functions is manifest in the books of Esdras, and of other Prophets, which prefigured the Sacrament of holie Orders, in the Church of Christ.

Faests.

In these times also the feasts instituted by the law, were obserued with more or lesse solemnitic, as time, place, and other opportunities serued. As Esdras testifieth. li. 1. c. 3. v. 2. 10 v. 2. Iosue (the high-Priest) & Zorobabel (the duke) after their returne fro captiuitie, built an altar (notwithstanding the threats of infidels) & offered vpo it holocaust to our Lord morning & euening. And they made the solemnitic of tabernacles, and other feastes, as wel in the Calends, as in al the solemnities of our Lord, though the temple was not yet built againe (v. 6.) And afterwards vpon new occasion, Iudas Machabeus, 1. Mach. 4. & 2. Mach. 10. instituted a new feast, which our Sauour obserued. Ioan. 10. v. 12.

Faests ordinarie.

And extraordinarie.

The like obseruation was kept of faests. For amongst the feasts which were aduly performed (1. Esd. 3. v. 5.) one was of Expiation, which consisted in fasting from euen to euen, Leuit. 23. Num. 29. And besides the ordinarie, Esdras appointed a peculiar fast for special purposes, 1. Esd. 8. v. 21. And I proclaimed (sayth he) a fast, beside the riuer Ahaua, that we might be afflicted before the Lord our God: and might desire of him a right way for vs and our children. And (v. 23.) we fasted and besought our God hereby: and it fel out prosperously vnto vs. Againe, 2. Esd. 9. v. 1. The children of Israel came together in fasting, and sackcloths, and earth vpon them. See more of fasting Iudith. 4. & 9. Ester. 5. & 14. Zachar. 8. And of abstinence from certayne meates according to the law, Daniel 1. & 9. Iudith. 10. & 12. 2. Mach. 9. & 7.

Abstinence.

Forme of good life prescribed in the sapiential books.

More generally the whole forme of good life is excellently prescribed in the books of wisdom and Ecclesiasticus. Where vnder the general vertues of Wisdom and Iustice, al are admonished to seeke diligently to know God, and to serue him. As much as to say, to haue sayth and good works: the two feete, and legs, on

vvhich

which the godlie walke vnto life euerlasting. Let one short sentence here serue (or example) wishing al men to reade more in the booke themselues) Sap. 6. v. 18. 19. & 20. is this gradition. The beginning of wisdom is the true desire of discipline; the care of discipline is loue; & loue is the keeping of her lawes: & the keeping of the lawes is the consummation of incorruption: & incorruption maketh to be next to God. *These are the steps from earth to heauen, f. o. this vale of miseries to eternal happines.* First, a true and sincere desire of discipline, or of Gods true seruice: 2. This desire or care of discipline breedeth loue of God: 3. loue is the keeping of lawes, the commandments of God: for he that sayth he loueth God, and keepeth not his commandments is a lier: 4. keeping the lawes is the consummation of incorruption: making the soule perfect in vertues, & free from corruption of sinnes: 5. and this incorruption maketh to be next to God, ioyning man with God, which is the perfect beatitude of eternal life. And so he concludeth, v. 22. Therefore (from first to last by degrees) desire of wisdom leadeth to the euerlasting kingdom. Yet must we vnderstand that neither the first step of good desire, nor anie of the rest is in a mans owne power as of himself, so much as to thinke a good thought, but Gods grace preuenteth, stirreth men vp, & continually assisteth, in al good beginnings, progresse, & perseuerance, as the same diuine authour teacheth a litle before, v. 14. wisdom preuenteth them that couet her, that she first may shew herself vnto them. Then to admit or refuse is in their power, that haue good motions. And therefore sinne is rightly imputed, and danation iustly inflicted vpon the wicked: because as Nehemias (2. Es. 9. v. 17.) testifieth of the vngateful people, they would not heare. And they hardened their necks, and gaue the head to returne to their seruitude as it were by contention, or striuing against God, through their owne free vvil; vvhich appeareth here to remaine in sinners. On the other side the same Nehemias in confidence of reward for good workes, and of his voluntarie cooperating vwith Gods grace, feared not to pray (2. Esd. 5. v. 19.) in these v words: Remember me my God to good, according to al things which I haue done to this people.

Some men moreouer besides the comādmēts of the law, voluntarily professed a peculiar state of holie life, a playne figure, or rather an exāple of Euāgelical counsels. As in the former ages the Nazerites, whose rule is prescribed Numeri 6. practised by Sampso (Iudic. 13.) & Samuel (1. Reg. 1.) & the Rechabites (Ier. 35) so in this last age next before Christ the Assideans, or Esseni. 1. Mach. 2. v. 42. of whom Iudas Machabeus in his time was head or captaine. 2. Mach. 14. v. 6. Ieremie the prophet (ch. 16. v. 2.) by Gods ordinance liued single vnmarrid al the time of the captiuitie. Thou shalt not take a wife, and thou shalt not haue sonnes and daughters in this place, to wit in Ierusalem. Neither did he marie vwhen he vvas afterwards in Aegypt. But of his v vne accord remained a virgin al his life, as S. Ierom v writeth, li. 1. aduers. Iouinianum.

Prayer of Saints after they are departed from this v world is manifestly deduced of the sacred text, Iere. 15. v. 1. of Moyses and Samuel, not to be heard if they should pray for the people, vvhom God had decreed to punish, vvere consequently to be heard in some other case. And more expressly. 2. Mach. 15. v. 12. & 14. is recorded that Onias and Ieremie did pray for al the people, & for al the holie citie. Reuerent estimation of Relikes and other holie things is

The ascending by steps from earth to heauen.

Without Gods grace preuenting, no man can thinke or doe anie thing meritorious.

Confidence of good workes done in grace.

Voluntarie vowes like to Euāgelical counsels.

Perpetual virginitic.

Prayers of Saints.

Relikes.

Holie vessels.

Signe of the
Crosse.Prayer for the
dead.

Resurrection.

Iudgement.

Euerlasting
punishment.
and eternal
reward.The coming
of Elias, & con-
uerfion of the
Iewes.The state of
the Church in
the times of
heathen Mo-
narchies in
general.

manifest by the fact of the same Prophet Ieremie, vho by Gods ordināce (2. Mach. 2. v. 1. & 5.) hid the holie fire, and the Tabernacle, and the Arke, & the Altar of incense in a caue, that they should not be prophaned by infidels ransaking Ierusalem, and the temple: Other holie ornaments also, and vessels vvere restored by the fauourable King Cyrus, 1. Esd. 1. v. 7. & ch. 8. v. 30. In figure also of the holie Crosse on which Christ was to redeeme mankind, those that mourned for the abominations in Ierusalem (Ezec. 9.) were signed in their foreheads with the letter Thau, or T. and so were saued from the common slaughter of the vsfigned.

Prayer and Sacrifice for the dead is likewise cleere 2. Mach. 12. v. 43. & c. if either the text may be admitted for Canonical, saying (v. 46.) It is a holie & healthful cogitation to pray for the dead; or for good testimonie of Iudas fact, being High-priest, and doing that which the whole Church practised, and which the Iewes yet obserue to this day.

Of the General Resurrection, is good testimonie in the same place v. 43. and 44. as the ground of Iudas his pietie towards the dead, wel and religiously thinking of the Resurrection. For vnles he hoped that they which were slaine should rise againe, it should seeme superfluous and vaine to pray for the dead. But seeing he did belieue the Resurrection, he did right wel and piously. And seeing the beleeve of resurrection is true, it foloweth, as this authour inferreth, that it is a holie thing to pray for the dead.

Malachie the last of the Prophets, in the last chapter foresheweth, and describeth the General iudgement, in the end of this world: wherein the wicked shal be condemned, and the iust eternally re vwarded. Which day shal come (sayth he) kindled as a furnace. Al that doe impietic (dying in that state) shal be stubble, and that day shal inflame them. And there shal rise to you that feare my name, the Sunne of iustice, and health in this wings, or glorious beames, healing and curing al bodytie infirmities & defects. Before which day he fore-celleth of two signes, v. 5. The coming of Elias the Prophet, and v. 6. & the conuerfion of the Iewes to Christ. And thus much may here suffice, for particular points of religion in this age.

It resteth to vie v the state and gouernement of the Church in this time which may be considered according to the foure Monarchies of heathen nations, the Chaldees, the Medes & Persians, the Grecians, and the Romanes. Vnder the Chaldees, v whose Emperial citie vvas Babylon, they vvere in captiuitie seuentie years. By the Medes and Persians (for that Monarchie consisted of those two nations) they vvere released from captiuitie vwith manie fauours; yet sometimes afflicted. Vnder the Monarchie of the Grecians, they vvere partly in extreme persecution of Antiochus Epiphanes, & of other Grecian Kings & Princes, partly in vvarres for defence of Gods la vves. Before and after v which persecution and vwares, as vel vnder the Grecians as the Romanes til Christs Passion, the Church vvas for most part in peace, yet some times afflicted. But omitting manie intricate difficulties about the times and reignes of sundrie heathen Kings, it vil suffice our purpose; so she v the general state of the Ie vish nation, with their o vne particular gouerners spiritual and teporal, v with more or lesse fauour

of forraine Princes.

First therefore concerning their estate in their captiuitie in Babylon, we may here obserue Gods providence, in that before the citie and temple of Ierusalem were destroyed, and the whole nation made captiue, Ioachim (otherwise called Iechonias) the sonne of Ioachaz (who was also called Iechonias) King of Iuda was transported into Babylon, and his mother, and manie other principal persons. 4. Reg. 24. 15.) Likewise Iosedech sonne of Saraias high Priest (1. Paral. 6. v. 15. was caried into Babylon. And in the meane time Sedecias (vncle to Ioachim) reigned in Iuda, who in the eleuenth yeare was taken and caried captiue into Babylon, and there died, Ioachim yet liuing in prison. And Saraias the High-priest with others was slayne in Rebla, when Ierusalem was destroyed. 4. Reg. 25. v. 18. & 21. To whom Iosedech succeeded in the high-Priesthood. So that both the issue of Dauid, in the right line of our Saviours genealogie. and the High-Priest of Arons stocke, were in Babylon before the whole bodie of the nation was brought thither. This Iechonias (or Ioachim) remained in prison, til the death of Nabuchodonosor, the space of thirtie seuen yeares, and was then deliuered by Euilmerodach, and by him entertained courteously as a Prince 4. Reg. 25. v. 27. He married there and had issue Salathiel; and Salathiel had Zorobabel. who together with Iosue sonne of Iosedech high-Priest, & Eldras, Nehemias, & others recited 1. Esd. 2. conducted the childre of Israel from Babylon into their countrie. There were also in a former transmigration Daniel and the other three children, Ananias, Misael, & Azarias, (of the royal or principal bloud) in the third yeare of Ioachim (otherwise called Eliacim sonne of Iostas. 4. Reg. 23. v. 34.) King of Iuda. Dan. 1. v. 1. 6. They with others were caried as hostages into Babylon, and brought vp more liberally. where seruing God sincerely, & abstaining fro vnlawful meates, they were protected by God, much also esteemed & promoted in that place. For Daniel about the age of twelue yeares, conuincd the two vicked Iudges, and deliuered Susanna from their cruel hands. Dan. 13. And after vwards for declaring and interpreting the Kings dreame (Dan. 2.) and excellent vvidom, and gift of prophetic, was admired by al, aduanced by the King : but maligned by certaine enuious sorcerers and great men. vvhery he was sometimes in great danger, but stil deliuered by Gods power protecting him. Dan. 6. & 14. The other three children were like vwise aduanced Dan. 2. v. 49. and therefore by liuers enuied, & for refusing to adore an idol set vp by Nabuchodonosor were cast into a hote burning furnace, and there preserved. Dan. 3.

Jeremie, vvhose before this time began to prophetic vvhiles he was a child, (Iere. 1.) continued in the time of captiuitie, in Ierusalem and Iurie, vvhich much affliction, and stil prophecyng finally dyed in Aegypt. Baruch his scribe, and also a Propbet, went sometimes into Babylon, and returned into Iurie (Baruch. 1.) instructing and exhorting the people.

Ezechiel was caried vwith King Iechonias and Iosedech into Babylon, and there prophecied (ch. 1. v. 2.) part of the same time vwith Daniel, in great part the same things vwith Jeremie. And during the captiuitie, King Iechonias, Iosedech the high-Priest, Jeremie, Baruch, Ezechiel Prophets, & innumerrble others

Their state in the captiuitie.

King Iechonias, and Iosedech High-Priest were in Babylon before the whole nation was captiue.

Iechonias entertained in captiuitie as a Prince.

Daniel with other three children were caried before me of the Kings into Babylon.

They were singularly c-iteaned.

Sometimes in danger. But preserved by God.

Jeremie prophecied in Ierusalem and in Aegypt.

Ezechiel and Daniel in Babylon.

(some Martyrs, and manie Confessours) peried from this world. But Daniel yet lived. And in place of Iosedech High-Priest Ioinc succeeded, and the progenie of King Iec'oni'as continuing in Salathiel and Zorobabel, the nation had them and other eminent men, with temporal dependence vpon forreine Princes in the next Monarchie of the Medes and Persians.

For when Darius King of Medes had slaine Baltazar King of the Chaldees, and so possessed Babylon, with the whole countrie, he brought the Monarchie to the Medes and Persians. Dan. 5. v. 31. and within the space of one yeare he dyed; and Cyrus succeeding granted leaue to al the Iewes to returne into Iurie; and there to build vp their temple, and citie of Ierusalem, which Nabuchodonosor had destroyed. At which time Daniel had his vision, that Christ our Saviour should come into the world, within seuentie weeks (of seuen yeares to the weeke, that is, in foure hundred ninesie yeares) after the perfect finishing of the temple and citie. Dan. 9. v. 24. & 25. But when they were so built againe, that the weeks began to be counted, is very obscure: as it was the wil of God, that the prophecie, being certayne in it-self, should not be ouer cleere to euerie mans vnderstanding, but as likewise manie other prophecies, shut and sealed. Dan. 12. v. 6. 9. 13.

In this time of the Medes and Persians Monarchie, Mardocheus remainyng in Chaldea, after the relaxation had that vision in a dreame, Esther. 11. after which folowed the historie of him, & Queene Esther, and wicked Aman; with the danger and deliuerie of al the Iewes in those parts.

Some thinke it likewise probable, that the historie of Iudith happened after the captiuitie; though others suppose that it was in the time of Manasses King of Iuda: which not being our purpose to discusse and decide, we wil passe to things more certayne.

The Prophets Aggeus & Zacharias neere twentie yeares after the relaxation, earnestly exhorted the Princes & people to build vp the temple, which had been begun, and now was neglected vpon vaine feare, thinking the time was not yet come of building the house of our Lord. Aggeus 1. v. 2. wherupon the Prophet reproveth them, expostulating thus: Why, is time for you to dwel in cinbowed houses, and this house (of our Lord) desert? And assureth them v. 10. that their ground should remaine barren, & ch. 2. v. 15 their sacrifices vngrateful, til they should build the temple: promising moreouer that this new temple should be more glorious by Christs personal presence therein, then the former temple, built by Salomon. But specially the Church of Christ perfigured of by the temple, should farre excel the Synagogue of the old testament. ch. 2. v. 10. Great shall be the glorie of this last house more then of the first, which Zacharie confirmeth inuising the Gentils to come, and the Iewes to returne into Christs Church: ch. 2. v. 6. O flye out of the land of the North, sayth our Lord, because into the toure winds of heauen haue I dispersed you. v. 7 O Sion flye hou that dwellest with the daughter of Babylon. And by diuers other visions & prophecies they foreshew the connerison of the Gentils, & reiection of the Iewes for their obduration, but in the end they also shal be conuerted.

Malachie prophecied after the finishing of the temple, exhorting al to offer their sacrifices

The Monarchie of Medes and Persians.

Cyrus licensed the Iewes to returne and build vp their temple. Prophecie of Christ, after seuentie weeks.

Mardocheus.

Esther. Aman.

Iudith.

Aggeus and Zacharias.

The Church more glorious in the new testament.

Malachie.

sacrifices with puritie of hart, reprehending both Priests and people for not so doing. ch. 1. He also foresheweth the reiection of the Iewes, and calling of the Gentils, with the change of the old sacrifices, and institution of a new farre more excellent, and more effectual, to be offered euerie where where (v. 10. & 11.) He concludeth his prophetic ch. 4. foretelling the terrible day of Iudgement, and life or death euerlasting.

These later prophets yet liuing, as Iosephus, Eusebius, Theodoretus and others testifie in their histories, the Grecians obtained so great a Monarchie by King Alexander the Great of Macedo, that being parted after his death amongst manie, yet al were great kingdoms, some longer some shorter time. In the beginning wherof when King Alexander came to Ierusalem, as Iosephus wrieth li. 11. c. 8. Antiquit. Iaddus the High Priest going forth in his pontifical attyre to meete him, the same King streightwayes fel downe at his seete with al reuerence. And being demanded by his freinds, the Princes of his armie, why he so much honored the High Priest, he answered, that he honored not the man for himself, but for his office, and God in him, who had appeared to him in sleepe in that very habite, and ornaments, when he in Macedonia discoursed in his minde of making battel against the Persians, promising him assured victorie. shortly after this it happened, that Manasses an Apostata High Priest, by intercession of Sanaballat, whose daughter he had vnlawfully married, obtayned licence to build a temple in Garazim, which the Samaritanes afterwards pretended to be more anient then the temple of Ierusalem, against which our Sauour gaue sentence. Ioan 4. v. 22. It was also decided by King Ptolomeus in Alexandria (as Iosephus witneseth li. 13. c. 6.) by way of arburement, finding that the temple of Ierusalem, and the High Priests therof had a perpetual succession from Salomons time, and that their pretence of Iacobs adoring in Garizim was not to the purpose, seeing there was no succession, that teble being lately built. Neuertheles the same Ptolomeus to gratifie Onias an other Apostata, sonne of good Onias High Priest and Martyr (2. Macab. 4. v. 34.) gaue leaue to build an other temple in Aegypt, which stood likewise in schisme against the true temple of Ierusalem, wresting to their purpose the Prophecie of Isaie. ch. 19. v. 19. In that day there shall be an altar of our Lord in the middes of Aegypt. which S. Ierom sheweth to be vnderstood of the Church of Christ. Before this last schismatical temple, and after the former were the Seuentie two Interpreters, or Translatours of the Hebrew Bible into Greeke. of whom S. Ierom and al ancient Fathers speake much, and esteeme of very great and Canonical auctoritie

In the time of the Grecians Monarchie, prophane learning flourished more then before, and Philosophers abounded, but differed exceedingly amongst themselues, & al erred in the principles both of Natural & Moral knowledge. For wheras indeed God omnipotēt was the only maker of the whole world, and al things therein, al these Philosophers supposed & taught, that some material thing was coeternal with God: and so they put the same thing to haue been the beginning of al other things. which some say was the water, some the Ayre, some the Earth, some the Fyre, some al these foure Elements, some the Atomes, or indiuisible smal bodies, some one thing some an other. wherof S. Epiphanius writeth in compendio

The Grecian Monarchie.

King Alexander honoured Iaddus the High Priest.

The schismatical temple in Garizim.

An other schismatical Temple in Aegypt.

The Seuentie two Interpreters.

Prophane learning flourished amongst the Grecians, but they erred exceedingly in matters of Religion.

Primum principium.

Summum bonum.

Pithagorians.

Stoikes.

Achademikes.

Peripatetikes.

Epicures.

The assured fayth of the Church, the citie of God.

The Machabees professed the same.
Antiochus his Edict.

Martyrs for this fayth.

For circumcission.

For keeping the Sabbath.

For abstaining from swines flesh.

contra hereses. And the like absurde conceipts they had of the chiefe Good, or Summum bonum. Which the Pithagorians thought to be nothing els but a certayne immortalitie of the soule, and so, as it may stil be in a bodie. And therefore seeing both men and beasts doe dye, they held opinion, that when a soule parteth out of one bodie, it goeth into an other. Yea and maketh transmigratio from one species or kind to an other. As from a mans bodie into the bodie of a horse, or an ox; and contrariwise from a brute beast into a man againe, and from one beast into an other. The Stoikes put the chiefe good in vertues, but could reach no further then to a certayne contentment of ioy in their minde, not knowing the reward of vertues to consist in seeing God. Platonikes or Academikes conceined more of God, and pure spirits, but thought both corporal and spiriual creatures were coeternal with God. The Peripatetikes placed the chiefe good or felicitie in the aggregation of best spiriual, corporal, and worldlie things together. The Epicures esteemed carnal and bodilie pleasures about al. And al these and their solo wers iudged so diuersly of the right true felicitie, contradicting and cõdemning ech others opinions, that they were multiplied into innumerable Sectes.

As S. Augustin declareth out of Marcus Varro: and opposeth against them al, the one assured fayth and iudgement of Gods Church, in his 19. book de ciuet. Det. c. 4. And concludeth with the Royal Prophet, and S. Paul, that their cogitations are vaine, which wil haue happines to be in anie other thing but in seeing God; or to be obtained by anie other meanes without Gods grace. And not only before & since, but also in the same times the authours of The Books of wisdom & Ecclesiasticus taught right doctrine against those erroneous Philosophers.

For profession also of true fayth and religion the Machabees both suffered and laboured most notably, when King Antiochus Epiphanes (1. Mach. 1. v. 43.) wrote to al his kingdom, that al the people should be one, and euerie one should leaue his owne law. And whofo euer should not doe according to the word of Antiochus they should dye. Against which most wicked decree, and cruel execution thereof, Gods grace so abounded that (v. 56.) manie of the people of Israe, determined with themselues, that they would not eate the vncleane things: and they chose rather to dye, then to be defiled with vncleane meates: and that they would not breake the holy law of God, & so were murdered: As is more particularly recorded, 2. Mach. 5. v. 14. how there were in the space of three dayes fourescore thousand slayne, fourtie thousand imprisoned, & no lesse sold. After this with more pretence of iustice, but with more malice, endeauouring to terrifie others, & to draw them to yeald, or make shew of conformitie to wicked lawes, ch. 6. v. 10. two women were accused to haue circumcised their sonnes whom when they had led about through the citie, with the infanis hanging at their breasts, they threw downe headlõg by the wals. And. v. 11. other people were burnt with fire, for secretly keeping the day of the Sabbath. Thirdly v. 18. Eleazarus being vrged to eate swines flesh, and intreated by his familiar freinds to make shew of conformitie, would neither eate, nor feyne to eate it, but dyed most constantly, leauing an example of vertue & fortitude. Fourthly seuen brethren and their mother (2. Mach. 7.) yealded also their liues in most glorious Martyrdom,

because

because they would not yeald conformitie to wicked lawes.

After which heroical constancie in suffering, it was also Gods prouidence, that others should shew their fortitude, in deliuering his Church from these calamities and dangers. For Matthathias of the tribe of Levi, and stocke of Aaron Priest, and (after the apostasie of Iason li. 2. c. 4. v. 10.) Highpriest, lamenting the pitiful state of Gods people, with resolute mind, and inuincible courage resisting wicked Antiochus (1. Mach. 2.) of iust Zele with his owne hands slew one, who for feare of death was reddie to offer sacrifice to idols, & withal killed the Kings commissioner, who came to compel men to commit idolatrie: and then gathered troups to defend so holie a cause. Against whom the enimies fighting on the sabbath dayes killed manie, which of scruple would not resist. But vpon further consideration, the rest resolved to defend themselues also on the sabbath day, if they were assaulted.

Next to him succeeded his sonne Iudas Machabeus in both the offices of High priest & General capitaine: who (as good order required (first pursued the wicked (to wit amongst his owne subiects) inquiring them out, and such as troubled his people, them he burned with fire. 1. Mach. 3. v. 5. and his enimies were repelled for feare of him: all the workers of iniquitie were troubled: and saluation was directed in his hand. For he & his followers. 2. Mac. 8. v. 2. inuocated our Lord, that he would haue respect to his owne people; the temple; the citie; heare the voice of bloud crying vnto him, remember the most vniust deaths of innocents, and the blaiphemies done to his name. So he with a few (hauing made this preparation by prayer) ouerthrew the armies of Antiochus, with their foure principal captaines Appollonius (1. Mach. 3. v. 11.) and (v. 23.) Seron, (ch. 4.) Gorgias and Lysias. Then cleansing the temple (v. 36. & l. 2. ch. 10.) renewed the holie vessels, which were destroyed by Antiochus, and dedicated a new altar. v. 47. & 56.

And whiles Iudas with his brethren deliuered the people from all bordering enimies. 1. Mach. 5. & li. 2. ch. 10. & 1. Anthiochus Epiphanes li. 1. c. 6. & li. 2. ch. 9. dyed most miserably. And his yong sonne Antiochus Eupator reigned. Against whose captaines Iudas had stil more victories. li. 2. ch. 12. & 13. Then folowed the last battel, of Nicanor sent by King Demetrius, vwhere he was slaine by Iudas forces, in the middes of his armie. li. 1. ch. 7. & li. 2. ch. 15. wherof Demetrius hearing sent new forces with Bacchides and Alcimus, and more then two parts of Iudas smal campe flying away, he with only eight hundred. li. 1. ch. 9. setting vpon the enimies defeated the strongest part of their armie: but another part comming at his backe great slaughter was made on both sides, and Iudas after manie heroical actes was now slaine in battel, dying with most renowned glorie. v. 8. all good men lamenting his death.

After him Ionathas his brother succeeded Highpriest & general capitaine, ch. 9. v. 28. who managing the common affayres with great wisdom, pietie, and courage, the wicked vsurper Alcimus, who not long before swearing that he would not hurt the Asideans presently killed threescore of them in one day. li. 1. ch. 7. v. 1. and beginning to deface the temple was sodenly stricken with a palseie, and dyed miserably. li. 1. ch. 9. v. 54. Ionathas prospering against the enimies confirmed

Holie warres for the Church and religion.

Matthathias.

Iudas Machabeus.

A religious prayer.

The temple clenfed.

Anthiochus dyed miserably.

Nicanor slaine.

Iudas dyed gloriously.

Ionathas.

Alcimus dyed miserably.

Simon.

league with the Romanes and Lacedemonians, ch. 12. At last vvas deceiued, and both he and his sonnes vvere trecherously slaine: by Tryphon, ch. 13. So Simon his brother was made Highpriest and captaine general by publike consent. ch. 14. vvhoe after manie noble actes, ch. 15. vvas also vilanously slaine vwith 1200 of his sonnes, by his sonne in law Ptolomee. And his other sonne Ioannes Hyrcanus succeeded, ch. 16. In his dayes the Iewes in Ierusalem vvvrit to their brethren in Aegypt, exhorting them not to frequent the schismatical temple in Aegypt, but to keepe the feasts vvhich vvere instituted in Ierusalem. Thus much of the troublesome state of the Church, reduced to peace by the Machabees.

Ioannes Hyrcanus.

The Romane Monarchie.

Shortly after vvhich time, the Romane Kingdom hauing been often increased in the space of neere seuen hundred yeares from the building of Rome, vvas by Pompeius the great, subduing the East countries, extended so farre, that as Plinie vvvriteth, li. 7. c. 26. Asia Minor vvas now as it vvere the middle part, vvhich before vvas the uttermost borders of their dominions. And the same Pompeius, amongst the rest, taking Ierusalem, brought the Iewes vnder the Romane Empyre, nere fourescore yeares before Christ. vnder vvhom they enioyed some liberties, til Herod Ascalonita a stranger borne (his father an Idumean, his mother an Arabike) vvas first made gouernour of Galelee then Tetrach of Iudaea, and after vwards King therof. Who beeing aduanced by the Romanes to royal dignitie, endeuouring by sundrie benefits to get the peoples fauour, amongst other things enlarged and adorned their Temple, making it as it were a new edifice, in comparison of that vvhich vvas built after the captiuitie: yea more excellent as some thinke, then that vvhich Salomon built. But this new King made saile of spiriteal offices. Namely he sold the office of the Highpriest for money, and that from yeare to yeare, or for short and limited time. In him vvas fulfilled the prophetic of the Patriarch Iacob, Gen. 49. giuing it for a signe that Christ our Redeemer should presently come into this vworld, saying. The scepter shal not be taken away from Iudas, and a duke out of his thigh, til he doe come that is to be sent, and the same shal be the expectation of the Gentils. And therefore Herod hearing by the Sages, that the true King of Iewes vvas borne, in extreme furie murdered the innocent Infants. Mat. 2. And so both Iewes and Gentils vvere admonished that the Messias vvas borne of the seede and right line of King David vvhose Genealogie before the captiuitie vve noted in the fifth age of the vworld, to Ioachaz sonne of Iosias. Now therefore to prosecute the same, vve must obserue, that vvhether S. Mathevv sayth: Iosias begat Iechonias, by this Iechonias he meaneth Ioa: hāz, other vwise called Iechonias; or els he ascribeth the nephevv to the grand-father as his sonne. For Iosias vvas slaine at least eleuen yeares before Iechonias the father of Salathiel vvas borne. And this later Iechonias vvas also called Ioachim, the first of the third Tessaradehad, so the second Salathiel, the 3. Zorobabel, 4. Abiud, 5. Eliachim, 6. Azor. 7. Sadoc. 8. Achim, 9. Eliud, 10. Eleazar, 11. Mathan, 12. Iacob, 13. Ioseph. the husband of Marie, of whom was borne the foureteenth, IESVS CHRIST. And this known by tradition, not vwritten before S. Mathevv's Gospel.

Herod the first strange King of the Iewes.

He enlarged the temple. But sold the office of High-Priest.

This King was a signe of Christs coming.

The genealogie of Christ from the captiuitie.

Succession of High-Priests.

The succession also of the Highpriests, declared in our former Recapitulations of the fourth and fifth ages, from Aaron to Iosedech, who was High-Priest in

the captiuitie, after that his father Saraias was slaine. 4. Reg. 25. v. 18. continued as partly by holie scriptures, the rest by other auctours appeareth in this order: After the same Ioiedech, his sonne Iosue, then Ioachim, Eliachim, Eliasib, Ioiada, Ionathan, Iaddus in the time of King Alexander: Onias the first, Simon Priscus, Eleazarus, by whom the Seuentie two Interpreters were sent to King Ptolomeus Philadelphus. Manasses, who became an Apostata, Onias the second, Simon the second, of whom is worthie mention Eccli. 50. Onias the third, whose brother Iason obtayned the office of the King by Symonie and became an Apostata, so was neuer lawful, neither those that folowed him Menelaus of the tribe of Benjamin. Lisimachus his brother & vicar. Alcimus though of Aarons stock, yet for his Apostasie vnlawful. At which time the true High Priests were of the Machabees, Mathathias & his sonnes Iudas, Ionathas, & Simon, his sonne Ioannes Hyrcanus Then Aristobulus, Alexander, another Hyrcanus, in whose time Pompeius tooke Ierusalem, Antigonus, after whom Herod put Anaclus in the office for money And so the rest or most of them that folowed were Symoniack. Aristobulus, Iosue, Simon, Mathias, Iosephus, Iozarus, Eleazarus, Iosue, Anna, Imael, Eleazarus, Simon, and Caiphas Who in council (Ioan. 1. v. 49.) gaue sentence (which himselfe vnderstood not) that it was expedient, that one should dye for the people, and the whole nation perish not. Which the holie Euangelist ascribeth to his office, being High-Priest of that yeare, he prophesied that Iesus should dye for the nation, and not only for the nations, but to gather into one the children of God, that were dispersed.

The true succession continued also in the times of vsurpers.

IESVS REDEEMER, correct in vs our errours, gather the dispersed, conserue them that are and shall be gathered, make al one flock in one fold vnder one Pastour. thy selfe IESVS CHRIST. To whom with the Father, and the Holie Ghost be al thanks, praise, honour, and glorie, now and for euer and euer. AMEN.





THE PRAYER OF MANASSE

WITH THE SECOND ET THIRD BOOKS OF ESDRAS, EXTANT IN MOST LATIN AND Vulgare Bibles, are here placed after al the Canonical books, of the old Testament: because they are not receiued into the Canon of Diuine Scriptures by the Catholike Church.

*THE PRAYER OF MANASSES KING
of Iuda, v when he vvas held captiue in Babylon.*

2. Paral. 33.
v. 12.

NORD omnipotent God of our fathers, Abraham, & Isaac, and Iacob, and of their iust seede, which didst make heauen and earth: with al the ornaments of them, which hast bound the sea with the word of thy precept, which hast shut vp the depth, and sealed it with thy terrible and laudable name: whom al things dread, & tremble at the countenance of thy power, because the magnificence of thy glorie is importable, & the wrath of thy threatening vpon sinners is incollerable: but the mercie of thy promise is infinite and vnsearchable: because thou art our Lord, most high, benigne, long suffering, and very merciful, and penitent vpon the wickednes of men. Thou Lord according to the multitude of thy goodnes hast promised penance and remission to them that haue sinned to thee, and by the multitude of thy mercies thou hast decreed penance to sinners, vnto saluation. Thou therefore Lord God of the iust, hast not appointed penance to the iust, Abraham, & Isaac, and Iacob, them that haue not sinned to thee, but hast appointed penance for me a sinner: because I haue sinned about the number of the sand of the sea. Myne iniquities Lord be multiplied, mine iniquities be multiplied, and I am not worthie to behold & looke vpon the height of heauen, for the multitude of mine iniquities. I am made crooked with manie a band of yron, that I can not lift vp my head, and I haue not respiration: because I haue stirred vp thy wrath, and haue done euil before thee: I haue not done thy wil, & thy I commandments I haue not kept: I haue set vp abominations, & multiplied offences. And now I bowe the knee of my hart, beseeching goodnes of thee. I haue sinned Lord, I haue sinned, & I acknowledge myne iniquities. Wherefore

I beseech

I beseech desiring thee, forgiue me Lord, forgiue me: and destroy me not together with myne iniquities, neither referue thou for euer, being angrie, euils for me, neither damme me into the lowest places of the earth: because thou art God, God, I say, of the penitent: in me thou shalt shew al thy goodnes, because thou shalt saue me vnworthie according to thy great mercie, and I wil praysethee alwayes al the dayes of my life: because al the power of the heauens prayseth thee, and to thee is glorie for euer and euer. Amen.



THE THIRD BOOK OF ESDRAS.

For helpe of the readers, especially such as haue not leysure to read al, we haue gathered the contents of the chapters; but made no Annotations: because the text it self is but as a Commentarie to the Canonical bookes; and therforre we haue only added the concordance of other Scriptures in the margin.

Iosias King of Iuda maketh a great Pasch, 7. geuing manie hostes to such as wanted for sacrifice: 14. the Priests and Leuites performing their functions therein: 22. in the eighteenth yeare of his reigne. 25. He is slayne in battel by the King of Aegypt, 32. and much lamented by the Iewes. 34. His sonne Ieconias succedeth. 37. After him Ioachim, 40. who is deposed by the King of Babylon. 43. Ioachim reigneth three months, and is caried into Babylon. 46. Sedecias reigneth eleuen yeares wickedly. 52. and he with his people is caried captiue into Babylon. the citie and temple are destroyed. 57. so remayned til the Monarchie of the Persians.



AND Iosias made a Pasch in Ierusalem to our Lord & imolated the Phafe the fourteenth moone of the moneth: 2. appointing the Priests by courses of dayes clothed with stoles in the temple of our Lord, 3. And he spake to the Leuites the sacred seruants of Israel, that they should sanctifie them selues to our Lord in the placing of the holie arke of our Lord in the house, which King Salomon sonne of Dauid built. 4. It shal not be for you to take it vpon your shoulders. And now serue your Lord, and take the care of that nation Israel, in part according to your villages & tribes, 5. according to the writing of Dauid King of Israel, and according to the magnificence of Salomon his sonne, al in the temple, and according to your fathers portion of principalitie, among them that stand in the sight of your brethren the children of Israel. 6. Im.

4. Reg. 23. v. 21
2. Paral. 35. v. 1

Exo. 12.
Leuit. 23.
Num. 28.

molate the Pasch, and prepare the sacrifices for your bretheren, and doe according to the precept of our Lord which was giuen to Moyses. 7. And Iosias gaue vnto the people that was found of sheepe, lambes, and kiddes, & goates thirtie thousand, calues three thousand. 8. These things were giue to the people of the Kings goods according to promise: and to the Priests for the Phase, sheepe in number two thousand, and calues an hundred. 9. And Iechonias, and Semeias, and Nathanael bretheren, and Hasabias, and Oziel, & Coraba, for the Phase sheepe five thousand, calues five hundred. 10. And when these things were done in good order, the Priests and the Leuites stood hauing azymes by tribes. 11. And according to the portions of their fathers principalitie, in the sight of the people they did offer to our Lord according to those things, which were written in the book of Moyses: 12. and roasted the Phase with fire as it ought: and the hostes they boyled in cauldrons, and in pottes with beneuolence: 13. and they brought to al that were of the people: and afterward they prepared for them selues and the Priests. 14. For the Priests offered the fatte, vntil the houre was ended: & the Leuites prepared for them selues, and their brethren, the children of Aaron. 15. And the sacred singing men, the children of Asaph were by order according to the precept of Dauid, & Alaph, & Zacharias, & Ieddinus, which was from the King. 16. And the porters at euerie gate, so that none transgressed his owne: for their brethren prepared forth. 17. And the things were consummate that perteyned to the sacrifice of our Lord. 18. In that day they celebrated the Phase, and offered hostes vpon the sacrifice of our Lord, according to the precept of King Iosias. 19. And the children of Israel, that were found at that time, celebrated the Phase: and the festiual day of Azymes for seuen dayes: 20. and there was not celebrated such a Phase in Israel, from the times of Samuel the Prophet: 21. and al the Kings of Israel did not celebrate such a Phase as Iosias did, and the Priests, and the Leuites, and the Iewes, and al Israel, that were found in their abode at Ierusalem. 22. In the eighteenth yeare, Iosias reigning, was the Phase celebrated. 23. And the workes of Iosias were directed in the sight of his Lord in a hart ful of feare: 24. and the things concerning him are written in the ancient times, touching them that sinned, and were irreligious against our Lord aboue al nations, and that sought not the words of our Lord vpon Israel. 25. And after al this fact of Iosias, came vp Pharao the King of Aegypt conming in Charcamis from the way vpon Euphrates, and Iosias went forth to meete him. 26. And the King of Aegypt sent to Iosias saying: What is there between me & thee King of Iuda? 27. I was not sent of the Lord to fight against thee: for my battel is vpon Euphrates, goe downe in halt. 28. And Iosias did not returne vpon his chariot: but endeauoured to ouerthrow him, not attending the word of the Prophet from the mouth of our Lord: 29. but he made battel against him in the field of Mageddo. And Princes went downe to King Iosias. 30. And the King said to his seruants: Remoue me from the battel, for I am weakned exceedingly. And forthwith his seruants remo-

4. Reg. 23 v. 29.
2. Paral. 35. v.
20.

ue I him out of the batrel. 31. And he went vp into his second chariot : & comming to Ierusalem died, and was buried in his fathers sepulchre. 32. And in al Iurie they mourned for Iofias, & the rulers with their wiues lamented him vntil this day. And this was giuen out to be done alwayes vnto al the stocke of Israel. 33. But these things were written before in the booke of the histories of the kings of Iuda: and al the actes of the doing of Iofias, and his glorie and his vnderstanding in the law of our Lord: and the things that were done by him, and that are not written in the book of the kings of Israel and Iuda. 34. And they that were of the nation, taking Iechonias the sonne of Iofias, made him King for Iofias his father, when he was three and twentie yeares old. 35. And he reigned ouer Irael three months. And the King of Aegypt remoued him, that he should not reigne in Ierusalē: 36. & he put a tax vpon the nation of siluer an hundred talētes, and of gold one talent. 37. And the King of Aegypt made Ioacim his brother King of Iuda & Ierusalem: 38. & he bound the magistrates of Ioacim, and Zaracel his brother, and taking thē brought them backe into Aegypt. 39. Ioacim was siue and twentie yeares old when he began to reigne in the land of Iuda and Ierusalem: & he did euil in the sight of our Lord. 40. And after this man came vp Nabuchodonosor the King of Babylon and binding him with a bande of brasse, brought him into Babylon. 41. And Nabuchodonosor took the sacred vessels of our Lord, and carried away, and consecrated thē in his temple in Babylon. 42. For his vncleannes, & lacke of religion is writ ten in the book of the times of the Kings. 43. And Ioachim his sonne reigned for him. And when he was made King, he was eighteen yeares old. 44. And reigned three months and ten dayes in Ierusalem, and did euil in the sight of our Lord: 45. and after a yeare Nabuchodonosor sending, transported him into Babylon together with the sacred vessels of our Lord. 46. And he made Sedecias King of Iuda and Ierusalem, when he was one and twentie yeares old: and he reigned eleuen yeares. 47. And he did euil in the sight of our Lord, and was not afraid of the words which were spoken by Ieremie the Prophet from the mouth of our Lord: 48. and being sworne of King Nabuchodonosor, forsworne he did reuolt: & his necke being hardned, & his hart, he transgressed the ordinances of our Lord the God of Israel. 49. And the Princes of the people of our Lord did manie things wickedly, and they did impiouly aboute al the vncleannes of the nations: & they polluted the temple of our Lord that was holie in Ierusalem. 50. And the God of their fathers sent by his messenger to reclame them, for that he would spare them and his tabernacle. 51. But they scorned at his messengers: and in the day that our Lord spake to them they were mocking his Prophets. 52. Who was moued euen vnto wrath vpon his nation for their impietic, and commanded the Kings of the Chaldees to come vp. 53. They slewe their yong men with the sword, round about their holie temple, and spared not yong man, and old man, and Virgin, and youth: 54. but al were deliuered into their hands: & taking al the sacred vessels of our

4. Reg. 23. v. 30.
2. Par. 36. v. 1.

4. Reg. 24. v. 1.
v. 17.

Iera. 37. v. 2.

Iere 15.v.12. &
29.v.10.
Dan.9.v.2.

Lord, and the Kings treasures, they caried them into Babylon, 55. and burnt the house of our Lord, and threw downe the walles of Ierusalem: and the towres therof they burnt with fire, 56. and consumed al their honorable things, and brought them to naught, and those that were left of the sword, they led into Babylon. 57. And they were his seruants vntil the Persians reigned in the fulfilling of the word of our Lord by the mouth of Ieremie: 58. as long as the land quietly kept her sabbaths, al the time of her desolation she sabbathized in the application of seuentie yeares.

CHAP. II.

Cyrus King of Persia permitteth the Iewes to returne into their countrie: 10. and deliuereth to them the holie vessels, which Nabuchodonosor had taken from the temple. 16. Certaine aduersaries writing to King Artaxerxes, hinder those that would repayre the ruines of Ierusalem.

2. Paral. 36.
v. 22.
2. Esd. 1.v.1. &
6.v.3.
Iere. 16.v.12
& 19.v.10.
Dan. 9.v.2.



Y R V S King of the Persians reigning for the accomplishment of the word of our Lord by the mouth of Ieremie, 2. our Lord rayed vp the spirit of Cyrus King of the Persians, and he proclaymed in al his Kingdomes, and that by writing, 3. saying: Thus sayth Cyrus King of The Persians: The Lord of Israel, the high Lord, hath made me King ouer the whole earth, 4. & hath signified to me to build him a house in Ierusalē which is in Iurie. 5. If there be any of your kinred, his Lord goe vp with him into Ierusalem. 6. Whosoeuer therefore dwel about the places, let them help them that are in the same place, in gold & siluer, 7. in guits, with horses, and beasts, and with other things which by vowes are added into the temple of our Lord which is in Ierusalem. 8. And the Princes of the tribes, of the villages, and of Iurie, of the tribe of Benjamin, & the Priests, and the Leuites standing vp, whom our Lord moued to goe vp, and to build the house of our Lord which is in Ierusalem, and they that were round about them, 9. did helpe them with al their gold and siluer, and beasts, and manie whose minde was stirred vp, with many vowes. 10. And Cyrus the King brought forth the sacred vessels of our Lord, which Nabuchodonosor the King of Babylon transported out of Ierusalem, & consecrated them to his Idol. 11. And Cirus the King of Persians bringing thē forth, deliuered thē to Mithridatus, who was ouer his treasures. 12. And by him they were deliuered to Salmanasar president of Iurie. 13. And of these this was the number: Cuppes for libaments of siluer two thousand foure hundred: basens of siluer thirtie: phials of gold thirtie, also of siluer two thousand foure hundred: & other vessels a thousand. 14. & al the vessels of gold & siluer, were five thousand eight hundred sixtie. 15. And they were numbred to Salmanasar together with them that came

1. Esd. 4.v.7.

out of the captiuite of Babylon into Ierusalem. 16. But in the times of Artaxerxes King of the Persians, there wrote to him of them that dwelt in Iurie and Ierusalem, Balsamus, and Mithridatus, and Sabellius, and Rathimus, Balthemus, Sabellius scribe, and the rest dwelling in Samaria, and other places, the epistle folowing to King Artaxerxes. 17. SIR, thy seruants Rathimus ouer occurrentes, and Sabellius the scribe, and the other iudges of thy court in Celefyria, and Phenice. 18. And now be it knowen to our Lord the King, that Iewes came vp from you to vs, comming into Ierusalem a rebellious, & very naughty citie, do build the fornaces thereof, and set vp the walles, and and rayse the temple. 19. And if this citie, and the walles shal be finished, they wil not onlie not abyde to pay tributes, but also wil resist the Kings. 20. And because that is in doing about the temple, we thought it should doe wel not to neglect this samething: 21. but to make it knowen to our Lord the King, that if it shal seeme good, o King, it may be sought in the books of thy fathers, 22. & thou shalt find in the records, things written of these, and thou shalt know that this citie hath been rebellious, & troubling Kings, & cities, 23. the Iewes rebelles & making battels in it frō time out of mind, for the which cause this citie was made desolate. 24. Now therfore we doe thee to vnderstand, Lord King, that if this citie shal be built, & the walles thereof shal be erected, there wil be no cōming downe for thee into Celefyria & Phenice. 25. Then wrote the King to Rathimus, the writer of the occurrentes, and to Balthemus, and to Sabellius the scribe, and to the rest ioyned with them, and to the dwellers in Syria and Phenice, as foloweth: 26. I haue read the epistle that you sent me. I commanded therefore search to be made, & it was found that the same citie is from the beginning rebellious to Kings, 27. and the men rebelles, and making battels in it, & there were most valient Kings ruling in Ierusalem, and exacting tributes in Celefyria & Phenice. 28. Now therefore I haue giuen commandment to forbid those men to build the citie, and to stay them that nothing be done more then is: 29. and that they procede not farder, wherof are euils, so that there may be trouble brought vpon the Kings. 30. Then these things being read which were written of King Artaxerxes, Rathimus, and Sabellius the scribe, and they that were appointed with them ioyning together in hast came to Ierusalem with a troupe of horsemen, and multitude, & companie: 31. and they begane to forbid the builders, and they ceased from building of the temple in Ierusalem, til in the second yeare of the reigne of Darius King of the Persians.

CHAP. III.

After a solmne supper made to al the court and chief Princes, King Darius sleeping: 4. three esquires of the bodie keeping watch, proposed the question: 10. whether wine, or a King, or women, or the truth doth excel: 17. The first prayseth wine.

KING Darius made a great supper to al his domestical seruants, and to al the magistrates of Media and Persia, 2. and to al that weare purple, and to the Pretors, and Consuls, and Liuetenantes vnto him from India vnto Ethiopia, an hundred twentie seuen prouinces. 3. And when they had eaten and drunken, and returned tul, then Darius went vp into his chamber, and slept, and awaked. 4. Then those three yong men keepers of his bodie, which garded the Kings bodie, sayd one to an other: 5. Let euerie one of vs say a word that may excel: & whose word soeuer shal appeare wiser then the others, to him wil King Darius giue great guifts, 6. to be couered with purple, & to drinke in gold, and to sleepe vpon gold, & a chariote with a bridle of gold, & a bonet of silke, and a cheyne about his necke: 7. and he shal sit in the second place next Darius for his wisdorne. And he shal be called the cosin of Darius. 8. Then euerie one writing his word signed it, and they put it vnder the pillow of Darius the King, 9. and they sayd: When the King shal rise, we wil giue him our writings: and which soeuer of the three the King shal iudge, and the magistrates of Persia, that his word is the wiser, to him shal the victorie be giuen as is writen. 10. One wrote: Wine is strong. 11. An other wrote, A King is stronger. 12. The third wrote, Women are more strong: but aboue al things truth ouercommeth. 13. And when the King was risen, they tooke their writings, and gaue him, and he read. 14. And sending he called al the Magistrates of the Persians, and the Medes, and them that weare purple, and the Pretors, and the Ouerleers, 15. and they sate in the Counsel: and the writings were read before them. 16. And he sayd: Cal the yong men, & they shal declare their owne wordes. And they were called, and went in. 17. And he sayd to them: Declare vnto vs concerning these things which are written. And the first began, he that had spoken of the strength of wine, 18. and sayd: O ye men, how doth wine preuaile ouer al men that drinke! it seduceth the minde. 19. And also the mind of King and orphane it maketh vaine. Also of the bondman and the free, of the rich man and the poore, 20. and euerie mind it turneth into securitie and pleasantnes, and it remembreth not any sorow and dutie, 21. and al hartes it maketh honest, and it remembreth not King, nor magistrate, and it maketh a man speake al things by talentes. 22. And when they haue drunke, they remember not freindship, nor brotherhood: yea and not long after they take swords. 23. And when they are recouered and risen from the wine, they remember not what they haue done. 24. O ye men, doth not wine excel? who thinketh to doe so: And hauing sayd this, he held his peace.

C H A P. IIII.

The second prayseth the excellencie of a King: 13. The third (which is Zorobabel) commendeth women: 33. but preferreth truth aboue al. 41. Which is so approued, and he is rewarded. 42. The King moreouer at his request restoreth the holie vessels of the temple, and granteth meanes to build the citie of Ierusalem, and the temple.

ANd the next began to speake, he that spake of the strength of a King. 2. O ye men doe not the men excel, which obteyne land & sea, and al things that are in them? 3. But a King excelleth aboue al things, and hath dominion ouer them: and euerie thing whatsoeuer he shal say to them, they doe. 4. And if he send them to warryers, they goe, and throw downe mountaines, and the walles, and towers. 5. They kil, and are killed: and the Kings word they transgresse not. For if they shal overcome, they bring to the King al things whatsoeuer they haue taken for a praye. 6. In like manner also al others, for so many as are not souldiers, nor fight, but til the ground: when they shal reape, againe they bring tributes to the King. 7. And he being one onlie, if he say: Kil ye, they kil; say he: forgiue, they forgiue; say he: strike, they strike; say he destroy, they destroy; 8. say he build, they build; 9. say he, cut downe, they cut downe; say he plant, they plant: 10. and al the people, & potestates heare him, and beside this he sitteth downe, and drinketh, and sleepeth. 11. And others gard him round about, and can not goe euerie one, and doe their owne workes. but at a word are obedient to him. 12. O ye men, how doth not a King excel that is so renoumed? And he held his peace. 13. The third that spake of women and truth, this is Zorobabel, began to speake. 14. O ye men, not the great King, & many men, neither is it wine that doth excel. Who is it then that hath the dominion of them? 15. Haue not women brought forth the King, & al the people, that ruleth ouer land & sea: 16. and were they not borne of them, and did not they bring vp them which planted the vineyards, whereof wine is made? 17. And they make the garments of al men, & they doe honour to al men, and men can not be separated from women. 18. If they haue gathered gold and siluer, and euerie beautiful thing, & see a woman comlie & fayre, 19. leauing al these things they fixe their looke vpon her, & with open mouth behold her, and allure her more then gold & siluer, and euerie precious thing. 20. Man forsaketh his father that brought him vp, and his countrie, and ioyneth himself to a woman. 21. And with a woman he refretheth his soul: and neither doth he remember father, nor mother, nor countrie. 22. And hereby you must know that women rule ouer you. Are you not forie? 23. And a man taketh his sword, & goeth into the way to commit thefts and murders, & to sayle seas & riuers, 24. and seeth a lyon; and goeth in darkenes: and when he hath cammitted theft, and fraude, and spoyles, he
bringeth

bringeth it to his beloued. 25. And againe, man loueth his wife more the father or mother. 26. And many haue become madde for their wiues: & haue bene made bondinen for them: 27. and many haue perished and bene slayne, and haue sinned for women. 28. And now belieue me, that the King is great in his powre: because al countries are afrayd to touch him. 29. Neuertheles I saw Apemes the daughter of Bezaces the concubine of a meruelous King, sitting by the King at his right hand, 30. and taking off the crowne from his head, and putting it vpon her self, and with the palme of her left hand she struck the King. 31. And beside these things he with open mouth beheld her: and if she smile he laugheth, and if she be angrie with him, he flattereth, til he be reconciled to her fauour. 32. O ye men, why are not women stronger? Great is the earth, and high is the heauen: who doeth these things? 33. And then the King and they that weare purple looked one vpon an other. And he began to speake of truth. 34. O ye men, are not women strong? The earth is great and heauen is high: & the swift course of the sunne turneth the heauen round into his place in one day. Is not he magnificent that doth these things, and the truth great, and stronger aboue al things? 36. Al the earth calleth vpon the truth, heauen also blesseth it, and al workes are moued, and tremble at it, and there is not any thing with it vniust. 37. Wine is vniust, the King is vniust, women are vniust, al the sonnes of men are vniust, and al their workes are vniust, and in them is not truth, and they shal perish in their iniquitie, 38. and truth abydeth, and groweth strong for euer, and liueth, and preuayleth for euer and euer. 39. Neither is there with it acception of persons, nor differences: but the things that are iust it doth to al men, to the vniust and malignant, and al men are wel pleased in the workes thereof. 40. And there is no vniust thing in the iudgement thereof, but strength, and reigne, and power, and maiestie of worlds. Blessed be the God of truth. 41. And he left speaking. And al the people cryed, and sayd: Great is truth and it preuailleth. 42. Then the King sayd to him: Aske, if thou wilt any more, then the things that are writen, and I wil giue it thee, according as thou art found wiser then thy neighbours, and thou shalt sitte next to me, and shalt be called my cosin. 43. Then sayd he to the King: Be mindful of thy vow, which thou hast vowed, to build Ierusalem in the day that thou didst receiue the Kingdom: 44. and to send backe al the vessels that were taken out of Ierusalem, which Cyrus separated, when he sacked Babylon, and would haue sent them backe thither. 45. And thou hast vowed to build the temple, which the Idumeians burnt, when Iurie was destroyed of the Chaldees. 46. And now this is that which I aske Lord, & which I desire, this is the maiestie which I desire of thee, that thou performe the vowe which thou hast vowed to the King of heaue by thy mouth. 47. Then Darius the King rising vp, kissed him: and wrotte letters to al the officers, and ouerseers, and them that weare purple, that they should conduct him, and them that were with him, al going vp to build Ierusalem. 48. And to al the ouerseers

that

that were in Syria, and Phœnice, and Libanus he wrote letters, that they should draw Cedar trees from Libanus into Ierusalem, to build the citie with them. 49. And he wrote to al the Iewes which went vp from the Kingdome into Iurie for libertie, euerie mightie man, & magistrate, & ouerseer not to come vpon them to their gates, 50. and al the countrie which they had obtayned to be free vnto the, & that the Idumeians leaue the castels which they possesse of the Iewes, 51. and to the building of the temple to giue euerie yeare twentie talentes vntil it were throughly built: 52. & vpon the altars to burne holocausts dayly, as they haue commandment: to offer other ten talentes euerie yeare, 53. & to al that goe forth from Babylon to build the citie, that there should be libertie as wel to them as to their children, and to al the Priests that goe before, 54. And he wrote a quantitie also, and commanded the sacred stole to be giuen, wherein they should serue; 55. and to the Leuites he wrote to giue precepts, vntil the day wherein the house shal be finished, and Ierusalem builded. And to al that keepe the citie, he wrote portions and wages to be giuen to them. 56. And he sent away al the vessels whatsoeuer Cyrus had separated from Babylon, and al things whatsoeuer Cyrus sayd, he also commanded to be done, & to be sent to Ierusalem. 58. And when that yong man was gone forth, lyfting vp his face toward Ierusalem, he blessed the King of heauen, 59. and sayd: Of thee is victorie, and of thee is wisdom, and glorie. And I am thy seruant. 60. Blessed art thou which hast giuen me wisdom, and I wil confesse to thee Lord God of our fathers. 61. And he took the letters, and went into Babylon. And he came, and told al his brethren that were in Babylon: 62. and they blessed the God of their fathers, because he gaue them remission and refreshing, 63. that they should goe vp and build Ierusalem, and the temple wherein his name was renoumed, and they reioyced with musike & ioy seuen dayes.

C H A P. V.

Those that returned from captiuitie of Babylon into Ierusalem and Iurie, are recited. 47. They restore Gods seruice: 66. but are hindered from building.

AF T E R these things there were chosen to goe vp the Princes of townes by their houses, and tribes, and their wiues, and their sonnes and daughters, & their men seruants and women seruants, and their catrel. 2. And Darius the King sent together with them a thousand horsemen, til they conducted them to Ierusalem with peace, & with musike, & with tymbrels, and shaulmes: 3. and al the brethren were playing, and he made them goe vp together with them. 4. And these are the names of the men that went vp by their townes according to tribes, & according to the portion of their principalitie. 5. Priests: The children of Phinees, the sonne of Aaron, Iesus the sonne of Iosedec, Ioacim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the progenie

1. Esd. 2. 7. 1.

1. *Esl.* 2. v. 2.
2. *Esl.* 7. v. 6.

of Phares, of the tribe of Iuda. 6. Who spake vnder Darius King of the Perians the meruelous wordes in the second yeare of his reigne the first moneth Nisan. 7. And they are these, that of Iurie came vp from the captiuitie of the transmigration, whom Nabuchodonosor the King of Babylon transported into Babylon, and returned into Ierusalem. 8. And euerie one sought a part of Iurie according to his owne citie, they that came with Zorobabel, and Iesus, Nehemias, Areores, Elimeo, Emmanio, Mardocheo, Beelsuro, Mechpsatochor, Oloro, Emonia one of their Princes. 9. And the number of them of the same nation, of their rulers the childrē of Phares, two thousand an hundred seuentie two: 10. The childrē of Ares, three thousand an hundred fiftie seue: 11. The childrē of Phæmo, an hundred fourtie two: in the childrē of Iesus & Ioabes, a thousand three hundred two: 12. the childrē of Demu, two thousand foure hundred seuentie: the childrē of Choraba, two hundred fieu: the childrē of Banica, an hundred sixtie eight, 13. the children of Bebech, foure hundred three: the childrē of Archad, foure hundred twentie seuen: 14. the children of Cham, thirtie seuen: the children of Zoroar, two thousand sixtie seuen: the children of Adin, foure hundred sixtie one: 15. the children of Aderectes, an hundred eight: the children of Ciafo and Zelas an hundred seuen: the children of Azoroc, foure hundred thirtie nine: 16. the children of Iedarbone, an hundred thirtie two: the children of Anarias, an hundred thirtie: the children of Asoni, ninetie: 17. the children of Marfar, foure hundred twentie two: the children of Zabarus, nintie fieu: the children of Sepolemon an hundred twentie three: 18. the children of Nepopas, fiftie fieu: the children of Hecchanatus, an hundred fiftie eight: the children of Cebethamus, an hundred thirtie two: 19. the children of Crearparros, which are of Enocadie and Modia, foure hundred twentie three: they of Gramas and Gabea, an hundred twentie one. 20. They of Besselon, and Ceagge, sixtie fieu: they of Bastaro, an hundred twentie two: 21. they of Bechenobes, fiftie fieu: the children of Liptis, an hundred fiftie fieu: the children of Labonni, three hundred fiftie seuen: 22. the children of Sicheu, three hundred seuentie: the children of Suadon, & Cliomus, three hundred seuentie eight: 23. the children of Ericus, two thousand an hundred fourtie fieu: the children of Anaas, three hundred seuentie. The Priests: 24. the children of Ieddus the sonne of Euther, the sonne of Eliasib, three hundred seuentie two: the children of Emerus, two hundred fiftie two: 25. the children of Phaturius, three hundred fiftie seuen: the childrē of Caree, two hundred twentie seuen. 26. The Leuites: The children of Iesus in Caduhel, & Bamis, and Serebias, & Edias, seuentie foure, the whole nūber frō the twelfth yeare, thirtie thousand foure hundred sixtie two: 27. The sonnes, & daughters, & wiues, the whole nūber, fourtie thousand two hundred fourtie two. 28. The childrē of the Priests, that sang in the tēple: the childrē of Asaph, an hundred twentie eight. 29. And the porters: the childrē of Esmeni, the childrē of Azer, the children of Amathe childrē of Accuba, of Topa, the childrē of Tobia, an hundred thirtie nine. 30. Priests that serued in the tēple: the children of Sel, the children of Gaspha, the children of Tobloch, the children of Caria, the chil-

dren Su, the children of Hellu, the children of Lobana, the children of Armacha, the childrē of Accub, the childrē of Vaha the childrē of Cetha, the childrē of Aggab, the childrē of Obai, the childrē of Anani, the childrē of Canna, the childrē of Geddu, 31. the childrē of An, the childrē of Radin, the childrē of Desanō, the childrē of Nachōba, the childrē of Caseba, the childrē of Gaze, the children of Ozui, the children of Sinone, the children of Attre, the children of Hasten, the childrē of Afiana, the children of Manei, the children of Nasissim, the children of Acusu, the children of Agista, the children of Azui, the children of Fauon, the children of Phasalon, 32. the children of Meedda, the children of Phusa, the children of Caree, the children of Burcus, the children of Saree, the children of Cœsi, the childrē of Nasith, the children of Agist, the children of Pedon, 33. Salomon his children, the children of Asophot, the children of Phasida, the children of Celi, the children of Dedon, the children of Gaddahel, the children of Sephegi, 34. the children of Aggia, the children of Sachareth, the children of Sabathen, the children of Caroneth, the children of Malsith, the children of Ama, the children of Sasus, the children of Addus, the children of Suba, the children of Eura, the children of Rahotis, the children of Phasphat, the children of Malmon, 35. Al that serued the sanctuarie, and the seruants of Salouō, foure huddred eigthie two, 36. These are the childrē that came vp from Tnelmeia, Thelharfa the Princes of them, Carmelam, and Careth: 37. and they could not declare their cities; and their progenies, how they are of Israel. The children of Daiari, the children of Tubal, the children of Nechodaici, 38. of the Priests, that did the function of Priesthood: & there were not found the children of Obia, the children of Achifos, the children of Addin, who tooke a wife of the daughters of Pargeleu: 39. and they were called by his name, and the writing of the kinred of these was sought in the register and it was not found, and they were forbid to doe the function of Priesthood. 40. And Nehemias and Asitharus sayd to them: Let not the holie things be participated, til there arise a hiegh Priest learned for declaration and truth. 41. And al Israel was beside men seruants, & women seruants, fourtie two thousand three hundred fourtie. 42. Their men seruants and women seruants, seuen thousand three hundred shirtie seuen. Singing men and singing women two hundred three score fise. 43. Camels, toure hundred thirtie fise. Horses, seuen thousand thirtie six. Mules, two hundred thousand fourtie fise. Beasts vnder yoke, fise thousand twentic fise. 44. And of the rulers themelues by their villages, when they came into the temple of God, which was in Ierusalem, to renew and raise vp the temple in his place according to their power: 45. and to be giuen into the temple to the sacred treasure of the workes, of gold twelue thousand mnas, and fise thousand mnas o. siluer, and stoles for Priests and hundred. 46. And the Priests and Leuites, and they that came out of the people, dwelt in Ierusalem, and in the countie, and the sacred singingmen, and porters, and al Israel in their countie. 47. And the seuenth moneth being at hand, and when the chur

1. E/d. 3. 2. 1

dren of Israel were euerie man in his owne affayres, they came together with one minde into the court, that was before the east gate. 48. And Iesus the sonne of Iosedec, and his brethern the Priests: Zorobabel the sonne of Salathiel, and his bretheren standing vp, prepared an altar, 49. that they might offer vpon it holocaustes, according to the things that are written in the book of Moyses the mā of God. 50. And there asēbled there of o:her nations of the land, and al the nations of the land erected the altar in his place, and they offered hosts, and morning holocaustes to our Lord. 51. And they celebrated the feast of Tabernacles, and the solemne day, as it is commanded in the lawe: and sacrifices dayly, as it behoued: 52. & after these they appointed oblations, and the hosts of the sabbaths, and of the newmoones, and of al the solemne sanctified dayes. 53. And as manie as vowed to our Lord from the new moone of the seuenth moneth, began to offer the hosts to God, and the temple of our Lord was not yet built. 54. And they gaue monie to the masons and workmen, and drinke and victuals with ioy. 55. And they gaue cartes to the Sidonians, & Tyrianes, that with them they should carie cedar beames from Lybanus, & should make boates in the hauen Ioppe, according to the decree that was written for them by Cyrus King of the Persians. 56. And in the second year coming into the temple of God in Ierusalem, in the second moneth began Zorobabel the sonne of Salathiel, and Iosue the sonne of Iosedec, and their bretheren, and the Priests and Leuites, and al that were come from the captiuitie into Ierusalem. 57. and they founded the temple of God in the new moone of the second moneth of the second year, after that they came into Iurie & Ierusalem. 58. And they appoynted the Leuites from twentie yeares, ouer the workes of our Lord: and Iesus stood and his sonne, and the bretheren, al Leuites ioyning together, & executours of the lawe, doing the workes in the house of our Lord. 59. And al the Priests stood, hauing stoles with trumpets: 60. and Leuites the children of Asaph, hauing cymbals together praying our Lord, and blessing him according to Dauid King of Israel. 61. And they song a song to our Lord, because his sweetnes and honour is for euer vpon Israel. 62. And al the people sounded with trumpet, and cried out with a loud voice, praying our Lord in the raising vp of the house of our Lord. 63. And there came of the Priests, & Leuites, and presidents by their villages the more ancients, which had sene the old house: 64. and to the building of this with crie and great lamentation, and manie with trumpets and great ioy: 65. in so much that the people heard not the trumpettes for the lamentation of the people. For the multitude was sounding with trumpettes magnifically, so that it was heard far off. 66. And the enemies of the tribe of Iuda, and Benjamin heard it, & they came to knowe what the voyce of the trumpettes was: 67. And they knew that they which were of the captiuitie doe build a temple to our Lord the God of Israel. 68. And coming to Zorobabel & Iesus, the ouerriers of the villages, they sayd to them: We wil build together with you. 69. For we haue in like manner heard your Lord, & we walke like from the dayes of Asbaza-

reth King of the Assyrians, who transported vs hither. 70. And Zorobabel, & Iesus, & the Princes of the villages of Israel, sayd to them: 71. It is not for vs and you to build the house of our God. For we alone wil build to our Lord of Israel according as Cyrus the King of the Persians hath commanded. 72. And the nations of the land lying vpon them that are in Iurie, and lifting vp the worke of the building, and bringing ambushments, and peoples, prohibited them to build: 73. & practising assaults hindred them, that the building might not be finished al the time of the life of King Cyrus, and they differred the building for two yeares vntil the reigne of Darius,

C H A P. VI.

The Iewes by assistance of King Darius build vpon the Temple in Ierusalem.

ANd in the secōd yeare of the reigne of Darius prophesied Aggeus, & Zacharias the sonne of Addo the Prophet to Iurie & Ierusalem in the name of God of Israel vpon thē. 2. Thē Zorobabel the sonne of Salathiel standing vp, and Iesus the sonne of Iosedec, began to build the house of our Lord, which is in Ierusalem. 3. When the Prophets of our Lord were present with them, and did helpe them. At the same time came Sisennes to them, the deputie of Syria, and of Phenice, and Satrabuzanes, and his felowes: 4. and they sayd to them: By whose commandment build ye this house, and this rooffe, and perfitte al other things? And who are the workmen that build these things? 5. And the ancients of the Iewes, which were left of the captiuitie by our Lord, had fauour when the visitation was made vpon them. 6. And they were not hindered from building, til it was signified to Darius of al these things, and answer was receiued. 7. A copie of the letter, which they sent to Darius. SISENNES deputie of Syria & Phenice, and Satrabuzanes, and his felowes in Syria and Phenice Presidents, to King Darius greeting. 8. Be al things knowen to our Lord the King, that when we came into the countrie of Iutie, and had entered into Ierusalem, we found them building the great house of God. 9. And the temple of polished stones, and of great & precious matter in the walles. 10. And the workes to be a doing earnestly, and to succede and prosper in their hands, and in al glorie to be perfired most diligently. 11. Then we asked the ancients saying, by whose permission build ye this house, and found these workes? 12. And therefore we asked them, that we might doe thee to know the men & the ouerseers, and we required of them a role of the names of the ouerseers. 13. But they answered vs saying: We are the seruants of the Lord, which made heauen and earth. 14. And this house was built these manie yeares past by a King of Israel, that was great and most valiant, & was finitied. 15. And becaue our fathers were prouoking to wrath, and sinned agaynst God of Israel, he deliuered them into the

1. Esd. 5. v. 1.

hands of Nabuchodonosor the King of Babylon, King of the Chaldees, 16. And throwing downe this house they burnt it, and they led the people captiue into Babylon. 17. In the first yeare when Cyrus reigned the King of Babylon, Cyrus the King wrote to build this house. 18. And these sacred vessels of gold and siluer which Nabuchodonosor had taken out of the house which is in Ierusalem, and had consecrated them in his owne temple, Cyrus brought them forth agayne out of the temple which was in Babylon, and they were deliuered to Zorobabel, & to salmanasar, the deputie. 19. And it was commanded the that they should offer these vessels, & lay them vp in the temple, which was in Ierusalem, & build the temple of God itself in his place. 20. Then did Salmanasar lay the foundations of the house of our Lord, which is in Ierusalem: & from that time vntil now it is a building, & is not accomplished. 21. Now therefore if thou thinke it good o King let it be sought in the Kings libraries of Cyrus the King, which are in Babylon. 22. and if it shal be found, that the building of the house of the Lord, which is in Ierusalem, begane by the counsel of Cyrus the King, and it be thought good of our Lord the King, let him writte to vs of these things. 23. Then Darius the King comanded search to be made in the libraries: and there was found in Ecbatana a towne that is in the countrie of Media, one place wherin were writē these wordes. 24. IN THE FIRST YEARE of the reigne of Cyrus, King Cyrus commanded to build the house of the Lord which is in Ierusalem, where they did burne incense with dayly fire, 25. the height wherof shal be of ten cubits, & the bredth three score cubits, foure square with three stones polished, and with a loft galerie of wood of the same countrie, & one new galerie and the expenses to be giuen out of the house of Cyrus the King. 26. And the sacred vessels of the house of the Lord, as wel of gold as of siluer, which Nabuchodono orooke from the house of our Lord, which is in Ierusalem where they were layed, that they be put there: 27. And he commanded Siennes the deputie of Syria & Phœnice, and Sarrabuzanes, and his fellows, & them that were ordayned presidents in Syria & Phœnice, that they should refraine themselues from that place. 28. And I alio haue giuen comandment to build it wholly: & haue prouided, that they helpe them, which are of the captiuitie of the Iewes, til the temple of the house of the Lord be accōplished. 29. And frō the vexatiō of the tributes of Cœlesyria & Phœnice, a quātitie to be giuen diligently to these men for the sacrifice of the Lord, to Zorobabel the gouernour, for oxen, and rammes, and lambes. 30. And in like manner corne al o, and salt, and wine, and oyle continually yeare by yeare, according as the Priests which are in Ierusalem, haue prescribed to be spent dayly: 31. that libaments may be offered to the most high God for the King & his children, & that they may pray for their life. 32. And that it be denounced, that whoeuer shal transgressie anie thing of these which are written, or shal de pise it, a beame be taken of theyr owne, & they be hangd, & their goods be confiscate to the King. 33. Therefore the Lord alio, whose name is inuocated there,

1. Esd. 3. v. v. 1.

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destroy euery King & nation, that shal extend their hand to hinder or to handle il the house of the Lord which is in Ierusalem. 34. I Darius the King haue decreed that it be most diligently done according to these things.

C H A P. VII.

The house of Gods finished 7. and dedicated, 10. the feast of Pasch is also celebrated seuen dayes with Azymes.



THEN Sisennes the deputie of Cœlesyria, and Phnice, and Satrabuzames, and their felowes, obeying those things which were decreed of Darius the King, 2. applied the sacred workes most diligēly, working together with the ancients of the Iewes, the Princes of Syria. 3. And the sacred workes prospered, Aggeus & Zacharias the Prophets prophecyng 4. And they accomplished al things by the precept of our Lord the God of Israel, and by the counsel of Cyrus, & Darius, and Artaxerxes the King of the Persians. 5. And our house was a finishing vntil the three and twentieth day of the moneth of Adar, the sixth yeare of Darius the King. 6. And the children of Israel, and the Priests and Leuites, and therest that were of the captiuitie, which were added, did according to those things that are written in the book of Moyfes. 7. And they offered for the dedication of the temple of our Lord, oxen an hundred, rammes two hundred, lambes foure hundred. 8. And kiddes for the sinnes of al Israel, twelue, according to the number of the tribes of Israel. 9. And the Priests & Leuites stood clothed with stoles by tribes, ouer al the wokes of our Lord the God of Israel, according to the book of Moyfes, & the porters at euerie gate. 10. And the children of Israel, with them that were of the captiuitie, celebrated the phaie thefourteenth moone of the first moneth, when the Priests & Leuites were sanctified. 11. Al the children of the captiuitie were not sanctified together, because al the Leuites were sanctified together. 12. And al the children of the captiuitie immolated the phaie, both for their brethren the Priests, & for the elues. 13. And the children of Israel did eate, they that were of the captiuitie, al that remained a part from al the abominations of the nations of the land seeking our Lord. 14. And they celebrated the festiual day of Azymes seuen dayes feasting in the sight of our Lord. 15. Because he turned the counsel of the King of the Assirians toward them, to strengthen their hands to the workes of our Lord the God of Israel.

1. Esd. 6. v. 13.

C H A P. VIII.

Esdras going from Babylon to Ierusalem, 9. carieth King Artaxerxes favourable letters, 14. with licence to take gold, siluer, and al things necessarie at their pleasure. 31. The chief men that goe with him are recited. 51. He voweth a fast praying for good successe in their iourney: 56. weigheth the gold and siluer which he deliuereth to the Priests, and Leuites. 69. And severely admonisheth the people to repentance, for their mariages made with infidels.

1. Esd. 7. v. 1.



AND after him when Artaxerxes King of the Persians reigned, came Esdras the sonne of Azarias, the sonne of Helcias the sonne of Salome, 2. the sonne of Sadoc, the sonne of Achitob, the sonne of Ameri, the sonne of Azahel, the sonne of Bocci, the sonne of Abisue, the sonne of Phinees the sonne of Eleazar, the sonne of Aaron the first Priest. 3. This Esdras came vp from Babylon being scribe & wise in the law of Moyse, which was giuen of our Lord the God of Israel to teach and to doe. 4. And the King gaue him glorie, because he had found grace in al dignitie and desire in his sight. 5. And there went vp with him of the children of Israel, and the Priests, and the Leuites, and the sacred singers of the temple, and the porters, and the seruants of the temple into Ierusalem. 6. In the seuenth year when Artaxerxes reigned in the fifth moneth, this is the seuenth yeare of his reigne, going forth of Babylon in the new moone of the fifth moneth, 7. they came to Ierusalem according to his commandment, according to the prosperitie of their iourney, which their Lord gaue them. 8. For in these Esdras had great knowledge, that he would not pretermite anie of those things, which were according to the law, and the precepts of our Lord, and in teaching al Israel al iustice and iudgement. 9. And they that wrote the writings of Artaxerxes the King, comning deliuered the writing which was granted of Artaxerxes the King to Esdras the Priest, & the reader of the law of our Lord, the copie wherof here foloweth. 10. KING ARTAXERXES to Esdras the Priest, and reader of the law of the Lord, greeting. 11. I of curtesie esteeming it among benefits, haue commanded them that of their owne accord are desirous of the nation of the Jewes, and of the Priests & Leuites, which are in my Kingdom, to goe with thee into Ierusalem. 12. If anitherfore desire to goe with thee, let them come together, and set forward as it hath pleased me, & my seuen freinds my counsellers: 13. that they may visite those things which are done touching Iurie & Ierusalem, obseruing as thou hast in the law of the Lord. 14. And let them carie the gifts to the Lord the God of Israel, which I haue vowed and my freinds to Ierusalem, and al the gold and siluer, that shal be found in the countrie of Babylon to the Lord in Ierusalem, with that 15. which is giuen for the

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nation it self vnto the temple of their Lord which is in Ierusalem: that this gold and siluer be gathered for oxen, and rammes, and lambes, & kids, & for the things that are agreable to these, 16. that they may offer hosts to the Lord vpon the altar of their Lord, which is in Ierusalem. 17. And all things what soeuer thou with thy brethre wilt doe with gold, & siluer, doe it at thy pleasure, according to the precept of the Lord thy God. 18. And the sacred vessels, which are giuen thee to the workes of the house of the Lord thy God, which is in Ierusalē. 19. And other things whatsoeuer shal helpe thee to the workes of the temple of thy God, thou shalt giue it out of the Kings treasure. 20. When thou with thy brethren wilt doe ought with gold and siluer, doe according to the wil of the Lord. 21. And I King Artaxerxes haue giuen commandment to the keepers of the treasure of Syria and Phenice, that what things soeuer Esdras the Priest and reader of the law of the Lord shal write for, they giue him vnto an hundred talents of siluer, likewise also of gold. 22. And vnto an hundred measures of corne, & an hundred vessels of wine, and other things whatsoeuer abound without taxing. 23. Let all things be done to the most high God according to the law of God, lest perhaps there arise wrath in the reigne of the King, & of his sonne, & his sōnes. 24. And to you it is sayd, that vpon al the Priests, & Leuites, & sacred singers, & seruants of the temple, and scribes this temple 25. no tribute, nor any other taxe be sette, & that no man haue auctoritie to obiect any thing to the. 26. But thou Esdras according to the wisdom of God appoynt iudges, and arbiters in al Syria and Phenice: and teach al them that know no the law of thy God: 27. that whosoever shal transgresse the law, they be diligently punished either with death, or with torment, or els with a forfeite of money, or with banishment. 28. And Esdras the scribe sayd: Blessed be the God of our fathers, which hath giuen this wil into the Kings hart, to glorifie his house, which is in Ierusalem. 29. And hath honoured me in the sight of the King, and of his counsellers, and freinds, and them that weare purple. 30. And I was made constant in minde according to the ayde of our Lord my God, and gathered together of Israel men, that should goe vp together with me. 31. And these are the Princes according to their kindreds, and seueral principalities of them that came vp from Babylon the Kingdom of Artaxerxes. 32. Of the children of Phares, Gersomus: and of the children of Siemarith, Amenus: of the children of Dauid, Acchus the sonne of Sceecilia: 33. Of the children of Phares, Zacharias, and with him returned an hundred fiftie men. 34. Of the children of Ieader Moabilion, Zarxi, and with him two hundred fiftie men. 35. Of the children of Zachues, Iechonias of Zechoel, and with him two hundred fiftie men: 36. of the children of Sala, Maasias of Gotholia, & with him seuentie men, 37. of the children of Saphatia, Zarias of Michel, and with him eightie men: 38. of the children of Iob, Abdias of Iehel, and with him two hundred twelue men: 39. of the children of Bania, Salimoth, the sonne of Iosaphia, & with him an hundred fixtie men: 40. of the children

1. Esd. 8. 2. 1.

of Beer, Zacharias Bebei, and with him two hundred eight men: 41. of the children of Ezead, Ioannes of Eccetan, and with him an hundred ten men: 42. of the children of Adonicam, which were last, and these are their names: Eliphalam the sonne of Gebel, & Semcias, and with him seuentie men. 43. And I gathered them together to the riuer that is called Thia, and we camped there three dayes, and vewed them againe. 44. And of the children of the Priests and Leuites I found not there. 45. And I sent to Eleazarus, and Eccelon, and Masman, and Maloban, and Enaathan, and Samea, and Ioribum, Nathan, Enuagam, Zacharias, and Mosolam the leaders them selues, and that were skilful. 46. And I sayd to them that they should come to Loddeus, who was at the place of the tresurie. 47. And I commanded them to say to Loddeus, and his brethren, and to them that were in the tresurie, that they should send vs them that might doe the function of Priesthood in the house of the Lord our God. 48. And they brought vnto vs according to the mightie hand of the Lord our God cunning men: of the children of Moholi, the sonne of Leui, the sonne of Israel, Sebebia, & his sonnes & brethre, which were eightene: 49. Asbia, and Amin of the sonnes of the children of Chanaanus, and their children twentie men. 50. And of them that serued the temple, whom Dauid gaue, and the Princes themselues to the ministerie of the Leuites of the that serued the temple, two hundred twentie. Al their names were signified in writings. 51. And I vowed there a fast to the yong men in the sight of God, that I might aske of him a good journey for vs, and them that were with vs, and for the children, & the cattel, because of ambushments. 52. For I was ashamed to aske of the King tootemen & horsemen in my companie, to guard vs against our aduerlaries. 53. For we sayd to the King that the power of our Lord wil be with them that seeke him with al affection. 54. And agayne we besought the Lord our God according to these things: whom also we had propicious, & we obteyned of our God. 55. And I separated of the rulers of the people, & of the Priests of the tēple, twelue men, & Sedebia, & Afanna, & with the of their brethren ten men. 56. And I weyed to them the gold and siluer, and the vessels of the house of our God perteyning to the Priests, which the King had giuen, and his counsellers, and the Princes, and al Israel. 57. And when I had weyed it, I deliuered of siluer an hundred fittie talentes, and siluer vessels of an hundred talentes, and of gold an hundred talentes. 58. And of vessels of gold seuen score and twelue brasen vessels good of tynning brasse, resembling the forme of gold. 59. And I sayd to them: You are also sanctified to our Lord, and the vessels be holie, and the gold and siluer is vowed to our Lord the God of our fathers. 60. Watch and keepe, til you deliuer them to some of the rulers of the people, and to the Priests, and Leuites, and to the Princes of the cities of Israel in Ierusalem, in the tresurie of the house of our God. 61. And thote Priests and Leuites that receiued the gold & siluer, & vessels, brought it to Ierusalem into the tēple of our Lord. 62. And we went forward from the

riuer Thia, the twelfth day of the first month, til we entred into Ierusalē. 63. And when the third day was come, in the fourth day the gold being weyed, and the siluer, was deliuered in the house of the Lord our God, to Marimoth Priest the sonne of Iori. 64. And with him was Eleazar the sonne of Phinees: & with thē were Iosadusthe sōne of Iesus, & Medias, & Bāni the sōne of a Leuite, by nūber & weight al things. 65. And the weight of thē was writē the same houre. 66. And they that came out of the captiuitie offered sacrifice to our Lord the God of Israel, oxen twelue, for al Israel, rammes eightie six. 67. lambes seuentie two, bucke goates for sinne twelue, & for health twelue kyne, al for the sacrifice of our Lord. 68. And they read againe the precepts of the King to the Kings officers, & to the deputies of Cœlesyria, & Phœnice: & they honored the natiō, & the tēple of our Lord. 69. And these things being finished, the rulers came to me, saying: The stocke of Israel, & the Princes, & the P̄iests, & the Leuites, 70. & the strāge people, & nations of the iād haue not separated their vncleānes from the Chananeites, & Hetheites, & Pherezeites, & Iebuēites, & Moobites, & Aegyptians, & Idumeians. 71. For they are ioyned to their daughters both them eiuēs, & their sonnes: and the holie seed is mingled with the strāge nations of the earth, & the rulers & magistrates were partakers of that iniquitiē from the beginning of the reigne it self. 72. And forthwith as I heard these things, I rent my garmēt̄s & the sacred tunike: & tearing the haire of my head, & my beard, I sate sorowful & heauie. 73. And there assembled to me mourning vpon this iniquitiē, as manie as were then moued by the word of our Lord the God of Israel, & I sate sad vntil the euening sacrifice. 74. And I rising vp frō fasting, hauing my garmēt̄s rent & the sacred tunike, kneeling, & stretching torth my hands to our Lord, 75. I sayd: Lord I am confounded and ashamed before thy face, 76. for our sinnes are multiplied ouer our heads, & our iniquities are exalted euen to heauē. 77. Because frō the times of our fathers we are in great sinne vnto this day. 78. And for the sinnes of vs, & of our fathers we haue been deliuered with our brethren, and with our Priests to the Kings of the earth, into sword & captiuitie & spoile with cōfusiō vnto this presēt day. 79. And now what a great thing is this that mercie hath happened to vs frō thee, o Lord God, and leaue thou vnto vs a roote, and a name in the place of thy sāctificatiō, 80. to discouer our light in the house of the Lord our God, to giue vs meate in al the time of our bōdage. 81. And when we serued, we were not forsakē of the Lord our God: but he sette vs in fauour, appointing the Kings of the Persiās to giue vs meate, 82. & to glorifie the tēple of the Lord our God, & to build the desolatiōs of Siō, to giue vs stabilitie in Iurie, & Ierusalē. 83. And now what say we Lord, hauing these things: For we haue transgressed thy precepts, which thou gauest into the hāds of thy seruāts the prophets, 84. saying: That the lād into which ye entred to possesse the inheritāce therof is a lād polluted with the coinquinatiōs of the strāgers of the lād, & their vncleannes hath filled it wholly with their filthines. 85. And now your daughters you shal not match with their

1. Esdr̄ 9. v. z.

sonnes & their daughters, you shal not take for your sonnes. 86. And you shal not seeke to haue peace with them for euer, that growing strong you may eate the best things of the land, and may distribute the inheritance to your children for euer. 87. And the things that happen to vs, al are done for our naughtie workes, and our great sinnes. 88. And thou gauest vs such a roote, and we are returned againe to transgresse thy ordinances, that we would be mingled with the vncleannes of the nations of this land. 89. Wilt not thou be wrath with vs to destroy vs, til there be no roote left nor our name? 90. Lord God of Isrrael thou art true. For there is a roote left vntil this present day. 91. Behold, now we are in thy sight in our iniquities. For it is not to stand any longer before thee in these matters. 92. And when Esdras with adoration confessed weeping, lying flat on the ground before the temple, there were gathered before him out of Ierusalē a verie great multitude, men and women, and yong mē and yong women. For there was great weeping in the multitude it self. 93. And when he had cried, Iechonias of Ieheli of the children of Isrrael sayd to Esdras: We haue sinned against our Lord, for that we haue taken vnto vs in mariage strāge women of the nations of the land. 94. And now thou art ouer al Isrrael, in these therefore let there be an othe from our Lord to expel al our wiues that are of strangers with their children. 95. As it was decreed to thoe of the ancesters according to the law of our Lord, rising vp declare it. 96. For to thee the busines perreinerh, & we are with thee: doe manfully. 97. And Esdras rysing vp adiured the Princes of the Priests and Leuites, and al Isrrael to doe according to these things and they sware.

1. Esd. 10. v. 1.

C H A P. IX.

Esdras fasting for the sinnes of the people, commandeth that they separate al strāge women from them. 18. The Priests and Leuites, vvhich had offnded herein, are recited. 38. He readeth the law before the people: 48. certaine doe expound to the multitudes in several places. 52. And so they are dismissed vwith ioy.

AND Esdras rysing vp from before the court of the temple, went into the chamber of Ionathas the sonne of Nasabi. 2. And lodging there he tasted no bread, nor dranke water for the iniquitie of the multitude. 3. And there was proclamation made in al Iurie, & in Ierusalē to al that were of the captiuitie gathered in Ierusalem, 4. that who focuer shal not appeare within two or three dayes, according to the iudgemēt of the ancients sitting vpō it, their goods should be takē away, himselfe should be iudged an aliē from the multitude of the captiuitie. 5. And al were gathered that were of the tribe of Iuda, & of Bēiamin within three dayes in Ierusalem: this is the ninth moneth, the twentieth day of the month. 6. And al the multitude sate in the court of the tēple trēbling, for the present winter. 7. And Esdras rysing vp sayd to them: You haue done

1. Esd. 10. v. 6.

vnlawfully taking to you in mariage strang wiues, that you might adde to the finnes of Israel. 8. And now giue confession & magnificence to our Lord the God of our fathers: 9. and accomplish his wil, and depart from the nations of the land, and from your wiues the strangers. 10. And al the multitude cried, and they sayd with a lowde voice: As thou hast sayd, we wil doe. 11. But because the multitude is great, and winter time, & we can not stand in the ayre without succour: and this is a worke for vs not of one day, nor of two, for we haue sinned much in these things: 12. Let the rulers of the multitude stand, and that dwel with vs, and as manie as haue with them forreine wiues. 13. and at a time appointed let the Priests out of euerie place, & the iudges assist, vntil they appeaze the wrath of our Lord concerning this busines. 14. And Ionathas the sonne of Ezeli, and Ozias of Thecam tooke vpon them according to these words, and Bosoramus, and Lewis, and Sabbathæus, wrought together with them. 15. And al that were of the captiuitie stood according to al these things. 16. And Esdras the priest chose vnto him men the great Princes of their fathers according to their names: & they sate together in the new moone of the tenth month to examine this busines. 17. And they determined of themē that had outlandish wiues, vntil the newmoone of the first month. And there were found of the Priests entermingled that had outlandish wiues. 19. Of the sonnes of Iesus the sonne of Iosedec, and his brethren: Maseas, and Eleazarus, and Ioribus, and Ioadeus, 20. and they put to their hands to expel their wiues: and to offer a ramme to obtayne pardon for their ignorance. 21. And the sonnes of Semmeri: Maseas and Esse, Ieelech, and Azarias. 22. And of the children of Fosere: Limasias, Hismaenis, and Nathanee, Iulsio, Reddus, and Thalsas, 23. And of the Leuites: Iorabdus, and Semeis, and Colnis, and Calitas, and Facteas, and Coluas, and Eliomas, 24. and of the sacred singing men, Eliasib, Zaccarus. 25. And of the porters. Salumus, and Tolbanes. 26. And of Israel: of the sonnes of Foro, Ozi, and Renias, and Geddias, & Melchias, and Michelus, Eleazarus, and Iammebias, and Bannas. 27. And of the sonnes of Iolaman: Chamas, and Zacharias, and Iezuelus, and Ioddus, & Erimoth, & Helias. 28. And of the sonnes of Zathoim: Eliadas, and Liasumus, Zochias, and Larimoth, & Zabdis, & Thebedias. 29. And of the sonnes of Zebes: Ioannes, and Amanias, and Zabdias, and Emeus. 30. And of the sonnes of Banni: Olamus, & Maluchus, and Ieddeus, and Iasub, and Azabus, & Ierimoth. 31. And of the sonnes of Addin: Natus, and Moofias, & Caleus, and Raanas, Maaseas, Mathathias, and Beseel, and Bonus, and Manasses. 32. And of the sonnes of Nuac: Noneas, and Afeas, and Melchias, and Sameas, and Simon, Benjamin, and Malchus, and Marras. 33. And of the sonnes of Afom: Carianeus, Mathathias, & Bannus, & Eliphalach, and Manasses, & Semei. 34. And of the sonnes of Banni Ieremias, and Moadias, and Abramus, & Iohel, and Baneas, & Pelias, and Ionas, and Marimoth, & Eliasib, and Matheneus, & Eliasis, and Orizas, & Dielus, and Semedius, & Zambris, and Iosephus. 35. And of the sonnes of Nobei: Idelus, and Mathathias, and Sabadus, & Zecheda, zedmi, & Iessei,

Banaeus. 36. Al theſe married outlandiſh wiues , and did put them away with their children. 37. And the Priests & the Leuites , & they that were of Iſrael , dwelt in Ieruſalem ; & in the whole countrie in the newmoone of the ſeuenth month. And the children of Iſrael were in their habitations. 38. And al the multitude was gathered together into the court, which is on the eaſt of the ſacred gate : 39. and they ſayd to Eſdras the High-Prieſt, and reader, that he ſhould bring the law of Moyſes, which was deliuered of our Lord the God of Iſrael. 40. And Eſdras the High-Prieſt brought the law to al the multitude of them from man vnto woman, and to al the Priests to heare the law in the newmoone of the ſeuenth month. 41. And he read in the court, which is before the ſacred gate of the tēple, from breake of day vntil euening before men and women. And they al gaue their minde to the law. 42. And Eſdras the Prieſt and reader of the law ſtood vpon a tribunal of wood, which was made. 43. And by him ſtood Mathathias , and Samus, and Ananias, Azarias, Vrias, Ezechias, and Baſſamus on the right hand, 44 & on the left Faldeus, Miſael, Malachias, Ambuſthas, Sabus, Nabadias, and Zacharias. 45. And Eſdras tooke the Book before al the multitude : for he was chiefe in glorie in the ſight of al. 46. And when he had ended the law , they ſtood al vpriſt : & Eſdras bleſſed our Lord the moſt high God , the God of Sabaoth omnipotent. 47. And al the people answered: Amen. And liſting vp their hands, falling on the ground they adored our Lord. 48. Ieſus & Banaeus, & Sarebias, & Iaddimus & Accubus, & Sabbathæus, & Calithes, & Azarias, & Ioradus, & Ananias, and Philius Leuites , 49. who taught the law of our Lord , and read the ſame in the multitude, and euerie one preferred them that vnderſtood the leſſon. 50. And Atharathes ſayd to Eſdras the High-Prieſt and the reader, and to the Leuites, that taught the multitude, 51. ſaying: This day is ſanctified to our Lord. And they al wept , when they had heard the law. 52. And Eſdras ſayd, departing therefore eate ye al the fatteſt things, and drinke al moſt ſweet things, and ſend guiſts to them that haue not. 53. For this is the holy day of our Lord, & be not ſad. For our Lord wil glorifie you. 54. And the Leuites denounced openly to al, ſaying: This day is holie, be not ſad. 55. And they went al to eate , and drinke , and make merie, and to giue guiſts to them that had not, that they might make merie, for they were exceedingly exalted with the words that they were taught. 56. And they were al gathered in Ieruſalem to celebrate the ioy, according to the teſtament of our Lord the God of Iſrael.



T H E
F O U R T H B O O K
O F E S D R A S.

C H A P. I.

Esdras is sent to exhortate with the vngrateful Iewes for neglecting Gods manie great benefitts.

THE second Book of Esdras the Prophet, the sonne of Sarei, the sonne of Azarei, the sonne of Helcias, the sonne of Saldanias, the sonne of Sadoch, the sonne of Achitob, 2. the sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Amerias, the sonne of Asiel, the sonne of Marimoth, the sonne of Arna, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar, 3. the sonne of Aaron of the tribe of Leui; who was captiue in the countrie of the Medes, in the reigne of Artaxerxes King of the Persians, 4. And the word of our Lord came to me, saying: 5. Goe, and tel my people their wicked deeds, and their children the iniquities, that they haue done against me, that they may tel their childrens children: 6. because the finnes of their parents are increased in them, for they being forgetful of me haue sacrificed to strange Gods. 7. Did not I bring them out of the land of Ægypt from the house of bondage? But they haue prouoked me, and haue despised my counsels. 8. But doe thou shake off the haire of thy head, & throw al euils vpon them: because they haue not obeyed my law. And it is a people without discipline. 9. How long shal I beare with them, on whom I haue bestowed so great benefitts? 10. I haue ouerthrowen manie Kings from them. I haue struck Pharao with his seruants, and al his hoste. 11. Al nations did I destroy before their face, & in the East I dissipated the peoples of two prouinces Tyre and Sidon, and I slew al their aduersaries. 12. But speake thou to them, saying: Thus sayth our Lord: 13. I made you passe through the sea, and gaue you fenced streets from the beginning. I gaue you Moyles for your gouernour, and Aaron for the Priest: 14. I gaue you light by the pillar of fire, and did manie meruelous things among you: but you haue forgotten me,

1. Esd 7. 7. 1.

Exod. 14.

Exo. 13.

fayth

Exo. 16.

Nem. 14.

Exod. 16.

Num. 10.

Sap. 16. v. 10.

Isa. 9. v. 4.

Exo. 15. v. 25.

Exo. 32.

Isa. 1. v. 15.

Mas. 13. v. 37.

Isa. 66. v. 5.

Malach. 3. v. 1.

sayth our Lord. 15. Thus sayth our Lord omnipotent: The quayle was a signe to you, I gaue you a campe for defense, & there you murmured: 16. And you triumphed not in my name for the destruction of your enemies, but yet vntil now you haue murmured. 17. Where are the benefits that I haue giuen you? Did you not crie out to me when you were hungrie in the desert, 18. saying: Why hast thou brought vs into this desert to kil vs, it had been better for vs to serue the Aegyptians, then to dye in this desert. 19. I was sorie for your mournings, & gaue you manna to eate. You did eate bread of Angels. 20. When you thirsted did not I cleaue the rocke, & waters flowed in aboundance? for the heates I couered you with the leaues of trees. 21. I deliuered vnto you fatte lands: The Chananeites, and Pherezeites, & Philistheans I threw our frō your face: what shal I yet doe to you, sayth our Lord? 22. Thus sayth our Lord omnipotēt: In the desert whē you were thirstie in the riuer of the Amorrhaites, and blaspheming my name, 23. I gaue you not fire for blasphemies, but casting wood into the water, I made the riuer sweete. 24. What shal I doe to thee Iacob? Thou wouldest not obey o Iuda. I wil trāsferre my self to other natiōs, & wil giue thē my name, that they may keepe my ordinances. 25. Because you haue forsakē me, I also forsake you whē you aske mercie of me, I wil not haue mercie. 26. When you shal inuocate me, I wil not heare you. For you haue defiled your hāds with blood, & your feete are quicke to cōmit murders. 27. Not as though you haue forsaken me, but yourselues, sayth our Lord. 28. Thus saith our Lord omnipotent, haue not I desired you, as a father his sonnes, & a mother her daughters, & as a nurce her litle ones, 29. that you would be my people, and I your God, and to me for children, and I to you for a father? 30. So haue I gathered you, as the henne her chickens vnder her wings. But now what shal I doe to you? I wil throw you from my face. 31. When you shal bring me oblation, I wil turne away my face from you. For I haue refused your festiual dayes, & new moones & circumcisions. 32. I sent my seruants the Prophets to you, whom being taken you shew, & māgled their bodies, whose blood I wil require, sayth our Lord. 33. Thus sayth our Lord omnipotent, your house is made desolate, I wil throw you away, as the winde doth stubble, 34. & your children shal not haue issue: because they haue neglected my cōmandment, & haue done that which is euil before me. 35. I wil deliuer your houses to a people cōming, who not hearing me doe belieue: to whom I haue not shewed signes, they wil doe the things that I haue cōmāded. 36. The Prophets they I haue not seen, & they wil be mindful of their iniquities. 37. I cal to witnes the grace of the people comming, whose litle ones reioyce with ioy, not seeing me with their carnal eyes, but in spirit belieuing the things that I haue sayd. 38. And now brother behold what glorie: and see people comming from the east, 39. to whom I wil giue the conduction of Abraham, Isaac, and Iacob, and of Osee, & Amos, and of Ioel, & Abdias, & Ionas, & Michæas, 40. & Naum & Habacuc, of Sophonias, Aggaus, Zacharias, & Malachias. who alio is called the Angel of our Lord.

C H A P. I I.

The Synagogue expostulates with her children for their ingratitude; 10. shewing that they shal be forsaken, and the gentils called.



HVS saith our Lord : I brought this people out of bondage , to whom I gaue commandment by my seruants the Prophets , whom they would not heare , but made my counsel frustrate. 2. Their mother that bare them , sayth to them: Goe children, because I am a widow & forsaken. 3. I brought you vp with ioy, and haue lost you with mourning and sorrow , because you haue sinned before our Lord your God , & haue done that which is cuil before him. 4. But now what shal I doe to you? I am a widow and desolate , goe my children , and aske mercie of our Lord. 5. And I cal thee O father a witnes upon the mother of the children, that would not keepe my testament , 6. that thou giue them confusion , and their mother into spoile , that there be no generation of them. 7. Let their names be disperfed into the Gentils , let them be destroyed out of the land : because they haue despised my sacrament. 8. Woe be to thee Assur , which hidest the wicked with thee. Thou naughtie nation , remember what I did to Sodom and Gomorrha : 9. whose land lieth in cloddes of pitch , and heapes of ashes : so wil I make them , that haue not heard me , saith our Lord omnipotent. 10. Thus sayth our Lord to Esdras : Tel my people , that I wil giue them the Kingdom of Ierusalem which I ment to giue to Israel. 11. And I wil take to me the glorie of the , and wil giue them eternal tabernacles , which I had prepared for them. 12. The wood of life shal be to them for an odour of oyntment , & they shal not labour , nor be wearied. 13. Goe and you shal receiue. Aske for your selues a few dayes , that they may abide. Now the Kingdom is prepared for you , watch ye. 14. Cal thou heauen and earth to witnes : for I haue destroyed cuil , and haue created good , because I liue saith our Lord. 15. Mother embrace thy children , bring them vp with ioy. As a doue confirme their feet : because I haue chosen thee , saith our Lord. 16. And wil raise againe the dead out of their places , and out of the monuments I wil bring them forth , because I haue knowen my name in Israel. 17. Feare not O mother of the children , because I haue chosen thee , saith our Lord. 18. I wil send thee aide , my seruants Isaie and Ieremie , at whose counsel I haue sanctified , and prepared for thee twelue trees loden with diuerse fruits. 19. & as manie fountaines flowing milke and honie : and seuen huge mountaines , hauing the rose and the lilie , in the which I wil fil thy children with ioy. 20. Iustifie thou the widow , iudge for the pupil , giue to the needie , defend the orphan , clothe the

Gen. 19. 9-2.

Exod. 15. v. 27.

Iobie 1. v. 12.

naked, 21. cure the broken and feeble, mocke not the lame, defend the maimed, and admitte the blind to the vision of my glorie. 22. The old mā & the yong keepe within thy wals: 23. where thou shalt find the dead, commit them to the graue signing it, and I wil giue thee the first seate in my resurrection. 24. Pause and rest my people, because thy rest shal come. 25. As a good nurce nourish thy children, confirme their feet. 26. The seruants that I haue giuen thee, none of them shal perish. For I wil require them of thy number. 27. Be not wearied. For when the day of affliction and distresse shal come, others shal weepe, & be sad, but thou shalt be merie and plenteous. 28. The gentils shal enuie, & shal be able to doe nothing against thee, sayth our Lord. 29. My hands shal couer thee, that thy children see not hel. 30. Be pleasant thou mother with thy children, because I wil deliuer thee sayth our Lord. 31. Remember thy children that sleepe, for I wil bring them out of the sides of the earth, & wil doe mercie with them: because I am merciful, sayth our Lord omnipotent. 32. Embrace thy children til I come, & shew them mercie: because my fountaines runne ouer, & my grace shal not faile. 33. I Esdras receiued commandment of our Lord in mount Oreb, that I should goe to Israel: to whom when I came, they refused me, & reiected the commandment of our Lord. 34. And therefore, I say vnto you gentils, which heare, and vnderstand, Looke for you pastor, he wil giue you the rest of eternitie: because he is at hand, that shal come in the end of the world. 35. Be ye readie for the rewards of the Kingdō, because perpetual light shal shine to you for time euerlasting. 36. Flye from the madow of this world: receiue ye the pleasantnes of your glorie. I openly cal to witnes my fauour. 37. Receiue the commended gifts and be pleasant, giuing thanks to him that called you to the heaue. lie Kingdoms. 38. Arise, & stand & see the number of them that are signed in the feast of our Lord. 39. They that haue transferred themselues from the shadow of the world, haue recieued glorious garments of our Lord. 40. Receiue ō Sion thy number, and shut vp thine made white, which haue accomplished the law of our Lord. 41. The number of thy children, which thou didst wish is ful. Desire the powre of our Lord that thy people may be sanctified, which was called from the beginning. 42. I Esdras saw in mount Sion a great multitude, which I could not number, and they did al prayse our Lord with songs. 43. And in the middes of them was a yong man high of stature, appearing aboue ouer them al, and he put crownes vpon euerie one of their heades, and he was more exalted. And I was astonished at the miracle. 44. Then asked I an Angel, and sayd: Who are these Lord? 45. Who answering sayd to me: These are they that haue laid off the morral garment, and taken an immortal, and haue confessed the name of God. Now they are crowned, and receiue palmes. 46. And I sayd to the Angel: That yong man what is he, which putteth the crownes vpon them, & giueth palmes into their hands? 47. And answering he sayd to me: The same is the Sonne of God, whom they did

Apo. 7. v. 9.

confesse in the world: and I began to magnifie them, that stood strongly for the name of our Lord. 48. Then sayd the Angel to me: Goe, tel my people, what manner of meruelous things and how great thou hast seen of the Lord God.

C H A P. I I I.

The works of God are wonderful from the beginning, 7. and men vngateful. 13. In Abraham God chose to himself a peculiar people: who neuertheles were proud, and obstinate. 23. He also chose Dauid, but stil the people were sinful: 28. the Babylonians also, by whom they are afflicted, are no lesse, but rather greater sinners.



IN the thirteth yeare of the ruine of the citie I was in Babylon, & was troubled lying in my chamber, & my cogitations came vp ouer my hart: 2. because I saw the desolation of Sion, & the aboundance of them that dwelt in Babylon. 3. And my spirit was tossed exceedingly, & I began to speake to the highest timorous words, 4. and sayd: O Lord dominatour thou spakest from the beginning, when thou didst plant the earth, and that alone, & didst rule ouer the people, 5. and gauest Adam a dead bodie, but that also was the worke of thy hands, and didst breath into him the spirit of life, and he was made to liue before thee: 6. and thou broughtst him into paradise, which thy right hand had planted, before the earth came. 7. And him thou didst command to loue thy way, and he transgressed it, and forthwith thou didst institute death in him, and in his posteritie, & there were borne nations, and tribes, & peoples, and kinreds, wherof there is no number. 8. And euerie nation walked in their owne wil, & they did meruelous things before thee, and despised thy precepts. 9. And againe in time thou broughtst in the flood vpon inhabitants of the world, and didst destroy them. 10. And there was made in euery one of them, as vnto Adam to dye, so to them the flood. 11. But thou didst leaue one of them, Noe with his house, and of him were al the iust. 12. And it came to passe, when they began to be multiplied, that dwelt vpon the earth, and multiplied children and peoples and manie nations: and they began againe to doe impietie more then the former. 13. And it came to passe when they did iniquitie before thee, thou didst choose thee a man of them, whose name was Abraham. 14. And thou didst loue him and to him onlie thou didst shew thy wil. 25. And thou didst dispose vnto him an euerlasting testament, and toldst him that

Gen. 1.

Gen. 2. v. 7.

Gen. 7.

Gen. 12.

Exo. 19.

Ierem. 23.

thou wouldst neuer forsake his seede. And thou gauest him Isaac, and to Isaac thou gauest Iacob and Esau. 16. And Iacob thou didst seuer to thy selfe, but Esau thou didst separate. And Iacob grewe to a great multitude. 17. And it came to passe when thou didst bring forth his seede out of Ægypt, thou broughtst it vpon mount Sinai. 18. And thou didst bowe the heauens, and fasten the earth, and didst shake the world, and madest the depths to tremble, and troubledst the world, 19. and thy glorie passed foure gates of fire, and of earthquake, and winde, and frost, that thou mightst giue a law to the seede of Iacob, and to the generation of Israel diligence. 20. And thou didst not take away from them a malignant hart, that thy law might bring forth fruit in them. 21. For Adam the first bearing a vicious hart transgressed and was overcome, yea and al that were borne of him. 22. And it was made a permanent infirmitie, and the law with the hart of the people, with the wickednes of the roote, and that which is good departed, and the wicked remayned. 23. And the times passed, and the yeares were ended: and thou didst raise vp vnto thee a seruant named Dauid, 24. and spakest vnto him to build a citie of thy name, and to offer vnto thee in it frankencense, and oblations. 25. And this was done manie yeares, and they that inhabited the citie forsooke thee, 26. in al things as Adam and al his generations. For they also vsed a wicked hart. 27. And thou didst deliuer thy citie into the hands of thyne enemies. 28. Why, doe they better things, that inhabite Babylon? And for this shal she rule ouer Sion? 29. It came to passe when I was come hither, & had sene the impieties that can not be numbred: and my soul saw manie offending this thirtieth yeare, and my hart was astonished: 30. because I saw how thou bearest with their sinne, and didst spare them that did impiouly, and didst destroy thine owne people, and preserue thine enemies, and didst not signifie it. 31. I nothing remember how this way should be forsaken: doth Babylon better things then Sion? 32. Or hath anie nation knowen thee beside Israel: or what tribes haue believed thy testaments as Iacob? 33. Whose reward hath not appeared, nor their labour fructified. For passing through I passed among the nations, & I saw them about, & not mindful of thy commandments. 34. Now therefore wey our iniquities in a ballance, and theirs that dwel in the world: and they name shal not be found, but in Israel. 35. Or when haue not they sinned in thy sight, that inhabite the earth? or what nation hath so obserued thy commandments? 36. These certes by their names thou shalt find to haue kept thy commandments, but the nations thou shalt not finde.

CHAP. III.

Mans wit and reason is not able to vnderstand the counsel and iudgement of God, 22. why his people are afflicted by wicked nations, 33. nor of times, and things to come.



AND the Angel answered me, that was sent to me, whose name was Vriël, 2. and sayd to me: Thy hart exceeding hath exceeded in this world, and thou thinkest to comprehend the way of the Highest. 3. And I sayd: It is so my Lord. And he answered me, and sayd: I am sent to shew thee three wayes, & to propose to thee three similitudes. 4. Of the which if thou shalt declare to me one of them, I also wil shew thee the way which thou desirest to see, & wil teach thee whence a wicked hart is. 5. And I sayd, Speake my Lord. And he sayd to me: Goe, wey me the weight of the fire, or measure me the blast of the winde, or cal me backe the day that is past. 6. And I answered, and sayd: what man borne can doe it, that thou askest me of these things? 7. And he sayd to me: If I should aske thee, saying: How great habitations are there in the hart of the sea. or how great vaines be there in the beginning of the depth, or how great vaines be there about the firmament, and what are the issues of paradise: 8. thou wouldest perhaps say to me: I haue not descended into the depth, nor into hel as yet, neither, haue I ascended at anie time into heauen. 9. But now I haue not asked thee, sauing of the fire, & the winde, and the day by the which thou hast passed, and from the which thou canst not be separated: and thou hast not answered me of them. 10. And he sayd to me: Thou canst not know the things that are thine which grow together with thee: 11. and how can thy vessel comprehend the way of the Highest, and now the world being outwardly corrupted, vnderstand the corruption eident in my sight: 12. I sayd to him: Better were it for vs not to be, then yet liuing to liue in impieties, and to suffer, and not to vnderstand for what thing. 13. And he answered me, and said: Going forth I went forward to a wood of trees in the field, and they deuised a deuise, 14. and said: Come and let vs goe, and make warre against the sea, that it may retyre backe before vs, and we way make vs other woods. 15. And in like manner the waues of the sea they also deuised a deuise, and sayd: Come let vs goe vp, let vs ouerthrow the woods of the field, that there also we may consummate an other cuntry for our selues. 16. And the woods deuise was made vaine, for fire came, and consumed it. 17. Likewise also the deuise of the waues of the sea. For the sand stood, & stayed them. 18. For if thou wert iudge of these, whom wouldest thou

Ind. 9. 2. Per. 25.

begin to iustifie, or whom to condemne? 19. And I answered, and sayd: Verily, they deuised a vayne deuise. For the earth is giuen to the wood, and a place to the sea to carie her waues. 20. And he answered me, and sayd: Thou hast iudged wel, and why hast thou not iudged for thy self? 21. For as the earth is giuen to the wood, and the sea for the waues therof: so they that inhabite vpon the earth, can vnderstand onlie the things that are vpon the earth: and they vpon the heauens, the things that are about the height of the heauens. 22. And I answered, and sayd: I beseech thee Lord, that sense may be giuen me to vnderstand. 23. For I meant not to aske of thy superiour things, but of those that passe by vs dayly. For what cause Israel is giuen into reproch to the gentiles, the people whom thou hast loued, is giuen to impious tribes, and the law of our fathers is brought to destruction, and the written ordinances are no where: 24. and we haue passed out of the world, as locustes, and our life is astonishment and dreade, and we are not whorthie to obtaine mercie. 25. But what wil he doe to his name that is inuocated vpon vs? and of these things I did aske. 26. And he answered me, and sayd: If thou search very much, thou shalt often meruail: because the world hastning hastneth to passe, 27. and can not comprehend the things which in times to come are promised to the iust: because this world is ful of iniustice and infirmities. 28. But concerning the things that thou demandest I wil tel thee: for the euil is sowed, and the destruction therof is not yet come. 29. If then that which is sowed be not turned vp, and the place depart where the euil is sowed, that shal not come where the good is sowed. 30. Because the grayne of il seed hath been sowed in the hart of Adam from the beginning: and how much impietic hath it ingendred vntil now, and doth ingender vntil the floore come? 31. And esteeme with thy self the graine of the il seed, how much fruit of impietic it hath ingendred: 32. When the eares shal be cut, which are innumerable, what a great floore wil they begin to make? 33. And I answered, and sayd: How, and when shal these things be? why are our yeares few and euil? 34. And he answered me, and sayd to me, Hasten not about the Highest. For thou doest hasten in vaine to be about him, for thy excesse is much. 35. Did not the soules of the iust in their cellars, aske of these things, saying: How hope I so, and when shal the fruit come of the floore of our reward? 36. And Ieremiel the Archangel answered to those things, and sayd: When the number of the seeds in you shal be filled, because he hath weyed the world in a balance, 37. and with measure hath he measured the times, and in number he hath numbred the times, & hath not moued, nor stirred them, vntil the foresayd measure be filled. 38. And I answered, & sayd: O Lord Dominatour, we also are al ful of impietic. 39. And left perhaps for vs the floors of the iust be not filled, for the finnes of the inhabitants vpon the earth. 40. And he answered me, and sayd: Goe, and aske a woman with childe, if when she hath accomplished her nine months, her

can yet hold the infant within it: 41. And I sayd it can not Lord. And he sayd to me : In hel the cellars of the soules are like to the matrice. 42. For as she that is in trauail maketh hast, to escape the necessitie of trauailing : so this also hasteneth to render those things which are commended to it. 43. From the beginning it shal be shewed thee touching those things, which thou doest couet to see. 44. And I answered and sayd : If I haue found grace before thine eyes, and if it be possible, and if I be fite, 45. shew me if there be more to come then is passed, or moe things haue passed, then are to come. 46. What passed, I know : but what is to come, I know not. 47. And he sayd to me : Stand vpon the right side, and I wil shew thee the interpretation of the similitude. 48. And I stood, and saw : and behold a burning fornace passed before me, and it came to passe when the flame passed, I saw : and behold the smoke ouercame. 49. After these things there passed before me a cloud ful of water, and with violence casting in much raine : and when the violence of raine was cast, the drops therin ouercame. 50. And he sayd to me: Thinke with thyself, as the raine increaseth more then the drops, and the fire then the smoke : so did the measure that passed more abound. But the drops, and the smoke ouercame : 51. and I prayed, and sayd, shal I liue thinkest thou vntil these dayes? or what shal be in those dayes? 52. He answered me, and sayd : Of the signes wherof thou askest me, in part I can tel thee, howbeit of thy life I was not sent to tel thee, neither doe I know.

C H A P. V.

Diuers signes of things to come are shewed to Esdras by an Angel : 16. for the comfort of the people in captiuitie.



V T concerning signes : behold the dayes shal come, wherin they that inhabite the earth shal be taken in a great number, and the way of truth shal be hid : and the countrie shal be barren from fayth. 2. *And in-*justice shal be multiplied about that which thy self seest, and about that which thou hast heard in time past. 3. And they shal put their foote into the countrie which now thou seest to reigne, and they shal see it desolate. 4. And if the Highest giue thee life, thou shalt see after the third trumpet, and the sunne shal suddenly shine agayne in the night, and the moone thrise in a day, 5. and out of wood blood shal distil, and the stone shal giue his voice, and the peoples shal be moued : 6. and he reigne, whom they hope not that

Math. 24.

inhabite

inhabite vpon the earth, and foules shal make their flight away. 7. and the sea of Sodom shal cast the fishes, and shal make a noise in the night, which manie knew not, and al shal heare the voice therof, 8. and there shal be made a confusion in manie places, and the fire shal often be sent backe, and the sauage beasts shal goe to other places, and women in their monthlie flowers shal bring forth monsters, 9. and in sweete waters shal salt waters be found, and al freinds shal ouerthrow one another: and then shal wit be hid, and vnderstanding shal be separated into his cellar: 10. and it shal be sought of manie, & shal not be found: and iniustice shal be multiplied, and incontinence vpon the earth. 11. And one countrie shal aske her neighbour, and shal say: Hath iustice doing iust passed through thee? and she shal denie it. 12. And it shal be in that time, men shal hope, & shal not obtaine: they shal labour, & their wayes shal not haue successe. 13. These signes I am permitted to tel thee: and if thou pray againe and weep, as also now, and fast seuen dayes, thou shalt heare againe greater things then these. 14. And I awaked, and my bodie did shiuer exceedingly: and my soule laboured, that it fainted: 15. and the Angel that came, that spake in me, held me, and strengthened me, and set me vpon my feet. 16. And it came to passe in the second night, and Salathiel the Prince of the people came to me, and sayd to me: Where wast thou? and why is thy countenance heauie? 17. Knowest thou not that Israel is committed to thee in the contrie of their transmigration? 18. Rise vp therefore, and taste bread, and forsake vs not, as the Pastour his flocke in the hand of wicked wolues. 19. And I sayd to him: Goe from me, and approch not vnto me. And he heard, as I said: & he departed from me. 20. And I fasted seuen dayes howling and weeping, as Vriel the Angel commanded me. 21. And it came to passe after seuen dayes, and againe cogitations of my hart molested me very much, 22. and my soule resumed the spirit of vnderstanding: and agayne I began to speake words before the Highest: 23. and I sayd: Lord Dominatour of euerie wood of the earth, and al the trees therof, thou hast chosen one vineyard: 24. and of euerie land of the world thou hast chosen thee one ditch: and of al the flowers of the world thou hast chosen thee one lillie: 25. and of al depthes of the sea, thou hast filled thee one riuer: & of al the builded cities, thou hast sanctified ~~vnto~~ thy selfe Zion: 26. and of al created soules, thou hast named thee one doue: and of al beasts that were made, thou hast prouided thee one sheep: 27. and of al multiplied peoples, thou hast purchased thee one people: and a law approued of al thou hast giuen to this people, whom thou didst desire. 28. And now Lord, why hast thou deliuered one vnto manie? And thou had prepared vpon one roote others, and hast dispersed thy onlie one in manie: 29. and they haue troden vpon it, which gaine sayd thy couenants, and which belieued not thy testaments. 30. And if hating thou hatest thy people, it ought to be chastised with thy hands. 31. And it came to passe, when I had spoken the words, and

the Angel was sent to me, that came to me before the night past, 32 & he sayd to me: Heare me, & I wil instruct thee: and harken to me, and I wil adde before thee. 33. And I sayd: Speake my Lord. And he sayd to me: Thou art become exceedingly in excesse of minde for Israel: hast thou loued it more then him that made it? 34. And I sayd to him: No Lord, but for sorow I haue spoken, for my veines torment me euerie houre, to apprehend the pathe of the Higheft, and to search part of his iudgement. 35. And he sayd to me: Thou canst not. And I sayd: Why Lord? To what was I borne, or why was not my mothers wombe my graue, that I might not see the labour of Iacob, and the wearines of the stocke of Israel? 36. And he sayd to me: Number me the things that are not yet come, and gather me the disperfed droppes, and make me the withered flowers greene againe, 37. & open me the shut cellars, & bring me forth the blastes inclosed in them, shew me the image of a voice: & then wil I shew thee the labour that thou desirest to see. 38. And I said: Lord Dominatour, for who is there that can know these things, but he that hath not his habitation with men? 39. And I am vnwise, and how can I speake of these things, which thou hast asked me? 40. And he said to me: As thou canst not doe one of these things, which haue been sayd: so canst thou not finde my iudgement, or in the end the charitie, which I haue promised to the people. 41. And I sayd: But behold Lord thou art nigh to them that are nere the end: and what shal they doe that haue been before me, or we, or they after vs? 42. And he sayd to me: I wil resembie my iudgement to a crowne. As there shal not be slacknes of the last, so neither swiftnes of the former. 43. And I answered, and sayd: Couldst thou not make them that haue been, & that are, and that shal be, at once, that thou mayst shew thy iudgement the quicker? 44. And he answered me, and sayd: The creature can not hasten aboute the Creatour, nor the world sustayne them that are to be created in it, at once. 45. And I sayd: As thou didst say to thy seruant, that quickening thou didst quicken the creature created by thee at once, and the creature susteined it: it may now also beare them present at once. 46. And he sayd to me: Aske the matrice of a woman, and thou shalt say to it: And if thou bring forth children, why by times? Aske it therefore, that it giue ten at once. 47. And I sayd, it can not verily: but according to time. 48. And he sayd to me: And I haue giuen a matrice to the earth for them, that are sown vpon it by time. 49. For as the infant bringeth not forth the things that perteyne to the aged, so haue I disposed the world created of me. 50. And I asked, and sayd: Wheras thou hast now giuen me a way, I wil speake before thee: for our mother, of whom thou toldest me, yet she is yong: now draweth nigh to old age. 51. And he answered me, and sayd: Aske her that beareth children, and she wil tel thee. 52. For thou shalt say to her: Why are not they whom thou hast brought forth now like to them that were before thee, but lesse of stature? 53. And she also wil say vnto thee: They that are borne in the

youth of strength are of one sort, and they of an other, that are borne about the time of old age, when the matrice fayleth. 54. Consider therefore thou also, that you are of lesse stature, then they that were before you: 55. and they that are after you, of lesser then you, as it were creatures now waxing old, and past the strength of youth. 56. And I sayd: I beseech thee Lord, if I haue found grace before thine eyes, shew vnto thy seruant, by whom thou doest viuite thy creature.

C H A P. VI.

God knowing al things before they were made, created them 54. for man: & considereth the ends of al.

Prouer. 2.



AND he sayd to me: In the beginning of the earthlie world, and before the ends of the world stood, and before the congregation of the winds did blow, 2. and before the voices of thunders sounded, and before the flashings of lightnings shined, and before the foundations of paradise were confirmed, 3. and before beautiful flowers were sene, and before the moued powers were established, and before the innumerable hosts of Angels were gathered, 4. and before the heights of the ayre were aduanced, and before the firmaments were named, & before the chymneies were hote in Sion, 5. & before the present yeares were searched out, and before their inuentions that now sinne, were put away, and they signed that made fayth their treasure: 6. then I thought, and they were made by me only, and not by any other: and the end by me, and not by any other. 7. And I answered, and sayd: What separation of times shal there be? and when shal the end of the former be, and the beginning of that which foloweth? 8. And he sayd to me, from Abraham vnto Isaac, when Iacob and Esau were borne of him, the hand of Iacob heid from the biginning the heele of Esau, 9. for the end of this world is Esau, and the beginning of the next Iacob. 10. The hand of a man between the heele and the hand. Aske no other thing Esdras. 11. And I answered, and sayd: O Lord dominatour, if I haue found grace before thine eyes, 12. I pray thee shew thy seruant the end of thy signes, wherof thou didst shew me part the night before. 13. And he answered, and sayd to me: Arise vpon thy feete, and heare a voice most ful of sound. 14. And it shal be as it were a commotion, neither shal the place be moued wherin thou standest. 15. Therefore when it speaketh be not thou afrayd, because of the end is the word, and the foundation of the earth vnderstood, 16. for concerning them the word trembleth and is moued, for it knoweth that their end must

be changed, 17. And it came to passe, when I had heard, I rose vpon
 my feete, and I heard: and behold a voice speaking, and the sound
 therof as the sound of manie waters: 18. and it sayd: Behold the dayes
 come, and the time shal be when I wil begyne to approach, that I may
 visite the inhabitants vpon the earth: 19. And when I wil begin to
 enquire of them that vniustly haue hurt with their iniustice, and when
 the humilitie of Sion shal be accomplished. 20. And when the world
 shal be ouersigned that shal beginne to passe, I wil doe these signes:
 Books shal be opened before the face of the firmament, and al shal see
 together, 21 & infants of one yearre shal speake with their voices, and
 women with child shal bring forth vntimely infants, not ripe, of three
 or foure months, and shal liue, and shal be rayfed vp. 22. And sodenly
 shal appeare sowed places not sowed, and full cellers shal sodenly
 be found emptie: 23. and a trumpet shal sound; which when al shal
 heare, they wil sodenly be afrayd. 24. And it shal be in that time,
 freinds as enemies shal ouerthrow freinds, and the earth shal be
 afrayd with them: and the vaynes of fountaynes shal stand, and shal
 not runne in thre howres: 25. and it shal be, euerie one that shal be
 least of al these, or whom I haue foretold thee, he shal be saued, and
 shal see my saluation, and the end of your world. 26. And the men
 that are receiued, shal see, they that tasted not death from their nati-
 uitie, and the hart of the inhabitants shal be turned into an other sense.
 27. For euil shal be put out, and deceite shal be extinguished, 28. but
 fayth shal flourish, and corruption shal be ouercome, and truth shal
 be shewed, which was without fruite so manie dayes. 29. And it came
 to passe, when he spake to me, and I loe by litle and litle looked on
 him before whom I stood, 30. and he sayd to me these words: I am
 come to shew thee the time of the night to come. 31. If therefore thou
 pray agayne, and fast agayne seuen dayes, agayne I wil tel thee grea-
 ter things by the day which I haue heard. 32. For thy voice is heard be-
 fore the Highest. For the strong hath sene thy direction, and hath fore
 sene the chastitie which thou hast had from thy youth: 33. and for
 this cause he hath sent me to shew thee al these things, and to say to
 thee, haue confidence, and feare not, 34. and hasten not with the
 former times to thinke vayne things, that thou hasten not from the last
 times. 35. And it came to passe after these things, and I wept againe,
 and in like manner I fasted seuen dayes, to accomplish the three weeks,
 that were told me. 36. And it came to passe in the eight night, and my
 hart was troubled agaiue in me, and I began to speake before the
 Highest. 37. For my spirit was inflamed exceedingly, and my soul was
 dittressed. 38. And I sayd: O Lord, speaking thou didst speake from
 the beginning of creature from the first day, saying: Let heauen be made
 and earth: and thy word was a perfect worke. 39. And then there was
 spirit, and darkenesse was caried about, and silence, the sound of the
 voyce of man was not yet from thee. 40. Then thou didst command the

light some light to be brought forth of thy treasures, wherby thy worke might appeare. 41. And in the second day thou didst create the spirit of the firmament, and commandest it to diuide, and to make a diuision between the waters, that a certayn part should depart vpward, & part should remaine beneth. 42. And in the third day thou didst command the waters to be gathered together in the seventh part of the earth: but sixe parts thou didst drie and preserue, that of them might be seruing before thee things sowed of God, and tilled. 43. For thy word proceeded, and the worke forthwith was made. 44. For sodenly came forth fruite of multitude infinite, and diuerse tastes of concupiscence, and flowers of vnchangeable colour, and odours of vnsearcheable smell, & in the third day these things were made. 45. And in the fourth day thou didst command to be made the brightnesse of the sunne, the light of the moone, the disposition of the starres: 46. and didst command them that they should serue man, that should be made. 47. And in the fifth day thou sayd it to the seventh part, where the water was gathered together, that it should bring forth beasts, & foules & fishes: & so was it done, 48. the dumme water and without life, the things that by Gods appointment were commanded, made beasts, that therby the nations may declare thy merueilous workes 49. And then thou didst preserue two soules: the name of one thou didst cal Henoch, and the name of the second thou didst cal Leuiathan, 50. and thou didst separate them from eche other. For the seventh part, where the water was gathered together, could not hold them. 51. And thou gauest to Henoch one part, which was dried the third day, to dwelt therein, where are a thousand mountaynes. 52. But to Leuiathan thou gauest the seventh part being moyst, and kepst it, that it might be to deuoure whom thou wilt, and when thou wilt. 53. And in the sixt day thou didst command the earth to create before thee cattel, and beasts, and creeping creatures: 54. and ouer these Adam, whom thou madest ruler ouer al the works, which thou didst make, and out of him are al we brought forth, and the people whom thou hast chosen. 55. And al these things I haue sayd before thee O Lord, because thou didst create the world for vs. 56. But the residue of the nations borne of Adam thou saydst that they were nothing, and that they were like to spittle, and as it were the dropping out of a vessel thou didst liken the aboundance of them. 57. And now Lord, behold these nations which are reputed for nothing, haue begun to rule ouer vs, and to deuoure vs: 58. but we thy people whom thou didst cal thy first onlie begotten emulatour, are deliuered into their hands: 59. and if the world was created for vs, why doe not we possesse inheritance with the world? how long these things?

C H A P. VII.

Without tribulations no man can attayne immortal life: 17. which the iust shal inherite: and the wicked shal perish. 28. Christ wil come, and dye for mankind. 36. Prayers of the iust shal profite til the end of this world, but not after the general iudgement. 48. Al sinned in Adam 52. and haue added more sinnes, 57. but it is in mans power 62. by Gods grace to liue eternally.



AND it came to passe when I had ended to speake these words, the Angel was sent to me, which had been sent to me the first nights, 2. and he sayd to me: Arise Esdras, and heare the words which I am come to speake to thee. 3. And I sayd: Speake my God. And he sayd to me: The sea is set in a large place, that it might be deep and wide: 4. but the entrance to it shal be set in a streit place, that it might be like to riuers. 5. For who witting wil enter into the sea, and see it, or rule ouer it: if he passe not the streit, how shal he come into the bredth? 6. Also an other thing: A citie is built, and set in a plaine place, and it is ful of al goods. 7. The entrance therof narrow, and set in a steep place, so that on the right hand there was fire, and on the left deep watar: 8. and there is one onlie pathe set between them, that is, between the fire and the water, so that the pathe can not conteyne, but onlie a mans steppe. 9. And if the citie shal be giuen a man for inheritaunce, if he neuer passe through the peril set before it, how shal he receiue his inheritance? 10. And I sayd: So Lord. And he sayd to me, So it is: Israel also a part. 11. For I made the world for them: and when Adam transgressed my constitution, that was iudged which was done. 12. And the entrances of this world were made streit, and sorowful, & paynful, and few and euil, and ful of dangers, and stuffed very much with labour. 13. For the entrances of the greater world are large and secure, and making fruit of immortalitie. 14. If then they that liue entring in enter into these streite and vayne things: they can not receiue the things that are layd vp. 15. Now therefore why art thou troubled, wheras thou art corruptible? and why art thou moued, wheras thou art mortal? 16. And why hast thou not taken in thy hart that which is to come, but that which is present? 17. I answered, and sayd: Lord dominatour: behold thou hast disposed by thy law that the iust shal inherite these things, and the impious shal perish. 18. but the iust shal suffer the streits, hoping for the wyde places: for they that haue done impiously, haue both suffered the streits, add shal not see the wide places. 19. And he sayd to me: There is no iudge aboue God, nor that

Dent. 8.

vnderstandeth aboute the Highest. 20. For manie present doe perish, because the law of God which was set before, is neglected. 21. For God commanding commanded them that came, when they came, what doing they should liue, and what obseruing they should not be punished. 22. But they were not perswaded, & gaynesayd him, and made to themselves a cogitation of vanitie, 23. and proposed to themselves deceites of sinnes, and they sayd to the Highest that he was not, and they knew not his wayes, 24. and dispised his law, and denyed his couenances, and had not fidelitie in his ordinances, & did not accomplish his works. 25. For this cause Esdras, the emptie to the emptie & the full to the full. 26. Behold the time shal come, & it shal be when the signes shal come which I haue foretold thee, and the bride shal appeare, and appearing she shal be shewed that now is hid with the earth: 27. and euerie one that is deliuered from the foresaid euils, he shal see my meruelous things. 28. For my sonne I E S V S shal be reueled with them that are with him, & they shal be merie that are leaft in the foure hundred yeares. 29. And it shal be after these yeares, and my sonne C H R I S T shal dye: and al men that haue breath, 30. and the world shal be turned into the old silence seuen dayes, as in the former iudgements, so that none shal be leaft. 31. And it shal be after seuen dayes. and the world shal be rayfed vp that yet waketh not, and shal dye corrupted: 32. and the earth shal render the things that sleep in it, and the dust them that dwel in it with silence, and the cellars shal render the soules that are commended to them. 33. And the Highest shal be reueled vpon the seate of iudgement, and miseries shal passe, and long sufferance shal be gathered together. 34. And iudgement onlie shal remayne, truth shal stand, and fayth shal waxe strong, 35. and the worke shal folow, and the reward shal be shewed, and iustice shal awake, and iniustice shal not haue dominion. 36. And I sayd: First Abraham prayed for the Sodomites, and Moyse for the fathers that unned in the desert. 37. And they that were after him for Israel in the dayes of Achaz, and of Samuel, 38. and Dauid for the destruction, and of Salomon for them that came vnto the sanctification. 39. And Elias for them that receiued raine, and for the dead that he might liue, 40. and Ezechias for the people in the dayes of Sennacherib, and manie for manie. 41. If therefore now when coreuptible did increase, and iniustice was multiplied, and the iust prayed for the impious: why now also shal it not be so? 42. And he answered me and sayd: This present world is not the end, much glorie remaineth in it: for this cause they prayed for the impotent. 43. For the day of iudgement shal be the end of this time, and the beginning of the immortalitie to come, wherein corruption is past: 44. intemperance is dissolued, incredulitie is cut off: and iustice hath increased, truth is sprong. 45. For then no man can saue him that hath perished, nor drowne him that hath overcome. And I answered, 46. and sayd: This is my word the first and the last, that it had been better not to giue the earth to Adam, or when he

Gen. 18. Exod.
32.

2. *Reg. 24. v. 17*

2. *Paral. 6. v. 13.*

3. *Reg. 17. & 18.*

4. *Reg. 19. v. 16.*

had now giuen it, to reſtrainte him that he ſhould not ſinne. 47. For what doth it profit men preſently to liue in ſorow, and being dead to hope for puniſhment? 48. O what haſt thou done Adam? For if thou didſt ſinne, it was not made thy ſal only, but ours alſo which came of thee. 49. For what doth it profit vs if immortal time be promiſed to vs: but we haue done mortal works? 50. And that euerlaſting hope is foretold vs: but we moſt wicked are become vayne? 51. And that habitations of health and ſecuritie are reſerued for vs, but we haue conuerſt naughtily? 52. And that the glorie of the Higheſt is reſerued to proteſt them that haue ſlowly conuerſt: but we haue walked in moſt wicked wayes? 53. And that paradise ſhal be ſhewed, whoſe fruite continueth incorrupted, wherein is ſecurtie and remedie: 54. but we ſhal not enter in: for we haue conuerſt in vnlawful places? 55. And their face which haue had abſtinence, ſhal inyne about the ſtarres: but our faces blacke about darknes. 56. For we did not thinke liuing when we did iniquitie, that we ſhal beginne after death to ſuffer. 57. And he answered, & ſayd: This is the cogitatiō of the battel which man ſhal fight, who is borne vpon the earth, 58. that if he ſhal be ouercome, he ſuffer that which thou haſt ſayd: but if he ouercome he ſhal receiue that which I ſay: 59. for this is the life which Moyſes ſpake of when he liued, to the people, ſaying: Choofe vnto thee life, that thou mayſt liue. 60. But they believed him not, no nor the Prophets after him, no nor me which haue ſpoken to them. 61. Eecaufe there ſhould not be ſorow vnto their perdition, as there ſhal be ioy vpon them, to whom ſaluation is perſwaded. 62. And I answered, and ſayd: I know Lord, that the Higheſt is called merciful in that, he hath mercie on thē which are not yet come into the world, 63. and that he hath mercie on them which cōuerſe in his law: 64. & he is long ſuffering, becauſe he ſheweth long ſufferance to them that haue ſinned, as it were with their owne works: 65. and he is bountiful, becauſe he wil giue according to exigents: 66. and of great mercie, becauſe he multiplieth more mercies to them that are preſent, and that are paſt, and that are to come. 67. For if he ſhal not multiplie his mercies, the world ſhal not be made aliue with them that did inherite it. 68. And he giueth: for if he ſhal not giue of his bountie, that they may be releued which haue done iniquitie, the tenth thouſand part of men can not be quickned from their iniquities. 69. And the iudge if he ſhal not forgieue them that are cured with his word, and wye away a multitude of contentions: there ſhould not perhaps be leaſt in an innumerable multitude, but very few.

Rom. 5. v. 2.

Deut. 30. v. 19.

CHAP. VIII.

God is merciful in this world, yet fewe are saued. 6. Gods works and disposition of his creatures are meruelous. 15. Esdras prayeth for the people of Israel: 37. and saluation is promised to the iust, and punishment threated to the wicked.



AND he answered me, and sayd: This world the Highest made for manie, but that to come for few. 2. And I wil speake a similitude Esdras before thee. For as thou shalt aske the earth, and it wil tel thee, that it wil giue much more earth wherof earthen worke may be made, but a litle dust wherof gold is made: so also is the act of this present world. 3. Manie indeed are created, but fewe shal be saued. 4. And I answered, and sayd: Then O soul swallow vp the sense, and deaurour that which is wise. 5. For thou art agreed to obey, and willing to prophetic. For there is no space giuen thee but only to liue. 6. O Lord if thou wilt not permit thy seruant, that we pray before thee, and thou giue vs seed to the hart, and tillage to the vnderstanding, wherof may the fruit be made, wherby euerie corrupt person may liue, that shal beare the place of a man? 7. For thou art alone, and we are one workmanship of thy hands, as thou hast spoken: 8. and as now the bodie made in the matrice, and thou doest giue the members, thy creature is preferued in fire and water: and nine months thy workmanship doth suffer thy creature that is created in it: 9. and it self that keepeth, and that which is kept, both shal be preferued: & the matrice being preferued rendreth agayne at some time the things that are growen in it. 10. For thou hast commanded of the members, that is the breasts to giue mike vnto the fruit of the breasts, 11. that the thing which is made, may be nourished til a certayne time, and afterward thou mayst dispose him to thy mercie. 12. For thou hast, brought him vp in thy iustice, and hast instructed him in thy law, and halt corrected him in thy vnderstanding: 13. and thou shalt mortifie him, as thy creature: and shalt giue him life, as thy worke. 14. If then thou wilt destroy him that is made with so great labours: it is easie by thy cōmandmāt to be ordayned, that also which was made, might be preferued. 15. And now Lord I wil speake, of euerie man thou rather knowest: but concerning thy people, for which I am sorowful: 16. and concerning thine inheritance, for which I mourne, and for Israel for whom I am penitue, and concerning Iacob, for whom I am sorowful. 17. Therefore wil I begin to pray before thee for me, and

Mat. 20. v. 16.

for them : because I see our defaults that inhabite the earth. 18. but I haue heard of the celeritie of the iudge that shal be. 19. Therefore heare my voice , and vnderstand my word , and I wil speake before thee. 20. The beginning of the words of Esdras before he was assumed : and I sayd : Lord which inhabitest the world, whose eyes are eleuated vnto things on high and in the ayre: 21. and whose throne is inestimable, and glorie incomprehensible : by whom standeth an host of Angels with trembling , 22. whose keeping is turned in winde and fire , thou whose word is true, and sayings permanent: 23. whose commandment is strong , and disposition terrible : whose looke dryeth vp the depths, and indignation maketh the mountaynes to melt, and truth doth testifie. 24. Heare the prayer of thy seruant , and with thine eares receiue the petition of thy creature. 25. For whiles I liue I wil speake : & whiles I vnderstand, I wil answer: 26. Neither doe thou respect the sinnes of thy people , but them that serue thee in truth. 27. Neither doe thou attend the impious endeauours of the nations, but them that with sorowes haue kept thy testimonies. 28. Neither thinke thou of them that in thy sight haue conuerst falsly , but remember them that according to thy wil haue knowen thy feare. 29. Neither be thou willing to destroy them that haue had the manners of beasts : but respect them that haue taught thy law gloriously. 30. Neither haue indignation towards them, which are iudged worse then beasts : but loue them that alwayes haue confidence in thy iustice and glorie. 31. Because we and our fathers languish with such diseases: but thou for sinners shalt be called merciful. 32. For if thou shalt be desirous to haue mercie on vs, then thou shalt be called merciful ; to vs hauing no works of iustice. 33. For the iust which haue manie works layd vp , of their owne works shal receiue reward. 34. For what is man , that thou art angrie with him : or the corruptible kinde , that thou art so bitter touching it? 35. For in truth there is no man of them that be borne, which hath not done impiously, and of them that confesse , which haue not sinned. 36. For in this shal thy iustice be declared, and thy goodnes, O Lord, when thou shalt haue mercie on them, that haue no substance of good works. 37. And he answered me , and sayd : Thou hast spoken somethings rightly : and according to thy words, so also shal it be done, 38. because I wil not in deed thinke vpon the worke of them that haue sinned before death, before the iudgement, before perdition : 39. but I wil reioyce vpon the creature of the iust , and I wil remember their pilgrimage also , and saluation , and receiuing of reward. 40. Therefore as I haue spoken, so also it is. 41. For as the husbandman soweth vpon the ground manie feedes, and planteth manie plants , but not al which were sown in time are preserued , nor yet al that were planted shal take roote : so they also that are sown in the world , shal not al be sau'd. 42. And I answered, and sayd : If I haue found grace, let me speake. 43. As the seede of the husbandman , if it come not vp, or receiue not the rayne in

2. Reg. 8.
v. 46.
2. Paral 6.
u. 36.

Mat 13. & 20.

time, if it be corrupted with much rayne, perisheth: 44. so likewise also man who made with thy hands, and thou named his image: because thou art likened to him, for whom thou hast made al things, and hast likened him to the seede of the husbandman. 45. Be not angrie vpon vs, but spare thy people, and haue mercie on thy inheritance. And thou hast mercie on thy creature. 46. And he answered me, and sayd: The things that are present to them that are present, and that shal be to them that shal be. 47. For thou lackest much to be able to loue my creature about me: and to thee often times, euen to thyselfe I haue approched, but to the vniust neuer. 48. But in this also thou art meruelous before the Highest, 49. because thou hast humbled thyselfe as becometh thee: and hast not iudged thyselfe, that among the iust thou maist be very much glorified. 50. For which cause manie miseries, and miserable things shal be done to them that inhabite the world in the later dayes: because they haue walked in much pride. 51. But thou for thyselfe vnderstand, and for them that are like vnto thee seeke glorie. 52. For to you paradise is open, the tree of life is planted, time to come is prepared, abundance is prepared, a citie is builded, rest is approued, goodnes is perfected, & perfite wisdom. 53. The root of euil is signed fro you: infirmitie, & mothe is hid fro you: and corruption is fled into hel in obliuion. 54. Sorowes are past, & the treasure of immortalitie is shewed in the end. 55. Adde not therefore inquiring of the multitude of them that perih. 56. For they also receiuing libertie haue despised the Highest, and contemned his law, and forsaken his wayes. 57. Yea and moreouer they haue troden downe his iust ones, 58. and haue sayd in their hart, that there is no God: and that, knowing that they dye. 59. For as the things aforesayd shal receiue you: so thirst and torment, which are prepared shal take them: for he would not man to be destroyed. 60. But they themselues also which are created, haue defyled his name which made them: and haue been vnkinde to him that prepared life. 61. Wherefore my iudgement now approcheth. 62. Which things I haue not shewed to al, but to thee, and to few like vnto thee. And I answered, and said: 63. Behold now Lord thou hast shewed me a multitude of signes, which thou wilt beginne to doe in the latter times, but thou hast not shewed me at what time.

Psal. 13. & 52.

CHAP. IX.

Certaine signes shal goe before the day of iudgement. 14. More shal perish then be saued. 25. Prayer with other good works are meanes to saluation.



AND he answered me, and sayd : Measuring measure thou the time in it-self : and it shal be when thou seest, after a certaine part of the signes which are spoken of before shal passe, 2. then shalt thou vnderstand, that the same is the time wherin the Highest wil beginne to visite the world that was made by him. 3. And when there shal be sene in the world mouing of places, and trouble of peoples, 4. then shalt thou vnderstand, that of these spake the Highest from the dayes that were before thee, from the beginning. 5. For as al that is made in the world hath a beginning, and also a consummation, and the consummation is manifest: 6. so also the times of the Highest haue the beginning manifest in wonders and powers, and the consummations in worke and also in signes. 7. And it shal be, euery one that shal be saued, and that can escape by his works, and by fayth, in which you haue belieued, 8. shal be leaft out of the foresayd dangers, and shal see my saluation in my land, and in my costs, because I haue sanctified my self from the world. 9. And then shal they be in miserie, that now haue abused my wayes: and they that haue reiected them in contempt, shal abide in torment. 10. For they that knew not me, hauing obtained benefits when they liued: 11. and they that loathed my law, when they yet had libertie, 12. and when as yet place of penance was open to them vnderstood not, but despised: they must after death in torment know it. 13. Thou therefore be not yet curious, how the impious shal be tormented: but inquire how the iust shal be saued, and whose the world is, and for whom the world is, & when. 14. And I answered, and sayd: 15. I haue spoken heertofore, and now I say, and hereatter wil say: that they are moe which perish then that shal be saued: 16. as a floud is multiptied aboue, more then a droppe. 17. And he answered me, and say: Like as the field so also the seeds: and as the flowers, such also the colours: and as the workeman, such also the worke, and such as the husbandman, such is the husbandrie: because it was the time of the world. 18. And now when I was preparing for them, for these that now are before the world was made, wherin they should dwel: and no man gaynsayd me. 19. For then euery man, and now the creatour in this world prepared, and haruest not taying, and law vnsearchable their manners are corrupted. 20. And I considered the world, and behold there was danger because of the cogitations that came in it. 21. And I saw, and spared it very much:

Mat. 10.

and I kept vnto my self a grape kernel of a cluster, and a plant of a great tribe. 22. Let the multitude therefore perish, which was borne without cause, and let my kernel be kept, and my plant: because I finished it with much labour. 23. And thou if thou adde yet seuen other dayes, but thou shalt not fast in them, 24. thou shalt goe into a field of flowers, where no house is built: and thou shalt eat only of the flowers of the field, and flesh thou shalt not taste, and wine thou shalt not drinke, but only flowers. 25. Pray to the Highest without intermission, and I wil come, and wil speake with thee. 26. And I went forth, as he sayd to me, into a field which is called Ardath, and I sate there among the flowers. And I did eat of the herbes of the field, and the meate of them made me full. 27. And it came to passe after seuen dayes, and I sate downe vpon the grasse, and my hart was troubled agayne as before. 28. And my mouth was opened, and I beganne to speake before the Highest, and sayd: 29. O Lord thou shewing thy selfe to vs, wast shewed to our fathers in the desert, which is not troden, and vnfruitful, when they came out of Ægypt: and saying thou saydst: 30. Thou Israel heare me, and seed of Iacob attend to my words. 31. For behold, I sowe my law in you, and it shal bring forth fruit in you, and you shal be glorified in it for euer. 32. For our fathers receiuing the law obserued it not, and kept not my ordinances, and the fruit of the law did not appeare: for it could not because it was thine. 33. For they that receiued it, perished, not keeping that which had been sowed in them. 34. And behold it is the custome, that when the earth hath receiued seede, or the sea a shippe, or some vessel meate or drinke: when that shal be destroyed wherin it was sowne, or into the which it was cast: 35. that which was sowne, or cast in, or the things that were receiued, are destroyed withal, and the things receiued now tarye not with vs: but it is not so done to vs. 36. We indeed that receiued the law, sinning haue perished, and our hart that receiued it: 37. For the law hath not perished, but hath remained in his labour. 38. And when I spake these things in my hart, I looked backe with myne eyes, and saw a woman on the right side, and behold she mourned, and wept with a loud voice, and was sorrowful in minde exceedingly, and her garments rent, and ashes vpon her head. 39. And I left the cogitations, wherin I was thinking, and I turned to her and sayd to her: 40. Why weepest thou? and why art thou sorie in minde. And she sayd to me: 41. Suffer me my Lord, that I may lament my selfe, and adde sorrow: because I am of a very pensieue mind, and am humbled exceedingly. 42. And I sayd to her: What ayleth thee: tel me. And she sayd to me: 43. I thy seruant haue been barren, and haue not borne childe, hauing a husband thirty yeares. 44. For I euerie howre, and euerie day, and these thirty yeares doe beseeche the Highest night and day. 45. And it came to passe, after thirtie yeares God heard me thy handmayd, and saw my humilitie, and attended to my tribulation, and gaue me a sonne: and I was very

Exod. 19. & 24.
Dent. 4.

Exod. 32.

Esai. 48.

joyful vpon him , and my husband, and al my citizens, and we did glorifie the Strong exceedingly. 46. And I nourished him with much labour. 47. And it came to passe when he was growen , and came to take a wife, I made a feast day.

C H A P. X.

The state of Ierusalem is perfigured by a woman mourning , 25. and afterwards reioycing.



AND it came to passe, when my sonne was entred into his inner chamber, he fel downe, and dyed: 2. and we al ouerthrew the lights, and al my citizens rose vp to comfort me, and I was quiet vntil the other day at night. 3. And it came to passe, when al were quiet to comfort me, that I might be quiet: and I arose in the night, and fled: and came as thou seest into this field. 4. And I meane now not to returne into the citie, but to stay here: and neither to eate, nor drinke, but without intermission to mourne, and to fast vntil I dye. 5. And I left the talke wherin I was, and with anger answered her, and sayd: 6. Thou foole aboue al woman, seest thou not our mourning, & what things chance to vs? 7. Because Sion our mother is sorrowful with al sorrow, and humbled, and mourneth most bitterly. 8. And now wheras we al mourne, and are sadde: wheras we are sorrowful, & art thou sorrowful for one sonne? 9. For aske the earth, and it wil tel thee: that it is she, that ought to lament the fal of so manie things that spring vpon it. 10. And of her were al borne from the beginning, and others thal come: and behold, almost al walke into perdition, and the multitude of them cometh to destruction. 11. And who then ought to mourne more, but she that hath lost so great a multitude, rather then thou which art sorie for one? 12. And if thou say vnto me, that my mourning is not lyke the earths: because I haue lost the fruit of my wombe, which I bare with sorrowes, and brought forth with paynes: 13. but the earth according to the manner of the earth, and the present multitude in it hath departed as it came: and I saye to thee, 14. as thou hast brought forth with payne, so the earth also giueth her fruit for man from the beginning to him that made her. 15. Now therefore keep in with thy sorrow, and beare stoutly the chances that haue befallen thee. 16. For if thou iustifie the end of God, thou shalt in time both receiue his counsell, and also in such things thou shalt be prayfed. 17. Goe in therefore into the citie to thy busband. And she sayd to me: 18. I wil not doe it, neither wil I enter into the citte, but here wil I dye. 19. And I added yet to speake to her, and sayd: 20. Doe not this word, but consent to

him that counseleth thee. For how manie are the chances of Sion? Take comfort for the sorrow of Ierusalem. 21. For thou seest that our sanctification is made desert, and our altar is throwen downe, and our temple is destroyed, 22. and our psalter is humbled, and hymne is silent, and our exultation is dissolued, and the light of our candlestick is extinguished, and the arke of our testament is taken for spoile, and our holie things are contaminated, and the name that is inuocated vpon vs is almost prophaned: and our children haue suffred contumelie, and our Priests are burnt, and our Leuites are gone into captiuitie, and our virgins are defloured, and our wiues haue suffered rape, and our iust men are violently taken, and our litle ones are lost, and our yong men are in bondage, and our valiants are made impotent: 23. and that which is greatest of al, the seale of Sion, because she is vnscaled of her glorie: For she is also deliuered into the hands of them that hate vs. 24. Thou therefore shake off thy great heauines, and lay away from thee the multitude of sorrowes, that the Strong may be propitious to thee agayne, and the Highest wil giue thee rest, rest from thy labours. 25. And it came to passe, when I spake to her, her face did shine suddenly, and her shape, and her visage was made glistering, so that I was afrayde exceedingly at her, and thought what this thing should be. 26. And behold, suddenly she put forth a great sound of a voyce full of feare, that the earth was moued at the womans sound. And I saw: 27. and behold, the woman did no more appeare vnto me, but a citie was built, & a place was throwed of great foundations: and I was afrayd, and crying with a loude voyce I sayd: 28. Where is Vriel the Angel, that from the beginning came to me? for he made me come in multitude in excesse of this minde, & my end is made into corruption, & my prayer into reproch. 29. And when I was speaking these things, behold he came to me, and sawe me. 30. And behold I was layd as dead, and my vnderstanding was alienated, and he held my right hand, and strengthened me and set me vpon my feet, and sayd to me: 31. What ayleth thee? and why is thy vnderstanding, and the sense of thy hart troubled, and why art thou troubled? And I sayd: 32. Because thou hast forsaken me, and I indeed haue done according to thy words, and went out into the field: and behold, I haue seen, and doe see that which I cannot vtter. And he sayd to me: 33. Stand like a man, and I wil moue thee. And I sayd: 34. Speake thou my Lord in me, forsake me not, that I die not in vaine: 35. because I haue seen things that I knew not, and I doe heare things that I know not. 36. Or is my sense deceiued, and doth my soule dreame? 37. Now therefore I beseech thee, that thou throw vnto thy seruant concerning this trance. And he answered me, and sayd: 38. Heare me, and I wil teach thee, and wil tel thee of what things thou art afrayd: because the Highest hath reuealed vnto thee manie mysteries. 39. He hath seen thy right way, that without intermission thou was sorrowful for thy people, and didst mourne exceedingly for Sion. 40. This therefore is the

vnderstanding of the vision which appeared to thee a litle before. 41. The woman whom thou sawest mourning, thou beganst to comfort her. 42. And now thou seest not the forme of the woman, but there appeared to thee a citie to be built. 43. And because she tolde thee of the fal of her sonne, this is the interpretation. 44. This woman which thou sawest, she is Sion, and wheras she told thee of her, whom now also thou shalt see, as a citie builded. 45. And wheras she told thee, that she was barren thirtie yeares: for the which there were thirtie yeares, when there was not yet oblation offered in it. 46. And it came to passe after thirtie yeares, Salomon built the citie, and offered oblations: then it was, when the barren bare a childe. 47. And that which she sayd vnto thee, that she nourished him with labour, this was the habitation in Ierusalem. 48. And wheras she sayd to thee, that my sonne comming into the bryde chamber dyed, and that a fal chanced vnto him, this was the ruine of Ierusalem that is made. 49. And behold, thou hast seen the similitude of her: and because she lamented her sonne, thou beganst to comfort her: and of these things that haue chanced, these were to be opened to thee. 50. And now the Highest seeth that thou wast sorie from the hart: and because with thy whole hart thou sufferest for her, he hath shewed thee the cleernes of her glorie, and the fayrenes of her beautie. 51. For therfore did he say to thee, that thou shouldest tarie in a field where house is not built. 52. For I knew that the Highest began to shew thee these things: 53. therfore I sayd vnto thee, that thou shouldest goe into a field, where is no foundation of building. 54. For the worke of mans building could not be borne in the place, where the citie of the Highest began to be shewed. 55. Thou therfore feare not, neither let thy hart dread: but goe in, and see the beautie, and greatnes of the building, as much as the sight of thyne eyes is capable to see: 56. and afterward thou shalt heare as much, as the hearing of thyne eares is capable to heare. 57. For thou art blessed aboue manie, and art called with the Highest as few. 58. And to morrow night thou shalt tarie here: 59. and the Highest wil shew thee those visions of the things on high, which the Highest wil doe to them that inhabite vpon the earth in the later dayes. 60. And I slept that night, and the other next, as he had sayd to me.

CHAP. XI.

An eagle appeareth to Esdras comming forth of the sea, with three heads, and twelue wings: sometimes one reigning in the world, sometimes an other, but euerie one vanishest away. 36. A lion also appeareth comming forth of the wood, to suppress the eagle.



AND I saw a dreame, and behold an eagle came vp out of the sea: which had twelue wings of fethers, and three heads. 2. And I saw, & behold she spred her wings into al the earth, and al the winds of heauen blew vpon her, and were gathered together. 3. And I saw, and of her fethers sprang contrarie fethers, and they became litle wings, and smale. 4. For her heads were at rest, and the midle head was greater then the other heads, but she rested with them. 5. And I saw and behold the eagle flew with her wings, and reigned ouer the earth, and ouer them that dwel in it. 6. And I saw that al things vnder heauen were suiect to her, and no man gaynesayd her, no not one of the creature that is vpon the earth. 7. And I saw, and behold the eagle rose vp vpon her talons, and made a voice with her wings, saying: 8. Watch not al together, sleep euerie one in his place, & watch according to time. But let the heads be preferued to the last. 10. And I saw, and behold the voice came not out of her heades, but from the middes of her bodie. 11. And I numbered her contrarie wings, and behold they were eight. 12. And I saw, and behold on the right side rose one wing, and reigned ouer al the earth. 13. And it came to passe, when it reigned, an end came to it, and the place therof appeared not: and the next rose vp, and reigned, that held much time. 14. And it came to passe, when it reigned, and the end of it also came, that it appeared not as the former. 15. And behold, a voice was sent forth to it, saying: 16. Heare thou that hast held the earth of long time. Thus I tel thee before thou beginne not to appeare. 17. None after thee thal hold thy time, no nor the halfe therof. 18. And the third lifted vp it selfe, and held the principallitie: as also the former: and that also appeared not. 19. And so it chanced to al the other by one and by one to haue the principallitie, and againe to appeare no-where. 20. And I saw, and behold in time the rest of the wings were sent vp on the right side, that they also might hold the principallitie: and of them there were that held it, but yet forthwith they appeared not. 21. For some also of them stode vp, but they held not the principallitie. 22. And I saw after these things, and behold the twelue wings, and two litle wings appeared not: 23. and nothing remayned in

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the bodie of the eagle but two heads resting, & six litle wings. 24. And I saw, and behold from the six litle wings two were diuided, and they remained vnder the head, that is on the right side. For foure taried in their place. 25. And I saw, and behold the vnderwings thought to set vp themselues, and to hold the principalities. 26. And I saw, and behold one was set vp, but forthwith it appeared not. 27. And they that were second did sooner vanish away then the former. 28. And I saw, and behold the two that remayned, thought with themselues that they also would reigne: 29. and when they were thinking thereon, behold one of the resting heads, which was the midde one awaked, for this was greater then the other two heads. 30. And I saw that the two heads were complete with themselues. 31. And behold the head with them that were with him turned, and did eate the two vnderwings that thought to reigne. 32. And this head terrified al the earth, & ruled in it ouer them that inhabite the earth with much labour, and he that held the dominion of the whole world about al the wings that were. 33. And I saw after these things, and behold the middle head sodenly appeared not, as did the wings. 34. And there remained two heads, which reigned also themselues ouer the earth, and ouer them that dwelt therein. 35. And I saw, and behold the head on the right side deuoured that which was on the left. 36. And I heard a voice saying to me, Looke against thee, and consider what thou seest. 37. And I saw, and behold as a lion raised out of the wood roaring: and I saw that he sent out a mans voice to the eagle. And he speake saying. 38. Heare thou, and I wil speake to thee, and the Highest wil say to thee: 39. Is it not thou that hast ouercome of the foure beasts, which I made to reigne in my world, and that by them the end of their times might come? 40. And the fourth comming ouercame al the beasts that were past, and by might held the world with much feare, and al the world with most wicked labour, and he inhabited the whole earth so long time with deceit. 41. And thou hast iudged the earth not with truth. 42. For thou hast afflicted the meeke, and hast troubled them that were quiet, and hast loued lyers, and hast destroyed their habitations that did fructifie, & hast ouerthrowen their wals that did not hurt thee. 43. And thy contumelie is ascended euen to the Highest, and thy pride to the Strong. 44. And the Highest hath looked vpon the proud times: and behold they are ended, and the abominations therof are accomplished. 45. Therefore thou eagle appeare no more, and thy horrible wings and thy litle wings most wicked, and thy heads malignant, and thy talons most wicked, and al thy bodie wayne, 46. that al the earth may be refreshed, and may returne deliuered from thy violence, and may hope for his iudgement and mercie that made it.

C H A P. XII.

The eagle vanisheth away, 5. Esdras prayeth, 10. and the former visions are declared to him.



AND it came to passe, whiles the lyon spake these words to the eagle: I saw, 2. and behold the head that had overcome, and those foure wings appeared not which passed to him, and were set vp to reigne: and their reigne was smal, and ful of tumult. 3. And I saw, and behold they appeared not, & al the bodie of the eagle was burnt, and the earth was afrayd exceedingly, & I by the tumult & traunce of minde, and for great feare awaked, and sayd to my spirit: 4. Behold thou hast giuen me this, in that that thou searcest the wayes of the Highest. 5. Behold yet I am wearie in minde, and in my spirit I am very feeble, and there is not so much as a litle strength in me for the great feare, that I was afrayd of this night. 6. Now therefore I wil pray the Highest, that he strengthen me euen to the end. 7. And I sayd: Lord Dominatour, if I haue found grace before thine eyes, and if I am iustified before thee aboute manie, and if in deede my prayer be ascended before thy face, 8. strengthen me; and shew vnto me thy seruant the interpretation, and distinction of this horrible vision, that thou mayst comfort my soule most fully. 9. For thou hast counted me worthie to shew vnto me the later times. And he sayd to me: 10. This is the interpretation of this vision. 11. The eagle which thou sawest coming vp from the sea, this is the Kingdom which was seen in a vision to Daniel thy brother. 12. But it was not interpreted to him, therefore I doe now interprete it to thee. 13. Behold the dayes come, and there shal rise a Kingdom vpon the earth, and the feare shal be more terrible then of al the Kingdoms that were before it. 14. And there shal twelue Kings reigne in it, one after an other. 15. For the second shal beginne to reigne, and he shal continew more time then the rest of the twelue. 16. This is the interpretation of the twelue wings which thou sawest. 17. And the voice that spake which thou heardst not coming forth of her heads, but from the middes of her bodie, 18. this is the interpretation, that after the time of that Kingdom shal rise no smal contentions, and it shal be in danger to fal: and it shal not fal then, but shal be constituted againe according to the beginning therof. 19. And wheras thou sawest eight vnderwings cleauing to the wings therof, 20. this is the interpretation: eight Kings shal arise in it, whose times shal be light, and yeares switt, and two of them shal perish. 21. But when the middest time approcheth, foure shal be kept til a time, when the time therof shal beginne to approch to be ended, yet two shal be kept to the

Dan. 7. v. 7.

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end. 22. And wheras thou sawest three heads resting, 23. this is the interpretation: in her last dayes the Highest wil rayse vp three Kingdoms, and wil cal backe manie things into them, and they shal rule ouer the earth, 24. and them that dwel in it, with much labour about al them that were before them. For this cause they are called the heads of the eagle. 25. For these shal be they that shal recapitulate her impieties, and that shal accomplish her last things. 26. And wheras thou sawest a greater head not appearing, this in the interpretation therof: that one of them shal dye vpon his bed, and yet with torments. 27. For the two that shal remayne, the sword shal eat them. 28. For the sword of one shal deuoure him that is with him: but yet this also at the last shal fal by the sword. 29. And wheras thou sawest two vnderwings passing ouer the head that is on the right side, 30. this is the interpretation: these are they whom the Highest hath kept to their end, this is a smal Kingdom, and ful of trouble. 31. As thou sawest the lyon also, whom thou sawest awaking out of the wood, and roaring, and speaking to the eagle, and rebuking her, and her iniustices by al his words as thou hast heard: 32. this is the wynde which the Highest hath kept vnto the end for them, and their impieties: and he shal rebuke them, and shal cast in their spoyles before them. 33. For he shal set them in iudgement aliue: and it shal be, when he hath reproofed them, then shal be chastise them. 34. For the rest of my people he shal deliuer with miserie, them that are saued vpon my borders, and he shal make them ioyful til the end shal come, the day of iudgement, wherof I haue spoken to thee from the beginning. 35. This is the dreame which thou sawest, and these be the interpretations. 36. Thou therefore only hast been worthie to know this secret of the Highest. 37. Write therefore in a Book al these things which thou hast seen, and put them in a hidden place: 38. and thou shalt teach them the wise men of thy people, whose harts thou knowest able to take, & to keepe these secrets. 39. But doe thou stay here yet other seuen dayes, that there may be shewed thee whatsoeuer shal seeme good to the Highest to shew thee. 40. And he departed from me. And it came to passe, when al the people had heard that the seuen dayes were past, and I had not returned into the citie, and al gathered themselues together from the least vnto the greatest: and came to me, and spake to me saying: 41. What haue we sinned to thee, or what haue we done vniustly against thee, that leauing vs thou hast sitten in this place? 42. For thou alone art remainyng to vs of al peoples, as a cluster of grapes of the vineyard, and as a candle in a darke place, and as an hauen and shippe saued from the tempest. 43. Or are not the euils that chance, sufficient for vs? 44. If then thou shalt forsake vs, how much better had it been to vs, if we also had been burnt with the burning of Sion: 45. For we are not better then they that dyed there. And they wept with a loud voice. And I answered them, & sayd: 46. Be of good chere Israel, & be not sorowful thou house of Iacob. 47. For there is remembrance

of you before the Highest, and the Strong hath not forgotten you in tentation. 48. For I haue not forsaken you, neither did I depart from you: but I came into this place, to pray for the desolation of Sion, and to seeke mercie for the low estate of your sanctification. 49. And now goe every one of you into his house, and I wil come to you after these dayes. 50. And the people departed, as I sayd to them, into the citie: 51. but I sate in the field seuen dayes, as he commanded me: and I did eate of the flowers of the field only, of the herbes was my meate made in those dayes.

CHAP. XIII.

A vision of a winde (as it first seemed, but) indeed, v. 3. of a man: 5. strong against the enemies: 21. with the interpretation.



ND it came to passe after seuen dayes, and I dreamed a dreame in the night. 1. And behold there rose a winde from the sea, that troubled al the waues therof. 3. And I saw, and behold that man grew strong with thousands of heauen: and when he turned his countenance to consider, al things trembled that were seen vnder him: 4. & wherfoeuer voyce proceeded out of his mouth, al that heard his voyces began to burne, as the earth is quiet when it teeleth the fire. 5. And I saw after these, and behold a multitude of men was gathered together, of whom there was no number, from the foure winds of heauen, to fight against the man that was come vp out of the sea. 6. And I saw, and behold he had grauen to himself a great mountaine, and he flew vpon it. 7. And I sought to see the countrie, or the place whence the mountaine was grauen, and I could not. 8. And after these things I saw, and beheld al that were gathered to him, to ouerthrowe him, feared exceedingly, yet they were bold to fight. 9. And behold as he saw the violence of the multitude that came, he lifted not vp his hand, nor held sword, nor anie warlyke instrument, but only as I saw, 10. that he sent forth out of his mouth as it were a blaste of fire, and from his lippes a spirit of flame, & from his tongue he sent forth sparkles and tempests, & al things were mingled together with this blast of fire, and spirit of flame, and multitude of tempests. 11. And it fel with violence vpon the multitude, that was prepared to fight, and burned them al, that suddenly there was nothing sene of an invincible multitude, but only dust, and the saour of smoke: and I saw, and was afrayd. 12. And after these things I saw the man himself descending from the mountaine, and calling to him an other peaceable multitude, 13. and there came to him the countenance of manie men, some

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reioycing, and some sorrowing: and some bond, some bringing of them that were offered. And I was sicke for much feare, & awaked, and sayd. 14. Thou from the beginning hast shewed thy seruant these meruelous things, and hast counted me worthie that thou wouldest receiue my petition. 15. And now shew me yet the interpretation of this dreame. 16. For as I thinke in my iudgement, woe to them that were left in those dayes: and much more woe to them that were not left. 17. For they that were not left, were sorrowful. 18. I vnderstand now what things are layde vp in the later dayes, and they shal happen to them, yea and to them that are left. 19. For therefore they came into great dangers, and manie necessities, as these dreames doe shew. 20. But yet it is easier, aduenturing to come into it, then to passe, as a cloud from the world, and now to see the things that happen in the later time. And he answered me, and sayd: 21. Both the iaterpretation of the vision I wil tel thee: and also concerning the things that thou hast spoken I wil open to thee. 22. Wheras thou speakest of them that were left this is the interpretation. 23. He that taketh away danger at that time, he hath garded himself. They that haue fallen into danger, these are they that haue works and fayth in the Strongest. 24. Know therefore that they are more blessed which are left, then they that are dead. 25. These are the interpretations of the vision, wheras thou sawest a man comming from the hart of the sea, 26. the same is he whom the Highest preferueth much time, which by himself shal deliuer his creature: and he shal dispose them that are left. 27. And wheras thou sawest proceed out of his mouth, as it were winde, and fire, and tempeit: 28. and wheras he held no sword, nor warlike instrument: for his violence destroyed the multitude that came to ouerthrow him: this is the interpretation. 29. Behold the dayes come, when the Highest shal begin to deliuer them, that are vpon the earth: 30. and he shal come in excesse of minde vpon them that inhabit the earth. 31. And one shal thinke to ouerthrow an other: one citie an other citie, one place an other place, and nation against nation, and Kingdom against Kingdom. 32. And it shal be, when these things shal come to passe, and the signes shal happen, which I shewed thee before: and then shal my sonne be reuealed, whom thou sawest, as a man comming vp. 33. And it shal be when all nations shal heare his voice: and euery one in his countrie shal leaue their watre, that they haue toward each other: 34. and an innumerable multitude shal be gathered in one, as willing to come to ouerthrow him. 35. But he shal stand vpon the top of mount Sion. 36. And Sion shal come, and it shal be newed, to al prepared and builded, as thou sawest the mountaine to be grauen without hands. 37. And the same my sonne shal reprove the things that the Gentils haue inuented, these their impieties which came nere to the tempest, because of their euil cogitatioſ, and torments wherewith they shal begin to be tormented. 38. Which were likned to the flame, and he shal destroy them without labour by

Mat. 24.
Luc. 21.

4. Reg. 17.

Exod. 14.
Iosue 3.

the law that was likened to the fyre. 39. And wheras thou sawest him gathering vnto him an other peaceable multitude. 40. These are the ten tribes, which were made captiue out of their land in the dayes of Osee the King, whom Salinanasar the King of the Assyrians led captiue: and he transported them beyond the riuer, and they were transported into an other land. 41. But they gaue themselues this counsel, to forsake the multitude of nations, and to goe forth into a farther countrie, where mankind neuer inhabited. 42. Or there to obserue their ordinances, which they had not kept in their countrie. 43. And they entred in by the narrow entrances of the riuer Euphrates. 44. For the Higheft then wrought them signes, and stayed the vaines of the riuer til they passed. 45. For by that countrie was a great way to goe, of one year and a half: for the countrie is called Arfareth. 46. Then did they inhabite there til in the later time: and now againe when they beginne to come, 47. againe the Higheft shal stay the vaines of the riuer, that they may passe: for these thou sawest a multitude with peace. 48. But they also that were least of the people, these are they that be within my border. 49. It shal come to passe therefore, when he shal beginne to destroy the multitude of these nations, that are gathered, he shal protect them that haue ouercome the people: 50. and then shal he shew them very manie wonders. 51. And I sayd: Lord dominatour, shew me this, why I saw a man comming vp from the hart of the sea, and he sayd to me: 52. As thou canst not either search these things, or know what things are in the depth of the sea: so can not any man vpon the earth see my sonne, or them that are with him, but in the time of a day. 53. This is the interpretation of the dreame which thou sawest, and for the which thou only art here illuminated. 54. For thou hast least thine owne law, and hast been occupied about my law, and hast sought it. 55. For thou hast disposed thy life in wisdom, and thine vnderstanding thou hast called mother: 56. and for this I haue shewed thee riches with the Higheft. For it shal be after other three dayes, I wil speake other things to thee, and I wil expound to thee weightie and meruelous things. 57. And I went forth, and passed into the field, much glorifying and praising the Higheft for the meruelous things that he did by time. 58. And because he gouerneth it, and the things that are brought in times, and I sate there three dayes.

C H A P. XIII.

God appeareth in a bush, 6. reuealing some things to be published, and some things to be hid. 10. As the world waxeth old, al things become worse. 27. The people of Israel are vngrateful. 32. Al shal be iudged in the Resurrection according to their deeds.



AND it came to passe the third day, and I sate vnder an oke. 2. And behold a voice came forth against me out of a bush, and sayd: Esdras, Esdras: and I sayd: Loe here I am Lord. And I arose vpon my feet. And he sayd to me: 3. Reuealing I was reuealed vpon the bush, and spake to Moyfes, when the people serued in Ægypt, 4. and I sent him, and brought my people out of Ægypt, and brought him vpon mount Sina, and held him with me manie dayes. 5. And I told him manie meruelous things, and shewed him the secrets of times, and the end: and I commanded him, saying: 6. These words thou shalt publith abroad, and these thou shalt hyde. 7. And now to thee I say: 8. The signes which I haue shewed, and the dreames which thou hast seen, and the interpretations which thou hast seen, lay the vp in thy hart. 9. For thou shalt be receiued of al, thou shalt be conuerted the residue with thy counsel, and with the like to thee, til the times be finished. 10. Because the world hath lost his youth, & the times draw neere to waxe old. 11. For the world is diuided by twelue partes, and the tenth part, and half of the tenth part are passed: 12. and there remaineth hereafter the half of the tenth part. 13. Now therfore dispose thy house, and correct thy people, & comfort the humble of them, & forsake now corruption, 14. and put from thee mortal cogitations, & cast from thee humane burdens, and doe from thee now infirme nature, & lay at one side cogitations most troublesome to thee, and make speedie transmigration from these times. 15. for the euils which thou hast seen to haue chanced now, worse then these wil they doe againe: 16. for looke how much the world shal become weake by age, so much shal euils be multiplied vpon the inhabitants. 17. For truth hath remoued it self farther off, and lying hath approched, for now the vision which thou sawest hastneth to come. 18. And I answered, and sayd before thee O Lord: 19. For behold I wil goe, as thou hast commanded me, & wil rebuke the people that now is. But them that shal yet be borne, who shal admonish? 20. The world therfore is set in darknes, and they that dwel in it without light. 21. Because thy law is burnt, therfore no mā knoweth the works that haue been done by thee, or that shal begin. 22. For if I haue found grace with thee, send the Holie Ghost to me, & I wil write

Exod. 3.

Mat. 24.
I. Ioan. 2.

al that hath been done in the world from the beginning, the things that were written in thy law, that men may finde the pathe: and they that wil liue in the later times, may liue. 23. And he answered me, and sayd: Goe gather together the people, and thou shalt say to them, that they seeke thee not for fourtie dayes. 24. And doe thou prepare thee manie tables of boxe, and take with thee Sarcia, Dabria, Salemia, Echanus, and Afiel, these five which are readie to write swiftly. 25. And come hither, and I wil light in thy hart a candle of vnderstanding, which shall not be put out til the things be finished, which thou shalt begine to write. 26. And then some things thou shalt open to the perfect, some thou shalt deliuer secretly to the wyse. For to-morrow this houre thou shalt begine to write. 27. And I went as he commanded me, and gathered together al the people, and sayd: 28. Heare Israel these words: 29. Our fathers were pilgrimes from the beginning in Ægypt, and were deliuered from thence. 30. And they receiued the law of life, which they kept not, which you also after them haue transgressed: 31. and the land was giuen you by lot, and the land of Sion, and your fathers, and you haue done iniquitie, and haue not kept the wayes which the Highest commanded you. 32. And wheras he is a iust iudge, he hath taken from you in time that which he had giuen. 33. And now you are here, and your brethren are among you. 34. If then you wil rule ouer your sense, & instruct your hart, you shall be preserued aliue, and after death shall obtaine mercie. 35. For the iudgement shall come after death, when we shall returne to lyfe againe: and then the names of the iust shall appeare, and the deeds of the impious shall be shewed. 36. Let no man therefore come to me now, nor aske for me vntil fourtie dayes. 37. And I tooke the five men, as he commanded me, and we went forth into the field, and taried there. 38. And I was come to the morrow, and behold a voice called me, saying: Esdras open thy mouth, and drinke that which I wil giue thee to drinke. 39. And I opened my mouth, and behold a ful cup was brought me, this was ful as it were with water: but the colour therof like as fire. 40. And I tooke it, and dranke, and when I had druken of it, my hart was tormented with vnderstanding, and wisdom grew into my brest. For my spirit was kept by memorie. 41. And my mouth was opened, and was shut no more. 42. The Highest gaue vnderstanding vnto the five men, and they wrote excesses of the night which were spoken, which they knew not. 43. And at night they did eate breade, but I spake by day, and by night held not my peace. 44. And there were written in the fourtie dayes two hundred foure Books. 45. And it came to passe when they had ended the fourtie daies, the Highest spake, saying: 46. The former things which thou hast written, see abrode, and let the worthie and vnworthie reade: but the last fouentie Books thou shalt keep, that thou mayest deliuer them to the wyse of thy people. 47. For in these is the vaine of vnderstanding, and the fountaine of wisdom, and the streame of knowledge. and I did see.

Gen. 47.
Deut. 4.
Act. 7.

Ezech. 3.

CHAP. XV.

*Esdras is bid to denounce, that assuredly manie evils wil come to the world.
9. God wil protect his people, the wicked shal be punished, and lament their
final miseries, God reuenging for the good.*



BEHOLD speake into the eares of my people the words of prophecie, which I shal put into thy mouth, sayth our Lord: 2. and see that they be written in paper, because they be faithful and true. 3. Be not afraid of the cogitations against thee, neither let the incredulities trouble thee of them that speake. 4. Because euerie incredulous person shal dye in his incredulitie. 5. Behold I bring in, sayth our Lord, vpon the whole earth euils, sword, and famine, and death, and destruction. 6. Because iniquitie hath fully polluted ouer al the earth, and their hurtful workes are accomplished. 7. Therefore sayth our Lord: 8. I wil not now keepe silence of their impieties which they doe irreligiously, neither wil I beare with those things, which they practise vniustly. Behold the innocent and iust bloud crieth to me, & the soules of the iust crie continually. 9. Reuenging I wil reuenge them, sayth our Lord, and I wil take al innocent bloud out of them vnto me. 10. Behold my people is led to slaughter as a flock, I wil no more suffer it to dwel in the land of Ægypt. 11. But I wil bring them forth in a mightie hand and valiant arme, and wil strike with plague as before, & wil corrupt al the land thereof. 12. Ægypt shal mourne, & the foundations thereof beaten with plague, and with the chastisement which God wil bring vpon it. 13. The husbandmen that til the ground shal moutne, because their seedes shal perish by blasting, and haile, and by a terrible starre. 14. Woe to the world and them that dwel therein. 15. Because the sword is at hand and the destruction of them, and nation shal rise vp against nation to fight, and sword in their hands. 16. For there shal be instabilitie to men, and growing one against an other they shal not care for their King, & the Princes of the way of their doings, in their might. 17. For a man shal desire to goe into the citie and can not. 18. Because of their prides the cities shal be troubled, the houses raised, the men shal feare. 19. Man shal not pitie his neighbour, to make their houses nothing worth in the sword, to spoyle their goods for famine of bread, & much tribulation. 20. Behold I cal together, sayth God, al the Kings of the earth to feare me, that are from the Orient, and from the South, from the East, and from Libanus, to be turned vpon themselves, & to render

*Apoe 5 v.
10. & 19.
v. 2.*

*Mat 24
Luc 21.*

the things that they haue giuen them. 21. As they doe vntil this day to myne elect, so wil I doe, and render in their bosome. Thus sayth our Lord God: 22. My righthand shal not spare sinners, neither shal the sword cease vpon them that shede innocent bloud vpon the earth. 23. Fire came forth from his wrath, and hath deuoured the foundations of the earth, and sinners as it were straw set on fire. 24. Woe to them that sinne, and obserue not my commandments, sayth our Lord. 25. I wil not spare them: depart O children from the power. Defile not my sanctification: 26. because the Lord knoweth al that sinne against him; therefore hath he deliuered them into death and into slaughter. 27. For now are euils come vpon the world, and you shal tarric in them. For God wil not deliuer you, because you haue sinned against him. 28. Behold an horrible vision, and the face of it from the east. 29. And the nations of dragons of Arabians shal come forth in manie chariots, and as a wiude the number of them is caried vpon the earth, so that now al doe feare and tremble, that shal heare them. 30. The Carmonians madde for anger, and they shal goe forth as wild boares out of the wood, and they shal come with great power, and shal stand in fight with them, and they shal waste the portion of the land of the Assirians. 31. And after these things the dragons shal preuaile mindful of their natiuitie, & conspiring shal turne themselues in great force to pursue them. 32. These shal be troubled and hold their peace at their force, and shal turne their feet into flight. 33. And from the territorie of the Assirians the besiegers shal besiege them, and shal consume one of them, and there shal be feare and trembling in their armie, and contentiou against their Kings. 34. Behold clouds from the east, and from the north vnto the south, and their face very horrible, ful of wrath and storme. 35. And they shal beate one against an other, & they shal beate downe manie starres, and their starre vpon the earth, and bloud shal be from the sword vnto the bellie. 36. And mans dung vnto the camels litter, and there shal be much feare, and trembling vpon the earth. 37. And they shal shake that shal see that wrath, & tremble shal take them: and after these things there shal manie showers be moued: 38. from the south, and the north: and an other portion from the west. 39. And the winds from the east shal preuaile vpon it, and shal shut it vp, and the clouds which he raised in wrath, and the starre to make terrour to the east winde, and the west shal be destroyed. 40. And there shal be exalt great and mightie clouds ful of wrath, and a starre to terrifie al the earth, and the inhabitants therof, and they shal powre in vpon euerie high and eminent place a terrible starre, 41. fire, and haile, & flying swords, and manie waters, so that al fields also shal be filled, and al riuers with the fulnes of manie waters. 42. And they shal throw downe cities, and wals, and mountaines, and hilles, and the trees of the woods, and the grasse of the medowes, and their corne. 43. And they shal passe constant vnto Babylon, and shal raise her.

44. They shal come together against her , and shal compaite her , and shal power out the starre , and al wrath vpon her , and the dust and smoke shal goe vp euen into heauen, and round about shal lament her. 45. And they that shal remaine vnder her, shal serue them that terrified her. 46. And thou Asia agreeing into the hope of Babylon, and the glorie of her person, 47. woe be to thee thou wretch, because thou art like to her, and hast adorned thy daughters in fornication, to please & glorie in thy louers, which haue desired al wayes to fornicate with thee. 48. Thou hast imitated the olious in al her workes, and in her inuentions: therefore sayth God: 49. I wil send in euils vpon thee, widowhood, pouertie, and famine, and sword, and pestilence, to destroy thy houses by violation, and death, and glorie of thy vertue. 50. As a flower shal be withered, when the heate shal rise that is sent forth vpon thee, 51. thou shalt be weakned as a litle poore soule plagued and chastised of women, that the mightie and the louers may not receiue thee. 52. Wil I be zealous against thee sayth our Lord, 53. vnles thou hadst slayne myne elect at al times, exalting the slaughter of the hands, and saying vpon their death, when thou was drunken. 54. Adorne the beautie of my countenance. 55. The reward of thy fornication is in thy bosome, therefore thou shalt receiue recompence. 56. As thou shalt doe to my elect, sayth our Lord, so shal God doe to thee, and shal deliuer thee vnto euil. 57. And thy children shal dye for famine: and thou shalt fal by the sword, and thy cities shal be destroyed, and al thyne shal fal in the field by the sword. 58. And they that are in the mountaines shal perish with famine, and shal eat their owne flesh, and drinke bloud, for the famine of bread and thirst of waters. 59. Vnhappie by the seas shalt thou come, and againe thou shalt receiue euils. 60. And in the passage they shal beate against the idle citie, and shal destroy some portion of thy land, and shal deface part of thy glorie, againe returning to Babylon ouerthrowen. 61. And being thrown downe thou shalt be to them for stubble, and they shal be to thee fire: 62. and deuoure thee, and thy cities, thy land, and thy mountaynes, al thy woods and fruitful trees they wil burne with fire. 63. Thy children they shal lead captiue, and shal haue thy goods for a praye, and the glorie of thy face they shal destroy.

CHAP. XVI.

Al are admonished, that extreme calamities shal fal vpon this world, 36. the penitent returning to iustice shal escape, 5. and as al things were made by Gods omnipotent powre at his wil, so al things shal serue to the reward of the blessed, and punishment of the wisked.



WOE to thee Babylon and Asia, woe to thee Ægypt, and Syria. 2. Gird yourselues with sackclothes and shirtes of haire, and mourne for your children, and be sorie: because your destruction is at hand. 3. The sword is sent in vpon you, and who is he that can turne it away? 4. Fire is sent in vpon you, and who is he that can quench it? 5. Euils are sent in vpon you, and who is he that can repel them? 6. Shal anie man repel the lion being hungrie in the woode, or quench the fire in stubble, forthwith when it beginneth to burne? 7. Shal anie man repel the arrow shot of a strong archer? 8. Our strong Lord sendeth in euils, & who is he that can repel them? 9. Fire came forth from his wrath, and who is he that can quench it? 10. He wil lighten, who shal not feare, he wil thunder, and who shal not be afrayde? 11. Our Lord wil threaten, and who shal not vtterly be destroyed before his face? 12. The earth hath trembled, and the foundations thereof, the sea tosseth vp waues from the depth, and the flouds of it shal be destroyed, and the fishes thereof at the face of our Lord, and at the glorie of his powre: 13. because his right hand is strong which bendeth the bow, his arrowes be sharpe that are shot of him, they shal not misse, when they shal begin to be shot into the ends of the earth. 14. Behold euils are sent, and they shal not returne til they come vpon the earth. 15. The fire is kindled and it shal not be quenched, til it consume the foundations of the earth. 16. For as the arrow that of a strong archer returneth not, so shal not the euils returne backe, that shal be sent vpon the earth. 17. Woe is me: woe is me: who shal deliuer me in those dayes? 18. The beginning of sorrowes and much mourning, the beginning of famine and much destruction. The beginning of warres and the potestates shal feare, the beginning of euils and al shal tremble. 19. In these what shal I doe, when the euils shal come? 20. Behold famine, and plague, & tribulation, and distresse are sent al as scourges for amendment, 21. and in al these they wil not conuert themselues from their iniquities, neither wil they be alwayes mindful of the scourges. 22. Behold, there shal be good cheape victuals vpon the earth, so that they may thinke that peace

is directly coming toward them, & then shall euils spring vpon the earth, sword, famine, and great confusion. 23. For by famine manie that inhabit the earth shall dye, and the sword shall destroy the rest that remained aliue of the famine, 24. and the dead shall be cast forth as dung, and there shall be none to comfort them. For the earth shall be left desert, and the cities thereof shall be throwen downe. 25. There shall not be left a man to til the ground and to sow it. 26. The trees shall yeald fruits, and who shall gather them? 27. The grape shall become ripe, and who shall tread it? For there shall be great desolation to places. 28. For a man shall desire to see a man, or to heare his voyce. 29. For there shall be left ten of a citie, and two of the field that haue hid themselues in thicke woods, and cliffes of rockes. 30. As there are left in the oliuet, and on euerie tree, three or foure oliues. 31. Or as in a vineyard when it is gathered there are grapes left by them, that diligently search the vineyard: 32. so shall there be left in those dayes three or foure, by them that search their houses in the sword. 33. And the earth shall be left desolate, and the fields thereof shall waxe old, and the wayes thereof, and all the pathes thereof shall bring forth thornes, because no man shall passe by it. 34. Virgins shall mourne hauing no bridegromes, woman shall mourne hauing no husbands, their daughters shall mourne hauing no helpe: 35. their bridegromes shall be consumed in battel, and their husbands be destroyed in famine. 36. But heare these things, and know them ye seruants of our Lord. 37. Behold the word of our Lord, receiue it: belieue not the Gods of whom our Lord speaketh. 38. Behold the euils approach, and slacke not. 39. As a woman with child when she bringeth forth her child in the ninth month, the houre of her deliuerance approaching, two or three howres before, paines come about her wombe, and the infants coming out of her wombe, they wil not tarric one moment. 40. So the euils shall not slacke to come forth vpon the earth, and the world shall lament, and sorowes shall hold it round about. 41. Heare the word, my people: prepare your selues vnto the fight, & in the euils so be ye as strangers of the earth. 42. He that selleth as if he should flye, & he that buyeth as he that should loose it. 43. He that playeth the marchant, as he that should take no fruit: and he that buildeth as he that should not inhabite. 44. He that soweth, as he that shall not reape: so he also that pruneth a vineyard, as if he should not haue the vintage. 45. They that marie so as if they should not get children, and they that marie not, so as it were widowes. 46. Wherefore they that labour, labour without cause: 47. for forencers shall reape their fruits, and shall violently take their goods, and ouerthrow their houses, and lead their children captiue, because in captiuitie, and famine they beget their children. 48. And they that play the marchants by robrie, the longer they adorne their cities and houses, and their possessions and persons: 49. so much the more wil I be zealous toward them, vpon their sinnes, sayth our Lord. 50. As a whore enuieth an

honest and very good woman : 51. so shal iustice hate impietie whe she adorneth herselfe , and accuseth her to her face , when he shal come that may defend him that searcheth out al vpon the earth. 52. Therefore be not made like to her , nor to her works. 53. For yet a little while and iniquitie shal be taken away from the earth , and iustice shal reigne ouer you. 54. Let not the sinner say he hath not sinned : because he shal burne coales of fire vpon his head , that sayth I haue not sinned before our Lord God and his glorie. 55. Behold our Lord shal know al the works of men , and their inuentions , and their cogitations , and their harts. 56. For he sayd : Let the earth be made , and it was made : let the heauen be made , and it was made. 57. And by his worde the starres were made , and he knoweth the number of the starres. 58. Who searcheth the depth and the treasures thereof : who hath measured the sea , and capacitie thereof. 59. Who hath shut vp the sea in the middest of waters , and hath hanged the earth vpon the waters with his word. 60. Who hath spred heauen as it were a vault , ouer the waters he hath founded it. 61. Who hath put fountaines of waters in the desett , and lakes vpon the tops of mountaines , to sendforth riuers from the high rocke to watter the earth. 62. Who made man and put his hart in the middes of the bodie , and gaue him spirit , life , and vnderstanding. 63. And the inspiration of God omnipotent that made al things , and searcheth al hid things , in the secrets of the earth. 64. He knoweth your inuention , and what you thinke in your harts sinning , and willing to hide your sinnes. 65. Wherefore our Lord in searching hath searched al your works , and he wil put you al to open shame , 66. and you shal be confounded when your sinnes shal come forth before men , and the iniquities shal be they , that shal stand accusers in that day. 67. What wil you doe ? or how shal you hide your sinnes before God and his Angels ? 68. Behold God is the Iudge , feare him. Cease from your sinnes , and now forget your iniquities to doe them anie more , and God wil bring you out , and deliuer you from al tribulation. 69. For behold the heate of a great multitude is kindled ouer you , and they shal take certaine of you by violence , and shal make the slaine to be meate for idols. 70. And they that shal consent vnto them , shal be to them in derision , and in reproch , and in conculcation. 71. For there shal be place against places , and against the next cities great insurrection vpon them that feare our Lord. 72. They shal be as it were made spearing no bodie , to spoyle and waste yet them that feare our Lord. 73. because they shal waste and spoyle the goods , and shal cast them out of their houses. 74. Then shal appeare the probation of mine elect ; as geld that is proued by the fire. 75. Heare my beloued , sayth our Lord : Behold the dayes of tribulation are come : and out of them I wil deliuer you. 76. Doe not feare , nor stagger , because God is your guide. 77. And he that keepeth my

commandment

Eccli. 23.

Luc 16.

Gen. 1.

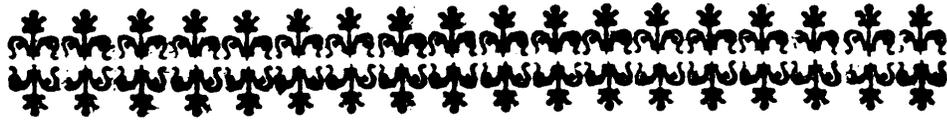
Psal. 146. 7. 4.

Iob. 38.

commandments , and precepts , sayth our Lord God : Let not your
 sinnes ouerweigh you , nor your iniquities be aduanced ouer
 you. 78. Woe to them that are entangled with
 their sinnes , and are couered with their
 iniquities , as a field is entangled with
 the wood , and the path therof
 couered with thornes , by
 which no man passeth ,
 and it is closed out,
 and cast to be
 deuoured
 of the
 fire.

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F I N I S.



A

T A B L E O F T H E
E P I S T L E S T A K E N F O R T H
O F T H E O L D T E S T A M E N T,
 vpon certayne festiual dayes.

The other feastes, and al the fundayes haue their Epistles in the
 new Testament. As is there noted.

In the feast of our Blessed Ladies Conception. *Prou. 8. v. 22. to the v. 36.*
 S. Iohn Euangelist. *Eccli. 15. v. 1. to v. 7.*
 The Epiphanie. *Isaia 60. v. 1. to v. 7.*
 Candlemasse day. *Malach. 3. v. 1. to v. 5.*
 S. Thomas Aquinas. *Sap. 7. v. 7. to v. 15.*
 The Annunciation of our B. Ladie. *Isaia. 7. v. 11. to v. 16.*
 S. Marke. *Ezechiel. 1. v. 5. to v. 14.*
 S. Philippe and S. James. *Sap. 5. v. 1. to v. 6.*
 S. Iohn ante portam Latinam, *the same.*
 The Natiuitie of S. Iohn Boptist. *Isa. 49. v. 1. to v. 6. & v. 23.*
 Visitation of our B. Ladie. *Cant. 2. v. 8. to v. 15.*
 The octaue of S. Peter and S. Paul. *Eccli. 44. v. 10. to v. 16.*
 S. Marie Magdalen. *Cant. 3. v. 2. to 6. & ca. 8. v. 6. to 8.*
 S. Anne. *Prouerb. 31. v. 10. to the end of the chap.*
 The Assumption of our B. Ladie. *Eccli. 24. v. 11. to 21.*
 Decollation of S. Iohn Baptist. *Iere. 1. v. 17. to the end.*
 The Natiuitie of our B. Ladie. *Prouerb. 8. v. 22. to 36.*
 S. Mathew. *Ezech. 1. v. 10. to 15.*
 S. Martin. *Eccli. 44. v. 25. & ca. 45. v. 1. to v. 9.*
 S. Cecilie. *Eccli. 51. v. 13. to 18.*
 S. Catherin. *Eccl. 51. v. 1. to 13.*
In the Anniseric of she dead. 2. Mach. 12. v. 42. to the end of the chapter.

AN HISTORICAL TABLE

OF THE TIMES, SPECIAL PERSONS,

MOST NOTABLE THINGS, AND CANONICAL

BOOKS OF THE OLD TESTAMENT.

Anni mundi.	Patriarchs.	Especial points of the sacred historie of Gods Church euer visible.	Schismes & infidelitie.	Canonical Scriptures.
a The first yeare & first week.	Adam the first man, of whom al mankind is propagated.	a Creation of heauen and earth, and al things therin, in six dayes. <i>Gen. 1.</i> Man last created was made Lord of al corporal creatures of this lower world, & placed in Paradise. <i>Gen. 2.</i> For transgressing Gods commandement Adam and Eue were cast out of paradise. But by Gods grace repenting had promise of a Redeemer. <i>Gen. 3.</i> Cain the first borne became a husbandman, Abel next borne, a shepheard. <i>Gen. 4.</i>		Genesis con- teyneth the historie of the visible Church from the be- ginning of the world to the death of Io- seph in the yeare of the world. 2340.
b 130.	Seth borne.	God respecting Abels sacrifice, and not Cains, Cain killed Abel. <i>Gen. 4.</i> Seths children and other faithful were called the sonnes of God to distinguish the the true Church from the wicked citie begun by Cain. <i>Gen. 6.</i>	Cain went forth from the face of our Lord; began a new city opposite to the Citie of God. <i>Gen. 4. v. 16.</i>	
c 235.	Enos borne.	In the dayes of Enos began publike prayers of manie assembling together (besides Sacrifice, which was before.) <i>Gen. 4. v. 26.</i>	His generations in the right line to Lamech, who slew him, are these, with out notice of time whē they were borne or dyed: Enoch, Irad, Mauiacl, Mathusael, Lamech. <i>Gen. 4. v. 17.</i>	
d 325. e 395. f 450. g 522. h 687. i 874. k 930.	Cainan Malaleel Iared Enoch Mathusala Lamech.	Enoch a Prophet pleased God in al his wayes. None borne in the earth like to Enoch. <i>Ecc. 49. v. 16.</i>	Some declining from God, & marching in inariage with Cains race begat those monstrous men huge of stature, most wicked & cruel called giants. <i>Gen. 6. v. 4.</i>	
l 987.		k Adam dyed at the age of 930. yeares. <i>Gen. 5. v. 5.</i> To whom Seth succeeded chief Patriarch. And so in the rest.		
m 1042. n 1056. o 1140. p 1265. q 1290. r 1422. s 1536.	Noe bor.	l Enoch in the yeare of his age 365. was seen no more: because God tooke him. <i>Gen. 5. v. 24.</i> <i>Enoch was translated that he should not see death. Heb. 11. v. 5.</i> m Seth dyed in the yeare of his age. 912. n Enos dyed anno ætatis 905. o Cainan dyed, anno ætatis 980. p Malaleel dyed, anno ætatis 895. q Iared dyed, anno ætatis 962. r Noe the Preacher of iustice, forewarned al men, that except they repented, God would destroy them with a floud.		
t 1556.	Sem bor. And the next two yeares Cham & Iaphet.	And by Gods commandment built an Arke (or ship) wherein himself, & his familie, with other liuing creatures, were preserued from drowning.		

AN HISTORICAL TABLE

Anni mundi.	Patriarchs.	The sacred Historie.	Schismes and infidelitie.	Scrip- tures.
<p>¶ 1651.</p> <p>W 1656.</p> <p>x 1656.</p>		<p>¶ Lamech dyed (before his father) in the yeare of his age 777.</p> <p>w Mathufala dyed , anno ætatis 969. immediately before the floud, as seemeth most probable.</p> <p>x The same yeare of the world, 1656. the 17. day of the second month, Noe with his three sonnes, his wife, & their wives, in al eight persons, and seuen payres of euerie kind of cleane liuing creatures, and two payres of vnclane entered into the Arke. And presently it rayned fourtie dayes & nights together. Wherby al liuing creatures on the earth out of the arke were drowned Gen. 7.</p>	<p>Al Cains race, with other wicked infidels, were vtterly destroyed by the floud. Gen. 7.</p>	

THE END OF THE FIRST AGE. AND BEGINNING OF THE SECOND.

<p>y 1658.</p> <p>z 1693.</p> <p>a 1723.</p> <p>b 1753.</p> <p>c 1787.</p> <p>d 1817.</p> <p>e 1850.</p> <p>f 1879.</p> <p>g 1908.</p> <p>h 1979.</p> <p>i 2054.</p>	<p>Arphaxad borne the sonne of Sem.</p> <p>Cainan. *</p> <p>Sale,</p> <p>Heber,</p> <p>Phaleg,</p> <p>Reu,</p> <p>Sarug,</p> <p>Nachor,</p> <p>Thare,</p> <p>Abraham borne.</p>	<p>The whole earth being couered with water, Noe with his familie, and other liuing creatures remained in the arke twelue months & ten dayes (<i>a iust yeare of the sunne</i>) then comming forth built an altar and offered sacrifice. Which God accepting blessed them for new increase. Gen 8. & 9.</p> <p>e Heber consented not to the building of Babel. And therefore his familie kept stil their former language, which thenceforth for distinction sake, was called the Hebrew tongue. He liued to see Abrahams father. And Noe, Sem, Arphaxad, Phaleg, & other most godlie men liued some part of Abrahams time, who was neuer corrupted in faith nor religion.</p> <p>i By Gods commandment, Abraham at the age of 75. yeares hauing been much persecuted for religion, went forth of his countrie Chaldea. Wherupon his father Thare went as farre as Haran, in the confines of Mesopotamia. And Lot went further with him into Chanaan. Which countrie God then promised to giue him, and to multiplie his seede, and therein to blesse al nations. Gen. 11. v. 31. & 12. v. 1. & 7.</p>	<p>Nemrod the sonne of Chus, and nephew to Cham, about three score yeares after the floud, by force and sutteltie drawing many folowers, began a new sect of infidels. And afterwards was the principal authour of building the towre of Babel. Where the tongues of the builders were confounded, & so they were seperated into many nations, about 130. yeares after the floud. Gen. 10. v. 25. After Nemrod his sonne Belus reigned in Babylon, about the yeare of the world 1871. which was 215. yeares after the floud.</p> <p>And after him his sonne Ninus beginning to reigne about the yeare 1936. set vp idolatrie, causing his father to be honoured as the great God, called <i>Bellus Iupiter</i>: and his grand father Nemrod, otherwise called <i>Saturnus</i>, or <i>Sator decorum</i>, the father of Gods.</p>	<p>* Not affirming but supposing that Cainā was the sonne of Arphaxad we place him here: and Sale 30. yeares after.</p>
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OF THE OLD TESTAMENT.

Anni mundi.	Patriarchs.	The sacred Historie.	Schifmes and infidelitie.	Scriptures.
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THE END OF THE SECOND AGE.
AND BEGINNING OF THE THIRD.

k 2055.		k By occasiō of famine in Chanaan, Abraham went into Ægypt with his wife and Lot. <i>Gen. 12. v. 10.</i>	
l 2056.		l They returned into Chanaan, became very rich : and God renewed his great promises to Abraham. <i>Gen. 13.</i>	
m 2064.		m Lot (among others) being taken captiue, Abraham with three hundred & eighteen men rescued them al. Wherupon Melchisedech offered sacrifice in bread and wine : blessed Abraham, & receiued tithes of him. <i>Gen. 14.</i>	
n 2064.		n Sara long barren perswaded Abraham to take her handmaid Agar to wife.	o Agar conceiued and brought forth a sonne, who was named Ismael. <i>Gen. 16.</i>
o 2065.		o Circumcision was instituted that Abraham, and his sonnes, and al the men of his familie might be distinguished from others. <i>Gen. 17.</i>	
p 2078.		p Sodom & Gomorrhæ with other cities were burnt with brimstone. From whence Lot was deliuered by Angels. <i>Gen. 19.</i>	
q 2079.	Isaac borne.	q Sara conceiued and bare a sonne called Isaac. <i>Gen. 21.</i>	
r 2104.		r Abraham by Gods commandement was readie to offer Isaac in sacrifice, but was stayed by an Angel. And former promises were renewed. <i>Gen. 22.</i>	Ismael attempting to corrupt Isaac in manners (which S. Paul calleth persecution. <i>Gal. 4.</i>) was cast out of Abraham's house together with his mother. <i>Gen. 21. v. 10.</i> And neuertheless had twelue sonnes, al dukes before Isaac had any issue, which S. Paul noteth. <i>1. Cor. 15. v. 46. First that is natural, after ward that which is spiritual.</i>
s 2116.		s After the death of Sara, Abraham married Cetura, by whom he had six sonnes. <i>Gen. 25.</i>	
t 2116.	Jacob & Esau borne.	t Isaac married Rebecca the daughter of Bathuel, sōne of Nachor Abraham's brother. <i>Ge. 24.</i>	Esau also had much issue, & prospered in the world. But his progenie, as also Ismaels, & al Abrahams of spring by his last wife Cetura, were excluded from the promised inheritance & other blessings. <i>Gen. 25. v. 5. & 6. & c. 28. v. 1. & 14.</i>
u 2139.		u Abraham died at the age of 175 yeares. <i>Ge. 25.</i>	Apis King of Argiues, of Iupiters race, going into Ægypt, taught the people to plant vines, and make wine, to plow with oxen, & to sow & reape corne, was
w 2154.		w Isaac blessed Jacob thinking him to be Esau. <i>Gen. 27.</i>	
x 2216.	Ruben.	x Jacob going into Mesopotamie to flye the danger of his brothers threats, saw in sleep a ladder reaching from the earth to heauen. <i>Gen. 28.</i> And being there he serued his vnclē Laban seuen yeares for his yonger daughter Rachael, receiued Lia the elder; & serued other seuen for Rachael. And six more for certaine fruit of the flocks. <i>Gen. 29. 30.</i>	
y 2217.	Simeon.	y Jacob returning frō Mesopotamia wrestled with an Angel, & was called Israel. <i>Gen. 31.</i>	
z 2224.	Leui.	z Rachael dyed, & was buried in Bethleem. <i>Gen. 35. v. 18. & 19.</i>	
a 2225.	Iudas.	a Joseph was sold, & caried into Ægypt; and shortly after cast into priss, where he interpreted the dreames of two Eunuuchs. <i>Gen. 37.</i>	
b 2226.	Dan.	b Isaac dyed at the age of 180 yeares.	
c 2227.	Nephtali.	c Joseph interpreting King Pharaos	
d 2230.	Gad.		
e 2236.	Aser.		
f 2246.	Issachar.		
g 2247.	Zabulon.		
h 2275.	Ioseph b. Benjamin borne.		
i 2240.			

AN HISTORICAL TABLE

Anni mundi.	The line of Leui.	The line of Iudas.	The sacred historie.	Schismes and infidelitic.	Scriptures.
<p>2169.</p> <p>2286.</p> <p>2340.</p> <p>2401.</p> <p>2404.</p> <p>2244.</p>	<p>Caath</p> <p>Aurã.</p> <p>Aaron borne.</p> <p>Moyfes borne.</p>	<p>Phares.</p> <p>Efron.</p> <p>Aram.</p>	<p>his dreames & giuing wise counsel to prouide for the scarcitie to come was made ruler of Ægypt. He then married, & had two sonnes, Manasses & Ephraim, in the seven yeares of plentie. <i>Gen. 41.</i></p> <p>k Iacob sent his ten sonnes into Ægypt to bye corne. Where they were threated as suspected spies, and one was kept in prison, til they should bring their brother Benjamin. <i>Gen. 42.</i></p> <p>l They returning into Ægypt with Benjamin in their cõpanie, Ioseph first terrified them, afterwards manifested himself vnto them. And sending for his father and whole kinred, they al went into Ægypt. <i>Gen. 43. 44. 45. & 46.</i></p> <p>m Iacob blessed & adopted the two sonnes of Ioseph, preferring Ephraim the yonger before Manasses. <i>Gen. 48.</i> prophecied of al his twelue sonnes, and in Iudas of Christ. <i>Gen. 49. v. 10.</i> And the dyed.</p> <p>n Ioseph buried his father in Chanaan, and nourished his brethren with their families, as their patron & superiour. <i>Gen. 50. v. 18.</i></p> <p>o He dyed at the age of 110. yeares <i>Gen. 50.</i></p> <p>After his death the Superioritie of the children of Israel descended not to his sonnes, but to his brethren, & rested in Leui the third brother liuing longest of al the twelue, to the age of 137. yeares. <i>Exo. 6. v. 16.</i> whose genealogie is there declared to shew the descent of Aaron & Moyfes.</p> <p>v Moyfes an infant of three months was put in a basket on the water, & takẽ thence by Pharaos daughter, nurced by his owne mother, and brought vp in Pharaos court. <i>Exo. 2.</i></p> <p>f At the age of forty yeares he went to his brethren to comfort hẽ Where killing an Ægyptian that oppressed an Israélite, he was forced to fly into Madian. <i>Exod. 2.</i></p>	<p>made their King & after his death honoured in the forme of an oxe, for their great God. <i>S. Aug. li. 18. c. 5. de ciuit.</i></p> <p>As people increased so idolatrie was multiplied, and innumerable Gods feyued and serued with superstitious rites in al heathen nations. Amongst which first the Assirians, and at last the Romans held the principality, others in respect of them were of lesse powre, or of shorter time, and as it were dependents of them: as S. Augustin obserueth. <i>li. 18. c. 2. de ciuit.</i></p> <p>About this time was Atlas the great astronomer brother of Prometheus, grandfather to Mercurius the elder, whose nephew Mercurius, otherwise called Trismegistus, the master of moral philosophie, must needs be a good while after Moyfes. <i>S. Aug. li. 18. c. 39. de ciuit.</i> Also Cecrops the first King & builder of Athes, was in Moyfes time, after him</p>	<p>Tob either of the progenie of Nachor, or as seemeth in ore probable of Esau, liued the same time; in which the children of Israel were pressed with seruitude in Ægypt.</p> <p>Himselfe writ the historie of his affliction in the Arabian tongue which Moyfes translated into Hebrew.</p> <p>The booke of Exodus containeth the affliction and deliuerie of the children of Israel, & precepts of Gods law.</p>

OF THE OLD TESTAMENT.

Anni mundi.	High-Priests	The line of Judas.	The sacred Historie.	Schismes and infidelitie.	Scriptures.
22484.		Aminadab.	<p>After other fourtie yeares God appeared to Moyses in a bush burning, & not wasting. Sent him into Egypt with powre to worke miracles, and to bring the children of Israel out of that bondage.</p> <p>Pharao and the Ægyptians resisting were plagued with tē sundrie afflictions. At last the Israclites were deliucered, and Pharao with al his armie drowned. <i>Exo. 3. 60. 15.</i></p>	Cadinus built Thebes, & the first that brought letters into Greece, more anciēt then many Paynime Gods. <i>S. Aug. l. 18. c. 8. 6.</i>	

THE END OF THE THIRD AGE. THE BEGINNING OF THE FOVRTH AGE.

2485.	Aaron.	<p>The law was giuen in Mount Sina the fiftieth day after their going out of Ægypt. <i>Exod. 19. 20.</i></p> <p>The tabernacle, with al things perteyning thereto, was prepared in the first yeare, and erected the first day of the second yeare of their abode in the desert. <i>Exod. 40.</i></p> <p>In the same second yeare Aaron was consecrated High Priest, and his sonnes Priests, for a ordinarie succession: Moyses remaining Superiour extraordinarie during his life. <i>Leuit. 8.</i></p> <p>Balaā a forcerer hyred by Balac King of Moab to curse the Israclites, was forced by Gods power to prophecy good things of them. <i>Numb. 22. 23. 24.</i></p> <p>Moyses and Aaron doubting that God would not giue water out of a rock to the murmuring people, were foretold that they should dye in the desert, and not enter into the promised land. <i>Numb. 20.</i></p> <p>Aaron dyed in the mount Hor, & his sonne Eleazar was made High-Priest. <i>Numb. 20.</i></p> <p>Moyses repeated the law commending it earnestly to the people. Then dyed, and was secretly buried by Angels in the valley of Moab. <i>Deut. 34.</i></p> <p>To whom Iosue succeeded in temporal gouernement, his spiritual remaining in the High Priest. <i>Numb. 37. v. 20.</i></p>	<p>In the absence of Moyses the people forcing Aaron to consent, made and adored a golden calf for God. <i>Exod. 32.</i></p> <p>Nadab & Abiu offered strāge fire in sacrifice and were burnt to death. <i>Leuit. 10.</i></p> <p>Chore, Dathan, & Abiron, with many others, murmuring and rebelling against Moyses and Aarō, were partly swallowed aliue into the earth, others burnt with fire from heauen. <i>Numb. 16.</i></p>	Leuiticus containeth the Rites of Sacrifices, Priests, Feasts, Fasts, & Vowes. Numeri, so called because in it are numbered the men of twelue tribes able to beare armes, also the Leuites deputed to Gods seruice about the tabernacle, & the mansiōs of the people in the desert, with other things happening in the 40. yeares of their abode there. Deuteronomie is an abridgement & repetition of the law, conreynd more largely in the former books.
2523.	Eleazar			
2524.				

AN HISTORICAL TABLE

Anni mundi.	High-Priests.	The line of Judas.	The sacred historie.	Schismes and infidelitie.	Scriptures.
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f 2531.			<p>d Al the children of Israel that came forth of Ægypt about the age of twentie yeares dyed in the desert except two, Iosue and Caleb. <i>Num. 26. v. 64. 65.</i></p> <p>e Presently after Moyfes death Iosue brought the people ouer Iordan into Chanaan. <i>Iosue. 3.</i> And in the space of seuen yeares conquered the land. <i>Iosue. 6. &c.</i></p> <p>f And diuided the same amongst the tribes. <i>Iosue. 13.</i></p>	<p>and studious of art Magike, Nigromancy & the like. & euerie countrie yea almost euerie towne and village had their peculiar imagined Gods, as S. Athanasius discourseth, <i>Orat. contra idola.</i></p>	<p>The book of Iosue is the first of those which are properly called Historical, declaring how the Israelites conquered and possessed the land of Chanaan, it containeth the historie of 31. yeares.</p>
g 2533.		Naasson.	<p>g The tribes of Ruben Gad and half Manasses hauing receiued enheritance on the other side of Iordan, <i>Num. 32. v. 33.</i> and now returning thither made an altar by the riuer side, which the other tribes suspecting to be for sacrifice, and so to make a schisme, prepared to fight against them: but they answering that it was only for a monument, all were satisfied, <i>Iosue. 22.</i></p>	<p>The Romanes otherwise most prudent accounted al inueters of arts, conquerours of countriers, and al atchiuers of great exploits, at least after their deaths to be Gods. And not only men, but also manie other things were held for Gods.</p>	
h 2556.			<p>h Iosue at the age of 110. yeares dyed. <i>Iosue. 24. v. 29.</i> & had no proper successour.</p>		
i 2556.		Phinees.	<p>i Eleazarus the High-Priest dyed the same yeare, <i>Iosue. 24. v. 33.</i> And his sonne Phinees succeeded.</p> <p>k After the death of Iosue the people were afflicted by forreine nations, God so permitting for their finnes, but repenting he raised vp certaine captaines, who were called Iudges of diuers tribes without ordinarie succession, to deliuer & defend the countrie from inuasions. These were in al fourteen in the space of neere 300. yeares.</p>	<p>Neither did it suffice their phancies to comend themselves and their goods to the protection of few Gods but diuers things: yea and the same things according to diuers state to diuers Gods, and Goddesses.</p>	<p>The book of Iudges sheweth the state of the people of God the space of neere three hundred yeares after the death of Iosue, when they had sometimes téporal gouerners of diuers tribes, some times none.</p>
l 2564.			<p>l Othoniel the first Iudge, of the tribe of Iuda, deliuered the Israelites from inolestation of the King of Syria. He gouerned (comprehending also the intermission) fourtie yeares. <i>Iudic. 3. v. 11.</i></p>		
m 2588.			<p>m Aod of the tribe of Benjamin the second Iudge, killed Eglon King of Moab, and so deliuered Israel, and slew ten thousand Moabites. <i>Iud. 3. v.</i></p> <p>n Samgar a husbandman the third</p>		

OF THE OLD TESTAMENT.

Anni mundi. | High-Priests. | The line of Iudas. | The sacred Historie. | Schismes and infidelitic. | Scriptures.

c 2663.	Abisuc.	Salmon.	<p>Judge, killing six hundred Philistines with the culter of a plough defended Israel. <i>Judic. 3. v. 31.</i> He with Aod, and the times wanting Judges, governed seuentie five yeares.</p> <p>o Barach by direction of Debora a Prophetesse, fighting against Sisara, chiefe captaine, of Iabin King of Asor, Iahil a stout woman slew the same captaine, striking a naile in his head, <i>Jud. 4.</i> They gouerned 38. yeares.</p>	<p>As S. Augustin noteth, <i>li. 4. c. 8. de ciuit.</i> that they thought it not sufficient to commend their lands & possessions to one God, or Goddesse, but the fields to one, mountaines to another, litle hills to another, valleys, or medowes to another. Likewise their corne not al to one, but the seed newly sowne to one, beginning to brewerd to another, when it riseth & beginneth to haue knots to another, when it bladdeth to another, when the eare springeth to another, when it is ripe readie to be reaped to another. And so without end more & more vaine Gods were imagined by the diuels suggestion, who so deluding men brought them to eternal ruine.</p>	<p>The book of Ruth amongst other mysteries sheweth the genealogie of Dauid, of whose seed Christ was borne.</p>
p 2701.			<p>p Gedeon confirmed by miracles that he was sent of God, ouerthrew the Madianites, and deliuered Israel, gouerning iourtie yeares. <i>Jud. 6. 7. 8.</i></p>		
q 2741.			<p>q Abimelech the base sonne of Gedeon vniustly vsurping auctoritie, killed his seenty brethren one only escaping, but within three yeares was hated of his tolowers, & slaine by a woman. <i>Jud. 9.</i></p>		
r 2744.			<p>r Thola defended the countrie from inuasion of enimies three yeares. <i>Jud. 10.</i></p>		
s 2767.	Bocci.		<p>s Iair a potent noble man defended the people twentic two yeares. <i>Jud. 10. v. 3.</i></p>		
t 2789.		Booz.	<p>t Iepte first reiected but afterwards intreated by the anciets of the people, fought for them & ouerthrew the enemies. And vpo an vndiscreet vow offered his daughter in sacrifice. <i>Jud. 11.</i></p>		
w 2795.			<p>u He killed in ciuil warre fourtie two thousand Ephraimites, and gouerned six yeares <i>Jud. 12.</i></p>		
w 2795.			<p>w Abesan a fortunate good man ruled in peace seuen yeares. <i>Judic. 12.</i></p>	<p>The people in this time of peace fel againe to idolatrie. For which God suffered the Philistines to afflict them. <i>Jud. 13.</i></p>	
x 2802.			<p>About this time Booz of the tribe of Iuda married Ruth a Moabite: by who the right line of Iudas descended by Phares to Dauid. <i>Ruth. 4. v. 18. &c.</i></p>		
x 2802.			<p>x Ahialon gouerned likewise in peace ten yeares <i>Jud. 12. v. 11.</i></p>		
y 2812.		Obed.	<p>y Abdon another nobleman gouerned eight yeares. <i>Jud. 12. v. 13.</i></p>	<p>The tribe of Dan set vp idolatrie. <i>Jud. 18.</i></p>	

AN HISTORICAL TABLE

Anni mundi.	High-Priests.	The line of Iudas.	The sacred Historie.	Schifmes and infidelitic.	Scriptures.
2820.	Ozi.		<p><i>a</i> Samson from his birth a Nazareite, of admirable strength, did manie heroical actes, killed many Philistines in his life, and more by his owne death. He gouerned twentie yeares. <i>Iud. 13. v. 5. & c. ch. 16. v. 31.</i></p> <p><i>a</i> Heli of the stock of Aaron by the line of Ithamar was High-Priest & gouerned Israel fourtic yeares. <i>1. Reg. 4. v. 18.</i></p> <p><i>b</i> Samuel (whose mother being long barren had presented him an infant in the tēple, according to her vow) was a Nazareite & a Prophet from a child. <i>1. Reg. 1. & 3.</i> And after the death of Heli, gouerned the people of Israel before Saul twentie yeares. And with him twentie yeares more.</p> <p><i>c</i> By the importunitie of the people to haue a King, God appointed Samuel to annoint Saul. <i>1. Reg. 10.</i> who at first gouerned wel, but afterwards declining from God was deposed, & Dauid annointed by the same Prophet Samuel. <i>1. Reg. 16.</i></p> <p>Yet Saul was not actuably deprived of the scepter so long as he liued. <i>1. Reg. 31.</i></p> <p><i>d</i> Dauid King & Prophet ruled his Kingdom as a right patterne of al good Kings: made the book of Psalmes ful of al diuine knowledge, prepared meanes for building the temple, ordained diuers sorts of musicians, and reigned fourtic yeares. <i>2. Reg. 20. v. 1. Par. 23. & c.</i></p> <p><i>e</i> Salomō excelling in wisdom, prospered in this world. <i>3. Reg. 3. & c.</i></p> <p><i>f</i> He built the temple and adorned the same with al excellent furniture requisite for Gods seruice: disposing al in order, as Dauid had ordained.</p>	<p>A hainous crime being committed in the tribe of Benjamin & not punished, the other Israelites made battle against them, & being themselves also great sinners lost manie men in two cōflicts, but in the third the tribe of Benjamin was almost destroyed. <i>Iud. 19. v. 20.</i></p> <p>About the yeare of the world 2830. Troy was taken and destroyed by the Grecians. In which battel were Agamēnon, Vlisses, Achilles, Nestor, & many others not indeed so renowned for anie vertues or factes of their owne, as Homer, Horace, Virgil, Ouid, & others by poetical libertie & flatterie set them forth. But most folie appeareth in that the citie of Rome was afterwards cōmended to those Gods, which were taken in Troy, not able to defend themselves from inuasiō and spoile. <i>S. Aug. li. 1. c. 3. c. 11.</i></p>	<p>The foure books of Kings shew the state of the Church from the first Kings of Gods people to their captiuitie. And the two books of Paralipomenon doe repeate briefly some things written before, partly adde things omitted in other books.</p> <p>The Psalmes written by Dauid, a summarie of al holic Scriptures.</p>
2840.	Heli, other-wife Zaraias	Isai, or Iesse.			
2880.	Marai-oth.				
2900.	Achimelech or A-niarias.	Dauid b.			
2920.	Abiathar, or Achitob.	Dauid King.			
2960.	Sadoc.	Salomon.			
2964.					

THE END OF THE FOVRTH AGE.

AN HISTORICAL TABLE

A nni mundi.	High- Priests.	Kings of Iuda.	The sacred historie.	Schismes and infi- delitie.	Scriptures.
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q 3142.	Sadoc, or Ioa- than.	*	caused Zacharias the High-Priest and sonne of Ioiada to be slaine. 2. <i>Paral. 24 v. 22.</i> And shortly after the same King was trecherously slaine when he had reigned 41. yeares. 4. <i>Reg. 12. v. 20. & Paral. 24. v. 25.</i>	Zacharias reigned but six months. 4. <i>Reg. 15 v. 8.</i>	
r 3171.	Sellum Helcias	Amasias.	9 Amasias beginning wel did some good things. 4. <i>Reg. 14. v. 3.</i> But after the spoile of the Idumeans he worshipped their idols. 2. <i>Paral. 25. v. 14.</i> And reigned 29 yeares <i>ibidem.</i>	Sellum but one month. 4. <i>Reg. 15 v. 15.</i>	Manahem reigned 10 yeares. 4. <i>Reg. 15.</i>
f 3223.	Azarias	Ozias, or Asarias.	7 Ozias sometime reigned wel, 4. <i>Reg. 15. v. 3.</i> but afterwards presuming to offer incense on the altar was repelled by the High-Priests, & presently stricken with leprosie, & cast out of the temple and citie. He liued after that he was King 52. yeares. 2. <i>Par. 24 v. 16.</i>	Phacee reigned 10. yeares. 4. <i>Reg. 15. v. 27.</i>	Phacee reigned 10. yeares. 4. <i>Reg. 15. v. 27.</i>
o 3239.	Ioathan. Vrias.	Achaz,	f Ioathan a godlie King gouerned a great part of his fathers time, and after his death sixteen yeares. 4. <i>Reg. 15. 2. Par. 27.</i>	Osce reigned nine yeares 4. <i>Reg. 17.</i>	Osce reigned nine yeares 4. <i>Reg. 17.</i>
w 3255.	Ezechias.		i Achaz a wicked King, after many benefits receiued from God, fel to idolatrie, reigning sixteen yeares, destroyed holy things, shut vp the temple, and peruerred many of the people. <i>Reg. 16. 2. Paral. 28.</i>	The Kingdom of Israel hauing stood about two hundred & fiftie yeares was subdued by the Assirians & much people carried captiue into Assyria. 4. <i>Reg. 17 v. 6.</i>	The Grecians euerie fourth yeare set forth enterludes in honour of Iupiter Olimpius, wherof began the count in Olimpias, about the yeare of the world 3247. And after six Olimpiades, that is, 24. yeares Rome was built
x 3284.	Manaffes.		w Ezechias a most godlie King advanced true religion, which was much decayed He recouered health being mortally sicke, which was confirmed by miracle in the sunne returning backe: and made a Canticle of praise with thanks to God, & reigned 29. yeares. 4. <i>Reg. 18. 2. Paral. 29 30. 31. 12.</i>	New inhabitantes being sent from Assiria into Iurie, mixed their paganisme with the Israelites religion, made many wicked & detestable Sectes. 4. <i>Reg. 17. v. 29.</i>	Nahum & Habacuc prophesied after the captiuitie of the ten tribes. About this time happened the historie of Tobie, who liued in al 102. yeares. <i>Tob. 14. v. 2.</i>
y 3319.	Amon.		w Manaffes for his great sinnes was carried captiue into Babylon, where he repented and was restored to his Kingdom: he reigned and liued in captiuitie 55. yeares. 4. <i>Reg. 21. 2. Par. 31.</i>	z Amon reigned euil two yeares. 4. <i>Reg. 21. 2. Par. 33.</i>	Sophonias prophesied in the reigne of Iofias King of Iuda.
y 3341.	Iofias.		y Iofias a very good King purged the Church of idolatrie, repayed the temple, celebrated a most tolemne Pasch, was slaine in battel by		

OF THE OLD TESTAMENT.

Anni mundi.	High-Priests.	Kings of Iuda.	The sacred Historie.	Schifmes and infidelitic.	Scriptures.
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3372.	Zaraias	Ioachaz, or Iechonias.	<p>the King of Ægypt, (which al the people much lamented, especially Ieremie the Prophet) when he had reigned 31. yeares. <i>4. Reg. 22. 23. 2. Par. 34. 35.</i></p> <p>2 Ioachaz otherwise called Iechonias, reigning but three months, was caried into Ægypt (where afterwards he dyed. <i>4. Reg. 23. v. 34.</i>) and Eliakim, otherwise called Ioakim, his brother was made King: Who in the third yeare of his reigne was caried into Babylon. <i>4. Reg. 23. v. 34. 2. Par. 36. v. 4. 5.</i> and with him Daniel, and the other three children. <i>Dan. 1.</i></p> <p>Shortly after which time happened the historie of Susanna. <i>Dan. 13.</i></p> <p>And the same Ioakim after his reigne of three yeares, liued other eight yeares in captiuitie. <i>4. Reg. 24. v. 1. 2. Par. 36. v. 4. & 5.</i></p>	<p>In the time of Numa the second King of the Romanes, Pithagoras taught transfmigration of soules from one body to another.</p>	<p>Ieremie also began to prophetic being a child in the dayes of Iofias & continued in the captiuitie of the two tribes. Baruch was his Scribe and also a Prophet.</p> <p>Daniel began to prophetic also verie yög in Babylon, & cōtinued after the relaxation from captiuitie.</p> <p>Ezechiel prophetic also in the captiuitie, in the countie neere to Babylon.</p>
338.		Ioachin, otherwise Iechonias.	<p>4 Ioachin called also Iechonias, sonne of the former Iechonias, or Ioachaz, reigned but three months & was caried into Babylon and with him Ezechiel the Prophet & others. And his vnclē Mathanias, otherwise named Sedecias was made King who reigned eleuen yeares. <i>4. Reg. 24. 2. Paral. 36.</i></p> <p>6 In the eleuenth yeare of Sedecias when King Iechonias the yonger was prisoner in Babylon, Ierusalem was taken, the Temple destroyed, & the people caried captiue into Babylon. <i>4. Reg. 25. 2. Paral. 36.</i></p> <p>In the meane time Daniel was in singular great estimation both with the faithful people, and Pagans, and was aduanced to authoritie as also by his meanes the other children, for which they were enuied and persecuted: but were miraculously protected. <i>Dan. 1. ad 7. & 13. 14.</i></p>	<p>A certaine captaine picking a quarel apprehended Ieremie, & by consent of principal men, cast him into a dungeon, the King not knowing therof. <i>4. Reg. 25. Iere. 37. 38.</i></p> <p>Ismael killed Godolias the gouernour, and others. <i>4. Reg. 25. Iere. 41.</i></p> <p>Manie Iewes fled into Ægypt & fel to idolatric, resisting and contemning Ieremies admonitions to the contrarie. <i>Iere. 41. 43. 44.</i></p>	
3394.	Ioseph-dech.				

THE END OF THE FIFTH AGE.

AN HISTORICAL TABLE

Anni mundi.	High Priests.	The line of Dauid.	The sacred Historie.	Schifmes and infidelitie.	Scriptures.
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THE BEGINNING OF THE SIXTH AGE.

c 3418.	Iesus Sonne of Ioseph.	From the captiuitie the Iewes had no Kings: but the line of Dauid continued in these persons from Iechonias to Christ.	c In the captiuitie by diligence of the Prophets, many Iewes had great zeale in true religion. And about the 24. yeare of the captiuitie Assuerus, otherwise called Astiages, made Esther Queene, and wiche Aman seeking to destroy al the Iewes in those parts, was himself hanged on the gallows which he had prepared for Mardocheus. <i>Esther. 7. & c.</i>	When the Monarchie came to the Chaldees by the power of Nachodonosor King of Babylon, there was greatest confusion of many Gods, and of al kinds of idolatric.	The historie of Esther Mardocheus & Aman written in the book of Esther in the captiuitie.
d 3420.		Salathiel.	d Enilmerodach deliuered Iechonias (or Ioachin) from prison, and enterteyned him as a priace. <i>4. Reg. 25. v. 27.</i>		
e 3464.		Zorobabel	e Baltazar being slaine, Darius King of Medes & Persians possessed Babylon: and Cyrus succeeding Darius, released the Iewes from captiuitie, & gaue licence to Zorobabel & Iesus to reduce the people into Iurie. <i>2. Par. 36. v. 22. 1. Esd. 1.</i>	And great dissentio among the more learned Grecians. For the Pithagoriās put their chief happines, or <i>Summum bonum</i> , in the immortalitie of the soule. The Stoiks in moral vertues. The Academikes conceiued much of pure spirits, as Angels, but could asirme nothing. The Peripatetikes placed the consummation of al, in the aggregation of spiritual, corporal, & worldly prosperitie	Esdras writ the relaxation of the Iewes from captiuitie. And Nehemias the reparation of Ierusalem.
f 3465.			f The Iewes being returned into Ierusalem set vp an altar and offered sacrifice. <i>1. Esd. 3. v. 2.</i>		
g 3466.			g The next yeare they began to build the temple. <i>1. Esd. 3. v. 8.</i>		
h 3469.	Ioachin.	Abiud.	h Artaxerxes (otherwise called Cambyfes, also Assuerus) forbade to perfect the temple. And Iesus the High-Priest returned into Babylon. <i>1. Esd. 4. v. 7.</i>		
i 3470.			i Daniel vnderstood by vision that Christ should come within seuentie weeks which make 490. yeares from the perfecting of the temple, and the walles of Ierusalem. <i>Dan. 9. v. 25.</i>		
k 3490.	Eliashib.		k Aggeus & Zacharias the Prophets exhorted to build the Temple. <i>1. Esd. 5.</i>	The schismatical Samaritanes opposed against the building of the temple. <i>1. Esd. 4.</i>	Aggeus. Zacharias. Iudith, either here, or before the captiuitie.
l 3500.			l Iudith killed Holofernes, either about this time, or in the dayes of Manasses before the captiuitie. <i>Prefat. Iudith.</i>		
m 3502.		Eliacim.	m The temple being perfected Malachias (who is supposed to be Esdras) exhorted to offer sacrifice with sinceritie. <i>Mal. 1. & 2.</i>	The Saducees acknowledging only the five books, of Moyfes reiect ed al other Scriptures, & denied the resurrection.	Malachias.
n 3508.			n And Nehemias brought the Kings Edict for the reparation of Ierusalem. <i>2. Esd. 2.</i>		

OF THE OLD TESTAMENT.

Anni mundi. High-Priests. The line of Dauid.

The sacred Historie.

Schismes and infidelitic.

Scriptures.

o 3509.
 p 3530. Ioiada. Azor.
 q 3594. Jonathan
 Iaddus. Sadoc.
 r 3644.
 s 3689. Onias. Achim.
 t 3700. Simon Priscus.
 u 3720. Eleazarus. Eliud.
 Manasses an Apostata.
 w 3750. Onias.
 x 3810. Simon. Eleazar.
 y 3825. Onias.
 z 3846. Mathathias.
 a 3847. Iudas. Mathan.
 Machabens.
 b 3853. Ionathas.
 c 3869. Simon.

o Esdras, Nehemias, and others laboured in repaying Ierusalem, but were often interrupted. 2. *Esd.* 3.
 p About this time the citie was wel repayed with three wals. 2. *Esd.* 3. & 7. And so by the iudgement of some expositers, the count of seuētie weeks began, according to the prophete of Daniel. *ch.* 9. v. 26.
 q Nehemias returning frō Persia (or Chaldea) into Iurie found thicke water, for the fire which Ieremie had hid in a deep caue. 2. *Mach.* 1. v. 20. & 21.
 r Alexander the great honoured Iaddus the High-Priest. *Ioseph.* li. 11. c. 8. *Ansiq.*
 s Onias a most zelous godly High-Priest. 2. *Mach.* 4. was persecuted by Simon a Church-warden, slaine by Andronicus a courtly minion. v. 34. And after his death prayed for al the people. *ch.* 15. v. 12.
 t Iesus the sonne of Sirach writ the book of Ecclesiasticus in the time of this Simon High-Priest, as seemeth *ch.* 50. v. 24. & 25.
 u The seuētie two Interpreters being sent by Eleazarus High-Priest to Ptolomeus Philadelphus King of Ægypt, translated the Hebrew Scriptures into Greeke.
 w An other Iesus (Nephew of the former) translated Ecclesiasticus into Greeke. *Prolog. Eccli.*
 x Philo the elder writ the book of wisdom in Greeke. *S. Ierome in pref.*
 y Antiochus Epiphanes persecuted the Church most cruelly, like as Antichrist wil doe neer the end of the world. 1. *Mach.* 1. v. 11. & 2. *Mach.* 5. 6. 7.
 z In defence of the Church Mathathias & his sonnes with others made warres, killed, & ouerthrew al their enemies, aduanced religion, clenfed the temple, & deliuered the people from persecution. 1. *Mach.* 2. & c. 2. *Mach.* 8. & seq.

r The Scribes expounded holy Scriptures so phiftically
 The Pharisees were precise in the letter corrupting the sense, making large hemmes of their garments, often washing themselves, and the like.

Sanaballat a Grecian obtained licence for his sonne in law Manasses, the Apostata High-Priest, to build a temple in Garizim. *Ioseph.* li. 11. *ch.* 8. *Ansiq.*

Ananias an other false pretēder built an other schismatical tēple in Ægypt. In the time of Onias the second, his brother Iason obtayned for money to be High-Priest. Antiochus set vp the abomination of desolation wherof Daniel prophecied *ch.* 9.
 After Iasō folowed more vsurpers of the High-Priesthood.

Ecclesiasticus cōteyneth many moral precepts, and is a store house of vertues & holy mysteries.

The book of wisdom is also replenished with much doctrine of vertue, and of diuine mysteries.

The books of Machabees cōteine the historie of the Iewes from Alexander the

AN HIST. TABLE OF THE OLD TESTAM.

Anni mundi.	High-Priests.	The line of Dauid.	The sacred Historie.	Schismes and infidelitie.	Scripture ^s .	
d 3878.	Ioannes Hyrcanus.	Iacob.	d After the warres, the Iewes in Ierusalem writ to the Iewes in Ægypt, exhorting them to keep the feasts, & other rites, as they were obserued in Iurie. 2. Mach. 1. & 2.	Menelaus.	e great to this time of Ioane Hyrcanus High-Priest, about two hundred yeares.	
e 3847.	Aristobulus.		e Pompeius the great taking Ierusalem subdued the Iewes to the Romanes. He entered into the holy place, called Sancta Sanctorum, there prophaned holy things, caried away Aristobulus (who had been High-Priest) prisoner, and confirmed Hyrcanus in his place. After whom Cassius also spoyled the temple. S. Aug. li. 18. c. 45. de ciuit.	Lisimachus. Alcimus.		
f 4000.	Alexander.	Ioseph the husband of the most B. Virgin Marie.	f S. Iohn Baptist was borne of Elizabeth, who had been long barren. And six months after, Christ our Sauour was borne, of the B. Virgin Marie in Bethleem; circumcised, adored by the Sages, and presented in the Temple. When King Herod reigned in Iudea.	Herodiās held opiniō that Herod was Christ, who the Iewes, had long expected.		
g 4001.	Hyrcanus.	I E S U S CHRIST.	g Ioseph fled with the child and his mother into Ægypt, & Herod murdered the innocent infantes.	But Christ the Sonne of God cōming into this world cut of all those, and other old sectes. And from time to time cusseth of all heresies, that rise against his Church.		
h 4006.	Antigonus.		h Returning from Ægypt they dwelt in Nazareth.			
i 4012.	Anaelus.		i Christ at the age of twelue yeares remaying in Ierusalem vnknown to his parentes was found the third day in the temple amongst the Doctours.			
k 4030.	Aristobulus.		k S. Iohn Baptist preached & baptized in Iordan. Of whom Christ amongst others, was baptized, and fasted in the desert fourtie dayes.			
l 4034.	Iosue.		l Christ crucified, redeemed mankind; arose from death; ascended to heauen; and sending the Holie Ghost planted his perpetual visible Church.			
	Simon.					The first holy Scripture of the new Testamēt was S. Mathewes Gospel, written about the yeare of Christ 41. And the last was S. Iohns Gospel the yeare 99.
	Mathias.					
	Iosephus.					
	Lozarus.					
	Eleazar.					
	Iosue.					
	Anna.					
	Ismael.					
	Eleazar.					
	Simon.					
	Caiphas.					

The end of the sixth age, and of the old Testament.



A
TABLE OF THE
CHIEFE CONTENTS OF THE
TEXT AND ANNOTATIONS
of the old Testament.

The numbers ioyned to the citations of Scripture , if they be written thus , Gen. 4, 16. the first is the chapter , the second the verse. If thus, Gen. 4. 16. both are the chapters. If thus, Gen. 4, 16. 17. 18. the first is the chapter , al the rest the verses. If thus, Gen. 4, 16. 5, 7. it signifieth cap. 4. v. 16. and cap. 5. v. 7. This marke " signifyeth that if the mat er spoken of be not in the text , it is either in the Annotations or marginal note of the text cited. Eccle. signifieth Ecclesiastes, Eccli. Ecclesiasticus.

Besides this and the precedent Table , the principal contents of the old Testament (especially such as concerne points of Controuersie) are briefly set downe at the enu of eah Age pag. 27. 45. 179. 630. & 827. of the first Tome , and pag. 939. of the second.

A

Aaron of the Tribe of Leui designed to assist his brother Moyses. Exod. 4, 14. 16. 30. Called the Prophet of Moyses. Exod 7, 1. He yealded to make an idol. Exod. 32. Was consecrated High-Priest. Leuit 8 In him and his seed the Priesthood of the written law was established. pag. 188. Leuit. 8. " Eccli. 45, 6. Ier. 33, 24. He once murmured against Moyses. Num 12. He and Moyses offended in doubting of God's wil. Num. 20. Psal. 105, 16. He dyed in mount Hor. Num.

20. And is particularly prayed. Eccli. 45, 7.

Abel offered sacrifice sincerely. Gen. 4. " & pag. 29. & was slaine by his brother ibidem.

Abdias prophecied the captiuitie and relaxation of the Iewes , & the Incarnation of Christ the Redeemer of mankind. *Abdias per somnum.*

Abiashar the High-Priest was deposed. 1. Reg. 2.

Abimelech killed his brethren and

vsurped

A PARTICULAR TABLE

Usurped government. Iud. 9.

Abram left his country Chaldea for religion. Gen. 11, 31. 12, 1. & seq. Principal Patriarch t. 1. pag. 48. He & his seed were strangers in diuerse countries 430. yeares Gen. 15. Exod. 12. His name changed to Abraham. Gen. 17, 5. His singular faith and obedience. Gen. 22. His many vertues pag. t. 1. 183. & 186. He was neuer Idolater. t. 1. pag. 186. Ios. 14, 2. He died at the age of 175. yeares. Gen. 25. His prayfes. Eccli. 44, 20.

Absalon ambitious & sodicious. 2. Reg. 15. He perished in rebellion. 2. Reg. 18.

Abstinence. Gen. 1, 29, 30, 2. n. 4. Item 3, 11. 9, 4. Exod. 12, 9, 13, 6, 21, 28, 21, 31, 29, 34. Leuit. 6, 24, 7, 18. 10, 8, 11, 34. 11, 4, 17, 28, 19, 7, 22, 8, 23, 14. Num. 6, 2, 3, 4, 18, 10. Deut. 12, 16. 14, 1. Iudic. 13, 3, 4, 5. Tob. 1, 21. Iudith 12, 2. Ester. 4, 16. Ier. 35, 5. in the text and Annotations. Dan. 1, 8. 2. Mach. 7. Zach. 8, 14. 19. Ioel 2, 2, 15. see the word *Fasting*.

Accaronises durst not keep the arke of God. 1. Reg. 6.

Accidens remaine without subiect in the holy Eucharist. Gen. 1, n. 16.

Achans secret sinne punished in the multitude. Iosue 7.

Achitophel a wicked Councillour. 2. Reg. 17. Hanged himselfe. 2. Reg. 17.

Adam created in grace and knowledge. Gen. 1, n. 26. Transgressing lost the same. Gen. 3, n. Repented and is saued Sap. 10, 1.

Adonai one of the names of God, is also read in place of Tetragramaton, the name of foure letters, which the Iewes pronounce not. Exod. 6, 3, n.

Adoration ciuill due to men. Gen. 23, 7, 43, 26, 47, n. 3, 32. 50, 18. 1. Par. 29, 15. Adoration religious of holy persons & other things. See the *Ages in the places cited before this Table*.

But diuine adoration is only due to God. Exod. 10, n. 1. at large. See *Idolatrie*.

Egypt was diuersely plagued. Exod. 7, 8. & c.

Affinitie spiritual and carnal in certaine degrees hinder marriage. Leuit. 18, n. 6.

Agar lawfully married to Abraham. Gen. 6, n. 3.

Aggeus prophesied after the relaxation from captiuitie, exhorting to build the Temple. Argum. Aggei.

Ahias prophesied the diuision of Salomons Kingdom. 3. Reg. 11.

And afterwards the vtter ruine of Ieroboams house. 3. Reg. 14.

Alcimus an Apostata deceiued the Assidians. 1. Mach. 7. Did much wickednes and dyed miserably. 1. Machab. 9, 54.

Alleluia a voice of praise to God. Tob. 13, 23. Psal. 104. & 118. n. tit.

Alexander the Great brought the Monarchie to the Grecians. 1. Mach. 1. He honoured Iaddus the High-Priest. Exod. 39. in the marg. His Empire diuided into foure Kingdoms. Dan. 8, 8.

Almes-deeds. Exod. 22, 25, 23, 11. Leuit. 19, 10, 23, 22, 25, 34. Deut. 15, 7, 10, 2, 24, 19, 3. Reg. 17, 10, 2. Esdr. 8, 11. Psal. 40, 1, 81, 4, 111, 9. Tobie 1, 4, 2, 11, 4, 5, 13, 12, 8, 14, 12. Prouerb. 3, 9, 28, 11, 18, 25, 13, 8, 14, 21, 31, 15, 27, 19, 17, 21, 13, 21, 25, 27, 27. Sap. 14, 22, 18, 16, 19, 17, 21, 13, 22, 9. Eccles. 3, 33, 12, 11, 17, 18. Isaie 58, 7, 59, 7. Ezech. 16, 49, 18, 7. Dan. 4, 24, 26.

Alphabet in hebrew is mystical and verie hard Annot. before the 118. Psal. and the Prophecie of Ieremie.

Altars erected for sacrifice Gen. 12, 7, 18, 18. Exod. 24, 4, 30, 1, 10, 37, 40, 10, 2. Reg. 24, 3, 3. Reg. 18, 31, 4. Reg. 18, 15, 2. Paralip. 1, 5, 4, 1, 15, 8, 1. Esdr. 3, 2. Ezech. 43, 13, 1. Machab. 4, 47, 56.

Aman required diuine honour. Esther 3, 2. & seq. He fauoured Traytours. Esther 12, 7. Persecuted the Iewes. Esther 3. And himself was hanged. Esther. 7.

Ambition breedeth fedition. 2. Reg. 15. It deceiueth and ouerthroweth. 2. Reg. 8. Esther. 7. Ambition, abundance, and idleness are the cause of much corruption. Ezech. 16, 49.

Amos a heards man prophesied before the captiuitie of the then Tribes. Argum. Prophet Amos.

Ananias nephew of Leui, and father of Moyfes and Aaron, lawfully married his Aunt. Exod. 6, 20. Leuit. 18, n. 6. Num. 26, 59.

Angels offer mens prayers to God. Exod. 19, 9. Tobie 12, 12. at large. Resist the Diuel. Num. 22, 22. & seq.

OF PRINCIPAL THINGS.

Tobias 8, 3. And wicked men. 2. Mach. 3, 23. & seq. specially Antichrist Dan. 12, in the text and Annotations. Their ministerie in the Church. t. 1. Pag. 45. Exo. 3. n. 2, 31, 18. 34, 28. Iud. 13, 3, n. 10. Iob 9. They protect men and places. Gen. 48, 16. Exod. 14, 19. Ios. 5, 13. & seq. Iud. 2, 1, 7, 8. 2. Par. 32, 21. Tob. from the 5. to the 12. chapter. Iudic. 13, 20. Ecclef. 3, 5. Baruch 6, 6. Dan. 10, 21. 11 per totum. 2. Mach. 11, 6. They are exceeding many Dan. 7, 10. They learne secrets one of another. Dan. 8, 13.

Anti-Christ probably supposed to come of the Tribe of Dan. Gen. 49. n. 17. The Jewes wil receive him. Dan. 11, 22. & Annot. at L. He is prefigured. Iud. 9, 1. n. 8. Iudith 3, 13. Dan. 8, 21. 11, 21. 1. Mach. 1, 57. 2. Mach. 5, 28. He shal be strong and cruel for a short time. Dan. 7, 8. to wit three yeares and a halfe Ibid. v. 25. 12, 7. He shal then be ouerthrowne. Ezech. 39, 4.

Antiochus his cruel Edict. 1. Mach. 43. 1001. His repentance in sicknes was not sincere nor fruitful. 1. Mach. 6, 12. 2. Mach. 9, 13. He dyed miserably. 1. Mach. 6. vsque ad v. 17. 2. Mach. 9, 9. He was a figure of Anti-Christ. 2. Mach. 9, 28.

Antiquitie a note of true doctrine. Deut. 32, 7. Iob 8, 8. Prouerb. 22, 28. Ecclef. 10. & 16. Eccli. 8, 11. 12. Hier. 6, 16. Psal. 77, 5.

Aod by special inspiration killing Eglon, is not to be imitated. Iudic. 3, 20.

Apostasie from faith first happened to Cain. Gen. 4, 16. After in Nemred. Gen. 11, 4. In Ieroboam and others 734.

Arke of Noe how great. Gen. 6, 15. It was a figure of the Church. Gen. 7. n. 23. at large.

Arke of the Testament much reuerenced. Num. 7, 9. 18, 7. 1. Reg. 4, 3. 6, 19. 7, 1. 2. Reg. 6, 17. 1. Par. 13. 2. Par. 35, 2. 8, 11. Psal. 77, 60. & seq. 2. Mach. 2, 4. & seq. Ouertrew Dragon. 1. Reg. 5, 4.

Arphaxad King of the Medes vainly boasted. Iudith 1, 4.

Ashes a holy ceremonie Gen. 3. n. 19. t. 1. pag. 30. Iudith 1, 4. 5, 1. Esther 4, 3. Sap. 18, 5. Dan. 9, 4. Ion 3, 6. 1. Mach. 3, 47. 4, 39 & passim in Scriptura.

Asidians professed a Religious Rule of life. 1. Mach. 2, 42. 7, 13 & seq. 2. Mach. 9, 35. 12, 18. 14, 6. Threescore of them Martyrs. 1. Mach. 7, 16.

Auarice a detestable sinne, especially in Clergy men. 1. Reg. 2. 12 & seq. 8, 3. & seq. Isa. 57, 9. Ier. 6, 13. 8, 1. & seq.

Aureola an accidental glorie of Martyrs, holy Doctours, and Virgins. Dan. 12, 3.

B

Baal the false God of the Moabites, Madianites, Sidonians, and other nations. Num. 22. Worshipped sometimes by Jewes was once ouerthrowne by Gedeon Iudic. 6. Againe his Prophets destroyed. 3. Reg. 18, 40. 4. Reg. 10, 21. 23, 5. King Ioas destroyed his temple. 2. Par. 23.

Babylon built. Gen. 11. n. 4. 7. Was long potent & glorious, but at last destroyed. Isa. 13. 47, 1. Ier. 5. 51. & c. Ezech. 21, 30.

Balaam the forcerer first refused, afterwards attempted to curse Gods people. Num. 22. His asse spake. Num. 22. He Prophecied true & good things of Israel. Num. 23. & c. He was slaine together with the Madianites. Num. 31.

Baptisme prefigured. t. 1. p. 30. & 182. Psal. 105. Ezech. 37, 25. It taketh away all sinnes. Gen. 17, 14. Exod. 14, 28. Isa. 44, 3. Ezech. 36, 25. Zach. 13, 1.

S. Iohn Baptist Precursour of Christ. Malach. 3, 1. & seq.

Baruch's Prophecie is Canonical scripture. Arg. Baruch.

Beda most modest in expounding holy Scripture. Gen. 11. n. 12.

Behemoth an Elefant, or another greater beast, is subiect to Gods ordinance. Iob 40, 10.

Belus Iupiter imagined by Idolaters to be the greatest God. Gen. 10. n. 12.

Bel and the Dragon's historie. Dan. 14.

Beza corrupteth the Gospel. Gen. 11. n. 12. Saith God created man to fal. Eccli. 15, 11.

Blessing of creatures operatiue. Gen. 1. n. 28. t. 1. p. 45. Item Gen. 27. & 28. It

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belongeth to the greater to blesse the lesse. Gen. 14, 11 n. 19. Iosue 8, 34. Iud. 5, 2."

Brazen Serpent erected. Num. 21. Was afterwards broken in pieces. 4. Reg. 18. How it healed those that were hurt. Sap. 16, 7.

Burden of Babylon (and the like) signifieth doleful and comminatorie prophetic of ruine. Isa. 13, 1. &c. Nahum 1, 1.

C

Caath the sonne of Leui, father of Amram, and Grand Father to Aaron and Moyfes. Exod. 6.

Calvin contemneth al the Fathers. Annot. Gen. 14. n. 18. Maketh God the Authour of sinne. Exod. 7. 11 n. 3. Carpeeth at Moyfes. Exod. 32. 11 n. 11. Chargeeth the booke of Wisedonic with error. Sap. 14. 11.

Canon of the Church of Christ is an infallible Rule declaring which are diuine scriptures, and of more Authority then the Iewes Canon. See Annot. before Tobie.

Canticle of Canticles is a sacred Colloquium or interlude. Arg. Cant. It perteyneth to three spouses. Ibidem.

Captiuitie of the ten Tribes in Assiria. 4. Reg. 17. Captiuitie of the two tribes in Babylō had three beginnings. 4. Reg. 24. 1. Par. 36. Ier. 52, 28. 29. 30. Dan. 1. and the same Captiuitie was releaseth by degrees at diuers times 1. Esdr. 1. 2. 6. 2. Esdr. 2.

Catholicke name designeth true Christians and the true Church. Gen. 4. 11 n. 2. Catholicikes are spiritual soldiers. Job 7, 1. Al Catholicikes participate in the prayers and other good works of al the iust. Psal. 118, 63.

Ceremonies in the law of nature. t. 1. p. 30. Exod. 17, 11. Obserued by Salomon,

not expressed in the written law. 2. Par. 6, 13. Prescribed to lye on one side a certaine time. Ceremonial lawes at large from the middes of Exodus and the greatest part of Leuiticus. Continually vsed in diuine seruice. 2. Mach. 5, 19. & seq. Ordained for three especial causes. Leuit. 1, 11 n. 9. 11, n. 4. See Gen. 8, 20. 14, 18. 15, 9. 17, 10. 22, 26, 5. 28, 11. 33, 20. 4, 4. 26. Num. 1. 4. 5. 6. 7. 8. 9. 15. 1. Par. 23. 1. Esdr. 6. Ceremonies in prayer. 3. Reg. 8, 22. 54. 17, 21. 18, 42. 2. Paral. 5. 12. Ceremonies of the Iewes were shadowes of future things. Exod. 13, 9. 14. Num. 15, 38. Deut. 16, 1. Exech. 20. 10.

Children of the Church are the spiritual seed of Abraham. Gen. 14. 16. 11

Choice to be made of desires, words, and deeds. Eccl. 36, 20. 21.

Christ our Redeemer true God and man promised. Gen. 3. 1, 15. 12, 3. 17, 19. 11. 22, 18. 16, 4. 28, 14. 49. 10. Num. 17, 8. 20, 8. 24, 17. Deut. 18, 18. 1. Reg. 2, 10. 35. 2. Reg. 7, 13. 2. Esdr. 1, 1. Psalm. 2, 21. 10, 3. 1. Isaye 7, 13. 8, 6. 10. 9, 1. 11, 1. 10. 28, 16. 40, 9. 42, 1. 45, 1. 46, 10. 49, 1. 6. 10. 50, 5. 52, 10. 59, 20. 53, 60, 1. 62, 11. Ierem. 23, 3. 30, 9. 34, 55. Ezech. 17, 22. 34, 11. 15. 22. 37. 24. Dan. 7, 13. 9, 24. Mich. 5, 1. Agge 2, 24. Zach. 2, 10. 3, 8. 9, 9. Mal. 3, 1.

He is true God, and the sonne of God from al eternitie. Mich. 5, 1. Prou 8, 22.

The Image of his father. Sap. 7, 26. By him al things are created. Psal. 34, 6. He was prefigured by Abel. Gen. 4, 4. By Noe Gen. 7, 23. By Abraham. Gen. 12, 13. By Melchisedech. Gen. 14, 18. and others innumerable, and foretewed by al the Prophets. His incarnation and birth of a Virgin. Isa. 7, 14. in Bethleem Mich. 3. His passion Num. 21, 8. Psal. 11, 78. 10, 22. Isa. 53. Dan. 9, 26. His Resurrection Psal. 15, 11. Ion. 1, 17. Osee 6. Psal. 67, 19. Sitteth at the right hand of God his father. Psal. 100. Wil come to iudge the liuing & dead. Psal. 95, 13. More of his Incarnation and other mysteries following may be seen.

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Num. 24, 17. Psal. 2, 8, 20, 60, 84, 108, 109. Prou. 13, 4. Ecclef. 6, 10. Ifa. 8, 9, 32, 40, 58, 64, 65. Ier. 30, 9, & seq. 31, 23, 34, 14. Baruch 3, 36. Ezech. 16, 55, & seq. Dan. vbi sup. Abdias v. 17. & seq. Mich. 5, 2. Habac. 3. Zach. 1, 9, 6, 12. 1 Mach. 14, 41, 42. See also t. 1. pag. 29, 46, 180, 611 and the continuance of the historie of the 6. Age, after the Machabees.

Christ was void of sinne. Ifa. 55, 12. He is Lord of Lords, & King of Kings Ezech. 37, 24. Psal. 2, 6, 24, 7. Light of Gentils, and of the whole world. Ifa. 2, 5, 9, 1, 42, 6, 19, 6, 60, 1, 19.

Christians called filhes. Gen. 1, " n. 2. Arc of three states. t. 1. pag. 637. Their molestations Christ esteemeth his owne. Zach. 18. Prou. 14, 31.

Church of Christ prefigured by the Arke of Noe. Gen. 7, 23. By the Tabernacle. Exod. 40, 2. By the Israelites in the desert. Deut. 33, 1, 2. By an enclosed garden and sealed fountaine Cant. 4, 12. By a doue Cant. 6, 3. By a vineyard. Ps. 79, 9. Can. 2, 15. Ier. 2, 21. It is the proper inheritance of Christ. Psal. 2, 8, 88, 20, & seq. Prou. 9, " Zach. 6, 11, 12 & seq. 14, 3, & seq. The Church is perpetual and visible. Gen. 3, ". Psal. 2, 8. " Item Psal. 44, 47, 88. Cant. 3, 1, & seq. Ifa. 2, 2, 33, 20, 54, 10, 61, 8. (which our Saviour hath taught to be vnderstood of the Church Luc. 4, 62.) Ier. 4, 27, 5, 18, 30, 11, 31, 36, 3, 2, 37, 33, 15. Ezech. 9, 2, & seq. Ezech. 11, 16, 17, 22, 20, 14, 48, 35. Dan. 2, 44, 11, 32. Amos 9, lit. C. See the continuances of the Ages in their proper places, (as is noted before this Table) where this argument of the Churches visibilitie is treated ex professo. See also the historical Table

The Church of Christ is vniuersal consisting of all nations. Gen. 17, 5. t. 1. pag. 188. Leuit. 26, 42, 44. 1 Reg. 2, 20. t. 1. pag. 728 Aggeus 2, 3. Malach. 3, in the text and Annotations. See the Continuances and historical table aforesaid. Psal. 18, " 22, 23, 44, " 66, & 86 per totum. 116. per totum. Ifa. 70, 1, & deniceps. It is more conspicuous and more glorious then the

Church of the old Testament t. 1. pag. 187, 188. and the rest cited heer before the letter A. Cant. 2, 2. Eccle. 40, 12. Ifa. 26, 1, & seq. It cannot erre. Gen. 21, 12. Deut. 17, 8, 9, 12, 4. Reg. 19, 21. Psal. 88, 2. See the Canticles with the Annotations. Ifa. 2, 18, 4, 9, " 19, 21. Ier. 14, 17. It is the only fold of Christs sheep. Ezech. 37, 24. Out of the Church is no saluation. Gen. 7, 23. " Ifa. 50, 2. Ezech. 15, 2, 7, 23, 38, Zach. 1, 3, 8.

Circumcision instituted. Gen. 10, pag. 181. Renewed Iosue 5.

Circumstances, doe aggrauate sinnes. Osee 4, 15.

Cleane and vncleane a ceremonial distinction before Moyses law. Gen. 7, more distinguished by the law. Leuit. 11, " &c.

Clergie men must be orderly called to their function. Leuit. 8, &c. Ier. 23, 21. And for their vertues. Ifa. 66, 21. " They ought not to serue for temporal reward. Iosue 18, 17. Psal. 5, " Ezech. 34, 2, 5. Malach. 2, 1. They ought before others to haue compassion on the poore. Amos 6, 1. Their office is to water the whole world with true doctrine. t. 1. pag. 637.

Commandements of God are possible to be kept. Deut. 30, 6. Psal. 1, 1, 2. and in many Psalmes (especially the 118.) and in all the sapiential books and Prophets. See Grace.

Communion of Protestants is no Sacrament, neither hath any miracle in it. Exod. 16, 15, " See Eucharist.

Communities and all Common welth require vnity, obseruation of lawes, and eminent vertues of superiours. 2. Mach. 3, 1, ".

Concubines in the old Testament were lawful wiues. Gen. 16, 3. Iudic. 8, 30, 19, 10, 2. Reg. 15, 16.

Concupiscence without consent is not sinne. Gen. 4, 1, ".

Confession of sinnes of diuerse sorts. Gen. 41, 9. Leuit. 16, 21, 39, 26, 40. Numb. 5, 6. Iosue 7, 19, 2. Reg. 24, 17, 1. Esdr. 9, 6, 2. Esdr. 10, 2.

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Pfal. 27, 31, 35, 37, 19, 49, 2. Prou. 16, 3, 18, 17, 18, 13. Eccl. 4, 25, 31, 7, 34, 17, 27. Isa. 38, 15. Dan. 9, 5.

Confidence in God most necessarie. Gen. 32, 1. Reg. 16, 4. Psal. 24, & many Psalmes. Isa. 6, 10, 1, 30, 32. Habac. 2, 4, 1. Mach. 3, 18.

Conscience guilty of wickednes tormenteth the sinner. Esther 7, 6.

Consideration directeth good works. Eccles. 2, 14. Eccl. 32, 24.

Constancie in good shal reape reward. Eccl. 5, 11. In freindship is most necessarie. Eccl. 9, 14.

Conuuls in Rome gouerned by enter-cours. Mach. 8, 16.

Contempt of admonition aggrauateth sinne. 4. Reg. 21.

Constricion a part of penance. Psal. 43, 19, 11. Ezech. 33, 11. & seq. Ioel 2, 12.

Couenants between God & man. Exod. 19. Deut. 27, 17, 18. Iosue 24, 25. Couenant with men must be kept. 4. Reg. 24, 20.

Crosse of Christ prefigured. t. 1. P. 45. Gen. 48, 14. Exod. 15, 25, 17, 11. Leuit. 9, 22. Num. 40. lit. a. Iia. 66, 19. Ezech. 9, 4.

Curses for enormeous sinnes. Deut. 27, & 18. He that maliciously curseth is cursed of God. Sap. 1, 6.

Customs in sinne is hardly cured. Psal. 29, 10, 2. 1. Cor. 17, 1. Osee 13, 2.

D

Dayes dedicated to Gods seruice. Gen. 2, 2.

Damnation after this life is extreame miserie. Sap. 3, 19. 5, per totum. & remediales. Ibid.

Daniels whole book is Canonical. Arg. Dan. Daniel with other three children of the Royal blood of Iuda were carried into Babylon. Dan. 1. He discovered the false accusation of Susanna at the age of twelue yeares. Dan. 13. And continued to prophecie to his old age. Dan. 13. He was of singular wisdom. Ezech. 28, 3. He was most holy. Ezech. 14, 20. Dan. 1, 8. He and other three were aduanced. Dan. 3. He was zelous and withal discrete in Gods seruice. Dan. 6, 10. He was defended by an Angel from the lions. Dan. 6, 22. Prophecied of

four Monarchies. Dan. 7. He was called the man of desires. Dan. 9, 23. He had the vision of Christs comming within seuentie weeks of yeares. Dan. 9, 20.

Darknes and other priuations are to the beauty and profit of the vniuersal state of al creatures. Dan. 3, 72.

Dauid. of him is written al the second book of Kings, part of the first & third, and from the eleuenth chapter to the end of the first of Paralipomenon. His posteritie conserued til Christ. 1. Paral. 17, 10. 2. Paral. 22, 9. See the *Agos* from the third. He was in many respects a figure of Christ. 1. Reg. 17, 25. & Psal. 3, 6. & passim. He made al the Psalmes. Pref. Psal. He is praised. Eccl. 47, 2.

Deborah a Prophetesse and figure of the Church. Iudic. 4, 4, 7.

Deceit sometimes lawful. Gen. 28, 19. Iosue 8, 2.

Dedication of things to God. 1. Par. 18, 11, 16, 18. & passim in scriptura. See Altar, Temple &c.

Delta the Greeke letter representeth the forme of a musical instrumēt called the Psalter. Pref. Psal.

Detraction is as bad in the hearer as speaker. Eccl. 18, 28.

Dimels were created in grace. Eccl. 39, 31. They require sacrifice. Num. 32, 2. They tempt men euen to the end of this life. Gen. 3, 15. They delude their seruants. Iud. 18, 6.

Doctrine doth fructifie in the wel disposed. Deut. 32, 2. It is the bread of the mind. Eccl. 34, 1.

Dreames of diuerse kinds, and often from God. Gen. 37, 5. & seq. 40, 8. Leu. 19, 26. Iud. 7, 13. Esther 11, 3. Eccl. 34, 1. Dan. 2, 2. Mach. 15, 11.

Dunkennes detestable, dangerous, deceitful, beastly, hurtful to others, senseles and insatiable. Prou. 23, 11.

E

Ecclesiastes signifieth eminently, The Preacher. Arg. Eccl.

Ecclesiasticus signifieth a Preacher. ibid. The book of Ecclesiasticus is Canonical scripture. Prefat. Tobie & Eccl.

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Ecclesiastical authoritie Num. 5, 2. Deut. 7. 8. 12. See *supreme* Head of the Church.

Eleazar a valiant soldier offered himselfe to present death. 2. Mach. 6, 46.

Elias is yet liuing. Gen. 24 & t. 1. p. 31. 4 Reg. 2, 11. Eccli. 48, 10. His letters to King Ioram after his translation. 2. Par. 21, 12. He shal returne to preach before the day of Iudgement. Malach. 4, 5. Eccli. 48, 10.

Eliu an arrogant disputer. Iob 32, 2. preferred his priuate spirit aboue al others. Iob 32, 12. peruered the state of the controuersie. Iob 34, 9. " 35, 2.

Elizens had the two spirits, of prophecie & of working miracles, as Elias had before 4. Reg. 2, 9. His particular miracles are written in the forth of the Kings.

Enchanters are sometimes suffered to doe meruelous things, but not true miracles, nor al they desire. Exod. 7, " n. 11. 8, 8. 9. 11.

Enoch yet liueth. Gen. 5, 24. " Eccli. 48, 10.

Epioures belieue not eternal punishment nor reward. Sap. 2, 6.

Equiuocation is sometimes lawful. Gen. 12, 13, 20, 2. 27, 19. " at large, Iudith 11, 3. Mac 7, 26, 27.

Ester most humble and prudent. Esther 15, 8. a figure of our B. Lady, and of the Church. Esther 9, 1. " The whole book of Esther is Canonical Scripture. Arg. Esther, & cap 10, lit. a.

Eucharist a Sacrament and sacrifice. Exod. 12, " at large, Malachie 1, 11. Prefigured by bloud. Exod. 24, 8. by the loaves of proposition. Exod. 25, lit. c. By al old sacrifices, Exod. 29, lit. c. Leu. 13, " 14, 4. Ier. 33, 18. Christ's real presence in the Eucharist. Gen. 49, 11. Exod. 12, 3. " 16, 15. " at large. Psal. 21, 27. " 33, 1. " 99, 5. " See *Paschal lamb and manna*.

Euangelists signified by foure liuing creatures, and by foure wheels. Ezech. 1, & 10.

Eue was not borne, but built of Adams rib. Gen. 2, 22. She was a figure of the B. Virgin. Gen. 3, 20. "

Example in gouerners is of great importance. Eccli. 10, 2. Mich. 3. Examples ought to moue. Ier. 44, 2. Osee 8, 14.

Excommunication prefigured. Num. 5, 2. *Exequies* for the dead. Gen. 34, 3. & t. 1. p. 184. 2. Reg. 1, 12. & pag. 639. 2. Par. 35, 25. 2. Mach. 12, 43. 44. 45. 46.

Ezechias mortally sicke recovered miraculously. 4. Reg. 20. Isa. 38.

Ezechiel a Priest, a Prophet, & a Martyr. Arg. Ezech. The beginning and end of his prophecie is very hard. Annot. ib. He is often called the sonne of man. Ezech. 2, 2. 3. & c.

His last vision pertaineth in some part to the Iewes, but more principally to the Church of Christ. Ezech. 39, " It cannot be expounded of the Iewes & their Temple Ezech. 41. "

F

Faith. Without faith none can be faued. Prou. 14, 12. " Sap. 4, 1. " Faith is the ground of al true vertues. Gen. 15, 6. Eccli. 26, 16. " There is no true faith but the Catholike faith of the whole Church. Isaie 54, 21. 60, 2. & c. faith alone doth not iustifie. Gen. 15, 6. " 2. Par. 20, 20. " Psal 33, 14. 15. & passim. faith and good workes gaine heauen. Num. 33, 1. " Deut. 5, 1. Psal. 14, 5. Cant. 4, 1. lit. c.

Fasts instituted. Num 29, 7. & and absence t. 1. pag. 635. 2. Par. 20, 3. 1. Esdr. 8, 21. Tob. 12, 8. Iudith 15, 4. Esther 7, 5. Isa. 58, 5. Ier 35 6. & Annot. n. 1. Dan. 9. 10. Ioel 1, 14. 2, 12. Zach. 7, 5.

Fathers and holy Doctours doe build and adorne the Church. Isa. 60. " lit f.

Faults must be reuealed or concealed with discretion. Eccli. 19, 24. 20, 33.

Fear of God is the first degree of wisdom. Prou. 1, 7. It is the seed of al other vertues, and of eternal glorie. Eccli. 1, 11. Feare of superiours because they are Gods ministers is necessarie. 1 Reg. 12, 19. Feare not men commanding contrarie to God. Prou. 29, 25. Feare of God with obseruation of his commandements is the summe of al godly doctrine. Eccles. 12, 13.

Fasts instituted and obserued. Gen. 2, 2. Exod. 23. Leu. 23. Num. 28. & 29. Deut. 16. Esther 11, 27. Psal. 80, 4. 7. 10. 2. Mach. 1. cap. 10, 8.

Fire sent miraculously. Gen. 4, 4. Leu. 9, 24. Iud. 6, 21. 1. Par. 21, 26. Fire per-

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petually kept in the Tabernacle Leu. 6, 12, 9, 24. " Fire shal burne the world immediately before the general iudgement Psal. 49, 3. Isa. 66, 15. Foure miracles in the fire which Ieremie hidde. 2. Mach. 1, 2. & seq.

Firmament signifieth the space from the highest starres to the earth. Gen. 1, 6.

Flatterie is ful of guile, Eccli. 20, 14.

Fortitude preuaileth more by suffering patiently, then repelling forces. Gen. 26, 12. " Fortitude contemneeth imagined feare. Prou. 22, 13. Fortitude required in Iudges. Eccli. 7, 6.

Free consent is required in euerie covenant. Exod. 19, 3. and in mans iustification. Eccli. 4, 9. "

Free-wil is in man. Gen. 3, 22, 4, 7. Exod. 17, 15. " 16, 4. Deut. 30, 15, 19. 1. Reg. 13, 11. 2. Esdr. 9, 17. Psal. 94. 8. & in the Annot. before the 118. Psalme, neer the end. Prou. 15, 13. Eccles. 4, 9. Sap. 4, 11. Eccli. 15, 11. 31, 10. Isa. 1, 19, 20. 65, 12. Ier. 10, 23. Osee 11, 4, 13, 2. No sone can be committed without consent of free-wil. Gen. 3, 1. " 6, 3. " Luther abhorred the name of free-wil, and Caluin disliked it. Gen. 4, 7.

Freindship is a strong band. Eccli. 22, 26. 27, 1. False freindship faileth in aduersitie. Esther 7, 9.

G

Gaud of our outward senses. 2. Esdr. 7, 3. "

Gedeon was confirmed by miracles. Iud. 6. encouraged by a dreame. Iud. 7. By a stratageme with a few he overthrew many. Ibid.

Gentils shal be conuerted to Christ. Gen. 12, 3, 4, 14. Deut. 28, 43, 32, 21. Iud. 6, 32, 2. Reg. 22, 44. & t. 1. p. 64. Psal. 2, 8. 65, 8 & seq. Eccli. 30, 2. Isa. 25, 6. 35, 1. 49, 1. 45, 1. 21. Ier. 6, 18. 48, 47. Ezech. 17, 61, 17, 5. Osee 2, 1, 23. Amos 9, 11. Zach. 4.

Giants before Noes flood. Gen. 6, 4. others after the flood. Deut. 2, 10.

Glorie eternal. See *happines*.

God is one in substance. t. 1. pag. 28. 45. 130. 179. Exod. 2, 14, 15. Pl. 18, 32. 99, 3. Sap. 13, 1. Knowne by his works. Exod. 4, 8, 19. Deut. 31. Iob 39. Eccli. 43. Sap. 13, 1. Isa. 40, 21, 23. Only God knowes al things. Iob 38. Psal. 138. God calleth the whole world his beautie, and his peculiar people his cord. Zach. 11, 7. He would haue al to be saued. Ezech. 18, 23, 22, 13. 23, 11. Osee 7, 1. 13, 9. Amos 3, 15. Mich. 1, 7. His threats are conditional. Ier. 18, 7. Ion. 4, 1. & seq. He rewardeth al that keep his law, and punisheth the transgressours. Exod. 19, 5. Deut. 1, 37, 28, 13. Iob 36, 22. & passim in scriptura. Gods special protection, with recourse to him in distresses. 2. Par. 32, 20, 21. &c. Judith 6, 15, 16. &c. Esther 6, 1. & seq. 9, 1. " Iob 27, 2. " 41, 14. Psal. 10, 16. 22, 24. 27, 30, 33. 141. Isa. 28, 5. & seq. 43, 2. God fighteth for his seruants 3. wayes. Iosue 24. " God tempteth not to euil. Gen. 22, 1. " He is neuer the cause of sinne. Gen. 50, 20. Iud. 9. g. 2. Reg. 16, 10. " 24, 1. " 3. Reg. 22, 23. " Judith 9, 13. " Iob 1, 12. Psal. 5, 5. 104. lit. I. Isa. 28, 5. & seq. 63. lit. C. Ier. 34. lit. C. Osee 13, 9. His permission is sometimes called his fact. Ier. 2, 1, 7. See *Pharao*. He made man right. Gen. 1, 26. " He speaketh by his Prophets and Preachers. Exod. 14, 31. Habac. 1, 1. God vseth his creatures to supernatural effects. Exod. 4, 17, 4. Reg. 3. Tob. 6, 11. And suspendeth their natural operation at his wil. Dan. 3, 91. Gods fore-knowledge what wil happen or may happen doth not preiudice mans free wil. Sap. 4, 11.

Gog and Magog signifie Anti-Christ and his adherents. Ezech. 38, 2.

Goliath prouoking the Israelites was slaine by Dauid. 1. Reg. 17.

Grace is necessarie, otherwise none can merite. Exod. 32, 13. Psal. 118. Annot. Gener. neer the end. Prou. 16, 1. " Eccli. 23, 1. Isa. 34, 1. 44, 2. 48, 9. Ier. 2, 3. Baruch 3, 27. & seq. It requireth mans cooperation. Deut. 10, 11, 16. 2. Par. 15, 6. Psal. 113, 1. " 118, 7. " 118. & passim. Eccles. 4, 9. " Eccli. 15, 1. Isa. 55, 1. 60, 1. Ier. 31, 18. Osee 2, 14. Zach. 1, 3. Grace is also necessarie to perseuer.

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Deut. 11, 14. Psal. 70. &c. Prou. 16, 1. Eccli. 17, 24. Grace sufficient is giuen is euerie one, effectual of Gods special mercie to some. Baruch 3, 7. All grace is from the fulnes of Christ. Isa. 61, 1. Zach. 13, 1. It enableth man to keep the Commandments. Deut. 30, 6. & t. 1. pag. 633. Ier. 21, 8. Ezech. 36, 27. Sophon. 3, 9.

Gradual Psalmes are prayers and prophesies. Annot. before the 119. Psalmie.

Gratitude acknowledgeth benefits receued. Eccli. 31, 1.

H.

Habacuc prophesied before the Captiuitie of Iuda. Arg. Habac. Another Hahacuc being carried by an Angel from Iurie into Babylon, brought meat to Daniel in the lions denne. Dan. 14, 32. & seq. Habac. 1, 6.

Happines in this life consisteth in flying sinne and seruing God. Eod. 33, 19. Psal. 1 &c. Eccles. Happines eternal is in seeing God. Psal. 16, 15. Arg. Eccles.

Hardnes of hart. Exod. 4, 21. 7, 3. at large.

Haille did not extinguish the fire. Exod. 9, Sap. 16.

Head of the Church in the law of nature was by succession of Patriarchs t. 1. pag. 33. 48. 188. In the written law by succession of High-Priests. Leu. 8. Num. 2. & t. 1. p. 64. See the historical Table. One head is necessaric of euerie communitie. Num. 14, 4. Prou. 11, 14. 1. Mach. 9, 13.

Heaven not opened to men before Christ. Gen. 37, 35. Leu. 16, 2. Num. 35, 25. Deut. 4, 22. Iosue 24, 30. t. 1. pag. 29. 185. 639.

Heber consented not to build Babel. Gen. 4, 7.

Hebrew was the only tongue of all men before Babel. Ibidem. Hebrew Bibles now extant are not more certaine thē the Latin. t. 1. Pref. & Ps. 144.

Hel often signifieth the place of soules called Limbus, not graue. Gen. 37, 35. 42, 38. Iob. 17, 13. 21, 13. Psal. 15, 10. Eccli.

14, 12. Zach. 9, 11.

Heli was punished for not correcting his sonnes. 1. Reg. 3, &c.

Heliadorus a sacrilegious Commisioner was seuerely beaten by Angels. 2. Mach. 3.

Herese and idolatrie bred many sects. t. 1. pag. 47. Psal. 108, 13. Eccli. 31, 5. It is described by the resemblance of a wicked woman. Eccli. 25, 17.

Heretikes and false-Prophets are knowne by going forth from of the Church. Gen. 4, 16. They are proud. Gen. 11, 4. Prou. 2, 3. Ier. 23, 16. They seeke to destroy. 2. Reg. 3, 26. Isa. 7, 1. 2. Mach. 4, 14. They peruert the truth by wrangling. Ezech. 11, 2. 12, 13. & v. 22. Amos 7, 10. See *Elu*. They teach many absurdities. Iob. 8, 9. They foolishly compare their errors with Catholike Religion. They allure most by temporal and carnal motiues. Num. 35, 1. 30, 16.

Heretical seruice and sermons are not to be heard. Num. 16, 26. See *Schisme*.

Herod the first stranger King of the Iewes.

Histories haue a mystical sense. Arg. Reg. Par. & Esdr. Item. 1. Esd. 2, 1. & c. 8, 2. Tob. 8, 2. 10, 3, 11, 9.

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Holofernes presuming in strength of his arme Iudith 7. was slaine by Iudith. Iudith 13.

Honour is due to Kings though they be wicked. Esther 8, 3.

Hospitalitie is meritorious. Gen. 19, 1.

Howes of the Churches seruice. Psal. 118, 164. Disliked by heretikes but defended by the Scriptures & holy fathers. Ibid. lit. D at large.

Humilitie most necessaric in greatest authoritie. Eccli. 32, 1.

Hyperbola is a frequent figure in holy Scriptures. Deut. 9, 1. 2. 2. Par. 1, 15. Iob. 6, 3. Gen. 13, 16. Ier. 20, lit. B. Ier. 26, 8. 44, 12. Thren. 2, 13. Ezech. 32, 8. 1. Mach. 1.

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Idols and Images at large Exod. 20. Leuit. 25, 1. Deut. 32, 18. Diuers sorts of Idols, Psal. 113, 12. Sap. 12, 24, 13, 10, 14, 15. Ier. 10, 2, 44, 17. Baruch 6, 6, 24. They can not help themselues nor others. Deut. 32, 1. Psal. 113, 12. & seq. Isa. 44, 7. & seq. Ier. 48, 7, 50, 2. Ezech. 8, 14.

Iehoua is none of the right names of God. Exod. 6, 3.

Iephte sinned in vowing rashly, not in performing his vow. Iudic. 11, 19.

Ieremie a Priest, Prophet, Virgin, & Martyr. Ier. 1, 5. 16, 2. prophesied in Ierusalem and Ægypt. Arg. Ier. He hid himselfe from his persecuters. Ier. 36, 5. which God approued. Ier. 36, 27. He hid holy fire, the Arke, & Alkar of incence. 2. Machab. 2.

Iericho was fel miraculously. Iosue 16.

Ieroboam rebelled against Salomon. 3. Reg. 11. He lawfully possessed the Kingdome of ten tribes. Ibidem. But most wickedly raysed schisme and idolatry. Reg. 12.

Ierusalem hath foure significations. Gen. 1, 1. It was called Iebus. Iosue 15, 18. Iud. 19. Afterward Ierusalem. Ibidem. Destroyed by the Caldees 4. Reg. 25. reedified. 2. Esd. 2. & 3. Lastly destroyed by the Romans. Isa. 29, 1. & cap. 66.

Iesus the sonne writ the book of Iirach of Ecclesiastieus. An other Iesus his nephew translated it into Greeke. Arg. Sap. & Eccli.

Iethro prefigured the wisdom of Christian Gentils. Exod. 18, 19.

Jewes the peculiar people of God. Gen. 8, 12. Exod. 3, 18. & cap. 15. Deut. 32. See Psalme 76. & al of the fourth key. Ezech. 16. Osee 12, 12. Malach. 1, 2. & seq. They murmured ten times more noto-

riously. Psal. 77, 40. Their refection. Gen. 48, 14. Deut. 28, 43. 1. Reg. 2, 3. Psal. 33, 1. & 65. Isa. 2, 29. 54. 51. Zach. 11, 12. Ier. 7, 4. Made contemptible. Isa. 65, 15. Ier. 42, 18. &c. They persecuted Christ. Sap. 2, 10, 11. and his Church. Zach. 12. Their ruine described by a metaphor of proud women. Isa. 3, 16. They shal be conuerted in the end of the world. Deut. 3, 3. Iud. 11, 8. Cant. 7. Ezech. 16, 55. Osee 3. Amos 4, 12. Mich. 4. Zach. 10.

Iezabel most wicked. 3. Reg. 21. perished miserably. 4. Reg. 9.

Islands among other nations shal be conuerted to Christ. Isa. 24, 15, 51, 1. 60, 9.

Images of false Gods are Idols. Gen. 31, 19. Exod. 32, 4. Deut. 5, 8. Iud. 17, 3. 18, 30. 2. Par. 23, 17. Psal. 105, 19. 28. Sap. 13, 15. Dan. 3.

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Images of Cherubins Exod. 25, 18. 37, 8. t. i. p. 638.

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Imprications are oftentimes zelous & lawful desires or prophecies. Psal. 58, 13. & seq. Osee 14, 1.

Incerse vsed among special ceremonies. Exod. 30, 39. 37. Leu. 16, 12. Num. 7, 38. Psal. 140, 2.

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Ingratitude aggravateth other finnes. Osee 10, 1. it was great in the Iewes. Mich. 6, 3.

Iniurie to be remitted with three conditions. Eccli. 29, lit. B.

Intention excuseth some errors. Prou. 14, 30.

Iob see his admirable historie in the 1. tome, & especially the recapitulation thereof placed in the end of the book.

Ioa prophesied before the captiuitie of the ten Tribes. Arg. Ioa.

S. Iohn Baptist was foreshewed by Isaic and Malachie. Isa. 40, 3. Malach. 3, 1.

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John Hircanus sonne of Simon was High-Priest after the warres of the Machabees. 1 Mach. 16.

Iosada High-Priest caused *Q. Athalia* to be slaine, and *Ioas* to be crowned King of Iuda. 4. Reg. 11, 15. 2. Par 24, 14.

Ionas. See the historie of *Ionas* in the 2. tome.

Ionathas High-Priest and general gouerner. 1. Mach. 9.

Iosaphat the place where probably shal be the General iudgement. Ioel 3, 2.

Ioseph endowed with many vertues. Gen. 39, 2. sodainly aduanced. Gen. 41, 42. Called the Saviour of the world. Gen. 41, 45. Was a figure of Christ. Gen. 49, 22. A Prophet. Gen. 41, 25. & seq & cap. 50. Eccli. 49, 19. He had double portion. Iosue 16, 1. & seq.

Iosias King of Iuda destroyed Idolatrie and made a great Pasch. 4. Reg. 23, 21.

Iosue Gouvernour of Israel Deut. 34, 9 & seq He conquered and diuided the land of Canaan. Iosue 3, &c. in al his Book. He slew one and thirie Kings. Iosue 12, 24 Exhorted and blessed the people Iosue 22.

Iron did swimme vpon water. 4. Reg. 6.

Irregularities. Leuit 21, 17.

Isaac borne by promise Gen 21 prefigured Christ. Gen. 22, 1. He and *Iacob* were blessed in Abraham. Eccli. 44, 25. He blessed *Iacob* in place of *Esau*. Gen 27.

Isaías an Euangelical Prophet. Arg. *Isaie* also an Apostolical, announcing Christ and his Church *Isa.* 7. 49. & seq. In the former part of his prophetic he admonisheth and threatneth the people for their sinnes, in the later part he comforteth them. Argum. He went naked when God so commanded him. *Isa.* 20. He inueighteth against euil Pastours. *Isa.* 56, 9.

Israelites chosen not for their merits, but by meer grace Deut. 12, 10. They encreased exceedingly Num 1, 46. were guided by a cloud and pillar of fire. Exod. 13 Num. 10.

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Iudgements and iustice what they si-

gnify in holy Scripture. *Isa.* 32, 1. // 56, 1.

Iudgements General. 1. Reg 2, 1. 2. 1. pag. 32. 46. 185. 632. *Psal.* 5. and al of the 9. Key. *Isa.* 14, 8. *Ioel* 3, 2 & seq. *Malach.* 1, 1. & seq.

Iudgements be ginneth at the house of God, or with the Clergie. *Ezech.* 5, 6.

Iudgements of Israel were figures of Christ. Arg. *Iudic.* They were extraordinarily rayted to saue the people. *Iud.* 2, 16. They were finally holy men. Arg. *Iud.* *Eccli.* 46, 13.

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Iurisdiction perteyneth to the ordinarie Clergie Deut. 17, 8. to Prophets by extraordinarie commission. 3. Reg. 2, 27. Arg. lib. Prophet pref. *Isaie.*

Iust men alwayes some in the Church. Gen. 6. 9. 7, 1. Deut. 32, 43. t. 1. pag 33. 45. 183. 180. *Isa.* 1, 9. *Ezech.* 6, 8.

Iustice neccellarie. *Ios.* 7, 5. *Iud.* 20, 13. 22. 3. Reg. 10, 42.

Iustice and mercie must be mixed. *Iud.* 21. 6. *Psal.* 106, 6. 13, 19. 31.

Iustice consisteth in declining from euil and doing good. *Psal.* 36. 27. *Isaie.* 56, 1. *Ier.* 2, 13.

Iustice may consist with venial sinnes. *Iob.* 4, 17. 13, 14 *Psal.* 13, 1. //

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Buide Kings. Pſal. 2. //

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Knowledge of the truth in Controuerſies, is a priuiledge of the High-Priest. Deut. 17, 8. & ſeq & 1. 1 pag. 642.

Humane knowledge is imperfect. Iob 38, 3. It cannot comprehend Gods works. Eccli. 1, 1. It is a good knowledge to know that we are ignorant. Ezech. 42, 11.

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La^o ſouere things to be remembered. Eccli. 8, 40.

Latria is honour due to God only. Exod. 20. // at large. Deut. 5, 8. //

Law of God is moſt excellent wiſdome. Deut. 4, 7. 32, 29. It maketh his people moſt renowned. Deut. 31. Prol. Eccli. It is outwardly ſharp but inwardly ſweet. Ier. 1. //

Laws poſitive doe bind in conſcience. Gen 2, 17. // Good lawes are the ſafety of the Common-wealth, wicked lawes the ruine. Iſa. 10, 1.

Law of like paine. Leu 24, 19. Deut. 15, 21.

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Leuis faſt is in imitation of Moyſes, Elias, and Chriſt. Exod. 24, 18. 34, 28. Deut. 9, 9. 18. 1. Reg. 1, 8.

Leproſie iudged by Priests. Leu 13, 2.

Leuiſman a huge fiſh ſignifying the Diuel. Iob 40, 20.

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Limbs or Abrahams boſome. Iofue 24, 30. // pag 639. See Hel.

Locuſ of propoſition. Exod. 25, 30. Leu 24.

Lot receaued Angels in his houſe. Gen. 19. his wife turned into a pillar of ſalt. Gen. 19. of him proceeded the two families of the Moabites & Ammonites. Gen. 10 32. // 19, 37.

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M.

Machabees ſo called of Iudas Machabees Arg. Mach. & Iudas had this title for his valient ſtrength. 1. Mach. 2, 46. Two books of Machabees Canonical. Arg. Mach. The Authour asketh pardon for his ſtile, not doubting of the truth. 2. Mach. 15, 39. // Both the Books in great part conteyne the ſame hiftorie. Arg. Seuen brothers Machabees with their mother Martyrs. 2. Mach. 6. 7.

Magiſtrates. Exod. 18, 19. // Num. 11, 17.

Malchias the Prophet is ſuppoſed by ſome to be Eſdras. Argum. Malach. He prophecied after the Temple was ceditied. Ibidem.

Mann made to God's image. Gen. 1, 26. // 1 Man in his creation had tenne prerogatiues. Gen. 1, 17. //

Manna had twelue miracles. Exod. 16, 15. // al which are more eminent in

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the B. Sacrament, none at al in the Protestants Communion. Ibidem at large.

Mansions and trauels of the Israelites signified the trauels for eternal life. Num. 33, 1.

Mardocheus detesteth traitours. Esther. 2, 22. He was in extreame danger. Esther 5. but deliuered and aduanced. Esther 6. & c.

Marie the must B. Virgin brufeth the serpents head. Gen. 3, 15. She was prefigured by Aarons rod. Num. 17, 8. By Iael. Iud. 4, 21. 5, 25. By Iedeons fleece. Iud. 6, 47. By Iudith. Iudith 15, 10. By Esther. Esther 9, 1. Of her many Prophets foretold. Isa. 8, 1. & seq. 11, 1. Ier. 11. Ezech. 33. 4, 2. She was free from al sinne. Gen. 3, 15. She was not bound to the law of Purification. Leu. 12, 1. She excelled in al perfection. Cant. 2, 2. 4, 7.

Marriage not commanded to euerie person. Gen. 1, 28. Pluralitie of wiuers lawful in the Patriarchs, not in Christians. Gen. 17, 33. 25, 6. 30, 4. Deut. 16, 17. Marriage was forbid by the law of Moyfes in certaine degrees of kindred. Leuit. 18. & 20. Other impediments of marriage. Num. 36. Marriage of the brothers wife. deceassed without issue) was lawful in the law of Nature. Gen. 38, 8. Leu. 18, 6. and was ordained by the law of Moyfes. Deut. 25, 5. Ruth 4. Marriage forbid to be made with infidels. Gen. 24, 3. Exod. 34, 16. 3. Reg. 11, 1. Esd. 9. 2. Esd. 10. Yet sometimes dispensed withal in the old Testament. Iud. 14, 3. Ruth 4. Esther 2, 8. 14, 15. Marriage in the new Testament is a Sacrament prefigured in the law of nature. t. 1. pag. 30

Married persons haue a notable example in Tobias and Sara. Tob. 7.

Martyrs of the Machabees. 1. Mach. 1. 2. Mach. a cap. 4 vsque ad 8.

Matthias High-Priest & General Captaine. 1. Mach. 2. 2. Mach. 14.

Meditation requireth foure preparations Eccli. 39, 8. 19. 20. 27.

Melchisedeca King and Priest. Gen. 14, 18. Supposed to be a distinct person from Sem. Ibid. He offered sacrifice in bread and wine. and the

figure of Christ Ibidem.

Mercie of God electeth whom he wil saue, otherwise al should be gamed. Gen. 25, 23. Psal. 106. lit. I. it is neuertheless mixed with iustice. 1. Mach. 13, 47. & passim in Scriptura.

S. Michael Patrone of the Church. Dan. 10, 21.

Midas of the Tribe of Ephraim made and adored an Idol. Iud. 17.

Micheas prophesied before the captiuitie of ten Tribes. Argum Micheas.

Ministers amongst heretikes are contemptible. Iud. 18, 6.

Miracles are testimonies of truth. Exod. 4, 1. 31, 7. 1. Num. 17, 8. 3. Reg. 18, 37. Dan. 3, 9. 4, 27. & seq. False-Prophets may doe strange things, but not true miracles. Exod. 7, 11. 3. Reg. 18, 26. & seq. Ier. 15, 12.

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Moyfes was protected by God's special prouidence. Exod. 2. His killing of the Egyptian was lawful, but not to be imitated. Exod. 2, 12. He was as the God of Pharao. Exod. 7, 1. He was a Priest. Leu. 8, 23. Chiefe Governour of the people, both temporal and Spiritual. Exod. 4 & t. 1. pag. 188. Leu. 8, 23. So long as he held vp his hands in prayer the people preuailed in battel. Exod. 17, 11. He saw more mysteries then other Prophets. Exod. 33, 23. Eccli. 45, 6. His face appeared glorious. Exod. 34, 29. He was buried by Angels. Deut. 34, 6. His prayfes. Eccli. 45.

Murmuration seuerely punished. Num. 12, 14. 16, 27. Iudith. 7, 12. & seq.

Musique is of great force. 1. Reg. 16, 14.

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Nabuchodonosor vainely proposed to subdue al the earth. Iudith. 2. He confessed no God but himselfe. Iudith 3, 13, 6, 2. He was not changed into the substance of a beast, but in shape. Dan 4, 13. " 5, 20. It is probably that he is eternally faued. Dan. 4, 34. "

Nahors progenie from whom Israel descended by Rebecca. Gen. 22, 20. & seq. & cap. 24.

Nabud and Abiu were burnt to death for offering strange fire Leu. 10.

Nahum prophesied the destruction of Ninieue after Ionas. Arg. Nahum.

Name proper to God is : HE WHICH IS. Exod. 3. 14. Names are sometimes mystical. Gen. 17, 5, 22, 14, 32, 28, 31, 10. Num. 13, 17. 1. Esdr. 9, 8.

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Nazarites a religious order. Num. 6, 2. Iud. 13. t. 1. pag. 637.

Nehemias writ the book which is also called the second of Esdras. Arg. His commiseration of his countries calamities. 1. Esdr. 1. By his special industrie Ierusalem was reedified 2. Esdr. 2, &c.

Nemrod an Arch-Hereticke Gen. 10, 8. " 11, 4. t. 1. pag. 45. Afterward called Saturnus, the father of Gods. t. 1. pag. 47.

Ninivites repenting fasted and were spared from ruine. Ion. 3. The greatnes of citie. Ibid. At last it was destroyed Nahum 3. Sophon 2.

Noe a iust man. Gen. 6, 8. 9. 7, 1. a figure of Christ. Gen. 6, 9.

Noes floud a notorious example of Gods iustice. Gen. 7. his sacrifice was verie grateful to God. Gen. 8, 20, 21. t. 1. pag. 45.

Noveltie in religion is a marke of infidelity and heretic. see heretic. It pleaseth carnal men. Deut. 32, 17

Numbers are sometimes mystical. Gen 46, 26. Leu. 4, 6. t. 1. pag. 308. Num.

3, 39. " Iob 42, 8. Annot. before 119. Psal. & Psal. 150. " Baruch 6, 2. Amos 1, 3.

O

Obedience ought to be prompt and sometimes blind. Gen 2, 17. " 1. Reg. 15, 22. Eccli. 17, 9. Isa. 20, 2. Jer. 11, 4.

Obstinate sinners doe rarely repent in the end. Eccli. 3, 27. but become desperate. Isa. 29, 13, 48, 21.

Occasion of sinne must be auoyded. Gen. 27, 12. " 45, 20. " Iob 31, 1. Psal. 17, 28, 29. Eccli. 9, 1. Eccli. 42, 14.

Olympiades began to be counted about the yeare of the world 1247.

Omnious speach. Gen. 24, 14. 1. Reg. 14, 10.

Onias a must Godly High-Priest. 2. Mach. 5, and Martyr. 2. Mach. 4.

Ooliba and *Ooliba* the Kingdomes of Israel and Iuda. Ezech. 1, 3, 4.

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Origens heresie, that al shal be faued. Psal. 102, 9.

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Osse prophesied of the captiuitie of both the Kingdoms. Argum. Osce.

Othes false or of vnlawful things doe not bind. Leu. 5, 1. Othes by false Gods are vnlawful Deut. 10, 20. Othes require truth iustice and consideration. Jer. 4, 2. 5, 2. Eccli. 23, 9.

Oyle vsed in consecration of altars. Gen. 28, 18, 31, 13, of Priests. Gen. 28, 18. Leu. 8, 10. of Kings. 1. Reg. 10, 1. 15, 1. & seq. 2. Reg. 2, 4, 5, 3. Oyles were of two sorts. Gen. 28, 18. "

Oza was struken dead for touching the Arke. 2. Reg. 3.

P

Paradise is defended by Angels, fire, and sword. Gen. 3, 24.

Paralipomenon signifieth a supplement of things ometted. Arg. Para.

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Parents must be honoured and loued first of al neighbours. Exod. 20, 12.

Partialitie is iniustice. Eccli. 13.

Paschal Lamb with the rights and signification. Exod. 12, 3. It was a figure of Christs real presence in the B. Sacrament. Ibidem. Paschal feast. Exod. 23, 15. Leu. 23, 5. Num. 28, 16. Deut. 16, 2. Pasch made verie solemnly by King Iosias. 4. Reg. 23, 2. Par. 34.

Pastours shal alwayes be amongst the faithful people. Isa. 62, 1. Ezech. 14, 22. Ier. 34, 16. Mich. 5, 5. Their office is to feed and rule. Mich. 5, 5. 6, 7, 14. Mal. 2, 7. They must doe as they teach: 2. Esdr. 5, 5. Otherwise they are iniurious to Gods word. Eccli. 15, lit. B. They must crie and not cease. Isa. 58, 1, 42, 1. Baruch 3, Ezech. 33, 1. Mich. 1. Zach. 2. When they haue leisure from preaching they must employ their labours in writing Eccli. 32, 25.

Patience much commended in the Prouerbes in many places. It bringeth content. Micn. 4, 5.

Patriarchs in the law of nature were al Priests, and gouerned the Church. Exod. 13, 1. They continued by perpetual succession to the law of Moyfes. 1. i. pag. 33, 48, 188.

Peace is prohibited with infidels. Exod. 23, 2. Peace is a reward of keeping Gods law. Leuit. 26, 6. Psal. 118, 165. Peace and warre both necessarie vpon iust occasions. Eccles. 3, 8. Peace makers rewarded. Prou. 12, 20.

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Perfection in this life is to tend to perfection. Gen. 17, 1.

Persecutors loue treason, not trea- tours. Iudic. 14, 15. 1. Mach. 1. They pretend false causes against the innocent. Ier. 37, 12. Dan. 6, 5, 1. Mach. 11.

lit. D. 2. Mach. 4, 1. Persecution of foure forts. Psal. 90, 5. Persecution must be borne with patience. Gen. 21, 12. Exod. 1, 9, 11, 16, 22. & cap. 2, 3. Reg. 19 It cannot hinder the Church. Psal. 2, 2. Zach. 14, 12.

Pharao by abusing Gods benefits hardned is owne hart. Exod. 7, 3. at large 8, 15. 32, 9, 35, 13, 15, 1. Reg. 6, 6.

Philo a Iew writ the book of wisdome before Christ. Arg. Sap.

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Places sanctified. Gen. 4, 1. Exod. 2, 1, 26, 34, 40, 11. Deut. 12, 1. Iosue 5, 16, 1. Reg. 6, 16, 1, 16. Psal. 131. Isa. 66, 1. Ezech. 44, 19. Also respected by Paynims. 2. Mach. 4.

Politike worldlings persecute innocents against their conscience. 2. Mach. 14, 29.

Prayer with fasting and almes. Tob. 12, 8. Prayer and sacrifice for the dead. 2. Mach. 12, 46. It is hitherto obserued by the Iewes. 2. Mach. 12.

Predestination supposeth the meanes of iustification and saluation. Gen. 25, 21. t. 1. p. 184.

Presumption of proper strength depriueth men of Gods assistance. 1. Mach. 5, 56.

Pride is the roote of al sinnes. Eccli. 10, 15.

Priesthood and law stand and are changed together. t. 1. pag. 30. Num. 3. Priests proper office is to offer sacrifice. Gen. 14, 18. at large. Leu. 8. 17, 3. Priests consult God for others. Iosue 9, 14. They are called Gods. Exod. 22, 28. High-Priest called Princc. Leuit. 21, 3. and Princes called Priests. 2. Reg. 8, 18, 20, 26. Pagan Priests much esteemed in their owne nations. Gen. 41, 22. No Priest at al among Protestants. Gen. 14, 18. Princes of cuerie familie in the law of nature were Priests. Exod. 18, 1.

Procession made by Priests and peo-

A PARTICULAR TABLE

ple. Iosue 6, 3.

Prodigaline dissipateth that which the wise gathereth. Pro. 21, 20.

Prodigies are signes of Gods wrath. 2. Mach. 5, 11.

Promises of God are conditional. Deut. 7, 12. Iosue 15, 12.

Prophecie is a principal diuine benefit giuen to few for the good of many. Arg. Gener. Prophet. Prophecies are called visions. Ibid. And are certaine. Ezech. 1, 2, 3, 11. Light of prophecie is more clear then the light of faith. Arg. Gener. Prophet. Euerie Prophet perfectly vnderstandeth that he is illuminated. Dan. 10 lit. A. None can prophecie but by Gods illumination. Isa. 41, 22. Prophecie vttered conditionally is true, though the euent follow not. Ier. 38, 17. Prophets visions are limited. 4. Reg. 13, 19. All Prophets most principally speake of Christ. Argum. Gener. Prophet. Many Prophets are hard to be vnderstood. Ibid. & Annot. vpon Ezechiels last vision. Item Dan. 12, 1. Osee 14, 10. Why they are obscure. Argum. Dicto. Many Prophecies are vttered in facts. 1. Reg. 11, 30. Ier. 13, 1. 19, 1. 27, 2. 43, 9. Osee 5, 8 & passim.

Propitiatorie of God. Exod. 25. Leu. 17. Num. 9.

Providence of God in mens actions. Gen. 45, 5. Exod. 5, 22. 7, 11. Psal. 147. & c.

Providence. e. requisit in al actions. Eccli. 37, 19. Examples therof. Gen. 45, 16. Esther 5, 8. Prudence in disposing soldiers to fight fortifieth the Armie. See 1. Mach. 10.

Psalmes. See the Preface before the book of Psalmes. Bishops are bound to be skillful in Dauids Psalter, other Priests to haue competent knowledge therin. Ibidem.

Punishment temporal after the guilt of sinne remitted. 2. Reg. 12, 10. 24, 16.

Purgatorie. See prayer for the dead. & the Ages in their proper place cited before this Table

Pusillanimitie in a superiour is iniustice. Eccli. 13, 11. In al others a sinne contrarie to iust zeale. Eccli. 30, 22.

Q

Quailes were sent miraculously amongst the Israelites. Exod. 16. Num. 11. Psal. 104, 40.

Queene of Saba visited Salomon, & admired his wisdom. 3. Reg. 10.

R

Rachel a figure of the Catholike Church. Gen. 31, 19. She was buried in Bethleem. Gen. 35. Her weeping was propheticall. Ier. 31, 15.

Rahab deliuered two Israelites from danger. Iosue 2.

Rainbow was as before Noes flood, but was afterwards set for a signe of Gods mercie. Gen. 9, 13, 11.

Razias killing himselfe is not to be imitated. 2. Mach. 14, 41.

Rechabites a Religious order. Ier. 35, 1.

Recidination aggrauateth finnes. Ier. 34, 11.

Redemption by Christ. Gen. 3, 15. Psal. 2. & c. See *Christ*. Religious Orders. Ier. 35, 11.

Reliques. Gen. 50, 25. Exod. 13, 19. 2. Mach. 2.

Remission of finnes. Leu. 16, 22. 1. Reg. 2, 25. 2. Paral. 33, 13. & c. Remission of iniuries with discretion. Esther 9, 1.

Repentance necessarie t. 1. pag. 30. 45. Iob 10, 20. Psal. 31, 2. Isa. 9, 12. 21. See *penance*.

Resiusion. Exod. 21. per totum. Leu. 5, 16. 17.

Resurrection. See the Ages in their proper places as is noted before this Table, and Iob 19, 25.

Rewards of good works. Gen. 22, 18. Iob 36, 22. 37, 1. Eccli. 14, 21. 51, 38. Isa. 65, 12. Ier. 17, 25. Rewards temporal in the old Testament. Exod. 1, 21. 13, 5. Deut. 28, 2.

OF PRINCIPAL THINGS.

Rocke of the Church is Christ, who also made S. Peter the Rocke therof. Ier. 16, 16^o.

Rod of Aaron brought forth buds, flowers, and fruit Num. 17. 8.

Ruth a moabite prefigured the vocation of the Gentils. Arg. Ruth. She was verie commendable for her vertues. Ruth 1. A comfort to Gentils in that Christ descended from her. Isa. 16, 2.

9

Sabbath day, that is our Saturday, instituted. Gen. 2, 2. Exod. 20, 8. 35, 2. Leu. 23, 3. 2. Mach. 1.

Sack cloth worne for penance. 4. Reg. 1, 30. 9, 12. Esdr. 9, 1. Iudith 8, 6. Esth 14, 3. Iob 16, 16. Dan. 9, 3. Joel 1, 8. Amos 8, 10.

Sacraments, of Circumcision. Gen. 17, 10. of hosts for sinne. Leu. 4, per totum Of consecrating Priests. Leu. 8. Of diuers washings and purifications. Leu. 14 and many others in the old law, more in number, lesse in effect then the Sacraments of Christi. t. i. pag. 13; Sacraments of the New law for the most part were prefigured in the old Testament. t. i. pag. 30. 132. 133. Sacrament of the Eucharist was prefigured. Gen. 49, 11. Exod. 12, 3. 1, 15.

Sacrifice is due to God only as Lord of al creatures. And to no creature how excellent soeuer. Gen. 4, 3. Exod. 20, 3. Iud. 6, 18. See *the Ages* Sacrifice is the proper office of a Priest. Gen. 14, 18. Three kinds of Sacrifices Leu. 1, 3. Sacrifices ordayned for three causes. Leu. 1, 9. Diuers for diuers sorts of finnes. Leu. 4. per totum. For diuers feasts. Leu. 23. with distinct hosts appointed by the law. Deut. 12, 32. Sacrifice in beasts, birds, and other things mystical. Gen. 15, 9. Sacrifice by

the law of Moyses limited to one place. Deut. 12, 5. Iosue 22. per totum. By dispensation in other places. Iud. 2, 1. 13, 15. And in the New Testamēt one only sacrifice in al places of the world. Mal. 1, 11. Sacrifices of the old law to be changed. Psal. 33, 1. 49, 1. 23. Malach. 1, 10. 11. Sacrifice of the Eucharist perpetual to the end of the world. Psal. 109. Prou. 9, 4. Malach. 1, 10. 11.

Sacrilege seuerely punished. 2. Mach. 2. Mach. 3, 25. sacrilegious murder reuenged. 2. Par. 24, 25.

Saints are to be honoured. Gen. 2, 2. Exod. 20, 3. at large Iud. 7, 19. Psal. 138. 17. Are lawfully & profitably inuocated. Exod. 32, 13. Iob 5, 1. 42, 8. Isa 35. Ezech. 14, 14 Dan. 3, 35. 2. Mach. 15, 12. 14. They may know our thoughts. 1. Reg. 9, 19. 10, 7. 4. Reg. 1, 26. 6, 9. Dan. 2, 26.

Salomon signifieth *Preacher*: was also called *Ecclesiastes*, The Preacher: and *Isida*, Beloued. He writ 3. Books, Argum Cant. He was also called the *Gatherer*. Prou 30. 1. & *Lammel*. Prou. 31, 1 He prefigured Christ in diuerse respects. 1. Par. 22, 9. Psal. 71, 1 & seq. 88, 19. Salomon deposed Abiathar by extraordinarie Commission. 3. Reg. 2, 27. Salomons saluation is doubtful. 3. Reg. 11, 43. 1. Par 28, 8. Sap. 8, 1.

Sais signifieth discretion, and was required in euerie sacrifice. Leu 2, 14. Num. 18, 19. It maketh ground barren. Iud. 46, 9.

Saluation dependeth vpon grace and merites. See *free-will, merites, Grace*.

Samaritans Schismatikes. 3. Reg. 12, 28. & seq. Fel into many sects. 4. Reg. 17.

Samson a Nazareite, and a figure of Christ Iud. 13, 4. 5. 16, 30. He did many strange things. Iud. 14 15. He sinned not in belling himselfe with the Philistines. Iud. 16, 30.

Samuel. See 1. Reg a cap. 1.

Satisfaction. Leuit. 5, 16. t. i. pag. 30.

Sauour properly perteyneth to Christ, is also attributed to some men. Gen. 41, 45. Iud. 3, 9.

A PARTICULAR TABLE

Saul the first King of the Israelites began wel. 1. Reg. 9, 1, 13, 1. He afterwards offended in disobedience and presumption. 1. Reg. 13, 13, 15, 17. 2. Par. 10, 13. He was relieved in Spiritual affliction by Davids musike. 1. Reg. 16, 14, 18, 10. 9, 9. Of great envie he hated and persecuted Dauid. 1. Reg. 23, &c. In distresse he consulted a Python Spirit. 1. Reg. 28, 7 and in desperate extremitie killed himselfe. 1. Reg. 31, 4.

Scandal hurteth the weake, not the perfect. Psal. 118, 165.

Schisme and heretical Conuenticles must be auoyded. Num. 17, 2. 1. Iosue 22, 11, 20. 1. Reg. 22, 7. 4. Reg. 5, 19. at large. 2. Par. 11, 14, 18, 3, 4. 1. Esdr. 4, 2. Psal. 25, 5. 118, 164. 124, 5. Isa. 52, 11. Ezech. 14, 6, 20, 39. Dan. 3, 5. Heb. 3, 13. Schismatical Temples in Garizim and in Ægypt. 2. Mach. 6, 2.

Schoole of Paganisme was set vp in Ierusalem by Iohn an Apostata. 2. Mach. 3.

Scriptures are of most eminent authoritie. Gen. 1, 1. They haue foure senses. Ibidem. Yea manie literal senses. Psal. 3, 6. 102, 5. Mystical sense is sometimes as certaine as the literal. Osee 11, 1. They are hard to be vnderstood. Ibidem, & Gen. 4, 23. 11, 12. 36, 2. Deut. 18, 15. Gener. Annot. Psal. 118. Isa. 26, 1. 29, 11. 12. Arg. Ezech. & cap. 4, 5. 44, 2. Scriptures seeming contrarie are reconciled by ten rules. 1. Par. 1. They cannot indeed be contrarie one place to another. Ibidem, & 16, 1. They are best expounded by the holy fathers. Exod. 3, 3, 3. Pref. Psal.

Secrecie iustly enioyned or promised bindeth in conscience Eccli. 42, 1.

Seets of Paynims, Barbarisme, Schithisme, and Grecisme. t. 1. pag. 45. of the Schismatical Samaritans. 4. Reg. 17.

Sepulchres t. 1. p. 31. & Gen. 50, 1. Iosue 24, 32. Christs sepulchre glorious. Isa. 12, 10, 54, 9.

Serpents most craftie. Gen. 3, 1. serpent of brass created for curing infirmitie. Num. 28, 8. Sap. 16, 7. Afterwards broken in pieces. 4. Reg. 18, 4.

Service of false Gods doth not appease them. 2. Par. 24, 21.

Seuen times signifie seuen yeares. Dan.

4, 13.

Sinne entred by the enuie of the Diuel. Gen. 3, 1. Sinnes before the flood were great in foure respects. Gen. 6, 5. Sinnes of commission and omission. Leu. 7, 7. Osee 10, 10. Sinnes lesse and greater, or venial and mortal. Deut. 1, 37. 4, 21. sinners for punishment are suffered sometimes to fall into other sinnes. Deut. 29, 1, 32, 20. Iosue 11, 20, 1. Reg. 2, 25. 2. Par. 24, 25. Eccli. 1, 16. Ier. 14, 1. Baruch 3, 20. Ezech. 14, 9. Dan. 14, 22. Amos 4, 4. Some sinners are of the elect, and thal be called and iustified. Oise 1, 10.

Sinners of God are the faithful Godly people. Gen. 6, 2.

Sophonias prophesied the captiuitie of the two Tribes. Arg. Soph.

Soules sometimes appeare assuming bodies after death. 1. Reg. 28, 14.

Succession a special proefe of true doctrine. 1. Mach. 10, 51. 12, 21.

Succession of spiritual Gcuerners proueth their authoritie. Leu. 26, 4, 43. 1. Mach. 10, 51. See the Ages and the historical Table.

Sunne a very excellent creature, but not so excellent as man. Eccli. 17, 30. stood the space of a day. Iosue 10. Returned backe ten degrees 4. Reg. 20.

Supreme head of the Church. Num. 2, 32. Deut. 17, 8. Iosue 3, 8. 1. Par. 16, 34. 2. Par. 19, 11, 23, 8 25, 16.

Suianna was deliuered from false sentence by Deniels councing the wicked Iudges Dan. 13.

Suspension from Priestly function. 4. Reg. 23, 9.

Sustenance is the proper hyre of Spiritual workemen. Gen. 14, 23.

Swearing by creatures. Gen. 42, 15. See othes.

T

Tabernacle described. Exod. 26. &c. finished and erected. Exod. 40. It signified the Church of Christ. Ibidem.

Temperance in feasting. Gen. 43, 34. Esther 8.

Temple intended by Dauid. 2. Reg. 7, 1. Par. 17. was built by Salomon. 3. Reg. 6, 2. Par. 2. It was destroyed by the Chaldees. 4. Reg. 25. Ier. 52. The. 4. Zac.

OF PRINCIPAL THINGS.

2, 10. and reedified after the captiuitie. See the *historical Table*. The second was prophaned and much impaired by Antiochus Epiphanes 1 Mach. 2. Mach 5. But recovered and censed by Judas Macliabeus. 1. Mach. 4, 52. 2. Mach. 10, 1. It was enlarged and adorned by Herod. See the *Historical Table*. and finally destroyed by the Romans. Isa. 66, 1.

Temples schismatical were built in Garizim and in Ægypt. 2 Mach. 6.

Temporal payne remaineth due after sinne is remitted. t. 1. p. 31.

Ten Tribes in great part fel into Schisme and idolatrie. 3 Reg. 12. but not al 3. Reg. 16, 18, 19, 10. Job 1, 2, 14, 17. Many of them returned from captiuitie. 2. Esdr. 11. Ier. 30, 3, 31, 1. Ezech. 37. Two Tribes and ten tribes are called by sundrie names. Arg. 12. Prophet. min.

Tentations happen to the strongest, but hurt them not. 1. Mach. 9.

Thau the Hebrew letter had the forme of a Crosie Ezech 9, 4. "

Tithes payed in the law of nature and of Moyfes. Gen. 14, 20, 28, 23. Leuit. 27, 30. Num. 18, 21, 28. Deut. 12, 6, 14, 28, 26, 14, 1. Reg. 8, 15, 2. Par. 31, 5, 2. Esdr. 10, 30.

Tongues diuided in Babel. Gen. 10, 8, 11.

Tractions were long before Scriptures. Gen. 1, 1. " They are necessarie and certaine. Num. 76, 4. " Deut. 4, 2. "

Traitors doe commonly calumniate good gouerners. 2. Mach. 4, 1.

Translations doe not fully expresse the sense of the original tongue. Prolog. Eccli.

Treasure of satisfactorie workes in the Church. Iob. 6, 3. "

Tribulations are profitable to men. Gen. 37. &c. Iob 1, 19. Psal. 31, 8, 72. per totum 90, 5. " 118, 8. lit. 4. Pro. 3, 12. Eccles. 4, 1. Cant. 5, 1. Sap. 4. Isa. 57, 2. Ier. 2, 10. Ezech. 21, 3.

Trinitie of diuine persons in God. See the *Ages in the plaues noted before this Table*.

V

Vestments of Bishops and Priest,

Exod. 28, 4. " Signifie vertues requisite in Clergie men Ibidem.

Vine-tree signifieth the Church. Ezech. 15, 1.

Virginie. Iud. 11, 7. " It is a great blessing and meritorious state in the Church of Christ. Isa. 56. " Preferred aboue marriage Ibidem.

Vision of God is perfect felicitie. Exod. 33, 19. Psal. 16, 15.

Vnon domesticall and ciuill is necessarie before peace can be made with strangers. Ezech. 37, 17.

Vocation to spiritual functions is necessarie. Exod. 28, 1. " 25, 30. Num. 1, 51. 3, 10, 11, 17 4. Reg. 15, 5. Ier. 23, 11.

Vowes. Gen. 28, 10. Leu. 27, 26. " Num. 30, 3, 6. Deut. 23, 22. t. 1. p. 637. Psal. 76, 12. Eccles. 5, 3. Ier. 35, 1. Ion. 2, 11. Vnlawfull vowes doe not bind. Iud. 11, 35. " Yet Iephthé is otherwise probably excused in sacrificing his daughter. Ibidem.

Vvurie is forbidden. Exod. 22, 23. Leu. 25, 36. Deut. 23, 19. Psal. 14, 5, 54, 12. Prou. 28, 8. Ezech. 18, 1, 2, 12.

W

Water made sweet by Moyfes throwing in a piece of wood. Exod. 15, 25. By Elizeus casting in salt. 4. Reg. 2, 19. Drawne out of rocks. Exod. 17. Num. 20. Deut. 8, 1. Esdr. 9. Psal. 77, 15. 105, 41. 113, 8. Procured by Elizeus. 4. Reg. 3. Waters of the red sea stood like to wals. Exod. 14, 23. Likewise of Iordan. Iosue 3. Psal. 113, 3. Water of lustration holy. Num. 8.

Women in extreame hunger did eate their owne children. 4. Reg. 6. Thren. 2, 20, 4, 3. Likewise men sometimes did the same. Baruch. 2, 3. Ezech. 5, 10.

Widowhood is a holy state of life. Iudith 26, 26. "

Wisdom taken 3. wayes: Increased which is God himselfe: spiritual wisdom: & humane wisdom. Prou. 1, 2. " Sap. 8, 9. Wisdom spiritual comprehendeth al vertues and diuine gifts, & comprizeth al the meanes wherby God is serued. Arg. Gener. lib. Sap. Consisteth in keeping the law of God. Sap. 7,

A PART. TABLE OF PRINC. THINGS.

19. **Wifedome** (and therby eternal glorie) is attained by gradation from vertue to vertue. Ibidem. **Wifdome** considereth things past, present, & to come. Deut. 32, 29. " Especially is considered the Creatour, and supernatural vertues. Job 28, 1. Wise men are most humble. Prou. 30, 2. Worldly wise are not to be consulted in spiritual things. Eccli. 8, 20.

Workes necessarie to saluation. t. 1. p. 31. Psal. 14, 5. " Prou. 19, 16. Al workes are not sinful. Gen. 6, 5. " at large. **Workes** without true faith or grace may merite temporal reward, but not eternal. 3. Reg. 10, 30. Psal. 13, 1. " Ezech. 29, 18. 46, 16 17. **Workes** done in grace are meritorious. Gen. 15, 6. " Num. 11, 34, " 14, 24. " Deut. 13, 1. " Jud. 10, 16. " Ruth 2, 12. 2. Par. 17, 6, " 2. Esdr. 13, 31. " Tob 4. per totum. t. 1. p. 183. 633. Psa. 36, 37. 118, 112. Eccli. 16, 15. Ezech. 46, 15. Mich. 6, 8. Eccles. 11. **Workes** of mortification. Leuit. 6, 26. 1. Reg. 11, 10, " Judith 8, 5, & seq. Psal. 68. Eccli. 10, 16. " 16, 7. **Workes** of supererogation. 2. Par. 30, 27. Isa. 54, 4. Ier. 35, 14. 2. Mach. 3, 19. Al voluntarie workes shal be rewarded or punished. Gen. 4, 7. 3. Reg. 8, 32. 2. Esdr. 13, 32. " Psal. 11, 9. " Pro. 1, 33. 3, 16. Eccli. 2, 14. 7, 1. 19. Bar. 3, 18. Ezech. 18, 21.

Y

Yeares mystical: The seuenth yeare the ground rested. Leu. 25. Debts were remitted amongst the Iewes. Deut. 15. the fifth yeare was Iubilie, with remis-

sion of seruitude and restauration of inheritance. Leu. 25.

Younger brother for mysterie presented before the elder, as Iacob before Esau. Gen. 26, 23. " Ephraim before Manasses. Gen. 48, 14. Moyses before Aaron. Exod. 7. Dauid and Salomon before their elder brethren. 1. Reg. 16. 3. Reg. 1.

Youth is the fittest time to get vertue & knowledge. Eccles. 11, 6. Eccli. 5, 18.

Z

Zacharias High-Priest was slaine by Ioas King of Iuda. 2. Par. 24. Zacharias the Prophet exhorted to build the Temple. Arg. Zach.

Zeale is an indignation rising of loue. Ioel 11, 18. " Zele is necessarie in iust religious causes, discreetly vsed. 2. Esdr. 11, 1. & seq. 13, Tob 2, 8. & c. Psal. 68, 10. 1. Mach 3, 54. Zele of Simeon and Leui was iust, but not discreet. Gen. 34. 49 5. Judith 9, 3. " Zele of Moyses against Idolaters. Exod. 31, 19. Of Phinees against fornicatours. Num. 25. Psal. 104, 10. Eccli. 45, 28. Of Dauid to Gods publike seruice. 2. Reg. 6. 7. Psal. 24, 5. 68, 10. Of Elias against false-Prophets. 3. Reg. 18. Of Matthatias against persecuters of the Church. 1. Mach. 2. and of his sonnes and other Machabees in aduancing Religion. 1. Mach. 3. & c. Zele of Dauid, Ezechias, and Iosias about other Kings in destroying Idolatrie. Eccli. 40, 5. Zele of certaine Christian Kings rewarded with glorious titles. Iosue. 3, 8.

L A V S D E O.

Censura trium Theologorum Anglorum, extra
Collegium commorantium.

NOS infra scripti, perlecta hac veteris Testamenti
versione, cum Librorum Argumentis & capitum,
cumq; Annotationibus ac Recapitulationibus suis locis
insertis; nihil inuenimus, quod Fidei Catholica, aut bo-
nis moribus repugnet: sed e contra reperimus Translatio-
nem fidelem; reliqua docta & utilia. Vtpote quæ exactam
temporum seriem; Ecclesiæ, Pastorum, Doctrinaque Ca-
tholicæ successionem, ab ipso mundi exordio deducunt;
obscuriora sacri textus loca elucidant; hereses huius tem-
poris argumentis ex ipso eodem textu collectis conuincunt;
Ecclesiæ Catholicæ dogmata penè omnia confirmant. Ideoq;
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Sacrarum Literarum in hoc Collegio Professores.

FAULTS ESCAPED IN THE PRINTING.

The first word is the fault, the second the correction.

In the first Tome.

Ref. 5. but heer l. 24 returned, turned. Page 1. l. 9 daaknes. darknes. p. 2. l. 34. multitude, multiplie. p. 18. marg. in fine, Eccl. 46, Eccl. 44. p. 30. l. 32. at, al. p. 42. l. 7. liuer, liued. p. 45. l. 33. for 24, read 12. p. 87. l. 26. in, it. p. 92. l. vlt. about, about. p. 94. l. 6. in, into. p. 99. n. 7. way, we. Ibid. l. vlt. hath, had. p. 152. l. 32. in God, as God. p. 171. chap. 2. chap. 10. p. 194. l. 38. al, and al. For vessel, read vessels in these places, p. 208. l. 6. p. 211. l. 13. p. 235. l. 17. 18. 19. 20. p. 247. l. 2. 3. 7. p. 250. l. 19. 33. 34. p. 253. l. vlt. p. 254. l. 4. 7. p. 25. p. 254. l. 31. 32. p. 269. l. 12. p. 311. l. 15. p. 313. l. 21. p. 314. l. 11. p. 322. l. 3. 4. p. 212. l. penult. sides the, sides of the. p. 251. l. penult. the former, of the former. p. 200. l. 26. or, for. p. 273. l. 9. sperate, separate. p. 276. l. 13. thy, they. p. 279. l. 22. shinne, skinne. p. 285. l. 19. prayer, prayers. p. 300. l. came, campe. p. 310. l. 6. kinred, kinreds. p. 353. l. 28. the, to. p. 358. l. 11. are, are the. p. 385. l. 26. table, tables. p. 396. or, of. p. 396. l. 30. soone, sonne. p. 401. l. 10. to, doe to. p. 4, 8. bewen, between. p. 497. l. 24. hundred, three hundred. p. 502. v. 41. A, And. p. 510. v. 7. that, the. p. 544. v. 30. fr, from. p. 548. v. 7. herefore, therefore. p. 555. v. 12. our, our Lord. p. 564. v. 21. That, The. p. 577. v. 17. spake, speake. p. 593. v. 6. ecan, eeh. p. 597. l. 18. chitophel, Achitophel. p. 602. v. 9. head, hand. Ibid. v. 11. come to, come you. p. 619. v. 44. Pherethi, Phelethi. p. 643. l. 21. thy, my. p. 696. l. vlt. adde, King of Siria had broken. p. 728. v. L. Aminon, Amnon. p. 730. 3. day, this day. p. 731. v. 56. Caled, Caleb. p. 736. v. 38. and Iephone, Iephone. p. 731. 11. vessel, vessels. p. 781. v. 11. p. 20. v. 3. herooke, betooke. p. 798. v. 10. They, When they. p. 810. v. 5. was, was he. p. 817. v. 13. Azarias, Azarias. p. 841. v. 4. 10, so many. p. 913. v. 12. into, in to. p. 940. l. 16. p. 953. v. 11. the, they.

IN THE SECOND TOME.

Correct the ~~reclame~~ in these places. p. 18. open, we. p. 73. Neither. An. p. 151. they, this. p. 176. lin. vlt. adde, and after him Cassiodorus and others: wherby it is probable that it was sometimes in the Hebrew text, and blotted out by the Iewes. p. 228. the, vs. p. 492. which, returne. Pag. 161. l. pen. adde: In al generations. p. 300. l. antepen. sweere thy, sweet to thy. p. 321. l. 7. wearre, warre. p. 342. l. 22. this, his. p. 364. l. 29. hewhi chis, he which is. p. 399. l. 20. is a wife, is wife. p. 410. l. 32. be, he. p. 426. l. 19. in, is.

We haue also found some other faults of lesse importance, & feare there be more. But we trust the Reader may easily correct them as they occurre, and beseech those that shal set out the next Edition carefully to compare the text with the Latine.

EXTRACT DV PRIVILEGE DV ROY.

PAR Grace & Priuilege du Roy, Il est permis à JEAN LE COUSTVRIER, Marchand Libraire & Imprimeur en ceste ville de Roüen, d'Imprimer, vendre & distribuer pendant le temps & espace de dix ans, la Bible en language Anglois, de l'edition de Laurens Kellam Imprimeur de Douay, Et defences sont faictes à tous Marchans Libraires & Imprimeurs de ce Royaume, d'en vendre, ny distribuer pendant ledit temps, d'autre Impression que de celle dudit COUSTVRIER, sur peine de 500. liures d'amende, & de confiscation des Exemplaires, ainsi que plus au long est contenu esdites Lettres de Priuilege, Données à Paris le 3. iour d'Aoust, l'an de grace 1634. Et de nostre regne le 25.

Signé,

Par le ROY en son Conseil.



THE
NEVV TESTAMENT
OF IESVS CHRIST, TRANSLATED FAITHFULLY INTO ENGLISH,

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred with the Greeke and other editions in diuers languages: Vvith ARGVMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helps, for the better vnderstanding of the text, and specially for the discoverie of the CORRUPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion, of these daies:
IN THE ENGLISH COLLEGE OF RHEMES.

Psal. 118.

Da mihi intellectum, & scrutabor legem tuam, & custodiam illam in toto corde meo.

That is,

Giue me vnderstanding, and I vvil searche thy lawv, and vvil keepe it vvith my vvhole hart.

S. Aug. tract. 2. in Epist. Ioan.

Omnia qua leguntur in Scripturis sanctis, ad instructionem & salutem nostram intentè oportet audire: maxime tamen memorie commendanda sunt, quæ acuerius Hæreticos valent diuimians: quorum insidia infirmiores: quæque & neglegentiores circumuenire non cessant.

That is,

All things that are reade in holy Scriptures, vve must heare vvith great attention, to our instruction and saluation: but those things specially must be commended to memorie, vvich make most against Heretikes: vvhoie deceites ceate not to circumuent and beguile al the vv weaker sort and the more negligent persons.

PRINTED AT RHEMES,
by Iohn Fogny.

1 5 8 2.

CVM PRIVILEGIO.

THE CENSURE AND APPROBATION.

 VM huius versionis ac æditionis authores, nobis de fide & eruditione sint probè cogniti, aliiq̃ue S. Theologiæ & linguæ Anglicanæ peritissimi viri contestati sint, nihil in hoc opere reperiri, quod non sit Catholicę Ecclesię doctrinæ, & pietati consentaneum, vel quod vlllo modo potestati ac paci ciuili repugnet, sed omnia potius veram fidem, Reip. bonum, vitæque ac morum probitatem promouere: ex ipsorum fide censemus ista vtiliter excudi & publicari posse.

PETRVS REMIGIVS *Archidiaconus maior Metropolitana insignis Ecclesiæ Rhemensis, Iuris Canonici Doctor, Archiepiscopatus Rhemensis generalis Vicarius.*

HVBERTVS MORVS, *Rhemensis Ecclesiæ Decanus, & Ecclesiastes, & in sacratissima Theologia facultate Doctor.*

IOANNES LE BESGVE, *Canonicus Rhemensis, Doctor Theologus, & Cancellarius Academia Rhemensis.*

GVLIELMVS BALVVS, *Theologia professor, Collegij Rhemensis Archimagister.*

S. August. lib. 1. c. 3. de serm. Do. in monte.

Paupertate spiritus peruenitur ad Scripturarū cognitionem: vbi oportet hominem se mitem præbere, ne peruicacibus concertationibus indocilis reddatur.

Uve come to the vnderstanding of Scriptures through pouertie of spirit: vwhere a man must shew him self meek e-minded, lest by stubburne contentions, he become incapable and vnapt to be taught.

THE



THE PREFACE TO
THE READER TREATING OF
THESE THREE POINTS: OF THE TRANSLATION OF HOLY SCRIPTURES INTO THE vulgar tongues, and namely into English: of the causes vvhy this nevv Testament is translated according to the auncient vulgar Latin text: & of the maner of translating the same.



THE holy Bible long since translated by vs into English, and the old Testament lying by vs for lacke of good meanes to publish the vvhole in such sort as a vvorke of so great charge and importance requireth: vve haue yet through Gods goodnes at length fully finished for thee (most Christian reader) all the NEVV TESTAMENT, vvhich is the principal, most profitable & comfortable peece of holy vvritte: and, as vvell for all other institution of life and doctrine, as specially for deciding the doubtes of these daies, more propre and pregnant then the other part not yet printed.

Vvwhich translation vve doe not for all that publish, vpon erroneous opinion of necessitie, that the holy Scriptures should alvvayes be in our mother tonge. or that they ought, or vvere ordained by God, to be read indifferently of all, or could be easily vnderstood of euery one that readeth or heareth them in a knowven language: or that they vvere not often through mans malice or infirmitie, pernicious and much hurtful to many: or that vve generally and absolutely deemed it more conuenient in it self, & more agreable to Gods word and honour or edification of the faithful, to haue them turned into vulgar tongues, then to be kept & studied only in the Ecclesiastical learned languages: Not for these nor any such like causes doe vve translate this sacred booke, but vpon special consideration of the present time, state, and condition of our countrie, vnto vvhich, diuers things are either necessarie, or profitable and medicinable novv, that othervvise in the peace of the Church vvere neither much requisite, nor perchance vvholly tolerable.

Translation of the Scriptures into the vulgar tongues, not absolutely necessarie or profitable, but according to the time.

In this matter, to marke onely the vvisedom & moderatiō of holy Church and the gouernours thereof on the one side, and the indiscrete zeale of the

The Churches vvisedom and moderatiō con-

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cerning vulgar translation.

popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of simplicitie, partly of curiositie, and specially of pride and disobedience, haue made claime in this case for the common people, vvith plausible pretences many, but good reasons none at all. The other, * to vvhom Christ hath giuen charge of our soules, the dispensing of Gods mysteries and treasures (among vvich holy Scripture is no smale store) and the feeding his familie in season vvith foode fit for euery sort, haue neither of old nor of late, euer vvholly condemned all vulgar versions of Scripture, nor haue at any time generally forbidden the faithful to reade the same: yet they haue not by publike authoritie prescribed, commaunded, or authentically euer recommended any such interpretation to be indifferently vsed of all men.

Mat. 24,
45. 1 Cor.
436.

The Scriptures in the vulgar languages of diuers nations.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, vvhen he vvvas banished among them: and George the Patriarch, in vvriting his life, signifieth no lesse. The Slavonians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom, and some vvould gather so much by his ovvne vvordes in his epistle to Sophronius, but the place in deede proueth it not. Vulpilas surely gaue the Scriptures to the Gothes in their ovvne tonge, and that before he vvvas an Arrian. It is almost three hundred yeres, since Iames Archbisshop of Genoua is said to haue translated the Bible into Italian. More then two hundred yeres agoe, in the daies of Charles the fifth, the Frenche king, vvvas it put forth faithfully in Frenche, the sooner to shake out of the deceiued peoples hâdes, the false heretical translations of a secte called *Vvaldenses*. In our ovvne countrie, notwithstanding the Latin tonge vvvas euer (to vsse Venerable Bedes vvordes) common to all the prouinces of the same for meditation or studie of Scriptures, and no vulgar translation commonly vsed or occupied of the multitude, yet they vvvere extant in English euen before the troubles that Vvicleffe and his folovvers raised in our Church, as appeareth, as well by some peeces yet remaining, as by a prouincial Constitution of Thomas Arundel Archbisshop of Canturburie, in a Council holden at Oxford. vvhere straitte prouision vvvas made, that no heretical version set forth by Vvicleffe, or his adherentes, should be suffered, nor any other in or after his time be published or permitted to be readde, being not approued and allowved by the Diocesan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tonge into an other, though by learned and Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other aftervvward being approued by the lawvful Ordinaries, were euer in our countrie wholly forbidden, though they were not (to say the truth) in quiet and better times (much lesse vvhen the people vvvere prone to alteration, heresie, or noueltie) either hastily admitted, or ordinarily readde of the vulgar, but vsed onely, or specially, of some deuout religious and contemplatiues persons, in reuerence, secrecie, and silence, for their spiritual comforte.

Bib. Sãã.
li. 4.

Hiero. ep.
134.

Bib. Sãã.
lib. 4.

Li. 1 hist.
Angl. c. 1.

Ancient Catholike translations of the Bible into the Italian, Frenche, & English tongue.

An aunciēt prouincial cōstitution in England concerning English translations. See *Lincolne* lib. 5 tit. de *Magistris*.

The like Catholike and vulgar translations in many countries, since Luthers time.

Now since Luthers reuolt also, diuers learned Catholikes, for the more speedy abolishing of a number of false and impious translations put forth by sundry sectes, and for the better preseruation or reclaime of many good soules endangered thereby, haue published the Bible in the seueral languages of: almost all the principall prouinces of the Latin Church: no other bookes in the world being so pernicious as hereticall translations of the Scriptures, poisoning the people vnder colour of diuine authoritie, & not many other remedies being

being

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being more soueraine against the same (if it be vsed in order, discretion, and humilitie) then the true, faithful, and sincere interpretation opposed therevnto.

Vvhich causeth the holy Church not to forbid vtterly any Catholike translation, though she allow not the publishing or reading of any absolutely and without exception, or limitation: knowing by her diuine and most sincere wisdom, how, where, when, and to whom these her Maisters and Spouses giftes are to be bestowed to the most good of the faithful: and therefore neither generally permitteth that which must needs doe hurt to the vnworthy, nor absolutely condemneth that which may doe much good to the worthy. Vvherevpon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Council of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scriptures, though truely and Catholically translated into vulgar tonges, yet may not be indifferently readde of all men, nor of any other then such as haue expresse licence therevnto of their lawful Ordinaries, with good testimonie from their Curates or Confessors, that they be humble, discrete and deuout persons, and like to take much good, and no harme thereby. Vvhich prescript, though in these daies of ours it can not be so precisely obserued, as in other times & places where there is more due respecte of the Churches authoritie, rule, and discipline: yet we trust all wise and godly persons will vse the matter in the meane while, with such moderation, meekenes, and subiection of hart, as the handling of so sacred a booke, the sincere senses of Gods truth therein, & the holy Canons, Councils, reason, and religion do require.

*Ind. lib.
prohibis.
regula 4.*

The Churches order & determination concerning the reading of Catholike translations of the Bible in vulgar tongues.

Vvherein, though for due preseruation of this diuine worke from abuse and prophanation, and for the better bridling of the intolerable insolencie of proude, curious, & contentious wittes, the gouernours of the Church guided by Gods Spirit, as euer before, so also vpon more experience of the maladie of this time then before, haue taken more exacte order both for the readers and translatours in these later ages, then of old: yet we must not imagia that in the primitiue Church, either euery one that vnderstoode the learned tonges wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, readde, reason, dispute, turne and toss the Scriptures: or that our forefathers suffered euery schole-maister, scholer, or Grammarian that had a litle Greeke or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tonges, were in the handes of euery husbandman, artificer, prentice, boies, girles, mistresse, maide, man: that they were sung, plaied, alleaged, of euery tinker, tauerner, rimer, minstrel: that they were for table talke, for alebenches, for boates and barges, and for euery prophane person and companie. No, in those better times men were neither so ill, nor so curious of them selues, so to abuse the blessed booke of Christ: neither was there any such easy meanes before printing was inuented, to disperse the copies into the handes of euery man, as now there is.

The holy Scriptures neuer readde of all persons indifferently, at their pleasure.

They were then in Libraries, Monasteries, Colleges, Churches, in Bishops, Priests, and some other deuout principal Lye mens houses and handes: who vsed them with feare and reuerence, and specially such partes as pertained to good life and maners, not meddling, but in pulpit and schooles (and that moderately) with the hard and high mysteries and piaces of greater difficultie. The poore ploughman, could then in labouring the ground, sing the hymnes

Vvhich and in whose handes the Scriptures were in the primitiue Church.

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How the laeticie of those daies did read them, with what humilitie and religion, and enformation of life and maners.

and psalmes either in known or vnknown languages, as they heard them in the holy Church, though they could neither reade nor know the sense, meaning, and mysteries of the same. Such holy persons of both sexes, to whom S. Hierom in diuers Epistles to them, commendeth the reading and meditation of holy Scriptures, were diligent to searche all the godly histories & imitable examples of chastitie, humilitie, obedience, clemencie, pouertie, penance, renouncing the world: they noted specially the places that did breede the hatred of sinne, feare of Gods iudgement, delight in spiritual cogitations: they referred them selues in all hard places, to the iudgement of the auncient fathers and their maisters in religion, neuer presuming to contend, controule, teach or talke of their owne sense and phantasie, in deepe questions of diuinitie. Then the Virgins, did meditate vpon the places and examples of chastitie, modestie and demurenesse: the married, on coniugal faith and continencie: the parents, how to bring vp their children in faith and feare of God: the Prince, how to rule: the subiect, how to obey: the Priest, how to teach: the people, how to learne.

The fathers sharply reprehend as an abuse, that al indifferently should reade, expound, and talke of the Scriptures.

Then the scholer taught not his maister, the sheepe controuled not the Pastor, the yong student set not the Doctor to schoole, not reprobued their fathers of error & ignorance. Or if any were in those better daies (as in al times of heresie such must needes be) that had itching eares, tikling tonges and wittes, curious and contentious disputers, hearers, and talkers rather then doers of Gods word: such the Fathers did euer sharply reprehend, counting them vnworthy and vnprofitable readers of the holy Scriptures. S. Hierom in his Epistle to Paulinus, after declaration that no handy craft is so base, nor liberall science so easy, that can be had without a maister (which S. Augustine also affirmeth. *De uilitate cred. cap. 7.*) nor that men presume in any occupation to teach that they neuer learned, *Only (saith he) the art of Scripture is that which euery man challengeth: this the chatting old wife, this the doting old man, this the bragging sophister, this on euery hand, men presume to teach before they learne it.* Againe, *Some wish poise of lofty wordes deuise of scripture matters among women: other some (phy vpon it) learne of women, what to teach men, and lest that be not ynough, by facilitie of tong, or rather audacitie, teach that to others, which they vnderstand neuer a whit them selues. to say nothing of such as be of my facultie: who stepping from secular learning to holy scriptures, and able to tickle the eares of the multitude wish a smorbe tale, thinke all they speake, to be the Law of God.* This he wrote then, when this maladie of arrogancie and presumption in diuine matters, vvas nothing so outragious as now it is.

Hiero. ep. 103 c. 6.

S. Gregorie Nazianzene made an oration of the moderation that vvas to be vsed in these matters: where he saith, that some in his time thought them selues to haue all the wisdom in the world, when they could once repeat two or three wordes, and them ill couched together, out of Scriptures. but he there diuinely discourseth of the orders and differences of degrees: how in Christes mylicall body, some are ordeined to learne, some to teach: that all are not Apostles, all Doctors, all interpreters, all of tonges and knowledge, not all learned in Scriptures & diuinitie: that the people went not vp to talke with God in the mountaine, but Moyfes, Aaron, & Eleazar: nor they neither, but by the difference of their callings: that they that rebel against this ordinance, are guilty of the conspiracie of Corè & his cõplices: that in Scripture there is both milke for babes, and meate for men, to be dispensed, not according to euery ones greedines

In orat. de moderatio, in dispensa. seruanda.

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greedines of appetit or vvilfulnes, but as is most meete for eche ones necessitie and capacitie: that as it is a shame for a Bishop or Priest to be vnlearned in Gods mysteries, so for the common people it is often times profitable to saluation, not to be curious, but to folovv their Passors in sinceritie & simplicitie: vvhereof excellently saith S. Augustine, *Fidei simplicitate & sinceritate lactati, nutriamur in Christo: & cum parui sumus, maiorum cibos non appetamus.* that is, *Being fed vvith the simplicitie and sinceritie of faith, as it vvere vvith milke, so let vs be nourished in Christ: and vvhen vve are litle ones, let vs not covet the meates of the elder sort.* Vvho * in an other place testifieth, that the vvord of God can not be preached nor certaine mysteries vttered to all men alike, but are to be deli- uered according to the capacitie of the hearers: as he proueth both * by S. Paules example, vvho gaue not to euery sort strong meate, but milke to many, as being not spiritual, but carnal and not capable: and * by our lordes also, vvho spake to some plainly, and to others in parables, & affirmed that he had many things to vtter vvhich the hearers vvere not able to beare.

*De agone
Christi. c.
33.*

*De bono
perseuer. c.
16.*

1 Cor. 3.

1a. 16.

*1a orat. de
modera. in
disp. serua.
in fine.
Hiero. in
proam. co.
mentar. in
Ezechi.*

Hovv much more may vve gather, tha. all thinges that be vvritten, are not for the capacitie and diet of euery of the simple readers, but that very many mysteries of holy vvritte, be very far about their reach, & may and ought to be (by as great reason) deliuered them in measure & meane most meete for them? vvhich in deede can hardly be done, vvhen the vvhole booke of the Bible lieth before euery man in his mother tonge, to make choise of vvhat he list. For vvhich cause the said Gregorie Nazianzen vvisheth the Christians had as good a lavv as the Hebrues of old had: vvho (as S. Hierom also vvitneseth) tooke order among them selues that none should read the *Cantica Canticorum* nor certaine other pieces of hardest Scriptures, till they vvere thirtie yeres of age.

The Scriptures must be deli- uered in mea- sure and discre- tion, according to eche mans neede and ca- pacitie.

The Ievves lavv for not reading certaine booe- kes of holy Scripture until a time.

And truly there is no cause vvhy men should be more loth to be ordered and moderated in this point by Gods Church and their Pastors, then they are in the vse of holy Sacraments: for vvhich as Christ hath appointed Priestes and ministers, at vvhose handes vve must receiue them, and not be our owne car- uers: so hath he giuen * vs doctores, prophetes, expouiders, interpreters, teachers and preachers, to take the lavv and our faith at their mouthes: because our faith and religion commeth not to vs properly or principally by reading of Scrip- tures, but (as the Apostle saith) by hearing of the preachers lavvfully sent: though reading in order and humilitie, much confirmeth and aduanceth the same. Therefore this holy booke of the Scriptures, is called of S. Ambrose, *Liber sacerdotalis, the booke of priestes*, at vvhose handes and disposition vve must take and vse it. *Li. 2. ad Grat.*

Eph. 4.

Ro. 10, 17.

Gen. 3.

*1 Tim. 6,
20.
Ro. 12, 3.*

The vvise vvil not here regard vvhat some vvilful people do mutter, that the Scriptures are made for all men, and that it is of enuie that the Priestes do keepe the holy booke from them. Vvwhich suggestion commeth of the same serpent * that seduced our first parents, vvho perswaded them, that God had for- bidden them that tree: of knowvledge, lest they should be as cunning as him self, and like vnto the Highest. No, no, the church doth it to keepe them from blind ignorant presumption, and from that vvhich the Apostle calleth *falsi no- minis scientiam knowvledge falsely so called*: and not to embarre them from the true knowvledge, of Christ: She vvould haue all vvise, but *vsque ad sobrietatem, vnto sobrietie*, as the Apostle speaketh: if he knowveth the Scriptures be ordained for euery state, as meates, elements, fire, vvater, candle, kniues, svvord, & the like: vvhich

The popular obiections of vvithholding the Scriptures from the peo- ple, answered.

Vvhy the Church permit- teth not euery one at their pleasure to re- ade the Scrip- ture.

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which are as needful (most of them) for children as old folkes, for the simple as the vvise: but yet vvould marre all, if they vvere at the guiding of other then vvise men, or vvere in the handes of euery one, for whose preferuation they be profitable. She forbiddeth not the reading of them in any language, enuieth no mans commoditie, but giueth order hovv to doe it to edification, and not destruction: hovv to doe it without calling *the holy to dogges*, or *pearles to bogges*: (See S. Chrysoft. *ho. 24 in Matth.* declaring these hogges & dogges to be carnal men & Heretikes, that take no good of the holy mysteries, but thereby do both hurt them selues & others:) how to doe it agreably to the foueraine sinceritie, maiestic, & depth of Mysterie contained in the same. She vvould haue the pre- sumptuous Heretike, notwithstanding he alleage them neuer so fait, flying as it vvcre through the whole Bible, and coting the Psalmes, Prophets, Gospels, Epistles, neuer so readily for his purpose, as Vincentius Lirinensis saith such mens fashion is: yet she vvould according to Tertullians rule, haue such mere vsurers quite discharged of all occupying and possession of the holy Testa- ment, which is her old and onely right and inheritance, and belongeth not to Heretikes at all, vvhom Origen calleth *Scripturarii fures, theeues of the Scriptures*. She vvould haue the vnvvorthy repelled, the curious repressed, the simple mea- sured, the learned humbled, and all sortes so to vse them or absteine from them, as is most conuenient for euery ones saluation: with this general admonition, that none can vnderstand the meaning of God in the Scriptures* except Christ open their sense, and make them partakers of his holy Spirit in the vnitie of his mystical bodie: and for the rest, she committeth it to the Pastor of euery pro- uince and people, according to the difference of time, place, and persons, how and in vvhat sort the reading of the Scriptures is more or lesse to be procured or permitted.

The holy Scrip- tures to carnal men & Hereti- kes, are as pear- les to swine.

Mat. 7. 6.

Li. de pre- scripioni- bus.

Orig. in 2 ad Ro.

Luca 24.

S. Chrysoftoms exhortations to the reading of holy Scriptures, and vvhen the people is so to be exhorted.

Vvherein, the varietie of circūstances causeth them to deale diuersly: as we see by S. Chrysoftoms people of Constantinople, vvho vvere so delicate, dull, vvorldly, and so much giuen to dice, cardes, specially stage-plaies or theaters (as S. Gregorie Nazianzene witneseth) that the Scriptures & all holy lections of diuine things vvcre lothsome vnto them: vvhereby their holy Bishop was forced* in many of his sermons to crie out against their extreme negligence and contempt of Gods vvord, declaring, that not onely Eremites and Religious (as they alleaged for their excuse) but secular men of all sortes might reade the Scriptures, and often haue more neede thereof in respect of them selues, then the other that liue in more puritie and contemplation: further insinuating, that though diuers thinges be high and hard therein, yet many godly histories, liues, examples, & precepts of life and doctrine be plaine: and finally, that vvhen the Gentiles vvcre so cunning and diligent to impugne their faith, it vvcre not good for Christians to be so simple or negligent in the defense thereof. as (in truth) it is more requisite for a Catholike man in these daies vvhen our Aduer- saries be industrious to empeache our beleefe, to be skilful in Scriptures, then at other times vvhen the Church had no such enemies.

In vita Ashanasij.

* Ho. 2 in Mat. & ho. 3 de Lazaro. et ho. 3 in 2 ad Thess. & alibi saepe.

S. Chrysoftom maketh no: hig for the popular and licentious reading of Scri- ptures vied a- mong the Pro- testants now a daies.

To this sense said S. Chrysoftom diuers thinges, not as a teacher in schole, making exact and general rules to be obserued in all places & times, but as a pul- pit man, agreably to that audiēce & his peoples default: nor making it therefore (as some peruersely gather of his wordes) a thing absolutely needful for euery poore artificer to reade or studie Scriptures, nor any vvhit fauouring the pre- sumptuous, curious, and contentious iangling and searching of Gods secretes, reproued by the foresaid fathers, much lesse approving the excessiue pride and

madnes.

TO THE READER.

madnes of these daies, vvhhen euery man and vvoman is become not only a reader, but a teacher, controuler, and iudge of Doctōrs, Church, Scriptures and all: such as either contemne or easily passe ouer all the moral partes, good examples, and precepts of life (by vvhich as vvell the simple as learned might be much edified) & only in a maner, occupie them selues in dogmatical, myltical, high, and hidden secretes of Gods counsels, as of Predettination, reprobation, election, preſcience, forſaking of the Ievves, vocation of the gentiles, & other incomprehenſible myſteries, *Languishing about questions* of onely faith, ſiduce, nevv phraſes and figures, *ever learning, but neuer coming to knowledge*, reading, and toſſing in pride of vvitte, conceit of their ovvne cunning, and vpon preſumption of I can tell vvhat ſpirit, ſuch bookes ſpecially and Epistles, as S. Peter foretold that the vnlearned and inſtable vvould deprave to their ovvne damnation.

1. Tim. 6.
2 Tim. c. 3.

2 Pet. 3.

Apo. 1. 10
Act. 8.
Confess.
lib. 12.
cap. 14.

See ep. 3.
Aug.

Hiero. ep.
13. c. 4.

Ruff. Ec.
hij. li. 2.
c. 2.

They delight in none more then in the Epistle to the Romans, the *Cantic. canticorum*, the Apocalypſe, which haue in them as many myſteries as vvordes. they find no difficultie in the ſacred booke *claſped vvith ſeuē ſcales. they aſke for no expoſitor * vvith the holy Eunuch. they feele no ſuch depth of Gods ſcience in the ſcriptures, as S. Auguſtine did, vvhen he cried out, *Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas: horror est intendere in eam, horror honoris, & tremor amoris.* that is, *O vvonderful profoundnes of thy vvordes: vvonderful profoundnes, my God, vvonderful profoundnes: it maketh a man quake to looke on it: to quake for reuerence, and to tremble for the loue thereof.* they regard not that vvhich the ſame Doctōr affirmeth, that the depth and profunditie of vvifedom, not only in the vvordes of holy ſcripture, but alſo in the matter & ſenſe, is ſo vvonderful, that, liue a man neuer ſo long, be he of neuer ſo high a vvitte, neuer ſo ſtudious, neuer ſo ſeruēt to attaine the knowvledge thereof, yet vvhen he endeth, he ſhall confeſſe he doth but begin. they feele not vvith S. Hierom, that the text hath a hard ſhel to be broken before vve come to the kirkel. they vvill not ſtay them ſelues in only reading the ſacred ſcriptures thirtene yeres together, vvith S. Baſil & S. Gregorie Nazianzene, before they expound them, nor take the care (as they did) neuer other vvife to interpret them, then by the vniforme conſent of their forefathers and tradition Apoſtolike.

If our nevv Miniſters had had this cogitation and care that theſe and all other vvife men haue, and euer had, our countrie had neuer fallen to this miſerable ſtate in religion, & that vnder pretence, colour, and couēnance of Gods vvord: neither ſhould vertue and good life haue bene ſo pitifully corrupted in time of ſuch reading, toiling, tumbling and tranſlating the booke of our life and ſaluation: vvhereof the more pretious the right and reuerent vſe is, the more pernicious is the abuſe and prophanation of the ſame: vvhich euery man of experience by theſe ſevv yeres prooffe, and by comparing the former daies and maners to theſe of ours, may eaſily trie.

Looke vvwhether your men be more vertuous, your vvomen more chaſt, your childré more obedient, your ſeruants more truſtie, your maides more modeſt, your ſrendes more faithful, your laitie more iuſt in dealing, your Cleargy more deuout in praying: vvwhether there be more religion, feare of God, faith and conſcience in al ſtates novv, then of old, vvhen there vvvas not ſo much reading, chatting, and iangling of Gods vvord, but much more ſincere dealing, doing, and keeping the ſame. Looke vvwhether through this diſorder, vvomen teach not their huſbands, children their parents, yong fooles their old and vvife fathers, the ſcholers their maiſters, the ſheepe their paſtor, and the People

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Every ſimple artificer among them readeth much more the deepeſt & hardeſt queſtiōs of holy ſcripture, then the moral partes.

They preſuppoſe no difficulties, vvhich al the learned fathers felt to be in the ſcriptures.

Maners and life nothing amended, but much worſe, ſince this licentious toiling of holy ſcriptures.

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Scriptures as profanely cited as heathen poetes. 1111
 the Priest. Looke whether the most chaste and sacred sentences of Gods holy word, be not turned of many, into mirth, mockerie, amorous ballets & detestable letters of loue and leudnes: their delicate times, tunes, and translations much encreasing the same.

Scriptures erroneously expounded according to euery wicked mans priuate fanlic.
 This fall of good life & prophaning the diuine mysteries, euery body seeth: but the great corruption & decay of faith hereby, none see but vvise men, who onely know, that, vvhere the Scriptures neuer so truely translated, yet Heretikes and ill men that followv their ovvne spirit and know nothing, but their priuate fantasie, and not the sense of the holy Church and Docters, must needs abuse them to their damnation: and that the curious simple and * sensual men 1 Cor. 2 vvhich have no tast of the things that be of the Spirit of God, may of infinite places take occasion of pernicious errors. for though the letter or text haue no error, yet (saith S. Ambrose) the Arrian, or (as vve may novv speake) the Calvinian interpretation hath errors. *lib. 2 ad Gratianum ca. 1.* and Tertullian saith, *The sense adulterated is as perilous as the style corrupted. De Praescript. 5.* Hilarie also speaketh thus: *Heretie riseth about the vnderstanding, not about the vvriting: the fault is in the sense, not in the vvord. lib. 2 de Trinit. in principio.* and S. Augutine saith, that many hold the scriptures as they doe the Sacraments, *ad speciem, & non ad salutem: to the outward shew, and not to saluation. de Baptif. cons. Donat. lib. 3 ca. 19.* Finally all Sect-maisters and raucning vvolumes, yea * the diuels them selues Mat. 4 pretend Scriptures, alleage Scriptures, and vvholly shroud them selues in Scriptures, as in the wooll and flicse of the simple sheepe. Vvhereby the vulgar, in these daies of generall disputes, can not but be in extreme danger of error, though their bookes vvere cruely translated, and vvere truely in them selues Gods ovvne vvord in deede.

The Scriptures haue been falsely and heretically translated into the vulgar tongues, and sundrie other vvaies sacrilegiously abused, and so giuen to the people to read.
 But the case novv is more lamentable: for the Protestants and such as S. Paul calleth *ambulantes in astutia, vvalking in deceisfulness*, haue so abused the people 2 Cor. 4 and many other in the vvorld, not vvivise, that by their false translations they haue in steede of Gods Law and Teitament, & for Christes vvritten vvill and vvord, giuen them tncir ovvne vvicked vvriting and phantasies, most shamefully in all their vertions Latin, English, and other tonges, corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guileful meanes: specially vvhere it serueth for the advantage of their priuate opinions. for vvhich, they are bold also, partly to disauthorise quite, partly to make doubtful, diuers vvhole bookes allowed for Canonical Scripture by the vniuersal Church of God this thousand yeres and vpward: to alter al the authentical and Ecclesiastical vvordes vsed litchence our Christianitic, into nevv prophane nouelties of speeches agreable to their doctrine: to change the titles of vvorkes, to put out the names of the authors, * to charge the very Euangelist vvith following vntrue translation, * BONA AN not. in c. 1. Lu. v. 7 & to adde vvhole sentences proper to their sect, into their psalmes in meter, * euen * See the tenth article of their Creeda in meter. into the very Creede in rime. al vvhich the poore deceiued people say and sing as though they vvere Gods ovvne vvord, being in deede through such sacrilegious treacherie, made the Diuels vvord

At this their dealing is noted (as occasion serueth) in the Annotations vpon this Testament: and more at large in a booke lately made purposely of that matter, called A DISCOVERY

To say nothing of their intolerable liberty and licence to change the accustomed callings of God, Angel, men, places, & things vsed by the Apostles and all antiquitie, in Greeke, Latin, and all other languages of Christian Nations, into nevv names, sometimes falsely, and alvvaies ridiculously and for ostentation taken of the Hebrues: to frame and fine the phrases of holy Scriptures after the forme of prophane vvriters, sticking not, for the same to supply, adde, alter or diminish as freely as if they translated Liuie, Virgil, or Terence. Ha-

1111
 ...
 uing

uing no religious respect to keepe either the maiestic or sincere simplicity of that venerable style of Christes spirit, as S. Augustine speaketh, vvhich kind the holy Ghost did choose of infinite vvisedom to haue the diuine mysteries rather vttered in, then any other more delicate, much lesse in that meretricious maner of vvriting that fundrie of these new translators doe vse: of vvhich fort Caluin him selfe and his pue-fellovves so much complaine, that they professe,

Prof. in no-
uū Testa.
Gal. 1567

Satan to haue gained more by these new interpreters (their number, leuitie of spirit, and audacitie encreasing daily) then he did before by keeping the word from the people. And for a paterne of this mischeefe, they giue Castalion, adiuuring all their churches and scholars to bevvare of his translation, as one that hath made a very sport and mockery of Gods holy vvord. so they charge him: them selues (and the Zuinglians of Zuricke, vvwhose translations Luther therfore abhorred) handling the matter vvith no more fidelitie, grauitie, or sinceritie, then the other: but rather vvith much more falsification, or (to vse the Apostles vvordes) *cauponation* and *adulteration* of Gods vvord, then they. besides many vvicked gloies, prayers, confessions of faith, containing both blasphemous errors* and plaine contradictions to them selues and among them selues, all priuiledged and authorised to be ioyned to the Bible, and to be said and sung of the poore people, and to be beleeued as articles of faith and vvwholy consonant to Gods vvord.

Iohas Sim-
lerus in Vi-
sa Bullin-
geri.

2 Cor. 2.
17.

➤ Vve therefore hauing compassion to see our beloued countrie men, vvwith extreme danger of their soules, to vse onely such prophane translations, and erroneous mens mere phantasies, for the pure and blessed vvord of truth, much also moued therevnto by the desires of many deuout persons: haue set forth, for you (benigne readers) the new Testament to begin vvithal, trusting that it may giue occasion to you, after diligent perusing thereof, to lay avvay at leist such their impure versions as hitherto you haue ben forced to occupie. How vvwell vve haue done it, vve must not be iudges, but referre all to Gods Church and our superiors in the same. to them vve submit our selues, and this; and all other our labours, to be in part or in the vvwhole, reformed, corrected, altered, or quite abolished: most humbly desiring pardon if through our ignorance, temeritie, or other humane infirmitie, vve haue any vvwhere mistaken the sense of the holy Ghost. further promising, that if hereafter we espie any of our ovvne errors, or if any other, either frende of good vvvil, or aduersarie for desire of reprehension, shal open vnto vs the same: vve vvvil not (as Protestants doe) for defense of our estimation, or of pride and contention, by vvvrangling vvwordes vvvilfully persist in them, but be most glad to heare of them, and in the next edition or other vvwise to correct them: for it is truth that vve seeke for, and Gods honour: which being had either by good intention, or by occasion, al is vvvel. This vve professe onely, that vve haue done our endcuour vvwith praier, much feare and trembling, lest vve should dangerously erre in so sacred, high, and diuine a vvvorke: that vve haue done it vvwith all faith, diligence, and sinceritie: that vve haue vsed no partialitie for the disaduantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our selues as neere as is possible, to our text & to the very vvwordes and phrases vvvhich by long vse are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, *as the whole style of Scripture doth lightly to such at the beginning: acknowledging with S. Hierom, that in other vvritings it is ynough to giue in translation, sense for sense, but that in Scriptures, lest vve misse the sense, vve must keepe the very

See S. Au-
gust. li. 3
confes. c. 5.

Caluin cōplai-
neth of the
new delicat trā-
slators, namely
Castalion: him
self & Beza be-
ing as bad or
vvvorie.

* See the 4 arti-
cle of their
Creede in me-
ter, vvwhere they
professe that
Christ descended
to deliuer the
fathers, & after-
ward in their
cōfessiō of their
faith, they deny
Limbus patrum.

The purpose &
commoditie of
setting forth
this Catholike
edition.

The religious
care & sinceri-
tie obserued in
this translation.

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 vvordes. *Ad Pammach. epistola 101. ca. 2 in princip.* Vve must, saith S. Augustine, speake according to a set rule, lest licence of vvordes breede some vvicked opinion concerning the things contained vnder the vvordes. *De ciuitate lib. 10. cap. 12.* Vvhereof our holy forefathers and auncient Doctours had such a religious care, that they vvould not change the very barbarismes or incongruities of speach vvhich by long vse had preuailed in the old readings or recitings of Scriptures. as, *Neque nubent neque nubentur*, in Tertullian li. 4. in Marcion. *Mat. 12.* in S. Hilarie in c. 22 *Mat.* and in al the fathers. *Qui me confusus fuerit, confundat & ego eum*, in S. Cyprian ep. 63 nu. 7. *Talis enim nobis decebat sacerdos* (vvhich vvvas an elder translation then the vulgar Latin that novv is) in S. Ambrose c. 3 *de fuga seculi.* and S. Hierom him self, vvho othervvise corrected the Latin translation that vvvas vsed before his time, yet keepeth religiously (as him self professeth *Prasat. in 4 Euang. ad Damasum*) these and the like speaches, *Nonne vos magis pluris estis illis?* and, *filius hominis non venit ministrari, sed ministrare:* and, *Neque nubent, neque nubentur:* in his commentaries vpon these places. and, *Non capit Propheta perire extra Hierusalem*, in his commentaries in c. 2. *Ioel. sub finem.* And S. Augustine, vvho is most religious in al these phrases, counteth it a special pride and infirmitie in those that haue a litle learning in tonges, & none in things, that they easily take offense of the simple speaches or solecismes in the scriptures. *de doctrina Christi. li. 2. cap. 13.* See also the same holy father *li. 3 de doct. Christi. c. 3.* and *tract. 2 in Euang. Ioan.* But of the maner of our translation more anon.

The auncient fathers kept religiously the very barbarismes of the vulgar Latin text.

Of the ANNOTATIONS, vvwhy they vvvere made, & vvwhat matter they containe.

Now, though the text thus truely translated, might sufficiently, in the sight of the learned and al indifferent men, both controule the aduertaries corruptions, and proue that the holy Scripture vvhercof they haue made so great vauntes, make nothing for their nevv opinions, but vvholly for the Catholike Churches beleefe and doctrine, in all the pointes of difference betvvixt vs: yet knowing that the good and simple may easily be seduced by some fevv obstinate persons of perdition (vvwhom vve see giuen ouer into a reprobate sense, to whom the Gospel, vvhich in it self is the odour of life to saluation, is made the odour of death to damnation, ouer vvwhose eies for sinne & disobedience God suffereth a veile or couer to lie, vvwhile they read the nevv Testamēt, euen as the Apostle saith the Iewes haue til this day, in reading of the old, that as the one sort can not finde Christ in the Scriptures, reade they neuer so much, so the other can not finde the Catholike Church nor her doctrine there neither) and finding by experience this saying of S. Augustine to be most true, *If the prejudice of any erroneous persuasion preoccupate the mind, vvwhatsoeuer the Scripture hath to the contrarie, men take it for a figuratiue speach:* for these causes, and somevvhat to help the faithful reader in the difficulties of diuers places, vve haue also set forth reasonable large ANNOTATIONS, thereby to shew the studious reader in most places pertaining to the controuersies of this time, both the heretical corruptions and false deductions, & also the Apostolike tradition, the expositions of the holy fathers, the decrees of the Catholike Church and most auncient Councels: vvwhich meanes vvwhosoever trusteth not, for the sense of holy Scriptures, but had rather folow his priuate iudgemēt or the arrogāt spirit of these Sectaries, he shal vvworthily through his owne vvwilfulnes be deceiued. beseeching all men to looke vvwith diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then euery ones eternal saluation or damnation.

Vvwhich if he doe, vve doubt not but he shal to his great contentment, find the holy Scriptures most clerely and inuincibly to proue the articles of Catholike

Mat. 12.

Mat. 8.

Hebr. 7.

Mat. 6.

10. 22.

Luc. 13.

1 Cor. 2.

2 Cor. 3.

De doct. Christi. lib.

3. cap. 10.

T O T H E R E A D E R .

like doctrine against our aduersaries, vvhich perhaps he had thought before this diligent search, either not to be consonant to Gods vvord, or at least not conteined in the same, and finally he shal proue this saying of S. Augustine to be most true. *Multi sensus &c.* Many senses of holy Scriptures lie hidden, and are knowne to some few of greater vnderstanding: neither are they at any time auouched more commodiously and acceptably then at such times, when the care to answer heretikes doth force men there vnto. For then, euen they that be negligent in matters of studie and learning, shaking of sluggishnes, are stirred vp to diligent hearing, that the Aduersaries may be refilled. Again, how many senses of holy Scriptures, concerning Christes Godhead, haue been auouched against Photinus: how many, of his Manhod, against Manicheus: how many, of the Trinitie, against Sabellius: how many, of the vnitie in Trinitie, against the Arrians, Eunomians, Macedonians: how many, of the Catholike Church dispersed throughout the vvhole vvorld, and of the mixture of good and bad in the same vntil the end of the vvorld, against the Donatistes and Luciferians and other of the like errour: how many against al other heretikes, vvvhich it vvwere to long to rehearse? Of vvvhich senses and expositions of holy Scripture the approved authors and auouchers, should otherwise either not be knowen at al, or not so vvvel knowen, as the contradictions of proud heretikes haue made them.

In Psal.
67. prope
finem.

Heretikes make
Catholikes
more diligent
to search and
finde the senses
of holy Scrip-
ture for refel-
ling of the
same.

Thus he saith of such thinges as not seeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other pointes doubted of, that in deede are not decided by Scripture, he giueth vs this goodly rule to be folovved in all, as he exemplifieth in one. Then doe vve hold (saith he) the veritie of the Scriptures, when vve doe that vvvhich now hath seemed good to the Vniuersal Church, vvvhich the authoritie of the Scriptures them selues doth comend: so that, forasmuch as the holy Scripture can not deceiue, vvvhosoever is afraid to be deceiued vvith the obscuritie of questions, let him therein aske counsel of the same CHURCH, vvvhich the holy Scripture most certainly and evidently sheweth and pointeth vnto. Aug. li. i. Cont. Cresc. con. c. 15.

Many causes
vvhy this new
Testament is
translated according
to the auncient
vulgar Latin text.

NOVV TO GIVE thee also intelligence in particular, most gentle Reader, of such thinges as it behoueth thee specially to knowv concerning our Translation: Vve translate the old vulgar Latin text, not the common Greeke text, for these causes.

1. It is so auncient, that it vvvas vsed in the Church of God aboute 1300 yeres agoe, as appeareth by the fathers of those times. It is most auncient.
2. It is that (by the common receiued opinion and by al probabilitie) vvvhich S. Hierom aftervvvard corrected according to the Greeke, by the appointment of Damasus then Pope, as he maketh mention in his preface before the foure Euangelistes, vnto the said Damasus: and in *Catalogo in fine*, and ep. 102. Corrected by S. Hierom.
3. Consequently it is the same vvvhich S. Augustine so commendeth and alloweth in an Epistle to S. Hierom. Commended by S. Augustine.
4. It is that, vvvhich for the most part euer since hath been vsed in the Churches seruiue, expounded in sermons, alleaged and interpreted in the Commentaries and vvritings of the auncient fathers of the Latin Church. Vsed and expounded by the fathers.
5. The holy Council of Trent, for these and many other important considerations, hath declared and defined this onely of al other latin translations, to be authentical, and so onely to be vsed and taken in publike lessons, disputations, preachings, and expositions, and that no man presume vpon any pretence to reiect or refuse the same. Only authentical, by the holy Council of Trent.
6. It is the grauest, sincerest, of greatest maiestie, least partialitie, as being vvwithout al respect of controuerfies and contentions, specially these of our Most graue, least partial.

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time, as appeareth by those places vvhich Erasmus and others at this day translate much more to the aduantage of the Catholike cause.

Precise in following the Greeke.

7. It is so exact and precise according to the Greeke, both the phraze and the word, that delicate Heretikes therefore reprehend it of rudenes. And that it followeth the Greeke far more exactly then the Protestants translations, beside infinite other places, we appeale to these. Tit. 3. 14. *Curent bonis operibus praeesse. προϊστασθαι.* Engl. bib. 1577, *to mainteine good vvorkes.* and Hebr. 10, 20. *Viam nobis inuiauunt, ενευαινον.* English Bib. *be prepared.* So in these vvordes, *Iustificaciones, Traditiones, Idola &c.* In al vvhich they come not neere the Greeke, but auoid it of purpose.

Preferred by Beza him self.

8. The Aduersaries them selues, namely Beza, preferre it before al the rest. *In praefat. no. Test an. 1596.* And againe he saith, that the old Interpreter translated very religiously. *Annot. in 1. Luc. v. 1.*

Al the rest misliked of the Sectaries them selues, eche reprehending an other.

9. In the rest, there is such diuerfitic and dissension, and no end of reprehending one an other, and translating euery man according to his fantasie, that * Luther said, If the vvorld should stand any long time, vve must receiue againe (which he thought absurd) the Decrees of Councils, for preseruing the vnitie of faith, because of so diuers interpretations of the Scripture. And Beza (in the place about mentioned) noteth the itching ambition of his fellow-translators, that had much rather disagree and dissent from the best, then seeme them selues to haue said or vvritten nothing. And Bezas translation it self, being so esteemed in our countrie, that the Geneva * English Testaments be translated according to the same, yet sometime goeth so vvide from the Greeke, and from the meaning of the holy Ghost, that them selues which protest to translate it, dare not follow it. For example, *Luc. 3, 36.* They haue put these wordes, *The sonne of Caiman,* which he wittingly and wilfully left out: and *Act. 1, 14.* they say, *Vvith the vvomen,* agreeably to the vulgar Latin: where he saith, *Cum vxoribus, vwith their vvives.*

* Cochla. c. 11 de Cano. no. Scrip. auctoritate.

The new Test. printed the year 1580. in the title.

It is truer then the vulgar Greeke text it self.

10. It is not onely better then al other Latin translations, but then the Greeke text it self, in those places where they disagree. ...

The auncient fathers for prooffe thereof, and the Aduersaries them selues.

The prooffe hereof is euident, because most of the auncient Heretikes were Grecians, & therefore the Scriptures in Greeke were more corrupted by them, as the auncient fathers often complaine. Tertullian noteth the Greeke text which is at this day (1 Cor. 15, 47) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar latin, *Secundus homo de caelo caelestis, The second man from heauen heauenly.* So reade other * auncient fathers, and Erasmus thinketh it must needs be so, and Caluin him self folovveth it *Instit. li. 2. c. 13. parag. 2.* Againe S. Hierom noteth that the Greeke text (1 Cor. 7, 33) which is at this day, is not the *Apostolical veritie* or the true text of the Apostle: but that which is in the vulgar Latin, *Qui cum vxore est, sollicitus est quae sunt mundi. quomodo placeat vxori, & diuisus est.* He that is vvith a vvife, is careful of vvorldly things, how he may please his vvife, and is denided or distracted. The Ecclesiastical historie called the Tripartite, noteth the Greeke text that now is (1 Io. 4, 3) to be an old corruption of the auncient Greeke copies, by the Nestorian Heretikes, & the true reading to be as in our vulgar Latin, *Omnis spiritus qui soluit I E S V M, ex Deo non est. Euery spirit that dissolueth I E S V S, is not of God:* and Beza confesseth that Socrates in his Ecclesiastical historie readeth so in the Greeke, *παν πνευμα ε λυα τον ιησου χριστον &c.*

Li. 5 cont. Marcionē. Ambrosio. Hierom.

Li. 1, cont. Iouin. c. 7.

Li. 12. c. 4.

Li. 7. c. 32

But the prooffe is more pregnant out of the Aduersaries them selues. They forsake the Greeke text as corrupted, and translate according to the vulgar Latin,

tin, namely Beza and his scholars the English translatours of the Bible, in these places. Hebr. chap. 9, vers. 1. saying, *The first covenant*, for that which is in the Greeke. *The first tabernacle*. vvhether they put, *covenant*, not as of the text, but in an other letter, as to be vnderstood, according to the vulgar Latin, vvhich most sincerely leaueh it cut altogether, saying, *Habuit quidem & prius iustificaciones &c.* The former also in deede had iustificacions &c. Againe, Ro. 11, vers. 21. They translate not according to the Greeke text, *Tempori seruientes*, *seruing the time*, vvhich Beza saith must needs be a corruption: but according to the vulgar Latin, *Domino seruientes*, *seruing our Lord*. Againe, Apoc. 11, vers. 2. they translate not the Greeke text, *Atrium quod intra templum est*, *the court vvhich is within the teme*: but cleane contrarie, according to the vulgar Latin, vvhich Beza saith is the true reading, *Atrium quod est foris templum*, *the court vvhich is without the temple*. Onely in this last place, one English Bible of the yere 1562, folovveth the errour of the Greeke. Againe, 2 Tim. 2. vers. 14. they adde, *but*, more then is in the Greeke, to make the sense comodious and easie, according as it is in the vulgar Latin. Againe, Ia. 5, 12. they leaue the Greeke, and folovv the vulgar Latin, saying, *lest you fall into condemnation*. I doubt not (saith Beza) *but this is the true and sincere reading*, and I suspect the corruption in the Greeke came thus &c. It vv ere infinite to set dovvne al such places, vvhether the Aduersaries (specially Beza) folovv the old vulgar Latin and the Greeke copie agreable therevnto, condemning the Greeke text that novv is, of corruption.

Abz. h. u
om. h. u

naugw
no, ip

ais vni-
ngioir

The Calvinistes them selues oftentimes take the Greeke as corrupt, and translate according to the ancient vulgar latin text.

See No. Test. Graec. Rob. Stephani in folio, and Crispini.

Againe, Erasmus the best translatour of al the later, by Bezas iudgement, saith, that the Greeke sometime hath superfluities corruptly added to the text of holy Scripture. as Mat. 6. to the end of the *Pater noster*, these vvordes, *Because thine is the kingdom the power, and the glorie, for ever more*. Vvhich he calleth, *nugas*, trifles rashly added to our Lords praier, and reprehendeth Valla for blaming the old vulgar Latin because it hath it not. likewise Ro. 11, 6. these vvordes in the Greeke, and not in the vulgar latin: *But if of vvorkes, it is not novv grace: otherwise the vvorke is no more a vvorke*. and Mar. 10, 29. these vvordes, *or vvise*, and such like. Yea the Greeke text in these superfluities condemneth it self, and justifieth the vulgar Latin exceedingly: as being marked through out in a number of places, that such and such vvordes or sentences are superfluous. in al which places our vulgar Latin hath no such thing, but is agreable to the Greeke vvhich remaineth after the superfluities be taken avvay. For example, that before mentioned in the end of the *Pater noster*, hath a marke of superfluitie in the Greeke text thus. and Mar. 6, 11 these vvordes, *Amen I say to you, it shal be more tolerable for the land of Sodom and Gomorrbe in the day of iudgement, then for that citie*. and Mar. 10, 22. these vvordes, *And be baptized vvhith the baptisme that I am baptized vvhith?* Vvhich is also superfluously repeated againe vers. 23. and such like places exceeding many: which being noted superfluous in the Greeke, and being not in the vulgar Latin, proue the Latin in those places to be better, truer and more sincere then the Greeke.

Superfluities in the Greeke, vvhich Erasmus calleth trifling and rash additions.

Vvherevpon vve conclude of these premisses, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greeke text, whereas it may not withstanding be not onely as good, but also better. and this the Aduersarie him self, their greatest and latest translatour of the Greeke, doth auouch against Erasmus in behalfe of the old vulgar Latin translation, in these notorious vvordes. *How vvvorithely and vvithout cause* (saith he) *doth Erasmus blame the old Interpreter as dissenting from the Greeke? he dissented, I graunt, from those Greeke copies vvhich he had gotten: but vve haue found, not in one place, that the same in-*

BEZA praefat. No. Test. 1556 See him also Anno. in 13. Att. u. 20.

The vulgar Latin translation agreeth vvhith the best Greeke copies, by Bezas ovvne iudgement.

interpretation

THE PREFACE

XIV

terpretation which he blameth, is grounded upon the authoritie of other Greeke copies, & those most auncient. Yea in some number of places we haue obserued, that the reading or the Latin text of the old Interpreter, though it agree not sometime with our Greeke copies yet it is much more conuenient, for that it seemeth he folowved some better and truer copie. Thus far Beza. In vvch vvordes he vnvvittingly, but most truely, iustifieth and defendeth the old vulgar Translation against him self and al other cauillers, that accuse the same, because it is not alwaies agreable to the Greeke text: Vvhereas it vvas translated out of other Greeke copies (partly extant, partly not extant at this day) either as good and as auncient, or better and more auncient, such as S. Augustine speaketh of, calling them doctiores & diligentiores, the more learned and diligent Greeke copies, vvherevnto the latin translations that faile in any place, must needs yield. Li. 2. de doct. Christ. c. 15.

Vvhen the Fathers say, that the Latin text must yield to the Greeke, & be corrected by it, they meane the true and vncorrupted Greeke text.

And if it were not to long to exemplifie and proue this, which would require a treatise by it self, we could shew by many and most cleere examples through out the new Testament, these sundrie meanes of iustifying the old translation.

The vulgar Latin Translation, is many waies iustified by most auncient Greeke copies, & the Fathers.

First, if it agree with the Greeke text (as commonly it doth, and in the greatest places concerning the controuersies of our time, it doth most certainly) so far the Aduersaries haue not to complaine: vnles they wil complaine of the Greeke also, as they doe Ia. 4. v. 2. and 1 Pet. 3. v. 21. where the vulgar Latin foloweth exactly the Greeke text, saying, *Occiditis*: and *Quod vos similia formae*, &c. But Beza in both places correcteth the Greeke text also as false.

2 If it disagree here and there from the Greeke text, it agreeth with an other Greeke copie set in the margent, whereof see examples in the foresaid Greeke Testaments of Robert Steuens and Crispin through out. namely 2 Pet. 1. 10. *Satagite vt per bona opera certam vestram vocationem faciatis. Δια τῶν ἀγαθῶν ἔργων.* and Marc. 8. v. 7. *Et ipsos benedixit euuoluntas euuila.*

3 If these marginal Greeke copies be thought lesse authentical then the Greeke text, the Aduersaries them selues tel vs the cōtrarie, vvho in their translations often folow the marginal copies, and forsake the Greeke text. as in the examples aboue mentioned Ro. 11. Apoc. 11. 2 Tim. 2. Luc. 5. &c. it is euident.

4 If al Erasmus Greeke copies haue not that which is in the vulgar Latin, Beza had copies which haue it, and those most auncient (as he saith) & better. And if al Bezas copies faile in this point and wil not helpe vs, Gagneie the Frenche kings preacher, and he that might commaund in al the kings libraries, he found Greeke copies that haue iust according to the vulgar Latin: & that in such place as would seeme otherwise lesse probable. as *Iac. 3. vers. 5. Ecce quantus ignis quam magnam siluam incendit! Behold how much fire vvhath a great vvood it kindleth!* A man would thinke it must be rather as in the Greeke text, *A litle fire vvhath a great vvood it kindleth!* But an approued auncient Greeke copie alleaged by Gagneie, hath as it is in the vulgar Latin. And if Gagneis copies also faile sometime, there Beza and Crispin supply Greeke copies fully agreable to the vulgar Latin, as *ep. Iuda vers. 5. Scientes semel omnia, quoniam Iesus & c. and vers. 19. Segregant semetipsos.* likewise 2 Ephes 2. *Quod elegeris vos primitias:* ἀπαρχάς in some Greeke copies. Gagn. & 2 Cor. 9. *Vestra amulatio, ὁ ὑμῶν ἰσλ. θ.* so hath one Greeke copie. Beza.

Codex vaticanus. ἰσλ. θ. πῦρ πᾶσα, ὅτι ἠν- οῦσ. ἰαυίδου

5 If al their copies be not sufficient, the auncient Greeke fathers had copies and expounded them, agreable to our vulgar Latin, as 1 Tim. 6. 10. *Prophanas vocum nouitates.* So readeth S. Chrystom and expoundeth it against Heretical & erroneous nouelties. Yet now we know no Greeke copie that readeth so.

καταφω- νίας

Likewise

Likewise *Io. 10, 29. Pater meus quod mihi dedit manus omnibus est.* so readeth S. Cyril and expoundeth it *li. 7 in Io. c. 10.* likewise *1 Io. 4, 3. Omnis spiritus qui soluit* The Greeke fathers.
I E S V M, ex Deo non est. so readeth S. Irenæus *li. 3. c. 18.* S. Augustine *tract. 6. in Io. S. Leo epist. 10. c. 5.* beside Socrates in his Ecclesiastical historie, *li. 7. c. 22.* and the Tripartite *li. 12. c. 4.* vvhho say plainly, that this was the old and the true reading of this place in the Greeke And in what Greeke copie extant at this day is there this text *Io. 5, 2. Est autē Hierosolymis probatica piscina?* and yet S. Chrysoitom, S. Cyril, and Theophylacte read so in the Creeke, and Beza saith it is the better reading, and so is the Latin text of the Romane Masse booke iustified, and eight other Latin copies, that reade so. for our vulgar Latin here, is according to the Greeke text, *Super probatica & Ro. 5. 7. 17. Donationis & iustitia.* so readeth Theodoret in Greeke. & *Lu. 2. 7. 14.* Origen & S. Chrysoitom reade, *Hominibus bona voluntatis,* and Beza liketh it better then the Greeke text that now is.

*ἐπι πρὸς
βαλινῶν*

6. Vvhere there is no such signe or token of any auncient Greeke copie in the fathers, yet these later Interpreters tel vs, that the old Interpreter did follow some other Greeke copie. as *Marc. 7, 3. Nisi crebro lauerint.* Erasmus thinketh that he did read in the Greeke *πυρῶν, often:* and Beza and others commend his coniecture, yea and the English Bibles are so translated. vvhereas nowv it is *πυρῶν* vvhich signifieth the length of the arme vp to the elbowv. And vvho vvould not thinke that the Euangelist should say, The Pharisees vvash often, because othervvise they eate not, rather then thus, *Vnles they vvash vp to the elbowv, they eate not?*

7. If al such coniectures, and al the Greeke fathers help vs not, yet the Latin fathers vvith great consent vvil easily iustifie the old vulgar translation, vvhich The Latin fathers.

*See An-
not. Lo-
uan. in
Ro. 1. 11.
an 1. 12.
not. Luca
Brenzenis
in viola.*

for the most part they folovv and expound. as, *Io. 7, 39. Nonnum erat spiritus datus.* so readeth S. Augustine *li. 4 de Trinis. c. 20.* and *li. 83 Quest. q. 62.* and *tract. 52 in Ioan.* Leo *ser. 2 de Pentecoste.* Vvhose authoritie vvre sufficient, but in deede Didymus also a Greeke Doctor readeth so *li. 2 de sp. sancto,* translated by S. Hierom and a Greeke copie in the Vaticane, and the Syriake newv Testament. Likewise *Io. 21, 22. Sic cum volo manere.* so reade S. Ambrose, in *Psal. 45. & Psal. 118. o. Tonario Resb.* S. Augustine and Ven. Bede vpon S. Johns Gospel.

8. And lastly, if some other Latin fathers of auncient time, reade othervvise, eicher here or in other places, not al agreing vvith the text of our vulgar Latin, the cause is, the great diuerſitie and multitude that vvvas then of Latin copies,

*Præfat. in
4. Evang.
ad Damas-
sum.*

(vvhereof S. Hierom complaineth) til this one vulgar Latin grevv onely into vs. Neither doth their diuers reading make more for the Greeke, then for the vulgar Latin, differing oftentimes from both. as vvhen S. Hierom in this last place readeth, *Sic cum volo manere,* *li. 1. ad. Louin.* it is according to no Greeke copie nowv extant. And if vet there be some doubt, that the readings of some Greeke or Latin fathers, differing from the vulgar Latin, be a checke or condemnation to the same: let Beza, that is, let the Aduersarie him self, tel vs his opinion in this case also. *Vvhoſoever,* saith he, *shal take vpon him to correct these things* (speaking of the vulgar Latin translation) *out of the auncient fathers writings, eicher Greeke or Latin, vnles he doe it very circumspectly and aduiseſly, he shal surely corrupt al rather then amend it, because it is not to be thought, that as often as they cited any place, they did alvvayes looke into the booke, or number euery vvord.* As if he should say, Vve may not by and by thinke that the vulgar Latin is faultie and to be corrected, vvhen vve read othervvise in the fathers eicher Greeke or Latin, because they did not alvvayes exactly cite the vvordes, but folovved some

*Præfat.
vvara.*

commodious and godly sense thereof.

The few and small faultes negligently crept into the vulgar Latin translation.

Thus then vve see that by al meanes the old vulgar Latin translation is approved good, and better then the Greeke text it self, and that there is no cause vwhy it should giue place to any other text, copies, or readings. Marie if there be any faultes evidently crept in by those that heretofore wrote or copied out the Scriptures (as there be some) them vve graunt no lesse, then vve vwould graunt faultes novv a daies committed by the Printer, and they are exactly noted of Catholike vvriters, namely in al Plantins Bibles set forth by the Diuines of Louan: and the holy Council of Trent vvilletth that the vulgar Latin text ^{seff. 4.} be in such pointes thoroughly mended, & so to be most authentical. Such faultes are these, *In fide*, for, *in fine*: *Prascientiam*, for, *prascientiam*: *Suscipiens*, for, *Suspiciens*: and such like very rare. vvwhich are euident corruptions made by the copistes, or grovven by the similitude of vvordes. These being taken avvay, vvwhich are no part of those corruptions and differences before talked of, vve translate that text vvwhich is most sincere, and in our opinion and as vve haue proued, incorrupt. The Aduersaries contrarie, translate that text, vvwhich them selues confesse both by their vvritings and doings, to be corrupt in a number of places, & more corrupt then our vulgar Latin, as is before declared.

The Caluinists confessing the Greeke to be most corrupt, yet translate that only, and hold that only for authentical Scripture.

And if vve vwould here stand to recite the places in the Greeke vvwhich Beza pronounceth to be corrupted, vve should make the Reader to vvonder, howv they can either so plead othervvise for the Greeke text, as though there vvcre no other truth of the nev vTestament but that: or howv they translate onely that (to deface, as they thinke, the old vulgar Latin) vvwhich them selues so shamfully disgrace, more then the vulgar Latin, inuventing corruptions vvwhere none are, nor can be, in such vniuersal consent of al both Greeke and Latin copies. For example, Mat. 10. *The first Simon, Vvho is called Peter*. I thinke (saith Beza) this vvord *πρωτος*, *first*, hath been added to the text of some that vwould establish Peters Primacie. Againe Luc. 22. The Chalice, *that is shed for you*. It is most likely (saith he) that these vvordes being sometime but a marginal note, came by corruption out of the margent into the text. Againe Act. 7. Figures vvwhich they made, *to adore them*. It may be suspected (saith he) that these vvordes, as many other, haue crept by corruption into the text out of the margent. And 1 Cor. 15. He thinketh the Apostle said not *vincis*, *victorie*, as it is in al Greeke copies, but *vances*, *consension*. And Act. 13. he calleth it a manifest errour, that in the Greeke it is, *400 yeres*, for, *300*. And Act. 7. v. 16. he reckeneth vp a vvwhole catalogue of corruptions. namely Marc. 12. v. 42. *ἰσὶν κρητῆρας*, *Vvwhich is a farthing*: and Act. 8. v. 26. *ἀβραάμ*, *This is deserr*. and Act. 7. v. 16 the name of Abraham, & such like. Al vvwhich he thinketh to haue been added or altered into the Greeke text by corruption.

* In Annot. No. Tiff. an. 1556.

But among other places, he laboureth exceedingly to proue a great corruption Act. 7. v. 14. vvwhere it is said (according to the *Septuaginta*, that is, the Greeke text of the old Testament) that Iacob vvvent dov vne into Egypt vvwith 75 soules. And Luc. 3. v. 36. he thinketh these vvordes *τιῦ καϊνᾶν*, *Vvwhich vvvas of Cainan*, to be so false, that he leaueth them cleane out in * both his editions of the nev vTestament: saying, that he is bold so to doe, by the authoritie of Moytes. Vvwhereby he vvil lignifie, that it is not in the Hebrue text of Moytes or of the old Testament, and therefore it is false in the Greeke of the nev vTestament. Vvwhich consequence of theirs (for it is common among them and comment, must of cerneth al Scriptures) if it vvcre true, al places of the Greeke text of the nev vTestament, cited out of the old according to the *Septuaginta*, and not according

* An. Da. 1556 and 1561.

They standing precisely vpon the Hebrue of the old, and Greeke text of the nev vTestament, must of force denie the one of them.

ding

ding to the Hebrue (vvhich they know are very many) should be false. and so by tying them selues onely to the Hebrue in the old Testamēt, they are forced to forsake the Greeke of the new: or if they vvil mainteine the Greeke of the new, they must forsake sometime the Hebrue in the old. but this argument shal be forced against them els vvhere.

By this litle, the Reader may see vvhath gay patrones they are of the Greeke text, and how litle cause they haue in their owne iudgements to translate it, or vaunt of it, as in derogation of the vulgar Latin translation, & how easily we might answer them in a word, why we translate not the Greeke: forsooth because it is so infinitely corrupted. But the truth is, we do by no meanes graūt it so corrupted as they say, though in comparifon we know it lesse sincere & incorrupt then the vulgar Latin, and for that cause and others before alleaged we preferre the said Latin, and haue translated it.

They say the Greeke is more corrupt then vve vvil graunt them.

If yet there remaine one thing which perhaps they wil say, when they can not answer our reasons aforesaid: to wit, that we preferre the vulgar Latin before the Greeke text, because the Greeke maketh more against vs: we protest that as for other causes we preferre the Latin, so in this respect of making for vs or against vs, we allow the Greeke as much as the Latin, yea in fundrie places more then the Latin, being assured that they haue not one, and that we haue many aduantages in the Greeke more then in the Latin, as by the Annotations of this new Testament shal evidently appeare: namely in al such places where they dare not translate the Greeke, because it is for vs & against them. as when they translate, *δικτυώματα*, ordinances, and not, *iustifications*, and that of purpose as Beza confesseth *Luc. 1, 6. παραδίδας*, ordinances or instructions, and not traditions, in the better part. *2 Thess. 2, 15. πρεσβυτερος*, Elders, and not Priests: *ειδωλα*, images rather then idols. and especially when *S. Luke* in the Greeke so maketh for vs (the vulgar Latin being indifferent for them and vs) that Beza saith it is a corruption crept out of the margent into the text. Vvhat neede these absurd diuises and false dealings with the Greeke text, if it made for them more then for vs, yea if it made not for vs against them? But that the Greeke maketh more for vs, see *1 Cor. 7.* In the Latin, *Defraude not one another, but for a time, that you giue your selues to prayer.* in the Greeke, *to fasting and prayer.* *Act. 10, 30.* in the Latin *Cornelius saith, from the fourth day past vntil this houre I was praying in my house, and behold a man &c.* in the Greeke, *I was fasting, and praying.* *1 Io. 5, 18.* in the Latin, *Vve know that every one which is borne of God, sinneth not. but the generation of God preserueth him &c.* in the Greeke, *but he that is borne of God preserueth himself.* *Apoc. 22, 14.* in the Latin, *Blessed are they that wash their garmets in the blood of the lambe &c.* in the Greeke, *Blessed are they that doe his commaundements.* *Rom. 8, 38.* *Certus sum &c.* *I am sure that neither death nor life, nor other creature is able to separate vs from the charitie of God.* as though he vvere assured, or we might and shoud assure our selues of our predestination. in the Greeke, *πειρασμου*, *I am probably persuaded that neither death nor life &c.* In the Euangelists about the Sacrifice and B. Sacrament, in the Latin thus: *This is my blood that shal be shed for you:* and in *S. Paul*, *This is my body which shal be betrayed or deliuered for you:* both being referred to the time to come and to the sacrifice on the crosse. in the Greeke, *This is my blood which is shed for you:* and, *my body which is broken for you:* both being referred to that present time when Christ gaue his body and blood at his supper, then sheading the one and breaking the other, that is, sacrificing it sacramentally and mystically. Loe these and the like our aduantages in the Greeke, more then in the Latin.

We preferre not the vulgar Latin text, as making more for vs.

The Greeke text maketh for vs more then the vulgar Latin.

Luc. 22.
u. 10.

For the real presence.

For fasting.

For free vvil.

Against only faith.

Against special assurance of saluation.

For the sacrifice of Christs body and blood.

THE PREFACE

XVIII

The Protestants
condemning
the old vulgar
translation as
making for vs,
condemne them
selues.

But is the vulgar translation for al this Papistical, & therefore do we follow it? (for so some of them call it, and say it is * the worst of al other.) If it be, the Greeke (as you see) is more, and so both Greeke and Latin and consequently the holy Scripture of the new Testament is Papistical. Againe if the vulgar Latin be Papistical, Papistrice is very auncient, and the Church of God for so many hundred yeres wherein it hath vsed and allowed this translation, hath been Papistical. But wherein is it Papistical? forsooth in these phrases and speeches, *Pœnitentiam agite. Sacramentum hoc magnum est. AVE GRATIA PLENA. Talibus hostiis promeretur Deus.* and such like. Firil, doth not the Greeke say the same? see the Annotations vpon these places. Secondly, could he translate these things Papistically or partially, or rather prophetically, so long before they were in controuersie? thirdly, doth he not say for, *pœnitentiam agite*, in an other place, *pœnitementi*: and doth he not translate other mysteries, by the vvord, *Sacramentum*, as *Apoc. 17. Sacramentum mulieris*: and as he translateth one vvord, *Gratia plena*, so doth he not translate the very like vvord, *plenus vlceribus*; vvhich them selues do follow also? is this also Papistrice? Vhen he said *Heb. 10. 29. Quanto deteriora merebitur supplicia &c.* and they like it vvell ynough: might he not haue said according to the same Greeke vvord, *Vigilate vt mereamini fugere ista omnia & stare ante filium hominis.* *Luc. 21. 36.* and, *Qui merebuntur saculum illud & resurrectionem ex mortuis &c.* *Luc. 20. 35.* and, *Tribulationes quas sustinetis, vt mereamini regnum Dei, pro quo et patimini.* *2 Thess. 1. 5.* Might he not (we say) if he had partially affected the vvord merite, haue vsed it in al these places, according to his and * your owne translation of the same Greeke vvord *Hebr. 10. 29.* Vvhich he doth not, but in al these places saith simply, *Vt digni habeamini*, and, *Qui digni habeantur.* And how can it be iudged Papistical or partial, when he saith, *Talibus hostiis promeretur Deus,* *Heb. 13.*? Vvas Primasius also S. Augustines scholer, a Papist, for vsing this text, and al the rest, that haue done the like? Vvas S. Cyprian a Papist, for vsing so often this speech, *promereri Dominum iustis operibus, pœnitentia, &c.*? or is there any difference, but that S. Cyprian vseth it as a deponent more latinly, the other as a passiue lesse finely? Vvas it Papistrice, to say *Senior* for *Presbyter*, *Ministrantibus* for *sacrificantibus* or *liturgiam celebrantibus*, *simulacbris* for *idolis*, *fides tuate saluum fecit* sometime for *sanum fecit*? Or shal we thinke he was a Calvinist for translating thus, as they thinke he was a Papist, when any vvord soundeth for vs?

It is void of al
partialitie.

The Papistrice
thereof (as they
terme it) is in
the very sen-
tences of the
Holy Ghost,
more then in
the translatiō.

Againe, was he a Papist in these kinde of vvordes onely, and was he not in whole sentences? as, *Tibi dabo clauas, &c. Quicquid solueris in terra, erit solutum & in cœlis.* and, *Quorum remisieris peccata, remittuntur eis.* and, *Tunc redet vnique secundum opera sua* and, *Nunquid poterit fides saluare eum? Ex operibus iustificatur homo & non ex fide tantum.* and, *Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt.* and, *Mandata eius graua non sunt.* and, *Aspexit in remunerationem.* Are al these and such like, Papistical translations, because they are most plaine for the Catholike faith which they call Papistrice? Are they not vvord for vvord as in the Greeke, and the very vvordes of the holy Ghost? And if in these there be no accusatiō of Papistical partiality, vvhich in the other? Lastly, are the auncient fathers, General Councils, the Churches of al the west part, that vse al these speeches & phrases now so many hundred yeres, are they al Papistical? Be it so, and let vs in the name of God follow them, speake as they spake, translate as they translated, interpret as they interpreted, because we beleue as they beleued. And thus far for defense of the old vulgar Latin translation, and why we translated it before al others: Now of the maner of translating the same.

Against
D. Sand.
Rocke pag.
147. See
Kemnis in
exam. Cœ.
Triā. sēb.
4.
Mat. 3. &
11. Eph. 5.
E. u. 1.
Heb. 13.

Mar. 1.
11. 2. 1.
10. 1.
105. Luc.
16. v. 20.

No. Tēb.
1580.

in ep. ad
Hebr.

Ep. 14 &
18.

Mat. 16.
10. 20.
Mat. 16.
Luc. 2.
1 Tim. 5.
10. 5.
Heb. 12.

IN THIS OVR TRANSLATION, because we wish it to be most sincere, as becometh a Catholike translation, and haue endeoured so to make it: we are very precise & religious in following our copie, the old vulgar approved Latin: not onely in sense, which we hope we alwaies doe, but sometime in the very wordes also and phraes, which may seeme to the vulgar Reader & to common English eares not yet acquainted therewith, rudenesse, or ignorance: but to the discrete Reader that deepeiy weigheth and considereth the importance of sacred wordes and speaches, and how easily the voluntarie Translatour may misse the true sense of the Holy Ghost, we doubt not but our consideration and doing therein, shal seeme reasonable and necessarie: yea and that all sortes of Catholike Readers wil in short time thinke that familiar, which at the first may seeme strange, & wil esteeme it more, when they shal * other wise be taught to vnderstand it, then if it were the common knowen English.

The maner of this translation, and what hath been obserued therein.

* See the last Table at the end of the booke.

For example, vve translate often thus, *Amen. amen, I say vnto you.* Vvhich as yet seemeth strange. but after a while it wil be as familiar, as *Amen* in the end of al praieres and Psalmes. and euen as when we end with, *Amen*, it soundeth far better then, *so be it*: so in the beginning, *Amen Amen*, must needs by vse and custom sound far better, then, *Verily verily*. Vvhich in deede doth not expresse the asseueration and assurance signified in this Hebrue word. besides that it is the solemne and vsual word of our Sauour *to expresse a vehement asseueration,

Certaine wordes not English nor as yet familiar in the English tongue.

See annot. 1o. 6. 8. v. 34. & Apoc. c. 19. v. 4.

and therefore is not changed, neither in the Syriake nor Greeke, nor vulgar Latin Testament, but is preserued and vsed of the Euangelistes and Apostles them selues. euen as Christ spake it, *propter sanctiorem auctoritatem*, as S. Augustine saith of this and of *Alleluia*, for the more holy and sacred auctoritie thereof, li. 2. Doct. Christi. c. 11. And therefore do we keepe the word *Alleluia*. Apoc. 19. as it is both in Greeke and Latin yea and in al the English translations, though in their booke of common praier they translate it, *Praise ye the Lord*. Againe, if *Hosanna*, *Raca*, *Belial*, and such like be yet vntranslated in the English bibles,

Amen.

Alleluia.

No. Test. an. 1580. Bib. an. 1577.

why may not we say, *Corbana*, and *Parascene*: specially when they Englishing this later thus, *the preparation of the Sabboth*, put three wordes more into the text, then the Greeke word doth signifie. *Mat. 27, 62*. And others saying thus, *After the day of preparing*, make a cold translation and short of the sense: as if they should translate, *Sabboth, the resting for*, * *Parascene* is as solemne a word for the Sabboth eue, as *Sabboth* is for the Iewes seuenth day. and now among Christians much more solemner, taken for Good-friday onely. These wordes then we thought it far better to keepe in the text, and to tel their signification in the margent or in a table for that purpose, then to disgrace bothe the text & them with translating them. Such are also these wordes, *The Pasche*. *The feast of Pasche*.

Parascene.

Bib. 1577. Mat. 26. 17.

Azymes. *The bread of Propositiō*. Vvhich they translate *The Pascheouer*, *The feast of Pasche*, *The feast of sweet bread*, *The sbevv bread*. But if *Pentecost* Act. 2 be yet vntranslated in their bibles, and seemeth not strange: why should not *Pasche* and *Azymes* so remaine also, being solemne feastes, as *Pentecost* was: or why should they English one rather then the other? specially whereas *Pascheouer* at the first was as strange, as *Pasche* may seeme now, and perhaps as many now vnderstand *Pasche*, as *Pascheouer*. and as for *Azymes*, when they English it, *the feast of sweet bread*, it is a false interpretatiō of the word, & nothing expresseth that which belongeth to the feast, concerning vnleauened bread. And as for their terme of *sbevv bread*, it is very strange and ridiculous. Againe, if *Profelyte* be a receiued word in the English bibles *Mat. 23. Act. 2*: why may not we be bold to say, *Neophyte*. 1 Tim. 3? specially when they translating it into English, do falsely expresse the signifi-

Azymes.

Neophyte.

THE PREFACE

XX

cation of the word thus, a yong scholer. Vvhereas it is a peculiar word to signifie them that were lately baptized, as *Catechumenus*, signifieth the newly instructed in faith not yet baptized, who is also a yong scholer rather than the other, and many that haue been old scholers, may be *Neophytes* by differing baptisme. And if *Phylacteries* be allowed for English *Mat. 23*, we hope that *Didragmes* also, *Prepuce*, *Paraclete*, and such like, wil easily grow to be currant and familiar. And in good sooth there is in al these such necessitie, that they can not conueniently be translated. as when S. Paul saith, *concisio, non circumcisio*: *Phil. 3.* how can we but folow his very wordes and allusion? And how is it possible

Vvhy vve say, our Lord, nor the Lord (but in certaine cases) see the Annotations 1 Tim. 6. pag. 585.

to expresse *Euangelizo*, but as vve do, *Euangelize*? for *Euangelium* being the Gospel, what is, *Euangelizo* or so *Euangelize*, but to shew the glad tydings of the Gospel, of the time of grace, of al Christs benefites? Al which signification is lost, by translating as the English bibles do, *I bring you good tydings*. *Luc. 2.* 10. Therefore we say *Depositum*, 1 Tim. 6. and, He *exinanised* him self, *Philip. 2.* and, You haue *restorished*, *Philip. 4.* and, *to exhaust*, *Hebr. 9.* 28. because vve can not possibly attaine to expresse these vvordes fully in English, and vve thinke much better, that the reader staying at the difficultie of them, I should take an occasion to looke in the table folovving, or othervvise to aske the full meaning of them, then by putting some vsual English vvordes that expresse them not, so to deceiue the reader. Sometime also vve doe it for an other cause. as vven we say, *The aduent of our Lord*, and, *Imposing of handes*. because one is a solemne time, the other a solemne action in the Catholike Church: to signifie to the people, that these and such like names come out of the very Latin text of the Scripture. So did *Penance*, *doing penance*, *Chalice*, *Priest*, *Deacon*, *Traditions*, *altar*, *host*, and the like (vvhich vve exactly keepe as Catholike termes) procede euen from the very vvordes of Scripture.

Catholike termes proceeding from the very text of Scripture.

Moreouer, we presume not in hard places to mollifie the speeches or phrases, but religiously keepe them vvord for vvord, and point for point, for feare of missing, or restraining the sense of the holy Ghost to our phantasie. as *Eph. 6.*

Certaine hard speeches and phrases.

Against the spirituals of vvickednes in the celestials. and, *Vvhat to me and thee woman?* *1o. 2.*

whereof see the Annotation vpon this place. and 1 Pet. 2. *As infants euen now borne, reasonable, milke vvithout guile desire ye.* Vve do so place, *reasonable*, of purpose, that it may be indifferēt both to infants going before, as in our Latin text: or to milke that folovveth after, as in other Latin copies and in the Greeke.

The Protestants presumptuous boldnes and libertie in translating.

1o. 3 vve translate, *The spirit breatheth vvhere he vvil &c.* leauing it indifferent to signifie either the holy Ghost, or vvinde: vvhich the Protestants translating, *vvinde*, take avvay the other sense more common and vsual in the auncient fathers. Vve translate *Luc. 8.* 23. *They vvere filled*, not adding of our ovvne, *vvith vvater*, to mollifie the sentence, as the Protestants doe. and *c. 22.* *This is the chalice, the new Testament &c.* not, *This chalice is the new Testament.* likevvise, *Mar. 13.* *Those daies shal be such tribulation &c.* not as the Aduersaries, *In those daies*, both our text and theirs being othervvise. likevvise *Iac. 4.* 6. *And giueth greater grace*, leauing it indifferent to the Scripture, or to the holy Ghost, both going before. Vvhereas the Aduersaries to to boldly & presumptuously adde, saying, *The Scripture giueth*, taking avvay the other sense, which is far more probable. likevvise *Hebr. 12.* 21 vve translate, *So terrible vvvas it vvhich vvvas seen, Moyses said &c.* neither doth Greeke or Latin permit vs to adde, *that Moyses said*, as the Protestants presume to doe. So vve say, *Men brethren*, *A vviddow vvoman*, *A vvoman a sister*, *Iames of Alphaum*, and the like. Sometime also we folow of purpose the Scriptures phrase, as, *The bel of fire*, according to Greeke and

Latin

Chroua
ign.

Latin. vvch which we might say perhaps, *the fry bel*, by the Hebrue phraſe in ſuch ſpeeches, but not, *bel fire*, as commonly it is tranſlated. Likevvife *Luc. 4, 36.* Vvhat vvord is this, that in povver and authoritic he cōmaundeth the vncleane ſpirits? as alſo, *Luc. 2.* Let vs paſſe ouer, and ſee the vvord that is done. Vvhere we might ſay, *thing*, by the Hebrue phraſe, but there is a certaine maieltie and more ſignification in theſe ſpeeches, and therfore both Greeke & Latin keepe them, although it is no more the Greeke or Latin phraſe, then it is the Engliſh. And vvhy ſhould vve be ſquamish at nev vvordes or phraſes in the Scripture, vvch are neceſſarie: vvhen vve do eaſily admit and ſolovv nev vvordes coynd in court and in courtly or other ſecular vvritings?

Vve adde the Greeke in the margent for diuers cauſes. Sometime vvhen the ſenſe is hard, that the learned reader may conſider of it and ſee if he can helpe him ſelf better then by our tranſlation. as *Luc. 11. Nolite extollis. μὴ μάλιστα οὐδὲ* and againe, *Quod ſuper eſt date eleemoſynam. τὰ ἐπιπλεονάζοντα.* Sometime to take away the ambiguitye of the Latin or Engliſh, as *Luc. 11. Et domus ſupra domum cader.* Vvch we muſt needes Engliſh, *and houſe vpon houſe, ſhal fall.* by the Greeke, the ſenſe is not, one houſe ſhal fal vpon an other. but, if one houſe riſe vpon it ſelf, that is, againſt it ſelf, it ſhal periſh, according as he ſpeaketh of a kingdom deuided againſt it ſelf, in the wordes before. And *Act. 14. Sacerdos Iouis qui erat.* in the Greeke, *qui*, is referred to Iupiter. Sometime to ſatiſhe the reader, that might otherwiſe conceiue the tranſlation to be falſe. as *Philip. 4. v. 6. But in euery thing by prayer,* &c. *ἐν παντὶ προσευχῆ.* not, *in al praier*, as in the Latin it may ſeeme. Sometime when the Latin neither doth, nor can, reache to the ſignification of the Greeke word, we adde the Greeke alſo as more ſignificant. *Illi ſoli ſeruias*, him only ſhalt thou ſerue, *λατρεύεις.* And *Act. 6. Nicolas a ſtranger of Antioche*, *προσέλυτος*, and, *Ro. 9. The ſeruite*, *ἡ λατρεία.* and *Eph. 1. to perſiſte, inſtaurare omnia in Chriſto*, *κατακαταλαύσασθαι.* And, *Vvherein he hath gratified vs*, *ἐχαρίσασιν.* & *Eph. 6. Put on the armour*, *παραπολίω.* and a number the like. Sometime, when the Greeke hath two ſenſes, and the Latin but one, we adde the Greeke. *2. Cor. 1. By the exhortation vvhere vvith vve alſo are exhorted.* the Greeke ſignifieth alſo *conſolation* &c. and *2. Cor. 10. But hauing hope of your faith increaſing, to be* &c. vvhere the Greeke may alſo ſignifie, *as* or *vven your faith increaſeth.* Sometime for aduantage of the Catholike cauſe, when the Greeke maketh for vs more then the Latin. as, *Seniores*, *πρεσβυτέρους.* *Vt digni habeamini. ἵνα ἀξιωῖσθε.* *Qui effundetur, τὸ ἐκχυμένον,* *1. Mat. 15. Præcepta, παραδείσεις.* & *Io. 21. τὸ μαρτυρῆσαι, Paſce & rege.* And ſometime to ſhew the falſe tranſlation of the Heretike. as when Beza ſaith, *Hoc poculum in meo ſanguine qui τὸ ποτήριον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυμένον.* *Luc. 22, & Quē oportet celo cōtineri. ὃν δεῖ ἐν οὐρανῷ ἀρκεῖσθαι,* *Act. 3.* Thus we vie the Greeke diuers waies, & eſteeme of it as it is worthie, & take al cōmodities thereof for the better vnderſtāding of the Latin, vvch being a tranſlation, can not al waies attaine to the full ſenſe of the principal tonge, as vve ſee in al tranſlations.

Act. 15.
2 Theſ. 2.
1 Cor. 11.

Item vve adde the Latin vvord ſometime in the margent, vvhen either vve can not fully expreſſe it. (as *Act. 8. They tooke order for Steuens funeral*, *Curauerunt Stephanum.* and, *Al take not this vvord*, *Non omnes capiunt.*) or vvhen the reader might thinke, it can not be as vve tranſlate. as, *Luc. 8. A ſtorme of winde deſcended into the lake, and they vvere filled,* & *complebantur.* and *Io. 5. vvhen Ieſus knevv that he had novv a long time*, *quia iam multum tempus haberes.* meaning, in his infirmitie,

The Latin text
ſometime noted
in the margent.

This precise folovving of our Latin text, in neither adding nor diminiſhing, is the cauſe vvhy we ſay not in the title of bookes, in the firſt page, *S. Mat-*
the vv

In the beginning of bookes, Matthew, Paul &c. not S. Matthew. S. Paul &c.

they, S. Paul: because it is so neither in Greeke nor Latin. though in the topes of the leaves folovving, where vve may be bolder, we adde, S. Matthew &c. to satisfie the reader. Much vnlike to the Protestants our Aduersaries, vvhich make no scruple to leaue out the name of Paul in the title of the Epistle to the Hebrues, though it be in euery Greeke booke vvhich they translate. And their most authorized English Bibles leaue out (Catholike) in the title of S. Iames Epistle and the rest, vvhich vvere famously knowen in the primitive Church by the name of *Catholica Epistola*. Euseb. hist. Eccl. li. 2 c. 22.

Bib. an. 1579. 1580. an. 1577 1562.

An other reading in the margin:

Item vve giue the Reader in places of some importance, an other reading in the margin, specially vvhhen the Greeke is agreeable to the same. as Io. 4. *transiet de morte ad vitam*. Other Latin copies haue, *transiit*, and so it is in the Greeke.

The pointing sometime altered.

Vve binde not our selues to the pointes of any one copie, print, or edition of the vulgar Latin, in places of no controuersie, but folovv the pointing most agreeable to the Greeke and to the fathers commentaries. As Col. 1, 10. *Ambulantes dignè Deo, per omnia placentes. Vvalking vvorthy of God, in al things pleasing.* ἄξιως τοῦ κυρίου εἰς πάντας ἀποσκουαυ. Eph. 1, 17. Vve point thus, *Deus Dominus nostri Iesu Christi, pater gloriae*. as in the Greeke, and S. Chrysoptom, & S. Hierom both in text and commentaries. Vvhich the Catholike reader specially must marke, lest he finde fault, vvhhen he seeth our translation disagree in such places from the pointing of his Latin Testament.

The margin reading sometime preferred before the text.

Vve translate sometime the word that is in the Latin margin, and not that in the text, when by the Greeke or the fathers we see it is a manifest fault of the vvriters heretofore, that mistooke one word for an other. As, *In sine*, not, *in side*, 1. Pet. 3. v. 8. *praesentiam*, not, *praescientiam*, 2 Pet. 1. v. 16. Heb. 13. *latuerunt*, not, *placuerunt*.

Thus we haue endeouored by al meanes to satisfie the indifferent reader, and to helpe his vnderstanding euery way, both in the text, and by Annotations: and vvithal to deale most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Fare vvell good Reader, and if we profit the any vvhit by our poore paines let vs for Gods sake be partakers of thy deuout prayers, & together vvith humble and contrite hart call vpon our Sauour Christ to cease these troubles & stormes of his dereist spouse: in the meane time comforting our selues vvith this saying of S. Augustine: *That Heretikes, vvhen they receiue power corporally to afflict the Church, doe exercise her patience: but vvhen they oppugne her onely by their euil doctrine or opinions, then they exercise her vvisedom.* De ciuit. Dei li. 18. ca. 51.



THE SIGNIFICATION OR MEANING
OF THE NUMBERS AND MARKES
vsed in this New Testament.

TH E numbers in the inner margent of the text, shew the number of verses in euery Chapter.

The numbers in the Arguments before euery Chapter, point to the same numbers of verses in the text, treating of the same matter.

The numbers in the beginning of the Annotations, signifie, that the Annotation is vpon such a verse of the text.

The numbers in the inner margent, or els vvhere, ioyned to the citations of Scripture, if they be vvritten thus, Gen. 4, 16. the first is the chapter, the second is the verse. If thus, Gen. 4. 16. both are the Chapters. If thus, Gen. 4, 16. 17. 18. the first is the chapter, al the rest, the verses. If thus, Gen. 4, 16. 5, 7. it signifieth, chap. 4. vers. 16. and chap. 5. vers. 7.

† This crosse signifieth the beginning of euery verse.

“ This marke in the text, signifieth that there is an Annotation vpon that vvord or vvordes vvwhich folovv the said marke.

* This starre in the text, or in the Annotatiōs, signifieth the allegations cited ouer against the same in the margent, or some other thing ansvvering therevnto.

‘ ‘ This marke shewveth an other reading in the margent. And if there be nothing in the margent, it signifieth that those vvordes are not in some copies.

:: c b These notes in the text, referre the reader to the self same in the margent.

Mt. for Matthevv.

Mr. for Marke.

¶ This marke signifieth the ending of Gospels and Epistles.

Their beginning is knovven by the margent, vvhere directly at the beginning of them, is set, *The Gospel, or, The Epistle vpon such a day.* And if it could not be so set directly (because of other marginal notes) then b is the marke of their beginning. And if some fevv by ouersight be not noted in the margent, it is supplied in the table of Epistles and Gospels, at the end of this booke.

**THE BOOKES OF THE NEVV
Testament, according to the counte of
the Catholike Church.**

4 GOSPELS.

The Gospel of S. Mathevv.
The Gospel of S. Marke.
The Gospel of S. Luke.
The Gospel of S. Iohn.
The ACTES of the Apostles.

The 2 Epistle to the Theſſaloniās.
The 1 Epistle to Timothee.
The 2 Epistle to Timothee.
The Epistle to Titus.
The Epistle to Philemon.
The Epistle to the Hebrevvves.

S. PAVLES EPIST. 14.

The Epistle to the Romanes.
The 1 Epistle to the Corinthians.
The 2 Epistle to the Corinthians.
The Epistle to the Galatians.
The Epistle to the Ephesians.
The Epistle to the Philippians.
The Epistle to the Colossians.
The 1 Epist. to the Theſſalonians.

THE 7 CATHOL. EPISTLES.

The Epistle of S. Iames.
The 1 Epistle of S. Peter.
The 2 Epistle of S. Peter.
The 1 Epistle of S. Iohn.
The 2 Epistle of S. Iohn.
The 3 Epistle of S. Iohn.
The Epistle of S. Iude.
The APOCALYPSE of S. Iohn.

1 The infallible authoritie and excellencie of them aboue al other writings.

S. Augustine li. 11. cont. Faustum. cap. 5.

THe excellencie of the Canonical authoritie of the old and new Testament, is distinguished from the bookes of later writers: which being confirmed in the Apostles times, by the successions of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherevnto euery faithful & godly vnderstanding muſt be subiect and obedient. There, if any thing moue or trouble thee as absurd, thou maieſt not say, The author of this booke held not the truth: but, either the copie is faultie, or the Translatour erred, or thou vnderstandeſt not. But in the workes of them that wrote after ward, which are contained in infinite bookes, but are in no case equal to that most sacred authoritie of CANONICAL SCRIPTURES: in which soeuer of them is found euen the same truth, yet the authoritie is far vnequal.

2 The discerning of Canonical from not Canonical, and of their infallible truth, and sentie, cometh vnto vs, only by the credite vve giue vnto the CATHOLIKE CHVRCH: through vvhose cōmēdation vve beleue both the Gospel and Christ him self. Vwhereas the Sectaries measure the matter by their fantasies and opinion.

S. Augustine cont. Epist. fundamenti cap. 5.

I for my part, vvould not beleue the Gospel, vnles the authoritie of the CATHOLIKE CHVRCH moued me. They therefore whom I obeyed saying, Beleue the Gospel: vvhy should I not beleue them saying, Beleue not * Manichæus? Choosē vvwhether thou vvilt. if thou wilt say, Beleue the Catholikes: loe they vvarne me that I giue no credite vnto you: and therefore beleueing them, I must needs not beleue thee. If thou say, Beleue not the Catholikes: it is not the right vvay, by the Gospel to driue me to the faith of Manichæus, because I beleued

*Luther,
Caluin.*

ued the Gospel it self by the preaching of Catholikes.

Againe li. de vtilit. credend. cap. 14.

I see that concerning Christ him self, I haue beleueed none, but the confirmed and assured opinion of peoples and nations: and that these peoples haue on euery side possessed the mysteries of the **CATHOLIKES CHVRCH**. Vvhy should I not therfore most diligently require, specially among them, what Christ commaunded, by vvhose authoritie I vvas moued to beleuee, that Christ did commaund some profitable thing? Vvilt thou (ó Heretike) tel me better vvhat he said? vvhom I vvould not thinke to haue been at al, or to be, if I must beleuee, because thou saiest it. Vvhat grosse madnes is this, to say, Beleuee the Catholikes, that Christ is to be beleueed: and learne of vs, vvhat he said.

Againe cont. Faustum li. II. cap. 1.

Thou seeest then in this matter what force the authoritie of the **CATHOLIKES CHVRCH** hath, vvhich euen from the most grounded and founded seates of the Apostles, is establihed vntil this day, by the line of Bishops succeding one an other, & by the consent of so many peoples. *Vvhereas* thou saiest, This is *Scripture*, or, this is such an Apostles, that is not: because this foundeth for me, and the other against me. Thou then art the rule of truth. vvhatsoever is against thee, is not true.

- 3 No heretikes haue right to the Scriptures, but are vsurpers: the Catholike Church being the true ovvner and faithiul keeper of them. Heretikes abuse them, corrupt them, and viterly seeke to abolish them, though they pretend the contrarie.

Tertullian li. De præscriptionibus, bringeth in the CATHOLIKES CHVRCH speaking thus to all Heretikes.

Vvho are you; vvhen, and from vvhence came you? vvhat doe you in my possession, that are none of mine? by vvhat right (Marcion) doest thou cut dovvne my wood? vvho gaue the licence (ó Valentine) to turne the course of my fountaines? by vvhat authoritie (Apelles) doest thou remoue my boundes? and * you the rest, vvhy do yovv sovve and feede for these companions at your pleasure? It is my possession, I possesse it of old, I haue assured origins thereof, euen from those authors vvhose the thing vvas. I am the heire of the Apostles. As they provided by their testament, as they comitted it to my credite, as they adiured me, so doe I hold it. You surely they disherited alvvayes and haue cast you of, as forainers, as enemies.

ó Luther,
Zwinglium,
Caluin.
* Their
scholars &
followers.

Againe in the same booke.

Encountering vvith such by Scriptures, auaileth nothing, but to ouerturne a mans stomake or his braine. This heresie receiueth not certaine Scriptures: and if it do receiue some, yet by adding and taking avvay, it peruerteth the same to serue their purpose: and if it receiue any, it doth not receiue them vvholly: and if after a sort it receiue them vvholly, neuertheles by diuising diuers expositions, it turneth them cleane an other vvay &c.

- 4 Yet do they vaunt them selues of Scriptures exceedingly, but they are neuer the more to be trusted for that.

S. Hierom aduersus Luciferianos in fine.

Let them not flatter them selues, if they icceme in their ovvne conceits to affirme that vvhich they say, out of the chapters of Scripture: vvhercas the Diuel also spake some thinges out of the Scriptures, and the Scriptures consist not in the reading, but in the vnderstanding.

d- ij

Vincetium.

Vincentius Livinensis li. cone. prophanas hæresum Nouationes.

Here perhaps some man may aske, whether heretikes also vse not the testimonies of diuine Scripture. Yes in deede do they, and that vehemently. For thou shalt see them flie through euery one of the sacred bookes of the Law, through Moyses, the bookes of the kings, the Psalmes, the Apostles, the Gospels, the Prophets. For, whether among their owne fellowes, or strangers: whether priuatly, or publikely: whether in talke, or in their bookes: whether in bankets, or in the streates: they (I say) alludge nothing of their owne, which they endeouour not to shadow vvith the wordes of Scripture also. Read the vvorkes of Paulus Samosatenus, of Priscillian, of Eunomian, of Iouinian,* of the other plagues & peltilences: thou shalt finde an infinite heape of examples, no page in a manner omitted or voide, which is not painted and coloured vvith the sentences of the new or old testament. But they are so much the more to be taken heede of, & to be feared, the more secretly they lurke vnder the shadowes of Gods diuine law. For they knowv their stinkes vvould not easily please any man almost, if they were breathed out nakedly & simply them selues alone, & therefore they sprinkle them as it vvere vvith certaine pretious spices of the heauenly vvord: to the end that he vvhich would easely despise the error of man, may not easely contemne the oracles of God. So that they doe like vnto them, vvhich vvhen they vvil prepare certaine bitter potions for children, do first anoint the brimmes of the cup vvith honie, that the vnwarie age, vvhen it shal first feele the svvetnes, may not feare the bitternes.

* Of Caluin, of Iuel, of the rest.

§ The cause vvhy, the Scriptures being perfit, yet vve vse other Ecclesiastical vvritings and tradition.

Vincentius Livinensis in his golden booke before cited, aduersus prophanas hæresum Nouationes.

Here some man perhaps may aske, for asmuch as the Canon of the Scriptures is perfit, and in all pointes very sufficient in it self, vvhat neede is there, to ioyne therevnto the authoritic of the* Ecclesiastical vnderstanding? for this cause surely, for that all take not the holy Scripture in one and the same sense, because of the deepenes thereof. but the speaches thereof, some interpret one vvay, & some an other vvay, so that there may almost as many senses be picked out of it, as there be men. for, Nouatian doth expound it one vvay, and Sabelius, an other vvay, othervvise Donatus, othervvise Arius, Eunomius, Macedonius, othervvise Photinus, Apollinaris, Priscillianus, othervvise Iouinian, Pelagius, Celestius, lastly othervvise Nestorius.* And therefore very necessarie it is, because of so great vvindinges and turninges of diuers errors, that the line of Prophetical and Apostolical interpretation, be directed according to the rule of the Ecclesiastical and Catholike sense or vnderstanding.

* So he calleth the Churches sense, and the fathers interpretations of Scriptures.

* Othervvise Wicleffe, Luther, Caluin, Puritanes.

S. Basil li. de spiritu sancto cap. 27.

Of such articles of religion as are kept and preached in the Church, some vvere taught by the vvritten vvord, other some vve haue receiued by the tradition of the Apostles, deliuered vnto vs as it vvere from hand to hand in mysterie secretly: both vvhich be of one force to Christian religion: and this no man vvil deny that hath any litle skill of the Ecclesiastical rites or customes. for if vve goe about to reiect the customes not contened in Scripture, as being of smal force, vve shal vnnvittingly and vnavvares mangle the G O S P E L it self in the principal partes thereof, yea rather, vve shal abridge the very preaching of the Gospel, and bring it to a bare name.

THE



THE SUMME OF THE NEW TESTAMENT.

THAT which was the summe of the Old Testament, to wit, Christ and his Church, as S. Augustine saith catechizing the ignorant: the very same is the summe of the New Testament also. For (as the same S. Augustine saith againe) In the Old Testament there is the occultation of the New: and in the New Testament there is the manifestation of the Old. And in another place: In the Old doth the New lye hidden, and in the New doth the Old lye open. And thereupon our Sauiour said: I am not come to breake the Law or the Prophets, but to fulfill them. For assuredly I say vnto you, til heauen and earth passe, one iote or one tittle shall not passe of the Law, till all be fulfilled. In which wordes he sheweth plainly, that the new Testament is nothing els but the fulfilling of the old.

Aug. de cat. rud. cap. 3. 4.

Super Exod. q. 73.

Mat. 5.

Therefore to come to the partes: The Gospels doe tell of Christ himselfe (of whom the Old Testamēt did foretell) and that euen from his coming into the world, vnto his going out thereof againe. The Actes of the Apostles doe tell of his Church beginning at Hierusalem the headcitie of the Iewes, and of the propagation thereof to the Gentiles and their headcitie Rome. And the Apocalypic doth prophesie of it, euen to the consummation thereof, which shal be in the end of the world. The Epistles of the Apostles do treat partly of such questions as at that time were moued, partly of good life and good order.

The Summe of the 4 Gospels.

THe Gospels doe tell historically the life of our Lord Iesus, shewing plainly, * that he is Christ or the king of the Iewes, whom vntil then, at the time of the Old Testament, they had expected: and vntil that, that they of their owne mere malice and blindnes (the iniquitie beginning of the Seniors, but at the length the multitude also consenting) would not receaue him, but euer sought his death: which for the Redemption of the world, he at length permitted them to compass, they deseruing thereby most iustely to be refused of him, and so his Kingdom or Church to be taken away from them, and giuen to the Gentils. For the gathering of which Church after him, he chooseth Trruelue, and appointeth one of them to be the cheefe of al, vntil instructions both to them and him accordingly.

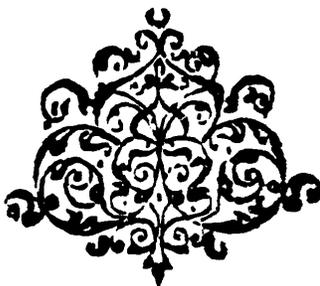
Io. 20, 31.

The storie hereof is vwritten by foure: vvhom in Exechiel and in the Apocalypse are likened to foure liuing creatures, euery one according as his booke beginneth. S. Matthevv to a Man, because he beginneth vwith the pedegree of Christ as he is man. S. Marke to a Lion, because he beginneth vwith the preaching of S. Iohn Baptist, as it were the roaring of a lion in the vwildernes. S. Luke to a Calfe, because he beginneth vwith a priest of the Old Testament (to wit, Zacharie the father of S. Iohn Baptist) vvhich Priesthood was to sacrifice calues to God. S. Iohn to an Egic, because he beginneth vwith the Diuinitie of Christ, flying so high as more is not possible.

Eze. 1. Apoc. 4.

The first three do report at large what Christ did in Galilee, after the imprisonment of S. Iohn Baptist. Wherefore S. Iohn the Euangelist writing after them all, doth omit his doings in Galilee (saue onely one, which they had not written of, the wonderful bread which he told the Capernautes he could and would giue, Io. 6.) and reporteth first, what he did while Iohn Baptist as yet was preaching and baptizing: then, after Iohns imprisoning, what he did in Iurie every yere about Easter. But of his Passion all foure do write at large.

Where it is to be noted, that from his baptizing (which is thought to haue been upon Trvelsithday, what time he was beginning to be about 30 yere old, Luk. 3.) vnto his passion, are numbred three monethes and three yeres, in which there were also 4 Easters.



The argument of S. Matthewes Gospel.

S Matthewes Gospel may be well diuided into five partes. The first parte, as touching the Infancie of our Lord Iesua: Chap. 1 and 2.

The second, of the preparation that was made to his manifestation: chap. 3. and a piece of the 4.

The third, of his manifesting of him selfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. vnto the 19.

The fourth, of his comming into Iurie, toward his Passion: chap. 19. and 20.

The fifth, of the Holy weeke of his Passion in Hierusalem: chap. 21 vnto the end of the booke.

Of S. Matthew we haue Mat. 9. Mar. 2. Lu. 5: How being before a Publican, he was called of our Lord, and made a Disciple. Then Luk. 6. Mar. 3. Mat. 10: How out of the whole number of the Disciples he was chosen to be one of the twelue Apostles. And out of them againe he was chosen (and none but he and S. Iohn) to be one of the foure Euangelistes. Among which four also, he was the first that wrote, about 8 or 10 yeres after Christes Ascension.

T H E



THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO MATTHEW.

CHAP. I.

THE FIRST part of this Gospel, of the Infancie of our Sauiour Christ.

*The pedegree of Iesum, to shew that he is Christ, promised to * Abraham and * Dauid. 12. That he was conceived and borne of a Virgin, as Esay prophesied of him.*

Gen. 12.
12.
2. Reg. 7.
Psal. 131.

LUC. 3,
31.

Gen. 21.
25. 29.
38.

1 Par. 2,
5.

Ruth. 4,
18.

2 Re. 12,
24.

1 Par. 3,
10.

4 Reg.
24.

2. Par.
36.

1 Par. 3.
1 Esd. 3.



1 H E booke of the * generation of IESVS Christ, the sonne of Dauid, the sonne of Abraham.

This Gospel is most solemly sung in holy Church at Martins vpo Christmas day.

As also it is the Gospel of the Cōception and Nativitie of our B. Lady: because here is declared the pedegree of her alio.

2 † * Abraham begat Isaac, And Isaac begat Iacob. And Iacob begat Iudas and his brethren: † And Iudas begat Phares and Zaram ofⁿ Thamar. * And Phares begat Efron. And Efron begat Aram. † And Aram begat Aminadab. And Aminadab begat Naasson. And Naasson begat Salimon. † And Salimon begat Booz of Raab. And Booz begat Obed of Ruth. And Obed begat Iesse. † And Iesse begat Dauid the King.

3
4
5
6
7 And * Dauid the King begat Salomon of her that was the vvife of Vrias. † And * Salomon begat Roboam. And Roboam begat Abia. And Abia begat Afa. † And Afa begat Iosaphat. And Iosaphat begat Ioram. And Ioram begat Ozias.
8
9 † And Ozias begat Ioatham. And Ioatham begat Achaz. And
10 Achaz begat Ezechias. † And Ezechias begat Manasses. And
11 Manasses begat Amon. And Amon begat Iosias. † And Iosias begat Iechonias & his brethren * in the Transmigration of Babylon.

12 † And after the Transmigration of Babylon, * Iechonias
13 begat Salathiel. * And Salathiel begat Zorobabel. † And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim
14 begat Azor. † And Azor begat Sadoc. And Sadoc begat Achim.
15 And Achim begat Eliud. † And Eliud begat Eleazar. And
16 Eleazar begat Mathan. And Mathan begat Iacob. † And Iacob

A ij begat

begat Ioseph the husband of MARI E: of vvhom vvas borne I E S V S, vvhich is called C H R I S T. †

de qua

† Therefore al the generations from Abraham vnto Dauid, 17 fourtene generations. And from Dauid to the Transmigration of Babylon, fourtene generations. And from the Transmigration of Babylon vnto C H R I S T, fourtene generations.

The Gospel vpo Christmas eue. and Vpon S. Iosephs day the 19 of Marche.

† And the generation of C H R I S T vvas in this vvise. 18 When his mother MARI E vvas spoused to Ioseph, before they came together, she vvas found to be vvith childe by the Holy Ghost. † Wherevpon Ioseph, for that he vvas a iust man, 19 & vvould not * put her to open shame: vvas minded secretly to dimisse her. † But as he vvas thus thinking, behold the 20 Angel of our Lord appeared to him in sleepe saying: Ioseph sonne of Dauid, feare not to take MARI E thy vvife. for that vvwhich is borne in her, is of the Holy Ghost. † And she shal 21 bring forth a sonne: and thou shalt call his name I E S V S. For he shal saue his people from their sinnes. † And 22 al this vvas done that it might be fulfilled vvwhich our Lord spake by the Prophet saying. † Behold a Virgin shal be vvith childe, 23 and bring forth a sonne, and they shal call his name Emmanuel, vvwhich being interpreted is, God vvith vs. † And Ioseph rising vp from sleepe, 24 did as the Angel of our Lord comaunded him, and tooke his vvife. † And he knew her not til she brought forth her first 25 borne sonne: and called his name I E S V S.

Deu. 24, 1.

II E S V S an Hebrue Word, in English SAVIOUR.

Esa. 7, 14.

A N N O T A T I O N S

C H A P. I.

9. *Thamar.*] Christ abhorred not to take flesh of some that were ill, as he chose Iudas among his Apostles: Let not vs disdain to receaue our spiritual birth and sustenance of such as be not alwayes good.

16. *Ioseph.*] Ioseph marrying our Lady as neere of kinne (for so was the * law) by his pedigree sheweth hers, and consequently Christs pedigree from Dauid. *Nu. 36.*

18. *Husband.*] True and perfect mariage, and continual liuing in the same, without carnal copulation. *Aug. lib. 2. Confes. Euang. c. 1.*

20. *Borne in her.*] The triple good or perfection of mariage accomplished in the parents of Christ, to wit, Issue, Fidelitie, Sacrament. *Aug. de nup. & conc. li. 1. c. 11.*

Virginitie preferred.

21. *A Virgin.*] Our Sauour borne in mariage, but yet of a Virgin, would honour both states: and withal, teacheth vs agaynst Iouinian the old Heretike and these of our time, that virginitie and the continent life are preferred before mariage that hath carnal copulation. *See S. Hierom. adu. Iouin. and S. Greg. Nazianz. Ser. 20. de studio in pauperes, in initio.*

23. *A Virgin.*] As our Ladie both a virgin and a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually. *Aug. li. de Virg. ca. 2.*

Our B. Ladies perpetual virginitie.

25. *And bring forth.*] The Heretike Iouinian is here refuted, holding that her virginitie was corrupted in bringing forth Christ. *Aug. her. 28. Li. 1. cont. Iouian. c. 2.*

25. *Til,*

25. *Til, Firſt-borne.*] Heluidius of old abuſed theſe wordes, *til*, and, *firſt-borne*, agaynſt the perpetual virginity of our B. Ladie. *Hiero. cont. Helu.* which truth though not expreſſed in Scripture, yet our Aduerſaries alſo do graunt, and Heluidius for denial therof was condemned for an heretike by tradition only. *Aug. her. 14.*

Tradition.

CHAP. II.

The Gentils come vnto Chriſt With their offerings, and that ſo openly, that the Iewes can not pretend ignorance. 3 The Iewes With Herode conſpire againſt him. 13 He thereupon fleeth from them into Aegypt. 16 They after Ward, ſeing their ſubtelcie preuailed not, imagined to oppreſſe him by open perſecution. 19 But they at length dyed, and he returneth to the land of Iſrael: al according to the Scriptures.

Luc. 2,
7.

1 **W**HEN IESVS therefore vvas * borne in Beth-
2 lehem of Iuda in the dayes of Herod the King,
3 " behold, there came Sages from the Eaſt to Hieru-
4 ſalem, † ſaying, vwhere is he that is borne King of
5 the Iewes? For vve haue ſeene his " ſtarre in the Eaſt, and " art
6 come to adore him. † And Herod the King hearing this, vvas
7 troubled, & al Hieruſalem vvith him. † And aſſembling toge-
8 ther al the high Prieſtes & the Scribes of the people, he " inqui-
9 red of them vwhere Chriſt ſhould be borne. † But they ſayd to
10 him, In Bethlehé of Iuda. For ſo it is vvritten by the Prophet:
11 † *And thou Bethlehem the land of Iuda, art not the leaſt among the Princes of Iuda:*
12 *for out of thee ſhal come forth the Capitaine that ſhal rule my people Iſrael.*
13 † Then Herod ſecretly calling the Sages, learned diligently of
14 them the time of the ſtarre which appeared to them: † and ſen-
ding them into Bethlehem, ſayd, Goe, and inquire diligently
of the childe: and when you ſhal finde him, make reporte to
me, that I alſo may come and adore him.

Mſch. 5,
2.Pſa. 71,
10.

9 † Who hauing heard the king, went their way: and behold
10 the ſtarre which they had ſeen in the Eaſt, went before them,
11 vntil it came & ſtoode ouer, where the childe was. † And ſeing
12 the ſtarre, they reioyced vvith exceding great ioy. † And en-
tring into the houſe, they found the childe vvith M A R I E
his mother, & falling dovvn " adored him: and opening their
" treasures, they offered to him * " giftes: gold, frankincenſe, &
12 myrrhe. † And hauing receiued an anſwer in ſleepe that they
ſhould not returne to Herod, they vvent backe an other vvay
into their countrey. †

13 † And after they vvere departed, behold an Angel of our
Lord appeared in ſleepe to Ioseph, ſaying: Ariſe, & take the
childe & his mother, & flee into Aegypt: and be there vntil
I ſhal tel the. For it vvil come to paſſe that Herod vvil ſeek
14 the childe to deſtroy him. † Who aroſe, & tooke the childe

The holy feaſt
of the Epiphanie
called *TWelfth-*
day the 6 of
Ianuarie. vpon
which day this
is the Goſpel.

The Goſpel of
Childermas day.

and his mother by night, and retyred into Ægypt: and he
vvas there vntil the death of Herod: † that it might be fulfil- 15
led vvhich vvas spoken of our Lord by the Prophet, saying,

"Out of Ægypt haue I called my sonne.

The Martyrdō
of the holy In-
nocents, whose
holy day is kept
the 18 of De-
cembre.

† Then Herod perceauing that he vvas deluded by the Sa- 16
ges, Was exceding angrie: and sending " murdered al the men
children that vvere in Bethlehem, & in al the borders therof,
from tyyo yere old & vnder, according to the time vvhich he
had diligently sought out of the Sages. † Then was fulfilled 17
that vvhich vvas spoken by Ieremie the Prophet saying,
† *A voice in Rama vvas heard, crying out & much wvayling: Rachel bewvayling 18*
her children, & vwould not be comforted, because they are not. †

Of. 11, 2.

Iere. 31,
15.

The Gospel on
Twelfth eue.

† But vvhē Herod vvas dead, behold an Angel of our Lord 19
appeared in sleepe to Ioseph in Ægypt, † saying, Arise, and take 20
the childe & his mother, & goe into the land of Israel. for
they are dead that sought the life of the childe. † Who arose, & 21
rooke the childe & his mother, and came into the land of Is-
rael. † But hearing that Archelaus reigned in Ievvrie for Herod 22
his father, he feared to goe thither: and being vvarned in sleepe
retyred into the quarters of Galilee. † And coming he dvvelt 23
in a citie called Nazareth: that it might be fulfilled vvhich vvas
sayd by the Prophetes: That he shal be called a Nazarite.

ANNOTATIONS

CHAP. II.

1. *Behold.*] Our Lordes apparition or Epiphantie to these Sages being Gentils, their Pilgrimage to him, and in them the first homage of Gentilitie done vnto him the twelfth day after his Natiuitie: and therefore is *Twelfth day* highly celebrated in the Catholike Church for ioy of the calling of vs Gentils. His baptisime also and first miracle are celebrated on the same day.

2. *Starre.*] Christs Natiuitie depended not vpon this starre, as the Priscillianists falsely surmised: but the starre vpon his Natiuitie, for the seruice wherof it was created. *Grego. Ho. 10.*

Pilgrimage. 2. *Come to adore.*] This coming so far of deuotion to visite and adore Christ in the place of his birth, was properly a Pilgrimage to his person: and Warranteth the faithful in the like kind of external worship done to holy persons, places, and things.

4. *Inquired of them.*] The high Priests were rightly consulted in quæstion of their law and religion, and be they neuer so ill, are often forced to say the truth by priuilege of their vocation: as here and after, they did concerning the true Meffias.

Adoratiō of the
B. Sacrament. 11. *Adored him.*] This body (*saith S. Chrysostom.*) the Sages adored in the cribbe. Let vs at the least imitate them: thou seest him not now in the cribbe, but on the altar: not a woman holding him, but the Priest present, and the Holy Ghost powred out abundantly vpon the sacrifice. *Ho. 24. in 1. Cor. Ho. 7. in Act. Ho. de sancto Philogonio.*

11. *Treasures.*] These treasures are as it were the first fruites of those riches and gifts, which *Psal. 71.* (according to the Prophecies of Dauid and Esay) Gentilitie should offer to Christ and his Church, and now haue offered, specially from the time of Constanine the Great. As also these three

The three
kings.

Sages, being principal men of their Countrie, represent the whole state of Princes, kings, and Emperours, that were (according to the said Prophecies) to beleue in Christ, to humble them- selues to his crosse, to foster, enrich, adorne and defend his Church. Wherevpon it is also a very conuenient and agreeable tradition of antiquitie, and a receiued opinion among the faithful, * not lacking testimonies of ancient Writers, and much for the honour of our Saviour, that these three also were kings: to witte, either according to the state of those Countries, * where the Princes *Plin. li. 20.*

were

Esther 1. Were *Magi*. and * *Magi* the greatest about the Prince: or as we read in the Scriptures, of Melchisedec king of Salem, and many other kings that dwelt within a small compass: or as * *Iob* three freendes are called kings. These are commonly called the three kings of Colen, because their bodies are there, translated thither from the East Countrey: their names are said to have been Gaipar, Melchior, Balasar.

11. Gifts.] These Sages were three, and their gifts three, and eche one offered euerie of the three, to expresse our faith of the Trinitie. The Gold, to signifie that he was a King: the frankincense, that he was God: the myrrhe, that he was to be buried as man. *Aug. ser. 1. de Epiph.*

15. Ous of Aegypt.] This place of the Prophete (and the like in the new Testament) here applied to Christ, whereas in the letter it might seeme otherwise, reacheth vs how to interpret the old Testament, and that the principal sense is of Christ and his Church.

16. Murdered.] By this example we learne how great credite we owe to the Church in Canonizing Saints, and celebrating their holy daies: by whose only warrant, without any word of Scripture, these holy Innocents have been honoured for Martyrs, and their holy day kept euer since the Apostles time, although they died not voluntarily, nor al perhaps circuncised, and some the children of Pagans. *Aug. ep. 28. Orig. ho. 2. in diuersos.*

C H A P. III.

Iohn Baptist by his Eremites life, by his preaching and baptisme, calleth al vnto penance, to prepare them to Christ. 10. He preacheth to the Tharijees and Sadducees, threatening 16 them (vntes they truly doe penance) reprobation here and damnation hereafter: and for saluation sendeth them to Christ and his baptisme. Which being far more excellent then Iohns, yet Christ him self among those penitents vouchsafeth to come vnto Iohns baptisme. Where he hath testimonie from heauen also.

T H I S S E-
cond part of
this Gospel,
Of the Pre-
paratiō that
was made to
the manife-
station of
Christ.

Mr. 1, 4.

Luc. 3, 3.

Es. 40, 3



1 N D in those dayes * cometh Iohn the Baptist
2 preaching in the " desert of Ievvrie, † & saying,
3 " Doe penance: for the Kingdom of heauen is at
4 hand. † For this is he that vvas spoken of by Esay
the Propher, saying, *A voyce of one crying in the desert,*
5 *prepare ye the way of our Lord, make straight his pathes.* † And the sayd Iohn
6 had his garment of camels heare, & a girdle of a skinne about
7 his loynes: and his meate was locustes & vvilde honie.
8 † Then vvent forth to him Hierusalem & al Ievvrie, and
9 al the countrey about Iordan: † & vvere baptized of him in
10 Iordan, " confessing their sinnes. † And seeing many of the
11 Pharisees & Sadducees coming to his baptisme, he sayd to
them.

Ye vipers brood, vvho hath shevved you to flee from the
8 vvyrath to come? † Yeld therefore " fruite vvorthie of penance.
9 † And delite not to say vvithin your selues, vve haue Abra-
ham to our father. for I tel you that God is able of these
10 stones to raise vp children to Abraham. † For novv the " axe
is put to the roote of the trees. Euerie tree therefore that doth
11 † * I in deede baptize you " in vvater vnto penance. but he
that shal come after me, is stronger then I, vvwhose shoes I am
not vvorthie to beare, he shal baptize you in the Holy Ghost
& fire

* *Mr. 1, 8*

Lu. 3, 16.

Io. 1, 26.

Act. 11,

16, 19, 4.

:: It is not only
damnable, to
doe it: but also,
not to doe
good.

*Aug. Ser. 61 de
temp.*

& fire. †Whose fanne is in his hand, and he shal cleane purge 12 his " floore:and he vvil gather his vvheate into the barne, but the chaffe he vvil burne vvith vnquencheable fire.

† Then cometh I E S V S from Galilee to Iordan,vnto Iohn, 13 to be baptized of him. † But Iohn stayed him, saying,I ought 14 to be baptized of thee,and comest thou to me? † And I E S V S 15 ansvvering, sayd to him, Suffer me for this time, for so it becommeth vs to fulfil al iustice. Then he suffered him. † And 16 I E S V S being baptized, forthvvith came out of the vvater: and loe the heauens vvere" opened to him:and he savv the Spirit of God descending as a doue, & coming vpon him. † And 17 behold a voyce from heauen saying, This is my beloued sonne,in vvhom I am vvell pleased.

ANNOTATIONS
C H A P. I I I.

Eremites.

See Canif. de verb. Dei corruptelis li. 1. c. 2. 3. 4.

Penance.

Μετάνοια
Μετάνοια

Iohns baptisme and Christs.

1. *Desert.*] Of this Word *desert* (in Greeke *eremus*) commeth the name *Eremitages*, and *Eremites*, that liue a religious and austere life in deserts and solitarie places, by the example of S. Iohn Baptist, whom the holy Doctōrs therefore call the Prince and as it were the author of such profession. S. Chryf. ho. 1 in *Marcum* & ho. de 10. *Baptista*. Hiero. ad *Eustoch. de custod. virg. Isid. li. 2. c. 13 de diu off. Bernardus de excel. 10. Baptista*. Where With the Protestants are so offended that * they say, S. Chrystostom spake rashly and vntruely. And no maruel, for whereas the Euangelist him self in this place maketh him a perfect paterne of penance and Eremitical life, for desert or Wildernes, for his rough and rude apparel, for abstaying from al delicate meates (according to our Sauours testimonie also of him Mt. 11, 8. Luc. 7, 33) they are not ashamed to peruert all With this strange commentarie, that it was a desert * full of townes and villages, his garment was * chamlet, his meate * such as the countrey gaue and the people there used: to make him thereby but a common man like to the rest, in his maner of life: cleane against Scriptures, fathers, and reason.

2. *Doe penance.*) So is the Latin word for word, so readeth al antiquitie, namely S. Cyprian ep. 52 often, and S. Augustine li. 13 Confes. c. 12. and it is a very vsual speache in the New Testament, specially in the preaching of S. Iohn Baptist, * Christ him self, and * the Apostles: to signifie perfect repentance, which hath not onely confession and amendment, but contrition or sorrow for the offence, and painefull satisfaction: such as S. Cyprian speaketh of in al the foresaid epistle. But the Aduerfaries of purpose (as * namely Beza protesteth) mislike that interpretation, because it fauoureth Satisfaction for sinne, which they cannot abide. Where if they pretend the Greeke Word, we send them to these places Mat. 11, 21. Lu. 10, 13. 1 Cor. 7, 9. Where it must needs signifie, sorrowfull, paynefull, and satisfactorie repentance. We tel them also that * S. Basil a Greeke Doctōr calleth the Niniuites repentance with fasting and hearecloth and ashes, by the same Greeke Word *μετάνοια*. And more we wil tell them in other places.

6. *Confessing their finnes.*) Iohn did prepare the way to Christ and his Sacraments, not only by his baptisme, but by inducing the people to confession of their finnes. Which is not to acknowledge them selues in general to be sinners, but also to vtter euery man his finnes.

8. *Fruite Worshie.*) He preacheth satisfaction by doing worthy fruites or Workes of penance, which are (as S. Hierom saith in 2. Ioel) fasting, praying, almes and the like.

10. *The axe.*) Here preachers are taught to dehort from doing euil for feare of Hel, and to exhort to doe good in hope of heauen: which kind of preaching our Aduer. doe condemne.

11. *In Water.*] Iohns baptisme did not remitte finnes, nor was comparable to Christs Baptisme, as here it is plaie and in manie other places. Hiero. adu. *Lucifer. Aug. de Bapt. cont. Donat. li. 5. c. 9. 10. 11.* Yet is it an article of our Adu. that thone is no better then the other. Which they lay not to extol Iohns, but to derogate from Christs baptisme, so far, that they make it of no more value or efficacie for remission of finnes, and grace, and iustification, then was Iohns: thereby to mainteine their manifold heresies, that Baptisme taketh not away finnes, that a man is no cleaner nor iustier by the Sacrament of Baptisme then before, that it is not necessarie for children vnto saluation

Magdeb. Cent. 5. c. 6. pag. 711. Cent. 1. li. 1. c. 10. Cytthreus. in 3. cap. Mat. Bucerus ibid. Mt. 4, 17. Lu. 13, 3. 5. Lu. 24, 47. Act. 2, 38. 26, 20. Annot. in hunc locū. Serm. in fam. & sicut.

saluation, but it is ynough to be borne of Christian parents, and such like erroneous positions wel knowen among the Caluinists.

12. Floore.) This floore is his Church militant here in earth, wherein are both good and bad (here signified by corne and chaffe) til the separation be made in the day of iudgement: contrarie to the doctrine of the Heretikes, that hold, the Church to consist onely of the good.

16. Opened.) To signifie that heauen was shut in the old law, til Christ by his Passion opened it, and so by his Ascension was the first that entered into it: contrarie to the doctrine of the Heretikes. See Hebr. 9, 8. and 11, 40.

CH A P. IIII.

Christ going into the desert to prepare him self before his Manifestation, overcometh the Devils tentations. 12 Beginning in Galilee, as the Prophet said he should: 18 he calleth foure Disciples: and with his preaching and miracles draweth vnto him innumerable folowers.

Mr. 1, 12
Lk. 4, 1.



1 HEN * I E S V S was ledde of the Spirit
2 into the " desert, to be tempted of the De-
3 uil. † And vwhen he had " fasted fourtie
4 daies and fourtie nightes, aftervvard he
5 vvas hungrie. † And the tempter approch-
6 ed & sayd to him, If thou be the sonne
7 of God, commaund that these stones be

The Gospel vpo
the first Sunday
in Lent.

Deu. 8, 3

8 made bread. † Who ansvvered & said, It is vwritten, *Not in bread
alone doth man liue, but in euery word that procedeth from the mouth of God.*

Pf. 90,
12.

9 † Then the Deuil tooke him vp into the holy citie, and set
10 him vpon the pinnacle of the Tēple, † and sayd to him, If thou
11 be the sonne of God, cast thy self dovvne, for " it is vwritten.

Deu. 6,
16.

12 *That he wil giue his Angels charge of thee, & in their hands shal they hold thee vp,
lest perhaps thou knocke they foose agaynst a stone.* † I E S V S sayd to him
13 againe, It is vwritten, *Thou shalt not tempt the Lord thy God.*

Deu. 6,
13.

14 † Againe the Deuil tooke him vp into a very high mountaine:
15 and he shevved him al the Kingdoms of the vworld, and the
16 glorie of them, † and sayd to him, Al these vvil I giue thee, if
17 falling dovvne thou vvilt adore me. † Then I E S V S sayth

Mr. 1. 14

18 to him, Auant Satan: for it is vwritten, *The Lord thy God shalt thou
19 adore, & " him onely shalt thou serue.* † Then the Deuil left him: and
20 behold Angels came, and ministred to him. †

Luc. 4,
14.

21 † And * vwhen I E S V S had heard that Iohn vvas deliuered
22 vp, he retyred into Galilee: † and leauing the citie Nazareth,
23 came & dvvelt in Capharnaum a sea rovvne, in the borders of
24 Zabulon & Nephthali, † that it might be fulfilled vvhich vvas
25 sayd by Esay the Prophet. † *Land of Zabulon & land of Nephthali, the
26 way of the sea beyond Iordan of Galilee, of the Gentils: † the people that sare in
27 darknesse, hath seen great light: and to them that sare in a countrey of the shadow
of death, light is risen to them.* † From that time I E S V S began to

THE THIRD
part of the
Gospel, of
Christs ma-
nifesting
him self by
preaching,
and that in
Galilee.

Esa. 9, 1.

B preach

preach, and to say, " Doe penance, for the Kingdom of heauen is at hand.

The Gospel vpo
S. Andrewes
day.

† And I E S V S * vvalking by the sea of Galilee, savv tvvo 18 brethren, Simon vwho is called Peter, & Andrew his brother, casting a nette into the sea (for they vvere fishers) † & he sayth 19 to them, Come ye after me, and I vvil make you to be fishers of men. † But they incontinent leauing the nettes, folovved 20 him. † And going forvvard from thence, he savv * other tvvo 21 brethren, Iames of Zebedee & Iohn his brother in a shippe vvith Zebedee their father, repaying their nettes: and he called them. † And they furthvvith left their nettes & father and 22 folovved him. †

† And I E S V S vvent round about all Galilee, teaching in 23 their Synagogs, & preaching the Gospel of the Kingdom: and "healing euery maladie and euery infirmitie in the people. † And the bruite of him vvent into al Syria, and they presented 24 to him al thar vvere il at ease, diuersly taken vvith diseases and torments, and such as vvere possess, and lunatikes, and sicke of the palsey, and he cured them: † And much people folovved 25 him from Galilee and Decapolis, and Hierusalem, and from beyond Iordan.

Mr. 1, 15.

Luc. 5, 1.

Mar. 1,
19.

Luc. 5,
10.

ANNOTATIONS

CHAP. IIII.

Eremites. 1. *Desert.*] As Iohn the Baptist, so our Sauour by going into the desert and there liuing in contemplation euen among brute beasts, and subiect to the assaults of the Diuel for our sinnes, geueth a warrant and example to such holy men as haue liued in wilderneise for penance and contemplation, called Eremites.

The Lent-fast. 2. *Fasted fourtie daies.*] Elias and Moyfes (saith S. Hierom) by the fast of 40 daies were filled vvith the familiaritie of God, and our Lord him self in the Wilderneise fasted as many, to leaue vnto vs the solemne daies of fast. (that is, Lent.) *Hiero. in c. 58 Esa.* S. Augustine also hath the very like wordes ep. 119. And generally al the ancient fathers that by occasion or of purpose speake of the Lent-fast, make it not onely an imitation of our Sauours fast, but also an Apostolicall tradition, and of necessitie to be kept. *Contemne not Lent* (saith S. Ignatius) *for it conceineth the imitation of our Lordes conuersation.* And S. Ambrose saith plainly, that it *was not ordained by men, but consecrated by God: nor inuented by any earthly cogitation, but commaunded by the heauenly Maiesie.* And againe, that it is sinne not to fast al the Lent. S. Hieroms wordes also be most plaine: *We* (saith he) *fast fourtie daies, or, make one Lent in a yere, according to the tradition of the Apostles, in time conuenient.* This time most conuenient is (as S. Augustine saith ep. 119) immediately before Easter, thereby to communicate vvith our Sauours Passion: and (as other vvriters do adde) thereby to come the better prepared and more worthily, to the great solemnitie of Christs Resurrection: beside many other goodly reasons in the ancient fathers vvich for breuitie we omitte. See (good Christian Reader) 12 notable sermons of S. Leo the Great *de Quadragesima*, of Lent: namely Ser. 6 and 9. Where he calleth it the Apostles ordinance by the doctrine of the Holy Ghost. See S. Ambrose from the 23 sermon forvvard: in S. Bernard 7 sermons, and in many other fathers the like. Last of al, note well the saying of S. Augustine, vvho affirmeth thar by due obseruation thereof, the wicked be separated from the good, infidels from Christians, Heretikes from faithful Catholikes.

Ignat. ep. 5.

Ambr. de

Quadrages.

ser. 36. 34.

Hier. ep. 54

ad Mart.

sci. adu.

Montanum.

Aug. Ser.

69. de sep.

6. *It is written.*] Heretikes alleage scriptures, as here the Deuil doeth, in the false sense: the Church vseth them, as Christ doeth, in the true sense, and to confute their falsehood. *Aug. cont. lit. Petil. li. 2. c. 51. to. 7.*

11. *Him only serue.*] It was not sayd, sayth S. Augustine, The Lord thy God only shalt thou adore, as it was said, Him onely shalt thou serue: in Greeke, λατρεύσεις. *Aug. sup. Gen. q. 61. Latría. Dulia.* Wherevpon the Catholike Church hath alwayes vsed this most true and necessarie distinction: that there is an honour deu to God only, which to giue vnto any creature, were idolatrie: and there is an honour deu to creatures also according to their dignitie, as to Saints, holy things, and holy places. See Euseb. *Hist. Ec. li. 4. c. 14. S. Hierom. cont. Vigil. ep. 53. Aug. li. 10. Cimit. c. 1. Li. 1. Trin. c. 6. Conc. Nic. 2. Damasc. li. 1. de Imag. Bed. in 4. Luc.*

17. *Doe penance.*] That penance is necessarie also before baptisme, for such as be of age: as Johns, fo our Sauours preaching declareth, both beginning with penance.

23. *Healing euery maladie.*] Christ (saith S. Augustine) by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obteyned antiquitie, by antiquitie fortified a Religion, which not only the most fond new ryng of Heretikes vling deceitful wiles, but neither the drowtie old errour of the very Heathen with violence setting agavnt it, might in any part shake and cast downe. *Aug. de vitil. cred. c. 14.*

CHAP. V.

First, he promisseth reWardes, 13 and he layeth before the Apostles their office. 17 Secondly, he protesteth vnto vs that we must keepe the commaundements, and that more exactly then the Scribes and Pharisees, whose iustice weas counted most perfite: but yet that is was vninsufficient. he sheweth in the precepts of 21 Murder, 27 Adouourie, 21 Diuorce, 33 Swearing, 38 Reuenge, 42 Usurie, 43 Enmities.

THE SERMON OF CHRIST Vpon the Mount: conteyning the paterne of a Christian life, in these three chapters folowing. Wherof S. Augustine hath two goodly bookes to. 4.

Luc. 6, 20.

1 **N**D seeing the multitudes, he * vvent vp into a mountaine: and vwhen he vvas set, his Disciples came vnto him, † and opening his mouth he taught them, saying.



2 † Blessed are the poore in Spirit: for theirs is the Kingdom of heauen. † Blessed are the meeke: for they shal possesse the land. † Blessed are they that mourne: for they shal be comforted. † Blessed are they that hunger & thirst after iustice: for they shal haue their fil. † Blessed are the merciful: for they shal obtayne mercie. † Blessed are the cleane of hart: for they shal see God. † Blessed are the peace-makers: for they shal be called the children of God † Blessed are they that suffer persecution " for iustice: for theirs is the Kingdom of heauen. † Blessed are ye vwhen they shal reuile you, and persecute you, & speake al that naught is agaynst you, vntruely, for my sake: † be glad & reioyce, for your " reppard is very great in heauen. ¶ For so they persecuted the Prophets, that vvere before you.

THE EIGHT Beatitudes: which are a part of the Catechisme. The Gospel vpo Alholowes day, and vpon the feastes of many Martyrs.

Mr. 9, 50. Luc. 14, 34.

13 † You are the * salt of the earth. † But if the salt leese his vertue, vwherevith shal it be salted? It is good for nothing any more but to be cast forth, and to be troden of men. † You are the " light of the vworld. A cite cannot be hid, situated on a mountaine. † Neither do men light a

The Gospel on the feasts of Doctors.

B ij candel

* candel and put it vnder a bus hel, but vpon a cādlesticke, that it may shine to al that are in the house. † So let " your light 17 shine before men : that they may see your good vvorkes, and glorifie your father vvhich is in heauen.

† Do not thinke that I am come to breake the Lavv or 18 the Prophets. I am not come to breake : but to fulfil. † For 19 assuredly I say vnto you, * til heauen and earth passe, one iote or one tittle shal not passe of the Lavv: til al be fulfilled. † He 20 therefore that shal * breake " one of these least commaundementes, & shal so teach men : shal be called the least in the Kingdom of heauen. But he that shal doe and teach: he shal be called great in the Kingdom of heauen. † For I tel you, 21 that vnles " your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heauē.

The Gospel vpo
the fifth Sun-
day after Pen-
tecost.

† You haue heard that it vvas sayd to them of old. * Thou 22 shalt not kil. and vvho so killeth, shal be in danger of iudgement. † But I say to you, that vvho soeuer is angrie vvith his 23 brother, shal be in danger of iudgment. And vvho soeuer shal say to his brother, Raca : shal be in danger of a coun- cel. And vvho soeuer shal say, Thou foole: shal be guilty of the " hel of fyre. † If therefore thou offer thy " gift at the altar, and 24 there thou remember that thy brother hath ought agaynst the : † leaue there thy offering before the altar, and goe first 25 to be reconciled to thy brother : and then coming thou shalt offer thy gift. † Be at agreement vvith thy aduersarie be- 26 times vvhiles thou art in the vvay vvith him : lest perhaps the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into " prison. † Amen I say to 27 thee, thou shalt not goe out from thence til thou repay the last farthing.

:: This Prison
is taken of very
ancient fathers,
for Purgatorie:
namely S. Cypr.
ep. 52. ad Anton.
nu. 6.

† You haue heard that it vvas sayd to them of old, * Thou 28 shalt not committe aduoutrie. † But I say to you, that vvho- 29 soeuer shal see a vvoman to lust after her, hath already com- mitted aduoutrie vvith her in his hart. † And if thy right eie 30 scandalize thee, plucke it out, & cast it from thee. for it is expedient for thee that one of thy limmes perish, rather then thy vvhole body be cast into hel. † And if thy right hand scanda- 31 lize thee, cut it of, and cast it from thee : for it is expedient for thee that one of thy limmes perish, rather then that thy vvhole body goe into hel.

† It vvas sayd also, * vvho soeuer shal dimisse his vvife, let 32 him

MR. 4, 21
LU. 8, 16
11, 33.

LUC. 16,
17.
14. 2, 10.

EXO. 20,
13.
DEUT. 5,
17.

LUC. 12,
58.

EXO. 20,
14.

DEUT. 24,
1.
MAT. 19,
7.

- 33 him giue her a bil of diuorcement. † But I say to you, vvhoso-
 34 foouer shal dimisse his vvife, " excepting the cause of fornication,
 maketh her tō committe aduoutrie: And he that shal
 marie her that is dimissed, " committeth aduoutrie.
- † Agayne you haue heard that it vvas sayd to them of old,
 * Thou shalt not committe perurie: but thou shalt performe
 thy othes to our Lord. † But I say to you " not to svveare at al:
 neither by heauen, because it is the throne of God: † neither
 by the earth, because it is the foote-stole of his feete: neither
 by Hierusalē, because it is the citie of the great King. † Neither
 shalt thou svveare by thy head, because thou canst not make
 one haire vvwhite or blacke. † Let your talke be, yea, yea: no,
 no: and that vvwhich is ouer & about these, is of euil.
- † You haue heard that it vvas sayd, * An eye for an eye, and
 a tooth for a tooth. † But I say to you " not to resist euil: but
 if one strike thee on thy right cheeke, turne to him also the
 other: † and to him that vvil contend vvith thee in iudgment,
 and take away thy cote, let goe thy cloke also vnto him. † and
 vvho soeuer vvil force thee one mile, goe vvith him other
 rvvayne. † He that asketh of thee, giue to him: and * to him
 that vvould borovv of thee, turne not avvay.
- † You haue heard that it vvas sayd, * Thou shalt loue thy
 neighbour, and " hate thine enimie. † But I say to you, loue
 your enemies, doe good to them that hate you: and pray for
 them that persecute and abuse you: † that you may be the
 children of your father vvwhich is in heauen, vvho maketh his
 sunne to rise vpon good & bad, and rayneth vpon iust &
 vniust. † For if you loue them that loue you, vvhat re-
 ward shalt you haue? do not also the Publicans this? † And if you
 salute your brethren only, vvhat do you more? do not also the
 heathen this? † Be you perfect therefore, as also your heauen-
 ly father is perfect.

Exo. 20,
7.
Leu. 19,
11.

Exo. 21,
24.

Deu. 15,
7.

Leu. 19,
18.

The Gospel vpon
the friday after
Ashwensday.

:: So taught the
Pharisees, not
the Law.

:: We see then
that the tempo-
ral prosperitie
of persons and
countries is no
signe of better
men or truer
religion.

A N N O T A T I O N S

C H A P. V.

10. *For iustice.*) Heretikes and other malefactours sometime suffer willingly and stoutly: but they are not blessed, because they suffer not for iustice. For (sayth S. Aug.) they can not suffer for iustice, that haue deuided the Church. and, where found fayth or charitie is not, there cannot be iustice. *Cont. ep. Parm. li. 1. c. 9. Ep. 50. Psal. 34. Conc. 3.* And so by this scripture are excluded all false Martyrs, as S. Augustine often declareth, and S. Cypr. *de Univ. Eccl. nu. 8.*

Falſe Martyrs.

11. *ReWard.*) In Latin and Greeke the word signifieth very wages and hire dewe for workes, and so presupposeth a meritorious deede.

Merces.
Mισθός.

- The Church visible.** 15. *The light.*] This light of the world, and cite on a mountayne, and candel vpon a candlestick, signifie the Clergie, and the whole Church, so built vpon Christ the mountayne, that it must needs be visible, and can not be hid nor vnknown. *Aug. cont. Fulg. Donat. c. 18. Li. 16. cont. Faust. c. 17.* And therefore, the Church being a candle not vnder a bushel, but shining to all in the house (that is) in the world, what shall I say more (sayth S. Augustine) then that they are blind which shut their eyes agaynst the candle that is set on the candlestick? *Tract. 2. in ep. 10.*
17. *Your light.*] The good life of the Clergie edifieth much, and is Gods great honour: whereas the contrarie dishonoureth him.
20. *One of these.*] Behold how necessarie it is, not only to beleue, but to keepe all the commandements, euen the very least.
- True inherent iustice.** 21. *Your iustice.*] It is our iustice, when it is geuen vs of God. *Aug. in Ps. 30. Conc. 1. De Sp. & lit. c. 9.* So that Christians are truly iust, and haue in them selues inherent iustice, by doing Gods commandements. Without which iustice of workes no man of age can be saued. *Aug. de fid. & oper. c. 16.* Whereby we see saluation, iustice, and iustification, not to come of only sayth, or imputation of Christes iustice.
- Venial finnes.** 22. *Hel of fyre.*] Here is a playne difference of finnes, some mortal that bring to Hel, some lesse, and lesse punished, called venial.
24. *Gift at the altar.*] Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhod of Christian men, *Heb. 13, 1.*
33. *Excepting the cause of fornication.*] This exception is onely to shew, that for this one cause a man may put away his wife for euer: but not that he may marrie another: as it is most plaine in S. Marke and S. Luke, who leaue out this exception, saying: * *Whoioeuer dimisseth hu wife and marieth an other, commisseth aduourie.* See the Annot. *Luc. 19, 9.* But if both parties be in one and the same fault, then can neither of them not so much as diuorce or put away the other.
33. *Commisseth aduourie.*] The knot of Mariage is a thing of so great a Sacrament, that not by separation it self of the parties it can be loosed, being not lawfull neither for the one part nor the other, to marie agayne vpon diuorce. *Aug. de bo. Coniug. c. 7.*
35. *Not to sweare.*] The Anabaptists here not folowing the Churches iudgement, but the bare letter (as other Heretikes in other cases) hold that there is no othe lawfull, no not before a iudge. whereas Christ speaketh agaynst rashe and vsual swearing in common talke, when there is no cause.
39. *Not to Resist euil.*] Here also the Anabaptists gather of the letter, that it is not lawfull to goe to law for our right. as Luther also vpon this place held, that Christians might not resist the Turke. whereas by this, as by that which foloweth, patience only is signified and a wil to suffer more, rather then to reuenge. For neither did Christ nor S. Paule folow the letter by turning the other cheeke. *Io. 18. Act. 23.*

CHAPTER VI.

In this second chapter of his Sermon, he Controwleth the Pharisees iustice (that is, their almes, prayer, and fasting) for the scope and intension thereof, which was vaine glorie. 19 Their end also was to be riche, but ours must not be so much as in necessities.

TAKE good heede that you doe not your iustice before men, to be seen of them: otherwise reward you shall not haue with your father which is in heauen.

THE first worke of iustice. † Therefore when thou doest an almes-deede, sound not a trompet before thee, as the hypocrites doe in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward. † But when thou doest an almes-deede, let not thy left hand know what thy right hand doeth: † that thy almes-deede may be in secrete, and thy father which seeth in secrete, vvil repay thee.

And.

- 5 † And vwhen ye pray, you shal not be as the "hypocrites, that loue to stand & pray in the Synagogs and corners of the streetes, that they may be seen of men: Amen I say to you, they haue receiued their reppard. † But thou vwhen thou shalt pray, enter into thy chamber, & hauing shut the doore, pray to thy father in secrete: and thy father vvhich seeth in secrete, vvil repay thee. † And vwhen you are praying, speake not much, as the heathen. For they thinke that in their "much-speaking they may be heard. † Be not you therefore like to them, for your father knowveth vwhat is needeful for you, before you aske him.
- Luc. 11, 2. 9 † Thus therefore shal you pray. * OVR FATHER which art in heauen, sanctified be thy name. † Let thy Kingdom come. Thy wil be done, as in heauen, in earth also. † Giue vs to day our "super substantial bread. † And forgie vs our "dettes, as we also forgie our detters. † And "leade vs not into temptation. But deliuer vs from euil. Amen. † For "if you vvil *forgie men their offenses, your heauenly father vvil forgie you also your offenses. † But if you vvil not forgie men, neither vvil your father forgie you your offenses.
- Mr. 11, 25. 13 14 15 16 † And vwhen you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appeare vnto men to fast. Amen I say to you, that they haue receiued their reppard.
- 17 † But thou vwhen thou doest fast, anoynte thy head, and vvalsh thy face: † that thou appeare not to men to fast, but to thy father vvhich is in secrete: and thy father vvhich seeth in secrete, vvil repay thee.
- Luc. 12, 33. 19 † * Heape not vp to your selues treasures on the earth; vwhere the rust & mothe do corrupt, & vwhere thecues digge through & steale. † But heape vp to your selues treasures in heauen: vwhere neither the rust nor mothe doth corrupt, and vwhere thecues do not digge through nor steale. † For vwhere thy treasure is, there is thy hart also. † † * The candel of thy body is thine eye. If thine eye be simple, thy vvhole body shal be lightsome. † But if thine eye be naught: thy vvhole body shal be darke some. If then the light that is in thee, be darkenes: the darkenes it self hovv great shal it be?
- Luc. 11, 34. 22 23
- Luc. 16, 13. 24 † No man can *serue "two masters. For either he vvil hate the one, and loue the other: or he vvil sustayne the one, and contemne the other. You cannot serue God and Mammon.
- Luc. 12, 22. 25 † Therefore I say to you, *be not "careful for your life vwhat you shal eate, neither for your body vwhat rayment you shal put on.

THE SE-
cond worke
of iustice.

THE PATER
NOSTER.

∴ In S. Luke,
the Latin is,
Panem quoti-
dianum, dayly
bread, the Gree-
ke being indif-
ferent to both,
τὸ ἰσχυρισθῆναι.

∴ The third
worke of
iustice.

The Gospel vps
Ashwensday.

The Gospel on
the 14 Sunday
after Pentecost.

put on. Is not the life more then the meate: and the body more then the rayment? † Behold the fowles of the ayre, that they lovv not, neither reape, nor gather into barnes: and your heavenly father feedeth them. Are not you much more of price then they? † And vvhich of you by caring, can adde to his stature one cubite? † And for rayment vvhich are you careful? Consider the lilies of the field hovv they grovv: they labour not, neither do they spinne. † But I say to you, that neither Salomon in al his glorie vvas arayed as one of these. † And if the grasse of the field, vvhich to day is, and to morovv is cast into the ouē, God doth so clothe: hovv much more you O ye of very smal fayth? † Be not careful therefore, saying, vvhathal vve eate, or vvhathal vve drinke, or vvherevwithshal vve be couered? † for al these things the Heathen do seeke after. For your father knowveth that you neede al these things. † Seeke therefore first the Kingdom of God, & the iustice of him: and al these things shal be giuen you besides. † Be not careful therfore for the morovv. For the morovv day shal be careful for it self. sufficient for the day is the euil thereof.

∴ They seeke temporal things only, and that not of the true God, but of their idols, or by their owne industrie.

A N N O T A T I O N S

C H A P. V I.

- Good Workes iustifie.** 1. *Iustice.*] Hereby it is playne that good Workes be iustice, and that man doing them doeth iustice, and is thereby iust and iustified, and not by fayth only. Al which iustice of a Christian man our Sauour here comprifeth in theire three Workes, in Almes, fasting, and prayers. *Aug. li. perf. iust. c. 8.* So that to giue almes, is to doe iustice, and the Workes of mercie are iustice. *Aug. in Pf. 49. v. 5.*
- Merites.** 4. *Repay.*] This repaying and rewarding of good Workes in heauen, often mentioned here by our Sauour, declareth that the sayd Workes are meritorious, and that we may doe them in respect of that reward.
- Hypocrisie.** 5. *Hypocrites.*] Hypocrisie is forbidden in al these three Workes of iustice, and not the doing of them openly to the glorie of God and the profite of our neighbour and our owne saluatiō: for Christ before (c. 5.) biddeth, saying: *Let your light so shine before men &c.* And in al such Workes S. Gregories rule is to be folowed, *The Worke so to be in publike, that the intension remaine in secreete. Ho. 11. in Euang. c. 10.*
7. *Much speaking.*] Long prayer is not forbid, for Christ * him self spent whole nights in prayer, and he sayth, * We must pray alwayes, and * the Apostle exhorteth to pray without intermission, and the holy Church * from the beginning hath had her Canonical houres of prayer: but idle and voluntary babbling, either of the heathens to their goddes, or of Heretikes, that by long Rhetorical prayers thinke to perswade God: wheras the Collects of the Church are most breefe and most effectual. *See S. Augustine ep. 121, c. 8, 9, 10.*
- Τὸν ἰσχυρισμόν.** 11. *Superstantial bread.*] By this bread so called here according to the Latin Word and the Greeke, we aske not only al necessarie sustenance for the body, but much more al spiritual foode, namely the blessed Sacrament it self, which is Christ the true bread that came from heauen, and the bread of life vs that eate his bodie. *Cypr. de orat. Do. Aug. ep. 121 c. 11.* And therfore it is called here Superstantial, that is, the bread that passeth and excelleth al creatures. *Hiero. in 2. Tit. in 6. Mas. Amb. li. 5. de Sacr. c. 4. Aug. ser. 28. de verb. Do. sec. Mat. 3. Germanus in Theoria.*
- The B. Sacrament.** 12. *Dettes.*] These dettes doe signifie not only mortal finnes, but also venial, as S. Augustine often teacheth: and therefore euery man, be he neuer so iust, yet because he can nor liue without venial finnes, may very truly and ought to say this prayer. *Aug. cont. duas ep. Pelag. li. 1. c. 10. li. 21 de Ciuit. c. 27.*
- Venial finnes.**

In Expof. orat. Do. lac. 1. 13. *Leada vs not.*] S. Cyr. readeth, *Ne patiaris nos induci.* Suffer vs not to be led, as S. Augustine noteth *li. de bo. perfec. c. 6.* and so the holy Church vnderstandeth it, because God (as S. Iames sayth) tempteth no man: though for our finnes, or for our probation and crowne, he permitte vs to be tempted. Beware then of Bezaes exposition vpon this place, who (according to the Caluinists opinion) saith, that God leadeth them into tentation, into whom him self bringeth in Satan for to fill their harts: so making God the author of sinne.

14. *If you forgive.*] This poynt, of forgiuing our brother, when we aske forgiuenesse of God, our Sauour repeateth agayne, as a thing much to be considered: and therefore commended in the parable also of the seruant that would not forgieue his fellow seruant, *Mat. 18.*

Iud. 20, 26. 16. *Fast.*] He forbiddeth not open and publike fasts, which in the* Scriptures were commanded and proclaimed to the people of God, and the Niniuites by such fasting appeased Gods wrath: but to fast for vaine glorie and praise of men, and to be desirous by the very face and looke to be taken for a faster, that is forbidden, and that is hypocritie.

2. Esd. 9. 20. *Treasures in heauen.*] Treasures layd vp in heauen, must needs signifie, not fayth only, but plentiful almes and deedes of mercie and other good workes, which God keeping as in a booke, wil rewarde them accordingly: as of the contrarie the Apostle sayth, *He that soweth sparingly, shal reape sparingly.* 2. *Cori 9.* Meritorious Workes.

24. *Two Masters.*] Two religions, God and Baal, Christ and Caluin, Masse and Communion, the Catholike Church and Heretical Conuenticles. Let them marke this lesson of our Sauour, that thinke they may serue al masters, al times, al religions. Agayne, these two masters doe signifie, God and the World, the fleshe and the spirit, iustice and sinne.

25. *Careful.*] Prudent prouision is not prohibited, but to much doubtfulness and feare of Gods prouision for vs: to whom we ought with patience to committe the rest, when we haue done sufficiently for our part.

CHAP. VII.

In this third and last Chapter of his Sermon, because we know not mens endes, he biddeth vs beware of iudging: 6 and neuerthelesse to take open dogges (so he calleth them) as they be, 7 If these Workes of iustice seeme to hard, we must pray instantly to him that giueth them. 12 In the conclusion, he giueth one short rule of al iustice. 13 and then he exhorteth with al vehemencie to the strait way both of the Catholike sayth, 21 and also of good life: because only sayth wil not suffice.



Luc. 6,
37.
Mr. 4,
24.

1 V D G E " not, that you be not iudged. † For * in what iudgment you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you agayne. † And why seest thou the mote that is in thy brothers eye: and the beame that is in thine ovvne eye thou seest not?

2

3

4 † Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beame is in thine owne eye?

5 † Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the mote out of thy brothers eye.

6 † Giue not that which is " holy to dogges: neither cast ye your pearles before swine, lest perhaps they treade them with their feete, and turning, al to teare you.

7 † * Aske, and it shal be giuen you: seeke, and you shal finde, knocke, and it shal be opened to you. † For " euery one that asketh, receiuerth: and that seeketh, findeth: and to him

8

Lk. 11, 9

C that

that knocketh, it shal be opened. † Or vvhhat man is there of 9
you, vvhom if his childe shal aske bread, vvil he reach him a
stone? † Or if he shal aske him fish, vvil he reach him a ser- 10
pent? † If you then being naught, knovv hovv to giue good 11
giftes to your children: hovv much more vvil your father
vvhich is in heauen, giue¹² good things to them that aske him?

∴ These good things are grace and al spiritual gifts, and what soeuer pertayneth to the health of the soule.

† * Al things therefore vvhatsoeuer you vvil that men doe 12
to you doe you also to them. For this is the Law and the Pro-
phets.

Luc. 6,
31.

* † Enter ye by the narrow gate: because brode is the gate, 13
and large is the vway that leadeth to perdition, and many there
be that enter by it. † Hovv narrow is the gate, and straite is 14
the vway that leadeth to life: and fevv there are that finde it!

Luc. 13,
24.

The Gospel on the 7 Sunday after Pentecost.

† Take ye great heede of false Prophets, vvhich come to 15
you in the¹⁶ clothing of sheepe, but invvardly are rauening
vvolues. † By their * fruites you shal knovv them. Do men 16
gather grapes of thornes, or figges of thistels? † Euen so euery 17
good tree yeldeth good fruites, and the euil tree yeldeth euil
fruites. † A good tree can not yeld euil fruites, neither an euil 18
tree yeld good fruites. † Euery tree that yeldeth not good 19
fruite, shal be cut d^ovvne, and shal be cast into fyre. † Ther- 20
fore by their fruites you shal knovv them.

Luc. 6,
44.

† Not euery one that sayth to me, " Lord, Lord, shal enter 21
into the Kingdom of heauen: but he that doeth the vvil of
my father vvhich is in heauen, he shal enter into the kingdom
of heauen. † Many shal say to me in that day, Lord, Lord, 22
haue not vve prophecied in thy name, and in thy name cast
out diuels, and in thy name vvrought many miracles? † And 23
then I vvil cōfesse vnto them, That I neuer knevv you. depart
from me you that vvorke iniquitie. † * Euery one therefore 24
that heareth these my vvordes, and doeth them: shal be like-
ned to a vvise man that built his house vpon a rocke, † and 25
the rayne fel, and the fluddes came, & the vvindes blevve,
and they beate agaynst that house, and it fel not, for it vvas
founded vpon a rocke. † And euery one that heareth these 26
my vvordes, & doeth them not, shal be like a foolish man
that built his house vpon the sand, † and the rayne fel, and 27
the fluddes came, and the vvindes blevve, and they beate
agaynst that house, and it fel, & the fall therof vvas great.

Luc. 6,
47.

† And it came to passe, vvhhen I E S V S had fully ended 28
these vvordes, the multitude vvere in * admiration vpon his
doctrinne

Mat. 1,
22.
Luc. 4,
32.

29 doctrine. † For he vvas teaching them as hauing povver, and not as their Scribes and Pharisees.

ANNO TATIONS
CHAP. VII.

1. *Judge not.*] It is no Christian part to iudge il of mens actes which be in them selues good and may procede of good meaning, or of mans inward meanings and intentions which we can not see: of which fault they must beware that are to suspitious and giuen to deeme alwayes the worst of other men. But to say, that Iudas, or an Heretike evidently known to die obstinaty in heresie, is damned, and in al other playne and manifest cases to iudge, is not forbidden.

6. *Holy to dogges.*] No holy Sacrament and specially that of our Sauours blessed body, must be worthy receiuen wittingly to the vnworthy, that is, to them that haue not by confession of al mortal finnes examined and proued them selues. See the Annot. 1. Cor. 11, 27, 28, 29.

8. *Euery one that asketh.*] Al things that we aske necessarie to saluation with humilitie, attention, continuance, and other dewe circumstances, God wil vndoubtedly graunt when it is best for vs.

15. *Clothing of sheepe.*] Extraordinarie apparance of zeale and holines is the sheepes cote in some Heretikes: but these of this time weare not that garment much, being men of vnfaciable sinne. This is rather their garment, common to them with al other Heretikes, to crake much of the word of the Lord, and by pretended allegations and * swete wordes of benediction, and specially by promise of knowledge, light and libertie of the Gospel, to seduce the simple and the sinful. Heretikes Wolues in sheepe-skinnes.

16. *Fruites.*] These are the fruities which Heretikes are known by, diuision from the whole Church, diuision among them selues, taking to them selues new names and new masters, inconstancie in doctrine, disobedience both to others and namely to spiritual officers, loue and liking of them selues, pride and intolerable vaunting of their owne knowledge aboute al the holy Doctors, corruption, falsification, and quite denying of the parts of Scriptures that specially make agaynst them, and these be common to al Heretikes lightly. Other some are more peculiar to these of our time, as Incestuous mariages of vowed persons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special poynts of doctrine, directly tending to the corruption of good life in al states. Heretikes known by their fruities.

21. *Lord, Lord.*] These men haue faith, otherwise they could not inuocate, Lord, Lord: *Ro. 10.* But here we see that to beleue is not ynough, and that not only infidelitie is sinne, as Luther teacheth. Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so great sayth, yet without the Workes of iustice shal not be faued. *1. Cor. 13.* Agayne, consider here. Who they are that haue so often in their mouth, *The Lord, the Lord*, and how litle it shal auaille them, that set so litle by good Workes, and contemne Christian iustice. Not only faith.

CHAP. VIII.

Immediately after his Sermon (to confirme his doctrine with a miracle) he cureth a Leper. But aboute him and al other lewes, he comendeth the faith of the Centurion, who was a Gentil: and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the lewes. 14 In Peters house he sheweth great grace. 18 In the way to the sea he speaketh with two, of following him: 23 and upon the sea commaundeth the tempest: 28 and beyond the sea he manifesteth the devils malice agaynst man, in an heard of swine.

Mr. 1,
40.
Lu. 5, 12.



1 ND vwhen he vvas come dovne from the mountaine, great multitudes folovved him: The Gospel on the 3. Sunday after the Epiphanie.
2 † And * behold a leper came and adored him
3 saying, Lord, if thou vvilt, thou canst make me cleane. † And I E S V S stretching forth his hand, touched him, saying. I vvil. be thou made cleane. And
4 forthvvith, his leprosy vvas made cleane. † And I E S V S sayth to him
C ij

him, See thou tel no body : but goe,* shevv thy self to the
"priest, & offer the" gift vvhich Moyfes commaunded for a
testimonie to them.

Leu. 14,
2.

THE GOS-
PEL vpon the
thursday after
Ashwensday.
And also in
Masse for the
icke.

† And *vvhhen he vvas entred into Capharnaum, there 5
came to him a Centurion, beseeching him, † & saying, Lord 6
my boy lieth at home sicke of the palsey, & is sore torméred.
† And I E S V S sayth to him, I vvil come, & cure him. † And 7. 8
the Centurion making ansvver, sayd, Lord "I am not vvorthie
that thou shouldest enter vnder my rooffe: but only say the
vvord, and my boy shal be healed. † For I also am a man 9
subiect to authoritie, hauing vnder me souldiars: and I say to
this, goe, and he goeth: and to an other, come, & he cometh:
and to my seruant, doe this, & he doeth it. † And I E S V S 10
hearing this, marueiled: and sayd to them that folovved him,
Amen I say to you, I haue not found so great faith in Israel.
† And I say to you, that many shal come from the East and 11
West, and shal sitte dovvn vvvith Abraham & Isaac & Iacob
in the kingdom of heauen: † but the children of the kingdom 12
shal be cast out into the exteriour darkenessse: there shal be
vveeping & gnashing of teeth. † And I E S V S said to the 13
Centurion, Goe: and as thou hast beleueed, be it done to thee.
And the boy vvas healed in the same houre. †

Lu. 7, 1.

† And *vvhhen I E S V S Was come into Peters house, he savv 14
"his vviues mother layde, & in a fitte of a feuer: † and he tou- 15
ched her hand, and the feuer left her, and she arose, and mini-
stred to him. † And vvhhen euening vvas come, they brought 16
to him many that had diuels: and he cast out the spirites vvith
a vvord: and al that vvhere il at ease he cured: † that it might 17
be fulfilled vvich vvas spoken by Esay the Prophete saying,
He tooke our infirmities, and bare our diseases.

Mr. 1, 29
Lu. 4, 38

† And I E S V S seeing great multitudes about him, com- 18
maunded to goe beyond the vvater. † And a *certaine Scribe 19
came, and sayd to him, Master, I vvil folovv thee vvitherso-
uer thou shalt goe. † And I E S V S sayth to him, the foxes haue 20
holes, and the foules of the ayre nestes: but the sonne of man
hath not vvhere to lay his head. † And *an other of his Di- 21
sciples sayd to him, Lord, permit me first to goe & burie my
father. † But I E S V S sayd to him, Folovv me, and " let the dead 22
burie their dead.

Esa. 53,
4.
1. Pet. 2,
24.
Lu. 9, 57

† And *vvhhen he entered into the boate, his Disciples fo- 23
lovved him: † and loe a great tempest arose in the sea, so 24
that

Luc. 9,
19.

THE GOS-
PEL on the 4
Sunday after
the Eriphanie.

Mar. 4,
36.
Lu. 8, 22

Mr. 5, 1.
Luc. 8,
26.

25 that the boate vvas couered vvith vvaues, but he slept. † And
they came to him, and raised him, saying, Lord, saue vs, vve
26 perissh. † And he saith to them, Why are you fearful O ye of
litle faith? Then rising vp he commaunded the vvindes &
27 the sea, and there ensued a great calme. † Moreouer the men
marueled saying, What an one is this, for the vvindes and the
sea obey him? †
28 † And * vvhen he vvas come beyond the vvater into the
country of the Gerasens, there mette him tvvo that had di-
uels, coming forth out of the sepulcres, exceding fierce, so that
29 none could passe by that vvay. † And behold they cried
saying, What is betvvene vs and thee I E S V the sonne of God?
30 art thou come hither to torment vs before the time? † And
there vvas not farre from them an heard of many svvine fee-
31 ding. † And the diuels besought him saying, If thou cast vs
32 out, send vs into the heard of svvine. † And he said to the, Goe.
But they going forth vvent into the svvine, .and behold the
whole heard vvent vvith a violence headlong into the sea:
33 and they dyed in the vvaters. † And the svvincheardes fled:
and comming into the citie, told al, and of them that had been
34 possessed of diuels. † And behold the vvhole citie vvent out
to meete I E S V S, and vvhen they saw him, they besought
him that he vvould passe from their quarters.

ANNOTATIONS
CHAP. VIII.

† *Triest.*] The Priests of the old law (saith S. Chrysofome) had authoritie and priuilege only to diuerne who where healed of leprosie, and to denounce the same to the people: but the Priests of the new law haue power to purge in very deede the filth of the soule. Therefore who-
focuer despieth them, is more vvorthie to be puniished then the rebel Dathan and his complices. Priests forgiue sinnes.
S. Chryso. li. 3. de Sacerd.

† *Gift.*] Our Sauour willeth him to goe and offer his gift or sacrifice according as Moyes prescribed in that caie, because the other sacriuce being the holiest of al holies, which is his body, was not yet begonne. So saith S. Aug. li. 2. q. Euang. q. 3. & *Genl. Aduers. leg. & Prop. li. 1. c. 19. 20.*

* *Liturg.* 8. *Not Worthy.*] *Orig. hc. 5. in auerf.* When thou eatest (saith he) and drinkest the body and bloud of our Lord, he entereth vnder thy rooffe. Thou alio therefore humbling thy self, say: Lord, non sum dignus. DOMINE, non sum dignus.
S. Chr. f. I am not worthy. &c. So said * S. Chrysofom in his Masse. and so doeth the Cath. Church vif
Giac. i. iob. at this day in euery Masse. See S. Augustine ep. 118 ad Ianu.
finem.

14. *His Wives mother.*] Of Peter specially among the rest it is euidet that he had a Wife, but (as S. Hierom sayth) after they were called to be Apottles; they had no more carnal companie Priests mari- age.
Lib. 1. adu. with their Wives, as he proueth there by the very Wordes of our Sauour, * *He that hath left*
Iou. c. 14. *Wife &c.* And so in the Latin Church hath been alwayes vied, that: married men may be and are
Mt. 19. 29. daily made Priests, either after the death of the Wife, or with her consent to liue in perpetual
Epiph. ha. continencie. And if the Greekes haue Priests that doe otherwise, S. Epiphanius a Greeke Doctör
59. telleth them. that they doe it agaynst the ancient Canons, and * Paphnutius plainly signifieth
* *Sozom.* the same in the first Council of Nice. But this is most playne, that there was neuer either in the
li. 1. c. 22. Socras. li. 1. Greeke Church or the Latin, authentical example of any that married after holy Orders.
c. 6. 22. *Let the dead.*) By this we see that not only no wordly or carnal respect, but no other laudable
dutie

duſie toward our parents, ought to ſtay vs from following Chriſt, and chooſing a life of greater perfection.

26. *He commaunded.* The Church (here ſignified by the boate or ſhippe) and Catholikes, are often toſſed with ſtormes of perfecution, but Chriſt who ſeemed to ſleepe in the meane time, by the Churches prayers awaketh, and maketh a calme,

CHAP. IX.

The Maſters of the Iewes he confuteth both With reaſons and miracles: 2 defending his remitting of finnes, 9 his eating With ſinners, 14 and his condeſcending to his Weake Diſciples until he haue made them ſtronger. 18 ſheWing alſo in two miracles, the order of his providence about the Iewes and Gentils, leauiſg the one When he called the other. 27 he cureth two blind men, and one poſſeſſed. 33 And hauing with ſo many miracles together confuted his enemies, and yet they worſe and worſe, upon pittie toward the people, he thinketh of ſending true paſtours vnto them.

The Goſpel vpon the 18 Sunday after Pentecoſt.

:: We ſee that the fayth of one helpeth to obtaine for another.



The Goſpel vp6 S. MaubeWes day.

AND entring into a boate, he paſſed ouer 1
the vvater, and came into his ovvne citie.
† And* behold they brought to him one 2
ſicke of the palsie lying in bedde. And
I E S V S :: ſeeing their faith, ſaid to the ſicke
of the palsie, Haue a good hart ſonne,
thy finnes are forgiuen thee. † And behold certaine of the 3
Scribes ſayd vvithin them ſelues, " He blaſphemeth. † And I E- 4
s v s ſeeing their thoughtes, ſaid. Wherefore thinke you euil in
your hartes? † " Whether is eaſier, to ſay, thy finnes are forgi- 5
uen thee: or to ſay, Arife and vvalke? † But that you may 6
knowv that the " Sonne of man hath povver in earth to forgi-
ue finnes, (then ſayd he to the ſicke of the palsie,) Arife, take
vp thy bedde, and goe into thy houſe. † And he aroſe, and 7
vvent into his houſe. † And the multitudes ſeeing it, vv ere 8
afraid, and " glorified God that gaue ſuch povver " to men. †
† And * vvhen I E S V S paſſed forth from thence, he ſavv a 9
man ſitting in the cuſtome-houſe, named Matthevv: And he
ſayth to him, Folovv me. And he aroſe vp, and folovved him.
† And it came to paſſe as he vv as ſitting at meate in the houſe, 10
behold many Publicans and ſinners came, and ſate dovvn
vvith I E S V S and his Diſciples. † And the Pharifees ſeeing it, 11
ſayd to his Diſciples: vvhy doth your Maſter eate vvith Pu-
blicans & ſinners? † But I E S V S hearing it, ſayd: They that are 12
in health, neede not a phyſicion, but they that are ill at eaſe.
† But go your vvayes and learne vvhat it is, I vvil "mercie, & " not 13
ſacrifice. For I am not come to cal the juſt, but ſinners. †
† Then * came to him the Diſciples of Iohn, ſaying, vvhy 14
do vve and the Pharifees " faſt often, but thy Diſciples do not
faſt?

Mr. 2, 3.
Luc. 5,
18.

Mar. 2,
14.
Luc. 5,
27.

Oſe. 6, 6.

Mar. 2,
18.
Lu. 5, 33.

15 fast? † And I E S V S sayd to them, Can the children of the
 bridegrome mourne, as long as the bridegrome is vvith them?
 But the dayes vvil come vvhen the bridegrome shal be ta-
 16 ken avway from them, and ⁊ then they shal fast. † And no
 body putteth a peece of ravy cloth to an old garment. For he
 taketh avway the peece therof from the garment, and there
 17 is made a greater rent. † Neither do they put " nevv vvine
 into old bottels. Othervvise the bottels breake, and the
 vvine runneth out, and the bottels perish. But nevv vvine
 they put into nevv bottels: and both are preserued toge-
 ther.

∴ Christ signi-
 fieth that the
 Church shal
 vse fasting daies
 after his Ascen-
 sion. Epiph. in
 Comp. fid. Cath.
 Aug. ep. 80.

Mar. 5,
 22.
 Luc. 8,
 41.

18 † * As he vvas speaking this vnto them, behold a certaine
 Gouvernour approched, and adored him, saying, Lord, my
 daughter is euen novv dead: but come, lay thy hand vpon
 19 her, and she shal liue. † And I E S V S rysing vp folovved
 20 him, and his Disciples. † And behold a vvoman vvwhich vvas
 troubled vvith an issue of bloud " rvvelue yeres, came behind
 21 him, and touched the hemme of his garment. † For she sayd
 vvithin her self, If I shal " touch only his garment: I shal be
 22 safe. † But I E S V S turning and seeing her, sayd, Haue a good
 hart daughter, ⁊ thy faith hath made the safe. And the vvo-
 23 man became vvhole from that houre. † And vvhen I E S V S
 vvas come into the house of the Gouvernour, & savv minstrels
 24 and the multitude keeping a sturre, † he sayd, Depart: for the
 vvenche is not dead, but sleepeth. And they laughed him to
 25 skorne. † And vvhen the multitude vvas put forth, he entred
 26 in, and held her hand. And the mayde arose. † And this bruite
 vvent forth into al that countrie.

The Gospel vps
 the 23 Sunday
 after Pentecost.

∴ Loc, her de-
 votion to the
 hemme of his
 garment, was
 not superstious,
 but a token of
 greater faith: so
 is the deuour
 touching of ho-
 ly reliques.

27 † And as I E S V S passed forth from thence, there folovved
 him tvvo blinde men crying and saying, Haue mercie on vs,
 28 O sonne of Daud. † And vvhen he vvas come to the house,
 the blinde came to him. And I E S V S sayth to them, " Do you
 belecue, that I can doe this vnto you? They say to him, Yea
 29 Lord. † Then he touched their eyes, saying, According to your
 30 faith, be it done to you. † And their eyes vvere opened, and
 I E S V S threatened them, saying, See that no man knowv it.
 31 † But they vvent forth, & bruided him in al that countrey.

Mat. 12,
 22.

32 † And vvhen they vvere gone forth, * behold they brought
 33 him a dumme man, possessed vvith a diuel. † And after the
 diuel vvas cast out, the dumme man spake, and the multitu-
 des marueled saying, Neuer vvas the like seene in Israel.

† But

∴ In like maner
say the Hereti-
kes, calling al
miracles done
in the Catholi-
ke Church, the
lyng signes of
Antichrist.

† But * the Pharisees sayd, ∴ In the prince of diuels he casteth
out diuels. 34

† And I e s v s vvent about al the cities, and to vnes, tea- 35
ching in their synagogs, and preaching the Gospel of the
kingdom, and curing euery disease, and euery infirmitie.

† And seing the multitudes, he pitied them: because they vvere 36
vexed, and lay like sheepe that haue not a shepheard. † Then 37
he sayth to his Disciples, The haruest surely is great, but the
vworkemen are fevv. † Pray therefore the Lord of the haruest. 38
that he send forth vworkemen into his haruest.

Mt. 12,
24.

A N N O T A T I O N S
C H A P. IX.

3. *He blasphemeth.*] When the Iewes heard Christ remitte sinnes, they charged him with blasphemie, as Heretikes now charge his priests of the new Testament, for that they remitte sinnes: to Whom he sayd, *Who e sinnes you shal forgeue, they are forgeuen &c.* Io. 20.

Men haue
power to forgi-
ue sinnes.

5. *Whether is easier.*] The faithlesse Iewes thought (as Heretikes now daies) that to forgeue sinnes was so proper to God, that it could not be communicated vnto man: but Christ sheweth that as to Worke miracles is otherWise proper to God only, and yet this power is communicated to men, so also to forgeue sinnes.

6. *The sonne of man in earth.*] Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, because he was head of the Church and our cheefe Bisnop and Priest according to his manhod, in respect wherof al power was geuen him in heauen and earth. *Mat. 28, v. 18.*

8. *Glorified.*] The faythful people did glorifie God that gaue such power to men for to remit sinnes and to doe miracles, knowing that that which God committeth to men, is not to his derogation, but to his glorie. him self only being stil the principal Worker of that effect, men being only his ministrers, substitutes, and working vnder him and by his commission and authoritie.

8. *To men.*] Not only Christ as he was man, had this power to forgeue sinnes, but by him and from him the Apottles, and consequently Priests. *Mat. 28. At do we e geuen me.* *Mat. 18. Whatsoeuer you shal looie in earth, shal be looied in heauen.* Ioan. 20. *Whoe sinnes you shal forgeue, they are forgeuen.*

External Sacri-
fice.

13. *Not sacrifice.*] These are the wordes of the Prophete, who spake them euen then when sacrifices were offered by Gods commaundement: so that it maketh not agaynst sacrifice, but he saith that sacrifice only without mercie and charitie, and generally with mortal sinne, is not acceptable. The Iewes offered their sacrifices dewely, but in the meane tyme they had no pitie nor mercie on their brethren: that is it which God misliketh.

Fasting.

14. *Fast often.*] By the often fasting of his disciples, we may easely gather that he appointed them a prescript maner of fasting: as it is certaine he taught them a forme of prayer. *Lu. 5. and 11.*

17. *New Wine.*] By this new Wine, he doth playnly here signifie fasting and the straiter kind of life: by the old bottels, them that can not aWay tnerewith.

19. *Twelue yeres.*] This woman a Gentil had her disease twelue yeres, and the Gouerners daughter a Iewe (which is here rayfed to life) was twelue yeres old, *Luc. 8.* Marke then the allegorie hereof in the Iewes and Gentils. As that woman fel sicke when the wenche was borne, so the Gentils went their owne wayes into idolatrie, when the Iewes in Abram beleued. Agayne, as Christ here went to rayfe the wenche, and by the way the woman was first healed, and then the wenche reuiued: so Christ came to the Iewes, but the Gentils beleued first and were saued, and in the end the Iewes shal beleue also. *Hiero. in Mat.*

Reliques and
Images.

21. *Touche only.*] Not only Christes wordes, but his garment and touche thereof or any thing to him belonging, might doe and did miracles, force proceeding from his holy person to them. Yea this woman returning home * set vp an Image of Christ, for memorie of this benefite, and the hemme of the same Image did also miracles. This image Iulian the Apoltata threwe downe, and set vp his owne in steede thereof, which was immediatly destroyed by fyre from heauen. But the image of Christ broken in peeces by the heathen, the Christians after ward gathering the peeces together, placed it in the Church: where it was (as Sozomenus writeth) vnto his time.

Euseb. li.
7 c. 14.
hist.

li. 5 c. 20.

21. Do

28. *Do you believe that I can.*] We see here that to the corporal healing of these men he requir-
 eth onely this faith, that he is able. Which faith is not sufficient to iustifie them. How then doe
 the Heretikes by this and the like places pleade for their onely iustifying faith? See the Annot.
Mar. 5, 36.

38. *Pray therefore.*] Therefore doth the Church pray and fast in the Ember dayes, when holy
 Orders are geuen. that is, when workemen are prepared to be sent into the haruest. See *Act. 13, 2.*

CHAP. X.

*He giueth to the Twelue the powver of Miracles, and so sendeth them to the lost sheepe of
 the Iewes, 5 with instructions accordingly: 10 and by occasion of the sending
 foretelleth of the persecutions after his Ascension, arming them and al other against
 the same, 40 and also exhorsing the people to harvour his seruants in such times of
 persecution.*

Mr. 3, 13.
 6, 7.
 Lu. 6, 13
 9, 1.

1  ND hauing called his twelue Disciples toge-
 ther, * he gaue them^h powver ouer vnclane
 spirites, that they should cast them out, and
 should cure al maner of disease, and al maner of
 infirmitie.

2 † And the names of the twelue Apostles be these: the^h first,
 Simon vwho is called Peter, and Andrevv his brother,
 3 James of Zebedee, and Iohn his brother, Philip and Barthle-
 mevv, Thomas and Matthevv the publican, and James of Al-
 4 phæus, & Thaddæus, † Simon Cananæus, and Iudas Iscariote,
 vwho also betrayed him.

5 † These twelue did I E S V S send: commaunding them,
 saying, Into the vvay of the^h Gentiles goe ye not, and into
 6 the cities of the Samaritans enter ye not: † but goe rather
 7 to the sheepe that are perished of the house of Israel. † And
 going preache, saying, That the kingdom of heauē is at hand.

8 † Cure the sicke, raise the dead, cleanse the lepers, cast out
 9 diuels: gratis you haue receiued, gratis giue ye. † Do not
 10 possesse gold, nor siluer, nor money in your purses: † not a
 skrippe for the vvay, neither two coates, neither shoes, nei-
 11 ther rodde. for the vvorkeman is vvorthie of his meate. † And
 into vvhatsoever citie or tovne you shal enter, inquire vvho
 12 in it is vvorthie: and there tarie til you goe forth. † And vvhen
 ye enter into the house, salute it, saying, Peace be to this hou-
 13 se. † And if so be that house be vvorthie, your peace shal come
 vpon it. but if it be not vvorthie: your peace shal returne to
 14 you. † And vvhatsoever shal not receiue you, nor heare your
 vvordes: going forth out of the house or the citie^h shake of
 15 the dust from your feete. † Amen I say to you, it shal be^h more
 tolerable for the land of the Sodomites and Gomorrhæans in
 the day of iudgement, then for that citie.

:: They haue
 here commif-
 sion to preach
 onely in Irael:
 the time being
 not yet come
 to call the Gen-
 tiles.

D Behold

The Gospel vpō
the Commemoration of S.
Paul, Iun. 30.

∴ Wisdom and
simplicitie both
be necessarie in
preachers, Bif-
hops and Phi-
cts.

The Gospel vpō
S. Athanasius
day, Maij 2.

∴ A goodly cō-
fort for Chri-
stians and Ca-
tholikes and al
good men, in
the persecutiōs
of Turke, of He-
retikes, of al
wicked men.

The Gospel vpō
a Martyrs day
that is not a
Bishop.

† Behold I send you as sheepe in the middes of vvoules. 16
Be ye therfore ∴ vvise as serpents, and simple as dooues. † And 17
take heede of men. For they vvil deliuer you vp in Councils,
and in their synagogs they vvil scourge you. † And to Presi- 18
dents and " to Kings I hal you be ledde for my sake, in testi-
monie to them and the Gentiles. † But vvhen they shal de- 19
liuer you vp, * take no thought hovv or vvhat to speake: for
"it shal be giuen you in that houre vvhat to speake. † For it 20
is not you that speake, but the spirit of your father that spea-
keth in you. † * The brother also shal deliuer vp the bro- 21
ther to death, and the father the sonne: and the children shal
rise vp agaynst the parents, and shal vvorke their death,
† and you shal be odious to al men for my name. but he that 22
shal perseuere vnto the end, he shal be saued. †

† And vvhen they shal persecute you in this citie, flee into 23
an other. Amen I say to you, you shal not finish al the cities
of Israel, til the sonne of man come.

† * The Disciple is not aboue the maister, nor the seruant 24
aboue his lord. † It suffiseth the disciple that he be as his mai- 25
ster: and the seruāt as his lord. If they haue called the goodmā
of the house Beelzebub, " hovv much more them of his hous-
hold? † Therefore feare ye not them. For nothing is hid, that 26
shal not be reuealed: and secrete, that shal not be knovven.
† That vvhich I speake to you in the darke, speake ye in the 27
light: and that vvhich you heare in the eare, preache ye vpon
the house toppes. † And ∴ feare ye not them that kil the body, 28
and are not able to kil the soul: but rather feare him that can
destroy both soul and body into hel. †

† Are not tvvo sparovves sold for a farthing: and not one 29
of them shal fall vpon the ground vvithout your father? 30
† But your very heares of the head are al numbered. † Feare 31
not therefore: better are you then many sparovves. † * Euery 32
one therefore that shal " confesse me before men, I also vvil
confesse him before my father vvhich is in heauen. † But he 33
that shal denie me before men, I also vvil denie him before
my father vvhich is in heauen. † Do not ye thinke * that I 34
came to send peace into the earth: I came " not to send peace,
but the svvord. † For I came to separate * man agaynst his 35
father, and the daughter agaynst her mother, and the daugh-
ter in lavv agaynst her mother in lavv. † And a mans ene- 36
mies, they of his ovvne hous hold. † He that loueth father or 37
mother

Mat. 13,
11.

Luc. 12,
11.

Luc. 21,
16.

Luc. 6,
40

Mat. 8,
38.

Luc. 9,
26, 12,
8.

Luc. 12,
51.

Mich. 7,
6.

mother" more then me, is not vvorthy of me: and he that
 loueth sonne or daughter aboue me, is not vvorthy of me.
 38 † And he that taketh not his crosse, and folovveth me, is not
 39 vvorthy of me. † He that hath found his life, shal lose it: and
 he that hath lost his life for me, shal finde it.
 Luc. 10, 40 † * He that receiueh you, receiueh me: and he that recei-
 16. 41 ueh me, receiueh him that sent me. † He that receiueh a
 Prophet" in the name of a Prophet, shal receiue the revvard
 of a Prophet. and he that receiueh a iust man in the name
 42 of a iust man, shal receiue the revvard of a iust man. † And
 Mar. 9, * vvhofoeuer shal giue drinke to one of thete litle ones a
 41. cuppe of cold vvater, only in the name of a discipule, amen I
 say to you, he shal not lose his revvard. †

:: The reward
 for harbouring
 & helping any
 blessed iust per-
 son suffering
 for his iustice
 and conscience.

ANNOTATIONS

CHAP. X.

1. Power.) Miracles were so necessarie to the confirmation of their doctrine beginning then to be preached, that not only Christ him self did miracles, but also he gaue to his Apostles power to doe them.

2. First Simon.) Peter the first, not in calling, but in preeminence, for (as S. Ambrose saith in 2 Cor. 12.) Andrew first folow'd our Saviour before Peter: and yet the Primacie Andrew receaued not, but Peter. Which preeminence of S. Peter aboue the other Apostles is so playnly signified in this word, First, by the iudgement euen of Heretikes, that Beza, notwithstanding he confesseth the consent of al copies both Latin and Greeke, yet is not ashamed to say that he suspecteth that this word was thrust into the text by some fauourer of Peters Primacie. Wherby we haue also that they care no more for the Greeke then for the Latin, when it maketh agaynst them: but at their pleasure say that al is corrupted.

9. Do not possesse.) Preachers may not carefully seeke after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessaries, they deserue their temporal liuing at their hands for whom they labour spiritually.

12. Peace to this house.) As Christ him self vsed these wordes or this blessing often, Peace be to you, so here he biddeth his Apostles say the like to the house where they come: And so hath it been alwaies a most godly vse of Bishops* to geue their blessing where they come. Which blessing must needs be of great grace and profite, when none but worthy persons (as here we read) might take good thereof: and when it is neuer lost, but returneth to the geuer, when the other partie is not worthy of it. Among other spiritual benefites it taketh away venial finnes. Amb. in 9. Luc. 6 c. 14.

14. Shake of the dust.) To contemne the true preachers, or not to receaue the truth preached, is a very damnable sinne.

15. More tolerable.) Hereby it is euident that there be degrees and differences of damnation in Hel fyre according to mens deserts. Aug. li. 4 de Bapt. c. 19.

18. Kings.) In the beginning Kings and Emperours persecuted the Church, that by the very death and bloud of Martyrs it should grow more miraculously. after ward when the Emperours and kings were them selues become Christians, they vsed their power for the Church, agaynst Infidels and Heretikes. Aug. ep. 42.

19. It shal be giuen.) This is verified euen at this present also, when many good Catholikes, that haue no great learning, by their answers confound the Aduersaries.

25. How much more.) No manel therefore if Heretikes call Christes Vicar Antichrist, when their forefathers the faithles Iewes called Christ him self Beelzebub.

22. Confesse me.) See how Christ esteemeth the open confessing of him, that is; of his truth in the Catholike Church, for as when Saul persecuted the Church, he sayd *him self was persecuted: so to confesse him, and his Church, is al one. Contrariwise, see how he abhorreth them that deny him before men. Which is not only to deny any one litle article of the Catholike sayth comended to vs by the Church: but also to allow or consent to heresie by any meanes, as by subscribing,

Confessing of
 Christ and his
 truth.

coming to their seruice and sermons, furthering them any way agaynst Catholikes, and such like.

34. *Not peace but sword.*) Christ came to breake the peace of worldlings and sinners: as when the sonne beleeueth in him, and the father doth not: the wife is a Catholike, and the husband is not. For to agree together in infidelitie, heresie, or any other sinne, is a naughty peace. This being the true meaning of Christes wordes, marke that the Heretikes interpret this to mainteine their rebellions and troubles which their new gospel breedeth. *Beza in no. Test. an. 1565.*

37. *More then.*] No earthly thing, nor duty to Parents, wife, children, countrie, or to a mans owne boily and life, can be any iust excuse why a man should doe, or feyne him self to doe or beleue any thing, agaynst Christ or the vnitie and faith of his Churche.

41. *In the name.*] Reward for hospitality, and specially for receiuing an holy person, as Prophet, Apostle, Bishop, or Priest persecuted for Christes sake. For by receiuing of him in that respect as he is such an one, he shal be partaker of his merites, and be rewarded as for such an one. Whereas on the contrarie side, he that receiueth an Heretike into his houie and a false preacher, doth communicate with his wicked workes. *Ep. 2. 10.*

CHAP. XI.

John the Baptist in prison also doing his diligence, sendeth some of his disciples to Christ: that as they heard, so they might also see his miracles with their eyes. 7 Afterward Christ declareth how worthy of credite Johns testimonie was: 16 and inueigheth agaynst the Iewes, who wish neither of their manners of life could be vponne: 20 no nor wish Christes infinite miracles: 25 praying Gods vniuersum in this behalfe, 27 and calling to him self al such as feele their owne burdeas.



The Gospel on
the 2. Sunday
in Aduent.

AND it came to passe: vwhen I E S V S had
done comaunding his twelue Disciples,
he passed from thence, to teach & preach
in their cities.

†* And vwhen Iohn had heard in prison
the vvorkes of Christ: sending tvvo
of his disciples, he said to him, † " Art thou
he that art to come, or looke vve for an other? † And I E S V S
making ansver said to them, Goe and report to Iohn vvhat
you haue heard and seen. †* The blinde see, the lame vvalke,
the lepers are made cleane, the deafe heare, the dead rise
again, to the poore the Gospel is preached: † and blessed is
he that shal not be scandalized in me.

† And vwhen they vvent their vvay, I E S V S began to
say to the multitudes of Iohn, " What vvent you out " into
the desert to see? a reede shaken vvith the vvinde? † But
vvhat vvent you out to see? a man clothed in soft garments?
Behold they that are clothed in soft garments, are in Kinges
houses. † But vvhat vvent you out to see? a Prophet? yea
I tel you and more then a Prophet. † For this is he of vvhom
it is vvritten, *Behold I send mine angel before thy face, vvich shal prepare
thy vvay before thee.* †

† Amen I say to you, there hath not risen among the borne
of vvomen a greater then Iohn the Baptist: yet he that is the
lesser

Luc. 7,
18.

Esa. 35,
5. 61, 1.

Mal. 3, 1.

12 lesser in the kingdom of heauen , is greater then he. † And
Luc. 16, * from the dayes of Iohn the Baptist vntil now , the king-
 16. dom of heauen suffereth violence , and the violent beare it
 13 avway. † For al the Prophets and the Lawv prophecied vnto
Mal. 4, 14 Iohn: † and if you vvil receiue it, he is * " Elias that is for to
 5. come. † He that hath eares to heare , let him heare.
Luc. 7, 16 † And * vvhervnto shal I esteeme this generation to
 31. be like? It is like to children sitting in the market- place :
 17 vvhich crying to their companions, † say, We haue piped to
 you, and you haue not daunced : vve haue lamented , and
Mt. 3,4. 18 you haue not mourned. † For * Iohn came neither " eating
 19 nor drinking: and they say, He hath a diuel. † The Sonne of
 man came eating and drinking , and they say , Behold a man
 that is a glotton and a vvinedrinker, a frende of Publicans and
 sinners. And vvisedom is iustified of her children.
Luc. 10, 20 † Then * began he to vpbraide the cities, vvherein vvere
 13. done the most of his miracles, for that they had not done pe-
 21 nance. † Wo be to thee Corozain , vvo be to thee Beth- saida:
 for if in Tyre & Sidon had been vvrought the miracles that
 haue been vvrought in you, they had done " penance in heare-
 22 cloth and ashes long agoe. † But neuerthelesse , I say to
 you , it shal be more tolerable for Tyre and Sidon in the
 23 day of iudgement, then for you. † And thou Capharnaum,
 shalt thou be exalted vp to heauen? thou shalt come dovne
 euen vnto hel. for if in Sodom had been vvrought the mira-
 cles that haue been wrought in thee, perhaps it had remained
 24 vnto this day. † But notwithstanding I say to you, that it shal
 be more tolerable for the land of Sodom in the day of iudge-
 ment, then for thee.
Luc. 10, 25 † At that time I E S V S answered and said. * I confesse
 21. to thee O Father lord of heauen and earth , because thou hast
 hid these things from the vvise and prudent, and hast reuealed
 26 the to " litle ones. † Yea Father: for so hath it vvell pleased thee.
 27 † Al things are deliuered me of my Father. And no man
 knowveth the Sonne but the Father: neither doth any knowv
 the Father, but the Sonne, and to vvhom it shal please the
 28 Sonne to reueale. † Come ye to me al that labour , and are
 29 burdened, and I vvill refresh you. † Take vp my yoke vpon
 you, and learne of me, because I am meeke , and humble of
 30 hart: and you shal finde rest to your soules. † For my " yoke
 is svveete, and my burden light. †

The Gospe!
 vpo S. Matthis
 day Feb. 22. and
 vpon S. Francis
 day Octob. 4.
 and for many
 Martyrs.

3. *Art thou he.*] Iohn him self doubted not, for he baptized him and gaue great testimonie of him before: *Io. 1.* But because his disciples knewe him not, nor esteemed of him so much as of Iohn their owne Maister, therefore did he send them vnto Christ, that by occasion of Christes answer he might the better instruct them what he was, and so make them Christes disciples, preferring them to a better Maister.

Eremitical life. 7. *What want you out.*] High commendation of Iohns holinesse, as wel for his fasting, rough attire, solitary life, and constancie, as for the dignitie of his function.

7. *Into the desert.*] The faythful people in al ages resorted of deuotion into wildernes to see men of special and rare holynes, Prophets, Eremites, Anchorites &c. to haue their prayers or ghostly counsel. See S. Hierom de vita Hilartonis.

Elias. 14. *Elias.*) As Elias shal be the messenger of Christes later coming, so was Iohn his messenger and Praecursor at his former coming: and therefore is he called Elias, because of his like office and like spirit. Luc. 1. Grego. ho. 7. in Euang.

15. *Eating and drinking.*] The wicked quarrellers of the world miscontre easely al the actes and life of good men. If they be great fasters and austere liuers, they are blasphemed and counted hypocrites: if they conuerse with other men in ordinary maner, then they be counted dissolute.

Penance. 21. *Penance in sackcloth.*] By this sackcloth and ashes added here and in other places, wee see euidently that penance is not only leauing of former sinnes, and chaunge or amendement of life past, no nor bare sorrowfulness or recounting of our offences already committed, but requireth punishment and chastisement of our persons by these and such other meanes as the Scriptures do els where set forth. and therefore concerning the worde also, it is rather to be called penance, as in our translation: then (as the Aduertaries of purpose auoyding the word) Repentance or Amendement of life: and that according to the very vsual signification of the * Greeke word in the most ancient Ecclesiastical Greeke Writers: who for Penitentes (which in the Primitiue Church did publike penance) say, * *οἱ ἐν μετάνοιᾳ ὄντες*, that is, *Men that are doing penance.* And concerning that

Mat. 18, 2.

part of penance which is Cōfession, the Ecclesiastical historie calleth it by the same Greeke word, and the penitents comming to confession, *τοὺς μετάνοιους*. Sozom. li. 7 c. 16. Socrat. li. 5 c. 19. * Dionys. Eccl. hier. c. 3. in ini-

25. *Litle ones.*) These litle ones doe not signifie here only the vnlearned, as though Coblers and weauers and women and girles had this reuelation, and therefore do vnderstand al Scriptures and are able to expound them: but here are signified the humble, whether they be learned or vnlearned: as when he sayth, *Unless you become as litle ones, you shal not enter into the Kingdom of heauen.* And so also the greatest Doctors (who as they were most learned, so most humbled them selues to the iudgement of the Catholike Church) are these litle ones: and Heretikes, who although vnlearned, yet vaunt their knowledge and their spirit of vnderstanding about al ancient fathers and the whole Church, can not be of these litle and humble ones.

The commaundements possible.

30. *Yoke swete.*] What is this light burden and swete yoke, but his commaundements, of which S. Iohn sayth 1. Ep. 5. *Hu commaundements are not heavy?* cleane contrary to the Aduertaries that say, they are vnpossible to be kept.

CHAP. XII.

The blindness of the Pharisees about the Sabbath he reproveth by Scriptures, by reason, and by a miracle. 14 and his death being therefore sought by them, he meekly goeth out of the way, according as Esay had prophesied of him. 22 His casting out of devils also he defendeth agaynst them, 31 and setteth forth the daunger they stand in for their horrible blasphemie. 38 And because they aske yes for a signe, he sheweth how vvorthe they shal be damned, 43 for selling how the devil shal possess their Nation, 46 and testifying that although he be of their blood, yet not they for sbu, bus such as keepe hu commaundements are decre vnto him.



At that time * IESVS went through the corne 1
on the Sabbath: and his Disciples being hun-
grie, began to plucke the eares, and to eate.
† And the Pharisees seeing them, said to him. 2
Loe, thy Disciples doe that vvhich is not law-
ful

Mr. 2,
23.
Lu. 6, 2-

3 ful for them to doe on the Sabbath-dayes. † But he sayd to
 them, Haue you not read vvhat * Dauid did vvhen he vvas
 4 an hungred, and they that vvere vvith him : † hovv he entred
 into the house of God, and did eate the loaves of propo-
 sition, vvhich it vvas not lavvful for him to eate, nor for them
 5 that vvere vvith him, * but for priestes only? † Or haue ye
 not read in the * Lavv, that on Sabbath-dayes the priestes
 in the temple do breake the Sabbath, and are vvithout
 6 blame? † but I tel you that there is here a greater then the tēple.
 7 † And if you did knowv vvhat it is, *I wil mercie, and not :: sacrifice* :: See the anno-
 8 you vvould neuer haue condemned the innocentes. † For *tatiō chap. 9, 13.*
 the Sonne of man is lord of the Sabbath also.
 9 † And vvhen he had passed from thence, he came into their
 10 synagogue. † And * behold there vvas a man vvhich had a vvith-
 ered hand, and they asked him saying, Whether is it lavvful
 11 to cure on the Sabbots? that they might accuse him. † But
 he sayd to them, what man shal there be of you, that shal haue
 one sheepe: and if the same fall into a ditche on the Sabbots,
 12 vvil he not take hold and lift it vp? † Hovv much better is a
 man more then a sheepe? therefore it is lavvful on the Sab-
 13 boths to doe a good deede. † Then he sayth to the man,
 Stretch forth thy hand. and he stretched it forth, and it vvas
 restored to health euen as the other.
 14 † And the Pharisees going forth made a cōsultation agaynst
 15 him, hovv they might destroy him. † But I E S V S knowving
 it, retired from thence: and many folovved him, and he cured
 16 them all. † and he charged them that they should not dis-
 17 close him. † That it might be fulfilled vvhich vvas spoken by
 18 Esay the Prophete, saying. † *Behold my seruant vvhom I haue chosin,*
my beloued in vvhom my soul hath vvell liked. I vvil put my spirit vpon him, and
 19 *iudgement to the Gentiles sh il he shew. † He shal not contend, nor crie out, neither*
 20 *shal any man beare in the streetes his voyce. † The reede bruised he shal not*
 21 *breake, and smoking flaxe he shal not extinguisht: til he cast forth iudgement vnto*
 22 *victorie. † And in his name the Gentiles shal hope.*
 22 † Then * vvas offered to him one possessed vvith a deuil,
 blinde and dumme: and he cured him, so that he spake & saw.
 23 † And al the multitudes vvere amased, and sayd, Whether this
 24 be the Sonne of Dauid? † But the Pharisees hearing it, sayd.
 This felovv casteth not out diuels but in Beelzebub the Prin-
 25 ce of the diuels. † And I E S V S knowving their cogita-
 tions, said to them.

Euery kingdom :: deuided against it self shal be made
 deso *:: Therefore the*

Kingdom of heretikes can not possibly stand, because it is alwayes ful of diuision and dissension.

∴ It is a mans owne free Wil and election, to be a good tree or an il tree: to bring forth good fruites or bad. S. Augustine vpon this place. *li. 2. c. 4. de actu cum Felice Canisio.*

THE GOSPEL vpon veneday the first weeke of Lent.

desolate: and euery citie or house deuided agaynst it self, shal not stand. † And if Satan cast out Satan, he is deuided 26
 agaynst him self: howv then shal his kingdom stand? † And 27
 if I in Beelzebub cast out deuils: your children in vvhom do they cast out? Therefore they shal be your iudges. † But if I in 28
 the Spirit of God do cast out deuils, then is the kingdom of God come vpon you. † Or howv can a man enter into the 29
 house of the strong, and raffe his vessel, vnles he first binde the strong? and then he vvil raffe his house. † He that is " not vvith 30
 me, is agaynst me: and he that " gathereth not vvith me, scatterereth. † Therefore I say to you, euery sinne and blasphemie 31
 shal be forgiuen men, but " the blasphemie of the Spirit shal not be forgiuen. † And vvho soeuer shal speake a 32
 vvord agaynst the Sonne of man, it shal be forgiuen him: but he that shal speake agaynst the Holy Ghost, it shal not be forgiuen him neither in this vvorld, nor " in the 33
 vvorld to come. † Either " make the tree good, and his fruite good: or make the tree euil, and his fruite euil. for of the fruite 34
 the tree is knowē. † You vipers broodes, howv can you speake good things, vvhereas you are euil? for of the aboundance of 35
 the hart the mouth speaketh. † A good man out of a good treasure bringeth forth good things: and an euil man out of 36
 an euil treasure bringeth forth euil things. † But I say vnto you, that euery " idle vvord that men shal speake, they shal 37
 render an account for it in the day of iudgement. † For of thy vvordes thou shalt be iustified, and of thy vvordes thou shalt be condemned.

† Then answered him certaine of the Scribes and Pharisees, saying, Maister, vve vvould see a signe from thee. † who answered, and said to them, 38
 39

The vvicked and aduouterous generation seeketh a signe: and a signe shal not be giuen it, but the signe of Ionas the Prophet. † For as * Ionas vvvas in the vvhales belly three 40
 dayes and three nightes: so shal the Sonne of man be in the hart of the earth three dayes and three nightes. † The men 41
 of Niniuee shal rise in the iudgemēt vvith this generatiō, and shal condemne it: because * they did penance at the preaching of Ionas. And behold more then Ionas here. † The * Queene 42
 of the South shal rise in the iudgement vvith this generation, and shal condemne it: because she came from the endes of the earth to heare the vvifedom of Salomō, and behold more then

Ion. 2, 2.

Ion. 3, 5.

3. Reg. 10, 1.

Luc. 11, 24. 43 then Salomon here. † And * vvhen an vncleane spirit shal
 goe out of a man, he vvalketh through dry places, seeking
 44 rest, and findeth not. † Then he saith, I vvil returne into
 my house vvhence I came out. And coming he finderh it va-
 45 cant, svvept vvith besoms, and trimmed. † Then goeth he,
 and taketh vvith him seuen other spirites more vvicked then
 him self, and they enter in and dvvel there: and * the last of
2. Pet. 2, 20. that man be made vvorse then the first. So shal it be also to
 this vvicked generation.
Mar. 3, 31. 46 † As he vvvas yet speaking to the multitudes, * behold his
Luc. 8. 20. 47 mother and his brethren stooce vvithout, seeking to speake
 to him. † And one said vnto him, Behold thy mother and
 48 thy brethren stand vvithout, seeking thee. † But he ansvvering
 him that told him, said, " Who is my mother, and vvho are
 49 my brethren? † And stretching forth his hand vpon his Disci-
 50 ples, he said, Behold my mother and my brethren. † For
 vvhosoeuer shal doe the vvil of my father, that is in heauen:
 he is my brother, and sister, and mother. †

The Gospel vpo
the day of the
Seuen Brethren
& c. Iulij 10.

ANNOTATIONS

CHA P. XII.

24. *In Beelzebub.*] The like blasphemie agaynst the Holy Ghost is, to attribute the miracles done by Saints either dead or aliue, to the Diuel.

30. *Not With me.*] They that are indifferent to al religions, commonly and fitly called Neuters, ioyning them selues to neither part, let them marke these wordes wel, and they shal see, that Christ accoumpted al them to be agaynst him and his Church, that are not plainely and flatly With him and it.

Neuters in religion.

30. *Gathereth not With me.*] He speaketh not only of his owne person, but of al to whom he hath committed the gouernement of his Church, and specially of the cheefe Pastours succeeding Peter in the gouernement of the Whole. As S. Hierom Writing to Damasius Pope of Rome, applieth these wordes vnto him, saying of al Heretikes, *He that gathereth not With thee, gathereth: thus uo to say, He that is not With Christ, is With Antichrist.*

Ep. 18.

31. *The blasphemie of the Spirit.*] He meaneth not that there is any sinne so great, which God wil not forgiue, or whereof a man may not repēt in this life, as some Heretikes at this day affirme: but that some heinous sinnes (as namely this blasphemie of the Iewes against the euident workes of the Holy Ghost, and likewise Archeheretikes who wilfully resist the knowē truth and workes of the Holy Ghost in Gods Church) are hardly forgiuen, and feldom haue such men grace to repent. Otherwise among al the sinnes agaynst the Holy Ghost (which are commonly reckened fixe) one only shal neuer be forgiuen, that is, dying vvithout repentance wilfully, called Final impenitence. Which sinne he committeth that dieth vvith contempt of the Sacrament of Penance, obtinarily refusing absolution, by the Churches ministerie: as S. Augustine plainely declareth in these wordes. *Whosoeuer he be that beleueth not mans sinnes to be remitted in Gods Church, and therefore despiseth the bountifulnes of God in so mighty a Worke, if he in that obstinas minde continue til his liues end, he is guilty of sinne against the Holy Ghost, in which Holy Ghost Christ remitteth sinnes.* *Enchir.* 83. *Ep.* 50 in fine.

Final impenitence.

Remission of sinnes in the Church.

32. *Sonne of man.*] The Iewes in their wordes sinned against the sonne of man, when they reprehended those things which he did as a man, to Witte, calling him therefore, a glutton, a great drinker of wine, a freend of the Publicans, and taking offense because he kept company vvith sinners, brake the Sabbath, and such like: and this sinne might more easely be forgiuen them, because they iudged of him as they vvould haue done of any other man: but they sinned

E and

and blasphemed against the Holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the evident workes of God in casting out devils, to the devil him self: and this sinne shall not be remitted, because it shall hardly be remitted, as we see by the plague of their posteritie vntil this day.

Purgatorie. 32. *Nor in the World to come.*] S. Augutine and other Holy Doctors gather herevpon, that some sinnes may be remitted in the next life, and consequently prouoe Purgatorie thereby. *De Ciuil. Dei li. 21 c. 13. D. Gregor, Dial. li. 4 c. 39.*

36. *Idle Word.*] If of euery idle word we must make accoumpt before God in iudgement, and yet shall not for euery such word be damned euertlastingly: then there must needs be some temporal punishment in the next life.

Al Heresies alleage Scriptures. 48. *Who is my mother.*] The dutiful affection toward our parents and kinsfolke is not blamed, but the inordinate loue of them to the hinderance of our seruice and duty toward God. Vpon this place some old Heretikes denied Christ to haue any mother. *Aug. li. de Fid. & Symb. c. 4.* Neither euer was there any heretic so absurd, but it would seeme to haue Scripture for it.

CHAP. XIII.

Speaking in parables (as the Scripture foretold of him, and as meeets vvas for the reprobate Iewes:) he sheweth by the parable of the Sowver, that in the labours of his Church, three partes of foure do perishe through the faulcs of the hearers. 24 and yet, by the parable of good seede and cockle (as also of the Tette) that his seruants must not for al that, neuer while the world lasteth, make any Schisme or Separation. 31 And by parables of the litle mustardseede and leauen, that notwithstanding the three parts perishing, and ouersowing of cockles, yet that fourth part of the good seede shall sprede ouer al the world. 34 And vntill, what a treasure, and pearle it is. 33 After al which, yet hu ouerue countrie vsuil not honour him.



THE same day IESVS going out of the 1
house, sate by the sea side. † And * great 2
multitudes were gathered together vnto
him, in so much that he went vp into a
boate & sate: and al the multitude stood
in the shore, † and he spake to them 3
many things in parables, saying,

Behold the towver went forth to sow. † And while he 4
soweth, some fell by the way side, and the foules of the aire
did come and eate it. † Other some also fell vpon rockie pla- 5
ces, where they had not much earth: and they shot vp incon-
tinent, because they had not deepenes of earth, † and after the 6
sunne was vp, they parched: and because they had not roote,
they withered. † And other fell among thornes: and the 7
thornes grevve and choked them. † And other some fell vpon 8
good ground: and they yielded fruite, the " one an hundred-
fold, the other threescore, and an other thirtie. † He that 9
hath eares to heare, let him heare.

† And his Disciples came and said to him. Why speakest 10
thou to them in parables? † Who answered and said vnto 11
them, Because " to you it is giuen to know the mysteries of
the kingdom of heauen: but to them it is not giuen. † For 12
he

*Mr. 4. 1.
Lu. 8. 4.*

he that hath, to him shal be giuen, and he shal abound: but he that hath not, from him shal be taken avway that also vvhich

13 he hath. † Therefore in parables I speake to them: because

seeing they see not, and hearing they heare not, neither do

14 they vnderstand: † and the prophecie of Esay is fulfilled in

15 them, vvhich saith, *With bearing shal you beare, and you shal not vnder-*

stand: and seeing shal you see, and you shal not see. † For the hart of this people is

16 waxed grosse, and vvvith their eares they haue heavily heard, and their eies they

17 haue shut: lest at any time they may see vvith their eies, and heare vvith their eares,

and vnderstand vvith their hart and be conuerted, and I may beale them.

† But blessed are your eyes because they doe see, and your

18 eares because they doe heare. † For amen I say to you, that

* many Prophets and iust men haue desired to see the things

19 that you see, and haue not seen them: and to heare the

20 things that you heare, and haue not heard them. † Heare you

therefore the parable of the sover.

21 † Euery one that heareth the vvord of the kingdom and

vnderstandeth not, there cometh the vvicked one, and cat-

22 cheth avway that vvhich vvas sovv en in his hart: this is he

23 that vvas sovv en by the vvay side. † And he that vvas sovv en

vpon rockie places: this is he that heareth the vvord, and in-

24 cōtinent receiueth it vvith ioy, † yet hath he not roote in him

25 self, but is for a time: and vvhen there falleth tribulation and

26 persecution for the vvord, he is by and by scandalized. † And

27 he that vvas sovv en among thornes, this is he that heareth

the vvord, and the carefulnes of this vvorld and the deceit-

28 fulnes of riches choketh vp the vvord, and he becometh

29 fruitles. † But he that vvas sovv en vpon good ground: this

is he that heareth the vvord, and vnderstandeth, and bringeth

fruite, and yelderth some an hundred-fold, and an other three-

30 score, and an other thirtie.

31 † An other parable he proposed to them, saying, The

32 kingdom of heauen is resembled to a man that sovv ed good

33 seeede in his field. † But vvhen men vvere a sleepe, his enemy

34 came and ouersovv ed cockle among the vvheate, and vvent

35 his vvay. † And vvhen the blade vvas shot vp, and had

36 brought forth fruite, then appeared also the cockle. † And

37 the seruants of the goodman of the house comming said

38 to him, Sir, didst thou not sovv good seeede in thy field?

39 Whence then hath it cockle? † And he said to them, The ene-

40 my man hath done this. And the seruants said to him, Wilt

41 thou vve goe and gather it vp? † And he said, No: "lest perhaps

When Gods
word is pre-
ached, they pro-
prely haue
cares to heare,
that haue har-
tes to obey: and
they hearing do
not heare,

which heare by
sense of their
body, and obey
not by content
of their hartes.

Aug. de dono
persem. c. 14.

LUC. 10,
23.

The Gospel vps
the 5 Sunday
after the Epi-
phanie.

gathering vp the cockle , you may roote vp the vvheate also together vvith it. † Suffer both to grovv vntil the har- 30
uest, and in the time of haruest I vvil say to the reapers, Ga-
ther vp first the cockle , and binde it into bundels to burne,
but the vvheate gather ye into my barne. †

The Gospel vpo
the 6 Sunday
after the Epi-
phanie.

† An other parable he proposed vnto them, saying, * The 31
kingdom of heauen is like to a mustard-seede, vvwhich a man
tooke and sowed in his field. † Which is the " least surely of 32
al feedes : but vvhen it is grovvven, it is greater then al herbes,
and is made a tree., so that the foules of the aire come , and
dvvell in the branches thereof. † An other parable he spake 33
to them, The kingdom of heauen is like to leauen, vvwhich a
vvoman tooke and hid in three measures of meale, vntil the
vvhole vvvas leauened.

Mar. 4,
30.
Luc. 13,
18.

† Al these things I esvs spake in parables to the multitu- 34
des, and vvithout parables he did not speake to them: † that 35
it might be fulfilled vvwhich vvvas spoken by the Prophet
saying, *I wil open my mouth in parables, I wil vtter things bidden from the
foundation of the vvorld.* †

Psa. 77,
2.

† Then hauing dimissed the multitudes, he came into 36
the house, and his Disciples came vnto him, saying, Expound
vs the parable of the cockle of the field. † Who made ansver 37
and said to them, He that soweth the good seede, is the Sonne
of man. † And the field, is the vvorld. And the good seede: 38
these are the childre of the kingdom. And the cockle: are the
children of the vvicked one. † And theemie that sowed 39
them, is " the deuil. But the haruest, is the ende of the vvorld.
And the reapers, are the Angels. † Euen as cockle therefore is 40
gathered vp, and burnt vvith fire: so shal it be in the ende of
the vvorld. † The Sonne of man shal send his Angels, and 41
they shal gather out of his kingdom al scandals, and them
that vvorke iniquitie: † and shal cast them into the furnace of 42
fire, There shal be vvweeping and gnashing of teeth. † Then 43
shal the iust shine as the sunne, in the kingdom of their fa-
ther. He that hath eares to heare, let him heare.

:: Not God
then, but the
Diuel is the au-
thor of all euil.

† The kingdom of heauen is like a treasure hidden in a 44
field. vvich a man hauing found, did hide it, and for ioy there-
of goeth, and selleth al that he hath, and byeth that field.
† Againe the kingdom of heauen is like to a marchant man, 45
seeking good pearles. † And hauing found one precious 46
pearle, he vvent his vvay, and sold al that he had, and
bought

The Gospel for
Virgins & other
holy Women.

bought it.

47 † Againe the kingdom of heauen is like to a nette cast in-
to the sea , and gathering together of al kind of fishes.

48 † Which, vwhen it vvas filled, dravving it forth, and sitting by
the shore, they chose out the good into vessels, but the

49 bad they did cast out. † So shal it be in the consummation
of the vworld. The Angels shal goe forth, and shal separate

50 the euil from among the iust, † and shal cast them into the
furnace of fire. there shal be vweeping and gnashing of teeth.

51 † Haue ye vnderstoode al these things? They say to him, Yea.

52 † He said vnto them, Therefore euery Scribe instructed in the
kingdom of heauen , is like to a man that is an housholder ,
vvhich bringeth forth out of his treasure nevv things and
old. †

53 † And it came to passe: vwhen I E S V S had ended these pa-
54 rables, he passed from thence. † And * coming into his ovvne

countrie, he taught them in their synagogues, so that they
marueled, and said, Howv came this fellovv by this vvisedom

55 and vertues? † Is not this the carpenters sonne? Is not his
mother called M A R I E, and his brethren, James and Ioseph,

56 and Simon and Iude: † and his sisters, are they not al vvith
57 vs? Whence therefore hath he al these things? † And they vvere

scandalized in him. But I E S V S said to them, There is not a
Prophet vvithout honour but in his ovvne countrie, and in

58 his ovvne house. † And he vvrought not many miracles there
because of their incredulity.

∴ Here also are
signified good
and bad in the
Church.

Mr. 6, 1.
Luc. 4,
16.

A N N O T A T I O N S
C H A P. XIII.

8. *One an hundred.*] This difference of fruites is the difference of merites in this life, and
rewards for them in the next life, according to the diuerties of states, or other differences. of
states, as that the hundred fold agreeth to virgins professed, three score fold to religious widowes,
thirtie fold to the married. *Aug. li. de S. Virginis. c. 44 & seq.* Which truth the old Heretike Iouinian
denied (as ours doe at this day) affirming that there is no difference of merites or rewards.
Hiero. li. 2 adu. Iouia. Ambros. ep. 82. Aug. her. 82.

Difference of
merites and
rewards.

11. *To you is giuen.*] To the Apostles and such as haue the guiding and teaching of others,
deeper knowledge of Gods Word and mysteries is giuen, then to the common people. As also
to Christians generally, that which was not giuen to the obstinate Iewes.

15. *They haue shut.*] In saying that they shut their owne eies, which S. Paul also repeateth
Act. 28: he teacheth vs the true vnderstanding of al other places, where it might seeme by the bare
wordes that God is the very author and Worker of this induration, and blindnes, and of other

God is not the
author of euil.

finnes: * which was an old condemned blasphemie, and is now the Heresie of * Caluin: whereas
Iren. apud Euseb. li. 5 our Sauour here teacheth vs, that they shut their owne eies, and are the cause of their owne sinne
c. 19. and damnation, God not doing, but permitting it, and suffering them to fall further because of
Calu. li. 2 their former sinnes, as S. Paul declareth of the reprobate Gentiles. *Ro. 1.*

Instit. c. 4. 25. *Ouerfowed.*] First by Christ and his Apostles was planted the truth, and fals hodie came
afterward, and was ouerfowed by the enemy the Diuel, and not by Christ, who is not the

E iij author

author of euil. *Tertul. de praescript.*

29. *Left you plucke up also.*] The good must tolerate the euil, when it is so strong that it can not be redressed without danger and disturbance of the whole Church, and committe the matter to Gods iudgement in the later day. Otherwise where il men (be they Heretikes or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publike authority either Spiritual or temporal to be chaistised or executed.

30. *Suffer both so grow.*] The good and bad (wee see here) are mingled together in the Church. Which maketh against certaine Heretikes and Schismatikes, which seuered them selues of old from the rest of the whole world, vnder pretence that them selues only were pure, and al others both Priests and people sinners: and against some Heretikes of this time also, which say that euil men are not of, or in the Church.

32. *The least of al seedes.*] The Church of Christ had a smal beginning, but afterward became the most glorious and known common-welth in earth: the greatest powers and the most wise of the world putting them selues into the same.

35. *Carpenters sonne.*] Herevpon Iulian the Apostata and his flatterer Libanius tooke their scoffe against our Sauour, saying (at his going against the Persians) to the Christians, what doeth the Carpenters sonne now? and threatening that after his returne the Carpenters sonne should not be able to saue them from his furie. Wherevnto a godly man answered by the Spirit of Prophecie, *He whom Iulian calleth the Carpenters sonne, u making a Wooden coffin for him against hu death.* And in deede not long after there came newes that in that bataile he dyed miserably. *Sozo. li. 6 c. 2. Theodo. li. 3 c. 18.* The very like scoffe vs Heretikes that call the body of Christ in the B. Sacrament, bakers bread. It seemeth in deede to the senses to be so, as Christ seemed to be Iosephs natural sonne, but faith telleth vs the contrarie as wel in the one as in the other.

CHAP. XIII.

Hearing the unworthy decollation of Iohn Baptist by Herode, 13 he betaketh him to his usual solitarines in the deserts, and there feedeth 5000 with five loaves. 23 And then after the night spent in the mountaine in prayer, he walketh upon the sea (signifying the vvide world) 28 yea and Peter also: wherevpon they adore him as the sonne of God. 35 And with the very souse of hu garments hemme he healeth innumerable.



T that time * Herod the Terrach heard 1
the fame of I E s v s : † and said to his ser- 2
uants, This is Iohn the Baptist: he is risen
from the dead, and therefore vertues vvorke
in him. † For Herod apprehended Iohn 3
and bound him, and put him into prison
because of Herodias, his 'brothers' vvife. † For Iohn said vn- 4
to him, It is not lawfull for thee to haue her. † And vvilling 5
to put him to death, he feared the people: because they esteem-
ed him as a Prophet. † But on Herods birth-day, the daugh- 6
ter of Herodias daunced before them: and pleased Herod.
† Wherevpon he promised with an othe, to giue her vvhatsoe- 7
uer she vvould at ke of him. † But she being instructed be- 8
fore of her mother saith, Giue me here in a dish the head of
Iohn the Baptist. † And the king vvvas stroken sad: yet be- 9
cause of his :: othe and for them that fate vvith him at table,
he commaunded it to be giuen. † And he sent, and beheaded 10
Iohn in the prison. † And his head vvvas brought in a dish: 11
and

*Mar. 6,
14.
Lu. 9, 7.
3, 19.*

*'brother
Philips*

:: A wicked
and rash othe,
and more wic-
kedly fulfilled:
because an vn-
lawfull othe
bindeth no mā.

and it vvas giuen to the damfel, and ſhe brought it to her mother. † And his Diſciples came and tooke the body, and "buried it: " and came and told I E S V S.

Mr. 6, 31
Lu. 9, 10
Io. 6, 2.

13 † Which vwhen I E S V S had heard, * he "retired from thence by boate, into a deſert place apart, and the multitudes hauing heard of it, folovved him on foote out of the cities.

∴ S. Iohns diſciples at this time had wel learned their duety toward Chriſt.

14 † And he coming forth ſaw a great multitude, and pitied them, and cured their diſeaſed. † And vwhen it vvas euening, his Diſciples came vnto him, ſaying, It is a deſert place, and the houre is novv paſt: dimiſſe the multitudes that going in-

15 to the tovnes, they may bye them ſelues victuals. † But I E S V S ſaid to them, They haue no neede to goe: giue ye them to eate. † They anſwered him. We haue not here, but five

16 loaves, and tvvo fiſhes. † Who ſaid to them, Bring them hither to me. † And vwhen he had commaunded the multitude to ſitte dovvn vpon the graſſe, he tooke the five loaves and the tvvo fiſhes, and looking vp vnto heauen he bleſſed and brake, and gaue the loaves to his Diſciples, and "the Diſciples

17 to the multitudes. † And they did al eate, and had their fill. And they tooke the leavings, twelue ful baſkettes of the frag-

18 ments. † And the number of them that did eate vvas, five thouſand men, beſide vvomen and children.

19 † And forth vvith I E S V S commaunded his Diſciples to goe vp into the boate, and to goe before him ouer the vvater, til he dimiſſed the multitudes. † And hauing dimiſſed the multitude, he * aſcended into a mountaine alone to praye. And

Mr. 6,
46.
Io. 6, 16.

20 vwhen it vvas euening, he vvas there alone. † But the boate in the middes of the ſea vvas toſſed vvith vvaues. for the vvinde

21 vvas contrarie. † And in the fourth vvatch of the night, he came vnto them vvalking vpon the ſea. † And ſeeing him vpon the "ſea vvalking, they vvere troubled ſaying, That

22 it is a ghoſt. and for feare they cried out. † And immediatly I E S V S ſpake vnto them, ſaying, Haue confidence: it is I, feare

23 ye not. † And Peter making anſver ſaid, Lord if it be thou, bid me come to thee vpon the vvaters. † And he ſaid, Come. And Peter deſcending out of the boate, "vvalked vpon the

24 vvater to come to I E S V S. † But ſeeing the vvinde rough, he vvas afraid: and vwhen he began to be drovvned, he cried

25 out ſaying, Lord, ſaue me. † And incontinent " I E S V S ſtretching forth his hand tooke hold of him, and ſaid vnto him, O thou of litle faith, vvhy didſt thou doubt? † And vwhen they

The Goſpel vpon the Octaue of S. Peter and S. Paul. Iulij 6.

∴ Norwithſtanding the infirmities of them that gouerne

the Church, yet Christ sustaineth them, and holdeth them vp, yea and by them, whatsoeuer they are, he vpholdeth and preserueth his Church.

:: See before, chap. 9, 20.

they vvere gone vp into the boate, the vvinde ceased. † And 33
they that vvere in the boate, came and adored him, saying,
In deede thou art the sonne of God. †
† And hauing passed the vvater, they came into the coun- 34
trie of Genesar. † And vvhen the men of that place vnder- 35
stoode of him, they sent into al that countrie, and brought
vnto him al that vvere il at ease: † and they besought him 36
that they might touche but the hemme of his garment, and
vvhosoever did touche, vvere made hole.

A N N O T A T I O N S

C H A P. XIII.

1. *Because of Herodias.*) It is to ordinary in Princes to put them to death that freely tel them such faultes: Women, whom they fanfie, specially inciting them to such mischeefe.

12. *Buried in.*) An example of duty toward the dead bodies of the faithful. Wherein see the difference of Catholike Christian men and of al infidels, be they Pagans, Apostataes, or Heretikes. For Whereas the Christians had layd the body of this blessed Prophete and Martyr * in Samaria With the Relikes of Elias and Abdias, by vertue wherof woderful miracles were wrought in that place: in Iulian the Apostataes time, When men might doe al mischeefe freely against Christian religion, the Pagans opened the tombe of S. Iohn Baptit, burnt his bones, scattered the ashes about the fields: but certaine religious Monkes coning thither a pilgrimage at the same time, aduentured their life and saued as much of the holy Relikes as they could, and brought them to their Abbot Philip a man of God: who esteeming them to great a treasure for him and his, to keepe for their priuate deuotion, sent them to Athanasius the B. of Alexandria, and he with al reuerence layd them in such a place (as it were by the Spirit of Prophecie) where after ward by occasion of them was built a goodly chappel. *Theod. li. 3 c. 6. Ruff. li. 2 c. 28. 27.* Marke here that the Heretikes of our time doe as those Pagans, to the bodies and Relikes of al blessed Saints that they can destroy: and Catholikes contrariwise haue the religious deuotion of those old Christians, as appeareth by the honour done now to his head at Amiens in France.

Sacrilege against holy Relikes.

13. *Retired.*) Christ much esteemed Iohn, and withdrew him self aside, to giue example of moderate mourning for the departed, and to shew the horroure of that execrable murder. as in the Primitiue Church many good men seeing the miserable state of the world in the time of persecution, and the sinnes that abounded withal: tooke an occasion to forsake those tumults, and to giue them selues to contemplation: and for that purpose retired into the deserts of Egypt and els where, to doe penance for their owne sinnes and the sinnes of the world. Wherevpon partly rose that infinite number of Monkes and Eremites, of whom the fathers and Ecclesiastical histories make mention. *Hiero. to. 2 in vis. Pauli Eremita. Sozo. li. 1 c. 12. 13.*

Eremites.

19. *The Disciples to the multitudes.*) A figure of the ministerie of the Apostles, who as they here had the distribution and ordering of these miraculous loaves, so had they also to bestow and dispense al the foode of our soules in ministering of the vword and Sacraments, neither may lay men challenge the same.

26. *Walking.*) When not only Christ, but by his power Peter also walketh vpon the vvaters, it is euident that he can dispose of his owne body aboue nature and contrary to the natural conditions thereof, as to goe through a doore. *Io. 20. to be in the compasse of a litle bread. Epiphani. in Anchorato.*

Peters Primacie.

29. *Walked.*) Peter (saith S. Bernard) walking vpon the waters, as Christ did, declared him self the only Vicar of Christ, which should be ruler not ouer one people, but ouer al. For many waters, are many peoples. *Bernard. li. 2 de confid. c. 8.* See the place, how he deduceth from Peter the like authoritie and iurisdiction to his successor the Bishop of Rome.

CHAP. XV.

The Pharisees of Hierusalem comming so farre to carpe him, he chargeth wth a tradition contrarie to Gods commaundement. 10 And to the people he yeldeth the reason of that which they reposed: 15 and againe to his Disciples, shewing the ground of the Pharisaical washing (to w^{is}se, that meates otherw^{is}e defile the soule) to be false. 21 then he goeth aside to hide him self among the Gentils: where, in a woman he findeth such faith, that he is faine, lest the Gentils should before the time extort the whole bread, as she had a crumme, to returne to the leuues. 34 where (al contrarie to those Phariſees) the common people seeke w^onderfully vnto him. and he after he hath cured their diseased, feedeth 4000 of them wth seuen loaves.

Mr. 7, 1.



1 **T**HEN came to him from Hierusalem
2 Scribes and Pharisees, saying, †Why do thy
3 Disciples transgresse the tradition of the
4 Auncientes? For they wash not their hāds
5 When they eate bread. †But he ansvvering
6 laid to them: Why do you also transgresse
7 the cōmaundement of God for your tra-
8 dition? For God laud, †Honour father and mother. and, He that shal curse
9 father or mother, dymg let him dye. †But you say, Whosoever shal say to
10 father or mother, The gift vwhatsoever procedeth from me,
11 shal profite the: and shal not honour his father or his mo-
12 ther: and you haue made frustrate the cōmaundement of God.
13 for your ovne tradition. †Hypocrites, vvel hath Esay Pro-
14 phecied of you, saying, †This people honoureth me wth their lippes:
15 but their hart is farre from me. †And in vaine do they w^orschippe me, teaching
16 doctrines and cōmaundements of men.

The Gospel vpo
Wenſday the 3.
Weeke in Lent.

Exo. 20,
12.
Leu. 20,
9.

Esa. 29,
13.

10 † And hauing called together the multitudes vnto him, he
11 laid to them, Heare ye and vnderstand. †Not that vvhich
12 entreteth into the mouth, defileth a man: but that vvhich pro-
13 cedeth out of the mouth, that defileth a man. †Then came
14 his Disciples, and said to him, Doest thou know that the Pha-
15 risees, vvhē they heard this vword, vvere scandalized? †But
16 he ansvvering sayd: All planting vvhich my heauenly father
17 hath not planted, shal be rooted vp. †Let them alone: blinde
18 they are, guides of the blinde. And if the blinde be guide to
19 the blinde, both fall into the ditch. †And Peter ansvvering
20 sayd to him, Expound vs this parable. †But he sayd, Are you
also as yet vwithour vnderstanding? †Do you not vnder-
stand, that al that entreteth into the mouth, goeth into the
belly, and is cast forth into the priuy? †But the things that
proceede out of the mouth, come forth from the hart, and
those things defile a man. †For from the hart come forth
euil cogitations, murders, aduoutries, fornications, thefts,
false testimony, blasphemies. †These are the things that de-

F file

file a man. but to eate vvith vnvval hen hands, doeth not de-
file a man. †

The Gospel vpō
Thursday the
21st weeke in
Lent.

† And I E S V S vvent forth from thence and retired into 21
the quarters of Tyre and Sidon. † And behold * a vvoman 22
of Chanaan came forth out of those coastes, and crying out,
sayd to him, Haue mercie vpon me, O lord the Sonne of
Dauid: my daughter is sore vexed of a Deuil. † Who answered 23
her not a vvord. And his Disciples came and besought him
saying, Dimisse her: because she crieth out after vs: † And he 24
ansvvering said: I vvvas not sent but to the sheepe that are
lost of the house of Israel. † But she came and adored him, 25
saying, Lord, help me. † Who ansvvering, said: It is not good 26
to take the bread of the Children, and to cast it to the dog-
ges. † But she said, Yea lord: for the vvhelpes also eate of the 27
crummes that fal from the table of their maisters. † Then 28
I E S V S ansvvering said to her, O vvoman, :: great is thy
faith: be it done to thee as thou vvilt: and her daughter vvvas
made hole from that houre. †

Mr. 7.
25.

:: It were a
straunge case
that Christ
should com-
mend in this
woman a sole
faith without
good workes,
that is to say, a
dead faith such
as could not
worke by loue,
and which
S. James doub-
ted not to call
the faith not of
Christians but
of Diuels. Aug.
de Fid. & Op. c.
16.

† And vvhen I E S V S vvvas passed from thence, he came 29
beside the sea of Galilee: and ascending into the mountaine,
sate there. † And there came to him great multitudes, hauing 30
vvith them dumme persons, blinde, lame, feeble, and many
others: and they cast them dov vne at his feete, and he cured
them: † so that the multitudes marueled seeing the dumme 31
speake, the lame vvalk, the blinde see: and they magnified the
God of Israel. † And * I E S V S called together his Disciples, 32
and said: I pitie the multitude: because three dayes novv they
continue vvith me, and haue not vvhat to eate: and dimisse
them fasting I vvil not, lest they fainte in the vvay. † And 33
the disciples say vnto him: vvhence then may vve gette so
many loaves in the desert as to fil so great a multitude? † And 34
I E S V S sayd to them, Hovv many loaves haue you? but they
sayd, Seuen, & a fevv litle fishes. † And he commaunded the 35
multitude to sit dov vne vpon the ground. † And taking the 36
seuen loaves & the fishes, and geuing thankes, he brake, &
gaue to his disciples, and :: the disciples gaue to the people.
† And they did al eate, and had their fill. And that vvwhich vvvas 37
left of the fragments they tooke vp, seuen baskets ful. † And 38
there vvwere that did eate, foure thousand men, beside children
& vvomen. † And hauing dimissed the multitude, he vvent 39
vp into a boate, and came into the coastes of Magedan.

Mr. 8, 1.

:: Here we see
again that the
people must
not be their
owne caruers,
nor receive the
Sacraments or
other spiri-
tual sustenance
immediatly of
Christ, or at
their owne had,
but of their spi-
ritual gover-
ners.

ANNOTATIONS

CHAP. XV.

1. *Cor. 14.* *1.* *With their lippes.]* This is to be vnderstood properly of such as haue euer God in their mouth, the Word of our Lord, the Scriptures, the Gospel, but in their hart and al their life be in deede Godles. It may be applied also to such as say their prayers without attention or elucation of mind to God, Whether he vnderstand the prayers or no, that saith them. For many a poore Christian man that vnderstandeth not the Wordes he speaketh, hath his hart neerer heauen, more feruor and deuotion, more edification to him self, more profite in spirit (as the Apostle speaketh) and lesse distractions, then not only al Heretikes Which haue no true feeling of such things, but then many learned Catholikes. And therefore it is not to be vnderstood of praying in vnknown tonges, as Hereikes sometime expound it, farre Wide from the circumstance of the place and Christes intention, speaking of the hypocritical Iewes.
2. *Thef. 2. 15.* *1. Cor. 11.* *1. Ad. 15.* *2. Aug. Ser. de tep. 251.* *Sec 1. Cor. 16, 2.* *b Epiph. her. 75* *c Hiero. ep. 54 ad Marcel. cor. Cont.* ** Luc. 2. 27* *Tob. 12.* *Iudith c. 8* *Esth. 4.* *Luc. 10, 16* ** Mat. 18, 17.* *9. Commaundements of men.]* Such only are here called traditions, doctines, or commaundements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religion: or which at the least be friuolous, vnprofitable, and impertinent to pietie or true worships, as that other sort of so often washing hands and vessels without regard of inward puritie of hart and mind. Let no man therefore be abuted with the Protestants peruerie application of this place against the holy lawes, canons, and precepts of the Church and our spiritual Gouverneours, concerning fastes, festiuities, and other rules of discipline and due order in life and in the seruice of God. For such are not repugnant but consonant to Gods Word and al pietie, and our Lord is truly honoured, worshipped, and serued both by the making and also by the obseruing of the Churches them. * S. Paul gaue commaundements both by his epistles and by word of mouth, euen in such matters wherein Christ had prescribed nothing at al, and he chargeth the faithful to obserue the same. * The Apostles and Priests at Hierusalem made lawes, and the Christians were bound to obey them. a The keeping of Sunday in steede of the Sabbath is the tradition of the Apostles, and dare the Heretikes deny the due obseruation therof to be an acceptable worships of God? b They prescribed the Festes of Easter, and Whitsonde and other Solemnities of Christ and his Saints, which the Protestants them selues obserue. c They appointed the Lent and Imber fastes and other, as wel to chastise the concupiscence of man, as to serue and please God thereby, as is plaine in the falling of * Anna, Tobie, Iudith, Esther, who serued and pleased God thereby. Therefore neither these nor other such Apostolike Ordinances, nor any precepts of the holy Church or of our lawfull Pastors are implied in these Phariisaical traditions here reprehended, nor to be compted or called the doctines and commaundements of men, because they are not made by mere humane power, but by Christes Warrant and authoritie, and by such as he hath placed to rule his Church, of whom he saith, * He that heareth you, heareth me: he that despiseth you, despiseth me. They are made by the Holy Ghost, ioyning with our Pastors in the regiment of the faithful, they are made by our Mother the Church, which whosoever obeith, not, * We are warned to take him as an Heathen. But on the other side, al lawes, doctines, seruice and iniunctions of Heretikes, how soeuer pretended to be consonant to the Scriptures, be commaundements of men: because both the things by them prescribed are impious, and the Authors haue neither sending nor commission from God.
11. *Not that which entereth.]* The Catholikes doe not abstaine from certaine meates, for that they esteeme any meate vnclane either by creation or by Iudaical obseruation: but they abstaine for chastisement of their concupiscences. *Aug. li. de mor. Ec. Cath. c. 35.* *Difference of meates.*
18. *Defile a man.]* It is sinne only which properly defileth man, and meates of them selfe or of their owne nature doe not defile: but so farre as by accident they make a man to sinne, as the disobedience of Gods commaundement or of our Superiours who forbid some meates for certaine times and causes, is a sinne. As the apple which our first parents did eate of, though of it selfe it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of it selfe doth defile, but the breach of the Churches precept defileth. *Catholike abstinence.*
- Gen. 3.

CHAP. XVI.

The obstinate Pharijees and Sadducees, as though hu foresaid miracles were not sufficient to proue him to be Christ, require to see some one from heauen. 5 Whereupon forsaking them, he warneth his disciples to beware of the leauen of their doctrine: 13 and Peter (the time now approaching for him to goe into Ierusalem to hu Passion) for confessing him to be Christ, he maketh the Rocke of hu Church, geuing fulnes of Ecclesiastical power accordingly. 21 And after, he so rebuketh him for dissuading hu Crosse and Passion. that he also affirmeth the like suffering in euery one to be necessarie to saluation.



AND there came to him the Pharisees and Sadducees tempting: and they demaunded him to shewv them a signe from heauen. † But he answered & said to them, When it is euening, you say, It vvil be faire-vvether, for the elemēt is redde. † And in the morning, This day there vvil be a répest, for the element doth glovve and lovvre. The face therfore of the element you haue skil to discerne: and the signes of times can you not? † The * naughtie and aduouterous generation seeketh for a signe: and there shal not a signe be giuen it, but the signe of Ionas the Prophet. And he left them and vvent avvay.

† And * vvhen his disciples vvere come ouer the vvater, they forgot to take bread. † Who said to them, Looke vvell and bevvare of the leauen of the Pharisees & Sadducees. † But they thought vvithin them selues saying, Because vve tooke not bread. † And I E S V S knowving it, said, Why do you thinke vvithin your selues O ye of litle faith, for that you haue not bread? † Do you not yet vnderstand, neither do you remember * the fiue loaves among fiue thousand men, and how many baskets you tooke vp? † neither the * seuen loaves, among foure thousand men, and hovv many maundes you tooke vp? † Why do you not vnderstand that I said not of bread to you, Bevvare of the leauen of the Pharisees & Sadducees? † Then they vnderstoode that he said not they should bevvare of the leauen of bread, but of the doctrine of the Pharisees and Sadducees.

† And * I E S V S came into the quarters of Cæsarea Philippi: and he asked his disciples, saying, "Whom say men that the Sonne of man is? † But" they said, Some Iohn the Baptist, & othersome Elias, and others Hieremie, or one of the Prophets. † I E S V S saith to them, But vvhom do you say that I am? † Simon Peter answered & said, *Thou art Christ the sonne of the liuing God.* † And I E S V S answering, said to him, "Blessed art thou Simon bar-Iona: because flesh & bloud hath not reuealed it to thee, but my father vvhich is in heauen. † And" I say to thee, *Thou art * Peter: and" vpon this" Rocke vvil I build my Church, and the " gates of hel shal not preuaile against it.* † And I * vvil giue" to thee the " keys of the kingdom of heauen. And" vvhatsoever thou shalt binde vpon earth, it shal be bound also in the heauens: and vvhatsoever thou shalt loose in earth it shal be loosed also in the heauens. †

† Then he commaunded his disciples that they should tel

no

Mar. 8,
12.Luc. 12,
54.Mat. 12,
39.Mar. 8,
14.
Luc. 12, 1.Mat. 14,
17. 15,
34.Mar. 8,
27.
Luc. 9,
18.Io. 1,
42.
Io. 21,
15.

The Gospel vpo
SS. Peter and
Pauls day Iun.
29. And in Ca-
thedra Petri Ro-
ma Jan. 18. &
Antiochia Febr.
22. And Petri ad
vincula Aug. 1.
And on the day
of the creation
and coronation
of the Pope, and
on the Anniuer-
sarie thereof.

:: That is, a
Rocke.

no body that he vvas I E S V S C H R I S T.

- 21 † From that time I E S V S began to shevv his disciples,
that he must goe to Hierusalem, & suffer many things of the
Ancients & Scribes & cheefe-Priestes, and be killed, and the
22 third day rise againe. † And Peter taking him vnto him, began
to rebuke him, saying, Lord, be it farre from thee, this shal not
23 be vnto thee. † Who turning said to Peter, Goe after me :: Sa-
tan, thou art a scandal vnto me: because thou sauourest not
the things that are of God, but the things that are of men.
24 † Then I E S V S said to his disciples, If any man wil come after
me, let him denie him self, and take vp his crosse, and follow
25 me. † For he that will saue his life, shal lose it. and he that shal
26 lose his life for me, shal finde it. † For what doth it profite a
man, if he gaine the vvhole vvorlde, and sustaine the damage
of his soule? Or vvhath permutation shal a man giue for his
27 soule? † For the Sonne of man shal come in the glorie of his
father vvith his Angels: and then vvil he render to euery man
according to his vvorkes. ¶
28 † Amen I say to you, * there be some of them that stand
here, that shal not taste death, til they see the Sonne of man
comming in his kingdom.

:: This word in
Hebrew signi-
fieth an aduersa-
rie, as 3 Reg. 5, 4.
and so it is ta-
ken here.

THE GOSPEL
for a Martyr
that is a bishop.

Mar. 9, 1
Luc. 9,
27.

A N N O T A T I O N S C H A P. XVI.

13. *Whom say men.*] Christ intending here to take order for the founding, regiment, and stabilitie of his Church after his deceate, and to name the person to whom he meant to geue the general charge thereof, would before by interrogatories draw out (and namely out of that one whom he thought to make the cheefe) the profession or that high and principal Article, That he was the sonne of the liuing God. which being the ground of the Churches faith, was a necessarie qualitie and condition in him that was to be made Head of the same Church, and the perpetual keeper of the said faith and al other points thereon depending.

14. *But they said.*] When Christ asked the peoples opinion of him, the Apostles al indifferently made answer: but when he demaunded what them selues thought of him, then loe Peter the mouth and head of the whole fellowship answered for al. *Chryf. ho. 55. in Mat.*

17. *Blessed art thou.*] Though some other (as Nathanael *Io. 1, 49*) seeme to haue before beleued and professed the same thing for which Peter is here counted blessed, yet it may be plainly gathered by this place, and so S. Hilarie and others thinke, that none before this did further vtter of him, then that he was the sonne of God by adoption as other Saincts be, though more excellent then other be. For it was of congruities and Christs special appointment, that he vpon whom he intended to found his new Church, and whose faith he would make infallible, should haue the preeminence of this first profession of Christs natural diuinitie, or, that he was by nature the very sonne of God a thing so farre above the capacite of nature, reason, flesh and bloud, and so repugnant to Peters sense and sight of Christs humanitie, flesh, and infirmities, that for the beleefe and publike profession thereof he is counted blessed, as Abraham was for his faith: and hath great promises for him self and his posteritie, as the said Patriarche had for him and his seede. According as S. Basil saith, Because he excelled in faith, he receiued the building of the Church committed to him.

Hilar. can. 6 in Mat. & li. 6. de Trinit. Chryf. ho. 55 in Mat. Basil. li. 2 adu. Eu-nom.

18. *And I say to thee.*] Our Lord recompenseth Peter for his confession, geuing him a great reward, in that vpon him he builded his Church. *Theophylactum* vpon this place,

OF PETERS
PRIMACIE.

PETER.

18. *Thou art Peter.*] Christ (in the first of John v. 42) foretold and appointed that this man then named Simon, should afterwards be called *Cephus*, or *Petrus*, that is to say, a *Rocke*, not then venter the cause, but now expressing the same, *videlicet* (as S. Cyril writeth) *For that upon him as upon a firme rocke his Church should be builded.* Whereunto S. Hilarie agreing saith, *O happie foundation of the Church in the imposing of thy new name.* &c. And yet Christ here doth not so much call him by the name Peter or Rocke, as he doth affirme him to be a rocke: signifying by that Metaphore, both that he was designed for the foundation and ground worke of his house, which is the Church: and also that he should be of inuincible force, firmitie, durableness, and stabilitie, to sustaine al the Windes, Waues, and Stormes that might fall or beate against the same. And the Aduersaries obiecing against this, that Christ only is the Rocke or foundation, wrangle against the very expresse Scriptures and Christes owne Wordes, geuing both the name and the thing to this Apostle. And the simple may learne by S. Basils Wordes, how the case standeth. *Though* (saith he) *Peter be a rocke, yet he is not a rocke as Christ is. For Christ is the true unmoveable rocke of him self, Peter is unmoveable by Christ the rocke. For Iesus hath communicate and impart his dignities, not voyding him self of them, but holding them to him self, bestoweth them also upon others. He is the light, and yet, 2. You are the light: he is the Priest, and yet he maketh Priests: he is the rocke, and he made a rocke.*

Cyril. li. 2
c. 12 Com.
in 10.Hilar. in
hunc locum.Basil. li. de
pauis.2 Mt. 16.
3 Luc. 22.

19.

Thou art Cephab, and vpon this *Cephab.*

ⲕⲉⲫⲁⲃⲟⲥ } rocke.
ⲕⲉⲫⲁⲃⲟⲥ }

18. *And upon this rocke.*] Vpon that which he said Peter was, wil he build his Church: and therefore by most euident sequels he foundeth his Church vpon Peter. And the Aduersaries wrangling against this, do against their owne conscience and knowledge: especially seeing they know and confesse that in Christes Wordes speaking in the Syriake tongue, there was no difference at al betwene *Petrus* and *Petra*: yea and that the Greeke Wordes also though differing in termination, yet signifie one thing, to wit, a *rocke*, or *stone*, as them selues also translate it. 10. 1, 42. So that they which professe to follow the Hebrew or Syriake and the Greeke, and to translate immediately out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christes Wordes, *Thou art a rocke, and upon this rocke:* or, *Thou art Peter, and upon this Peter wil I build my Church:* For so Christ spake by their owne confession without any difference. Which doth expressly toppre the 2. of al their vaine euasions, that *Petrus* the former Word is referred to the Apostle: and *petra* the later Word, either to Christ only, or to Peters faith only: neither the said original tongues bearing it, nor the sequels of the Wordes, *upon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before: neither the Wordes following which are directly addressed to Peters person, nor Christes intention by any meanes admitting it, which was not to make him self or to promise him self to be the head or foundation of the Church. For his father gaue him that dignitie, and he tooke not that honour to him self, nor sent him self, nor tooke the keyes of heauen of him self, but al of his father. he had his communion the very houre of his incarnation. And though S. Augustine sometimes referre the Word (*Petra*) to Christ in this sentence (which no doubt he did because the terminations in Latin are diuers, and because he examined not the nature of the original Wordes which Christ spake, nor of the Greeke, and therefore the Aduersaries which otherwise flee to the tongues, should not in this case alleage him) yet he neuer denieth but Peter also is the Rocke and head of the Church, saying that him self expounded it of Peter * in many places, and alleageth also S. Ambrose for the same in his hymne which the Church singeth. And so do we alleage the holy Council of Chalcedon, *Act. 3 pag. 118.* Tertullian, *de praescriptis. Do. sec. 10.* Origen, *Ho. 5 in Exo.* S. Cyprian, *De unit. Ec. S. Hilarie, Can. 16 in mat.* S. Ambrose, *Ser. 47. 68. li. 6 ser. 49. ser. in c. 9.* Lucas. S. Hierom, *Li. 1 in Iouin. & in c. 2 Esa. & in c. 16 Hier.* S. Epiphanius, *In Anchor. S. Chry. 15. 16. 26.* Iostom, *Ho. 55 in Mat.* S. Cyril, *Li. 2 c. 12. com. in 10.* S. Leo, *Ep. 89.* S. Gregorie, *Li. 4 ep. 32 ind. 13. 29 de Sanctis.* and others: euery one of them saying expressly that the Church was founded and builded vpon Peter. For though sometimes they say the Church to be builded on Peters faith, yet they meane not (as our Aduersaries do vnlearnedly take them) that it should be builded vpon faith either separated from the man, or in any other man: but vpon faith as in him who here confessed that faith.

Aug. li. 3
retr. c. 21.in Ps. 69.
de verb.Do. sec. 10.
ser. 49. ser.

15. 16. 26.

29 de Sanctis.

not. in 106
c. 30.Theodor.
li. 5 her.Fabul. c. de
pauis.Hierom. ep.
7. to. 2.Psal. cont.
part. Do-nat. 10. 7.
Leo ep. 89.

18. *Rocke.*] The Aduersaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatiues, as bearing the person of al the Apostles or of the whole Church, deny absurdly that him self in person had these prerogatiues. As though Peter had been the proctor only of the Church or of the Apostles, confessing the faith and receiuing these things in other mens names. Where the holy Doctors meane only, that these prerogatiues were not geuen to him for his owne vse, but for the good of the whole Church, and to be imparted to euery vocation according to the measure of their callings: and that these great priuileges geuen to Peter should not decay or die with his person, but be perpetual in the Church in his successors. Therefore S. Hierom to Damatus taketh this Rocke not to be Peters person only, but his successors and his Chaire. *I* (saith he) *following no cheefe or principal but Christ, ioyned myself to the communion of Peters chaire, vpon that rocke I know the Church was builded.* And of that same Apostolike Chaire S. August. saith, *That same is the Rocke which the proud gates of Hel do not overcome.* And S. Leo, *Our Lord would the Sacrament or mysterie of this gift so to pertaine vnto the office of al the Apostles, that he placed it principally in blessed S. Peter the cheefe of al the Apostles, that from him as from a certaine head he might poure out his gifts, as it were through the whole body: that he might vnderstand him self to be an aliene from the diuine mysterie that should presume to reuolt from the soliditie or stedfastnes of Peter.*

18. Build

18. *Build my Church.*] The Church or house of Christ was only promised here to be builded vpon him (which was fulfilled. *Jo. 21, 15.*) the foundation stone and other pillars or matter being yet in preparing, and Christ him self being not only the supereminent foundation but also the founder of the same: which is an other more excellent qualitie then was in Peter, for which he calleth it *my Church*: meaning specially the Church of the new Testament. Which was not perfectly formed and finished, and distincted from the Synagogue til Whitunday, though Christ gaue Peter and the rest their commissions actually before his Ascension.

18. *Gates of hel.*] Because the Church is resembled to a house or a citie, the aduersarie powers also be likened to a contrarie houle or towne, the gates wherof, that is to say, the fortitude or impugnation shall neuer preuaile against the citie of Christ. And so by this promise we are assured that no hereties nor other wicked attempts can preuaile against the Church builded vpon Peter, which the Fathers call Peters see and the Romane Church. *Courts* (saith S. Augustine, *the Priests from the very See of Peter, and in that order of fathers consider vho to whom hath succeeded, that same is the rocke vvhich the proud gates of Hel do not ouercome.* And in another place, *that is it which hath obtained the toppe of authoritie, Heretikes in vaine barking round about it.*

Psal. cons. part. Donati. De util. med. c. 17.

Cyp. epist. 73. Greg. li. 4. ep. 32. ind. 18.

19. *To thee.*] In saying, *to thee vvhil I geue*, it is plaine that as he gaue the keyes to him, so he builded the Church vpon him. So saith S. Cyprian, *To Peter first of al, vpon whom our Lord built the Church, and from whom he instituted and shewd the beginning of vvhich, did he geue the power, that should be loosed in the heauens, vvhich he had loosed in earth.* Wherby appeareth the vaine cauil of our Aduersaries, which say the Church was built vpon Peters Confession only, common to him and the rest, and not vpon his person, more then vpon the rest.

19. *The keyes.*] That is, The authoritie or Chaire of doctrine, knowledge, iudgement and discretion betwene true and false doctrine: the height of gouernement, the power of making lawes, of calling Councils, of the principal voice in them, of confirming them, of making Canons and hoielom decrees, of abrogating the contrarie, of ordaining Bishops and Pastors or depoling and suspending them, finally the power to dispense the goods of the Church both spiritual and temporal. Which signification of preeminent power and authoritie by the word *keyes* the Scripture expreth in many places: namely speaking of Christ, *I haue the keyes of death and Hel, that is, the rule.* And againe, *I vvhil geue the key of the house of Dauid vpon his shoulder.* Moreouer it signifieth that men can not come into heauen but by him, the keyes signifying also authoritie to open and shut, as it is said *Apoc. 3.* of Christ, *Who hath the key of Dauid, he shutteth and no man openeth.* By which wordes we gather that Peters authoritie is maruelous, to whom the keyes, that is, the power to open and shut heauen, is geuen. And therefore by the name of keyes is geuen that supereminent power which is called in comparison of the power graunted to other Apostles, Bishops and Pastors, *plenitudo potestatis*, fulnes of power. *Bernard. lib. 2. de considerat. c. 8.*

The dignities of the keyes.

Apoc. 1. Eja. 22, 22

19. *Whatsoever thou shalt bind.*] All kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal so farre as it tendeth to the execution of the spiritual charge, is comprised vnder the word, bind. Of which sort be Excommunications, Anathematismes, suspensions, degradations, and other censures and penalties or penances enioyned either in the Sacrament of Confession or in the exterior Courtes of the Church, for punishment both of other crimes, and specially of heresie and rebellion against the Church and the cheere pastors therof.

Eja. 28. Apoc. 1.

19. *Loose.*] To loose, is as the cause and the offenders case requireth, to loose them of any the former bandes, and to restore them to the Churches Sacraments and Communion of the faithful and execution of their function, to pardon also either al or part of the penances enioyned, or what debtes so euer man oweth to God or the Church for the satisfaction of his finnes forgiven. Which kind of releasing or loosing is called *Indulgence*: finally this *Whatsoever*, excepteth nothing that is punishable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validitie of Peters sentence in binding or loosing whatsoever, shall by Christes promise be ratified in heauen. *Leo Ser. de Transfig. & Ser. 2. in anniuers. assumpt. ad Pontif. Hist. can. 1. 6. in Mart. Epist. in Anchorato prope initium.* It now any temporal power can shew their warrant out of scripture for such souveraine power, as is here geuen to Peter and consequently to his successors, by these wordes, *Whatsoever thou shalt binde*, and by the very keyes, wherby greatest souerainie is signified in Gods Church as in his familie and houl hold, and therefore principally attributed and geuen to Christ * who in the scripture is said to haue the key of Dauid, but here communicated also vnto Peter, as the name of Rocke: if I say any temporal potestate can shew authoritie for the like souerainie, let them challenge hardly to be head not only of one particular, but of the whole vniuersal Church.

17. *Workes.*] He saith not, to geue every man according to his mercie (or their faith) but according to their workes. *August. de verb. Apost. Ser. 35.* And againe, How should our Sauour reward every one according to their workes, if there were no true will? *August. lib. 2. eap. 4. s. 8. de ad. cum Felic. Manich.* Good workes. Free will.

As he promised, he giueth them a sight of the glorie, vnto Which Suffering doth bring: 9 and then againe doth inculcate hu Passion. 14 A deuil also he casteth out Which his Disciples could not for their incredulitie and lacke of praying and fasting. 22 being yet in Galilee, he reuealeth more about hu Passion. 24 and the tribute that the Collectors exacted for al, he payeth for him self and Peter: declaring yet Wishal hu freedom both by Word and miracle.

The TRANSFIGURATION of our Lord, celebrated in the Church the 6. of Aug. The Gospel of the said feast, & of the 2. Sunday in Lent: and on the Saturday before.



AND after six dayes I E S V S taketh vnto 1
him Peter and Iames and Iohn his bro-
ther, and bringeth them into a high moun-
taine apart: † And he vvas "transfigured 2
before them: And his face did shine as
the sunne: & his garments became vvhite
as snovv. † And behold there "appeared 3
to them Moyfes and Elias talking vvith him. † And Peter 4
ansvvering, said to I E S V S, Lord, it is good for vs to be here:
if thou vvilt, let vs make here three tabernacles, one for thee,
and one for Moyfes, and one for Elias. † And as he vvas yet 5
speaking, behold a bright cloude ouershadovved them. And
loe a voice out of the cloude, saying. This is my vvbeloued
sonne, in vvhom I am vvvel pleased: heare ye him. † And the 6
disciples hearing it, fel vpon their face, and vvvere sore afraid.
† And I E S V S came and touched them: and he said to them, 7
Arise, and feare not. † And they lifting vp their eyes, savv no 8
body, but only I E S V S. † And as they descended from the 9
"mount, I E S V S commaunded them, saying, Tel the vision to
no body, til the Sonne of man be risen from the dead. -†

† And his Disciples asked him, saying, What say the Scri- 10
bes then, that * Elias must come first? † But he ansvvering, 11
said to them, "Elias in deede shal come, and restore al things.
† And I say to you, that Elias is already come, and they did not 12
know him, but vvrought on him vvhatsoever they vvould.
So also the Sonne of man shal suffer of them. † Then the 13
Disciples vnderstoode, that of Iohn the Baptist he had spoken to them.

† And * vvhen he vvas come vnto the multitude, there 14
came to him a man falling dovvne vpon his knees before
him, † saying, Lord haue mercie vpon my sonne, for he is 15
lunatike, and sore vexed: for he falleth often into the fire, and
often into the vvater. † and I offered him to thy Disciples: 16
and they could not cure him. † I E S V S ansvvered and said, 17
O faithles and peruerse generation, hovv long shal I be vvith
you

Mr. 9, 2.
Luc. 9,
28.
2. Pet. 1,
17.

Mal. 4, 5.

Mat. 9,
14.
Luc. 9,
37.

you? How long shall I suffer you? bring him hither to me.
 18 † And I E S V S rebuked him, and the deuill went out of him,
 19 and the ladde vvas cured from that houre. † Then came the
 Disciples to I E S V S secretly, and said, "Why could not vve
 20 cast him out? † I E S V S said to them, because of your incre-
 dularity. for, amen I say to you, if you haue "faith as a mustard
 seeede, you shall say to this mountaine, Remoue from hence
 thither: and it shall remoue, and nothing shall be impossible to
 21 you. † But this kinde is not cast out but by "prayer and fasting.
 † And * vvhhen they conuerfed in Galilee, I E S V S said to
 22 them, The Sonne of man is to be betraied into the hands of
 men: † and they shall kil him, and the third day he shall rise
 23 againe. And they vvere strocken fadde exceedingly.
 24 † And vvhhen they vvere come to Capharnaum, there
 came they that receiued the didrachmes, vnto Peter, and said
 25 to him, Your maister doth he not pay the :: didrachmes? † He
 saith, Yes. And vvhhen he vvas entered into the house, I E S V S
 preuented him, saying, What is thy opinion Simon? The
 kings of the earth of vvhom receiue they tribute or cense?
 26 of their children, or of strangers? † And he said, Of strangers.
 27 I E S V S said to him, Then the "children are free. † But that
 vve may not scandalize them, goe thy vvaies to the sea, and
 cast a hooke: and that fish vvhich shall first come vp, take:
 and vvhhen thou hast opened his mouth, thou shalt find a
 :: stater: take that, and giue it them for "me and thee.

Mr. 9, 31
 Luc. 9,
 44.

:: These di-
 drachmes were
 peeces of mo-
 ney which they
 payed for tri-
 bute.

:: This stater
 was a double
 didrachme, and
 therefore was
 payed for two.

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

2. *Transfigured.*] Marke in this Transfiguration many maruelous points, as, that he made not only his owne body, which then was mortal, but also the bodies of Moyses and Elias, the one dead, the other to die, for the time as it were immortal: thereby to represent the state and glorie of his body and his Saints in heauen. By which maruelous transfiguring of his body, you may the lesse maruel that he can exhibite his body vnder the forme of bread and vvine or otherewise as he list.

Christ can exhibite his body vnder what forme he list.

3. *Appeared Moyses.*] By this that Moyses personally appeared and was present with Christ, it is plaine that the Saints departed may in person be present at the affaires of the liuing. *August. de cura pro mort. c. 15. 16.* For euen as Angels els where, so here the Saints also serued our Sauiour: and therefore as Angels both in the old Testament and the new, were present often at the affaires of men, so may Saints.

Saints after their death deale with and for the liuing.

9. *Mount.*] This nount (commonly esteemed and named of the ancient fathers Thabor) S. Peter calleth *the holy Mount* because of this wonderful vision, like as in the old Testament where God appeared to Moyses in the bush and els where to others, he calleth the place of such Apparitions, *holy ground*. Wherby it is euident that by such Apparitions, places are sanctified, and therevpon groweth a religion and deuotion in the faithful toward such places, and namely to this Mount Thabor (called in S. Hierom *Itabirium Ep. 17.*) there was great Pilgrimage in the Primitiue Church, as vnto al those places which our Sauiour had sanctified with his presence and miracles,

Holy places.

Deuotion and Pilgrimage to the same.

G

and

- The holy land.** and therefore to the whole land of promise, for that cause called the holy land. See S. Hiero. in Epistol. Paula. & ep. 17. & 18 ad Marcellam.
- Elias.** 11. *Elias [shal come.]* He distinguisheth here plainly between Elias in person, who is yet to come before the iudgement: and between Elias in name, to wit, Iohn the Baptist, who is come already in the spirit and vertue of Elias. So that it is not Iohn Baptist only nor principally of whom Malachie prophesieth (as our Aduersaries say) but Elias also him self in person. *Luc. 1. 17. Mal. 4. 5.*
- True miracles onely in the Cath. Church.** 19. *Why could not Wee.]* No marvel if the Exorcists of the Catholike Church which haue power to cast out diuels, yet doe it not alwaies when they wil, and many times with much a doe: whereas the Apostles hauing receiued this power *before ouer vncleane spirites, yet here cannot cast the out. *Mt. 10.* But as for heretikes, they can neuer doe it, nor any other true miracle, to confirme their false faith. 20. *Faith as mustard seed.]* This is the Catholike faith, by which onely al miracles are wrought: yet not of euery one that hath the Catholike faith, but of such as haue a great and forcible faith and withal the gift of miracles. These are able as here wee see by Christes warrant not only to doe other wonderful miracles here signified by this one, but also this very same, that is, to moue mountaines in deede, as S. Paul also presupposeth, and S. Hierom affirmeth, and Ecclesiastical histories namely telleth of Gregorius Neocætarientis, that he moued a mountaine to make roome for the foundation of a Church, called therefore and for other his wonderful miracles, Thaumaturgus. And yet faithlesse Heretikes laugh at al such things and beleue them not. *1. Cor. 13. Hiero. in vita S. Hilariou. Niceph. li. 6. c. 17.*
- Gregorius Thaumaturgus.** 21. *Prayer and fasting.]* The force of fasting and praying: whereby also we may see that the holy Church in Exorcismes doeth according to the Scriptures, when shee vieth beside the name of I E S V S, many prayers and much fasting to driue out Deuils. because these also are here required beside faith. *Greg. Nisif. de vit. Greg. gory.*
- Prayer and Fasting.** 25. *The Children free.]* Though Christ to auoid scandal, payed tribute, yet in deede he sheweth that both him self ought to be free from such payments (as being the kings sonne, as wel by his eternal birth of God the Father, as temporal of Dauid) and also his Apostles, as being of his familie, and in them their successors the whole Clergie, who are called in Scripture the lotte and portion of our Lord. Which exemption and priuilege being grounded vpon the very law of nature it self, and therefore practised euen among the Heathen (*Gen. 42, 27.*) good Christian Princes haue confirmed and ratified by their lawes in the honour of Christ, whose ministers they are, and as it were the kings sonnes, as S. Hierom declareth playnly in these wordes, *We for his honour pay not tributes, and as the Kings sonnes, are free from such payments.* Hiero. vpon this place.
- The priuileges and exemptions of the Clergie.** 27. *He and thee.]* A great myserie in that he payed not only for him self, but for Peter bearing the Perion of the Church, and in whom as the cheefe, the rest were conteyned. *Aug. q. ex no. Test. q. 75. 10. 4.*
- Peters præmiacace.**

C H A P. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: 7 foretelling both the author vvhosoever he be, and also his followers, of their vno to come. 10 and shewing on the contrary side, how precious Christian soules are to their Angels, to the Sonne of man, and to his Father. 15 charging vs therefore to forgieue our brethren, vvhem also vve haue iust cause against them, be it neuer so often, and to labour their saluation by al meanes possible.

The Gospel on Michelmas day Septemb. 29. And vpon his Apparition Maij 8.



:: Humility, innocencie, simplicitie, comended to vs in the state and person of a childe.

AT that houre the Disciples came to IESVS, 1 saying, " Who, thinkest thou, is the greater 2 in the kingdom of heauen? † And I E S V S 3 calling vnto him a litle childe, set him in the middes of them, † and said, Amen I say 4 to you, vnles you be conuerted, and become as litle children, you shal not enter into the kingdom 5 of heauen. † Whosoever therefore shal humble him self as this 6 litle childe, he is the greater in the kingdom of heauē. † And he that shal receiue one such litle childe in my name, receiueth me. † And * he that shal scandalize one of these litle ones

Mr. 9,
34.
Luc. 9,
46.

Mr. 9,
42.
Luc. 17, 2

ones that beleue in me, it is expedient for him that a milstone be hanged about his necke, and that he be drovned in the depth of the sea.

7 † Vvo be to the vvorlde for scandals. for it is necessary that scandals do come: but neuerthelesse vvo to that man
 8 by vvhom the scandall commeth. † And * if thy " hand, or thy foote scandalize thee: cut it of, and cast it from thee. It is good for thee to goe in to life maimed or lame, rather then hauing tvvo hands or tvvo feete to be cast
 9 into euerlasting fire. † And if thine eye scandalize thee, plucke him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing tvvo
 10 eyes to be cast into the hel of fire. † See that you despise not one of these litle ones: for I say to you that " their Angels, in heauen alvvaies do see the face of my father vvhich is in heauen.
 11 † For * the Sonne of man is come to saue that vvhich vvas perished. † * Hovv thinke you? If a man haue an hundred sheepe, and one of them shal goe astray: doth he not leaue ninetie nine in the mountaines, and goeth to seeke
 12 that which is strayed? † And if it chaunce that he finde it: amen I say to you, that he reioyceth more fore that, then for the ninetie nine that vvent not astray. † Euen so it is not the vvil of your father, vvhich is in heauen, that one perish of these litle ones.

15 † But * if thy brother shal offend against thee, goe, and rebuke him betvvene thee and him alone. If he shal heare thee,
 16 thou shalt gaine thy brother. † And if he vvil not heare thee, ioync vvith thee besides, one or tvvo: that in the mouth of
 17 * tvvo or three vvitnesses euery vvord may stand. † And if he vvil not heare them, :: tel the Church. *And if he vvil not heare the Church, let him be to thee as " the heathen and the Publican.* † Amen I say to you, whatsoeuer you " shal binde vpon earth, shal be bound also in heauen: and vvhatsoeuer you " shal loose vpon earth,
 19 shal be loosed also in heauen. † Againe I say to you, that if tvvo of you shal :: consent vpon earth, concerning euery thing vvhatsoeuer they shal aske, it shal be done to them
 20 of my father vvhich is in heauen. † For vvhere there be tvvo or three gathered in my name, there am I " in the middes of them.

21 † Then came Peter vnto him and said, * Lord, how often shal my brother offend against me, and I forgiue him? vntil

G ij seuen

Mat. 5, 30
 Mat. 9,
 43.

Luc. 19,
 10.
 Lu. 15, 4

Luc. 17,
 3.

Deu. 19,
 15.

Lu. 17, 4

The Gospel vps
 Tuesday the 3
 weeke in Lent.

:: That is (as S.
 Chryostō here
 expoundeth it)
 tell the Pre-
 lates and cheefe
 Pastours of the
 Church: for
 they haue iuris-
 diction to binde
 and loose
 such offenders,
 by the wordes
 following v. 18.

:: Al ioyning
 together in the
 vnity of Chri-
 stes Church in
 Councils and
 Synods, or pu-
 blike prayers, is
 of more force
 then of any par-
 ticular man.

The Gospel vpo
the 21 Sunday
after Pentecost.

seuentimes? † I E S V S said to him, I say not to thee* vntil seuen 22
times : but vntil" seuentie times seuen times. † Therefore is 23
the kingdom of heauen likened to a man being a king, that
vould make an account vvith his seruants. † And vvhen 24
he began to make the account, there vvas one presented vnto
him that ovved him ten thousand talents. † And hauing not 25
vvhence to repay it, his lord commaunded that he should
be sold, and his Wife and children, and all that he had, and it to
be repayed. † But that seruant falling dovne, besought him, 26
saying, Haue patience tovvard me, and I vvil repay thee all.
† And the lord of that seruant moued vvith pitie, dimissed 27
him, and the dette he forgaue him. † And vvhen that seruant 28
vvas gone forth, he found one of his felovv-seruants that did
ovve him an hundred pence : and laying hands vpon him
thratled him, saying, Repay that thou ovvest. † And his felovv 29
seruant falling dovne, besought him, saying, Haue patience
tovvard me, and I vvil repay the all. † And he vvould not: but 30
vvent his vvay, and cast him into prison, til he repayed the
dette. † And his felovv-seruants seeing vvhat vvas done, vvete 31
very sorne, and they came, and told their lord al that vvas
done † Then his lord called him : and he said vnto him, Thou 32
vngacious seruant, I forgaue thee al the dette because thou
besoughtest me : oughtest not thou therefore also to haue
mercie vpon thy felovv-seruant, euen as I had mercie vpon
thee? † And his lord being angrie deliuered him to the tor- 33
menters, vntil he repayed al the dette. † So also shal my hea- 34
uently father doe to you, if you forgiue not euery one his bro-
ther from your hartes. †

Luc. 17,
4.

A N N O T A T I O N S
C H A P. XVIII.

1. *Who is the greater.*] The occasion of this question and of their contention for Superioritie among the rest of their infirmities which they had before the comming of the Holy Ghost, was (as certaine holy Doctors write) vpon emulation toward Peter, whom only they saw preferred before the rest in the payment of the tribute, by these wordes of our Sauour, Geue it them for me and thee. *Chryf. ho. 59. Hiero. in Mat.* Vpon this place. C. 17. v. 27.

7. *Scandals.*] The simple be most annoyed by taking scandal of their preachers, Priests, and elders il life: and great damnation is to the guides of the people whether they be temporal or spiritual, but specially to the spiritual, if by their il example and slaunders life the people be scadalized.

8. *Hand, foote, eye.*] By these partes of the body so necessarie and profitable for a man, is signified, that whatsoeuer is neereft and deereft to vs, Wife, children, frendes, riches, al are to be contemned and forsaken for to saue our soule.

10. *Their Angels.*] A great dignitie and a maruelous benefite that euery one hath from his Natiuitie

Natiuitie an Angel for his custodie and Patronage against the wicked before the face of God. Protection of Hiero. upon this place. And the thing is so plaine, that Caluin dare not deny it, and yet he wil needes Angels doubt of it, lib. 1. Inst. c. 14. sect. 7.

17. *Not heare the Church.*] Not only Heretikes, but any other obstinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, and so made as an Heathen or Piblican was to the Iewes, by the discipline of the same, casting him out of the fellowship of Catholics. Which Excommunication is a greater punishment then if he were executed by sword, fire, and wild beastes. Aug. cont. Adu. leg. li. 7. c. 17. And againe he saith, Man is more sharply and pitefully bound by the Churches Keies, then with any yron or adamantine manicles or fetters in the world. August. ibidem.

Disobedience to the Church. Excommunication.

17. *Heathen.*] Heretikes therefore because they wil not heare the Church, be no better nor no other wise to be esteemed of Catholics, then heathen men and Publicans were esteemed among the Iewes.

18. *You shal binde.*] As before he gaue this power of binding and loosing ouer the whole, first of al and principally to Peter, vpon whom he builded his Church: so here not only to Peter, but in him to his successors, but also to the other Apostles, and in them to their successors, euery one in their charge. Hieron. lib. 1. c. 74. aduers. Iouin. and Epist. ad Heliod. Cyprian. de vniuers. Eccl. nu. 1.

18. *Shal loose.*] Our Lord geueth no lesse right and authoritie to the Church to loose, then to binde, as S. Ambroise writeth against the Nouatians, who confessed that the Priests had power to binde, but not to loose.

Lib. 1. de penit. c. 2.

20. *In the middes of them.*] Not al assemblies may challenge the presence of Christ, but only such as be gathered together in the vinity of the Church. and therefore no conuenticles of Heretikes directly gathering against the Church, are warranted by this place. Cyprian. de vniuers. Eccl. nu. 7. 8.

Catholike Assemblies.

22. *Seuentie times (saen.)* There must be no end of forgeuing them that be penitent, either in the Sacrament by absolution, or one man an other their offences.

CHAP. XIX.

He answereth the tempting Pharisees, that the ease of a man with his wife shalbe (as in the first institution it was) vnterly indissoluble, though for one cause he may be diuorced. 10 And thereupon to his Disciples he highly commendeth single life for heauen. 15 He wil haue children come vnto him. 16 He sheweth vvhats u to be done to enter into life euerlasting: 20 What also, for a rich man to be perfect: 27 As also vvhats passing reuerd they shal haue vvhich follow that his counsel of perfection: 29 yea though it be but in some one pece.

THE fourth part of this Gospel, Christs coming into Iurie toward his Passion.

Mr. 10, 1.



AND it came to passe, vwhen I E S V S had ended these vvordes, he departed from Galilee, & came into the coastes of Ievurie beyond Iordā, † and great multitudes folovved him: and he cured them there.

make man

Gen. 1, 27.

Gen. 2, 24.

Deut. 24, 1.

3 † And there came to him the Pharisees tempting him, and saying, Is it lavvful for a man to dimisse his vvife, for euery cause? † Who ansvvering, said to them, Haue ye not read, that he which did make from the beginning, made them male and female? 4 And he said. † For this cause, man shal leane father and morther, and shal cleane to his vvife: and they two shal be in one flesh. † Therefore now they are not two, but one flesh. That therefore vvich God hath 5 ioyned together, let not man separate. † They say to him, Why then * did Moyses commaund to giue a bil of diuorce, 6 and to dimisse her? † He saith to them, Because Moyses for the hardnes of your hart permitted you to dimisse your vvives: 7

The Gospel for Mariage. And for S. Agatha Febr. 5.

but from the beginning it was not so. † And I say to you, that 9
 * Whosoever shall dimitt his wife, " but for fornication, and
 shall marry an other, doth committe aduourie: and he that
 shall marry her that is dimitted, committeth aduourie. † His 10
 disciples say vnto him, If the case of a man with his wife be
 so, it is not expedient to marry. † Who said to them, " Not al 11
 take this word, but they to whom it is giuen. † For there 12
 are eunuches which were borne so fro their mothers wombe:
 and there are eunuches which were made by men: and
 there are eunuches, which haue " gelded them selues for the
 kingdom of heauen. " He that can take, let him take. †

∴ χαρῆσαι.
 capiunt.

† Then * Were litle children presented to him, that he 13
 should " impose hands vpon them & pray. And the disciples
 rebuked them. † But I E S V S said to them, Suffer the litle 14
 children, and stay them not from comming vnto me: for the
 kingdom of heauen is for such. † And when he had imposed 15
 hands vpon them, he departed from thence.

† And * behold one came and said to him, Good Maister, 16
 what good shall I doe that I may haue life euerlasting?
 † Who said to him, What askest thou me of good? One is 17

∴ I see not (saith
 S. Augustine)
 why Christ
 should say, If
 thou wilt haue
 life euerlasting,
 keepe the com-
 mandements:
 if without ob-
 seruing of the,
 by only faith
 one might be
 saued. Aug. de
 Fid. & op. c. 15.

good, God. But ∴ if thou wilt enter into life, keepe the com-
 mandements. † He saith to him, Which? And I E S V S said, 18
 Thou shalt not murder. Thou shalt not committe aduourie, Thou shalt not steale,
 Thou shalt not beare false witness, † Honour thy father and thy mother, * Thou 19
 shalt loue thy neighbour as thy self. † The yong man saith to him, 20
 All these haue I kept from my youth: what is yet wanting
 vnto me? † I E S V S said to him, " If thou wilt be perfect, goe, 21
 sell the things that thou hast, & giue to the poore, and thou
 shalt haue treasure in heauen: and come, " folovv me. † And 22
 when the yong man had heard this word, he went away
 sad: for he had many possessions. † And I E S V S said to his 23
 disciples, † Amen I say to you, that a rich man shall hardly

∴ S. Marke ex-
 poundeth it
 thus, riche men
 trusting in their
 riches. ca. 10, 24.

enter into the kingdom of heauen. † And againe I say to you, 24
 it is easier for a camel to passe through the eye of a needle,
 ∴ then for a rich man to enter into the kingdom of heauen.
 † And when they had heard this, the disciples marueled very 25
 much, saying, Who then can be saued? † And I E S V S behol- 26
 ding, said to them. With men this is impossible: but with
 God " al things are possible. † Then Peter answering, said to 27
 him, Behold we haue " left al things, & haue folovved thee:
 " what therefore shall we haue? † And I E S V S said to them, 28

The Gospel vpo
 the Conuerfion
 of S. Paul Ian.

Amen

Mt. 5, 32
 Mr. 10.
 11.
 Luc. 16,
 18.
 1. Cor. 7,
 11.

Mr. 10,
 13.
 Luc. 18,
 15.

Mr. 10,
 17.
 Luc. 18,
 18.

Exo. 20,
 13.
 * Lev.
 19, 18.

Amen I say to you, that you vvhich haue folovved me, in the regeneration, when the Sonne of man ſhal ſitte in the ſeate of his maieſtie, you" alſo ſhal ſitte vpon twelue ſeares, iudging
 29 the twelue tribes of Iſrael. † And euery one that hath left
 houſe, or brethren, or ſiſters, or father, or mother, or ¶ vvife,
 or children, or landes for my names ſake: ſhal receiue an hun-
 30 dred fold, and ſhal poſſeſſe life euerlaſting. † † And * many
 ſhal be firſt, that are laſt: and laſt, that are firſt.

Mr. 10,
 31.
 Lu. 13,
 30.

29. And in a vtiue Maſſe of Ss. Peter and Paul, and for holy Abbotes.

¶ Hereof is gathered that the Apoſtles among other things left their wiuues alſo to follow Chriſt. Hiero. li. 1. aduerſ. Iovin.

ANNOTATIONS

CHAP. XIX.

6. *Not man ſeparate.*] This inſeparability betwixt man and wife riſeth of that, that wedlocke is a Sacrament. *Aug. li. 2. de pec. origine c. 34. 10. 7. De nupt. & concupif. li. 1. c. 10.*

9. *Bus for fornication.*] For aduoutrie one may diſmiſſe an other, *Mat. 5.* But neither party can marry againe for any cauſe during life. *Aug. li. 11. de adult. coniug. c. 21. 22. 24.* for the Which vnlawful act of marrying agayne, Fabiola that noble matrone of Rome albeit ſhee was the innocent part, did publike penance, as S. Hierom writeth in her high commendation therefor. And in S. Paul Ro. 7. it is plaine that ſhee which is with an other man, her huiſband yet liuing, ſhal be called an aduoutriffe: contrary to the doctrine of our Aduerſaries.

¶ Marriage after diuorce vnlawful.

In Epitaph. Fabiola.

11. *Not al take.*] Whoſoever haue not this gift geuen them, it is either for that they wil not haue it, or for that they fulfil not that which they wil: and they that haue this gift or attayne to this word, haue it of God and their owne free wil. *Aug. li. de grat. & lib. arbit. c. 4.* So that it is euident no man is excluded from this gift, but (as Origen here ſaith) it is geuen to al that aſke for it: contrarie to our Aduerſaries that ſay it is impoſſible, and that for excuſe of breaking their vowes, wickedly ſay, they haue not the gift.

Orig. trakt. 7. in Mat.

12. *Gelded them ſelues.*] They geld them ſelues for the kingdom of heauen which vow chaſtity. *Aug. de virginitate c. 24.* Which proueth thoſe kind of vowes to be both lawful, and alſo more meritorious, and more ſure to obtaine life euerlaſting, then the ſtate of wedlocke. contrarie to our Adu. in al reſpectes.

¶ Vow of chaſtity.

Aug. ſer. 6. de temp.

14. *He that can.*] It is not ſaid of the Precepts, keepe them who can, for they be neceſſarie vnder paine of damnation to be kept: but of Counſels only (as of virginity, abſtaining from fleſh and wine, and of geuing al a mans goods away to the poore) it is ſaid, He that can attaine to it, let him doe it: Which is counſel only, not a commaundement. Contrarie to our Adu. that ſay, there are no Counſels, but only precepts.

¶ Counſels not Precepts.

13. *Impoſſe.*] They knew the valour of Chriſtes bleſſing, and therfore brought their children to him: as good Chriſtian people haue at al times brought their children to Biſhops to haue their bleſſing. See Annotation before Chap. 10, 12. And of Religious mens bleſſing ſee Ruſſin. li. 2. c. 3. *hiſt. S. Hierom in Epitaph. Paula c. 7. & in vit. Hilarionu. Theodoret. in historia ſanctoru Patrum num. 8.*

¶ Biſhops and Religious mens bleſſing.

21. *If thou wilt be perfect.*] Loe, he maketh a plaine difference betwene keeping the commaundements, which is neceſſary for euery man: and being perfect, which he counſeileth only to them that wil. And this is the ſtate of greate perfection which Religious men doe profeſſe, according to Chriſtes counſel here, leauing al things and following him.

¶ The Religious ſtate of perfection.

21. *Foſow me.*] Thus to folow Chriſt is to be without wife and care of children, to lacke propriety, and to liue in common, and this hath great reward in heauen aboute other ſtates of life: which, S. Auguſtine ſaith, the Apoſtles folowed, and him ſelf, and that he exhorted others to it as much as lay in him. *Aug. ep. 89. in fine, & in pf. 103 Conc. 3. poſt med.*

26. *Al things poſſible.*] This of the camel through a nedels eye, being poſſible to God, although he neither hath done it, nor by like wil doe it: maketh againſt the blaſphemous infidelity of our Aduerſaries that ſay, God can do no more then he hath done or wil doe. We ſee alſo that God can bring a camel through a nedels eye, and therfore his body through a doore, and out of the ſepulchre ſhur, and out of his mother a virgin, and generally aboute nature and contrary to nature do with his body as he liſt.

27. *Left al.*] This perfection of leauing al things the Apoſtles vowed. *Aug. li. 17. de Civ. Dei c. 4.*

27. *What ſhal we haue.*] They leaue al things in reſpect of reward, and Chriſt doeth wel allow it in them by his anſwer.

¶ Vow of pouertie in reſpect of reward.

Aug. in pf. 121.

28. *You alſo ſhal ſitte.*] Note that not only Chriſt, who is the principal and proper iudge of the liuing and the dead, but with him the Apoſtles and al perfect Saints ſhal iudge: and yet that doeth nothing derogate to his prerogatiue, by whom and vnder whom they hold this and al other dignities in this life and the next.

CHAP. XX.

To shew how through Gods grace the Iewes shalbe ouerrunne of the Gentils, although they beginne after, he bringeth a parable of men Working soner and later in the vineyard, but the later rewarded in the end euen as the first. 17 He revealeth more to his Disciples touching his passion: 20 Bidding the ambitious rrvv sisters to thinke rather of suffering With him: 24 And teaching vs (in the rest of his Disciples) not to be greeued at our Ecclesiastical Superiors, considering they are (as he was him self) so toile for our Saluation. 29 Then going out of Iericho, he getteth sight vnto rrvv blind.

The Gospel
vpon the Sun-
day of Septua-
gesime.



THE kingdom of heauen is like to a 1
man that is an hous holder vvhich vvet
forth early ⁿ in the morning to hire
vvorkemen into his vineyard. † And 2
having made couenāt vvith the Worke-
men for a penie a day, he sent them
into his vineyard. † And going forth 3
about the third houre, he savv other
standing in the market place idle, † and he said to them, Goe 4
you also into the vineyard: and that vvhich shal be iust, I
vvil giue you. † And they vvent their vvay. And againe he 5
vvent forth about the sixt & the ninth houre: and did like-
vvise. † But about the eleuenth houre he vvent forth and 6
found other standing, & he saith to them, What stand you
here al the day idle? † They say to him, Because no man hath 7
hired vs. He saith to them, Goe you also into the vineyard.
† And vvhen euening vvas come, the lord of the vineyard 8
saith to his bailife, Call the vvorkemen, and pay them their
hire, beginning from the last euen to the first. † Therefore 9
vvhen they vvere come that came about the eleuenth houre,
they receiued euery one ⁿ a penie. † But vvhen the first also 10
came, they thought that they should receiue more: and they
also receiued euery one a penie. † And receiuing it they [∴]mur- 11
mured against the good man of the house, † saying, These last 12
have continued one houre: and thou hast made them equal
to vs that haue borne the burden of the day and the heates.
† But he ansvvering said to one of them, Frende, I doe the no 13
vvrong: didst thou not couenant vvith me for a penie?
† Take that is thine, and goe: I vvil also giue to this last euen 14
as to thee also. † Or, is it not lavvful for me to do that I vvil? 15
is thine eye naught, because I am good? † So shal the last, be 16
first: and the first, last. For many be called, but ⁿ fevv elect. † I

∴ The Iewes
are noted for
enuying the vo-
cation of the
Gentiles, and
their reward
equal vvith the
Iewes.

The Gospel in a
votive Masse of
the holy Crosse

† * And I E S V S going vp to Hierusalem, tooke the rrvvelue 17
disciples secretly, and said to them, † Behold vve goe vp to 18
Hierusa-

Mr. 10,
32.
Euc. 18,
31.

- Hierusalem, and the Sonne of man shal be deliuered to the cheefe priestes and to the Scribes, and they shal condemne
- 19 him to death, † and shal deliuer him to the Gentiles to be mocked, & scourged, & crucified, and the third day he shal rise againe. †
- Mr. 10, 20 † * Then came to him the mother of the sonnes of Zebedee vwith her sonnes, adoring and desiring some thing of
35.
- 21 him. † Who said to her, What vvilt thou? She saith to him, Say that these my tvvo sonnes may sitte, one at thy right hād,
- 22 and one at thy left hand in thy kingdom. † And I E S V S ansvvering, said, You knowv not vvhat you desire. Can you drinke of the cuppethat I shal drinke of? They say to him,
- 23 We can. † He saith to them, My cuppe in deede you shal drinke of: but to sitte at my right hand and left, is not mine to giue to you: but " to vvhom it is prepared of my father. †
- 24 † And the ten hearing it, vvere displeased at the tvvo brethren. † And I E S V S called them vnto him, and said, * You knowv that the princes of the gentiles :: ouerrule them: and
- Mr. 10, 25
41.
Lu. 22,
25.
- 26 they that are the greater, exercise povver against them. † It shal not be so among you. but vvhofoeuer vvil be the greater among you, let him be your minister: † and he that vvil
- 27 be first among you, shal be your seruant. † Euen as the " Sonne of man is not come to be ministred vnto, but to minister, and to giue his life a redemption for many. †
- Mr. 10, 29
46.
- 30 † And * vvhen they vvvent out from Iericho, a great multitude folovved him. † And behold tvvo blinde men sitting by the vvay side, heard that I E S V S passed by, and they cried
- 31 out saying, Lord, haue mercie vpon vs, sonne of Daud. † And the multitude rebuked them that they should hold their peace. But they cried out the more, saying, Lord, haue mercie
- 32 vpon vs, sonne of Daud. † And I E S V S stoode, and called them, and said, Vvhat vvil ye that I doe to you? † They say
- 33 to him, Lord, that our eies may be opened. † And I E S V S hauing compassion on them, touched their eies. And immediatly they savv, and folovved him.

The Gospel vpon S. James day Jul. 25. And S. Johns anse portam Latinam Maij 6.

:: Superiority is not here forbidden among Christians, neither Ecclesiastical nor temporal: but heathenish tyranny is forbidden, and humility commended.

A N N O T A T I O N S

C H A P. X X.

1. *In the morning.*] God called some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noë, and other the iust and faithful of the first age: at the third houre, Abraham, Isaac, and Iacob, and the rest of their age: at the 6 houre of the day, Moyse, Aaron, and the rest: at the 9 houre, the Prophetes: at the eleuenth, that is, at the later end of the world, the Christian

H Nations

weeke.

Nations. *Aug. de verb. Domini. ser. 19.* breiffly, this calling at diuerse houres signifieth the calling of the Iewes from time to time in the first ages of the World, and of the Gentils in the later age thereof. It signifieth also that God calleth countries to the faith, some soner, some later: and particular men to be his seruants, some yonger, some elder, of diuerse ages.

Diuerfitie of glorie in hea- uen.

9. *Peny.*] The peny promised to al, Was life euerlasting, Which is common to al that shal be laued: but in the same life there be degrees of glorie, as * betwixt starre and starre in the clement. *1. Cor. 15. Aug. li. de virginit. c. 26.*

16. *FaW elect.*] Those are elect which despised not their caller, but folowed and beleued him: for men beleue not but of their owne free Will. *Aug. li. 1 ad Simplie. q. 1.*

23. *To Whom is u prepared.*] The kingdom of heauen is prepared for them that are Worthy of it and deserue it by their Wel doing, as in holy Scripture it is very often, That God wil repay euery man according to his Workes. and, *Come ye blessed, possesse the kingdom prepared for you. Why? because I Was*

Difference of merites and reward.

hungrie, and you gaue me meate: thirstie, and you gaue me drinke: &c. Therefore doeth Christ say here, *It is not mine to giue,* because he is iust and Wil not giue it to euery man without respect of their deserts: yea nor alike to euery one, but diuersly according to greater or lesser merites. as here S. Chryso. maketh it plaine, when our Sauour telleth them, that although they suffer martyrdom for his sake, yet he hath not to giue them the two cheefe places. *See S. Hiero. Upon this place, and li. 2 adu. Iovin. c. 15.* This also is a lesson for them that haue to bestow Ecclesiastical benefices, that they haue no carnal respect to kinred &c. but to the Worthines of the perions. *Chryf. ho. 66 in Act.*

28. *As the sonne of man.*] Christ him self as he Was the Sonne of man, Was their and our Superiour, and * Lord and Maister, not Withstanding his humility: and therefore it is pride and haultincife which is forbidden, and not Superiority or Lordship, as some Heretikes would haue it. *Io. 13. 33.*

CHAP. XXI.

THE FIFTH part, of the holy weeke of his Passiō in Hierusa- lem.

Being now come to the place of his Passion, he entereth With humility and triumph together: 12 She Weth his zeale for the house of God ioyned With great maruels. 15 And so the Rulers he boldly defendeth the acclamations of the children. 18 He curseth also that fruitles leafie tree: 21 auoucheth his poWer by the Wines of Iohn: 28 and foretelleteth hu in two parables their reprobation (With the Gen- tiles vocation) for their Wicked deserts, 42 and consequently their irreparable damnation that shal ensue thereof.

The Gospel on Palme Sunday before the be- nediçio of the Palmes.

PALME SUNDAY.



AND vhen they drevv nigh to Hierusa- lem, and vvere come to Beth-phagee vnto Mount-oliuet, then I E S V S sent tvvo disciples, † saying to them, Goe ye into the tovvne that is against you, and im- mediately you shal finde an asse tied and a colt vwith her: loose them & bring them to me: † and if any man shal say ought vnto you, say ye, that our Lord hath neede of them: and forthvwith he vvil let them goe. † And this vvas done that it might be fulfilled 4 vvhich vvas spoken by the Prophet, saying, † Say ye to the daugh- 5 ter of Sion, Behold thy king commeth to thee, meeke, & sitting vpon an asse and a colt the sole of her that is vsed to the yoke. † And the disciples going, 6 did as I E S V S commaunded them. † And they brought the 7 asse and the colt: and laide their garments vpon them, and made him to sit thereon. † And a very great multitude spred 8 their garments in the vway: and others did cut boughes from the trees, and stravved them in the vway: † and the multi- 9 tudes

Mr. II. I. li. 19, 20. Io. 12, 15

Esa. 62, II. Zach. 9, 9.

Pf. 117,
26.

tudes that vvent before and that folovved, cried, saying,
"Hofanna to the sonne of Dauid: blessed is he that commeth in the name of our
Lord. -I Hofanna in the higheft.

Mr. 11,
15.

Lu. 19,
45.

Efa. 56,
7.

Ier. 7, 11

Pf. 8, 3.

Mr. 11,
13.

Mt. 17,
20.

Mr. 11,
28.

Lu. 20, 2.

10 † And vwhen he vvas entred Hierusalem, the vvhole cite
11 vvas moued, saying, Who is this? † And the people said, This
12 is I E S V S the Prophet, of Nazareth in Galilee. † And * I E S V S
entred into the temple of God, and cast out al that :: sold
and bought in the temple, and the tables of the bankers, and
13 the chaires of them that sold pigcons he ouerthrevve: † and
he saith to them, It is vvritten, *My house shal be called the "house of*
14 *prayer: but you haue made it a denne of theeues.* † And there came to him
the blinde, and the lame in the temple: and he healed them.
15 † And the cheefe priestes & Scribes seeing the maruelous things
that he did, and the children crying in the temple, & saying,
16 *Hofanna to the sonne of Dauid:* they had indignatiō, † and said to him,
Hearest thou vvhath these say? And I E S V S said to them, Very
vvel. haue you neuer read, *That out of the "mouth of infants and*
17 *suklings thou hast perfited praise?* † And leauing them, he vvent forth
out of the cite into Bethania, and remained there. -I

18 † And in the morning returning into the cite, he vvas an
19 hungred. † * And seeing a certaine :: figtree by the vway
side, he came to it: and found nothing on it but leaues only;
and he saith to it, Neuer grovv there fruite of thee for euer.
20 And incontinent the figtree vvas vvithered. † And the dis-
ciples seeing it, marueled saying, Hovv is it vvithered incon-
21 tinent? † And I E S V S ansvvering said to them, Amen I say
to you, * if you shal haue faith, and stagger not, not only that
of the figtree shal you doe, but and if you shal say to this
22 mountaine, Take vp and throw thy self into the sea, it shal
"belecuing, you shal receiue.

23 † And vwhen he vvas come into the temple, there came to
him as he vvas teaching, the cheefe Priests and auncients of
the people, saying, * "In vvhath pouver doest thou these things?
24 and vvhohath giuen thee this pouver? † I E S V S ansvvering
said to them, I also vvil aske you one vvord: vvhich if you
shal tell me, I also vvil tel you in vvhath pouver I doe these
25 things. † The Baptisme of Iohn vvhen vvas it? from heauen,
or from men? But they thought vvithin them selues, saying,
26 † If vve shal say from heauen, he vvil say to vs, vvhwhy then did
you not belecue him? but if vve shal say from men: vve feare
27 the multitude. for al hold Iohn as a Prophet. † And ansvvering

The Gospel vpō
Tuesday the
first weeke in
Lent.

:: How much
the abuse of
Churches by
merchandising,
walking, or
other profane
occupying of
them, displea-
seth God, here
we may see.

MVNDAY.

:: The Iewes ha
uing the wor-
des of the law,
and not the
deedes, were
the figtree ful of
leaves, and void
of fruite. *Aug.
de verb. Do.
Serm. 44.*

TUESDAY.

to I E S V S they said, We know not. He also said to them, Neither do I tel you in vvhat povver I doe these things.

† But vvhat is your opinion? A certaine man had tvvo 28
sonnes: and comming to " the first, he said, Sonne, goe vvorke
to day in my vineyard. † And he ansvvering, said, I vvil not. 29
But aftervvard moued vvith repentance he vvent. † And 30
comming to the other, he said likevvise. And he ansvvering,
said, I goe Lord, and he vvent not. † Which of the tvvo did 31
the fathers vvil? They say to him, The first. I E S V S saith to
them, Aine I say to you, that the Publicans and vvhoores goe
before you into the kingdom of God. † For Iohn came to you 32
in the vvay of iustice: and you did not belecue him. but the
publicans and vvhoores did belecue him: but you seeing it,
neither haue ye had repentance aftervvard, to belecue him.

The Gospel
vpon friday the
second weeke
in Lemt.

† An other parable heare ye: A man there vvas an hous- 33
holder vvho * planted a vineyard, and made a hedge round
about it, and digged in it a presse, and builded a tovvre, and
let it out to husbandmen: and vvent forth into a strange
countrie. † And vvhen the time of fruites drevve nigh, he sent 34
his seruants to the husbandmen, to receiue the fruites thereof.
† And the husbandmen apprehending his seruants, one they 35
beat, an other they killed, and an other they stoned. † Againe 36
he sent other seruants moe then the former: and they did
to them likevvise. † And last of al he sent to them his sonne, 37
saying, They vvil reuerence my sonne. † But the husbandmen 38
seeing the sonne, said vvithin them selues, This is the heire,
come, let vs kil him, and vve shal haue his inheritaunce. † And 39
apprehending him they cast him forth out of the vineyard,
and killed him. † Vvhen therefore the lord of the vineyard shal 40
come, vvhat vvil he doe to those husbandmen? † They say 41
to him, The naughtie men he vvil bring to naught: and his
vineyard he vvil let out to other husbandmen, that shal ren-
der him the fruite in their seasons.

† I E S V S saith to them, Haue you neuer read in the Scrip- 42
tures, *The stone which the builders resented, the same is made into the head
of the corner? By our lord was this done, and it is maruelous in our eyes.*
† Therefore I say to you, that the kingdom of God shal be 43
taken avvay from you, and shal be giuen to a nation yelding
the fruites thereof. † And he that falleth vpon this stone, shal 44
be broken: and on vvhom it falleth, it shal al to bruisse him.
† And vvhen the cheefe Priestes and Pharisees had heard his 45
parables, they knevve that he spake of them. † And seeking 46
to

Es. 5, 1.
Mr. 12, 1
Lu. 20,
9.

Pf. 117,
22.

Es. 8, 14

to lay hands vpon him, they feared the multitudes: because they held him as a Prophet. ¶

AN NOT A T I O N S
C H A P. XXI.

2. *You shal finde.*] Christ by diuine power both knewe where these beasts were, being absent, and commaunded them for his vse, being an other mans, and sodenly made the colt fitte to be ridden on, neuer broken before.
7. *The asse and the colt.*] This asse vnder yoke signifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient people: the yong colt now first ridden on by Christ, signifieth the Gentiles, wilde hitherto and not broken, now to be called to the faith and to receiue our Sauours yoke. And therefore the three last Euangelists writing specially to the Gentils, make mention of the colt only.
8. *Garments in the Way.*] These offices of honour done to our Sauour extraordinarily, were very acceptable: and for a memory hereof the holy Church maketh a solemne Procession euery yere vpon this day, specially in our Countrey when it was Catholike, with the B. Sacrament neuerly caried, as it were Christ vpon the asse, and strawing of rushes and floures, bearing of Palmes, setting vp boughes, spreading and hanging vp the richest clothes, the quire and queristers singing as here the children and the people. al done in a very goodly ceremonie to the honour of Christ and the memorie of his triumphe vpon this day. The like seruice and the like duties done to him in al other solemne Processions of the B. Sacrament, and otherwise, be vndoubtedly no lesse grateful.
9. *Hosanna.*] These very wordes of ioyful crie and triumphant voice of gratulation to our Sauour, holy Church vseth alwaies in the Preface of the Masse, as it were the voice of the Priest and al the people (who then specially are attent and deuout) immediatly before the Consecration and Eleuation, as it were expecting, and reioycing at his comming.
11. *House of prayer.*] Note here that he calleth external sacrifice (out of the Prophete Esay) prayer. For he speaketh of the Temple, which was builded properly and principally for sacrifice.
16. *Mouth of infants.*] Yong childrens prayers proceeding from the instinct of Gods spirit, be acceptable: and so the voices of the like, or of other simple folke now in the Church, though them selues vnderstand not particularly what they say, be maruelous grateful to Christ.
22. *Beleeuing.*] In respect of our owne vnworthinesse, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we shal obtaine or no: but on Gods part we must beleeue, that is, we must haue no diffidence or mistrust either of his power or of his wil, if we be worthy, and the thing expedient. And therefore S. Marke hath thus, *Haue ye faith of God.*
23. *In what power.*] The Heretikes presumptuously thinke them selues in this point like to Christ, because they are asked, in what power they come, and who sent them: but when they haue answered this question as fully as Christ did here by that which he insinuateth of Johns testimonie for his authority, they shalbe heard, and til then they shal be stil taken for those of whom God speaketh by the Prophete, *They ranne, and I sent them not.*
28. *The first.*] The first sonne here is the people of the Gentils, because Gentility was before there was a peculiar and chosen people of the Iewes, and therefore the Iewes here as the later, are signified by the other sonne.
- Hiero. in Mat. Aug. li. 12. ad. Faust. c. 22.*
- Procession on Palme-sunday with the B. Sacrament.*
- Al deuout offices in that kinde, exceding grateful.*
- H O S A N N A.*
- Prayers not vnderstood of the partie, are acceptable.*
- Heretikes runne, not sent.*
- Marc. 11. 22.*
- For. 33.*

C H A P. XXII.

Yet by one other parable he foresheWeth the most deserved reprobation of the earthly and persecuting Iewes, and the gracious vocation of the Gentils in their place. 15 Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Caesar. 23 He answereth also the inuention of the Sadducees against the Resurrection: 24 and a question that the Pharisees aske to pose him: turning and posing them againe, because they imagined that Christ should be no more then a man: 26 and so he putteth al the busy Sectes to silence.

The Gospel vpo
 the 19 Sunday
 after Pentecost.



AND I E S V S answering, spake againe in para- 1
 bles to them, saying: † The kingdom of heauen 2
 is likened to a man being a king, vvhich made a 3
 " mariage to his sonne. † And he sent his " seruants 3
 to call them that vvere inuited to the mariage:
 and they vwould not come. † Againe he sent other seruants, 4
 saying, Tel them that vwere inuited, Behold I haue prepared 4
 my dinner: my beeuies and fatlings are killed, and al things
 are ready: come ye to the mariage. † But they neglected: and 5
 vvent their vvaies, " one to his fatme, and an other to his
 merchandise: † and the rest laid hands vpon his seruants, and 6
 spitefully intreating them, murdered them. † But vwhen the 7
 king had heard of it, he vvas vvroth, and sending his hostes,
 destroied those murderers, and burnt their citie. † Then he 8
 saith to his seruants, The mariage in deede is ready: but they
 that vwere inuited, vwere not vvorthie. † Goe ye therefore into 9
 the high vvayes: and vvhosoeuer you shal finde, call to the
 mariage. † And his seruants going forth into the vvayes, ga- 10
 thered together al that they found, :: bad and good: and the
 mariage vvas filled vvith ghestes. † And the king vvent in to 11
 see the ghestes: and he savv there " a man not attired in a vv-
 edding garment. † And he saith to him, Frende, hovv camest 12
 thou in hither not hauing a vv edding garment? But he vvas
 dumme. † Then the king said to the vvaiters, Binde his hands 13
 and feete, and cast him into the vtter darkenes: there shal be
 vweeping & gnashing of teeth. † For many be called, but 14
 fevv elect. -†

:: Not only
 good men be
 Within the
 church, but also
 euil mē. against
 the Heretikes
 of these daies.

†* Then the Pharisees departing, consulted among them 15
 selues for to entrappe him in his talke. † And they send to him 16
 their disciples vvith the Herodians, saying, Maister, vve
 knowv that thou art a true speaker, and teachest the vvay of
 God in truth, neither carest thou for any man. for thou doest
 not respect the person of men: † tel vs therefore vvhat is thy 17
 opinion, is it lavvful to giue tribute to Cæsar, or not? † But 18
 I E S V S knowving their naughtines, said, What do you tempt
 me Hypocrites? † Shevv me the tribute coine. And they 19
 offred him a penie. † And I E S V S saith to them, Whose is this 20
 image and superscription? † They say to him, Cæsars. Then 21
 he saith to them, Render therefore the things that are Cæsars,
 " to Cæsar: and the things that are Gods, to God. † And hea- 22
 ring it they marueled, and leauing him vvent their vvaies.

†* That day there came to him the Sadducees, that say 23
 there

Mr. 12,
 13.
 Lu. 20,
 20.

* Mr. 12,
 19.
 Lu. 20,
 27.

Mat. 23, 24 there is no resurrection: and asked him, † saying, Maister,
6. Moyses said, *If a man die not hauing a childe, that his brother marie his wife,*
Deu. 25, 25 *and raise vp seede to his brother.* † And there vvere vvith vs seuen
5. brethren: and the first hauing maried a vvife, died: and not
 26 hauing issue, left his vvife to his brother. † In like maner the
 27 second and the third euen to the seuenth. † And last of al the
 28 vvoman died also. † In the resurrection therfore vvhose vvife
 29 of the seuen shal she be? for they al had her. † And I E S V S
 30 answering, said to them, You do erre, not knowing the Scrip-
 31 tures, nor the povver of God. † For in the resurrection nei-
 32 ther shal they marie nor be maried: but areⁿ as the Angels of
 33 God in heauen. † And concerning the resurrection of the dead,
Exo. 3, 32 you, † *I am the God of Abraham, and the God of Isaac, and the God of*
6. 33 *Jacob?* He is not Godⁿ of the dead, but of the liuing. † And
 the multitudes hearing it, marueled at his doctrine.
Mar. 12, 34 † * But the Pharisees hearing that he had put the Sadducees
28. 35 to silence, came together: † and one of them a doctour of
 36 lauv asked of him, tempting him, † Maister, vvwhich is the great
Deu. 6, 37 commaundement in the lauv? † I E S V S said to him, *Tbou shalt*
5. 38 *loue the lord thy God from thy w hole hart, and wish thy w hole soul, and wish*
 39 *thy w hole minde.* † This is the greatest and the first commaunde-
Leu. 19, 39 ment. † And the second is like to this, *Tbou shalt loue thy neigh-*
18. 40 *bour as thy self.* †ⁿ On these tvvo commaundements dependeth
 the vvhole Lavv and the Prophets.
Mr. 12, 41 † And * the Pharisees being assembled, I E S V S asked them
35. 42 † saying, What is your opinion of Christ? Whose sonne is he?
Lu. 20, 43 They say to him, Dauids. † He saith to them, Howv then
41. 44 doth Dauid in spirit cal him Lord, saying, † *The Lord said to my Lord,*
Pf. 109, 45 *sitte on my right hand, until I put thine enemies the foote stole of thy feete?* † If
1. 46 Dauid therfore call him Lord, howv is he his sonne? † And no
 man could ansvver him a vvord: neither durst any man from
 that day aske him any more. †

The Gospel vpo
the 17 Sunday
after Pentecost.

ANNO TATIONS
C H A P. X X I I.

2. *Marriage.*) Then did God the Father make this marriage, when by the mysterie of the Incar-
nation he ioyned to his sonne our Lord, the holy Church for his spouse. *Greg. hom. 12.*

3. *Seruants.*) The first seruants here sent to inuite, were the Prophets: the second, were the
Apostles: and al that afterwarde conuerted countries, or that haue and doe reconcile men to the
Church.

5. *One to his farme.*) Such as refuse to be reconciled to Christes Church, alleage often vaine
impediments and worldly excuses, which at the day of iudgement wil not serue them.

Worldly excu-
ses against re-
conciliation.

11. *A man*

The Church consisteth of good and bad.

11. A man not actyred. It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for such an one shall be damned, because with faith he hath not good workes: as is evident by the example of this man, who was within, and at the feast as the rest, but lacked the garment of charitie and good workes. And by this man are represented all the bad that are called. and therefore they also are in the Church, as this man was at the feast: but because he was called, and yet none of the elect, it is evident that the Church doth not consist of the elect only, contrarie to our Aduerſaries.

Neither must temporal Princes exact, nor their Subjects give vnto them, Ecclesiastical iurisdiction.

21. To Cæſar. Temporal duties and payments exacted by worldly Princes must be payed, so that God be not defrauded of his more soueraine dutie. And therefore Princes haue to take heed, how they exact: and others, how they geue to Cæſar, that is, to their Prince, the things that are dewe to God, that is, to his Ecclesiastical ministers. Wherevpon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient and famous Cōfessor Hosius Cordubensis to Cōstantius the Arian Emperour: Cease I beseeche thee, and remember that thou art mortal, feare the day of iudgement, intermedle not with Ecclesiastical matters, neither doe thou commaund vs in this kinde, but rather learne them of vs, to thee God hath committed the Empire, to vs he hath committed the things that belong to the Church: and as he that with malicious eyes carpeth thine Empire, gainesayeth the ordinance of God: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written, Geue ye the things that are Cæſars, to Cæſar: and the things that are Gods, to God. Therefore neither is it lawfull for vs in earth to hold the Empire, neither haile thou (O Emperour) power ouer incense and sacred things. *Atham. Ep. ad Solit. vitā agentes.* And S. Ambrose to Valentinian the Emperour (who by the ill counsel of his mother iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) saith: we pay that which is Cæſars, to Cæſar: and that which is Gods, to God. Tribute is Cæſars, it is not denied: the Church is Gods, it may not verely be yielded to Cæſar: because the Temple of God can not be Cæſars right. Which no man can deny but it is spoken with the honour of the Emperour. for what is more honorable then that the Emperour be said to be the sonne of the Church? For a good Emperour is within the Church, not about the Church. *Ambr. lib. 1. Epist. Orat. de Basil. trad.*

The Saints heare our prayers.

30. As Angels. As Christ proueth here, that in heauen they neither marry nor are married, because there they shall be as Angels: by the very same reason, is proued, that Saints may heare our prayers and helpe vs, be they neere or farre of, because the Angels do so, and in euery moment are present vwhere they list, and neede not to be neere vs, when they heare or helpe vs.

Religious single life, Angelical.

30. As Angels. Not to marry nor be married, is to be like to Angels: therefore is the state of Religious men and women and Priests, for not marrying, worthely called of the Fathers, an Angelical life. *Cyp. lib. 2. de discipl. & hab. Virg. sub finem.*

Not only faith.

32. Of the dead. S. Hierom by this place disproueth the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saints, call them of purpose, dead men.

40. On these two. Hereby it is evident that al dependeth not vpon faith only, but much more vpon charitie (though faith be the first) which is the loue of God and of our neighbour, which is the summe of al the law and the Prophetes: because he that hath this double charitie expressed here by these two principal commaundemets, fulfilleth and accomplisheth al that is commaunded in the Law and the Prophetes.

CHAP. XXIII.

The Scribes and Pharisees after at this, continuing still incorrigible, although he wil haue the doctrine of their Chaire obeyed, yet against their Workes (and namely their ambition) he openly inuigheth, crying to them eight Woes for their eightfold hypocrisie and blindness: 34 and so concluding with the most worthy reprobation of that persecuting generacion and their mother-citie Ierusalem with her Temple.

The Gospel vpon Tuesday the second weeke in Lent.

THEN IESVS spake to the multitudes and to his disciples, saying, vpon the chaire of Moyses haue sitten the Scribes and the Pharisees. † All things therefore whatsoeuer they shall say to you, obserue ye and doe ye: but according to their workes doe ye not, for they say and doe not. † For they binde heavy burdens & importable: and put them vpon mens shoulders: but

Luc. 11,
46.
Act. 15,
10.

Deu. 22,
12.
Nu. 15,
38.
Mr. 12,
38.
La. 3, 1.

but vvith a finger of their ovvne they vvil not moue them.
 5 † But they doe al their vvorkes, for to be seen of men. for they
 make brode their :: phylacteries, and enlarge their * fringes.
 6 † And they "loue the first places at suppers, and * the first chai-
 7 res in the Synagogs, † and salutations in the market-place, and
 8 to be called of men, Rabbi. † But be not you called Rabbi.
 9 for "one is your maister, and al you are brethren. † And call
 none father to your self vpon earth: for one is your father,
 10 he that is in heauen. † Neither * be ye called "maisters: for one
 11 is your maister, Christ. † He that is the greater of you, shal
 12 be your seruiteur. † And he that exaltech him self, shal be hum-
 13 bled: and he that humbleth him self, shal be exalted. †
 † But vvo to you "Scribes & Pharisees, hypocrites: because
 you shut the kingdom of heauen before men. For your sel-
 ues do not enter in: & those that are going in, you suffer not
 to enter.
 14 † Wo to you Scribes and Pharisees, hypocrites: because
 you * deuoure vvidovves houtes, "praying long prayers. for
 this you shal receiue the greater iudgement.
 15 † Wo to you Scribes and Pharisees, hypocrites: because
 you goe round about the sea and the land, to make one prof-
 elyte: and vvhen he is made, you make him the childe of
 hel" double more then your selues.
 16 † Wo to you blinde guides, that say, Whosoever shal
 svveare by the temple, it is nothing: but he that shal svveare
 17 by the gold of the temple, is bound. † Ye foolish and blinde,
 for vvwhether is greater, the gold, or the temple that sancti-
 18 fieth the gold? † And vvhosoever shal svveare by the altar, it
 is nothing: but vvhosoever shal svveare by the gift that is
 19 vpon it, is bound. † Ye blinde, for vvwhether is greater, the
 20 gift, or the altar that "sanctifieth the gift? † He therefore that
 svveareth by the altar, svveareth by it and by al things that
 21 are vpon it: † and vvhosoever shal svveare by the temple,
 22 svveareth by it and "by him that dvvelleth in it: † and he
 that svveareth by heauen, svveareth by the throne of God &
 by him that sitteth thereon.
 23 † Wo to you Scribes and Pharisees, hypocrites: because
 you rithe mint, and anise, and cummin, and haue left the
 vveightier things of the lavv, iudgemēt, and mercie, and faith.
 24 these things you ought to haue done, & not to haue omit-
 ted those. † Blinde guides, that straine a gnat, and svvallov
 a camel.

:: These phyla-
 cteries were pee-
 ces of parche-
 ment, wherein
 they wrote the
 ten comāunde-
 ments, and fol-
 ded it, and ca-
 ried it on their
 forehead be-
 fore their eies,
 imagining grot-
 ly and supersti-
 tiously, that so
 they fulfilled
 that which is
 said deu. 6, They
 shal be immoue-
 ble before shine
 eies. Hiero. in 23
 Mat.

Lu. 20,
47.

† Wo to you Scribes and Pharisees, hypocrites: because 25
you make cleane that on the outside of the cuppe and dish:
but vvithin` you are ful' of rapine and vncleannes. † Thou 26
blinde Pharisee, first make cleane the inside of the cuppe and
the dish, that the outside may become cleane.

*they are
ful*

† Wo to you Scribes and Pharisees, hypocrites: because you 27
are like to vvhited sepulchres, vvhich outvvardly appeare
vnto mé beautiful, but vvithin are ful of dead mens bones, and
al filthines. † So you also outvvardly in deede " appeare to men 28
iust: but invvardly you are ful of hypocrisie and iniquitie.

† Wo to you Scribes and Pharisees, ye hypocrites: be- 29
cause you build the Prophets sepulchtes, and " garnish
the moniments of iust men, † and say: If vve had been in 30
our fathers dayes, vve had not been their felovves in the
bloud of the Prophets. † Therefore you are a testimonie to 31
your ovvne selues, that you are the sonnes of them that killed
the Prophets. † And fill you vp the measure of your fathers. 32

The Gospel vpo
S. Steuens day
Decemb. 26.

† You serpents, vipers broodes, hovv vvil you flee from the 33
iudgement of hel? † Therefore behold I send vnto you Pro- 34
phets and vvise men and scribes, and of them you shal kil &
crucifie, and of them you shal scourge in your Synagogs, and
persecute from citie into citie: † that vpon you may come al 35

the iust bloud that vvas shed vpon the earth, from the bloud 35
of * Abel the iust euē vnto the bloud of * Zacharias the sonne
of Barachias, vvhom you murdered betvvene the temple and
the altar. † Amen I say to you, al these things shal come vpon 36
this generation. † * Hierusalem, Hierusalem, vvhich killest the 37
Prophets, and stonest them that vvere sent to thee, hovv
often vvould I gather together thy children as the henne
doth gather together her chickens vnder her vvings, and
thou :: vvouldest not? † Behold, your house shal be left de- 38

*Gen. 4, 8
2. Par.
24, 22.*

*Luc. 13.
34.*

:: Free Wil.

sert to you. † For I say to you, you shal not see me from hence 39
forth til you say, Blessed is he that commeth in the name of
our Lord. †

A N N O T A T I O N S
C H A P. XXIII.

The See of Ro-
me preferred in
truth.

2. *Chaire of Moyses.*] God preferueth the truth of Christian religion in the Apostolike See of Rome, vvhich is in the new law answerable to the chaire of Moyses, notwithstanding the Bishops of the same were neuer so wicked of life: yea though some traitour as il as Iudas were Bishop thereof, it should not be prejudicial to the Church and innocent Christians, for vvhom our Lord prouiding said, Doe that vvhich they say, but doe not as they doe. *August. Epist. 165.*

1. What

- Cōtra lit. Petii. li. 2. 6. 51.* 3. Whatsoever they [shal say.] Why (saith S. Augustin) doest thou call the Apostolike Chaire the Chaire of pestilence? If for the men, Why? Did our Lord Iesū Christ for the Pharisees, any wrong to thee Chaire wherem they sate? Did he not commend that chaire of Moyses, and preferuing the honour of the chaire, reprove them? For he saith: They sitte upon the Chaire of Moyses, that which they say, doe ye. Thee things if you did wuel consider, you would not for the men whom you defame, blaspheme the See Apostolike, wherewith you doe not communicate. And againe he saith: Neither for the Pharisees (to whom you compare us not of wisdom but of malice) did our Lord commaund the Chaire of Moyses to be forsaken, in which chaire verely he figured his owne. for he warneth the people to doe that which they say, and not to doe that which they doe, and that the holinesse of the Chaire be in no case forsaken, nor the unity of the flocke deuicid for the naughty Pastours.
4. Loue the first places.) He condemneth not dew places of Superiority geuen or taken of men according to their degrees, but ambitious seeking for the same, and their proude hart and wicked intention, which he saw within them, and therefore might boldly reprehend them.
5. One is your maister.) In the Catholike Church there is one Maister, Christ our Lord, and vnder him one Vicar, with whom al Catholike Doctōrs and teachers are one, becauē they teach al one thing, but in Arch-heretikes it is not so, where euery one of them is a diuerse maister, and teacheth contrarie to the other, and wil be called Rabbi and Maister, euery one of their owne Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Caluinists Caluin.
6. Masters.) Wicse and the like Heretikes of this time doe herevpon condemne degrees of Schole and titles of Doctōrs and Maisters: where they might as wel reprove S. Paul for calling him self *Doctōr and Maister of the Gentiles*: and for saying * that there should be alwayes Doctōrs in the Church, and whereas they bring the other words following, against Religious men who are called fathers: as wel might they by this place take away the name of carnal fathers, and blame S. Paule for calling him self the only spiritual father of the Corinthians. but in deede nothing is here forbidden but the contentious diuision and partiality of such as make them selues Ringleaders of Schismes and Sectes, as Donatus, Arius, Luther, Caluin.
7. Scribes and Pharisees.] In al these reprehensions it is much to be noted, that our Sauour for the honour of Priesthod neuer reprehended Priests by that name. *Cypr. ep. 65.* Whereas our Heretikes vse this name of purpose in reproche and despite.
8. Praying long prayers.) They are not reprehended here for the things them selues, which for the most part are good, as long prayer, making Proielytes, garnishing the Prophetes sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, almes, *Mat. 6.*
9. Double more.) They that teach that it is vnough to haue only faith, doe make such Christians, as the Iewes did Proielytes, children of Hel far more then beioze. *August. lib. de fide & oper. cap. 26.*
10. Sanctifeth.) Note that donaries and gifts bestowed vpon Churches and altars, be sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessels of the sacrifice and Sacrament of Christes body and blood, by touching the same, and the altar it self wherevpon it is consecrated. Whereof Theophylacte writeth thus vpon this place: *In the old law Christ permitteth not the gifts to be greater then the altar, but wish vs, the altar is sanctified by the gifts: for the hostes by the diuine grace are turned into our Lords body, and therefore is the altar also sanctified by them.*
11. By him that dwelleth therein.) By this we see that swearing by creatures, as by the Gospel, by Saints, is al referred to the honour of God, whose Gospel it is, whose Saints they are.
12. Appeare to men.) Christ might boldly reprehend them so often and so vehemently for hypocrisie, because he knew their harts and intentions: but we that can not see within men, may not presume to call mens external good doings, hypocrisie: but iudge of men as we see and know.
13. Garnish.) Christ blameth not the Iewes for adorning the sepulchres of the Prophetes, but entwyreth them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their fathers in shedding his blood, as their fathers did the blood of the Prophetes. *Hilar.*

The dignitie of the See of Rome, notwithstanding some euil Bishops thereof.

Many maisters are many Arch-heretikes.

Doctōrs, Masters, and spiritual fathers.

The honour of Priesthod.

The intention.

Not only faith.

The altar is sanctified by our Lords body therevpon.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth,
4 what things shalbe before the consummation of the world, as specially, 14 the
Churches ful preaching vnto al nations: 15 then, what shalbe in the very con-
summation, to wit, Antichrist wish his passing great persecution and seduction,
but for a short time: 29 then incontinent, the Day of iudgement to our great com-
fort in those miseries vnder Antichrist. 35 As for the moment, to vs it perteineth
not to know it, 37 but rather euery man to watch, that we be not unprovided
when he commeth to ech one particularly by death.



AND I E S V S being gone out of the temple, 1
went. And his disciples came to shew him
the buildings of the temple. † And he answer- 2
ing said to the, Do you see al these things?
Amen I say to you, there shal not be left
here a stone vpon a stone that shal not be
destroyed.

Mr. 13, 1
Lu. 21, 5

The Gospel for
a vntiue Masse
in time of warre,
and for many
Martyrs.

T W E S D A Y
night.

† And when he was sitting vpon Mount-oliuet, the dis- 3
ciples came to him secretly, saying: Tel vs, when shal these
things be? and what shal be the signe of thy comming, and
of the consummation of the world? † And I E S V S answer- 4
ring, said to them, Beware that no man seduce you: † for 5
many shal come in my name saying, "I am Christ: and they
shal seduce many. † For you shal heare of vvarres, & brutes 6
of vvarres. See that ye be not troubled. for these things must
be done: but the end is not yet. † for nation shal rise against 7
nation, and kingdom against kingdom: and there shal be
pestilences, and famines, and earth-quakes in places, † and 8
al these things are the beginnings of sorowes. † Then shal 9
they deliuer you into tribulation, and shal kil you: and you
shal be odious to al nations for my names sake. † And then 10
many shal be scandalized: and they shal deliuer vp one an
other: and they shal hate one an other. † And many 11
false prophets shal rise: and shal seduce many. † And because 12
iniquitie shal abound: the charitie of many shal waxe cold.
† But he that shal perseuere to the end, he shal be saued. † 13
† And this Gospel of the kingdom shal be preached in the 14
vwhole world, for a testimonie to al nations, and then shal
come the consummation.

Mat. 10,
17.

:: There were
in the people
false Prophetes,
as among you
also shal be
lying Maisters,
which shal
bring in Sectes
of perdition.
2. Pet. 2.

The Gospel vpo
the last Sunday
after Pentecost.

† Therefore when you shal see the abomination of desolation, 15
which was spoken of by Daniel the Prophet, standing in
the holy place (he that readeth, let him vnderstand) † then 16
they that are in Ievvrie, let them flee to the mountaines:
† and he that is on the house-toppe, let him not come dovvne 17

Dan. 9,
27.

18 to take any thing out of his house: † and he that is in the field,
 19 let him not goe backe to take his coate. † And vvo to thē that
 20 are vvith childe, and that giue sucke in those dayes, † But pray
 21 that your flight be not in the vvinter or on the Sabboth. † For
 there shal be then great tribulation, such as hath not been
 from the beginning of the vvorld vntil novv, neither shal
 22 be. † And vnles those daies had been shorthened, no flesh
 should be saued: but for the elect the daies shal be shor-
 23 ned. † Then if any man shal say vnto you, Loe :: here is
 24 Christ, or there: do not belecue him. † For there shal rise
 false-Christes and false-Prophets, and shal shevv " great si-
 gnes and vvonders, so that the elect also (if it be possible) may
 25 be induced into errour. † Loe I haue foretold you. † If therefore
 26 they shal say vnto you, Behold he is in the desert: goe ye not
 27 out: behold " in the closers, belecue it not. † For as lightening
 cometh out of the east, and appeareth euen into the vvest, so
 28 shal also the aduent of the sonne of man be. † Wherefoeuer the
 body is, thither shal the egles also be gathered together.
 29 † And " immediatly after the tribulation of those dayes
 * the sonne shal be darkened, and the moone shal not giue
 her light, and the starres shal fal from heauen, and the powers
 30 of heauen shal be moued: † and then shal appeare :: the signe
 of the Sonne of man in heauen: and then shal al tribes of the
 earth be vvaile: and they shal see the Sonne of man comming
 in the cloudes of heauen vvith much povver and maiestie.
 31 † And he shal send his Angels vvith a trumpeter, and a great
 voyce: and they shal gather together his elect from the foure
 vvindes, from the furthest partes of heauen euen to the endes
 32 thereof. † And of the figtree learne a parable: When novv
 the bough thereof is tender, and the leaues come forth, you
 33 knowv that sommer is nigh. † So you also, vvhen you shal
 see these things, knowv ye that it is nigh euen at the doores.
 34 † Amen I say to you, that this generation shal not passe, til al
 35 these things be done. † Heauen and earth shal passe, but my
 vvordes shal not passe. †
 36 † But of that day and houre no body knowveth, neither
 37 the Angels of heauen, but the Father alone. † And as * in the
 dayes of Noe, so shal also the comming of the Sonne of man
 38 be. † For as they vvere in the dayes before the floud, eating
 and drinking, marying and giuing to mariage, euen vnto that
 39 day in vvhich Noe entred into the arke, † and knevve not til

:: Whofoeuer draweth Christ or his Church from the Communion and fellowship of al Nations Christened, to one corner, towne, or Countrie, belecue him not. *Aug. de unit. Ec. c. 1.*

:: This signe of the Sonne of man, is the holy Crosse, which the shal appeare to the Iewes to their confusion. *Chryf. in Mar. ho. 17.* It shal be no lesse confusion to Heretikes that can not abide the signe thereof.

Ezech.
32, 7.
Ioel 3, 15
Dan. 7,
15.

Gen. 7,
5.

The Gospel for
a Cōteſſor that
is a Biſhop.
And for S. Cle-
ment martyr,
Nouemb. 23.

the floud came, and tooke them al: ſo alſo ſhal the cōming of
the Sonne of man be. † Then two ſhal be in the field: one ſhal 40
be taken, and one ſhal be left. † two vvomen grinding in 41
the mill: one ſhal be taken, and one ſhal be left. † Watch 42
therefore becauſe you knowv not vvhat houre your Lord vvil
come. † But this knowv ye, that* if the good man of the houſe 43
did knowv vvhat houre the theefe vvould come, he vvould
ſurely vvatch, and vvould not ſuffer his houſe to be broken
vp. † Therefore be you alſo ready, becauſe at vvhat houre 44
you knowv not, the Sonne of man vvil come.

† Who, thinkeſt thou, is a faithful and vvife ſeruant, vvhom 45
his lord hath appointed ouer his familie, to giue them meate
in ſeaſon? † Bleſſed is that ſeruant, vvhom vvhen his lord 46
cōmeth, he ſhal finde ſo doing. † Amen I ſay to you, that ouer 47
al his goods ſhal he appoint him. † But if that naughtie 48
ſeruant ſhal ſay in his hart, My lord is long a comming: † and 49
ſhal beginne to ſtrike his ſelovv-ſeruants, and eateth, and
drinketh vvith drunkards: † the lord of that ſeruant ſhal 50
come in a day that he hopeth not, and an houre that he
knowveth not, † and ſhal deuide him, and appoint his por- 51
tion vvith the hypocrites: there ſhal be vveeping and gna-
ſhing of teeth.

I. Theſ.
5, 1.

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

The Church cō
neuer faile.

2. *Not left.*] This was fulfilled 40 yeres after Chriſtes Aſcenſion by Veſpaſian the Empe-
rouer and his ſonne Titus. *Euſeb. li. 3. c. 6 & ſeq. ex Joſepho.* Vpon which wordes, *There ſhal not be
left &c.* which threaten the deſtruction of the Iewes Temple: and thoſe wordes, *Upon this Rocke
I wil build my Church,* which promiſe the building of the Catholike Church of al nations: S. Chry-
ſoſtome making a long compariſon of theſe two prophecies of Chriſt, ſaith thus: Thou ſeeſt in
both, his great and vnſpeakable power, in that that he increaſed and built vp them that wor-
ſhipped him, and thoſe that ſtumbled at him, he abaſed, deſtroyed, and plucked them vp by the
roote. Doeſt thou ſee how whatſoeuer he hath built, no man ſhal deſtroy: and whatſoeuer he
hath deſtroyed, no man ſhal build? He builded the Church, and no man ſhal be able to deſtroy it:
he deſtroyed the Temple, and no man is able to build it, and that in ſo long time. For they haue
endeuoured both to deſtroy that, and could not: and they haue attempted to build vp this, and
they could not doe that neither. &c.

Mt. 16.
Li. adu.
Genes 9
Chriſtus
ſit Deus,
prope ſin.

3. *The ſigne.*] Our Maſter knowing that it was not profitable nor ſeemly for them to know
theſe ſecretes, gaue them by way of Prophecie, warning of diuerſe miſeries, ſignes, and tokens, that
ſhould fall, ſome further of, and ſome neerer the later day: by which the faithful might alwayes
prepare them ſelues; but neuer be certaine of the houre, day, month, nor yere, when it ſhould
fall. *Aug. Ep. 90.*

Heretikes sedu-
ce vnder faire
titles.

4. *Seduice.*] The firſt and principal warning, needful for the faithful from Chriſtes Aſcenſion
to the very end of the world, is, that they be not deceaued by Heretikes, which vnder the titles of
true teachers and the name of Chriſt and his Goſpel, wil ſeduice many.

5. *I am Chriſt.*] Not only ſuch as haue named them ſelues Chriſt, as Simon, Menander, and
ſuch like: but al Arch-heretikes be Chriſtes to their folowers, Luther to the Lutherans, Caluin to
the Caluinists: becauſe they beleue them, rather than Chriſt ſpeaking in his Church.

12. Iniquity

12. *Iniquity abound.*] When Heresie and false teachers reigne in the world, namely toward the later day, wicked life aboundeth, and charity decayeth.

weeke.

14. *Shal be preached.*] The Gospel hath been preached of late yeres, and now is, by holy Religious men of diuers Orders, in sundry great Countries which neuer heard the Gospel before, as it is thought.

The Gospel now preached to Infidels.

15. *Abomination of desolation.*] This abomination of desolation foretold, was first partly fulfilled in diuerse prophanations of the Temple of Hierusalem. When the sacrifice and seruice of God was taken away. but specially it shal be fulfilled by Antichrist and his Precursors, when they shal abolish the holy Masse, which is the Sacrifice of Christes body and blood, and the only soueraine worship dewe to God in his Church: as S. Hyppolytus writeth in these wordes: The Churches shal lament with great lamentation, because there shal neither oblation be made, nor incense, nor worship grateful to God. But the sacred houies of Churches shal be like to cottages, and the pretious body and blood of Christ shal not be extant (openly in Churches) in those dayes, the Liturgie (or Masse) shal be extinguished, the Psalmodie shal cease, the reciting of the Scriptures shal not be heard. *Hippol. de Antichristo.* By which it is plaine that the Heretikes of these daies be the special fore-runners of Antichrist.

The abomination of desolation.

The abolishing of the holy sacrifice of the Masse by Antichrist and his ministers.

22. *Shal be shortned.*] The reigne of Antichrist shal be short, that is, three yeres and a halfe. *Dan. 7. Apoc. 11.* Therefore the Heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, who hath sitten these 1500 yeres.

Antichrist.

24. *Great signes.*] These signes and miracles shal be to the outward appearance only, for S. Paule calleth them * lying signes, to seduce them only that shal perish. Wherby we see that if Heretikes could worke feyned and forged miracles, yet we ought not to beleue them, much lesse when they can not so much as seeme to doe any.

26. *In closets.*] Christ hauing made the Churches authority bright and clere to the whole world, warneth the faithful to take heede of Heretikes and Schismatices, which haue their conuenticles aside in certaine odde places and obscure corners, alluring curious persons vnto them.

The secreete conuenticles of Heretikes.

28. *For as for the coming together of Catholikes to serue God in secreete places, that is a necessarie thing in time of periecution, and was vsed of Christians for three hundred yeres together after Christ, * and the Apostles also and disciples came so together in Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the society of the Catholike Church, but practising secreetely the same faith, that in al Christendom shineth and appeareth most gloriously.*

Catholike Christians secreetely assembling in time of periecution.

29. *Immediately.*] If the later day shal immediately folow the persecution of Antichrist, which is to endure but three yeres and a halfe, as is afore said: then is it mere blasphemie to say, Gods Vicar is Antichrist, and that (by their owne limitation) these thousand yeres almost.

Antichrist.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shalbe in Domesday With the Faithful that prepare, and that prepare not them selves. 31 Then also without parables he sheweth that such Faithful as doe Workes of mercy, shal haue for them life euerlasting: and such as doe not, euerlasting damnation.



1 **T**HEN shal the kingdom of heauen
 2 be like to ten " virgins: vvhich taking
 3 their " lampes vvent forth to meete the
 4 bridegrome and the bride. † And five
 5 of them vvere foolish, and five vwise.
 6 † but the five foolish, hauing taken
 their lampes, did not take " oile vvith
 them: † but the vwise did take oile in
 their vessels vvith the lampes. † And the bridegrome tarying
 long, they slumbered all and slept. † And at midnight there
 vvas a clamour made, Behold the bridegrome commeth, goe
 ye

The Gospel for holy Virgins.

weeke.

:: If we be not in the fauour of God, and haue not our owne merites, we shal not be holpen by other mens deserts at the day of iudgement.

The Gospel for a Cōfessor that is a Bishop.

:: Free Will With Gods grace doth merite.

:: A terrible example for al such as do not employ the very least gift of God, to his glorie.

ye forth to meete him. † Then arose al those virgins: and 7
they trimmed their lampes. † And the foolish said to the 8
vwise, Giue vs of :: your oile: because our lampes are going
out. † The vwise answered, saying, Lest peradventure there 9
suffise not for vs and you, goe rather to them that sel: and bie
for your selues. † And vvhiles they vvent to bie, the bride- 10
grome vvas come: and they that vvere ready, entred vwith him
to the mariage, and the gate vvas shut. † But last of al come 11
also the other virgins, saying: Lord, Lord, open to vs. † But 12
he answering said, Amen I say to you, I knowv you not.
† Watch ye therfore, because you knowv not the day nor the 13
houre. †

† For * euen as a man going into a strange countrie, cal- 14
led his seruants, and deliuered them his goods. † And to 15
one he gaue fīue talents, and to an other tūvo, and to an
other one, to euery one according to his propre facultie: and
immediarly he tooke his iourney. † And he that had recei- 16
ued the fīue talents, vvent his vway, and occupied vwith the
same, and gained other fīue. † Likevvise also he that had re- 17
ceiued the tūvo, gained other tūvo. † But he that had recei- 18
ued the one, going his vway digged into the earth, and hid
his lords money. † But after much time the lord of those ser- 19
uants commeth, and made a count vwith them. † And there 20
came he that had receiued the fīue talents, and offered other
fīue talents, saying, Lord fīue talents thou didst deliuer me,
behold :: I haue gained other fīue besides. † His lord said 21
vnto him: Wel fare thee good and faithful seruant, because
thou hast been faithful ouer a fevv things, I vvil place thee
ouer many things: enter into the ioy of thy lord. † And there 22
came also he that had receiued the tūvo talents, and said,
Lord tūvo talents thou didst deliuer me: behold I haue gai- 23
ned other tūvo. † His lord said to him, Wel fare thee good and
faithful seruant: because thou hast been faithful ouer a fevv
things, I vvil place thee ouer many things, enter into the ioy
of thy lord. † † And he also that had receiued the one talent, 24
came forth, and said, Lord, I knowv that thou art a hard man,
thou reapest vwhere thou didst not sovv: and gatherest vwhere
thou stravedst not: † and being afraid I vvent, and hid 25
thy talent in the earth: behold loe here thou hast that vvwhich
thine is. † And his lord answering, said to him: :: Naughtie 26
and sloughtful seruant, thou didst knowv that I reape vwhere
I sovv

*Luc. 19,
12.*

Mr. 13,
12.
Luk. 8, 18

27 I forv not, & gather vvhether I straved not: † thou oughtest therefore to haue committed my money to the bankers, and comming I might haue receiued mine ovvne." vvith vsurie.
 28 † Take ye avvay therefore the talent from him, and giue it him
 29 that hath ten talents. † For to * euery one that hath shal be giuen, and he shal abound: but from him that hath not, that also vvhich " he seemeth to haue, shal be taken avvay from him.
 30 † And the vnprofitable seruant cast ye out into the vtter darknesse. There shal be vvweeping and gnas hing of teeth.
 31 † And vvhen the sonne of man shal come in his maiestie, and al the Angels vvith him, then shal he sitte vpon the seate
 32 of his maiestie: † and al nations shal be gathered together before him, and he shal " separate them one from an other, as
 33 the pastor separateth the sheepe from the goates: † and shal set the sheepe at his right hand, but the goates at his left.
 34 † Then shal the king say to them that shal be at his right hand, Come ye blessed of my father, possesse you the kingdom :: prepared for you from the foundation of the vvorld.
 35 † for I vvvas an hungred, and " you gaue me to eate: I vvvas a
 36 thirst, and you gaue me to drinke. † I vvvas a stranger, and you rooke me in: naked, and you couered me: sicke, and you visited me. I vvvas in prison, and you came to me. † Then shal the
 37 iust ansvver him, saying: Lord, vvhen did vve see thee an hungred, and fed thee: a thirst, and gaue thee drinke? † and
 38 vvhen did vve see thee a stranger, and tooke thee in? or naked, and couered thee? † or vvhen did vve see thee sicke or
 40 in prison: and came to thee? † And the king ansvvering, shall say to them, Amen I say to you, as long as you did it to one
 41 of these my least brethren, you did it to me. † Then he shal say to them also that shal be at his left hand, " Get ye avvay from me you cursed into fire euerlasting, vvhich vvvas prepared for the Deuil and his angels. † for I vvvas an hungred, and
 42 you " gaue me not to eate: I vvvas a thirst, and you gaue me not to drinke. † I vvvas a stranger, and you tooke me not in: naked, and you couered me not: sicke, and in prison, and you
 43 did not visite me. † Then they also shall ansvver him, saying, Lord, vvhen did vve see thee an hungred, or a thirst, or a stranger, or naked, or sicke, or in prison: and did not minister to
 45 thee? † Then he shal ansvver them, saying, Amen I say to you, as long as you did it not to one of these lesser, neither did
 46 you it to me. † And these shal goe into punishment euerlasting: but the iust, into life euerlasting. -†

The Gospel vpo
munday the
first weeke of
Lent.

:: This kingdō
then is prepared
for those onely
that do good
Workes: as
Christ also signifieth els where, saying that it is not in his power to giue it otherwise. See the annot. c. 20, 22.

ANNOTATIONS
CHAP. XXV.

- Good Workes necessaric.** 1. *Virgins.*] These virgins five wise, and five foolish, signifie that in the Church militant there be good and bad: which bad shal be shut out at the later day, although they haue lampes (that is faith) as the other, because their lampes are out, that is, their faith is dead without charity and good workes to lighten them *Greg. ho. 12.*
- Right intencion.** 1. *Lampes.*] These lampes lighted, be good workes, namely of mercy, and the laudable conversation which shineth before men. *Aug. ep. 120, c. 33.*
2. *Oyle.*] This oyle is the right inward intencion directing our workes to Gods glorie, and not to the praise of our selues in the light of men. *Aug. ep. 120, c. 33.*
27. *With vsurie.*] Vsurie is here taken for the lawfull gaine that a man getteth by wel employing his goods. When God geueth vs any talent or talents, he looketh for viurie, that is, for spiritual increase of the same by our diligence and industrie.
- We must vse Gods gifts.** 29. *Thas which he seemeth to haue.*] He is said to haue Gods gifts, that vseth them, and to such an one God wil increase his gites. He that vieth them not, seemeth to haue, rather then hath them, and from him God wil withdraw thar which before he gaue.
- Good and bad in the Church.** 32. *Separate.*] Lo here is the separation, for in the Church militant they liued both together. As for Heretikes, they went out of the Church before, and separated them selues, and therefore are not to be separated here, as being iudged already.
- Heauen is the reward of good Workes, and Hel of the contrarie.** 34. *Come ye, & get ye aWay.*] It is no incongruity that God should say, Goe into euerlasting fire, to them that by their free wil haue repelled his mercie: and to the other, Come ye blessed of my father, take the kingdom prepared for them, that by their free wil haue receiued faith, and confessed their sinnes and done penance. *Aug. li. 2 act. cum Fel. Manich. c. 8.*
35. *You gaue me.*] Hereby We see how much almes-deedes and al workes of mercy preuaile towards life euerlasting, and to blot out former sinnes. *Aug. in Pf. 49.*
42. *Gaue me not.*] He chargeth them not here that they beleued not, but that they did not good workes. For such did beleue, but they cared not for good workes, as though by dead faith they might haue come to heauen. *Aug. de fid. & op. c. 15. & ad Dulcit. q. 3. 10. 4.*

CHAP. XXVI.

To the Council of the Iewes, Iudas by occasion of Marie Magdalens ointment, doth sell him for lisle. 17 After the Paschal lambe, 26 he giueth them that bread of life (promised 10. 6.) in a mystical Sacrifice or Separation of his Body and Bloud. 31 And that night he is after his prayer & taken of the Iewes men, Iudas being their captaine: and forsaken of the other eleuen for feare: 37 is falsely accused, and impiously condemned of the Iewes Council, 67 and shamefully abused of them: 69 and thrise denied of Peter: all, euen as the Scriptures and him self had often foretold

The Passion according to S. Matthew in these two Chapters, is the Gospel at Masse vpon Palme Sunday.



TENE BRE Weneiday.

AND it came to passe, vvhhen I E S V S had 1 ended al these vvordes, he said to his Disciples, † You know that after tvvo 2 dayes shal be Pasche, and the Sonne of man shal be deliuered to be crucified. † Then vvere gathered together the 3 cheefe Priestes and auncients of the people into the court of the high priest, vvhho vvvas called Cai- 4 phas: † and they consulted hovv they might by some vvile 5 apprehend I E S V S, and kil him. † But they said, Not on the festiual day, lest perhaps there might be a tumult among the people.

† And

Mr. 14, 1
Lu. 22, 1

6 † And * vvhē I E S V S vvas in Bethania in the house of
 7 Simon the Leper, † there came to him a vvoman hauing an
 8 alabaster-boxe of pretious ointment, and povvred it out
 9 vpon his head as he sate at the table. † And the Disciples
 10 seeing it, had indignation saying, Whereto is " this vvas? † for
 11 this might haue been sold for much, and giuen to the poore.
 12 † And I E S V S knowing it, said to them: Why do you mo-
 13 lest this vvoman? for she hath vvrought a " good vvorke
 14 vpon me. † For the poore you haue alvvayes vwith you: but
 15 me " you haue not alvvayes. † For she in povvring this oint-
 16 ment vpon my body: hath done it to burie me. † Amen I
 17 say to you, vvhersoeuer this Gospel shal be preached in the
 18 vvhole vvorld, that also vvich she hath done, :: shal be re-
 19 ported for a memorie of her. † * Then vvent one of the Tvvelve,
 20 vvchich vvas called Judas Iscarioth, to the cheefe Priestes,
 21 † and said to them, What vvil you giue me, and I vvil deliuer
 22 him vnto you? But they appointed vnto him thirtie peeces
 23 of siluer. † And from thenceforth he sought opportunite to
 24 betray him.

25 † And * the first day of the Azymes the Disciples came to
 26 I E S V S, saying, Where vvilt thou that vve prepare for thee to
 27 eate the Pasche? † But I E S V S said, Goe ye into the citie to a
 28 certaine man: and say to him, The Maister saith, My time is
 at hand, vvith thee do I make the Pasche vvith my Disciples.
 † And the Disciples did as I E S V S appointed them, and they
 prepared the Pasche. † But vvhē it vvas euen, he sate downe
 vvith his " tvvelue Disciples. † And vvhile they vvēre eating,
 he said: Amen I say to you, that one of you shal betray me.
 † And they being very sad, began euery one to say, Is it
 I Lord? † But he ansvvering said, * He that dippeth his hand
 vvith me in the dish, he shal betray me. † The Sonne of man
 in deede goeth as it is vvritten of him: but vvo be to that
 man, by vvhom the Sonne of man shal be betrayed. It vvēre
 good for him, if that man had not been borne. † And Judas
 that betrayed him, ansvvering said, Is it I Rabbi? He saith to
 him, Thou hast said.

† And * vvhiles they vvēre at supper, I E S V S " tooke bread,
 and " blessed, and brake: and he gaue to his Disciples, and said,
 Take ye, and eate: " T H I S I S " M Y B O D Y. † And taking
 the chalice, " he gaue thanks: and gaue to them, saying: :: See the mar-
 28 Drinke :: ye al of this. † For T H I S I S " M Y B L O V D O F

Hereby we learne that the good workes of Saints are to be recorded and set forth to their honour in the Church after their death. Whereof rise their holy daies and Cōmemorations.

MAVNDY thurday.

See the margin note Mar. 14, 23.

THE NEVV TESTAMENT, VVHICH SHAL BE
SHED FOR MANY VNTO REMISSION OF SIN-
NES. † And I say to you, I vvil not drinke from henceforth 29
of this " fruite of the vine, vntil that day vvhen I shal drinke
it vvith you nevv in the kingdom of my father. † And an 30
hymne being said, they vvent forth vnto Mount-oliuet.

TH VRSDAY
night.

The NOCTVR-
NE of Martins
in the Churches
Seruice, answe-
reth to this
night part of
our Saviours
Passion, and so
consequently
the other Ca-
nonical houres
to the rest.

† Then I E S V S saith to them, Al you shal be scandalized 31
in me, in this night. For it is vvritten, *I vvil strike the Pastor, and
the sheepe of the flocke shal be disperfed.* † But after I shal be risen 32
again, I vvil goe before you into Galilee. † And Peter an- 33
svvering, said to him, Although al shal be scandalized in thee,
I vvil neuer be scandalized. † I E S V S said to him, Amen I say 34
to thee, that in this night before the cocke crowv, thou shalt
denie me thrise. † Peter saith to him, Yea though I should die 35
vvith thee, I vvil not denie thee. Likevvise also said al the
Disciples.

Zach. 13,
7.

Io. 13, 38

† Then I E S V S commeth vvith them into a village called 36
Gethsemani: and he said to his Disciples, Sitte you here til I
goe yonder, and pray. † And taking to him Peter and the tvo 37
sonnes of Zebedee, he began to vvaxe sorovvful and to be
sad. † Then he saith to them: My soul is sorovvful euen 38
vnto death: stay here, and vvatch vvith me. † And being 39
gone forvvard a litle, he fel vpon his face, praying, and saying,
My Father, if it be possible, let this chalice passe from me. ne-
uerthelesse " not as I vvil, but as thou. † And he commeth to 40
his Disciples, and findeth them sleeping, and he saith to Peter,
Euen so? Could you not vvatch one houre vvith me? † Watch 41
ye, and pray that ye enter not into tentation. The spirit in
deede is prompt, but the flesh vveake. † Againe the second 42
time he vvent, and prayed, saying, My Father, if this chalice
may not passe, but I must drinke it, thy vvil be done. † And he 43
commeth againe, and findeth them sleeping: for their eyes
vvere become heauy. † And leauing them, he vvent againe: 44
and he prayed the third time, saying the self same vvord.
† Then he commeth to his Disciples, and saith to them, 45
Sleepe ye novv and take rest: behold the houre approcheth,
and the Sonne of man shal be betrayed into the hands of sin-
ners. † Rise, let vs goe: behold he approcheth that shal be- 46
tray me.

† As he yet spake, behold Iudas one of the Tvvelve came, 47
and vvith him a great multitude vvith svvordes and clubbes,
sent from the cheefe Priestes and the auncients of the people.
† And

Io. 18, 3.

48 † And he that betrayed him, gaue them a signe, saying, Whom-
 49 soeuer I shal kisse, that is he, hold him. † And forthvvith cō-
 ming to I E S V S, he said, Haile Rabbi. And he kissed him.
 50 † And I E S V S said to him, Freend, vvhereto art thou come?
 Then they drevve neere, and laid hands on I E S V S, and held
 51 him. † And behold one of them that vvere vvith I E S V S,
 stretching forth his hand, drevve out his svvord: and striking
 52 the seruant of the high Priest, cut of his eare. † Then I E S V S
 saith to him, Returne thy sword into his place: for al that take
 53 the svvord, shal perish vvith the svvord. † Thinkest thou
 that I cannot aske my Father: and he vvil giue me presently
 54 more then twelue legions of Angels? † Hovv then shal the
 55 scriptures be fulfilled, that so it must be done? † In that houre
 I E S V S said to the multitudes: You are come out as it vvere
 to a theefe vvith svvordes and clubbes to apprehéd me: I sate
 56 daily vvith you teaching in the temple: and you laid no hands
 on me. † And al this vvas done, that the scriptures of the Pro-
 phers might be fulfilled. Thē the disciples al leauing him, fled.
 57 † But they taking hold of I E S V S, led him to Caiphas
 the high Priest, vvhere the Scribes and auncients vvere assem-
 58 bled. † And Peter folovved him a farre of, euen to the court
 of the high Priest. And going in he sate vvith the seruants, that
 59 he might see the end. † And the cheefe Priestes and the vvhole
 Council sought false vvitnes against I E S V S, that they might
 60 put him to death: † and they found not, vvhereas many false
 vvitneses had come in. And last of al there came twvo false
 61 vvitneses: † and they said, * This man said, I am able to des-
 troy the temple of God, and after three dayes to reedifie it.
 62 † And the high Priest rising vp, said to him: Ansvverest thou
 nothing to the things vvich these do testifie against thee?
 63 † But I E S V S held his peace. And the high Priest said to him:
 I adiure thee by the liuing God, that thou tel vs if thou be
 64 Christ the sonne of God. † I E S V S saith to him, Thou hast
 said. neuertheles I say to you, hereafter you shal see * the
 Sonne of man sitting on the right hand of the povver of
 65 God, and comming in the cloudes of heauen. † Then the
 high Priest rent his garments, saying, He hath blasphem-
 ed, vvhat neede vve vvitneses any further? behold, novv
 66 you haue heard the blasphemie, † hovv thinke you? But
 67 they ansvvering said, He is guilty of death. † Then did they
 spit on his face, and buffeted him, and other smote his

Io. 2, 19.

Dan. 7,
13.

face vwith the palmes of their hands, † saying, Prophecie vnto 68
vs O Christ: vvho is he that strooke thee?

† But Peter sat vwithout in the court: and there came to 69
him one" vvenche, saying: Thou also vvast vwith I E S V S the
Galilean. † But he denied before them all, saying, I vvot not 70
vvhat thou sayest. † And as he vvnt out of the gate, an other 71
vvenche savv him, and she saith to them that vvere there,
And this felovv also vvvas vwith I E S V S the Nazarite. † And 72
again he denied vwith an othe, That I knowv not the man.
† And after a litle they came that stoode by, and said to Peter, 73
Surely thou also art of them: for euen thy speache doth be-
vvray thee. † Then he began" to curse and to svveare that 74
he knevve not the man. And incontinent the cocke crevve.
† And Peter remembered the vvord of I E S V S vvwhich he had 75
said, Before the cocke crovv, thou shalt deny me thrise. And
going forth, " he vvept bitterly.

To this time
the LAVDES do
answer in the
Churches Ser-
vice.

ANNO TATIONS
C H A P. X X V I.

1. This wast.] Cost bestowed vpon Christes body then aliue, being to the same not necessary,
Cost vpo Chur- seemed to the disciples lost and fruitles: so the like bestowed vpon the same body if the Sacra-
ches, altars, &c. ment, vpon altars, or Churches, seemeth to the simple lost, or lesse meritorious, then if the same
were bestowed vpon the poore.

10. Good Worke.] Cost bestowed for religion, deuotion, and signification, is a meritorious
Releefe of the worke, and often more meritorious then to geue to the poore, though both be very good, and in
poore. some case the poore are to be preferred: yea * in certaine cases of necessity, the Church wil breake
the very cōsecrated vessels and iewels of siluer and gold, and bestow them in workes of mercy. But
we may remember very wel, and our fathers knew it much better, that the poore were then best
releued, when most was bestowed vpon the Church. *Ambros
li. 2 Off.
28.*

11. Haue not.] We haue him not in visible maner as he conuersed on the earth with his disciples,
Christ alwaies needing releefe like other poore men: but we haue him after an other sort in the B. Sacrament, and
With vs in the yet haue him truly and really the self same body. Therefore he saith, they should not haue him,
B. Sacrament. because they should not so haue him, but after an other maner. as when he said *Luce. 24* as though
he were not then with them, *When I Was With you.*

20. Twelue.] It must needs be a great mysterie that he was to worke in the institution of the
A wonderful new Sacrifice by the marvelous transmutatiō of bread and wine into his body and blood. Whereas
mysterie in the he admitted none (although many present in the citie) but the twelue Apostles, vvwhich were already
institution of taught to beleue it without contradiction *1o. 6*, and were to haue the administration and conie-
the B. Sacra- cration thereof by the Order of Priesthod, vvwhich also was there geuen the to that purpose. Whereas
ment. at the eating of the Paschal lambe al the familie was wont to be present.

26. He tooke bread.] Here at once is instituted, for the continuance of the external office of
The holy Eu- Christes eternal Priesthod according to the order of Melchisedec, both a Sacrifice and a Sacrament,
charist is both a though the Scriptures geue neither of these names to this action: and our Aduerfaries without al
Sacrifice and a reason or religion accept in a sort the one, and vterly deny the other. A Sacrifice, in that it is or-
Sacrament. deined to continue the memory of Christes death and oblation vpon the Crosse, and the appli-
cation of the general vertue thereof to our particular necessities, by cōsecrating the feueral elemēts,
not into Christes whole person as it was borne of the virgin or now is in heauen, but the bread
into his body apart, as betrayed, broken, and geuen for vs: the wine into his blood apart, as shed
out of his body for remission of finnes and deicaution of the new Testament, vvwhich be conditions
of his person as he was in sacrifice and oblation. In vvwhich mystical and vnspēakable maner, he
would haue the Church to offer and sacrifice him daily, and he in mysterie and Sacrament dyeth,
though

though now not only in heauen, but also in the Sacramēt, he be in deede *per Concomitantiam* (as the Church calleth it, that is, by sequēle of al his partes to ech other) whole, aliue, and immortal. Which point becauſe our Aduerſaries vnderſtand not, nor knowing the Scriptures nor the power of God, they blaſpheme, and abuſe the people to their damnation. It is also a Sacrament, in that it is ordeined to be receiued into our bodies and to feede the ſame to reſurrection and immortality, and to geue grace and ſaluation to our ſoules, if we worthely receiue it.

Mat. 23.
29.

26. *Blessed* Our Aduerſaries for the two wordes that are in Greeke and Latin, *benedixit*, and, *gratias agit*, he blessed, he gaue thanks, vie only the later, of purpose to ſignifie that Chriſt blessed nor conſecrated the bread and the Wine, and ſo by that bleſſing wrought any effect vpon them, but gaue thanks only to his father, as we doe in ſaying grace. But the truth is that the word *δολογῆν*. ſignifieth properly to bleſſe, and is referred to the thing that is bleſſed, as *Luc. 9* of the fiſhes, *δολογῆς αὐτῶν*. *benedixit eis*, he blessed them, and thereby wrought in them that wonderful multiplication. So the bleſſing of God is alwayes effectual: and therefore here also he bleſſed the bread, and by that bleſſing, with the wordes folowing, made it his body. *Ambros. li. de hu qui inisi. myſt. c. 9. Aug. ep. 59 ad Paulinum.* Now whereas taking the cuppe it is ſaid, *he gaue thanks*. We ſay that it is al one with bleſſing, and that he bleſſed the cuppe, as before the bread: as it is eident by theſe wordes of S. Paul, *Calix cui benedicimus*, the cuppe which we bleſſe: and therefore he calleth it, *Calicem benedictionis*, the cuppe of bleſſing, vſing the ſame Greeke word that is ſpoken of the bread. But why is it then ſaid here, he gaue thanks? becauſe we translate the wordes faithfull, as in the Greeke and the Latin, and becauſe the ſenſe is al one, as we are taught by S. Paul before alleaged, and by the fathers, which cal this geuing of thanks ouer the cuppe or ouer the bread, the bleſſing therof. S. Iuſtin. in *fin. 2. Apol. Panem Eucharistifatum*: S. Irenee *li. 4. c. 14. Panem in quo gratia acta sunt*. S. Cyprian *de can. do. Calix ſolemni benedictione ſacraſum*. that is, *The bread bleſſed by geuing thanks vpon it. The cuppe conſecrated by ſolemne bleſſing.*

The bleſſing of Chriſt referred to the creatures and working an effect in the.

1. Cor. 10.

26. *Thu u.*) The bread and the Wine be turned into the body and blood of Chriſt by the ſame omnipotent power by which the world was made, and the word was incarnate in the wombe of the virgin. *Damaſc. li. 4 c. 14. Cyp. de can. Domini. Amb. li. de myſt. inis. c. 9.*
 25. *My body.*) He ſaid not, *Thu bread is a figure of my body*: or, *Thu wine is a figure of my blood*: but, *Thu is my body, and, Thu is my blood.* *Damaſc. li. 4 c. 14. Theophyl. in hunc locum. Conc. 2. Nic. a. 6. 10. 4 eiusdem actionis in fine.* When ſome fathers cal it a figure or ſigne, they meane the outward formes of bread and wine.

Conſecration.

τὸν ἄρτον οὐ-
χαρακτηρίσας.

Transſubſtan-
tiation.

No figuratiue
but a real pre-
ſence.

28. *Blood of the new Testament.*) As the old Testament was dedicated with blood in theſe wordes, *Thu is the blood of the Testament &c. Heb. 9.* ſo here is the institution of the new Testament in Chriſtes blood, by theſe wordes, *Thu is the blood of the new Testament &c.* Which is here myſtically ſhed, and not only afterward vpon the Croſſe: for the Greeke is the preſent tenſe in al the Euangelites, and S. Paul: and likewise ſpeaking of the body *1 Cor. 11.* it is in the Greeke the preſent tenſe, and *Luc. 22.* and in the Latin here. And the Heretikes them ſelues ſo put it in their translations.

ἐκχωρόμενον.
κλύόμενον.
ἀετόμενον.

Gen. 3.
Exo. 7.
10. 3.

29. *Fruite of the vine.*) S. Luke putteth theſe wordes before he come to the conſecration, whereby it ſeemeth that he ſpeaketh of the wine of the Paſchal lambe, and therefore nameth it, the fruite of the vine. but if he ſpeake of the wine which was now his blood, he nameth it not with ſtanding wine, as S. Paule nameth the other bread, for three cauſes: firſt becauſe it was ſo before: as Eue is called Adams bone, and, *Aarons rod deuoured their rodde*: whereas they were not now rodde, but ſerpents. And, *He taſted the water turned into wine*: whereas it was now wine and not water: and ſuch like. ſecondly, becauſe it keepeth the formes of bread and wine, and things are called as they appeare: as when Raphael is called a yong man *Job. 1.* and, *Three men appeared to Abraham Gen. 18.* whereas they were three Angels. thirdly, becauſe Chriſt in this Sacrament is very true and principal bread and wine, feeding and reſtrefning vs in body and ſoule to euerlaſting lite.

The elements
after consecra-
tio called bread
and wine.

30. *Not as I wil.*) A perfect example of obedience and ſubmitting our ſelf and our willes to Gods Will and ordinance in al aduerſity: and that we ſhould deſire nothing temporal, but vnder the condition of his holy pleaſure and appointment.

De orat.
Do nu.
11.

41. *Watch and pray.*) Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vſed in the Primitiue Church of al Chriſtians, as is plaine by S. Cyprian and * S. Curnes. Hierom: but afterward and vntil this day, ſpecially of Religious perſons.

Vigils and No-
cturnes.

*Adu. Vi-
gilant. ep.
11.

69. *Wench.*) S. Gregorie declaring the difference of the Apoſtles before the receiuing of the Holy Ghoſt and after, ſaith thus: *Euen this very Paſtor of the Church him ſelf. whose moſt ſacred body we ſee. how weak he was, the Wench can tell you: but how ſtrong he was after, his anſwer to the high Prieſt declareth, Act. 1. 25: We muſt obey God rather than men. Greg. ho. 20 to Euang.*

The vertue of
the holy Ghoſt.

74. *To curſe.*) A goodly example and warning to mans infirmity, and to take heede of preſumption, and to hang only vpon God in tentations.

Mans infirmite

75. *Wept bitterly.*) S. Ambroſe in his Hymne that the Church vſeth at Laudes, ſpeaking of this, ſaith, *Hoc ipſa Paſtra eccleſia canente, culpam diluit.* When the Cocke crewe, the Rocke of the Church and repentance him ſelf waſhed away his fault. *S. Auguſt. 1 Reſtract. c. 21.*

Peters teares

C H A P. XXVII.

The cheefe of the Ievves accuse him to Pilate the Gentil (his betrayer, and the Iudge, and the Iudges Wife, testifying in the meane time manifestly his innocencie:) 20 and perswade the common people also not only to preferre the murderer Barabbas, but also to crie, C R V C I F I G E: (Al, to the reprobation of their vvhole nation, and nothing but fulfilling the Scriptures.) 27 After many illusions, 31 he is crucified by the Gentils. 38 Which the Ievves seeing, do triumph as if they had norv the victorie. 45 But euen then by many vvonderful vvorkes he declareth his might, so their confuson 57 Finally being buried, they to make al sure, set soldiers to keepe his sepulcher.

PRIME or Hora prima in the Churches Seruice.

GOOD FRIDAY.



N D vvhen morning vvas come, al the cheefe 1
Priestes and auncients of the people consulted
together against I E S V S, that they might put
him to death. † And they brought him bound 2
and deliuered him to Ponce Pilate the Presi-
dent.

† Then Iudas that betrayed him, seeing that he vvas con- 3
demned, "repenting him, returned the thirtie siluer peeces to
the cheefe Priestes and auncients, † saying, I haue sinned, be- 4
traying iust blood. But they said, What is that to vs? looke
thou to it. † And casting dovvne the siluer peeces in the tem- 5
ple, he departed: and vvent and "hanged him self vvith an hal-
ter. † And the cheefe Priestes hauing taken the siluer peeces, 6
said, It is not lavvful to cast them into the :: Corbana: because
it is the price of blood. † And after they had consulted toge- 7
ther, they bought vvith them the potters field, to be a bury-
ing place for strangers. † For this cause that field vvas called 8
Haceldama, that is, *the field of blood*, euen to this present day.
† Then vvas fulfilled that vvwhich vvas spoken by Ieremie the 9
Prophet, saying, *And they took the thirtie peeces of siluer, the price of the
priced, vvhom they did price of the children of Israel: † and they gaue them into 10
the potters field, as our Lord did appoint to me.*

:: This Corbana was a place about the Temple, which receiued the peoples gifts or offerings. See Mar. 12, v. 42.

† And I E S V S stooode before the President, and the Presi- 11
dent asked him, saying, Art thou the King of the Ievves?
I E S V S saith to him, Thou sayest. † And vvhen he vvas ac- 12
cused of the cheefe Priestes and auncients, he answered no-
thing. † Then Pilate saith to him, Doest thou not heare 13
hovv many testimonies they alleage against thee? † And he 14
answered him not to any vvord: so that the President did
maruel exceedingly.

HORA TERTIA in the Churches Seruice.

† And vpon the solemne day the President had accusto- 15
med to release vnto the people one prisoner vvhom they
vvould

Mr. 15, 1
Lu. 23, 1.
Io. 18,
28.

Zach. 11,
12.

16 vould. † And he had then a notorious prisoner, that vvas cal-
 17 led Barabbas. † They therefore being gathered together, Pi-
 late said: Whom vvil you that I releafe to you, Barabbas, or
 18 I E S V S that is called Christ? † For he knevve that for enuie
 19 they had deliuered him. † And as he vvas sitting in place of
 iudgment, his vvife sent vnto him, saying: Haue thou nothing
 to doe vvith that iust man. for I haue suffred many things
 20 this day in my sleepe for him. † But the cheefe Priestes and
 auncients perswaded the people, that they should aske Ba-
 21 rabbas, and make I E S V S avvay. † And the President ansvve-
 ring, said to them: Whether vvil you of the tvvo to be relea-
 22 fed vnto you? But they said, Barabbas. † Pilate saith to them,
 What shal I doe then vvith I E S V S that is called Christ? They
 23 say al, Let him be crucified. † The President said to them, Why
 vvhat euil hath he done? But they cried the more, saying, Let
 24 him be crucified. † And Pilate seeing that he nothing pre-
 uailed, but rather tumult vvas tovvard: taking vvater he
 vvashed his hands before the people, saying, I amⁿ innocent of
 25 the bloud of this iust man: looke you to it. † And the vvhole
 people ansvvering, said, His bloud be vpon vs; and vpon our
 26 children. † Then he released to them Barabbas, and hauing
 scourged I E S V S, deliuered him vnto them for to be cruci-
 fied.

Io. 19, 2.

27 † Then the Presidents souldiars taking I E S V S into the
 28 Palace, gathered together vnto him the vvhole band: † * and
 29 stripping him, put a scarlet cloke about him, † and plating
 a crowne of thornes, put it vpon his head, and a reede in his
 right hand. And bowing the knee before him, they mocked
 30 him, saying, Haile King of the Ievves. † And spitting vpon
 31 him, they tooke the reede, and smote his head. † And after
 they had mocked him, they tooke of the cloke from him, and
 put on him his ovvne garments, and led him avvay to cruci-
 32 fie him. † And in going they found a man of Cyréne, named
 33 Simon: him they forced to take vp his crosse. † And they
 came into the place that is called Golgotha, vvich is, the
 34 place of Celuarie. † And they gaue him vvine to drinke ming-
 gled vvith gall. And vvhen he had tasted, he vould not
 drinke.

HORA SEXTA
in the Churches
Seruice.

Pf. 21, 19

35 † And after they had crucified him, they deuided his gar-
 ments, casting lottes: that it might be fulfilled vvich vvas
 spoken by the Prophet, saying: *They deuided my garments among*

L
them

them: and vpon my vesture they did cast losses. † And they fate and vvat- 36
ched him. † And they put ouer his head his cause vvritten, 37
THIS IS I E S V S THE KING OF THE IEWES.
† Then vvere crucified vvith him tvvo theeues: one on the 38
right hand, and one on the left. † And they that passed by, 39
blasphemed him, vvagging their heades, † and saying, Vah, 40
thou that destroyest the temple of God, and in three daies do-
est reedifie it: saue thine ovvne self: " if thou be the sonne of
God, come dovne from the Crosse. † In like maner also the 41
cheefe Priestes With the Scribes and auncients mocking, said:
† He saued other: him self he can not saue: if he be the King 42
of Israel, let him novv come dovne from the Crosse, and vve
vvil belecue him. † * He trusted in God: let him novv deliuer 43
him if he vvill: for he said, That I am the sonne of God.
† And the self same thing the theeues also that vvere crucified 44
vvith him, reproched him vvithal.

† And from the sixt houre, there vvas darkeness made 45
vpon the vvhole earth, vntil the ninthe houre. † And about 46
the ninthe houre I E S V S cried vvith a mighty voice, saying,
Eli, Eli, lamma-sabaċthani? that is, *My God, my God,* " *vvhy hast thou*
forsaken me? † And certaine that stooode there and heard, said, 47
He calleth Elias. † And incontinent one of them running, 48
tooke a sponge, & filled it vvith vinegre: and put it on a reede,
and gaue him to drinke. † And other said, Let be, let vs see 49
vvether Elias come to deliuer him. † And I E S V S againe 50
crying vvith a mighty voice, yelded vp the ghost. † And be 51
hold the vele of the temple vvas rent in tvvo peeces, from
the toppe euen to the botome. and the earth did quake, and
the rockes vvere rent, † and the graues vvere opened: and 52
many bodies of the saincts that had slept, rose. † And they 53
going forth out of the graues after his resurrection, came into
the holy cite: and appeared to many. † And the Centurion 54
and they that vvere vvith him vvatching I E S V S, hauing
seen the earth-quake and the things that vvere done,
vvere fore afraid, saying, In deede this vvas the sonne of
God.

† And there vvere there many vvomen a fawre of, vvich 55
had folovved I E S V S from Galilee, ministring vnto him:
† among vvhom vvas Marie Magdalene, and Marie the mo- 56
ther of Iames and Ioseph, and the mother of the sonnes of
Zebedee. † And vvhen it vvas euening, there came a certaine 57
rich
rich

Pf. 21, 9.
Sap. 2,
18.

HORA NONA
in the Churches
Service.

HORA VESPE-
RARVM, OR,
Euenioug.

rich man of Arimathæa, named Ioseph, vvho also him self was
 58 disciple to I E S V S. † He vvent to Pilate, and asked the body
 of I E S V S. Then Pilate commaunded that the body should
 59 be deliuered. † And Ioseph taking the body, " vvrap it in
 60 cleane sindon, † and laid it in his ovvne nevve monument,
 vvhich he had hevved out in a rocke. And he rolled a great
 stone to the doore of the monument, and vvent his vvay.
 61 † And there Was there Marie Magdalene, and the other Marie,
 sitting ouer against the sepulchre.
 62 † And the next day, vvhich is after the Parasceue, the cheefe
 63 Priestes and the Pharisees came together to Pilate, † saying,
 Sir, vve haue remembered , that that seducer said yet liuing,
 64 After three dayes I vvil rise againe. † Commaund therefore
 the sepulchre to be kept vntil the third day: lest perhaps his
 Disciples come, and steale him, and say to the people, He is
 risen from the dead: and the last errour shal be vvorse then
 65 the first. † Pilate said to them, You haue a gard: goe, gard it
 66 as you knowv. † And they departing, made the sepulchre
 sure: sealing vp the stone, vvith vvatchmen.

weeke.

HORA COM-
 PLETORII,
 or, Complin.

SATURDAY
 called
 Sabbatum san-
 ctum.

A N N O T A T I O N S
 CHAP. XXVII.

3. *Repenting him.*] Note how speedily the plague of God falleth after sinne, and specially men
 must note what torment of conscience, and deiperation often foloweth the sh heading of inno-
 cent blood. Horror of
 conscience.

5. *Hung him self.*] If he had rightly repented, norvvithstanding his horrible treason, he might
 haue obteyned mercy: but by hanging him self he tooke away al meanes of mercy and saluation,
 because he died finally impenitent. Desperation.

24. *Innocent of his blood.*] Though Pilate was much more innocent then the Iewes, and vvould
 haue been free from the murder of our Sauour, seeking al the meanes that he could (vvithout offen-
 ding the people and the Emperours lawes) to dimisse him: Yet he is damned for being the mini-
 ster of the peoples wicked wil against his owne conscience. euen as al Officers be, and specially the
 Iudges and Iuries vvhich execute lawes of temporal Princes against Catholike men: for al such be
 guilty of innocent blood, and be nothing excused by that they execute other mens Will according
 to the lawes, vvhich be vniust. For they should rather suffer death them selues, then put an inno-
 cent man to death. They that exe-
 cute lawes a-
 gainst their co-
 science, are like
 to Pilate.

40. *If thou be the Sonne.*] Maruel not, when thou hearest our Saour in the B. Sacrament
 mocked at, or seest him abused of wicked men, that he straight reuengeth not such blasphemies:
 or that he sheweth not him self there visibly and to the senses, when faithles Heretikes wil say, Let
 me see him, tast him, &c. for he suffered here the like on the Crosse, when he might at his Will haue
 come downe vvith as much ease as he rose when he was dead. Christ derided
 in the B. Sacra-
 ment, euen as
 vvpo the Crosse.

46. *Why hast thou forsaken me?*] Beware here of the detestable blasphemie of Calvin and the
 Calvinists, vvho thinking not the bodily death of Christ sufficient, say, that he was also here so for-
 saken and abandonede ~~at this time~~, that he sustained in soule and conscience the very feares and
 torments of the damned. And to take away the Article of his descending into Hel after his death,
 (vvhich was vvith triumph and not in paine,) they say that his descending was nothing els, but
 that his soule suffered the very paines of Hel vvpon the Crosse. Whereas in deede by these vvordes
 out of the Psalme, our Sauour wil signifie no more but that his paines (being now so long on the
 Crosse and ready to die) were very great, and therefore according to the inhumanity of his humane
 nature, for very anguish (as before in the garden when he was but toward his Passion) he saith he
Calvins blas-
 phemie.

was forsaken, for two causes, first because it was the wil of God not to deliuer him, but that he should die: secondly, because his diuine nature did so repress it self for the time, that he felt no comfort thereof at al, but was left to die in extreme paines as a mere man.

Reuerent vsing of our L. Body. *19. Wrapped.]* This honour and duty done to Christes body being dead, was maruelous grateful and meritorious. And this wrapping of it in cleane sindon may signifie by S. Hierom, that the Body of our Lord is to be wrapped not in gold, pretious stones, and silke, but in pure linnen. *S. Hiero. in hunc locum.*

Corporals. And so in the whole Church it is obserued by S. Siluesters constitution, that the Corporal whereupon our Lordes body lieth on the altar, must be pure and plaine linnen. ** 10. 1. Concil.*

CHAP. XXVIII.

He riseth againe the third day, and (the blind most obstinate Iewes by bribery Working to their owne reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Mat. 26, and now after his Resurrection, first the Angel, then also him self appointed by the Women) 18 and sendeth them to al Nations, to build his Church amonge the Gentils.

The Gospel for the night Masse of Christes Resurrection, which is now vsed to be said on Easter eue in the morning.

EASTER day.



AND in the euening of the Sabboth vvhich 1
dauvneeth on the first of the Sabboth, came
Marie Magdalene, and the other Marie² to
see the sepulchre. † And behold there vvas
made a great earth-quake. For an Angel of
our Lord descēded from heauen: and com-
ming, rolled backe the stone, and sate vpon it: † and his 3
countenance vvas as lightening: and his garment as snovv.
† And for feare of him, the vvatchmen vvere frighted, and be- 4
came as dead. † And the Angel ansvvering said to the vv- 5
men, Feare not you. for I knowv that you seeke I e s v s that
vvas crucified. † he is not here: for he is risen, * as he said. 6
come, and see the place vvhere our Lord vvas laid. † And 7
going quickly, tel ye his Disciples that he is risen: and behold
he goeth before you into Galilee. there you shal see him.
loe I haue fortold you.

† And they vvent forth quickly out of the monument 8
vvith feare and great ioy, running to tel his Disciples. † And 9
behold I e s v s mette them, saying, Al haile. But they came
neere and tooke hold of his feete, and adored him. † Then 10
I e s v s said to them, Feare not. goe, tel my brethren that they
goe into Galilee, there they shal see me.

† Who vvhen they vvere departed, behold certaine of the 11
vvatchmen came into the citie, and told the cheefe Priestes
al things that had been done. † And being assembled toge- 12
ther vvith the auncients, taking counsel, they gaue a greate
sunme of money to the souldiars, † saying, Say you, That his 13
Disciples came by night, and stole him avvay vvhen vve
vvere a sleepe. † And if the President shal heare of this, vve 14
vvil

Mr. 16,
1.
Luc. 24,
1.
Io. 20,
1.

Mt. 29,
32.

15 vvil persuade him, and make you secure. † But they taking
the money, did as they vvere taught. And this vvord vvas
bruedt abroad among the Ievves, euen vnto this day.

16 † And the eleuen Disciples vvvent into Galilee, vnto the
17 mount vvhere I E S V S had appointed them. † And seeing
18 him they adored, but some doubted. † And I E S V S comming
neere spake vnto them, saying, Al povver is giuen to me in
19 heauen and in earth. † going therfore teach ye al nations :
BAPTIZING THEM IN THE NAME OF THE FA-
THER AND OF THE SONNE AND OF THE HOLY
20 G H O S T, † teaching them to obserue al things vvhatsoever
I haue commaunded you, and behold I am vvith you " al
daies, euen to the consummation of the vvorld. -

weeke.

The Gospel vpo
Friday in Easter
weeke.

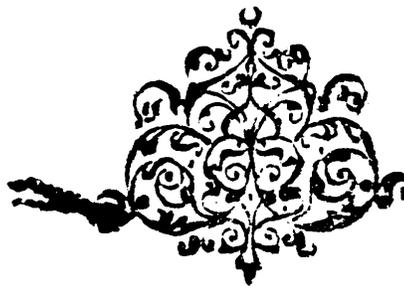
The Gospel in
the feast of the
B. Trinitie.

ANNOTATIONS
C H A P. XXVIII.

1. To see the Sepulcher.] The deuout Women came to visite our Sauours sepulcher, and for their
In Ep. 17 deuotion first deserued to know the Resurrection, and to see him risen. The honour of the which
Paula & Sepulcher and the Pilgrimage therevnto in the Primitiue Church, S. Hierom declareth in these
Eustoch. wordes, *The Iewes somesime honoured Sancta Sanctorum, because there were the Cherubs, and*
ad Marcell. *the Propitiatorie, and the Arke of the Testaments, Manna, Aarons rodde, and the golden altar. Dost not*
10. 1. *the Sepulcher of our Lord seeme vnto thee more honorable? Which as often as we enter into, so often doe we*
see our Saviour lie in the sindon: and staying there a while, we see the Angel againe sitte at his feete, and at
Esa. 11. *his head the napkin wrapped together. The glorie of whose Sepulcher, we know was long prophesied before*
Ioseph he wed it out, by Esay saying, And his rest shall be honour: so wisste, because the place of our Lordes
burial should be honoured of al men. And at this present, notwithstanding the Turkes dominion, yet
doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher,
which is within a goodly Church, and Christians come out of al the world in Pilgrimage to it.
19. Going then.] Commission to baptize and preache to al Nations geuen to the Apostles,
and grounded vpon Christes soueraine authority, to whom was geuen al power in heauen and
in earth.
20. Wish you al daies.] Here Christ doth promise his concurrence with his Apostles and their
successors, as wel in preaching as ministring the Sacraments, and his protection of the Church ne-
uer to cease til the worlds end: contrary to our Aduerfaries, saying that the Church hath failed
many hundred yeres til Luther and Caluia.

The holy Se-
pulcher, and
Pilgrimage the-
revnto.

The Catholike
Church to be
gathered of al
Nations,
And
Christis conti-
nual protection
of the same
Church.





THE ARGUMENT OF S. MARKES GOSPEL.

S. Marke Gospel may be well diuided into foure partes.
 The first part, of the preparation that was made to the manifestation of Christ: chap. 1. in the beginning.
 The Second, of his manifesting himselfe by Preaching and Miracles, and that in Galilee: the residue of the 1. chap. vnto the 10. chap.
 The third, of his comming into Iurie, towards his Passion: chap. 10.
 The fourth, of the Holy weeke of his Passion in Hierusalem: chap. 11. to the end of the booke.

Of S. Marke and his conuersation with the two Apostles S. Paul and S. Barnabee, we haue at large Act. 12. and 15. somewhat also Col. 4. and 2. Tim. 4. and to Philémon. Moreouer of his familiaritie with the Prince of the Apostles S. Peter, we haue 1 Pet. 5. For so it pleased our Lord, that onely two of the Euangelistes should be of his true Apostles, to wit, S. Matthew and S. Iohn. The other two, S. Marke and S. Luke, he gaue vnto vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Gospels therefore were of Antiquitie counted as the Gospels of S. Peter and S. Paul them selues. Marke the disciple and interpreter of Peter (saith S. Hierom) according to that which he heard of Peters mouth, wrote at Rome a briefe Gospel at the request of the Brethren (about 10 or 12 yeres after our Lordes Ascension.) Which when Peter had heard, he approued it, and with his authoritie did publish it to the Church to be read, as Clemens Alexandrinus writeth li. 6. hypotypof.

In Catal. Script.
Ecclesiast.

Philo de Sup-
plicibus.

In Catalogo.

In the same place S. Hierom addeth, how he went into Ægypt to preach, and was the first Bishop of the cheefe Citie there, named Alexandria: and how Philo Iudæus at the same time seeing and admiring the life and conuersation of the Christians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And not onely S. Hierom (in Marco, & in Philone) but also Eusebius Hist. li. 2. ca. 15. 16. 17. Epiphanius Secta 29 Nazarorum, li. 1. ca. 2. Casianus de Instit. Canobiorum li. 2. c. 5. Sozomenus li. 1. c. 12. Nicephorus li. 2. c. 15. and diuerse others, do make mention of the said Monkes out of the same Author. Finally, He died (saith S. Hierom) the 8 yere of Nero, and was buried at Alexandria, Anianus succeeding in his place. But from Alexandria he was translated to Venice, Anno Dom. 830.

* Naucles gene-
sat. 28.

It is also to be noted, that in respect of S. Peter, who sent S. Marke his scholes to Alexandria, and made him the first Bishop there, this See was esteemed next in dignitie to the See of Rome, and the Bishop thereof was accounted the cheefe Metropolitan or Patriarch of the East, and that by the first Council of Nice. Whereof see S. Lea ep. 53. S. Gregorie li. 5. ep. 60. & li. 6. ep. 37.

THE



THE HOLY GOSPEL
OF IESVS CHRIST ACCOR-
DING TO MARKE.

CHAP. I.

THE FIRST part of this Gospel : of the preparatiō to christis manifesta- tion.

John (the Eremite of whom the Prophet) preaching penance, and liuing him self accordingly, baptizeth the people to prepare them to Christ, 7 telling them, that it is not he, but Christs Baptisme, in which they shal receiue the Holy Ghost. 9 IESVS there is manifested from heauen: 12 and by and by he also goeth into the wilderness. 14 Beginning in Galilee, 16 after that he hath called foure Disciples, 21 he preacheth first in Capharnaum, confirming his doctrine with beneficial Miracles, to the great admiration of al: 35 then also (but first retiring into the wilderness) in al the rest of Galilee, with like miracles.

*Mal. 3, 1.
Esa. 40,
3.
the pro-
phets
Mt. 3, 1.
Lu. 3, 4.
Io. 1, 15.*

1
2
3
4
5
6
7
8
9
10
11
12



HE beginning of the Gospel of IESVS CHRIST the sonne of God. † As it is vwritten in `Esay the Prophet', (Behold I send mine Angel before thy face, who shal prepare thy way before thee,) † A voice of one crying in the desert, Prepare ye the way of our Lord, make straight his pathes.

† * Iohn vvas in the desert baptizing, and preaching the baptisme of penance :: vnto remission of sin- nes. † And there vvent forth to him al the countrie of Ievvrie, and al they of Hierusalem: and vvere baptized of him in the riuier of Iordan, " confessing " their sinnes. † And Iohn vvas " clothed vwith camels heare, and a girdle of a skinne about his loines: and he did eate locustes and vvild honie. † And he preached, saying, There commeth a stronger then I after me: vvwhose latchet of his shoes I am not vvorthie stouping dovvne to vnloose. † I haue baptized you " vwith vvater: but he shal baptize you vvith the holy Ghost.

∴ Iohns baptis- me put them in hope only of remission of sin- nes as a prepara- tiue to Chri- stes Sacrament by which sin- nes were in- deede to be re- mitted. Aug. li. 3 de bapt. c. 10.

† And it came to passe: in those daies came IESVS from Nazareth of Galilee: and vvas " baptized of Iohn in Iordan. † And forthvvith comming vp out of the vvater, he savv the heauens opened, and " the Spirit as a doue descending, and re- maining on him. † And a voice vvas made from heauen, Thou art my beloued sonne, in thee I am vvell pleased.

*Mt. 4, 1.
Lu. 4, 1.*

† And forthvvith * the Spirit droue him out into " the de- sert

THESE
SECOND part
of this Gos-
pel: of
Christs ma-
nifestation.

:: He doth not
preach beleefe
or faith only,
but penance
also.

fert. † And he vvas in the desert fourtie daies, and fourtie 13
nights: and vvas tempted of Satan. and he vvas vvith
beastes, and the Angels ministred to him.

† And * after that Iohn vvas deliuered vp, I E S V S 14
came into Galilee, preaching the Gospel of the kingdom of
God, † and saying, That the time is fulfilled, and the kingdom 15
of God is at hand: :: be penitent, and belecue the Gospel.

† * And passing by the sea of Galilee, he savv Simon and 16
Andrevv his brother, casting nettes into the sea (for they vve-
re fishers) † and I E S V S said to them, Come after me, and 17
I vvil make you to become fishers of men. † And imme- 18
diatly leauing their nettes, they folovved him. † And being 19
gone thence a litle further, he savv Iames of Zebedee, and
Iohn his brother, and them repairing their nettes in the
shippe: † and forthvvith he called them. And leauing their 20
father Zebedee in the shippe vvith his hired men, they fol-
loved him.

† And * they enter into Capharnaum, and he forthvvith 21
vpon the Sabboths going into the Synagogue, taught them.
† And they vvere altonied at his doctrine. for he vvas tea- 22
ching them as hauing povver, and not as the Scribes. † And 23
* there vvas in their Synagogue a man in an vncleane spirit:
and he cried out, † saying, What to vs and to thee I E S V S of 24
Nazareth? art thou come to destroy vs? I knowv vvho thou
art, the Sainct of God. † And I E S V S threatened him, saying, 25
Hold thy peace, and goe out of the man. † And the vncleane 26
spirit tearing him, and crying out vvith a great voice, vvvent
out of him. † And they marueled al, in so much that they que- 27
stioned among them selues, saying, What thing is this? vvhat
is this nev v doctrine? for vvith povver he commaundeth the
vncleane spirits also, and they obey him. † And the brute 28
of him vvvent forth incontinent into al the countrie of Ga-
lilee.

† And immediatly * going forth out of the Synagogue, 29
they came into the house of Simon and Andrevv, vvith Ia-
mes and Iohn. † And Simons vvives mother lay in a fit of 30
a feuer: and forthvvith they tel him of her. † And comming 31
necre he lifted her vp taking her by the hand: and incōtinent
the ague left her, and she ministred vnto them. † And vvhen 32
it vvas euening after sunne set, they brought to him al that
vvere il at ease and that had deuils. † And al the citie vvas 33
gathered

Mat. 4,
12.
Luc. 4,
14.

Mat. 4,
18.
Luc. 5, 2.

Mat. 4,
13.
Luc. 4, 31

Luc. 4,
32.

Mat. 8,
14.
Luc. 4,
42.

34 gathered together at the doore. † And he cured many that
vvere vexed vvith diuerse diseases: and he cast out many de-
uils, and he suffred not them to speake that they knevv him.

35 † And rising very early, and going forth he vvent into

36 "a desert place: and there he prayed. † And Simon sought

37 after him, and they that vvete vvith him. † And vvhen they
had found him, they said to him, That al seeke for thee.

38 † And he saith to them, Let vs goe into the next rovvnes and
cities, that I may preach there also: for to this purpose am I
come.

39 † And he vvvas preaching in their Synagogs; and in al Ga-

Mr. 8, 2.
Lk. 5, 12

40 lilee: and casting out deuils. † And a * leper commeth to him
beseeching him: and kneeling dovvne saith to him, If thou

41 vvilt, thou canst make me cleane. † And I e s v s hauing com-
pafsion on him, stretched forth his hand: and touching him,

42 he saith vnto him, I vvil, be thou made cleane. † And vvhen
he had spoken, immediatly the leprosie departed from him,

43 and he vvvas made cleane. † And he threatened him, and

44 forthvvith cast him forth. † and he saith to him, See thou

Leu. 14,
3.

45 tel no body: but goe, shew thy self :: to the high priest, and
offer for thy cleansing the things that * Moyses commaun-

ded, for a testimonie to them. † But he being gone forth, be-

gan to publish, and to blafe abrode the vvord: so that now
he could not openly goe into the citie, but vvvas abrode in

desert places, and they came together vnto him from al
sides.

:: Our Sauour
euen when he
healed the leper
by extraordina-
rie miraculous
power, would
not yet breake
order, but sent
the partie to the
Priest.

A N N O T A T I O N S

C H A P. I.

5. *Confessing their finnes.*] A certaine confession of finnes: there was euen in that penance which Confession.
Iohn preached, and which was made before men were baptized. Whereby it is cleere that Iohn
made a preparation to the Sacrament of Penance which aftervvard was instituted by Christ, as
well as he did by baptizing prepare the way to Christs baptisme.

5. *Their finnes.*] He doth not say that they confessed them selues to be sinners, which may be Particular con-
fession.
done by a general confession: but that they confessed their finnes, which is a particular confession.

6. *Closhed.*] The Holy Ghost thought it worthy of speciall reporting how straitly this Pro- Iohns example
phete liued, and how he abstained from delicate meates and apparel. See Mat. c. 3, of penance.

7. *Wish Water.*] Iohn vvith Water only, Christ vvith the Holy Ghost, not only, as the Heretikes
hold, that say Water is not necessary, but vvith Water and the Holy Ghost, as it is plaine Io. 3. Baptisme in
vvater.

Gal. 4.
vvst. c. 16.

9. *Baptized of Iohn.*] The humility of Christ not disdaining his seruants baptisme. Which is an
example for al faithful not to disdaine Christs Sacraments. or any Priest be he neuer so simple,
being by the Catholike Church lawfully called. Aug. li. 5 de bapt. c. 9.

10. *The Spirit.*] Expresse mention of the B. Trinitie. the Father speaketh from heauen, the Holy The B. Trinitie.
M Holy

Holy Ghost appeareth in the likenesse of a doue, the Sonne also is recommended vnto vs.
Ambros. li. 1. de Sacram. c. 5.

Christ's example
of penance.

12. *Desert.*] Christ doing penance by long fasting, solitarinesse, and conuersing with wilde beastes, gaue example and instruction to the Church for Lent fast, and to holy Eremites of retiring them selues to the Wildernesse and prayer.

Solitarie con-
templation.

35. *Desert place.*] Christ vsed very often to retire into solitary places, no doubt for our example, to teach vs that such places are best for prayer and contemplation, and that we should oiten retire our selues from worldly matters to solitary meditation of heauenly things.

CHA. II.

Against the Scribes and Pharisees he defendeth first his power to remitte sinnes in earth, 23 and his eating with sinners (as being the Physicion of soules, signified in those his miraculouse cures vpon bodies): 18 then also he defendeth his Disciples, not hauing as yet any fastes by him prescribed vnto them, and plucking eares of corne vpon the Sabbath: signifying vnto us that he will change their ceremonies.



AND againe he entred into Capharnaum 1
 after some daies, and it vvas heard that
 he vvas in the house, † and many came 2
 together, so that there vvas no place no
 not at the doore, and he spake to them
 the vvord. † And they came to him brin- 3
 ging one sicke of the palsey, vvho vvas
 caried of foure. † And vvhen they could not offer him vnto 4
 him for the multitude, they vncouered the roofe vvhere he
 vvas: and opening it they did let dovne the couche vvhere-
 in the sicke of the palsey lay. † And vvhen I E S V S had seen 5
 † their faith, he saith to the sicke of the palsey, Sonne, thy
 sinnes are forgiuen thee. † And there vvere certaine of the 6
 Scribes sitting there and thinking in their hartes, † Why doth 7
 he speake so? he blasphemeth. * Who can forgiue sinnes but
 only God? † Which by and by I E S V S knowving in his spi- 8
 rit, that they so thought vvithin them selues; saith to them,
 Why thinke you these things in your hartes? † Whether is 9
 easier, to say to the sicke of the palsey, Thy sinnes are forgi-
 uen thee: or to say, Arise, take vp thy couche, and vvalke?
 † But that you may knowv that the Sonne of man hath 10
 pouwer in earth to forgiue sinnes (he saith to the sicke of the
 palsey) † I say to thee, Arise, take vp thy couche, and goe in- 11
 to thy house. † And forthvvith he arose: and taking vp his
 couche, vvnt his vvay in the sight of al, so that al marued,
 and glorified God, saying, That vve neuer savv the like.

† And he vvnt forth againe to the sea: and al the multi- 13
 tude came to him, and he taught them. † And vvhen he 14
 passed

*Mt. 9, 1.
 Lu. 5, 18*

Our Lord is
 moued to be
 merciful to sin-
 ners by other
 mens faith and
 desires, and not
 only by the par-
 ties owne mea-
 nes alway.

*Iob. 14,
 4.
 Esa. 43,
 25.*

Mr. 9, 9.
Lu. 5, 27

passed by, * he saw Leui of Alphæus sitting at the custome place: and he saith to him, Follow me. And rising vp he followed him. † And it came to passe, as he sat at meate in his house, many Publicans and sinners did sit downe together with I E S V S and his Disciples. for they were many, vvho
16 also followed him. † And the Scribes and the Pharisees seeing that he did eate vvith Publicans and Sinners, said to his Disciples, Why doth your Maister eate and drinke vvith Publicans and sinners? † I E S V S hearing this, saith to them, The vvhole haue not neede of a Physicion, but they that are ill at ease. for I came not to call the iust, but sinners.

Mr. 9, 13
Lu. 5, 32

18 † And * the disciples of Iohn and the Pharisees did vse to fast: and they come, and say to him, Why do the disciples of Iohn and of the Pharisees fast: but thy disciples do not
19 fast? † And I E S V S said to them, Why, can the children of the mariage fast, as long as the bridegrome is vvith them? So long time as they haue the bridegrome vvith them, they can
20 not fast. † But the daies vvill come vvhen the bridegrome shall be taken avvay from them: and then they shall fast in
21 those daies. † No body sovvereth a peece of ravy cloth to an old garment: othervvise he taketh avvay the nevv peeing
22 from the old, and there is made a greater rent. † And no body putteth nevv vvine into old bottels: othervvise the vvine bursteth the bottels, and the vvine vvill be shed, and the bottels vvill be lost. but nevv vvine must be put into nevv
bottels.

∴ He foretelleth that fasting shall be vsed in his Church, no lesse then in the old law or in the time of Iohn the Baptist. See Mat. 6. 9, 15.

Mr. 12, 1
Lu. 6, 1.

23 † And * it came to passe againe vvhen he vvalked through the corne on the Sabboths, and his Disciples began to goe
24 forward and to plucke the eares. † And the Pharisees said to him, Behold, vvhy do they on the Sabboths that vvhich
25 is not lawvful? † And he said to them, Did you neuer read vvhat Dauid did, vvhen he vvassⁿ in necessitie, and him self
26 vvass an hungred and they that vvere vvith him? † howv * he entred into the house of God vnder Abiathar the high Priest, and did eate the loaves of Proposition, vvhich it vvass not
lawvful to eate * but for the Priests, and did giue vnto them

1. Rg. 21,
6.

Leu. 24,
9.

27 vvhich vvere vvith him? † And he said to them, The Sabboth vvass made for man, and not man for the Sabboth.
28 † Therefore the sonne of man is ∴ Lord of the Sabboth also.

∴ The maker of the law may abrogate or dispense vvhen and vvhere for iust cause it seemeth good to him.

A N N O T A T I O N S
C H A P. II.

4. *Uncovered.*) Such diligence ought to be vsed to bring sinners to Christ in his Sacraments, as was vsed to procure this man and others, by Christ, the health of their bodies.

5. *Sicke of the palsy.*) Such as this man was in body by dissolution of his limmes, such also was he in soule by the noisome desires of the world occupying his hart; and withdrawing him from al good workes. *Aug. de Pastor. c. 6 to. 9.*

6. *Thy sinnes.*) Hereby it appeareth that Christ healed this sicke man first in his soule, before he tooke away his bodily infirmity: which may be an instruction for al men in bodily disease, first to call for the Sacraments, which be medicines of the soule. As hereby also may be gathered that many diseases come for sinne, and therefore can not be healed til the sinnes be remitted.

The Sacraments
to be called for
in sicknes.

Mā hath power
to remit sinnes.

10. *The Sonne of man.*) As Christ proueth vnto them, that him self as man, and not as God only, hath power to remitte sinnes, by that in al their sightes he was able to doe miracles and make the sickman suddenly arise: so the Apoitles hauing power graunted them to doe miracles, though they be not God, may in like maner haue authority from God to remitte sinnes, not as God, but as Gods ministlers.

Christ remit-
teth sinnes by
the Priests mi-
nisterie.

10. *In earth.*) This power that the Sonne of man hath to remitte sinnes in earth, was neuer taken from him, but dureth still in his Sacraments, and ministlers, by Whom he remitteth sinnes in the Church, and not in heauen only. For concerning sinne, there is one court of conscience in earth, and another in heauen: and the iudgement in heauen foloweth and approueth this on earth: as is plaine by the wordes of our Sauour to Peter first, and then to al the Apoitles, *Whatsoeuer you shal bind vpon earth, shal be bound in heauen: Whatsoeuer you shal loose vpon earth, shal be loosed in heauen: Wherevpon S. Hierom saith, That Priests hauing the keyes of the kingdom of heauen, iudge after a sort before the day of iudgement.* And S. Chrysost. li. 3 de Sacerd. paul. post princip. more at large.

25. *In necessity.*) In necessity many things be done without sinne, which els might not be done: and so the very chalices and consecrated iewels and vessels of the Church in cases of necessity are by lawful authority turned to profane vses: which otherwise to alienate to a mans priuate comodiue is sacrilege.

*Mt. 16. 19.
Mt. 18. 18.
ad Heliod.
ep. 7.
Amb. li. 3
of. 6. 28.*

C H A P. III.

The blind Pharisees seeking his death for doing good vpon the Sabbath, he meekely goeth out of the way: where the people that flocke vnto him, and his Miracles, are innumerable. 13 Yea to his Truvelue also (hauing needs of moe workmen) he giveth power to worke Miracles. 20 He so occupieth him self for soules, that his kinne thinke him madde. 22 The Scribes of Hierusalem come so farre, and yet haue nothing but absurdly to blasfeme his casting out of Diuels, to their owne damnation. 31 That the Iewes should not (after their maner) thinke it ynough, that he is of their bloud, he teileth that such rather are decre to him, as keepe Gods commaundements.



AND he entred againe into the Synagogue, 1
and there vvas a man there that had a vvith- 2
ered hand. † And they vvatched him vvwhether 2
he vvould cure on the Sabbath: that they
might accuse him. † And he saith to the man 3
that had the vvithered hand, Rise vp into the middes. † And 4
he saith to them, Is it lavvful on the Sabbath to doe vvell
or ill? to saue a soule, or to destroy? but they held their peace.
† And looking round about vpon them vvith anger, being 5
sorrowful for the blindness of their hart, he saith to the man,
Stretch forth thy hand. And he stretched it forth: and his hand
vvvas restored vnto him.

*Mt. 12. 9
Lu. 6. 6.*

And

6 † And the Pharisees going forth, immediatly made a consultation vwith the Herodians against him hovv they might
7 destroy him. † But I e s v s vwith his Disciples retired to the
8 sea: and a great multitude from Galilee and Ievvrie folovved
9 him, † and from Hierusalem, and from Idumæa, and beyond
10 Iordan. And they about Tyre and Sidon, a great multitude,
11 hearing the things vvhich he did, came to him. † And he
12 spake to his Disciples that a boate might attend on him be-
13 cause of the multitude, lest they should throng him. † for he

14 healed many, so that there preased in vpon him for :: to
15 touch him, as many as had hurtes. † And the vncleane spiri-
16 tes, vwhen they savv him, fel dovne vnto him: and they
17 cryed saying, † "Thou art the sonne of God. And he vehe-
18 mently charged them that they should not disclose him.

:: The only tou-
ching of Christs
holy person, or
any part of his
clothes, or
whattoeuer be-
longed to him,
did heale al di-
seases.

Mt. 5, 1.
10, 1.
Lu. 6, 12
9, 1. *

13 † And * ascending into a mountaine, he called vnto him
14 vvhom he vvould himself: and they came to him. † And
15 he made that "tvvelue should be vvith him, and that he
16 might send them to preach. † And he gaue them povver to
17 cure infirmities, and to cast out diuels. † And he gaue to
18 Simon the name " Peter. † and Iames of Zebedee, and Iohn
19 the brother of Iames: and he called their names, *Boanerges*,
20 vvhich is, *the sonnes of thunder*. † and Andrevv and Philippe,
21 and Bartlemevv and Matthevv, and Thomas and Iames of
22 Alphæus, and Thaddæus and Simon Cananæus, † and Iudas
23 Iscariote, vvho also betrayed him.

20 † And they come to a house: and the multitude resorteth
21 together againe, so that they could not so much as eate bread.

21 † And vvhen his had heard of it, they vvvent forth to lay
22 hands on him. for they said, That he vvvas become :: mad.

22 † And the Scribes vvhich vvvere come dovne from Hieru-
23 salem, said, * That he hath Beelzebub: and that in the prince

24 of deuils he casteth out deuils. † And after he had called them
25 together, he said to them in parables, Hovv can Satan cast out

26 Satan? † And if a "kingdom be deuided against it self, that
27 kingdom can not stand. † And if a house be deuided against

28 it self, that house can not stand. † And if Satan be risen against
29 him self, he is deuided, and can not stand, but hath an end.

30 † No body can ristle the vessel of the strong, being entred in-
31 to his house, vnles he first binde the strong, and then shal he

32 ristle his house. † Amen I say to you, that al sinnes shal be
33 forgiuen the sonnes of men, and the blasphemies wherevvith

:: See here the
conceite of
worldly frêdes,
Who thinke the
Zeale of Reli-
gion, madnes:
and therefore
count them
madde, that are
Zelous in Gods
cauie and for
the Catholike
faith: and the
more Zelous,
the more mad.

Mat. 12,
24.
Luc. 11,
15.

they ſhal blaſpheme. † But he that ſhal blaſpheme againſt 29
the Holy Ghoſt, he hath not forgiuenefſe for euer, but ſhal be
guilty of an " eternal ſinne. † Becauſe they ſaid, He hath an 30
vncleane ſpirit.

† And * there come his mother and brethren: and ſtan- 31
ding vvithout they ſent vnto him calling him, † and the 32
multitude ſate about him: and they ſay to him, Behold thy
mother and thy brethren vvithout ſeeke thee. † And anſvve- 33
ring them, he ſaid, " Who is my mother and my brethren?
† And looking about vpon them vvich ſate round about 34
him, he ſaith, Behold my mother and my brethren. † For 35
vvhoſoever ſhal doe the vvil of God, he is my brother and
my ſiſter and mother.

Mr. 12,
46.
Lu. 8, 19

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

13. *Thou art the Sonne*.) The confeſſion of the truth is not grateful to God, proceeding from euery perſon. The diuel acknowledging our Sauour to be the ſonne of God, was bidden hold his peace: Peters confeſſion of the ſame was highly allowed and rewarded. *Aug. tract. 10 in ep. Ioan. Ser. 30. 31. de verb. Apoſtoli.* Therefore neither Heretikes ſermons muſt be heard, no not though they preach the truth. So is it of their prayer and ſeruice, which being neuer ſo good in it ſelf, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolues. *Hiero. in 7 Oſea.*
- Sermons, Seruice, and praier of Heretikes.
14. *Twelue*.) This number of twelue Apoſtles is myſtical and of great importance (as appeareth. * by the chooſing of Mathias into Iudas place to make vp againe this number) prefigured in the 12 Patriarkes, *Gen. 49.* the 12 Princes of the children of Iſrael, *Num. 1.* the 12 fountaines found in Elim, *Exod. 15.* the 12 pretious ſtones in the Rational of Aaron, *Exod. 39.* the 12 Spies ſent by Moyses, *Num. 13.* the 12 ſtones taken out of Iordan whereof the Altar was made, *1oſu. 4.* the 12 loues of Propoſition, *Leuit. 24. &c.* *Anſelm. in Act. c. 10.* And theſe are the 12 foundations of heauenly Hieruſalem. *Apoc. 21.*
- The number of Twelue, myſtical.
15. *Peter*.) Peter in numbering the Twelue is alwaies the firſt, and his name is ſo giuen him for ſignification of his calling to be the * Rocke or Foundation of the Church vnder Chriſt: as here alſo the name BOANERGES is giuen to other two Apoſtles for ſignification, and ſo names els where in the old Teſtament and in the new. *Act. 16.*
- Peters preeminence,
16. *Kingdom againſt kingdom*.) As this is true in al Kingdoms and Common-weales where Ciuil diſſention reigneth, ſo is it ſpecially verified in hereſies and Heretikes, which haue alwaies diuiſions among them ſelues as the plague of God, for diuiding them ſelues and others from the Church. *Greg. li. 9. ep. 3.*
- Diffenſion of Heretikes.
17. *Eternal ſinne*.) That which is here called eternal, is (as S. MattheW expreſſeth it) that which ſhal neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there are alſo finnes not eternal: and by S. MattheW, that they are ſuch, as ſhal be forgiuen either here, or in the life to come. *Act. 13, 24.*
- Venial finnes forgiuen after death.
18. *Who is my mother?*.) Neither is it here ſaid, that he had no mother, as ſome vpon theſe wordes falſly gather: nor ingratitude to our parents is taught vs by this anſwer: but we be hereby admoniſhed to preterre the ſpiritual mother of the Faithful, which is the Church Catholike, and our brethren in her, and their ſpiritual good, aboue our carnal parents or kinne. For ſo our Maiſter being occupied here about heauenly things, accounted al them his mother and brethren, which did the will of his Father, in which number our Lady his mother was alſo included, for ſhe did his fathers Will. *Aug. ep. 38.* Yea and aboue al others, becauſe ſhe had ſo much grace giuen her that ſhe neuer ſinned not ſo much as venially in al her life. *Aug. de nat. & grat. c. 36.*
- Spiritual kinred and buſines preferred before carnal and worldly.
- The B. Virgin vvithout ſinne.

CHA. IIII.

The parables (in which he speaketh to the Iewes, because they were reprobate) he expoundeth to his Disciples, shewing that in his sowing, three parts of foure shal perish, through the fault of the hearers. 21 and that his seruantes must confesse their faith, 24 and use their gifts (contrary to those stony and thorny hearers.) 26 and that his Church (notwithstanding the losing of those three partes of the see) shalbe brought by his prouidence to the harvest, that is, to the end of the world: 30 growing ouer al in time, though in the beginning it be as the litle mustard see, 35 and though such tempests of persecution in the sea of the world doe rise against it.

*Mt. 13, 1.
Lu. 8, 4.*



1 **A**ND againe he began to teach at the sea side:
and a great multitude vvas gathered together vnto him, so that he vvent vp into a boate, and sate in the sea, and al the multitude about the sea vvas vpon the land: † and he taught them in parables many things, and

3 said to them in his doctrine, † Heare ye:

4 Behold, the sower vvent forth to sow. † And vvhiles he sowerth, some fel by the vway side, and the foules of the aire came, and did eate it. † And other some fel vpon rocky places vvhich had not much earth: and it shot vp immediatly, because it had not deepnes of earth: † and vvhich the sunne was risen, it parched, and because it had not roote, it vvithered.
7 † And some fel among thornes: and the thornes grewe vp, and
8 choked it, and it yelded not fruite. † And some fel vpon good ground: and it yelded fruite that grewe vp and increased, and it brought forth, one thirtie, one sixtie, and one an hundred.

9 † And he said, He that hath eares to heare, let him heare.

10 † And vvhich he vvas alone, the Twelue that vvere vvith
11 him, asked him the parable. † And he said to them, To you it is giuen to know the mysterie of the kingdom of God: but to

12 † that * seeing they may see, and not see: and hearing they may heare, and not vnderstand: lest at any time they should
13 be conuerted and their sinnes be forgiuen them. † And he saith to them, Do you not know this parable? and how shal
14 you know al parables? † He that sowerth: sowerth the vword.

15 † And they by the vway side, are these: vvhich the vword is sowerth, and vvhich they shal haue heard, immediatly cometh Satan, and taketh avway the vword that vvas sowerth in their hartes. † And they likewise that are sowerth vpon the rocky places, are these: vvhich vvhich they heare the vword,
16 immediatly vvith ioy receiue it: † and they haue not roote
17

Such as be out of the Church, though they heare and read neuer so much, they cannot vnderstand. Bed. in Marc.

Es. 4, 6, 9

in

in them selues, but are temporal: afterward vwhen tribulation is risen and persecution for the vvord, forthvvith they are scandalized. † And other there be that are sovvven among 18 thornes: these are they that heare the vvord, † and the cares 19 of the vvorld and the deceitfulnes of riches, and concupiscences about other things entring in choke the vvord, and it is made fruiteles. † And these are they that vvere sovvven vpon 20 the good ground, vvwhich heare the vvord and receiue it, and yeld fruite one thirtie, one sixtie, and one an hundred.

∴ Christ came not to teach his doctrine in corners and hucker mucker, as Heretikes doe, but to lighten the whole world therewith.

† And he said to them, * Commeth a candel to be put 21 vnder a bushel, or vnder a bed? and not to be put vpon the candlesticke? † For there is nothing hid, vvwhich shal not 22 be made manifest: neither vvvas any thing made secret, but that it shal come to light. † If any man haue eares to heare, 23 let him heare.

Lu. 8, 16

† And he said to them, See vvhat you heare. * In vvhat 24 measure you mete, it shal be measured to you againe, and more shal be giuen to you. † For he that hath, to him shal be 25 giuen: and he that hath not, that also vvwhich he hath, shal be taken avvay from him.

Lu. 8, 18

to you
that hea-
re.

† And he said, So is the kingdom of God, as if a man cast 26 seede into the earth, † and sleepe, and rise vp night and day, 27 and the seede spring, and growve vp vvhiles he knowveth not. † For the earth of it self bringeth forth fruite, first the 28 blade, then the eare, afterward the ful corne in the eare. † And 29 vvhen the fruite hath brought out it self, immediatly he putteth in the sickle, because haruest is come.

† * And he said, To vvhat shal vve liken the kingdom of 30 God? or to vvhat parable shal vve compare it? † As a mustard 31 seede: vvwhich vwhen it is sovvven in the earth, is lesse then al the seedes that are in the earth: † and vvhen it is sovvven, it 32 riseth vp, and becommeth greater then al herbes, and maketh great boughes, so that the "birdes of the aire may dvvel vnder the shadovv thereof.

Mat. 13,
31.Luc. 13,
19.

† And vvith many such parables he spake to them the 33 vvord, according as they vvere able to heare: † and vvithout 34 parable he did not speake vnto them. but apart, he explicated al things to his Disciples.

† And he saith to them in that day, vvhen euening vvvas 35 come, * Let vs passe ouer to the other side. † And dimissing the 36 multitude, they take him so as he vvvas in the boate: and there

Mt. 8, 23
Lu. 8, 22

vvere

37 vvere other boates vvith him. † And there arose a great
 storme of vvinde, and the vvaues berte into the boate, so that
 38 the boate vvas filled. † And he vvas in the hinder part of the
 boate sleeping vpon a pillowv: and they raise him, and say to
 him, Maister, doth it not pertaine to thee that vve perish?
 39 † And rising vp he threatened the vvinde, and said to the sea,
 Peace, be stil. And the vvinde ceased: and there vvas made a
 40 great calme. † And he said to them, Why are you feareful?
 neither yet haue you faith? And they feared vvith great feare:
 and they said one to an other, Who is this (thinkest thou)
 that both vvinde and sea obey him?

A N N O T A T I O N S

C H A P. IIII.

12. *Left they [should be conuerted.]* These speeches here and els where, we must not so vnderstand God is not au-
 as though he spake in parables of purpose and to this end, that the hearers might not vnderstand, left thor of sinne,
 they should be conuerted: which were as much to say as that he would not haue them vnder- but mans owne
 stand, nor be conuerted: but we must learne the true sense of this very place in S. Marthew and Will.
 in the Actes, where our Saviour and S. Paul speake thus, *They haue heard heauily, and haue shut their*
eyes, lest perhaps they may see, and vnderstand, and be conuerted, and I heale them. Whereby it is euident,
 that the speaking in parables was not the cause (for many beside the Apostles heard and vnder-
 stood) but them selues would not heare, and vnderstand, and be conuerted: and so were the cause
 of their owne wilful and obstinate infidelity. And therefore also he spake in parables, because they
 were not worthy to vnderstand, as the other to whom he expounded them.
27. *And sleepe.* The Church, and Christs doctrine, (sleepe we, wake we) increaseth by the
 great providence of God, only the preachers must sow, and plant, and water, and God wil giue the
 1. Cor. 3. increas, nourishing the seede in mens harts. And therefore we may not giue ouer, or be impatient
 and sollicitous, if we haue not alwaies good successe: but doing our duty, commit the rest to
 God.
31. *Mustard seed.* If the Church and Truth had more and more decayed and been obscured The Church
 after the Apostles time vnto ours, as the Heretikes hold: then had it been great in the beginning, visibly increa-
 and smal afterward: where this Parable saith contrary, that it was a mustard seed first, and after- sing.
 ward a great tree. *vide Chrii. 10. 5 contra Gentiles in vna S. Babyle Mart.*
32. *The birdes.* Of all sectes or doctrine, Christs religion at the beginning was the smallest, and Christian reli-
 most contemptible: but the successe thereof farre passed all mans doctrine: in so much that after- gion wonder-
 ward all the wisest and greatest of the world made their residence and rest therein. fully spreading.

C H A P. V.

*To the Gerasens (and in them to all men) Christ manifesteth how the Diuel of his malice
 would vse them, if he would permitte: 17 and yet they like not their Saviours
 presence. 21 A Woman Gentill, that began her sicknesse when the Iewes daughter
 began her life (signifying Abrahams time) he cureth by the way as he was
 comming to heale the Iewes: And euen then the Iewes do die, but yet them also
 he wil reuiue, as here the Iewes daughter.*

N AND



AND they came beyond the strait of the sea into the countrey of the Gerasens. † And as he went out of the boate, immediately there mette him out of the sepulchres a man in an vncleane spirit, † that had his dwelling in the sepulchres. and neither with chaines could any man now binde him: † for being often bound with fetters and chaines, he had burst the chaines, and broken the fetters. and no body could tame him. † and he was alwaies day and night in the sepulchres and in the mountaines, crying and cutting him self with stones. † And seeing I E S V S a farre off, he ranne and adored him: † and crying with a great voice, said, What to me and thee I E S V S the sonne of God most high? I adiure thee by God that thou torment me not. † For he said vnto him, Goe out of the man thou vncleane spirit. † And he asked him, What is thy name? And he saith to him, My name is Legion: because we are many. † And he besought him much, that he would not expel him out of the countrey. † And there was there about the mountaine a great heard of swine, feeding. † And the spirits besought him, saying, Send vs into the swine, that we may enter into them. † And I E S V S immediately graunted vnto them. And the vncleane spirits going out, entred into the swine: and the heard with great violence was caried headlong into the sea, about two thousand, and were stifled in the sea. † And they that fed them, fled, and caried newes into the cite and into the fields. And they went forth to see what was done: † and they come to I E S V S, and they see him that was vexed of the deuill, sitting, clothed, and vel in his wittes: and they were afraid. † And they that had seen it, told them, in what manner he had been dealt withal that had the diuel: and of the swine. † And they began to desire him, that he would depart from their coastes. † And when he went vp into the boate, he that had been vexed of the diuel, began to beseeche him that he might be with him, † and he admitted him not, but saith to him, Goe into thy house to thine, and tel them how great things the Lord hath done for thee, and hath had mercie vpon thee. † And he went his way, and began to publish in Decapolis how great things I E S V S had done to him: and al marueled.

:: It is not with out mysterie that the diuels desired, and Christ suffered them to enter into the swine, signifying that filthy liuers be meete dwelling places for diuels. *Aug. tract. 6 in ep. 19.*

Mat. 8,
28.
Luc. 8,
26.

† And

Mat. 9,
18.
Luc. 8,
42.

21 †* And vvhhen I E S V S had passed in boate againe ouer the
straite, a great multitude assembled together vnto him, and he
22 vvas about the sea. † And there commeth one of the Arch-
synagogs, named Iairus: and seeing him, he falleth dovvne at
23 his feete, † and besought him much, saying, That my daugh-
ter is at the point of death, come, impose thy hands vpon her,
24 that she may be safe and liue. † And he vvent vwith him, and
a great multitude folovved him, and they thronged him.

Archsynagoge.
cheefe gouerner
of a Synagoge.

25 † And a vvoman vvvhich vvas in an issue of bloud tvvelue
26 yeres, † and had suffred many things of many Physicians,
and had bestovved al that she had, neither vvas any thing
27 the better, but vvas rather vvorse: † vvhen she had heard of
I E S V S, she came in the preasse behind him, and touched his
28 garment. † for she said, That "if I shal touche but his gar-
29 ment, I shal be safe. † And forthvvith the fountaine of her
bloud vvas dried: and she felt in her body that she vvas heal-
30 led of the maladie. † And immediatly I E S V S knowving in
him self " the vertue that had proceeded from him, turning to
31 the multitude, said, Who hath touched my garments? † And
his Disciples said to him, Thou seest the multitude thronging
32 thee, and sayest thou, Who hath touched me? † And he loo-
33 ked about to see her that had done this. † But the vvoman
fearing and trembling, knowving vvhat vvas done in her:
came and fel dovvne before him, and told him al the truth.
34 † And he said to her, Daughter, thy faith hath made thee safe,
goe in peace, and be vvhole of thy maladie.

from

35 † As he vvas yet speaking, they come to ' the Archsyna-
gogue, saying, That thy daughter is dead: vvhy doest thou
36 trouble the Maister any further? † But I E S V S hauing heard
the vvord that vvas spoken, saith to the Archsynagogue,
37 Feare not: " only belecue. † And he admitted not any man to
folovv him, but Peter and Iames and Iohn the brother of Ia-
38 mes. † And they come to the Archsynagogs house, and he
39 seeth a tumult, and folke vvweeping and vvailing much. † And
going in, he saith to them: Why make you this a doe and
40 vvpeepe? the vvenche is not dead, but " sleepeth. † And they
derided him. But he hauing put forth al, taketh the father and
the mother of the vvenche, and them that vvvere vwith him,
41 and they goe in vvhere the vvenche vvas lying. † And hol-
ding the vvenches hand, he saith to her, *Talibacumi*, vvvhich
42 is being interpreted, " *wenche* (I say to thee) *arise*. † and forth-

∴ To Christ,
that can more
easily raise a
dead man then
we can doe one
that is but a
sleepe, death is
but sleepe. *Aug.*
de verb. Do. Ser.

N ij vvith

with the wēche rose vp, and walked. and she vvas twelue yeres old: and they vvere astonied vwith great astonishment. † And ⁴³ he commaunded them earnestly that no body should knowv it: and he bad that some thing should be giuen her to eate.

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

9. Could bind him.] We see here that mad men which haue extraordinary strength, are many times possessed of the diuel: as there is also a deafe and a dumme diuel, and vncleane spirits, which worke their effects in men, possessing their bodies. Al which things infidels and carnal men following only nature and reason, attribute to natural causes: and the lesse faith a man hath, the lesse he beleueeth that the diuel worketh such things.

28. If I shall touch.] So the good Catholike faith, If I might but touche one of his Apostles, yea one of his Apostles napkins, yea but the shade of one of his Saints, I should be better for it. *Al. 5. and 19. See S. Chryf. 10. 5 cont. Gent. in principio. in vit. Babyla.* Yea S. Basil saith, He that toucheth the bone of a martyr, receiueh in some degree holiness of the grace or vertue that is therein. *Basil. in ps. 115.*

30. Vertue.] Vertue to heale this womans maladie, proceeded from Christ, though she touched but his coate: so when the Saints by their Reliques or garments do miracles, the grace and force thereof commeth from our Sauour, they being but the meanes or instruments of the same.

36. Only beleue.] It is our common speache, when we require one thing specially, though other things also be as necessarie, and more necessarie. As the Phylicion to his patient, *Only haue a good hart:* when he must also keepe a diet, and take potions, things more requisite. So Christ in this great infidelity of the Iewes, required only that they would beleue he was able to doe such a cure, such a miracle, and then he did it: otherwise it foloweth in the next Chapter, *He could not do miracles there because of their incredulity.* Againe, for this faith he gaue them here and in al like places health of body, which they desired. and therefore he saith not, Thy faith hath iustified thee: but, hath made the safe or whole. Againe this was the fathers faith, which could not iustifie the daughter. Whereby it is most euident, that this Scripture, and the like, are folishely abused of the Heretikes to proue that only faith iustifieth. *U. 5.*

41. Wenche arise.] Christs miracles, besides that they be wonders and waies to shew his power, be also significatiue: as these which he corporally raised from death, put vs in minde of his raising our soules from sinne. The Scripture maketh special mention only of three raised by our Sauour. of which three, this wenche is one, within the house: another, the Widowes sonne in Naim, now caried out to ward the graue: the third, Lazarus hauing been in the graue foure daies, and therefore stinking. Which diuersity of dead bodies, signifie diuersity of dead soules, some more desperate then other, some past al mans hope, and yet by the grace of Christ to be reuiued and reclaimed. *Aug. de verb. De. ser. 44.*

C H A P. VI.

In his owne country (signifying the reprobate Iewes) he is contemned, and therefore worketh little in respect. 6 His Apostles preache euery where and worke miracles, so that King Herode (who shamefully killed Iohn Baptist) and others are stricken with great admiration. 30 After Iohns death he goeth into the Desert, where great concourse being vnto him, he feedeth 5000 with five loaves. 46 And after he hath praised long in the mountains, he walketh vpon the sea. 55 And with the very touche of his garments: homme he healeth innumerable.



AND going out from thence, he went ¹ into his country: and his Disciples followed him. † and vwhen the Sabbath ² vvas come, he began to teach in the Synagogue: and many hearing him vvere in admiration at his doctrine, saying, How came this felovv by al these things? and

Mt. 13, 54. Lu. 4, 16

and vvhath vvisedome is this that is giuen to him, and such vertues as are vvrought by his hands? † Is not thisⁿ the Carpenter, the sonne of M A R I E, the brother of James and Ioseph and Iude and Simon? why, are not also his sisters here vvith vs? And theyⁿ vvvere scandalized in him. † And I E S V S said to them, That there is not a Prophet vvithout honour, but in his ovvne countrie, and in his ovvne house, and in his ovvne kinred. † andⁿ he could not doe any miracle there, but only cured a fevv that vvvere sicke, imposing his hands † and he marueled because of their incredulity, and he vvvent about the tovvnes in circuite teaching.

Mt. 10, 1
Lk. 9, 1.

7 †*And he called the Twelue: and began to send them tvvvo
8 and tvvvo, and gaue them povver ouer vncleane spirits. † And he commaunded them that they should take nothing for the vvay, but a rod only: not skrippe, nor bread, nor money in their purse, † but shod vvith sandals, and that they should
9 not put onⁿ tvvvo coates. † And he said to them, Whithersoever you shal enter into an house, there tarie til you depart
10 thence. † and vvhosoever shal not receiue you, nor heare you: going forth from thence shake of the dust from your
11 feete for a testimonie to them. † And going forth they preached that they should doe penance: † and they cast out many
12 diuels, and * anointedⁿ vvith :: oile many sicke, and healed them.

Lu. 5, 14.

Mt. 14, 1
Lk. 9, 7.

14 † And * king Herod heard (for his name vvvas made manifest) and he said, That Iohn the Baptist is risen againe from the dead, and therefore vertues vvorke in him. † And others said, That it is Elias. But others said, That it is a Prophet, as
15 one of the Prophets. † Which Herod hearing, said, Iohn vvhom I beheaded, he is risen againe from the dead.

:: A preparatiue to the Sacramēt of extreme vntion. *loc. s.*

Lcu. 18,
16. 20,
21.

17 † For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the vvife of :: Philippe
18 his brother, because he had married her. † For Iohn said to Herod, * It is not lawvful for thee to haue thy brothers vvife.
19 † And Herodias lay in vvaite for him: and vvvas desirous to
20 kil him, and could not. † For Herod feared Iohn, knowing him to be a iust and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. † And
21 vvhen a conuenient day vvvas fallen, Herod made the supper of his birth-day to the Princes and the Tribunes and the
22 cheefe of Galilee. † And vvhen the daughter of the same He-

The Gospel vps the decollation of S. Iohn Baptist Aug. 29.

:: He might and should by moyses law haue married his brothers vvife, if he had been dead without issue: but this Philip was yet aliue, and had also this daughter that daunced.

rodias came in, and had daunced, and pleased Herod, and them
 that sate vvith him at the table: the King said to the damsel,
 Aske of me vvhat thou vvilt, and I vvil giue it thee. † and 23
 he svvare to her, That vvhatsoever thou shalt aske I vvil
 giue thee, though the halfe of my kingdom. † Who vvhen 24
 she vvvas gone forth, said to her mother, What shal I aske?
 But she said, The head of Iohn the Baptist. † And vvhen she 25
 vvvas gone in by and by vvith hast to the King, she asketh
 saying, I vvil that forthvvith thou giue me in a platter the
 head of Iohn the Baptist. † And the King vvvas stroken sad. 26
 Because of his othe and for them that sate together at table
 he vvould not displease her: † but sending the hangman, 27
 commaunded that his head should be brought in a platter.
 † And he beheaded him in the prison, and brought his 28
 head in a platter: and gaue it to the damsel, and the damsel
 gaue it to her mother. † Which his disciples hearing came, 29
 and tooke his body: and they put it in a monument. †

† And * the Apostles gathering together vnto Iesus, 30
 made relation to him of al things that they had done and
 taught. † And he said to them, Come apart into the desert 31
 place, and rest a litle. For there vvvere that came and vvvent,
 many: and they had not so much as space to eate. † And 32
 * going vp into the boate, they vvvent into a desert place
 apart. † And they savv them going avvay, and many knevv: 33
 and they ranne flocking thither on foote from al cities, and
 preuented them.

† And going forth, Iesus savv a great multitude: and 34
 he had compafsion on them, because they vvvere as sheepe
 not hauing a shepheard, and he began to teach them many
 things. † And * vvhen the day vvvas novv farre spent, his Di- 35
 sciples came to him, saying, This is a desert place, and the
 houre is novv past: † dimisse them, that going out into the 36
 next villages and tovvnes, they may bie them selues meates to
 eate. † And he ansvvering said, Giue ye them to eate. And 37
 they said to him, Let vs goe and bie bread for tvvo hundred
 pence: and vve vvil giue them to eate. † And he saith to 38
 them, Hovv many loaves haue you? goe and see. And vvhen
 they knevv, they say, Fiue, and tvvo fishes. † And he com- 39
 maunded them that they should make al sit dovvne, by com-
 panies vpon the greene grasse. † And they sate dovvne in 40
 ranks by hundreds and fifties. † And vvhen he had taken 41
 the fiue loaves, and the tvvo fishes: looking vp vnto heauen,
 he

Lk. 9, 10.

Mt. 14,
13.Mt. 14,
15.
Lk. 9, 12.
Io. 6, 5.

- he blessed, and brake the loaves, and gaue to his Disciples to
 42 set before them: and the two fishes he deuided to al. † And
 43 al did eate, and had their fill. † And they tooke vp the lea-
 uings, twelue ful baskets of fragments: and of the fishes.
 44 † And they that did eate, were five thousand men. † And
 45 immediatly he compelled his Disciples to goe vp into the
 boate, that they might goe before him beyond the strait to
 Bethsaida: vvhiles him self did dimisse the people.
 46 † And * vvhhen he had dimissed them, he went into the
 47 mountaine to pray. † And vvhhen it vvas late, the boate vvas
 48 in the middes of the sea, and him self alone on the land. † And
 seeing them labouring in rowing (for the vvinde vvas against
 them) and about the fourth vvatch of the night he commeth
 49 to them vvalking vpon the sea: and he vvould haue passed by
 50 them. † But they seeing him vvalking vpon the sea, thought it
 vvas a ghost, and cried out. † For al savv him, and were trou-
 bled. And immediatly he talked vvith them, and said to them,
 51 Haue confidence, it is I, feare ye not. † And he went vp to
 them into the shippe, and the vvinde ceased: and they were
 52 farre more astonied vvithin them selues: † for they vnder-
 stood not concerning the loaves: for their hart vvas blin-
 ded.
 53 † And * vvhhen they had passed ouer, they came into the
 54 land of Genezareth, and set to the shore. † And vvhhen they
 were gone out of the boate, incontinent they knevv him:
 55 † and running through that vvhole countrie, they began to
 carie about in couches those that were il at ease, vvhere they
 56 heard he vvas. † And vvhithersoever he entred into tovnes
 or into villages or cities, they laid the sicke in the streates, and
 besought him that they might touche but the hemme of his
 garment: and as many as touched him, were made
 vvhole. -†

Mt. 14,
23.
Io. 6, 16.

The Gospel on
Saterday after
Ashwensday.

Mt. 14,
34.

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

s. *The carpenter.*) As his countrie-folkes seeing him not only to be a poore man, but also knowing (as they thought) his vvhole parentage to be but vulgar, not reaching to his Godhead and diuine generation, did take offence or scandal of him: so doe the Heretikes take like offence at his person in the B. Sacrament, saying, Why, this is not God: for it is bread made of corne by such a baker, or the same moulde that such a lofe is: not marking that it was not made Christ by baking, but by Consecration, and the vertue of Christs vvordes,

1. They

3. *They were scandalized.*] This scandal rose partly of enuy of his equals by birth, who reputed them selues as good as he, tooke skorne to be taught of him. Wherevpon Christ saith, *A Prophet is not without honour but in his owne countrie:* signifying (as it is plaine in Luke) the malice and enuy of the Iewes his countrie men in refusing him (to. 1.) and that the Gentils would more esteeme of him.

5. *He could not.*] It is said that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receiue them. And therefore he would not of cogruity worke there, vvhether their incredulity vvas so great, that it vwould not haue prohted them. And for this cause he saith els where to them that wil see and enioy his miracles, *Only beleene.*

8. *Not two coats.*] He forbiddeth superfluites, and to careful prouision of bodily things, when they are about Gods seruice in gaining soules. And for the contrariety that seemeth here and in S. Mattheu, vnderstand that there he forbiddeth them to carie rod or staffe to defend them selues, here he permitteth a vvalking rod or staffe to leane and stay vpon: there he forbiddeth shoes to couer al the foote, such as we vveare: here he permitteth sandals, that is such as had soles only, which the poore commonly vware in leuery, and novv some religious men. See S. Augustins opinion li. 2 c. 30 de consensu Euang. 20. 4.

12. *With oile.*] In the wordes of the commission oile is not mentioned, and yet it is certaine by this their vsing of oile; that either Christ did then appoint them to vse it, or they might take it vp of them selues, by verue of the general commission.

17. *With Oile.* By this it is cleere that not only the Apostles or other may haue power to worke miracles, by their only word and inuocation of Christs name, but also by application of creatures: which creatures also haue a miraculous medicinal vertue to heale diseases.

CHAP. VII.

The masters of Hierusalem comming so farre to carpe him 6 he chargeth with traditions, partly friuolous, 9 partly also contrarie to Gods commaundements. 14 And to the people he yeldeth the reason of that which they carped, 17 and againe to his disciples, shewing the ground of the Iewish washing (to witte, that meates osherwise defile the soule) to be false. 24 But by and by among the Gentils, in a woman he findeth vvonderful faith, vpon her therefore he bestoweth the crumme that she asked, 32 returning (because the time of the Gentils vvas not yet come) to the leuues vvith the loafe. 32 Where he sheweth his compassion towards mankind so deafe and dumme. 36 and of the people is highly magnified.



∴ They that say well or teache well, or haue Christ and his word in their mouth, and liue naughtily, be touched in this place.

AND there assemble together vnto him the 1
Pharisees and certaine of the Scribes, comming
from Hierusalem. † And vvhether they had seen 2
certaine of his disciples eate bread vwith com-
mon hands, that is, not vvalshed, they bla-
med them. † For the Pharisees and al the Iewes, vnles they 3
often vvalsh their hands, eate not, holding the tradition of
the Auncients: † and from the market, vnles they be vvalshed, 4
they eate not: and many other things there be that vvere de-
liuered vnto them to obserue, the vvalshings of cuppes and
cruses, and of brasen vessels & beddes. † And the Pharisees and 5
Scribes asked him, why do not thy disciples vvalke accor-
ding to the tradition of the Auncients, but they eate bread
vwith common hands? † But he answering, said to them, 6
Wel did Esay Prophecie of you hypocrites, as it is vwritten,
This people honoureth me ∴ vvith their lippes, but their hart is farre from me.
† and in vaine doe they vvorship me, teaching doctrines 7
precepts of men. † For

Mt. 15, 1

Esa. 29,
13.

Exo. 20,
12.
Leu. 20,
9.

8 † For leauing the commaundement of God, you hold the traditions of men, the vvasings of cruſes and cuppes : & many
9 other things you doe like to theſe. † And he ſaid to theſe, Wel do you frustrate the precept of God, that you may obſerue your
10 ovvne tradition. † For Moyses ſaid, Honour thy father & thy mother.
11 and, He that ſhal curſe father or mother, dying let him dye. † But you ſay,
12 If a man ſay to father or mother, Corban (vvhich is a gift) vvhat-
13 ſoeuer procedeth from me, ſhal profit thee : † and further
14 you ſuffer him not to doe ought for his father or mother, † de-
15 feating the vvord of God for your ovvne tradition vvhich
16 you haue giuen forth. and many other things of this ſort you
17 doe.

14 † And calling againe the multitude vnto him, he ſaid to
15 them, Heare me al you, and vnderſtand. † Nothing is vvith-
16 out a man entring into him, that can defile him. but the
17 things that procede from a man thoſe are they that make a
18 man :: cōmon. † If any man haue eares to heare, let him heare.
19 † And vvhen he vvas entred into the houſe from the multi-
20 tude, his Diſciples aſked him the parable. † And he ſaith to
21 them, So are you alſo vnkilful? Vnderſtand you not that
22 euery thing from vvithout, entring into a man, can not make
23 him common : † becauſe it entreth not into his hart, but
24 goeth into the belly, and is caſt out into the priuy, purging
25 al the meates? † But he ſaid that the things vvhich come
26 forth from a man, they make a man common. † For from
27 vvithin out of the hart of men procede euil cogitations, ad-
28 uoueries, fornications, murders, † theftes, auarices, vvicked-
neſſe, guile, impudicities, an euil eye, blaſphemie, pride, fo-
liſhnes. † Al theſe euils procede from vvithin, and make a
man common.

Mt. 15,
21.

24 † And*riſing from thence he vvent into the coaſtes of Tyre
25 and Sidon: and entring into a houſe, he vvould that no man
26 ſhould know, and he could not be hid. † For a vvoman im-
27 mediatly as ſhe heard of him, vvhoſe daughter had an vn-
28 cleane ſpirit, entred in, and fel dovvn at his feete. † For the
vvoman vvas a Gentile, a Syrophænician borne. And ſhe
beſought him that he vvould caſt forth the diuel out of her
daughter. † Who ſaid to her, Suffer firſt the children to be
filled. for it is not good to take the childrens bread, and caſt
it to the dogges. † But ſhe anſwered, and ſaid to him, Yea
lord. for the vvhelpes alſo eate vnder the table of the crum-

:: See the firſt
annotation vpō
this chapter.

mes of the children. † And he said to her, For this saying goe 29
thy vway, the deuill is gone out of thy daughter. † And when 30
ſhe vvas departed into her houſe, ſhe found the maid lying
vpon the bed, and the deuill gone out.

The Goſpel vpo
the 11 Sunday
after Pentecoſt.

† And againe going out of the coaſtes `of Tyre, he came 31
by Sidon' to the ſea of Galilee through the middes of the
coaſtes of Decapolis. † And they bring to him one deafe and 32
dumme: and they beſought him that he vvould impoſe his
hand vpon him. † And taking him from the multitude apart, 33
he put his fingers into his eares: and ¹⁷ ſpitting, touched his
tongue. † and looking vp vnto heauen, he groned, and ſaid to 34
him, ¹⁸ Ephphetha, vv which is, *Be thou opened.* † And immediatly his 35
eares vv ere opened, and the ſtring of his tongue vv as looſed,
and he ſpake right. † And he commaunded them not to tel 36
any body. But hovv much he commaunded them, ſo much
the more a great deale did they publiſh it, † and ſo much the 37
more did they vvonder, ſaying, He hath done al things vv el:
he hath made both the deafe to heare, and the dumme to
ſpeake. †

'of Tyre
and Si-
don, he
came

A N N O T A T I O N S
C H A P. VII.

2. *Common.*] Common and vncleane is al one. For the Iewes vv ere commaunded by the Law to eate certaine kindes of meates only, and not al indifferently: and becauſe theſe vv ere ſeparated from other meates, and as it vv ere ſanctified to their vſe, they called the other common and profane: and becauſe the Law calleth thoſe cleane and theſe vncleane, thereof it is, that vncleane and common is al one. as in this Chapter often, and *Act. 10.*
7. *Precepts of men.*] Mens ordinances vv hich be repugnant to Gods commaundements, be here condemned: as al obſeruations not edifying nor profitable to the fulfilling of Gods commaundements, be vaine and ſuperfluous: as many obſeruations of the Phariſees vv ere then, and the like traditions of Heretikes be now. for how ſoever they bragge of Scriptures, al their maner of adminiſtration and miniſterie is their owne tradition and inuention vv ithout al Scripture and vv arrant of Gods vv ord. But the traditions of the Apoſtles and Ancients, and al the precepts of holy Church vv e are commaunded to keepe, as things not preſcribed by man, but by the Holy Ghoſt. *Act. 15, 28. 41. 2 Theſſal. 2, 15.*
11. *Gift.*] To giue to the Church or Altar is not forbidden, but the forſaking of a mans parents in their neceſſitie, pretending or excuſing the matter vpon his giuing that vv hich ſhould relieue them, to God or to the Altar, that is impious and vv nnatural. And theſe Phariſees teaching children ſo to neglect their duties to their parents, did vv ickedly.
15. *Nothing entering into a man.*] As theſe vv ordes of our Sauour do not import, that the Iewes then might haue eaten of thoſe meates vv hich God forbade them: no more doe they now, that vv e Chriſtians may eate of meates vv hich the Church forbiddeth vs. And yet both then and now al meates are cleane, and nothing entering into a man, deſileth a man. For neither they then, nor vv e now abſteine, for that any meates are of their nature abominable, or deſile the eaters, but they for ſignification, vv e for obedience and chaſtiſement of our bodies.
33. *Spitting.*] Not only by Chriſts vv ord and vv il, but alſo by ceremonie and by application of external creatures vv hich be holy, miracles are vvrought. as by Chriſts ſpittle, vv hich vv as not part of his perſon, being a ſuperfluity of his body, but yet moſt holy. *Theophyl. in 7 Marci.*
34. *Ephphetha*
- Commaundements of men.
- Traditions.
- Dutie to parents.
- Abſtinence from certaine meates.
- Chriſts ſpittle vvorketh miracles.

34 Ephphetha.) The Church doth most godly imitate and vie these very vvordes and ceremonies of our Sauour in the Exorcismes before Baptisme, to the healing of their soules that are to be other baptized, as Christ here healed the bodily infirmite and the disease of the soule together. Ambros. Exorcismes and ceremonies in Baptisme. li. 1 de Sacram. c. 1.

CHAP. VIII.

Of compassion he feedeth the people, 4000 vvish seuen loaves. 10 After at vvhicb miracles as though they vvore yet vsufficient to proue him to be Christ, the obstinate Pharisees do require some miracle from heauen. 13 Whereupon forsaking them, he vvarneth his Disciples to bevvare of the leauen of their doctrine, neither to feare vvans of necessaries. 22 He healeth a blind man by degrees and vvish ceremonies. 27 Peter confesseth him (though men at this vvhile had not learned so farre) to be Christ. 31 and by and by he revealeth to them his passion, 32 rebuking also Peter for dissuading it, 34 and sheWing that it is a thing vvherein al that vvil be saved (namely in tyme of persecucion) must folow him.

Mr. 15,
32.

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IN those daies againe vvhen there vvvas a great multitude, and had not vvhat to eate: calling his Disciples together, he saith to them, † I haue compassion vpon the multitude: because loe :: three daies they now endure vvith me, neither haue vvhat to eate. † and if I dimisse them fasting into their home, they vvil faint in the vvay: for some of them came farre of. † And his Disciples ansvvered him, Whence may a man fil them here vvith bread in the vvildernes? † And he asked them, Hovv many loaves haue ye? Who said, Seuen. † And he commaunded the multitude to sit dovne vpon the ground. And taking the seuen loaves, giuing thanks he brake, and gaue to his Disciples for to set before them, and they did set them before the multitude. † And they had a fevv litle fishes: and he blessed them, and commaunded them to be set before them. † And they did eate and vvere filled. and they tooke vp that vvhicb vvvas left of the fragments, seuen maundes. † And they that had eaten vvere about foure thousand: and he dimissed them.

The Gospel vpo the 6 Sunday after Pentecost.

:: Great feruour and deuotion in the good people, and exceeding force in our Maisters preaching, that made the abide fasting so long to heare his diuine sermons.

Mr. 15,
39. 16, L

† And * immediatly going vp into the boate vvith his Disciples, he came into the quarters of Dalinanûtha. † And the Pharisees vvvent forth, and began to question vvith him, asking of him a signe from heauen, tempting him. † And groning in spirit, he saith, vvhy doth this generation aske a signe? Amen I say to you, If a signe shal be giuen to this generation. † And leauing them, he vvvent vp againe into the boate, and passed beyond the strait.

○ ij † And

† And they forgot to take bread: and they had but one 14
loafe vvith them in the boate. † And he commaunded them, 15
saying, Looke vvell and bevvare of the leauen of the Phari-
sees, and the leauen of Herod. † And they reasoned among 16
them selues saying, Because vve haue not bread. † Which 17
I E S V S knowing, saith to them, Why doe you reason, be-
cause you haue not bread? do you not yet knowv nor vn-
derstand? yet haue ye your hart blinded? † hauing eies see 18
you not? and hauing eares heare you not? Neither do you re-
member? † When * I brake fiiue loaves among fiiue thousand: 19
and hovv many baskets ful of fragmētts tooke you vp? They
say to him, Twelue. † * When also seuen loaves among foure 20
thousand, hovv many maundes of fragments tooke you vp?
And they say to him, Seuen. † And he said to them, Hovv do 21
you not yet vnderstand?

Mar. 6,
38.

Mr. 8, 5.

∴ Our Sauiour
vsed to worke
much by tou-
ching: that we
may learne not
to cōtemne the
corporal and
external appli-
cation of holy
things, nor to
chalēge by the
spirit and faith
only, as Here-
tiques doe.

† And they come to Bethsaida: and they bring to him one 22
blinde, and desired him that he vvould ∴ touche him. † And 23
taking the hand of the blinde, he led him forth out of the
tovvne: and spitting into his eies, imposing his hands, he af-
ked him if he savv any thing. † And looking vp, he said, I see 24
men as it vvere trees, vvalking. † After that againe he impo- 25
sed his hands vpon his eies, and he began to see, and vvvas re-
stored, so that he savv al things clerely. † And he sent him in- 26
to his house, saying, Goe into thy house: and if thou enter in
to the tovvn, tel no body.

† And * I E S V S vvvent forth and his Disciples into the 27
tovvnes of Cæsaræa Philippi: and in the vvay he asked his
Disciples, saying to them, Whom do men say that I am?
† Who answered him, saying, Iohn the Baptist, some Elias, & 28
other some as it vvere one of the Prophers. † Then he saith 29
to them, But vvhom do you say that I am? Peter answering
said to him, Thou art Christ. † And he threatened them that 30
they should not tel any man of him.

Mt. 16,
13.
Lu. 9, 18

† And he began to teache them, that the Sonne of man 31
must suffer many things, and be reiectēd of the Auncients
and of the high Priestes and the Scribes, and be killed: and
after three daies rise againe. † And he spake the vvord open- 32
ly. And Peter taking him, began to rebuke him. † Who tur- 33
ning, and seeing his Disciples, threatened Peter, saying, Goe
behind me Satan, because thou savourest not the things that
are of God, but that are of men. † And calling the multitude 34
together

together vvith his Disciples, he said to them, If any man vvil
 folovv me, let him deny him self, and take vp his crosse, and
 35 folovv me. † For he that vvil saue his life, shal lose it: and
 he that shal lose his life "for me and the Gospel, shal saue it.
 36 † For vvhat shal it profit a man, if he " gaine the vvhole
 37 vvorld, and suffer damage of his soule? † Or vvhat permuta-
 38 tion shal a man giue for his soule? † For he that shal be asha-
 med of me, and of my vvordes in this aduouterous and sinful
 generation, the Sonne of man also vvil be ashamed of him,
 vvhen he shal come in the glorie of his father vvith the holy
 Angels.

ANNO TATIONS
 CHAP. VIII.

6. *Gate to his disciples.*] He serueth the people not immediatly him self, but by the Apostles mi-
 nisterie: to teach vs that We must receiue Christes Sacraments and doctrine, not at our owne hand,
 bur of his Priests and our Pastours.

7. *Blessed them.*] So is it in some ancient Greeke copies, agreable to our Latin, and in S. Luke
 Luc. 9, 16. expressly in the common Greeke text, that he blessed the five loaves and the two fishes: which must
 be alwaies marked against the Heretikes, which denie this blessing to pertaine to the creatures,
 but feine it alwaies to be referred to God for thanks giuing. For if it were so, he would haue said
 grace but once for that whole refection: but he did severally bleise both the bread first, and after-
 ward the fishes also, multiplying them by his said blessing (as he did mankind and other creatures
 Gen. 1, 22. in the beginning by blessing them) and so working effectually some change or alteration in the
 22. very creatures themselves.

8. *For me and the Gospel.*] By the Gospel is signified, not only the foure Euangelistes, but al
 Scriptures, and whatsoever Christ said that is not in Scripture: for he saith in this very place, *He that*
shal be ashamed of my wordes, the Sonne of man wil be ashamed of him &c. Neither his owne wordes
 only, but whatsoever the Apostles taught in word or writing: for our Sauour saith, *He that despiseth*
 Luc. 5. *you, despiseth me.* For defence of any of all these and of euery Article of the Catholike faith, We ought
 to die, and this is to lose our life for Christ and his Gospel.

9. *Gain the whole world.*] Let such note this, that for feare or flattery of the world cōdescend
 to obey the vniuersall lawes of men touching religion, against their owne consciences: and be content
 for the rest of a few daies of this life, and for sauing their temporal goods, to lose their soule and
 the ioyes of heauen. Doing against
 our owne con-
 science.

CHAP. IX.

*The more to confirme them, he giueth them in his Transfiguration a sight of his glorie. Where-
 unto suffering doth bring, 9 and then againe doth inculcate his Passion.
 14 A Diuel also he casteth out, which his Disciples (upon whom therefore the
 perverse Scribes triumphed in his absence) could not, for lacke of fasting and
 praying. 30 Being yet in Galilee, he reuealeth more about his Passion. 33 And
 (because in the way to Capharnaum they contended for the Primacie (he teacheth
 them that humilitie is the way to Primacie before God: 38 bidding them also,
 not to prohibis such as be not against them: nor to giue scandal to any one of the
 faithfull. and on the other side, the faithfull to auoid them by whom they may be
 scandalized and fall, be they neuer so neere vnto them.*



∴ See the Annotations vpon the 17 of S. Matthew.

∴ The law and the Prophets ioyne with Christ and his Gospel: the one signified by Moyſes, the other by Elias. By whose apparitions here we also learne that sometime there may be personal intercourse betwixt the liuing & the dead, though not ordinarily.

The Gospel vpo Weneſday in the Imber Weeke of September.

AND he ſaid to them, Amen I ſay to you, 1
 that there be ſome of them that ſtand here,
 vvhich ſhal not taſt of death, vntil they ſee
 the kingdom of God comming in pouer. 2
 † ∴ And after ſix daies I E S V S taketh Peter
 and Iames and Iohn: and bringeth them
 alone into a high mountaine apart, and vvas
 tranſfigured before them. † And his garments
 vvere made gliſtering and vvhite excedingly
 as inoꝝ, the like vvhich a fuller cannot
 make vvhite vpon the earth. † And there
 appeared to them 3
 ∴ Elias vwith Moyſes: and they vvere
 talking vwith I E S V S. 4
 † And Peter anſvering, ſaid to I E S V S,
 Rabbi, it is good for vs to be here: and
 let vs make three tabernacles, one for thee,
 and one for Moyſes, and one for Elias. †
 For he knew not vvhich he ſaid: for they
 vvere frighted vwith feare: † and there
 vvas a cloude ouerſhadowing them, and
 a voice came out of the cloude, ſaying,
 This is my Sonne moſt deere: heare ye
 him. † And immediatly looking about,
 they ſaw no man any more but I E S V S
 only vwith them. † And as they deſcē-
 ded from the mountaine, he commaunded
 them that they ſhould not tel any man
 vvhich things they had ſeen: but vwhen
 the Sonne of man ſhal be riſen againe
 from the dead. † And they kept in the
 vvord vwith them ſelues: queſtioning
 together vvhich ſhould be, *when he ſhal
 be riſen from the dead.* 10
 † And they aſked him, ſaying, What ſay
 the Pharifees then and the Scribes, that
 * Elias muſt come firſt? † Who anſvering
 ſaid to them, Elias vwhen he commeth
 firſt, ſhal reſtore al things: and 'hovv'
 it is vvritten of the Sonne of man, that
 he ſhal ſuffer many things and be contemned.
 † But I ſay to you that "Elias alſo
 is come (and they haue done to him
 vvhichſoeuer they vvould) as it is
 vvritten of him. 11
 † And * cōming to his Diſciples, he ſaw
 a great multitude about them, and the
 Scribes queſtioning vwith them. † And
 forthvvith al the people ſeeing I E S V S,
 vvas aſtonied, and much afraid: and
 running to him, ſaluted him. † And he
 aſked them, What do you queſtion of
 among you? † And one of the multitude
 anſvering, ſaid, Maſter, I haue brought
 my ſonne to thee, hauing a dumme ſpirit,
 † Who, vvhereſoeuer he taketh him,
 dal heh him, and he ſometh, and gnaſheth
 vwith the teeth, and vvithereth: and I
 ſpake to thy Diſciples to caſt him out,
 and they could not. † Who anſvering
 them, ſaid, 19

Mt. 16,
 27. 17. 1
 Lu. 9, 27

Mal. 4, 5

"

Mt. 17,
 14.
 Lu. 9, 37

said, O incredulous generation, how long shall I be with
 you? how long shall I suffer you? bring him unto me.
 20 † And they brought him. And when he had seen him, im-
 mediately the spirit troubled him: and being thrown upon the
 21 ground, he tumbled foaming. † And he asked his father, How
 long time is it since this hath chanced unto him? But he said,
 22 From his infancie: † and often times hath he cast him into
 fire and into waters, to destroy him. but if thou canst any
 23 thing, helpe vs, hauing compassion on vs. † And Iesus said to
 him, If thou canst belecue, all things are possible to him that
 24 beleueeth. † And incontinent the father of the boy crying
 out, with teares said, I do beleue Lord: helpe my increduli-
 25 ty. † And when Iesus saw the people running together,
 he threatened the vnclane spirit, saying to him, Deafe and
 dumme spirit, I commaunde thee, goe out of him, and enter
 26 not any more into him. † And crying out, and greatly tea-
 ring him, he went out of him, and he became as dead, so that
 27 many said, That he is dead. † But Iesus holding his hand,
 28 lifted him vp: and he rose. † And when he was entred into
 the house, his Disciples secretly asked him, Why could not
 29 we cast him out? † And he said to them, This kinde can goe
 out by nothing, but ^{∴∴} by prayer and fasting. -†
 30 † And * departing thence they passed by Galilee, neither
 31 would he that any man should know. † And he taught his
 Disciples, and said to them, That the Sonne of man shall be
 betrayed into the hands of men, and they shall kil him, and
 32 being killed the third day he shall rise againe. † But they
 knew not the word: and they were afraid to aske him.
 33 † And * they came to Capharnaum. Vvho, when he was
 in the house, asked them, What did you treat of in the way?
 34 † But they held their peace. for in the way they had disputed
 among them selues, vvvhich of them should be the greater.
 35 † And sitting downe, he called the Twelue, and saith to
 them, If any man vvvil be first, he shall be last of all, and the mi-
 36 nister of all. † And taking a childe, he set him in the middes
 of them. Vvvhom when he had embraced, he said to them,
 37 † Vvhosoever shall receiue one of such children in my name,
 receiueth me. and vvvhosoever shall receiue me, receiueth not
 me, but him that sent me.
 38 † * Iohn answered him, saying, Maister we saw one ca-
 sting out deuils in thy name, vvvhich foloweth not vs, and we
 prohi-

∴∴ Note the great
force of pray-
er, and fasting.

Mt. 17,
22.
Lu. 9, 21

Mt. 18, 1
Lu. 9,
46.

Lu. 9,
49.

∴ Reward for almes deedes, whereby it is euident they be meritorious.

∴ To giue scandal by our life to the weake in faith, is a great sinne, specially in Priests, Preachers, and Princes.

prohibited him. † But I E S V S said, Do not prohibit him. 39
 for there is no man that doth a miracle in my name, and can
 soone speake il of me. † for he that is not against you, is for 40
 you. † For vvhofoeuer shal giue you to drinke a cuppe of 41
 vvater in my name, because you are Christs: amen I say to
 you, he shal not lose his ∴ revvard. † And vvhofoeuer 42
 shal ∴ scandalize one of these litle ones beleeuing in me: it is
 good for him rather if a milstone vvere put about his necke,
 and he vvere cast into the sea. † And if thy hand scandalize 43
 thee, cut it of. it is good for thee to enter into life, maimed,
 then hauing tvvo hands to goe into hel, into the fire vnquen- 44
 cheable, † vvhere their vvorme dieth not, and the fire quen-
 cheth not. † And if thy foote scandalize thee, choppe it of. 45
 it is good for thee to enter into life euerlasting, lame, rather
 then hauing tvvo fecte, to be cast into the hel of vnquen-
 cheable fire, † vvhere their vvorme dieth not, and the fire 46
 quencherh not. † And if thine eye scandalize thee, cast it 47
 out. it is good for thee vvith one eye to enter into the king-
 dom of God, rather then hauing tvvo eies, to be cast into
 the hel of fire, † vvhere their vvorme dieth not, and the fire 48
 quencherh not. † For euery one shal be salted vvith fire: and 49
 * euery victime shal be salted vvith salt. † Salt is good. but if 50
 the salt shal be vnseasoned: vvhervvith vvil you season it?
 Haue salt in you, and haue peace among you.

Leu. 2, 13

A N N O T A T I O N S
 C H A P. IX.

Elias.
 Moytes.

∴. *Elias With Moytes.* Moytes representeth the persons of all the Saints that shal be departed this life when Christ commeth in his Maiestie to iudgement: And Elias (who was then liuing) figureth the holy men that shal then be found aliue when he commeth in glorie. Who both shal then begin to reigne vvith Christ in glorie. *Beda in 9. Marc.*

Elias and Iohn
 Baptist Eremites.

13. *Elias also is come.* Elias was Zelous for Gods Law, a great reprehender of sinne, and an Eremitte, and shal be the Precurior of Christ in his second Aduent: So was Iohn before his first Aduent, a Zelatour, a Corrector, an Eremitte; and his Precursor. *Theod. in caten. Thoma super hunc locum.* See S. Hierom in the life of Paul the eremite, that both Elias and Iohn Baptist vvere counted principal professors of that life.

The name of
 IESVS Worketh
 miracles.

38. *In thy name.* Miracles are vvrought sometime by the name of IESVS, whatsoeuer the men be, when it is for the prooue of a truth or for the glorie of God. In so much that Iulian the Apostata him selfe did driue away diuels vvith the signe of the Crosse: as S. Gregorie Nazianzene writeth *orat. 1 in Iulian. Theodoret. li. 1 c. 3 hist.* And so also Heretikes may doe miracles among the Heathen, to prooue any article of the Christian faith: but they neuer did nor euer shal vvork any miracle to prooue any of their erroneous opinions, as to prooue that Christ is not really in the B. Sacrament.

C H A P. X.

He answereth the tempting Pharisees (and againe his disciples after ward) that the case of a man With his Wife shalbe (as in the first institution) utterly indissoluble. 13 He bleisseth children. 17 He sheweth what is to be done to get life euerlasting. 21 What also for a rich man, to be perfect: 28 as also what passing reward they shal haue that doe so in time of persecution. 32 He reuealeth more to his Disciples touching his Passion: 35 bidding the two ambitious suiters to thinke rather of suffering With him: 41 and teaching vs in the rest of his Disciples, not to be greeued at our Ecclesiastical Superiours, considering they are (as he was him self) so soile for our saluation. 46 Then going out of Iericho, he giueth sight to a binde man.

THE THIRD part of this gospel, Christes coming into Iewrie toward his Passion.

Mt. 19, 1

1  ND rising vp thence, he commeth into the coastes of Iewrie beyond Iordan: and the multitudes assemble againe vnto him. and as he vvas accustomed, againe he taught them. † And the Pharisees coming neere, asked him, Is it lawfull for a man to dimisse his vvife? tempting him. † But he answering, said to them, V what did Moyles commaund you? † Who said, * Moyles permitted to vwrite a bil of diuorce, and to dimisse her. † To vvhom I E S V S answering, said, For the hardnes of your hart he vvrote you this precept. † but from the beginning of the creation * God made them male and femal. † For this cause, * man shal leaue his father and mother: and shal cleaue to his vvife, † and they tvvo shal be in one flesh. therefore novv they are not tvvo, but one flesh. † That therefore vv which God hath ioyned together, :: let not man separate.

Deut. 24, 1.

Gen. 1, 27.

Gen. 2, 24.

Mt. 19, 9

Mt. 5, 32

Lu. 16,

18.

1. Cor. 7,

11.

Mt. 19,

13.

Lu. 18,

15.

10 † And * in the house againe his Disciples asked him of the same thing. † And he saith to them, Whosoever dimisseth his vvife and marrieth an other: committeth adoutrie vpon her. † And if the vvife dimisse her husband, and mary an other, she committeth adoutrie.

13 † And * they offered to him yong children, that he might touche them. And the Disciples threatened those that offered them. † Whom vvhen I E S V S sawv, he tooke it ill, and said to them, Suffer the litle children to come vnto me, and prohibit them not. for the kingdom of God is for such. † Amen I say to you: Whosoever receiueth not the kingdom of God as a litle childe, shal not enter into it. † And embracing them, and imposing hands vpon them, he :: blessed them.

:: The obligation betwixt man and Wife is so great, that during life it can not be broken.

:: Our Saviour gaue the children his blessing.

17 † And vvhen he vvas gone forth in the vvay, a certaine man running forth and kneeling before him asked him,

P * Good

* Good Maister, vvhath shal I doe that I may receiue life euerlasting? † And I E S V S said to him, Why callest thou me good? 18
 "None is good but one, God. † Thou knowest the :: com- 19
 maundements, * *Commis not aduoutrie, Kil not, Steale not, Beare not false*
vvitnesse, doe no fraude, Honour thy father and mother. † But he ansvve- 20
 ring, said to him, Maister al these things I haue obserued from
 my youth. † And I E S V S beholding him, loued him, and 21
 said to him, One thing is vvanting vnto thee: :: goe, sel vvhath
 focuer thou hast, and giue to the poore, and thou shalt haue
 treasure in heauen: and come, folovv me. † Who being stro- 22
 ken sad at the vword, vvent avvay sorovvful. for he had many
 possessions. † And I E S V S looking about, saith to his Disci- 23
 ples, Hovv hardly shal they that haue money, enter into the
 kingdom of God! † And the Disciples vvere astonied at his 24
 vvordes. But I E S V S againe ansvvering, saith to them,
 Children, hovv hard is it for them that trust in money, to en-
 ter into the kingdom of God! † It is easier for a camel to 25
 passe through a nedels eie, then for " a rich man to enter into
 the kingdom of God. † Vvho marueled more, saying to them 26
 selues, And vvho can be saued? † And I E S V S beholding 27
 them, saith, Vvith men it is impossibile: but not vvith God.
 for al things are possible vvith God. † And Peter began to 28
 say vnto him, Behold, vve haue left al things, and haue fo-
 lovved thee. † I E S V S ansvvering, said, :: Amen I say to 29
 you, there is no man vvich hath left house, or brethren, or
 sisters, or father, or mother, or children, or landes for me and
 for the Gospel: † that shal not receiue " an hundred times so 30
 much novv in this time: houses, and brethren, and sisters, and
 mothers, and children, and landes, vvith persecutions: and in
 the vvorld to come life euerlasting. † But * many that are first, 31
 shal be last: and the last, first.

† And they vvere in the vvay going vp to Hierusalem: and 32
 I E S V S vvent before them, and they vvere astonied: and fo-
 lovving vvere afraid. And * taking againe the Tvvelve, he
 began to tel them the things that should befall him. † That, be- 33
 hold vve goe vp to Hierusalem, and the Sonne of man shal
 be betrayed to the cheefe Priestes, and to the Scribes and
 Auncients, and they shal condemne him to death, and shal
 deliuer him to the Gentiles, † and they shal mocke him, and 34
 spit on him, and scourge him, and kil him, and the third day
 he shal rise againe.

† And

:: Note that
 the keeping of
 Gods comaun-
 dements procu-
 reth life euerla-
 sting.

:: This is coun-
 sel of perfectio
 (not a precept)
 which the Re-
 ligious profes-
 sing and kee-
 ping voluntary
 pouertie, doe
 follow.

:: Exceding
 happie be they
 that can forsake
 their tempo-
 ral things for
 religion.

Mt. 19,
 16.
 Lu. 18,
 18.
 Exo. 20,
 13.

Mt. 19,
 30.
 Lu. 13,
 30.

Mt. 20,
 17.
 Lu. 18,
 31.

Mt. 20, 10. 35 † And * there come to him Iames and Iohn the sonnes of
 36 Zebedee, saying, Maister, vve vvil that vvhat thing foever
 37 vve shal aske, thou doe it to vs. † But he said to them, What
 38 vvil you that I doe to you? † And they said, Graunt to vs,
 that vve may sit, one on thy right hand, and the other on thy
 39 left hand, in thy glorie. † And I E S V S said to them, You vvotte
 not vvhat you aske. can you drinke the cuppe that I drinke:
 or be baptized vvith the baptisme vvhervvith I am baptized?
 40 † But they said to him, Vve can. And I E S V S said to them, The
 cuppe in deede vvhich I drinke, you shal drinke: and vvith
 the baptisme vvhervvith I am baptized, shal you be bapti-
 41 zed: † but to sit on my right hand or on my left, is not mine
 to giue vnto you, but to vvhom it is prepared. † And the
 ten hearing, began to be displeased at Iames and Iohn.
 Mt. 20, 25. 42 † And I E S V S calling them, saith to them, * You knowv that
 they vvhich seeme to rule ouer the gentiles, ouerrule them:
 Lu. 22, 25. 43 and their Princes haue povver ouer them. † But it is not so in
 you. but vvhofoeuer vvil be greater, shal be your minister:
 44 † and vvhofoeuer vvil be first among you, shal be the ser-
 45 uant of al. † For the Sonne of man also is not come to be
 ministred vnto, but to minister, and to giue his life a redemp-
 tion for many.
 Mt. 20, 29. 46 † And * they come to Iericho: and vvhen he departed from
 Lu. 18, 35. Iericho, and his Disciples, and a very great multitude, the
 sonne of Timæus, Bar-timæus the blinde man, sate by the way
 47 side begging. † Vvho vvhen he had heard, that it is I E S V S
 of Nazareth: he began to crie, and to say, I E S V S, sonne of Da-
 48 uid, haue mercie vpon me. † And many threatened him, to
 hold his peace. but he cried much more, Sonne of Dauid,
 49 haue mercie vpon me. And I E S V S standing stil commaun-
 ded him to be called. And they call the blinde man, saying to
 50 him, Be of better comfort, arise, he calleth thee. † Vvho casting
 51 of his garment leapt vp, and came to him. † And I E S V S
 ansvvering, said to him, Vvhat vvilt thou that I doe vnto
 thee? And the blinde man said to him, Rabbôni, that I may
 52 see. † And I E S V S said to him, Goe thy vvaies, thy faith hath
 made the safe. And forthvvith he savv, and folovved him in
 the vvay.

ANNOTATIONS
CHAP. X.

Toleration and permission of euil.

4. *Permitted.*) Some things are permitted, though not approued or allowed, to auoid greater inconueniences. No man may doe euil for any caule, but he may permit other mens euils for diuerse causes: as God him self doeth, Who can doe no euil. So doth the Prince and Commonwealch permit lesser euils to eschew greater, and so may the Holy Church much more (as S. Augustine saith she doeth) being placed among much chaffe and much cockle, tolerate many things: and yet whatsoeuer is against faith and good life, she neither approueth, nor dissembleth with silence, nor committeth.

Aug. ep.
119 c. 19.

Mariage after diuorce vnlawful.

11. *And marrieth an other.*) That which S. Mattheu vttered more obscurely, and is mistaken of some, as though he meant that for fornication a man might put away his wife and marry an other, is here by this Euangelist (as also by S. Luke) put out of doubt, generally auouching, that whoesoever putteth away his wife and marrieth an other, committeth aduoutrie. *Aug. li. 1 de adult. coniug. c. 11 & sequensibus.*

Lu. 16, 18.

18. *None is good.*) None is entirely, substantially, and of him self good, but God: though by participation of Gods goodnes, men are truly also called good.

25. *A rich man.*) He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duty to God, then loie them. as al they which liue in Schisme or Heresie to saue their goods.

Their reward in this life that forsake ought for Gods sake.

30. *An hundred times so much.*) Sometime God doth so blesse men also in worldly benefites that haue forsaiken al for him, as S. Gregorie, S. Augustine, and S. Paulinus: but the principal meaning is, * that he wil giue to such men in this life abundance of grace and spiritual comfort and contentatiō and ioy of cōciēce (as they feele which haue experience) the which spiritual giftes exceede the temporal commodities more then an hundred fold. in so much that he that hath fully forsaiken but f'mal things for religion, would not forsake religion to haue al the world.

Hiero. in
19 Mat.

CHAP. XI.

The fourth part of this Gospel, the holy weeke of his Passion in Hierusalem.

Being now come to the place of his Passion, he entresth with triumph as their Christ. 12 He curseth that fruitlesse leafie tree. 15 He sheweth his Zeale for the house of God: for which the Rulers seeke his destruction. 24 He exhorteth his Disciples to stedfastnes of faith, and to forgive their enemies. 27 He auoucheth his power by the witness of Iohn who was a man sent of God.

P A L M E-
Sunday.



:: Al these voluntary dueties were grateful to our Sauiour, and so be the like done to him in the B. Sacrament.

AND vvhē they came nigh vnto Hierusalem 1 and Bethania to Mount-oluet, he sendeth tvvo of his Disciples, † and saith to them, Goe in- 2 to the tovne that is against you, and immediatly entring in thither, you shal finde a colt tied, vpon vvhich no man yet hath sitten: loose him, and bring him. † And if any man shal say to you, Vwhat doe you? 3 say that he is needeful for our Lord: and incontinent he vvil send him hither. † And going their vvaies, they found the colt 4 tied before the gate vvithout in the meeting of tvvo vvaies: and they loose him. † And certaine of them that stode there, 5 said to them, Vwhat doe you loosing the colt? † Vwho 6 said to them as I E S V S had commaunded them: and they did let him goe vvith them. † And they brought the colt to I E S V S: and they lay their garments vpon him, and he sat vpon him. † And :: many spred their garments in the vvay: 8 and

Mt. 21, 1
Lu. 19,
20.
Io. 12, 15

- and others did cut boughes from the trees, and stravved
 9 them in the vway. † And they that vvent before and they
Pf. 117, † that folovved, cried saying, *Hosanna, blessed is he that commeth in the*
 26. † *name of our Lord. † blessed is the kingdom of our father Dauid that commeth,*
 10 † *Hosanna in the higheft.* † And he entred Hierusalem into the tem-
 11 ple: and hauing vevved al things round about, vwhen novv
 the euening houre vvas come, he vvent forth into Bethania
 vvith the Tvvelve.
- 12 † And the next day vwhen they departed from Bethania, **MVNDAY.**
 13 he vvas an hungred. † And * vwhen he had seen a farre of a
Mt. 21, figtree hauing leaues, he came if happily he could finde any
 19. thing on it. And vwhen he vvas come to it, he found nothing
 14 but leaues. for it vvas not the time for figges. † And ansvve-
 ring he said to it, Novv no man eate fruite of the any more
 15 for euer. And his Disciples heard it. † And they come to Hie-
 rusalem.
- And * vwhen he vvas entred into the temple, he began
 to cast out them that sold and bought in the temple, and the
Mt. 21, tables of the bankers, and the chaires of them that sold pi-
 12. geons he ouerthrevv. † and he suffred not that any man
Lu. 19, 45. should carie a vessel through the temple: † and he taught,
 16 saying to them, Is it not vwritten, *That my house shal be called the house*
Esai. 56, 17 *of prayer to al nations? But you haue made it a denne of theeues.* † Vwhich
 7. vwhen the cheefe Priestes and the Scribes had heard, they
Ier. 7, 11 18 sought hovv they might destroy him. for they vvere afraid
 of him, because the vvhole multirude vvas in admiration
 19 vpon his doctine. † And vwhen euening vvas come, he
 vvent forth out of the citie.
- 20 † And * vwhen they passed by in the morning, they savv
Mt. 21, 20. the figtree vvithered from the rootes. † And Peter remēbring,
 21 said to him, Rabbi, behold the figtree that thou didst curse,
 22 is vvithered. † ^b And I e s v s ansvvering saith to them, Haue
 23 :: faith of God. † Amen I say to you, that vvhofoeuer shal
 say to this mountaine, Be taken vp and be cast into the
 sea, and shal not stagger in his hart, but belecue that vvhat-
 soeuer he saith, shal be done: it shal be done vnto him.
 24 † Therefore I say to you, al things vvhatsoeuer you aske,
 praying, belecue that you shal receiue, and they shal come
 25 vnto you. † † And vwhen you shal stand to pray, forgiue if
 you haue ought against any man: that also your father which
 26 is in heauen, may forgiue you your sinnes. † :: If so be that
 P iij you

TVESDAY.
 b The Gospel
 for S. Gregorius
 Thaumaturgus
 Nouemb. 17.
 And in a Voti-
 ue Masse for
 any necessitie.
 :: Faith of God
 is to beleue
 that he is able,
 and that he wil
 doe it if it be
 expedient, and
 no impediment
 on our part.
 :: God neuer for-
 giueth sinnes
 to him that par-
 doneth not his
 enemies frō his

weeke.
hart. Whereby
it is euident that
more is requi-
red then only
faith.

you vvil not forgiue, neither vvil your father that is in hea-
uen, forgiue you your finnes. † And they come againe to 27
Hierusalem.

And * vvhen he vvalked in the temple, there come to him
the cheefe Priestes and the Scribes and the Auncients, † and 28
they say to him, In vvhat povver doest thou these things? and
vvho hath giuen thee this povver, that thou shouldest doe
these things? † And I E S V S ansvvering said to them, I also 29
vvil aske you one vvord, and ansvver you me : and I vvil tel
you in vvhat povver I doe these things. † The baptisme of 30
Iohn vvvas it from heauen, or from men ? ansvver me. † But 31
they thought vvith them selues, saying, If vve say, From hea-
uen: he vvil say, Vvhy then did you not belecue him? † If vve 32
say, From men, they feared the people. for al accounted Iohn
that he vvvas in deede a Prophet. † And they ansvvering say 33
to I E S V S, Vve knovv not. And I E S V S ansvvering saith
to them, Neither do I tel you in vvhat povver I doe these
things.

Mt. 21,
23.
Lu. 20,
2.

ANNO TATIONS
CHAP. XI.

Profaning of
Gods Church.

16. *Uessel through the temple.*] He could not abide to see the Temple of God profaned, no nor
suffred those things to be done in it, which otherwise were not vnlawful but honest, if they had
been done in dewe place. How much lesse can he abide the profaning of Churches now with
Heretical seruice and preaching of heretie and blasphemie?

17. *Denne of theeues.*] If the Temple was then a denne of theeues, because of profane and secu-
lar merchandise : how much more now, when the house appointed for the Holy Sacrifice and Sa-
crament of the Bodie of Christ, is made a denne for the Minuters of Caluins bread?

CHAP. XII.

*He foretelleth to the Iewes in a parable their reprobation most Worthy, and the vocation
of the Church of the Gentils in their place. 10 him self being the headstone thereof.
13 He defendeth the snare of the Pharisees and Herodians, about paying tribute to
Caesar : 18 answereth also the inuention of the Sadducees against the Resurre-
ction : 28 also the opposition of a Scribe. 35 And so hauing put al the busie iudges
to silence, he turneth and poseth them on the other side, because they imagined Christ
should be no more but a man. 38 Bidding the people to beware of the Scribes,
being ambitious and hypocrites. 41 He commendeth the poore Widow for her s'wo
mises, aboue al.*

∴ This man, is
god the Father.
This vineyard,
is (as Esay saith
5, 1.) the house
of Israel. The
seruants sent,
are Moyse and
the Prophets,
who the Iewes
did diuerseley
afflict and per-
secute.



AND he began to speake to them in para-
bles, ∴ A man planted a vineyard and
made a hedge about it, and digged a
trough, and built a tovvre, and let it out
to husbandmen : and vvent forth into a
strange countrie. † And he sent to the 2
husbandmen in season a seruant, to receiue
of

Es. 5, 1.
Mt. 21,
33.
Lu. 20,
9.

- 3 of the husbandmen, of the fruite of the vineyard. † Vvho ap-
 4 prehending him, berre him: and sent him avvay emptie. † And
 againe he sent to them an other seruant: and him they vvoun-
 5 ded in the head, and vsed him reprochefully. † And againe he
 sent an other, and him they killed: and many other, beating
 6 certaine, and killing others. † Therefore hauing yet one
 :: sonne most deere: him also he sent vnto them last saying,
 7 That they vvill reuerence my sonne. † But the husbandmen
 said one to an other, This is the heier: come, let vs kill him:
 8 and the inheritance shal be ours. † And apprehending him,
 9 they killed him, and cast him forth out of the vineyard. † What
 therefore vvil the lord of the vineyard doe? :: He vvil come
 and destroy the husbandmen: and vvil giue the vineyard to
 10 others. † Neither haue you read this scripture, *The :: stone which*
 11 *the builders reiected, the same is made the head of the corner: † By our Lord was this*
 12 *done, and it is maruelous in our eies?* † And they sought to lay hands on
 him, and they feared the multitude. for they knew that he
 spake this parable to them. And leauing him they vvvent their
 vvay.
- 13 † * And they send to him certaine of the Pharisees and of
 the Herodians: that they should entrappe him in his vvord.
- 14 † Vvho comming, say to him, Maister, vve knowv that thou
 art a true speaker, and carest not for any man: for thou doest
 not looke vpon the person of men, but teachest the vvay of
 God in truth. is it lawfull to giue tribute to Cæsar: or shal
 15 vve not giue it? † Vvho knowving their subteltie, said to
 them, Vvhy tempt you me? bring me a penie that I may see
 16 it. † But they brought it him. And he saith to them, Vvwhose is
 17 this image, and inscription? They say to him, Cæsar. † And
 I E S V S ansvvering, said to them, Render therefore the things
 that are Cæsar, to Cæsar: and that are Gods, "to God. And
 they marueled at him.
- 18 † And * there came to him the Saducees that say there is
 19 no resurrection: and they asked him saying, Maister, † * Moy-
 ses vvrote vnto vs, that if any mans brother die, and leaue his
 vvife, and leaue no children, "his brother shal take his vvife
 20 and raise vp seede to his brother. † There vvwere therefore seuen
 brethren: and the first tooke a vvife, and died leauing no issue.
 21 † And the second tooke her, and died: and neither this left is-
 22 sue. And the third in like maner. † And the seuen tooke her in
 like sort: and did not leaue issue. Last of al the vvoman also
 died

Pf. 117,
22.

Mt. 22,
15.
Lu. 26,
20.

Mt. 22,
23.
Lu. 20,
27.
Act. 23,
6.
Deu. 25,
5.

:: His Sonne is
CHRIST our
Saviour, who
the Iewes cru-
cified out of
the citie of Je-
rusalem, as it
were casting
him out of the
vineyard.
:: The Iewes
and their gui-
des to whom
the vineyard
was let, destroy-
ed: and Gods
vineyard giuen
to the Apostles
and their Suc-
cessors in the
Gentils.

:: CHRIST
is become the
corner stone of
the Synagogue
and the Church
in which the
faithful both of
the Iewes and
Gentils are con-
tained.

died. † In the resurrection therefore vwhen they shal rise 23
again, vvhose vvife shal she be of these? for the seuen had
her to vvife. † And I E S V S ansvvering, said to them, Do ye 24
not therefore erre", nor knowving the scriptures, nor" the
povver of God? † For vwhen they shal rise againe from the 25
dead, they shal neither marrie, nor be married, but are as the
Angels in heauen. † And as concerning the dead, that they 26
do rise againe, haue you not read in the booke of Moyfes,
hovv in the bush God spake to him, saying, *I am the God of Abra-*
ham, and the God of Isaac, and the God of Iacob? † He is not the God of 27
the dead, but of the liuing. You therefore are much decei-
ued.

Exo. 3, 6

† And *there came one of the Scribes that had heard them 28
questioning, and seeing that he had wel answered them, asked
him vvhich vvas the first cōmaundement of al. † And I E S V S 29
ansvvered him, That the first commaundement of al is,
Heare Israel: the Lord thy God, is one God. † And thou shalt loue the Lord thy 30
God from thy vvhole hart, and vvith thy vvhole soul, and vvith thy vvhole minde,
and vvith thy vvhole povver. This is the first commaundement.

Mt. 22,
34.

Deu. 6, 5

† And the second is like to it, *Thou shalt loue thy neighbour as thy self.* 31
An other commaundement greater then these there is not.
† And the Scribe said to him, Vvel Maister, thou hast said in 32
truth, that there is one God, and there is none other besides
him. † And that he be loued from the vvhole hart, and vvith 33
the vvhole vnderstanding, and vvith the vvhole soule, and
vvith the vvhole strength: and :: to loue his neighbour as
him self is a greater thing then al holocaustes and sacrifices.

Leu. 19,
18.

:: This excel-
lencie of Char-
itie teacheth vs
that faith only
is not sufficiēt.

† And I E S V S seeing that he had ansvvered vvifely, said to 34
him, Thou art not farre from the kingdom of God. And no
man novv durst aske him.

† And * I E S V S ansvvering, said, teaching in the temple, 35
Hovv do the Scribes say, that Christ is the sonne of Daud?
† For Daud him self saith in the holy Ghost: *Our Lord said to* 36
my Lord, sit on my right hand, vntil I put thine enemies the foote-stoole of thy feete.

Mt. 22,
41.
Lu. 20,
41.
Pj. 109,
1.

† Daud therefore him self calleth him Lord, and vvhence is 37
he his sonne? And a great multitude heard him gladly.

† And he said to them in his doctrine, * Take heede of the 38
Scribes that vvil vvalke in long robes, and be salured in the
market-place, † and sit in the first chaires in the Synagogs, 39
and loue the highest places at suppers: † vvhich deuoure 40
vvidovves houses vnder the pretence of long prayer: these
shal

Lu. 21, 2.

shal receiue larger iudgement.

41 †* And I e s v s sitting ouer against the tresurie, beheld
 hovv the multirude did cast money into the tresurie, and
 42 many rich men did cast in much. † And vwhen there came
 a certaine poore vvidovv, she cast in tvvo mites, vvhich
 43 is a farthing. † And calling his Disciples together, he saith
 to them, Amen I say to you, that this poore vvidovv hath
 44 cast in :: more then al that haue cast into the tresurie. † For
 al they of their aboundance haue cast in : but she, of her
 penurie hath cast in al that she had, her vvhole liuing.

:: God doth ac-
 cept almes that
 are correspon-
 dent to euery
 mans abilitie:
 and the more
 able, the more
 must a mā giue.

A N N O T A T I O N S
 C H A P. XII.

17. *To God.*) These men were very circumspect and wary to doe al duties to Cæsar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Herelies, doe not only inculcate mens dutie to the Prince, dissembling that which is deue to God: but also giue to the Prince more then deue, and take from God his right and dutie. But Christ allowing Cæsar his right, warneth them also of their dutie toward God. And that is it which Catholikes inculcate, Obey God, doe as he commaundeth, Serue him first, and then the Prince.

God first to be
 serued, and then
 the Prince.

Leu. 18, 16
 Deu. 25, 5.

19. *His brother shal take.*) Marke wel here, that the Law which saith, Thou shalt not marry thy brothers wife, is not such as admitteth no dispensation, as though this mariage were against nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marry his brothers wife.

Marrying the
 brothers wife.

22. *Not knowing the Scriptures.*) Who would haue thought that by this place of Scripture alleaged by Christ, the Resurrection were proued? and yet we see that Christ doth hereby deduce it, and chargeth these great Doctors and Maisters (which arrogated to them selues the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No maruel then if the Holy Doctors and Catholike Church make the like deductions sometime and profes, where the Heretike doth not or wil not see so much, therefore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the Holy Ghost in them. For example, when of that place, *It shal not be forgien in this world nor in the world to come*, ancient fathers deduce, that there are finnes remitted after this life in Purgatorie. See *Mat. 12, 32.*

Many truthe
 deduced out of
 scripture, which
 Heretikos see
 not.

24. *The power of God.*) Euen so doe Heretikes erre two waies: because they know not the Scriptures, which they interprete contrarie to the sense of the whole Church and of al the ancient fathers: and because they know not the power of God, that as he is able to raise the selfe same bodies againe, so he can make his body preient in many places: but being altogether faithlesse and not beleeuing his power, they dispute of al such matters only by reason and their owne imaginations.

Heretikos igno-
 rant and with-
 out faith.

C H A P. XIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 5 vvhats things shalbe before the consummation of the world, as specially the Churches ful preaching vnto al nations. 14 Then, vvhats shalbe in the very consummation, to vsis, Antichrist vvhich hu passing great persecution and seduction, but for a short time. 24 then incontinent the day of Iudgement, 28 to our great comfort in those miseries vnder Antichrist. 32 As for the moment, to vs it pertaineth not to know it. 33 but rather euery man to watch, that vve be not vnprouided vwhen he commeth to eoh one particularly by death.

Q And

weeke.

See the Annotations vpon S. MattheW C. 24.



AND vwhen he vvent out of the temple, one of 1
his Disciples saith to him, Maister, behold what
maner of stones, and vwhat kinde of buildings.
† And I E S V S ansvvering, said to him, Sect 2
thou al these great buildings? There shal not be
left a stone vpon a stone, that shal not be destroyed.

† And vwhen he sate in Mount-oliuet against the temple, 3
Peter and Iames and Iohn and Andrevv asked him apart,
† T e l vs, " vwhen shal these things be? and vwhat shal be the 4
signe vwhen al these things shal begin to be consum-
mate? † And I E S V S ansvvering began to say to them, See, 5
that no man seduce you. † for many shal come in my name 6
saying that " I am he: and they shal seduce many. † And vwhen 7
you shal heare of vvarres and brutes of vvattes, feare not.
for these things must be, but the end is not yet. † For nation 8
shal rise against nation and kingdom against kingdom, and
there shal be earthquakes in places, and famines. These things
are the beginning of sorovves. † But looke to your selues. 9
For they shal deliuer you vp in Councils, and in Synagogs
shal you be beaten, and you shal stand before Presidents and
Kings for my sake, for a testimonie vnto them. † And into al 10
nations first the Gospel must be preached. † And vwhen they 11
shal leade you and deliuer you, be not careful before hand
vwhat you shal speake: but that vvhich shal be giuen you
in that houre, that speake ye. For it is not you that speake,
but the holy Ghost. † And brother shal deliuer brother 12
vnto death, and the father his sonne: and the children shal
arise against the parents, and shal vvoike their death. † And 13
you shal be odious to al men for my name. But he that shal
endure vnto the end, he shal be saued.

† And vwhen you shal see " the abomination of desolation, stan- 14
ding vwhere it ought not (he that readeth, let him vnderstand)
then they that are in Ievvrie, let them flee vnto the mountai-
nes: † and he that is on the house-toppe, let him not goe 15
dovvne into the house, nor enter in to take any thing out of
his house: † and he that shal be in the field, let him not re- 16
turne backe to take his garment. † And vvo to them that are 17
vvith childe and that giue sucke in those daies. † But pray 18
that the things chaunce not in the vvinter. † For those daies 19
shal be such tribulations as vv ere not from the beginning
of the creation that God created vntil novv, neither shal
be.

T W E S D A Y
night.

Great vvarres
toward the la-
ter end.

Much persecu-
tio of the faith-
ful and Catho-
like men in the
later end.

Great treacherie
and many false
brethren at the
same time.

Constancie and
perseuerance ne-
cessarie in time
of persecucion.

Mr. 24, 1
Lk. 21, 5.

Dan. 9,
27.
2. Thesi.
2, 4.

- 20 be. † And vnles the Lord had shortened the daies, no flesh
 should be saved: but for the elect vvhich he hath elected, he
 21 hath :: shortened the daies. † And then if any man shal say :: Antichrists
 22 vnto you, Loe, here is Christ: loe, there: do not belecue. † For reigne shalbe
 there shal rise vp false-Christes and false-Prophets, and they three yeres and
 shal shew " signes and vvonders, to seduce (if it be possible) a halfe. *Dan. 7.*
 23 the elect also. † You therfore take heede: behold I haue fore- *Apo. 13.*
 told you al things.
 24 † But in those daies after that tribulation * the sunne shal be
 25 darkened, and the moone shal not giue her light, † and the
 starres of heauen shal be falling dovvne, and the povvers
 26 that are in heauen, shal be moued. † And then they shal see
 the * Sonne of man comming in the cloudes, vvith much
 27 povver and glorie. † And then shal he send his Angels, and
 shal gather together his elect from the foure vvindes, from
 the vttermost part of the earth to the vttermost part of hea-
 28 uen. † And of the figtree learne ye a parable. Vvhen novv :: not as though
 the bough thereof is tender, and the leaues come forth, you him self knew
 29 knowv that sommer is very nigh. † so you also vvhen you not, as the He-
 shal see these things come to passe, knowv ye that it is very retikes Agnoitg
 30 nigh, at the doores. † Amen I say to you, that this generation held: but becau-
 31 shal not passe, vntil al these things be done. † Heauen and se he knew it
 earth shal passe, but my vvordes shal not passe. not for to teach
 32 † But of that day or houre no man knowveth, neither the it others, as
 33 Angels in heauen, nor the :: Sonne, but the Father. † Take being not expe-
 heede, vvatch, and pray. for you knowv not vvhen the time dient. *Ambr. de*
 34 is. † Euen as a man vvho being gone into a strange countrie, *fide li. 1 c. 1.*
 left his house: and gaue his seruants authoritie * ouer ech The Gospel for
 35 vvorke, and commaunded the porter to vvatch. † Vvatch a Cofessor that
 ye therfore (for you knowv not vvhen the lord of the house is a Bishop,
 36 commeth: at euen, or at midnight, or at the cocke crowing, And on the An-
 or in the morning) † lest comming vpon a soden, he finde niuerialie of
 37 you sleeping. † And that vvwhich I say to you, I say to al, the creation of
 Vvatch. † a Bishop.

A N N O T A T I O N S

C H A P. XIII.

a. *When shal these things be?*] The miseries which did fall before the destruction of the Temple and citie of Hierusalem, were a resemblance of the extreme calamitie that shal befall before the later day at the time of Antichrist: Wherevpon Christ speaketh indifferently of both.

b. *I am he.*] As before the destruction of Hierusalem, diuerse Seducers arose, and called themselves Christes, promising the people deliuerance from the feares and dangers they were in of

Arch-heretikes
 be False-Christes
 and False-Prophets,

Qij

forraine

weeke.

forraine souldiars : so shal there come many towards the end of the world, and make them selues Christes and Authors of Sectes, and shal gaine many Disciples : as in plaine wordes foloweth in this chapter v. 12. *There shal rise up False-Christes and False-Prophets &c.*

Caluinisme tendeth to the abomination of desolation.

14. *The abomination of desolation.*] No heretic doth so properly and purposely tend to this abomination of desolation * Which by Antichrist shal be atchieued, as this Caluinisme : which taketh away with other Sacraments and external worship of God, the very sacrifice of Chrilles Body and bloud. Which being taken away (as S. Cyprian saith) no religion can remaine.

22. *Signes and Wonders.*] False-Christes and False-Prophets be seducers, who in the later day by the power of the diuel shal seeme to worke wonders, and yet men must not beleue them. Much lesse these, which for their false faith can not shew so much as one false miracie.

Hypolyt. li. de Antichristo. Cyr. de Con. Do. nu. 2.

CHAP. XIII.

THE PASSION according to S. Marke in these two chapters, is the Gospel at Masse vpon Tuesday in the Holy Weeke.

Judas by occasion of Marie Magdalens ointment, doth sel him to the Council of the Iewes 12 After the Paschal lambe he giueth them the bread of life (10.6.) in a mystical sacrifice or separation of his bodie and bloud. 27 and that night, u after his prayer, 43 taken of the Iewes men, Judas being their Captaine: u forsaken of the other eleuen for feare: 53 u falsely accused, and impiously condemned of the Iewes Council, 65 and shamefully abused of them: 66 and thrise denied of Peter. Al euen as the Scriptures and him self had often foretold.

TENE BRE Wensday.



AND the Pasche vvas and the Azymes 1 after two daies : and the cheefe Priests and the Scribes sought how they might by some vile lay hands on him, and kil him. † For they said, Not on the festiual 2 day, lest there might be a tumult of the people.

† And * vwhen he vvas at Bethania in the house of Simon 3 the Leper, and sate at meate, there came a vvoman hauing an alabaster boxe of ointment, of pretious spike-narde: and breaking the alabaster-boxe, she povvred it out vpon his head. † But there vvere certaine that had indignation vvithin 4 them selues, and said, Vvhereto is " this vvast of the ointment made? † For this ointment might haue been sold for more 5 then three hundred pence, and giuen to the poore. And they murmured against her. † But I e s v s said, " Let her alone, 6 vvhy do you molest her? she hath vvrought a good vvorke vpon me. † for the poore you haue alvvaies vvith you: and 7 vvhen you vvil, you may doe them good: but :: me you haue not alvvaies. † That vvhich she had, she hath done: she 8 hath preuented to anoint my body to the burial. † Amen I 9 say to you, Vvheresoeuer this Gospel shal be preached in the vvhole vvorld, that also vvhich she hath done, shal be told for a memorie of her.

:: We haue not Chrit here needing our almes, as when he couerfed vpon the earth. See Mas. 26, 11.

† And * Judas Iscariote one of the Twelue vvvent his vvay 10 to the cheefe Priests, for to betray him to them. † Vvho hea- 11 ring

*Mt. 26, 1
Lu. 22, 1*

*Mat. 26,
6.
Ioan. 12,
3.*

*Mat. 26
17.
Lu. 22, 7*

ring it, vvere glad: and they promised him that they vwould
giue him money. And he sought hovv he might betray him
conueniently.

12 † And * the first day of the Azymes vwhen they sacrificed
the Pasche, the Disciples say to him, Vvither vvilt thou that
13 vve goe, and prepare for thee to eate the Pasche? † And he
sendeth tvvo of his Disciples, and saith to them, Goe ye into
the citie: and there shal meete you a man carying a pitcher
14 of vvater, folovv him: † and vvhithersoever he entreth, say
to the maister of the house, that the Maister saith, Vvhere is
my refectorie, vvhere I may eate the Pasche vvith my Disci-
15 ples? † And he vvil shevv you a great chamber, adorned: and
16 there prepare for vs. † And his Disciples vvent their vvaies,
and came into the citie: and they found as he had told them,
17 and they prepared the Pasche. † And * vvhen euen vvas
18 come, he commeth vvith the Tvvelue. † And vvhen they
vvere sitting at the table and eating, I E S V S said, Amen I say
19 to you, that one of you shal betray me, he that eareth vvith
20 me. † But they began to be sad, and to say to him seuerally,
Is it I? † Vvho said to them, One of the Tvvelue, he that dip-
21 peth vvith me his hand in the dish. † and the Sonne of man in
deede goeth, * as it is vvritten of him, but vvto that man
by vvhom the Sonne of man shal be betrayed. it vvere good
22 for him, if that man had not been borne. † And * vvhiles
they vvere eating, I E S V S tooke " bread: and blessing brake,
and gaue to them, and said, Take, THIS IS " MY BODY.
23 † And taking the " chalice, giuing thankes he gaue to them.
24 and they :: al dranke of it. † And he said to them, THIS IS
" MY BLOVD OF THE NEVV TESTAMENT, THAT
25 SHAL BE SHED FOR MANY. † Amen I say to you,
that novv I vvil not drinke of the fruite :: of the vine vntil
that day vvhen I shal drinke it nevv in the kingdom of God.
26 † And an hymne being said, they vvent forth into Mount-
oliuet.

27 † And I E S V S saith to them, You shal al be scandalized
in me in this night: for it is vvritten, I vvil strike the Pastor, and the
28 sheepe shal be disperfed. † But after that I shal be risen againe,
29 I vvil goe before you into Galilee. † And Peter said to him,
30 Although al shal be scandalized: yet not I. † And I E S V S
saith to him, Amen I say to thee, that thou this day in this
night, before the cocke crowv tvvise, shalt thrise deny me.

M A V N D Y
Thursday.

:: Al dranke, to
wit, al the
twelue, for moe
were not pre-
sent. Whereby is
evident that the
vvordes in S.
Mar. (26, 27)
Drinke ye al of
this, were spo-
ken to al the
Apostles onely,
which here are
said that they al
did drinke. And
so it is no gene-
ral commaunde-
ment to al men.
:: See Annot. in
Mar. c. 26, 29.

T H V R S D A Y
night.

Q iij But

† But he spake more vehemently, Although I should die 31
together vvith thee, I vvil not denie thee. And in like maner
also said they al.

† And they come into a farne-place called Gethsemani. 32
And he saith to his Disciples, Sit you here, vntil I pray.
† And he taketh Peter and Iames and Iohn vvith him: and he 33
began to feare and to be heauy. † And he saith to them, My 34
soul is sorovvful euen vnto death: stay here, and vvatch.
† And vvhen he vvas gone forvvard a litle, he fel flat vpon 35
the ground: and he prayed that if it might be, the houre might
passe from him: † and he said, Abba, Father, al things are pos- 36
sible to thee, transserre this chalice from me. but not that
vvhich I vvil, but that vvhich thou. † And he commeth, and 37
findeth them sleeping. And he saith to Peter, Simon, sleepest
thou? couldst thou not vvatch one houre? † Vvatch ye, and 38
pray that you enter not into tentation. The spirit in deede is
prompt, but the flesh infirme. † And going avvay againe, he 39
prayed, saying the selfsame vvord. † And returning, againe 40
he found them a sleepe (for their cies vvere heauy) and they
vvitt not vvhat they should ansvver him. † And he com- 41
meth the third time, and saith to them, Sleepe ye novv, and
take rest, it suffiseth, the houre is come: behold the Sonne of
man shal be betraied into the hands of sinners. † Arise, let vs 42
goe. behold, he that shal betray me, is at hand.

† And * as he vvas yet speaking, commeth Iudas Iscariote 43
one of the Twelue, and vvith him a great multitude vvith
svvordes and clubbes, from the cheefe Priestes and the Scri-
bes and the Auncients. † And the betrayer of him had giuen 44
them a signe, saying, Vvhomsoeuer I shal kisse, it is he, lay
hold on him, and leade him vvarily. † And vvhen he vvas 45
come, immediatly going to him, he saith, Rabbi, and he kif-
fed him. † But they laid hands vpon him: and held him. † And 46
one certaine man of the stāders about, dravving out a svvord, 47
smote the seruant of the cheefe priest, and cut of his eare. † And 48
I E S V S ansvvering, said to them, As to a theefe are you come
out vvith svvordes and clubbes to apprehend me? † I vvas 49
daily vvith you in the temple teaching, and you did not lay
hands on me. But, that the Scriptures may be fulfilled. † Then 50
his disciples leauing him, al fled. † And a certaine yong man fo- 51
lowed him clothed vvith sindon vpō the bare: & they tooke
him. † But he casting of the sindon, fled from them naked. 52

† And

*Mr. 26,
47.
Luc. 22,
47.
Io. 18, 3.*

53 † And they brought I E S V S to the cheefe Priest: and al
 the Priests and the Scribes and the Auncients assembled to-
 54 gether. † And Peter folovved him a farre of euen in vnto the
 court of the high Priest: and he sate vvith the seruants at the
 55 fire, and vvarmed him self. † And the cheefe Priests and al the
 counsel sought testimonie against I E S V S, that they might
 56 put him to death, neither found they. † For many spake false
 Witnes against him: and the testimonies vvere not couenient.
 57 † And certaine rising vp, bare false vvitnes against him, saying,
 58 † That vve heard him say, * I vvil dissolue this temple made
 vvith hand, and in three daies vvil I build an other not made
 59 vvith hand. † And their testimonie vvvas not conuenient.
 60 † And the high Priest rising vp into the middes, asked I E S V S,
 saying, Ansvverest thou nothing to these things that are ob-
 61 iected to thee of these? † But he held his peace and ansvver-
 ed nothing. Againe the high Priest asked him, and said to
 62 him, Art thou Christ the sonne of the blessed God? † And
 I E S V S saith to him, I am. And you shal see the * Sonne of
 63 the cloudes of heauen. † And the high Priest renting his gar-
 64 ments, saith, Vvhat neede vve vvitnesse any further? † You
 haue heard blasphemie. hovv thinke you? Vvho al :: con-
 65 demned him to be guilty of death. † And certaine began to
 spit vpon him, and to couer his face, and to beate him vvith
 buffets, and to say vnto him, Prophecie: and the seruants gaue
 him blowes.
 66 † And vvhen Peter vvvas in the court beneath, there com-
 67 meth one of the :: vvoman-seruants of the high Priest. † And
 vvhen she had seen Peter vvarming him self, beholding him
 68 she saith, And thou vvast vvith I E S V S of Nazareth. † But
 he denied, saying, Neither knowv I, neither vvot I vvhat
 thou saiest. And he vvvent forth before the court: and the
 69 cocke crevve. † And againe a vvench seeing him, began to say
 70 to the standers about, That this fellovv is of them. † But he
 denied againe. And after a vvvhile againe they that stood by,
 said to Peter, Verily thou art of them: for thou art also a Ga-
 71 lilæan. † But he" began to curse and to svveare, That I knowv
 72 not this man vvhom you speake of. † And immediatly the
 cocke crevv againe. And Peter remembered the vvord that
 I E S V S had said vnto him, Before the cocke crovv tvvise,
 thou shalt thrise deny me. And he began to vveepe.

Is. 2, 19.

Dan. 7,
18.

:: Here we may
 see that they
 were worthily
 reprobated and
 forsaken, accord-
 ing to our Sa-
 uiours predictiō
 by the parable
 (Mar. 12) The
 kingdom of God
 shal be take from
 you &c.

:: He feareth
 not after ward
 Rome the Lady
 of the world,
 that in the hou-
 se of Caiphas
 was afraid of
 the high Prie-
 stes wench. Leo
 in Nativ. Pet. &
 Pau. j. 1.

ANNOT.

ANNOTATIONS
CHAP. XIII.

Cost religiously bestowed vpon Christ and his Church. *4. This wast.] Religious offices done to Christ for signification, deuotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (vnder pretence of better bestowing such things vpon the poore) condemned vniustly.*

The real presence by Consecration.

22. Bread.] This is bread before the Sacramental Wordes, but the Consecration once done, of bread is made the flesh of Christ. Ambros. li. 4 c. 4 de Sacramentis.

Very bloud vnto the forme of wine.

23. Chalice.] Wine and Water is put into the Chalice, but is made bloud by Consecration of the heauenly word: though to auoid the lothsomnesse which would be in the sight of bloud, thou receiuest that which hath the likenes and resemblance thereof. Ambr. ibidem.

Faith necessarie in the B. Sacrament.

24. My bodie, My bloud.] Whosoever beleueth it not to be true that is said, he falleth from grace and saluation. Epiph. in Ancorato. Let vs euer giue credite to God, and neuer resist him, though the thing that he saith, seeme neuer so absurd in our imagination, or farre passe al our sense and understanding. For his Wordes can not beguile vs, but our sense may easily be deceived. Seeing therefore that he said, This is my body, let vs neuer doubt of the matter. Chrysost. ho. 83. in Mat. sub finem.

Peter.

71. He began to curse.] In this one Apostle, Peter, the first and cheefe in the order of Apostles, in whom the Church was figured, both sortes were to be signified, to wit, the strong and the weake, because, without both the Church is not. Aug. ser. 15 de verb. Do. Againe, Our Sauour would shew by the example of the cheefe Apostle, that no man ought to presume of him self, when neither S. Peter could auoid the danger of mutability. Aug. tract. 66 in Euang. 10. Leo Ser. 9. de Pass. Do.

CHAP. XV.

The cheefe of the Iewes accuse him to Pilate the Gentil. 6 And (he seeking to deliuer him) they persuaide the common people (who hitherto were alwaies ready to defend him) not only to preferre the murderer Barabbas, but also to crie Crucifige (to the reprobation of the whole nation.) 16 After many illusions, 20 he is crucified by the Gentils. 29 Which the Iewes seing, do triumph as if they had now the victorie. 33 But euen then by many wonderful vvorke he declareth his might, 42 and finally is buried honorably.

GOOD FRIDAY.



AND forthwith in the morning the cheefe Priests with the auncients and the Scribes and the vvhole councel, consulting together, binding I E S V S led and deliuered him to Pilate. † And Pilate asked him, Art thou the King of the Iewes? but he answering, said to him, Thou saiest. † And the cheefe Priests accused him in many things. † And Pilate againe asked him, saying, Answerest thou nothing? see in how many things they accuse thee. † But I E S V S answered nothing more: so that Pilate marueled.

† And vpon the festiual day he vvas vront to release vnto them one of the prisoners vvhomsoeuer they had demaunded. † And there vvas one called Barabbas, vvhich vvas put in prison vwith seditious persons, vvhich in a sedition had committed murder. † And when the multitude vvas come vp, they began

Mt. 27, 1
Lu. 23, 1.
Io. 18, 28

began to require according as alvvaies he did vnto them.
 9 † And Pilate ansvvered them, and said, Vvil you that I release
 10 to you the King of the Ievves? † For he knevv that the cheefe
 11 Priests for enuy had deliuered him. † But the cheefe Priests
 12 moued the people, that he should release Barabbas rather to
 13 them. † And Pilate againe ansvvering, said to them, Vvhat
 14 vvil you then that I doe to the King of the Ievves? † But they
 15 againe cried, Crucifie him. † And Pilate said to them, Vvhy,
 16 vvhat euil hath he done? But they cried the more, Crucifie
 17 him. † And Pilate vvilling to satisfie the people, released to
 18 them Barabbas, and deliuered I E S V S, hauing vvhipped him,
 19 for to be crucified.

Io. 19, 2.

20 † And * the souldiars led him into the court of the Palace,
 21 and they call together the vvhole band: † and they clothe
 22 him in purple, and plating a crowne of thornes, they put
 23 it vpon him. † And they began to salute him, Haile King of
 24 the Ievves. † And they smote his head vvith a reede: and
 25 they did spit on him. and bowving the knees, they adored
 26 him. † And after they had mocked him, they stripped him of
 27 the purple, and put on him his ovvne garments, and they leade
 28 him forth to crucifie him. † And they forced a certaine man
 29 that passed by, Simon a Cyrenéan comming from the coun-
 30 trie, the father of Alexander and Rufus, to take vp his crosse.
 31 † And they bring him into the place Golgotha, vvchich being
 32 interpreted is, *The place of Caluarie*: † And they gaue him to drinke
 vvine mingled vvith myrrhe: and he tooke it not.

24 † And crucifying him, they deuided his garments, casting
 25 lottes vpon them, vvho should take vvchich. † And it vvas
 26 the third houre, and they crucified him. † And the title of his
 27 cause vvas superscribed, KING OF THE IEWES. † And
 28 vvith him they crucifie tvvo theeues: one on the right hand,
 29 and an other on his left. † And the Scripture vvas fulfilled
 30 that saith, *And vvith the vvicked he vvvas reputed*. † And they that
 31 passed by, blasphemed him, vvagging their heades, and saying,
 32 Vah, he that destroyeth the temple, and in three daies buil-

Esa. 53,
11.thou
that de-
stroyest
buil-
dest

30 deth' it: † :: saue thy self, comming dovne from the crosse.
 31 † In like maner also the cheefe Priests mocking, said vvith
 the Scribes one to an other, He saued others, him self he can
 32 not saue. † Let Christ the king of Israel come dovne novv
 from the crosse: that vve may see and belecue. And they that
 vvcre crucified vvith him, railed at him.

:: So Heretikes
say of the B. Sa-
crament. If it be
Christ, let him
saue him self
from all iniuries.

R

And

∴ See (Mat. c. 27, 46) the blasphemous exposition of Calvin and his folowers, and take heede thereof.

† And vwhen it vvas the sixt houre, there vvas made darke- 33
nes vpon the vvhole earth vntil the ninthe houre. † And 34
at the ninthe houre I E S V S cried out vwith a mightie voice,
saying, *Eloi, Eloi, lamma-sabaçthani?* Which is being interpreted,
My God, my God, vvhy hast thou ∴ forsaken me? † And certaine of the 35
standers about hearing, said, Behold, he calleth Elias. † And 36
one running and filling a sponge vwith vinegre, and putting it
about a reede, gaue him drinke, saying, Let be: let vs see if Elias
come to take him dovne. † And I E S V S putting forth a 37
mightie voice, gaue vp the ghost. † And the vele of the temple 38
vvas rent in tvvo, from the toppe to the bottome. † And the 39
Centurion that stooode ouer against him, seeing that so crying
he had giuen vp the ghost, said, In deede this man vvas the
sonne of God.

Pf. 21, 1.

† And there vv ere also vvomen looking on a farre of: 40
among vvhom vvas Marie Magdalene, and Marie the mother
of Iames the lesse and of Ioseph, and Salóme: † and vwhen he 41
vvas in Galilee, they folovved him, and ministred to him, and
many other vvomen that came vp together vwith him to
Hierusalem. † And vwhen euening vvas come (because it 42
vvas the Parasceue, vv which is the Sabboth-eue) † came Io- 43
seph of Arimathæa a noble Senatour, vvho him self also vvas
expecting the kingdom of God: and he vvent in boldly to
Pilate, and asked the body of I E S V S. † But Pilate marueled 44
if he vv ere novv dead. And sending for the Centurion, asked
him if he vv ere novv dead. † And vwhen he vnderstoode by 45
the Centurion, he gaue the body to Ioseph. † And Ioseph 46
" bying sindon, and taking him dovne, vvrapped him in
the sindon, and laid him in a monument, that vvas hevvvd
out of a rocke. And he rolled a stone to the doore of the
monument. † And Marie Magdalene and Marie of Ioseph 47
beheld vvhere he vvas laid.

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

The Priests of
the old Testa-
ment.

11. *Cheefe Priests.*] Heretikes abuse the ignorant people with these naughtie Prefs of the
old Testament, to make that name odious, and to discredit the Priests of Christ in the new Testa-
ment. But for these Priests, thou maist not maruel that they are so busy against Christ, * partly *Euseb. Ec.*
because they were such as were intruded by the secular power of the Roman Emperour, and from *Hist. li. 1*
yere to yere by bribery and friendship, not by succession according to the Law of Moyles: partly *c. 6. ex lo-*
because the time was now come when the old Priesthod of Aaron should cease, and the new *sepho.*
begin according to the order of Melchisedec: and for these causes God suffered their former priue-
leges of wisdom and iudgement and discretion to decay in these later vsurpers, and that according to
the

Ezech. 7. the Prophet saying, *The Law shal perish from the Priest and counsel from the Ancients.* But the Priesthod of the new Testament is to continue vnto the end of the world, and hath (as being the principal part of the Church) the assistance of the Holy Ghost for euer promised, to teach it all truth: and for Peter the cheefe Priest thereof vnder Christ, our Sauour praied, That his faith should not faile: and to the rest he said, *He that heareth you, heareth me.*

15. To satisfie the people.] Pilate should haue suffered death, rather then by other mens prouocation or commaundement haue executed an innocent: as a Christian iudge should rather suffer al extremitie, then giue sentence of death against a Catholike man for his faith.

46. Bying sinton.] This dutie done to Christes body after his departure, was exceding meritorious, and is therefore by holy write so often commended for an example to faithfull men, to vie al honour and deuotion towards the bodies of Saints and holy persons.

weeke. The Priesthod of the new Testament.

Executing lawes against innocents.

Religious duty toward the bodies of Christ and his Saints.

CHAP. XVI.

The third day, to three women at his Sepulcher, an Angel telleth that he is risen, and vvil (as he promised Mar. 14, 28.) shew him self in Galilee. 9 The same day he appeareth to Marie Magdalene, afterward to two Disciples: yet the Eleuen vvil not beleue it, until to them also he appeareth. 15 To vvhom hauing giuen commission into al nations, vwith power also of Miracles, he ascendeth, and they plant his Church euery where.

Mt. 28, 1
Lk. 24, 1
Io. 20, 1.



1 ND vvhhen the Sabboth vvas past, Marie Magdalene and Marie of Iames, and Salôme bought spices, that comming they might anoint IESVS. † And very early the first of the Sabboths, they come to the monument: the sunne being now risen.

2 † And they said one to an other, Vwho shal roll vs backe the stone from the doore of the monument? † And looking, they savv the stone rolled backe.

3 for it vvas very great. † And entring into the monument, they savv a yong man sitting on the right hand, couered vwith a vvhite robe: and they vvere astonied. † Vwho saith to them, Be not dismaied: you seeke IESVS of Nazareth, that vvas crucified: he is risen, he is not here, behold the place vvhether they laid him. † But goe, tel his Disciples and Peter that he goeth before you into Galilee: there you shal see him, * as he told you. † † But they going forth, fled from the monument. for trembling and feare had inuaded them: and they said nothing to any body. for they vvere afraid.

The Gospel vpo Easter day.

EASTER DAY.

Mr. 14, 28.

Io. 20, 16.
Luc. 8, 2.

Lk. 24, 13.

:: Peter is named in special (as oiten els vvhether) for rogation

4 † And he rising early the first of the Sabboth, * appeared first to Marie Magdalene, * out of vvhom he had cast seuen deuils. † She vvent and told them that had been vwith him, that vvere mourning and vweeping. † And they hearing that he vvas alieue and had been seen of her, did not beleue.

5 † And * after this he appeared in an other shape to two

R ij of

The Gospel vpo
the Ascension
day.

of them vwalking, as they vvere going into the countrie.
† and they going told the rest: neither them did they belecue. 13
† Last * he appeared to those eleuen as they sate at the 14
table: and he exprobrated their incredulity and hardnes of
harr, because they did not belecue them that had seen him ri-
sen againe. † And he said to them, * Going into the vvhole 15
vworld preach the Gospel to al creatures. † He thatⁿ beleue- 16
ueth and is baptized, shal be saued: but he that beleueeth
not, shal be condemned. † And them that beleueⁿ these 17
signes shal folow: In my name shal they cast out deuils, They
shal speake vvith nevv tonges, † Serpents shal they take 18
avvay, And if they drinke any deadly thing, it shal not hurt
them, They shal impose hands vpon the sicke: and they shal
be vvhole.

The Ascension.

† And so our Lord I E S V S after he spake vnto them, * vvas 19
assumpted into heauen, and sate on the right hand of God.
† But they going forth preached euery vvhere: our Lord wor- 20
king vvithal, and confirming the vvord vvith signes that fo-
loved. -I

Lk. 24,
36.
Io. 20,
19.
Mt. 28,
19.

Lk. 25,
51.

ANNO TATIONS
CHAP. XVI.

The womens
deuotion to-
vvard Christs
body novv
dead.

1. *Bought spices.*] As she did bestow and consume a costly ointment vpon his body being yet
aliue (c. 14, 3,) Christ him self defending and highly commending the fact against Iudas and other
who accounted it to be superfluous and better to be bestowed otherwise: So not without great
deuotion and merite, she and these other women seeke to anoint his body dead (though Heretikes
or other simple persons may pretend such things to be better bestowed vpon the poore) and ther-
fore, * she first before al other, * and they next, saw him after his Resurrection.

Mt. 16, 9.
Mt. 28, 9.

Christs body
vnder diuers
formes.

12. *In an other shape.*] Christ though he haue but one corporal shape, natural to his person,
yet by his omnipotencie he may be in whatsoever forme, and appears in the likeness of any other
man or creature, as he list. Therefore let no man thinke it strange, that he may be vnder the forme
of bread in the B. Sacrament.

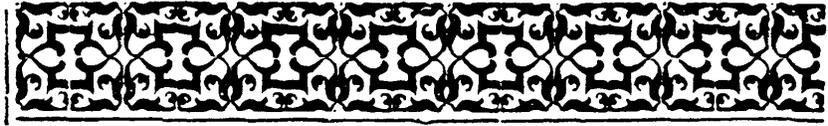
Not onely
faith.

16. *He that beleueeth.*] Note wel, that whereas this Euangelist mentioneth only faith and bap-
tisme, as though to beleue and to be baptized were ynough, S. Matthew addeth these wordes
also of our Sauour, *teaching them to obserue al things whatsoeuer I haue commaunded you*, which con-
teineth al good workes and the whole iustice of a Christian man.

Mt. 28, 20.

The gift of mi-
racles.

17. *These signes shal folow.*] It is not meant, that al Christians or true belecuers should doe
miracles: but that some for the prooffe of the faith of al, should haue that gift. The which is the
grace or gift of the whole Church, executed by certaine for the edification and profite of the
whole.



THE ARGUMENT OF S. LUKES GOSPEL.



Lukes Gospel may be diuided into five partes.

The first part is, of the Infancie both of the precurfor, and of Christ him selfe: chap. 1 and 2.

The second, of the Preparation that was made to the manifestation of Christ: chap. 3 and a piece of the 4.

The third, of Christes manifesting him selfe, by preaching and miracles, specially in Galilee: the other piece of the 4 chap.

unto the middes of the 17.

The fourth of his comming into Iurie towards his Passion: the other piece of the 17 chap. unto the middes of the 19.

The fifth, of the Holy weeke of his Passion in Hierusalem: the other part of the 19 chap. unto the end of the booke.

S. Luke was sectator (saith S. Hierome) that is, a disciple of the Apostle Paul, and a companion of al his peregrination. And the same we see in the Actes of the Apostles: Where, from the 16 chap. S. Luke putteth him selfe in the traine of S. Paul, writing thus in the storie. Forthwith we sought to goe into Macedonia. and in like maner, in the first person, commonly through the rest of that booke. Of him and his Gospel, S. Hierom vnderstandeth this saying of S. Paul: We haue sent with him the brother, whose praise is in the Gospel through al Churches. where also he addeth: Some suppose, so

Hier. in Catalogo.

2. Cor. 8, 8.

often as Paul in his Epittles. saith, According to my Gospel, that he meaneth of Lukes booke. And againe: Luke learned the Gospel not onely of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles: which him selfe also in the beginning of his booke declareth, saying, As they deliuered to vs who them selues from the beginning saw, and were ministers of the word. It followeth in S. Hierome: Therefore he wrote the Gospel, as he had heard. but the Actes of the Apostles he compiled as he had seen. S. Paul writeth of him by name

Luk. 1, 2.

to the Colossians: Luke the Physicion saluteth you. and to Timothee: Luke alone is with me. Finally of his end thus doth S. Hierome write: He liued fourescore and foure yeres, hauing no wife. He is buried at Constantinople: to vvhich citie his bones vvith the Relikes of Andrew the Apostle were translated out of Achaia the twentieth yere of Constantinus. And of the same Translation also in another place against Vigilantius the Heretike: It grieueth him that the Relikes of the Martyrs are couered with pretious coverings, and that they are not either tied in cloutes or thrown to the dunghil. why, are we then sacrilegious, when we enter the Churches of the Apostles? Was Constantinus the Emperour sacrilegious, who translated to Constantinople the holy Relikes of Andrew, Luke, and Timothee: at which the Diuels rore, and the inhabitants of Vigilantius confesse that they feele their presence?

Col. 4, 14.

2. Tim. 4, 21.

Hiero. in Catalogo.

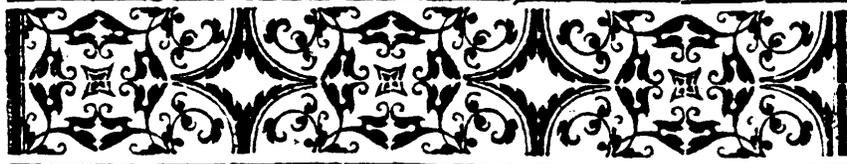
Constantinopol.

Constantinopol.

Hier. con. Vigil. 2.

The Heretike so counted the Catholikes for their honouring of Saints and Relikes.

His sacred body is now at Padua in Italie, vvhicher it was againe translated from Constantinople.



THE HOLY GOSPEL
OF IESVS CHRIST ACCOR-
DING TO LVKE.

CHAP. I.

THE FIRST
part: of the
Infacie both
of the Pre-
cursor, and
of CHRIST
him self.

*The Annunsiation and Conception, first of the Precursor: 26 and sixe moneths after, of
Christ also him self. 39 The Visitation of our Ladie, vwhere both the mothers
do Prophecie. 57 The Natimitie and Circuncision of the Precursor, vwhere his
father doch prophesie. 80. The Precursor is from a childe an Eremite.*



BE CAUSE many haue gone about
to compile a narration of the things
that haue been accomplished among
vs: † according as they haue deliuered
vnto vs, vwho from the beginning
them selues savv and vvere ministers
of the vword: † it seemed good also
vnto me " hauing diligently attained
to al things from the beginning, to
vwrite to thee in order, good * Theophilus, † that thou maist
knowv the veritie of those vvordes vwhereof thou hast been
instructed.

The Gospel vpo
the cue of S.
John Baptist.

† There vvas in the daies of Herod the king of Ievvrie, a
certaine Priest named Zacharie, of the *course of Abia: and his
vvife of the daughters of Aaron, and her name Elizabeth.
† And they vvere both " iust before God, vvalking " in al the
6 commaundements " and iustifications of our Lord vvithout
blame, † and they had no sonne: for that Elizabeth vvas bar-
7 ren, and both vvere vvel striken in their daies. † And it came
8 to passe: vvhen he executed the priestly function in the or-
der of his course before God, † according to the custome of
9 the Priestly function, he vvent forth by lot * to offer in-
cense, entring into the temple of our Lord: † and * al the
10 multitude of the people vvas :: praying vvithout at the houre
of the incense. † And there appeared to him an Angel of our
11 Lord,

:: We see here
that the Priest
did his durie
vvithin, the
people in the
meane time

Act. 1, 1.

1 Par.
24, 10.

Exo. 3,
17.
Leu. 16,
16.

Lord, standing on the right hand of the altar of incense.

12 † And Zacharie vvas troubled, seeing him: and feare fel vpon

13 him. † But the Angel said to him, Feare not Zacharie, for thy

praier is heard: and thy vvife Elizabeth. shal beare thee a

14 sonne, and thou shalt cal his name Iohn: † and thou shalt

haue^a ioy and exultation, and many shal reioyce in his nati-

15 uitie. † for he shal be great before our Lord: † and vvine

and sicer he shal not drinke: and he shal be replenished vvith

16 the Holy Ghost euen from his mothers vvombe. † and he

shal^b conuert many of the children of Israel to the Lord their

17 God. † and he shal goe before him^c in the spirit and vertue

of Elias: that he may conuert the hartes of the fathers vnto

the children, and the incredulous to the vvifedom of the iust,

18 to prepare vnto the Lord a perfect people. † And Zacharie

said to the Angel, Vvhereby shal I knowv this? for I am old:

19 and my vvife is vvell stricken in her daies. † And the Angel

ansvvering said to him, I am Gabriel that assist before God:

and am sent to speake to thee, and to euangelize these things

20 to thee. † And behold, † thou shalt be dumme, and shalt

not be able to speake vntil the day vvherein these things

shal be done: for-because thou hast not beleeued my vvor-

21 des, vvwhich shal be fulfilled in their time. † And the people

vvas expecting Zacharie: and they marueled that he made

22 tariance in the temple. † And comming forth he could not

speake to them, and they knevv that he had seen a yision in

the temple. And he made signes to them, and remained

23 dumme. † And it came to passe, after the daies of his office

24 vvvere expired, he departed into his house. † And after these

daies Elizabeth his vvife conceived: and hid her self siue mo-

25 neths, saying, † For thus hath our Lord done to me in the

daies vvherein he had respect to take avvay my reproche

among men.

26 †^b And in the sixt moneth, the Angel Gabriel vvas sent of

27 God into a citie of Galilee, called Nazareth, †^c to a virgin

despoused to a man vvwhose name vvas Ioseph, of the house of

28 Dauid: and the virgins name vvas M A R I E. † And the An-

gel being entred in, said vnto her, " H A I L E " *ful of grace, our Lord*

29 *is vvith thee: blessed art thou among vvomen.* † Vvho hauing heard, vvas

troubled at his saying, and thought vvhat maner of saluta-

30 tion this should be. † And the Angel said to her, Feare not

31 M A R I E, for thou hast found grace vvith God. †^c Behold

praying vvith-
out: and that
the Priests fun-
ctions did pro-
fite the, though
they neither
heard nor saw
his doings.

† This absti-
nence foretold
and prescribed
by the Angel,
sheweth that it
is a worthy
thing, and an
acte of religion
in S. Iohn, as it
was in the Na-
zarites.

† Zacharie pu-
nished for
doubting of
the Angels
word.

^b The Gospel
vpo the Annun-
ciation of our
Lady, *March 25.*
And on the We-
nesday of Im-
ber weeke in
Aduet. And for
a Votiu Masse
of our Lady in
Aduent.

The beginning
of the A V E
M A R I E. See
the rest v. 42.

Mal. 4,
6.
Mt. 11,
14.

Mt. I, 18

Es. 7,
14.

thou

thou shalt conceiue in thy vvombe, and shalt beare a sonne:
 and thou shalt call his name I E S V S. † he shall be great, and 32
 shall be called the sonne of the most High, and our Lord God
 shall giue him the seate of Dauid his father: † * and he shall 33
 reigne in the house of Iacob for euer, and of his kingdom
 there shall be no end. † And M A R I E said to the Angel, :: 34
 How shall this be done? because I know not man? † And 35
 the Angel answering, said to her, The Holy Ghost shall come
 vpon thee, and the pouer of the most High shall ouersha-
 dow thee. And therefore also that vvhich of thee shall be
 borne Holy, shall be called the sonne of God. † And behold 36
 "Elisabeth thy cosin, she also hath conceiued a sonne in her
 old age: and this moneth, is the sixt to her that is called bar-
 ren: † because there shall not be impossible vvith God any 37
 vvord. † And M A R I E said, :: BEHOLD the handmaid of our Lord, 38
 be it done to me according to thy word. † And the Angel departed
 from her.

Dan. 7,
14, 27,

:: She doubted
not of the thing
as Zacharie, but
enquired of the
means.

:: At this very
moment when
the B. Virgin
gaue consent,
she conceiued
him perfect
God and per-
fect man.

The Gospel vp6
the Visitatio of
our Lady, Iul. 2.
And vpon the
Imber Friday in
Aduent.

:: John the Bap-
tist being yet in
his mothers
Wombe, re-
ioyced and ac-
knowledged
the presence of
Christ and his
mother.

† And M A R I E rising vp in those daies, vvent vnto the hil 39
 countrie vvith speede, into a citie of Iuda. † and she entred 40
 into the house of Zacharie, and saluted Elisabeth. † And it 41
 came to passe: as Elisabeth heard the salutation of M A R I E,
 the :: infant did leape in her vvombe. and Elisabeth vvas re-
 plenished vvith the Holy Ghost: † and she cried out vvith a 42
 loude voice, and said, " BLESSED art thou among vvomen, and blessed is
 the fruite of thy vvombe. † And vvhence is this to me, that the "mo- 43
 ther of my Lord doth come to me? † For behold as the voice 44
 of thy salutation sounded in mine eares, the infant in my
 vvombe did leape for ioy. † And blessed is she that beleued, 45
 because those things shall be accomplished that vvcre spokē
 to her by our Lord. † And M A R I E said, 46

M A G N I F I C A T
at Euen song.

M Y S O V L E doth magnifie our Lord.
 † And my spirit hath reioyced in God my Saviour. † 47
 † Because he hath regarded the humilitie of his handmaid: for behold from 48
 hence forth :: "al generations" shall call me blessed.
 † Because he that is mightie hath done great things to me, and holy is his name. 49
 † And his mercie from generation vnto generations, to them that feare him. 50
 † He hath shewed might in his arme: he hath dispersed the proude in the con- 51
 ceit of their hart.
 † He hath deposed the mightie from their seate, and hath exalted the humble. 52
 † The hungrie he hath filled vvith good things: and the ricke he hath sent 53
 away empty.
 † He hath receiued Israel his childe, being mindeful of his mercie, 54
 † As he spake to our fathers, to Abraham and his seeede for euer. 55

:: Haue the Pro-
testants had al-
waies genera-
tions to fulfil
this prophe-
cie? or do they
call her blessed,
that derogate
what they can
from her graces,
bleidings, and at
her honour?

† And

56 † And MARIE taried vvith her about three moneths:
and ſhe returned into her houſe.

57 † And Eliſabeths ful time vvas come to be deliuered: and
58 ſhe bare a ſonne. † And her neighbours and kinſfolke heard
that our Lord did magnifie his mercie vvith her, and they did

The Goſpel vpō
the Natiuitie of
S. Iohn Baptiſt
Iun. 24. called
Midſomer day.

59 congratulate her. † And it came to paſſe: on the eight day
they came to circuncife the childe, and they called him by
60 his fathers name, Zacharie. † And his mother anſvering,
61 ſaid, Not ſo, but he ſhal be called Iohn. † And they ſaid to
her, That there is none in thy kinred that is called by this
62 name. † And they made ſignes to his father, vvhat he vvould
63 haue him called. † And demaunding a vvriting table, he
vvrote, ſaying, * Iohn is his name. And they al marueled.

Luce. 1, 13.

64 † And forthvvith his mouth vvas opened, and his tonge, and
65 he ſpake bleſſing God. † And feare came vpon al their neigh-
bours: and al theſe things vvere bruted ouer al the hil-
66 trie of Ievvrie: † and all that had heard, laid them vp in their
hart, ſaying, What an one, trovv ye, ſhal this childe be? For the
67 hand of our Lord vvas vvith him. † And Zacharie his father
vvas replenifhed vvith the Holy Ghoſt: and he prophecied,
ſaying,

68 † BLESSED BE OVR LORD God of Iſrael: becauſe he hath viſited and
vvrought the redemption of his people: †

BENEDICTVS
at Laudes.

69 † And hath crected the horne of ſaluation to vs, in the houſe of David his
ſervant.

70 † As he ſpake by the mouth of his holy Prophets, that are from the beginning.

71 † Saluation from our enemies, and from the hand of al that hate vs:

72 † To vvorke mercie vvith our fathers: and to remember his holy teſtament,

Gen. 22,
6.

73 † * The othe vvich he ſvware to Abraham our father, † that he vvould giue
74 to vs,

That vvithout feare being deliuered from the hand of our enemies, vve may
ſerue him.

75 † In holines and iuſtice before him, al our daies.

Mal. 3, 1.

76 † And thou childe, ſhalt be called the Propbet of the Higheſt: for * thou ſhalt
goe before the face of our Lord to prepare his vvayes.

77 † To giue knowledge of ſaluation to his people, vnto remiſſion of their finnes,

Zac. 3, 9.
6, 12.

78 † Througħ the bowrels of the mercie of our God, in vvich the * Orient, from
on high, hath viſited vs,

Mal. 4,
2.

79 † To illuminate them that ſit in darkenes, and in the ſhadovv of death: to di-
rect our feete into the vvay of peace.

80 † And the childe grew, and vvas ſtrengthened in ſpirit, and
vvas in the deſerts vntil the day of his manifeſtatiō to Iſrael.

:: Marke that he
was a volunta-
rie Eremite, and
choſe to be ſo-
litarie from a
childe, til he
was to preach
to the people,
in ſo much that
antiquitie coun-
ted him the firſt
Eremite. Hiero.
in vit. Pauli.

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

- Sacred Writers and holy Councels.** *5. Having diligently attained.*] Hereby vve see that, though the Holy Ghost ruled the penne of holy vvriters that iney might not erre, yet did they vse humane meanes to search out and find the truth of the things they Wrote of. Euen so doe Councels, and the President of them, Gods vicar, discusse and examine al causes by humane meanes, the assistance of the Holy Ghost concurring and directing them into al truth, according to Christes promise *Jo. 16. 13*: as in the very first Councel of the Apottles them selues at Hierusalem is manifest *Act. 15. 7* and *28*. Againe here vve haue a familiar preface of the Author as to his frende, or to euery godly Reader (signified by Theophilus) concerning the cause and purpose and maner of his vvriting, and yet the very same is confessed Scripture, vvith the vvhole booke folovving. Maruel not then if the Author of the second booke of the Machabees * vie the like humane speaches both at the beginning and in the later end, neither do thou therefore reiect the booke for no Scripture, as our Heretikes doe: or not thinke him a sacred vvriter.
- The second booke of the Machabees.** *6. Iust before God.*] Against the Heretikes of this time, here it is euident that holy men be iust, not only by the estimation of men, but in deede and before God.
- True iustification by obseruing the commaundements.** *6. In al the commaundements.*] Three things to be noted directly against the Heretikes of our time. first, that good men doe keepe al Gods commaundements: Which (they say) are impossible to be kept. Againe, that men be iustified not by only imputation of Christes iustice, nor by faith alone, but by Walking in the commaundements. Againe, that the keeping and doing of the commaundements is properly our iustification.
- Corrupt translation of Heretikes.** *6. Iustifications.*] This Word is so vsual in the Scriptures (namely in the *Psal. 118*) to signifie the commaundements of God, because the keeping of them is iustification, and the Greeke is alwaies so fully correspondent to the same, that the Heretikes in this place (otherwise pretending to esteeme much of the Greeke) blush not to say, that they auoid this Word of purpose against the iustification of the Papiists. And therefore one vseth Tullies Word forsooth, in Latin *constituta*: and his scholars in their English Bibles say, *Ordinances*.
- The continencie of priests.** *14. Ioy and exultation.*] This was fulfilled, not only when he was borne, but now also through the whole Church for euer, in ioyful celebrating of his Natiuite.
- Often saying of the A V E M A R I E.** *21. He departed.*] In the old Law (saith S. Hierom) they that offered hostes for the people, were not only not in their houses, but were purified for the time, being separated from their wiues, and they dranke neither wine nor any strong drinke, which are wont to prouoke concupiscence. Much more the Priests of the new Law that must alwaies offer sacrifices, must alwaies be free from matrimonie. *Li. 1 c. 19. adu. Iouin. and ep. 50 c. 3.* See S. Ambrose in *1 Tim. 3*. And therefore if there were any religion in Caluins Communion, they would at the least giue as much reuerence in this point, as they in the old Law did to their sacrifices, and to the loaves of proposition. *1 Reg. 21.*
- Corrupt translation of Heretikes.** *28. Haile full of grace.*] Holy Church and al true Christian men doe much and often vse these Wordes brought from heauen by the Archangel, as wel to the honour of Christ and our B. Ladie, as also for that they were the wordes of the first glad tidings of Chuffs Incarnation and our Saluation by the same, and be the very abridgement and summe of the whole Goipel. In so much that the Greeke Church viéd it daily in the Masse.
- Our B. Lady vowed virginie.** *28. Full of grace.*] Note the excellent prerogatiues of our B. Lady, and abhorre those Heretikes which make her no better then other vulgar women, and therefore to take from her tulnes of grace, they say here, *Haile freely beloued*, contrarie to al significations of the Greeke word, which is at the left, *endued with grace*, as S. Paul vieth it *Ephes. 1*. by S. Chrysostoms interpretation: or rather, *ful of grace*, as both * Greeke and Latin fathers haue alwaies here vnderstood it, and the Latines also read it, namely S. Ambrose thus, *Wel u she only called ful of grace, vho only obtained the grace, vvhich no other vvoman deserued, to be replenished with the author of grace*. And if they did as wel know the nature of these kind of Greeke wordes, as they would seeme very skilful, they might easily obserue that they signifie tulnes, as when them selues translate the like word (*Luc. 16. 20*) ful of sores. Beza, *ulcerosus*.
- 30. I know not man.*] These wordes declare (saith S. Augustine) that she had now vowed virginie to God. For otherwise neither would she say, *How shal thou be done?* nor haue added, *because I know not man*. Yea if she had said only the first wordes, *How shal thou be done?* it is euident that she would not haue asked such a question, how a vvoman should beare a sonne promised her, if she had married meaning to haue carnal copulation. *c. de virgin.* As if he should say, if she might haue knowven a man and so haue had a childe, she vvould neuer haue asked, *How shal this be done?* but because that ordinarie way vvvas excluded by her vow of virginie, therefore she asketh, *How?* And in asking, *How?* she plainly declareth that she might not haue a childe by knowing man, because of her vow. See S. Grego. Nyssene *de sancta Christi Natiuitate*.

2 Mach. 2, 8 15.

Beza in Annot. no. Test. 116.

Liturg. S. Iacobi & Chrysi.

S. Athan. de S. Deip. S. Ephrem in orat. de laud. B. virg. Ambro. in 1 Luc. li. 2.

Hier. ep. 140 in exp. Ps. 44.

26. Elisabeth

36. *Elisabeth thy Cousin.*) By this that Elisabeth and our Lady were cousins, the one of the tribe of Leui, the other of Iuda, is gathered that Christ came of both tribes, Iuda and Leui, of the both tribes, Iudings and the priests: him self both a king and a priest, and the Anointed (to vvit) by grace spiri- tually, as they were with oile materially and corporally. *August. 2 de Consens. Euang. c. 1.*

42. *Blessed art thou.*) At the very hearing of our Ladies voice, the infant and she were replenished with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our B. Lady, calling her blessed and her fruite blessed, as the Church doeth also by her vvordes and example in the AVE MARIE. The blessed virgin M A R I E.

43. *Mother of my Lord.*) Elizabeth being an exceeding iust and blessed vvoman, yet the vvorthines of Gods mother doth so far excel her and al other vvomen, as the great light the litle starres. Her excellencie.

45. *Shal call me blessed.*) This Prophecie is fulfilled, when the Church keepeth her Festiual daies, and when the faithful in al generations say the AVE MARIE, and other holy Antems of our Lady. And therefore the Caluinistes are not among those generations which call our Lady blessed. Her honour in al the world.

63. *Iohn is his name.*) Wee see that names are of signification and importance, God him self changing or giuing names in both Testaments: as, Abraham, Israel, Peter, and the principal of al others, I E S V S: and here I O H N, vvwhich signifieth, Gods grace or mercie, or, God vvill haue mercie. Mysterie and signification in names.

For he was the Precursor and Prophet of the mercie and grace that eniued by C H R I S T I E S V S. Note also that as then in Circuncision, so novv in Baptisme (vvwhich ansvvereth therevnto) names are giuen. And as vve see here and in al the old Testament, great respect was had of names: so we must beware of strange, profane, and secular names (now a daies so common) and rather according to the * Carechisme of the holy Council of Trent, take names of Saints and holy men, that may put vs in minde of their vertues. What names to be giue in Baptisme.

2. de bapt. in fine.

75. *Iustice before him.*) Here also we see that we may haue true iustice, not only in the sight of men, or by the imputation of God, but in deede before him and in his sight: and that the comming of Christ was to giue men such iustice. True iustice, not imputatiue.

78. *The orient.*) Maruel not if Heretikes controule the old authentical translation, as though it differed from the greeke: vvwhereas here they make much a doe to cotroule not only al the greeke interpreters of the old testament, but also S. Luke him self, for the vvord $\alpha\upsilon\lambda\lambda\eta$, as differing from the Hebreu. The Heretikes controule both Greeke and Latin text.

Beza.

CH A P. II.

The Natiuitie of Christ, and manifestation thereof to the Shepheards by an Angel, and by them to others. 21 His Circuncision. 22 His Presentation, together with Simeons (as also Annes) attestation and prophecying of his Passion, of the Iewes reprobation, and of the Gentils illumination. 23 His annual ascending to Hierusalem with his parents, to Whom he was subiect, and his finnes of Wijedom shewed among the Doctors at twelue yeres of his age.



1 AND it came to passe, in those daies there came forth an edict from Cæsar Augustus, that the vvhole vvorld should be enrolled. The Gospel at the first Maïse vpon chrittmas day.

2 † This first enrolling vvas made by the Pre-
3 sident of Syria Cyrinus. † And al vvent to be enrolled, euery one into his ovvne citie. In the yere, 98 the creation of the vvorld 5199: from Noës flood, 2957: from the Natiuitie of Abraham, 2015: from Moyes and the coming forth of the people of Israel out of Egypt, 1520: from Dauid

4 † And Ioseph also vvent vp from Galilee out of the citie of Nazareth into Ievvrie, to the citie of Dauid that is called Beth-lehem: for-because he vvas of the house and familie of Dauid, † to be enrolled vvith M A R I E his despoused vvife

5 that vvas vvith childe. † And it came to passe, vvhen they were there, her daies were fully come that she should be

6 deliuered. † And she brought forth her first begotten sonne,

7

S ij and

ointed king, 1032: from the first Olympias, 800: from the building of Rome, 752: hebdomada 63, according to the prophetic of Daniel (c. 9), that is, in the yere 440 or thereabout: in the sixt age of the vworld, vwhen there vvas vniuersal peace in al the vworld: the eternal God and sonne of the eternal Father, meaning to consecrate and sanctifie the vworld vvith his most blessed coming, being conceiued of the Holy Ghost, nine moneths after his conception, I E S V S CHRIST the sonne of God is borne in Bethlehem of Iuda, in the yere of Cesar Augustus 42. *Uuard. in martyrol. Decēb. 25, according to the comon ancient supputation.*

b The Gospel at the secōd masse vpo Christmas day. And for a Votue of our Lady frō christmas to Candlemas.

c The Gospel vpon the Circuncisiō of our Lord Ian. 1.

d The Gospel vpon the Purification of our Lady or Candlemas day.

and svvadled him in clothes, and laid him dovne in a manger: because there vvas not place for them in the inne.

† And there vvere in the same countrie shepheards vvat- 8 ching, and keeping the night vvatches ouer their flocke.

† And behold, an Angel of our Lord stood beside them, and 9 the brightnes of God did shine round about them, and they feared vvith a great feare. † And the Angel sald to them, Fea- 10

re not: for behold I euangelize to you great ioy, that shal be to al the people: † because this day is borne to you a S A- 11

V I O V R vv which is Christ our Lord, in the citie of Dauid. † And 12 this shal be a signeto you, You shal finde the infant svvadled in clothes: and laid in a manger. † And sodenly there 13

vvas vvith the Angel a multitude of the heavenly armie, praising God, and saying, † *Glorie in the highest to God: and in earth peace to 14*

men of good vvil. † ^b And it came to passe: after the Angels departed from them into heauen, the shepheards spake one to 15

an other: Let vs goe ouer to Bethlehem, and let vs see this vvord that is done, vv which our Lord hath shevved to vs. 16

† And they came vvith speede: and they found M A R I E and 17 Ioseph, and the infant laid in the manger. † And seeing it, 18

they vnderstood of the vvord that had been spoken to them concerning this childe. † And al that heard, did maruel: and 18

concerning those things that vvere reported to them by the shepheards. † But M A R I E kept al these vvordes, confer- 19

ring them in her hart. † And the shepheards returned, glorifying and praying God in al things that they had heard, and 20

seen, as it vvas said to them. † ^c And * after eight daies vvere expired, that the childe 21

should be circuncised: his name vvas called I E S V S, vv which vvas * called by the Angel, before that he vvas conceiued in 22

the vvombe. † ^d And after the daies vvere fully ended of her purification 23

* according to the lavv of Moyse, they caried him into Hierusalem, to present him to our Lord († as it is vvritten in the 24

lavv of our Lord, *That every male opening the matrice, shal be called holy to the Lord.*) † and to giue a sacrifice * according as it is vvrit- 25

ten in the lavv of our Lord, a paire of turtles, or two yong pigeons. † And behold, there vvas a man in Hierusalem, named Simeon, and this man vvas iust and religious, expecting the consolation of Israel: and the Holy Ghost vvas in him. 26

† And he had receiued an ansvver of the Holy Ghost, that he should

GLORIA
IN EX-
CELSIS
at Masse.

Gen. 17,
12.
Lu. 1. 31.

Leu. 12,
6.
Exo. 13, 2

Nu. 8, 16
Leu. 11,
8.

should not see death vnles he sawv first the: CH R I S T of our
 27 Lord. † And he came in spirit into the temple. And vwhen
 his parents brought in the childe I E S V S, to doe according to
 28 the custome of the Lavv for him: † he also tooke him into
 his armes, and blessed God, and said,
 29 † N O W T H O V doest dimisse thy servant O Lord, according to thy vword
 in peace. NVNC DI-
 MITTIS
 at Complin.
 30 † Because mine eies haue seen, thy S A L V A T I O N,
 31 † Vvhich thou hast prepared before the face of al peoples:
 32 † A light to the reuelation of the Gensils, and the glorie of thy people
 Israel. †
 33 † And his father and mother vvere marueling vpon those
 34 things vvhich vvere spoken concerning him. † And Simeon
 blessed them, and said to M A R I E his mother, Behold this is
 set vnto the ruine, and vnto the resurrection of many in
 35 Israel, and for a signe vvhich shal be contradicted, † and
 36 thine ovvne soule shal a svword pearce, that out of many
 hartes cogitations may be reuealed. † And there vvas Anne
 a prophetisse, the daughter of Phanuel, of the tribe of Aser:
 she vvas farre stricken in daies, and had liued vwith her hus-
 37 band seuen yeres from her virginitie. † And she vvas a
 vvidovv vntil eightie and foure yeres: vwho departed not
 from the temple, by fastings and praers: † seruing night and
 38 day. † And she at the same houre sodenly comming in, con-
 fessed to our Lord: and spake of him to al that expected the
 39 redemption of Israel. † And after they had vvholy done al
 things according to the lavv of our Lord, they returned into
 Galilee, into their citie Nazareth.
 40 † And the childe grevv, and vvaxed 'strong': ful of vvise-
 41 dom, and the grace of God vvas in him. † And his parents
 vvent euery yere vnto Hierusalem, * at the solemne day of
 42 Pasche. † And vwhen he vvas tvvelue yeres old, they going
 vp into Hierusalem according to the custome of the festiual
 43 day, † and hauing ended the daies, vwhen they returned, the
 childe I E S V S remained in Hierusalem: and his parents knew
 44 it not. † And thinking that he vvas in the companie, they
 came a daies iourney, and sought him among their kinssfolke
 45 and acquaintance. † And not finding him, they returned into
 46 Hierusalem, seeking him. † And it came to passe, after three
 daies they found him in the temple sitting in the middes of
 47 the Doctours, hearing them, and asking them. † And al vvere
 astonied that heard him, vpon his vvisedom and ansvvers.

:: See Ioh. 1, 20
 and 41.

NVNC DI-
 MITTIS
 at Complin.

:: Simeon pro-
 phecied not on-
 ly of Christ but
 of our B. Lady,
 of al her so-
 rowes: wherein
 she was al-
 waies partaker
 with our Sau-
 our, from his
 flight into Æ-
 gypt euen to his
 death.

:: λατρι-
 ουσια

strong
 in spirit:

Exo. 23,
 15. 34,
 17.
 Deu. 16,
 1.

The gospel vvps
 the first Sunday
 after the Epi-
 phanic.

† And seeing him, they wondered. And his mother said to 48
 him, Sonne, vvhy hast thou so done to vs? behold thy father
 and I sorovving did seeke thee. † And he said to them, Vvhat 49
 is it that you sought me? did you not knowv, that I must be
 about those things, vvwhich are my fathers? † And they vn- 50
 derstood not the vvord that he spake vnto them. † And he 51
 vvvent dovvn vvith them, and came to Nazareth: and vvvas
 "subiect to them. And his mother kept al these vvordes in her
 hart. † And I E S V S proceeded in vvifedom and age, and grace 52
 vvith God and men. -1

A N N O T A T I O N S
 C H A P. II.

Free vvil.

14. *Men of good Wil.*] The birth of Christ giueth not peace of minde or saluation but to such as be of good Will, because he worketh not our good against our Willes, but our Willes concurring. *Aug. quest. ad Simplic. li. 1. q. 2. 10. 4.*

Our B. Lady full of deepe contemplations.

19. *(Kept al.)* Our Lady though litle be spoken of her concerning such matters in the Scriptures, because she was a woman, and not admitted to teach or dispute in publike of high mysteries: yet she knew al these mysteries, and wisely noted and contemplated of al those things that were done and said about Christ, from the first houre of his Conception til the end of his life and his Ascension.

Mens ruine and damnation is of them selues.

24. *To the ruine.*) Therefore to the ruine of some, because they would not beleue in him, and so vvere the cause of their owne ruine, as he is els vvhere called, *A stumbling stone*, because many would stumble at him and so fall by their owne fault. other some he raised by his grace from sinne to iustice, and so he was the resurrection of many. The Apostle vseth the like speache, saying: *We are to some the odour of life, vnto life: to others, the odour of death, vnto death.* Not that their preaching was to cause death, but because they that would not beleue their preaching, wilfully incurred deadly sinne and damnation. *1 Pet. 2. 8. 2 Cor. 2. 16.*

Holy vvidow-hod.

28. *A vvidow.*) Marke that vvidowhood is here mentioned to the commendation thereof euen in the old Testament also, and the fruite and as it were the profession thereof is here commended, to vvitte, fasting, praying, being continually in the Temple. euen as S. Paul more at large for the state of the new Testament speaketh of vvidowhood and virginitie, as being professions more apt and commodious for the seruice of God. *1 Cor. 7.*

Fasting an act of religion.

27. *By fastings and prayers seruing.*) Seruing, in the Greeke is *λατρουσα*, that is, doing diuine worship vnto God, as by praier, so also by fasting. so that fasting is *λατρία*, that is, an act of religion whereby we doe worship God, as we doe by praier, and not vsed only to subdew our flesh, much lesse (as Heretikes would haue it) as a matter of pollicie.

Dutiful obedience to parents.

61. *Subiect to them.*) Al children may learne hereby, that great ought to be their subiectiō and obedience to their Parents, when Christ him self, being God, would be subiect to his parents being: but his creatures.

C H A P. III.

THE SE-
 COND part:
 The prepara-
 tion that
 vvvas made
 to the mani-
 festation of
 CHRIST.

John, to prepare al to Christ (as Esay had prophesied of him) baptizeth them to penance, 7 insinuating their reprobation, and the Gentils vocation, 10 teaching also and exhorting ech sort to doe their dutie. 15 That him self is not Christ, he sheweth by the difference of their vvvo baptisimes: 17 and saith that Christ vvvil also iudge his baptized. 19 Johns imprisonment. 21 Christ being him self also baptized of John, bath testimonie from heauen, 23 as he vvvo hope generation reduceth vs againe to God.

And



1 **A**ND in the fiftenth yere of the empire of Tiberius Cæsar, Pontius Pilate being Governour of Ievvrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituræa and the countrie Trachonitis, and Lyfanius Tetrarch of Abilina, † vnder the high Priests Annas and Caiphas: the vvord of our Lord vvas made vpon Iohn the sonne of Zacharie, in the desert. † And * he came into al the countrie of Iordan, preaching the baptisme of :: penance vnto remission of sinnes: as it is vvritten in the booke of the sayings of

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† He said therefore to the multitudes that vvent forth to be baptized of him, * Ye vipers broodes, vvho hath shevved you to flee from the vvraath to come? † Yeld therefore :: fruites vvorthie of penance. and doeye not begin to say, Vve haue Abraham to our father. For I tel you, that God is able of these stonnes to raise vp children to Abraham. † And novv the axe is put to the roore of the trees. :: Euery tree therefore that yelderh not good fruite, shal be cut dovvn, and cast into fire. † And the multitudes asked him, saying, Vvhat shal vve doe then? † And he ansvvering, said vnto them: :: He that hath rvo coates, let him giue to him that hath not: and he that hath meate, let him doe likevvise. † And the Publicans also came to be baptized, and said to him, Maister, vvhat shal vve doe? † But he said to them, Doe nothing more then that vvwhich is appointed you. † And the souldiars also asked him, saying, Vvhat shal vve also doe? And he said to them, Vexe not neither calumniate any man: and be content vvith your stipends.

† And :: the people imagining, and al men thinking in their harts of Iohn, lest perhaps he vvwere Christ: † Iohn ansvvered, saying vnto al, * I in deede baptize you vvith vvater: :: but there shal come a mightier then I, vvwhose latcher of his shooes I am not vvorthie to vnloose, he shal baptize you in the Holy Ghost and fire. † vvwhose fanne is in his hand, and he vvil purge his floore: and vvil gather the vvheate into his barne, but the chaffe he vvil burne vvith vnquencheable fire.

† Many other things also exhorting did he euangelize to the people.

The Gospel vp6
Imber Satur-
day in Aduent.
And on the 4
Sunday in Ad-
uent.

:: Penance pre-
pareth the way
to Christ.

:: Fruites of pe-
nance be wor-
kes satisfacto-
rie.

:: A man vvith-
out good
workes is vn-
fruitful, and
shal be cast into
euerlasting fire.

:: Almes coun-
seled or enjoy-
ned for sinnes
and - to auoid
damnation.

:: Iohn was so
holy that many
might by errour
easily thinke he
was Christ.

:: How say
then the Here-
tiques that the
Baptisme of
Christ is of no
greater vertue
then Iohns?

Mt. 3, 1.
Mr. 1, 1.

Esa. 40,
3.

Mt. 3, 7.

is

Mt. 3, 11.
Mr. 1, 8,
cōmēth
Io. 1, 26.
Act. 1, 5.
11, 16. 19
4.

people.

†* And Herod the Terrarch, vwhen he vvas rebuked of 19
him for Herodias his `brothers' vwife, and for al the euils
vvhich Herod did: †" he added this also aboue al, and shut 20
vp Iohn into prifon.

†* And it came to paffe vwhen al the people vvas baptized, 21
Iesvs also being baptized and praying, heauen vvas opened:
† and the Holy Ghost descended in corporal fhape as a doue 22
vpon him: and a voice from heauen vvas made: Thou art my
beloued fonne, in thee I am vvel pleased. † And Iesvs him felf 23
vas beginning to be about thirtie yeres old: as it was thought,
the fonne of Iofeph, vvhich vvas " of Heli, † vvhich vvas of Mat- 24
that, vvhich vvas of Leui, vvhich vvas of Melchi, vvhich vvas of
Ianné, vvhich vvas of Iofeph, † vvhich vvas of Matthathias, vvhich 25
vvas of Amos, vvhich vvas of Naum, vvhich vvas of Hefli, vvhich
vvas of Naggé, † vvhich vvas of Mahath, vvhich vvas of Mat- 26
thathias, vvhich vvas of Semei, vvhich vvas of Iofeph, vvhich vvas
of Iuda, † vvhich vvas of Iohanna, vvhich vvas of Refa, vvhich 27
vvas of Zorobabel, vvhich vvas of Salathiel, vvhich vvas of
Neri, † vvhich vvas of Melchi, vvhich vvas of Addi, vvhich 28
vvas of Cofam, vvhich vvas of Elmadan, vvhich vvas of Her,
† vvhich vvas of Iefus, vvhich vvas of Eliézer, vvhich vvas 29
of Iorim, vvhich vvas of Matthat, vvhich vvas of Le-
ui, † vvhich vvas of Simeon, vvhich vvas of Iudas, vvhich 30
vvas of Iofeph, vvhich vvas of Iona, vvhich vvas of Elia-
cim, † vvhich vvas of Melcha, vvhich vvas of Menna, vvhich 31
vvas of Matthatha, vvhich vvas of Nathan, vvhich vvas of Da-
uid, †* vvhich vvas of Ieffé, vvhich vvas of Obed, vvhich vvas 32
of Booz, vvhich vvas of Salmon, vvhich vvas of Naaffon,
† vvhich vvas of Aminadab, vvhich vvas of Aram, vvhich vvas 33
of Efton, vvhich vvas of Phares, vvhich vvas of Iudas, † vvhich 34
vvas of Iacob, vvhich vvas of Ifaac, vvhich vvas of Abraham,
vvhich vvas of Tharé, vvhich vvas of Nachor, † vvhich vvas 35
of Sarug, vvhich vvas of Ragau, vvhich vvas of Phaleg, vvhich
vvas of Heber, vvhich vvas of Salé, † :: vvhich vvas of Cai- 36
nan, vvhich vvas of Arphaxad, vvhich vvas of Sem, vvhich vvas
of Noë, vvhich vvas of Lamech, † vvhich vvas of Mathufalé, 37
vvhich vvas of Henoah, vvhich vvas of Iared, vvhich vvas of
Malaleel, vvhich vvas of Cainan, † vvhich vvas of Henos, 38
vvhich vvas of Seth, vvhich vvas of Adam, vvhich vvas of
God.

:: Beza boldly
Wipeth out of
this Gofpel, the-
fe wordes, vvhich
vvas of Cainan:
though al the
Greeke copies
both of the old
Testament & of
the new, haue
the wordes
with ful cofent.
Wherby vve
leame the into-
lerable faucines
of the Calui-
nifts, and their
côteempt of ho-
ly Scripture, that
dare fo deale
with the very
Gofpel it felf.

Mt. 14. 3
Mar. 6,
17.
brother
Philips
Mt. 3, 13.
Mr. 1, 9.
Io. 1, 32.

ANNOT.

ANNOTATIONS
CHAP. III.

20. *He added this above al.]* The fault of Princes and other great men, that can not only nor abide to heare their faults, but also punish by death or emprisonment (such as reprehend them for the same (specially if they warne them, as Prophets and Priests doe, from God) is exceeding great.

21. *Of Heli.]* Vvhereas in S. Matthevv, Iacob is father to Ioseph, and here Heli, the case vvas thus. Mathan (named in S. Matthevv) of his vvife called Escha begat Iacob: and after his death, Melchi (named here in S. Luke) of the same vvoman begat Heli: so that Iacob and Heli vvere brethren of one mother. This Heli therefore marrying and dying vvithout issue: Iacob his brother, according to the Law married his vvife, and begat Ioseph, and so raised vp seede to his brother Heli. Whereby it came to passe, that Iacob was the natural father of Ioseph, which as (S. Matthevv saith) begat him: and Heli was his legal father according to the Law, as S. Luke signifieth. *Emich. li. 1. Ec. Hist. c. 7 Hiero. in c. 1 Mat. Aug. li. 2 c. 2. 3 de conj. Euang.*

The reconcil-
ation of Mat-
thew and Luke
in our Sauious
petigree.

CHAP. IIII.

Christ going into the Desert to prepare him self before his manifestation, ouercommeth the tentations of the Diuel. 14 then beginning gloriously in Galilee, 16 he sheweth to them of Nazareth his commission out of Esay the Prophet, 20 insinuating by occasion the Iewes hu countriemens reprobation. 21 In Capharnaum hu doctrine is admired, 22 specially for hu miracle in the Synagogue. 28. from vvwhich, going to Peters house, he sheweth there much more pouuer. 42 Then retiring into the vvildernesse, he preacheth aftervvard to the other cities of Galilee.

Mr. 4, 1.
Mr. 1, 12

1
2
3
4
5
6
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10



AND I E S V S ful of the Holy Ghost, retur-
ned from Iordan, and vvas driuen in the
spirit into the desert, † :: fourtie daies, and
vvas tempted of the deuil. And he did
eate nothing in those daies: and vvhen
they vvere ended, he vvas an hungred.
† And the Deuil said to him, If thou be the
sonne of God, say to this stone that it be made bread. † And
I E S V S made ansvver vnto him, It is vvritten, *Tb. it not in bread*
alone shal man liue, but in every vvord of God. † And the Deuil brought
him into an high mountaine, and shewed him al the king-
doms of the vvhole vvorld in a moment of time: † and he
said to him, To thee vvil I giue this vvhole povver, and the
glorie of them: for to me they are deliuered, and to vvhom I
vvil, I doe giue them. † Thou therefore if thou vvilt adore
before me, they shal al be thine. † And I E S V S ansvvering
said to him, It is vvritten, *:: Thou shalt adore the Lord thy God, and him*
only shalt thou cserue. † And he brought him into Hierusalem,
and set him vpon the pinnacle of the temple: and he said to
him, If thou be the sonne of God, cast thy self from hence
dovvnevvard. † For :: it is vvritten, that *He hath giuen bis Angels*

:: The Church
saith of 40 daies
(called Let) com-
meth of this, &
is an Apostolical
Tradition.
Clem. Constit.
Apost. li. 5 c. 13.
Hier. ep. ad Mar-
cel. adu. erro. Mo-
tani. Leo ser. 6 es
9 de Quadrages.

:: See the An-
not. in S. Mat-
thew c. 4, 12.

:: If the Diuel
him self allea-
ge Scripture
against Christ,
no maruel that
Heretikes do so
against Christs
Church.

Deuter.
8, 3.

Deu. 6, 13
10, 20.
c. 10. 20.
Psal. 90,
11.

T charge

charge of thee, that they preserve thee: † and that in their hands they shall 11
 beare thee vp, lest perhaps thou knocke thy foote against a stone. † And 12
 IESVS answering said to him, It is said, Thou shalt not tempt the Lord
 thy God. † And al the tentation being ended, the Deuil^u depar- 13

THE third
 part: of Chri-
 stes manifes-
 ting himself
 by preachig
 and mira-
 cles, special-
 ly in Gali-
 lee
 :: Our Sauour
 vsed to preach
 in their Syna-
 gogues.

ted from him vntil a time.

†* And IESVS returned in the force of the spirit into Ga- 14
 lilee, and the same went forth through the vvhole countrie
 of him. † And he taught in their synagogs, and vvas mag- 15
 nified of al.

†* And he came to Nazareth vvhether he vvas brought vp: 16
 and he entred :: according to his custom on the Sabbath day
 into the synagogue: and he rose vp to reade. † And the 17
 booke of Esay the Prophet vvas deliuered vnto him. And as
 he vnfolded the booke, he found the place vvhether it vvas

vwritten, † *The Spirit of the Lord vpon me, for vvhich he anointed me, to euang- 18
 gelize vnto the poore he sent me, to beale the contrite of hart, † to preach to the cap- 19
 tiues remission, and sight to the blinde, to dimisse the bruised vnto remission, to preach
 the acceptable yere of the Lord, and the day of retribution.* † And vwhen 20

he had folded the booke, he rendred it to the minister, and
 sate dovvne. And the eies of al in the synagogue vvere bent
 vpon him. † And he began to say vnto them: That this day 21
 is fulfilled this scripture in your eares. † And al gaue testimo- 22
 monie to him: and they :: marueled in the vvordes of grace
 that proceded from his mouth, and they said, Is not this Io-
 sephs sonne? † And he said to them, Certes you vvill say to 23

:: He had a
 marvelous gra-
 ce, and an ex-
 traordinarie
 force in mo-
 uing the harts
 of his hearers.

The Gospel
 vpon Munday
 in the 3 vvecke
 of Lent.

me this similitude, *Physicion, cure they self:* as great things as vve
 haue heardⁿ done in Capharnaum, doe also here in thy coun-
 trie. † And he said, Amen I say to you, that no Prophet is ac- 24

cepted in his ovvne countrie. † In truth I say to you, * there 25
 vvere many vvidowves in the daies of Elias in Israel, vwhen
 the heauen vvas shut three yeres and six moneths, vwhen
 there vvas a great famine made in the vvhole earth: † and to 26

none of them vvas Elias sent, but into Sarepta of Sidon, to a
 vvidovv vvoman. †* And there vvere many lepers in Israel 27
 vnder Elisæus the Prophet: and none of them vvas made
 cleane but Naamā the Syrian. † And al in the synagogue vvere 28

filled vvith anger, hearing these things. † And they rose, and 29
 cast him out of the citie: and they brought him to the edge
 of the hill, vvhervpon their citie vvas built, that they might
 throvv him dovvne headlong. † But heⁿ passing through the 30
 middes of them, vvent his vvay. †

†*And

Deut. 6,
16.

Mt. 4,
12.
Mr. I, 14

Mt. 13,
54.
Mr. 6, 1.
Io. 4, 43

Esā. 61, 1

3 reg. 17,
9.

4 reg. 5,
14.

Mat. 4,
13.7,18.
Mr. 1,21

31 †* And he vvent dovne into Capharnaum a citie of Ga-
32 lilee: and there he taught them on the Sabbath. † And they
vvere astonied at his doctrine: because his talke vvas in
33 povver. † And in the synagogue there vvas a man hauing an
34 vncleane Diuel, and he cried out vvith a loud voice, † saying,
Let be, vvhat to vs and thee I E S V S of Nazareth? art thou
come to destroy vs? I know thee vvho thou art, *the SAINCT of*
35 *God.* † And I E S V S rebuked him, saying, Hold thy peace, & goe
out of him. And vvhen the Deuil had throvvnen him into the
36 middes, he vvent out of him, and hurted him nothing. † And
there came feare vpon al, and they talked together one vvith
an other, saying, Vvhat vvord is this, that in povver and ver-
tue he commaunderth the vncleane spirits, and they goe out?
37 † And the fame of him vvas publifhed into euery place of
the countrie.

Mat. 8,
14.
Mr. 1,30

38 † And I E S V S rising vp out of the synagogue, entred into The Gospel
vpon Thursday
in the 3 weeke
of Lent. And
vpon Saturday
in Vvhitson-
weeke.
39 Simons house. * And Simons vviues mother vvas holden
vvith a great feuer: and they besought him for her. † And
standing ouer her, he commaunded the feuer, and it left her.
40 And incontinent rising, she ministred to them. † And vvhen
the sunne vvas dovne, al that had diseased of fundrie mala-
dies, brought them to him. But he imposing hands vpon
41 euery one, cured them. † And Devils vvent out from many,
crying and saying, That thou art the sonne of God. And re-
buking them he suffred them not to speake, that they knev
42 he vvas Christ.

† And vvhen it vvas day, going forth he vvent into a desert
place: and the multitudes sought him, and came euen vnto
43 him: and they held him that he should not depart from them.
† To vvhom he said, That to other cities also must I euange-
44 lize the kingdom of God: because therefore I vvas sent. † And
he vvas preaching in the synagogs of Galilee. -

A N N O T A T I O N S
CHAP. III.

13. *Departed until a time.*) No manuel if the diuel be often or alwaies busie vvith Christian men, The diuels ten-
seeing after he was plainly ouercome by Christ, yet did he not giue him ouer altogether, but for tations.

21. *Done in Capharnaum.*) God maketh choise of persons and places where he worketh mi- Miracles at one
racles or doeth benefites, though he might doe the same els where if it liked his wisdom. So doth place and not at
he in doing miracles by Saints, not in al places, nor towards al persons, but as it pleaseth him. an other.

-Aug. ep. 137.

Christ's body
contained in
place about
nature.

19. *Passing through the middes of them.*) Either by making him self inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By al which and the like his doings mentioned in the Gospel, it is euident that he can alter and order his body as he list, about the natural conditions of a body.

The Apostles
left their vviues.

20. *Simons Wiues mother.*) It is euident that Peter had a wife, but after his calling to be an Apostle, he leaft her, as S. Hierom writeth in many places *ep. 1 + c. 2 ad Iulianum. Li. 1 adu. Iovin.* See the Annot. *Matth. 9, 29.*

CHAP. V.

Having taught the people out of Peters ship, & he sheweth in a miraculous taking of fishes, how he wil make him the fisher of men. 12 He cureth a leper by touching him, and sendeth him to the Priest in vvitnesse that he is not against Moyses. 15 The people flocking vnto him, he retireth into the wuldernesse. 17 To the Pharisees in a solemne assembly he proueth by a miracle his power to remit sinnes in earth. 27 He defendeth his eating vvith sinners, as being the Physician of soules. 33 and his not prescribing as yet of any fastes to his Disciples.

The Gospel
vpō the 4 Sun-
day after Pen-
tecost.



AND it came to passe, v when the multitudes pres- 1
sed vpon him to heare the vvord of God, and
him self stooode beside the lake of Genesareth.
† * And he savv tvvo shippes standing by the 2
lake: and the fishers vvere gone dovvne, and
vvas hed their nettes. † And he going vp into " one ship that 3
vvas Simons, desired him to bring it backe a litle from the
land. And sitting, he taught the multitudes out of the ship.

† And as he ceased to speake, he said to Simon, Launche 4
forth into the deepe, and let loose your nettes to make a
draught. † And Simon ansvvering, said to him, Maister, 5
labouring al the night, vve haue taken nothing: but in thy
vvord I vvil let loose the nette. † And vvhen they had done 6
this, they inclosed " a very great multitude of fishes, and their
nette vvas broken. † And they " beckened to their fellowes 7
that vvere in the other ship, that they should come and
help them. And they came and filled both shippes, so that
they did sinke. † Vvhich vvhen Simon Peter did see, he fel 8
dovvne at I E S V S knees, saying, Goe forth from me, because
I am a sinful man; O Lord. † For he vvas vvholly astonished 9
and al that vvere vvith him, at the draught of fishes vvch
they had taken. † In like maner also Iames and Iohn the son- 10
nes of Zebedee, vvho vvere Simons fellowes. And I E S V S
said to Simon, Feare not: from this time novv, " thou shalt
be taking men. † And hauing brought their shippes to land, 11
leauing al things they folovved him. †

† * And it came to passe, vvhen he vvas in one of the ci- 12
ties

Mt. 4,
18.
Mar. 1,
16.

Mt. 8, 2.
Mar. 1,
40.

- ties, and behold a man full of leprosie, and seeing I E S V S, and falling on his face, besought him saying, Lord, if thou wilt,
- 13 thou canst make me cleane. † And stretching forth the hand, he touched him, saying, I vvil. be thou made cleane. And immediately the leprosie departed from him. † And he commaunded him that he should tel no body, but, Goe, :: shevv thy self to the Priest, and offer for thy cleansing* as Moyfes commaunded, for a testimonie to them. :: See S. Mat. Annot. c. 8, 4.
- 14 *Leu. 14, 2.*
- 15 † But the bruite of him vvent abrode the more. and great multitudes came together to heare, and to be cured of their
- 16 infirmitie. † And he retired into the desert, and praied.
- 17 †* And it came to passe one day, and he sate teaching. The Gospel vpō Friday in Whitsonvecke.
- 18 And there vvere Pharisees sitting and Doctors of Lavv that vvere come out of euery towne of Galilce and Ievvrie and Hierusalem: and the vertue of our Lord vvas to heale them.
- 19 † And behold men carying in a bed a man that had the palsie: and they sought to bring him in, and to lay him before him.
- 20 † And not finding on vvich side they might bring him in for the multitude, they" vvent vp vpon the rooffe, and through the tiles let him dovne vvith the bed into the middes, before I E S V S. †" Vvhoſe faith vvhen he savv, he said, Man, thy
- 21 sinnes are forgiuen thee. † And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but only God? † And vvhen I E S V S knevve their cogitations, ansvvering he said to them, Vvhat
- 22 doe you thinke in your hartes? † Vvich is easier to say, Thy
- 23 sinnes are forgiuen thee: or to say, Arise, and vvalke? † but that you may knowv that" the sonne of man hath povver in earth to forgiue sinnes (he said to the sicke of the palsie) I say to thee, Arise, take vp thy bed, and goe into thy house.
- 24 † And forth vvith rising vp before them, he tooke that vvhere
- 25 in he lay: and he vvent into his house, magnifying God. † And al vvere astonied: and they magnified God. And they vvere replenished vvith feare, saying, That vve haue seen marvellous things to day. †
- 26 *Mt. 9, 9. Mr. 2, 14*
- 27 †* And after these things he vvent forth, and savv a Publican The Gospel vpō S. Mathevv's cue Septēb. 20. called Leui, sitting at the Custome-house, and he said to him,
- 28 Folovv me. † And" leauing al things, he rose and folovved
- 29 him. † and Leui made him a great feast in his house: and there vvas a great multitude of Publicans, and of others that vvere
- 30 sitting at the table vvith them. † And their Pharisees and Scri-

:: Christ came not to call those, who presume of their owne iustice, and that coupt them selues to haue no neede of Christ.

:: See S. Mat. Annot. c. 9, 14.

bes murmured, saying to his disciples, Why doe you eate and drinke vvith Publicans and sinners? † And I E S V S ansvve. 31
ring said to them, They that are vvhole, neede not the Physicion: but they that are ill at ease. † :: I came not to call the 32
just, but sinners to penance. †
† But they said to him, * Vvhy doe the disciples of Iohn :: fast 33
often, and make obsecrations, and of the Pharisees in like manner: but thine doe eate and drinke? † To vvhom he said, Why, 34
can you make the children of the bridegrome fast vvhiles the bridegrome is vvith them? † But the daies vvil come: and 35
vvhen the bridegrome shal be taken avway from them, then they shal fast in those daies. † And he said a similitude also 36
vnto them, That no man putteth a peece from a nev v garment into an old garment: othervvise both he breaketh the nev v, and the peece from the nev v agreeth not vvith the old. † And no bodie putteth nev v vine into old bottels: other- 37
vvise the nev v vine vvil breake the bottels, and it self vvil be shed, and the bottels vvil be lost. † But nev v vine is to 38
be put into nev v bottels: and both are preferued together. † And no man drinking old, vvil nev v by and by. for he saith, 39
The old is better.

Mat. 9,

14

Mar. 2,

18.

Lu. 5, 33.

AN NOT A T I O N S

CHAP. V.

Peters ship.

3. *One ship Simons.*) It is purposely expressed that there were two shippes, and that one of them was Peters, and that Christ went into that one, and sat downe in it, and that sitting he taught out of that ship: no doubt to signifie the Church resembled by Peters ship, and that in it is the chaire of Christ, and only true preaching.

Peters fishing.

6. *A great multitude of fishes.*) Likewise by this significant miracle wrought about Peters fishing, is evidently shewed vvhat wonderful successe Peter should haue in conuerting men to Christ, both Iewes and Gentiles. as vvhen at one draught, that is to say, * at one Sermon he drew into his ship, which is Christes Church, a great number of men, as he did now fishes: and so continually by him self and his Successors vnto the worlds end.

Mat. 2, 41.

4, 4.

Peters coadiutors.

7. *Bookenad to their fellowes.*) Peter had so much worke that he called for helpe and ioyned vnto him the other ship, representing to vs his Copartners in the preaching of the Gospel, and the conjunction of the Synagogue and the people of Gentilitie vnto Peters ship, that is, to the Church of Christ. *Ambro. li. 4. in Luc. c. vlt.*

Peters preeminence in fishing for mens soules.

10. *Thou shalt be taking men.*) That al this aforesaid did properly meane Peters traualles to come, in the couersion of the world to Christ, and his prerogative before al men therein, it is evident by Christs special promis made to him seuerally and apart in this place, that he should be made the taker of men. though to other he giueth also, as to Peters cooperators and coadiutors, the like office. *Mat. 4, 19.*

Zeale of soules.

19. *Went up upon the rooffe.*) A strange diligence in procuring corporal health of and by Christs: and an example for vs of the like or greater, to obtaine saluation of him either for our selues or our frendes, and to seeke to his Church and Sacraments vvith vvhat extraordinarie paine soener.

The intercession of others,

20. *Whose faith.*) Great is God (saith S. Ambrose) and pardoneth one sort through the merites of others. therefore if thou doubt to obtaine forgiuenesse of thy great offenses, ioyn vnto thy self intercessors, vse the Churches helpe, which may pray for thee and obtaine for thee that which our Lord might denie to thy self. *Amb. li. 3 in Luc.*

24, Tho.

In octava S. Thoma. 10. 20. 21. 24. *The sonne of man in earth.*) By which act (* saith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit sinnes: which he said both for him self and vs. For he, as God being made man and Lord of the Law, forgiueth sinnes. And we also haue obtained by him that wonderful grace. for it is said to his Disciples, *Whose sinnes you shal remit, they are remitted to them.* And how should not he be able to remit sinnes, who gaue others power to doe the same?

Hiero. in Mas. 9. 25. *Leauing al folowed him.*) The * profane Iulian charged Matthevv of to much lightnes, to leaue al and folovv a stranger, at one vvord, but in deede hereby is seen the maruelous efficacie of Christes vvord and internal vvorking, that in a moment can alter the hart of a man, and cause him nothing to esteeme the things most deere vnto him. Which he did not onely then in presence, but also daily doth in the Church. For so S. Antonie, S. Francis, and others, by hearing only the vvord of our Sauour read in the Church, forfooke al and folowed him.

Ashan. in vit. S. Antonij. August. confess. li. 8 c. 13.

Bonau. in vit. S. Francis.

Priests do remit sinnes.
Forfaking al, and folovving Christ.

CHAP. VI.

For reproving by Scripture and miracle (as also by reason) the Pharisees blindnes about the obseruation of the Sabbath, 11 they seeke his death. 12 Having in the mountaine prayed at night, he shooseth truelue Apostles. 17 and after many miracles vpon the diseased, 20 he maketh a sermon to his Disciples before the people: proposing heauen to such as vvill suffer for him, 24 and vvo to such as vvill not. 27 Yet vvithal exhorting to doe good euen to our enemies also. 29 and that the Masters must first mend them selues. 46 finally, to doe good vvorkes, because only faish vvill not suffice.

Mt. 12, 1
Mr. 2, 23

1



ND it came to passe on the :: Sabbath second-first, vwhen he passed through the corne, his Disciples did plucke the eares, and did eate rubbing them vvith their hands.

2

† And certaine of the Pharisees said to them, Vvhy doe you that vvwhich is not lavvful

3

on the Sabbath? † And I E s y s ansvvering them, said, " Neither this haue you read vvwhich Dauid did, vwhen him self

1. Re. 21, 4

4

vvas an hungred and they that vvwere vvwith him: † * hovv he entred into the house of God, and tooke the loaves of Proposition, and did eate, and gaue to them that vvwere vvwith him,

Leu 24, 9.

5

vvwhich it is not lavvful to eate * but only for Priests? † And he said to them, That the sonne of man is Lord of the Sabbath also.

Mt. 12. 10.
Mr. 3, 1.

6

† And it came to passe on an other Sabbath also, that he entred into the synagogue, and taught. * And there vvas

7

man, and his right hand vvas vvwithered. † And the Scribes and Pharisees vvatched if he vvould cure on the Sabbath:

8

that they might finde hovv to accuse him. † But he knevv their cogitations: and he said to the man that had the vvwithered hand, Arise, and stand forth into the middes. And rising

9

he stooode. † And I E s v s said to them, I aske you, if it be

10

lavvful on the Sabbath to doe vvvel or il: to " saue a soule or to destroy? † And looking about vpon them al, he said to the

∴ S. Hierom (ep. ad Nepotian.) vvriteth of him self, that being at Cōstantinople, he asked his maister Gregorie nazianzene, the famous doctōr, then Bishop there, what Sabbath this vvas. Who by his ansvver declared that it was very hard to tel, neither is it yet knowen to the best learned. Yet the Protestants are wont to say, Al is very calie.

man

man, Stretch forth thy hand. And he stretched it forth: and his hand vvas restored. † And they vvere replenished vvith 11. madnes: and they comuned one vvith an other vvhat they might doe to I E S V S.

The Gospel vpō
S. Bartlemewes
day.

† And it came to passe in those daies, he vvent forth into 12 the mountaine to pray, and he passed the vvhole night in the prayer of Gōd. † * And vvhen day vvas come, he called 13 his Disciples: and he chose tvvelue of them (" vvhom also he named *Apostles*) † " Simon vvhom he surnamed Peter, and An- 14 drevv his brother, James and Iohn, Philippe and Bartholo- mev, † Matthevv and Thomas, James of Alphæus and Si- 15 mon that is called Zelotes, † and Iude of James, and Iudas 16 Iscariote vvwhich vvas the traitour. † And descending vvith 17 them he stood in a plaine place, and the multitude of his Dis- ciples, and a very great companie of people from al Ievvrie and Hierusalem: and the sea coast both of Tyre and Sidon, † vvwhich vvere come to heare him, and to be healed of their 18 maladies. And they that vvere vexed of vncleane spirits, vvere cured. † And al the multitude sought to touch him, because 19 vertue vvent forth from him, and healed al. † † And he lif- 20 ting vp his eies vpon his Disciples, said,

* Blessed are ye poore: for yours is the kingdom of God. † Blessed are you that novv are an hungred: because you shal 21 be filled. Blessed are you that novv doe vveepe: because you shal laugh. † Blessed shal you be vvhen men shal hate you, 22 and vvhen they shal separate you, and vpbraide you, and abandon your name as euil, for the sonne of mans sake. † " Be glad in that day and reioyce: for behold, your revvard 23 is much in heauen. † for according to these things did their fathers to the Prophets. † But vvo to you that are riche, be- 24 cause you haue your consolation. † Vvo to you that are fil- 25 led: because you shal be hungrie. Vvo to you that novv doe laugh: because you shal mourne and vveepe. † Vvo, vvhen 26 al men shal blesse you. for according to these things did their fathers to the false-Prophets.

† But to you I say that doe heare, Loue your enemies, doe 27 good to them that hate you. † Blesse them that curse you, 28 and pray for them that calumniate you. † And he that stri- 29 keth thee on the cheeke, offer also the other. And from him that taketh avway from thee thy robe, prohibit not thy coate also. † And :: to euery one that asketh thee, giue: and of him 30 that

:: That is, to
euery one iustly
asked. For that
vvhich is vniust-
ly asked, may
be iustly deni-
ed. *Aug. li. 16.
de Serm. Do.
in monte.*

Mr. 10, 1
Mr. 3, 13
6, 7.
Lu. 9, 1.

Mr. 5, 2.
6, 7.

that taketh avway the things that are thine, aske not againe.
 31 † And according as you vvil that men doe to you, doe you
 32 also to them in like maner: † And if you loue them that loue
 you, vvhat thanke is to you? for sinners also loue those that
 33 loue them. † And if ye doe good to them that doe you good:
 34 vvhat thanke is to you? for sinners also doe this. † And if ye
 lend to them of vvhom ye hope to receiue: vvhat thanke is to
 you? for sinners also lend vnto sinners, for to receiue as much.
 35 † But loue ye your enemies: doe good and lend, hoping for
 nothing thereby, and your reppard shall be much, and you
 shall be the sonnes of the highest, because him self is beneficial
 36 vpon the vnkinde and the euil. † Be ye therefore merciful as also
 37 your father is merciful. † Iudge not, & you shall not be iudged.
 38 condemn not, & you shall not be cōdemned. forgiue, and you
 shall be forgiuen. iGiue, and there shall be giuen to you. good
 measure & pressed dovvne and shaken together and running
 ouer shall they giue into your bosome. For vvith the same
 measure that you do meate, it shall be measured to you againe.
 39 † And he said to them a similitude also: Can the blinde
 40 leade the blinde? doe not both fall into the ditch? † The disci-
 ple is not aboue his maister: but euery one shall be perfect, if
 41 he be as his maister. † And vvhy seeest thou the mote in thy
 brothers eie: but the beame that is in thine ovne eie thou
 42 considerest not? † Or hovv canst thou say to thy brother,
 Brother, let me cast out the mote out of thine eie: thy self not
 seeing the beame in thine ovne eie? Hypocrite, cast first the
 beame out of thine ovne eie: and then shalt thou see clerely
 to take forth the mote out of thy brothers eie. †
 43 † For there is no good tree that yeldeth euil fruites: nor
 44 euil tree, that yeldeth good fruite. † For euery tree is knowen
 by his fruite. For neither doe they gather figges of thornes:
 45 neither of a bush doe they gather the grape. † The good man
 of the good treasure of his hart bringeth forth good: and the
 euil man of the il treasure bringeth forth euil. for of the abou-
 dance of the hart the mouth speaketh.
 46 † And vvhy cal you me, Lord, Lord: and doe not the
 47 things vvwhich I say? † Euery one that commeth to me, and
 heareth my vvords, and doeth them: I vvil shevv you to
 48 vvhom he is like. † He is like to a man **∴** building a house,
 that digged deepe, and laid the foundation vpon a rocke.
 And vvhen an inundation rose, the riuer bette against that

The Gospel
 vpon the first
 Sunday after
 Pentecost.

∴ He buiketh
 right & surely,
 that hath both
 faith and good
 vvorkes: he buil-
 deth on sand,
 that trusteth to
 his faith or rea-
 ding or knowv-
 ledge of the
 scripture, and
 doth not vvork-
 ke or liue ac-
 cordingly.

V house

house, and it could not moue it: for it vvas founded vpon a
 rocke. † But he that heareth, and doeth not: is like to a man 49
 building his house vpon the earth vvithout a foundation:
 against the vvhich the riuer did beate: and incontinent it fell,
 and the ruine of that house vvas great.

ANNOTATIONS
 CHAP. VI.

- Heretikes vnderstand not the Scriptures.** 8. *Neither this haue you read?*] The Scribes and pharisees boasted most of their know- ledge of the Scriptures: but our Sauour often sheweth their great ignorance. Euen so the Here- tikes that novv a daies vaunt most of the Scriptures and of their vnderstanding of them, may soone be proued to vnderstand litle or nothing.
9. *Sauē a soule.*] Hereby it seemeth that Christ (as at other times lightly alvvaies) did not only heale this man in body, but of some correspondēt disease in his soule.
- The Churches praier at the times of giuing holy Orders.** 12. *The vvholenight.*) Our Sauour instantly prayed, alone in the mount vvithout doore, al night long, as a preparation to the delignement of his Apostles the day after: to giue example to the Church of praying instantly vvhen praier is to be ordered, and a lesson to vs al vvhat vve should doe for our ovvne necessities, vvhen Christ did so for other mens.
13. *Vvhom he named Apostles.*] Here it is to be noted against our Aduerſaries that deceitfully measure to the simple the vvhole nature and qualitie of certaine sacred fundions, by the primi- tiue signification and compasse of the names or vvordes vvhereby they be called. vvith vvhom as a Priest is but an elder, and a Bis hop, a vvatchman or Superintendent, so an Apostle is no- thing but a Legate or Messēnger, and therefore (as they argue) * can make no Lawes nor prescribe or teach any thing not expresse in his *mandatum*. Know therefore against such deceiuers, that such things are not to be ruled by the vulgar signification of the word or calling, but by vse and applica- tion of the holy Writers, and in this point by Christs ovvne expresse imposition. And so this vvord, *Apostle*, is a calling of Office, gouernment, authoritie, and most high dignitie giuen by our Maister, specially to the College of the Twelue: Whom he endued about that vvord the vulgar etymologie of their name requireth, vvith pover to bind and loose, to punish and pardō, to teach and rule his Church. Out of vvnich roome and dignitie, vvnich is called in the Psalme and in the actes, a Bis hoprike, vvhen Iudas tel, Mathias vvas chosen to supply it, and vvas numbe- red among the rest, vvho vvere as founders or foundations of our religion, as the Apostle termeth them, Therefore to that college this name agreeth by special imposition and prerogatiue, though aftervvard it vvas by vse of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles successors: as also (by the like vse of Scriptures) to the first conuerters of countreis to the faith, or their coadiutors in that function. In vvnich sense S. Paul chalengeth to be the Co- rinthians Apostle, and nameth Epaphroditus the Philippians Apottle: as vve call S. Gregorie & his Disciple S. Augustin, our Apostles of England. In al vvnich taking, it euer signifieth dignitie, regi- ment, Paternitie, Principallitie, and Primacie in the Church of God: according to S. Paul 1. Cor. 12. *He hath placed in his Church, first in deede Apostles &c.* Whereby vve may see that S. Peters dignitie vvas a vvonderful eminent Prerogatiue and Soueraintie. When he vvas the head not only of other Christian men, but the head of al Apostles, yea euen of the College, of the Twelue. And if our Aduerſaries list to haue learned any profitable lesson by the vvord Apostle, more profitably and truly they might haue gathered, that Christ called these his principal officers, *Apostles*, or *Sent* (him self also specially and aboue al other being *Missus*, that is, *Sent*, and called also Apottle in the Scriptu- res) to vvarne vs by the nature of the vvord, that none are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that can not shew by vvnom they be sent. and that al Here- tikes therefore be rather Apostates then Apostles, for that they be not sent, nor duely called, nor chosen to preach.
- Peters preemi- nence.** 14. *Simon.*) Peter in the numbering of the Apostles, alvvaies first named and preferred before Andrevv his elder brother and senior by calling. See *Annotat. Mt. 10. 2.*
- Al persecution for Christ, is a blessing.** 23. *Be glad.*) The common miseries that fall to the true preachers and other Catholike men for Christs sake, as pouertie, famin, mourning, and persecutions, be in deede the greatest blessings that can be, and are meritorious of the reppard of heauen. Contrariuwise, al the relicities of this vvorld vvithout Christ, are in deede nothing but vvo, and the enterance to euerlasting miserie.
- The vanitie of Heretical prea- chers.** 26. *Shal blesse you.*) This vvo pertaineth to the Heretikes of our daies, that delight to haue the peoples praies and blessings and shoures, preaching pleasant things of purpose to their itching cares

cares : as did the Falso-Propheets, vvhē they vvē magnified and commended therefore of the carnal Ievves.

35 Lend, hoping nothing.) In that vve may here seeme to be moued to lend to those vvhom vve thinke not able nor like euer to repay againe, it must be holden for a counsel rather then a commaundement, except the case of necessitie. but it may be taken rather for a precept, vvherein vsurie, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Lawv of nature and nations. And greate shame and pitie it is, that it should be so much vsed or suffered among Christians, or so couered and cloked vnder the habite of other contractes, as it is.

Against vsurie.

CHAP. VII.

He testifieth, the faith of the Centurion Who Was a Gentil, to be greater then be found among al the Iewes, and cureth his seruant absens. 11 the vvildovves sonne he reuiueth and restoreth to her, and is renowmed thereupon. 18 To Iohns messengers he answereth vvith miracles, leauing to Iohn to preach thereby vnto them that he is Christ. 24 And after Ward he declarēth hoW vvorthie credit Was Iohns testimonie, 29 inueighing against the Pharisees, 31 Who vvith neither of their maners of liuing could be wonne. 36 sheWing also vnto them by occasion of Marie Magdalen, hoW he is a frende to sinners, not to maintaine them in sinne, but to forgive them their sinnes vpon their faith and penance.

Mt. 8, 5.



1 AND vvhē he had fully said al his
 2 vvords into the eares of the people, he en-
 3 tred into Capharnaum. † And the ser-
 4 uant of a certaine Centurion being sicke,
 5 vvvas readie to die: vvho vvvas deere vnto
 6 him. † And vvhen he had heard of I E S V S,
 7 he sent vnto him the Auncients of the
 8 Ievves, desiring him to come and heale his seruant. † But they
 9 being come to I E S V S, besought him earnestly, saying to
 10 him, That he is vvorthie that thou shouldst doe this for
 him. † for he loueth our nation: and he hath built a synagogue
 for vs. † And I E S V S vent vvith them. And vvhen he vvvas
 novv not farre from the house, the Centurion sent his frends
 vnto him, saying, Lord, trouble not thy self. for *∴ I am not vvor-*
thy that thou shouldst enter vnder my rooffe. † for the vvchich cause
 neither did I thinke my self vvorthie to come to thee: but
 say the vvord, and my seruant shall be made vvhole. † for I also
 am a man subiect to authoritie, hauing vnder me souldiars:
 and I say to this, goe, and he goeth: and to an other, come,
 and he cometh: and to my seruant, doe this, and he doeth it.
 † Vvhich I E S V S hearing, marueiled: and turning to the mul-
 titudes that folovved him he said, Amen I say to you, neither
 in Israel haue I found so great faith. † And they that vvē
 sent, being returned home, found the seruant that had been
 sicke, vvhole.

*∴ See the An-
 notations vpon
 S. Matth. c. 8, 8.*

V ij † And

The Gospel vpo
the 15 Sunday
after Pentecost.
And vpo Thurs-
day in the 4
veeke of Lent.
And for S. Mo-
nica S. Augu-
stins mother
Maj. 4.

† And it came to passe, aftervvard he vvent into a citie 11
that is called Natm: and there vvent vvith him his Disciples
and a very great multitude. † And vvhen he came nigh to 12
the gate of the citie, behold a dead man vvas caried forth, the
only sonne of his mother: and she, vvas a vvidovv: and a
great multitude of the citie vvith her. † Vvhom vvhen our 13
Lord had seen, being moued vvith mercie vpon her, he said
to her, Vveepe not. † And he came neere and touched the 14
coffin. And they that caried it, stood stil: and he said, Yong
man, I say to thee, Arise. † And he that vvas dead, sat vp, and 15
beganne to speake. And he gaue him to his mother. † And 16
feare tooke them al: and they magnified God, saying, That
a great Prophet is risen among vs: and, That God hath visited
his people. † And this saying vvent forth into al Ievvrie of 17
him, and into al the countrie about.

† And Iohns disciples shewed him of al these things. 18
†* And Iohn called tvvo of his disciples, and sent them to 19
I E S V S, saying, Art thou he that art to come: or expect vve
an other? † And vvhen the men vvere come vnto him, they 20
said, Iohn the Baptist hath sent vs to thee, saying, Art thou he
that art to come: or expect vve an other? † (And the self same 21
houre, he cured many of maladies, and hurtes, and euil spirits:
and to many blinde he^c gaue sight.) † And ansvvering, he said 22
to them, Goe and report to Iohn vvhat you haue heard and
seen: * That the blinde see, the lame vvalke, the lepers are
made cleane, the deafe heare, the dead rise againe, †: the poore 23
are euangelized: and blessed is he vvholoeuer shal not be
scandalized in me.

:: *Pauperes euan-
gelizantur*, that
is, to the poore
the Gospel is
preached, and
they receiue it.

†* And vvhen Iohns messengers vvere departed, he be- 24
gan to say of Iohn to the multitudes, Vvhat vvent you out in-
to the desert to see? a reede moued vvith the vvinde? † But 25
vvhat vvent you forth to see? a man clothed in :: soft gar-
ments? behold they that are in costly apparel and delicacies,
are in the house of kings. † But vvhat vvent you out for to 26
see? a Prophet? Certes I say to you, and more then a Prophet.
† this is he of vvhom it is vvritten, *Behold I send mine Angel before* 27
thy face, vvhibh shal prepare thy vvay before thee. † For I say to you, 28
A greater Prophet among the children of vvomen then Iohn
the Baptist, there is no man. but he that is the lesser in the
kingdom of God, is greater then he. † And al the people 29
hearing and the Publicans, iustified God, being baptized vvith

:: Marke this
vvell concerning
Iohns apparel
and diet. See the
Annotations
vpon S. Matth.
c. 3, 4.

Iohns

Mt. 11, 2

c. χαρι-
τατεEsa. 35,
5. 61, 1.

Mt. 11, 7

Mal. 3, 1

Mt. 3. 4.

30 Iohns baptisme. † But the Pharisees and the lavvyers :: despised the counsel of God against them selues, being not baptized of him. † And our Lord said, Vwherevnto then shal I liken the men of this generation, and vwherevnto are they like? † They are like to children sitting in the market-place, and speaking one to an other, and saying, Vve haue piped to you, and you haue not daunced: vve haue lamented, and you haue not vvept. † For Iohn the Baptist came * neither eating bread nor drinking vvine: and you say, He hath a devil. † The sonne of man came eating and drinking: and you say, Behold a man that is a gurmander and a drinker of vvine, a frende of Publicans and sinners. † And vvisedom is iustified of al her children.

36 † And one of the Pharisees desired him to eate vvith him. And being entred into the house of the Pharisee, he sate downe to meate. † And behold a vvoman that was in the citie, a sinner, as she knew that he vvas set dovne in the Pharisees house, she brought an alabaister boxe of ointment: † and standing behind beside his feete, she began to :: vvater his feete vvith teares, & vviped them vvith the heares of her head, and kissed his feete, & anointed them vvith the ointmēt. † And the Pharisee that had bid him, seeing it, spake vvithin him self, saying, This man if he vvere a Prophet, vvould knowv certes vvho and vvhat maner of vvomā she is vvich toucheth him, that she is a sinner. † And IESVS answering said to him, Simon, I haue somev vhat to say vnto thee. but he said, Maister, say. † A certaine creditour had tvvo debtors: one did ovve five hūdred pence, and the other fiftie. † They hauing not vvherevvith to pay, he forgave both. Vvwhether therefore doth loue him more? † Simon ansvvering said, I suppose that he to vvhom he forgave more. But he said to him, Thou hast iudged rightly. † And turning to the vvoman, he said vnto Simon, Doeſt thou see this vvoman? I entred into thy house, vvater to my feete thou didſt not giue: but she vvith teares hath vvatered my feete, and vvith her heares hath vviped them. † Kisse thou gaueſt me not: but she since I came in, hath not ceased to kisse my feete. † Vvith oile thou didſt not anoint my head: but she vvith ointment hath anointed my feete. † For the vvich I say to thee, Many sinnes are forgiven her, because she hath :: loued much. But to vvhom lesse is forgiven, he loueth lesse. † And he said to her, Thy sinnes are forgiven.

:: As they that contēned Iohns baptisme, despised Gods counsel and vvisedō: so much more the, that make no accoumpt of the Sacraments of the Church, despise Gods counsel and ordinance touching their saluation, to their owne damnation.

The Gospel vpo S. Marie Magdalens day Jul. 22. And vpon Thuriday in Passion weeke. And vpo Imber Friday in Sept.

:: A perfect paterne of true penance in this vvoman, vvho sought of Christ vvith open teares & other strange vvorkes of satisfaction and deuotion, remission of her sinnes.

:: Not only faith (as you may perceiue) but loue or charitie obtaineth remission of sinnes.

∴ As the Phari-
sees did alwaies
carpe Christ for
remissio of sin-
nes in earth, so
the Heretikes
reprehend his
Church that re-
mitteth sinnes
by his authori-
tie.

uen thee. † And they that sate together at the table, began to 49
say vvithin them selues, ∴ Vvho is this that also forgiueth
sinnes? † And he said to the vvoman, "Thy faith hath made 50
the safe, goe in peace. -I

A N N O T A T I O N S
C H A P. VII.

Building of
Churches, Mo-
nasteries, &c.

1. *Built a Synagogue.* As at that time to found a Synagogue, vvas acceptable to God, and procured the praiers of the faithful people for vvhose vse it vvas made: so novv much more in the newv Testament, to build a Church, Monasterie, College, or any like vvorke for the honour and seruice of God, is grateful to him and procureth the praiers of the good people for vvhose vse such things be founded.

Exteriour si-
gnes of more
then common
deuotion.

44 *Into thy house.*] An exceding approbation of the extraordinary vvorkes and signes of external deuotion, vvhich seeme to carnal men (though othervvise faithful) to be often superfluous or not acceptable. This Simon vvas perhaps of a good vvil, and therefore (as diuers others did els vvhere) inuited Christ to his house, not of curiositie or captiuousnes, as some other did: but of affectio, as it may seeme by Christs familiar talke vvith him. Not vvithstanding his duties towardes him vvere but ordinary, but the anointing, vvashing, killing, vviping of his feete in such sort as the vvoman did, vvere further signes of more then vulgar loue: such as is in deuout men or vvomen that goe on pilgrimage and kisse deuoutly the holy memories of Christ and his Saints. Vvwhich is no more but an exteriour expressing of their affection, and that they loue much, as euery vulgar christian man doth not.

Iustification at-
tributed not to
faith onely.

50 *Thy faith.*] The remission of her sinnes being attributed before to charitie, is novv also said to come of her faith. Vvhercby you may knowv that it commonly procedeth of both, and of hope also, though but one named. Because vvhen there be diuers causes concurring to one effect, the scriptures commonly name but one, and that especially vvhich is most proper to the purpose and time, not excluding the other. And therefore his vvorking miracles vpon any person, is attributed to the faith of them on vvhom or at vvhose desire they be done. Because he vvrought his miracles to induce al men to beleue in him, and therefore specially required faith at their hands, and namely before other things, vvwhether they did beleue that he vvas able to doe that vvhich they asked at his hands: vvithout vvhich it had ben rather a mockrie and tentation of him, then a true desire of benefite at his hands.

C H A P. VIII.

Going ouer al Galilee vvith hu traine, 4 he preacheth to the IeWes in parables because of their reprobation: 9 but to his Disciples manifestly: because he vvil not for the IeWes incredulity haue his comming frustrate: 19 signifying also that we are hu kinne (though we be Gentils) and not hu carnal brethren the IeWes. 22 To Whom also (signified by the Gerasens) after the tempest in hu sleepe (that is, in hu death) and caulme in hu resurrection, he commeth: but they preferring their temporals before hu presence, he leaueth them againe. 41 Like vvise comming to cure the IeWes (Who were borne vvhen the Gentils sickened, about Abrahams time) he is preuented vvith the faith of the Gentils, and then the IeWes die. but them also in the end he vvil restore.



AND it came to passe aftervvard, and he made 1
his journey by cities and tovvnes pre-
aching and euangelizing the kingdom of
God: and the Tyvelue vvith him, † and 2
some vvomen that had been cured of vvic-
ked spirits and infirmities, * Marie vvhich is
called Magdalene, out of vvhom seuen deuils vvere gone
forth.

Mr. 16,
9.

*c alia
multa*

*Mt. 13, 1.
Mr. 4, 1.*

Es. 6, 9.

3 forth, † and Ioane the vvife of Chusa Herods procurator, and Susan, and ^c many others that ["] did minister vnto him of their substance.

4 † And * vvhen a very great multitude assembled, and hastened out of the cities vnto him, he said by a similitude. † The
5 fowver vvent forth to sovv his seede. and vvhiles he sovveth, some fel by the vvay side, and vvas troden vpon, and the
6 foules of the aire did eate it. † And other some fel vpon the rocke: and being s^hot vp, it vvithered, because it had not
7 moisture. † And other some fel among thornes, and the thornes
8 grovvng vp vvithal, choked it. † And other some fel vpō good ground: and being s^hot vp, yelded fruite an hundred fold. Saying these things he cried, He that hath eares to heare, let him heare.

9 † And his disciples asked him vvhat this parable vvas. † To
10 vvhom he said, To you it is giuen to knowv the mysterie of the kingdō of God, but to the rest in parables, :: that * seeing
11 they may not see, and hearing may not vnderstand. † And the parable is this: The seede, is the vvord of God. † And they
12 besides the vvay: are those that heare, then the deuil cōmeth, and taketh the vvord out of their hart, lest beleeuing they be
13 saued. † For they vpon the rocke: such as vvhen they heare, vvith ioy receiue the vvord: and these haue no rootes: because
14 :: for a time they beleeuie, and in time of tentation they reuolt. † And that vvhich fel into thornes, are they that haue
15 heard, and going their vvaies, are choked vvith cares and riches and pleasures of this life, and render not fruite. † And
16 that vpon good ground: are they vvhich in a good and very good hart, hearing the vvord, doe reteine it, and yeld fruite in patience. ¶

16 † And no man lighting a candel doth couer it vvith a vessel, or put it vnder a bed: but setteth it vpō a cādelsticke, that they
17 that enter in, may see the light. † For there is not any thing secrete, that s^hal not be made manifest: nor hid, that s^hal not be
18 knownen, & come abroad. † See therefore how you heare. For he that hath, to him s^hal be giuen: and vvho soeuer hath not, that also vvhich he thinketh he hath, s^hal be taken avay frō him.

19 † And * his mother and brethren came vnto him: and they
20 could not come at him for the multitude. † And it vvas told him, Thy mother and ["] thy brethren stand vvithout, desirous
21 to see thee. † Who ansvvering said to them, My :: mother and

The Gospel vpō the Sunday of Sexagesme.

:: See the Annotations vpon S. Matthev. 6. 13, 14.

:: Against the Heretikes that say, faith once had can not be lost, and that he vvhich novv hath not faith, neuer had.

:: He did not here disdainfully speake of his mother, but teacheth that

iny

our spiritual
kinred is to be
preferred be-
fore carnal co-
gnation. *Hilar.*
4m 12 Mat.

:: See the An-
notations vpon
S. Matthev c. 8,
24.

my brethren, are they that heare the vword of God and doe it.

† * And it came to passe one day : and he vvent vp into 22
a boate, and his disciples, and he said to them, Let vs strike
ouer the lake. And they launched forth. † And vwhen they 23
vvere sailing, he slept : and there fel a storme of vvinde into
the lake, and they ^cvvere filled, and vvere in danger. † And 24
:: they came and raised him, saying, Maister, vve perish. But
he rising, rebuked the vvinde and the tempest of vvater : and
it ceased, and there vvas made a calme. † And he said to them, 25
Vvhere is your faith? Who fearing, marueiled one to an other,
saying, Vvho is this (trouu ye), that he commaundeth both
the vvindes and the sea, and they obey him? † * And they 26
failed to the countrie of the Gerasens vvwhich is ouer against
Galilee.

† And vwhen he vvas come forth to the land, there mette 27
him a certaine man that had a deuil novv a very long time,
and he did vveare no clothes, neither did he carie in house,
but in the monumets. † And as he savv I E S V S, he fel dovne 28
before him : and crying out vvith a great voice, he said,
Vvhat is to me and thee I E S V S sonne of God most high? I be-
seech thee doe not torment me. † For he commaunded the vn- 29
cleane spirit to goe forth out of the man. For many times he
caught him, and he vvas bound vvith chaines, and kept
vvith fetters : and breaking the bondes vvas driuen of the deu-
il into the deserts. † And I E S V S asked him saying, Vvhat 30
is thy name? But he said, Legion. because many deuils vvere
entred into him. † And they besought him that he vvould 31
not commaund them to goe into the depth. † And there vvas 32
there a heard of many svvine feeding on the mountaine : and
they desired him, that he vvould permit them to enter into
them. And he permitted them. † The deuils therefore vvent 33
forth out of the man, and entred into the svvine : and the
heard vvith violence vvent headlong into the lake, and vvas
stified. † Which vwhen the svvine heards savv done, they fled : 34
and told into the citie and into the tovnes. † And they vvent 35
forth to see that vvwhich vvas done : and they came to I E S V S,
and found the man, out of vvho the deuils vvere gone forth,
sitting at his feete, clothed, and vvell in his vvittes, and they
vvere afraid. † And they also that had seen, told them hovv he 36
had been made whole from the legion. † And al the multitude 37
of the countrie of the Gerasens besought him to depart from
them:

Mt. 8, 23
Mar. 4,
36.

c comple-
bansur.

Mt. 8, 28
Mr. 5, 6

Mt. 9, 18
Mar. 5,
22.

them: for they vvere taken vvith great feare. And he going
38 vp into the boate, returned. † And the man out of vvhom the
deuils vvere departed, desired him that he might be vvith
39 him. But I E S V S dimissed him, saying, † Returne into thy
house, and tel hovv great things God hath done to thee. And
he vvent through the vvhole citie, preaching hovv great
things I E S V S had done to him.

40 † And it came to passe: vvhen I E S V S vvas returned, the
41 multitude receiued him. and al vvere expecting him. † And
* behold there came a man vvwhose name vvas Iairus, and he
vvas Prince of the Synagogue: and he fel at the feete of I E S V S,
42 desiring him that he vvould enter into his house, † because he
had an only daughter almost twelue yeres old, and she vvas
a dying. And it chaunced, vvhiles he vvent, he vvas thronged
of the multitudes.

43 † And there vvas :: a certaine vvoman in a fluxe of blood
from twelue yeres past, vvwhich had bestovved al her substāce
44 vpon Physicians, neither could she be cured of any: † she
came behind him, and touched the hemme of his garment:
45 and forthvvith the fluxe of her blood stinted, † And I E S V S
said, Vvho is it that touched me? And al denying, :: Peter
said, and they that vvere vvith him, Maister, the multitudes
throng and presse thee, and doest thou say, Vvho touched
46 me? † And I E S V S said, Some bodie hath touched me. for
47 I knowv that there is vertue proceded from me. † And the
vvoman seeing, that she vvas not hid, came trembling, and
fel dovne before his feete: and for vvhat cause she had tou-
ched him, she shevved before al the people: and hovv forth-
48 vvith she vvas made vvhole. † But he said to her, Daughter,
thy faith hath made the safe, goe thy vvay in peace.

49 † As he vvas yet speaking, there cometh one to the Prince
of the synagogue, saying to him, That thy daughter is dead,
50 trouble him not. † And I E S V S hearing this vvord, ansve-
red the father of the maide, Feare not: :: beleue only, and
51 she shal be safe. † And vvhen he vvas come to the house, he
permitted not any man to enter in vvith him, but Peter, and
Iames, and Iohn, and the father and mother of the maide.
52 † And al vvept, and mourned for her. But he said, Vveepe not,
53 the maide is not dead, but sleepeth. † And they derided him,
54 knowving that she vvas dead. † But he holding her hand cried
55 saying, Maide arise. † And her spirit returned, and she rose

:: See the Anno-
tations vpon S.
MattheW c. 9,
19.

:: It is an euident
signe of prero-
gatiue, that Pe-
ter only is na-
med so often as
cheefe of the
company. Mar.
1, 36. Mt. 10, 29.
Luc. 9, 32. Mar.
16, 7. 1 Cor. 15, 5.

:: See the Anno-
tations vpon S.
Marke c. 5, 36.

incontinent. And he bade them giue her to eate. † And her⁵⁶ parentes vvere astonied, vvhom he commaunded to tel no man that vvhich vvas done.

A N N O T A T I O N S
CHAP. VIII.

Holy women
that folowed
Christ.

That did minister.] It vvas the custome of the Ievves that vvomen of their substance did minister meate and drinke and cloth to their teachers, going about vvith them. vvvhich because it might haue been scandalous among the gentiles, S. Paul maketh mention that he vsed it not. And they ministred to our Lord of their substance for this cause, that he vvwhose spiritual benefites they reaped, might reape their carnal things. *1 Cor. 9. 7.*

The brethren
of Christ.

30. Thy brethren. These brethren of our Lord, vvere not the sonnes of the B. Virgin M A R I E the mother of God, as Heluidius vvickedly taught: neither are they to be thought (as some others say) the sonnes of Ioseph by an other vvife: for (as S. Hierom vvriteth) not only our Lady vvvas a virgin, but by reason of her, Ioseph also: that our Sauour might be borne of a virginal matrimonie. But they are called his brethren (according to the vsual speach of the Scriptures) because they vvere his cosins, either the sonnes of Iosephs brother, or (as the more receiued opinion is) the sonnes of our Ladies sister called Marie of Iames, which Iames therefore is also called the brother of our Lord. *Hiero. cōt. Heluid. 2. 9. Ibidē. 8.*

A third place
after this life.

35. Her spirit returned. This returning of the soules againe into the bodies of them whom C H R I S T and his Apostles raised from death (specially Lazarus who had been dead foure daies) doth euidently proue a third place against our aduerſaries, that say, euery one goeth straight to Heaven or to Hel. for it can not be thought that they vvere called from the one or the other, and therefore from some third place.

CHAP. IX.

His Twelve also now preaching euery Where and Working miracles. 6 Herod and al do wonder much. 10 After vvvhich, he taketh them and goeth into the vvildernesse: Where he cureth and teacheth, feeding 5000 vvwith fine loaves. 18 Peter confessing him to be Christ. 21 he on the other side foretelleth his Passion, and that al must in time of persecution folow him therein. 27 Vvherevnto to encourage vs the more, 27 he giueth in his Transfiguration a sight of the glorie, vvvhich is the reuward of suffering. 37 The next day he casteth out a diuel vvvhich his Disciples could not. 43 Vvhom amidles these vvonders he forevvarneth againe of his scandalous Passion. 49 And to cure their ambition, he telleth them, that the most humble he esteemeth most: 49 bidding them also, not to prohibir any that is not against them. 51 Yea and to vvward such as be against them Schismatically, to shew mildeſ for al that. 57 Of folowving him, three examples.

The Gospel vpō
Thursday in
Whitſō weeke.



∴ To cōmaund
Diuels and dis-
eases either of
body or soule,
is by nature pro-
per to God one-
ly: but by Gods
gift, men also
may haue the
same. euen so to
forgiue finnes.

AND calling together the twelue Apostles, he 1
gaueth them ∴ vertue and povver ouer al deuils,
and to cure maladies. † And he sent them to 2
preach the kingdom of God: and to heale the
ticke. † And he said to them, Take nothing 3
for the vvay, neither rod, nor skrippe, nor bread, nor money,
neither haue vvvo coates. † And into vvhatſoeuer house you 4
enter, tarie there, and thence doe not depart. † And vvho-
soever shal not receiue you, going forth out of that citie,
shake
shake

*Mt. 10, 1
Mr. 3, 13
6, 8.*

Mt. 14, 1
Mar. 6,
14.

Mt. 14,
13.
Mar. 6,
31.
Io. 6, 5.

εὐχαρισ-
τεῖν αὐτῷ:

Mt. 16,
13.
Mar. 8,
27.

shake of the dust also of your feete :: for a testimonie vpon
6 them. † And going forth they vvent a circuite from tovvne to
tovvne euangelizing and curing euery vvhere. ¶
7 † And * Herod the Tetrarch heard al things that vvere
done by him : and he staggered because it vvas said of some,
8 That Iohn vvas risen from the dead. † but of other some,
That Elias hath appeared : and of others, that a Prophet one
9 of the old ones vvas risen. † And Herod said, Iohn I haue
beheaded: but vvho is this of vvhom I heare such things? And
he sought for to see him.
10 † And * the Apostles being returned, reported to him
vvhatsoever they did : and taking them he retired apart into
11 a desert place, vvhich belongeth to Beth-saida. † Which the
multitudes vnderstāding, folovved him: & he receiued them,
and spake to them of the kingdom of God, and them that had
12 neede of cure he healed. † And the day began to dravv to-
vvards an end. And the Tvvelve comming neere, said to him,
Dimisse the multitudes, that going into tovvnes and villages
13 here vve are in a desert place. † And he said to them, Giue you
them to eate. But they said, We haue no more but fiue loaves
and tvvo fishes: vnles perhaps vve should goe and bie meates
14 for al this multitude. † And there vvere men almost fiue thou-
sand. And he said to his disciples, Make them sit dovvn by
15 companies fiftie and fiftie. † And so they did. And they made
16 al sit dovvn. † And taking the fiue loaves and the tvvo fishes,
he looked vp vnto heauen, and ^c :: blessed them: and he brake,
and distributed to his disciples, for to set before the multi-
17 tudes. † And :: they did al eate, and had their fill. And there
vvas taken vp that vvhich remained to them, tvvelve baskets
of fragments.
18 † * And it came to passe : vvhen he vvas alone praying, his
disciples also vvere vvith him : and he asked them saying,
19 Vvhom doe the multitudes say that I am? † But they ansvve-
red, and said, Iohn the Baptist: and some, Elias: but some, that
20 one of the Prophets before time, is risen. † And he said to the,
But vvhom say ye that I am? Simon Peter ansvvering, said,
21 The CHRIST of God. † But he rebuking them, cōmaunded that
22 they should tell this to no man, † saying, That the sonne of
man must suffer many things, and be reiected of the Aun-
cients and cheefe Priests and Scribes, and be killed, and the

:: A great fault
to reiect the
true preachers,
or not to admit
them into hou-
se for needful
harbour and
sustenance.

:: Here you see
that he blessed
the things, and
not only gaue
thanks to God.
See Annot.
Marci. c. 8, 7.
:: The miracu-
lous providēce.
of God toward
such as folow
Christ into des-
serts, prisons,
banishment, or
whithertoeuer.

third day rise againe.

† And he said to al, If any man vvil come after me, let him 23
denie him self, and take vp his crosse daily, and folovv me.
† For he that vvil saue his life, shal lose it: for he that shal lose 24
his life for my sake, shal saue it. † for vvhath profit hath a man 25
if he gaine the vvhole vworld, and lose him self, and cast
avvay him self? † For he that shal be as hamed of me and of 26
my vvordes, him the Sonne of man shal be as hamed of,
vvhen he shal come in his maiestie, and his fathers, and of the
holy Angels. † And I say to you assuredly, There be some 27
standing here that shal not tast death, " til they see the king-
dom of God.

The TRANS-
FIGURA-
TION.

† * And it came to passe after these vvordes almost eight 28
daies, and he tooke Peter and Iames and Iohn, and vvent into
a mountaine to pray. † And vvhiles he prayed, the shape of 29
his countenance vvvas altered: and his raiment vvwhite and gli-
stering. † And behold tvvo men talked vvwith him. And 30
they vvvere Moyfes and Elias, † appearing in maiestie. And 31
they told his decease that he should accomplish in Hierusa-
lem. † But Peter and they that vvvere vvwith him, vvvere hea- 32
uie vvwith sleepe. And avvaking, they savv his maiestie, and
the tvvo men that stooode vvwith him. † And it came to passe, 33
vvwhen they departed from him, Peter said to I E S V S, Maister,
it is good for vs to be here: and let vs make three tabernacles,
one for thee, and one for Moyfes, and one for Elias: not
knowving vvwhat he said. † And as he spake these things, 34
there came a cloud, and ouershadowved them: and they fea-
red, vvwhen they entered into the cloude. † * And a voice vvvas 35
made out of the cloude, saying, This is my beloued sonne,
heare him. † And vvhiles the voice vvvas made, I E S V S vvvas 36
found alone. And they held their peace, and told no man in
those daies any of these things vvwhich they had seen.

† * And it came to passe the day folovving, vvwhen they 37
came dovvne from the mountaine, there mette him a great
multitude. † And behold a man of the multitude cried out, 38
saying, Maister, I beseeche thee, looke vpō my sonne because
he is mine only one. † and loe, the spirit taketh him, and he 39
sodenly crieth, and he dalheth him, and teareth him that he
fomerh, and vvwith much a doe departeth renting him. † And 40
I desired thy disciples to cast him out, and they could not.
† And I E S V S ansvvering said, :: O faithles and peruerse 41

:: Incredulitie
hindereth the
effect of Exor-
cismes, and

genera

Mt. 17, 1
Mr. 9, 1.

2. Pet. 1,
17.

Mt. 17,
14.
Mr. 9,
17.

generation, how long shall I be with you and suffer you?
 42 bring hither thy sonne. † And when he came to him, the devil
 dashed, and tore him. And I E S V S rebuked the vncleane
 43 spirit, and healed the lad: and rendred him to his father. † And
 all were astonied at the might of God: and all merueiling at
 44 all things that he did, he said to his disciples, † Lay you in your
 hartes these vvordes, for it shall come to passe that the Sonne
 45 of man shall be deliuered into the hands of men. † But they
 did not knowv this vvord, and it vvas couered before them,
 that they perceiued it not. And they vvere afraid to aske him
 of this vvord.

*other miracu-
 lous power
 giuen to the
 Church.*

*Mt. 18, 1
 Mar. 9,
 34.*

46 † * And there entred :: a cogitation into them, vvhich of
 47 them should be greater. † But I E S V S seeing the cogitations of
 48 their hart, rooke a childe and set him by him, † and said to
 them, Whosoever receiueh this childe in my name, receiueh
 me: and vvhosoever receiueh me, receiueh him that sent me.
 For he that is the lesser among you al, he is the greater.

*:: Desire of pree-
 minence is an
 humane infir-
 mitie ostē euen
 among the
 good. Against
 which, Christi
 teacheth humi-
 lity, but forbid-
 deth not Super-
 iority.*

*Mar. 9,
 38.*

49 † * And Iohn ansvvering said, Maister, vve savv a certaine
 man casting out devils in thy name, and vve prohibited him,
 50 because he folovveth not vvith vs. † And I E S V S said to him,
 :: Prohibit not. for he that is not against you, is for you.

*:: There be so-
 me that folow
 not Christi pre-
 cely in life and
 doctrine, of
 whom we may
 make our aduā-
 tage to the pro-
 pagation of
 Christes hon-
 our and reli-
 gion, whē they
 doe any thing
 for the aduāce-
 mēt thereof, of
 what intencion
 soever they doe
 it. Philip. 1, 15.*

*them as
 Elias al-
 so did?*

51 † And it came to passe, vvhiles the daies of his assumption
 vvere accōplishng, and he fixed his face to goe into Hierusa-
 52 lem. † And he sent messengers before his face: and going they
 53 entred into a citie of the Samaritans to prepare for him. † And
 they receiued him not, because his face vvas to goe to Hie-
 54 rusalem. † And when his disciples Iames and Iohn had seen it,
 they said, Lord vvilt thou vve say that fire come dovvn
 55 from heauen and consume them? † And turning, he rebu-
 ked them, saying, You knowv not of vvhat spirit you are.
 56 † The sonne of man came not to destroy soules, but to saue.
 And they vvent into an other tovne.

*Mt. 8,
 15.*

57 † And it came to passe as they vvalked in the vvay, a cer-
 taine man said to him, * I vvil folovv thee vvhithersoever
 58 thou goest. † I E S V S said to him, :: The foxes haue holes,
 and the foules of the aire nestes: but the sonne of man hath
 59 not vvhere to repose his head. † But he said to an other, Fo-
 lov v me. And he said, Lord, permit me first to goe, and to
 60 burie my father. † And I E S V S said to him, Let the dead bu-
 rie their dead: but goe thou, set forth the kingdom of God.

*:: This man
 would haue
 folowed him
 for temporal
 commodities,
 and therefore
 was not suffe-
 red.*

61 † And an other said, I vvil folovv thee Lord, but permit me

first to take my leaue of them that are at home. † I E S V S said 62 to him, " No man putting his hand to the plough, and looking backe, is apt for the kingdom of God.

ANNOTATIONS
CHAP. IX.

- The Transfiguration. *27. Til they see.*) To the Apostles, that had to preach the kingdom of God and to suffer so much miserie for the same in this vvorlde, he vvil shew his glorie, and giue them a tast of his owne ioyful state and of his Saints in heauen, calling thither Moyse and Elias, that the Law and Prophets might be vvitnesse of the same. See the annotation vpon S. Matthev c. 17, 2.
- Schismauikes. *53. Face to goe to Hierusalem.*) The Samaritans vvere Schismauikes from the Iewes, and had a Schismatical temple in mount Garizim, of purpose to drav men thither from Gods temple in Hierusalem, vvhich was the true and as it vvere the Catholike seruice and Sacrifice vnto God. Therefore they did not gladly receiue our Sauour, because they perceiued he vvas going to Hierusalem. *10. 4. 9. 1 Rg. 12. 22. Tob. 1.*
- Desire of reuenge. *53. He rebuked them.*) Not iustice nor al rigorous punishment of sinners is here forbidden, nor Elias fact reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death: but that none of these should be done for desire of our particular reuenge, or vwithour discretion, & regard of their amendement, and example to others. Therefore S. Peter vsed his pouer vpon Ananias and Sapphira, vvhich he strooke them both dovvne to death for defrauding the Church. *Act. 5.*
- The Churches seueritie. *62. No man looking backe.*) It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, and to remember vwith delight the pleasures and eases of this vvorlde, for it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully folovv Christ. In vvhich case a man should euer looke forward towards heauen, and neuer backward to the vvorlde.

CHAP. X.

He sendeth yet 72 moe to preach to the Iewes, with power also of miracles, 13 crying Wo to the cities impenitent. 17 At their returne he agnifeth the great power he gaue them, but yet teacheth them not to be proud thereof. 21 and praifeth God for his grace, 23 his Church also for her happy state. 25 To one of the Scribes he sheweth, that the love of God and of his neighbour wil bring him to life euerm-lasting, 29 teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charitie. 38 To Martha he sheweth that Marius Conemplatiue life is the better.

The Gospel vpon
S. Markes day
and S. Lukes.

As the twelue Apostles did represent the higher degree of the clergie, called Bishops: so these Seuentie two beare the figure of the inferiour clergie, called Priests, *Beda.*



AND after this our Lord designed also other 72 seuentie two: and he sent them two and two before his face into euery citie and place vvhither him self vwould come. † And he said to them, The haruest truly is much: but the vworkemen few. Desire therefore the lord of the haruest, that he send vworkemen into his haruest. † Goe: behold I send you as lammes among vvolfes. † Carie not purse nor skrip, nor shooes: and salute no body by the vvay. † Into vvhatsouer house you enter, first say, Peace to this house. † and if the sonne of peace be there

1. Tim.
5, 18.

7 there, your peace shal rest vpon him : but if not , it shal re-
 7 turne to you . † And in the same house tarie you , eating
 and drinking such things as they haue . * For the vvorkeman
 is vvorthie of his hire . Remoue not from house to house .
 8 † And into vvhat citie soeuer you enter , and they receiue you ,
 9 eate such things as are set before you : † and cure the sicke
 that are in it , and say to them , The kingdom of God is come
 nigh vpon you . -†
 10 † And into vvhatsoeuer citie you enter , and they receiue
 11 you not , going forth into the streates thereof , say , † The dust
 also of your citie that cleaueth to vs , vve doe vvipe of against
 you . yet this know ye that the kingdom of God is at hand .
 12 † I say to you , it shal be ^{::} more tolerable for Sodom in that
 13 day , then for that citie . † Vvo to thee Corozáim , vvo to thee
 Beth-saida : for if in Tyre and Sidon had been vvrought the
 miracles that haue beene vvrought in you , they had done pe-
 14 nance sitting ^{::} in sacke cloth and ashes long agoe . † But it shal
 be more tolerable for Tyre and Sidon in the iudgement , then
 15 for you . † And thou Caphatnaum that art exalted vnto heauē :
 16 thou shalt be thrust dovvne euen vnto hel . † ^{::} He that hea-
 reth you , heareth me : and he that despiseth you , despiseth me .
 And he that despiseth me , despiseth him that sent me .
 17 † And the Seuentie-tyvo returned vvith ioy , saying , Lord ,
 18 the Devils also are subiect to vs in thy name . † And he said
 19 to them , I savv Satan as a lightening fal from heauen . † † Be-
 hold , I haue giuen you povver to treade vpon serpents , and
 scorpions , and vpon al the povver of the enemie , and nothing
 20 shal hurt you : † But yet reioyce not in this , that the spirits
 are subiect vnto you : but reioyce in this , that your names are
 vvritten in heauen . -†
 21 † In that very houre he reioyced in spirit , and said , I con-
 fesse to thee O Father , Lord of heauen and earth , because thou
 hast hid these things from the vvise and prudent , and hast re-
 uealed them " to litle ones . Yea Father , for so hath it vvell
 22 pleased thee . † Al things are deliuered to me of my father .
 And no man knowveth vvho the Sonne is , but the Father :
 and vvho the Father is , but the Sonne , and to vvhom the
 23 Sonne vvil reueale . † And turning to his Disciples , he said ,
 24 Blessed are the eyes that see the things that you see . † For I
 say to you , that many Prophets and Kings desired to see the
 things that you see , and savv them not : and to heare the
 things

^{::} Differences
of paines and
damnation in
Hel according
to the differen-
ces of demer-
tes. *Aug. li. 5. c.*
s. cont. Iulian.

^{::} True penance
not onely to
lead a new life,
but to punish
the body by
such things as
here be recor-
ded, for the il-
life past.

^{::} It is al one to
despise Christ,
and to despise
his Priests and
Ministers in the
the Catholike
Church : to
refuse his do-
ctrine, &c theirs.

The Gospel vpo
the 12 Sunday
after Pētecoit.

things that you heare, and heard them not.

† And behold a certaine lavvyer stooode vp, tempting him 25
and saying, Maister, by doing of vvhhat thing shal I possesse
life euerlasting? † But he said to him, In the lavv vvhhat is 26
vvrritten? hovv readest thou? † He ansvvering said, *Thou shalt* 27
love the Lord thy God vvvith thy vvhole hart, and vvvith thy vvhole soule, and
vvvith al thy strength, and vvvith al thy minde: and thy neighbour as thy self.
† And he said to him, Thou hast ansvvered right, this doe and 28
thou shalt liue. † But he desirous to iustifie him self, said to 29
I E S V S, And vvho is my neighbour? † And I E S V S taking 30

¶ S. Augustin
saith that the
Apostle (1. Cor.
9.) according to
this place did
supererogate,
that is, did more
then he needed
or was bound to
doe, when he might
haue required
al duties for
preaching the
Gospel, but
would not. *li. de*
op. Monach. c. 5.
Whereof it cometh,
that the workes
which we doe more
then precept, be
called workes
of Supererogation:
& where-
by it is also euid-
ent against the
Protestants, that
there be such
workes. See *Op-
usculum li. 6. cont.*
Parmen. how
aptly he apply-
eth this parable
to S. Pauls
counsel of vir-
ginitie (1. Cor. 7)
as to a worke
of supereroga-
tion.
b The Gospel
vpon the As-
sumptiō of our
Lady *Aug. 15.*

it, said, A certaine man vvent dovne from Hierusalem into
lericho, and fel among theeues, vvho also spoiled him, and gi-
uing him vvoundes vvent avway leauing him "halfe-dead.
† And it chaunced that a certaine Priest vvent dovne the 31
same vvay: and seeing him, passed by. † In like maner also a 32
Leuite, vvhen he vvvas neere the place, and savv him, passed by.
† But a certaine Samaritane going his iourney, came neere 33
him: and seeing him, vvvas moued vvith mercie. † And going 34
vnto him, bound his vvoundes, povvring in oile and vvine:
and setting him vpon his ovvne beast, brought him into an
inne, and tooke care of him † And the next day he tooke forth 35
tvvo pence, and gaue to the host, and said, Haue care of him:
and vvhatsoever thou shalt ¶ supererogate, I at my returne
vvil repay thee. † Vvhich of these three in thy opinion vvvas 36
neighbour to him that fel among theeues? † But he said, He 37
that did mercie vpon him. And I E S V S said to him, Goe, and
doe thou in like maner. ¶

†^b And it came to passe as they vvent, and he entred into a 38
certaine tovne: and a certaine vvoman named Martha, re-
ceiued him into her house, † and she had a sister called Ma- 39
rie. vvho sitting also at our Lords feete, heard his vvord. † But 40
Martha vvvas busie about much seruice. vvho stooode and
said, Lord, hast thou no care that my sister hath left me alone
to serue? speake to her therefore, that she help me. † And our 41
Lord ansvvering said to her, Martha, Martha, thou art careful,
and art troubled about very many things. † But one thing is 42
necessarie. Marie hath chosē the best part vvvhich shal not
be taken avway from her. ¶

Deu. 6, 8

*Leu. 19,
18.*

*= Super-
gaueris,
πρεσβυ-
τερων,*

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

21. *To liſe ones*) By this place euery vulgar artifice may not preſume that God hath reuealed al truth to him, and therefore reſuſe to be taught of the learned. for Chriſt did not aftervvard endeuv fiſhers and vulgar men nor any other vvith the gifts of vvifdom and tonges, vvithout their induſtrie, ſtudy, and teaching. though at the beginning, of great prouidence he did it, that it might be cleere to the vvorld, that al Nations vvere conuerted to him, not by perſuaſion of cunning Orators or ſubtil Diſputers, but by the plaine force of his grace and truth, vvwhich S. Auguſtine counteth greater then al other miracles. Further We are taught by this place, that the poore humble obedient children of the Church knowv by their faith the high myſteries of Chriſtes Diuinity, and his preſence in the B. Sacrament, and ſuch like: rather then Arius, Caluin, and other like proud Scribes and Pharifees.

The humble vnlearned Catholike knowveth Chriſt better then the proud learned Heretike.

22. *This doe.*) Not by faith only, but by keeping Gods commaundements We obtaine life euerlaſting: not onely by beleeuing, but by doing. The heretikes ſay that it is impoſſible to keepe this commaundement of louing God vvith al our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requiſite in this life. *3. reg. 14. 8. 2. Par. 15. 15. Pf. 118. 10. Eccleſi. 47. 9, 10. 4 Reg. 20. 3. 5. Luc. 1. 5.* And if it vvere impoſſible to keepe it, and yet by Chriſt propoſed for the meane to obtaine life euerlaſting, he had mocked this Lavvyer and others, and not taught them.

The commaundements poſſible to be kept.

Conc. A-rauſ. 2 cap. 25. to. 1. Conc. Cōc. Trid. Seſſ. 6. c. 1. 30. *Halfe dead.*) Here is ſignified man vvounded very ſore in his vnderſtanding and free-wil, and al other povvers of ſoule and body, by the ſinne of Adam: but yet that neither vnderſtanding, nor free-vvil, nor the reſt, vvere extinguiſhed in man or taken avay. The Parable of the vvounded man, ſignifieth the Lavv of Moyſes: this Samaritane, is Chriſt the Prieſt of the newve Teſtament: the oile and vvine, his Sacraments: the hoſt, the prieſts his miniſters. Vvhereby is ſignified, that the Lavv could not recouer the ſpiritual life of mankind from the death of ſinne, that is, iuſtifie man: but Chriſt onely, vvho by his paſſion and the grace and vertue thereof miniſtred in and by his Sacraments, iuſtifieth, and increaſeth the iuſtice of man, healing and abling free-vvil to doe al good vvorkes.

The parable of the vvounded man, explicated.

42. *Marie the beſt part.*) Tvvo notable exāples, one of the life Actiue, in Martna: the other of the life Contēplatiue, in Marie: repreſenting vnto vs, that in holy Church there ſhould be alvvayes ſome to ſerue God in both theſe ſeueral ſorts. The life contēplatiue is here preferred before the actiue. the Religious of both ſexes are of that more excellent ſtate. and therefore our Proteſtants haue Wholly abandoned them out of their common wealth, vvwhich the true Church neuer Wanted. But to ſay the truth, they haue neither Martha nor Marie. our Lord geue them grace to ſee their miſerie. If ours were not anſwerable to their profeſſion, or were degenerated, vvwhy haue they no new ones? if our Churches Votaries vvowed vnlawful things, Chaſtitie, Pouerrie, Obedience, Pilgrimage: vvwhat other Votaries or lawfull vvowes haue they? For, to offer voluntarily by vvow (beſides the keeping of Gods commaundements, vvwherevnto We are bound by precept and promiſe in our Baptiſme) our ſoules, bodies, goods, or any other acceptable thing to God, is an acte of ſoueraine vvorſhip belonging to God onely: and there vvwas neuer true religion vvithout ſuch vvowes and Votaries. If there be none in their vvhole Church that profeſſe contēplation, or that vvow any thing at al to God voluntarily, neither in their bodies nor in their goods: God and the vvorld knowv they haue no Church nor religion at al.

The Contēplatiue or Religious life, better then the Actiue and ſecular.

Vvowes and votaries.

C H A P. X I.

He teacheth a forme of prayer, 5 and exhorteth to pray inſtantly, 11 aſſuring that ſo God vvill giue vs good things. 14 The Iewes blaſpheming vvhim caſting out of the Temple, and aſking for a miracle from heauen, 17 he defendeth vvhim doing: 22 foretelling alſo the Devils expulſion by vvhim out of the vvorld (that is, the vocation of the Gentils) 24 and vvhis reentrie into their nation, 27 vvith their reprobation though he be of their fleſh, 29 and alſo their final moſt vvorthy damnation. 37 Againe, to the Pharifees and Scribes he crieth vvwo, as authors of the ſaid reprobation now at hand.

Y AND



AND it came to passe, vwhen he vvas in a
certaine place, praying, as he ceased, one
of his Disciples said to him, Lord teach vs
to pray, as Iohn also taught his Disciples.
† And he said to them, * Vwhen you pray, 2
say, FATHER, *sanctified be thy name. Thy kingdom
come, † Our daily bread giue vs this day, † and forgie vs, 3
our finnes, for because our selues also doe forgie euery one that is in debt to vs. 4
And lead vs not into temptacion.* † And he laid to them, Vwhich of 5
you shal haue a frende, and shal goe to him at midnight, and
shal say to him, Frende, lend me three loaues, † because a frende 6
of mine is come out of his way to me, and I haue not what to
set before him: † & he from vwithin ansvvering saith, Trouble 7
me not, novv the doore is shut, and my children are vwith me
in bed: I can not rise and giue thee. † And if he shal perse- 8
uere knocking, I say to you, although he vvil not rise and
giue him because he is his frende, yet for his importunitie he
vvil rise, and giue him as many as he needeth. † * And I say 9
to you, Alke, and it shal be giuen you: seeke, and you shal
findē: knocke, and it shal be opened to you. † For euery one 10
that asketh, receiuet: and he that seeketh, findeth: and to
him that knocketh, it shal be opened. † And vwhich of you 11
if he aske his father bread, vvil he giue him a stone? or a fish,
vvil he for a fish giue him a serpent? † Or if he aske an egge, 12
vvil he reach him a scorpion? † If you then being naught, 13
knovv hovv to giue good giftes to your children, hovv
much more vvil your father from heauen giue the good spi-
rit to them that aske him? †

† * And he vvas casting out a deuil, and that vvas dumme. 14
And vwhen he had cast out the deuil, the dumme spake: and
the multitudes marueiled. † * And certaine of them said, In 15
Beel-zebub the prince of Devils he casteth out Devils. † And 16
other tempting, asked of him a signe from heauen. † But he 17
seeing their cogitations, said to them, Euery kingdom deui-
ded against it self, shal be made desolate, and house vpon
house, shal fall. † And if Satan also be deuided against him 18
self, hovv shal his kingdom stand? because you say that in
Beel-zebub I doe cast out Devils. † And if I in Beel-zebub 19
cast out Devils: your children, in vvhom doe they cast out?
therfore they shal be your iudges. † But if I in the †† finger of 20
God

Mt. 6, 9.

Mt. 7, 7.

Mt. 12,
12.

Mt. 3, 12

c. 11. 5
c. 11. 10

The Gospel in
Maiores lita-
rejs on S. Mar-
kes day, and in
the Rogation
daies. And in a
votiuē Masse
against the Pa-
gans.

The Gospel in a
votiuē Masse
for finnes.

The Gospel vpo
the 3 Sunday in
Lent.

†† This finger, is
the spirit of
God, Mt. 12, 28.

God doe cast out Devils: surely the kingdom of God is come
 21 vpon you. † Vvhen the strong armed keepeth his court:
 22 those things are in peace that he possesseth. † But if a stronger
 then he; come vpon him and ouercome him: he vvil take
 avvay his vvhole armour vvherein he trusted, and vvil dis-
 23 tribute his spoiles. † He that is not vvith me, is against me:
 24 and he that gathereth not vvith me, scattereth. † Vvhen the
 vn cleane spirit shal depart out of a man, he vvandereth
 through places vvithout vvater, seeking rest. And not fin-
 ding, he saith, I vvil returne into my house vvhence I de-
 25 parted. † And vvhen he is come, he findeth it svvept vvith a
 26 besome, and trimmed. † Then he goeth and taketh seuen
 other spirits vvorse then him self, and entring in they dwell
 there. And the ^clast of that man be made vvorse then the
 first.

*c nonisibi-
ma sunt*

27 † ^b And it came to passe: vvhen he said these things, a cer-
 taine vvoman lifting vp her voice out of the multitude said
 to him, " Blessed is the vvombe that bare thee, and the pappes
 28 that thou didst sucke. † But he said, :: Yea rather, blessed are
 they that heare the vvord of God, and keepe it. ¶

^b The Gospel
vpon Assump-
tion eue, and in
a Votiuē of our
Lady betwene
Candlemas and
Easter, and be-
twene Pētecoft
and Aduent.

29 † And the multitudes running together, he began to say,
 * This generation, is a vvicked generation: it asketh a signe,
 and a signe shal not be giuen it but " the signe of Ionas the
 30 Prophet. † * For as Ionas vvvas a signe to the Niniuites: so
 31 shal the Sonne of man also be to this generation. † * The
 Queene of the South shal rise in the iudgement vvith the
 men of this generation, and shal condemne them: because
 she came from the endes of the earth to heare the vvifedom
 32 of Salomon. and behold, more then Salomon here. † The
 men of Nininee shal rise in the iudgement vvith this gene-
 ration, and shal condemne it, * because they :: did penance
 at the preaching of Ionas. and behold, more then Ionas
 here.

:: The said mo-
ther of God, in
that also was
bleffed that she
was the tem-
poral meanes &
minister of the
Incarnatiō, but
much more
bleffed, in that
she continued
the perpetual
keeper of his
word. Beda.
Aug. tract. 19.
in Ioan.

*Mt. 12,
29.*

*Ion. 2, 2.
3 Reg.
10, 1.*

Ion. 3, 5.

*Mt. 5, 15
Mt. 4,
21.
Mt. 6,
22.*

33 † * No man lighteth a candel, and putteth it in secrete,
 neither vnder a bushel: but vpon a candleticke, that they
 34 that goe in may see the light. † * The candel of thy body, is
 thine eie. If thine eie be simple, thy vvhole body shal be
 lightsome: but if it be naught, thy body also shal be darke-
 35 some. † See therefore that the light vvwhich is in thee, be not
 36 darkenesse. † If then thy vvhole body be lightsome, hauing
 no part of darkenesse: it shal be lightsome vvholly, and as a

:: μετ' ἑωσεν.
Marke that the
great penance
of the Niniuites
(Ion. 3) is here
expressed by
this Greeke
vvord. See An-
not. Mat. 3, 2.
The Gospel
for a Confessor
that is Bishop.

bright candel it shal lighten thee. ¶

† And vwhen he vvas speaking, a certaine Pharisee desired 37
him that he vvould dine vvith him. and he going in sate
dovvne to eate. † And the Pharisee began to thinke vvithin 38
him self and to say, Vvhy he vvas not vvashed before dinner.
† And our Lord said to him, * Novv you Pharisees doe make 39
cleane that on the out side of the cuppe and of the platter:
but that of yours vvwhich is vvithin, is ful of rapine and ini-
quitie. † Fooles, did not he that made that on the outside, 40
make that also that is on the inside? † But yet ^c that that re- 41
maineth, ^vgiue almes, & behold al things are cleane vnto you.
† But vvo to you Pharisees, because you rithe minte and 42
revve and euery herbe: and passe ouer iudgement and the
charitic of God. but these things you ought to haue done,
and not to omit those. † Vvo to you Pharisees, because 43
you loue the first chaires in the synagogs, and salutations in
the market-place. † Vvo to you, because you are as monu- 44
ments that appeare not, and men vvalking ouer, are not
vvare.

† And one of the Lavvyers ansvvering saith to him, Maister, 45
in saying these things, thou speakest to our reproche also.
† But he said, " Vvo to you Lavvyers also: because you lode 46
men vvith burdens which they can not beare, and your selues
touch not the packes vvith one of your fingers. † Wo to you 47
that :: build the monumets of the Prophets: and your fathers
did kil them. † Surely you doe testifie that you consent to the 48
vvorkes of your fathers: because they in deede did kil them,
and you build their sepulchres. † For this cause the vvisedō al- 49
so of God said, I vvil send to them Prophets and Apostles, and
of them they vvil kil and persecute. † that the bloud of al the 50
Prophets that vvas shed from the making of the vvorld, may
be required of this generation, † * from the bloud of Abel 51
vnto the * bloud of Zacharie that vvas slaine betvvene the
altar and the temple. Yea I say to you, it shal be required of
this generation. ¶ † Vvo to you Lavvyers, because you haue 52
taken avvay the key of knowvledge: your selues haue not
entred, and those that did enter you haue prohibited. † And 53
vwhen he said these things to them, the Pharisees and the
Lavvyers began vehemently to vrge him, and to stoppe his
mouth about many things, tlying in waite for him, & seeking 54
to catch some thing of his mouth, that they might accuse him.

ANNOT

The Gospel for
many Martyrs.

:: Not the build-
ing of the Pro-
phets monu-
ments is con-
demned, but
their imitation
of their fathers
that slew the
Prophets. *Am-
bros.*

Mr. 23,
25.

c *Quod
superest,
ta vir-
ta,*

Gen. 4, 8
2. Par.
24, 22.

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

*Beda upon
this place.*

27. *Blessed is the wombe.*) Let vs also (saith Venerable Bede) lift vp our voice vvith the Catho- Our B. Lady,
like Church, of vvhich this vvoman vvas a figure: let vs lift vp our hartes among the people, and say
to our Sauour, Blessed be the vvombe that bare thee, and the pappes vvich thou didst sucke. for
blessed in deede is the mother vvich bare the King that ruleth heauen and earth for euer.

29. *The signe of Ionas.*) Of al miracles, his Resurrection, after he had been according to his body, The signe of
in the graue, according to his soule, in Hel three daies, vvas the greatest, and most conuinceth the
incredulous Ievves: and therefore a greater or more euident then that, he saith he vvil not giue
them.

*Ecclesi. 3,
35.*

41. *Giue almes.*) The great force of almes is here and in diuers places of holy vvrite signified. The force of
In one place, they extinguishe sinne: in an other, they redeeme sinnes: in an other, they deliuer from
death: in an other, to them giuen or omitted, our iudgement to heauen or hel is attributed: and
here they make cleane and satisfie for the Ievves former offenses. for (as S. Augustine saith c. 70
Enchiridij) almes deedes profite not a man that hath a vvill to continue in his sinnes, but they are
to be done for a propitiation to God of former offenses. Now hovy vvell the Protestants like this
doctrin so euidently set forth in Scripture, let the indifferent iudge, and hovy vvell it agreeth vvith
their onely faith.

*Dan. 4, 24
Tob. 4, 12,
11. 9.*

*Mat. 25,
35, 42.*

46. *Wo to you Lavvyers.*) These vvere Doctours of Moyse Lavv, othervvise called Scribes. Shal we The Lavvyers
therefore crie out against al Lavvyers now, or ought the name of Lavvyer be odious vvith vs, becau- and Priests of
se of these naughty Lavvyers among the Ievves? much lesse ought the name of Priests to be odious the old Testa-
(as Heretikes would haue it) becaue of the Ievves Priests that vvete so busy against our Sauour. went.

C H A P. X I I.

*He prepareth his Disciples against persecutions so come upon them at their publishing of
his doctrine. 13 With deuiding the breshrens inheritance he wil not medle, but
exhorteth them against auarise, 22 and his Disciples (by this occasion) against
solicitude so much as of necessaries, 32 yea counseling them to geue al in almes,
35 and to be ready at a knocke: 41 namely admonishing Peter and other Prelats
to see to their charge: 49 and al, not to looke but for persecution. 54 The
Ievves he reprehendeth for that they wil not see this time of graue, 58 Whereas it
is so horrible to die without reconciliation.*



1 **A**ND when great multitudes stode about him,
so that they trode one an other, he began to
say to his Disciples, Take good heede of the
leauen of the Pharisees, vvhich is hypocrisie.

*Mt. 10,
26.
Mar. 4,
12.*

2 † * For nothing is hid, that shal not be reuea-
3 led: nor secrete, that shal not be knowven. † For the things
that you haue said in darknesse, shal be said in the light: and
that vvhich you haue spoken into the eare in the chambers,

4 shal be preached in the house-toppes. † And I say to you :: The feare of
my frendes, Be not afraid of them that kil the body, and after Hel also is pro-
5 this haue no more to doe. † But I vvil shevv you vvhom fitable: contra-
ye shal feare: :: feare him vvho after he hath killed, hath rie to the pro-
6 povver to cast into hel. yea I say to you, feare him. † Are not testars, teaching
fue sparovves sold for tvvofarthings; and one of them is not securitie of sal-
7 forgotten before God? † Yea the heares also of your head are uation, and that
maketh men
hypocrites.

Y iij al

al numbered: Feare not therefore: you are more vworth then
 many sparowes. †* And I say to you, " Euery one that con- 8
 felleth me before men, the Sonne of man also vvil confelle
 him before the Angels of God. † But he that denieth me be- 9
 fore men, shal be denied before the Angels of God. †* And 10
 :: euery one that speaketh a vvord against the sonne of man,
 it shal be forgien him: but he that shal blasphemie against
 the holy Ghost, to him it shal not be forgien. †* And 11
 vvhen they shal bring you in to the synagogs and to ma-
 gistrates and potestates, be not careful in vvhat maner, and
 vvhat you shal ansver, or vvhat you shal say. † For the ho- 12
 ly Ghost shal teach you in the very houre vvhat you must
 say.

† And one of the multitude said to him, Maister, speake to 13
 my brother that he deuide the inheritaunce vvith me. † But 14
 he said to him, Man, " vvho hath appointed me iudge or de-
 uider ouer you? † And he said to them, See and bevvare of al 15
 auarice: for not in any mans aboundance doth his life consist,
 of those things vvch he possesseth. † And he spake a simi- 16
 litude to them, saying, A certaine riche mās field yelded plen-
 tie of fruites. † and he thought vvithin him self, saying, 17
 :: Vvhat shal I doe, because I haue not vvither to gather my
 fruites? † And he said, This vvil I doe, I vvil destroy my 18
 barnes, and vvil make greater: and thither vvil I gather al
 things that are grovven to me, and my goods, † and I vvil 19
 say to my soule, Soule, thou hast much goods laid vp for
 many yeres, take thy rest, eate, drinke, make good cheere.
 † But God said to him, :: Thou foole, this night they require 20
 thy soule of thee: and the things that thou hast provided,
 vvhowe shal they be? † So is he that laieth vp treasure to him 21
 self, and is not^r riche to God vvard.

† And he said to his Disciples,* Therefore I say to you, :: Be 22
 not careful for your life, vvhat you shal eate: nor for your
 body, vvhat you shal doe on. † The life is more then the 23
 meate, and the body is more then the raiment. † Consider 24
 the rauens, for they sovv not, neither doe they reape, vvch
 neither haue storhouse nor barne, and God feedeth them.
 Hovv much more are you of greater price then they? † And 25
 vvch of you by caring can adde to his stature one cubite?
 † If then you be not able to doe so much as the least thing, 26
 for the rest vvhy are you careful? † Consider the lilies hovv 27
 they

:: See Annot.
 Mt. 12, 32.

:: Giue it to the
 poore, that
 shouldst thou
 do, saith S. Basil.

:: A goodly
 warning for al
 riche men.

:: He forbid-
 deth not cope-
 tent providece,
 but to much
 carefulness. See
 Annot. vpon S.
 Matth. c. 6, 25.

Mt. 10,
 32.
 Mar. 8,
 38.

Mt. 11,
 33.
 Mr. 3, 28
 Mt. 10,
 19.
 Mar. 13,
 11.

Mt. 6, 25.

εμὴ μὴ τίω
πίστει.

Mr. 6,
20.

Mr. 24,
43.

they growv : they labour not, neither doe they spinne. But
I say to you, Neither Salomon in al his glorie vvas araied
28 as one of these. † And if the grasse that to day is in the field,
and to morovv is cast into the ouen, God so clotheth : hovv
29 much more you O ye of litle faith! † And you, doe not seeke
vwhat you shal eat, or vwhat you shal drinke : and^c be not
30 lifted vp on high. † For al these things the nations of the
vworld doe seeke. but your father knowveth that you haue
31 neede of these things. † But seeke first the kingdom of God,
32 and al these things shal be giuen you besides. †^b Feare not
:: litle flocke, for it hath pleased your father to giue you a
33 kingdom. † Sel the things that you possesse, and giue almes.
* Make to you purses that vveare not, treasure that vvasteth
not, in heauen: vvhither the theefe approacheth not, neither
34 doth the mothe corrupt. † For^v vwhere your treasure is, there
35 vvil your hart be also. †^b Let your :: loynes be girded,
36 and candles burning in your handes, † and you like to men
expecting their lord, when he shal returne from the mariage:
that vwhen he doth come and knocke, forthvvith they may
37 open vnto him. † Blessed are those seruants, vvhom vvhen
the Lord commeth, he shal finde vvatching. Amen I say to
you, that he vvil gird him self, and make them sit dovvn,
38 and passing vvil minister vnto them. † And if he come in
the second vvatch, and if in the third vvatch he come, and so
39 finde, blessed are those seruants. † * And this knovv ye, that
if the housholder did knovv vwhat houre the theefe vvould
come, he vvould vvatch verely, and vvould not suffer his
40 house to be broken vp. † Be you also ready : for at vwhat
houre you thinke not, the Sonne of man vvil come. †
41 † And Peter said to him, Lord, doest thou speake this pa-
42 rable to vs, or likevvise to al? † And our Lord said, Vvho
(thinkest thou) is a faithful stevvard and vvise, vvhom the
lord appointeth ouer his familie, to giue them in season
43 their measure of vvheate? † Blessed is that seruant, vvhom
44 vvhen the lord commeth, he shal finde so doing. † Verely
I say to you, that ouer al things vvwhich he possesseth, he shal
45 appoint him. † But if that seruant say in his hart, My lord is
long a comming : and shal begin to strike the seruants and
46 handmaides, and eat and drinke, and be drunke : † the lord
of that seruant shal come in a day that he hopeth not, and at
an houre that he knowveth not, and shal deuide him, and
shal

^bThe gospel for
S. Paulinus Iun.
22. And for a
Cōfessor that is
not a Bishop.

:: It was litle at
the begining, &
is ltil in cōpari-
son of al the re-
probate : but in
itself very great,
as in the parable
of the great tree
that grew of
the litle mus-
tard seed. Mt. 13.

^bThe gospel for
a Cōfessor that
is not a Bishop.
:: To gird our
loines, is to
keepe chastitie
and cōinencie.
Gregor. ho. 12.

shal appoint his portion vwith the infidels. And that ser- 47
 uant that knevv the vvil of his lord, and prepared not him
 self, and did not according to his vvil: shal be beaten vvith
 many stripes. † But he that knevv nor, and did things vvor- 48
 thie of stripes: shal be beaten vvith fevv. And euery one to
 vvhom much vvas giuen, much shal be required of him: and
 to vvhom they committed much, more vvil they demaund
 of him. † I came to cast fire on the earth: and vvhat vvil I, but 49
 that it be kindled? † But I haue to be baptized vvith a baptisme: 50
 and hovv am I straitened vntil it be dispatched? † * Thinke 51
 you that I came to giue :: peace on the earth? No, I tel you,
 but separation. † For there shal be from this time, siue in one 52
 house deuided: three against rvo, and rvo against three.
 † There shal be deuided, the father against the sonne, and the 53
 sonne against his father, the mother against the daughter, and
 the daughter against the mother, the mother in lavv against
 her daughter in lavv, and the daughter in lavv against her
 mother in lavv.
 † * And he said also to the multitudes, When you see a 54
 cloude rising from the vvest, by and by you say, A shoure
 commeth, and so it commeth to passe: † and vvhen the south 55
 vvinde blouving, you say, That there vvil be heate: and it
 commeth to passe. † Hypocrites, the face of the heauen and of 56
 the earth you haue skil to discerne: but this time hovv doe
 you not discerne? † And vvhy of your selues also iudge you 57
 not that vvwhich is iust? † * And :: vvhen thou goest vvith thy 58
 aduersarie to the Prince, in the vvay endeuour to be deliue-
 red from him: lest perhaps he dravv thee to the iudge, and the
 iudge deliuer thee to the exactour, and the exactour cast thee
 into prison. † I say to thee, thou shalt not goe out thence, vntil 59
 thou pay the very last mire.

∴ He meaneth
 the naughtie
 peace that is be-
 tvvene vvorld-
 lings & sinners,
 the agreement
 that is in infide-
 lity, in Heresie,
 or in any other
 vvickednes. he
 came to breake
 this peace. See
 Annot. Matth.
 c. 10, 34.

Mr. 10,
34.

∴ See Annot.
 Mt. 5, 25.

Mr. 16, 2

Mr. 5, 25

ANNOTATIONS CHAP. XII.

Open-confessio
 of our faith.

1. *Every one that confesseth.*] A Catholike man is bound to confesse his faith, being called to account or examined by Iew, Heathen, or Heretike, concerning the same. Neither is it ynough to keepe Christ in his hart, but he must also acknowledge him in his wordes and deedes. And to deny Christ, or any article of the Catholike faith, for shame or teare of any worldly creature, hath no lesse punishment, then to be denied, refused, and forsaken by Christ at the houre of his death before al his Angels: which is another maner of presence and Consistorie, then any Court or Session that men can be called to for their faith, in this world.

11. *Be not careful.*] That the poore vnlearned Catholike should nor be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretikes, nor to give a reason of his beleefe, and therefore must suffer or say any thing rather then come before them: our Maister giueth them comfort, promising that the Holy Ghost shall euer put into their hartes at the time of their appearance, that which shall be sufficient for the purpose, not that every one which is conuenced before the Aduersaries of faith, should alwaies be endued with extraordinary knowlledge to dispute and confute, as the Apostles and others in the primitiue Church were: but that God will euer giue to the simple that trusteth in him, sufficient courage and wordes to confesse his beleefe. For such an one called before the Commissioners, saith ynough and defendeth him self sufficiently, when he answereth that he is a Catholike man, & that he will liue and die in that faith which the Catholike Church throughout all Christian countries hath and doth teach, and that this Church can giue them a reason of all the things which they demaund of him. &c.

The holy Ghost teacheth every vnlearned Catholike to giue sufficient reason of his faith.

14. *Who hath appointed?*] Christ refused to medle in this temporal matter, partly because the demaund proceeded of couetousnes and ill intention, partly to giue an example to Clergie men, that they should not be withdravven by secular affaires and controuersies from their principal function of praying, preaching, and spiritual regiment: but not wholly to forbid them all actions pertaining to vvorlly busines, specially vvhether and when the honour of God, the increase of religion, the peace of the people, and the spiritual benefite of the parties doe require. In vvhich cases S. Augustin (as Possidonius writeth) was occupied often vvhole daies in ending vvorlly controuersies, and so he writeth of him self also, not doubting but to haue reuward therfore in heauen.

The dealing of Clergie men in vvorlly affaires.

In vita c. 19. Li. de op. Monach. c. 29.

21. *Riche to God vward.*] He is riche towards God, that by his goods bestowed vpon the poore, hath store of merits, and many almesmens prayers procuring mercie for him at the day of his death and iudgement, vvhich is here therefore called treasure laid vp in heauen, vvhether the barnes be large ynough. The necessitie of vvhich almes is by Christ him self here shewed to be so great, and so acceptable to God, that rather then they should lacke the fruite thereof, they should sell all they haue and giue to the poore.

Meritorious vvorkes.

34. *Where your treasure is.*] If the riche man withdravven by his vvorlly treasure, can not set his hart vpon heauen, let him send his mony thither before him, by giuing it in almes vpon such as will pray for him, and his hart will folow his purse thither.

Almes.

CH A P. XIII.

He threateneth the Iewes to be sone forsaken vnles they doe penance, 10 and confoundeth them for maligning him for his miraculous good doing on the Sabbath. 18 but his kingdom (the Church) as contemptible as it seemeth so them now in the beginning, shall spread ouer all the World, 20 and conuert all, 23 and what an hartfore it shall be to them at the last day, so see them selues excluded from the glorie of this kingdom, and the Geniils admitted in their place. 31 foretelling that it is not Galilee that he feareth, but that obstinate and reprobate Hierusalem will needs murder him, as also his messengers afore and after him,

1 **A**ND there were certaine present at that
 2 very time telling him of the Galilæans,
 3 whose blood Pilate mingled with their
 4 sacrifices. †And he answering said to them,
 5 Think you that these Galilæans were sin-
 ners more then all the Galilæans that they
 6 suffred such things? †No, I say to you: but vnles you
 7 haue penance, you shall all likewise perish. †As those eightene vpon
 8 whom the toure fell in Siloe, and slew them: thinke you
 9 that they also were detters aboue all the men that dwell in
 10 Hierusalem? †No, I say to you: but if you haue not penance,
 11 you shall all likewise perish.

Or as it is v-
 tered in other
 places, do penance,
 μετανοείτε. the
 which in the
 new Testament
 signifieth per-
 fect repentance.
 See Annotatiōs
 Mat. 3, 2. 11, 22.

1: Nisi
 peniten-
 tiam ha-
 bueritis,

The Gospel on
the Ember Sa-
turday in Sept.

∴ The figtree
vwith only lea-
ues & no fruite,
is the Iewes sy-
nagogue, & eue-
ry other people
or persō which
hath faith and
faire wordes,
and no good
workes.

† And he said this similitude, A certaine man had ∴ a figtree 6
planted in his vineyard, and he came seeking for fruite on it,
and found not. † And he said to the dresser of the vineyard, 7
Loe it is three yeres since I come seeking for fruite vpon this
figtree: and I finde not. Cut it dovvne therefore: vvherto
doth it also occupie the ground? † But he ansvvering saith to 8
him, Lord, let it alone this yere also, vntil I digge about it, and
dung it. † and if happily it yeld fruite: but if not, hereafter thou 9
shalt cut it dovvne.

† And he vvas teaching in their synagoge on the Sab- 10
boths. † And behold a vvoman that had a spirit of infirmitie 11
eightene yeres: and she vvas crooked neither could she looke
vpvvard at al. † Whom vvhen I E S V S savv, he called her 12
vnto him, and said to her, Woman, thou art deliuered from
thy infirmitie. † And he imposed hands vpon her, and forth- 13
vvith she vvas made straight and glorified God. † And the 14
Archsynagoge ansvvering (because he had indignation that
I E S V S had cured on the Sabboth) said to the multitude, Sixe
daies there are vvherein you ought to vvorke. in them ther-
fore come, and be cured: and not in the Sabboth day. † And 15
our Lord ansvvering to him, said, Hypocrite, doth not euey
one of you vpon the Sabboth loose his oxe or his asse from
the manger, and leadeth them to vvater? † But " this daughter 16
of Abraham vvhom Satan hath bound, loe, these eightene
yeres, ought not she to be loosed from this bond on the Sab-
both day? † And vvhen he said these things, al his aduersaries 17
vvere ashamed: and al the people reioyced in al things that
vvere gloriously done of him. †

† He said therefore, * Vvhervnto is the kingdom of God 18
like, and vvherevnto shal I esteeme it like? † It is like to a 19
∴ mustard seede, vvhich a man tooke and cast into his garden,
and it grevv: and became a great tree, and the foules of the
aire rested in the boughes thereof. † And againe he said, * Like 20
to vvhat shal I esteeme the kingdom of God? † It is like to 21
leauen, vvhich a vvoman tooke and hid in three measures of
meale, til the vvhole vvas leauened. † And he vvent by cities 22
and tovvnnes teaching, and making his iourney vnto Hieru-
salem.

∴ See Annota.
Matth. 13, 31.

∴ Christians in
their liues must
seeke the strait
Way, but in reli-
gion the ancient
common way.

† And a certaine man said to him, Lord, be they fevv that 23
are saued? * But he said to them, † ∴ Striue to enter" by the 24
narrowv gate: because many, I say to you, shal seeke to enter,
and

Mt. 13,
31.
Mr. 4,
30.

Mt. 13,
33.

Mt. 7, 13

25 and shal not be able. † But vwhen the good man of the house
shal enter in, and shur the doore, and you shal begin to stand
vwithout, and knocke at the doore, saying, Lord open to vs:
and he ansvvering shal say to you, I knowv you not vvhence
26 you are: † then you shal begin to say, Vve did" eate before
27 thee and drinke, and in our streates didst thou teach. † And he
shal say to you, I knowv you not vvhence you are, depart
28 from me al ye vvorkers of iniquitie. † There shal be vweeping
and gnashing of teeth: vwhen you shal see Abraham and
Isaac and Iacob, and al the Prophets in the kingdom of God,
29 and you to be thrust out. † And there shal come from the East
and the Vvest and the North and the South: and shal sit
30 dovvne in the kingdom of God. † And behold, they are :: last
that shal be first, and they be first that shal be last.
31 † The same day there came certaine of the Phatisees, saying
to him, Depart and get the hence, because Herod vvil kil thee.
32 † And he said to them, Goe, and tel that foxe, Behold I cast out
deuils, and perfite cures this day and to morovv, and the third
33 day I am consummare. † But yet I must vvalke this day and to
morovv and the day folovving, because it c cannot be that a
34 Prophet perish out of Hierusalem. †* Hierusalem, Hierusalem
vvhich killest the Prophets, and stonest them that are sent to
thee, hovv often vvould I gather thy childre as the bird doth
her brood vnder her vvings, and :: thou vvouldest not?
35 † Behold your house shal be left desert to you. And I say to
you, that you shal not see me til it come vwhen you shal say,
Blessed is he that commeth in the name of our Lord.

:: The Gentils
comming into
Gods fauour
later, are prefer-
red before the
Iewes which
were first.

:: The Iewes
lost their pree-
minence, by
their owne free
will, & not by
Gods causing:
who ceased not
to call and crie
vpon them, and
they would
not heare. Whe-
reby free will is
plainly proued.

c Non
capit
dum iv di-
xilas
Mt. 23,
37.

ANNOTATIONS
CHAP. XIII

2. *These Galileans.*) It is Gods mercie that he straight punisheth not al offenders, but some
fevv for a vvarning to all: as that for Schisme he striketh not al such as haue forsaken the Church
and the lawfull Priests, as he did Coré and his complices: that for spoile of Churches he reuengeth
not al, as he did Heliodorus: and al that vow and reuoke their gifts to God, as Ananias and Sap-
phira. Some fevv therefore for their iust deserts, be so handled for example, to prouoke al others
guilty of the same crimes to doe penance. Which if they doe not in this life, they shal all assuredly
perish in the next World. *Optatus li. 1. cont. Parmen. sub finem.*

Some punished
for example.

16. *This daughter.*) We may see that many diseases which seeme natural, doe procede of the
Diuel by Gods permission, either for sinne, or for probation: and both those kindes Christ specially
cured, for that no natural medicines could cure them, and specially because he came to dissolue
the Workes of Satan both in body and soul.

Diseases not
natural.

24. *By the narrow.*) Our Lord is not contrarie to him self in that he ansvvereth, the gate to be
strait, and fevv to be sauéd, whereas els vvhere he said, that many should come from the East and
Vvest &c. and ioy vvith Abraham in the kingdom of heauen. Mat. 8, 11. For though they be fevv in

respect of the wicked of al sortes, yet they be many in them selues and in the societie of Angels, the wheate cornes are scarce seen at the threshing, vwhen they are medled With the chaffe: but vwhen the il are removed, the vvhole barne of heauen shal be filled. *So saith S. Aug. Ser. 32 de verb. Do.*

Penance.

34. Shal seeke.) Many vwould be saued and looke to be saued, but can not, because they vvill not take paines to enter in at so strait a passage, that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the pleasures of this world, and suffer persecution and losse of their goods and liues for Christes sake.

Schisme.

26. Eate before thee.) It is not ynough to feede vvith Christ in his Sacraments, or to heare his vvord in the Church, to chälege heauen thereby, vnlesse vve liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Donatistes, that had the very same seruice and Sacraments *Cont. lit. which the Catholike Church had, but yet seuered them selues from other Christian countries by Petil. li. 2 Schisme.*

6. 55.

CHAP. XIII.

By occasion of dining With a Pharisee, 2 after that he hath againe confounded them for maligning him for hu miraculow good doing on the Sabbath, 7 he teacheth them humilitie, seing their ambition, 12 and in their Workes to seeke retribution not of mee in thu Worlde, bur of God in the World to come: 16 foretelling also that the leWes for their Worldly excuses shal not tast of the Supper, but the Gentils in their place. 25 Yea that so far must men be from al Worldlines, that they must earnestly bebinke them before they enter into hu Church, and be ready to forgoe all: 34 specially considering they must be the salts of others also.

The Gospel vpō
the 16 Sūday af-
ter Pentecost.



AND it came to passe vwhen I E S V S entred in-
to the house of a certaine Prince of the Phari-
sees vpon the Sabbath to eate bread, and they
vwatched him. † And behold there vvas a cer-
taine man before him that had the drop-
sie. † And I E S V S ansvvering, spake to the Lavvyers and Phari-
sees, saying, Is it Lavvful to cure on the Sabbath? † But they
held their peace. but he taking him, healed him, and sent him
avvay. † And ansvvering them he said, Vvhich of you shal
have an asse or an oxe fallen into a pit: and vvil not incont-
inent dravv him out on the Sabbath day? † And they could
not ansvver him to these things.

† And he spake to them also that vvere invited a parable, 7
marking hovv they chose the first seats at the table, saying to
them, † When thou art invited to a mariage, sit not dovne in
the first place, lest perhaps a more honorable then thou be
invited of him: † and he that bade thee and him, come and
say to thee, Give this man place: and then thou begin vvith
shame to take the last place. † But vwhen thou art bidden,
goe, sit dovne in the lovvest place: that vwhen he that in-
vited thee, commerth, he may say to thee, Frende, sit vp higher:
then shalt thou have glorie before them that sit at table vvith
thee. † because every one that exalterh him self, shal be
humbled: and he that humbleth him self, shal be exalted. †

And

12 † And he said to him also that had inuited him, Vwhen
 thou makest a dinner or a supper, call not thy frendes, nor thy
 brethré, nor kinsmen, nor thy neighbours that are riche: lest
 perhaps they also inuite thee againe, and recompense be made
 13 to thee. † But vwhen thou makest a feast, cal the poore, feeble,
 14 lame, and blinde, † and thou shalt be blessed, because they
 haue not to recōpense thee: for :: recompense shall be made :: Reward for
 15 thee in the resurrection of the iust. † Vwhen one of them that charitable de-
 sates at the table vwith him, had heard these things, he said to edes, and that
 him, Blessed is he that shall eate bread in the kingdom of done for re-
 God. ward. against
 our Adueraries.

16 † But he said to him, A certaine man made a great supper,
 17 and called many. † And he sent his seruant at the houre
 of supper to say to the inuited, That they should come, be- The Gospel vpb
 18 cause now all things are ready. † And they began all at once the 1 Sunday
 to make excuse. The first said to him; :: I haue bought a farme, after Pentecost.
 and I must needs goe forth and see it, I pray thee hold me ex- :: Worldlines,
 19 cused. † And an other said, I haue bought five yoke of oxen, wealth, and vo-
 20 and I goe to proue them, I pray thee, hold me excused. † And luptuoulines, are
 an other said, I haue married a vvife, and therefore I can not the things that
 21 come. † And the seruant returning told these things to his specially hinder
 lord. Then the maister of the house being angrie, said to his men from God.
 seruant, Goe forth quickly into the streates and lanes of the
 22 citie, and the poore and feeble and blinde and lame bring in
 23 hither. † And the seruant said, Lord, it is done as thou didst
 commaunde, and yet there is place. † And the lord said to
 the seruant, Goe foith into the waies and hedges: and
 24 pel them to enter, that my house may be filled. † But I say
 to you, that none of those men that vvere called, shall tast
 my supper. †

Mt. 10,
37.

25 † And great multitudes vvent vwith him: and turning, he
 26 said to them, † * If any man come to me and hareth not his
 :: father and mother, and vvife and children, and brethren
 and sisters, yea and his ovvne life besides: he can not be my
 27 disciple. † And he that doth not beare his crosse and come
 28 after me: cannot be my disciple. † For, vvwhich of you minding
 to build a toure, doth not first sit dovne and reckon the
 charges that are necessarie, vvwhether he haue to finish it:
 29 † lest, after that he hath laid the foundation, and is not able
 30 to finish it, al that see it, begin to mocke him, † saying, That
 31 this man began to build, and he could not finish it? † Or
 The Gospel for
 a Martyr that is
 a Bishōp. And
 for S. Basil
 Jun. 14.
 :: No creature
 so deere vnto
 vs, vvwhich vve
 must not hate
 or forsake, if it
 hinder vs, and
 in that respect
 that it hinde-
 reth vs from
 Christ, or his
 Church, & our
 Salvation.

∴ He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of persecution) he must renounce al that euer he hath, rather then forsake the Catholike faith.

vwhat king about to goe to make vvarre against an other king, doth not first sit dovne and thinke vvhether he be able vvith ten thousands to meete him that vvith tventie thousands commeth against him? † Othervvise vvhiles he is yet farre of, sending a legacie he asketh those things that belong to peace. † So therefore euery one of you that doth not ∴ renounce al that he possesseth, cannot be my disciple. ¶

† * Salt is good. But if the salt leese his vertue, vvherevvith shal it be seasoned? † It is profitable neither for the ground, nor for the dunghil, but it shal be cast forth. He that hath eares to heare, let him heare. ¶

Mr. 5, 13.
Mat. 9,
50.

A N N O T A T I O N S

CHAP. XIII.

Free-vvill

23. *Compel them.*) The vehement persuasion that God vseth both externally by force of his vvord and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him against their owne Willes, but that he can alter and mollifie an hard hart, and make him vvilling that before vvould not. S. Augustine also referreth this compelling to the penal lawes which Catholike Princes do iustly vse against Heretikes and Schismatikes, prouing that they who are by their former professiō in Baptisme subiect to the Catholike Church, and are departed from the same after Sectes, may and ought to be compelled into the societie of the vniuersal Church againe. and therefore in this sense, by the two former partes of the parable, the Ievves first, and secondly the Gentils, that neuer beleued before in Christi, vvere inuited by faire svete meanes onely: but by the third, such are inuited as the Church of God hath power ouer, because they promised in baptisme, and therefore are to be reuoked not onely by gentle meanes, but by iust punishment also.

Heretikes may by penal lawes be cōpelled to the Catholike faith.

ep. 50. *Dan-
lo post prin-
cip. & ep.
202. & li.
1. cons. ep.
Gaudens.
c. 25.*

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiuing penitent sinners, he sheweth what ioy shalbe in heauen for the conuersion of one sinner, and for the younger sonne, which is the Gentils: 25 the elder (so wit the Iewes) in the meane time disdainning thereat, and refusing to come into his Church.

The Gospel vpon the 3 Sunday after Pentecost.

∴ This man, is our Sauour Christ: whose care & trauaile in searching & reducing sinners to repentance, al spiritual men specially should follow.



AND there approached Publicans and 1 sinners vnto him for to heare him. † And 2 the Pharisees and the Scribes murmured saying, That this man receiuet sinners, and eateth vvith them. † And he 3 spake to them this parable, saying, † * Vwhat ∴ man of you hauing an hundred sheepe: and if he hath lost one of them, doth he not 4 leaue the ninetie nine in the deserr, and goeth after that vvich vvas lost vntil he finde it? † And vvhen he hath found 5 it,

Mat. 18,
12.

6 it, laieth it vpon his ſhoulders reioycing: † and comming
 home calleth together his frendes and neighbours, ſaying to
 them, Reioyce vvith me, becauſe I haue found my ſheepe that
 7 vvas loſt? † I ſay to you, that euen ſo there ſhal be ioy in
 heauen vpon one ſinner that doth penance, then vpon nine-
 8 tie nine iuſt that neede not penance. † Or vvhat :: vvoman
 hauing ten grotes: if ſhe leeſe one grote, doth ſhe not light a
 candle, and ſvveepe the houſe, and ſeeke diligently, vntil ſhe
 9 finde? † And vvhen ſhe hath found, calleth together her
 frendes and neighbours, ſaying, Reioyce vvith me, becauſe
 10 I haue found the grote vvwhich I had loſt? † So, I ſay to you,
 there ſhal be ioy before the Angels of God vpon one ſin-
 ner that doth penance. †

:: This vvoman
 is the catholike
 Church, vvho
 alſo cōtinually
 ſeeketh her loſt
 children.

11 † And he ſaid, A certaine man had tvvo ſonnes: † and the
 12 yonger of them ſaid to his father, Father, giue me the portion
 of ſubſtance that belongeth to me. And he deuided vnto
 13 them the ſubſtance. † And not many daies after the yonger
 ſonne gathering al his things together vvent from home into
 a farre countrie: and there he vvaſted his ſubſtance, liuing
 14 riotouſly. † And after he had ſpent al, there fel a fore famine
 15 in that countrie, and he began to be in neede. † And he vvent,
 and cleaued to one of the citizens of that countrie. And he
 16 ſent him into his farre to feede ſvvine. † And he vvould
 faine haue filled his bellie of the huſkes that the ſvvine did
 17 eate: and no bodie gaue vnto him. † And returning to him
 ſelf he ſaid, Hovv many of my fathers hirelings haue aboun-
 18 dance of bread: and I here periſh for famine? † I vvil ariſe,
 and vvil goe to my father, and ſay to him, Father, I haue ſin-
 19 ned againſt heauen and before thee: † I am not novv vvor-
 thie to be called thy ſonne: make me as one of thy hirelings.
 20 † And riſing vp he came to his father. And :: vvhen he vvas yet
 farre of, his father ſavv him, and vvas moued vvith mercie,
 21 and running to him fel vpon his necke, and kiſſed him. † And
 his ſonne ſaid to him, Father, I haue ſinned againſt heauen &
 before thee, I am not novv vvorthie to be called thy ſonne.
 22 † And the father ſaid to his ſeruants, Quickely bring forth
 the firſt ſtote, and doe it on him, and put a ring vpō his hand,
 23 and ſhoes vpon his feete: † and bring the fatted calfe, and kil
 24 it, and let vs eate, and make merie: † becauſe this my ſonne
 vvas dead, and is reuiued: vvas loſt, and is found. And they
 25 began to make merie. † But his elder ſonne vvas in the field.

The Goſpel vv6
 Saturday in the
 2 weeke of
 Lent.

The prodiga!
 ſonne, is a para-
 ble, both of the
 Gentils conuer-
 ſion, & alſo of
 euery diſſolute
 ſinner penitently
 returning to
 God.

:: Gods won-
 derful and ten-
 der mercie to-
 ward penitent
 ſinners.

and

and vvhhen he came and drevv nigh to the house, he heard musicke and dauncing: † and he called one of the seruants, 26 and asked vvhath these thinges should be. † And he said to 27 him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. † But he had 28 indignation, and vvvould not goe in. His father therefore going forth began to desire him. † But he ansvvering said to his 29 father, Behold, so many yeres doe I serue thee, and I neuer transgressed thy commaundement, and thou didst neuer giue me a kidde to make merie vvith my frendes: † but after that 30 thy sonne, this that hath deuoured his substance vvith whoores, is come, thou hast killed for him the fatted calfe. † But he 31 said to him, Sonne, thou art alwaies vvith me, and al my things are thine. † But it behoued vs to make merie and be 32 glad, because this thy brother vvas dead, and is reuiued, vvas lost, and is found. †

A N N O T A T I O N S
C H A P. XV.

Ioy in heauen
for euery peni-
tent.

7. *Then upon ninety nine iust.*) Neither God, nor the Saints in heauen, nor men in earth do for al that esteeme more of penitent sinners, then they do of them that continue iust and godly: though by the sudden motion and present affection of ioy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conuersion of euery sinner is exceeding acceptable to God, and giueth his Saints new cause of ioy and thankes giuing to God in an other kinde then for the continuance of the iust.

The Angels and
Saints know
our hartes.

10. *Before the Angels.*) The Angels and other celestial spirits in heauen, do reioyce at euery sinners conuersion: they know then and haue care of vs, yea our hartes and inward repentance be open to them: how then can they not heare our prayers? And betwixt Angels and the blessed soules of Saints there is no difference in this case, the one being as highly exalted as the other and as neere God, in whom and by whom onely they see and know our affaires, as the other. Mt. 22, 30

The B. Sacramēt
and Sacrifice of
the Altar.

23. *The fatted calfe.*) This feasting and festiuitie (saith S. Augustine li. 2, qu. Euang. 6, 33 to. 4.) are now celebrated throughout the vvhole vvorld the Church being dilated and spread: for, that calfe in the body and bloud of our Lord is both offered to the Father, and also feedeth the vvhole house. And as the calfe signifieth the B. Sacrament of the body and bloud of Christ, so the first stole may signifie our innocencie restored in baptisme, and the rest, other graces and giftes giuen vs in the other Sacraments.

C H A P. XVI.

He teacheth the riches to procure heauen vvith their riches. 14 And being therefore derided of the couetous Pharisees (vvho sawv temporal riches promised in the letter of the Lawv) he sheweth that nowv is come the preaching of the kingdom of God, howbeit the Lawv for al that in no iote shal be frustrat. 19 foretelling them also, that the couetous Iewes shal be denied of their father Abraham, When poore Lazarus (the penitent Gentil) shal rest in his bosome.

A N D

The Gospei vpe
the 8 Sunday af-
ter Pentecost.



1 **AND** he said also to his Disciples, There vvas a
 2 cartaine riche man that had a^c bailife:& he vvas
 3 il reported of vnto him, as he that had vvaſted
 4 his goods. † And he called him, and ſaid to
 5 him, Vvhat heare I this of thee? render account
 6 of thy^c bailifhip: for novv thou canſt no more be bailife.
 7 † And the bailife ſaid vvithin him ſelf, Vvhat ſhal I doe, be-
 8 cauſe my lord taketh avvay from me the bailifhip? digge I
 9 am not able, to begge I am aſhamed. † I knowv vvhat I vvil
 10 doe, that vvhen I ſhal be remoued from the bailifhip, they
 11 may receiue me into their houſes. † Therefore calling toge-
 12 ther euery one of his lords detters, he ſaid to the firſt, Hovv
 13 much doeſt thou ovve my lord? † But he ſaith, An hundred
 14 pipes of oile. And he ſaid to him, Take thy bil: and ſit
 15 dovvne, quickly vvrite fiftie. † After that he ſaid to an
 16 other, But thou, hovv much doeſt thou ovve? Vvho
 17 ſaid, An hundreth quarters of vvheat. He ſaid to him, Take
 18 thy bil, and vvrite eightie. † **And** the lord praised the bailife
 of iniquitie, becauſe he had done vvifely: for the children of
 this vvorld, are vvifer then the children of light in their ge-
 neration. † And I ſay to you, Make vnto you fren-
 des of the^{cc} mammon of iniquitie: that vvhen you faile, they may re-
 ceiue you into the eternal tabernacles. † He that is faithful
 in the leſt, is faithful in the greater alſo: and he that is vniuſt
 in litle, is vniuſt in the greater alſo. † If then you haue not
 been faithful in the vniuſt mammon: vvith that vvwhich is the
 true vvho may credit you? † **And** if you haue not been faith-
 ful in other mens: that vvwhich is yours, vvho vvil giue you?
 † * No ſeruant can ſerue tvvo maiſters, for either he ſhal hate
 the one, and loue the other: or cleave to one, and contemne
 the other. You can not ſerue God and mammon.
 † **And** the Pharifees vvwhich vvere couetous, heard al theſe
 things: and they derided him. † And he ſaid to them, You are
 they that iuſtifie your ſelues before men, but god knowveth
 your hartes, becauſe that vvwhich is high to men, is abomina-
 tion before God. † * The lavv and the prophets, vnto Iohn.
 from that time the kingdom of God is euangelized, and euery
 one doth force tovvard it. † * And it is eaſier for heaven and
 earth to paſſe, then one tittle of the lavv to fall. † * Euery one
 that diſmiſſeth his vvife, and marieth an other, committeth
 aduoutrie: and he that marieth her that is diſmiſſed from her

^{cc} mammon (ſaith
 S. Hierom q. 6.
 ad Algal.) in the
 Syriake tongue
 ſignifieth ri-
 ches.
 Mammon of ini-
 quitie, becauſe
 they are often il
 gotten, or il be-
 ttowed, or oc-
 caſion of euil,
 or at the leaſt
 worldly & falſe
 & not the true
 heavenly riches.

c. d. m. v. -
m. v.

c. d. m. v. -
p. i. a. s.

Mat. 6,
24.

Mat. 11,
12.
Mat. 5,
18.
Mat. 5,
31, 19, 9.
Mar. 10,
11. 1. Cor.
7, 11.

Aa husband

husband, committeth aduoutrie.

The Gospel vpō
Thursday in the
2^d Weeke of Lēt.

† There vvas a certaine riche man, & he vvas clothed vvith 19
purple and silke: and he fared euery day magnifically. † And 20
there vvas a certaine begger called Lazarus, that lay at his
gate, ful of sores: † desiring to be filled of the crommes, that 21
fel from the riche mans table, but the dogges also came, and
licked his sores. † And it came to passe that the begger died, 22
and vvas caried " of the Angels into " Abrahams bosome. And
the riche man also died: and he vvas buried in hel. † And lif- 23
ting vp his eies, vvhen he vvas in torments, he savv Abraham
a farre of, :: and Lazarus in his bosome: † and he crying said, 24
Father Abraham, haue mercie on me, and send Lazarus that he
may dippe the tippe of his finger into vvater, for to coole my
tongue, because I am tormented in this flame. † And Abra- 25
ham said to him, Sonne, remember that thou didst receiue
:: good things in thy life time, and Lazarus like vvise euil: but
nowv he is comforted, and thou art tormented. † And beside 26
al these things, betvvene vs and you there is fixed " a great
chaos: that they vvich vvil passe from hence to you, may
not, neither goe from thence hither. † And he said, Then, fa- 27
ther, I beseeche thee that thou vvouldest send him vnto my
fathers house, for I haue siue brethren, † for to testifie vnto 28
them, " lest they also come into this place of torments. † And 29
Abraham said to him, :: They haue Moyfes and the Pro-
phets: let them heare them. † But he said, No, father Abraham, 30
but if some man shal goe from the dead to them, they vvil
doe penance. † And he said to him, If they heare not Moy- 31
fes and the Prophets, neither if one shal rise againe from the
dead, vvil they beleue. †

:: Lazarus in
Abrahams bo-
some, and rest:
but both in hel,
and not in the
kingdom of
heauen before
Christ. *Hiero.*
ep. 3. Epitaph.
Nepes.

:: To be in con-
tinual pleasures,
ease, wealth,
peace, and prof-
perity in this
world, is peri-
cious, & a signe
of paines in the
next. *S. Hiero.*

:: Abrahā had
knowledge of
things in earth
which were not
in his time, as
that they had
Moyfes and the
Prophets booke
which he
neuer saw. *Aug.*
de cura pro
mor. 6. 14.

εχάσιμα
a horri-
ble dis-
tance.

ANNOTATIONS CHAP. XVI.

s. The lord praised.) This mans deceiuing his maister is not praised, nor vve vvarranted by his fact
to gaine vniually for to haue vvherevvith to giue almes: but his prudence, in that he prouided so
Good vvorkes. substantially for him selfe vvhileit his maisters goods vvere in his handes, is commended, not for a
vertue, but for a vvordly pollicie: and proposed as an example of the careful prouision that rich
men (who are Gods stewards in earth) should make for their soules, against they be put out of
their bailifhip and be called to account, vvich is the day of their death: and for a condemnation
of faithfull mens folly and negligence, that being assured they shal out of their offices, and vvell
knowing they might gaine saluation by their money, haue so litle regard thereof.

s. They may receiue.) A great comfort to al great almes-men, and a vvonderful force and vertue
Almes merito- in almes, vvich beside the mente of the worke of mercie, vvich (as in other places of Scripture *Tob. 12. 9.*
rious. is said) purgeth sinne and gaineth heauen, pocureth also not onely the prayers of their beadmen
in earth *Mat. 25.*

in earth, but their patronage in heauen also. Whereby also the praiers of Saints for the liuing, and The Saints do namely for them to Whom they vvere beholding in their life, are proued. Yea and that they be in pray for vs. such fauour with God, that they may and doe receiue their frendes vvhich vvere once their benefactors, into their manions in heauen, no lesse then the farmers vvhom the il stevvard pleased, might receiue their frend into their earthly houses. Which also insinuateth to vs, that almes bestowed specially vpon holy men, vvhom by their merites and praiers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in necessitie, though that be of exceeding great merite also. See al this in these Doctores folovving. *Hiero. qu. 6. ad Algaf. 10. 3. Ambros. in Luc. August. ser. 35 de verb. Do. c. 1. Gregor. moral. li. 21 c. 14. Augu. li. 2 q. Euang. qu. 32. Chrys. ho. 33 ad po. Antioch. 10. 5.*

18. *And marrieth.*) The good of Mariage through out al nations and men, is in issue and fidelitie of chastitie, but among the people of God it consisteth also in holines of Sacrament: Whereby it cometh to passe that it is a heinous crime to marry againe, though there be a diuorce made, so long as the parties liue. *Aug. de bono coniug. c. 24 to. 6.* See the Annotations vpon Marke 10, 11.

Mariage after diuorce vnlawfull.

22. *Of the Angels.*) Angels carie good mens soules to heauen novv, as they did then his to Abrahams bosome. See the reppard of pouerty, affliction, and patience: and on the contrarie, the end and reppard of vvealth ioyned with vnmmercifulnes. Note also here, that at the day of euery mans death there is a particular iudgement, and therefore the soule sleepech not nor hangerh in suspence til the general iudgement.

Vnmmerciful riche men.

22. *Abrahams Bosome.*) The Bosome of Abraham is the resting place of al them that died in perfect state of grace before Christi time, heauē before being shut from men. It is called in Zacharie, Abrahams bosome.

*Zach. 9, 11. a lake without water, and sometimes a prison, but most commonly of the Diuines Limbus patrum, Eja. 42, 7. for that it is thought to haue been the higher part or brimme of Hel, the places of punishment being far lower then the same, vvhich therefore be called Infernum inferius. * the lower hel. Where * Aug. in P. 85. Ep. 99. this mansion of the fathers stood, or whether it be any part of Hel, S. Augustine doubteth: but that there was such a place, he nor no Catholike man euer doubted: as al the fathers make it most certaine, that our Sauour descending to Hel, went thither specially, and deliuered the said fathers out of that mansion. Iren. li. 4 c. 19. Euseb. Demonst. Euang. li. 10 c. 8 sub finē. Nazian. orat. 2 de Pasch. Chrysost. 10. 5 in demonst. Quod Christus sit Deus paulo post initium. Epipina. in herej. 46 Tariani. Ambros. de myst. Pasch. c. 4. Hiero. in 9 Zacharia. Augult. ep. 99 cō li. 20 de Ciuit. c. 15. Paulinus in Panegyrico Celsi. Cyrillus in lo. li. 12 c. 36 ad illud, Inclinato capite. Gregor. li. 8 ep. 179. vvhich truth and place though of al the ancient vvriters confessed and proued by this and other Scriptures: yet the Aduersaries deny it (as they do Purgatorie) most impudently.*

Christ descended into Hel, and deliuered the fathers.

25. *A great chaos.*) A great diltance betwixt Abrahams bosome and the inferiour hel. Some iudge Purgatorie to be placed there, from whence (no doubt) Christ also deliuered some at his descending to hel. for, these in Abrahams bosome vvere not in paines: and S. Augustine saith the Scriptures be plaine that he rooke some out of the places of punishment, and yet none out of the hel of the damned. What other place then can that be but Purgatorie?

Aug. ep. 99.

Purgatorie.

28. *Let them also.*) If the damned had care of their frendes aliuē how & for what cause soeuer, much more haue the Saints and sauēd persons. And if those in hel haue meanes to expresse their cogitations and desires, and to be vnderstood of Abraham so far distant both by place and condition, much rather may the liuing pray to the Saints and be heard of them: betwixt earth (that is to say) the Church militant and heauen, being continual passage of soules, and * Angels ascending and descending by Jacobs ladder. Men must not for al that be curious to searche how the soules of the deceased expresse their mindes, and be heard one of an other, and so fall to blasphemie, as

Gen. 33.

Saints do heare our praiers and haue care of vs.

Calu. li. 3 Instit. c. 22 Jett. 24.

Caluin doth, asking whether their eare be so long to heare so far of, and wickedly measuring al things by mortal mens corporal groile maner of vttering conceits one to an other. Which was not here done by this damned nor by Abraham, with corporal instruments of tongue, teeth, and eares: though for the better expressing of the damned case, Christ vouchsaued to vter it in termes agreeing to our capacite.

Caluins blasphemie.

CHAP. XVII.

So damnable it is to be author of a Schisme, 3 that We must rather forgine be it neuer so often. 5 We must be seruents in faith, 7 and humble wihal, knowing that We are bound to God, and not he to vs. 11 The nine lewes are vngrateful after that he hath cured their leprosie: but the one Samaritane (the one Catholike Church of the Gentils) far otherwise. 20 The Pharisees asking, When cometh thou kingdom of God (of whose approaching they had now heard so much) he teacheth that God must reigne within vs: 22 and warneth vs after hu Passion neuer to goe out of hu Catholike Church for any new secrete coming of Christ that heretikes shal pretend, but onely to expect hu second coming in glorie. 26 preparing our selues vnto it, because it shal come vpon many vnprouided, 31 specially through the persecution of Antichrist a little before it.

∴ Not of mere necessitie, for then it were no fault: but presupposing the great wickednes of men, it is impossible but there shal be scandals & therefore it followeth, *Who so him by whom they come.*



THE fourth part of this Gospel, The coming of Christ into Iewrie, towards his Passion.

The Gospel vpb the 13 Sunday after Pentecost.

∴ And yet we see here it vvas not only faith, but also his thankfulness & returnig to giue glorie to God.

AND he said to his Disciples, It is ∴ impossible that scandale should not come: but vvo to him by vvhom they come. † It is 2 more profitable for him, if a mil-stone be put about his necke, and he be cast into the sea, then that he scādalize one of these litle ones. † Looke vvel to your selues, 3
* If thy brother sinne against thee, rebuke him: and if he doe penance, forgiue him. † And if he sinne against thee seuen 4 times in a day, and seuen times in a day be conuerted vnto thee, saying, It repenteth me, forgiue him.

† And the Apostles said to our Lord, Increase faith in vs. 5
† And our lord said, * If you had faith like to a mustard seede, 6 you might say to this mulberie tree, be thou rooted vp, and be transplanted into the sea: and it vvould obey you. † And 7 vvhich of you hauing a seruant plowing or keeping cattle, that vvil say to him returning out of the field, Passe quickly, sit dovne: † and faith not to him, Make ready supper, and 8 gird thy self, and serue me vvhiles I eate and drinke, and afterward thou shalt eate and drinke? † Doth he giue that ser- 9 uant thanks, for doing the things vvhich he commaunded him? † I trovv not. So you also, vvhen you shal haue done 10 al things that are commaunded you, say, Vve are ∴ vnprofitable seruants: vve haue done that vvhich vve ought to doe.

† And it came to passe, as he vvent vnto Hierusalem, he 11 passed through the middes of Samaria and Galilee. † And 12 vvhen he entred into a certaine tovne, there mette him ten men that vvere lepers, vvho stode a farre of: † and they lif- 13 red vp their voice, saying, I E S V S maister, haue mercie on vs. † Vvhom as he savv, he said, Goe, * Shevv your selues ∴ to the 14 Priests. And it came to passe, ∴ as they vvent, they vvere made cleane. † And one of them as he savv that he vvas made 15 cleane: vvent backe vvith a loud voice magnifying God, † and he fel on his face before his feete, giuing thanks: and 16 this vvas a Samaritane. † And I E S V S ansvvering said, Vvere 17 not ten made cleane? and vvhere are the nine? † There vvas 18 not found that returned, and gaue glorie to God, but this stranger. † And he said to him, Arise, goe thy vvaies: 19 because ∴ thy faith hath made thee safe. †

† And being asked of the Pharisees, Vvhen commeth the 20 kingdom of God? he ansvvered them and said. The kingdom of God

Mat. 18, 7
Mar. 9, 42.

Mat. 18, 21.

Mat. 17, 20.

Leu. 14, 2.

- 21 of God commeth not vvith obseruation: † neither shal they say, Loe here , or loe there. for loe :: the kingdom of God is vvithin you. :: Vvhiles they aske and looke for a temporal kingdō in pompe and glorie, loe their king & Meffias was now amōg thé, whose spiritual kingdō is vvithin al the faithful that haue dominō ouer sinne.
- 22 † And he said to his Disciples, The daies vvil come vvhen you shal desire to see one day of the Sonne of man : and you
- 23 shal not see. † * And they vvil say to you, Loe here and loe
- 24 there. :: Goe not, neither doe ye folovv after. † For euen as the lightening that lighteneth from vnder heauen , vnto
- 25 those paites that are vnder heauen , shinerh : so shal the
- 26 Sonne of man be in his day . † But first he must suffer many things and be reiected of this generation . † And as it came to passe in the * daies of Noé, so shal it be also in
- 27 the daies of the Sonne of man. † They did eate and drinke, they did marie vvives and vvere giuen to mariage euen vntil the day that Noé entred into the aike : and the flood came,
- 28 and destroyed them al. † Likevvise as it came to passe in the * daies of Lot: They did eate and drinke , bought and sould,
- 29 planted , and builded : † and in the day that Lot vvvent out from Sodome, it rained fire and brimstone from heauen , and
- 30 destroyed them all : † according to these things it shal be
- 31 in the day that the Sonne of man shal be reuealed. † In that
- 32 houre he that shal be in the house-toppe, and his vessel in the house, let him not goe dovvne to take them vp : and he that
- 33 is in the field , in like maner let him not returne backe. † Be mindeful of * Lots vvife. † Vvhosoever seeketh to saue his life, shal lose it : and vvhosoever doth lose the same , shal
- 34 quicken it. † I say to you, in that night there shal be tvvo in one bed : the one shal be taken , and the other shal be left:
- 35 † tvvo vvomen shal be grinding together : the one shal be taken , and the other shal be left : tvvo in the field : the one
- 36 shal be taken , and the other shal be left. † They ansvvering
- 37 say to him, Vvhere Lord? † Vvho said to them, Vvheresoeuer the body shal be, thither vvil the eagles also be gathered together.

Mt. 24,
23. Mar.
13, 21.

Gen. 7.5

Gen. 19,
24.

Gen. 19,
26.

AN NOT A T I O N S
C H A P. XVII.

10. *Unprofitable seruants.*) If our Sauour had said that the keeping of Gods cōmaundements had bene vnprofitable and not auailable to our selues , then might the Protestants haue truely argued thereby that our vvorkes deserue not heauen or any revvard at Gods hand: but so he said not, but that our seruice is to God vnprofitable, who calleth for it as duety, and not as a thing needefull

How We are vnprofitable & profitable seruants.

or profitable to him self. And though here our Maister teach vs so humbly to conceiue of our ovne doings toward him, yet him self vs wher calieth not his seruants vnprofitable vhen they haue done their labour, but speake thus, *Good and faithful seruant, because thou wast faithful in a litle, I will place thee ouer much: enter into the ioy of thy Lord.* Yea of such as serue him in the grace of the new Testament, he affirmeth that he will not now name them seruants but frenes, yea and take them for his ovne children, and as his frenes and sonnes he counteth of vs and our vvorkes toward heauen, though vve in humilitie and truth must confesse alwaies that vve be to him vnprofitable seruants. Yea and S. Paul saith plainly, that by cleansing our selues from sinful vvorkes, we shal be profitable vessels to our lord. *1 Timot. 2, 21.*

Confession to the Priest.

14. To the priests.) This leprosie signifieth sinne, vvhich though God may and can heale vvithout any mans meanes, yet he doth it not ordinarily but by the Priests ministerie: therefore let no man despise Gods ordinance nor say that it is ynough to confesse to God though he neuer come at the priest. *li. de vilit. infirm. apud August.*

14. As they vvent.) A man may sometimes be so contrite and penitent, that his sinne is forgiven before he come to the Priest, but then also he must notwithstanding goe to the Priest, as the lepers did: specially whereas we are neuer sure how contrite we are, and because there is no true contrition, but vvith desire also of the Sacrament in time and place.

CHAP. XVIII.

The Church is taught to commit the reuenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few vvill so thinke) vvill at length come. 9 We must also pray vvith humility, because vve know not vvith the Pharisee if we be iust, but vve know vvith the Publicane that vve be sinners. 15 He vvill haue children to be brought to him, and al to be as children. 18 What is to be done so get life euerlasting. 22 What also, so get perfection, 28 and vvhat reuward they shal haue that leaue al, yea or any part, for his sake. 31 he foretelleth of his Passion most particularly, 33 and entring into Iericho, cureth one blinde man.

∴ Vve should pray alwaies by faith, hope, and charitie, and by working the things that be acceptable to God: though special times of vocal praies in the Canonical houres be assigned for the stirring of vs vp to God through external signes of deuotion.



AND he spake also a parable to them that it behoueth alwaies to pray, & not to be weary, saying, there was a certaine iudge in a certaine citie, vvhich feared not God, and of man made no accoumt. † And there vvas a certaine vvindow in that citie: and s he came to him, saying, Reuenge me of mine aduersarie. † And he vvould not of a long time. but aftervvard he said vvithin him self, Although I feare not God, nor make accoumt of man: † yet because this vvindow is importune vpon me, I vvill reuenge her, lest at the last she come and defame me. † And our Lord said, Heare vvhat the iudge of iniquitie sayeth. † And vvill not God reuenge his elect that crie to him day and night: and vvill he haue patience in them? † I say to you that he vvill quickly reuenge them. But yet the Sonne of man comming, shal he finde trovv you, faith in the earth?

The Gospel vpo the 10 Sunday after Pentecost.

† And he said also to certaine that trusted in them selues as iust, and despised others, this parable: † Tvvomen vvent vp into the Temple to pray: the one a Pharisee, and the other a Publicane. † The Pharisee standing, praied thus vvith him

- him self: God, I giue thee thanks that I am not as the rest of men, extorcioners, vniust, aduouterers, as also this Publicane.
- 12 † :: I fast twise in a vveeke: I giue tithes of al that I possesse.
- 13 † And the Publicane standing a farre of vwould not so much as lift vp his eies to vvard heauen: but he :: knocked his breast,
- 14 saying, God be merciful to me a sinner. † I say to you, this man vvent dovvne into his house iustified more then he: because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. †
- 15 † * And they brought vnto him infants also, that he might touche them. Vvhich thing vwhen the Disciples savv, they
- 16 rebuked them. † But I E S V S calling them together, said, Suffer children to come vnto me, and forbid them not, for the
- 17 kingdom of heauen is for such. † Amen I say to you, Vvho soeuer receiueth not the kingdom of God :: as a childe, shal not enter into it.
- 18 † * And a certaine Prince asked him, saying, Good maister,
- 19 by doing vvhat, shal I possesse euerlasting life? † And I E S V S said to him, Vvhy doest thou call me good? None is good
- 20 but only God. † Thou knowest :: the commaundements: *Thou shalt not kil, Thou shalt not commit aduoutrie, Thou shalt not beare false*
- 21 *vvitnes, Thou shalt not steale, Honour thy father and mother.* † Vvho said,
- 22 Al these things haue I kept from my youth. † Vvhich I E S V S hearing, said to him, Yet one thing thou lackest: :: Set al that euer thou hast, and giue to the poore, and thou shalt haue
- 23 treasure in heauen: and come, folovv me. † He hearing these
- 24 things, vvas stroken sad: because he vvas very riche. † And I E S V S seeing him stroken sad, said, Hovv hardly shal they
- 25 that haue money, enter into the kingdom of God? † For it is easier for a camel to passe through the eie of a nedle, then for
- 26 a riche man to enter into the kingdom of God. † And they
- 27 that heard, said, And vvho can be saued? † He said to them, The things that are impossible vvith men, are possible vvith
- 28 God. † And Peter said, Loe, vve haue left al things, and
- 29 haue folovved thee. † Vvho said to them, Amen I say to you, There is no man that hath least house, or parents, or
- 30 † and shal not receiue much more in this time, and in the vvorld to come :: life euerlasting.
- 31 † And I E S V S tooke the Twelue, and said to them, Behold vve goe vpto Hierusalem, and al things shal be consummat

:: To take pride of fasting, u-thing, or any good worke, is naught: though the workes the seiuers be very good.

:: So doe the priests and people at the holy Altar knocke their breasts, & say With the humble Publicane, *Deus propitius.* *August. p. 31 con. 3.*

:: In matters of faith & religion We must be as humble & obedient to the Catholike Church as yong childre to their parents.

:: not faith only but also keeping the commaundements purchase life euerlasting. See annot. Mat. 19, 16.

:: This is not a commaundment or precept, but counsel: vvich the religious do folow. See Annot. Mat. 19.

:: The Apostles among other things left their wiues also, as S. Hierom no-reth out of this place. *li. i. adu. Iouin.*

:: Life euerlastig the reward for leauing or losing willingly our goods for Christs sake.

The Gospel vpō the Sunday of Quinquagesime.

Mt. 19,
13. Mr.
10, 13.

Mt. 19,
16. Mr.
10, 17.

Exo. 20,
13.

Mt. 10,
17. Mr.
10, 31.

summate vvhich vvere vwritten by the Prophets of the sonne
of man. † For he shal be deliuered to the Gentiles, and shal be 32
mocked, and scourged, and spit vpon: † and after they haue 33
scourged him, they vvil kil him, and the third day he shal
rise againe. † And they vnderstoode none of these things, 34
and this vvord vvas hid from them, and they vnderstoode
not the things that vwere said.

† And it came to passe, vwhen he drevv nigh to Iericho, a 35
certaine blinde man sate by the vvay, begging. † And vvhen 36
he heard the multitude passing by, he asked what this should
be. † And they told him that I E S V S of Nazareth passed by. 37
† And he cried saying, I E S V S sonne of Daud, haue mer- 38
cie vpon me. † And they that vvent before, rebuked him, 39
that he should hold his peace. But he cried much more,
Sonne of Daud haue mercie vpon me. † And I E S V S stan- 40
ding, commaunded him to be brought vnto him. And vvhen
he vvas come neere, he asked him, † saying, Vvhat vvilt 41
thou that I doe to thee? but he said, Lord, that I may see.
† And I E S V S said to him, Do thou see, thy faith hath made 42
thee vvhole. † And forthvvith he savv, and folovved him, ma- 43
gnifying God. And al the people as they savv it, gaue praise
to God. ¶

ANNOTATIONS.
CHAP. XVIII.

The Church
ereth not in
faith.

a. Shal he finde faith? The Luciferians and Donatists vsed this place to excuse their fall from the Church, as our Aduersaries now doe, saying that it vvas decayed in faith, vvhen they forsooke it. To vvhom vve answer as S. Hierom and S. Augustin answered them, that Christ saith not that there should be no faith leaft in earth: but by this maner of speache insinuateth, that at the later day in the great persecution of Antichrist faith should be more rare, and the faithful among so many wicked not so notorious: specially that perfect faith containing deuotion, trust, and affection toward God, which our Maister so praised in certaine vpon whom he wrought miracles, and by force vvhereof mountaines might be moued, vvich is rare euen vvhen the Church flourisheth most.

*Hier. sent.
Lucif. c. 6.
Aug. de
vni. Ec. c.
11. Et de
verb. Da.
Ser. 26.*

CHAP. XIX.

In Iericho he lodgeth in the house of Zacharus a Publicane, and against the murmuring Iewes openeth the reasons of hu so doing. 11 He sheweth, that the last day should not be yet, 15 and what then in the iudgement he vvil doe both to v: of hu Church as vvell good as bad, 47 and also to the reprobate Iewes. 29 Being now come to the place of hu Passion, he entresh (vvweeping and foretelling the destruction of blinde Hierusalem) vvith triumph as their Christ. 45 He sheweth hu vvale for the house of God, and teacheth therein euery day. 47 The ruler: Vvould destroy him, but for feare of the people.

AND

1 **A**ND entering in, he vvalked through Ieri-
 2 cho. † And behold a man named Za-
 3 chæus: and this vvas a Prince of the Publi-
 4 cans, and he riche. † And he sought to see
 5 I E S V S vvhat he vvas, and he could not for
 6 the multitude, because he vvas litle of sta-
 7 ture. † And running before, he" vvent vp into a sycomore
 8 tree that he might see him: because he vvas to passe by it.
 9 † And vvhen he vvas come to the place, I E S V S looking
 10 vp, savv him, and said to him, Zachæus, come dovvne in hast:
 11 because this day I must abide in thy house. † And he in hast
 12 came dovvne, and receiued him reioycing. † And vvhen al
 13 savv it, they murmured, saying that he turned in, to a man that
 14 vvas a sinner. † But Zachæus standing, said to our Lord,
 15 Behold the halfe of my goods, Lord, I giue to the poore: and if
 16 I haue defrauded any man of any thing, " I restore fourefold.
 17 † I E S V S said to him, That this day saluation is made to this
 18 house: because that he also is the sonne of Abraham. † * For
 19 the Sonne of man is come to seeke and to saue that vvchich
 20 vvas lost. †

*Mt. 18,
12.*

11 † They hearing these things, he added and spake a parable,
 for that he was nigh to Hierusalem, and because they thought
 that forthvvith the kingdom of God should be manifested.

*Mt. 25,
14.*

12 † He said therefore, * A certaine noble man vvent into a farre
 13 countrie to take to him self a kingdom, and to returne. † And
 14 calling his ten seruants, he gaue them ten poundes, and said to
 15 them, Occupy til I come. † And his citizens hated him: and
 16 they sent a legacie after him, saying, Vve vvil not haue this
 17 man reigne ouer vs. † And it came to passe after he returned,
 18 hauing receiued his kingdom: and he commaunded his ser-
 19 uants to be called, to vvhom he gaue the money: that he
 20 might knowv how much euery mā had gained by occupying.
 21 † And the first came, saying, Lord, thy pound hath gotten ten
 22 poundes. † And he said to him, Vvel fare thee good seruant,
 23 because thou hast been faithful in a litle, thou shalt haue
 24 pouver ouer :: ten cities. † And the second came, saying, Lord,
 25 thy pound hath made five poundes. † And he said to him,
 26 And be thou ouer five cities. † And an other came, saying,
 27 Lord, loe here thy pound, vvchich I haue had laid vp in a nap-
 28 kin. † for I feared thee, because thou art an austere man: thou
 29 takest vp that thou didst not set dovvne, and thou reapest

The Gospel vvo
 the Dedication
 of a Church.

Zachæus.

The Gospel for
 a confessor that
 is not a Bishop,
 and namely for
 S. Lewis the
 king of France,
 August. 25.

:: Marke here a-
 gainst the aduer-
 saries, that the
 rewards of these
 two good ser-
 uants be diuers
 & vnæqual, ac-
 cording to the
 diuersitie or in-
 equality of their
 gaires, that is,
 their merites.
 and yet one re-
 ceiueth the pe-
 ny (Mt. 20, 9.)
 as well as the
 other, that is,
 heauen or life
 euerlasting.

Bb that

weeke.

See annotatiōs
Matth. 27, 29,
& c.

T H E fifth
part of the
Gospel, Of
the Holy
weeke of his
Passion in
Hierusalem.

PALME SVN-
D A Y.

that vvhich thou didst not sovv. † He saith to him, By thine 22
ovvne mouth I iudge thee, naughtie seruant. Thou didst
knowv that I am an austere man, taking vp that I set not
dovvne, and reaping that vvhich I sovvved not: † and vvhv 23
didst thou not giue my money to the banke, and I comming
might certes vvhith vsurie haue exacted it? † And he said to 24
them that stooode by, Take the pound avvay from him, and
giue it to him that hath the ten poundes. † And they said to 25
him, Lord, he hath ten poundes. † But I say to you, that to 26
euery one that hath shal be giuen: and from him that hath
not, that also vvhich he hath shal be taken from him. †
† But as for those mine enemies that vvould not haue me 27
reigne ouer them, bring them hither: and kil them before
† And hauing said these things, he vvvent before ascending 28
to Hierusalem. † And it came to passe * vvhen he vvvas come 29
nigh to Bethphage and Bethania vnto the mount called
Oliuet, he sent tvvo of his Disciples, † saying, Goe into the 30
tovvne vvhich is ouer against, into the vvhich as you enter,
you shal finde the colt of an asse tied, on vvhich no man euer
hath sitten: loose him, and bring him. † And if any man aske 31
you, Vvhv loose you him: You shal say thus to him, because
our Lord needeth his seruice. † And they that vvvere sent, 32
vvvent their vvaies, and found as he said to them, the colt
standing. † And vvhen they loosed the colt, the ovvners there- 33
of said to them, Vvhv loose you the colt? † But they said, 34
because our Lord hath neede of him. † And they brought 35
him to I E S V S. And casting their garments vpon the colt,
they set I E S V S therevpon. † And as he vvvent, they spred 36
their garments vnderneath in the vvay. † And vvhen he ap- 37
proched novv to the descent of mount- Oliuet, al the multi-
tudes of them that descended, began vvith ioy to praise
God vvith a loude voice, for al the miracles that they
had seen, † saying, Blessed is he that commeth king in the 38
name of our Lord, peace in heauen, and glorie on high. † And 39
certaine Pharisees of the multitudes said to him, Maister, re-
buke thy disciples. † To vvhom he said, I say to you, That if 40
these hold their peace, the stones shal crie. † And as he drevv 41
neere, seeing the citie, he vvvept vpon it, saying, † Because if 42
thou also hadst knowven, and that in this thy day, the things
that pertaine to thy peace: but novv they are hid from thine
eies

Mt. 21, 1
Mr. 11, 1
Io. 12, 15

his dis-
ciples,

* Mt. 21,
12. Mr.
11, 15.
MONDAY
Ej. 56, 7
Act. 7, 11

43 cies. † For :: the daies shal come vpon thee : and thy ene-
mies shal compasse thee vvith a trenche , and inclose thee
44 about, and straiten thee on euery side, † and beate thee flat to
the ground, and thy children that are in thee . and they shal
not leaue in thee a stone vpon a stone : because thou hast not
knowven the time of thy visitation.
45 † * And entring into the temple, he began to cast out the
46 sellers therein and the biers, † saying to them, It is vvritten,
That my house is the house of praier. But you haue *made it a denne of theenes.*
47 † And he vvas teaching daily in the temple . And the cheefe
Priests and the Scribes and the Princes of the people sought
48 to destroy him : † and they found not vvhat to doe to him.
For al the people vvas suspense, hearing him.

wecke.
:: This was fulfilled 40 yeres after the death of Christ by Titus & Vespasianus, vvhen besides incredible miseries of famine and other distresses, there perished cleue hundred thousand, and were taken captiues 97000, the siege beginning in the very same feast & greatest solénitie of Easter when they put Christ to death. *Euseb. li. 1 hist. c. 6. 7. 8. Joseph. li. 7 c. 17.*

AN NOT A T I O N S
C H A P. XIX

* *Went vp.*) Not onely invvard deuotion of faith and charitie tovwards Christ, but external offices of seeing, solovving, touching, receiuing, harbouing him, are recommended to vs in this example: euen so our manifold exteriour deuotion tovwards his Sacraments, Saints, and seruants, be grateul: specially the endeuour of good people not onely to be present at Masse or in the Church, but to be neere the B. Sacrament, and to see it vvith al reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body.

External deuotion.

1. *Restore fourefold.*) That vvhich vve giue of our ovvne, is almes and satisfaction for our sinnes : but that vvhich vve restore of il gotten goods by Extortion, Viurie, Simonie, Bribric, Theft, or otherwise, that is called here Restoring. And it is of duty and not of free almes, and must be rendred not to vvhom vve list, but to the parties annoyed if it be possible, othervvise it must be bestovved vpon the poore, or other good vses, according to the aduise of our superiour & such as haue charge of our soules. But that he yelded fourefold, that vvas more then he vvas bound, but very satisfactorie for his former sinnes also. And here vvith vve may note, that it is not the giuing of a peny, grote, or crowne, of a riche mans superfluitie, that is so much recommended to sinners for redeeming their faultes : but this large bestovving vpon Christ, to sell al and giue it in almes, to giue the moytis of our goodes, to render foure times so much, for that vvhich is vvrongfully gotten, that extinguisheth sinnes. The poore vvidovves brasse peny vvas very grateful, because it vvas al or much of that she had: but the riche mans pound of his superfluitie, though it be good, yet is nothing so grateul.

Restitution.

Satisfaction.

Lu. 21, 3.

C H A P. XX.

To the Iewes he auoucheth his power by the vvitnes of Iohn vvho vvas a man sent of God. 9 and foretellet in a parable their reprobation most vvorthy (vvith the vocation of the Gentils in their place) 17 and consequently their irreparable damnation that shal eniue thereof. 20 He defeateth their snare about paying tribute to Caesar: 27 he answereth also the inuention of the Sadduces against the Resurrection. 40 And so hauing put them al to silence, 41 he turneth and poseth them, because they imagined that Christ should be no more but a man: 45 bidding al to bevvare of the Scribes (authors of the Iewes schisme from him) being ambitious and hypocrites.

:: See Annot.
Mat. c 21, 23.

:: See the mar-
ginal annotati-
ons Marc. 12.



AND it came to passe: in one of the daies: 1
vwhen he vvas teaching the people in the
temple and euangelizing, the cheefe
Priests and the Scribes vwith the auncients
assembled, † and spake saying to him, 2
:: Tel vs, in vwhat pouver doest thou these
things? or, vwho is he that hath giuen
the this pouver? † And I E S V S ansvvering, said to them, 3
I also vvil aske you one vword: Ansvver me, † The baptisme 4
of Iohn was it from heauē, or of men? † But they thought with 5
in them selues, saying, That if vve say, From heauen: he vvil
say, Vvhy then did you not belecue him? † But if vve say, Of 6
men: the vvhole people vvil stone vs: for they are certaine
that Iohn is a Prophet. † And they ansvvered that they 7
knevv not vvhen it vvas. † And I E S V S said to them, 8
Neither doe I tel you in vwhat pouver I doe these things.

† And he began to say to the people this parable, * A cer- 9
taine :: man planted a vineyard, & let it out to husbandmen:
and he vvas from home a long time. † And in tyme he sent 10
to the husbandmen a seruant, that they should giue him of
the fruit of the vineyard. Vvho beating him, sent him avvay
emptie. † And againe he sent an other seruant. But they bea- 11
ting him also and reprochfully abusing him, sent him avvay
emptie. † And againe he sent the third: vwho vvounding 12
him also, cast him out. † And the lord of the vineyard said, 13
Vvhat shal I doe? I vvil send my beloued sonne: perhaps
vwhen they shal see him, they vvil reuerence him. † Vvhom 14
vwhen the husbandmen savv, they thought vvithin them
selues, saying, This is the heire, let vs kil him, that the heritage
may be ours. † And casting him forth out of the vineyard, 15
they killed him. Vvhat therefore vvil the Lord of the vineyard
doe to them? † He vvil come, and vvil destroy these husband- 16
men, and vvil giue the vineyard to others. Vvwhich they
hearing, said to him, God forbid. † But he beholding them 17
said, Vvhat is this then that is vvritten, *The stone vvhich the builders
reiected, the same is become into the head of the corner?* † Eue- 18
ry one that falleth vpon this stone, shal be quashed: and vpon vvhom
it shal fall, it shal breake him to poudet. † And the cheefe 19
Priests and Scribes sought to lay handes vpon him that
houre: and they feared the people. for they knevv that he
spake this similitude to them.

† * And

Mr. 21,
23. Mr.
11, 27,

Esai. 5, 1.
Mt. 21,
33. Mr.
12, 1.

Pf. 117,
22.

Mt. 22,
15. Mr.
12, 13.

20 †* And watching, they sent spies which should feine them
selues iust: that they might take him in his talke, and deliuer
21 him to the principaltie and pouver of the Præsident. † And
they asked him, saying, Maister, vve knowv that thou speakest
and teachest rightly: and thou doest not accept person, but
22 teachest the vway of God in truth. † Is it lawvful for vs to
23 giue tribute to Cæsar, or no? † But considering their guile,
24 he said to them, Vvhy tempt you me? † Shevv me a penie.
Vvwhose image hath it and inscription? They ansvvering said,
25 Cæsars. † And he said to them, Render therefore the things
that are Cæsars, :: to Cæsar: and the things that are Gods, to
26 God. † And they could not reprehend his vvord before the
people: and marueiling at his ansvver, they held their peace.

Mt. 22,
23. Mr.
12, 18.
Deu. 25,
5.

27 †* And there came certaine of the Sadducees, vvhich de-
28 nie that there is a resurrection, and they asked him, † saying,
Maister, Moyfes gaue vs in vvriting, * If a mans brother die
hauing a vvife, and he haue no children, that his brother take
29 her to vvife, and raise vp seede to his brother. † There vvere
therefore seuen brethren: and the first tooke a vvife, and died
30 vvithout children. † And the next tooke her, and he died
31 vvithout children. † And the third tooke her. In like maner
32 also al the seuen, and they left no seed, and died. † Last of al
33 the vvoman died also. † In the resurrection therefore, vvwhose
vvife shal she be of them? sithens the seuen had her to vvife.

34 † And I E S V S said to them, The children of this vvorld
35 marrie, and are giuen in mariage: † but they that " shal be
:: counted vvorthie of that vvorld and the resurrection from
36 the dead, neither marrie, nor take vvives, † neither can they
die any more, for they are " equal to Angels: and they are the
sonnes of God, seeing they are the sonnes of the resurrection.

Exo. 3, 6.

37 † But that the dead rise againe, Moyfes also shevved, beside
the bush, as he calleth the Lord, *The God of Abraham, and the God of*
38 *Isaac, and the God of Iacob.* † For God is not of the dead, but of the
39 liuing. for al liue to him. † And certaine of the Scribes ansvve-
40 ring, said to him, Maister, thou hast said vvell. † And further
they durst not aske him any thing.

Mt. 22,
44. Mr.
12, 36.
Ps. 109,
1.

41 † But he said to them, * Hovv say they that Christ is the
42 sonne of Dauid? † and Dauid him self saith in the booke of
43 psalmes, *The Lord said to my Lord, Sit on my right hand, † till I put thine ene-*
44 *mies, the foote stoole of thy feete?* † Dauid then calleth him Lord: and
hovv is he his sonne?

:: So duties
must be done
to Princes, that
our duety to
God be not ne-
glected. See An-
not. Mat. c. 22,
15.

:: The greeke
*ἐὶς ἑκάστην ἐξ ἑβ-
δμήτων*
importeth
also this much,
*They that are
made vvorthie,
to wit, by the
grace of God,
and so they are
in deede wor-
thie. as also
in the next cha-
pter verse 36.
& c. 2. Thes. 1, 11.*

† And al the people hearing him, he said to his Disciples, 45
†* Be vware of the Scribes, that vvil vvalke in robes, and loue 46
salutations in the market-place, and the first chaires in the sy-
nagogs, and the cheefe roomes in feastes. † vvvhich deu- 47
ouere vvvidovves houses: feining long praier. These shal re-
ceiue greater damnation.

Mt. 23,
6. Mr.
12, 38.

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

To be worthie of heaut, or to deserue & merit it.

καταξιωθησθε
αξιωματα.

The dignitie of
Saints.

35. *Shal be counted vvorthie.*) This truth and speach that good men be vvorthy of heauen, is according to the Scriptures, and signifieth that mans vvorkes done by Christs grace do condignely or vvorthely deserue eternal ioy. as Sap. 3. *God proued them, and found them vvorthy of him self,* and Mat. 10. *He that loueth his father more then me, is not vvorthy of me,* and Colof. 1. *That you may vvalk vvorthy of God,* and molt plainly Apoc. 3. *They shal vvalk vvith me in vvhite, because they are vvorthy.* as of Christ (c. 1) *Thou art vvorthy o Lord to receiue glorie &c.* And that, to be counted vvorthie, and to be vvorthie, is here al one, it is plaine, by the Greeke vvord, vvvhich S. Paul vseth so, as the aduersaries ovvne English Testaments do testifie, reading thus Hebre. 10. *Of how much forer punishment shal he be vvorthie, vvvhich &c.* & it must needes so signifie, because men for sinnes are not onely counted, but are in deede vvorthie of punishment, as them selues do graunt. They do greatly therfore forget them selues, and are ignorant in the Scriptures, and knowv not the force nor the valure of the grace of God, vvvhich doth not onely make our labours grareful to God, but Worthie of the reward vvvhich he hath prouided for such as loue him. See the Annot. 2 *Theff. 1, 5.*

The new
Testamēt
20, 1580.

36. *Equal to Angels.*) Saints of our kinde, now in their soules, and after their resurrection in body and soule together, shal be in al things equal to Angels: and for degree of blisse, many Saints of greater merite shal be aboute diuers Angels: as S. Iohn Baptist, the Apostles, and others, and our B. Lady aboute al the orders of holy spirits in dignitie and blisse. and no maruel, our nature by Christ being so highly exalted aboute al Angels.

C H A P . X X I .

He commendeth the poore vvidovv for her vvvo mites, aboute al. 5 Having said that the Temple shal be quise destroyed, 7 he foresellerb first many things that shal goe before, 20 then a signe also vvhen it is neere, after vvvhich shal come the destruction it self in most horrible maner, vvwithout hope of restitution, vntil al Nations of the Gentils be gathered into his Church in the very end of the vvorld. 25 And then vvwhat signes shal come of the last day, terrible to the vvorld, 28 but comfortable to vs of his Church, 34 so that vve be alvvvaies vvvaschful.



ND beholding, he savv them that did cast 1
their giftes into the tresurie, riche persons.
† And he savv also a certaine poore vvidovv 2
casting vvvo brasse mites. † And he said, Vere- 3
ly I say to you, that this poore vvidovv hath
cast more then al. † For al these of their abundance haue 4
cast into the giftes of God: but she of her penurie, hath cast
in al her liuing that she had.

† And certaine saying of the temple that it vvvas adorned 5
vvwith.

Mr. 12,
14.

Mt. 24,
I. Mar.
13, I.
T V E S -
D A Y
night.

6 vvith goodly stones and donaries, he said, † These things
vvhich you see, * the daies vvil come vvherein :: there shal
not be left a stone vpon a stone that shal not be destroyed.
7 † And they asked him, saying, Maister, When shal these things
be: and vvhat shal be the signe vvhen they shal begin to
8 come to passe? † Vvho said, See you be not seduced, for :: ma-
ny vvil come in my name, saying that I am he: and the time
9 is at hand, goe not therefore after them. †^b And vvhen you
shal heare of vvarres and seditions, be not terrified: these
things must first come to passe, but the end is not yet by and
10 by. † Then he said to them, Nation shal rise against nation,
11 and kingdom against kingdom. † And there shal be
great earth- quakes in places, and pestilences and famines, and
12 terrours from heauen, and there shal be great signes. † But
before al these things they vvil :: lay their hands vpon you:
and persecute you deliuering you into synagogs and pri-
sons, dravving you to kings and presidents for my name.
13 † and it shal happen vnto you for testimonie. † Lay vp
14 this therefore in your hartes, not to premeditate hovv you shal
15 ansvver. † For I vvil giue you mouth and vvisedom, vvhich
al your aduertaries shal not be able to resist and gaine say.
16 † And you shal be deliuered vp of your parents and bre-
thren, and kinsmen & frendes: and they vvil put to death of
17 you. † And you shal be odious to al men for my name:
18 † and a heare of your head shal not perish. † In your patience
19 you shal possesse your soules. †
20 † And vvhen you shal see Hierusalem compassed about
vvith an armie: then knowv that the desolation thereof is at
21 hand. † then they that are in Ievvrie, let them flee to the
mountaines: and they in the middes thereof, let them depart:
22 and they in the countries, let them not enter into it. † for
these are the daies of vengeance, that al things may be ful-
23 filled that are vvritten. † But vvo to them that are vvith childe
and that giue sucke in those daies. for there shal be great af-
24 fliction vpon the land, and vvraath on this people. † And
they shal fall by the edge of the svvord: and shal be led cap-
tinue into al nations. and Hierusalem shal be troden of the
Gentiles: til the times of nations be fulfilled.
25 † * And there shal be signes in the sunne and the moone
and the starres: and vpon earth distresse of nations, for the
26 confuson of the found of sea and vvaues, † men vvithe-

weeke.

: This was ful-
filled 40 yeres
after the death
of Christ, the 19
of August, being
the very mo-
neth and day
where in the
Babylonians
burnt it: from
the first build-
ing thereof by
Salomó 1130 ye-
res, from the re-
edifying there-
of vnder Cyrus,
639 yeres. *Iosép.
de bel. Iud. li. 7
cap. 10.*

:: Many false-
prophets & He-
retikes. See An.
Mt. 24. Mt. 13.

^b The Gospel
for many Mar-
tyrs.

:: Great perfe-
ctiõ of Catho-
like men.

Exe. 32,
7. Ioei.
3, 15.

The Gospel vps
the 1 Sunday in
Aduent.

ring

ring for feare and expectation, vvhathal come vpon the
 vvhole vvorld. for the povvers of heauē shal be moued: † and 27
 then they shal see the Sonne of man comming in a cloude
 vvith great povver and maiestie. † But vvhen these things 28
 begin to come to passe, looke vp and lift vp your heades:
 because your redemption is at hand. † And he spake to them 29
 a similitude. See the figtree and al trees: † Vvhen they novv 30
 budde forth fruite out of them selues, you knowv that sum-
 mer is nigh. † So you also vvhen you shal see these things 31
 come to passe, knowv that the kingdom of God is nigh.
 † Amen I say to you, that this generation shal not passe, til al 32
 be done. † Heauen and earth shal passe: but my vvordes shal 33
 not passe. -

† And looke vvell to your selues, lest perhaps your hartes 34
 be ouercharged vvith surfetting and drunkēneſſe and cares of
 this life: and that day come vpon you sodenly. † For as a 35
 snare shal it come vpon al that sit vpon the face of al the
 earth. † Vvatch therefore, praying at al times, that you may 36
 be accounted vvorthie to escape al these things that are to
 come, and to stand before the Sonne of man.

† And the daies he vvvas teaching in the temple: but the 37
 nightes going forth, he abode in the mount that is called
 Oliuet. † And al the people in the morning vvvent vnto him 38
 in the temple to heare him.

∴ Solitarineſſe
 or eremitage (as
 S. Gregorie Na-
 zian. saith) is a
 goodly thing.
 this doth the
 mount Carmel
 of Elias teach,
 Iohns desert, &
 that mount vn-
 to which Iesvs
 vvhen retired, &
 vvvas quietly a-
 lone vvith him
 self. Ser. 26 de a-
 more pauperum.

Ch. XXI.
 See An-
 not. C. 20.
 15.

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

4. *Of her penurie.*) To offer or giue almes of our superfluites, is not so acceptable nor merito-
 rious, as to bestow some of that which is of our necessarie prouision, and which we may hardly
 spare from our selues: for, that procedeth of greater zeale, vvill, and intention, which be more
 respected of God then the substance of the gift.

C H A P. X X I I.

*Iudas doth sell him to the Iewes. 7 After the old Paschal, 19 he giueth to his disciples the
 bread of life in a mystical sacrifice of his body and blood, for an everlasting commemo-
 ration of his Passion. 21 He couerly admonisheth the traitour. 24 Against their
 ambitious contention he sheweth them that the maioritie of any among them in
 this vvorld is for their seruice, as his owne also vvvas: 28 and how he vvill exalts
 them al in the vvorld to come: 31 foretelling Peter the singular priuilege of his faith
 neuer failing, 33 and his three negations: 35 and how they shal al novv be put to
 their shifts: 39 And that night, after his praier vvith sweating of blood, 42 he is
 taken of the Iewes men, Iudas being their captaine: yet sheweth them both by mi-
 racle and vvord, that they could doe nothing vnto him but by his owne permission.
 54 Then in the cheefe Priestes house he is thrice denied of Peter, 61 shamefully
 abused of his keepers, 66 and in the morning impiously condemned of their Councel,
 for confessing him self to be the Sonne of God.*

A N D

Mt. 26, 1
Mr. 14, 1



1 AND the festiual day of the Azymes ap-
2 proched, vvhich is called Pasche: † and
3 the cheefe Priests and the Scribes sought
4 howv they might kil him: but they feared
5 the people. † And Satan entred into Iu-
6 das that vvas surnamed Iscariote, one of
7 the Tvvelue. † And he vvent, and talked
8 vvith the cheefe Priests and the Magistrates,
9 howv he might
10 betray him to them. † And they vvere glad,
11 and bargained
12 to giue him money. † And he promised. And he sought
13 opportunitie to betray him apart from the multitudes.

Mt. 26,
17. Mr.
14, 12.

7 †* And the day of the Azymes came, vvherein it vvas ne-
8 cessarie that the Pasche should be killed. † And he sent Pe-
9 ter and Iohn, saying, Goe and prepare vs the Pasche, that vve
10 may eate. † But they said, Vvhere vvilt thou that vve pre-
11 pare it? † And he said to them, Behold, as you enter into the
12 citie, there shall meete you a man carying a pitcher of vvater:
13 folovv him into the house into vvhich he entreth, † and
14 you shall say to the good man of the house, The Maister
15 saith to thee, Vvhere is the inne vvhere I may eate the Pasche
16 vvith my Disciples? † And he vvil shew you a great refec-
17 torie adorned: and there prepare. † And they going, found
18 as he said to them, and prepared the Pasche.

The PASSION
according to S.
Luke in these
two chapters, is
the Gospel at
Maïse vpon Te-
nebre Wenei-
day.

TENE BRE
Weneiday.

MA VNDY
Thuriday.

14 † And vvhen the houre vvas come, he sate dovvn, and
15 the tvvelue Apostles vvith him. † And he said to them,
16 "Vvith desire I haue desired to eate this Pasche vvith you be-
17 fore I suffer. † For I say to you, that from this time I vvil
18 not eate it, til it be fulfilled in the kingdom of God. † And
"taking the chalice he gaue thankes, and said, Take and deuide
among you, † for I say to you, That I vvil not drinke of the
generation of the vine, til the kingdom of God doe
come.

Mt. 26,
26. Mr.
14, 22.
1. Cor. 11,
24.

19 †* And taking bread, he gaue thankes, and brake: and
gaue to them, saying, "THIS IS MY BODY" VVHICH
IS GIVEN FOR YOU. "Doe this" for a commemoration
20 of me. † In like maner the chalice also, after he had supped,
saying, "THIS IS THE CHALICE" THE NEVV TES-
TAMENT IN MY BLOVD, "VVHICH SHALL BE
SHED FOR YOU.

::The Greeke is
here so plaine,
that there was
very blood in
the chalice, shed
for vs, that Beza
saith it is a cor-
ruption in the
greeke. See the
Annota. vpon
this place.

Mt. 26,
21. Mr.
14, 20.
Io. 13, 18

21 †* But yet behold, the hand of him that betraieih me, is
22 vvith me on the table. † And the Sonne of man in deede

Cc goeth

weeke.

goeth according to that vvhich is determind: but yet vvo to that man by vvhom he shal be betrayed. † And they began 23 to question among them selues, vvhich of them it should be that should doe this.

†* And there fel also a cōtention betvvene them, vvhich 24 of them seemed to be greater. † And he said to them, The 25 kinges of the Gentiles ouerrule them: and they that haue povver vpon them, are called beneficial. † But you not so: 26 but he that is the greater among you, let him become as the yonger: & he that is the leader, as the waiter. † For which is grea- 27 ter, he that sitteth at the table, or he that ministreth? is not he that sitteth? but I am in the middes of you, as he that ministreth: † & you are they that haue remained vwith me in my tētations. 28 † And I dispose to you, as my father disposed to me, a kingdō: 29 † that you may eate & drinke vpon my table in my kingdom, 30 & may sit vpon thrones, iudging the twelue tribes of Israel.

∴ Straight after the former louing checke & admonition, he promiseth to them al that haue bene partakers with him of his miseries in this life, greater preeminence in heauen, then any Potentate can haue in this world, & therefore that they neede not be careful of dignitie or Supremacie.

† And our Lord said, " Simon, Simon, behold Satan hath 31 required to haue you for to list as vvheate: † B V T I 32 H A V E P R A I E D F O R T H E E, that thy faith faile not: and thou once conuerted, confirme thy brethren. † Vvho 33 said to him, Lord, vwith thee I am readie to goe both into prison and vnto death. † And he said, * I say to thee, Peter, the 34 cocke shal not crowv to day, til thou denie thrise that thou knowest me. † And he said to them, Vvhen I sent you 35 * vwithout purse and skrippe and shoes, did you lacke any thing? But they said, Nothing. † He said therefore vnto them, 36 But novv he that hath a purse, let him take it, likevvise also a skrippe: and he that hath not, let him sel his coate, and bie a svvord. † For I say to you, that yet this that is vvritten, must 37 be fulfilled in me, *And vvith the vvicked vvvas he reputed.* For those things that are concerning me, haue an end. † But they said, 38 Lord, Loe tvvo svvordes here. But he said to them, It is ynough. †* And going forth he vvent according to his cu- 39 stome into mount-Oliuet. And his Disciples also folovved him. † And vwhen he vvas come to the place, he said to 40 them, Pray, lest ye enter into tentation. † And he vvas pul- 41 led avvay from them a stones cast: and kneeling he praied, † saying, Father, if thou vvilt, transferre this chalice from me. 42 But yet not my vvil, but thine be done. † And there appeared 43 to him an Angel from heauen, strengthening him. And being in an agonie, he praied the longer. † And his svveat became 44

THVRSDAY, night.

Mt. 20, 25. Mr. 10, 42.

Mt. 26, 34. Mr. 14, 30.

Mt. 10, 9. Lu. 10, 4.

Es. 53, 12

Mt. 26, 36. Mr. 14, 32. Io. 18, 1,

45 as droppes of bloud triking dovvne vpon the earth. † And
 vwhen he vvas risen vp from praier, and vvas come to his
 46 Disciples, he found them sleeping for pensifenes. † And he
 said to them, Vvhy sleepe you? arise, pray, lest you enter into
 tentation.

47 † As he vvas yet speaking, behold a multitude: and he that
 vvas called Iudas, one of the Twelue, vvent before them, and
 48 approached to I E S V S, for to kisse him. † And I E S V S said
 to him, Iudas with a kisse doest thou betray the sonne of man?
 49 † And they that vvere about him, seeing vvhat vvould be,
 50 said to him, Lord, Shal vve strike vvith the svord? † And
 one of them smote the seruant of the high Priest: and cut of
 51 his right eare. † But I E S V S ansvvering, said, Suffer ye thus
 farre. And vvhen he had touched his eare, he healed him.
 52 † And I E S V S said to them that vvere come vnto him, the
 cheefe Priests, and magistrates of the temple, and auncients,
 As it vvere to a cheefe are you come forth vvith svvordes and
 53 clubbes? † Vvhen I vvas daily vvith you in the temple, you
 did not lay handes vpon me, but this is your houre, and the
 povver of darkenisse.

54 † And apprehending him, they led him to the high Priests
 55 house: but Peter folovved a farre of. † And a fire being kin-
 dled in the middes of the court, & they sitting about it, Peter
 56 vvas in the middes of them. † Vvhom vvhen a certaine
 vvenche savv sitting at the light, and had beheld him, she
 57 said, This fellow v also vvas vvith him. † But he denied him,
 58 saying, Vvoman, I knowv him not. † And after a vvhile an
 other man seeing him, said, And thou art of them. But Peter
 59 said, O man I am not. † And after the space as it vvere of one
 houre, a certaine other man affirmed, saying, Verely this
 60 fellow v also vvas vvith him. for he is also a Galilæan. † And
 Peter said, Man I knowv not vvhat thou sayest. And inconti-
 61 nent as he vvas yet speaking, the cocke crevv. † And our
 Lord turning looked on Peter. And Peter remembered the
 vvord of our Lord, as he had said, That before the cocke
 62 crowv, thou shalt thrise denie me. † And Peter going forth
 a doores, vvept bitterly.

63 † And the men that held him, mocked him, beating him.
 64 † And they did blindfold him, and smote his face. And they
 asked him saying, Prophacie, vvho is it that smote thee?
 65 † And blaspheming many other things they said against him.

weeke.

† And vvhhen it vvas day, there assembled the auncients of 66 the people and cheefe Priests and Scribes, and they brought him into their counsel, saying, † If thou be Christ tel vs. And 67 he said to them, If I tel you, you vvil not belecue me: † if also 68 I aske, you vvil not ansvver me, nor dimisse me. † But from 69 hence forth the Sonne of man shal be sitting on the right hand of the povver of God. † And they al said, Art thou 70 then the sonne of God? Vvho said, You say that I am. † But they said, Vvhat neede vve testimonie any further? For 71 our selues haue heard of his ovvne mouth.

A N N O T A T I O N S
C H A P. XXII.

The old Paschal ceaseth and a new is instituted.

15. *Wish desire I haue desired.*] This great desire he had to eate this Paschal lambe, was not for it self; vvhich he had celebrated many yerres before: but because he meant immediatly after the Paschal of the Law vvas sacrificed & eaten, to institute the other new Paschal in the oblation and eating of his owne body, by vvhich the old Paschal should end and be fulfilled, and in which the old Testament and Law ceating, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new was in this one supper.

Two cuppes or chalices at Christs last supper.

17. *Taking the chalice.*] This chalice according to the very euidence of the text it self also, is not the second part of the Holy Sacrament, but that tolemne cuppe of vvine vvhich belonged as a libament to the offering and eating of the Paschal lambe. Which being a figure specially of the holy Chalice, vvas there drunken by our Sauour, and giuen to the Apostles also, With declaration that it should be the last cuppe of the Law, not to be drunken any more, till it should be drunken new in the kingdom of God, that is to say, in the celebration of the B. Sacrament of his bloud of the new Testament. And by this place it seemeth very like that the Wordes in S. Matthew, *I wil not drinke of the fruite of the vine &c.* Were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice.

Mat. 26, 29

The real presence.

19. *This is my body.*] *Although sense tel thee it is bread, yet it is the body, according to his wordes. let faith confirme thee, iudge not by sense. after the wordes of our Lord let no doubt rise in thy minde.* Cyril. mystag. 4. *Of the veritie of flesh and bloud there is left no place to doubt: by the profession of our Lord him self and by our faith it is flesh and bloud in deede. Is not this truth? To them be it untrue, which deny IESVS CHRIST to be true God.* Hilar li. 8 de Trinit.

Christ sacrificed his body and bloud in Sacrament at his supper.

19. *Which is giuen.*] As the former Wordes make and proue his body present, so these wordes plainly signifie, that it is present, as giuen, offered or sacrificed for vs: and being vttered in the present tence, it signifieth not onely that it should aftervvard be giuen or offered on the Crosse, but that it vvas then also in the Sacrament giuen and offered for vs. Whereby it is inuincibly proued that his Body is present as an host or Sacrifice: and that the making or consecrating thereof must needs be Sacrificing. And therefore the holy Fathers in this sense call it a Sacrifice. *Nissen. oras. 1 de resur. Leo ser. 7 et 8 de Pass. Hesychius li. 2 in Lewis. c. 8. Grego. ho. 37 in Euang. et Dial. li. 4. c. 59. Cyrillus Hieros. mystag. 5. Dionys. Ecl. hier. c. 3. Ignat. ep. 5. ad Smyrn. Iustinus dial. cum Tryph. circ. med. Iren. li. 4. c. 32 Cyril. A. et 54. Terrul. de cult. fam. et ad vxor. li. 2. Cyr. ep. ad Cecil. et de Can. Do. Euseb. Demonst. euang. li. 1. c. 10. Nazian. oras. 1. cont. Iulianus. Chryst. ho. 83 in 20 Mat. et li. 6 de Sacerd. Ambros. li. 4 de Sacram. c. 6. et li. 1 them. 11. Offic. c. 48. Hiero. in ep. ad Hedib. q. 2. et ad Euagr. ep. 126 to. 3. August. in psal. 33 conc. 1. et alibi saepe. Greci omnes in 9 Hebr. et Primasius. Conc. Nic. 1. can. 14. Ephes. ad Nestor. Constantinop. 6 can. 32. Nicen. 2 ad. 6 to. 3. Lateran. Constant. Flor. Trid.*

quod datur
to deditur
uicior

The Sacrifice of the Altar.

The Apostles are made Priests, & the Sacrament of holy Orders instituted.

19. *Doe this*) In these vvordes the holy Sacrament of Order is instituted, because povver and comission to doe the principal act and vvorke of Priestthod, is giuen to the Apostles: that is, to doe that vvhich Christ then did concerning his body: Which was, to make and offer his body as a sacrifice for vs and for all that haue neede of Sacrifice, and to giue it to be eaten as Christs body sacrificed, to al faithful. For as the Paschal lambe was first sacrificed, and then eaten: so vvas his body: and thus to doe he here giueth comission and authoritie to the Apostles, and to al Priests which be

be

be their successors in this matter. Dionys. *sal. Hierar. c. 3. Iren. li. 4, c. 33. Cyr. ep. ad Coel. Chryf. bo. 17 in ep. ad Hebr. Ambros. in Pf. 18. & in c. 10 ad Hebr.*

19. For a commemoration.] This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Christ, specially of his Passion: that is to say, that it may be a liuely representation, exemplar, and forme of his Sacrifice vpon the crosse. Of vvhich one oblatiō on the crosse, not onely al other sacrifices of the Lavv were figures, but this also: though this in a more nigh, high, mystical, and maruelous sort then any other. for in them Christs death vvas signified as by retemblance and similitudes of external creatures and bodies of brute beafts. but in this of the new Testament, his body visibly sacrificed on the crosse, in and by the self same body sacrificed and immolated in Sacramēt and vnder the shapē of bread and vvine, is most neerely & perfectly resemblēd: and therefore this is most properly cōmemoratiue, as most neerely exprelling the very condition, nature, efficacie, sort, and substance of that on the crosse. For which the holy fathers call it the very self same sacrifice (though in other maner) which was done on the crosse, as it is the self same thing, that is offered in the Sacrament, and on the crosse. Whereby you may see the puerueritie of the Protestants or their ignorance, that thinke it therefore not to be Christs body, because it is a memorie of his body or a figure of his body vpon the crosse: nor to be a true sacrifice, because it is a commemoratiue sacrifice. for as the thing that more liuely, neerely, and truely resembleth or representeth, is a better figure then that which shadoweth it a far off: so this his body in the Sacramēt, is more perfectly a figure of Christs body & sacrifice, then any other. Christ him self the Sonne of God is a figure and character of his fathers person, being yet of the self same substance. and Christs body transfigured on the holy Mount, was a figure and retemblance of his person glorified in heauen. euen so is his body in the Sacrament to a faithful man that knowveth by his beleefe grounded on Chriits owne vword, that in the one forme is his body, in the other his blood, the most perfect representatiō of his death that can be. As for the sacrifice, it is no lesse a true Sacrifice, because it is commemoratiue of Christs Passion: then those of the old Testament were the lesse true, because they were prefiguratiue. for that is the condition annexed to al Sacrifice of euery Lavv, to represent Christs Passion.

A cōmemoratiue sacrifice is a true sacrifice, no lesse then the prefiguratiue sacrifices were true sacrifices.

Ambr. in 10. Hebr. Chryf. ho. 17 in ep. ad Hebr.

To be a figure of a thing, and yet the thing it self, repugneria not.

20. The new Testament in my blood.] Moyse tooke the blood of the first sacrifice that vvas made after the geuing of the Lavv Exod. 24. and vwith blood confirmed the couenant and compact betwixt God and his people, and so dedicated the old Testament, vvhich vwithout blood (saith S. Paul) vvas not dedicated. Moyse put that blood also into a stāding peece, and sprinkled al the people &c. vwith the same, & said these formal vwordes, This is the blood of the couenant &c. or (as it is read in S. Paul) of the Testament vvhich God hath deliuered vnto you. Vnto al vvhich, Christ in this actiō about the second part of this his sacrifice, in euery of the Euangelists most cicerely alludeth, exprelling that the new Testament is begonne and dedicated in his blood in the Chalice, no lesse then the old vvas dedicated, begonne, and ratified in that blood of calues contained in the goblet of Moyse, vwith vvhich his owne blood he sprinkled in vvardly his Apostles as the first fruits of the new Testament, imitating the wordes of Moyse, and saying, *Thou the Chalice the new Testament &c.*: Which the other Euangelists spake more plainly, *Thou my blood of the new Testament.* By al which it is most certaine, that Christs blood in the Chalice, is the blood of Sacrifice, and that in this sacrifice of the altar consisteth the external religion and proper seruice of the new Testamēt, no lesse then the soueraine Worshipp of God in the old Law did consist in the sacrifices of the same. For though Christs sacrifice on the Crosse and his blood shed for vs there, be the general price, redemption, and satisfactiō for vs all, and is the last and perfectest sealing or confirmation of the new law and Testament: yet the seruice and Sacrifice which the people of the new Testament might resort vnto, could not be that violent actiō of the Crosse, but this on the Altar, which by Christs owne appointment is and shall be the eternal office of the new Testament, and the continual application of al the benefites of his Passion vnto vs.

Both testamēts dedicated in blood.

Hebr. 9. vers. 20.

The external religion of the new Testament principally in the sacrifice of the altar.

calix qui the chalice vvhich τὸ πικρὸν ποτὶν τὸ ἐκχυμένον

20. Which I haue shed.) It is much to be obserued that the relatiue, *vvhich*, in these vwordes is not gouerned or ruled (as some vould perhaps thinke) of the nouvne *blood*, but of the vword *chalice*. Which is most plaine by the Greeke. Which taketh away al cauillations and shifts from the Protestants, both against the real presence and the true Sacrificing. For it sheweth evidently, that the blood as the contents of the chalice, or as in the chalice, is shed for vs (for so the Greeke readeth in the present tenie) and not onely as vpon the crosse. And therefore as it foloweth thereof inuincibly, that it is no bare figure, but his blood in deede, so it ensueth necessarily, that it is a Sacrifice, and propitiatorie, because the chalice (that is the Blood contained in the same) is shed for our sinnes. For al that know the maner of the Scriptures speaches, know also that this, *Blood to be shed for sinne*, is to be sacrificed for propitiation or for pardon of sinnes. And this text proueth al this so plainly, that * Beza turneth him self roundly vpon the Holy Euangelist, charging him with Solæcisme or false Greeke, or els that the wordes (which yet he cōfesseth to be in al copies Greeke and Latin) are thrust into the text out of some other place: vvhich he rather standeth vpon then that S. Luke should speake incongruously in so plaine a matter. And therefore he saith plainly that it can not be truely said neither of the chalice it self nor of the contents thereof: vvhich is in deede to giue the lie to the blessed Euangelist, or to deny this to be Scripture. So cleere is the Scripture

The chalice shed for vs, must needs signifie, the blood therein, not vvine, and the same sacrificed.

Beza condemneth the Gospel it self of fallshod and impossibilitie.

* Annot. no. Test. 1156.

ture for vs, so miserable flights and shifts is falshod put vnto, God be thanked.

Ambition.

30. *Contention.*] The Apostles perceiuing Christs departure from them and his kingdom to be neere, as infirme men and not yet endeued with the spirit of God, began to haue emulation and cogitations of Superiority one ouer an other: Which our Maister represseth in them by exhortation to humility and by his owne example, that being their Lord, yet so lately serued them: not forbidding Maioritie or Superioritie in them, but pride, tyranny, and contempt of their inferiours.

Peters faith shall neuer faile.

31. *Simon Simon.*] Lastly put them out of doubt, he calleth Peter twice by name, and telling him the Diuels desire to liſte and trie them al to the vttermoſt (as he did that night) saith that he hath ſpecially prayed for him, to this end that his faith ſhould neuer faile, and that he being once conquered, ſhould after that for euer confirme, eſtabliſh or vphold the reſt in their faith. Which is to ſay, that Peter is that man whom he would make Superiour ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God, that he who ſhould be the head of the Church, ſhould haue a ſpecial priuilege by Christs praier and promes, neuer to faile in faith, and that none other either Apoſtle, Biſhop, or prieſt may chalenge any ſuch ſingular or ſpecial prerogatiue either of his Office or perſon, otherwiſe then ioyning in faith with Peter and by holding of him. The danger (saith S. Leo) was common to al the Apoſtles, but our Lord tooke ſpecial care of Peter, that the ſtare of al the reſt might be more ſure, if the head were inuincible: God ſo diſpenſing the aide of his grace, that the aſſurance and ſtrength which Chriſt gaue to Peter, might redound by Peter to the reſt of the Apoſtles. S. Auguſtine alſo: Chriſt praying for Peter, prayed for the reſt, becauſe in the Paſtor and Prelate the people is corrected or commended. And S. Ambroſe writeth, that Peter after his tentation was made Paſtor of the Church, becauſe it was ſaid to him, *Thou being conuerted, confirme thy breſthren.* Neither was this the priuilege of S. Peters perſon, but of his Office, that he ſhould not faile in faith but euer confirme al other in their faith. For the Church, for whoſe ſake that priuilege was thought neceſſarie in Peter the Head thereof, was to be preferred no leſſe afterward, then in the Apoſtles time. Wherevpon al the Fathers apply this priuilege of not failing and of confirming other in faith, to the Romane Church and Peters ſucceſſors in the ſame. To which (saith S. Cyprian) infidelity or falſe faith can not come. And S. Bernard ſaith writing to Innocentius Pope, againſt Abailardus the Heretike, we muſt referre to your Apoſtleſhip al the ſcandals and perils which may fall, in matter of faith ſpecially. For there the defects of faith muſt be holpen, where faith can not faile. For to what other ſee was

Serm. 1. Assump. ad Pontif. Li. 9. No. vi. Teſt. 9. 79. 10. 4.

The Romane faith of Peters ſucceſſors can not faile.

it euer ſaid, *I haue prayed for thee Peter, that thy faith do not faile?* So ſay the Fathers. not meaning that none of Peters ſeate can erre in perſon, vnderſtanding, priuate doctrine or writings, but that they can not nor ſhall not euer iudicially conclude or giue definitiue ſentence for falshod or heresie againſt the Catholike faith, in their Conſiſtories, Courts, Councils, decrees, deliberations or conſultations kept for deciſion and determination of ſuch controuerſies, doubts, or queſtions of faith as ſhalbe propoſed vnto them: becauſe Christs prayer and promes protecteth them therein for confirmation of their brethren. And no maruel that our Maister would haue his vicars Conſiſtorie & Seate infallible, ſeeing euen in the old Law the high Prieſt and Chaire of Moyſes wanted not great priuilege in this caſe, though nothing like the Churches and Peters prerogatiue. But in both, any man of ſenſe may ſee the difference betwene the perſon, and the Office, as wel in doctrine as life. Liberius in perſecution might yield, Marcellinus for feare might commit Idolatrie, Honorius might fall to Heresie, and more then al this, ſome Iudas might creepe into the Office: and yet al this without prejudice of the Office and Seate, in which (saith S. Auguſtine) our Lord

Cypr. ep. 55. nu. 6. Bernard. ep. 190.

Popes may erre perſonally, not iudicially or definitiue.

hath ſet the doctrine of truth. Caiphas by priuilege of his Office prophesied right of Chriſt, but according to his owne knowledge and faith, knew not Chriſt. The Euangelists and other penners of holy Write, for the execution of that function had the aſſiſtance of God, and ſo far could not poſſibly erre: but that Luke, Marke, Salomon or the reſt might not erre in other their priuate writings, that we ſay not. It was not the perſonal Wiſedom, vertue, learning, or faith of Christs Vicars, that made S. Bernard ſeeke to Innocentius the third: S. Auguſtine and the Biſhops of Africke the B. of Rome to Innocentius the firſt, and to Celeſtinus, S. Chryſoſtome to the ſaid Innocentius: S. Baſil to the Pope in his time S. Hierom to Damafus, but it was the prerogatiue of their Office and higher degree of Vnction, and Christs ordinance, that would haue al Apoſtles and Paſtors in the vworld, for their confirmation in faith and Eccleſiaſtical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhod, is the cauſe of al Schiſmes and Heresies, ſaith S. Cyprian. A point of ſuch importance, that al the Twelue being in Apoſtleſhip like, Chriſt would yet for the better keeping of vuity and truth, haue one to be head of them al, that a head being once appointed, occaſion of Schiſme might be taken away, ſaith S. Hierom.

Deut. 17.

Aug. ep. 166. in fine.

The learned Fathers ſought to the B. of Rome for reſolution of Doubtes.

that made S. Bernard ſeeke to Innocentius the third: S. Auguſtine and the Biſhops of Africke the B. of Rome to Innocentius the firſt, and to Celeſtinus, S. Chryſoſtome to the ſaid Innocentius: S. Baſil to the Pope in his time S. Hierom to Damafus, but it was the prerogatiue of their Office and higher degree of Vnction, and Christs ordinance, that would haue al Apoſtles and Paſtors in the vworld, for their confirmation in faith and Eccleſiaſtical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhod, is the cauſe of al Schiſmes and Heresies, ſaith S. Cyprian. A point of ſuch importance, that al the Twelue being in Apoſtleſhip like, Chriſt would yet for the better keeping of vuity and truth, haue one to be head of them al, that a head being once appointed, occaſion of Schiſme might be taken away, ſaith S. Hierom.

Bernardus. ep. 190. Chryſ. ep. 1 & 2.

Cypr. ep. 55. nu. 2.

li. 1. adu. Iouinian. 6. 14.

C H A P. XXIII.

The Ievves accuse him to Pilate the Gentil: & Who seeking earnestly to deliuer him, specially after that Herod sent him backe, 17 they not onely preferre the murderer Barabbas, but also crye. CRUCIFIGE. 26 In the way to Caluarie he foretelleth the women that lamented vpon him, the horrible destruction of their Hierusalem. 32 vpon the crosse he is betwene two theeues, 35 scorned of the Ievves, 36 of the souldiars, 39 and of one of the theeues, 40 but euen there confessed of the osher theeue, 44 and after his death (because of the great miracles concurring) also of the Centurion, 48 yea and of the whole multitude, 50 and finally he is buried honorably.

*Mt. 27,
1, II.
Mt. 15, I
Io. 18,
27.*



1 AND all the multitude of them rising vp, led GOOD FRI-
 2 him to Pilate. † And they began to accuse DAY.
 3 him, saying, Vve haue found this man subuer-
 4 ting our nation, & prohibiting to giue tributes
 5 to Cæsar, and saying that he is Christ the king.
 6 † And Pilate asked him, saying, Art thou the king of the
 7 Ievves? But he ansvvering said, Thou sayest. † And Pilate
 8 said to the cheefe Priests and multitudes, I finde no cause in
 9 this man. † But they vvere more earnest, saying, He stirreth the
 10 people teaching through out al Ievvie, beginning from Ga-
 11 lilee euen hither. † But Pilate hearing Galilee, asked if the
 12 man vvere of Galilee. † And vwhen he vnderstoode that he
 13 vvas of Herods iurisdiction, he sent him backe to Herod,
 14 vwho vvas also him self at Hierusalem in those daies.
 15 † And Herod seeing I E S V S, vvas very glad, for he vvas
 16 desirous of a long time to see him, for because he heard many
 things of him: and he hoped to see some signe vvrought by
 him. † And he asked him in many vvordes. But he ansvve-
 red him nothing. † And there stoode the cheefe Priests and
 the Scribes constantly accusing him. † And Herod vvith his
 armie set him at naught: and he mocked him, putting on him
 a vvwhite garment, and sent him backe to Pilate. † And Herod
 and Pilate vvere made frendes that day. for before they vvere
 enemies one to an other.
 † And Pilate calling together the cheefe Priests and magi-
 strates, and the people, † said to them, You haue presented
 vnto me this man, as auerting the people, and behold I exa-
 mining him before you, haue found no cause in this man of
 those things vvherein you accuse him. † No, nor Herod
 neither. for I sent you to him, and behold, nothing vvorthie
 of death is done to him. † I vvil chasten him therefore and di-
 misse him.

† And

† And he of necessitie had to release vnto them vpon the 17
feast day, one. † But the vvhole multitude together cried out, 18
saying, Dispatch him, and release vs Barabbas. † vvhich was 19
for a certaine sedition made in the citie and murder, cast into
prison. † And Pilate againe spake to them, desirous to release 20
I E S V S. † But they cried againe, saying, Crucifie, crucifie him. 21
† And he the third time said to them, Vvhy, vvhich euil hath 22
this man done? I finde no cause of death in him. I vvill correct
him therfore and let him goe. † But they vvere instant vvith 23
loude voices requiring that he might be crucified. And
their voices preuailed. † And Pilate adiudged their petition 24
to be done. † And he released vnto them him that for mur- 25
der and sedition had been cast into prison, vvhom they de-
maunded: but I E S V S he deliuered to their pleasure.

† And vvhen they led him, they tooke one Simon of 26
Cyréne comming from the countrie: and they laid the
crosse vpon him to carie after I E S V S. † And there folowed 27
him a great multitude of people, and of vvomen vvich
bevvailed and lamented him. † But I E S V S turning to 28
them, said, Daughters of Hierusalem, vveepe not vpon me,
but vveepe vpon your selues, and vpon your children. † For 29
behold the daies shal come, vvherein they vvill say, Blessed
are the barren, and the vvombes that haue not borne, and
the pappes that haue not giuen sucke. † *Then shal they begin to say* 30
to the mountaines, Fall vpon vs: and to the billes, Couer vs. † For if in the 31
greene wood they doe these things, in the drie vvhich shal be
done?

of. 10. 2.

† And there vvere led also other two malefactours vvith 32
him, to be executed. † And after they came to the place 33
vvhich is called Caluarie, there they crucified him: and the
theeues, one on the right hand, and the other on the left.
† And I E S V S said, Father, forgiue them, for they know 34
not vvhich they doe. But they deuiding his garments, did cast
lottes.

† And the people stode expecting, and the princes 35
vvith them derided him, saying, Others he hath saued, let
him saue him self, if this be Christ, the elect of God. † And 36
the souldiars also mocked him comming to him, and offering
him vinegre, † saying, If thou be the king of the Iewes, 37
saue thy self. † And there vvas also a superscription vvritten 38
ouer him in Greeke, and Latine, and Hebrevv letters: T H I S

behol-
ding,

39 IS THE KING OF THE IEVVES. † And one of those
 40 theeves that vvere hanged, blasphemed him, saying, If thou
 be Christ, saue thy self, and vs. † But the other ansvvering,
 rebuked him, saying, Neither doest thou feare God, vwhere as
 41 thou art in the same damnation? † And vve in deede iustly,
 for vve receiue vvorthie of our doings : but this man hath
 42 done no euil. † And he said to I E S V S, Lord, remember me
 43 vvhen thou shalt come into thy kingdom. † And I E S V S
 said to him, Amen I say to thee: this day thou shalt be vvith
 me " in paradise.

44 † And it vvas almost the sixt houre : and there vvas made
 darkenesse vpon the vvhole earth vntil the ninthe houre.

45 † And the :: sunne vvas darkened: and the veile of the temple
 46 vvas rent in the middes. † And I E S V S crying vvith a loude
 voice, said, *Father, into thy bandes I commend my spirit.* And saying
 this, he gaue vp the ghost.

Pj. 30, 6.

47 † And the Centurion seeing that vvich vvas done, glori-
 48 fied God, saying, In deede this man vvas iust. † And al the mul-
 titude of them that vvere present together at that sight, and
 savv the things that vvere done, returned knocking their
 49 breasts. † And al his acquaintance stooode a far of: and the vvom-
 en that had folovved him from Galilee, seeing these things.

Mt. 27,
57. Mr.
15, 43,
Io. 19, 38

50 † * And behold a man named Ioseph, vvich vvas a se-
 51 natour, a good man and a iust, † he had not consented to
 their counseil and doings, of Arimathæa a citie of Ievvrie,
 52 vvho also him self expected the kingdom of God. † This
 53 man came to Pilate, and asked the body of I E S V S. † And
 taking it dovvne, vvrapped it in sindon, and laid him in a mo-
 nument hevvved of stone, " vvherein neuer yet any man had
 54 been laid. † And it vvas the day of Parasceue, and the Sab-
 55 both drew neere. † And the women that vvere come vvith him
 from Galilee, folovving after, " savv the monument, and hovv
 59 his body vvas laid. † And returning they prepared spices and
 ointments: and on the Sabboth they rested according to the
 commaundement.

:: This eclipse
 was seene and
 Wondred at as a
 thing aboute na-
 ture. of Dionisi-
 us Arcopagita
 at Thebes, whē
 he was yet a Pa-
 gan. *Dionys. ep.
 ad Polycarp. et ep.
 ad Apollophanē.*

A N N O T A T I O N S
 C H A P. XXIII

34. *Forgiue them.*) A perfecte example of charitie in our Sauour praying for his crucifiers,
 vvich the first martyr S. Steuen did folovv, *Act. 7*: and the praiers of both vvere heard : Christi
 praier taking effecte in the Centurion and others, *Sreuens in Paul.*

The good
theefe.

41. *In Paradise.*) Thou maist not herevpon differre thy conuersion or amendment, presuming of grace at the last houre of thy life, nor looke to haue saluation by faith and confession of Christ without good workes, nor to goe straight to heauen without satisfaction, penance, or punishment for thy former sinnes and life il spent, nor challenge securitie and certaine knowledg of thy saluation. for this good theeues case is not common, but a rare example of mercie and prerogatiue. but for the first point, learne only not to despaire, though thou hast been il to the last moment of thy life. for the second, that faith, hope, and charitie, repentance, and good vvill be sufficient, and good vvorkes not required, vvhere for vvant of time and opportunitie they cannot be had. for the third, that Christ gaue to this happy man for his zelous confession of him and reprehending his fellowv, not only remission of his sinnes, but also by extraordinarie grace, a pardon of al penance and satisfaction due either in this life or the next for the same. euen as the holy Church by his example and commioun giueth pardons also to some of her zelous children, of al punishment due for their offenses, and such goe straight to heauen. lastly, that euery one hath not a reuelation of his saluation as this man had, and therefore can not be so iure as he was.

Pardon of due
penance and sa-
tisfaction.

51. *Wherein neuer.*) As in the wombe of M A R I E none was conceiued before nor after him, so in this monument none was laid before nor after him: which prerogatiue (no doubt) was of Gods providence, this Ioseph no lesse abstaining aiterward to be buried in it, then the other Ioseph from copulation with the mother of our Lord. S. *Augustine.*

Visiting the Se-
pulcher, or Se-
pulchres.

55. *Saw the monument.*) These good vvomen of great deuotion obserued the Sepulcher for the honour of the holy body. Vvherevpon the deuotion of faithful folke vvatching and visiting on Good-Friday and Easter eue the sepulcher made in euery Church for memorie of our Loras burial, is exceding good and godly, specially the B. Sacrament for more signification take being present in the same Sepulcher.

C H A P. XXIIII.

Deuout vvomen not finding his body in the Sepulcher. 4 Angels tel them that he is risen according to his owne prediction: 9 yet the Apostles vvill not beleue it. 12 bus neither Peter findeth his body there. 13 He vvalketh vvith vvvo Disciples, declaring al this vnto them out of the Scriptures, and is known of them by breaking of bread. 16 The same day he appeareth to the Eleuen and others being together, is felt of them; and eateth vvith them. finally teaching them out of the Scriptures not onely of his Passion and Resurrection, 27 bus also of his Catholike Church, 29 he promisseth the Holy Ghost to confirme them, 30 and so ascendeth into heauen.

E A S T E R
D A Y.

22 That is, first after the Sabbath, which is (saith S. Hiero. q. 4 ad Hedib.) *dies Dominica*, our Lords day, vvherein he arose. for the weeke is deuided into the Sabbath, & the *vv. 3. 4. 5. 6* of the Sabbath. & the Apostle (1 Cor. 16. 2) commaunded a collection of money to be made on the first of the Sab-



AND in the first of the Sabbath very early 1 they came to the monument, carying the spices vvhich they had prepared. † And 2 they found the stone rolled backe from the monument. † And going in, they 3 found not the body of our Lord I E S V S. † And it came to passe: as they vvere astonied in their minde 4 at this, behold vvvo men stooode beside them in glistering appareil. † And vvhen they feared and cast downe their coun- 5 tenance tovvard the ground, they said vnto them, Vvhy seeke you the liuing vvith the dead? † he is not here, bus is 6 risen. remember hovv he spake to you, vvhen he yet vvvas in Galilee, † saying, * That the Sonne of man must be deliuered 7 into the handes of sinners and be crucified, and the third day rise againe. † And they remembered his vvordes. † And going 8 backe 9

Mt. 28, 1
Mr. 16, 1
Io. 20, 1.

Lk. 9, 22

backe from the monument, they told al these things to those
 10 cleuen, and to al the rest. † And it vvas Marie Magdalene,
 and Ioane, and Marie of Iames, and the rest that vvere vvith
 11 them, vvwhich said these things to the Apostles. † And these
 vvordes seemed before them as dotage, and they did not be-
 leeuue them.

Io. 20, 3.

12 † But * Peter rising vp ranne to the monument: and stou-
 ping dovvne he savv the linnen clothes lying alone, and
 went avvay marueiling vvith him self at that vvwhich was done.

Mr. 16,
12.

13 † * And behold, tvvo of them vvent the same day into a
 tovvn vvwhich vvas the space of sixtie furlonges from Hieru-
 14 rusalem, named Emmaüs. † And they talked betvvixt them
 15 selues of al those things that had chaunced. † And it came
 to passe: vvwhile they talked and reasoned vvith them selues,
 16 I E S V S also him self approching vvent vvith them. † but
 17 their eies vvere held that they might not knowv him. † And
 he said to them, Vvhat are these communications that you
 18 conferre one vvith an other vvalking, and are sad? † And one
 vvhole name vvas Cleophas, ansvvering, said to him, Art
 19 thou only a stranger in Hierusalem, and hast not knowven
 the things that haue been done in it, these daies? † To vvhom
 he said, Vvhat things? And they said, concerning I E S V S of
 Nazareth, vvho vvas a man a Prophet, mightie in vvorke
 20 and vvorde before God and al the people. † And hovv our
 cheefe Priestes and Princes deliuered him into condemna-
 21 tion of death, and crucified him. † but vve hoped that it vvas
 he that should redeeme Israel: and novv besides al this, to day
 22 is the third day since these things vvere done. † But certaine
 vvomen also of ours, made vs afraid: vvho before it vvas
 23 light, vvere at the monument, † and not finding his body,
 came, saying that they savv a vision also of Angels, vvho say
 24 that he is aliue. † And certaine men of ours vvent to the
 monument: and they found it so as the vvomen said, but him
 25 they found not. † And he said to them, O folish, and slowv
 of hart to beleeuue, in al things vvwhich the Prophets haue
 26 spoken. † Ought not Christ to haue suffred these things,
 27 and so to enter into his glorie? † And beginning from Moy-
 ses and al the Prophets, he did interpret to them in al the
 28 scriptures the things that vvere concerning him. † And
 they drevv nigh to the tovvn vvhither they vvent:
 29 and he made semblaunce to goe further. † And they forced

both. Whereby
 we learne, both
 the keeping of
 Sunday, & the
 Churches count
 of daies by the
 1. 3. 4 of the Sab-
 both, to be Apo-
 stolical. Which
 S. Syluester after
 Ward named, 2.
 3. 4 feriam &c.
Breviar. Roman.
Decemb. 11

The Gospel vp6
 Munday in Ea-
 ster weeke.

him, saying, Tarie vvith vs, because it is tovvard night, and the day is novv farre spent. And he vvent in vvith them. † And it came to passe, vvhiles he sate at the table vvith them, 30 he tooke bread, and blessed and brake, and did reach to them. † And their eies vvere opened, and they knew him: and he 31 vanil hed out of their sight. † And they said one to the other, 32 Vvas not our hart burning in vs, vvhiles he spake in the vvay, and opened vnto vs the scriptures? † And rising vp the same 33 houre they vvent backe into Hierusalem: and they found the eleuen gathered together, and those that vvere vvith them, † saying, That our Lord is risen in deede, and hath appeared 34 to Simon. † And they told the things that vvere done in the 35 vvay: and hovv they knew him in the breaking of bread. †

The Gospel vpō
Tueday in Ea-
Rer weeke.

∴ As he shal
be Anathema
(saith S. Aug.)
Which preach-
eth that Christ
neither suffered
nor rose againe,
because we le-
arne by the Gos-
pel, That it be-
houed Christ to
suffer and to rise
againē the third
day: so he shal
also be Anathe-
ma, whosoever
preacheth the
Church to be
els where thē in
the cōmunion
of al natiōs: be-
cause by the self
same Gospel we
learne in the
wordes next fo-
llowing, and pe-
nāce to be preach-
ed in his name &
remissio of sinnes
through out al
nations. August.
ep. 48.

ASCENSION
DAY.

† * And vvhiles they speake these things, I es vs stode 36 in the middes of them, and he saith to them, Peace be to you: it is I. feare not. † But they being troubled and frighted, 37 imagined that they savv a spirit. † And he said to them, Vvhy 38 are you troubled, and cogitations arise into your harts? † See 39 my handes, and feete, that it is i my self. handle, and see: for a spirit hath not flesh and bones, as you see me to haue. † And 40 vvhen he had said this, he shewed them his handes and feete. † But they yet not beleeuing and marueiling for ioy, he said, 41 Haue you here any thing to be eaten? † But they offered him 42 a peece of fish broiled, and a honie combe. † And vvhen he 43 had eaten before them, taking the remaines he gaue to them. † And he said to them, These are the vvordes vvchich I 44 spake to you, vvhen I vvas yet vvith you, that al things must needes be fulfilled, vvchich are vvritten in the lavv of Moyfes, and the Prophets, and the Psalmes, of me. † Then he opened 45 their vnderstanding, that they might vnderstand the Scrip- tures. † and he said to them, That so it is vvritten, and so it 46 behoued Christ to suffer, and to rise againe from the dead the third day: † ∴ and " penance to be preached in his name 47 and remission of sinnes vnto al nations, † beginning from Hierusalem. † And you are vvitnesses of these things. † * And 48 I send the promes of my Father vpon you: but you, tarie in 49 the citie, til you be endued vvith povver from high.

† And he brought them forth abrode into Bethania: and 50 lifting vp his handes he blessed them. † * And it came to 51 passe, vvhiles he " blessed them, he departed from them, and vvas

Mr. 16,
14. 10.
20, 19.

Act. 1, 8.
2, 1.

Mr. 16,
19. Act.
1, 9.

52 vvas caried into heauen. † And they adoring vvent backe
53 into Hierusalem vvith great ioy: † and they vvere alvvaies
in the temple praising and blessing God.

A N N O T A T I O N S
C H A P. XXIIII.

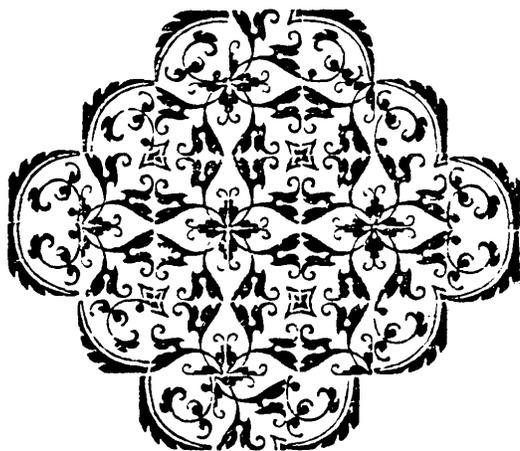
30. *Tooke bread.*) The Fathers in diuers places take this to be meant of the B. Sacrament. *Author operis imperf. ho. 17. S. Augustine li. 39 de consensu Euang. c. 25 & ser. 140 de temp. & ep. 59 ad Paulinum q. 8.* Paulinus him self in the next epistle before that, among S. Augustines. Venerable Bede also vpon this place. Theophylacte vpon this place. And that it should be meant of the holy Sacrament, the forme of solemne taking the bread into his handes, blessing it, breaking it, and reaching it to his disciples (exceeding proper to the consecration, and common to none other vulgar benediction, nor any where vied but in Christs miraculous multiplying the loaves) and the singular effecte in notifying Christ vnto them, do proue. And if it be the Sacrament (as it is most probable) then is it an euident example and varrant of ministracion in one kinde. **The B. Sacrament in one kinde.**

46. *Penance to be preached.*) He shewed vnto them out of the Scriptures, not onely the things that were now accomplished in him self, but also that were yet to come about his Church: as, where it should begin, to vvit, at Hierusalem: and how farre it should goe, to vvit, to al nations: that he might not suffer vs (saith S. Augustine) to erre neither in the bridegrome nor in the bride. **The Catholike or vniuersal Church.**

De vni. Ec. c. 10. For this maketh manifestly against al Heretikes and Schismatices, that set vp new churches in particular countries, drawing the people from the foresaid onely true Church, vvich from Hierusalem so groweth ouer al nations, til the end of the world come. **Christ blessed diuers waies.**

30. *Blessed them.*) Christ our high priest, prefigured specially therein by Melchisedec, often gaue his blessing to his: sometimes by vvordes, as, *Peace be to you:* sometimes by imposing his handes: and now here by lifting vp his hands ouer his Disciples as it were for his farewell. In vvhat forme, the Scripture doth not expresse, but very like it is that in forme of the croisse, as Iacob the Patriarch blessed his nephewes for signification of Christs benediction, for now the croisse began to be glorious among the faithful, and the Apostles (as it is most certaine * by the fathers vvich call it an ancient tradition) vied that signe for an external note of benediction. Yea S. Augustine saith **Blessing with the signe of the croisse.**

14. * *Tertul. de coron. milit. nu. 3* (in Pf. 30 Conc. 3) that Christ himself not without cause would haue his signe to be fixed in our foreheads as in the seate of thamefastnes, that a Christian man should not be ashamed of the reproche of Christ. and what forme can a Christian man vie rather to blesse him self or others, then that vvich was dedicated in Christs death, and is a conuenient memorial of the same? Howsoever it be, that the Bishops and Priests of Gods Church blesse vvith an external signe, no man can reprehend, being warranted by Christs owne example and action.





THE ARGUMENT OF S. IOHNS GOSPEL.



Iohns Gospel may be divided into foure partes.

The first part is, of the actes of Christ before his solcenne manifestation of himselfe, while Iohn Baptist was yet baptizing: Chap. 1. 2. 3. 4.

The second, of his Actes in Iurie (having now begunne his solcenne manifestation in Galilee, Mar. 4. 12) the second Easter or Pasche of his preaching: Chap. 5. For of the first pasche, we had in the first part, chap. 2, 13: And the pasche of the Iewes was at hand. And that feast wherewith we haue in this second part, chap. 5, 1: After this there was a festiual day of the Iewes, is thought of good Authors, to be the feast of Pasche.

The third part is, of his Actes in Galilee, and in Iurie, about the third Pasche, and after it: cap. 6, to the 12. For so we haue chap. 6, 4: And Pasche the festiual day of the Iewes was at hand.

The fourth part is of the fourth pasche (which we haue in the end of the chap. 11, 55: And the pasche of the Iewes was at hand) that is to say, of the Holy weeke of his Passion in Hierusalem: chap. 12. vnto the end of the booke.

By which diuision it is manifest, that the intent of this Euangelist writing after the other three, was, to omit the Actes of Christ in Galilee, because the other three had written them at large: and to reporte his Actes done in Iurie, which they had omitted.

And this he doth, because Iurie with Hierusalem and the Temple, being the principal parte of the Countrey, there abode the principal of the Iewes, both for authoritie, and also for learning in the law or knowledge of the Scriptures. and therefore that was the place, wher our Lord IESVS finding in the Head it selfe and in the leaders of the rest, such wilful obstinacie and desperate resistance, as the Propbets had foretold, did by this occasion, much more plainely then in Galilee, both say and proue, at sundry times, euen euery yere of his preaching, him selfe to be the CHRIST that had bene so long promised vnto them, & expected of them: & the same CHRIST to be not onely a man, as they imagined, but also the natural, consubstantial, & coeternal Sonne of God the Father, who now had sent him. Therefore these were the wordes and deedes that serued best the purpose of this Euangelist, being, to shew the glorie & excellencie of this person IESVS: that thereby the Gentils might see, how worthily Hierusalem & the Iewes were reprobed, who had refused yea & crucified such an one: and how wel & to their owne saluation themselues might doe, to receiue him and to beleue in him. For this to haue bene his purpose, him selfe declareth in the end, saying: These are written, that you may beleue that IESVS is CHRIST the Sonne of God: and that beleuing, you may haue life in his name.

* This speech very common in this Gospel, as appeareth by the places here marked, declareth that he writeth to the Gentils.

Io. 10, 31.

Hier. in Catal.
a Io. 21, 20.
b Mar. 4, 21.
c Act. 13, 2.

And hereupon it is, that S. Hierome writeth thus in his life: Iohn the Apostle, a whom IESVS loued very much, the b sonne of Zebedee, b the brother of Iames the Apostle c whom Herod after our Lords Passion

tion

tion beheaded, last of all wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and especially against the assertion of the Ebionites then rising, who say that Christ was not before M A R I E. Whereupon also he was compelled to utter his Diuine Natiuitie. Of his three Epistles, and of his Apocalypse, shall be said in their owne places.

It foloweth in S. Hierome, that In the Second persecution vnder Domitian, fourtene yeres after the persecution of Nero he was exiled into the ile Patmos. But after that Domitian was slaine, and his actes for his passing crueltie repealed by the Senate: vnder Nerua the Emperour he returned to Ephesus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned all the Churches of Asia, and worne with old age, he died the threescore and eighteth yere after the Passion of our Lord, and was buried besides the same citie.

Whose excellencie the same holy Doctour thus breifly describeth. li. 1. Aduers. Iouinianum.

IOH N the Apostle, one of our Lords Disciples, who was the yongest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is more loued of our Lord, and lieth vpon the breast of I E S V S: and that which Peter durst not aske, he desireth him to aske: and after the resurrection, when Marie Magdalen had reported that our Lord was risen againe, both of them ranne to the Sepulchre, but he came thither first: and when they were in the ship, and fished in the lake of Genesareth, I E S V S stood on the shore, neither did the Apostles know whom they saw: onely the virgin knoweth the virgin, and saith to Peter, It is our Lord. This Iohn was both an Apostle, and Euangelist, and Prophet: an Apostle, because he wrote to the Churches as a Maister: an Euangelist because he compiled a booke of the Gospel, which (except Matthew) none other of the twelue Apostles did: a Prophet, for he saw in the ile Patmos, where he was banished by Domitian the Emperour for the testimonie of our Lord, the Apocalypse, containing infinite mysteries of things to come. Tertullian also reporteth, that at Rome being cast into a barrel of hote boiling oile, he came forth more pure and fresher or liuelier, then he went in. Yea and his Gospel it self much differeth from the rest. Matthew beginneth to write as of a man: Marke of the prophetic of Malachie and Esay: Luke of the Priesthod of Zacharie: the first hath the face of a man, because of the genealogie: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calfe, because of the Priesthod. But Iohn as an Eagle flieth to the things on high, & mounteth to the Father him self, saying: In the beginning was the V V O R D, and the V V O R D was with God, and God was the V V O R D. Thus far S. Hierome.

Vpon this Gospel there are the famous commentaries of S. Augustine called Tractatus in Euang. Ioan. to. 9. and twelue bookes of S. Cyrils commentaries.

THE



THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO IOHN.

CHAP. I.

The I. parte:
THE ACTES
of Christ be-
fore his ma-
nifestation,
whiles Iohn
Baptist was
yet bapti-
zing.

The Gospel at
the third Masse
vpō Christmas
day. And every
day at the end
of Masse.

The preface of the Euangelist, commending Christ (as being God the Sonne incarnate) to the Gentils, and setting out the blindnes of the Iewes in not receiuing him. 19 Then, the testimonies of Iohn Baptist, first to the solemne legacie of the Iewes: 29 secondly, when he saw I E S V S come to him: 35 thirdly, to his ouerme Disciples also, putting them ouer from him self to I E S V S. Vrho made it plainer to them that he is Christ, 40 and so began he also to haue Disciples.



IN THE beginning " vvas the WORD, 1
and the WORD vvas " vvith God, and
" God vvas the WORD. † This vvas in 2
the beginning vvith God. † Al things 3
vvere made " by him: and vvithout him
vvas made ` nothing. That vvich vvas
made, † in him vvas life, and the life vvas 4
the light of men: † and the light shineth in darkenesse, and 5
the darkenesse did not comprehend it. † There vvas a man 6
sent from God, vvwhose name vvas Iohn. † This man came 7
for testimonie: to giue testimonie of the light, that al might
beleue through him. † He vvas not the light, but to giue 8
testimonie of the light. † It vvas the true light, vvich ligh- 9
teneth euery man that commeth into this vvorld. † He vvas 10
in the vvorld, and the vvorld vvas made by him, and the
vvorld knevv him not. † He came into his ovvne, and his 11
ovvne receiued him not. † But as many as receiued him, " he 12
gave them povver to be made the sonnes of God, to those
that beleue in his name. † Vvho, not of bloud, nor of the 13
vvil of flesh, nor of the vvil of man, but of God are borne.

† AND " THE VWORD VVAS MADE FLESH, 14
and dvvelt in vs (and vve savv the glorie of him, glorie as it
vvere of the only-begotten of the Father) ful of grace and
veritie.

ET VERBUM
CARO FAC-
TUM EST.

*nothing
that was
made.*

- 15 veritie. ¶ John giueth testimonie of him, and crieth saying,
 This vvas he of vvhom I spake, He that shal come after me,
 16 ¶ is made before me: because he vvas before me. ¶ And of
 17 his fulnes al vve haue receiued, and grace for grace. ¶ For
 the lavv vvas giuen by Moyfes, grace and veritie vvas made
 18 by I E S V S Christ. ¶ God no man hath seen at any time: the
 only-begotten Sonne vvhich is in the botome of the father,
 he hath declared.
- 19 ¶ And this is Iohns testimonie, vvhhen the Ievves sent from
 Hierusalem Priests and Leuites to him, that they should aske
 20 him, Vvho art thou? ¶ And he confessed, and did not denie:
 21 and he confessed, That I am not CHRIST. ¶ And they
 asked him, Vvhat then? Art thou * Elias? And he said, I am
 22 not. Art thou ¶ * the Prophet? And he answered, No. ¶ They
 said therefore vnto him, Vvho art thou, that vve may giue an
 answer to them that sent vs? vvhath saiest thou of thy self?
- 23 ¶ He said, I am the voyce of one crying in the desert, make straight the way of
 24 our Lord, as Esaie the Prophet said. ¶ And they that vvere sent,
 25 vvere of the Pharisees. ¶ And they asked him, and said to
 him, Vvhy then doest thou baptize, if thou be not Christ, nor
 26 Elias, nor the Prophet? ¶ John answered them, saying, * ¶ I
 baptize in vwater: but there hath stood in the middes of you
 27 vvhom you knowv not. ¶ The same is he that shal come after
 me, that is made before me: vvhose latcher of his shoe I am
 28 not worthie to vnloose. ¶ These things were done in Bethania
 beyond Iordan, vvhether Iohn vvas baptizing. ¶
- 29 ¶ The next day Iohn savv I E S V S coming to him, and he
 saith, Behold the lambe of God, behold him that taketh away the sinne
 30 of the world. ¶ This is he of vvhom I said, After me there
 commeth a man, vvhich is made before me: because he vvas
 31 before me. ¶ And I knevv him not, but that he may be ma-
 32 nifested in Israel, therefore came I baptizing in vwater. ¶ And
 Iohn gaue testimonie, saying, That I savv the Spirit descen-
 ding as a doue from heauen, and he remained vpon him.
 33 ¶ And I knevv him not: but he that sent me to baptize in vva-
 ter, he said to me, He vpo vvhom thou shalt see the Spirit de-
 scending and remaining vpon him, he it is that baptizeth in
 34 the holy Ghost. ¶ And I savv: and I gaue testimonie that
 this is the sonne of God. ¶
- 35 ¶ The next day againe Iohn stood, and two of his disci-
 36 ciples. ¶ And beholding I E S V S vvalking, he saith, Behold
 Ec the

¶ He is prefer-
 red & made of
 more dignitie
 and excellencie
 then I, because
 he was before
 me & al things,
 eternal God.

The Gospel vpo
 the 3 Sunday
 in Aduent.

¶ By like the
 Iewes ignorat-
 ly vnderstood
 not the place in
 Deuteronomie,
 of Christ, and
 therefore they
 aske also whe-
 ther he be the
 Prophet there
 spoken of. See
 also c. 7, 40.

¶ He doth oftē
 here signifie the
 great difference
 of his baptis-
 me & of Chri-
 sts, as of his
 person & Chri-
 sts. See Annot.
 Mat. 3.
 The Gospel on
 the octaue of
 the Epiphanie.

The Gospel vpo
 S. Andrews eue.

Mal. 4. 5
 Deu. 18,
 15.

Esa. 40,
 3.

Mt. 3, 11.
 Mr. 1, 8.
 Lu. 3, 16

sinnes
 A G N V S
 D E I at
 Mass.

the lambe of God. † And the two Disciples heard him 37
speaking, and they folovved I E S V S. † And I E S V S turning, 38
and seeing them folovving him, saith to them, Vvhat seeke
you? Vvho said to him, Rabbi (vvhich is called by interpre-
tation, Maister) vvhether dvvellest thou? † He saith to them, 39
Come and see. They came, and savv where he abode and they
rariet vwith him that day: and it vvas about the tenth houre.

† And Andrevv the brother of Simon Peter vvas one of the 40
two that had heard of Iohn, and folovved him. † He findeth 41
first his brother Simon, and saith to him, Vve haue found

† Messias in He-
brue, in Greeke
Christ, in English
Anointed, to
Witte, with the
spiritual oile of
grace about his
brethren. Ps. 44.
† Cephas in Sy-
riack, & Peter in
Greeke, in Eng-
lish, Rocks. See
Mat. 16, 18.

† M E S S I A S, vvhich is being interpreted, C H R I S T.

† And he brought him to I E S V S. And I E S V S " looking 42
vpon him, said, Thou art Simon the sonne of Iona: thou
shalt be called † Cephas, vvhich is interpreted, Peter. † On 43
the morovv he vould goe forth into Galilee, and he findeth

Philippe. And I E S V S saith to him, Folovv me. † And Phi- 44

lippe vvas of Bethsaida, the cite of Andrevv and Peter.

† Philippe findeth Nathanael, and saith to him, Him vvhom 45

Moytes in the lavv, and the Prophets vvrote of: vve haue
found I E S V S the sonne of Ioseph, of Nazareth. † And Na- 46
thanael said to him, From Nazareth can there be any good?

Philippe saith to him, Come and see. † I E S V S savv Natha- 47
nael comming to him, and he saith of him, Behold an Israe-
lite in very deede, in vvhom there is no guile. † Nathanael 48

saith to him, Howv knowvest thou me? I E S V S answered
and said to him, Before that Philippe did cal thee, vwhen thou
wast vnder the figtree, I saw thee. † Nathanael answered him, 49
and saith, Rabbi, thou art the sonne of God, thou art the king
of Israel. † I E S V S answered, and said to him, Because I said 50
vnto thee, I savv thee vnder the figtree, thou beleueest: grea-
ter then these things shalt thou see. † And he saith to him, 51

Amen Amen I say to you, You shal see the heauen opened,
and the * Angels of God ascending and descending, vpon the
Sonne of man. -I

Gen. 28,
12.

A N N O T A T I O N S

C H A P. I.

How God the Sonne is called the V V O R D. [Was the Word.] The second Person in Trinitie which is the natural, onely, and eternal Sonne of God the Father, is called the W O R D: not as the holy Scriptures or speaches of the Prophets and Apostles (vvritten and spoken by Gods commaundement for the vvttering of his diuine wil towards man) be called his word, but in a more diuine, eminent, and ineffable sort, to expresse vmo

vs

*At the request of his mother he wrought his first miracle, turning water into wine as a mariage in Galilee, although the time of his manifestation be not yet come. 12 Then in Hierusalem at Pasche, being but one, and yet obscure, he throweth out of the Temple most miraculously al the marchantes. 18 And being yet of the blind Ierues asked a signe, he signifieth so long before, that they should kill him, but he will rise againe the third day. 21 Which also presently they would doe, but that he knowing their falses hartes (though many beleue in him) will not sa-
rie among them.*

The Gospel vpo
the 2 Sunday af-
ter the Epipha-
nic.



AND the third day there vvas a mariage 1
made in Cana of Galilee: and the mother
of I E S V S vvas there. † And " I E S V S 2
also vvas called, and his Disciples to the
mariage. † And the vvine failing, the mo- 3
ther of I E S V S saith to him, " They haue
no vvine. † And I E S V S saith to her, 4

Vvhat is to me and thee vvoman? my houre commeth
not yet. † His mother saith to the ministers, " Vvhatsoever 5
he shal say to you, doe ye. † And there were set there fixe vva- 6
ter-pottes of stone, according to the purificatiō of the Ievves,
holding euery one tvvo or three measures. † I E S V S saith 7
to them, Fil the vvater-pottes vvith vvater. And they filled
them vp to the toppe. † And I E S V S saith to them, Dravv 8
nouv, and carie to the cheefe stevard. And they caried it.

∴ He that seeth
Water turned in
to Wine, nedeth
not dispute or
doubt how
Christ changed
bread into his
body.

† And after the cheefe stevard tasted the ∴ vvater made 9
vvine, and knevv not vvence it vvas, but the ministers knew
that had dravvne the vvater: the cheefe stevard calleth the
bridegrome, † and saith to him, Euery man first setteth the 10
good vvine: and vvhen they haue vvell drunke, then that
vvhich is vvorse. But thou hast kept the good vvine vntil
nouv. † This beginning of miracles did I E S V S in Cana of 11
Galilee: and he maifested his glorie, and his Disciples beleue-
ued in him. -†

† After this he vvent dovne to Capharnaum him self 12
and his mother, and his brethren, and his disciples: and there
they remained not many daies. † And the Pasche of the 13
Ievves vvas at hand, and I E S V S vvent vp to Hierusalem:
† and he found in the temple them that sold oxen and 14
sheepe and doves, and the bankers sitting. † And vvhen he 15
had made as it vvere a vvhippe of litle coardes, he cast them
al out of the temple, the sheepe also and the oxen, and the
money of the bankers he powred out, and the tables he ouer-
threvv. † And to them that sold doves, he said, Take avvay 16
these

The Gospel vpo
Munday in the
fourth weeke
of Lent.

these things hence, and make not the house of my father, a
 17 house of marchandise. † And his Disciples remembred that
 18 it is vwritten, *The zeale of thy house hath eaten me.* † The Ievves therefore
 answered and said to him, Vwhat signe doest thou shew vs,
 19 that thou doest these things? † I E S V S answered and said to
 them, * Dissolue this temple, and in three daies I vvil raise it.
 20 † The Ievves therefore said, In fourtie and sixe yeres vv as this
 21 temple built, and vvilt thou raise it in three daies? † But he
 22 spake of the temple of his body. † Therefore vvhen he vv as
 risen againe from the dead, his Disciples remembred, that he
 23 I E S V S did say. † And vvhen he vv as at Hierusalem in the
 Pasche, vpon the fastiual day, many beleued in his name,
 24 seeing his signes vv which he did. † But " I E S V S did not com-
 25 mit him self vnto them, for that he knew al, † and because
 it vv as not needeful for him that any should giue testimonie
 of man: for he knew vv what vv as in man. †

Pf. 68,
10.

Mt. 26,
61. 27,
40.

A N N O T A T I O N S
C H A P. II.

2. I E S V S also vv as called.) By his vouchsaing to come vvith his to the Mariage, he appro- Christ vvith his
 ueth the custome of the Faithful in meeting at honest festes and recreations for maintenance of presence honou
 loue, peace, and amitie among them selues: he reproveth the heresie of Tatian, Marcion, and such reth and appro-
 like condemning wedlocke: lastly (as S. Cyril saith) he sanctifieth and blesteth the Mariage ueth Mariage.
 of the Faithful in the new Testament, making it a new creature in him, and discharging it of the
 manifold maleuictions and disorders wherein it vv as before. By vv which benediction the often di-
 uorces, remariages, and pluralities of Wives, and the Womens seruile subiection and imparitie in
 that case, be redressed and reduced to the primitiue institution, and so Christian mariage made a
 Sacrament. See S. Aug. de nupt. & concup. li. 1 c. 10 & 21. li. 1 de adult. coniug. c. 8.

3. They haue no vvine.) Our Lady many vvaies vnderstood that now the time approched of
 manifesting him self to the World by miracles and preaching, and nothing doubted but that he Our Ladies in-
 vvould now begin at her request. vv hereby we learne that Christ ordinarily giueth not his graces, tercession.
 but humbly asked and requested therevnto, and that his mothers intercession is more then vul-
 garly effectual, and that he denieth her nothing.

4. What is to me and thee?) Because this speech is subiect to diuers senses, we keepe the Wor- Translatours of
 des of our text, left by turning it into any English phrase, we might straiten the holy Gho- holy Scriptures.
 sts intencion to some certaine iense either not intended, or not onely intended, and so take avvay
 the choise and indifferencie from the reader, vv whereof (in holy Scripture specially) al Translatours
 must bevware. Christ then may meane here, vv what is that, vvoman, to me & thee being but straggers,
 that they vvant vvine? as some interpret it. or (vv which is the more proper vse of that kinde of
 speech in holy vvrite) vv what haue I to doe vvith thee? that is, vv why should I haue respect to thy de-
 sire in this case? In matters touching my charge & the comission of my father for preaching, vvork-
 ing miracles, and other graces, I must not be tied to flesh and bloud. vv which vv was not a reprehension
 of our Lady, or significatiõ that he vvould not heare her in this or other things pertaining to Gods
 glorie or the good of men, for the euent sheweth the contrarie. but it vv was a lesson to the companie
 that heard it, and namely to his Disciples, that respect of kinred should not dravv them to doe
 any thing against reason, or be the principal motion vv why they doe their dueties, but Gods glorie.

5. What saeuer he shall say.) By this you see, our Lady by her diuine prudence and entiere fami- Our lady doubt-
 liaritic and acquaintance vvith al his maner of speeches, knew it vv was no checke to her, but a do- Christ vvil graũt
 ctrine to others: and that she had no repulse, though he seemed to say his time vv was not yet come to
 her petition.

to worke miracles: not doubting but he would begin a litle before his ordinary time for her sake, as S. Cyril thinketh he did: and therefore she admonisheth the waiters to marke wel, & to execute *li. 3 in lo. c. 22.* whatsoeuer Christ should bid them doe.

Profaners of Gods Church are to be punished in soul & body by the Spiritual power. *15. Cast them out.* By this chastising corporally the defilers and abusers of the Temple, he doth not onely shew his power, thar being but one poore man he could by force execute his pleasure vpon so many sturdy fellowes: but also his soueraine authoritie ouer al offenders, and that not vpon their soules onely, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual iurisdiction, vpon their bodies and goods also. That the Spiritualltie may learne, how far and in what cases, for iust zeale of Christs Church, they may vse and exercise both spiritually and temporally their forces and faculties against offenders, specially against the prophanners of Gods Church, according to the Apostles allusion 1 Cor. 3. *If any defile the Temple of God, him will God destroy.*

The B. Sacrament is not to be giuen to nonices or yonglings in faith.

24. IESVS committed not him self. S. Augustine applieth this their first faith and beleefe in Christ, sodenly raised vpon the admiration of his wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Church: and Christs not committing his Person to them as yet, to the Churches like Warinesse and wisdom, in not opening nor giuing to them our Lord in the B. Sacramet, because al were not to be trusted with that high point without ful trial of their faith. *Tract. in lo. 11.*

CHAP. III.

He teacheth Nicodemus, that to come to the kingdom of God, Baptisme is necessarie, as being our Regeneration. 10 Vvhich point Nicodemus as then not vnderstanding, 11 he sheweth that they must beleue him, and vvhich good cause there is for them so to doe. 23. After this he also baptizeth, and Iohn likewise at the same time. 25 Wherevpon a question being moued, Whether Baptisme is better, 25 Iohn answereth it by saying, that he is so far inferiour to Christ, as a mere man to God most high.

The Gospel vpo
Holy Rooode
day, Maij 3.



we follow rather S. August. & those ancient fathers, which most commoly vnderstand this place of the holy Ghost, & not of the winde: although both senses be good.

AND there vvas a man of the Pharisees, named Nicodemus, a prince of the Ievves. † This man came to IESVS by night, and said to him, Rabbi, vve knovv that thou art come from God a maister, for no man can doe these signes vvhich thou doest, vnles God be vvith him. † IESVS answered, and said to him, Amen, Amen I say to thee, Vnles a man be borne againe, he can not see the kingdom of God. † Nicodemus said to him, Howv can a man be borne, vvhen he is old? can he enter into his mothers vvombe againe and be borne? † IESVS answered, Amen, Amen I say to thee, Vnles a man be borne againe of vvater and the Spirit, he can not enter into the kingdom of God. † That vvhich is borne of the fles h, is fles h: & that vvhich is borne of the spirit, is spirit. † Marueil not, that I said to thee, You must be borne againe. † The spirit breatheth vvhere he vvil: and thou hearest his voice, but thou knovvest not vvhen he cometh and vvhither he goeth: so is euery one that is borne of the Spirit. † Nicodemus answered, & said to him, Howv can these things be done? † IESVS answered, and said to him, Thou art a maister

maister in Israel, and art thou ignorant of these things?
 11 † Amen, Amen I say to thee, that vve speake that vvhich vve
 knowv, and that vvhich vve haue seen vve testifie, and our te-
 12 stimonie you receiue not. † If I haue spoken to you earth-
 ly things, and you belecue not: hovv if I shal speake to you
 13 heauenly things, vvill you belecue? † And no man hath as-
 cended into heauen, but he that descended from heauen, the
 14 Sonne of man vvhich is in heauen. † And as * Moyfes exal-
 ted the serpent in the desert, so must the Sonne of man be
 15 exalted: † that euery one vvhich beleueeth in him, perish
 16 not, but may haue life euerlasting. † For so God loued the
 vvorld, that he gaue his only-begotten sonne: that euery one
 that beleueeth in him, perish not, but may haue life euerla-
 17 sting. † † For God sent not his sonne into the vvorld, to
 iudge the vvorld, but that the vvorld may be saued by him.
 18 † He that beleueeth in him, is not iudged. but he that doeth
 not beleue, is already iudged: because he hath not beleued
 19 in the name of the only-begotten sonne of God. † And this
 is the iudgment: because the light is come into the vvorld,
 and men haue loued the darkenesse rather then the light: for
 20 their vvorkes vvere euil. † For euery one that doeth il, ha-
 reth the light, and commeth not to the light, that his vvorkes
 21 may not be controuled. † But he that doeth veritie, com-
 meth to the light, that his vvorkes may be made manifest, be-
 cause they vvere done in God. †
 22 † After these things I E S V S came and his Disciples into
 the countrie of Ievvrie: and there he abode vvith them, and
 23 baptized. † And Iohn also vvas baptizing in Ænon beside
 Salim: because there vvas much vvater there, and they came,
 24 and vvere baptized. † For Iohn vvas not yet cast into pri-
 25 son. † And there rose a question of Iohns disciples vvith
 26 the Ievves concerning purification. † And they came to
 Iohn, and said to him, Rabbi, he that vvas vvith thee beyond
 27 Jordan, to vvhom * thou didst giue testimonie, behold he
 baptizeth, and al come to him. † Iohn answered and said,
 28 A man can not receiue any thing, vnlesse it be giuen him from
 29 heauen. † Your selues doe beate me vvitness, * that I said,
 I am not C H R I S T: but that I am sent before him. † He that
 hath the bride, is the bridegrome: but the frende of the bride-
 grome that standeth and heareth him, reioyceth vvith ioy
 for the voice of the bridegrome. This my ioy therfore is fil-
 led

Nu. 21, 9

Io. I, 19.

Io. I, 20.

The Gospel vpō
Munday in the
Whitson Weeke.

led. † He must increase, and I diminish. † " He that cometh 30
 from above, is above all. He that is of the earth, of the earth 31
 he is, and of the earth he speaketh. He that cometh from
 heaven, is above all. † And vvhhat he hath seen and heard, 32
 that he testifieth: and his testimonie no man receiueth. † He 33
 that hath receiued his testimonie, hath signed that God is true.
 † For he vvhom God hath sent, speaketh the vvordes of 34
 God. for God doth not giue the spirit by measure. † The Fa- 35
 ther loueth the Sonne: & he hath giuen all things in his hand.
 † He that beleueth in the Sonne, hath life euerlasting: but he 36
 that is incredulous to the Sonne, shall not see life, but the
 vvraath of God remaineth vpon him.

A N N O T A T I O N S
 C H A P. III.

**Baptisme in
 Water necessa-
 rie to saluation.**

5. Borne againe of Water.] As no man can enter into this World nor haue his life and being in the same, except he be borne of his carnal parents: no more can a mā enter into the life & state of grace which is in Christ, or attaine to life euerlasting, vnles he be borne and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal vertue of the Holy Spirit: wherein it excelleth Iohns Baptisme, which had the external element, but not the spiritual grace. thirdly, that no man can enter into the kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the * Pelagians, and Caluinitis be condemned, that promise life euerlasting to yong children that die without Baptisme, and all other that thinke onely faith to serue, or the external element of * *August. heref. 88.* water superfluous or not necessarie: our Saviours wordes being plaine and general. Though in this case, God which hath not bound his grace, in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to haue that Sacrament, but by some remediless necessitie could not obtaine it. Lastly, it is proued that this Sacrament giueth grace *ex opere operato*, that is, of the worke it self (which all Protestants denie) because it to breedeth our spiritual life in God, as our carnal birth giueth the life of the World.

**Baptisme in
 two cases not
 necessarie, but
 otherwise sup-
 plied.**

**Euery infidel,
 and namely he-
 retikes, are iud-
 ged already.**

18. Is iudged already.] He that beleueth in Christ with faith which worketh by charitie (as the *Gal. 5, 6.* Apostle speaketh) shall not be condemned at the later day nor at the houre of his death, but the infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shall not come to iudgement either particular or general, to be discussed according to his workes of mercie done or omitted. In which sentē S. Paul saith that the obstinate Heretike is condemned by his owne iudgement, preuenting in him self, of his owne free *Tit. 3, 11.* wil, the sentence both of Christ and of the Church.

**The excellen-
 cie of Christs
 pouer and gra-
 ces.**

31. He that cometh from above.] As though he should say, No maruel that men resort to Christ so fast and make lesse account of me. for, his baptisme and his preaching and his person are all from heaven immediatly. He bringeth all from the very bosome, mouth, and substance of God his Father. Whatsoeuer is in me, is but a litle drop of his grace. His spirit and graces are aboue all measures or mens gifts, euen according to his Manhood: and all power temporal and spiritual, the kingdom and the Priesthood, and all souerainie in heaven and earth are bestowed vpon him as he is man also.

CHAP. IIII.

Leauing leuurie because of the Pharisees, in the way to Galilee he talketh with a Samaritane woman, telling her that he wil giue vwater of euerlasting life, 16 shewing him self to know mens secretes, 19 preferring the leuues religion before the Samaritanes, but ours (the Christian Catholike religion) before them born, 25 and uttering vnto her that he is Christ. 28 which by her testimonie and his preaching very many Samaritanes do beleue: he in the meane time foretelling his Disciples, of the haruest he wil send them in 20. 45 The Galileans also receiue him, where againe he vorketh his second miracle.

Gen. 48,
22.

1 **W**HEN IESVS therefore vnderstoode that the
2 Pharisees heard that IESVS maketh mo Disciples,
3 and baptizeth, thē Iohn,† (hovvbeit IESVS did
4 not baptize, but his Disciples)† he left leuurie, and
5 vvent againe into Galilee. † and he had of necessitie to passe
6 through Samaria. † He commerh therefore into a citie of Sa-
7 maria vvhich is called Sichar: * beside the maner that Iacob
8 gaue to Ioseph his sonne. † And there vvas there the foun-
9 taine of Iacob. IESVS therefore vveariet of his iourney, sa:e
10 fo vpon the fountaine. It vvas about the sixt houre.

11 † There commeth :: a vvoman of Samaria to dravv vva-
12 ter, IESVS saith to her, Giue me to drinke. † For his Dis-
13 ciples vvere gone into the citie, to bie meates. † Therefore that
14 Samaritane vvoman saith to him, Hovv doest thou being
15 a leuue, aske of me to drinke, vvhich am a Samaritane vvomā?
16 For the leuues :: do not communicate vwith the Samaritanes.
17 † IESVS answered, and said to her, If thou didst know the
18 gift of God, and vwho he is that saith vnto thee, Giue me to
19 drinke: thou perhaps vvouldest haue asked of him, and he
20 vvould haue giuen thee ^c liuing vvater. † The vvoman
21 saith to him, Sir, neither hast thou vwherein to dravv, and the
22 vvell is deepe: vvhence hast thou the liuing vvater? † art thou
23 greater then our father Iacob, vwho gaue vs the vvell, and him
24 self dranke of it, and his children, and his cattel? † IESVS an-
25 svered, and said to her, Euery one that drinketh of this vva-
26 ter, shal thirst againe: but he that shal drinke of the vvater
27 that I vvil giue him, shal not thirst for euer, † but the vvater
28 that I vvil giue him, shal become in him a fountaine of vva-
29 ter springing vp vnto life euerlasting. † The vvoman saith
30 to him, Lord giue me this vvater, that I may not thirst, nor
31 come hither to dravv.

32 † IESVS saith to her, Goe, call thy husband, and come
33 hither. † The vvoman answered and said, I haue no huf-
34 band

:: He did not baptize ordinarily, yet that he baptized his Apostles, S. Aug. thinketh it very probable, ep. 108.

The Gospel vpo Friday in the 3rd Weeke in Lent.

:: This woman is a figure of the Church, not yet iustified, but now to be iustified. Aug. tract. 15 in Iohā.

:: There were many other causes why the faithful Iewes could not abide the Samaritans, but their precise abstaining from their companie & cōuersation, was their Schismatical Temple and seruice in mouit Garizim.

^c He speaketh of his baptizing in the Holy Ghost. See Io. c. 7, 39.

band. I E S V S saith to her, Thou hast said vvel, that I haue
no husband. † For thou hast had siue husbands : and he 18
vvhom thou novv hast, is not thy husband. this thou hast
said truely.

† The vvoman saith to him, Lord, I perceiue that thou art 19
a Prophet. † " Our fathers adored in this mountaine, and you 20
say, * that at Hierusalem is the place vvhich men must adore.

† I E S V S saith to her, Vvoman belecue me, that the houre 21
shal come, vvhich you shal neither in this mountaine, nor in
Hierusalem adore the Father. † * You adore that you knowv 22
not: vve adore that vve knowv, for saluation is of the Ievves.

† But the houre commeth, and novv it is, vvhich the true 23
adorers shal adore the Father" in spirit and veritie. for the Fa-
ther also seeketh such, to adore him. † God is a spirit, and 24
they that adore him, must adore in spirit and veritie. † The 25
vvoman saith to him, I knowv that M E S S I A S commeth,
(vvhich is called C H R I S T) : therefore vvhich he commeth,
he vvil shevv vs al things. † I E S V S saith to her, I am he, that 26
speake vvith thee.

† And incontinent his Disciples came: and they marueiled 27
that he talked vvith a vvoman. No man for al that said, Vvhat
seekest thou, or vvhich talkest thou vvith her?

† The vvoman therefore left her vvater-pot: and she vvent 28
into the citie, and saith to those men, † Come, and see a man 29
that hath told me al things vvhichsoeuer I haue done. Is not
he C H R I S T? † They vvent forth therefore out of the citie, 30
and came to him.

† In the meane time the Disciples desired him, saying, 31
Rabbi eate. † But he said to them, I haue meate to eate 32
vvhich you knowv not. † The Disciples therefore said one to 33
another, Hath any man brought him for to eate? † I E S V S saith 34
to them, My meate is to doe the vvil of him that sent me, to
perfit his vvorke. † Doe not you say that yet there are foure 35
moneths, and haruest commeth? Behold I say to you,
lift vp your eies, and see the countries, that they are vvhite
already to haruest. † And he that reapeth, receiueh hire, 36
and gathereth fruite vnto life euerlasting : that both he that
sovveth, and he that reapeth, may reioyce together. † For 37
in this is the saying true : that it is one man that sovveth, and
it is another that reapeth. † I haue sent you to reape that 38
vvhich you laboured not : others haue laboured, and you
haue

Deu. 12,
6. Pf. 121
13.

4 Reg.
17, 28,
36.

haue entred into their labours.

- 39 † And of that citie many beleued in him of the Samaritans, for the vvord of the ²⁰ vvoman giuing testimonie, that
- 40 he told me al things vvhatsoever I haue done. † Therefore vvhen the Samaritans vvere come to him, they desired him that he vvould tarie there. And he taried there tvvo daies.
- 41 † And many moe beleued for his ovvne vvord. † And
- 42 they said to the vvoman, That novv not for thy saying doe vve beleue: for our selues haue heard, and doe knowv that this is the Sauour of the vvorld in deede. ¶
- 43 † And after the tvvo daies he departed thence: and vvvent
- 44 into Galilee. † For I E S V S him self gaue testimonie that a
- 45 Prophet hath not honour in his ovvne countrie. † Therefore
- Mr. 4, 12*
Mr. 1, 14
Luc. 4,
14. *vvhen he vvvas come into Galilee, the Galilæans receiued him, vvwhereas they had seen al things that he had done at Hierusalem in the festiual day: for them selues also came to the festiual day.
- Io. 2, 9.* 46 † He came againe therfore into Cana of Galilee, *Vvwhere he made vvater vvine. And there vvvas a certaine lord vvwhose
- 47 sonne vvvas sicke at Capharnaüm. † He hauing heard that I E S V S came from Ievvrie into Galilee, vvvent to him, and desired him that he vvould come dovvn & heale his sonne.
- 48 for he began to die. † I E S V S therfore said to him, Vv-
- 49 lesse you see signes and vvonders, you beleue not. † The lord saith to him, Lord, come dovvn before that my sonne
- 50 die. † I E S V S saith to him, Goe, thy sonne liueth. The man
- 51 beleued the vvord that I E S V S said to him, and vvvent. † And as he vvvas novv going dovvn, his seruants mette him: and
- 52 they brought vvord, saying, That his sonne liued. † He asked therfore of them the houre, vvwherein he vvvas amended. And they said to him, That yesterday at the seuenth houre the feuer
- 53 left him. † The father therfore knevv that it vvvas in the same houre vvwherein I E S V S said to him, Thy sonne liueth. and
- Io. 2, 11.* 54 him self beleued and his vvhole house. ¶ † This againe the * second signe did I E S V S, vvwhen he vvvas come from Ievvrie into Galilee.

∴ This womā mytically beig the Church, it is here signified, that they which at the first beleue because the Church teacheth so, afterward be much confirmed, finding it in the Scripture also, and by other instructions.

The Gospell vpo the 20 Sunday after Pentecost.

ANNOTATIONS
CHAP. IIII,

²⁰ Our Fathers adored.] By adoration is meant doing of sacrifice. for other offices of Religion might be done in any place. The Samaritanes to detend their adoring in Garizim, pretended their worshipping there to be more ancient then the Iewes in Hierusalem, referring it to

The Schismatical tēple contendeth against the true Tēple.

Iacob: Whereas in deede that Patriarch adoring there before the Temple vvas appointed, or the Law giuen, made nothing for their Schisme: Which vvas begone by Manasses a fugitiue Priest, onely to hold his vnlawful Wife thereby, and to obtaine Superioritie, in Schisme: vvhich he could not doe in the vnitie of his brethren: long after the Temple of Hierusalem, from vvhich the reuolt vvas made. Therefore Christ giueth sentence for the Ievves and the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritanes none at al.

The true Temple preuaileth.

Iosephus also recordeth hovv the Samaritanes demanded of Alexander the Great, the like priuileges and immunities as he had graunted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as vvorthy, and them selues to be Ievves as the other, and to vvorship the same God. but their Schismatical hypocritie vvas easely spied and dismissed vwith nothing. An other time the Ievves and Samaritanes (as the same vwriter testifieth) made a great sturre in Alexandria about the truth and antiquitie of the Schismatical temple and seruice in Garizim and the other true Temple of Salomon: in so much that the matter vvas put to arbitrement by Ptolomæus the kings commaundement, onely to trie whether of the two was first. And the Schismatikes (as their custome is) *per falsum* can make their Church or seruice as old as they list, referring it to the Patriarches, as our Schismatikes do now to Christ and the Apostles. But when the trial was made, onely they of Hierusalem did inuincibly proue by continual succession of their Priests, and by the iust note of the time when the Schismatikes went out from them, that theirs was the lawfull, and the other the false temple and false adoration. and to it was iudged, and the Samaritanes put to silence. Afterward the said Schismatikes (which is lightly the end of al Schismes) reuolted quite from the Iewes religion, and dedicated their temple in Garizim to Iupiter Olympius, as Caluins supper and his bread and wine is like at length to come to the sacrifice of Ceres and Bacchus.

The true Temple is proued by continual succession.

Christian adoration through-out al nations in every place, in spirit & veritie: that is, in the Sacraments and seruice of the new law, full of spirit & grace: in the veritie of things before prefigured, specially the true sacrifice of Christs body and blood.

23. In Spirit and veritie. Our Sauour foretelleth her that the end & ceasing of their sacrifice & adoration in both the Temples should shortly be, and euen then vvas begone to be fulfilled: instructing her in three things concerning that point. first, that the true Sacrifice should be tied no more to that one place or nation, but that true adoration should be through out al Nations according to the Prophecie of Malachie. Secondly, that the grosse and carnal adoration by the flesh and blood of beastes and other external terrene creatures, not hauing in them grace, spirit, and life, should be taken avvay, & an other sacrifice succede, which should be in it self inuisible, celestial, diuine, full of life, spirit, and grace. and thirdly, that this adoration and sacrifice should be the veritie it self, vvhich of al the former sacrifices and hostes were but shadowes and figures. and he calleth that here spirit and truth, vvhich in the first Chapter is called grace and truth. Al vvhich is no more but a prophecie and description of the Sacrifice of the faithful Gentils in the body and blood of Christ: not that it is not by external meanes giuen to vs (for otherwise vve being men consisting of flesh and blood could not be capable thereof) but that it is spirit and life in it self, being the flesh of the VVORD of God. And if a man enlarge the vword of Adoration, (vvhich here as is laid, signifieth properly the worship of God by sacrifice) to al the Sacraments of the new Law, they al likewise be spirit and grace, the Holy Ghost working inuisibly and internally vpon our soules by euery one of them. Wherevpo our Baptisme, is water & the Holy Ghost: our Penance, the word of absolution and the Holy Ghost: our Confirmatiõ, oile & the Holy Ghost by imposition of handes: finally, al the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our natures, state and necessitie, be ioyned therevnto. Take heede therefore thou gather not of Christs wordes, that Christian men should haue no vie of external office towards God: for that would take away al sacrifice, Sacraments, prayers, Churches, and societie of men in his seruice.

The 2 part:
THE ACTES
of Christ in
Iewrie (ha-
uing already
begonne his
solemne Ma-
nifestation
in Galilee
Mt. 4. 12) the
second Pas-
che of his
preaching.

CHAP. V.

Curing a bedred man at the pond of miracie, because he doth it on the Sabbath, the blind Ievves do persecute him. 7 and againe because he saith that God is his natural father. 19 He thereupon continueth saying, the Fathers operation and his so be in euery thing al one, and that he shall do greater things then these miraculose cures, to wite, 21 quicken the dead in soules by sinne, as being appointed Iudge of al, 28 yea and quicken the dead in bodies also, incosinens iudging al uprightly. 31 And that these are not bragges of his owne, but his witnessses to be. 33 Iohn Baptist, 36 his owne miraculose workes, 37 his fathers voice as his baptisme. 39 the Scriptures also, nameley of Moyses.

AFTER



Bethesda,

c multū
sempus
haberet,

1 F T E R these things there vvas a festiual
 2 day of the Ievves, and I E S V S vvent vp
 3 to Hierusalem. † And there is at Hieru-
 4 salem vpon' :: Probatice a pond vvhich
 5 in hebrevv is surnamed ' Bethesda', ha-
 6 uing siue porches. † In these lay a great mul-
 7 titude of sicke persons, of blinde, lame,
 8 vvithered, expecting the stirring of the vvater. † And an An-
 9 gel of our Lord descended at a certaine time into the pond:
 10 and the vvater vvas stirred. And he that had gone dovvne
 11 first into the pond after the stirring of the vvater, vvas made
 12 vvhole of vvhatsoever infirmitie he vvas holden. † And
 13 there vvas a certaine man there that had been eight and thir-
 14 tie yeres in his infirmitie. † Him vvhen I E S V S had seen
 15 lying, & knew that he had novv a long time, he saith to him,
 16 Vvilt thou be made vvhole? † The sicke man answered him,
 17 Lord, I haue no man, vvhen the vvater is troubled, to put me
 18 into the pond. For vvhiles I come, an other goeth dovvne
 19 before me. † I E S V S saith to him, Arise, take vp thy bed,
 and vvalke. † And forthvvith he vvas made vvhole: and
 he rooke vp his bed, and vvalked. And it vvas the Sabboth
 that day. † The Ievves therefore said to him that vvas healed,
 It is the Sabboth, thou maist not take vp thy bed. † He an-
 swered them, He that made me vvhole, he said to me, Take
 vp thy bed, and vvalke. † They asked him therefore, Vvhat
 is that man that said to thee, Take vp thy bed, and vvalke?
 † But he that vvas made vvhole, knew not vvho it vvas. For
 I E S V S shronke aside from the multitude standing in the
 place. † Aftervvard I E S V S findeth him in the temple, and
 said to him, Behold thou art made vvhole: sinne nomore,
 lest some vvorse thing chaunce to thee. † That man vvent
 his vvay, and told the Ievves that it vvas I E S V S that made
 him vvhole. † Therevpon the Ievves persecuted I E S V S,
 because he did these things on the Sabboth.

† But I E S V S answered them, My father vvorketh vn-
 til novv: and I doe vvorke. † Therevpon therefore the Ievves
 sought the more to kil him: because he did not only breake
 the Sabboth, but also he said God was his father, making him
 self æqual to God. † I E S V S therefore answered, and said to
 them, Amen, amen I say to you, The Sonne can not doe any
 thing of him self, but that vvhich he seeth the Father doing.

The Gospel vpo
 friday in the
 first weeke of
 Lent.

:: By our latin
 text and the
 Greeke, this mi-
 raculous pond
 vvas in or vpon
 Probatice, that is,
 a place vvhere
 the sheepe to
 be sacrificed,
 vvere kept. But
 by other latin
 copies, S. Hie-
 rom, and some
 Greeke fathers,
 Probatice is the
 very pōd itself:
 so called, be-
 cause the shee-
 pe of sacrifice
 vvere there
 vvashed.

For vvhath things soeuer he doeth, these the Sonne also doeth
 in like maner. † For the Father loueth the Sonne, and shevv- 20
 eth him al things that him self doeth, and greater vvorkes
 then these vvil he shevv him, that you may marueil. † For as 21
 the Father doth raise the dead and quickeneth: so the Son-
 ne also quickeneth yvvhom he vvil. † For neither doth the 22
 Father iudge any man: but al iudgement he hath giuen to
 the Sonne, † that al may honour the Sonne, as they doe 23
 honour the Father. He that honoureth not the Sonne, doth
 not honour the Father, vvho sent him. † Amen, amen I say 24
 to you, that he vvvhich heareth my vvord, and beleueth him
 that sent me, hath life euerlasting. and he commeth not
 into iudgement, but shal passe from death into life.
 † Amen, amen I say to you, that the houre commeth, and 25
 novv it is; vvhen the dead shal heare the voice of the Sonne
 of God, and they that haue heard, shal liue. † For as the Fa- 26
 ther hath life in him self: so he hath giuen to the Sonne also
 to haue life in him self: † and he hath giue him povver to doe 27
 iudgement also, because he is the Sonne of man. † Marueil 28
 not at this, because the houre commeth vvherein al that are
 in the graues, shal heare his voice, † and they that haue 29
 done good things, shal come forth into the resurrection
 of life: but they that haue done euil, into the resurrection of
 iudgement. † I can not of my self doe any thing. As I hea- 30
 re, so I iudge: and my iudgement is iust. because I seeke not
 my vvil, but the vvil of him that sent me. † If I giue testimo- 31
 nie of my self, my testimonie is not true. † There is an other 32
 that giueth testimonie of me: and I knowv that the testimo-
 nie is true vvvhich he giueth of me.
 † * You sent to Iohn: and he gaue testimonie to the truth. 33
 † But I receiue not testimonie of man: but I say these things 34
 that you may be saued. † He vvvas the lampe burning and 35
 shining. And you vvould for a time reioyce in his light.
 † But I haue a greater testimonie then Iohn. For the vvorkes 36
 vvvhich the Father hath giuen me to perfit them: the very
 vvorkes them selues vvvhich I doe, giue testimonie of me, that
 the Father hath sent me. † And the Father that sent me, him 37
 self hath * ginen testimonie of me. neither haue you heard
 his voice at any time, nor seen his shape, † and his vvord 38
 you haue not remaining in you: because vvvhom he hath sent,
 him you beleene not. † "Search the ** scriptures, for you 39
 thinke

The Gospel vpo
 Allioulas day.

** Not faith on-
 ly, but good and
 ill deedes shal
 be counted, and
 accordingly re-
 warded at the
 day of iudge-
 ment.

** Catholikes
 seache the scrip-
 tures, and finde
 there, Peters &
 his successors
 Primacie, the re-
 al preience, the
 Priests power
 to forgiue sin-
 nes, iustification
 by faith & good
 Workes, Virgini-
 tie preferred be-
 fore matrimo-
 nie, breach of
 the vow of co-
 tinencie damna-
 ble, voluntarie
 pouertie, Penā-
 ce, almes, and
 good deedes
 meritorious, di-
 uers rewardes i
 heauē accordig
 to diuers meri-
 tes, & such like.

is pas-
 sed

Io. 4, 19.

Mt. 3, 17

thinke in them to haue life euerlasting : and the same are they
 40 that giue testimonie of me: † and you vvil not come to me
 41 that you may haue life. † Glorie of men I receiue nor. † But
 42 I haue knowen you, that the loue of God you haue not in
 43 you. † I am come in the name of my Father, and you receiue
 44 me not: if :: an other shal come in his ovvne name, him you
 45 vvil receiue. † Howv can you beleeu, that receiue glorie one
 46 of an other: and the glorie vvhich is of God only, you seeke
 47 not? † Thinke not that I vvil accuse you to the Father. there
 is that accuseth you, Moyfes, in vvhom you trust. † For if
 you did beleue Moyfes: you vvould perhaps beleue me
 also. for of me he hath vvritten. † And if you doe not be-
 leue his vvritings: hovv vvil you beleue my vvordes ?

∴ He meaneth specially Antichrist. How the can the Pope be he, seeing the Iewes receiue him not ?

ANNOTATIONS
 CHAP. V.

Hiero. de locis Hebr. post med.

2. *A pond.*) This is as great a wonder and worke as was in the old Law, yet neuer recorded in the Scripture before: the conditions and circumstances of the same much to be distinctly weighed against the Miscreants of this time for many causes. First, that God without derogation to his honour, yea to the great commendation of it, doth giue vertue of miracles and cure to water or other creatures. Secondly, that he giueth such vertues to these creatures specially which be by vic and occupying in sacred functions or other wise, as it were sanctified: for this pond was it wherein the carcases of sheepe (therefore called Probatia & other beasts to be sacrificed, were first washed, to which being alwaies red (as S. Hierom saith) with the bloud of holtes, this force was giuen, for the commendation of the sacrifices of the Law there offered. How much more may we acknowledge such workes of God miraculously done in or about the Sacrifice or Sacraments of the new Testament, which faithlesse men wholly reiect and condemne for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was giuen at one time more then an other, & rather on great festiual daies then other vulgar times (for this was the feast of Pasche or of Pentecost) as daies more sanctified, and vhen the people made greater concourse: which sheweth that we should not wonder to see great miracles done at the Memories and feastes of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some special Saints are Pretidents or Patrones of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done. Which ought to make Christians lesse doubt, that the force of diuers waters in the world is iustly attributed by our forefathers and good stories to the prayers and presence of Saints, which proane incredulous men referre onely to nature, vntruly pretending that God is more glorified by the workes of nature, which be of his ordinarie prouidence, then by the graces of Miracle giuen to his saincts or Angels by his extraordinary prouidence. Fifthly, that miracles be not wrought on men by their faith onely and as wel by their presence in spirit as in body, or vpon the parties desire or deuotion onely, according to the Heretikes pretext that God is a like present by his power and grace to every man and place: and therefore that men neede not to go from their owne houses or countries to seeke holines or health at the places of Christs or his Saincts birth, death, memories: for none could haue benefite of this water but he that could touch it, and be in it corporally, and at that iust time when the water was in motion by the Angel. Yea sixtiy, we may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his owne wil and commaundement, without al rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came and stirred the same. Seuently, that these graces of corporal cures giuen to this water, * prefigure the like force of the Sacrament of Baptisme for the cure of soules, though we neede not seeke the correspondance thereof to the figure in every point. Lastly, Chrit by his power of excellencie and prerogatiue could and did heale this poore man that

1 Vertue of miracles giuen to creatures.
 2 The same giue specially to sanctified creatures.
 3 Miracles done at on time more then at another, specially in greater solemnities.
 4 Angels and Sainctes patrones & workers in places of miracles.
 5 Miracles in certaine places, & wrought vpon the that corporally visite the same. See S. Augustine ep. 137.
 6 Al reasoning in these matters must yield to Gods pleasure.
 7 This water is a figure of Baptisme.

Hiero. con. Lucifer. c. 20. 2.

8 Christ extraordinarily healeth and saueth without creatures. that could get no body to help him into the water, because he earnestly and long desired the remedie by God appointed, but was excluded by necessitie: as our Lord saueth al such as die without Bapisme, if they in their owne persons earnestly intended, desired, and fought for the same.

14. Sinne no more.) We may gather hereby that this mans long infirmitie was for punishment of his sinnes, and that men often attribute their sicknes to other natural defects, and seeke for remedies of the world in vaine, when the iunne for which it was sent, remaineth, or is not repented of: and therefore that in al infirmities men should first turne to God & goe to their Ghostly father, and then call for the wordly Phisicians after ward.

34. I receiue not.) Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Diuinitie dependeth on worldly witnessers or mens commendations: though to vs such testimonies be agreeable and necessarie. and so for our instruction he vouchtaued to take the testimonies of Iohn the Baptist and Moyes and the Prophets: and departing out of this world, to send forth al his Apostles, and in them al Bishops and Lawful Pastors, to be his witnessers from Hierusalem to the ends of the world.

Neither Iewes nor Heretikes finde the truth, because they searche not the Scriptures deeply, but read superficially.

39. Searche the Scriptures.) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they should finde life and saluation, they yet looked ouer them so superficially that they could not finde therein him to be CHRIST their King, Lord, life, and Sauiour. For the special maisters & Scribes of the Iewes then, were like vnto our Heretikes now, vwho be euer talking and turning and shuffling the Scriptures, but are of al men most ignorant in the deepe knowldge thereof. And therefore our Maister referreth them not to the reading onely or learning them without booke, or hauing the sentences thereof gloriously painted or vvritten in thier Temple, houses, or coates: but to the deepe searche of the meaning and myteries of the Scriptures, vvhich are not so easily to be seen in the letter.

CHAP. VI.

The 3 part.
His ACTES
in Galilee, &
in Iewrie,
about the
third Pasche
and after.

Having wished five loaves fed five thousand 16 (walking also the night after upon the sea) 22 on the morrow the people there upon resorting vnto him, 27 he preacheth vnto them of the Bread vvhich he wil giue: selling them that he is come from heauen, and therefore able to giue such bread as can quicken the World, euen his owne flesh: and that al his Elect shal beleue as much. 60 Many not vwithstanding do murmur at this doctrine, yea and become apostataes, though he tel them that they shal see by his Ascension into heauen, that he is descended from heauen, but the Truelue sticke vnto him, beleeuing that he is God omnipotent, as he said. Among vvhom also (that no man be scandalized) he signifieth that he foreknoweth vvhich wil become a traitor: as among the foresaid, vvhich would become apostataes.

The Gospel vpo
Midlent Sunday.



AFTER these things I E S V S went beyond 1
the sea of Galilee, vvhich is of Tiberias:
† and a great multitude folovved him, be- 2
cause they saw the signes vvhich he did
vpon those that vvere sicke. † I E S V S ther- 3
fore went vp into the mountaine, and there
he sat vwith his Disciples. † And the Pasche vvas at hand, 4
the festiual day of the Iewes. † Vwhen I E S V S therefore had 5
lifted vp his eies, and saw that a very great multitude com-
meth to him, he saith to Philippe, Vvhence shal vve bie
bread: that these may eate? † And this he said, tempting him. 6
for him self knevv vwhat he vwould doe? † Philippe ansvvered
him, Tvvohundred penie vworth of bread is not suffi-
cient for them, that euery man may take a litle peece. † One 8
of his Disciples, Andrevv the brother of Simon Peter, saith

to

Mt. 14,
13. Mat.
6, 32.
Lu. 9, 10

9 to him, † There is a boy here that hath five barley loaves, &
 10 two fishes: but what are these among so many? † I E S V S
 therefore saith, Make the men to sit downe. And there vvas
 much grasse in the place. The men therefore sate downe, in
 11 number about five thousand. † I E S V S therefore tooke the
 loaves: and vwhen he had giuen thankes, he distributed to
 them that sate. in like maner also of the fishes as much as they
 12 vould. † And after they vvere filled, he said to his Disci-
 ples, Gather the fragments that are remaining, lest they be
 13 lost. † They gathered therefore, and filled twelue baskets
 vvith fragments of the five barley loaves, vvwhich remained to
 14 them that had eaten. † Those men therefore vwhen they had
 seen vvhat a signe I E S V S had done, said, That this is the
 15 Prophet in deede that is to come into the vvorld. † I E S V S
 therefore vwhen he knew that they vould come to take him,
 and make him king, * he fled againe into the mountaine him
 self alone. †

Mt. 14,
 23. Mr.
 6, 46.

16 † And vwhen euen vvas come, his Disciples vvent downe
 17 to the sea. † And vwhen they vvere gone vp into the shippe,
 they came beyond the sea into Capharnaüm. and now it vvas
 18 darke, and I E S V S vvas not come vnto them † And the sea
 19 arose, by reason of a great vvinde that blew. † Vwhen
 they had rowed therefore about five and twentie or thirtie
 furlonges, they see I E S V S vvalking vpon the sea, and to
 20 draw nigh to the shippe, and they feared. † But he saith to
 21 them, It is I, feare not. † They vould therefore haue taken
 him into the shippe: and forthvvith the shippe vvas at the
 land to vvwhich they vvent.

22 † The next day, the multitude that stode beyond the
 sea, saw that there vvas no other boate there but one, and
 that I E S V S had not entred into the boate vvith his Disciples,
 23 but that his Disciples only vvere departed: † but other boates
 came in frō Tiberias beside the place vvhere they had eatē
 24 the bread, our Lord :: giuing thankes. † Vwhen therefore the
 multitude saw that I E S V S vvas not there, nor his Disciples,
 they vvent vp into the boates, & came to Capharnaū seeking
 25 I E S V S. † And vvhe they had found him beyond the sea, they
 26 said to him, Rabbi, vvhe camest thou hither? † I E S V S answered
 them, and said, Amen, amen I say to you, you seeke me
 not because you haue seene signes, but because you did eat
 27 of the loaves, and vvere filled. † " Vvorke not the meate that

:: These wordes do plainly import, that the giuing thankes was an effectual blessing of the bread and working the multiplication thereof.

perisheth, but that endureth vnto life euerlasting, vvhich
 the Sonne of man vvil giue you. For him the Father, God,
 hath signed. † They said therefore vnto him, Vvhat shal vve 28
 doe that vve may vvorke the vvorkes of God? † I E S V S 29
 answered, and said to them, This is the vvorke of God, that
 you belecue in him vvhom he hath sent. † They said ther- 30
 fore to him, Vvhat signe therefore doest thou, that vve may
 see, and may belecue thee? vvhat vvorkest thou?

† Our * fathers did eate Manna in the desert, as it is vvrit- 31
 ten, *Bread from heauen he gaue them to eate.* † I E S V S therefore said 32
 to them, Amen, amen I say to you, Moyses gaue you not the
 bread from heauen, but my Father giueth you " the true bread
 from heauen. † For the bread of God it is that descendeth 33
 from heauen, and giueth life to the vvorld. † They said ther- 34
 fore vnto him, Lord, giue vs alvvaies this bread. † And 35
 I E S V S said to them, I am the bread of life, he that commeth
 to me, shal not hunger: and he that belecueth in me, shal
 neuer thirst. † But I said to you that both you haue seen me 36
 and you belecue not. † Al that the Father giueth me, shal 37
 come to me: and him that commeth to me I vvil not cast
 forth. † Because I descended from heauen, not to doe mine 38
 ovvne vvil, but the vvil of him that sent me. † For this is the 39
 vvil of him that sent me, the Father: that al that he hath giue
 me I leese not thereof, but raise it in the last day. † And this 40
 is the vvil of my father that sent me: that euery one that seeth
 the Sonne, and beleueth in him, haue life euerlasting, and
 I vvil raise him in the last day. †

† The Ievves therefore murmured at him, because he had 41
 said, I am the bread vvhich descended from heauen: † and 42
 they said, Is not this I E S V S the sonne of Ioseph, vvhose
 father and mother vve knovv? Hovv then saith he, That I
 descended from heauen? † I E S V S therefore answered and 43
 said to them, Murmure not one to an other: † no man can 44
 come to me, vnles the Farther that sent me, " dravv him: and
 I vvil raise him vp in the last day. † It is vvritten in the Pro- 45
 phets, *And al shal be docible of God.* Every one that hath heard of
 the Father, and hath learned, commeth to me. † Not that 46
 any man hath seen the Father, but he vvhich is of God: this
 hath seen the Father. † Amen, amen I say to you, he that be- 47
 leeueth in me, hath life euerlasting. † I am the bread of life. 48
 † Your fathers did eate " Manna in the desert: and they died. 49
 † This

:: Why we keepe
 the hebrue
 word, Amen, &
 translate it not,
 See the Annot.
 c. 8. vv. 14.

The Gospel in
 the Anniuersarie
 of the dead.

The Gospel vpō
 Imber vveneri-
 day in vvhitson-
 weeke.

Exo. 16,
 4. 14.
 Pf. 77,
 24.

Esai. 54,
 13.

Mt. 26,
26. Mr.
14, 22.
Lu. 22,
19. 1. Cor.
11, 24.

50 † This is the bread that descendeth from heauen: that if any
51 man eate of it, he die not. † I am the liuing bread, that came
dovvne from heauen. If any man eate of this bread, he shal
liue for euer: and * the bread vvhich I vvil giue, is my flesh
for the life of the vvorld. †

The Gospel in
a daily Masse
for the dead.

52 † The Ievves therfore stroue among them selues, saying,
53 "Hovv can this man giue vs his flesh to eate? † I E S V S ther-
fore said to them, Amen, amen I say to you, "Vnles you eate
the flesh of the Sonne of man, "and drinke his bloud," you
54 shal not haue life in you. † He that eateth my flesh, and
drinketh my bloud, hath life euerlasting: and " I vvil raise him

55 vp in the last day. † For my flesh, is "meate in deede: and
56 my bloud is drinke in deede. † He that eateth my flesh, and
57 drinketh my bloud, abideth in me, and I in him. † As the li-
ving father hath sent me, and I liue by the father: and he that
58 eateth me, the same also shal liue by me. † This is the bread
that came dovvn from heauen. Not as your fathers did eate
Manna, and died. " He that eateth this bread, shal liue for e-
59 uer. † These things he said teaching in the Synagogue, in
Capharnaüm.

The Gospel vpo
CORPVVS
CHRISTI day.

Io. 3, 13.

60 † Many therfore of his Disciples hearing it, said, This
61 saying is hard, and vvho can heare it? † But I E S V S knovving
vvith him self that his Disciples murmured at this, he said to
62 them, Doth this scandalize you? † "If then you shal see * the
63 Sonne of man ascend vvhere he vv as before? † It is the spi-
rit that quickeneth, " the flesh profiteth nothing. The vvor-
64 des that I haue spoken to you, be spirit and life. † But there
be certaine of you " that beleue not. For I E S V S knev v from
the beginning vvho they vv ere that did not beleue, and
65 vvho he vv as that vvould betray him. † And he said, Ther-
fore did I say to you, that no man can come to me, vnles it
66 be giuen him of my Father. † After this many of his Disci-
ples " vv ent backe: and novv they vv alked not vvith him.

67 † I E S V S therfore said to the Tvvelue, Vvhat, vvil you
68 also depart? † Simon " Peter therfore ansvvered him, Lord,
to vvhom shal vve goe: thou hast the vvordes of eternal life.
69 † And vve beleue and haue knovven that thou art Christ
70 the sonne of God. † I E S V S ansvvered them, Haue not I cho-
71 sen you the Tvvelue: & of you one is a deuil? † And he meant
Iudas Iscariot, Simons sonne: for this same vv as to betray
him, vvhereas he vv as one of the Tvvelue.

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

27. *Worke not the meate.*] By their greedy seeking after him for meate of the body, he taketh occasion to dravv them to the desire of a more excellent food: which he had to give them, and so by litle to open vnto them the great meate and mysterie of the B. Sacrament: which (as he pro- ueth) doth not onely far passe their ordinarie bread or his maruelous multiplied loaves, but Manna it self, which they thought came from heauen, and so much wondered at it.
22. *The true bread.*] Though the person of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from heauen: and our beleefe in him, be signi- fied by eating and feeding: yet the causes why they should be recommended vnto vs in such ter- mes, were, that he was to be eaten and drunken in deed in the formes of bread and wine: for the which cause his body on the crosse is called *his bread: & his bloud shed on the crosse, *the bloud of the grape: no doubt because the same body and bloud were in Holy Sacrament to be eaten and drunken. In vvhich speeches, either of Christs person generally, or peculiarly of the same as in the B. Sacrament, *the true bread* is not taken properly and specially for that substance which is of corne, and called vvvith vs bread: but generally for food or meate, and therefore it hath ioyned vvith it lightly a terme signifying a more excellent sort of sustenance: as, the true bread, the bread of heauen, the bread of life, Super substantial bread, in which sort the holy Sacrament which is Christs body, is both here, and in S. Luke and S. Paul also, often called bread, euen after consecration: not onely for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, then that vvhich ordinarily is named bread.
44. *Dravv him*] The Father dravveth vs and teacheth vs to come to his Sonne, and to beleefe these high and hard mysteries of his incarnation and of feeding vs vvith his ovvne substance in the Sacrament: not cōpelling or violently forcijng any against their Will or vvithout any respect of their consent, as Heretikes pretend: but by the svvete internal motions and periuasions of his grace and spirit he wholly maketh vs of our owne vvill and liking to consent to the same.
49. *Manna, and died.*] The Heretikes holding the fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as vve, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna vvas onely a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it vvas made by God miraculously, our Sacrament more: it vvas to be eaten for the time of their peregrination, our Sacrament more: it vvas to euey man vvhat he liked best, our Sacrament more: a litle thereof serued and sufficed as vvell as much, our Sacrament more: it vvas reserued for such daies as it could not be gathered, and our Sacrament much more: it vvas kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainesaid it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament both body and soule much more.
52. *How can this man?*] *It came not to their minde that nothing vvas impossible to God, that vvic- kedly said, How can this man give vs his flesh? but vve may make great profite of their sinne, beleeuing the Mysteries, and taking a lesson, neuer to say or once thinke, How? for it is a leuycall word and vvorthy al punishment.* so saith S. Cyril. li. 2. c. 13 in 10. Neuertheles if one asked onely for desire to learne in humility, as our Lady did touching her hauing a childe in her virginie, then he muſt take the Angels answer to her, That it is of the Holy Ghost, so saith S. Damascene li. 2. c. 12.
53. *vnles you eate.*] Christ comending the Sacrament of the faithful vnto vs, said, *Except you eate &c. you can not haue life in you. So the life saith of life, and to him that thinketh the life to be a liſt, this meate shal be death & not life to him.* Augult. Ser. 2 de verb. Ap. c. 1. And S. Leo thus, *Beccausc our Lord teach, Except you eate &c. let vs so communicate that vve nothing doubt of the truth of Christs body and bloud: for that is receiued vvith mouth, vvhich is beleued in hart: and they answer Amen in vaine, that dispuse against that vvhich they receiue.* Ser. 6 de ieiun. 7.
55. *And drinke.*] This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of them selues (who lightly hold al this chapter to pertaine nothing to the sacra- mental receiuing, but to spiritual feeding on Christ by faith onely) it can make nothing for one kinde or other. And in respect of vs Catholikes, who beleefe Christs whole person both humani- tie and Diuinitie, both flesh and bloud to be in either forme, and to be vvholly receiued no lesse in the first, then in the second or in both, this place commaundeth nothing for both the kindes.
53. *You shal not haue life.*] Though the Catholikes teach these wordes to be spoken of the Sa- crament, yet they meane not (no more then our Sauour here doth) to exclude al from saluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, should perish: which to hold, were heretical. Neither did S. Augustine meane, applying these wordes to infants also, that they could not be saued vvithout receiuing sacramentally, as not onely the Heretikes, but Erasmus did vnlearn- edly
- Why Christ is called bread: & beleeuing, eating.**
- What signifieth, The true bread.**
- The B. Sacra- ment called bread.**
- God draweth vs vvith our free wil.**
- The manifold preeminēces of the B. Sacramēt about Manna.**
- In the B. Sacra- ment, How, is a Iewish word.**
- The real pre- sence.**
- Receiuing in both kindes not necessariē.**
- The Sacramen- tal receiuing of Christs body, not alwaies ne- cessarie to sal- uation.**
- Ierem. 11, 19. Gen. 49, 11.*
- I. M. 24, 35. Act. 2, 42. 20, 7. 1 Cor. 10.*
- Aug. cont. duas Ep. Pelag. li. 1 c. 19. & Ser. 2 de verb. Ap. c. 2.*
- Li. 1 de pec- meris. c. 20*

nedly mistake him: but his sense is that they were by the right of their Baptisme ioyned to Christs The true meabody Mytical, and thereby spirittually partakers of the other Sacrament also of Christs body and ning of S. Au- bloud. As al Catholike men that be in prison, ioyning with the Church of God in hart and desire gi fflins vvordes to receiue and be partakers with the Church of this Sacrament, and thoiē specially that deuoutly touching in- heare Masse and adore in presēce the body and bloud of Christ, ioyning in hart with the Prielt, al fants receiuing these receiue life and fruite of the Sacrament, though at euery time they receiue not sacramentally of the B. Sacra- in one or both kindes. And although in the Primitiue Church the holy Sacrament in the second ment.

Cōc Trid. Sef. 21 c. 4. kind were often giuen euen to infants to sanctifie them, yet as the holy Council hath declared; it was neuer ministred vnto them with opinion that they could not be sauēd without it. and there- fore the Heretikes do vntreuly charge the Church and the Fathers with that errour.

Cyrl. li. 4 c. 14. 15. 54. I vvil raise him.) As the Sonne liueth by the Father, euen so do vve liue by his flesh, saith S. Hilarie. li. 8. de Trin. And S. Cyrl againe thus. Though by nature of our flesh vve be corruptible, yet by participation of life vve are reformed to the proprietie of life. For not onely our soules were to be listēd vp by the holy Ghost to life euerlasting, but this rude grosse terrestrial body of ours is to be reduced to immortalitie, by touching, talking, and eating the agreeable food of Christs body. And vwhen Christ saith, I vvil raise him

Tertul. de rejur. car. nu. 7. up, he meaneth that the body vvhich he eateth, shall raise him. Our flesh (saith Tertullian) eateth the body and bloud of Christ, that the soule may also be fattēd. therefore they shall both haue one reward at the Resur- rection. And S. Irenæus, How do they affirme that our bodies be not capable of life euerlasting, vvhich is nourishēd by the body and bloud of our Lord? Either let them change their opinion, or els cease to offer the

Li. 4. c. 14. Eucharist. S. Gregorie Nyssēne also saith, That liuely body entering into our body, changeth it and maketh it like and immortal.

Magna. 55. Meate in deede.) Manna, was not the true meate: nor the water of the rocke, the drinke in deede: for they did but driue avvay death or famine for a time and for this life. But the holy Body of Christ is the true food nourishing to life euerlasting, and his bloud the true drinke that driueth death avvay vsterly, for they be not the body and bloud of a mere man, but of him that being ioyned to life is made life: and therefore are vve the body and members of Christ, because by this benediction of the mysterie vve receiue the iōne of God him self. So saith S. Cyrl li. 4 c. 16 in 10.

Cōc Trid. Sef. 21 c. 1. 56. He that eateth the bread.) By this place the holy Council proueth that for the grace and effect of the Sacrament, which is the life of the soule, there is no difference whether a man receiue grace and effect both kindes or one, because our Sauour vvhō before attributed life to the eating and drinking of thereof in one his body and bloud, doth here also affirme the same effect, vvhich is life euerlasting, to come of kinde, and there- eating onely vnder one forme. Therefore the Heretikes be ieditious calumniators that would make fore the people the people beleue, the Catholike Church and Priests to haue defrauded them of the grace and be- not defrauded. nefite or one of the kindes in the Sacrament. Nay, it is they that haue defrauded the World, by Receiuing in one taking away both the real substance of Christ, and the grace from one kinde and both kindes, and or both kindes, from al other Sacraments. The Church doth onely (by the Wisedom of Gods Spirit and by instru- idifferēt, accord- tion of Christ and his Apostles, according to time and place, for Gods most honour, the reuerence ing to the holy of the Sacrament, and the peoples moit profite thereby) dispose of the maner and order, how the Churches ap- pointment.

Ep. 118 c. 6 ad Ianuarium. Priest, how the people shall receiue, and al other particular pointes, Which him self (saith S. Augu- stine) did not take order for, was he might comit that to the Apostles, by vvhom he was to dispose his Churches affaires. though both he and the Apostles and the Fathers of the primitiue Church left vs exam- ple of receiuing vnder one kind. Christ at Emmaus, The Apottles Act. 2. 42. The primitiue Church in giuing the bloud onely to children, Cyrl. li. de lapsis, nu. 10. in referuig moit commonly the body onely, Tertul. li. 2 ad vxo. nu. 4. Cyrl. li. de lapsis, nu. 10. in hōteling the sicke therewith, Euseb. Ec. hist. li. 6 c. 30. in the holy Eremites also that receiued and retuered it commonly and not the bloud, in the wilderness, Basil. ep. ad Cæsariam Patristiam. and in diuers other cases which were to long to rehearte.

Ep. 118 c. 6 ad Ianuarium. 57. He that eateth the bread.) Whereby the Church being warranted and in the ruling of such things fully taught by Gods spirit, as well for the reproofing of certaine hereties, that Christ God and man vvas not vvhole and al in euery part of the Sacrament, as specially for that the Christian people being novv enlarged, and the communicants often so many at once, that neither so much vvine could be conueniently consecrated, nor vvithout manifold accidents of sheading or abusing be receiued (vvhēreof the Protestants haue no regard, because it is but common vvine vvhich they occupie, but the Church knowing it to be Christovvne bloud, must haue al dreadful regard) therefore I say the hath decreed and for some hundreth yeres put in vie, that the Prielt saving Masse, should alvvayes both consecrate and also receiue both kindes, because he must expresse liuely the Passion of Christ, and the separation of his bloud from his body in the same, and for to imitate the vvhole action and instituti- tion as well in sacrificiing as receiuing, as to vvhom properly it vvas said, Do this, for that vvas spo- ken onely to such as haue povver thereby to offer and consecrate. But the Lay men, and the Clergie also vvhen they do not execute or say Masse them selues, should receiue in one kinde, being there- by no lesse partakers of Christs vvhole person and grace, then if they received both. For (as S. Paul saith) He that eateth the hostie, is partaker of the altar. He that eateth, saith he: for though there were drink-offerings or libaments ioyned lightly to euery sacrifice, yet it vvas ynough to cate onely of one kinde, for to be partaker of the vvhole.

Lu. 22. 19. The causes of the Churches practise & ordi- nance cōcerning one kinde.

1 Cor. 11. The Priests that say Masse, must receiue both kindes.

1 Cor. 10. 16. The causes of the Churches practise & ordi- nance cōcerning one kinde.

Christ inuach- 62. *If you shal see.*) Our Sauour seemeth to insinuate, that such as beleue not his wordes to-
 teeth that faith- ching the holy Sacrament, and thinke it impossible for him to giue his Body to be eaten in so many
 les me shal not- places at once, being yet in earth, should be much more scandalized and tempted after they saw
 beleue his pre- or knew him to be ascended into heauen. Vvhich is proued true in the Capernaimites. of this time.
 sence in the B. whose principal reason against Christs presence in the Sacrament is, that he is ascended into hea-
 Sacrament, be- uen: yea, who are so bold as to expound this same sentence for them selues thus, It is not this
 cause he is ascé- body or flesh which I wil giue you, for that I wil carie with me to heauen. Whereby if they meant
 ded. onely that the condition and qualities of his body in heauen should be other then in the Sacra-
 ment, it were tolerable: for S. Augustine speakech sometime in that sense. but to deny the substance
 of the body to be the same, that is wicked.

63. *The flesh profiteth nothing.*) If this speach were spoken in the sense of the Sacramentaries,
 it would take away Christs Incarnation, manhood, and death, no lesse then his corporal presence in
 the Sacrament. for if his flesh were not profitable, all these things were vaine. Therefore CHRIST
 denieth not his owne flesh to be profitable, but that their grosse and carnal conceiuing of his
 wordes, of his flesh, and of the maner of eating the same, was vnprofitable. Which is plaine by the
 sentence following, where he warneth them, that his wordes be spirit and life, of high Mytical
 meaning, and not vulgarly and grossly to be taken, as they tooke them. And it is the vie of the Scrip-
 ture to call mans natural sense, reason, and carnal resisting or not reaching supernatural truths,
 flesh or bloud, is, *Flesh and bloud revealed not this to thee &c. Mar. 16.*

The Capharna-
 imites grosse vn-
 derstanding of
 Christs flesh to
 be giuen or ea-
 ten. And, how
 his flesh doth
 profit, and not
 profit.

This carnalitie then of theirs, stood in two points specially: first, that they imagined that he
 would kill him self, and cut & mangle his flesh into partes, & so giue it them raw or roit to be eaten
 among them. Which could not be meant, saith S. Augustine: for that had conteneid an heinous
 and barbarous facte, and therefore they might and should haue bene assured, that he would com-
 mand no such thing: but some other sweete sense to be of his hard, mytical, or figuratiue wordes,
 and to be fulfilled in a Sacrament, matterie, and a maruelous diuine sort, otherwise then they could
 comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be the flesh of a
 mere man, and of a dead man also, when it should come to be eaten: of which kind of flesh Christ
 here pronoucerth, that it profiteth nothing. Wherevpon S. Cyril saith, *This body is not of Peter or*
Paul or any other like, but of Christ IESVS Who is the life it self: and therefore this Body giueth life, the
very fulnes of the Diuinitie dwelling in it. And the holy Council of Ephesus in the 11 Anathematisme
 expounded also by the said S. Cyril: *The Eucharist is not the body of any common person (for the flesh*
of a common man could not quicken) but of the VVORD it self. But the Heretike Nestorius dissolueth the
vertue of this Mysterie, holding mans flesh onely to be in the Eucharist. Thus here. And S. Ignatius cited
 of Theodoret, and many other Fathers haue the like. Whereby we may see that it cometh of the
 Diuinitie and Spirit (without which Christs flesh can not be) that this Sacrament giueth life.

August. de
 Doct. Chr.
 li. 3 c. 13.

I. i. 4 c. 22
 in 10.

Ignatius
 apud The-
 odor. dial.

Christs flesh gi-
 ueth life becau-
 se it is the flesh
 of God & man.

Judas the chee-
 fe of them that
 beleue not the
 real presence.

64. *Thas beleue not.*) It is lacke of faith, you see here, that causeth men to surne against this
 high truth of the Sacrament: as also it may be learned here, that it is the great and merciful gift of
 God that Catholike men do against their senses and carnal reasons, beleue and admit them selues
 to the humble acknowledging of this Mysterie: saith, that it may wel be by Christs insinuation of
 Judas, be gathered, that he specially spurned against our Maisters speeches of the holy Sacrament.

Heretikes beleue
 not the real
 presence, becau-
 se they see bread
 and wine: as the
 Iewes beleued
 not his God-
 head because of
 the shape of a
 poore man.

66. *Went backe.*) It can be no maruel to vs now that so many reuolt from the Church, by of-
 fense or scandal vniuently taken at Christs body and bloud in the Sacrament: seeing many of his
 Disciples that saw his wonderful life, doctrine, and miracles, forsooke Christ him self, vpon the
 speach & promises of the same Sacrament. for the mysterie of it is so supernatural and diuine in it self,
 and withal so low & base for our sakes, by the thew of the formes of these terrene elements vnder
 which it is, and we eat it: that the vnfaithful and infirme do so stumble at Christ in the Sacra-
 ment, as the Iewes and Gentils did at Christ in his humanitie. For, the causes of contradictions of
 the Incarnation and Transubstantion be like. And it may be verily deemed, that who neuer now
 can not beleue the Sacrament to be Christ, because it is vnder the formes of bread and wine, and
 is eaten and drunken, would not then haue beleued that Christ had bene God, because he was in
 shape of man, and crucified. To conclude, it was not a figure nor a mysterie of bare bread
 and wine, nor any Metaphorical or Allegorical speach, that could make such a troupe of his Disci-
 ples reuolt at once. When he said he was a doore, a vine, a way, a Pastor, and such like (vnto which
 kinde of speeches the Protestants ridiculously resemble the wordes of the holy Sacrament) who
 was so mad to mistake him, or to forsake him for the same? For the Apostles at the least would
 haue plucked them by the sleeves, and said, Goe not away my maisters, he speakech parables.
 The cause therefore was their incredulitie, and the height of the Mysterie, for that they neither
 knew the meanes how it might be present, nor would beleue that he was able to giue his flesh
 to be eaten in many places. And euen such is the vnbeleefe of the Heretikes about this matter at
 this day.

The disciples re-
 uolt at Christs
 wordes, proue
 that he spake
 not metaphori-
 cally, as at other
 times.

As Judas of al-
 ready he-
 retikes, so Peter
 beareth the per-

68. *Peter answered.*) Peter answereth for the Twelue, not knowing that Judas in hart was
 already naught, and beleued not Christs former wordes touching the B. Sacrament, but was to-
 reuolt after ward as wel as the other. * Wherein Peter beareth the person of the Church and al
 Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer so general) of
 Schilina-

C. pr. ep.
 55. nu. 3.

Schismatikes, Heretikes, 'or Apostataes, either for this Sacrament or any other Article, wil euer son of al belee forsake Christi. And When company draweth vs to remolt, let vs say thus: Lord, whither or to uing Catholikes: Whom shal We goe, when We haue forsaken thee? to Caluin, Luther, or such: and forsake thee namely in the and thy Church with the vnfaithful multitude? No, thou hast the wordes of life, and we beleuee B. Sacrament. thee, and thy Church wil not nor can not beguile vs. *Thou hast* (saith S. Augultine) *life cuerlasting in the ministracion of thy body and bloud.* and a litle after, *Thou art life cuerlasting it self, and thou giuest not in thy fles h and bloud but that which thy self art.*

Tract. 27
in Euang.
10.

CHAP. VII.

The Iewes (of Hierusalem) seeking his death, he Walketh in Galilee: Where he signifieth to his brethren, that not in this feast Scenopégia, but in another (to wit, Pasche following) the Iewes should kil him: that is, not when they would, but when he will. 10 In so much that at this feast he teacheth openly in the Temple, and conuerteth many, 14 both in the middle day 17 and the last day thereof, without any hurt, though also the Rulers send to apprehend him.

in Ga-
lilee,
in Iu-
rie:
Leu. 23,
34.

I will
not yet
goe vp



1 AFTER these things I E S V S vvalked into
2 Galilee, for he vvould not vvalk into Ievv-
3 rie: because the Ievves sought to kil him. † And
4 the festiual day of the Ievves, * :: Scenopégia,
5 vvas at hand. † And his brethré said to him, Passe
6 from hence, and goe into Ievvrie: that thy Disciples also may
7 see thy vvorkes vvwhich thou doest. † For no man doeth any
8 thing in secrete, and seeketh him self to be in publike. If thou
9 doe these things, manifest thy self to the vvorld. † For nei-
10 ther did his brethren beleuee in him. † I E S V S therfore saith
11 to them, My time is not yet come: but your time is alvvaies
12 readie. † The vvorld can not hate you. but me it hateth: be-
13 cause I giue testimonie of it, that the vvorkes thereof are euil.
14 † Goe you vp to this festiual day: I goe not vp to this festi-
15 ual day: because my time is not yet accomplifhed.

† When he had said these things, him self taried in Ga-
lilee. † But after his brethren vvete gone vp, then he also
vvent vp to the festiual day, not openly, but as it vvere in
secrete. † The Ievves therfore sought him in the festiual
day, and said, Vvhere is he? † And there vvas much mur-
muring in the multitude of him. For certaine said, That he
is good. And others said, No, but he seduceth the multi-
tudes. † Yet no man spake openly of him for feare of the
Ievves. -†

† And vvhen the festiuitie vvas novv halfe done, I E S V S
vvent vp into the tēple, and taught. † And the Ievves mar-
ueiled.

The Gospel vpō
Tuesday in Pas-
sion weeke.

:: Scenopégia
(Leu. 23 σκηνωτή
ἑορτή) is the
feast of Taberna-
cles, which the
Iewes kept frō
the 7 octob. for
eight daies to-
gether, by Gods
commaunde-
ment, for a
memorie that
their fathers
dwelt by Gods
protectiō four-
tie yeres in ta-
bernacles or
tentes, and not
in houses, com-
ing out of
Aegypt. See
Leuis. 23, 34.

The Gospel vpō
Tuesday in the
4 weeke of
Lent.

ueiled, saying, How doth this man know letters, whereas he hath not learned? † I E S V S answered them, and said, My doctrine is not mine, but his that sent me. † If any man doeth the will of him, he shall understand of the doctrine whether it be of God, or I speak of myself. † He that speaketh of himself, seeketh his own glory. But he that seeketh the glory of him that sent him, he is true, and injustice in him there is not. † Did not Moses give you the law, and none of you doeth the law? † * Why seeke you to kill me? The multitude answered, and said, † Thou hast a devil, who seeketh to kill thee? † I E S V S answered, and said to them, One worke I have done: and you doe all marvel. † Therefore * Moses gave you circumcision: not that it is of Moses, but * of the fathers, and in the Sabbath you circumcise a man. † If a man receive circumcision in the Sabbath, that the law of Moses be not broken: are you angry at me because I have healed a man wholly in the Sabbath? † Iudge not according to the face, but iudge iust judgement.

:: The way to come to know the truth, is to liue well.

:: It is spoken of Antichrist specially, and it is true in all Heretikes. *August. tract. 29. in Evangel. 10.*

:: No marvel, when these speake thus to Christ himself, if Heretikes call his vicar Antichrist.

† Certaine therefore of Hierusalem said, Is not this he whom they seeke to kill? † And behold, he speaketh openly, and they say nothing to him. Haue the Princes known in deede that this is CHRIST? † But this man we know whence he is. But when CHRIST cometh, no man knoweth whence he is. † I E S V S therefore cried in the temple teaching, and saying, Both me you doe know; and whence I am you know. And of myself I am not come, but he is true that sent me, whom you know not. † I know him, because I am of him, and he sent me. † They sought therefore to apprehend him: and no man laide handes vpon him, because his hour was not yet come. † But of the multitude many beleued in him, and said, CHRIST when he cometh, shall he doe more signes then these which this man doeth? † The Pharisees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent ministers to apprehend him. † I E S V S therefore said to them, Yet a litle time I am with you: and I goe to him that sent me. † * You seeke me, and shall not finde: and where I am, you can not come. † The Iewes therefore said among them selues, Vvither will this man goe, that we shall not finde him? Vvill he goe into the dispersion of the Gentiles, and teach the Gentiles? † Vvhat is this saying that he hath said, You shall seeke me, and shall

The Gospel vpon Monday in Passion weeke.

10. 5, 18.

Leu. 12,

3.

Gen. 17,

10.

cheefe Priests

10. 13, 33.

not

not finde: And vvhether I am, you can not come.

Leu. 23, 36. 37 † And in the last, the * great day of the festiuitie I E S V S
 38 stooode, and cried, saying, If any man thirst, let him come to
 Ioel. 2, 28. 39 faith, *Out of his belly shal flow riuers of liuing water.* † (And this he
 * Act. 2, 1. said * of the Spirit that they should receiue vvhich beleued
 40 † Of that multitude therefore, vvhhen they had heard these
 41 wordes of his, some said, This is the Prophet in deede. † others
 said, This is CHRIST. But certaine said, Vvhy, doth
 42 CHRIST come from Galilee? † Doth not the * scripture say,
 Pf. 131, 11. Mich. 5, 2. 43 vvhether Daudid vvas, CHRIST doth come? † Therefore there
 44 arose dissension in the multitude for him. † And certaine of
 45 them vould haue apprehended him: but no man laid handes
 46 vpon him. † The ministers therefore came to the cheefe
 47 priests and the Pharisees. And they said to them, Vvhy haue
 48 you not brought him? † The ministers answered, Neuer
 49 did there man so speake, as this man. † The Pharisees ther-
 fore answered them, Vvhy, are you also seduced? † Hath
 50 any of the Princes beleued in him, or of the Pharisees? † but
 51 this multitude that knoweth not the law, are accursed. † Ni-
 codemus said to them, :: he * that came to him by night, vvhich
 Io. 3, 2. 52 vvas one of them, † Doth our law iudge a man, vnles it first
 53 heare him, and know vvhether he doeth? † They answered,
 and said to him, Vvhy, art thou also a Galilean? Search, and see
 that from Galilee a Prophet riseth not. † And euery man re-
 turned to his house.

:: This was fulfilled on whit Sunday
 Act. 2, & after-ward alwaies by imposition of hands in the Sacrament of Confirmation: visibly in the primitive Church, and inuibly to the end of the world.

:: Christ hath some good alwaies euen among the vicked, which secretly serue him and by vvhich deliaies auert the execution of vniust lawes against him and his people, as Nicodemus and Gamaliel.

CHAP. VIII.

Againe in the Temple (absolving an aduouresse after his merciful manner, and yet vvhichal declaring against his enemies that he is not a sauouer of sinne, no more then Moyses) 12 he teacheth openly, and is not for al that apprehended, telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation also by their Crucifying of him. 31 exhorting the beleeuers to perseuere: 33 and shewing them that seeke his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Diuel. 45 but that himselfe is of God, 53 and greater and auncienter then Abraham. 19 For the vvhich they goe about to stone him, but in vaine.

Hh AND

The Gospel vpon
Saturday the 3
Weeke of Lent.



∴ We can not
conueniently
reprehend or
condemne other
mens faults: if
our selues be
gilty of the sa-
me or other
greater. *Cyrl in
1o. See Annot.
Mt. 7. 1.*

∴ S. Augustine
by this example
of our Maister
proueth that
Clergie men
specially should
be giuen much
to mercie: and
that they ought
ofré, as the cau-
se and time re-
quire, to get par-
dō of the secu-
lar Magistrates
for offenders
that be penitēt.

Ep. 16.
b The Gospel
vpon Saturday
the 4. Weeke in
Lent.

AND IESVS vvent into the Mount-oli- 1
uet: † and early in the morning againe 2
he came into the temple, and the people
came to him, and sitting he taught them.

† And the Scribes and Pharisees bring a 3
vvoman taken in aduoutrie: and they did
set her in the middes, † and said to him, 4
Maister, this vvoman vvas euen novv taken in aduoutrie.

† And * in the lavv Moyfes commaunded vs to stone such. 5
What saiest thou therefore? † And this they said tempting him: 6
that they might accuse him. But IESVS bowving him self

dovvne, vvith his finger vvrote in the earth. † Vvhen they 7
therefore continued asking him: he lifted vp him self, and said
to them, ∴ He that is vvithout sinne of you, let him first

throwv the stone at her. † And againe bowving him self, he 8
vvrote in the earth. † And they hearing, vvent out one by 9
one, beginning at the seniours: and IESVS alone remained,

and the vvoman standing in the middes. † And IESVS lifting 10
vp him self, said to her, Vvoman, vvhere are they that accu-
sed thee? hath no man condemned thee? † Vvho said, No 11

man, Lord. And IESVS said, ∴ Neither vvil I condemne
thee. Goe, and novv sinne no more. ¶

† b Againe therefore IESVS spake to them, saying, I am the 12
light of the vvorld. he that folovveth me, vvalketh not in
darkenesse: but shal haue the light of life. † The Pharisees ther- 13

fore said to him, Thou giuest testimonie of thy self: thy testi-
monie is not true. † IESVS answered, and said to them, 14

Although I doe giue testimonie of my self, my testimonie is
true: because I knowv vvhence I came, & vvhither I goe: but:
you knowv not vvhéce I come, or whither I goe. † You iudge 15

according to the flesh: I doe not iudge any man. † And if 16
I doe iudge, my iudgement is true: because I am not alone,
but I and he that sent me, the Father. † And in your lavv it 17

is vvritten, that * the testimonie of tvvo men is true. † I am 18
he that giue testimonie of my self: and he that sent me, the
Father, giueth testimonie of me. † They said therefore to him, 19

Vvhere is thy father? IESVS answered, Neither me doe you
knowv, nor my Father. If you did knowv me: perhaps you
might knowv my Father also. † Those vvordes IESVS spake 20
in the Tresurie, teaching in the temple: and no man appre-
hended him, because his houre vvas not yet come. ¶

† Againe

*LEM. 20,
10.*

*DEU. 17,
6. 19, 15.*

21 † Againe therefore I E S V S said to them, I goe, and you
 22 shal seeke me, and I shal die in your sinne. Vvhither I goe, you
 23 can not come. † The Ievves therefore said, Vvhy, vvil he kil
 24 him self, because he saith, Vvhither I goe, you can not come?
 25 † And he said to them, You are from beneath, I am from
 26 aboue. you are of this vvorld, I am not of this vvorld. † There-
 27 fore I said to you that you I shal die in your sinnes. for if you
 28 beleeue not that I am he, you shal die in your sinne. † They
 29 said therefore to him, Vvho art thou? I E S V S said to them,
 30 † The beginning vvho also speake to you. † Many things I
 31 haue to speake and iudge of you. but he that sent me, is true:
 32 and vvhat I haue heard of him, these things I speake in the
 33 vvorld. † And they knevv not that he said to them that his
 34 father vvvas God. † I E S V S therefore said to them, Vvhen you
 35 shal haue exalted the sonne of man, then you shal knovv
 36 that I am he, and of my self I doe nothing, but as the Father
 37 hath taught me, these things I speake: † and he that sent me,
 38 is vvith me: and he hath not left me alone, because the things
 39 that please him I doe alvvayes. † † Vvhen he spake these
 40 things, many beleeued in him.
 41 † I E S V S therefore said to them that beleeued him, the
 42 Ievves: If you † abide in my vvorde, you shal be my disci-
 43 ples in deede. † And you shal knovv the truth, and the
 44 truth shal make you free. † They answered him, Vve are the
 45 seed of Abraham, and vve neuer serued any man: how saiest
 46 thou, You shal be free? † I E S V S answered them, " Amen,
 47 amen I say to you, that * euery one vvwhich cōmitteth sinne,
 48 is the seruant of sinne. † and the seruant abideth not in the
 49 house for euer: the sonne abideth for euer. † If therefore the
 50 sonne make you free, you shal be † free in deede. † I knovv
 51 that you are the children of Abraham: but you seeke to kil
 52 me, because my vvorde takerh not in you. † I speake that
 53 vvwhich I haue seen vvith my father: and you doe the things
 54 that you haue seen vvith your father. † They answered, and
 55 said to him, Our father is Abraham. I E S V S saith to them, If
 56 you be the children of Abraham, † doe the vvorkes of Abra-
 57 ham. † But novv, you seeke to kil me, a man that haue spoken
 58 the truth to you, vvwhich I haue heard of God. this did not
 59 Abraham. † You doe the vvorkes of your father. They said
 60 therefore to him, Vve vvere not borne of fornication. vve
 61 haue one father, God. † I E S V S therefore said to them, If

The Gospel vpō
 Munday in the
 2^e weeke of Lēt.

∴ So read S. Cy-
 ril, S. Ambrose,
 & S. Augustine:
 expounding ic
 of Christes per-
 son, that he is
 the beginning
 or cause of al
 creatures.

∴ Onely faith is
 not sufficient
 without perse-
 uerance or abi-
 ding in the kee-
 ping of his cō-
 maundements.

∴ Man was ne-
 uer without
 free wil: but
 hauig the grace
 of Christ, his
 wil is truly
 made free (as
 S. Augustine
 saith) from ser-
 uitude of sinne
 also. *traict. 41 in
 Euang. 10.*

∴ Not onely
 faith but good
 workes also
 make men the
 childre of Abra-
 ham. according
 as S. James also
 speaketh of A-
 brahams wor-
 kes c. 2.

Rō. 6, 16
 2^e Pet. 2,
 19.

H h ij God

God vvere your father: verely you vvould loue me. for from
 God I proceeded, and came: for I came not of my self, but he
 sent me: † Vvhy doe you not knowv my speech? Because you
 can not heare my vvord. † You are of your father the Diuel,
 and the desires of your father you vvil doe. he vvvas a † man-
 killer from the beginning, and he stooode not in the veritie:
 because veritie is not in him. vvhen he speaketh a lie, he
 speaketh of his owne, because he is a lyer, and the father there-
 of. † But because I say the veritie, you beleue me not.
 † Vvwhich of you shal argue me of sinne? If I say the veritie:
 vvhy doe you not beleue me? † He that is of God, heareth
 the vvordes of God. Therefore you heare not, because you are
 not of God. † The Ievves therefore ansvvered, and said to
 him, Doe not we say vvvel that thou art a Samaritane, and hast
 a diuil? † I E S V S ansvvered, † I haue no deuil: but I doe ho-
 nour my Father, and you haue dishonoured me. † but I seeke
 not mine ovvne glorie. there is that seeketh and iudgeth.
 † Amen, amen I say to you, If any man keepe my vvord, he
 shal not see death for euer. † The Ievves therefore said, Novv
 vve haue knowven that thou hast a deuil. Abraham is dead,
 and the Prophets: and thou saiest, If any man keepe my
 vvord, he shal not tast death for euer. † Vvhy, art thou
 greater then our father Abraham, vvho is dead? and the Pro-
 phets are dead. Vvhom doest thou make thy self? † I E S V S
 ansvvered, If I doe glorifie my self, my glorie is nothing. it
 is my father that glorifieth me, vvhom you say that he is your
 God. † And you haue not knowven him, but I knowv him.
 And if I shal say that I knowv him not: I shal be like to you,
 a lyer. But I doe knowv him, and doe keepe his vvord. † Abra-
 ham your father reioyced that he might see my day: and he
 savv, and vvvas glad. † The Ievves therefore said to him, Thou
 hast not yett fittie yeres, and hast thou seen Abraham? † I E S V S
 said to them, Amen, amen I say to you, before that Abraham
 vvvas made, I am. † They rooke stones therefore to cast at him.
 but I E S V S hid him self, and vvvent out of the temple. ¶

∴ S. Augustine
 compareth He-
 retikes in their
 spiritual murder
 by driuig Chri-
 stian men out
 of the Church,
 to the Diuel
 that droue our
 parents out of
 Paradise. *Cons.
 lit. Petil. li. 2.
 c. 15.*
 The Gospel vpō
 P A S S I O N
 Sunday.

∴ He denieth
 not that he is
 a Samaritane,
 because he is
 our keeper or
 protector, as the
 word signifieth,
 and because he
 is in deede that
 merciful Sama-
 ritane in the
 parable of the
 vvounded man
 Luc. 10, 33. *Aug.
 tract. 43 in Ioan.*

ANNOTATIONS

CHAP. VIII.

Why Amen,
 amen, is not
 translated.

* See the prefa-
 ce, & Annot. in
 Apocal. 6, 9. 4.

34. Amen, amen.] What is it (saith S. Augustine upon this place) when our Lord saith, Amen, amen?
 He doth much commend and urge the thing that he so uttereth, doubling it. It is a certaine othe of hu, if a man
 may so say. for Amē in Hebrue signifieth verum, a truth. Yet is it not translated. Whereas it might have been
 said, verum, verū dico vobis. but neither the * Greeke interpreter durst doe it, nor the Latin. the Hebrue Word
 * recorded in other places of this new Testament, the Reader may see great reason, vvhy vve also say, Amen,
 amen, and durst not translate it and such like vvordes into our English tongue.

* Amē,
 אָמֵן.

CHAP. I

CHAP. IX.

To shew that by his Baptisme (being the Sacrament of illumination or faith) he wold take away the blindnes of the world, he giueth vwith strange ceremonies sight to one borne blinde. s By vvhich vvonderful miracle (the assestion of the partie him self and of his parents concurring) first the neighbours, then also the Pharisees them selues are plainly confounded. Yes so obstinate they are, that because it was the Sabbath vvhien he vvroughts it, they inferre that he is not of God: yea and throw out of their Synagogue the partie for confessing him. 15 But our Lord receiueth him: 19 and foretelleth by this occasion, the excecacion of the Iewes (because of their vvilful obstinacie) and illumination of the Gentils vvho confesse their ouerne blindnes.

1
2
3
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12
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16

AND I E S V S passing by, savv a man blinde from his natiuitie: † and his disciples asked him, Rabbi, vvho hath sinned, this man, or his parents, that he should be borne blinde? † I E S V S answered, :: Neither hath this man sinned, nor his parents: but that the vvorkes of God may be manifested in him. † I must vvorke the vvorkes of him that sent me, vvhiles it is day. The night commeth, :: vvhen no man can vvorke. † As long as I am in the vvorld, I am the light of the vvorld. † Vvhen he had said these things, he spit on the ground, and made clay of the spettle, and spred the clay vpō his eies, † and said to him, Goe, c vvash in the poole of Siloé, vvhich is interpreted, *Sent.* He vvvent therfore, and vvashed: and he came seeing. † Therfore the neighbours, and they vvhich had seen him before, that he vvvas a begger, said, Is not this he that sate, and begged? Others said, That this is he. † But others, No, not so, but he is like him. But he said, That I am he. † They said therfore to him, Hovv vvvere thine eies opened? † He answered, That man that is called I E S V S, made clay: and anointed mine eies, and said to me, Goe to the poole of Siloé, and wash. And I vvvent, and vvashed, and savv. † And they said to him, Vvhere is he? He saith, I knowv not. † They bring him that had been blinde, to the Pharisees. † And it vvvas the Sabbath vvhen I E S V S made the clay, and opened his eies. † Againe therfore the Pharisees asked him, hovv he savv. But he said to them, He put clay vpō mine eies, & I vvashed: and I see. † Certaine therfore of the Pharisees said, This man is not of God, that keepeth not the Sabbath. But others said, Hovv can a man that is a sinner doe these signes? And there

The Gospel vpo
Weneday in
the 4 Weeke of
Lent.

:: Though many infirmitie
sall for sinne,
yet not al. some
cōming for pro-
bation, and so-
me sent that
God by the cure
thereof may be
glorified.

:: The time of
working, and
meriting, is in
this lite: after
death we can
deserve no mo-
re by our dee-
des, but must
onely receiue
good or il, ac-
cording to the
difference of
workes here.

c This was a fi-
gure of Bap-
tisme, to vvhich al
men borne in
sinne and blind-
nes are sent for
health & light.
*Ambr. li. 3 c. 2
de Sacramentis.*

H h iij vvvas

vvas a schisme among them. † They say therefore to the-17
 blinde againe, Thou, vvhat saiest thou of him that opened
 thine eies? And he said, That he is a Prophet. † The Ievves 18
 therefore did not beleue of him, that he had been blinde and
 savv: vntil they called the parents of him that savv, † and 19
 asked them, saying, Is this your sonne, vvhom you say that
 he vvas borne blinde?hovv then doeth he novv see? † His 20
 parents ansvvered them, and said, Vve knowv that this is
 our sonne, and that he vvas borne blinde: † but hovv he 21
 novv seeth, vve knowv not, or vvho hath opened his eies, vve
 knowv not, aske him self: he is of age, let him self speake of
 him self. † These things his parents said, because they fea- 22
 red the Ievves. for the Ievves had novv conspired, that if any
 mā should cōfesse him to be C H R I S T, he should be put out
 of the Synagogue. † Therefore did his parents say, That he is 23
 of age, aske him self. † They therefore againe called the man 24
 that had been blinde, and said to him, :: Giue glorie to God.
 vve knowv that this man is a sinner. † He therefore said to 25
 them, Whether he be a sinner, I know not: one thing I know,
 that vvhereas I vvas blinde, novv I see. † They said therefore 26
 to him, Vvhat did he to thee? hovv did he open thine eies? † He 27
 ansvvered them, I haue novv told you, and you haue heard:
 vvhy vvil you heare it againe? vvil you also become his disci- 28
 ples? † They reuiled him therefore, & said, Be thou his disciple: 28
 but we are the disciples of Moyse. † We know that to Moyse 29
 God did speake: but this man vve knowv not vvence he is.
 † The man ansvvered and said to them, For in this it is mar- 30
 ueilous that you knowv not vvence he is, and he hath open-
 ed mine eies. † and vve knowv that sinners God doth not 31
 heare. but if a man be a seruer of God, and doe the vvil of him,
 him he heareth. † From the beginning of the vvorld it hath 32
 not been heard that any man hath opened the eies of one
 borne blinde. † Vnles this man vvere of God, he could not 33
 doe any thing. † They ansvvered, and said to him, Thou 34
 vvaist vvholly borne in sinnes, and doest thou teach vs? And
 they did cast him forth.

† I E S V S heard that they cast him forth: and vvhen he 35
 had found him, he said to him, Doest thou beleue in the sonne
 of God? † He ansvvered, and said, Vvho is he Lord, that 36
 I may beleue in him? † And I E S V S said to him, Both thou 37
 hast seen him: and he that talketh vvith thee, he it is. † But he 38
 said,

∴ So say the
 Heretikes. Whē
 they derogat frō
 miracles done
 by Saincts or
 their Relikes,
 pharisaically
 pretending the
 glorie of God.
 As though it
 were not Gods
 glorie, whē his
 Saincts do it by
 his power and
 vertue: yea his
 greater glorie,
 that doeth such
 things by his ser-
 uants, & by the
 meanest things
 belonging to
 them, as Peters
 shadow *Mat. 17.*
 & Paules nap-
 kin *Act. 9.*

said, I beleue Lord. And falling dovvne he adored him. ¶
 39 † And I E S V S said to him, For iudgement came I into this
 vvorld: :: that they that see not, may see: and they that see,
 40 may become blinde. † And certaine of the Pharisees that
 vvete vvith him, heard: and they said to him, Vvhy, are vve
 41 also blinde? † I E S V S said to them, If you vvete blinde, you
 fhould not haue sinne. but novv you say, That vve see. Your
 sinne remaineth.

:: By this we see
 that this miracle
 was not onely
 maruelous and
 beneficial to the
 blinde, but also
 significatiue of
 taking away
 spiritual blind-
 nesse.

A N N O T A T I O N S
C H A P. IX.

s. Made clay.] Christ that could haue cured this man by his onely wil or word, yet vsed External cere-
 certaine creatures as his instruments in working, and diuers circumstances and ceremonies, clay, monies.
 water, anoynting, washing, &c. No maruel then that he and his Church vse such diuersities of
 Sacraments and ceremonies external in curing our soules.

22. *Put out of the Synagogue.*] The Heretikes vntreuly translate here (& v. 31.) Excommunicate: to Heretical trā-
 make the simple conceaue the Churches Excōmunicatiō to be no other, or no better, or no more lation.
 rightly vsed against them, then this casting out of the Synagogue of such as confessed our Sauour.
 They might as wel haue translated for Synagogue, Church: for the Old Testament, the new: for Casting out of
 Law, grace: for flesh, spirit: for Moyses, Christ. For no lesse difference is there betwene, casting the Synagogue.
 out of the Synagogue, and, Excommunication. Besides that, not euery one which was not of the
 Iewes Synagogue, was therefore out of the communion of the Faithful, many true belecuers being
 in other partes of the world not subiect to the Iewes Synagogue, Law, nor Sacraments. And ther- The Churches
 fore it was not al one to be out of the Synagogue, and to be excommunicated. as now, whoeuer Excōmunicatiō.
 is out of the Churches communion, either by his owne wil, or for his iust deserts thrust out of it See in the An-
 by the spiritual Magistrate, he is quite abandoned out of al the societie of Sainctis in heauen and nos. Mat. 18, 17.
 earth, so long as he so continueth.

As for the caufe of thrusting this poore man and such other out of the Synagogue, and excom-
 municating Heretikes, there is as great oddes as betwixt heauen and hel: he being vsed so for fo-
 llowing Christ and his Church, these for forsaking Christ and his Church. Some more agreement
 there is betwene that corrupt sentence of the Iewes against the folowers of Christ, and the preten-
 ded excommunication executed against Catholike men by our Heretikes. although in truth there is
 no great resemblance. For, the Iewes though they abused their power sometimes, yet had they au-
 thoritie in deed by Gods law so to punish contemners of their Law, & therefore it was feared and
 respected euen of good men. But the excommunication vsed by heretikes against Catholikes or
 any offenders, is not to be respected at al, being no more but a ridiculous vsurpation of the Chur-
 ches right and fashion of the same. for, out of their Synagogues al faithful men ought to flee, and
 not tarie to be thrust out: according to the warning giuen against Coré and Dathan. *Bye separa-*
ted from their tabernacles, lest you be vvrapped in their finnes.

Num. 16. *sed from their tabernacles, lest you be vvrapped in their finnes.*

C H A P. X.

*He continueth his talke to the Pharisees, shewing that they and al other that wil not
 enter in by him, are Wolues: and that they which heare them, are not the true
 sheepe. 11 But that him self is the good Pastor, and therefore to saue the sheepe
 from these Wolues, he wil yeld his life. Which otherwise no might of theirs could
 take from him: foretelling also his Resurrection, and vocation of the Gentils.
 22 Againe an other time, he telleth these Iewes openly, that they are not of his
 sheepe, and that no might of theirs shal take from him his true sheepe, because he
 is God, euen as his Father is God. 31 Which by his miracles and by Scripture he
 sheweth to be no blasphemie: and they in vaine seeking to stone and, so apprehend
 him, so he goeth out to the place where Iohn Baptist had giuen open witness
 of him.*

Amen,

The Gospel
vpō Tuesday in
Whitsonweeke.

∴ The theefe, is
the Heretike
specially, & any
other that vn-
lawfully breake
in vpō the shee-
pe to kil & de-
stroy them by
false doctrine
and otherwise.

∴ That is the
fashion of
Iewrie & other
countries, signi-
fying that the
shepherd or
Pastor must
teach the shee-
pe, and not they
him.

The Gospel vpō
the 1 Sunday
after Easter, and
for S. Thomas
of Canterburie,
Decemb. 19.

∴ Christes death
was so necessa-
rie for the flo-
cke, that when
he might haue
escaped, he vo-
luntarily offer-
ed him self to
death for his
flocke.

c He meaneth
the Church of
the Gentils.



MEN, amen I say to you, he that entreth 1
not by the doore into the folde of the
sheepe, but climeth vp an other vway:
he is ∴ a theefe and a robber. † But he that 2
entreth by the doore, is the Pastor of the
sheepe. † To this mā the porter openeth: 3
& the sheepe heare his voice: and he cal-
leth his ovvne sheepe by name, and leadeth them forth. † And 4
vwhen he hath let forth his ovvne sheepe, he ∴ goeth before
them: and the sheepe folovv him, because they knowv his
voice. † But a stranger they folovv not, but flee from him: 5
because they knowv not the voice of strangers. † This pro- 6
uerbe I E S V S said to them. But they knevv not vwhat he
spake to them.

† I E S V S therefore said to them againe, Amen, amen I say to 7
you, that I am the doore of the sheepe. † And hovv many so- 8
euer haue come, are theeues and robbers: but the sheepe
heard them not. † I am the doore. By me if any enter, he shal 9
be saued: and he shal goe in and shal goe out, and shal finde
pastures. † The theefe commeth not but to steale and kil and 10
destroy. I came that they may haue life, and may haue more
abundantly. † I am the good Pastor. * The "good Pa- 11
stor giueth his life for his sheepe. † But the hireling and he 12
that is not the Pastor, vwhose ovvne the sheepe are not, seeth
the vvoulfe comming, and leaueth the sheepe, and fleeth: and
the vvoulfe raueth, and disperseth the sheepe. † And the 13
hireling fleeth because he is a hireling: and he hath no care
of the sheepe. † I am the good Pastor: and I knowv mi- 14
ne, and mine knowv me. † As the Father knowveth me, and 15
I knowv the Father: and ∴ I yeld my life for my sheepe. † And 16
c other sheepe I haue that are not of this folde: them also I
must bring, and they shal heare my voice, and there shal be
made * one folde and one Pastor. † Therefore the Father 17
loueth me: because I yeld my life, that I may take it againe.
† No man taketh it avvay from me: but * I yeld it of my self. 18
and I haue povver to yeld it: and I haue povver to take it
againe. This commaundement I receiued of my father.

† A dissension rose againe among the Ievves for these 19
vvordes. † And many of them said, He hath a deuil and is 20
mad: vvhy heare you him? † Others said, These are not the 21
vvordes of one that hath a deuil. can a deuil open the eies
of

Esā. 40,
11. Exec.
34, 23.

Exec. 37,
24.

Esā. 53, 7

of blinde men?

1 *Mach.* 22 †* And the Dedication vvas in Hierufalem: and it vvas
 4,56.59 23 vvinter. † And I E S V S vvalked in the temple, in Salomons
 24 porche. † The Ievves therefore compassed him round about,
 and said to him, Hovv long doest thou hold our soule in sus-
 25 pēse? if thou be C H R I S T, tel vs openly. † I E S V S answered
 them, I speake to you: and you belecue not. the vvorkes that
 I doe in the name of my Father, they giue testimonie of me.
 26 † but you doe not belecue, because you are not of my f heepe.
 27 † My f heepe heare my voice: and I knowv them, and they
 28 folovv me. † And I giue them life euerlasting: and they shal
 not perish for euer, and no man shal plucke them out of my
 29 hand. † My father, that vvwhich he hath giuen me, is greater
 then al: and no man can plucke them out of the hand of my
 30 father. † I and the Father are ^eone. *An other rea-
ding is, My fa-
ther that hath
giuen me, &c.*

c. num. 31 † The Ievves tooke vp stones, to stone him. † I E S V S
 32 ansvvered them, Many good vvorkes I haue shewed you
 from my father, for vvwhich of those vvorkes doe you stone
 33 me? † The Ievves ansvvered him, For a good vvorke vve
 stone the not, but for blasphemie, and because thou being a
 34 man, makest thy self God. † I E S V S ansvvered them, Is it
 Pf. 81,6. 35 not vvritten in your lavv, that *I said, you are goddes?* † If he called
 them goddes, to vvhom the vvord of God vvas made, and
 36 the scripture can not be broken: † vvhom the Father hath
 sanctified and sent into the vvorld, say you, That thou blas-
 37 phemest, because I said I am the sonne of God? † If I doe
 38 not the vvorkes of my father, belecue me not. † But if I doe,
 and if you vvil not belecue me, belecue the vvorkes: that you
 may knowv and belecue that the Father is in me, and I in the
 39 Father. † They sought therefore to apprehend him: and
 he vvent forth out of their handes.

40 † And he vvent againe beyond Iordan into that place
 41 vvhere Iohn vvas baptizing first: and he taried there. † and
 many came to him. and they said, That Iohn in deede did no
 signe. But al things vvhatsoever Iohn said of this man, vvere
 42 true. † And many belecued in him.

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

Arch-heretikes
specially, are the
theeues that cli-
me in an other
way, not by the
doore.

1. *Climeth an other way.*) Whoso euer taketh vpon him to preach without lawfull sending, to minister Sacraments, and is not Canonically ordered of a true Catholike Bishop, to be a Curate of soules, Person, Bishop, or what other spiritual Pastor so euer, and commeth not in by lawfull election and holy Churches ordinance to that dignity, but breaketh in against order by force or fauour of men; and by humane lawes, he is a theefe and a murderer. So came in Arius, Caluin, Luther, and al Heretikes: and al that succede them in roome and doctrine. And generally euery one that descendeth not by Lawfull succession in the knowen ordinarie line of Catholike Bishops and Pastors that haue been in al Countries since their conuersion. And according to this rule *S. Irenaeus li. 3 c. 3* trieth the true shepheards from the theeues and Heretikes. So doe *Tertul. de Praeser. nu. 11. S. Cyr. de vnir. Ec. nu. 7. S. August. ep. 165. & cons. ep. Manich. c. 2. and Lirinensis.*

11. *Good Pastor.*) The good Pastor, is he whose special care is not of his owne aduantage, but of the safety of the flocke. The hireling, is he that respecteth not the profite and good of the flocke, but his owne lucre. The Wolfe, is the Heretike, or any persecutor of the Church, which is Christs flocke.

Whē the Pastor
must tarie, or
may flee.

12. *Fleeth.*) Euery Bishop and Pastor is bound to abide with his flocke in times of danger and persecution euen to death, except him self be personally sought for, rather then the flocke, or the flocke it self forsake him. for in such cases the Pastor may flee, as the Apostles did, and *S. Athanasius*, and others. *S. Athan. Apol. de sua fuga. August. ep. 120.*

Iudas Macha-
bzus.
Dedication of
Churches.

22. *The dedication.*) This is the teat of Dedication instituted by Iudas Machabzus *li. 1 Mach. c. 4.* Christ vouchsafed to honour an I keepe that feast instituted by him: & our Heretikes vouchsafed not to pray and sacrifice for the dead, *vied and approued by him. The Dedication also of Christian Churches is warranted thereby, with the annual memories thereof. And it proueth that such things may be instituted without any expresse commaundement in Scripture.

Christs essence
& diuine nature
of the Father.

29. *Thas vvhich he gaue me.*) Thus read also diuers of the Fathers, namely *S. Hilar. Trin. li. 7 post medium. S. Ambr. de Sp. S. li. 3 c. 12. S. August. in 10. tract. 48. S. Cyril. li. 7 in 10. c. 10.* and vse it to proue that Christ had his essence and nature of the Father. And therefore some Heretikes of our time wickedly accuse the Council of Laterane for fallif, ing this place and applying it to the same purpose. Which they lesse can abide, for that it is against Caluins Autotheisme, holding that Christ tooke his person of the Father, but not his substance. See the 2 Annot. in 10. v. 1.

Caluins auto-
theisme.

CHA. XI.

He cometh once againe into Iervvrie boldly (the time that he vvould be killed of them, being not yet come) and raiseth Lazarus foure daies buried. 27. At vvhich miracle the blind malice of the rulers so increaseth, that in Councel they conclude to make him away. howbeit the high Priest prophecieth vnauvares, of the saluation of the vvorld by his death. 34. He there vpon goeth againe out of the vvay.

The Gospel vpo
Friday in the 4
weeke of Lent.



AND there vvas a certaine sicke man, Lazarus 1
of Bethania, of the rovvne of Marie and Mar-
tha her sister. († And Marie vvas she * that 2
anointed our Lord vvith ointemēt, and vviped
his feete vvith her heare: vvhose brother La-
zarus vvas sicke.) † His sisters therefore sent to him (saying, 3
Lord, behold, he vvhom thou louest, is sicke. † And I E S V S 4
hearing, said to them, This sicknesse is not to death, but for
the glorie of God: that the sonne of God may be glorified by
it. † And I E S V S loued Martha, and her sister Marie, and 5
Lazarus. † As he heard therefore that he vvas sicke, then he 6
taried in the same place vvoo daies: † then after this he saith to 7
his Disciples, Let vs goe into Iervvrie againe. † The Disciples 8
say to him, Rabbi, now the Ievves sought to stone thee: and
goest

Lii. 7, 37
Mar, 26,
7. Mar.
14, 3. 10.
12, 3.

*c de dor-
missione
somi.*

9 goest thou thither againe? † I E S V S answered, Are there
not twelue houres of the day? If a man vvalke in the day, he
10 stumbleth not: because he seeth the light of this vworld: † but
if he walke in the night, he stumbleth, because the light is not
11 in him. † These things he said: and after this he saith to
them, Lazarus our frende sleepe: but I goe that I may raise
12 him from sleepe. † His Disciples therefore said, Lord, if he
13 sleepe, he shal be safe. † but I E S V S spake of his death: & they
14 thought that he spake of the sleeping of sleepe. † Then ther-
15 fore I E S V S said to them plainly, Lazarus is dead: † and I am
glad for your sake, that you may beleue, because I vvas not
16 there. but let vs goe to him. † Thomas therefore, vvho is
called Didymus, said to his condisciples, Let vs also goe, to
die vvith him.

17 † I E S V S therefore came, and found him novv hauing
18 been foure daies in the graue. († And Bethánia vvvas nigh
19 to Hierusalem about fiftene furlonges.) † And many of the
Ievves vvere come to Martha and Marie, to comfort them
20 concerning theire brother. † Martha therefore vvhen she
heard that I E S V S vvvas come, vvvent to meete him: but Marie
21 sat at home. † Martha therefore said to I E S V S, Lord if thou
22 hadst been here, my brother had not died. † but novv also
I knowv that vvhat things soeuer thou shalt aske of God,
23 God vvil giue thee. † I E S V S saith to her, Thy brother shal
24 rise againe. † Martha saith to him, I knowv that he shal rise
25 againe in the resurrection, in the last day. † I E S V S said to
her, I am the resurrection and the life: he that beleueth in
26 me, although he be dead, shal liue. † and euery one that li-
ueth, and beleueth in me, shal not die for euer, Beleuest
27 thou this? † She saith to him, Yea Lord, I haue beleued
that thou art C H R I S T the sonne of God that art come into
this vworld. †

28 † And vvhen she had said these things, she vvvent, and
called Marie her sister secretely, saying, The maister is come,
29 & calleth thee. † She, vvhé she heard, riseth quickly, & com-
30 meth to him. † For I E S V S was not yet come into the towne:
but he vvvas yet in that place vvhere Martha had mette
31 him. † The Ievves therefore that vvere vvith her in the house
and did comfort her, vvhen they savv Marie that she rose
quickly and vvvent forth, folovved her, saying, That she
32 goeth to the graue, to vvveepe there. † Marie therefore vvhen

The Gospel in a
Masse for the
dead vpon the
day of the bu-
rial or deposti-
tion.

she vvas come vwhere IESVS vvas, seeing him, fel at his feete,
 and saith to him, Lord, if thou hadst been here, my brother
 had not died. † I E S V S therfore vwhen he savv her vweeping, 33
 and the Ievves that vvere come vwith her, vweeping, he gro-
 ned in spirit, and troubled him self, † and said, Vwhere haue 34
 you laid him? They say to him, Lord, come and see. † And 35
 I E S V S vvept. † The Ievves therfore said, Behold hovv he 36
 loued him. † But certaine of them said, Could not he that 37
 * opened the eies of the blinde man, make that this man
 should not die? † I E S V S therfore againe groning in him 38
 self, commeth to the graue. and it vvas a caue : and a stone
 vvas laid ouer it. † I E S V S saith, Take avvay the stone. Mar- 39
 tha the suster of him that vvas dead, saith to him, Lord, novv
 he stinketh, for he is novv of foure daies. † I E S V S saith 40
 to her, Did not I say to thee, that if thou belecue, thou shalt
 see the glorie of God? † They tooke therfore the stone 41
 avvay. And I E S V S lifting his eies vpvvard, said, Farher, I
 giue thee thanks that thou hast heard me. † and I did knovv 42
 that thou doest alvvaies heare me, but for the people that
 standeth about, haue I said it, that they may belecue that
 thou hast sent me. † Vwhen he had said these things, he cried 43
 vvith a loude voice, Lazarus, come forth. † And forthvvith 44
 he came forth that had been dead, bound feete and handes
 vvith vvinding bandes, and his face vvas tied vvith a napkin.
 I E S V S said to them, :: Loose him, and let him goe.
 † Many therfore of the Ievves that vvere come to Marie 45
 and Martha, and had seen the things that IESVS did, beleued
 in him. † And certaine of them vvent to the Pharisees, and 46
 told them the things that I E S V S did. † The cheefe priests 47
 therfore and the pharisees gathered a council, and said, Vwhat
 doe vve, for this man doeth many signes. † If vve let him 48
 alone so, al vvil belecue in him: and the Romanes vvil come,
 and :: take avvay our place and nation. † But one of them na- 49
 med Caiphaz, being the high priest of that yere, said to them,
 You knovv nothing, † neither doe you cōsider that it is expe- 50
 dient for vs that one man die for the people, and the vvhole
 natiō perish not. † And this he said not of him self: but being 51
 the high priest of that yere, he prophecied that IESVS should
 die for the nation: † and not only for the nation, but to ga- 52
 ther into one the children of God that vvere disperfed.
 † From that day therfore they deuised to kil him. † I E S V S 53
 therfore 54

Io. 9, 6.

:: S. Cyril li. 7. c.
 vlt. in Io. and S.
 August. Tract.
 49 in Io. apply
 this to the Apo-
 stles and Priests
 authoritie of ab-
 soluing sinners:
 affirming Christ
 to reuiue none
 frō sinne, but in
 the Church and
 by the Priests
 ministerie.

The Gospel vpo
 friday in Pas-
 sion vvecke.

:: Al men, but
 specially Natiōs
 must take hee-
 de, that vvholes
 to saue their
 temporal state,
 they forsake
 God: they lose
 not both as the
 Iewes did. Aug.
 tract. 49 in Io.

therefore vvalked no more openly among the Ievves, but he vvvent into the countrie beside the desert vnto a citie that is called Ephrem, and there he abode vvith his Disciples. ¶

55 † And the Pasche of the Ievves vvvas at hand: and many
56 of the countrie vvvent vp to Hierusalem before the Pasche to sanctifie them selues. † They sought I E S V S therefore: and they communed one vvith an other, standing in the temple, Vvhat thinke you, in that he is not come to the festiual day? And the cheefe Priests & Pharisees had giuen cōmaudemēt, that if any man should know vvhere he vvvas, he should tel, that they might apprehend him.

A N N O T A T I O N S

C H A P. X I.

11. Being the high Priest.] Maruel not that Christ preferueth his truth in the Church as Wel by The prtilege the vnworthy as the worthy Prelates thereof: the gites of the Holy Ghost folowing their Order of the office & and office, as We see here in Caiphaz, and not their merites or person. And if this man being many order, though Waies Wicked, and in part an vsurper, and the Law and Priesthod being to decline and to giue place in a wicked person. to Christs new ordinance, had yet some assistance of God for vtterance of truth Which him self meant not, nor knew not: how much more may We be assured, that Christ wil not leaue Peters

Lk. 22, 32. Seate, whose faith he promised should neuer faile, though the persons which occupie the same, were as ill as the blasphemous and malicious mouthes of Heretikes do affirme.

C H A P. X I I.

The Rulers dealing as if he hid him self, 1 he cometh to Bethania. 3 Where by occasion of Iudas the theefe murmuring at Marie Magdalens costly deuotion, he foretel- leth hu death. 12 From thence, though they did notv intend to kil Lazarus also, he rideth openly into Hierusalem, the people (because he had raised Lazarus) confessing with their acclamations that he is Christ. 20 Where certaine Gentils desiring to see him, 21 he foretellet the conuersion of the vvhole vvorld from the Diuel to him, to be notv instant, as the effect of hu death vpon the Crosse. 28 The Father also answering from heauen to hu prayer made to that purpose; 37 yet after al this, the Ievves continer vvinculou as Esay prophecied of them: 42 though many beleued, bus vvvere ashamed to confesse him. 44 Wherevpon he sheweth that it is glorious before God, and saluation to them selues, to beleue in him, and confesse him: and damnable, to despise him.

The 4 part. THE 4 Pasche, & holy weeke of his passion in Hierusalem.

*Mt. 26,
6. Mar.
14, 3.
PALME
SYNDAY
euc.*

1
2
3



I E S V S therefore sixe daies before the Pasche came to Bethania, vvhere Lazarus vvvas, that had been dead, vvhom I E S V S raised. † And they made him a supper there: and Martha ministred, but Lazarus vvvas one of them that sate at the table vvith him. † :: Marie therefore tooke a povvnd of ointement of right spikenard, pretious, and

The Gospel vvps Munday in Holy weeke.

:: Of this womans extraordinarie offices of deuotion, & how acceptable they were to Christ, see the Annot. Act. 26.

I i iij anointed

w e e k e .

anointed the feete of I E S V S , and vviped his feete vvith her heare : and the house vvas filled of the odour of the ointmēt.

∴ The deuour offices of balm- ing and anoin- ting the dead bodies of the faithful are here also allowed.

∴ Not in visible and mortal cō- dition, to recei- ue almes of you or such like of- fices for supply of my necessi- ties.

The Gospel vpo Sarurday in Passion weeke.

† One therfore of his disciples, Iudas Iscariote, he that vvas 4 to betray him, said, † " Vvhy vvas not this ointment sold for 5 three- hundred pence, and giuen to the poore ? † And he 6 said this, not because he cared for the poore : but because he vvas " a theefe, and hauing the purse, caried the things that vvere put in. † I E S V S therfore said, Let her alone that she 7 may keepē it for the day of my ∴ burial. † For the poore you 8 haue alvvaies vvith you : but ∴ me you shal not haue al- vvaies. † A great multitude therfore of the Ievves knevv 9 that he vvas there : and they came, not for I E S V S only, but that they might see Lazarus, vvhom he raised from the dead. † † But the cheefe Priests deuised for to kil Lazarus also : † be- 10 cause many for him of the Ievves vvent avvay, and beleued 11 in I E S V S .

P A L M E S V N D A Y .

† And on the morovv a great multitude that vvas come 12 to the festiual day, vvhen they had heard that I E S V S com- meth to Hierusalem : † they tooke the * boughes of palmes, 13 and vvent forth to meete him, and cried, *Hosanna, blessed is he that commeth in the name of our Lord, the king of Israel.* † And I E S V S found 14 a yong asse, and sate vpon it, as it is vvritten, † *Feare not daughter of Sion : behold, thy king commeth sitting vpon an asses colt.* † These things 16 his disciples did not knowv at the first : but vvhen I E S V S vvas glorified, then they remembered that these things had been vvritten of him, and these things they did to him. † The 17 multitude therfore gaue testimonie, vvhich vvas vvith him vvhe he called Lazarus out of the graue, and raised him from the dead. † For therfore also the multitude came to meete 18 him, because they heard that he had done this signe. † The 19 Pharisees therfore said among them selues, Doe you see that vve preuaile nothing? behold, the vvhole vvorld is gone after him.

∴ We may see there is a great differēce where a man pray or adore, at home or i the Church & holy places: when the Gen- tiles also came of deuotion a pil- grimage to the Temple in Hierusalem.

b The Gospel for S. Ignatius Febr. 1. And for a martyr that is no Bishop, as namely S. Lau- rence Aug. 10.

† And there vvere certaine Gentiles of them that ∴ came 20 vp to adore in the festiual day. † These therfore came to Phi- 21 lippe vvho vvas of Bethsaida of Galilee, and desired him, saying, Sir, vve are desirous to see I E S V S . † Philippe commeth, 22 and telleth Andrevv. Againe Andrevv & Philippe told I E S V S . † But I E S V S answered them, saying, The houre is come, 23 that the Sonne of man shal be glorified. † b Amen, amen I say 24 to you, vnles the graine of vvheate falling into the ground, die:

* Mt. 23, 7. Mr. 11, 7. Lu. 19, 35.

Pf. 117, 26. Zach. 9, 9.

- die:ie self remaineth alone. but if it die, it bringeth much
 25 fruite. † He that loueth his life, shal lose it: and he that ha-
 teth his life in this vworld, doth keepe it to life euerlasting.
 26 † If any man minister to me, let him folovv me: and vwhere
 I am, there also shal my minister be. If any man minister to
 27 me, my father vvil honour him. † Novv my soule is trou-
 bled. And vvhat shal I say? Father, saue me from this houre.
 28 But therefore came I into this houre. † Father, glorifie thy
 name. A voice therefore came from heauen, Both I haue glo-
 29 rified it, and againe I vvil glorifie it. † The multitude ther-
 fore that stode and had heard, said that it thundered. Others
 30 said, An Angel spake to him. † I E S V S answered, and said,
 31 This voice came not for me, but for your sake. † Novv is The Gospel vp6
Holy roode
day Septemb. 14.
in latin. Exalta-
tio S. Crucis. the iudgemēt of the vworld: novv the Prince of this vworld
 32 shal be cast forth. † And I, *if I be exalted from the earth,
 33 vvil dravv al things to my self. († and this he said, signi-
 34 fying vvhat death he should die.) † The multitude ansve-
 red him, Vve haue heard out of the lavv, that CHRIST
 35 abiderh for euer: and hovv saiest thou, The Sonne of man
 must be exalted? Vwho is this Sonne of man? † I E S V S ther-
 fore said to them, Yet a litle vvhile, the light is among you.
 Vvalke vvhiles you haue the light, that the darkenesse ouer-
 take you not. And he that vvalketh in darkenesse, knovveth
 36 not vvhither he goeth. † Vvhiles you haue the light, beleue
 in the light, that you may be the children of light. † These
 things I E S V S spake and he vvent avvay, and hid him self
 from them. †
- 37 † And vvhereas he had done so many signes before them, :: If any man
aske (saith S.
Augustine)
why they could
not beleue: I
answer rouedly,
because they
would not.
Tract. 33. in 10.
See the meanig
of this speech
Annot. Mat. 13.
15. Mar. 4. 12.
 38 they beleued not in him: † that the saying of Esay the Pro-
 phet might be fulfilled, vvhich he said, *Lord, vvho hath beleued the*
 39 *bearing of vs? and the arme of our Lord to vvhom hath it bene revealed?* † Ther-
 40 fore they :: could not beleue, because Esay said againe, † *He*
habb blinded their eyes, and indurated their hart: that they may not see vvith
their eyes, nor vnderstand vvith their hart, and be converted, and I beale them.
 41 † These things said Esay, vvhen he savv his glorie, and spake
 42 of him. † But yet of the Princes also many beleued in him: :: This is the case
of many princi-
pal men in such
countries whe-
re heresie hath
the vpperhand.
Who know and
beleue the Catho-
like faith:
but
 43 not be cast out of the Synagogue. † for they loued the glo-
 rie of men more, then the glorie of God.
 44 † But I E S V S cried, and said, He that beleueth in me, doth
 45 not beleue in me, but in him that sent me. † And he that
 seeth

Io. 3, 14.

Es. 53, 1.

Esa. 6, 9.

Mt. 13,

14. Mr.

4, 12. Lu

8, 10.

Act. 28,

27.

weeke, seeth-me, seeth him that sent me. † I a light am come into this 46
 but making vworld : that euery one vvhich beleeueth in me, may not re-
 choile rather to maine in the darkeness. † And if any man heare my vvordes, 47
 keepe mans fa- and keepe them not : I doe not iudge him . for I came not to
 uour the Gods, they dare not iudge the vworld, but to saue the vworld. † He that despiseth 48
 confesse the sa- me, & receiueth not my vvordes, hath that iudgeth him. the
 me. Such may vvord that I haue spoken, that shal iudge him in the last day.
 pray that God † Because of my self I haue not spoken, but the Father that 49
 and the World sent me, he gaue me commaundement vvhath I should say,
 agree together: for els it is seen and vvhath I should speake. † And I knowv that his com- 50
 whose part they maundement is life euerlasting. The things therfore that I
 wil take. speake : as the Father said to me, so doe I speake.

A N N O T A T I O N S
 C H A P. XII.

Church orna-
 ments.

5. *Why vvas.*) So wicked, couetous, and sacrilegious persons reprehend good men for be-
 stowing their goods vpon Church ornaments & c. vnder pretence of better bestowing them on
 the poore. such prouide for the poore as Iudas did.

Toleration of
 the euil.

6. *A theefe.*) Iudas did not then first perish when he sold our Lord, for he was a theefe be-
 fore : and being loit he yet folowed Christ, not in hart, but in body onely. Which our Maister tole-
 rated, to giue vs a lesson to tolerate the il, rather then deuide the body. *Aug. tract. 50 in 10.*

C H A P. XIII.

*As his last supper, to giue his fareuel, and that in most vvonderful louing maner, 4 he
 vvasheth his Disciples feete, 6 beginning vvith Peter, 8 (shewving howv ne-
 cessarie it is for vs to be vvashed by him in Bapisme, and needful also after Bap-
 tisme) 12 and by this example teaching them al humilitie one tovvard an other.
 21 Then he foretelleth, that (notvvithstanding hu exceeding loue tovvard them)
 one euen of them vvil betray him, meaning Iudas, 22 as to Iohn he secretly
 shewveth. After whose going out, he reioycest and saith that euen now the houre
 is come, 34 commendeth vnto them to loue together, as a newv commaundement,
 36 and foretelleth Peter vvho presumed so much of hu ovvne strength, that euen
 this night he vvil deny him thrise.*

The Gospel vp6
 maundy thursday
 at Masse, and at
 the Washing of
 feete.

M A V N D Y
 T H U R S D A Y.

:: By supper, he
 meaneth the ea-
 ting of the Pas-
 chal lambe. for,
 the institution
 of the B. Sacra-
 ment was after
 this.



A N D before the festiual day of Pasche, 1
 I E S V S knowving that his houre was come
 that he should passe out of this vworld
 to his Father : vvhereas he had loued his
 that vvere in the vworld, vnto the end he
 loued them. † And vvhen :: supper vvas 2
 done, vvhereas the deuil novv had put into the hart of Iudas
 Iscariote the sonne of Simon, to betray him : † knowving 3
 that the Father gaue him al things into his handes, and that he
 came from God, and goeth to God : † he riseth from sup- 4
 per

Mt. 26, 1
 Mr. 14,
 I. Luc.
 22, 1.

per, and laieth aside his garments, and hauing taken a
5 towvel, girded him self. † After that, he put vvater into a
bason, andⁿ began to vvash the feete of the disciples, and to
vvipe them vvith the towvel vvherevvith he vvvas girded.
6 † He commeth therfore to Simon Peter. And Peter saith to
7 him, Lord, doest thou vvash my feete? † I E S V S answered
and said to him, That vvwhich I doe, thou knowvest not
8 novv, hereafter thou shalt knowv. † Peter saith to him,
Thou shalt not vvash my feete for euer. I E S V S answered
9 him, If I vvash thee not, thou shalt not haue part vvith
me. † Simon Peter saith to him, Lord, not only my feete,
10 but also handes, and head. † I E S V S saith to him, He that is
vvashed, nedeeeth not butⁿ to vvash his feete, but is cleane
11 vvholly. And you are cleane, but not al. † For he knevv
vvho he vvvas that vvould betray him. therfore he said, You
are not cleane al.

12 † Therfore, after he had vvashed their feete, and taken his
garments, being set dovvne, againe he said to them, Knowv
13 you vvhat I haue done to you? † You cal me, Maister, and
14 Lord: and you say vvell, for I am so. † If then I haue vvashed
your feete, Lord and Maister, you also ought to vvash one
15 an others feete. † For I haue giuen you an example, that as
16 I haue done to you, so you doe also. † Amen, amen I say to
you, a seruant is not greater then his lord, neither is an apostle
17 greater then he that sent him. † If you knowv these things,
18 you shall be blessed if you doe them. † I speake not of you
al: I knowv vvhom I haue chosen. But that the scripture may
be fulfilled, *He that eateth bread vvith me, shall lift vp his heele against me.*
19 † From this time I tel you, before it come to passe: that vvhen
20 it shall come to passe, you may beleue, that I am he. † Amen,
amen, I say to you, he that receiueh any that I send, recei-
ueh me: & he that receiueh me, receiueh him that sent me.

Pf. 40,
10.

Mat. 26,
18. Mar.
14, 16.
Luc. 22,
21.

21 † Vvhen I E S V S had said these things, he vvvas troubled in
spirit: and he protested, and said: * Amen, amen I say to
22 you: that one of you shall betray me. † The disciples ther-
fore looked one vpon an other, doubting of vvhom he spake.
23 † There vvvas therfore one of his disciples leaning in the bo-
24 some of I E S V S, he vvhom I E S V S loued. † Therfore Simon
Peter beckeneh to him, and said to him, vvho is it of vvhom
25 he speaketh? † He therfore leaning vpon the breast of I E S V S,
26 saith to him, Lord, vvho is he? † I E S V S answered: He it is

∴ Christ had some prouision before hand giuen him by the Collections of the faithfull, which was vsed both in his owne necessities, & bestowed vpon the poore.

to vvhom I shal reach the dipped bread. And vvhhen he had dipped the bread, he gaue it to Iudas Iscariote Simons sonne. † And after the morsel, then Saran entred into him. And 27 I E S V S saith to him, That vvhich thou doest, doe it quickly. † But no man knevv of those that sate at table to vvhhat 28 purpose he said this vnto him. † For certaine thought, because 29 Iudas had the ∴ purse, that I E S V S had said to him, Bie those things vvhich are needeful for vs to the festiual day : or that he should giue some thing to the poore. † He therefore ha- 30 uing receiued the morsel, incontinent vvent forth. And it vvas night.

† Vvhhen he therefore vvas gone forth, I E S V S said, Novv 31 the Sonne of man is glorified, and God is glorified in him. † If 32 God be glorified in him, God also vvil glorifie him in him self, and incōtinent vvil he glorifie him. † Litle children, yet a 33 litle vvhile I am vvith you. You shal seeke me, & * as I said to the Ievves, Vvhither I goe, you can not come: to you also I say novv. † * A"nev. cōmaudemēt I giue to you, That you 34 loue one an other: as I haue loued you, that you also loue one an other. † In this al men shal knovv that you are my 35 disciples, if you haue loue one to an other. † Simon Peter 36 saith to him, Lord, vvhither goest thou? I E S V S answered, vvhither I goe, thou canst not novv folovv me, but hereafter thou shalt folovv. † Peter saith to him, Vvhy can not I fo- 37 lov v thee novv? * I vvil yeld my life for thee. † I E S V S an- 38 svered him, Thy life vvilt thou yeld for me? Amen, amen I say to thee, the cocke shal not crow, vntil thou denie me thrise.

Io. 7, 34.

I Io. 3, 23.

Mt. 26, 35. Mr. 14, 29. Ln. 22, 33.

A N N O T A T I O N S
C H A P. XIII.

Puritie requi-
red to the re-
ceiuing of the
B. Sacrament.

5. *Began to vvash.*) This lotion was not onely of curtesy, such as the Iewes vsed toward their ghefts, nor onely for example of humilitie: but for mysterie and signification of the great puritie that is required before we come to receiue the holy Sacrament, which straight after this vvashing was to be instituted and giuen to the Apostles. *Ambr. li. 3 de Sacra. c. 1 Bernard. de cena Domini Serm. 1.*

Venial sinnes
taken avway by
sacred ceremon-
ies.

10. *To vvash his feet.*) The foulnes of the feet, when al the rest is cleane, signifieth the earthly affections and reliques of former sinnes remitted: which are to be cleansed by deuout actes of charitie & humilitie, as *S. Ambrose li. 3 de Sacra. c. 1.* and *S. Augustine ep. 108. Et tract. 36 in 1a.* do note. And because this was onely a ceremonie, & yet had such force, both now and aftervvard vsed of the Apostles, that it purged smaller offenses and filthines of the soule, as *S. Ambrose* and *S. Bernard* gather, it may not seeme strange that holy water and such ceremonies may remit venial sinnes.

14. *You also ought.*) Our Maister neuer spake plainer, nor seemed to commaund more precisely, either of Baptisme or the Eucharist or any other Sacrament: and yet by the Churches iudgement directed

Ambr. Et Bern. locis citatu.

directed by the Holy Ghost, we know this to be no Sacrament nor necessarie ceremonie, and the other to be. And why do they beleue the Church in this, and do not credit her affirming the chalice not to be necessarie for the communicants?

34. *A new commaundement.*) The commaundement of mutual loue was giuen before, but manifoldly misconstrued, and abridged by the Iewes to freends onely, to this life onely, for earthly respects onely: but Christ reneweth it and enlargeth it after the forme of his owne loue toward vs, and giueth grace to fulfill it.

weeke.
The Church
defineth which
are Sacramen
s and which not
& c.

CHAP. XIII.

They being sad, because he said that he must goe from them, he comforteth them many waies. 14, putting them in hope to follow him vnto the same place, so that they keepe his commaundements. Where he telleth them, that him self is the way thither according to his Humanitie, and also the end according to his Diuinitie, no lesse then his Father, because he is consubstantial. 15 promising also to send vnto them (that is, to his Church) the Holy Ghost to be after his departure with them for euer. 18 And saying that it is his promotion (according to his Humanitie) to goe to the Father for whose obedience his death shalbe, & not for any guilt of his owne.

1 **L**ET not your hart be troubled. You be-
2 leue in God, beleue in me also. † In my
3 fathers house there be :: many mansions.
4 If not, I vvould haue told you, Because I
5 goe to prepare you a place. † And if I
6 goe, and prepare you a place: I come
7 againe and vvil take you to my self, that
8 vvhere I am, you also may be. † And vvhither I goe you
9 knowv, and the vvay you knowv.



The Gospel vpō
SS. Philip and
Iacobs day
Mat. 1.
:: These man-
sions signifie dif-
ferences of glo-
rie in heauen.
Hier. li. 2. adu.
louin.

5 † Thomas saith to him, Lord, vve knowv not vvhither thou
6 goest: and hovv can vve knowv the vvay? † I es vs saith to
7 him, I am the vvay, and the veritie, and the life. no man com-
8 meth to the Father, but by me. † If you had knowven me,
9 my father also certes you had knowven: and from hence forth
10 you shal knowv him, and you haue seen him.

8 † Philippe saith to him, Lord shevv vs the Father, and it suf-
9 ficeth vs. † I es vs saith to him, So long time I am vvith you:
10 & haue you not knowvé me? Philippe, he that seerh me, seerh
11 the Father also. Hovv saiest thou, Shevv vs the father? † Doest
12 thou not beleue that I am in the Father, & the Father in me?
13 The vvordes that I speake to you, of my self I speake not. But
14 my father that abiderh in me, he doeth the vvorkes. † Beleue
15 you not, that I am in the Father and the Father in me? Other-
16 vvise for the vvorkes them selues beleue. † Amen, amen I
17 say to you, he that beleueth in me, the vvorkes that I doe, he
18 also shal doe, and greater then these shal he doe, † because
19 I goe to the Father, and vvhatsoever you shal aske in my

Kk ij name,

doe
knowv

weeke.

The Gospel in a votive Masse for the election of the Pope, & vpon Whitſunday.

:: It is then poſſible both to loue Chriſt, and to keepe his commaundements.

c Paraclete by interpretation is either a comforter, or an aduocate: and therefore to translate it by any one of them only, is phaps to abridge the ſenſe of this place.

The Gospel vpō Whitſunday. And in a Votive Maſſe of the holy Ghoſt.

:: See the Annot. vpō the 16 Chap. vñ 12 & 13.

name, that wil I doe: ¶ that the Father may be glorified in the Sonne. † If you aſke me any thing in my name, that vvil I 14 doe. † If you :: loue me, keepe my commaundements. † And 15 I vvil aſke the father, and he vvil giue you an other^c Para- 16 clete, that he may abide vvith you" for euer, † "the Spirit of 17 truth, vvhom the vvorld can not receiue, becauſe it ſeeth him not, neither knowveth him. but you ` knowv' him: be- 18 cauſe he ſhal abide vvith you, and ſhal be in you. † I vvil 18 not leaue you orphans: I vvil come to you. † Yet a litle 19 vvhile: and the vvorld ſeeth me no more. But you ſee me: be- 20 cauſe I liue, and you ſhal liue. ¶ † In that day you ſhal knowv 20 that I am in my father, and you in me, and I in you. † He 21 that hath my commaundements, and keepeth them: he it is that loueth me. And he that loueth me, ſhal be loued of my father: and I vvil loue him, and vvil manifeſt my ſelf to him. ¶

† Iudas ſaith to him, not that Iſcariote, Lord, vvhat is 22 done, that thou vvilt manifeſt thy ſelf to vs, and not to the vvorld? † I E S V S anſwered, and ſaid to him, If any loue me, 23 he vvil keepe my vvord, and my father vvil loue him, and vve vvil come to him, and vvil make abode vvith him. † He 24 that loueth me not; keepeth not my vvordes And the vvord vvwhich you haue heard, is not mine: but his that ſent me, the Fathers. † Theſe things haue I ſpoken to you abiding vvith 25 you. † But the Paraclete the holy Ghoſt, vvhom the Father 26 vvil ſend in my name, he ſhal :: teach you al things, & ſuggeſt vnto you al things vvhatſoever I ſhal lay to you. † Peace 27 I leaue to you, my peace I giue to you. not as the vvorld gi- ueth, doe I giue to you. Let not your hart be troubled, nor feare. † You haue heard that I ſaid to you, I goe and I come 28 to you. If you loued me, you vvould be glad verily, that I goe to the Father: becauſe the" Father is greater then I. † And 29 novv I haue told you before it come to paſſe: that vvhen it ſhal come to paſſe, you may beleue. † Novv I vvil not 30 ſpeake many things vvith you. for the prince of this vvorld commeth, and in me he hath not any thing. † But that the 31 vvorld may knowv that I loue the Father: and as the Father hath giuen me commaundement, ſo doe I: ¶ Arife, let vs goe hence.

ſhal knowv

A N N O T A T I O N S
C H A P. XIII.

- li. de Ba-
bylamart.
10. s.
* Mat. 13, 15
19, 12.
12. Greater then these.) S. Chrystom in a whole booke against the Pagans proueth that this was fulfilled not onely in Peters shadow, and Paules garments, which as we read in the Actes, must easily beleeue the miracles of Saincts & of their reliques, whē Christ him self foretelleth they shal doe such wonderful things.
- * See An-
not. Mat.
17, 20.
- remoued a mountaine, the miracles of S. Paul the eremite and S. Hilarion written by S. Hierom, the miracles of S. Martin written by Senerius Sulpicius, the miracles testified by S. Augustine de Ciuit. Dei, the miracles approued by S. Gregorie in his Dialoges, the miracles reported by S. Bede in his Ecclesiastical storie and liues of Saincts: and al other miracles neuer so faithfully recorded in Ecclesiastical Writers. In al which things about their reach of reason and nature, they are as litle persuaded and haue no more faith then had the Pagans, against whom S. Chrystom in the foretold booke, and S. Augustine de Ciuit. Dei li. 22 c. 8. and other Fathers heretofore haue written. No man therefore needeth to marvel that the very Image of our Lady, & the like, doe miracles, euen as Peters shadow did: nor wonder, if such things seeme stranger and greater then thoe which Christ him self did: whereas our Saviour to put vs out of doubt, saith expressly, that his Saincts shal doe greater things then him self did.
10. For euer) If the Holy Ghost had been promised onely to the Apostles, their successors and the Church after them could not haue challenged it, but it was promised them for euer. Whereby we may learne, both that the priuileges and promises made to the Apostles were not personal, but pertaining to their offices perpetuall: and also that the Church and Pastors in al ages had and haue the same Holy Ghost to gouerne them, that the Apostles and primitiue Church had.
17. The spirit of truth.) They had many particular giftes and graces of the Holy Ghost before, and many vertues by the same, as al holy men haue at al times: but the Holy Ghost here promised to the Apostles and their successors for euer, is to this vse specially promised, to direct them in al truth and veritie: and is contrarie to the spirit of error, heretic, and fallshod. And therefore the Church can not fall to Apostatie or Heretic, or to nothing, as the Aduersaries say.
28. Father greater then I.) There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other in outward shew of wordes seemed to make for the Arians, who denied the equalitye of the Sonne with the Father. Which wordes yet in deede rightly vnderstood after the Churches sentie, make nothing for their false secte, but only signifie that Christ according to his Manhood was inferior in deede, and that according to his Diuinitie he came of the Father. And if the Heretic or diseafe of this time were Arianisme, we should stand vpon thoe places and the like against the Arians, as we now do vpon others against the Protestants, whose secte is the diseafe and bane of this time.

The Heretikes as faithles I this point, as the old Pagans.

The HOLY GHOST is promised to the CHURCH for euer.

The Spirit of truth shal assist the CHURCH alwaies.

The Arians alleage as plaine Scriptures as the Protestants.

C H A P. XV.

He exhorteth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Iewes any more) 9 and in loue, louing one another, and keeping his commaundements: 13 shewing how much he accounteth of them, by Ihu that he dieth for them, 15 and reuealeth vnto them the secretes of heauen, 17 and appointeth their fruite to be perpetual: 18 confirming them also against the persecutions and hatred of the obstinate Iewes.

weeke.
The Gospel for
one Martyr.
:: Christ hath
some branches
in his body my-
stical that be
fruitles. therefore
il liuers also
may be mem-
bers of Christ
& the Church.

:: Man may co-
tinually increa-
se in iustice and
sanctification,
so long as he
liueth.

:: S. Augustine
poundeth it
of the Sacramen-
tal word of
Baptisme, and
not as Hereti-
kes do, of prea-
ching onely.
Tract. 10. in 10.

:: If a Schisma-
tike pray neuer
so much, he is
not heard, be-
cause he remay-
neth not in the
body of Christ.

The Gospel vp6
S. Barnabees
day, and on the
eue of an Apo-
stle.

The Gospel vp6
Ss. Simon and
Iudes day.

:: He foresaw-
eth that many
wil not obey
the Churches
wordes. & no
manuel, because
they cōtemned
Christes owne
precepts.



A M the true vine: and my father is the hus- 1
band-man. † Euery :: branche in me, not 2
bearing fruite, he vvil take it avway: and
euery one that beareth fruite, he vvil purge
it, :: that it may bring more fruite. † Novv 3
you are cleane for the :: word vvwhich I haue
spoken to you. † Abide in me: and I in you. As the branche 4
can not beare fruite of it self, " vnles it abide in the vine: so
you neither, " vnles you abide in me. † I am the vine: you 5
the branches. he that abideth in me, and I in him, the same
beareth much fruite: for vvithout me you can doe nothing.
† If any abide not in me: he shal be cast forth as the branche, 6
and shal vvither, and they shal gather him vp, and cast him
into the fire, and he burneth. † If you :: abide in me, and my 7
vvordes abide in you: you shal aske vvhat thing soeuer you
vvil, and it shal be done to you. † In this my father is glo- 8
rified: that you bring very much fruite, and become my Dis-
ciples. † As my father hath loued me, I also haue loued you. 9
Abide in my loue. † If you "keepe my precepts, you shal 10
abide in my loue: as I also haue kept my fathers precepts, and
doe abide in his loue. † These things I haue spoken to you, 11
that my ioy may be in you, and your ioy may be filled.
† * This is my precept, that you loue one an other, as I haue 12
loued you. † Greater loue then this no man hath, that a man 13
yeld his life for his frendes. † You are my frendes, if you doe 14
the things that I commaund you. † Novv I cal you not ser- 15
uants: for the seruant knovveth not vvhat his lord doeth.
But you I haue called frendes: because al things vvhatsoeuer I
heard of my father, I haue notified vnto you. † You chose not 16
me, but I chose you: and haue appointed you: that you goe,
& bring fruite: and your fruite abide: that vvhatsoeuer you
aske the father in my name, he may giue it you. † These 17
things I commaund you, that you loue one an other.
† If the vvorld hate you: knovv ye that it hath hated me 18
before you. † If you had been of the vvorld, the vvorld 19
vvould loue his ovvne. but because you are not of the vvorld,
but I haue chosen you out of the vvorld, therefore the vvorld
hateth you. † Remembre my vvord that I said to you, * The 20
seruant is not greater then his maister. If they haue persecuted
me, you also vvil they persecute. if they haue kept my vvord,
:: yours also vvil they keepe. † But al these things they vvil 21
doe

10. 13, 34.

10. 13, 16
Mt. 10,
24. Lk.
6, 40.

Pf. 24,
19.
Act. 2, 1.

doe to you for my name sake : because they knowv not him
22 that sent me. † If I had not come, and spoken to them, they
should not haue sinne: but novv they haue no excuse of their
23 sinne. † He that hateth me, hateth my Father also. † " If I had
24 not done amög them vvorkes that no other man hath done,
they should not haue sinne : but novv both they haue
25 seen, and they doe hate both me and my Father. † But that
the vvord may be fulfilled, vvwhich is vvritten in their lavv:
26 *That they hated me gratis.* † But vvhen the Paraclete commeth
"vvhom I * vvil send you from the Father, the Spirit of truth,
vvwhich procedeth from the Father, he shal giue testimonie
27 of me: † and" you shal giue testimonie, because you are
vvith me from the beginning.

The Gospel vv^os
Sunday after
the Ascension,
and in a Vorie
of the B. Trini-
tie.

A N N O T A T I O N S
C H A P. XV.

1. *Unles you abide.*] These conditional speeches, *If you remaine in the vine, If you keepe my commaundements*, and such like, giue vs to wit that we be not sure to persist or perueüre, nor to be saued, but vnder conditions to be fulfilled by vs. *Aug. de corrept. & gra. c. 11.*
2. *Unles it abide.*) Whosoever by Heretic or Schisme or for any other cause is cut of or separated from the Church, he can do no meritorious Worke to Saluation.
10. *Keepe my precepts.*] This careful and often admonition of keeping his commaundements, proueth that a Christian mans life is not onely or principally in faith, but in good vvorkes.
24. *If I had.*) If the Iewes had not sinned by refusing Christ, in case he had not done greater miracles then any other: then were it a great folly of Catholikes to beleue Luthers or Caluins new opinions without any miracles at all.
26. *Whom I vvil send.*) The Holy Ghost is sent by the Sonne, therefore he procedeth from him also, as from the Father: though the late Schismatical Greekes thinke otherwile.
27. *You shal giue.*) He vouchsafeth to ioyne together the testimonie of the Holy Ghost, and of the Apostles: that we may see the testimonie of truth ioyntly to consult in the Holy Ghost and in the Prelats of the Church.

No man sure of
perueürance.

Not onely
faith.

C H A P. XVI.

The cause vvhy he foretelleth them their persecution by the Iewes, is, that they be not aftervvard scandalized thereat. 6 Though they thinke thu heauie vvordes, it is for their vantage that he departeth, because of the great benefites that they shal receiue by the comming then of the Holy Ghost, vvhu shal also be hu vvisnes against hu enemies. 16 Although in thu vvorld they shal so be persecuted, yet to hu heauenly Father they and their prayers made in hu name, shal be most acceptable, and at length the childe (that is, Christ in al hu members) being borne, their ioy shal be such as no persecutor can take from them. 31 Howvbeit as thu instans of hu apprehension, they vvil al forsake him.

These

∴ The Heretikes translate, Excommunicate you. See what corruption this is, and the reason thereof. Annot. c. 9, 22.



TH E S E things haue I spoken to you, 1 that you be not scandalized. † Out of 2 the synagogs they vvil ∴ cast you: but the houre commeth, that euery one vvhich killeth you, shal thinke that he doeth seruice to God. † and these 3 things they vvil doe to you: because they haue not knowven the Father, nor

me. † But these things I haue spoken to you: that vvhē the 4 houre shal come, you may remember them, that I told you. ¶

The Gospel vpo the 4 Sunday after Easter.

† But I told you not these things from the beginning, be- 5 cause I vvas vwith you. And novv I goe to him that sent me, and none of you asketh me: Vvthither goest thou? † But be- 6 cause I haue spoken these things to you, sorow hath filled your hart. † But I tel you the truth. it is expedient for you that 7 I goe. For if I goe not, the Paraclete shal not come to you: but if I goe, I vvil send him to you. † And vvhē he is come, 8 he shal argue the vworld of sinne, and of iustice, and of iudgement. † of sinne: because they beleue not in me. † but of 9 iustice: because I goe to the Father: and novv you shal not 10 see me. † and of iudgement: because the prince of this vworld 11 is novv iudged. † "Yet many things I haue to say to you: 12

∴ If he shal teach al truth, & that for euer (as before c. 14. 16:) how is it possible, that the Church can erre, or hath erred at any time or in any point?

but you can not beare them novv. † But vvhē he, the Spi- 13 rit of truth, commeth, ∴ he shal teach you al truth. for he shal not speake of him self: but vvhat things soeuer he shal heare, he shal speake: and the things that are to come he shal shew you. † He shal glorifie me: because he shal receiue of mine, 14 and shal shew to you. ¶ † Al things vvhatsoeuer the Fa- 15 ther hath, be mine. Therefore I said, that he shal receiue of mine, and shal shew to you. † A litle vvhile, and novv you 16 shal not see me: and againe a litle vvhile, and you shal see me: because I goe to the Father.

The Gospel vpo the 3 Sunday after Easter.

† Some therefore of his disciples said one to an other, Vvhat 17 is this that he saith to vs: A litle vvhile, and you shal not see me: and againe a litle vvhile, and you shal see me, and, because I goe to the Father? † They said therefore, Vvhat is 18 this that he saith, A litle vvhile? vve knowv not vvhat he speaketh. † And I esvs knevv, that they vwould alke him: 19 and he said to them, Of this you doe question among your selues, because I said to you, A litle vvhile, and you shal not see me: and againe a litle vvhile, and you shal see me. † Amen, 20

amen

The Gospel for
many Martyrs.

- amen I say to you, that you shall weep, and lament, but the world shall rejoice: and you shall be made sorrowful, but
- 21 your sorrow shall be turned into joy. † A woman when she travaileth, hath sorrow, because her hour is come: but when she hath brought forth the child, now she remembereth not the anguish for joy, that a man is borne into the
- 22 world. † And you therefore, now in deed you have sorrow, but I will see you againe, and your heart shall rejoice: and
- 23 your joy no man shall take from you. † And in that day me you shall not aske any thing. Amen, amen I say to you, if you aske the Father any thing: in my name, he will give it
- 24 you. † Until now you have not asked any thing in my name.
- 25 Aske and you shall receive: that your joy may be full. † These things in proverbes I have spoken to you. The hour cometh when in proverbes I will no more speake to you, but
- 26 plainly of the Father I will shew you. † In that day you shall aske in my name: and I say not to you, that I will aske the Father for you. † For the Father himself loveth you, because you have loved me, and have beleevued that I came forth
- 27 from God. † I came forth from the Father, and came into the world: againe I leaue the world, and I goe to the Father.
- 29 † His disciples say to him, Behold now thou speakest
- 30 plainly, and saiest no proverbe. † now we know that thou knowest all things, and thou needest not that any man aske thee. in this we beleue that thou camest forth from
- 31 God. † I E S V S answered them, Now do you beleue?
- 32 † * Behold the hour cometh, and it is now come, that you shall be scattered every man into his owne, and me you shall leaue alone: and I am not alone, because the Father is
- 33 with me. † These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world.

The Gospel vpon
the 5 Sunday
after Easter.: Upon this the
Church concludeth
ai her prayers,
*Per Christum
Dominum nostrum.*
euen those
also that be
made to Saints.Mt. 27,
31. Mr.
14, 27.A N N O T A T I O N S
CHAP. XVI.

12. *Yet many things.*) This place conuineeth that the Apostles and the faithful be taught many things, which Christ omitted to teach them for their weaknes: and that it was the providence of God that Christ in presence should not teach and order all things, that we might be no lesse assured of the things that the Church teacheth by the Holy Ghost, then of the things that himself deliuered,

Christ left many
things to be
taught by the
Church.

The Spirit of
truth.

13 The Spirit of truth.) Euer note that the Holy Ghost in that he is promised to the Church, is called the Spirit of truth, which Holy Spirit for many other causes is giuen to diuers priuate men and to al good men, to sanctification: but to teach al truth and preserue in truth and from error, he is promised and performed onely to the Church and the cheefe Gouverner and general Councils thereof.

C H A P. XVII.

After his Sermon of farevvel, he prayeth to his Father, that seing he hath now finished his worke, he wvill giue him his appointed glorie, for the conuersion of al nations, and preserue his Apostles, and his Church after them in vnitie and veritie (that is, from Schisme and Heresie:) 2. finally also glorifie them wvith him in heauen.

The Gospel vpō
Ascension eue.

∴ The Father glorifieth the Sonne by raising him from death, exalting him vp to his right hand, making al creatures to bow downe at his Name, and geuing him al power and iudgement. The Sonne againe glorifieth the Father, by making his honour, which onely in a manner was in Iewrie before, now knowne to al Nations.



TH E S E things spake I E S V S : and lifting vp his eies into heauen, he said, Father, the houre is come, ∴ glorifie thy sonne, that thy sonne may glorifie thee. † As thou hast giue him power ouer al flesh that al vvhich thou hast giuen him, to them he may giue life euerlasting. † And this is life euerlasting that they know thee, the only true God, and vvhom thou hast sent I E S V S C H R I S T. † I haue glorified thee vpon the earth: I haue consummated the vvorke vvhich thou gauest me to doe: † and novv glorifie thou me O Father vwith thy self, vwith the glorie vvhich I had before the vworld vvas, vwith thee. † I haue manifested thy name to the men vvhom thou gauest me out of the vworld. Thine they vvere, and to me thou gauest them: and they haue kept thy vword. † Novv they haue knowen that al things vvhich thou gauest me, are from thee: † because the vvordes vvhich thou gauest me, I haue giuen them: and they haue receiued, and knowen in very deede that I came forth from thee, and haue beleued that thou didst send me. † For them doe I pray: Not for the vworld doe I pray, but for them vvhom thou hast giuen me: † because they be thine: and al my things be thine, and thine be mine: and I am glorified in them. And novv I am not in the vworld, and these are in the vworld, and I come to thee. † Holy father, ∴ keepe them in thy name, vvhom thou hast giuen me: that they may be one, as also vve. † Vvhen I vvas vwith them, I kept them in thy name. Those vvhom thou gauest me, haue I kept: and none of them perished, but the sonne of perdition, that the scripture may be fulfilled. † And novv I come to thee: and these things I speake in the world, that they may haue my ioy filled in them selues.

† I

The Gospel in a
Votiu Masse
agaiſt Schisme.

∴ His petition is specially to keepe the Apostles and his Church in vnitie and from Schismes.

Io. 18, 9.

Pf. 40,
10. 108,
8.

14 † I haue giuen them thy vvord, and the vvorld hath hated
 them, becaufe they are not of the vvorld: as I alfo am not of
 15 the vvorld. † I pray not that thou take them avvay out of
 16 the vvorld, but that thou preferue them from euil. † Of the
 17 vvorld they are not: as I alfo am not of the vvorld. † "San-
 18 ctifie them in truth. Thy vvord is truth. † As thou didft fend
 me into the vvorld, I alfo haue fend them into the vvorld.
 19 † And for thē I doe: (sanctifie my ſelf: that they alfo may be
 20 ſanctified in truth. † And not for them only doe I pray, but
 21 for thē alfo that by their vvord ſhal beleeue in me: † that they
 al may be one, as thou (Father) in me, and I in thee, that they
 alfo in vs may be one: that the vvorld may beleeue that thou
 22 haſt ſent me. † And the glorie that thou haſt giuen me, haue
 I giuen to them: that they may be one, as vve alfo are one.
 23 † I in them, and thou in me: that they may be conſummate
 in one: and the vvorld may knowv that thou haſt ſent me,
 24 and haſt loued them, as me alfo thou haſt loued. † Father,
 vvhom thou haſt giuen me, I vvil, that vvhere I am, they al-
 ſo may be vvith me: that they maye ſee my glorie vvhich
 thou haſt giuen me, becaufe thou haſt loued me before the
 25 creation of the vvorld. † Juſt Father, the vvorld hath not
 knowven thee. but I haue knowven thee: and theſe haue
 26 knowven, that thou didft ſend me. † And I haue notified thy
 name to them, and vvil notifie it: that the loue vvhervvith
 thou haſt loued me may be in them, and I in them.

∴ To ſanctifie
 him ſelf, is to ſa-
 crifice him ſelf,
 by dedicating
 his holy body
 and blood to
 his Father, both
 vpon the Croſ-
 ſe, and in the
 holy Sacramēt.

A N N O T A T I O N S
 CHAP, XVII.

1. *Life eueraſting.*) Both the life of glorie in heauen, and of grace here in the Church, confiſteth in the knowledge of God: that, in perfect viſion: this, in faith Working by charitie. for, knowledge of God without keeping his commaundements, is not true knowledge, that is to ſay, it is an vnprofitable knowledge. 1 Jo. 2.

True know-
 ledge of God.

17. *Sanctifie them.*) Chriſt prayeth that the Apoſtles, their ſucceſſors, & al that ſhal be of their beleeve, may be ſanctified in truth. Which is as much to ſay, as to deſire that the Church may euer haue the Spirit of truth, and be free from errour. Which praiſe of Chriſt had not been heard, if the Church might erre.

The Church
 can not erre.

20. *But for them.*) He expreſſeth (and it is a great comfort) that he praieth not onely for the Apoſtles, but for the whole Church after them, that is, for al beleeuers. And al this profound and diuine praiſe is reſembled in the holy Canon of the Maſſe before the conſecration, as here it was made before his viſible Sacrifice on the croiſe.

The Canon of
 the Maſſe.

C H A P. X V I I I.

Being gone to the place that Iudas the Traitor did know, & he offereth him self to the band of his enemies, sheweth his Diuine might in ouerthrowing them al with a word, and in sauing his Apostles from them also with a word: 10 rebuketh Peter that would defend him from them: 12 and so being apprehended, is brought bound to Annas and Caiphas, where he is striken by a seruant, and thrise denied of Peter. 18 Againe in the morning he is by them brought to Pilate. 29 Who demanding their accusation, whereas they would oppresse him with their authoritie, 33 and examining the points of his kingdom, pronounceth him innocent: yet they cry rather to haue a sheues life saued.

THVRS DAY
night.
The- PASSION
according to S.
John in these
two Chapters,
is the Gospel at
Masse vpon
Good friday.
So the PAS-
SION is read
in holy weeke
foure times,
according to
the foure Euan-
gelistes, as S.
Augustine ap-
pointed also in
his Church at
Hippo. Ser. 144.
de tempore.

WHEN I E S V S had said these things, he went 1
forth with his disciples beyond the Torrent-Ce-
dron, where was a garden, into the which he
went and his Disciples. † And Iudas also, that 2
betraied him, knew the place: because I E S V S had often re-
sorted thither together with his Disciples. † * Iudas therefore 3
hauing receiued the band of men, and of the cheefe Priests
and the Pharisees, ministers, commeth thither with lanternes
and torches and vveapons. † I E S V S therefore knowing al 4
things that should come vpon him, went forth, and said to
them, Vvhom seeke ye? † they answered him, I E S V S of 5
Nazareth. I E S V S saith to them, I am he. And Iudas also that
betraied him, stood with them. † As sone therefore as he 6
said to them, I am he: they went backvard, and fel to the
ground. † Againe therefore he asked them, Vvhom seeke ye? 7
And they said, I E S V S of Nazareth. † I E S V S answered, I 8
haue told you, that I am he. if therefore you seeke me, let
these goe their vvaies. † That the word might be fulfilled 9
which he said, * That of them vvhom thou hast giuen me, I
haue not lost any. † Simon Peter therefore hauing a svword, 10
drew it out: and smote the seruant of the high priest: & cut
of his right eare. And the name of the seruant was Malchus.
† I E S V S therefore said to Peter, Put vp thy svword into the 11
scabbard. The chalice vvhich my father hath giuen me, shal
not I drinke it? † The band therefore and the Tribune & the 12
ministers of the Ievves apprehended I E S V S, and bound him:
† and they brought him to Annas first, for he was father in 13
law to Caiphas, vvhich was the high priest of that yere. † And 14
* Caiphas was he that had giuen the counsel to the Ievves,
That it is expedient that one man die for the people.
† * And Simon Peter folovved I E S V S, and an other dis- 15
ciple. And that Disciple was known to the high priest, and
went

Mt. 26,
36. Mr.
14. 32.
Lu. 22,
39.

Mt. 26,
47. Mr.
14. 43.
Luc. 22,
47.

Io. 17, 12

Io. 11,
49.
Mr. 26,
58. Mr.
14. 54.
Lu. 22,
54.

16 vvent in vvith I E S V S into the court of the high priest. † but Peter stooode at the doore vvithout. The other dilciple therefore that vvas knovven to the high Priest, vvent forth, and
 17 spake to the portresse, and brought in Peter. † The vvench therefore that vvas portresse, saith to Peter, Art not thou also
 18 of this mans disciples? He saith to her, :: I am not. † And the seruants and ministers stooode at a fire of coles, because it vvas cold, and vvarmed them selues. And vvith them vvas Peter also standing, and vvarming him self.

∴ It is al one for a man to deny Christ, and that he is a disciple of Christ, or a Catholike, or a Chritian man, vhen he is demaunded. *Aug. tract. 115 in 10. for so Peter here denieth Christ, in denyng him self to be his Disciple*

19 † The high priest therefore asked I E S V S of his disciples, and of his doctrine. † I E S V S ansvvered him, I haue openly spokē to the vvorld: I haue alvvaies taught in the synagogue, and in the temple vvhither al the Ievves resort together:
 21 and in secrete I haue spoken nothing. † Vvhy askett thou me? aske them that haue heard vvhat I haue spoken vnto
 22 them: behold they knovv vvhat things I haue said. † Vvhen he had said these things, one of the ministers stāding by, gaue I E S V S a blovv, saying, Ansvverest thou the high priest so?
 23 † I E S V S ansvvered him, If I haue spoken il, giue testimonie of euil: but if vvell, vvhy strikest thou me?

24 † And Annas sent him bound to Caiphas the high priest.
 25 † And Simon Peter vvas standing, and vvarming him self. They said therefore to him, Art not thou also of his disciples? He denied and said: I am not. † One of the seruants of the high priest saith to him, his cosin vvhose care Peter did cut
 27 of, Did not I see thee in the garden vvith him? † Againe therefore Peter denied: and forth vvith the cocke crevve.

*Mt. 27, 1
Mr. 15, 1
Lu. 23, 1*

28 † * They therefore bring I E S V S from Caiphas into the Palace. And it vvas morning: and they vvent not in into the Palace, that they might not be contaminated, but that they
 29 might eate the Pasche. † Pilate therefore vvent forth to them vvithout, and said, Vvhat accusation bring you against this
 30 man? † They ansvvered and said to him, If he vvere not a malefactour, vve vvould not haue deliuered him vp to thee.
 31 † Pilate therefore said to them, Take him you, and according to your lavv iudge him. The Ievves therefore said to him, It is
 32 not lavvful for vs to kil any man. † * That the vvord of I E S V S might be fulfilled vvhich he said, signifying vvhat death he should die.

*Io. 12, 33
Mt. 10, 19.*

*Mt. 27, 11.
Mr. 15, 2.
Lu. 23, 4.*

33 † * Pilate therefore vvent into the Palace againe, and called I E S V S, and said to him, Art thou the king of the Ievves?

GOOD FRI-
DAY.

weekc.
 :: It pleased
 god, that Christ
 who was to dy
 both for the Ie-
 wes & the Ge-
 tiles, should be
 betrayed of the
 one, and put to
 death by the
 other.

† I E S V S answered, Saieft thou this of thy self, or haue 34
 others told it thee of me? † Pilate answered, Vvhy, am I a Iewe? 35
 :: Thy nation, and the cheefe priests haue deliuered thee vp
 to me: vvhat hast thou done? † I E S V S answered, My king- 36
 dom is not of this vvorld. if my kingdō vvere of this vvorld,
 my ministers verily vvould strue that I should not be deli-
 uered to the Ievves. but novv my kingdom is not from hēce.
 † Pilate therfore said to him, Art thou a king then? I E S V S 37
 answered, Thou saieft, that I am a king. For this vv as I bor-
 ne, and for this came I into the vvorld : that I should giue
 testimonie to the truth. Euery one that is of the truth, heareth
 my voice. † Pilate saith to him, Vvhat is truth? 38

And vvhen he had said this, he vv ent forth againe to
 the Ievves, and saith to them, I finde no cause in him. †* But 39
 you haue a custome that I should release one to you in the
 Pasche: vvil you therfore that I release vnto you the king of
 the Ievves? † They al therfore cried againe, saying, Not him 40
 but Barabbas. And Barabbas vv as a theefe.

Mt. 27,
 15. Mr.
 15, 6. Lu
 23, 17.

CHAP. XIX.

*The Ievves are not satisfied vvith his scourging and irrisson. 8 Pilate hearing them say
 that he made him self the Sonne of God, is more afraid. 12 Yet, they urging him
 vvith his loialty toward Casar, and professing that them selues vvil no king but
 Casar, he yeldeth vnto them. 17 And so Christ carying hu orvne Croffe, is crucified
 betvvene two theeues. 19 Pilate vvriting notoriously the onely cause of hu death
 to be, for that he is their king or Christ. 23 Hu garments be so used, euen as the Scrip-
 tures foretold. 25 He hath special care of hu mother to the end. 28 He signifieth al
 that vv as vvritten of hu Passion, to be fulfilled, and so yeldeth vp hu ghost. 31 Thin
 by the Ievves means also other Scriprures about hu legges and side, are fulfilled.
 32 And finally, he is honorably buried.*



THEN therfore Pilate tooke I E S V S, and 1
 scourged him. † And the souldiars plat- 2
 ting a crovne of thornes, put it vpon his
 head : and they put about him a purple
 garment. † And they came to him, and 3
 said, Haile king of the Ievves, and they
 gaue him blovves. † Pilate vv ent forth 4
 againe, and saith to them, Behold I bring him forth vnto you,
 that you may knowv that I finde no cause in him. † I E S V S 5
 therfore vv ent forth carying the crovne of thornes, and the
 purple vestiment. And he saith to them, Loe the man. † Vvhen 6
 the cheefe priests therfore and the ministers had seen him,
 they

Mt. 27,
 27. Mr.
 15, 16.

they cried, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him. for I finde no cause in him.

7 † The Ievves ansvvered him, Vve haue a Law: and according to the Law he ought to die, because he hath made him self the sonne of God.

8 † Vvhé Pilate therfore had heard this saying, he feared more.

9 † And he entred into the Palace againe: and he saith to IESVS,

10 Vvhence art thou? But IESVS gaue him no ansvver. † Pilate therfore saith to him, Speakest thou not to me: knowvest thou not that I haue povver to crucifie thee, and I haue povver to release thee? † IESVS ansvvered, Thou shouldest not haue any povver against me, vnles it vvere giuen thee from aboue. Therefore he that hath betraied me to thee, hath the greater sinne.

12 † From thence forth Pilate sought to release him. But the Ievves cried, saying, If thou releasé this man, thou art not Cæsars friend. euery one that maketh him self a king, speaketh

13 against Cæsar. † But Pilate vvhén he had heard these vvordes, brought forth IESVS: and he sate in the iudgemét seate, in the place that is called Lithóstrotos, and in Hebrevv Gáb-

14 batha. † And it vvas the Parasceue of Pasche, about the[∴] sixt

15 houre, and he saith to the Ievves, Loe your king. † But they cried, Avvay, avvay vvith him, crucifie him. Pilate saith to them, Shal I crucifie your king? The cheefe priests ansvvered, Vve haue no king, but Cæsar. † Then therfore he deli-

16 uered him vnto them for to be crucified.

17 And they tooke IESVS, and led him forth. † * And bearing his ovvne["] crosse he vvent forth into that vvhich is cal-

18 led the place of Caluarie, in Hebrevv Gólgotha. † vvhere they crucified him, and vvith him two others, on the one side

19 and on the other, and in the middes IESVS. † And Pilate vvrote a title also: and he put it vpon the crosse. And it vvas vvritten, IESVS OF NAZARETH THE KING OF THE

20 IEVVES. † This title therfore many of the Ievves did reade: because the place vvhere IESVS vvas crucified, vvas nigh to the citie: and it vvas vvritten in[∴] Hebrevv, in Greeke, and

21 in Latin. † The cheefe priests therfore of the Ievves said to Pilate, Vvrite not, *The king of the Ievves*: but that he said, I am king

22 of the Ievves. † Pilate ansvvered, That vvhich I haue vvritten, I haue vvritten.

23 † The * souldiars therfore vvhen they had crucified him,

[∴] He meaneth midday, counting from sunne rising. for so doth the Scripture count the houres of the day. *Mat. 20. Mar. 15. Luc. 23. 10. 4. Act. 8. 30.*

[∴] These three tongues being for other causes most famous before in al the world, are now also dedicated to God in the triumphás title of the Crosse of Christ, and in them the holy Scriptures are more conueniently written, taught, & preferred.

Mt. 27, 33. Mr. 15, 20. Luc. 23, 33.

**Mt. 27, 35. Mr. 15, 24. Luc. 23, 34.*

weeke.
 :: This coate
 without seame
 is a figure of
 the vnicie of the
 Church. *Cypr.
 de vnit. Ec.* And
 Euthymius and
 other write
 that our Lady
 made it.

The Gospel in a
 vorieue Masse of
 our B. Lady be-
 weene Easter
 & Whitfuntide.
 :: The great loue
 faith, courage,
 compassion,
 and sorowes,
 that our Lady
 had: Who for-
 sooke not the
 Crosse and her
 sonne, when so
 many were fled
 from him, and
 his cheefe Apo-
 stles denied
 him.

b The Gospel in
 a vorieue Masse
 of the Passion.

him, tooke his garments (and they made foure partes, to eue-
 ry souldiar a part) & his coate. And his coate vvas without
 seame, vvrought from the toppethrough out. † They said
 therefore one to an other, Let vs not cut it, but let vs cast lot-
 tes for it vvwhose it shal be. That the scripture might be fulfil-
 led saying, *They haue parted my garments among them: and vpon my vesture
 they haue cast lottes.* And the souldiars did these things.

† And there stooede beside the crosse of I E S V S, his mo-
 ther, and his mothers sister, Marie of Cleophas, and Marie
 Magdalene. † Vvhen I E S V S therefore had seen his mother
 and the disciple standing vv whom he loued, he saith " to his
 mother: Vvoman, behold thy sonne. † After that, he saith
 " to the disciple, Behold thy mother. And from that houre
 the disciple tooke her to his ovvne. ¶

b † After vvard I E S V S knowing that al things vv ere novv
 consummate, that the * scripture might be fulfilled, he saith, I
 thirst. † A vessel therefore stooede there ful of vinegre. And
 they putting a sponge ful of vinegre about hyssope, offered it
 to his mouth. † I E S V S therefore vvhen he had taken the
 vinegre, said, It is cōsummate. And bowving his head, he gaue
 vp the ghost.

† The Iewes therefore (because it vvas the Parasceue)
 that the bodies might not remaine vpon the crosse on the
 Sabboth (for that vvas a greate Sabboth day) they desired
 Pilate that their legges might be broken, and they might be
 taken avvay. † The souldiars therefore came: and of the first
 in deede they brake the legges, and of the other that vvas cru-
 cified vvith him. † But after they vv ere come to I E S V S, vvhen
 they savv that he vvas dead, they did not breake his legges,
 † but one of the souldiars vvith a speate opened his side, and
 incontinent there came forth " bloud and vvater. † And he
 that savv it, hath giuen testimonie: and his testimonie is
 true. ¶ And he knowveth that he saith true, that you also
 may beleue. † For these things vv ere done that the scrip-
 ture might be fulfilled, *You shal not breake a bone of him.* † And againe
 an other scripture saith, *They shal looke on him vvhom they pearfed.*

† And after these things * Ioseph of Arimathæa (because
 he vvas a disciple of I E S V S, but secrete for feare of the Jewes)
 desired Pilate that he might take avvay the body of I E S V S.
 And Pilate permitted. He came therefore, and tooke avvay the
 body of I E S V S. † * Nicodemus also came, he that at the
 first

Pf. 11, 19

Psa. 68,
 22.

Exo. 12,
 46.
 Zac. 12,
 10.
 * Mt. 27,
 57. Mr.
 15, 42.
 Lk. 23,
 50.
 Io. 3, 1. 7,
 50.

first came to I E S V S by night, bringing a mixture of myrrhe
40 and aloés, about an hundred poundes. † They tooke ther-
fore the body of I E S V S, and bound it in linnen clothes vvith
41 the spices, as the maner is vvith the levvés to burie. † And
there vvás in the place vvhere he vvás crucified, a garden: and
in the garden a nevv monument, vvherein no man yet had
42 been laide. † There therefore because of the Parascue of the
levvés, they laide I E S V S, because the monument vvás hard
by.

A N N O T A T I O N S
C H A P. XIX.

11. *Hu o'wne crosse.*] This crosse, for that it was the instrument of our redemption, and as it were the altar of the supreme sacrifice, highly sanctified by the touching, bearing, and oblation of the sacred body and blood of our Lord, is truly called the HOLY CROSSE: and hath been endued vvith vertue of miracles, both the whole and every litle pece thereof. For the which causes, and specially for the most neere memorial of Christes Passion, it hath been visited in Pilgrimages, honoured by festiual daies and otherwise, referred & reuerenced of the ancient fathers, vvith al deuotion: as contrariwise it hath been abused of Pagans, Apostataes, and Heretikes, seeking in vaine to deface and destroy it. See S. Cyril li. 6 cont. Iulian. S. Hierom ep. 17. S. Paulinus ep. 11. Rufinus li. 1. c. 7. & S. Euagr. histo. li. 4 c. 25. S. Leo ep. 72. and Ser. 8 de Passione. Paulus Diac. li. 18.

The H O L Y
C R O S S E.

26. *To his mother.*) The marueious respect that Christ had to his mother, vouchsauiug to speake to her, and to take order for her euen from the crosse in the middes of his infinite anguishes and mysteries a vvorking for mankind.

By this you see
Why in Catho-
like Churches
M A R I E and
Iohn stand by
the Roode.

27. *To the Disciple.*) A great honour to Iohn and charge, to haue that blessed iewel in keeping: and an vnspeakable comfort, that from that day forward the one was to the other mother and sonne. *virginem virgini comendauit*, saith S. Hierom. *He comended the virgin to a virgin.*

h. 2. adu.
Iouinian.

24. *Bloud and vvater.*) This pearling of Christes side, though on the souldiars part it was done

Exo. 18.
Num. 30.

Tract. 9
in Ioan.
Hom. 84
in Ioan.

blindly and insolently, yet by Gods ordinance it contained great mysteries, and was prefigured by Moses striking the rocke vvith his rodde: as this streame of bloud and vvater drawn miraculously out of his dead body, running in the Sacraments of the Church after the people of God, was signified by the vvater of the same rocke folowing the Israelites in the desert, *Out of this side* (saith S. Augustine) *issued the Sacraments.* Hence (saith S. Chrysostom) *the great mysteries haue their beginning.* Who vvarneth vs, that vvhen vve come to drinke of the holy chalice, vve should so appoche, as though vve drew the bloud out of Christes side. And both bloud and vvater apart did flow forth, to shew vs the fountaine of the vvvo principal Sacraments, and their severall matters, Baptisme and the Eucharist, springing to life euerlasting in the Church. The fathers also say that the Church vvho is Christes spouse and his coadiutrice in applying the bloud and vvater to the benefite of the Faithful, was here formed, builded, and taken out of this holy side of Christ sleeping on the Crosse, as Eue was of Adams side, vvhen he was cast a sleepe in Paradise.

The Sacraments
issued out of
Christes side, and
thence haue
their vertue.

The CHURCH
builded of
Christes side, as
Eue of Adams.

Gen. 2, 21.

C H A P. XX.

vvpon Easter day his body is missed in the Sepulcher, first by M. Magdalene, 3 secondly by Peter also and Iohn, the vvinding clothes yet remayning. 11 Then to M. Magdalene, after she had seen vvvo Angels, I E S V S also him self appeareth. 18 She hauing told to the Disciples, he appeareth to them also the same day, and sendeth them as him self vvás sent, giuing them the Holy Ghost to remitte and to reteine finnes. 26 Againe vvpon Iovv Sunday he appeareth to them, letting Thomas see, that he might beleue, and commending such as not seeing yet do beleue. 30 The effect of this booke.

M m A N D

weeke.
The Gospel vpo
Saturday in
Easter weeke.

That is, the
first day of the
weeke, as some
interpret it, ta-
king Sabbath
(as sometime it
is) for a weeke.

This is our
Sunday, called
Dies Dominica,
because of our
Lords resurre-
ction. See the
marg. annot.
Luc. 24, 1.

b The Gospel
vpo Thursday
in Easter weeke.

That is, The Sepul-
chres of Mar-
tyrs (saith *S.*
Hierom ep. 17)
We do honour
euery where, &
putting their
holy ashes to
our eies, if we
may, we touch
it also with our
mouth: and be-
cause some that
thinke the mo-
numēt where-
in our Lord
was laid, is to
be neglected:
where the Di-
uel and his An-
gels, as often as
they are cast
out of the pos-
sessed before
the said monu-
ment, tremble
and roare as if
they stode be-
fore the iudge-
ment seate of
Christ?



AND the first of the Sabbath, Marie
Magdalene commeth early, vwhen it vvas
yet darke, vnto the monument: and she
saw the stone taken avway from the mo-
numēt. † She ranne therfore and cometh
to Simon Peter, and to the other disciple
vvhom I E S V S loued, and saith to them,

They haue taken our Lord out of the monument, and vve
knowv not vwhere they haue laid him.

† Peter therfore vvent forth and that other disciple, and
they came to the monument. † And both ranne together,
and that other disciple did out-runne Peter, and came first to
the monument. † And vwhen he had stouped dovvne, he
saw the linnen clothes lying: but yet he vvent not in. † Si-
mon Peter therfore cometh, folovving him, and vvent in to
the monument, and saw the linnē clothes lying, † and the
napkin that had been vpon his head, not lying vvith the lin-
nen clothes, but apart, vvrapped vp into one place. † Then
therfore vvent in that other disciple also vvhich came first to
the monument: and he saw, and beleued. † For as yet they
knev not the scripture, that he should rise againe from the
dead. † The disciples therfore departed againe to them
selues.

† But Marie stode at the monument vwithout, vvee-
ping. Therfore as she vvas vweeping, she stouped dovvne, &
looked into the monument: † and she saw two Angels in
white, sitting, one at the head, and one at the feete, vwhere
the body of I E S V S had been laid. † They say to her, Vvomā,
vvhy vweepest thou? She saith to them, Because they haue
taken avway my Lord, and I knowv not vwhere they haue put
him. † Vwhen she had said thus, she turned backvard, and
saw I E S V S standing: and she knevv not that it is I E S V S.
† I E S V S saith to her, Vvomā, vvhy vweepest thou? vvhom
seekest thou? She thinking that it vvas the gardiner, saith to
him, Sir, if thou hast caried him avway, tel me vwhere thou
hast laid him: & I vvil take him avway. † I E S V S saith to her,
Marie. She turning saith to him, Rabbóni (vvhich is to say,
Maister.) † I E S V S saith to her, Do not touche me, for I am
not yet ascended to my Father: but goe to my brethren, and
say to them, I ascend to my Father and your Father, my God
and your God. † Marie Magdalene commeth and telleth
the

EASTER
DAY. 1
Mt. 28, 1
Mr. 16, 1
Lu. 24, 1

Luc. 24,
12.

Mt. 28, 1
Mr. 16, 5
Luc. 24,
4.

The being of Christs body in the B Sacramēt without space or quātitie correspondēt there vnto, is proued by other exam- ples I Scripture. Heretical shifts to auoid plaine Scripture.

Christ can dis- pose of his owne body & others about nature.

Vbiquetaries or Brentiani.

Christ sheweth his commiſſion & ſo giueth the Apoſtles power to remit finnes.

The holy Ghoſt is here purpoſely giuen to the Apoſtles, to remit finnes.

The Sacrament of PENANCE instituted.

Men are bound to confeſſe, al their mortal finnes, and that in particular.

maner of the quantitie, ſpace or place agreeable to the condition of his humanitie, be inuincibly re- futed by Christs entering into the Diſciples, the doores ſhut: and by that that his true natural body, whole and perfect in al his limmes, length, bredth, and thicknes, diſtincte and diuers from the ſubſtance and corpulence of the wood, was in the ſame proper place that the wood was in, and paſſed through the ſame: as he alſo came out of his mothers wombe, the clauſure not ſturred: and paſſed through the ſtone, out of his Sepulcher. By al which the Heretikes being plainly re- proued, and conuinced of infidelitie, they boldly deny the plaine Scriptures, or ſo ſonally ſhift them ſelues from the euidence thereof, that their impudencie is ſpecially to be marked in this point.

Some ſay, that he came in at the window: ſome, that the doore opened of it ſelf to let him in: ſome, that to come in, the doores being ſhut, ſignifieth no more, but that he came in late in the euening, at what time men uſe to ſhut their doores: and ſuch other flightes to defend falſhod, againſt expreſſe Scriptures, and againſt the Apoſtles teſtimonie, who therfore tooke him to be a Spirit, becauſe they ſaw him ſtand ſodenly in the middes of them, al the houſe being cloſe ſhut. And the Fathers al confeſſe that he went in, the doores being ſhut. See S. Ambroſe li. 10 in Lucam c. 24. S. Auguſtine ep. 3 ad Voluſian. c. li. 22 de ciuit. c. 8, & S. Cyril, in 10. li. 12, c. 53. & S. Hiero. li. 1 cont. Iouinianum c. 21. We know it is the natural courſe of Gods ordinance, that euery body ſhould haue but one and his owne proper place fitted to the lineaments, quantitie, termes and limites of the ſame: without which naturally the bodies were no where, and conſequently not at al, as S. Auguſtine ſaith ad Dardanum. but that God ſupernaturally and miraculoſly can not by his om- nipotencie diſpoſe otherwiſe of his owne body, then the natural forme or quantitie or qualitie thereof require, that is great incredulitie. ſeing we muſt beleue that he can doe ſo with any other body of mere men or other creatures, the Scripture being plaine that he can make a camel paſſe through a needles eie, continuing in his natural figure and quantitie ſtil: and S. Auguſtine telleth of a woman whoſe ring ſel from her girdle, both being ſaſt and whole: and Rupertus of a Reli- gious man, whoſe girdle ſaſt buckled tel do wne before him from his body. De off. Eccl.

Therefore it is to much vnfaithfulnes, by rules of place to embarre Chriſt of his wil or wiſedom to be in the Sacrament how him ſelf liſt, and on as many altars or places as he liketh. We deteſt for al that, the wicked heretic of certaine Proteſtants, holding quite contrarie to the Zuinghians, that Chriſt according to his Humanitie is in euery place where the Diuinitie is: which is both againſt faith, and the common rules of nature and diuinitie.

21. As my Father.) As when he gaue them commiſſion to preach and baptize through the world, he made mention of his owne power therein: ſo here before he intitute the Sacrament of Penance, and giue them authoritie to remit finnes, leſt the wicked ſhould aſke after ward, by what right they do ſuch great functions, he ſheweth his Fathers commiſſion giuen to him ſelf, and then in plaine termes moſt amply imparteth the ſame to his Apoſtles: that whoſoever deny the Apoſtles & their ſucceſſors, the Priests of Gods Church, to haue right to remit finnes, ſhould deny conſequently Chriſt as man to haue authoritie to doe the ſame.

22. He breathed.) He giueth the Holy Ghoſt in and by an external ſigne, to his Apoſtles, not viſibly and to al ſuch purpoſes as after ward at Whitſunede, but for the grace of the Sacrament of Orders, as S. Auguſtine ſaith, and that none make doubt of the Priests right in remiſſion of finnes, ſeing the Holy Ghoſt is purpoſely giuen them to doe this ſame. In which caſe if any be yet cōten- tious, he muſt deny the Holy Ghoſt to be God, and not to haue power to remit finnes. It is not abjurd (ſaith S. Cyril) that they forgive finnes, which haue the Holy Ghoſt. For when they remitte or reteine, the Holy Ghoſt remitteth or reteineth in them, and that they doe ττο ττοαις, firſt in Baptiſme, and then in Penance. As S. Ambroſe alſo (li. 1 c. 7 de penitentia) reſelling the Nouatians (a Sect of old He- retikes which pretending Gods glorie as our new Sectaries do, denied that Priests could remit finnes in the Sacrament of Penance) ſaith, why it ſhould be more diſhonour to God, or more impoſſible or inconuenient for men, to forgive finnes by Penance then by Baptiſme, ſeing it is the Holy Ghoſt that doeth it, by the Priests office and miniſterie in both.

23. Whoſe finnes.) Power to offer Sacrifice, which is the principal function and acte of Priest- hod, was giuen them at the institution of the B. Sacrament: the ſecond and next ſpecial facultie of Priethod, conſiſting in remitting finnes, is here beſtowed on them. And withal the holy Sacra- ment of Penance implying Contrition, Confellion, and Satisfaction in the Penitent, and abſolu- tion on the Priests part, is instituted. for in that, that expreſſe power and commiſſion is giuen to Priests to remitte or reteine al finnes: and in that, that Chriſt promiſeth, whoſe finnes ſoever they forgive, they be of God forgiven alſo: and vvhofe finnes they reteine, they be reteined before God: it foloweth neceſſarily, that we be bound to ſubmit our ſelues to their iudgment for releafe of our finnes. For, this vvonderful povver vvere giuen them in vaine, if none vvere bound to ſeeke for abſolution at their hands. Neither can any rightly ſeeke for abſolution of them, vnles they confeſſe particularly at leaſt al their mortal offences, vvwhether they be cōmitted in minde, hart, vvil and cogitation onely, or in vvord, and vvorke. for, Gods priests being in this Sacrament of Penance cōſtituted in Chriſts ſteede as iudges in cauſes of our conſcience, can not rightly rule our caſes vvithout ſul and exacte cognition and knowledge of al our finnes, and the neceſſarie circum- ſtances and differences of the ſame, which can not othervvile be had of them being mortal men.

Auguſt. ep. 57. Mat. 19. Aug. li. 22 c. 8 de am. Dei.

Augu. 9. no. T. eff. 9. 93 Cōt. ep. Parmen. li. 2. c. 11. Cyril. li. 12 c. 5 in 10.

* Cypri. de lapſ. nu. 11. * Hiero. in 16 Mat. then

then by our simple, sincere, and distinct utterance to them of our sinnes, with humble contrite hart, ready to take and to doe penance according to their iniunction. For that authoritie to re- teine sinnes, consisteth specially in enioyning satisfaction and penitentiall workes of praying, fa- sting, aimes, and such like. Alvvhich Gods ordinance whoſoever condemneth or contemneth, as Heretikes doe, or neglecteth, as ſome careleſſe Catholikes may perhaps doe: let them be assured they can not be laued. Neither muſt any ſuch Chriſtian man pretend or looke to haue his sinnes after Baptiſme, remitted by God onely, without this Sacrament: (Which was the old Heresie of the Nouatians *Ambr. li. 1. de panis. c. 2. Socras. li. 7. Ec. hist. c. 25*) more then any may hope to be laued or haue his original or other sinnes before Baptiſme, forgiven by God without the ſame Sacramet. Let no man deceiue him ſelf, this is the *second table or borde after ſhipwracke*, as S. Hierom calleth it. Whoſoever take not hold of it, ſhal periſh without al doubt, becauſe they contemne Gods coun- ſel and order for their ſaluation. And therefore S. Augultine (ep. 180) ioyning both together, ſaith it is a pitiful caſe, When by the abſence of Gods Prielts, men depart this life, *aut non regenerati, aut ligati*. that is, *eiſher not regenerated by Baptiſme, or ſaſt bound*, and not abſolued by the Sacrament or penance and reconciliation: becauſe they ſhal be excluded from eternal life, and *deſtruction fol- loweth them*. And S. ViCTOR (li. 2. de perfecus. Vandalica) telleth the miſerable lametation of the peo- ple, when their Prielts were baniſhed by the Arian Heretikes. *Who (ſay they) ſhal baptize theſe in- fants? Who ſhal miniſter penance vnto vs, & looſe vs from the bandes of ſinnes &c?* And therefore S. Cyprian very oiten (namely ep. 54) calleth it great cruelty, & ſuch as Prielts ſhal answer for at the later day, to ſuffer any man that is penitent of his sinnes, to depart this life without this reconciliation and abſolution: *becauſe (ſaith he) the Lawmaker him ſelf (Chriſt) hath graunted, that things bound in earth, ſhould alſo be bound in heauen: and that thoſe things might there be looſed, which were looſed before here in the Church*. And it is a world to ſee, how the Heretikes wrattle with this ſo plaine a commiſſion of remitting ſinnes, reterring it to preaching, to denouncing Gods threats vpon ſinners, and to we can not tel what els. though to our Engliſh Proteſtants this authoritie ſeemeth ſo cleere, that in their order of viſiting the ſicke, their Miniſters acknowledge & challenge the ſame, vling a formal abſolution according to the Churches order, after the ſpecial cõfeſſion of the partie. But to con- clude the matter, let euery one that liſt to ſee the true meaning of Chriſts wordes, and the Prielts great power and dignitie giuen them by the ſame wordes and other, marke wel theſe wordes of S. Carylſtoſome. *For, ſaith he, they that dwell on the earth, and conuerſe in it, to them is commiſſion giuen to diſpenſe thoſe things that are in heauen. to them is giuen to haue the pouuer which God would not to be giuen neither to Angels nor Archangels. for, neither to them was it ſaid, Whatſoever you ſhal binde in earth, ſhal be bound in heauen: and whatſoever you ſhal looſe in earth, ſhal be looſed in heauen. The earthly Princes in deepe haue alſo pouuer to binde, but the bodies onely: but that bond of Prielts which I ſpeake of, toucheth the very ſoule it ſelf and reacheth euen to the heauens: in ſo much that whatſoever the Prielts ſhal doe beneath, the ſelf ſame God doth raiſie aboue, and the ſentence of the ſeruants the Lord doth confirme. for in deepe what els is this, then that the pouuer of al heauenly things is graunted them of God? Whoſe ſinne is ſo euer, ſaith he, you ſhal reſeine, they are reſeined. What pouuer (I beſeeche you) can be greater then this one? The Faſther gaue al pouuer to the Sonne: but I ſee the ſame pouuer altogether deliuered by the Sonne vnto them. And as this concerneth the Prielts high authoritie to abſolue, ſo therevpon con- cerning confeſſion alſo to be made vnto them, the ancient Fathers ſpeake in this ſort. S. Cyprian de Lapsis nu. 11. *They (ſaith he) that haue greater faith and feare of God, though they did not fall in perfecution, yet becauſe they did onely thinke it in their minde, thru very cogitation they confeſſe to Gods Prielts ſo- rowfully and plaineiy, opening their conſcience, viſiting and diſcharging the burden of their minde, and ſeeking holeſome medicine for their wvoundes though but ſmal and little. And a litle after, Let euery one (my bretheren) I beſeeche you, confeſſe hu ſinne, vvhiles he is yet aliue, vvhiles his confeſſion may be admitted, vvhiles ſatisfaction and remiſſion made by the Prielts is acceptable before God. S. Cyril (or as ſome thinke, Origen) li. 2. in Leuit. calleth it a great part of penance, when a man is aſhamed, and yet openeth his ſinnes to our Lords Prielt. See alſo Tertul. li. de Panis. S. Hiero. in c. 10 Eccleſiaſtæ. S. Baſil. in Regula breu. quaſt. 229. Who compare ſinners that reſuſe to confeſſe, to them that haue ſome diſeaſe in their ſecrete partes, and are aſhamed to ſhew it to the Phyſicion or Surgeon, that might cure it. Where they muſt needes meane ſecrete confeſſion to be made to them that may abſolue. And S. Leo ep. 80 moſt plaineiy (as before S. Cyril) expreſly nameth Prielts. *That confeſſion is ſufficient which is made firſt to God, then to the Prielt alſo. And againe, It is ſufficient that the guiltines of mens conſciences be vttered to the Prielts onely by the ſecrecie of confeſſion. S. Hierome in 16 Mat. ſaith, that Prielts looſe or binde, audita peccatorum varietate, hauing heard the varietie and differences of ſinnes. S. Paulinus writeth of S. Amoroſe, that as often as any confeſſed his ſinnes vnto him for to receiue penance, he ſo weeps for compaſſion, that thereby he cauſed the penitents to weepe alſo. He addeth moreouer, that this holy Doctor was ſo ſecrete in this caſe, that no man knew the ſinnes confeſſed, but God and him ſelf. And S. Auguſtine ho. 49 de 50 homilijs to. 10. ſaith thus, Doe penance ſuch as is done in the Church, I et no man ſay, I doe it ſecretly, I doe it to God. in vaine then was it ſaid, Whatſoever you ſhal looſe in earth, ſhal be looſed in heauen. See S. Ambroſe de penitentia through out. S. Cyprian de Lapsis, the booke de vera & falſa panis. in S. Auguſtine. beſide al antiquitie which is ful of theſe ſpeacnes concerning abſolution, and confeſſion.***

Micro. ad Demetri- adem. c. 6, 10. 1.

Mat. 18.

See the cõ- munſon booke.

Li. 3 de Sacerd.

In vita D. Ambr. he ſo weeps for compaſſion, that thereby he cauſed the penitents to weepe alſo. He addeth moreouer, that this holy Doctor was ſo ſecrete in this caſe, that no man knew the ſinnes confeſſed, but God and him ſelf.

Act. 18.

To retaine ſin- nes.

The neceſſitie of this Sacra- ment.

The Heretikes wratling againſt plaine Scripture.

The Engliſh Miniſters heare confeſſions, and abſolue.

Prielts power to forgiue ſin- nes, is aboute the power of An- gels or World- ly Princes.

Confeſſion to Prielts.

Secrete or auri- cular Confeſ- ſion.

C H A P. XXI.

Appearing againe in Galilee, Where Peter Was fishing With his fellowes : and causing them after they had at night taken none, to catch a great multitude, Which Peter draweth to land, Where he also dineth them: 15 He (expressing What this fishing signified) maketh Peter his Vicar, committing vnto him the feeding of his lambes and sheepe: 18 and revealeth vnto him, that he also shal be crucified, to the glorie of God, 20 admonishing him to minde that, rather then to be curious about Johns deash.

The Gospel on
Wednesday in
Easter Weeke.



AFTER I E S V S manifested him self againe at 1
the sea of Tibérias. And he manifested thus:
† There vvere together Simon Peter and Tho- 2
mas vvho is called Didymus, and Nathanael
vvhich vvas of Cana in Galilee, and the sonnes

of Zebedee, and tvvo others of his disciples. † Simon Peter 3
saith to them, I goe to fish. They say to him, Vve also come
vvith thee. And they vvent forth and got vp into the
boate: and that night they tooke nothing. † But vvhen mor- 4
ning vvas novv come, I E S V S stode on the shore: yet the
disciples knevv not that it vvas I E S V S. † I E S V S therfore 5
saith to them, Childré, haue you any meate? They ansvvered
him, No. † He saith to them, Cast the nette on the right side 6
of the boate: and you shal finde. They therfore did cast it:
and novv they vvere not able to dravv it for the multitude of
fishes. † That disciple therfore vvhom I E S V S loued, saith 7
to Peter, It is our Lord. † Simon Peter vvhe he had heard that
it is our Lord: girded his coate vnto him (for he vvas na-
ked) and cast him self into the sea. † But the other disciples 8
came in the boate (for they vvere not farre from the land, but
as it vvere tvvo hundred cubits) dravving the nette of fishes.
† Therfore after they came dovvne to land, they savv hote 9
coles lying, and fish laid thereon, and bread. † I E S V S saith to 10
them, Bring hither of the fishes that you tooke novv. † Simó 11
Peter vvent vp, and drevv the nette to the land, ful of great
fishes, an hundred fiftie three. And although they vvere so ma-
ny, the nette vvas not broken. † I E S V S saith to them, Come, 12
dine. And none of them that sare at meate, durst aske him,
Vvho art thou? knowing that it is our Lord. † And I E S V S 13
commeth and taketh the bread and giueth them, and the fish
in like maner. † This novv the † third time I E S V S vvas ma- 14
nifested to his disciples, after he vvas risen from the dead. †

† Therefore vvhen they had dined, I E S V S saith to Simon 15
Peter

† See in S. Au-
gustine tract. 123
in 10. the great
mysterie hereof
concerning the
C H V R C H,
and in S. Gre-
gorie hom. 24 in
Euang. and S.
Bernard li. 3 c. 8
de confid. Peters
P R I M A C I E
here mystically
signified.

† Not the third
apparition, but
the third day of
his apparitions.
for he appeared
iu the very day
of his Resurrec-
tio on fr̄e, againe
vpon Low Sun-
day, then this
third time, And
S. Marke saying,
last he appeared,
a. 16. 14: meaneth
his last appariti-
on the first day.

the
disciples

WEEKE.

The Gospel on
the cue of SS.
Peter and Paul.

equivocally
in feede
& rule

Io. 13, 23

Io. 20,
30.

Peter, Simon of Iohn, louest thou me more then these? He
saith to him, Yea Lord: thou knowvest that I loue thee. he
16 saith to him, FEEDE MY LAMBES. † He saith to him
again, Simon of Iohn, louest thou me? he saith to him, Yea
Lord, thou knowvest that I loue thee. He saith to him,
17 FEEDE MY LAMBES. † He saith to him the third time,
Simō of Iohn, louest thou me? Peter vvas stroken sad, because
he said vnto him the third time, Louest thou me? And he said
to him, Lord, thou knowvest al things: thou knowvest that I
18 loue thee. He saith to him, FEEDE MY SHEEPE. † Amē,
amen I say to thee, vwhen thou vvasst yonger, thou didst girde
thy self, and didst vvalke vwhere thou vvouldest. but
vwhen thou shalt be old, thou shalt stretch forth thy handes,
and an other shall girde thee, and leade thee vvhither thou
19 vvilt not. † And this he said, signifying by vwhat death
he should glorifie God. † And vwhen he had said
20 this, he saith to him, Folovv me. † Peter turning,
savv that disciple vvhom I E S V S loued, folovving, * vwho
also leaned at the supper vpon his breast, and said, Lord vwho
21 is he that shall betray thee? † Him therefore vwhen Peter had
22 seen, he saith to I E S V S, Lord, and this man vwhat? † I E S V S
saith to him, So I vvil haue him to remaine til I come, vwhat
23 to thee? folovv thou me. † This saying therefore vvent
abrode among the brethren, that that disciple dieth not. And
I E S V S did not say to him, he dieth not: but, So I vvil
24 haue him to remaine til I come, vwhat to thee? † This is
that disciple vvhich giueth testimonie of these things, and
hath vvritten these things: and vve knowv that his testimo-
nie is true. †
25 † But there are * many :: other things also vvhich I E S V S
did: vvhich if they vvere vvritten in particular, neither the
vvorld it self I thinke vvere able to containe those bookes
that should be vvritten.

b The Gospel
vpō S. Iohn the
Euangelists day
in Christmas
Decembris 27.

c So readeth S.
Ambrose in Pf.
45. & ser. 20 in
Pf. 118. S. Aug.
traict. 124 in 10.
& most ancient
copies and ser-
uice bookes
extant in Lati-
ne. other reade,
If I vvil: other,
If so I vvil & c.

:: Howv fewv-
things are Writ-
ten of Christs
actes & doctrine
in cōparison of
that vvhich he
did and spake,
and yet the He-
rerikes Wil needes
haue al in
Scripture, tru-
sting not the
Apoittles ovne
preaching, or re-
port of any
thing that our
Maister did or
said, if it be not
vvritten.

ANNOTATIONS
CHAP. XXI.

17. Feede my sheepe.] As it was promised him *Mat. 16*, that the Church should be builded vpō him, and that the keies of heauen should be giuen to him: so here it is performed, & he is actually made the general Pastor and Gouverner of al Christs sheepe. For though the other ten (as Matthias and Paul also afterward) were Apostles, Bishops, Priests, and had authoritie to binde and loose, to remitte and rete. ne, to preach, baptize, and such like, as wel as he: Yet in these things and al other gouernement, Christ would haue him to be their head, and they to depend of him as head of their College, and consequently of the whole flocke of Christ: no Apostle nor no Prince in earth
Peter is here made the general Pastor, and the Church is builded vpon him.
(if

The Protestants otherwise deny this preeminence of Peter, yet to uphold their Archbishops, do a uouch & prou it against the Puritanes.

(if he acknowledge him self to be a sheepe of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giueth him some greater preeminence and regnying this preeminence of Peter, it is plaine by that he is asked whether he loue our Lord more then the other Apostles do: Where, for equal charge no difference of loue had bene required. To Peter (saith S. Cyprian) our Lord after his Resurrection said, Feede my sheepe, and builded his Church upon him alone, and to him he giueth the charge of feeding his sheepe. For although after his Resurrection he gaue his pouuer like to al, saying, As my Father sent me, so I send you, take the Holy Ghost, if you remitte to any their sinnes, they shall be remitted &c. Yet so manifestly vnike, he constituted one Chaire, & so disposed by his auctoritie that vnike should haue origine of one. The rest of the Apostles were that Peter was, in equal fellowshipp of honour and pouuer, but the beginning cometh of vnitie: the Primacie is giuen to Peter, that the Church of Christ may be shewed to be one. & one Chaire. S. Chrysostome also saith thus: Why did our Lord shede his blood? Li. 2 de Sacerd.

Cyprian de vnit. Ec.

Peters successors succede hi in vniuersal auctoritie.

truly to redeme these sheepe, the cure of which he committed both to Peter and also to his Successors. And a little after, Christ would haue Peter indued with such auctoritie, and to be far above al his other Apostles: for he saith: Peter, dost thou loue me more then al these do? Whereupon our Maister might haue inferred, if thou loue me Peter, vse much fasting, sleepe on the hard floure, vvasch much, be patrone to the oppressed, father to the orphans, and husband to the vvidowes: but omitting al these things, he saith, Feed my sheepe. For, al the foresaid vertues certes may be done easly of many subiects, not onely men but women: but vwhen it cometh to the gouernement of the Church and committing the charge of so many soules, al woman kind must needes vvholy giue place to the burden and greatnes thereof, and a great number of men also. So writeth he.

Li. 2 de Sacerd.

S. Gregorie thought he misliked the title of vniuersal Bishop, yet is most plaine both in his writings & doings for the Popes Supremacie. as also S. Leo the great.

And because the Protestants would make the vnlearned thinke, that S. Gregorie deemed the Popes Supremacie to be wholly vnlawful and Antichristian, for that he condemneth Iohn of Constantinople for vsurping the name of vniuersal Bishop, resembling his insolence therein to the pride of Antichrist: note wel the wordes of this holy father in the very same place and Epistle as gainst the B. of Constantinople, by which you shal easily see that to deny him to be vniuersal Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme Gouerner of the same, as our Aduerariaries fraudulently pretend. It is plaine to al men, saith he, that euer read the Gospel, that by our Lordes mouth the charge of the vvhole Church was committed to S. Peter Prince of the Apostles. for to him it was said, Feed my sheepe: for him was the prayer made that his faith should not faile: to him were the keyes of heauen giuen and auctoritie to binde and looqe: to him the cure of the Church and principality was deliuered: and yet he was not called the vniuersal Apostle. This title indeed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of that See did euer vse it or consent to take it. Thus much S. Gregorie. Who though he both praetised iurisdiction through out al Christendom, as other of that See haue euer done, and also acknowledged the Principality and Soueraintie to be in Peter and his Successors: yet would he not for iust causes vse that title subiect to vanitie & misconstruction. But both he & al the Popes since haue rather called them selues, Seruos seruorum Dei, the Seruants of Gods seruants. Though the word, vniuersal Bishop, in that sense wherein the holy Council of Chalcedon offered it to the See of Rome, was true and Lawful. For that Council would not haue giuen any Antichristian or vnjust title to any man. Onely in the B. of Constantinople and other, which in no sense had any right to it, and who vsurped it in a very false and tyrannical meaning, it was insolent, vnjust, and Antichristian. See also the Epistles of S. Leo the Great concerning his praetise of vniuersal iurisdiction, though he refused the title of vniuersal Bishop. And S. Bernard that you may better perceiue that the general charge of Christs sheepe was not onely giuen to Peters perion, but also to his successors the Popes of Rome, as S. Chrysostom also before alleaged doth testify writeth thus to Eugenius, Thou art he to whom the keyes of heauen are deliuered, & to whom the sheepe are committed. there be other Porters of heauē, & other Pastors of flockes: but thou hast inherited in more glorious & differēt sort. For they haue euerly one their particular flocke, but to thee al vniuersally, as one flocke to one mā, are credited: being not onely the Pastor of the sheepe, but the one Pastor of al the Pastors them selues. but thou wilt aske me how I proue that: euen by our Lordes word. For to whom of al, I say not onely Bishops, but Apostles, were the sheepe so absolutely and without limitation committed? If thou loue me Peter, feede my sheepe. He saith not, the people of this kingdom or that citie, but, my sheepe, without al distinction. So S. Bernard. And herevnto may be added that the second, feede, is in greeke a word that significeth withal to gouerne and rule, as Ps. 2. Mich. 5. Mas. 2. Apoc. 2. and therefore it is spoken of Dauid also and other temporal Gouerners (as the Hebrew word answering therevnto) in the Scriptures very often, and the Greeke in profane Writers also.

Grego. li. 4. ep. 76.

Seeli. sep. 72. 73. li. 3 ep. 17. 45 li. 4 ep. 98 li. 7 ep. 63.

Bernard. li. 2. c. 8. de consider.

The title of vniuersal Bishop refused, but vniuersal iurisdiction alwaies acknowledged and praetised.

The Pope is Pastor of al Pastors.

ποιμαίνω

Peter crucified at Rome.

18. An other [shal gird thee.] He Prophecieth of Peters Martyriom, and of the kinde of death which he should suffer, that was, crucifying, which the Heretikes fearing that it were a stepp to proue he was martyred in Rome, deny: whereas the Fathers and ancient Writers are as plaine in this, as that he was at Rome. (origen apud Euseb. li. 3 c. 1. Euseb. li. 2 c. 24. Hist. Ec. Tertul. de praescript. 20. 14. Aug. traict. 127 in 104. Chrysost. Beda in hunc locum.

2 Reg. c. 5. Pf. 77.

Beza in hunc locum.



THE SVMMME, AND THE ORDER OF THE EVANGELICAL HISTORIE:

gathered breifly out of al foure, euen
vnto Christs Ascension.

* *
*

Mt.	Mr.	Lu.	Io.	Text	Notes
		1		T H E preface mouing the Reader to receiue CHRIST, being the æternal V v o R D of God, the life and the light.	THE 1 PART, containing the Infancie of Christ and the time that he li- ued obscurely.
		1		The Angel telleth Zacharie of the conception of Iohn Baptist, Christs Precursor: and Elizabeth conceiueth him.	
		1		The same Angel doing his message to the B. Virgin, CHRIST is incarnate in her wombe.	
		1		Our B. Ladie visiteth Elizabeth: and Iohn Baptist is borne, and circumcised.	
1				The Angel telleth Ioseph that his vvife is vvith childe by the Holy Ghost.	
1		3		The genealogie of Christ.	
		2		The birth of Christ in Bethlechem, and his circumcision.	
2				The Sages come from the East, and adore Christ.	
		2		Christ is presented in the Temple: vvhere Simeon and Anna prophecic of him.	
2				Ioseph vvith the childe and his mother, fleeth into Ægypt: and returneth to Nazareth.	
		2		Iesus being sought of his parents, is found in the Temple among the Doctors.	
3	1	3		Iohn the Baptist preacheth and baptizeth, preparing al to re- ceiue Christ: and among other, Christ is baptized of him.	The 2 part, containing the time of the pre- paratiõ toward his manifesta- tion.
4	1	4		Christ fasteth fourtie daies, and is tempted in the vvildernesse.	
		1		Iohn giueth testimonie of Christ to the legates of the Iewves, to the people, and to his ovvne disciples.	
		2		Christ vvorketh his first miracle, turning vvater into vvine at a mariage.	
		2		In the feast of Pasche he casteth out the biers and sellers in the Temple, insinuating to the Iewes his death and resurrectiõ.	THE 3. PASCHE.
		3		He teacheth Nicodemus by night: and baptizeth in Iurie by the ministerie of his disciples. vvherevpon a question is mo- ued to Iohn about their vvõ baptisimes.	

14	6	3	John Baptist is put into prison for reprehending Herods incestuous aduoutrie.
4		4	After Johns emprisonment, Christ returning into Galilee by Samaria, talketh vvith the Samaritane vvoman.
		4	He healeth a lordes sonne of an ague.
4	1	4	He preacheth in Galilee, and vvaxeth very famous.
4	1	5	He calleth foure disciples out of the boate, and they folovv him.
	1	4	He healeth one possessed of a diuel, in the Synagogue.
8	1	4	He cureth Simon Peters mother in law, & many sicke persons.
8		9	He refuseth three that offer to folovv him.
8	4	8	He appeaseth the tempest on the sea.
8	5	8	He healeth tvvo possessed of diuels in the countrie of the Gerasens, and permitteth the diuels to enter into svvine.
9	2	5	He healeth the sicke of the palsy, being let dovvne through the tiles.
			He calleth Matthevv from the custome house, and disputeth vvith Johns disciples and the Pharisees of fasting.
9	5	8	He raiseth the Archisyngogs daughter, and cureth her that had a fluxe of blood.
9			He healeth tvvo blinde, and one possessed.
			He healeth him on the Sabboth day that lay at the Probatice and had been diseased 33 yeres.
12	3	6	He confuteth the Pharisees being offended that his disciples bruised the eares of corne on the Sabboth.
12			He refelleth the Pharisees being offended because he cured the vvithered hand on the Sabboth.
1.6.	3	6	He chooseth the 12 Apostles: and maketh that diuine sermon called <i>Sermo Dominus in monte, the Sermon of our Lord in the mounns</i> , conteneing the paterne of a Christian mans life.
7			
8	1	5	He cureth a leper.
8		7	He healeth the Centurions seruant.
		7	He raiseth the vvidovves sonne at Naim.
11		7 9	John sendeth out of prison his disciples vnto Christ.
		7	He forgiueth M. Magdalens sinnes, preferring her much before the Pharisee that despised her.
12	3	11	He healeth him that had a deafe and dumme deuil, and refuteth the blaspheming Pharisees.
12	3	11.8	He preferreth the obseruers of Gods vvord before carnal mother and brethren.
13	4	8	The parable of the sovvver.
13	4		The parables of the cockle, of the seede growving vvhen men sleepe, of the mustard seede, and of the leauen.
13			The parables of the treasure hid in the field, of the pretious stone, and of the nette.
13	6	4	Teaching in Nazareth, he condemneth it of incredulitie.
9.10	6	8	He sendeth the tvvelue Apostles to preache.
14	6	9	John is beheaded, and the fame of Iesus commeth to Herods cares.
14	6	9 6	He feedeth 5000 men vvith fve loaves.

The 3 parts, from the time that he began (Mat. 4. 12 & 17.) to manifest him self, by preaching and miracles.

THE 2 PASCHA.

He

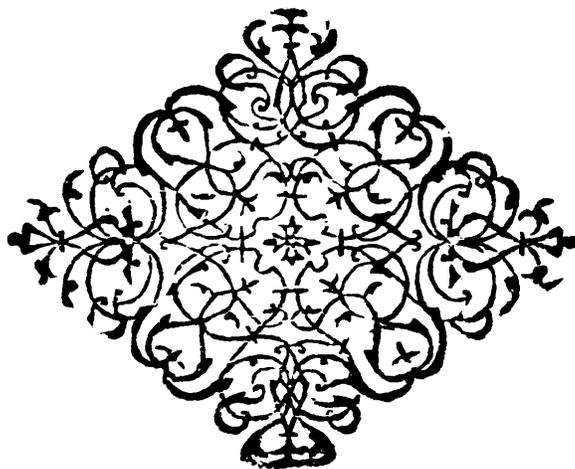
<i>Mt.</i>	<i>Mt.</i>	<i>Lu.</i>	<i>Jo.</i>		
14	6	6	6	He vvalketh vpon the sea, and so maketh Peter also to doe.	
			6	He reasoneth of Manna, and of the true bread from heauen.	THE 3 PASCHER.
15	7			He reprehendeth the Pharisees for cauilling at his disciples because they did eate vvith vnvvas hed handes.	
				He healeth the daughter of the vvoman of Canaan.	
	7			He cureth a man that vvas deafe and dumme.	
15	8			He feedeth 4000 vvith feuen loaues.	
16	8			He reiecteth the Pharisees that asked a signe, and biddeth his disciples bevvare of their leauen.	
			8	He healeth a blinde man in Bethsaida.	
16	8	9		The time that he vvil passe out of this vvorld, nowv dravving nigh, he maketh Peter, for confessing him to be Christ, the Rocke vpon vvwhich he vvil build his Church, promising to giue him the keies of heauen, and vvithal foretellet, that he must suffer in Hierusalem, and that al must be ready to suffer vvith him.	<i>The 4 part,</i> from the time that he began (<i>Mat. 16, 21</i>) to foretel to his Disciples, that he must goe & suffer in Hierusalem.
17	9			The Transfiguration.	
				He casteth out the diuel vvwhich his disciples could not cast out, commending vnto them fasting and praier.	
17	9			He paieth the didrachmes for him and Peter, after that Peter had found a stater in the fishes mouth.	
18	9	9		His disciples contending for Superioritie, he teacheth humilitie.	
18	9			He threateneth the scandalizers of litle ones.	
18				He teacheth vs to forgiue our brother sinning against vs.	
19	10	9	7	Leauing Galilee he goeth into Iurie, and the Samaritanes vvil not receiue him.	<i>The 5 part,</i> of his going in to Ievrie toward his Passion.
			17	In that iourney he healeth the ten lepers.	
			7	He teacheth in the Temple in the feast of Scenopégia, that is, of Tabernacles.	
			8	He absoluet, the vvoman taken in aducutrie, teacheth in the Temple, and goeth out of their handes that vvould haue stoned him.	
			9	He restoreth sight to him that vvas borne blinde.	
			10	He reasoneth of the true Pastor and his sheepe.	
	10			He sendeth the 70 disciples, and they returne. The parable of the Samaritane and the vvounded man. Martha entertaineth Iesus.	
	11			He teacheth the maner and force of praier, and reprehendeth the preposterous cleanness of the Pharisees.	
	12			He teacheth not to feare them that kil the body onely, to cast avvay the care of riches by the parable of him that thought his barnes to litle, and that the faithful seruant vvil alwaies expect the comming of his lord and maister.	
	13			He threateneth them, vnles they doe penance, shewing Gods patience by the fruitles figtree that vvas suffered to stand one yere more. He healeth the crooked vvoman, teacheth the vvay to heauen to be narrowv.	
	14			He healeth him that had a drop sic, on the Sabboth: and teacheth them to renounce al things in comparison of him.	

Mat.	Mr.	Lu.	Jo.	284
			10	In the feast of Dedication he goeth out of their handes that would haue stoned him.
			15	The parables of the lost sheepe, of the grote, and of the pro- digal sonne.
			16	The parable of the vniust bailife.
19	10	16		Of the indissolubilitie of matrimonie.
			16	The riche glutton and Lazarus.
			17	Vvo to scandalizers. The force of faith euen to the mouing of trees vvith a vvord.
			18	Of the Pharisee and the Publicane that vvent to pray.
19	10	16		He imposeth or laicth his handes vpon litle children, and ex- horteth a yong riche man to forsake al and become perfect.
20				The parable of the vvorkemen hired into the vineyard.
			11	He raiseth Lazarus, and the Iewes cōsult hovv to destroy him.
20	10	19		He foretellet his death, and denieth the request of Zebedees tvvo sonnes, asking the tvvo cheefe places about him.
			18	He healeth a blinde man before his entring into Iericho.
			19	Zachæus the Publicane entertaineth Christ, The parable of the ten poundes deliuered to ten seruants.
20			10	He healeth tvvo blinde men as he goeth out of Iericho.
26	14	12		At a supper in Bethania, Marie povvred ointment vpon him.
21	11	19	12	Riding vpon an asse he entreteth gloriously into Hierusalem.
21			12	He healeth the lame and the blinde, and Gentiles desire to see him.
21	11	19		He curseth the figtree, and casteth the biers and seilers out of the Temple.
21	11	19	20	To his enemies the Iewes, he auoucheth his povver by Iohns Baptisme vvich vvvas of God, and foretellet their reprobation, vvith the Gentils vocation in their place, by parables: as the parable of the tvvo sonnes, the one promising to doe, the other doing his fathers commaundement.
21	12	20		The parable of the vineyard let out to husbandmen that kil- led both the seruants and the sonne sent to require fruite.
22				The parable of the king that made a mariage for his sonne, in- uiting ghests to the feast, and they vvould not come.
22	12	20		He ansyvereth their question of paying tribute to Cæsar, and the Sadducees question of the Resurrection.
22	12			He ansyvereth the Pharisees question, of the greatest com- maundement.
22	12	20		He putteth them to silence vvith this question concerning CHRIST, hovv he could be Dauids sonne.
23	12	20		He biddeth them doe as the Scribes teach, but not as they doe.
	12	21		He extollet and preferreth the poore vvidowes offering.
24	13	21		He foretellet to some of his Disciples, the destruction of the Temple and of Hierusalem: and by that occasion, vvhat things shalbe before the consummation of the vvorld, and Antichrist in the consummation, and then incontinent Do- mesday, vvarning vs to prepare our selues against his com- ming.
25				By the parable of the ten Virgins, & the parable of the talents, he

P A L M E
sunday.
The 6 part,
conceining the
holy weeke of
his Passion in
Hierusalem.

T W E S D A Y
night.

			he shevveth, howv it shal be at Domeofday vvith the Faithful that prepare, and that prepare not them selues: and vvithout parables, that they vvich doe not good vvorkes, shal be damned.	
26	14	22	Iudas bargaineth vvith the Ievves to betray him. and tvvo of his disciples prepare the Paschal lambe.	TENE BRE vvenciday.
26	14	22	13 At the supper he vvasheth his Apostles feete. He instituteth the Sacrifice of his body and bloud in the B. Sacrament.	M A V N D Y thurday.
26	14	22	13 He foretelleth that one of the Tvvelue shal betray him (appeasing their contention for the superioritie) and that they shal al deny him.	The 4 Pasche.
		14	His sermon after supper.	
		17	His prayer to his father.	
26	14	22	18 The storie of his Passion and burial, from thursday at night, til the next day at euentide.	Al THVRS DAY night & GOOD FRIDAY.
27	15	23	19 He riseth the third day,	
28	16	24	20 He appeareth first to Marie Magdalene.	EASTER DAY.
28			Then to the other vvomen.	
		24	Then to Peter. ver. 34. then to the tvvo disciples going into Emmaus. ver. 15.	
		24	20 Then to the disciples gathered together in a house at Hierusalem, vvhen he entred the doores being shur, and gaue them povver to remit and reteine finnes.	
16			20 Then, vpon Lovv-Sunday, to the disciples likevvise gathered together, and Thomas among them.	LOVV SVN- day.
		21	Then, at the sea of Tiberias, to Peter & the rest that were fishing. vvhere he committeth his sheepe to Peter.	
28	16		Then, to the disciples vpon a mount in Galilee: giuing them commission to preache and baptize through out the vvhole vvorld.	
		24	Then in Bethania, vvhere he promifeth to send the holy Ghost (bidding them tarie in the meane time in Hierusalem) and so blessing them, Ascendeth into heauen.	ASCENSION day.
16	14			





THE ARGUMENT OF
THE ACTES OF THE
APOSTLES.



* Hier. in Catal.

THE Gospel hauing shewed, how the Iewes most impiouly reiected Christ (as also Moyses and the Prophets had foretold of them:) and therefore deserued to be reiected themselues also of him: now foloweth this booke of the Actes of the Apostles (* written by S. Luke in Rome the fourth yere of Nero, An. Dom. 61) and sheweth, how notwithstanding their desertes, Christ of his mercy (as the Prophets also had foretold of him) offered him selfe vnto that vnrworthy people, yea

after that they had Crucified him, sending vnto them his truelue Apostles to moue them to penance, and so by Baptisme to make them of his Church: and whiles al the Truelue were so occupied about the Iewes: how of a persecuting Iewe he made an extraordinarie Apostle (whow was S. Paul) and to auoide the scadal of the Iewes (to whom onely him selfe likewise for the same cause had preached) sent him, and not any of his Truelue by and by, who were his knowen Apostles, vnto the Gentiles, who neuer afore had heard of Christ, and were worshippers of many Gods, to moue them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptisme to make them of his Church: and how the incredulous Iewes euery where resisted the same Apostle and his preaching to the Gentiles, persecuting him and seeking his death, and neuer ceasing vntil he fel into the handes of the Gentils: that so (as not onely he euery where, but also the Prophets afore him, and Christ had foretold) the Gospel might be taken arway from them, and giuen to the Gentiles: euen from Hierusalem (whose reprobation also by name had been often foretold) the headcitie of the Iewes, where it began, translated to Rome the headcitie of the Gentiles. Al this wil be euident by the partes of the booke: which may be these sixe.

Act. 13, 46, 18, 6.
19, 9, 28, 28.
Mat. 21, 23.
Esa. 1.
Luc. 13, 33.

First, how Christ Ascending in the sight of his Disciples, promised vnto them the Holy ghost, forselling that of him they should receiue strength, and so begin his Church in Hierusalem: and from thence dilate it into al that Countrie, that is into al Iurie: yea and into Samaria also, yea into al Nations of the Gentiles, be they neuer so far of. You shal receiue (saith he) the vertue of the Holy ghost coming vpon you: and you shal be witnesses vnto me in Hierusalem, & in al Iurie, and Samaria, and euen to the vtmost of the earth. Chap. 1.

Secondly, the beginning of the Church in Hierusalem, accordingly. Chap. 2.

Thirdly, the propagation of it consequently into al Iurie, and also to Samaria. Chap. 8.

Fourthly, the propagation of it to the Gentiles also. Chap. 10.

Fifthly, the taking of it arway from the obstinate Iewes, and geuing of it to the Gentiles,

Gentiles, by the ministerie of S. Paul and S. Barnabee. Chap. 13.

Sixthly, of taking it away from Hierusalem it selfe, the headcittie of the Iewes, and sending it (as it were) to Rome the headcittie of the Gentiles, and that, in their persecuting of Paul so far, *that he appealed to Caesar. and so deliue- A.C. 25, 12.
ring him after a sort vnto the Romanes: as they had * before deliuered to them also Luc. 23, 10.
Christ him selfe. where as S. Peters first coming thither, was vpon an other occasion, as shalbe said anone. Of which Romanes and Gentiles therefore, the same S. Paul being now come to Rome (the last Chap. of the Actes) foretelleth the obstinat Iewes A.C. 28, 28.
there, saying: Et ipsi audient. You will not heare, but they will heare. that so the prediction of Christ aboue rehearsed might be fulfilled: And euen to the vtmost of the earth. And there doth S. Luke end the booke, not caring to tel so much as the fulfilling of that which our Lord had foretold (Act. 27, 24) to S. Paul, Thou must appeare before Caesar. because his purpose was no more but to shew the new Hierusalem of the Christians, where Christ would place the chiefe seate of his Church, as also in deede the Fathers and al other Catholikes haue in al ages looked thither, when they were in any great doubt: no lesse then the Iewes to Hierusalem, as they were appointed in the old Testament. Deut. 17, 8.

And so this Booke doth shew the true Church, as plainely, as the Gospel doth shew the true Christ, vnto al that do not vilfully shut their owne eyes. to wit, this to be the true Church, which beginning visibly at Hierusalem, was taken from the Iewes, and translated to the Gentils (and namely to Rome) continuing visibly, and visibly to continue hereafter also, Vntil the fulnes of the Gentiles Rom. 11, 25.
shal be come in: that then also Al Israël may be saued. and then is come the end of the world. For so did Christ most plainely foretel vs: This Gospel of Mat. 24, 14.
the Kingdom shal be preached in the vvhole world, for a testimonie to al Nations. and then shal come the consummation. For the conuersion of which Nations and accomplishing the fulnes of al Gentiles, the foresaid Church Catholike, being mindful of her office, to be Christes witnes euen to the vtmost of the earth, doth at this present (as alwaies) send preachers to conuert and make them also Christians: where as the protestants and * al other Heretikes Tertul. de presc.
do nothing els but subuert such as before were Christians.

And this being the Summe and scope of this Booke, thus to giue vs historically a iust sight of the fulfilling of the Prophets & Christes prediction about the Church: it is not to be marueiled at, why it telleth not of S. Peters coming to Rome: considering that his first coming thither, was not, as S. Paules was, by the Iewes deliuerse of him, working so to their owne reprobatiō, but vpon another occasion, to wit, to confound Simon Magus. Euf. Hist. li. 2. c. 12. 12. For vvhich also seeth not, that it maketh no mention of his preaching to any Gentiles at al, those seer onely Act. 10 excepted, vvhich were the first, and therefore (lest the Gentiles should seeme lesse cared for of God, then the Iewes) Peter being the Head of al, was elected of God, to incorporate them into the church, as before he had done the Iewes. A.C. 15, 7.
(saith he) among vs chose, that by my mouth the Gentiles should heare the vvhord of the Gospel, and belceue. and S. James therevpon: Simon hath told how God first visited to take of the Gentiles a people to his name. A.C. 15, 14.
But other wise (I say) here is no mention of Peters preaching to any Gentiles: nor of the other eleuen Apostles. Will any man therefore inferre, that neither Peter, nor the other Eleuen preached to any Nation or citie of the Gentiles? No. the meaning of the Holy ghost was not to write al the Actes of al the Apostles, nor the preaching of Peter and his, to the Gentiles, but onely to the Iewes: thereby to set out vnto the world, the great mercy of Christ toward those unworthy

Iewes

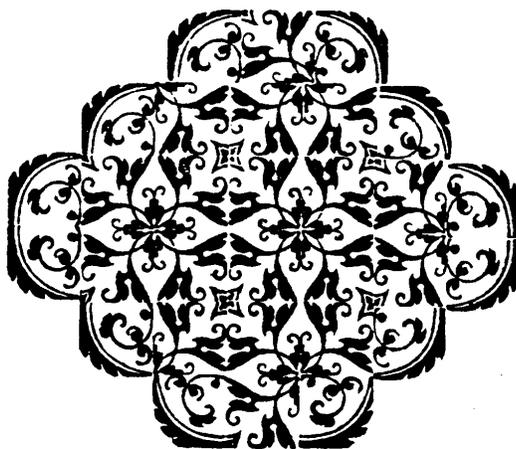
Rom. 15, 19.

Gal. 2, 9.

Rom. 1, 8.

Mat. 21, 43.

Ierues, and consequently their most worthy reprobation for cōtempting such grace and mercy. as also on the other side to shew, how readily the Gentiles in so many Nations, were conuerted by one Apostle onely, vwho From Hierusalem euen to Illyricum replenished the Gospel of Christ. And this parting of the worke so made by S. Peter vwith the rest, doth S. Paul him selfe touche: That vve vnto the Gentiles, and they vnto the Circuncision. Neuerthelesse before his cōming to Rome, not onely vvas the Church come to Rome (as it is euident Act. the last chap.) there plac'd by S. Peter and others (as likewise by S. Peter it vvas plant'd in the first Gentils, before that S. Paul began the taking of it avvay from the multitude of the Ierues, and the translating of it to the multitude of the Gentils) but also so notable vvas the same Church of Rome, that S. Paul vwriting his Epistle to the Romanes, before he came thither, saith: Your faith is renouvm'd in the vvhole vvorld. and therefore they vwith the rest of the Gentiles, be that Nation vvhereof Christ told the Ierues, saying: The Kingdom of God shal be taken avvay from you, & shal be giuē to a Nation yelding the fruites thereof.



As before vve noted the Gospels, as they are read both at Mattins and Masse, through out the yere, in their conuenient time and place: so the bookes folowing (as also the boōkes of the old Testament) are read in the said Seruice of the Church, for Epistles and Lessons, in their time & place, as hereafter shal be noted in euery of them. See the very same order and custome of the primitiue Church, in S. Ambrose ep. 33. S. Augustine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser. 2 & 4 de Quadrag. & Ser. 13 & 19 de Pass. Domini. S. Gregorie in his 40 homilies vpon the Gospels.

THE

readeth this booke at Matins from Low Sunday vnto the 3 Sunday after Easter: euen as in S. Augustines time. See serm. 83 & 93 de Diuersis. to. 10.



THE ACTES OF THE APOSTLES.

CHAP. I.

Christ now ready to ascend, biddeth the apostles to expect the Holy Ghost which he had promised, foretelling vvhether (being strengthened by him) they should begin his Church, and how far they should carry it. 9 After his Ascension they are warned by two Angels to set their mindes vpon his second comming. 14 In the daies of their expectation, 15 Peter beginneth to execute his vicars hip, giving instruction and order, by vvhich Matthias is elected Apostle in the place of Iudas.

The 1. part. The expectation of the Holy Ghost betwene the Ascension of Christ, and the beginning of the Church.

The Epistle at Masse vpon Ascension day.

Not al particularly, (for the other Evangelists write diuers thinges not touched by him) but al the principal and most necessarie thinges.

Iohns Baptisme gaue not the Holy Ghost.

The aboundant powring of the Holy Ghost vpon them on Whitsunday, he calleth baptism.

Lk. 1, 3.



1 HE * first treatise I made of al things, O Theophilus, vvhich I es vs began to doe and to teache, † vntil the day vvherein giuing commaundement by the holy Ghost to the Apostles vvhom he chose, he vvas assumed: † to vvhō he shevved also him self aliue after his passion in many arguments, for fourtie daies appearing to them, & speaking of the kingdom of God. † And eating vwith them, * he commaunded them, that they should not depart from Hierusalem, but should expect the promise of the Father, vvhich you * haue heard (saith he) by my mouth: † for Iohn in deede baptized vwith vwater, but * you shal be baptizd vwith the holy Ghost after these fevv daies. † They therefore that vvere assembled, asked him, saying, Lord, whether at this time v wilt thou restore the kingdom to Israel? † but he said to them, "It is not for you to knowv times or moments, vvhich the Father hath put in his ovvne povver: † but you shal receiue the * vertue of the holy Ghost comming vpon you, and you shal be vvitnesses vnto me in Hierusalem, and in al Ievvrie, and Samaria, and euen to the vtmost of the earth. † And * vwhen he had said these things, in their sight he vvas eleuated: and a cloud receiued him out of their sight. † And vwhen they beheld him going into heauen, behold tvvo men stooode beside them in vvwhite garments, † vvhō also said, Ye men of Galilee, vvhy

Lk. 24, 49.

Io. 14, 26.

Lk. 3, 16.

Lk. 24, 49. Act. 2, 1.

Mar. 16, 19. Lk. 24, 51.

O o stand

∴ This visibler
companie was
the true Church
of Christ,
which he left,
& commaunded
to keepe toge-
ther til the com-
ing of the Ho-
ly Ghost, by hi
to be further in-
formed & fur-
nished to gaine
all natiōs to the
same Societie.

∴ The Hereti-
kes, some in the
text, other in
the margēt, tra-
late, *Wines*, to
Wit, of the A-
postles, most
impudently,
knowing in their
cōsciences that
he meaneth the
Maries & other
holy women
that folowed
Christ, as *L. u. 8,*
2. 24, 10. See *Be-
za & the Engl.
Bible 1579.*

a The Epistle
vpō S. Mathias
day Febr. 24.

∴ No smal my-
sterie, that the
number of the
twelue. Apost-
les must needes
be made vp a-
gainc.

stand you looking into heauen? This I E S V S vvhich is
"assumpted from you into heauen, shall come as you haue
seen him going into heauen. -1

† Then they returned to Hierusalem from the mount that 12
is called Oliuet, vvhich is by Hierusalem, distant a Sabboths
journey. † And vvhē they vvere entred in, they vvent vp 13
into an vpper chamber, vvhē abode ∴ Peter & Iohn, Iames
and Andrevv, Philippe and Thomas, Bartholomevv and
Mathevv, Iames of Alphæus and Simon Zelôtes, and Iude
of Iames. † Al these vvere perseuering vwith one minde in 14
praier vwith the ∴ vvomen and "M A R I E the mother of
I E S V S, and his brethren.

† a In those daies Peter rising vp in the middes of the bre- 15
thren, said: (and the multitude of persons together, vvas al-
most an hundred and twentie) † You men, brethren, 16
the * scripture must be fulfilled vvhich the holy Ghost spake
before by the mouth of Dauid concerning Iudas, vvhō vvas
the * captaine of them that apprehended I E S V S: † vvhō 17
vvas numbred among vs and obtained the lot of this mini-
sterie. † And he in deede hath possessed a * field of the reppard 18
of iniquitie, and being hanged he burst in the middes, and al
his bowvells gushed out. † And it vvas made notorious to 19
al the inhabitants of Hierusalem: so that the same field vvas
called in their tonge, *Hacel-dema*, that is to say, the field of bloud.
† For it is vvriten in the booke of Psalmes. *Be their habitation 20*
made desert, and be there none to dwell in it. And his Bishoprike let another
take. † Therefore, of these men that haue assembled vwith vs, 21
al the time that our Lord I E S V S vvent in and vvent out
among vs, † beginning from the baptisme of Iohn vntil the 22
day vvhē he vvas assumpted from vs, ∴ there must one of
these be made a vvirnes vwith vs of his resurrection.

† And they appointed two, Ioseph, vvhō vvas called 23
Bársabas, vvhō vvas surnamed Iustus: and Mathias. † And 24
praying they said, Thou Lord that knowest the harts of al
men, shēvv of these two, one, vvhom thou hast chosen, † to 25
take the place of this ministerie and Apostleship, from the
vvhich Iudas hath prevaricated that he might goe to his
ovvne place. † And they gaue them "lottes, and the lot fel 26
vpon Mathias, and he vvas numbered vwith the eleuen
Apostles. -1

Pf. 40, 9
Io. 13, 18

Luc. 22,
47. 10.
18, 3.

Mt. 27,
5. 7.

Psa. 68,
26.

Pf. 108,
8.

ANNOTATIONS
CHAP. I.

2. *Giuing commaundement.*] He meaneth the power giuen them to preach, to baptize, to remit finnes, and generally the whole commillion and charge of gouernement of the Church after him and in his name, steede, and right. the which Regiment was giuen them together with the Holy Ghost to assist them therein for euer.

7. *It is not for you.*] It is not for vs, nor needful for the Church, to know the times & moment of the world, the coming of Antichrist, and such other Gods secretes. This is ynough in that case, to be assured that Christs faith shal be preached, and the Church spread through out all Nations, the Holy Ghost concurring continually with the Apostles and their Successors for the same.

11. *Assumped from you.*] By this visible Ascending of Christ to heauen and like returne from thence to iudgement, the Heretikes do incredulously argue, him not to be in the Sacrament. But let the faithful rather giue eare to S. Chrysostome saying thus: *O miracle, he that sitteth vwith the Father in heauen above, at the very same time is handled of men beneath. Christ ascending to heauen, both hath his flesh vwith him, and left it vwith vs beneath. Elias being taken up, left to his Disciple his cloke only: but the Sonne of man ascending left his owne flesh to vs. Li. 3 de Sacrad. Ho. 2 ad po. Ant. in fine. Ho. de diuis. & paup. in fine.*

14. *MARIE the mother of IESVS.*] This is the last mention that is made in holy Scripture, of our B. Lady. for though she were full of diuine wisdom, and opened (no doubt) vnto the Euangelistes and other Writers of holy Scriptures, diuerse of Christs actions, speeches, and mysteries, whereof she had both experimental and reuealed knowledge: Yet for that she was a woman, and the humblest creature liuing, and the paterne of all order and obedience, it pleased not God that there should be any further note of her life, doings, or death, in the Scriptures. She liued the rest of her time with the Christians (as here she is peculiarly named and noted among them) and specially with S. Iohn the Apostle, * to Whom our Lord recommended her. Who provided for her all necessaries, her spouse Ioseph (as it may be thought) being deceased before. The common opinion is that she liued 63 yeres in all. At the time of her death, (as S. Denys first, & after him S. Damaicene *de dormit. Deipara.* writeth,) all the Apostles then dispersed into diuers nations to preache the Gospell, were miraculously brought together (sauiug S. Thomas who came the third day after) to Hierusalem, to honour her diuine departure and funeral, as the said S. Denys witnesseth. Who saith that him self, S. Timothee, and S. Hierotheus were present: testifying also of his owne hearing, that both before her death and after for three daies, not onely the Apostles and other holy men present, but the Angels also and Powers of heauen did sing most melodious Hymnes. They buried her sacred body in Gethsemani. but for S. Thomas sake, who desired to see and to reuerence it, they opened the sepulcher the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, assuredly deeming that her body was assumed into heauen. as the Church of God holdeth, being most agreeable to the singular priuilege of the mother of God, and therefore celebrateth most solemnly the day of her Assumption. And that is consonant not onely to the said S. Denys, and S. Damaicene, but to holy Athanasius also, who auoucheth the same, *Serm. in Euang. de Deipara.* of which Assumption of her body, S. Bernard also wrote five notable sermons extant in his workes.

But neither these holy fathers, nor the Churches tradition and testimonie, do beare any way now a daies with the Protestants, that haue abolished this her greatest feast of her Assumption. Who of reason should at the least celebrate it as the day of her death, as they doe of other Saints. For though they beleue not that her body is assumed, yet they wil not (we trow) deny that she is dead, and her soule in glorie: neither can they aske scriptures for that, no more then they require for the deathes of Peter, Paul, Iohn, and other, which be not mentioned in scriptures & yet are still celebrated by the Protestants. But concerning the B. Virgin MARIE, they haue blotted out also both her Natiuitie, and her Conception: so as it may be thought the Diuel beareth a special malice to this woman whose seede brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Christs Conception, the other to his Presentation. so that she by this meanes shal haue no festiuitie at all.

But contrariwise, to consider how the auncient Church and fathers esteemed, spake, and how the Primitiue Church wrote of this excellent vessel of grace, may make vs detest these mens impietie, that can not abide the praises of her * Whom all generations should call blessed, and that esteeme her honours a derogatiõ to her sonne. Some of their speeches we wil set downe, that all men may see, that we neither praise her, nor pray to her, more amply then they did. S. Athanasius in the place alleaged, after he had declared how all the Angelical spirits and euery order of them honoured and praised her with the AVE, wherewith S. Gabriel saluted her: We also, saith he, of all degrees vpon the earth

The times and moments of things to come pertaine not to vs.

Christ is ascended, and yet really in the B. Sacrament:

Our B. LADY.

Her life.

Her death.

Her ASSUMPTION.

The Protestants haue no feast of her at all, as they haue of other Saints.

How the Primitiue Church & auncient fathers honoured our B. Lady.

S. Athanasius.

Io. 19, 26. 27.

Diomyf. ep. ad Timotheum.

* Lu. 1, 48.

S. Ephrem. extol thee With loude voice, saying, *Aue gratia plena* &c. Haile ful of grace, our Lord is w^{is}h thee pray for us o^r Maistresse, and Lady, and Queene, and mother of God. Most holy and auncient Ephrem, also in a special oration made in praise of our Lady, saith thus in diuerle places thereof, *Inseparata Deipara* &c. Mother of God undefiled, Queene of al, the hope of them that despaire, my lady most glorious, higher then the heavenly spirits, more honorable then the Cherubins, holier then the Seraphins, and w^{is}houts comparison more glorious the the supernal hostes, the hope of the fathers, the glorie of the Prophets, the praise of the Apostles. And a litle after, *Virgo ante partum, in partu, & post partum.* by thee we are reconciled to Christ my God, thy sonne: thou art the helper of sinners, thou the haueu for them that are tossed w^{is}h stormes, the solace of the w^{or}ld, the deliuerer of the emprisoned, the helpe of orphans, the redemption of captiuus. And afterward, *Vouchsafe me thy seruant to praise thee.* Haile lady MARIE ful of grace, haile Virgin most blessed among w^omen. And much more in that sense which were to long to repeat.

S. Cyril. S. Cyril hath the like w^onderful speeches of her honour, hom. 6. contra Nestorium. Praise and glorie be to thee o^r holy Trinitie: to thee also be praise, holy mother of God, for thou art the precious pearle of the w^old, thou the candel of unquencheable lights, the crowne of Virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the w^old: by thee heauen reioyeth, Angels and Archangels are glad, diuels are put to flight, and man is called againe to heauen, and euery creature that was held w^{is}h the error of Idols, is turned to the knowledge of the truth: by thee Churches are founded through the w^old: thee being their helper, the Gentiles come to penance. and much more which we omit. Like w^{is}e the Greeke

The Greeke Liturgies of S. Iames, S. Basil, S. Chryostom. Liturgies or Masses of S. Iames, S. Basil, and S. Chryostom, make most honorable mention of our B. Lady, praying vnto her, saluting her with the Angelical hymne, *Aue Maria*, and vsing these speeches, *Most holy, undefiled, blessed above al, our Queene, our Lady, the mother of God, M A R I E, a virgin for euer, the sacred arke of Christs Incarnation, vnder than the heauens that didst beare thy creatour, holy mother, of unspeakable light, we magnifie thee w^{is}h Angelical hymnes. al things passe vnderstanding, al things are glorious in thee o^r mother of God. by thee the mysterie before vnknownen to the Angels, is made manifest and revealed to them on the earth. thou art more honorable then the Cherubins, and more glorious then the Seraphins, to thee. O ful of grace, al creatures, both men and Angels doe gratulate and reioyce: glorie be to thee, which art a sanctified temple, a spiritual paradice, the glorie of virgins, of v^o whom God tooke flesh and made thy w^oombe to be his throne. &c.*

S. Augustine. And S. Augustine Sermon. 18 de Sanctis to. 10: or (as some thinke) S. Fulgentius: O blessed MARIE, Who can be able w^orthily to praise or thanke thee, receiue our prayers, obtaine vs our requestes, for thou art the * special hope of sinners, by thee we hope for pardon of our finnes. & in thee, o^r most blessed, is the expectation

S. Damascene. of our v^owardes. And then folow these wordes now vied in the Churches seruice: *Sancta Maria succurre miseris, inuua pusillanimes, refoue febles, ora pro populo. interueni pro clero, intercede pro deuoto famineo sexu. Sentiant omnes tuum inuamen, quicunque celebrant suam commemorationem.* Pray thou continually for the people of God, which didst deserue to beare the redeemer of the w^old, Who liueth and reigneth for euer. S. Damascene also ser. de dormitione Deiparæ. Let vs crie w^{is}h Gabriel, *Aue gratia plena,*

S. Irenæus. Haile ful of grace, Haile sea of ioy that can not be emptied, haile the * onely ease of griefes, haile holy Virgin, by v^o whom death was expelled, and life broug^ht in. See S. Irenæus li. 3 c. 33. and li. 5 circa medium, & S. Augustine de fide & Symbolo. & de agone Christiano. Where they declare how both the sexes con-
+ unicum leuamen

As Adam and Eue, so Christ & our Lady. curre to our saluation, the man and the woman, Christ and our Lady, as Adam and Eue both were the cause of our fall. though Adam far more then his wife, and so Christ far more excellently and in an other sort then our Lady: Who (though his mother) yet is but his creature and handmaid, him self being truly both God and man. In al which places alleaged & * many other like to theie, if it please the reader to see and read, and make his owne eies witnesses, he shal perceiue that there is much more said of her, and to her, then we haue here recited, and that the very same or the like speeches and termes were vsed then, that the Church vseth now, in the honour and inuocation of the B. Virgin: to the confusion of al those that w^{is}fully wil not vnderstand in what sense al such

The meaning of the titles and termes giuen to our B. Lady. speeches are applied vnto her. to wit, either because of her praier and intercession for vs, whereby she is our hope, our refuge, our aduocate &c. or because she brought forth the author of our redemption and saluauon, whereby she is the mother of mercie, and grace, and life, and whatsoever goodnes we receiue by Christ.

Peter beginneth to practise his Primacie. 15. Peter rising vp.) Peter in the meane time practised his Superioritie in the cōpanie or Church, publishing an election to be made of one to supply Iudas roome. Which Peter did not vpon commaundement of Christ written, but by suggestion of Gods Spirit, and by vnderstanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apoitles before his departure, though in more full maner afterward at the sending of the Holy Ghost. And this acte of Peter in prescribing to the Apoitles and the rest, this election, and the maner thereof, is so euident for his Supremacie, that * the Aduerlaries confesse here that he was, Antistes, the cheefe and Bishop of this whole College and companie.

Casting of lottes. 26. Lottes.] When the euent or fall of the lot is not expected of Diuels, nor of the starres, nor of any force of fortune, but looked for to be directed by God and his holy Saincts: then may lottes be vsed lawfully. And sometimes to discern betwixt two things mere indifferent, they be necessurie, as S. Augustine teacheth ep. 180 ad Honoratum.

+ unia spes

+ unicum leuamen

See S. Greg Nazian. in s. Frag.

Beta in no. Test. caracol. an. 1565.

CHAP. II.

The Holy Ghost coming to the Faithful upon Whitunday. 5 Ievves in Hierusalem of al Nations do vnder to heare them speake al tongues. 14 And Peter to the deriders declareth, that it is not drunkennes, but the Holy Ghost which loel did prophesie of, which I E S V S (Whom they crucified) being now risen againe and ascended (as he sheweth also out of the Scriptures) hath powred out from heauen, concluding therefore that he is CHRIST, and they most horrible murderers. 17 Whereat they being compuncte, and submitting them selues, he telleth them that they must be baptized, and then they also shal receive the same Holy Ghost, as being promised to al the baptized. 21 And so 3000 are baptized that very day. 22 Whose godly exercises are here reported, and also their living in state of perfection. The Apostles Worke many miracles, and God daily increaseth the number of the Church.

The 2 part.
THE coming of the Holy Ghost and beginning of the Church in Hierusalem.

Act. 1,4

1



AND vwhen the daies of " Pentecost vvere accomplished, they vvere al together in one place: † and sodenly there vvas made a sound from heauen, as of a vehemēt vvinde cōming, & it filled the whole house vwhere they vvere sitting. † And there appeared to them parted tongues as it were * of fire, and it sate vpon euery one of them: † and they vvere " al replenished vvith the * HOLY GHOST, and they began to speake vvith diuerse tongues, according as the HOLY GHOST gaue them to speake.

The Epistle vpp Whitunday.

Mt. 3, 11.

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Io. 7, 39.

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† And there vvere dvelling at Hierusalē Ievves, deuout men of euery nation that is vnder heauen. † And vwhen this voice vvas made, the multitude came together, and vvas astonied in minde, because euery man heard them speake in his ovvne tongue. † And they vvere al amased, and marueled saying, Are not, lo, al these that speake, Galileans, † and hovv haue vve heard eche man our ovvne tongue vwherein vve vvere borne? † Parthians, and Medians, and Elamites, and that inhabite Mesopotamia, Ievvie, and Cappadocia, Pontus, and Asia, † Phrygia, and Pamphilia, Ægypt and the partes of Lybia that is about Cyrēnee, and strangers of Rome, † Ievves also, and Profelytes, Cretensians, and Arabians: Vve haue heard them speake in our ovvne tonges the great vvorkes of God. † † And they vvere al astonied, and marueled, saying one to an other, Vvhat meaneth this? † But others deriding said, That these are ful of nev vvine.

do vve beare.

do beare

† But :: Peter standing vvith the Eleuen, lifted vp his voice, and spake to them, Ye men, Ievves, and al you that dvvel in Hierusalem, be this knovven to you, and vvith your eares receiue my vvordes. † For these are not drunke, as you

a The lesson before the Epistle on Imber wenesday in Whitsonweweke.

:: Peter the head of the rest and now newly replenished with al knowledge and fortitude, maketh the first sermon.

suppose, vvhereas it is the third houre of the day : † But this 16
 is it that vvas said by the Prophet Ioël, † *And it shal be, in the last* 17
dases (saith our Lord) of my Spirit I vvil poyvre out vpon al flesh: and your sonnes
and your daughters shal prophecie, and your yong men shal see visions, and your
auncients shal dreame dreames. † And vpon my seruantes truely, and vpon my 18
handmaidens vvil I poyvre out in those dases, of my Spirit, and they shal prophecie:
 † *and I vvil giue vvonders in the heauen aboue, and signes in the earth beneath,* 19
bloud, and fire, and vapour of smoke. † The sunne shal be turned into darkenes, 20
and the moone into bloud, before the great and manifest day of our Lord doth
come. † And it shal be, euery one vvho soeuer calleth vpon the name of our Lord, 21
shal be saved. ¶

Ioël. 2,
28.

† Ye men of Israël heare these vvordes, I E S V S of Na- 22
 zareth a man approued of God among you, by miracles and
 vvonders and signes vvwhich God did by him in the middes
 of you, as you knowv : † this same, "by the determinate coun- 23
 sel and prescience of God being deliuered, you by the handes
 of vvicked men haue crucified and slaine. † vvhom 24
 God hath raised vp" loosing the sorovves of hel, according as
 it vvas impossible that he should be holden of it. † For Dauid 25

∴ Who but an
 infidel (saith S.
 Augustine) wil
 deny Christ to
 haue descended
 to Hel? ep. 99.
 ∴ As his soul
 suffered no paines
 in Hel, so
 neither did his
 body take any
 corruptio in the
 graue.

faith concerning him, *I foresaw the Lord in my sight alwayes: because* 26
he is at my right hand that I be not moued. † For this, my hart hath been 27
glad and my tongue hath reioyced: moreouer my flesh also shal rest in hope. † Be-
cause thou vvilt not leaue" my soul: in hel, nor giue thy Holy one to see: corrup-
tion. † Thou hast made knownen to me the vvayes of life: thou shalt make me 28
ful of ioyfulness vvith thy face. † Ye men, brethren, let me boldly 29
 speake to you of the Patriarch Dauid: that * he died, and vvas
 buried : and his sepulchre is vvith vs vntil this present day.
 † Vvhereas therefore he vvas a Prophet, and knevv that by 30
 an othe God had svorne to him that of the fruite of his loynes there should sit
 vpon his seate: † forseeing he spake of the resurrection of Christ, 31
 for neither vvas he left in hel, neither did his flesh see corrup-
 tion. † This I E S V S hath God raised againe, vvhereof al 32
 vve are vvitnesses.

Pf. 15, 8.

3. Reg. 2,
10.

Pf. 13,
11.

† Being exalted therefore by the right hand of God, and 33
 hauing receiued of his father the promise of the holy Ghost,
 he hath poyvred out this vvhom' you see and heare. † For 34
 Dauid ascended not into heauen: but he saith, *Our Lord hath said*
to my Lord, sit on my right hand, † vntil I make thine enemies the footestoolle of thy
feere. † Therefore let al the house of Israël know most certainly 35
 that God hath made him both Lord, and C H R I S T, this 36
 I E S V S, vvhom you haue crucified.

this gift
 vvwhich
 Pf. 109, 4

Contrition.

† And hearing these things, they were compuncte in hart,
 and said to Peter and to the rest of the Apostles, Vvhat shal 37

vve

38 vve doe men, brethren? † But Peter said to them, :: Doe pen-
 nance, and be euery one of you baptized in the name of
 I E S V S C H R I S T for remission of your sinnes: and you
 39 shal receiue the gift of the holy Ghost. † For to you is the
 promisse, and to your children, and to al that are farre of,
 40 vvhomsoeuer the Lord our God I hal call. † Vvith very many
 other vvordes also did he testifie, and exhorted them, saying,
 41 Saue your selues from this peruerse generation. † They ther-
 fore that receiued his vvord, vv ere baptized: and there vv ere
 added in that day about :: three thousand soules.
 42 † And they vv ere perseuering in the doctrine of the
 Apostles, and in the communication of ^c the breaking of
 43 bread, and praier. † And feare came vpon euery soul: many
 vvonders also and signes vv ere done by the Apostles in Hie-
 44 rusalem, and there vv as great feare in al. † Al they also that
 45 beleened, vv ere together, * and had " al things comon. † Their
 possessions and substance they sold, and deuided them to al,
 46 according as euery one had neede. † Daily also continuing
 vvith one accord in the temple, and breaking bread from
 house to house, they tooke their meate vvith ioy and sim-
 47 plicitie of hart: † praising God, and hauing grace vvith al
 the people. And our Lord " increased them that should be
 saued, daily together.

" Not onely a-
 mendment of
 life, but penance
 also required be-
 fore Baptisme,
 in such as be of
 age, though not
 in that sort as
 aftervvard in
 the Sacramēt of
 penance. *Aug.
 de fid. et oper. c. 11.
 et ep. 108.*

:: Three thou-
 sand vv ere con-
 uerted at this
 first sermon, &
 they vv ere put
 to the other vi-
 sible companie
 and Church.

^c This vv as the
 B. Sacramēt,
 which the Apo-
 stles daily mini-
 stred to the
 Christians at
 least in one
 kinde. *See chap.
 20. 7.*

*Aff. 4,
 32.*

ANNOTATIONS
 CHAP. II.

1. *The daies of Pentecost.*) As Christ our Pasche, for correspondance to the figure, was offered at the Iewes great feast of Pasche, so fifty daies after (in Greeke, Pentecost) for accomplishing the like figure of the Law-giuing in Mount Sinai, he sent downe the Holy Ghost iust on the day of their Pentecost, which was alwaies on Sunday, as appeareth *Leuit. 23. 15.* Both which daies the Church keepeth yerely for memorie of Christs death and Resurrection, and the sending downe of the Holy Ghost: as they did the like for record of their deliuerie out of Ægypt, and their Law-giuing aforesaid. the said Feastes with vs conteneing, besides the remembrance of benefites past, great Sacraments also of the life to come. *Aug. ep. 119, C. 16.*

The feastes of
 Pasche & Pen-
 tecost.

2. *Al replenished.*) Though the Apottles and the rest vv ere bapuzed before, and had thereby receiued the grace of the Holy Ghost to sanctification and remission of sinnes, as for diuers other purposes also: Yet as Christ * promised them they should be further indued vvith strength and vertue from aboue, so here he fulfilleth his promes, visibly powring downe the Holy Ghost vpon al the companie and vpon euery one of them, thereby replenishing the Apostles specially vvith al truth, vvifedome, and knowledge necessarie for the gouernement of the Church, and giuing both to them and to al other present, the grace and effect of the Sacramēt of Confirmation, a com-
 plishing, corroborating, and strengthening them in their faith and the confession of the same. And lastly for a visible token of Gods Spirit, he endued them al vvith the gift of diuers strange tonges: al (I say) there present, as vv el our Ladie, as other holy vvomen and brethren, besides the Apottles. *Our B. Ladie.*
 though the Heretikes fondly argue, for the desire they haue to dishonour Christs mother, that neither she nor they vv ere there present, nor had the gift of tongues, contrarie to the plaine text that saith, *They vv ere al together,* to vv it, al the 120 mentioned before c. 1, 15.

The sending of
 the Holy Ghost
 on vv hitsunday
 and the effects
 thereof.

*Beza An-
 not. in hoc
 cap. vv. 1.*

23. *Delivered*

Gods determination that Christ should die, excuseth not the Iewes.

23. By the determinate counsel of God deliuered.) God deliuered him, and he deliuered him self, for loue and intention of our saluation, and so the acte was holy and Gods owne determination. But the Iewes and others which betraied and crucified him, did it of malice and wicked purpose, and their acte was damnable, and not of Gods counsel or causing: though he tolerated it, for that he could and did turne their abominable acte to the good of our saluatiō. Therefore abhorre those new Manichees of our time, both Lutherans and Calvinists, that make God the author and cause of Iudas betraying of Christ, no lesse then of Paules conuerſion beside the false translation of

Beza.

Beza, saying for Gods prescience or foreknowledge (in the Greeke, προγνωσις) Gods providence.

24. Loosng the forovues.) Christ was not in paines him self, but loosed other men of those doulours of Hel, where with it was impossible him self should be touched. See S. Augustine.

* Li. 12 c. 13

Corrupt translation against the Article of Christs descending into Hel.

27. My soul in Hel,) Where al the Faithful, according to the Creede, euer haue beleueed, that Christ according to his soul, went downe to Hel, to deliuer the Patriarches and al iust men there holden in bondage til his death, and the Apostle here citing the Prophets wordes, most euidently expresseth the same, distinguishing his soule in Hel, from his body in the graue: Yet the Calvinists to defend against Gods expresse wordes, the blasphemie of their Maister, that Christ suffered the paines of Hel, and that no where but vpon the Crosse, and that other wise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their most proper and vsual significations of, Soule, and Hel, into body, and

de Gen. ad

נפש יוֹחֵן
לְאֵלֹהִים

grauē: saying for, my soule in Hel, thus, my body, * life, person, yea (as Beza in his new Testament * Eng. Bi-an. 1556) my carcas in the graue. and this later they corrupt almost through out the Bible for that purpose. But for refelling of both corruptions, it shal be sufficient in this place: first, that al Hebrews & Greekes, and al that vnderstand these tonges, know that the foresaid Hebrue & Greeke wordes are as proper, peculiar, and vsual to signific, soul and Hel, as anima and infernus in Latin, yea as soul and Hel in English do properly signific the soule of man, and Hel that is opposite to heauen: and that they are as vnproperly vsed to signifie body and graue, as to say in English, soul for body, or Hel for graue. Secondly, it doth so mislike the Heretikes them selues, that Castaleo one of their fine Translatours refelleth it, and to make it the more sure, he for, in inferno, translateth, in Orco, that is, in Hel. Thirdly, Beza him self partly recanteth in his later edition, and confesseth that, Carcas, was no fit word for the body of Christ, and therefore, I haue (saith he) changed it, but I retaine and keepe the same sense stil. meaning, that he hath now translated it, soule, but that he meaneth thereby as before, Christs dead body. fourthly, * he saith plainly, that translating thus, Thou shalt not leaue my carcas in the graue, he did it of purpose against Limbu Patrum, Purgatorie, and Christs an. 1556, descending into Hel, which he calleth foul errors, and marueleth, that most of the ancient fathers annot. in vvere in that error: namely of Christs descending into Hel, and deliuering the old fathers, v what neede we more? He opposeth him self both against plaine Scriptures and al auncient fathers, per- 27 & 28. uerting the one, and contemning the other, to ouerthrow that truth which is an Article of our Creede. Whereby it is euidently false which some of them say for their defense, that none of them did euer of purpose translate falsely. See the Annotation vpon 1 Per. 3. v. 19.

Liuing in common.

44. Al things common.) This liuing in common is not a rule or a precept to al Christian men, as the Anabaptists falsely pretend: but a life of perfection and counsel, folowed of our Religious in the Catholike Church. See S. Aug. in Ps. 122 in principio. & ep. 109.

The increase & perpetuities of the VISIBILE CHURCH.

47. Increased.) Moe and moe were added to the Church (as the Greeke more plainly expresseth) that we may see the visible propagation & increase of the same. from which time a diligent man may deduce the very same visible Societie of men ioyned in Christ, through the whole booke, and after ward by the Ecclesiastical storie, downe til our daies, against the pretended invisible Church of the Heretikes.

ΠΡΟΣΤΙ-
ΘΕΤΗΝ
ΚΛΗΣΙΑΝ.

CHAP. III.

An miracle, and a Sermon of Peters to the people, shewing that Iesus is Christ, and exhorting them to faith in him and penance for their sinnes, and so they shal haue by him (in Baptisme) the Benediction which was promised to Abrabaro.

The Epistle vpō SS. Peter and Paules eue. Iun 28.

This maketh for distinction of Canonical houres and diuersitie of appointed times to pray in. See Annot. c. 12, 2.



ND Peter and Iohn went vp into the temple, at the ninth hour of praier. And a certain man that was lame from his mothers wombe, was caried: whom they laid euery day at the gate of the temple, that is called Specious, that he might aske almes of them that went into the temple.

3 temple. † He, vwhen he had seen Peter and Iohn about to
 4 enter into the temple, asked to receiue an almes. † But Peter
 5 vvith Iohn looking vpon him, said, Looke vpon vs. † But he
 looked earnestly vpon them, hoping that he should receiue
 6 some thing of them. † But Peter said, Siluer and gold I haue
 not, but " that vvhich I haue, the same I giue to thee: In the
 name of I E S V S C H R I S T of Nazareth arise, and vvalk.
 7 † And taking his right hand, he lifted him vp, and forth vvith
 8 his feete and soles vvere made strong. † And springing he
 stooode, and vvalked: and vvent in vvith them into the tem-
 9 ple vvalking, and leaping, and praising God. † And al the
 10 people savv him vvalking and praising God. † And they
 knevv him, that, it vvvas he vvhich fate for almes at the Spe-
 cious gate of the temple: and they vvwere excedingly astonied
 11 and agast at that that had chaüced to him. † And as he held
 Peter and Iohn, al the people ranne to them vnto the porche
 vvhich is called Salomons, vvondering.

12 † But Peter seing them, made ansvver to the people, Ye
 men of Israël, vvhy maruel you at this, or vvhy looke you
 vpon vs, as though " by our povver or holines vve haue made
 13 this man to vvalk? † The God of Abraham, and the God
 of Isaac, and the God of Iacob, the God of our fathers hath
 glorified his sonne I E S V S, vvhom you in deede deliuered
 and denied before the face of Pilate, he iudging him to be re-
 14 leased. † But you denied the holy and the iust one,* and as-
 15 ked a mankiller to be giuen vnto you. † but the authour
 of life you killed, vvhom God hath raised from the dead,
 16 of vvhich vve are vvitnesses. † And in the :: faith of his name,
 this man vvhom you see and knovv, his name hath streng-
 thened: & the faith vvhich is by him, hath giuen this perfect
 health in the sight of al you.

17 † And novv (brethren) I knovv that you did it through
 18 ignorāce, as also your princes. † But God vvwho foreshevved
 by the mouth of al the prophets, that his C H R I S T should
 19 suffer, hath so fulfilled it. † Be Penitent therfore & conuert,
 20 that your sinnes may be put out. † that, vvhen the times
 shal come of refreshing by the sight of our Lord, and he
 shal send him that hath been preached vnto you I E S V S
 21 C H R I S T, †c vvhom :: heauen truly must receiue vntil the
 times of the restitution of al things, vvhich God spake by the
 mouth of his holy prophets from the beginnig of the world.

P p † Moyfes

The Epistle vpo
 Wenefday in
 Easter weeke.

:: This faith
 was not the
 faith of the la-
 me man (for he
 looked onely
 for almes) nor
 a special faith of
 the Apostles
 owne saluatiō:
 but the whole
 beleefe of Chri-
 stian Religion.

:: Some Here-
 tikes fouly cor-
 rupt this place,
 thus, *Who must
 be conueined in
 heauen*, of purpo-
 se (as they pro-
 test) to hold
 Christi in heauē,
 from the B. Sa-
 cramēt. *Beza*. As
 though his pre-
 sēce there, drew
 him out of hea-
 uen. Neither cā
 they pretend
 the Greeke,
 which is word
 for word as in
 the vulgar latin,
 and as we tran-
 slate.

Luc. 23,
 18.

εἰν δὲ
 ἰσχυρῶν
 μὲν δὲ
 αὐθι

† Moyſes in deede ſaid, *That a prophet ſhal the Lord your God raiſe vp* 22
ſo you of your brethren, as my ſelf: him you ſhal heare according to al things
whatſoever he ſhal ſpeake to you. † And it ſhal be, every ſoule that ſhal nor 23
beare that prophet, ſhal be deſtroied out of the people. † And al the Prophets 24
from Samuël and afterward that haue ſpoken, told of theſe
daies. † You are the children of the Prophets and of the 25
teſtament vvhich God made to our fathers, ſaying to Abra-
ham, And in thy ſeede ſhal al the families of the earth be bleſſed. † To you 26
firſt God raiſing vp his ſonne, hath ſent him bleſſing you:
that euery one ſhould conuert him ſelf from his naughtines.

Deu. 18.
15.

Gen. 22,
18. 26, 4

ANNOTATIONS
CHAP. IIII.

Sain^{ts} doe mi-
racles and the
like, but by the
power of God.

6. *That vvhich I haue.*] This power of working miracles vvas in Peter, and Peter properly did
 giue this man his health, though he received that force and vertue of God, and in & by him execu-
 ted the ſame. Therefore he ſaith, *That vvhich I haue, I giue to thee.* and the Heretikes are ridiculous
 that note here, *a miracle done by Chriſt by the handes of the Apoſtles*, to make the ſimple beleue that
 they had no more to doe then a dead instrument in the Workemans hand.

12. *By our power.*] When the Apoſtles remit ſinnes, or doe any other miracles, they doe it not
 by any humane, proper, or natural power in them ſelues: but of ſupernatural force giuen them
 from aboue, to proue that the faith of Chriſt is true, and that he is God whom the Iewes crucified,
 in whoſe name and faith they worke, and not in their owne.

CHAP. IIII.

The Rulers of the Iewes oppoſe them ſelues and imprifon Peter and Iohn. 4 But yet thou-
sands of the people are conuerted: 5 and ſo the Rulers alſo, Peter boldly auoucheth
by the forſaid miracle, that I E S V S is Chriſt, telling them of their heinous fault
out of the Pſalmes, and that vvhithout him they can not be ſaued. 12 They thought
confounded vvvith the miracle, yet procede in their obſtinacie, forbidding them to
ſpeake any more of I E S V S, adding alſo threats. 21 Wherevpon the Church
ſteeth to prayer, vvherein they comfort them ſelues vvvith the omnipotencie of God,
and prediction of Dauid, and aſke for the gift of boldnes and miracles againſt
theſe threats. 31 And God ſheweth miraculoſly that he hath heard their prayer.
32 The vvhole Churches vvvitie and communitie of life. 36 Of Barnabas by
name.



∴ Here againe
 we ſee the pro-
 ceeding and in-
 creafe of the
 Church viſibly.

ND vvh^{en} they vvere ſpeaking to the 1
 people, the Priests and magiſtrates of the
 temple and the Sadducees came vpon
 them, † being greeued that they taught 2
 the people, and ſhevved in I E S V S the re-
 surrection from the dead: † and they laid 3
 handes vpon them, and put them into
 vvard, vntil the morovv, for it vvas novv euening. † And 4
 ∴ many of them that had heard the vword, beleueed: and the
 number of the men vvas made five thouſand.

† And

5 † And it came to passe on the morovv, that their princes,
 6 and Auncients, and Scribes vvere gathered into Hierusalem.
 7 † and Annas the high priest, and Caiphaz and Iohn, and Ale-
 8 xander, and as many as vvere of the priests stocke. † And
 9 setting them in the middes, they asked: In vvhath povver or in
 10 vvhath name haue you done this? † Then Peter replenished
 11 vwith the holy Ghost, said to them, Ye princes of the people
 12 & Auncients: † If vve this day be examined for a good deede
 13 vpon an impotent man, in vvhath he hath been made whole,
 14 † be it knovven to al you and to al the people of Israël, that
 15 in the name of I E S V S C H R I S T of Nazareth, vvhom you
 16 did crucifie, vvhom God hath raised from the dead, in this
 17 same this man standeth before you vvhole. † This is *the stone*
 18 *that vvas reiected of you the builders: vvhich is made into the head of the corner.*
 19 † and there is not saluation in any other. for neither is there
 20 any other name vnder heauen giuen to men, vvherein vve
 21 must be saued. † And seeing Peters constancie and Iohns,
 22 vnderstanding that they vvere men vnlettered, and of the
 23 vulgar sort, they marueled, and they knew them that they had
 24 been vwith I E S V S: † seeing the man also that had been
 cured, standing vwith them, they could say nothing to the
 contrarie. † But they commaunded them to goe aside forth
 out of the councel: and they conferred together, † saying,
 Vvhath shal vve doe to these men? for a notorious signe in
 deede hath been done by them, to al the inhabitants of Hie-
 rusalem: it is manifest, and vve can not denie it. † But that it
 be no further spred abroad among the people, let vs threaten
 them, that they speake no more in this name to any man.
 † And calling them, they charged them that they shoud
 not speake at al, nor teache in the name of I E S V S. † But
 Peter and Iohn ansvvering, said to them, :: If it be iust in the
 sight of God, to heare you rather then God, iudge ye. † for
 vve can not but speake the things vvhich vve haue seen and
 heard. † But they threatening, dimissed them: not finding
 hovv they might punish them, for the people, because all
 glorified that vvhich had been done, in that vvhich vvas
 chaunced. † For the man vvas more then fourtie yeres old
 in vvhom that signe of health had been vvrought.
 † And being dimissed they came to theirs, and shewed
 al that the cheefe priests and Auncients had said to them.
 † Vvho hauing heard it, with one accord lifted vp their voice

The name of
 I E S V S. See
 Annot. Philip.
 2. 10.

The Apostles
 constancie, lear-
 ning and wis-
 dom after the
 coming of the
 Holy Ghost,
 being but idio-
 tes, that is, sim-
 ple vnlettered
 men and timo-
 rous before.

:: Their cōstan-
 cie and courage
 after their con-
 firmation, being
 so weake befo-
 re. And if any
 Magistrate cō-
 maund against
 God, that is to
 say, forbid Ca-
 tholike Christiā
 men to preach
 or serue God,
 this same must
 be their answer,
 though they be
 whipped and
 killed for their
 labour. See s. s.
 v. 29.

Psa. 117,
 22.

to God, and said, Lord, thou that didst make heauen & earth, the sea, and al things that are in them, † vvhich in the holy 25 Ghost by the mouth of our father Dauid thy seruāt hast said, *Vvhy did the Gentiles rage, and the people meditate vaine thinges: † the kings 26 of the earth stand vp, and the princes assemble together against our Lord, and against his CHRIST? † For there assembled in deede in this citie 27*

∴ Christes death, as needefull for mans redemption, was of Gods determination: but as of the malice of the Iewes, it was not his act otherwise then by permission.

∴ Note the ardent charitic and cōtempt of worldly things in the first Christians: who did not onely giue great almes, but sold al their lands to bestow on the Apostles and the rest that were in necessitie, according to Christes counsell. *Act. 16, 21.* Note also the great honour & credit giuen to the Apostles, in that the Christian men put al the goods & possessions they had, to their disposition.

against thy holy childe I E S V S vvhom thou hast anointed, Herod, and Pontius Pilate, vvirh the Gentiles and the people of Israël, † to doe vvhich ∴ thy hand & thy counsel decreed 28 to be done. † And novv Lord looke vpon their threatenings, 29 and giue vnto thy seruants vwith al confidence to speake thy vvord, † in that, that thou extend thy hand to cures and 30 signes and vvonders to be done by the name of thy holy sonne I E S V S. † And vvhich they had praied, the place vvas 31 moued vvhich they vvere gathered: and they vvere al replenished vwith the holy Ghost, and they spake the vvord of God vwith confidence.

† And the multitude of beleeuers had one hart and 32 one soule: neither did any one say that ought vvas his ovvne of those things vvhich he possessed, but al things vvere common vnto them. † And vwith great povver did 33 the Apostles giue testimonie of the resurrection of I E S V S C H R I S T our Lord: and great grace vvas in al them. † For 34 neither vvas there any one needie among them. For as many as vvere ovvners of landes or houses, ∴ sold and brought the prices of those things vvhich they sold, † and laid it before 35 the feete of the Apostles. And to euery one vvas deuided according as euery one hade neede. † And Ioseph vvhich 36 vvas surnamed of the Apostles Barnabas (vvhich is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, † vvhich he had a peece of land, sold it, and brought 37 the price, and laid it before the feete of the Apostles.

Ps. 2, 1.

A. 7. 2,
44.

A N N O T A T I O N S
C H A P. IIII.

Reuerence to holy persons.

Kissing their feete.

37. *Before the feete.*) He, as the rest, did not onely giue his goods as in vulgar almes, but in al humble and reuerent maner as things dedicated to God, he laid them downe at the Apostles holy feete, as S. Luke alwaies expresseth, and gaue them not into their handes. The Sunamite fel downe 4. reg. 4, 29 and embraced Elisæus feete. Many that asked benedictes of Christ (as the woman sicke of the bloody fluxe) fel downe at his feete. and Marie killed his feete. Such are signes of due reuerence *L. Mc. 8, 47. Lu. 7, 38.* done both to Christ and to other sacred persons, either Propnetes, Apostles, Popes, or others representing his person in earth. See in S. Hierom of Epiphanius Biihop in Cypres, how the people of Hierusalem of al sortes stocked together vnto him, offering their children (to take his blessing) *kissing his feete, plucking the hemmes of his garmens, so that he could not moue for the throng.* Ep. 61 c. 4 cont. erro. Io. Hierosol.

CHAP.

CHAP. V.

Ananias and his wife Saphira, for their sacrilege, at Peters word fall do^wne dead, to the great terrour of the rest. 12 By the Apostles miracles, not onely the number, but also their faith so increaseth, that they seeke in the streets to the very shadow of Peter, the to^wnes also about bringing their diseased to Hierusalem. 17 The Rulers againe oppose them selves, but in vaine. 19 For out of prison an Angel deliuereth them, bidding them preach openly to al: 27 and in their Councel Peter is nothing afraid of their bigge wordes: 34 Yea Gamaliel being one of them selves casteth a doubt among them, lest the matter be of God, and therefore impossible to be dissolued. 40 Finally, the Apostles being scourged by them, count it an honour, and cease no day from preaching.

1 **B** T a certaine man named Ananias,
 2 vvith Saphira his vvife sold a peece
 3 of land, † and" defrauded of the pri-
 4 ce of the land, his vvife being priuie
 5 thereto: and bringing a certaine por-
 6 tion, laide it at the feete of the Apo-
 7 stles. † And" Peter said, Ananias,
 8 vvhy hath Satan tempted thy hart,
 9 that thou shouldest lie to the holy
 10 Ghost, and defraude of rne price of the land? † Remaining,
 11 did it not remaine to thee: and being sold, vvas it not" in thy
 12 povver? Vvhy hast thou put this thing in thy hart? Thou
 13 hast not lied" to men, but to God. † And Ananias hearing
 these vvordes, fel dovvne, and gaue vp the ghost. And there
 came great feare vpon al that heard it. † And yong men ri-
 sing vp, remoued him, and bearing him forth buried him.
 † And it vvas the space as it vvere of three houres, and his
 vvife, not knowving vvhat vvas chaunced, came in. † And
 Peter answered her, Tel me vvoman, vvwhether did you sel
 the land for so much? But she said, Yea, for so much. † And
 Peter vnto her, Vvhy haue you agreed together to tempt
 the Spirit of our Lord? Behold, their feete that haue buried
 thy hus band, at the doore, and they shal beare thee forth.
 † Forthvvith she fel before his feete, and gaue vp the ghost.
 And the yong men going in, found her dead: and caried
 her forth, and buried her by her hus band. † And there fel
 great" feare in the vvhole Church, and vpon al that heard
 these things.

† And by the handes of the Apostles vvvere many signes
 and vvonders done among the people. And they vvvere al
 vvwith one accord in Salomons porche. † But of the rest

:: Herevpon
 rose great reue-
 rence, awe, and
 feare of the vul-
 gar Christians
 toward the ho-
 ly Apostles. for
 an example to
 al Christian peo-
 ple how to be-
 haue the selues
 toward their
 Bishops and
 Priests.

The Epistle vpo
 Imber wene-
 day in whitson-
 weeke. And
 within the octa-
 ue, & in a votiu
 of SS. Peter and
 Paul.

Peters shadow.

none durst ioyne them selues vnto them : but the people magnified them. † And the multitude of men and vvomen 14 that beleued in our Lord, vvas more increased : † so that 15 they did bring forth the sicke into the streates, and laid them in beddes and couches, that vvhen Peter came, "his shadow at the least might ouershadow any of them, and they all might be deliuered from their infirmities. † And there ranne 16 together vnto Hierusalem the multitude also of the cities adioyning, bringing sicke persons and such as vvere vexed of vncleane spirits : vvho vvere al cured. ¶

An Angel lea-
deth them out
of prison.

† And the high priest rising vp, and al that vvere vvith 17 him, vvwhich is the heresie of the Sadduces, vvere replenished vvith zeale : † laid hands vpon the Apostles, and put them 18 in the common prison. † But an Angel of our Lord by night 19 opening the gates of the prison, & leading them forth, said, † Goe : and standing speake in the temple to the people al 20 the vvordes of this life. † Vvho hauing heard this, early in the 21 morning entred into the temple, and taught. And the high priest comming, and they that vvere vvith him, called together the Councel & al the auncients of the children of Israel: and they sent to the prison that they might be brought. † But 22 vvhen the ministers vvere come, and opening the prison, found them not : returning they told, † saying, The prison 23 truely vve found shut vvith al diligence, and the keepers standing before the gates : but opening it, vve found no man vvithin. † And as soone as the Magistrate of the temple and 24 the cheefe priests heard these vvordes, they vvere in doubt of them, vvhat vvould befall. † And there came a certaine man 25 and told them, That the men, loe, vvwhich you did put in prison, are in the temple standing, and teaching the people. † Then vvent the Magistrate vvith the ministers, and 26 brought them vvithout force, for they feared the people lest they should be stoned. † And vvhen they had brought 27 them, they set them in the Councel. And the high priest asked them, † saying, * Commaunding vve commaunded 28 you that you should not teach in this name: and behold you haue filled Hierusalem vvith your doctrine, and you vvil bring vpon vs the bloud of this man. † But Peter ansvvering 29 and the Apostles, said, God must be obeied, rather then men. † The God of our Fathers hath raised vp I E S V S, vvhom 30 you did kil, hanging him vpon a tree. † This Prince and 31
Saiour

Act. 4,
18.

Thendas

st.

32 Sauour God hath exalted vvith his right hand, to giue re-
 33 pentance to Israël, and remission of sinnes. † and vve are
 34 vvitneses of these vvordes, and the holy Ghost, vvhom God
 35 hath giuen to al that obey him. † Vvhen they had heard
 36 these things, it cut them to the hart, and they consulted to
 37 kil them.
 38 † But one in the Council rising vp, a Pharisee named Ga-
 39 maliel, a doctor of lavv honorable to al the people, com-
 40 manded the men to be put forth a vvhile. † and he said
 41 to them, Ye men of Israël, take heede to your selues touching
 42 these men vvhat you meane to doe. † For before these daies
 there rose Theódas, saying he vvvas some body, to vvhom
 consented a numbre of men about foure hundred, vvho
 vvvas slaine: and al that beleueed him, vvvere disperfed, and
 brought to nothing. † After this fellowv there rose Iudas
 of Galilee in the daies of the Enrolling, and drevv avvay the
 people after him, and he perished: and as many as euer con-
 sented to him, vvvere disperfed. † And novv therfore I say
 to you, depart from these men and let them alone: for if this
 counsel or vvorke be of men, it vvil be dissolued: † but if it
 be of God, you are not able to dissolue them, lest perhaps
 you be found to resist God also. And they consented to him.
 † And calling in the Apostles, after they had scourged them,
 they charged them that they should not speake in the name
 of I E S V S, and dimissed them. † And they vvvent from the
 sight of the council reioycing, because they vvvere accoun-
 ted vvorthy to suffer reproche for the name of I E S V S. † And
 euery day they ceased not in the temple and from house to
 house to teach and euangelize Christ I E S V S.

Time, and the
 euident successe
 of Christes
 Church and re-
 ligion, prouie it
 to be of God:
 no violence of
 the Iewes, no
 persecution of
 the Heathen
 Princes, no en-
 deuour of do-
 metrical Aduer-
 saries, heretikes,
 Schismatikes, or
 il liuers, puailig
 against it, as on
 the other side,
 many attempts
 haue been ma-
 de by Arius
 Macedonius,
 Nestorius, Lu-
 ther, & the like,
 who thought
 them selues io-
 me body: but
 after they had
 plaied their
 partes a vvhile,
 their memory is
 buried, or liueth
 only in maledi-
 ctio & infamie,
 & their scholers
 come to naught
 Therfore let no
 Cath. man be
 scandalized that
 this heretic hol-
 deth vp for a
 time. For the
 Arians & some
 others florished
 much longer the
 these, and were
 better suppor-
 ted by Princes
 and learning, &
 yet had an end.

ANNOTATIONS
 CHA P. V.

*Aug. ser. 9
 in append.
 de diuersis
 som. 10.*

2. *Defrauded.*) In that (saith S. Augustine) he withdrew any part of that which he promised, he was guilty at once, both of sacrilege, and of fraude. of sacrilege, because he robbed God of that which was his by promise: of fraude, in that he withheld of the whole gift, a peece. Let now the Heretikes come, and say it was for lying or hypocrisie onely that this facte was condemned: because they be loth to haue sacrilege counted any such sinne. Who haue taught men not onely to take away from God some peece of that or al that them selues gaue, but plainly to spoile & apply to them selues al that other men gaue.

Sacrilege.

3. *Peter (saith.)* S. Peter (as you see here) without mans relation knew this fraude and the cogitations of Ananias, and as head of the College and of the whole Church against which this robbery was committed, executed this heauy sentence of Excommunication both against him, and his wife consenting to the Sacrilege. for: it was excommunication by S. Augustines iudgement, (li. 1. cont. ep. Parm. c. 1 to. 7) and had this corporal miraculous death ioyned withal, as the Excom-

*Excommunication
 ioyned vvith
 corporal pai-
 munication*

munication that S. Paul gaue out against the inceptuous and others, had the corporal vexation of Satan incident vnto it.

Vow of Chastitie, & the breach thereof. *In thy pouer.* If it displeaseth God (saith S. Augustine) to withdraw of the money which they had vowed to God, how is he angry when chastitie is vowed and is not performed? for to such may be said that which S. Peter said of the money: Thy virginitie remaining did it not remaine to thee, and before thou didst vow, was it not in thine owne power? for, Who soeuer haue vowed such things and haue not paid them, let them not thinke to be condemned to corporal death, but to euerlasting fire. August. Ser. 10. de diuersis. And S. Gregorie to the same purpose writeth thus, Ananias had vowed money to God, which afterward overcome with diuellsish perswasion he withdrew: but with what death he was punished, thou knowest. If then he were worthy of that death, who tooke away the money that he had giuen to God, consider what great peril in Gods iudgement thou shalt be worthy of, which hast withdrawn, not money, but thy self from almighty God, to whom thou hadst vowed thy self under the habite or vveede of a Monke. Greg. li. 1. ep. 22.

Not to men, but. To take from the Church or from the Gouvernours thereof, things dedicated to their vie and the seruice of God, or to lie vnto Gods Ministers, is so iudged of before God, as if the lie were made, and the fraude done to the Holy Ghost him self, who is the Churches Pretident and Protector.

Peters shadow & intercession. *His shadow.* Specially they sought to Peter the cheefe of al, who not onely by touching, but by his very shadow cured all diseases. Where vpon S. Augustine saith, If then the shadow of his body could helpe, how much more now the fulnes of power? And if the a certaine litle vwind of him passing by did profite them that humbly asked, how much more the grace of him now being permanent & remaining? Ser. 29 de Sanctis, speaking of the miracles done by the Saincts now reigning in heauen.

C H A P. VI.

By occasion of a murmur in the Church (whose number now is so growen that it can not be numbred) Seuen of them being ordered by the Apostles in the holy order of Deacons: one of them, Steuen, Worketh great miracles: and is by such as he confounded in disputation, falsely accused in the Council, of blasphemie against the Temple and rites thereof.



AND in those daies the numbre of disciples increasing, there arose a murmuring of the Greekes against the Hebrues, for that their vvidowes were despised in the daily ministerie. † And the Twelue calling together the multitude of the disciples, said, It is not reason, that we leaue the vword of God, and serue tables. † Consider therefore brethren, seuen men of you of good testimonie, full of the holy Ghost and vvisedom, vvhom we may appoint ouer this busines. † But we will be instant in praier and the ministerie of the vword. † And the saying was liked before al the multitude. And they chose Steuen a man full of faith and of the holy Ghost, and Philippe, and Próchorus, and Nicánor, and Timon, and Pármenas, and Nicolas a stranger of Antioche. † These they did set in the presence of the Apostles: and praying they imposed handes vpon them. † And the vword of God increased, and the number of the disciples was multiplied in Hierusalem exceedingly: a great multitude also

The election of the 7 first Deacons.

επισκοποι
λειτουργων

also of the [∴] priests obeyed the faith.
 8 †^b And Steuen full of grace and fortitude did great vvonders & signes among the people. † And there arose certaine
 9 of that vvhich is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that
 10 vvere of Cilicia and Asia, disputing vvith Steuen: † and they could not resist the vvifedom and the Spirit that spake.
 11 † Then they suborned men, to say they had heard him speake
 12 vvordes of blasphemie against Moyses and God. † They therefore stirred vp the people, and the Auncients, and the
 13 Scribes: and running together they tooke him, and brought him into the Councel, † and they set false vvitnesses that
 14 said, This man ceaseth not to speake vvordes against the holy place and the Lavv. † for vve haue heard him say, that this
 15 same I E S V S of Nazareth shal destroy this place, and shal change the traditions, vvhich Moyses deliuered vnto vs.
 † And al that sate in the Councel beholding him, saw his face as it vvère [∴] the face of an Angel.

[∴] Now also the Priests and they of greater knowledge & estimation began to beleue.

^b The Epistle vpon S. Steuens day in Christmas.

[∴] Such is the face of al constant & cheerful Martyrs, to their persecutors and iudges.

A N N O T A T I O N S
 CHAP. VI.

1. *Murmuring.*] It commeth of humane infirmitie, that in euery Societie of men (be it neuer so holy) there is some cause giuen or taken by the weake, of murmur and difference, which must euer be provided for and staid in the beginning, lest it grow to further schisme or sedition. And to al such defects, the more the Church increaseth in number and diuerſitie of men and Prouinces, the more it is subiect. In al which things the spiritual Magistrates, by the Apostles example and authoritie, must take order, as time and occasion shal require.

Murmuring & emulation.

2. *Seuen men*] We may not thinke that these Seuen (here made Deacons) were onely chosen to serue profane tables or dispose of the Churches mere temporals, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function. for, diuers circumstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the Holy Ghost and Wisedom, they must after publike praier be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim.* Where S. Paul also requireth in a maner the same conditions in them as in Bishops. Al which would not haue bene prescribed for any secular stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the wordes spoken of S. Steuen, that he was full of grace and fortitude, they receiued great increase of grace by their Deacons hip.

The 7 Deacons

But S. Ignatius *ep. 2 ad Tral.* can best witness of their Office and the Apostles maner and meaning in such things, who writeth thus: *It behooueth also to please by al meanes the Deacons, vvhich are for the ministerie of I E S V S C H R I S T. For they are not seruitors of meate and drinke, but ministers of the Church of God. For vvhat are Deacons but imitators or followers of Christ, ministering to the Bishop, as Christ to his Father, & vvorking vnto him a cleane and immaculate Worke, euen as S. Steuen to S. Iames &c. S. Polycarpe hath the like in his epistle ad Philippentes. And S. Denys writeth that their Office was about the Altar, and putting the holy bread and chaice vpon the same. S. Clement also (*Apost. Const. li. 2 c. 61.*) that their Office among other things, is to assist the Bishops, and read the Gospell in the seruice &c. S. Cyprian in diuers places (*ep. 65. & ep. 49 ad Cornel.*) calleth Deacons, the Churches and the Apostles Ministers, and their Office, *administrationem sacram*, an holy administration. S. Hierom affirmeth, in *caput 7 Michea.* and in *episto. 85 ad Euagrium tom. 2.* Where*

The office of Deacons.

1 Tim. 3. &c.

Act. 6, 8.

Li. Eccl. Hier. c. 1 part. 2.

Q9

he checketh some of them for preferring them selues before Priests, and putteth them in remembrance of their first calling, that they be as the Leuites Were in respect of the Priests of the old Law. finally by S. Ambrose *lib. 1. Offic. c. 41* and Prudentius in *Hymno de S. Laurent.* speaking of S. Laurence the Deacon, We may see their Office Was moit holy. See S. Augustine also of the dignitie of Deacons *ep. 148 ad Valerium. Conc. Carthag. 4. can. 37. 38. 39. 41.*

CHAP. VII.

Stouen being permitted to answer, beginning at Abraham, sheweth that God Was With their fathers both in othier places, and also long before the Temple. 48 and that after it vvas buile, it could not be (as they grossly imagined) a house for God to dwell in. 51 then he inueigheth against their stiffeckednes, and telleth them boldly of their traiterous murdering of Christ, as their fathers had done by Prophets afore him. 54 Whereat they being wrood, he seeth heauen open, and I E S V S there in his Diuine Maieftie. 57 Whereat they become more mad, so that they stone him to death (Saul consenting) he commending his soul to I E S V S, and humbly praying for them.



AND the cheefe priest said, Are these things 1
so? † Vvho said, Ye men, brethren and fa- 2
thers, heare. The God of glorie appeared
to our father Abraham vven he vvas in
Mesopotamia, before that he abode in
Charan, † and said to him, *Goe forth out of thy 3*
countrie, and out of thy kynred, and come into a land that I shal shew thee.
† Then vvent he forth out of the land of the Chaldees, and 4
dwelt in Charan. And from thence, after his father vvas dead,
he translated him into this land, vvherein you doe novv
dwell. † And he gaue him no inheritance in it, no nor the 5
pase of a foote: and he promised to giue it him in possession,
and to his seede after him, vvhens as he had no childe. † And 6
God spake to him, *That his seede shal be a sejourner in a strange countrie,*
and they shal subdue them to seruitude, and shal euil intreate ibem foure-
hundred yeres: † and the nation vvhich they shal serue, vvil I iudge, said 7
God. and after these things they shal got forth, and c shal serue me in this place.
† And he * gaue him the testament of circumcision, and 8
so he * begat Isaac, and circumcised him the eight day: and
* Isaac, Iacob: and * Iacob, the tvvelue Patriarches. † And 9
the Patriarches through emulatio, * sold Ioseph into Ægypt.
and God vvas vvith him: † and deliuered him out of al his 10
tribulations. and he * gaue him grace and vvifedom in the
sight of Pharao the king of Ægypt, and he appointed him
Gouernout ouer Ægypt and ouer al his house. † And there 11
came famin vpon al Ægypt and Chanaan, and great tribu-
lation: and our fathers found no victuals. † But vven * Ia- 12
cob had heard that there vvas corne in Ægypt: he sent our
fa-

Gen. 12,
1.

Gen. 15,
13.

ελαθού-
σιν

Gen. 17.

Gen. 21.

Gen. 25.

Gen. 29.

30. 35.

Gen. 37.

Gen. 41.

Gen. 42.

Gen. 45. 13 fathers first: † and at the * secōd time Ioseph vvas knovven
of his brethren, and his kinred vvas made knovven vnto
14 Pharao. † And Ioseph sending, called thither Iacob his fa-
Gen. 46. 15 ther and al his kinred in seuentie fiue soules. † And * Iacob
Gen. 49. 16 descended into Ægypt: and * he died, and our fathers. † And
Gen. 50. they vvere :: translated into Sichem, and vvere * laid in the
Gen. 23. sepulchre that Abraham * bought for a price of siluer of the
Ios. 24. sonnes of Hemor the sonne of Sichem.
17 † And vwhen the time drevv neere of the promisse vvhich
Exo. 1, 7. God had promised to Abraham, the people * increased and
18 vvas multiplied in Ægypt, † vntil an other king arose in
19 Ægypt, that knevv not Ioseph. † This same circumventing
our stocke, afflicted our fathers: that they should expose
20 their children, to the end they might not be kept alieue. † The
same time vvas * Moyfes borne, and he vvas acceptable to
Exo. 2, 2. God, who was nourished three moneths in his fathers house
21 † And vwhen he vvas exposed, Pharaos daughter tooke him
22 vp, and nourished him for her ovvne sonne. † And Moyfes
vvas instructed in al the vvifedom of the Ægyptians: and he
Exo. 1, 11 23 vvas mightie in his vvordes and vvorkes. † And * vwhen he
vvas fully of the age of fourtie yeres, it came to his minde
24 to visite his brethien the children of Israël. † And vwhen
he had seen one suffer vvrong, he defended him: and striking
the Ægyptian, he reuenged his quarel that susteined the
25 vvrong. † And he thought that his brethren did vnderstand
that God by his hand vvould saue them: but they vnder-
Exo. 2, 26 stode it not. † And the day folovving * he appeared to
13. them being at strife: and he reconciled them vnto peace,
saying, Men, ye are brethren, vvherfore hurt you one an
27 other? † But he that did the iniurie to his neighbour, repel-
led him, saying, *Vrbo hath appointed thee prince and iudge over vs?*
28 *‡ Vrhat, vvilt thou kil me, as thou didst yesterday kil the Ægyptian?* † And
29 Moyfes fled vpon this vvord: and he became a seiourner in
30 the land of Mádian, vvhere he begat tvvo sonnes, † And
after fourtie yeres vvere expired, there * appeared to him
Exo. 3, 2. in the desert of mount Sina an Angel in the fire of
31 the flame of a bush. † And Moyfes seeing it, marueled at
the vision. And as he vvent neere to vevve it, the voice
32 of our Lord vvas made to him, † *I am the God of thy fathers, the*
God of Abraham, the God of Isaac, and the God of Iacob. And Moyfes
33 being made to tremble, durst not vevve it. † And our Lord

:: Translation
of Saints bo-
dies agreable to
nature & Scrip-
ture. And the
desire to be bu-
ried in one pla-
ce more then
an other (vvhich
the holy Patri-
arches alio had
Gen. 49, 29. 50,
24. Hebr. 11, 22)
bath sometime
great causes.
Aug. de Cur. pro
mori. c. 1. & vlt.

Q q ij said

said to him, Loose of the shoe of thy feete : for the place vvherein thou standest, isⁿ holy ground. † Seeing I haue seen the affliction of my people vvhich is in Ægypt, and I haue heard their groning, and am descended to deliuer them. And now come, and I vvill send thee into Ægypt.

† This Moyfes, vvhom they denied, saying, Vvho hath appointed the prince and Captaine? him God sent prince & redeemer, vvith the hand of the Angel that appeared to him in the bussh.

∴ Christ is our Redeemer, and yet Moyfes is here called redeemer. so Christ is our Mediator and Aduocate, and yet we may haue Saints our inferior mediators and aduocates also. See Annot. 1 Jo. 2, 1.

† He * brought them forth doing vvonders and signes in the land of Ægypt, and in the redde sea, and in the * desert fourtie yeres. † This is that Moyfes vvhich said to the children of Israëll, A prophet vvill God raise vp to you of your ovvne brethren

as my self: him you shal heare. † This is he that * vvas in the assemblie in the vvildernesse, vvith the Angel that spake to him in Mount-Sina, and vvith our fathers: vvho receiued the vvordes of life to giue vnto vs. † To vvhom our fathers vvould not be obedient: but they repelled him, and in their hartes turned avvay into Aegypt, † saying to Aaron: Make vs goddes that may goe before vs: for this Moyfes that brought vs out of the land of Aegypt, vve know not vvhat is befallen to him. † And they made a calfe in those daies, and offered sacrifice to the Idol, and reioyced in the vvorkes of their ovvne handes. † And God turned, and ∴ deliuered them vp^e to serue the host of heauen, as it is vvritten in the booke of the Prophets: Did you offer victims and hostes vnto me fourtie yeres in the desert, O house of Israëll? † And you tooke vnto you the tabernacle of Moloch, and the starre of your God Rempham, figures vvhich you made, to adore them. And I vvill translate you beyond Babylon.

∴ For a iust punishment of their former offences God gaue them vp to worke what wickednes they would themselves, as it is said of the Gentils Rom. 1.

† The tabernacle of testimonie vvas among our fathers in the desert, as God ordained speaking to Moyfes, that he should make it according to the forme vvhich he had seen. † Vvhich our fathers * vvith^e Iesus receiuing, brought it in also into the possession of the Gentiles, vvhich God expelled from the face of our fathers, till in the daies of Daud, † Vvho found grace before God, and * desired that he might finde a tabernacle for the God of Iacob. † And * Salomon built him a house. † But the Highest dvvellethⁿ not in houses * made by hand, as the prophet saith: † Heauen is my seate: and the earth the foote-stole of my feete. Vvhat house vvill you build me, saith our Lord? or vvhat place is there of my resting? † Hath not my hand made al these things?

^e This is Iosue, so called in Greeke in type of our Sauour.

† You stiffe-necked and of vncircumcised hartes and eares, you alvvaies resist the holy Ghost: as your fathers, your selues also. † Vvhich of the prophets did not your fathers persecute

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Exo. 7.
8. 9. 10.
11. 12. 37
Exo. 16.
Deu. 18.
Exo. 19,
3. 19.

Exo. 32,
1.

ελαλιεβ-
ειν.

Amos. 5,
25.

Exo. 25,
40.

Ios. 3, 14.

Pf. 131, 5

1. Par. 17

Act. 17,
25.

Esa. 66,
1.

cute

53 cure? And they sleve them that foretold of the comming
of the Iust one, of vvhom novv † you have been berraiers
and murderers: vvhich receiued the Lavv by the disposition
of Angels, and haue not kept it.

54 † And hearing these things they vvere cut in their hartes,
55 and they gnashed vwith their teeth at him. † But he being
ful of the holy Ghost, looking stedfastly vnto heauen, ^c saw
the glorie of God, and I E S V S standing on the right hand of

56 God. † And he said, Behold I see the heauens opened, and
57 the Sonne of man standing on the right hand of God. † And
they crying out vwith a loude voice, stopped their eares, &
58 vwith one accord ranne violently vpon him. † And casting

him forth vwithout the citie, they ¹¹ stoned him: and the vvit-
nesses laid of their garments * beside the feete of a yong man
59 that vvas called Saul. † And they stoned Steuen inuocating,
60 and saying: Lord I E S V S, receiue my spirit. † And falling
on his knees, he cried vwith a loude voice, saying: :: Lord,
lay not this sinne vnto them. And vwhen he had said this, he
fel a sleepe. And Saul vvas consenting to his death.

^c The comfort
of al Martyrs.

¹¹ Eusebius E-
milienus saith,
whē he praiech
for his persecu-
tors, he promi-
seth to his wor-
shippers his
manifest inter-
cessiō & suffra-
ges. *h. s. Steph.*
& S. Auguline,
*Si Stephanus sic
nō orasset, Ecclesia
Paulū nō haberet.*
Serm 1 de S.
Stephano.

Act. 22,
20.

A N N O T A T I O N S

C H A P. VII.

¹¹. *Holy ground.*) If that apparition of God him self or an Angel, could make the place and ground holy, and to be viced of Moyses With al signes of reuerence and feare: how much more the corporal birth, abode, and wonders of the Sonne of God in Iewrie, and his personal presence in the B. Sacrament, may make that countrie and al Chriitian Churches & altars holy? And it is the greatest blindnes that can be, to thinke it superstition to reuerence any things or places in respect of Gods presence or wonderful operation in the same. See *S. Hierom. ep. 17. c. 27. of the holy land.* The holy land.
Holy places.

¹¹. *Not in houses.*) The vulgar Heretikes alleage this place against the corporal being of Christ in the B. Sacrament & in Churches: by which reason they might haue driuen him out of al houses, Churches, and corporal places, when he vvas visible in earth. But it is meant of the Diuinitie only, & spoken to correct the carnal Ievves: Who thought God either to be contained, compassed, and limited to their Temple, that he could be no vvhere els, or at least that he vvould not heare or receiue mens praies and sacrifices in the Churches of the Gentiles, or els vvhere, out of the said Temple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme Churches and places of publike praier no more conuenient nor more holy then any other profane houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth him condescending to our necessitie and praite, to vvork his vvonders and to be vvorshipped of vs in holy places rather then profane. God is not con-
tained in place,
yet he vvil be
vvorshipped in
one place more
thē in an other.

¹¹. *They stoned him.*) Read a maruelous narration in S. Augustine of one stone, that hitting the Martyr on the elbow, rebounded backe to a faithful man that stood neere. Who keeping and carrying it vwith him, vvas by reuelation warned to leaue it at Ancona in Italie: vvherevpon a Church or Memorie of S. Steuen vvas there erected, and many miracles done after the said Martyrs body vvas found out, and not before. *Aug. 10. 10 ser. 38 de diuersis in edis. Paris.* Reliques.

CHAP. VIII.

The 3. part.
THE propa-
gation of
the Church
from Hieru-
salem into al
Iewrie and
to Samaria.

So farre is persecution from preuailing against the Church, that by it the Church groweth from Hierusalem into al Iewrie and Samaria. The second of the Deacons, Philip, conuerth vwith his miracles the cite it self of Samaria, and baptizeth them, euen Simon Magus also him self among the rest. But the Apostles Peter and Iohn are the Ministers to giue them the Holy Ghost. Which ministerie Simon Magus would bie of them. The same Philip being sent of an Angel to a great man of Aethiopia, Who came a Pilgrimage to Hierusalem, first catechizeth him: and then (he professing his faith and desiring Baptisme) doth also baptize him.



∴ This persecu-
tion wrought
much good, be-
ing an occasion
that the disper-
sed preached
Christ in diuers
Countrie where
they came.

The Epistle vpo
Thursday in
Whitsun weeke.

AND the same day there vvas made a great ¹
persecution in the Church, vvhich vvas
at Hierusalem, and al vvhere dispersed
through the countries of Iewrie and Sa-
maria, sauing the Apostles. † And ² de-
uout men ^c tooke order for Steuens fune-
ral, and made great mourning vpon him.

† But Saul * vvalted the Church: entring in from house to ³
house, and draving men and vvomen, deliuered them into
prison.

† They therefore that vvhere dispersed, passed through, ⁴
∴ euangelizing the vvord.

† And Philippe descending into the cite of Samaria, ⁵
preached CHRIST vnto them. † And the multitudes vvhere ⁶
attent to those things vvvhich vvwere said of Philippe, vvwith
one accord hearing, and seing the signes that he did. † For ⁷
many of them that had vncleane spirits, crying vvwith a loud
voice, vvvent out. And many sicke of the palley and lame
vvwere cured. † There vvas made therefore great ioy in that ⁸
cite. † And a certaine man named Simon, vvwho before ⁹
had been in that cite a Magician, seducing the nation of Sa-
maria, saying him self to be some great one: † vnto vvhom ¹⁰
al harkened from the least to the greatest, saying, This man is
the povver of God, that is called great. † And they vvwere ¹¹
attent vpon him, because a long time he had bewitched them
vvwith his magical practises. † But vvwhen they had beleued ¹²
Philippe euangelizing of the kingdom of God, and of the
name of IESVS CHRIST, they vvwere baptized, men and
vvwomen. † Then Simon also him self beleued: and being ¹³
baptized, he cleaued to Philippe. Seing also signes and very
great miracles to be done, he vvas astonied vvwith admi-
ration.

† And

СНРАУЕ-
УННТ
СВЕНН-
МНОУ
АѢ. 22.
4.

14 † And vvhhen the Apostles vvhho vvhere in Hierusalem, had heard that Samaria had receiued the vvord of God: they "sent
 15 vnto them :: Peter & Iohn. † Vvho vvhhen they vvhere come, praied for them; that they might receiue the holy Ghost.
 16 † For he vvvas not yet come vpon any of them, but they vvwere
 17 only baptized in the name of our Lord I E S V S. † Then did
 " they impose their handes vpon them, and they "receiued the
 18 holy Ghost. † And vvhhen Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost
 19 vvvas giuen, he " offered them money, † saying, Giue me also this povver, that on vvhomsoeuer I impose my handes, he
 20 may receiue the holy Ghost. † But Peter said to him, Thy money be vvith thee vnto perdition: because thou hast thought that the gift of God is purchased vvith money.
 21 † Thou hast no part, nor lot in this vvord. For thy hart is not
 22 right before God. † " Doe penance therefore from this thy vvickednesse: and pray to God, " if perhaps this cogitation
 23 of thy hart may be remitted thee. † For I see thou art in the
 24 gall of bitternes and the obligation of iniquitie. † And Simon ansvvering said, " Pray you for me to our Lord, that no-
 thing come vpon me of these things vvwhich you haue said.
 25 † And they in deede hauing testified and spoken the vvord of our Lord, returned to Hierusalem, and euangelized to many countries of the Samaritans.
 26 † ^b And an Angel of our Lord spake to Philippe, saying: Arise, and goe tovvard the South, to the vvay that goeth
 27 dovvne from Hierusalem into Gaza: " this is desert. † And rising he vvvent. And behold, a man of Æthiopia, an eunuch, of great authoritie vnder Candace the Queene of the Æthiopians, vvho vvvas ouer al her treasures, vvvas come to Hierusalem :: to adore: † and he vvvas returning and sitting vpon
 28 his chariot, and reading Esay the prophet. † And the Spirit said to Philippe, Goe neere, and ioyne thy self to this same
 29 chariot. † And Philippe running therevnto, heard him reading Esay the prophet, and he said: Trovvest thou that thou vnderitãdest the things vvwhich thou readest? † Vvho said, And
 30 :: hovv can I, vnlesse some man shew me? & he desired Philippe that he vvould come vp and sit vvith him. † And the
 31 place of the scripture vvwhich he did reade, vvvas this: *As a sheepe to slaughter vvvas he led: and as a lambe before his shearer, vvwithout voice, so did he not open his mouth.* † In humilitie his iudgement vvvas taken avvay.
 32
 33

The Epistle vpō Tuesday in Whitſū weeke. And in a votiuē of the Holy Ghost.
 :: Sape ſibi ſociū Petrus facit eſſe Ioannem: Eccleſia quia virgo placet. Arator apud Bedam in AG.

^b The Epistle vpon Thursday in Easter weeke.

:: Note that this Æthiopian came to Hierusalem to adore, that is, on Pilgrimage. where by we may learne that it is an acceptable acte of religion to go from home to places of greater deuotiō & ſanctificatiō.

:: The Scriptures are ſo writtē that they can not be vnderſtood vvithout an interpreter, as eaſy, as our Proteſtants make them. See S. Hierom Ep. ad Paulinū de omnibus diuina hiftoria libri, ſet in the beginning of latin bibles.

His

με' αὐτῶν -
 οὐκ ἔστι
 See Apo-
 cal. 9, 21.

Es. 53, 7.

His generation vvhich shal declare, for from the earth shal his life be taken?
 † And the eunuch ansvvering Philip, said, I beseeche thee, of 34
 vvhom doth the Prophet speake this? of him self, or of some
 other? † And Philip opening his mouth, and beginning 35
 from this scripture, euangelized vnto him I E S V S. † And as 36
 they vvent by the vway, they came to a certaine vvater: and
 the eunuch said, Lo vvater, vvhich doth let me to be baptiz-
 ed? † And Philip said, If thou belecue vvith al thy hart, 37
 thou maicst. And he ansvvering said, I belecue that I E S V S
 CHRIST is the sonne of God. † And he commaunded 38
 the chariot to stay: and both vvent dovne into the vvater,
 Philip and the Eunuch, and he baptized him. † And when 39
 they vvere come vp out of the vvater, the Spirit of our Lord
 tooke avvay Philip, and the eunuch savv him no more.
 And he vvent on his vway reioycing. † But Philip vvas 40
 found in Azótus, & passing through, he euangelized to al the
 cities, til he came to Cæsarea. -I

vvbat

A N N O T A T I O N S.
 CHAP. VIII.

S. Steuens re-
 likes.

1. *Deuout men.*] As here great deuotion vvas vsed in burying his body, so aftervvard at the In-
 uention & Tranflation thereof. And the miracles vvrought by the same, and at euery litle memorie
 of the same, vvere infinite: as S. Augustine vvittnesseth. *li. 22 de Ciuit. Dei c. 8. & Sermon. de S. Steph. so. 10.*

That Peter was
 sent, is no rea-
 son against his
 Primacie.

12. *Sent Peter.*] Some Protestants vse this place to proue S. Peter not to be head of the Apo-
 stles, because he and S. Iohn vvere sent by the Tvvelve. by vvhich reason they might as vvell con-
 clude that he vvas not equal to the rest. for commonly the Maister sendeth the man, and the Super-
 ior the inferior, vvhen the vvord of Sending is exactly vsed. But it is not alvvayes so taken in the
 Scriptures, for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father
 and the Sonne: nor othervvise in cōmon vse of the vvorld, seing the inferior or equal may intreate
 his friend or Superior to doe his busines for him. and specially a body Politike or a Corporation
 may by election or othervvise choose their Head and send him. so may the Citizens send their
 Maior to the Prince or Parliament, though he be the head of the citie; because he may be more fitte
 to doe their busines also the Superior or equal may be sent by his ovvne content or desire. Lastly,
 the Colledge of the Apostles comprising Peter vvith the rest (as euery such Body implieth both the
 head and the members) vvas greater then Peter their head alone. as the Prince and Parliament is
 greater then the Prince alone. And so Peter might be sent as by authoritie of the vvhole Colledge,
 notwithstanding he vvere the head of the same.

The Sacrament
 of Confirmati-
 on, ministred by
 Bishops onely:

17. *Did they impose?*] If this Philip had bene an Apostle (saith S. Bede) he might haue imposed his
 handes, that they might haue receiued the Holy Ghost. but thus none can doe sauing Bishops. For though Priest
 may baptize, and anoint the Baptized also vvith Chrisme consecrated by a Bishop: yet he can not signe his
 forehead vvith the same holy oile, because that belongeth only to Bishops, vvhen they giue the holy Ghost to
 the Baptized. So saith he touching the Sacrament of Confirmation in 8 Act. This imposition ther-
 fore of handes together vvith the praier here specified (vvhich no doubt vvere the very same that
 the Church yet vvieth to that purpose) vvas the ministratiō of the Sacrament of Confirmation.
 Whereof S. Cyprian saith thus. They that in Samaria vvere baptized of Philip, because they had
 lawfull and Ecclesiastical Baptisme, ought not to be baptized any more: but only that vvhich
 vvanted, vvas done by Peter and Iohn, to vvith, that by praier made for them and imposition of
 handes, the Holy Ghost might be povvred vpon them. Vvich now also is done vvith vs, that they
 vvhich in the Church are baptized, be by the Rulers of the Church offered, and by our praier and
 imposition of hand receiue the Holy Ghost, and be signed vvith our Lordes seale. So S. Cyprian.

ep. 73. m.
 ad lubnar
 anum.

But the Heretikes obiect that yet here is no mention of oile. To vvhom vve say, that many things vvere done and said in the administration of this and other Sacraments, and al instituted by Christ him self and deliuered to the Church by the Apostles, vvhich are not particularly vwritten by the Euangelists or any other in the Scripture, among vvhich this is euident by al antiquitie and most general practise of the Church, to be one.

Ec. Hier. c. 2 & 4.

S. Denys saith, The Priests did present the baptized to the Bishop, that he might signe them **Chrisme in Cōfirmation.** *diuino & deifico unguento*, vwith the diuine and deifical ointment. And againe, *Aduentum S. Spiritu consummans inunctio largitur*, the inunction contumming giueth the comming of the Holy Ghost. Tertullian *de resur. carn. nu. 7 & li. 1 adu. Marcio.* speaketh of this Cōfirmation by Chrisme thus: *The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be sensed: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated.* S. Cyprian likevvise, *ep. 70. nu. 2.* He must also be anointed, that is baptized, vwith the oile sanctified on the Altar. And *ep. 72* (see also *ep. 73. nu. 3*) he exprestly calleth it a Sacrament, ioyming it vwith Baptisme. As Melchiades doth (*ep. ad omnes Hispanie Episcopos nu. 2. 101 Conc.*) shewing the difference betvvixt it and Baptisme. S. Augustine also, *cont. lit. Petil. li. 2, c. 104.* The Sacrament of Chrisme in the kind of visible seales is sacred and holy, euen as Baptisme it self. Vve omit S. Cytill *mystag. 3.* S. Ambrose *li. 3 de Sacram. c. 2.* & *de ijs qui mysterijs initiantur c. 7.* S. Leo *ep. 88,* the aūcient Councils also of Laodicea, can. 48. Carthage 3 can. 39. and Araucanian 4 can. 1. and others. And S. Clement

* Ec. Hier. c. 4.

(*Apost. Const. li. 7, c. 44*) reporteth certaine cōstitutions of the Apostles touching the same. * S. Denys referreth the maner of consecration of the same Chrisme to the Apostles instruction. S. Basil *li. de Sp. sancto c. 27* calleth it a tradition of the Apostles. And the most aūcient Martyr S. Fabian *ep. 2 ad omnes Orientales Episcopos in initio, 10. 1 Conc.* saith plainly that Christ him self did fo instruct the Apostles at the time of the institution of the B. Sacramēt of the Altar. And so doth the Author of the booke *de unctioe Chrymatu apud D. Cyprianum nu. 1.* telling the excellent effects and graces of this Sacrament, and vvhy this kinde of oile and balsme vvas taken of the old Lavv, & vsed in the Sacraments of the new Testamēt. Vvhich thing the Heretikes can vvith lesse cause obiect against the Church, seeing they confesse * that Christ and his Apostles rooke the ceremonie of imposition of hands in this and other Sacraments, from the lewes maner of consecrating their hostes deputed to sacrifice.

* Beza in Act. c. 6. v. 6.

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chrisme, but knovven Heretikes. S. Cornelius that B. Martyr so much praised of S. Cyprian, *ep. ad Fabium apud Euseb. li. 5 c. 35* affirmeth, that Nouarus sel to Heretic, for that he had not receiued the Holy Ghost by the contignation of a Bishop. Vvhom al the Nouatians did folow, neuer vsing that holy Chrisme, as Theodorette vwriteh, *li. 3 Fabul. Her.* And Optatus *li. 2 cont Parm.* vwriteh that it vvas the special barbarous sacrilege of the Donatists, to conculcate the holy oile. But al this is nothing to the sauage disorder of Caluinists in this point.

Old heresies against confirmation and Chrisme.

kemnit. in exam. sone, Trid. de Confir-

17. And they receiued the Holy Ghost.] The Protestants charge the Catholikes, * that by approving and commending so much the Sacrament of Confirmation, and by attributing to it specially the gift of the Holy Ghost, they diminit h the force of Baptisme, chalenging also boldly the aūcient Fathers for the same. As though any Catholike or Doctōr euer laid more then the expresse vvordes of Scripture here and els vvhere plainly giue them vvarrant for. If they diminit h the vertue of Baptisme, then did Christ so, appointing his Apostles and al the Faithful euen after their Baptisme to expecte the Holy Ghost & vertue from aboue. then did the Apostles iniurie to Baptisme, in that they imposed hands on the baptized, and gaue them the Holy Ghost. And this is the Heretikes blindness in this case, that they can not, or vvill not see that the Holy Ghost is giuen in Baptisme to remission of sinnes, life, and sanctification: & in Confirmation, for force, strength, and corroboration to fight against al our spiritual enemies, and to stand constantly in confession of our faith, euen to death, in times of periecutiō either of the Heathen or of Heretikes, vvith great increase of grace. And let the good Reader note here our Aduerfaries great pueruicity and corruption of the plaine sense of the Scriptures in this point: some of them affirming the Holy Ghost here to be no other but the gift of vvisedom in the Apostles and a fevv moe to the gouernement of the Church, vvhen it is plaine that not only the Gouverners but al that vvere baptized, receiued this grace, both men and vvomen. Some, that it vvas no internal grace, but only the gift of diuers languages: Vvhich is very false, the gift of Tongues being but a requele and an accident to the grace, and an external token of the inuyvnt gift of the Holy Ghost, and our sauour calleth it vertue from aboue. Some say, that vvhatsoeuer it vvas, it vvas but a miraculous thing, and dured no longer then the gift of the Tongues ioyned therewith: by vvich euasion they deny also the Sacrament of Extreme Vnctiō, and the force of Excommunication, because the corporal punishments vvich vvere annexed ofren times in the Primitiue Church vnto it, ceaseth, and so may they take avvay (as they meane to do) al Christs faith or religion, because it hath not the like operation of miracles as in the beginning.

The effectes of Baptisme and Confirmation differ.

Hæretical shiftes and euasions against manifest Scriptures, and against this Sacrament of Confirmation.

Tractat. 6 in ep. 10.

But S. Augustine toucheth this point fully. *Is there any man (saith he) of so puerse an hart, to deny these Children on vvhom vvve nowv impose hands, to haue receiued the Holy Ghost, because they speak not vvith Tongues? & c.* Lastly, some of them make no more of Confirmation or the Apostles facte, but as of a doctrine, instruction, or exhortation to contuevv in the faith receiued. Vvherevpon

R r they

* *Sac. Conc. Trid. Sess. 7 can. 1 de Confirmat.*

they haue turned this holy Sacrament * into a Catechisme. * There are also that put the baptized coming to yeres of discretio, to their owne choise vvhether they vvil cōtinuev Christiās or no. To such diuelish and diuers inuentions they fall, that vwill not obey Gods Church nor the expresse Scriptures, vvhich tel vs of praier, of imposition of hands, of the Holy Ghost, of grace and vertue from aboue, and not of instruction, vvhich might and may be done as vvel before Baptisme, & by others, as by Apostles and Bishops, to vvhom only this Holy function pertaineth, in so much that in our Cōuntry it is called *Bishoping*.

* *Cons. Trid. Sess. 7 can. 16 de Bapf.*

Bishoping.

18. *Offered money.*] This vvvicked forcerer Simon is noted by S. Irenæus li. 1 c. 20. and others, to haue been the first Heretike, & father of al Heretikes to come, in the Church of God. He taught, only faith in him, vvvithout good life and vvorkes, to be ynough to saluation. he gaue the onies to purchase vvvith his money a spiritual function, that is to be made a Bishop. for, to haue povver to giue the Holy Ghost by imposition of hædes, is to be a Bishop: as to bye the povver to remitte sinnes or to consecrate Christs body, is to bye to be a Priest, or to bye Priethod: and to bye the authoritie to minister Sacraments, to preach or to haue cure of soules, is to bye a benefice. and likewise in al other spiritual things, vvhereof either to make tale or purchase for money or money vvorth, is a great horrible sinne called Simonie: and in such as thinke it lavtul (as here Simon iudged it) it is named *Simoniacal Herese*, of this detestable man vvho first attempted to bie a spiritual function or office. *D. Greg. apud Ioan. Diac. in Vir. li. 3. c. 2. 3. 4. 5.*

Simonie.

22. *Doe penance.*] S. Augustine (ep. 108) vnderstanding this of the penance done in the Primiuiue Church for heinous offences, doth teach vs to translate this and the like places (2 Cor. 12, 21. Apoc. 9, 21) as vve doe, and as it is in the vulgar Latin, and consequently that the Greeke *μίσωσθαι* doth signifie so much. Yea vvhen he addeth, that very good men doe daily penance for venial sinnes by fasting, praier, and almes, he vvarranteth this praier and translation through out the new Testament, specially him self also reading so as it is in the vulgar Latin, and as vve translate.

Penance.

22. *If perhaps.*] You may see, great penance is here required for remission of sinne, & that men must stand in feare and dread lest they be not vvorthy to be heard or to obtaine mercie. Vvhereby al men that bye or sel any spiritual functions, dignities, offices, or liuings, may specially be vvarned that the sinne is exceeding great.

Simon Magus more religious than the Protestants.

24. *Pray you for me.*] As this Sorcerer had more knowldege of the true religion then the Protestants haue, vvho see not that the Apostles and Bishops can giue the Holy Ghost in this Sacrament or other, vvhich he plainly perceiued and confessed, so surely he vvvas more religious then they, that being so sharply checked by the Apottle, yet blaipnemed not as they do vvhen they be blamed by the Gouerners of the Church, but desired the Apostles to pray for him.

Beza.

27. *This is desert.*] Intolerable boldnes of some Protestants, here also (as in other places) against al copies both Greeke and Latin, to surmise corruption or falshood of the text, saying it can not be so: Vvhich is to accuse the holy Euangelist, and to blaipheme the Holy Ghost him self. See Beza, vvho is often very saucie vvith S. Luke.

Annot. no. Test. 1116.

The ceremonies of Sacraments done, though not mentioned.

28. *He baptized him.*] When the Heretikes of this time finde mention made in Scripture of any Sacrament ministred by the Apostles or other in the Primiuiue Church, they imagine no more vvvas done then there is exprestly told, nor scarcely beieue so much. As if imposition of hands in the Sacrament of Confirmation be onely exprest, they thinke there vvvas no chrisme nor other vvorkes or vvord vsed. So they thinke no more ceremonie vvvas vsied in the baptizing of this noble man, then here is mentioned. Vvherevpon S. Augustine hath these memorable vvordes, *In that that he saith, Philip baptized him, he vvould haue it vnderstood that al things vvvere done, vvvhich though in the Scriptures for breuitie sake they are not mentioned, yet by order of tradition vve know vvvere to be done.*

De fid. & op. 9.

CHAP. IX.

Saul not content to persecute so cruelly in Hierusalem, is in the vvay to Damasus told by our Lord IESVS of his vaine attempt, and miraculously converted so be an Apostle: and after great penance, restored to his sight by Ananias, and baptized.
 20 *And presently he dealeth mightily against the Iewes, prouing IESVS to be Christ, so their great admiration.* 23 *But such is their obstinacie, that they lay at Damasus to kil him,* 26 *From thence he goeth to Hierusalem, and there ioyneeth vvith the Apostles, and againe by the obstinate Iewes his death is sought.* 31 *The Church being now grovven ouer al Ierurie, Galilee, and Samaria, Peter vvisiteth al: and in his vvisitation, 33 healing a lame man, 36 and raising a dead vvoman, conuertes very many.*

AND

Act. 21,
4 Gal. 1,
13.



1. Cor. 15,
8.

1 AND Saul as yet breathing forth threatenings
2 and slaughter against the disciples of our Lord,
3 came to the high priest, † and asked letters of
4 him vnto Damascus to the synagogs, that if
5 he had found any men and vvomen of this
6 vvay, he might bring them bound vnto Hierusalem. † And
7 as he vvent on his iourney, it chanced that he drevv nigh to
8 Damascus: and * sodenly a light from heaven shined round
9 about him. † And falling on the ground, he heard a voice
10 saying to him, :: Saul, Saul vvhy persecutest thou me? † Vvho
11 said; Vvho art thou Lord? And he, I am I E S V S vvhom thou
12 doest persecute. it is hard for thee to kicke against the pricke.
13 † And trembling and being astonied he said, Lord, vvhat
14 vvilt thou haue me to doe? † And our Lord to him, Arise,
15 and goe into the citie, and it shal be told thee vvhat thou
16 must doe. But the men that vvent in companie vvith him,
17 stood amased, hearing the voice, but seeing no man. † And
18 Saul rose vp from the ground, and his eies being opened, he
saw nothing. And they dravving him by the hâdes, brought
him into Damascus. † And he vvvas three daies not seeing, and
he did neither eate nor drinke.
† And there vvvas a certaine disciple at Damascus, named
Ananias: and our Lord said to him in a vision, Ananias. But
he said, Loe, here I am Lord. † And our Lord to him, Arise, &
goe into the streate that is called Straight: and seeke in the
house of Iudas, one named Saul of Tarsus. for behold he
prayeth. († And he saw a man named Ananias, comming
in and imposing handes vpon him for to receiue his sight.)
† But Ananias ansvered, Lord, I haue heard by many of this
man, hovv much euil he hath done to thy sainctes in Hieru-
salem: † and here he hath authoritie from the cheefe priests
to binde al that inuocate thy name. † And our Lord said to
him, Goe, for a vessel of election is this man vnto me, to ca-
riè my name before the Gentiles, and kinges, and the chil-
dren of Israël. † For I vvill hevv him hovv great things he
must suffer for my name.
† And Ananias vvvent, and entred into the house: and
imposing handes vpon him, he said, Brother Saul, our Lord
I E S V S hath sent me, he that appeared to thee in the vvay
that thou camest: that thou maiest see and be filled vvith
the holy Ghost. † And forthvvith there fel from his eies as ir

The Epistle vpo
the Conuersion
of S. Paul Ian.
25.

::The heretikes
that conclude
CHRIST fo in
heauen that he
cā be no where
els til the day
of Iudgement,
shal hardly re-
solue amā that
would know
where CHRIST
was when he
appeared here
in the way, and
spake these
words to Saul.

∴ Paul also him self, though with the diuine and heauenly voice prostrated and instructed, yet was sent to a man to receiue the Sacraments, & to beioyned to the Church.

August. de doct. Chr. lib. 1. in pream.

vvere scales, and he receiued sight. and rising he vvas ∴ baptized. † And vwhen he had taken meate, he vvas strengthened.

And he vvas vwith the disciples that vwere at Damascus, for certaine daies. † And incontinent entring into the synagoges, he preached I E S V S, that this is the sonne of God. † And al that heard, vwere astonied, and said, Is not this he that expugned in Hierusalem those that inuocated this name: and came hither to this purpose that he might bring them bound to the cheefe priests? † But Saul vxaxed mightie much more, and confounded the Ievves that dvvelt at Damascus, affirming that this is C H R I S T. † And vwhen many daies vwere passed, the Ievves consulted that they might kil him. † But their conspiracie came to Sauls knowvledge. And *they kept the gates also day and night, that they might kil him. † But the disciples taking him in the night, conueied him avvay by the vvall, letting him dovvn in a basket.

† And vwhen he vvas come into Hierusalem, he assaied to ioyne him self to the disciples, & al feared him, not beleeuing that he vvas a disciple. † But Barnabas tooke him & brought him to the Apostles, and told them hovv in the vway he had seen our Lord, and that he spake vnto him, and hovv in Damascus he dealt confidently in the name of I E S V S. † And he vvas vwith them going in and going out in Hierusalem, and dealing confidently in the name of our Lord. † He spake also to the Gentiles, and disputed vwith the Greekes: but they fought to kil him. † Vvhich vwhen the brethren had knowven, they brought him dovvn to Cæsaréa, and sent him avvay to Tarsus.

The Church visibly procedeth still vwith much comfort & manifold increase euen by perfection.

† The ∴ C H V R C H truely through al Ievvrie & Galilee and Samaria had peace, & vvas edified, vvalking in the feare of our Lord, and vvas replenished vwith the consolation of the holy Ghost.

† And it came to passe, that Peter as he passed through al, came to the saincts that dvvelt at Lydda. † And he found there a certaine man named Æneas, lying in his bed from eight yeres before, vvho had the palsey. † And Peter said to him, Æneas, our Lord I E S V S C H R I S T 'heale' thee: arise, and make thy bed. And incontinent he arose. † And al that dvvelt at Lydda and Saróna, savv him: vvho conuerted to our Lord.

† And

2 Cor. II,
32.

healesb

36 † And in Ioppé there vvas a certaine disciple named Ta-
 bitha, vvhich by interpretation is called Dorcas. This vvomā
 vvas ful of ;: good vvorkes and almes-deedes vvhich ſhe
 37 did. † And it came to paſſe in thoſe daies, that ſhe vvas ſicke
 and died. Vvhom vvhē they had vvaſhed, they laid her in
 38 an vpper chamber. † And vvhereas Lydda vvas nigh to
 Ioppé, the diſciples hearing that Peter vvas in it, they ſent
 tvvo men vnto him, deſiring him, Be not loth to come ſo
 39 farre as to vs. † And Peter riſing vp came vvith them. And
 vvhen he vvas come, they brought him into the vpper cham-
 ber: and al the vvido vves ſtoode about him vvēeping, ;: and
 ſhevving him the coates and garments vvhich Dorcas made
 40 them. † And al being put forth, Peter falling on his knees
 praied, and turning to the body he ſaid: Tabitha, ariſe. And
 41 ſhe opened her eies: and ſeeing Peter, ſhe ſate vp. † And gi-
 ving her his hand, he liſted her vp. And vvhen he had called
 42 the ſaincts and the vvido vves, he preſented her aliue. † And
 it vvas made knovven through out al Ioppé: and many be-
 43 leeuēd in our Lord. † And it came to paſſe that he abode ma-
 ny daies in Ioppé, vvith one Simon a tanner.

:: Behold good
 vvorkes and al-
 mes-deedes, &
 the force there-
 of reaching e-
 uen to the next
 life.

:: The praier
 of our Almes
 folke & bead-
 men may do vs
 great good eue
 after our depar-
 ture. For if they
 procured her
 temporal life,
 much more
 may they helpe
 vs to Gods mer-
 cie and to re-
 lease of puniſh-
 ment in Pur-
 gatorie.

CHAP. X.

*Because the Iewes ſo much abhorred the Gentils, for the better vvarrant of their Chriſte-
 ning, an Angel appeareth to Cornelius the deuout Italian. 9 and a viſion is
 ſhewed to Peter him ſelf (the cheefe and Paſtor of al) 19 and the Spirit ſpea-
 keth to him, 34 yea and as he is catechizing them about I E S U S, 44 the
 holy Ghoſt commeth viſibly vpon them: and therefore not fearing any longer the
 offeſe of the Iewes, he commaundeth to baptize them.*

The 4 part.
 THE pro-
 pagation of
 the Church
 to the Gen-
 tils alſo.



1 **A**ND there vvas a certaine man in Cæſa-
 2 riæa, named Cornelius, Centurion of that
 vvhich is called the Italian band, † reli-
 gious, & fearing God vvith al his houſe,
 3 doing many almes-deedes to the peo-
 ple. And al vvayes praying to God, † he
 ſawv in a viſion manifeſtly, about the
 ninthe houre of the day, an Angel of God comming in vnto
 4 him, and ſaying to him, Cornelius. † But he beholding him,
 taken vvith feare, ſaid, Vvho art thou Lord? And he ſaid to
 him, Thy praier and thy almes-deedes are aſcended into
 5 remembrance in the ſight of God. † And novv ſend men

R r iij vnto

vnto Ioppé, and call hither one Simon that is surnamed Peter. † he lodgeth vvith one Simon a tanner, vvwhose house 6 is by the sea side. he vvil tel thee vvhat thou must doe. † And 7 vvhen the Angel vvvas departed that spake to him, he called vvvo of his houshold, and a souldiar that feared our Lord, of them that vvvere vnder him. † To vvvhom vvhen he had told 8 all, he sent them vnto Ioppé.

† And the next day vvvhiles they vvvere going on their 9 iourney, and dravving nigh to the citie, Peter vvvent vp into the higher partes, 9 to pray about the sixt houre. † And being 10 hungrie, he vvvas desirous to take somevvhat. And as they vvvere preparing, there fel vpon him an excessse of minde: † and 11 he savv the heauen opened, and a certaine vessel descending, as it vvvere a great liñen sheete vvwith foure corners let dovvne from heauen to the earth, † vvwherein vvvere al foure-footed 12 beastes, and that creepe on the earth, and foules of the aire.

† And there came a voice to him, Arise Peter: kil, and eate. 13

† But Peter said, God forbid, Lord: for I did neuer eate any 14

¶ Here God first vttered to Peter that the time was come to preach also to the Gentiles, and to couerse vvith them for their saluation, no lesse then vvith the Iewes, vvith full freedō to eate al meates vvithout respecte of the prohibition of certaine, made in the old Law.

common and vnclane thing. † And 15 a voice came to him 15 againe the second time, That vvwhich God hath purified, doe not thou cal common. † And this vvvas done thrise. and 16 forthvvith the vessel vvvas taken vp againe into heauen. † And 17 vvvhiles Peter doubted vvwithin him self, vvwhat the vision should be that he had seen, behold the men that vvvere sent from Cornelius, inquiring for Simons house, stood at the gate. † And vvwhen they had called, they asked, if Simon that 18 is surnamed Peter, vvvere lodged there. † And as Peter vvvas 19 thinking of the vision, the Spirit said to him, Behold three men doe seeke thee. † Arise therefore, and get thee dovvne, 20 and goe vvwith them, doubting nothing: for I haue sent them.

† And Peter going dovvne to the men, said, Behold, I am he 21 vvvhom you seeke: vvwhat is the cause, for the vvwhich you are come? † Vvwho said, Cornelius the Centurion, a iust man & 22 that feareth God, and hauing testimonie of al the nation of the Iewes, receiued an ansvver of an holy Angel to send for thee into his house, and to heare vvordes of thee. † Ther- 23 fore bringing them in, he lodged them.

† And the day folovving he arose and vvvent vvwith them: and certaine of the brethren of Ioppé accompanied him.

† And on the morow he entred into Cæsarea. And Cornelius 24 expected them, hauing called together his kinne, and special frendes.

25 frendes. † And it came to passe, Vvhen Peter vvas come in,
 Cornelius came to meete him, and falling at his feete adored.
 26 † But Peter lifted him vp saying, Arise, my self also am a man.
 27 † And talking vvith him, he vvent in, and finderth many that
 28 vvere assembled, † and he said to them, You knowv hovv
 abominable it is for a man that is a leuwe, to ioyne, or to ap-
 proche vnto a stranger: but God hath shevved to me, to call
 29 no man comon or vncleane. † For the vvwhich cause, making
 no doubt, I came vvhen I vvas sent for. I demaund therefore,
 30 for vvhat cause you haue sent for me? † And Cornelius said,
 Foure daies since, vntil this houre, I vvas ^c praying the ninthe
 31 in vvwhite apparel, † and said: Cornelius, thy praier is heard,
 and thy almes-deedes are in memorie in the sight of God.
 32 † Send therefore to Ioppé, and call hither Simon that is sur-
 named Peter: he lodgeth in the house of Simon a tanner by
 33 the sea side. † Immediately therefore I sent to thee: and thou
 hast done vvell in comming. Novv therefore al vve are present
 in thy sight, to heare al things vvhatsoever are commaunded
 thee of the Lord.
 34 † And Peter opening his mouth, said, In very deede I per-
 35 ceive that God is not an acceptor of persons. † but in euery
 nation, he that feareth him, and ^c vvorketh iustice, is accepta-
 36 ble to him. † The word did God send to the children of Israél,
 preaching peace by I E S V S C H R I S T (this is Lord of al.)
 37 † ^b You knowv the vvord that hath been made through al
 levvrie, for* beginning frō Galilee, after the baptisme vvwhich
 38 Iohn preached. † I E S V S of Nazareth hovv God anointed
 him vvith the holy Ghost and vvith povver, vvho vvent
 through out doing good and healing al that vvere oppressed
 39 of the Deuil, becaule God vvas vvith him. † And vve are
 vvitnesses of al things that he did in the countrie of the
 levvies and in Hierusalem, vvhom they killed hanging him
 40 vpon a tree. † Him God raised vp the third day and ^a gaue
 41 him to be made manifest, † not to al the people, but to
 vs, vvho did eate and drinke vvith him after he rose againe
 42 from the dead. † And he commaunded vs to preach to the
 43 people, and to testifie that it is he that of God vvas appointed
 iudge of the liuing and of the dead. † To him al the pro-
 phets giue testimonie, that al receiue remission of sinnes by
 his name, vvwhich belecue in him. †

*c In the
Grece,
fasting &
praying.*

*Mat. 4,
12,*

*c At the time of
praier specially
God sendeth
men comforta-
ble visitations.*

*:: Note these
apparitions and
visions to S.
Peter, Corne-
lius, and others,
in the Scriptures
very oftē, agaist
the incredulity
of our Here-
tiques, that wil
beleue neither
vision nor mi-
racle, not ex-
pressed in Scri-
pture: these be-
ing beleueed of
Christian men
eue before they
were written.*

*c Not such as
beleue only,
but such as fea-
re God and
workē iustice,
are acceptable
to him.*

*b The Epistle
vpō Munday in
Easter weeke.*

*The Epistle vpō
Munday in
vvhitōvveeke.*

† As

† As Peter vvas yet speaking these vvordes, the holy 44
 Ghost fel vpon al that heard the vvord. † And the faithful 45
 of the Circumcision that came with Peter, vvere astonied, for
 that the grace of the holy Ghost vvas poured out vpon the
 Gentiles also. † For they heard them speaking with tonges, 46
 and magnifying God. Then Peter answered, † Can any man 47
 forbid vvater, that these should not be "baptized vvch
 haue receiued the holy Ghost as vvell as vve? † And he com- 48
 maunded them to be baptized in the name of our Lord I E S V S
 C H R I S T. ¶ Then they desired him that he vvould tarie
 vvith them certaine daies.

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

- Good vvorkes before faith, are preparatiues to the same, not properly meritorious.** 2. *Doing many almes deedes.] He knew God creator of al, but that his omnipotent Sonne vvas incarnate, he knew not: and in that faith he made praier and gaue almes vvch pleased God, and by vvell doing he deserved to know God perfectly, to beleue the mysterie of the Incarnation, and to come to the Sacrament of Baptisme. So saith Venerable Bede out of S. Gregorie. And S. Augutine thus, li. 1. de Baps. c. 2. Because vvhatsoeuer goodnes he had in praier and almes, the same could not profite him vnles he vvore by the band of Christian Societas and peace, incorporated to the Church, he is bidden to send vnto Peter, that by him he may learne Christ, by him he may be baptized, &c. Vvhereby it appeareth that such vvorkes as are done before iustification, though they iustifie not to saluation, yet be acceptable preparatiues to the grace of iustification, and such as moue God to mercie, as it might appeare also by Gods like prouident mercifulnes * to the Eunuche. though al such vvorkes preparatiue come of grace also: othervvise they could neuer deserue at Gods hand of congruity or any othervvise toward iustification.* red. in hūo locum. Aff. 1.
- The Canonical houres.** 9. *To pray about the sixt houre.] The houre is specified, for that there vvore certaine appointed times of praier vsed in the Law, vvch deuout persons, according to the publike seruice in the Temple, obserued also priuately: and vvch the Apostles and holy Church aftervvard both kept and increased. Vvhereof thus vvriteth S. Cyprian very notably. In celebrating their praier, vve finde that the three children With Daniel obserued the third, sixt, and ninthe houre, as in Sacrament (or mysterie) of the holy Trinitie. &c. And a litle after, Vvch spaces of houres the vvorshippers of God spiritually (or mystically). determining long since, obserued set times to pray: and after vvard the thing became manifest, that it vvvas for Sacrament (or mysterie) that the iust vvould praied. For at the third houre the holy Ghost descended vpon the Apostles, fulfilling the grace of our Lords promiss. and at the sixt houre Peter going up to the higher roome of the house, vvvas both by voice and signe from God instructed, that al Nations should be admitted to the grace of saluation, vvhereas of cleaning the Gentiles he doubted before. and our Lord being crucified at the sixt houre, as the ninthe vvashed away our sinnes vvith his blood. But to vs (dearly beloved) beside the seasons obserued of old, both the times and sacraments of praier be increased. for vve must pray in the morning early, that the Resurrection of our Lord may be celebrated by morning praier: as of old the holy Ghost designed in the Psalme, saying, In the morning early vvill I stand vp to thee, early in the morning vvilt thou heare my voice. Toward the euening also vvhen the sunne departeth, and the day endeth, vve must of necessitie pray againe.* De Ora. Dom. nu. 15. Aff. 2. Aff. 10. Luc. 23.
- Mattins.**
Euen song. 5. *Hierom also vvriting of Daniels praying three times in a day, saith: There are three times, vvherein vve must bow our knees to God. The third, the sixt, and the ninthe houre the Ecclesiastical tradition doth vvell understand. Moreover as the third houre the Holy Ghost descended vpon the Apostles, at the sixt, Peter vvens up into a higher chamber to pray. at the ninthe, * Peter and Iohn vvens to the Temple. Againe vvriting to Eulochium a virgin and Nonne ep. 22 c. 16. Though the Apostle bid vs pray alvvayes, and to holy persons their very sleepe is praier: yet vve must haue distinct houres of praier, that if perhaps vve be othervvise occupied, the very time may admonish vs of our office or duty. The third, sixt, ninthe houre, morning early, and the euening, no man can be ignorant of. And to Demetrias ep. 8 c. 8. that in the Psalmes and praier she must keepe alvvayes the third, sixt, ninthe houre, euening, midnigh, and morning. He hath the like ep. 7 c. 5. And (ep. 27 c. 10.) he telleth how Paula the holy Abbesse vvith* Dan. 6. Aff. 3.

vwith her religious Nonnes *sang the Psalter in order, in the morning, at the third, sixth, ninth, bovre, evening, midnight.* by midnight meaning the time of Martins (therfore called *Nocturnes* agreably to S. Cyprian de Orat. Do. num. 15) and by *the morning*, the first houre called *Prime*: al correspondent to the times and houres of Christs Pallion, as in S. Mathevv is noted c. 26. 27. By al vvwhich vve see, hovv agreable the vie of the Churches seruice is euen at this time to the Scriptures and primitiue Church: and hovv vvicked the Puritan-Caluinistes be, that count al such order and set seasons of praier, superstition: and lastly, hovv insufficient and vnlike the nevv pretended Church-seruice of England is to the primitiue vse, vvwhich hath no such houres of night or day, sauing a litle imitation of the old Martins and Euenfong, and that in Schisme and Heretic, and therefore not onely vnprofitable, but also damnable.

25. *Adored.*] S. Chrysofom *ho. 21 in Act.* thinketh Peter refused this adoration of humilitie only, because euery falling dovvne to the ground for vvorthip sake, is not Diuine vvorthip or dew only to God, * the vvord of adoration and proitration being commonly vsed in the Scriptures *Adoration of creatures.* tovvard men. But S. Hierom *adu. Vigil. c. 2 to. 2.* rather thinketh that Cornelius by error of Gentility, and of Peters perion, did go about to adore him vvith Diuine honour, and therefore vvvas lifted vp by the Apottle, adding that he vvvas but a man.

40. *Gaue him.*] Chriit did not vtter his Resurrection and other misteries to al at once, and immediatly to the vulgar: but to a fevv chosen men that should be the gouernours of the rest, instructing vs thereby to take our faith and al necessarrie things of saluation, at the hands of our Superiors.

47. *Baptized, vvwhich haue receiued.*] Such may be the grace of God sometimes tovvard men, and their charitie and contrition so great, that they may haue remission, iustification, and sanctification before the external Sacrament of Baptisme, Confirmation, or Penance be receiued, as vve see in this example, vvhere at Peters preaching they al receiue the Holy Ghost before any Sacrament, but in the same vve learne one necessarrie lesion, that such notwithstanding must needs receiue the Sacraments appointed by Christ, vvwhich vvhofoeuer contemneth, can neuer be iustified. *Aug. super Leuis. q. 8 + 10, +.* They that are iustified before, must not omit the Sacraments.

CHAP. XI.

The Christian levvves reprehend the foresaid fact of Peter in baptizing the Gentils + But he alleazing his foresaid vvarrants, and shewing plainly that it vvvas of God, 18 they like good Catholikes do yeld. 19 By the foresaid persecution, the Church is yet further dilated, not only into al Ievvrie, Galilee, and Samaria, but also into other Countries: specially in Antiochia Syria the increase among the Greekes, is notable, first by the foresaid dispersed, 22 then by Barnabas, thiraly by him and Saul together: so that there beginneth the name of Christians: 27 vvith perfite vnity betvvene them and the Church that vvvas before them at Hierusalem.



1 AND the Apostles and brethren that vvere
 2 in Ievvrie, heard that the Gentiles also re-
 3 ceiued the vvord of God. † And vvhen
 4 Peter vvvas come vp to Hierusalem, they
 5 that vvere of the Circumcision reasoned
 6 against him, saying, † Vvwhy didst thou en-
 ter in to men vncircumcised, and didst eate vvith them? † But
 Peter began and declared to them the order, saying: † * I was
 in the citie of Ioppé praying, & I savv in an excelle of minde
 a vision, a certaine vessel descending as it vvere a great sheete
 with foure corners let dovvne from heauen, and it came euen
 vnto me. † Into vvwhich I looking cōsidered, and savv foure
 footed beastes of the earth, and cattel, and such as creepe, and
 Sf foules

Act. 10,
9.

foules of the aire. † And I heard also a voice, saying to me, 7
 Arise Peter, kil and eate. † And I said, Not so Lord: for 8
 common or vncleane thing neuer entred into my mouth.
 † And a voice answered the second time from heauen: That 9
 vvhich God hath made cleane, doe not thou call common.
 † And this vvas done thrise: and al vvere taken vp againe 10
 into heauen. † And behold, three men immediatly vvere 11
 come to the house vvherein I vvas, sent to me from Cæsarea.
 † And the spirit said to me, that I should goe vwith them, 12
 doubting nothing. And there came vwith me these sixe bre-
 thren also: and vve vvent in to the mans house. † And he 13
 told vs, how he had seen an Angel in his house, standing and
 saying to him, Send to Ioppé, and cal hither Simon, that is
 surnamed Peter, † vvhich shal speake to thee vvordes vvhere- 14
 in thou shalt be saued and al thy house. † And vwhen I 15
 had begonne to speake, the holy Ghost fel vpon them, as vpō
 vs also in the beginning. † And I remembered the vvord of 16
 our Lord, according as he said, *John in dede baptized vvith vvater,*
but you shal be baptized vvith the holy Ghost. † If therefore God hath 17
 giuen them the same grace, as to vs also that beleued in our
 Lord I E S V S C H R I S T: vvho vvas I that might prohibite
 God? † Hauing heard these things, they ⁊ held their peace: 18
 and glorified God, saying, God then to the Gentiles also hath
 giuen repentance vnto life.
 † * And they truely that had been disperfed by the tribu- 19
 lation that vvas made vnder Steuen, vvalked through out
 vnto Phœnice and Cypres & Antioche, speaking the vvord
 to none, but to the Ievves only. † But certaine of them vvere 20
 men of Cypres and Cyréne, vvho vwhen they vvere entred
 into Antioche, spake to the Greekes, preaching our Lord
 I E S V S. † And the hand of our Lord vvas vwith them: and 21
 a great number of beleeuers vvas conuerted to our Lord.
 † And the report came to the eares of the Church that vvas 22
 at Hierusalem, touching these things: and they sent * Barna-
 bas as farre as Antioche. † Vvho vwhen he vvas come, and 23
 savv the grace of God, reioyced: and he exhorted al vwith
 purpose of hart to continevv in our Lord: † because he 24
 vvas a good man, and ful of the holy Ghost and faith. And a
 great multitude vvas added to our Lord. † And he vvent, 25
 forth to * Tarsus, to seeke Saul: † vvhom vwhen he had 26
 found, he brought him to Antioche. And they couersed there
 in

⁊ Good Chri-
 stians heare and
 obey gladly
 such truthe as
 be opened vnto
 them from God
 by their cheefe
 Pastors, by vi-
 sion, reuelation,
 or otherwise.

The Epistle vpō
 S. Barnabees
 day 1^{mo}. 11.

Act. 1, 5.

Act. 8, 1.

Act. 4,
 36.

Act. 9,
 30.

in the church a vvhole yere : and they taught a great multitude, so that the disciples vvere at Antioche first named " CHRISTIANS.

The name of CHRISTIANS.

27 † And in these daies there came Prophets from Hierusalem
28 to Antioche, † and one of them rising, named Agabus, did by the Spirit signify a great famine that should be in the
29 vvhole vvorlde, vvhich fell vnder Claudius. † And the disciples according as eche man had, purposed euery one to send,
30 for to serue the brethren that dwelt in Ievvrie : † vvhich also they did, sending to the auncients by the handes of Barnabas and Saul.

ANNO TATIONS
CHA P. XI.

24. *Multitude added.*) As before (c. 10) a few, so now great numbers of Gentiles are adioyned also to the visible Church, consisting before only of the Ievves. Vvhich Church hath bene euer since Christs Ascension, notoriously seen and knowven: their preaching open, their Sacraments visible, their discipline visible, their Heades and Governours visible, the provision for their maintenance visible, the persecution visible, their dispersion visible: the Heretikes that went out from them, visible: the ioyning either of men or Nations vnto them, visible: their peace and rest after persecutions, visible: their Governours in prison, visible: the Church praieeth for them visibly, their Councils visible, their gifts and graces visible, their name (Christians) knowven to al the vvorlde. of the Protestants inuisible Church we heare not one vword.

The Church visible.

26. *Christians.*) This name, *Christian*, ought to be common to al the Faithful, and other new names of Schismatices and Sectaries must be abhorred. *If thou heare* (saith S. Hierom) *any vvhich* such as be said to be of Christ, not to haue their names of our Lord IESVS CHRIST, but to be called after some other certaine name, as Marcionites, Valentinians, (as now also the Lutherans, Calvinists, Protestants) know thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist. Laetantius also (li. 7 Diuine. instit. c. 30) saith thus, *When Phrygians, or Nouatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, vvhich* hauing lost the name of Christ, haue done on the names of men. Neither can our new Sectaries discharge them selues, for that they take not to them selues these names, but are forced to beare them as giuen by their Aduersaries. For, so vvere the names of Arians and the rest of old, imposed by others, and not chosen commonly of them selues: Vvhich notwithstanding vvere callings that proued them to be Heretikes. And as for the name of Protestants, our men hold them well content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, as Dominicans, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders & persons so named, were of diuers faithes & Sectes, or differed in any necessary point of religion, or vvere not al of one Christian name and Communion: and it is as ridiculous as if it were objected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambridge men, & (vvhich is most like) some * Rechabites, some * Nazareites.

Names of Sectaries and Heretikes.

Protestants.

Diuers religious orders are not diuers sectes.

Jerem. 35.
Num. 6.

Neither doth their objection, that we be called Papistes, helpe or excuse them in their new names. for, besides that it is by them scornfully inuented (as the name Homosians was of the Arians) this name is not of any one man B. of Rome or els vvhich, knowven to be the author of any schisme or sect, as their callings be: but it is of a vvhole state and order of governours, and that of the cheefe Governours, to vvhom we are bound to cleaue in religion and to obey in al things. So to be a Papist, is to be a Christian man, a childe of the Church, and subiect to Christs Vicar. And therefore against such impudent Sectaries as compare the faithful for following the Pope, to the diuersitie of Heretikes bearing the names of new Masters, let vs euer haue in readines this saying of S. Hierom to Pope Damasus, *Vitalis I know not, Melesius I refuse, I know not Paulinus, Who soeuer gathereth not vnto thee, scattereth: that is to say, Who soeuer is not Christs, is Antichrists.* And againe, *If any man ioyne vnto Peters Chaire, he is mine.*

Papistes, Catholikes, and true Christians, al one.

Not to be with the Pope, is to be with Antichrist.

to. 2. ep. 57
et ep. 58
ad Damas.

The name of CHRISTIANS. We must here further obserue that this name, Christian, giuen to al beleeuers and to the vvhole Church, vvas specially taken to distinguish them from the Ievves and Heathens vvhich beleued not at al in Christ, and the same novv leuereth and maketh knowven al Chriitian men from Turkes and others that hold not of Christ at al. But vvhhen Heretikes began to rise from among the Christians, vvhho professed Christs name and sundry Articles of faith as true beleeuers doe, the name *Christian* vvas so common to leuer the Heretikes from true faithful men: and therevpon the Apostles by the holy Ghost imposed this name *Catholike* vpon the Beleeuers vvhich in al points vvere obedient to the Churches doctrine. *When heresies vvere risen* (saich S. Pacianus ep. ad Symphorianum) *& endeouored by diuers names to teare the doue of God and Queene, and to rent her in peeces, the Apostolical people required their iurname, vvhetherby the incorrupt people might be distinguis hed, &c.* and so thio that before vvere called Christians, are novv surnamed also Catholikes. *Christian is my name, faith he, Catholike my iurname.* And this vword, Catholike, is the proper note vvhetherby the holy Apostles in their Crede taught vs to diicerne the true Church from the false heretical congregation of vvhhat sort soeuer. And not only the meanig of the vword, vvhich signifieth vniuersalitie of times, places, and persons, but the very name and vword it self, by Gods prouidence, alwayes and only appropriated to the true beleuvers, and (though sometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, giueth so plaine a marke and euidence, that S. Augustine said, *In the lappe of the Church the very name of Catholike keepeth me.* cont. ep. fund. c. 4. And againe tract. 32 in Io. *vve receive the Holy Ghost if vve loue the Church, if vve be ioyned together by charitie, if vve reioyce in the Catholike name and faith.* And againe de ver. rel. c. 7. co. 1. *We must hold the communion of that Church vvhich is named Catholike, not only of her ouerne, but also of al her enemies. for, vvil they nil they, the Heretikes also and Schismatikes them selues, vvhhen they speake not vwith their ouerne fellowes but vwith strangers, call the Catholike Church nothing els but the Catholike Church: for they could not be vnderstood vnles they diicerne it by ths name vvhether vwith she is called of al the vworld.* The Heretikes vvhhen they see them selues preuented of this name *Catholike*, then they plainly reiect it and deride the name, as the Donatistes did, calling it an *humane forgerie or fiction*, vvhich S. Augustine calleth vwordes of blasphemie. li. 1 c. 33 cont. *Gasudent.* and some Heretikes of this time call them scornefully *cartholikes*, and *cacolikes*. An other calleth it, *the most vaine terme Catholike.* *Beza* in pref. no. Teff. an. 1565. An other calleth the Catholike religion, a *Catholike Apostasie or defection.* *Humphrey* in vis. Iuel. pag. 213. Yea and some haue taken the vword out of the Crede, * putting *Christian* for it. But against these good fellowes let vs solovv that vvhich S. Augustine (*de vitil. crea. c. 8. to. 6.*) giueth as a rule to direct a mā the right and sure vway from the diuerlitie & doubtfulnes of al error, saying, *If after these troubles of minde thou seme to thy self sufficiently roised and vexed, & vvil haue an end of these molestacions, foiovv the vway of Catholike discipline, vvhich from Christ him self by the Apostles hath proceeded euen vnto vs, and shal procede from hence to the posteritie.* See the Annotation 1 Tim. 3. c. 15.

The Protestāts deride the name CATHOLIKE.

* In the Carechimmes of the Lutherans.

CHAP. XII.

Herod the first king that persecuted the Church, hauing at Hierusalem (vvhhen Barnabas and Saul vvere there vwith the collation of the Antiochians) killed Iames the Apostle. 3 and to please the Ievves imprisoned Peter vwith the minde to kil him also, but frustrate by an Angel sent of God as the continual praies of the Church made for her cheefe Pastor, 19 being puffed up vwith such prae that at Calarea he refused not to be honoured as God: 23 is miraculously striken of Gods Angel. 24 and so after the persecutors death, the Churches preaching prospereth exceedingly.

The Epistle vpo SS. Peter and Pauls day iun.

29-

As Peters person vvas more notorious then others, & therefore better garded then other, for feare he should escape: so Gods prouidence in preferring & deliuering him for the longer government of his Church, is very maruelous.



AND at the same time Herod the king set his handes, to afflict certain of the Church. † And 2 he killed Iames the brother of Iohn vwith the sword. † And seing that it pleased the Ievves, 3 he added to apprehend Peter also. And it vvas the daies of the Azymes. † Vvhom vvhhen he had apprehended, he cast into prison, deliuering him to 4 foure quaterniōs of souldiars to be kept, meaning after the Pasche to bring him forth to the people. † And Peter in deede vvas kept in 5 prison. But † praier vvas made of the Church vwithout intermission

6 mission vnto God for him. † And vwhen Herod vwould haue
 brought him forth, the same night Peter vvas sleeping be-
 tvvene tvvo souldiars, bound vwith "tvvo chaines: and the
 7 keepers before the doore kept the prison. † And behold an
 Angel of our Lord stode in presence: and light shined in
 the house: and striking Peters side, he raised him, saying,
 8 Arise quickly. And the chaines fel from his handes. † And
 the Angel said to him, Gird thee, and put on thy shoes. And
 he did so. And he said to him, Put thy garment about thee, &
 9 folovv me. † And going forth he folovved him, & he knew
 not that it vvas true vvhich vvas done by the Angel: but he
 10 thought that he savv a vision. † And passing through the
 first & the second vwatch, they came to the yron gate that lea-
 deth to the citie, vvhich of it self opened to them. And going
 out, they vvent forvard one streate: and incontinent the
 11 Angel departed from him. † And Peter returning to him
 felt, said: Novv I knowv in very deede that our Lord hath
 sent his Angel, and deliuered me out of Herods hand, & from
 al the expectation of the people of the Ievves. †

12 † And considering, he came to the :: house of Marie the
 mother of Iohn, vwho vvas surnamed Marke, vwhere many
 13 vvere gathered and praying. † And vwhen he knocked at
 the doore of the gate, there came forth a vvenche to see, na-
 14 med Rhodè. † And as she knew Peters voice, for ioy she ope-
 ned not the gate, but running in she told that Peter stode
 15 before the gate. † But they said to her, Thou art mad. But she
 16 affirmed that it vvas so. But they said, It is "his Angel. † And
 Peter cōtinued knocking. And vvhē they had opened, they
 17 savv him, & vvere astonied. † And beckening vwith his hand
 to them, that they should hold their peace, he told hovv our
 Lord had brought him out of prison, and he said, " Tel these
 things to Iames & to the brethren. And going forth he vvent
 18 :: into an other place. † And when day vvas come, there vvas
 no litle a doe betvvene the souldiars, vvhich vvas become of
 19 Peter. † And Herod, vwhen he had sought him, and had not
 found, making inquisitiō of the keepers, cōmaūded them to
 be led avvay: & going dovvn frō Ievvrie into Cæsaréa, there
 20 he abode. † And he vvas angrie vwith the Tyrians and the Si-
 donians. But they vwith one accord came to him, and persua-
 ding Blastus that vvas cheefe of the kings chamber, they de-
 sired peace, for that their countries vvere nourished by him.

:: It is much
 for the praise of
 these good
 Christians that
 the assemble to
 Gods seruice &
 praier was kept
 in their houses
 in the time of
 persecution, &
 that the Apo-
 stle came thi-
 ther straigh-
 out of prison, as
 his first refuge.
 as now Christi-
 an people doe
 much to their
 cōmendatiō, in
 places where
 Heretic doth
 reigne.

:: Though God
 had so miracu-
 lously deliue-
 red him, yet he
 would not répt
 God by tarying
 among his per-
 secutors, but ac-
 cordig to Chri-
 stes cōmaunde-
 ment fled for a
 time.

† And vpon a day appointed, Herod being araied vvith 21
kingly attire, fate in the iudgement seate, and made an oration
to them. † And the people made acclamation, The voices of 22
a God, & not of a man. † And forthvvith an Angel of our 23
Lord † itooke him, because he had not giuen the honour to
God: and being consumed of vvormes, he gaue vp the ghost.
† But the vvord of our Lord increased and multiplied. † And 24
Barnabas and Saul returned from Hierusalem, hauing accom- 25
plished their* ministerie, taking vvith them Iohn that vvas
surnamed Marke.

∴ Princes that
take delite in
the flattery and
praises of the
people, so much
that they forget
them selues to
be mé, & to giue
the honour
to God, may
be warned by
this example.

Act. II,
29.

AN NOT A T I O N S CHAP. XII.

5. *Praier vvvas made.*] The Church praied incessantly for her cheefe Pastor, and was heard of God: and al Christian people are vvarned thereby to pray for their Bil'hopps and Pastors in prison.

S. Peters chaines.

6. *Tvvvo chaines.*] These chaines are famous for miracles, and vvere brought from Hierusalem to Rome by Eudoxia the Emperesse, vvife to Theodosius the yonger, vvhere they vvere matched & placed vvith an other chaine that the same Apostle vvas tied vvith by Nero, & a Church fouided therevpon, named *Petri ad vincula*, vvhere they are religiously kept and reuerenced vntil this day, and there is a Feast in the vvhole Church for the same, the first of August, vvwhich vve call, *Lammes day*.

Patronage of Angels.

15. *Hu Angel*] *If proper Angels* (saith S. Chryostom) *be deputed by our Lord to such as haue only charge of their owne life, (as one of the iust said,* The Angel vvwhich hath deliuered me from my youth* Gen. 48, 16 *vvward) much more are supernal Spirits as hand to helpe them vnto vvhom the charge and burden of the vvorld is committed.* Chryf. in laud. Pauli. ho. 7, to. 3.

Publike praier for S. Peter the head.

17. *Tel Iames.*] He vvilleth them to shevv this to S. Iames Bis'hop of Hierusalem and to the Christians, that they might see the effect of their praier for him, & giue God thankses, for S. Iames no doubt publihed cõmon praier for S. Peter.

CHAP. XIII.

The 5 part.
THE taking
of the Go-
spel avvay
from the ob-
stinate Iew-
es, and ge-
uing of it to
the Gentils,
by the mini-
sterie of Paul
and Barna-
bas.

*The preachers of the Church of Antioche preparing the saines, the Holy Ghost out of them
al, chooseth Saul and Barnabas. 3 They being first consecrated Bis'hops, 4 goe
their appointed circuite ouer al the land of Cypres, the Proconsul vvhereof is
also conuerted, seeing the miraculou excecation of a leuu by Paul. 13 Thence,
into Pamphilia: 14 and Pisidia, vvhere in Antioche Paul preacheth to the
Iewves, } hevvving that I E S V S is Christ, 38 and that in him is saluation,
and not in their Lawv of Moyses: 40 vvarning them to bevvare of the
reprobation foretold by the Prophets. 44 But the next Sabbath, they blasphem-
ing, he in plaine termes forsaketh them, and tarnesh to the Gentiles.
Vvhereas the Gentils be as glad on the contrarie side. 50 Finally the Iewves
raising persecution, they forsake them, pronouncing them to be obstinate conser-
ners.*

AND



1 AND there were in the Church which
 was at Antioche, Prophets and Doctors,
 among whom was Barnabas, & Simon
 that was called Niger, and Lucius of Cy-
 rene, and Manahen who was the foster-
 brother of Herod the Tetrarch, and Saul.

2 † And as they were ministering to our
 Lord, and fasting, the holy Ghost said: "Separate me Saul and
 Barnabas vnto the worke, whereto I haue taken them.
 3 † Then they fasting and praying, and imposing hands vpon
 them, dismissed them.

4 † And they being sent of the holy Ghost, went to Se-
 leucia, and thence sailed to Cypres. † And when they were
 come to Salamina, they preached the word of God in the
 synagogs of the Iewes. And they had Iohn also in their mi-
 nisterie. † And when they had walked through out the
 6 vvhole iland as farre as Paphos, they found a certaine man
 that was a magician, a false-prophete, a Iew, whose name

7 was Bar-iesu, † vvhich was with the Proconsul Sergius
 Paulus a wise man. He sending for Barnabas & Saul,
 8 desired to heare the word of God. † But Elymas the magician
 (for so is his name interpreted) resisted them, seeking to auert
 9 the Proconsul from the faith. † But Saul, otherwise Paul,
 10 replenished with the holy Ghost, looking vpon him, † said:

11 O ful of al guile, and al deceit, sonne of the deuil,emie of
 al iustice, thou ceasest not to subuert the right vvaies of our
 Lord. † And now behold the hand of our Lord vpon thee,
 and thou shalt be blind, not seing the sunne vntil a time. And
 forthwith there fel dimnesse and darkenesse vpon him, and
 going about he sought some body that would giue him his
 12 hand. † Then the Proconsul, when he had seen that vvhich
 was done, beleued, marueling at the doctrine of our Lord.

13 † And when Paul and they that were with him had sailed
 from Paphos, they came to Pergè in Pamphylia. And Iohn
 14 departing from them, returned to Hierusalem. † But they
 passing through Pergè, came to Antioche in Pisidia: and en-
 tring into the synagogue on the day of the Sabboths, they
 15 sate downe. † And after the lesson of the Law and the Pro-
 phets, the princes of the Synagogue sent to them, saying, Men
 brethren, if there be among you any sermon of exhortation
 to the people, speake.

And

καλιου-
 ρουσιων
 κωσιαν

Barieu

† And Paul rising vp, and vvith his hand beckening for 16
silence, said, Ye men of Israël, and you that feare God, harken:
† The God of the people of Israël chose our fathers, and ex- 17
alted the people vvhen they vvere seiourners in the land of
Ægypt, and in a mightie arme brought them out thereof,
† and for the space of fourtie yeres tolerated their maners in 18
the desert. † And destroying seuen nations in the land of 19
Chanaan, by lot he deuided their land among them, † as it 20
vvere after foure hundred and fiftie yeres: and after these
things he gaue Iudges, vntil Samuël the prophet. † And 21
thenceforth they desired a king: and he gaue them * Saul the
sonne of Cis, a man of the tribe of Benjamin, fourtie yeres.
† and remouing him, he raised them vp * Dauid to be king: 22
to vvhom giuing testimonie, he said, *I haue found Dauid the sonne
of Iesse, a man according to my hart, vvho shall doe al my vvilles.*
† Of his seeede God according to his * promisse hath 23
brought forth to Israël a Sauour I E S V S, † Iohn * prea- 24
ching before the face of his comming, baptisme of penance
to al the people of Israël. † And vvhen Iohn fulfilled his 25
course, he said, Vvhom doe * you thinke me to be: I am
not he, but behold there commeth after me, vvwhose shoes of
his fecte I am not vvorthie to vnloose.

The Epistle vpō
Tuesday in Ea-
ster vvecke.

† Men brethren, children of the stocke of Abraham, & 26
they among you that feare God, to you the vvord of this sal-
uation vvas sent. † For they that inhabited Hierusalem, and 27
the princes thereof, not knovving him, nor the voices of the
prophets that are read euery Sabboth, iudging haue fulfilled
them, † and finding no cause of death in him, * desired of Pi- 28
late, that they might kil him. † And vvhen they had cōsum- 29
mated al things that vvere vvrittē of him, taking him dovvne
from the tree, they put him in a monument. † But God 30
raised him vp from the dead the third day: † vvho vvas 31
* seen for many daies of them that came vp together vvith
him from Galilee into Hierusalem, vvho vntil this present
are his vvitneses to the people. † And vve preach vnto you 32
that promisse vvhich vvas made to our fathers: † that God 33
hath fulfilled this same `to our children', raising vp I E S V S, as
in the second Psalme also it is vvritten: *My sonne art thou, this day
haue I begotten thee.* † And that he raised him vp from the dead, 34
not to returne novv any more into corruption, thus he said,
That I vvil giue you the holy things of Dauid faithful. † And ther- 35
fore

Exod.

Iosue.

Iud.
1, Reg. 8.1, Reg. 16
P/. 88, 2EPsa. 131,
11.

Lu. 3, 3.

Lu. 3, 15.

Lu. 23, 1

Act. 1, 3.

to vs
their chil-
dren,
P/. 2, 7.

Esa. 55, 3.

Ps. 15, 10

fore in an other place also he saith, *Thou shalt not giue thy holy one to see corruption.* † For Dauid in his generation vvhhen he had serued, according to the vvil of God slept: and he vvvas laid to his fathers & savv corruption. † But he vvvhom God hath raised vp, savv no corruption.

38 † Be it knowven therfore to you, men brethren, that through him, forgiueneffe of sinnes is preached to you, from al the things from the vvvhich you could not be iustified by the lavv of Moyfes. † In him euery one that beleeueth, is iustified. † Take heede therfore lest that come

Abac. 1, 5

41 vpon you vvvhich is spoken in the prophets, † *See ye cōtemners, and wonder, and perish: because I vvvorke a vvvorke in your daies, a vvvorke vvvhich you vvvil not beleeue, if any man shal tel it you.*

the Gē-
riles de-
sired
c' deuout
profely-
tes,

42 † And they going forth, c' they desired them that the Sabboth folovving they vvould speake vnto them these wordes.

43 † And vvvhhen the synagogue vvvas dimissed, many of the Jewes, and of the c' strangers seruing God, folovved Paul & Barnabas: vvwho speaking exhorted them to continue in the

44 grace of God. † But the next Sabboth the vvwhole citie al-
45 most assembled to heare the vvword of God. † And the Ievves seing the multitudes, vvvere replenished vvwith enuy, &

46 contradicted those things vvvhich vvvere said of Paul, blaiphe-
47 ming. † Then Paul and Barnabas constantly said, To you it behoued vs first to speake the vvword of God: but because

48 you repell it, and iudge your selues vnvvorthie of eternal

49 life: behold vve turne to the Gentils. † For so our Lord

Ej. 46, 6

48 *thou maiest be saluation vnto the vvrmost of the earth.* † And the Gen-
49 tils hearing it, vvvere glad, and glorified the vvword of our

50 Lord: and there beleeued as many as vvvere preordinate to
51 life euerlasting. † And the vvword of our Lord vvvas spred

52 through out the vvwhole countrie. † But the Ievves stirred vp
53 religious and honest vvwomen, and the cheefe of the citie,

54 and raised persecution against Paul and Barnabas: and they
55 did cast them forth out of their coastes. † But they *shaking

Lm. 9, 5.

56 of the dust of their feete against them, came to Iconium.

57 † The disciples also vvvere replenished vvwith ioy and vvwith the holy Ghost.

∴ The Ievves of their ovvne free vvvil repelling the truth, are vnvvorthy of Christ and vvworthily forsaken: and the Gentils though they beleeued specially by Gods grace and preordination, yet they beleeue also by their ovvne free vvvil, vvvhich standeth vvvel vvwith Gods providence.

A N N O T A T I O N S
C H A P. XIII.

- The Apostles Liturgie or Masse.** 2. *As they were ministering.*] If we should, as our Aduerſaries do, boldly turne vvhhat text we list, and ſlee from one language to another for the aduantage of our cauſe, we might haue tranſlated for *ministering*, *sacriſicing*. for ſo * the Greeke doth ſignifie, and ſo Eraſmus tranſlated. yea we might haue tranſlated, *Saying Maſſe*, for ſo they did: and the Greeke Fathers hereof had their name, Liturgie, vvhich Eraſmus tranſlateth *Maſſe*, ſaying, *Maſſa Chryſoſtomi*. But we keepe our text, as the tranſlators of the Scriptures ſhould do moſt religiouſly. λειτουργία
- Paul & Barnabas are conſecrated by men.** 2. *Separate me.*] Though Paul were taught by God him ſelf and ſpecially deſigned by Chriſt to be an Apoſtle, and here choiſen by the Holy Ghoſt together vvith Barnabas, yet they were to be ordered, conſecrated, and admitted by men. Vvhich vvholly condemneſt al theſe nevv rebellious diſordered ſpirites, that chalenge and vſurpe the office of preaching and other ſacred actions from heauen, vvithout the Churches admiſſion. Gal. 1.
- Imber daies.** 3. *Faſting.*] Hereof the Church of God vſeth and preſcribeth publike faſtes at the foure ſoleme times of giuing holy Orders (vvhich are our *Imber daies*) as a neceſſarie preparatiue to ſo great a vvorke. as S. * Leo declareth by this place, naming it alſo an Apoſtolical tradition. See S. Leo *Ser. 9 de ieiunio 7 menſis*, & *Calixtus ep. 1. to. 1 Conc. Conc. Magunt. c. 34. 35. 30 3.* And this faſting was not faſting from linne, nor moral or Chriſtian temperance, as the Proteſtants ridiculoſly affirme, for ſuch faſting they were bound euer to keepe: but it was abſtinence for a time from al meates or from ſome certaine kindes of meates, vvhich was ioyned vvith praier and ſacrifice, and done ſpecially at ſuch ſeaſons as the Church preſcribed, of al together (as in Lent, the Imber daies, Friday, Saturday) and not vvhen euery man liſt, as Aërius and ſuch Heretikes did hold. S. *Auguſt. 7 menſis. bar. 33.* * Leo ep. 81 c. 1. Epiph. in compend. Leo ſer. 1 et 4 de ieiunio 7 menſis.
- Impoſition of handes.** 3. *Impoſing hands.*] Becauſe al bleſſings and conſecrations were done in the Apoſtles time by the external ceremony of impoſition of handes, diuers Sacraments were named of the ſame, ſpecially Confirmation, as is noted before, and holy Ordering or conſecrating Biſhops, Priests, and Deacons, and Subdeacons, as we ſee here and els vvhere. In vvhich though there were many holy vvordes and ceremonies and a very ſolemne action: yet vvhatſoever is done in thoſe Sacraments, is altogether called *Impoſition of hands*: as vvhatſoever was done in the vvhole diuine myſterie of the B. * Sacrament, is named *fraction of bread*. for the Apoſtles (as S. Denys *Ecl. hier. c. 1 in fine* vvriteth) purpoſely kept cloſe in their open ſpeeches and vvritings vvhich might come to the hands or eares of Infidels, the ſacred vvordes and actions of the Sacraments. And S. Ambroſe ſaith, in *1 Tim. c. 4. The impoſition of the hand is myſtical vvordes vvherevvith the elected is conformed and made apt to his function, receiving authoritie (his conſcience bearing vvitness) that he may be bold in our Lordes ſteed to offer ſacrifice to God.* And S. Hierom, *The impoſition of hand is the Ordering of Clerkes, Which is done by praier of the voice, and impoſition of the hand.* And this is in ſome inferior orders alſo, but Paul and Barnabas were ordered to a higher function then inferior Priests, euen to be Biſhops through out al Nations. * Act. 1. 48 Hiero. in c. 58 Eſa.
- Spiritual officers of our ſoules.** 4. *Sent of the Holy Ghoſt.*] Vvhosoever be ſent by the Church, are ſent of the Holy Ghoſt, though in ſuch an extraordinarie ſort it be not done. Vvhereby we ſee hovv far the Officers of our ſoules in the Church do paſſe the temporal Magiſtrates, vvho though they be of Gods ordinance, yet not of the Holy Ghoſts ſpecial calling.

C H A P. XIII.

Nex in Iconium they preach, vvhere many being converted of both ſortes, the obſtinate Iewes raiſe perſecution. 6 Then in the tovvnes of Lycaonia, vvhere the Heathen firſt ſeing that Paul had healed one borne lame, are hardly perſuaded but they are Gods. 18 but aftervvard, by the inſtigation of the malitious Iewes, they ſtone Paul, leauiug him for dead. 20 And ſo hauing done their circuiſe, they returne the ſame vvay confirming the Chriſtians, and making Priests for euery Church. 21 And being come home to Antioche in Syria, they report al to the Church there.

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ND it came to passe at Iconium that they entred together into the synagogue of the Ievves, and so spake, that a very great multitude of Ievves and of the Greekes did beleue. † But the Ievves that vvere incredulous, stirred vp and incensed the hartes of the Gentils to anger against the brethren. † A long time therefore they abode, dealing confidently in our Lord, vwho gaue testimonie to the vword of his grace, graunting signes and vvonders to be done by their handes. † And the multitude of the citie vvas deided: and certaine of them in deede vvere vvith the Ievves, but certaine vvith the Apostles. † And vvhen the Gentils and the Ievves vvith their princes had made an assault, to vse them contumeliously, and to stone them, † vnderstanding it, they fled to the cities of Lycaonia, Lystra and Derbé, and the vvhole cuntry about, and there they vvere euangelizing.

† And a certaine man at Lystra impotent of his feete fate there, lame from his mothers vvombe, that neuer had vvalked. † This same heard Paul speaking. Vvho looking vpon him, and seeing that he had faith for to be saued, † he said vvith a loud voice, Stand vp right on thy feete. And he leaped & vvalked. † And the multitudes vvhen they had sen vvhat Paul had done, lifted vp their voice in the lycaonian tongue, saying, Gods made like to men, are descended to vs. † And they called Barnabas, Iupiter: but Paul, Mercurie, because he vvas the cheefe speaker. † The Priest also of Iupiter that vvas before the citie, bringing oxen & garlands before the gates, vvould vvith the people sacrifice. † Vvwhich thing vvhen the Apostles Barnabas & Paul heard, renting their coates, they leaped forth into the multitudes, crying † and saying, Ye men, vvhy doe you these things? Vve also are mortal, men like vnto you, preaching to you for to conuert from these vaine things, to the liuing God that made the heauen, and the earth, and the sea, and al things that are in them: † vvho in the generations past suffred al the Gentils to goe their ovne vvaies. † Hovvbeit he left not him self vvithout testimonie, being beneficial from heauen, giuing raines, and fruiteful seasons, filling our hartes vvith foode & gladnes. † And speaking these things, they scarce appeased

:: The Heathen might by the daily benefices of God haue knowven him at the least to haue bene their Creatour and only Lord, though the mysterie of our Redemption vvere not opened to them.

T t ij the

the multitudes from sacrificing to them. † But there came 18
in certaine Ievves from Antioche and Iconium: and persvading
the multitudes, and * stoning Paul, they drevv him out
of the citie, thinking him to be dead. † But the disciples com- 19
passing him round about, he rising vp, entred into the citie,
and the next day he vvent forth vvith Barnabas vnto
Derbè.

2. Cor. 11,
25.

† And vvhen they had euangelized to that citie, and had 20
taught many, they returned to Lystra and Iconium, and to
Antioche: † confirming the hartes of the disciples, and ex- 21
horting them to continue in the faith, and that by many tri-
bulations vve must enter into the kingdom of God. † And 22
vvhen they had ordained to them "Priests in euery Church,
and had praied vvith fastings, they commended them to our
Lord in vvhom they beleueed. † And passing through Pisi- 23
dia, they came into Pamphylia, † and speaking the vvord 24
of our Lord in Pergé, they vvent dovvne into Attalia: † and 25
from thèce they sailed to Antioche, * vvhence they had been
deliuered to the grace of God vnto the vvorke vvhich they
accomplished. † And vvhen they vvere come, and had as- 26
sembled the Church, they reported vvhat great things God
had done vvith them, & that he had opened a doore of faith
to the Gentils. † And they abode no litle time vvith the 27
disciples.

Act, 13, 2

ANNOTATIONS CHAP. XIII.

Lacta.

12. *They would sacrifice.*) This loe is the diuine vvorship, consisting in external sacrifice, and in acknowledging the parties vvorshipped to be gods: vvhich * may be done to no man nor creature, and therefore the Apostles refuse it vvith al possible diligence, and al the Angels and Saincts in heauen refuse that adoration by sacrifice. The Catholike Church suffereth no Priest nor other (so to vvorship any Sainct in heauen or earth. She hath but one external Sacrifice, vvhich is in the holy Masse, of Christs body and blood: that she offereth to God alone, and neither to Peter nor to Paul (saith S. Augustine) though the Priest that sacrificeth, stanteth over their bodies, and offereth in their memories. But other kindes of honours and dueties, interior vvithout al comparison (hovv great so euer they be) to this, vve do, as the Scriptures and Nature teache vs, to al Superiors in heauen and earth, according to the degrees of grace, honour, and blessednes that God hath called them vnto, from our B. Ladie Christs ovvne mother, to the lest seruant he hath in the vvorld, for vvhich the Heretikes vvould neuer accuse Christian people of Idolatrie, if they had either grace, learning, faith, or natural affection.

Aug. li.
10. de Civ.
Dei c. 1.

Dusia.

Aug. li. 3.
de Civ. 6.
27.

Heretical trans-
lation against
holy orders.

22. *Had ordained.*) The Heretikes, to make the vvorld beleue that al Priests ought to be chosen by the voices of the people, and that they neede no other Ordering or Consecration by Bishops, pressing the profane vse of the * Greeke vvord more then the very natural signification requireth and Ecclesiastical vse beareth, translate thus, *Ordained by election.* Vvhereas in deede this vvord in Scripture significth, Ordering by imposition of hands, as is plaine by other vvordes equivalent, *Act. 6, 13. 1 Tim. c. 5. 2 Tim. 1.* Vvhere the Ordering of Deacons, Priests, and others is called * Imposition of hands: not of the people, but of the Apostles. And this to be the Ecclesiastical

κατανομι-
ατος
impositio-
nis
τῶν κει-
μένων
of p̄s.

Micro. in of the vvord, appeareth by S. Hierom saying (asis before alleaged) that *Χρησθισμια* is the Ordering
11. Esa. of Clerkes or Clergie men by praier of voice ana imposition of hand.

22. Priests.) Euen so here also, as before, being from the proper, apt, knowven, vvord & vvwhich is most precisely correspondent to the very Greeke in our tongue and all nations, they translate: *Priest*, Elder, that is, for a calling of Office, a vvord of age: for a terme of art and by consent of all the Church and Apostolike authoritie and Fathers, appropriated to holy Order, a vulgar, common, and profane terme: Vvith as litle grace as if they should translate *Pontificem*, a bridgmaker, the Mayor of London, the Bigger of London. And thus you see vvithin three vvordes compasse they flee guilefully from the Latin to the Greeke, and againe guilefully from the Greeke to the vulgar English. Such corruption of Scriptures their hatred of Priesthood driueth them vnto. If they had translated it so vvhen the Scriptures were first vvritten, (at vvwhich time the vvord vvvas but newly received into the special and Ecclesiastical signification, and vvwhen it vvvas yet taken sometimes in common profane sort, as *1 Tim. 5.* or there only vvwhere our aúcient Latin version turneth *Presbyter* into *Senior*, because the vvord vvvas not yet vvholly and only appropriated to holy Orders, as afterward by vse of many hundred yeres it vvvas and is) their dealing might haue had some colour of honestie and plainesse, vvwhich now can not be but of plaine fall hood and corruption, and that of further purpose then the simple can see. Vvwhich is to take avvay the office of Sacrificing and other functions of Priests, proper in the nevv Testamét to such as the Apostles often, and the posteritie in maner altogether call Priests, *Presbyteros*. Vvwhich vvword doth so certainly imply the authoritie of sacrificing, that it is by vse made also the onely English of *Sacerdos*, the Adueraries them selues as vvvel as vve, so translating it in all the old and nevv Testament: though they can not be ignorant that *Priest* commeth of *Presbyter*, and not of *Sacerdos*: and that antiquitie for no other cause applied the signification of *Presbyter* to *Sacerdos*, but to shew that *Presbyter* is in the nevv Law, that vvwhich *Sacerdos* vvvas in the old: the Apostles abstaining from this and other like old names at the first, and rather vsing the vvordes, Bishops, Pastors, and Priests, because they might be distinguished from the Gouvernours and sacrificers of Aarons order, vvwho as yet in the Apostles time did their old functions still in the Temple. And this to be true, and that to be a Priest, is to be a man appointed to sacrifice, the Heretikes them selues calling *Sacerdos* alvvvaies a Priest, muít needs be driuen to confesse. Although their folly is therein notorious, to apply vvwillingly the vvword *Priest* to *Sacerdos*, and to take it from *Presbyter* vvwhereof it is properly deriued, not only in English, but in other languages both french and Italian. Vvwhich is to take avvay the name that the Apostles and fathers gaue to the Priests of the Church, & to giue it vvholly & onely to the order of Aaron, vvwhich neuer had it before our Priesthood began. Neuer did there Heretikes stand so much vpon doubtful deriuations and descant of vvordes as these Protestants do, and yet neuer men behaued them selues more fondly in the same: as vvwhotsoever marketh the distinction of their Elders, Ministers, Deacons, and such like, shall perceiue.

Heretical tráns-
tion against
Priesthood.

If *Sacerdos*. be a
Priest, much
more *Presbyter*.

Presbyter.
Priest.
Prebste.
Preti.

CHAP. XV.

Some of those lewes also that were Christians, do fall, and are authors of the Heresie of Iudaizing. 2 They referre the matter to Council: 7 Wherein after great disputation, Peter striking the stroke, 12 and other confirming his sentence vvwith miracles, 13 and vvwith Scriptures: 22 the Apostles and Priests do vvwrite and commaund in the name of the Holy Ghost vvwhat is to be done. 30 And the faithfull thereby are straitvvvaies quiered in minde. 36 After vvwhich, Paul and Barnabas thinking to goe againe their aboue said circuite together, are by occasion of Marke parted, to the greater increasé of the Church.

@al. 5, 2.

them,
e a g i o r-
Tig:us



1 AND certaine comming downe from Ievvrie,
taught the brethren: That * vnles you be cir-
cumcised according to the maner of Moyse,
2 you can not be saued. † No litle sedition ther-
fore being risen to Paul and Barnabas against
them, theyⁿ appointed that Paul and Barnabas should goe
vp, & certaine others of the rest, to the Apostles and priests
vnto Hierusalem, vpon this question.

Tt iij † They

† They therefore being brought on their vway by the 3 Church, passed through Phœnice and Samaria, reporting the conuersion of the Gentiles: and they made great ioy to al the brethren.

^c Auncients here, & often in this chapter, are the same that Priests ver. 2. as S. Hierom taketh it also 1 Pet. 1. & the grecke aproueth, being alwaies one, *ἱερεῖς ὁμοῦτοι*, Priests. Hiero. in 1 ad Tit. et ad Galat.

^b See the Annot. ver. 28 toward the ende.

∴ By that faith which worketh by charitie, for a dead faith can not purifie the hart of man. See chap. 16, 31.

† And vwhen they vvere come to Hierusalem, they vvere 4 receiued of the Church and of the Apostles and^c Auncients, declaring vwhatsoever God had done vwith them: † And 5 there arose certaine of the heresie of the Pharisees that beleued, saying, That they must be circumcised, commaunded also to keepe the lawv of Moyfes. † And the^d Apostles and 6 Auncients^e assembled to consider of this vvord.

† And vwhen there vvas made a^b great disputation, "Peter 7 rising vp said to them, Men brethren, you knowv that^{*} of old daies God among vs["] chose, that by my mouth the Gentiles should heare the vvord of the Gospel, and beleue. † And 8 God vvhich knowveth the hartes, gaue testimonie, * giuing vnto them the holy Ghost as vvell as to vs, † and hath put no 9 difference betvvene vs and them, ∴ by faith purifying their hartes. † Novv therefore vvhy tempt you God, to put a yoke 10 vpon the neckes of the disciples, vvhich neither our fathers nor vve haue been able to beare? † but by the grace of our 11 Lord I E S V S C H R I S T vve beleue to be saued, in like manner as they also.

† And al the multitude held their peace: and they heard 12 Bārnbās and Paul telling vwhat great signes and vvonders God had done among the Gentiles by them.

† And after they held their peace, " James answered, 13 saying, Men brethren, heare me. † Simon hath told hovv 14 God first visited to take of the Gentiles a people to his name. † And to this accord the vvordes of the prophets, as it is 15 vvritten: † *After these things I vvill returne, and vvill reedifie the 12-16* *beruacle of Dauid, vvhich vvvas fallen, and the ruines thereof I vvill reedifie,* *and set it vp: † that the residue of men may seeke after the Lord, and al na-* 17 *tions vpon vvhom my name is inuocated, saith the Lord that doeth these things.* † To our Lord vvas his ovvne vvorke knowven from the 18 beginning of the vvord. † For the vvhich cause " I iudge, 19 that they vvhich of the Gentiles are conuerted to God, are not to be disquieted, † but to vvrite vnto them that they 20 refraine them selues from the contaminations of Idols, and " fornication, and strangled things, and bloud. † For Moyfes 21 of old times hath in euery citie them that preach him in the synagogs, vvhere he is read euery Sabbath.

Then

επιστο-
λες

Act. 10,
20.

Act. 10,
45.

Amos.
11.

22 † Then it pleased the Apostles and Auncients vvith the
 vvhole Church, to chose men out of them, & to send to An-
 tioche vvith Paul and Barnabas, Iudas, vvho vvas surnamed
 23 Barfabas, & Silas, cheefe men among the brethren, ¹vvriting

^cOther latin co-
 pies and the
 greeke read thus
 vvriting by their
 handes an epistle
 containing these
 things.

The Apostles and Auncients, the brethren, to the brethren
 of the Gentiles that are at Antioche and in Syria and Cilicia,
 24 greeting. † Because vve haue heard that certaine " going
 forth from vs, haue troubled you vvith vvordes, subuerting
 25 your soules, to vvhom vve gaue no commaundement: † It
 hath pleased vs being gathered in one, to chose out men and
 to send them vnto you vvith our deereſt Barnabas and Paul,
 26 † men that haue giuen their liues for the name of our Lord
 27 I E S V S C H R I S T: † Vve haue sent therfore Iudas & Silas,
 vvho them selues also vvil in vvordes report vnto you the
 28 ſame things. † For it hath ſeemed good " to the holy Ghost &
 to vs, to lay no further burden vpon you then theſe neceſſarie
 29 things: † that you abſteine from the things immolated to
 Idols, and bloud, and that vvwhich is ſtrangled, and fornication,
 from the vvwhich things keeping your ſelues, you ſhal
 doe vvell. Fare ye vvell.

30 † They therfore being dimiſſed vvvent dovvne to Antioche:
 31 and gathering the multitude, deliuered the epistle. † Vvwhich
 vvhen they had read, they " reioyced vpon the conſola-
 32 tion: † but Iudas and Silas, them ſelues also being prophets,
 vvith many vvordes comforted the brethren, and confirmed
 33 them. † And hauing ſpent ſome time there, they vvvere
 vvith peace dimiſſed of the brethren vnto them that
 34 had ſent them. † But it ſeemed good vnto Silas to remaine
 35 there: and Iudas departed alone: † and Paul and Barnabas
 taried at Antioche, teaching and euangelizing vvith many
 others the vvord of our Lord.

:: Hereof our
 Catholike Bi-
 ſhops tooke vp
 the neceſſarie
 vie of often vi-
 ſiting their flo-
 kes & cures cō-
 mitted to their
 charge, for con-
 firmatiō in faith
 & vertue, & re-
 formatiō of ma-
 ners both of
 clergie & laitie.

Aff. 13,
 14.

Aff. 13,
 13.

36 † And after certaine daies, Paul ſaid to Barnabas, Let vs re-
 37 turne and :: viſite our brethren in al cities vvherein vve*haue
 preached the vvord of our Lord, hovv they doe. † And Bar-
 nabas vvould haue taken vvith them Iohn also that vvas ſur-
 38 named Marke. † But Paul deſired that he (as vvho * had de-
 parted from them out of Pamphylia, and had not gone vvith
 39 them to the vvorke) might not be receiued. † And there
 roſe a " diſſention, ſo that they departed one from an other, &
 40 that Barnabas in deede taking Marke ſailed to Cypres. † But

Paul

∴ Not only the things commaunded by Christes expresse vword, or vvritten in the Scriptures (as our Heretikes hold) but vvhatsocuer the Apostles and Rulers of the Church commaund, is to be kept & obeyed. See these wordes repeated againe: c. 16. 4. & that in the greek, lest any man cauil, because here the greeke hath them not.

Paul chosing Silas departed, being deliuered of the brethren to the grace of God.

† And he vvalked through Syria and Cilicia, confirming the Churches: ∴ commaunding them to keepe the præcepts of the Apostles and the Auncients.

ANNOTATIONS
CHAP. XV.

The Way to end diffension in religion, is to commit it to a Couc-
eel.

1. *Appointed*] Vve learne by this example, vvhath is to be done vvhhen any controuersie ariseth in religion betvvene the teachers or other Christian people. Vve see it is not ynough to contend by allegations of Scriptures or other proofes seeming to make for either part: for so ot contentious part taking there should be no end, but the more vvriting, vvrestling, struiuing there vvere, euery one for his ovvne fan- sie, cloking it vvith the title of Gods vvord and scripture, the more Schismes, Sectes, and diuisions vvould fall: as vve see specially in the restles Heresies of our time. Vvhose fautors admitting no iudges, stand to no trial of mortal men, to no tribunal of Pope, Councils, Bishops, Synodes, but eche man to his ovvne phantastical spirit, his ovvne sense of Scriptures, and his ovvne vvilful obdurate rebellion against Gods Church and his Superiors in the same. But here vve see S. Paul and Barnabas, men that vvere Apostles and ful of the Spirit of God, and the other parties, though neuer so much partial to the ceremonies of their Lawv by their former long vse and education therein, yet not to stand stiffly to their ovvne opinion on either side, but to condescend to referre the vvhole controuersie and the determination thereof to the Apostles, Priests or Auncients of Hierusalem, that is to say, to commit the matter to be tried by the heads and Bishops and their determination in Council. This is Gods holy and vvise providence among other iudgements in his Church, to keepe the Christian people in truth and vniue, and to condemne sectes and false teachers and troublers of the Church. By vvwhich iudgements and order, vvhosocuer vvil not or dare not be tried in al their doctrine and doings, they shevv them selues to mistrust their ovvne cause, and to flee from the light, and ordinance of God. Vvithout vvwhich order of appealing al differences in faith and constructions of the Scriptures, the Church had bene more defectual and insufficient, then any Commonvvealth or Societie of men in the vvorld: none of vvwhich euer vvanteth good meanes to decide al discordes and diffension arising among the subiects & citizens of the same.

Of vvhat persons a Council consisteth.

6. *Apostles and Auncients.*] The Heresies of our Protestants vvwhich vvould haue al men to giue voice, or to be present in Councils, and of others that vvould haue none but the holy or elect to be admitted, are refuted by this example, vvhere vve see none but Apostles & Priests or Auncients assembled to dispute of the matter, though many deuout people vvere in the citie the same time. Neither did euer any other in the Auncient Councils of the Church assemble to debate and define the matter, but such, though many other for other causes be euer present. Secular men or vvomen, be their gifts neuer so great, can not be iudges in causes of faith and religion. *If any thing, saith God be hard and doubtful, thou shalt come to the Priests of the Leuitical stocke, and thou shalt follow their sentence.* Againe, *The lippes of the Priest shal keepe knowledg, and the Lawv thou shalt require of his mouth.* Againe, *Aske the Lawv of the Priest.* Much more must vve referre al to our Bishops and Pastors, vvhom God hath placed in the regiment of the Church vvith much larger priuilege, then euer he did the old Priests ouer the Synagogue, to vvhom it is said, *He that despiseth you, despiseth me.* And it is to be noted that the Bishops so gathered in Council, represent the vvhole Church, haue the authoritie of the vvhole Church, and the Spirit of God to protect them from error, as the vvhole Church: SS. Paul and Barnabas come hither for the definition of the vvhole Church. *The sentence of a plenarie or general Counsel (saith S. Augustine) is the consent of the vvhole Church.* And so it must needes be in the Church, because the Magistrates, Senate, Council or deputies of al commonvvealthes, represent the vvhole body: and to haue it othervvise (as the Churches Rebels vvish) vvere to bring al to hel and horrou, and them selues to be perpetually, by the seditious and popular persons, vvholden against Lawv, reason, and religion, in their vvickednes.

Deut. 17.
Mal. 2, 7.
Agga. 2,
12.
Luc. 10, 16
ls. 1. 6. 12.
de bap.

A general Couc-
eel representeth
the vvhole
Church.

The first Couc-
eel at Hierusa-
lem.

7. *Assembled.*] A Council vvvas called to discuss the matter. vvwhich Council vvvas the more easily gathered, because the Christian Bishops and countiees vvwere not yet so many, but that the principal Gouvernours of the Church being not far disperfed, and as many learned men as vvwere necessarie, might be in Hierusalem, or easily called thither. And it vvvas not a Prouincial Council or Synode only, but a general Council, consisting of the cheefe Apostles and Bishops that then vvwere, though

though the number was nothing so great as afterward used to assemble, when the Church was spread into all nations.

7. *Peter rising up.*] S. Peter as the head of the Church speaketh first, as his Successors have ever had, not only in their personal presence, but in their absence by their legates and substitutes, the cheefe voice in all Councils general, none ever received into authoritie and credite in the Church without their Confirmation. And therefore the Councils of the Arians and of other Heretikes, were they neuer so great, wanting the Popes assent, assistance, or Confirmation, did shamefully erre, as Ariminense for the Arians, and Ephesinum secundum for the Nestorians, and such like condemned Assemblies.

Peter head of the Council, & his successors after him.

7. *Chose that by my mouth.*] Though Paul were called and appointed specially to be the Apostle of the Gentils, yet that was S. Peters special privilege by Gods owne choise, that the first Gentils should be called by his mouth, and that he first should utter to the Church that truth of the admission of the Gentils him self. for that he was Christes Vicar, being notwithstanding (as his

Peters preeminence both toward Jewes & Gentiles.

Ro. 15, 8. Maister was) *Minister-Circumcisionis*, that is, Apostle of the Iewes, Christ deferring all preeminence unto him in that point also.

Gal. 2, 7.

13. *James.*] S. James because he was an Apostle and also Bishop of Hierusalem, gave his sentence next for the speache interposed of S. Paul and Barnabas, was but for their better information in the decision of the matter, and for confirmation of S. Peters sentence, though they being Apostles, and Bishops, had voices in the Council also: as many mo had, though their sentences be not heard reported. And where S. James in his speech saith, *I iudge*, it is not meant that he gave the principal definitive sentence: for he (as all the rest) followed and allowed the sentence of S. Peter, as it is plaine in the text, the whole assembly for reuerence of his person and approbation of his sentence, holding their peace. *At the multitude* (saith S. Hierom) *held their peace, and into his sentence James the Apostle & all the Priests did passe together.* For though S. James did particularise certaine points incident to the question debated, as of eating strangled meates &c. yet the proper controuersie for which the Council assembled, was, whether the Gentils converted were bound to obserue the Law of Moyses. and it was concluded, that they were not bound, nor ought not to be charged with Moyses Law or the Sacraments and ceremonies of the same. this is the substance and principal purpose of this Councils decree, which doth binde for euer: and *Peter* (saith S. Hierom in the same place) *was Prince or author of this decree.* the matter of fornication and Idolothytes being but incident to the question or resolution, and the forbidding of eating strangled and blood, but a temporal prohibition, which by the consent of the Church or otherwise afterward was abrogated, the Church of God hauing the true sense of difference of times, places, & persons, when and how far such things are to be obserued, and when not. And in such things as these, and in other like which according to circumstances require alteration, it is, that S. Augustine saith, li. 2 de bapt. c. 3.

S. James and the rest follow S. Peters sentence.

Hiero. 10. 2. ep. 89 ad August. 6. 2.

7. *The former general or plenarie Councils may be amended by the later.*

20. *Fornication.*] Fornication and contamination with Idols, are of them selues mortal finnes, and therefore can neuer be lawfull: yet because the Gentiles by custome were prone to both, and of fornication made very small account, it pleased the Holy Ghost to forbid both specially. Concerning the other points of abstaining from blood and stifled meates, they were things of their owne nature indifferent, in which for a time the Iewes were to be borne withal, and the Gentils to be a litle exercised to obedience. By which we may see the great authoritie of Gods Church and Councils, which may commaund for euer, or for a time, such things as be fitte for the state of times and nations, without any expresse Scriptures at all, and so by commaundement make things necessarie that were before indifferent.

The principal question.

Incident questions.

How later councils alter the former.

The Churches authoritie in making Decrees.

24. *Going forth from vs.*] A proper discription or note of Heretikes, Schismatikes, and seditious teachers, to go out from their spiritual Pastors and Governours, and to teach without their commission and approbation, to disquiet the Catholike people with multitude of wordes and inuere speeches, and finally to ouertrow their soules.

Going out, a marke of heretikes.

28. *To the Holy Ghost and to vs.*] By this first we note, that it is not such a fault as the Heretikes would make it in the sight of the simple, or any incongruities at all, to ioyne God and his creatures. as the principal cause and the secundarie, in one speache, and to attribute that to both, which though diuersely, yet procedeth of both. *God and you*, say good people commonly: *God and our Ladie, Christ and S. Iohn: We confesse to God and to Peter and Paul.* as, *God and his Angel, To our Lord and Gedeon, The sword of our Lord and of Gedeon, Our Lord and Moyses, Christ and his Angels. Our Lord and all Saints.* ep. ad Philem. S. Paul and our Lord. 1 The. 1, 6. All these speeches being partly Scriptures, partly like vnto the Scriptures speeches, are vvarranted also by this Council, which saith boldly, & hath giuen the forme thereof to all other Councils lawfully called and confirmed, to say the like, *It hath pleased the Holy Ghost and vs.* S. Cyprian ep. 54. nu. 2. reporting the like of a Synode holden in Africke, saith, *It hath pleased vs by the suggestion of the Holy Ghost.*

God & our Ladie, and the like speeches.

*Gen. 43, 15. 16. Iud. 7, 18. 20. Exod. 14, 31. 1. Tim. 5, 21.

VISVM EST Sp. sancto & nobis.

Secondly we note, that the holy Councils lawfully kept for determination or clearing of doubts, or condemning of errors and Heresies, or appeasing of Schismes and troubles, or reformation of life, and such like important matters, haue euer the assistance of Gods Spirit, and therefore

The holy Ghost can not erre in their sentences and determinations concerning the same, because the Holy Ghost assistant in all lawful councils, can not erre, from vvhom (as you see here) ioynly vvvith the Council the resolution procedeth. Thirdly vve learne, that in the holy Councils specially (though othervvise and in other Tribunals of the Church it be also verified) Christs promes is fulfilled, that the Holy Ghost should suggest them and teach them al truth, and that not in the Apostles time only, but to the vvorldes end, and that by Christs promise. 10. 16, 19.

S. Gregories reuerence of General Councils. S. Gregorie therfore reuerencing al fiue alike, it may be marueled vvhen the Heretikes haue their fond difference betvvixt those foure first and other later: attributing much to them, and nothing to the rest. Vvhereas in deede the later can erre no more then the first foure, being holden and approued as they vv ere, and hauing the Holy Ghost as they had. But in those first also vvhen a man findeth any thing against their Heresies (as there be diuers things) then they say plainly that they also may erre, and that the Holy Ghost is not tied to mens voices, nor to the number of sentences: Vvwhich is directly to reprove this first Council also of the Apostles, and Christs promes of the Holy Ghosts assistance to teach al truth. Yea that you may knowv and abhorre these Heretikes throughly, heare ye vvhat a principal Sect-Maister vvith his blasphemous mouth or penne vverereth, saying, that *In the very best times such vv as partly the ambition of Bishops, partly their foolishnes and ignorance, that the very blind may easily perceiue, Satan verily to haue bene president of their assemblies.* Good Lord deliuer the people and the vvorld from such blasphemous tongues and bookes, and giue men grace to attend to the holy Scriptures and Doctours, that they may see howv much, not only S. Augustine and other fathers attribute to al general Councils specially, (to vv which they referre them selues in al doubtres among them selues and in al their controuersies vvith Heretikes:) but to vv which euen S. Paul him self (so specially taught by God) and others also yielded them selues. Notorious is the saying of S. Augustine concerning S. Cyprian, Vvho being a blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such as vv ere Chrutened by Heretikes. *If he had liued (saith S. Augustine li. 2 de bapt. c. 4.) to haue seen the determination of a plenary Council, vv which he sawv not in his life time, he vvould for his great humilitie and charitie straight vvay haue yielded, and preferred the general Council before his ovvne iudgement and his fellowv Bishops in a Prouincial Council only.* Vvhereby also vve learne, that Prouincial Councils may erre, though many times they do not, and being conformable to the general Councils, or confirmed and allowed by them or the See Apostolike, their resolutions be infallible as the others are.

Provincial Councils. If any here aske, vvhat neede so much disputing, study, and tranail in Councils to find out and determine the truth, if the Holy Ghost infallibly guide them? Vve answer that such is the ordinarie providence of God in this case, to assist them vvhen they doe their endeavour, and vse all humane meanes of industrie, and nor els. And so (though somvvhat othervvise) God assisted the Euangelistes and other vvriters of the holy Scriptures, that they could not erre in penning the same, but yet they did and ought to vse al possible humane diligence to knowv and learne out the histories and truth of matters, as is plaine in the beginning of S. Lukes Gospel: els the Holy Ghost vvould not haue assisted them. Euen so in this Council of the Apostles, though they had the holy Ghost assistant, yet the text saith, *cum magna conquisitio fieret,* Vvhen there vv as great disputation, search and examination of the case, then Peter spake &c. If againe it be demanded, vvhat neede is there to expect the Councils determination, if the Popes or See Apostolikes iudgement be infallible and haue the assistance of God also, as the Catholikes affirme? Vve answer, that for the same assistance, tholike and peaceable obedient children of the Church it is a comfort to haue such various meanes of determination, trial, and declaration of the truth, and that it is necessarie for the recovery of Heretikes, and for the contentation of the vveake, vvho not alvvayes giuing ouer to one mans determination, yet vvil either yeld to the iudgement of al the learned men and Bishops of al Nations, or els remaine desperate and condemned before God and man for euer. And as I said before, this assistance of the Holy Ghost promised to Peters See, presuppolet humane meanes of searching out the truth, vv which the Pope alvvayes hath vsed, & vvil, & mult vse in matters of great importance, by calling Councils, euen as here you see S. Peter and Paul them selues and al the Apostles, though indued vvith the Holy Ghost, yet thought it notvvithstanding necessarie for further trial & clearing of truth and maintenance of vnitie, to keepe a Council.

Notvvithstanding the Holy Ghosts assistance, yet humane meanes must be vsed to search the truth. Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promes, to al such assemblies as gather in the obedience & vnitie of the Church, vvith full minde to obey vvhatsoeuer shall be determined, vv hereby the assembled though of diuers iudgements before, do most peaceably yeld to truth, and agree in one vviforme determination of the same: so al such

as gather out of the Church, without humilitie or intention to yeld one to another, or to any Superior, man or Council, or vvhath els so euer, but challenge to them selues learning, spirit, and vve can not tel vvhath: such, how many meetings so euer they make, being destitute of the Holy Ghost the author of truth and concord, are further of and further out, then euer before: as God hath shewed by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in S. Cyprian, that the promes of Christ, that he vvhould be in the middes of two or three gathered in his name, pertaineth not to them that assemble out of the Church.

Heretical or Schismatical assemblies.

de unit. Ec. nu. 7.

31. *Reioyced upon the consolation.*] Straight vpon the intelligence of the Councils determination, not only the Gentils, but euen the Maisters of the former troubles and dissention, vvere at rest, & al tooke great comiort that the controuersie vvas so ended. And so should al Christian men do, vvhether they see the sectes of our time condemned by the like authoritie and most graue iudgement of the holy Council of Trent. Against vvhich the Heretikes of our time make the like iriuolous exceptions and false cauillations, as did the old Hereukes heretofore against those Councils that specially condemned their errors. The Pope and Bishopes (say they) are a partie, and they ought not to be our iudges: they are partial and come vwith preiudicate mindes to condemne vs, and vve accuse them al of Idolatrie and other crimes, and vve vvil be tried by Gods vvord only, and vve vvil expound it according to an other rule, that is to say, as vve list. So say they against this Council, and the like said the Arians against the first Nicene Council, and al such like against those Councils namely that condemned their heresies. And so say al theeues against their correctors and punishers, and vvhould both say and do more against temporal tribunals, Iudges, Iustices, and Iuries, if they had as much licence and libertie in those matters, as men haue novv in religion.

Al good Christians rest vpon the determination of a general Council.

Al Heretikes make exceptiōs against the councils that condemne them.

37. *Dissension*] Such occasions of differences fall out euen among the perfect men often, without any great offence. And this their departing fell out to the great iudgement of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the Heretikes among them selues in the principal pointes of religion, namely the Sacrament.

CHAP. XVI.

Paul hauing for his part visited the Churches of Syria, Cilicia, and Lycaonia, deliuering vnto them vvhath to keepe the Decrees of the Council: 6 beginneth a new journey, ouer Phrygia, Galatia, Mysia: 8 Yea into Europe also he passeth, admonished by a vision, and commeth into Macedonia, 12 and there he beginneth the Church of the Philippians, vworking miracles, and suffering persecution.

1 **A**ND he came to Derbé and Lystra. And behold, there vvas a certaine disciple there named Timothee, the sonne of a vvidow, vvhose woman that beleued, of a father a Gentile.

2 † To this man the brethren that vvere in Lystra and Iconium, gaue a good testimonie. † Him Paul vvhould haue to goe forth vwith him: and

3 taking him he circumcised him because of the Iewes that vvere in those places. For they al knew that his father vvas a Gentile.

4 † And vvhether they passed through the cities, they deliuered vnto them to keepe the decrees that vvere decreed of

5 the Apostles and Auncients which were at Hierusalem. † And the Churches vvere confirmed in faith, and did abound in number daily.

Here againe they take order that the decrees and articles of faith agreed vpon in the Council of Ierusalé, should be executed & obserued, vvhetherby vve see both the great authoritie of Councils, & the diligence that al Prelates ought to haue to see the decrees & Canons of the Coucels put in executiō.

Vu ij † And

∴ This people had not the Gospel denied vnto them altogether, but for a time: because (as Venerable Bede thinketh) God foresaw they would not beleue, & so should haue been more greuously damned.

∴ *Colonia*, is such a citie where the most inhabitants are strangers, sent thither from other great cities & States, namely from the Romanes.

∴ Either the Diuel vvas compelled by the vertue of Pauls presence to say truth, or els (as such do often times) he spake truth movv, that they might the more trust him, and he better beguile them at other times.

† And passing through Phrygia and the countrie of Galatia, they vvere ∴ forbidden by the holy Ghost to preach the vword in Asia. † And vwhen they vvere come into Mysia, 7 they attempted to goe into Bithynia: and the Spirit of I E S V S permitted them not.

† And vwhen they had passed through Mysia, they vvent 8 dovvne to Troas: † and a vision by night vvas shewed to 9 Paul: There vvas a certaine man of Macedonia standing and beseeching him, and saying, passe into Macedonia, and helpe vs. † And as soone as he had seen the vision, forth- 10 vvith vve sought to goe into Macedonia, being assured that God had called vs to euangelize to them. † And sailing from 11 Troas, vve came vvith a straight course to Samothracia, and the day folovving to Neapolis: † and from thence to Phi- 12 lippi, vvwhich is the first citie of the part of Macedonia, a ∴ *colonia*. And vve were in this citie certaine daies, abiding. † And 13 vpon the day of the Sabbath, vve vvent forth vvithout the gate beside a riuer, vvhere it seemed that there vvas praier: & sitting vve spake to the vvomen that vvere assembled. † And 14 a certaine vvoman named Lydia, a seller of purple of the citie of the Thyatirians, one that vvorshipped God, did heare: vvwhose hart our Lord opened to attend to those things vvwhich vvere said of Paul. † And vwhen she vvas baptized, 15 and her house, she besought vs, saying: If you haue iudged me to be faithful to our Lord, enter in vnto my house, and tarie. And she constrained vs. † And it came to passe as 16 vve vvent to praier, a certaine vvenche hauing a Pythonical spirit, mette vs, that brought great gaine to her maisters by diuining. † This same folovving Paul and vs, cried saying, 17 ∴ These men are the seruants of the high God, vvwhich preach vnto you the vvay of saluation. † And this she did many 18 daies. And Paul being sorie, and turning, said to the spirit, I comaund thee in the name of I E S V S C H R I S T to goe out from her. And he vvent out the same houre. † But her mai- 19 sters seeing that the hope of their gaine vvas gone, apprehending Paul and Silas, brought them into the market place to the Princes: † and presenting them to the magistrates, they 20 said, These men trouble our citie, being Ievves: † and they 21 preach a fashon vvwhich it is not lauvful for vs to receiue, nor doe, being Romanes. † And the people ranne against 22 them: and the magistrates tearing their coates, commaunded them

2. Cor. 11.

23 them to be beaten vvith roddes. † And vvhen they had
 laid *many stripes vpon them, they did cast them into prison,
 commaunding the keeper that he should keepe them dili-
 24 gently. † Vvho vvhen he had receiued such commaun-
 dement, cast them into the inner prison, and made their feete
 25 fast in the stockes. † And at mid-night, Paul and Silas pray-
 ing, did praise God. And they that vvere in prison, heard
 26 them. † But sodenly there vvvas made a great earthquake, so
 that the foundations of the prison vvere shaken. And forth-
 vvith al the doores vvere opened: and the bands of al vvere
 27 loosed. † And the keeper of the prison vvaked out of his
 sleepe, and seeing the doores of the prison opened, drawing
 out his svord, vvould haue killed him self, supposing that
 28 the prisoners had been fled. † But Paul cried vvith a loud
 voice, saying, Doe thy self no harme, for vve are al here.
 29 † And calling for light, he vvvent in, and trembling fel dovvne
 30 to Paul and Silas at their feete: † and bringing them forth,
 31 he said, Maisters, vvhat must I doe that I may be saued? † But
 they said, :: Beleeue in our Lord IESVS: and thou shalt be sa-
 32 ued and thy house. † And they preached the vvord of our
 33 Lord to him vvith al that vvere in his house. † And he ta-
 king them in the same houre of the night, ^c vvashed their
 vvoundes: and him self vvvas baptized and al his house in-
 34 continent. † And vvhen he had brought them into his
 ovvne house, he laid the table for them, and reioyced vvith al
 35 his house, belceuing God. † And vvhe day vvvas come, the ma-
 36 gistrates sent the sergeants, saying, Let those men goe. † And
 the keeper of the prison told these vvordes to Paul, That the
 magistrates haue sent that you should be let goe. novv ther-
 37 fore departing, goe ye in peace. † But Paul said to them: Being
 vvhipped openly, vncōdemned, men that are Romanes, they
 haue cast vs into prison: & novv do they send vs out secretly?
 38 Not so, but let them come, & let vs out them selues. † And the
 sergeants reported these wordes to the magistrates. And they
 39 vvere afraid hearing that they vvere Romanes: † and com-
 ming they besought them, & bringing them forth they desi-
 40 red them to depart out of the citie. † And going out of the
 prison, they entred in vnto Lydia: and hauing seen the bre-
 thren, they comforted them and departed.

:: It is no other
 faith that saueth
 but that vvich
 vvorketh by
 Charitie. *Aug.*
Enchirid. c. 67.

c Happie Gal-
 lers that doe
 mercie toward
 their godly pri-
 soners, and re-
 ceiuue againe by
 them such spiri-
 tual benefites.

CHAP. XVII.

How in other parts of Macedonia he planted the Church, and namely at Thessalonica, where the obstinate Ievves are so malicious, that they pursue him also into Berea. 14 From whence being conducted into Greece, he preacheth at Athens both to the Ievves and Gentiles, disputing with the Philosophers, 19 and in Areopagus, persuading them from their Idols vnto one God and IESVS CHRIST raised from the dead.



AND vwhen they had vwalked through 1
Amphipolis and Apollonia, they came to
Thessalonica, vwhere there vvas a syna- 2
gogue of the Ievves. † And Paul accor-
ding to his custome entred in vnto them,
& three Sabboths he discoursed to them
out of the Scriptures, † declaring and 3
insinuating that it behoued CHRIST to suffer and to rise
againie from the dead: and that this is IESVS CHRIST,
vvhom I preach to you. † And certaine of them belecued, 4
and vvere ioyned to Paul and Silas, and of the Gentiles that
serued God a great multitude, and noble vvomen not a fevv.
† But the Ievves ⁂ enuying, & taking vnto them of the rascal 5
sort certaine naughtrie men, and making a tumult, stirred the
citie: and besetting Iasons house, sought to bring them forth
vnto the people. † And not finding them, they drevv Iason 6
and certaine brethren to the princes of the citie, crying, That
these are they that stirre vp the vworld, and are come hither,
† vvhom Iason hath receiued, and al these doe against the 7
decrees of Cæsar, saying that there is an other king, IESVS.
† And they moued the people, and the princes. of the citie 8
hearing these things. † And taking a satisfaction of Iason 9
and of the rest, they dimissed them. † But the brethren forth- 10
vvith by night sent avvay Paul and Silas vnto Berea.

Vvho vwhen they vvere come, entred into the syna-
gogue of the Ievves. † (And these were more noble then they 11
that are at Thessalonica, vvhoe receiued the vvord vvith al-
greedines, daily searching the scriptures, if these things vvere
so. † And many surely of them belecued, and of honest vvo- 12
men Gentiles, and men not a fevv.) † And vwhen the Ievves 13
in Thessalonica vnderstood, that at Berea also the vvord of:
God vvas preached by Paul, they came thither also, mouing
and troubling the multitude. † And then immediatly the 14
brethren

⁂ Zelantes. This is the zeale of Heretikes, and a liuely paterne of their dealing at this day against Catholike Priests and preachers and the good Iasons that receiue them.

15 brethren sent avvay Paul, to goe vnto the sea: but Silas and
 16 Timothee remained there. † And they that conducted Paul,
 brought him as farre as Athens, and receiuing commaundement
 of him to Silas and Timothee, that they should come
 to him very speedily, they departed.

16 † And vvhhen Paul expected them at Athens, his spirit vvas
 17 incensed vwith in him, seeing the citie giuen to Idolatrie. † He
 disputed therfore in the synagogue vwith the Ievves, & them
 that serued God, and in the market-place, euery day vwith
 18 them that vvere there. † And certaine Philosophers of the
 Epicures and the Stoikes disputed vwith him, and certaine
 said, Vvhat is it that this^b vvord-fovver vvould say? But
 others, He seemeth to be a preacher of nev^c gods. because
 19 he preached to them I ε s v s and the resurrection. † And ap-
 prehēding him, they led him to Areopagus, saying, May vve
 20 know vvhat this new doctrine is that thou speakest of? † for
 thou bringest in certaine nev^c things to our cares. Vve vvil
 21 know therfore vvhat these things may meane. († And al
 the Athenians, and the strangers sciourning there, employed
 them selues to nothing els but either to speake, or to heare
 22 some nev^ces.) † But Paul standing in the middes of Areopa-
 gus, said:

βοπιγμο-
 λόγος
 ε δαμο-
 πιογημ.

ο τὰσι-
 βάσματα

Act. 7,
 48.

Aratus.

Ye men of Athens, in al things I perceiue you as it vvere
 23 superstitious. † For passing by and seeing your^c Idols, I
 found an altar also vvherevpon vvas vvritten, *To the vnknown*
God. That therfore vvwhich you vvorshippe, not knowing it,
 24 the same do I preach to you. † The God that made the vvorld
 and al things that are in it, he being Lord of heauen & earth,
 25 dvvelleth :: not in * temples made vvith hand, † neither is
 he serued vvith mens hands, needing any thing, vvhereas him
 26 self giueth life vnto al, and breathing, and al things: † and he
 made of one al mākinde, to inhabite vpon the vvhole face of
 the earth, assigning set times, and the limits of their habita-
 27 tion, † for to seeke God, if happily they may feele or finde
 28 him, although he be not farre from euery one of vs. † For in
 him vve liue and moue and be, as certaine also of your ovvne
 29 poētes said, *For of his kinde also vve are.* † Being therfore of Gods
 kinde, vve may not suppose, "the Diuinitie to be like vnto
 gold or siluer, or stone, the grauing of art and deuise of man.
 30 † And the times truely of this ignorance vvhereas God dis-
 pised, novv he denounceth vnto men that al euery
 vvhere

The Epistle for
 S. Dionysius
 Areopagita .
 Octob. 9.

^c The Aduersa-
 ries (in the nev^c
 Test. 1580) trā-
 slate, *your deu-
 otions*, most cor-
 ruptly against
 the nature of
 the Greeke
 vvord (2 *Thef.*,
 4) and most
 vvickedly, a-
 gainst the lau-
 dable deuotion
 of good Chris-
 tians, calling the
 Pagās idolatrie
 and supersticiō,
 their deuotions.

† God is not
 concluded in
 Temples, nor
 needeth them
 for his necessitie
 of dvelling, or
 other vses of
 indigence. See
 Annot. c. 7.
 A. v. 48.

vvhere doe penance, † for that he hath appointed a day 31
wherein he vvil iudge the world in equitie, by a man vvhom
he hath appointed, giuing al men faith, rayſing him vp from
the dead.

† And vvhen they had heard the reſurrection of the dead, 32
certaine in deede mocked, but certaine ſaid, Vve vvil heare
thee againe concerning this point. † So Paul vvvent forth out 33
of the middes of them. † But certaine men ioyning vnto him, 34
did belecue: among vvhom vvas alſo" Dionyſius Arcopa-
gîta, and a vvoman named Dâmaris, and others vvith
them. -†

Dionyſius A-
reopagita.

A N N O T A T I O N S

CHAP. XVII.

The people may not iudge of the ſenſe of Scriptures. 11. *Searching the Scriptures.*) The Heretikes vſe this place to proue that the hearers muſt trie and iudge by the Scriptures, vvwhether their teachers and preachers doctrine be true, and ſo reiect that that they find not in the Scriptures. as though here the ſheepe vvvere made iudges of their Paſtors, the people of the Priests, and men and vvomen of al ſortes, euen of S. Pauls doctrine it ſelfe. Which vvvere the moſt foliſh diſorder in the vvorld. And they did not therfore read the Scriptures of the old Teſtament (for none of the nevv vvvere yet extant commonly) to diſpute vvith the Apoſtle, or to trie and iudge of his doctrine, or vvwhether they ſhould belecue him or no: for they vvvere bound to belecue him and obey his vvord, vvwhether he alleaged Scripture or no, and vvwhether they could reade or vvnderſtand the Scriptures or no. but it vvvas a great comfort and confirmation for the Ievves that had the Scriptures, to finde euen as S. Paul ſaid, that Chriſt vvvas God, crucified, riſen, and aſcended to heauen: vvwhich by his preaching and expounding they vvnderſtood, and neuer before, though they read them, and heard them read euery Sabbath. As it is a great comfort to a Catholike man, to heare the Scriptures declared & alleaged moſt euidently for the Churches truth againſt Heretikes, in Sermons or othervvviſe. And it doth the Catholikes good & much confirmeth them, to vvvevv diligently the places alleaged by the Catholike preachers. Yet they muſt not be iudges for al that, ouer their ovvne Paſtors, vvvhom Chriſt commaundeth them to heare and obey, and by vvvhom they heare the true ſenſe of Scriptures.

The Proteſtants call deuotion, ſuperſtition.

The Apoſtle ſpeaketh of the Heathens ſuperſtition.

The Catholike Church alloweth no ſuperſtition.

22. *Superſtitions.*) S. Paul calleth not them ſuperſtitious for adoring the true and only God vvwith much deuotion or many ceremonies or in comely preſcribed order, or for doing due reue-
rence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping the preſcribed lawves, daies, and faſtes of the Church, or for fulfilling vvowes made to God, or for bleſſing vvwith the ſigne of the Croſſe, or for capping and kneeling at the name of I E S V S, or for religiously vvving creatures ſanctified in the ſame name, or any other Chriſtian obſervation, for vvvhich our nevv Maſters cõdemne the Catholike people of Superſtition: them ſelues vvvholy voide of that vice by al vvviſe mens iudgement, becauſe they haue in maner taken avvay al religion, and are become Epicureians and Atheiſts: vvwho are neuer troubled vvwith ſuperſtition, becauſe it is a vice conſiſting in exceſſe of vvvorſhip or religion, vvwhereof they are void. but the Apoſtle calleth them ſuperſtitious for vvvorſhipping the Idols and goddes of the Heathen, and * for the feare that they had, leſt they ſhould leaue out any God that vvvas vnknown to them: for thus their Altar vvvas inſcribed: *Dys Aſia, Europa, & Lybia, Deo ignoto & peregrino.* that is, To the gods of Aſia, Europe, and Lybia: to the vnknown and ſtrange God. This ſuperſtition (ſaith S. Auguſtine) is vvvholy taken avvay from the Church by Chriſts incarnation, and by the Apoſties preaching, and by Martyrs holy
life and death. Neither doth the Catholike Church allow this or any other kinde of ſuperſtitious obſervation. Only vve muſt take heede that vve belecue not her Aduerſaries definition of ſuperſtition, for they vvould imply therein al true religion.

23. *The Diuinitie to be like.*) Nothing can be made by manſhand of vvwhat forme or ſort ſo euer, that is like to Gods eſſence, or to the forme or ſhape of his Godhead or Diuinitie. therfore howvvſoever the Heathens did paint or graue their Idols, they vvvere nothing like to God. And this alſo is impertinently alleaged by Heretikes againſt the Churches images: vvwhich are not made, either

* *Act. 17.*

Aug. de civ. Dei. l. 1. c. 26.

to be adored with godly honour, or to be any resemblance of the Diuinitie or any of the three persons in Godhead, but only of Christ as he was in forme of man, vvhich in that respect may be truly expressed, as other men by their portraites: and of the Holy Ghost, nor as he is in him self, but as he appeared in fire tongues or in the similitude of a dooue, or such like. And so to paint or graue any of the three persons as they appeared visibly and corporally, is no more inconuenient or vnlawfull, then it was vndecent for them to appeare in such formes. And therefore to paint or portraite the Father also being the first person, as he hath shewed him self in vision to any of the Prophets of the old or new Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham, or the one Angel that vvatling with Iacob base our Lords Person, no such thing is any where forbidden, but is very agreeable to the peoples instruction. In vvhich sort the Angels were commonly pourtered (and namely the Cherubins ouer the Propitiatorie) as they be now in the Church, not in their natural forme, but with corporal vvinges (as the Seraphins appeared to Elay the Prophete) to expresse their qualitie and office of being Gods Angels, that is, *Messengers*: and God the Father with the world in his hand, to signifie his creation and gouernement of the same, and such like: Vvhereof the people being well instructed may take much good, and no harme in the world, being now through their faith in Christ far from al fond imaginacion of the false gods of the Pagans. And therefore S. Gregorie (saith of the Churches Images, *That vvhich scripture or writing doth to the readers, the same doth the picture to the simple that looke thereupon. for in it euen the ignorant see vvhich they ought to follow, in it they do read, that know no letters.* Vvhere he calleth it a matter of antiquitie and very conuenient, that in holy places Images were painted to the peoples instruction. so they be taught that they may not be adored with diuine honour. and he in the same place sharply rebuketh Serenus the Bishop of Maffilia, that of indiscrete zeale he would take away Images, rather then teach the people how to vse them.

How there may be Images or resemblances of the three persons in Trinitie, and of Angels.

Images are for the peoples instruction.

Dan. 7, 22.
Gen. 18, 2.
Gen. 32, 24

Exo. 17, 7,

Esa. 6, 2.

Grego. li. 9
ep. 9.

34. *Dionysius Areopagita*) This is that famous Denys that first conuerted France, and wrote those notable and diuine vvorke *de Ecclesiastica & caelesti hierarchia, de diuinis nominibus*, and others, in vvhich he confirmeth and proueth plainly almost al things that the Church now vseth in the ministracion of the holy Sacraments, and affirmeth that he learned them of the Apostles, giuing also testimonie for the Catholike faith in most things now controuersed, so plainly, that our Aduersaries haue no shift but to deny this Denys to haue been the author of them, saying that they be an others of later age. Vvchich is an old flight of Heretikes, but most proper to these of al others. Vvho seeing al antiquitie against them, are forced to be more bold or rather impudent then others in that point.

S. Dionysius Areopagita is al for the Catholikes.

CHAP. XVIII.

At Corinth in Achaia, he vvorke with his owne hands, preaching IESVS to be CHRIST, vnto the Iewes vpon their Sabbathes. 6 But they being obstinate and blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils, among vvhom according to a vision that he had to embolden him, he planteth the Church in great numbers, 12 the obstinate Iewes in vaine solliciting the Proconsul against him. 18 From thence at length departing he returneth 19 by Ephesus (vvhich he promiseth the Iewes to returne to them) 22 and so to Antioch in Syria (from vvhence he began his iourney Act. 15) 23 but not resting, by and by he goeth againe to visite the new Churches that he planted Act. 16 in Galatia and Phrygia: 24 Apollo in his absence mightily confounding the Iewes at Ephesus, 27 and afterward at Corinth.

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AFTER these things, departing from Athens, he came to Corinth. † and finding a certaine Iew, named Aquila, borne in Pontus, vvhich of late was come out of Italie, and Priscilla his wife (because Claudius had commaunded al Iewes to depart from Rome,) he came to them. † And because he was of the same craft, he remained with them, and vvrought, (and they were tentmakers by their craft.) † And

X x he

he disputed in the synagoge euery Sabboth, interposing the name of our Lord IESVS, and he exhorted the Ievves and the Greekes. † And vvhē Silas and Timothee vvere come 5 from Macedonia, Paul vvas instant in preaching, testifying to the Ievves that IESVS is CHRIST. † But they contradi- 6 cting and blaspheming, he shaking his garmērs, said to them, Your blood vpon your ovvne head: I being cleane, from hence forth vvil goe to the Gentiles. † And departing thēce, 7 he entred into the house of a cerraine man, named Titus Iustus, one that serued God, vvwhose house vvas adioyning to the synagoge. † And Crispus the prince of the Synagoge 8 beleued our Lord, vvith al his houte: and many of the Corinthians hearing beleued, and vvere baptized. † And our 9 Lord said in the night by a vision to Paul, Doe not feare, but speake, and hold not thy peace, † for-because I am vvith 10 thee: and no man shal set vpon thee to hurt thee: for I haue much people in this citie: † And he sate there a yere & sixe 11 moneths, teaching among them the vvord of God.

† But Gallio being Proconsul of Achaia, the Ievves vvith 12 one accord rose vp against Paul, and brought him to the iudgement seate, † saying, That this man contrarie to the Lavv 13 perswadeth men to vvorshippe God. † And Paul beginning 14 to open his mouth, Gallio said to the Ievves, If it vvere some vniust thing, or an heinous facte, O you men Ievves, I should by reason beare you. † But if they be questions of vvord & 15 names, and of your lavv, your selues looke vnto it: I vvil not be iudge of these things. † And he droue them from the 16 iudgement seate. † And al apprehēding Sosthenes the prince 17 of the synagoge, strooke him before the iudgement seate: and Gallio cared for none of those things.

† But Paul vvhen he had staid yet many daies, taking his 18 leaue of the brethren, sailed to Syria, (and vvith him Priscilla and Aquila,) vvho had shorne his head in Cenchris. for he had * a vvovv. † And he came vnto Ephesus, and thēre he 19 left there. But him self entring into the synagoge, disputed vvith the Ievves. † And vvhen they desired him, that he 20 vvould tarie a longertime, he consented not, † but taking 21 his leaue, and saying, I vvil returne to you againe God vvilling, he departed from Ephesus. † And going dovvn to 22 Cæsarēa, he vvvent vp, and saluted the Church, and came dovvn to Antioche.

† And

Nu. 6,
18. Act.
21, 24.

23 † And hauing taried there a certaine time, he departed, vvalking in order through the countrie of Galatia and Phrygia, confirming al the dilciples.

24 † And a certaine Ievv, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scrip- Apollo.

25 tures. † This man vvas taught the vway of our Lord: and being feruent in spirit he spake, and taught diligently those things that pertaine to I E S V S, knowing only the baptisme

26 of Iohn. † This man therefore began to deale confidently in the synagogue. Vvhom vwhen Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the

27 vway of our Lord more diligently. † And vvhereas he vvas desirous to goe to Achaia, the brethren exhorting vvrote to the dilciples to receiue him. Vvho, vwhen he vvas come, pro-

28 fited them much that had beleued. † For he vvith vehemencie conuincd the Ievves openly, shewing by the scriptures, that I E S V S is C H R I S T.

C H A P. XIX.

How Paul began the Church of Ephesus, first in 12 that vvore baptized vvith Iohns baptisme, & then preaching three moneths in the Synagogue of the Ievves, vntil for their obstinacie and blaspheming he forsooke them, disputing aftervvard in a certaine schoole for xvij yeres space to the marvelous increase of the Church, specially through his great miracles also, in healing diseases vvith the touch of his clothes, and expelling diuels, 18 vvho yet contemned the Exorcists of the Ievves. 18 How the Christians there confesse their actes, and burne their vnlawful bookes: 21 and how he foretold that after he had been at Hierusalem, he must see Rome. 23 and vvhat a great sedition vvvas raised against him at Ephesus, by them that got their liuing of vvorking to the idolatrous Temple of Diana.

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ND it came to passe vwhen Apollo vvas at Corinth, that Paul hauing gone through the higher partes came to Ephesus, and found certaine dilciples: † and he said to them, Haue you receiued the holy Ghost, beleuing? But they said to him, Nay, neither haue vve heard Whether there be a holy Ghost. † But he said, In vvhat then vvore you baptized? Vvho said, ^cIn Iohns baptisme. † And Paul said: * Iohn baptized the people vvith the baptisme of penance, saying: That they should beleue in him that vvas to come afret him, that is to say, ^cin I E S V S. † Hearing these things, they vvore baptized in the name of our Lord I E S V S.

The Epistle vv^o vvhitson: ecc.

c Iohns baptis- me not sufficient.

c Christs baptis- me necessaie.

Mt. 3, 11.

Mr. 1, 8.

Lk. 3, 16.

X x ij † And

¶ S. Paul ministrated the Sacrament of Cōfir. matiō. See anōr. c. 8. 17.

† And vvhē Paul had :: imposed hands on them, the holy Ghost came vpon them, and they spake vwith tongues, and prophecied. † And all the men vvere about twelue. 7

† And entring in to the synagogue, he spake confidently for three moneths, disputing and exhorting of the kingdom of God. † But vvhē certaine vvere indurate, and beleueed not, il-speaking the vway of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schole of one Tyrannus. † An this vvas done for the space of twoyeres, so that al vvhich dwelt in Asia, heard the vvord of our Lord, Ievves and Gentils. 8 9 10

† And God vvrought by the hand of Paul miracles not common: † so that there vvere also brought from his body "napkins or handkerchefs vpon the sicke, and the diseases departed from them, and the vvicked spirits vvent out. † And certaine also of the Iudaical exorcists that vvent about, assaied to inuocate vpon them that had euil spirits, the name of our Lord I E S V S, saying, I adiure you by I E S V S vvhom Paul preacheth. † And there vvere certaine sonnes of Sceua Ievve, cheefe priest, seuen, that did this. † But the vvicked spirit ansvvering, said to them, I E S V S I knowv, and " Paul I knowv: but you, vvhat are ye? † And the man in vvhom the vvicked spirit vvas, leaping vpon them, and mastring both, preuailed against them, so that they fled out of thar house naked and vvounded. † And this vvas made notorious to al the Ievves and the Gentiles that dwelt at Ephesus: and feare fel vpon al them, and the name of our Lord I E S V S vvas magnified. † And many of them that beleueed, came confessing and declaring :: their deedes. † And many of them that had folovved " curious things, brought together their " bookes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thousand pence. † So mightely increased the vvord of God and vvas confirmed. 11 12 13 14 15 16 17 18 19 20

them

¶ They made not only a general confessiō wherein al mē shew the felues alike to be sinners, as our Protestants do: but euery one confessed his owne proper deedes and faulces.

The 6 part. ¶ Of taking avvay the Gospel frō Hierusalem the head citie of the Iewes, and giuing it to R O M E the head citie of the Gentils.

† And vvhē these things vvere ended, Paul purposed in the Spirit, vvhē he had passed through Macedonia and Achaia, to goe to Hierusalem, saying, After I shall haue been there, I must see :: Rome also. † And sending into Macedonia twvo of them that ministred vnto him, Timothee and Erastus, him self remained for a time in Asia. 21 22

† And at that time there vvas made no litle trouble about the 23

εἰς τοὺς

24 the way of our Lord. † For one named Demetrius, a siluer-
 25 tificers no smal gaine: † vvhom calling together and them
 that vvere the same kinde of vvorkemen, he said, Sirs, you
 26 knowv that our gaine is of this occupation: † and you see,
 and heare that this same Paul by persuasion hath auerted a
 great multitude not only of Ephesus, but almost of al Asia,
 saying, That they are not gods vvwhich be made by handes.
 27 † And not only vnto vs is this part in danger to be reprovcd,
 but also the temple of great Diana shal be reputed for no-
 thing, yea & her maicstie shal begin to be destroyed, vvhom
 28 al Asia & the vvorld vvorshippeth. † Hearing these things,
 they vvere replenished vvith anger, and cried out saying,
 29 Great is Diana of the Ephesians. † And the vvhole citie
 vvas filled vvith confusion, & they ranne violently vvith one
 accord into the theatre, catching Gaius and Aristarchus Ma-
 30 cedonians, Paules companions. † And vvhen Paul vvould
 haue entred in to the people, the disciples did not permit him.
 31 † And certaine also of the Princes of Asia that vvere his
 frendes, sent vnto him, desyring that he vvould not aduēture
 32 him self into the theatre: † and others cried an other
 thing. For the assemblie vvas confuse, & the more part knevv
 33 not for vvhat cause they vvere assembled. † And of the mul-
 titude they drevv forth Alexander, the Ievves thrusting him
 forvvard. But Alexander vvith his hand desyring silence,
 34 vvould haue giuen the people satisfaction. † Vvhom as
 soone as they perceiued to be a Ievve, there vvas made one
 voice of al, almost for the space of tvvo houres crying out,
 35 Great is Diana of the Ephesians. † And vvhen the Scribe
 had appeased the multitudes, he saith, Ye men of Ephesus, for
 vvhat man is there that knowveth not the citie of the Ephe-
 sians to be a vvorshipp of great Diana, & ^c Jupiters childe?
 36 † Forasmuch therefore as these things can not be gainsaid, you
 must be quieted, and doe nothing rashly. † For you haue
 37 brought these men, being neither sacrilegious, nor blasphe-
 38 ming your Goddesse. † But if Demetrius and the artificers
 that are vvith him, haue matter to say against any man, there
 are Courtes kept in the common place, & there are Procon-
 39 suls, let them accuse one an other. † And if you aske any
 40 other matter: it may be resolued in a lavvful assemblie. † For
 vve are in danger also to be accused for this daies sedition:

^c The Prote-
 stants translate,
shrines, in the
 bible an. 1577:
 to make the
 people thinke
 that it toucheth
 the holy shrines
 of Sainctes:
 most corruptly,
 the greeke signi-
 fying plainly,
temples, and that
 of heathē gods.

στὴν δὴ-
 πύλῃν.

^c Here the He-
 retikes adde to
 the text this
 word, *image*,
 more then is in
 the greeke, to
 put a scruple in-
 to the peoples
 minde concern-
 ing holy Ima-
 ges.

vvhetheras there is no man guilty by vvhom vve may giue an account of this concourse. And vvhhen he had said these things, he dimissed the assemblie.

ANNO TATIONS
CHAP. XIX.

Touching of
Reliques, & mira-
cles done by
the same.

12. *Napkins.*] The napkins that had touched S. Paules body, vvrought miracles, and it vvas no superstition to attribute that vertue to them vvich God gaue to them in deede: nor to seeke to touch them for health, vvas any dishonour to God, but it much proued Christes religiō to be true, and him to be the only God. vvwhose seruants, yea vvwhose seruants * shades and napkins could do such vvanders, as S. Chrysostome (to. 5. cont. Gentiles, quod Christus sit Deus, in vit. Babyl.) sheweth in a vvhole booke to that purpose, against the Pagans, prouing hereby and by the like vertue of other Saincts and their Reliques, that Christ their Lord and Maister is God. for it is al one concerning the bodies of Saincts, reliques, garments, staues, bookes, or any thing that belonged to them, al vvich may and haue done and yet doe (vvhen it is necessarie to our edification) the like vvonders to Gods great honour: not only in their life time, but after their death much more. for S. Paules napkins had as great force vvhen he vvas dead, as vvhen he liued, and so much more, as his grace and dignitie vvith God is greater then before. Vvch S. Chrysostom in the place alleaged proueth at large by the scribe of S. Babylas the Martyr: and to thinke the contrarie, is the Heresie of Vigilantius, condemned so long since as S. Hieroms time, and by him refuted abundantly.

Act. 5. 15.

The name, or
presence, or
Reliques of
Saincts & holy
men, confound
the Diuel.

16. *Paul known.*] Both the laid napkins taken from S. Paules body, and his name also, vvere dreadful and able to expel diuels. Vvhereby vve learne that not only Christes name, vvch is the principal, but his seruants names also inuocated vpon the possessed, haue pouer ouer diuels: vvch is a maruelous honour to Saincts, and nothing diminisheth the glorie of Christ, but exceedingly increaseth the same, not only him self, but his seruants also being able to do such things, and to be stronger then any Diuel in Hel. So vve read in * S. Hierom that many did inuocate the name of S. Hilarion vpon the possessed, and the Diuels straight departed. so did the Diuel know * S. Babylas and other Saincts, euen after they vvere dead, vvhen they could not speake for the presence of their Reliques, and vvhen they vvere tormented and expelled by them: vvhereof al antiquitie is full of testimonies. But our Heretikes Luther and Caluin and their Scholers attempting to cast out Diuels, sped much like as these good fellowes did.

In vit. Hilarionis.
Chryf. loco citato.

Superstitious,
heretical, and al
hurtful bookes
must be made
away.

19. *Curious things.*] Curious and vnlawful sciences, as Vvitchcraft, Necromancie, and other meanes of diuination by southlaying, figure-casting, interpretation of dreames, or any vvay not allowed by God and his Church, must much more be abhorred of old Christians, vvhen these lately conuerted vvere so zelous and diligent to leaue them. And by this example al that are nevvly reconciled to the Church, are taught, the first thing they do, to burne their heretical and naughty bookes.

Decrees and pen-
al lawes a-
gainst heretical
bookes.

19. *Bookes.*] A Christian man is bound to burne or deface al vvicked bookes of vvhat sort so euer, specially Heretical bookes. Vvch though they infect not him al vvayes that keepeth them, yet being furth comming, they may be noisom and pernicious to others that shall haue them and read them after his death, or othervvise. Therefore hath the Church taken order for condemning al such bookes, and against the reading of them, vvhere danger may ensue: and the Christian Emperours, Constantinus Magnus, Valentinian, Theodosius, Martian, Iustinian, made penal lawes for the burning or defacing of them. *Sozom. li. 1 c. 20. li. 2 c. 51. Conc. Chalced. act. 2. in fine, cap. Ample. & in fine totius Conc. c. 137. per 21. r. Conc. Constantinop. 7. confes. 5. cap. Debitam. & Act. 1 cap. 1. & cap. Rem.* See Eusebius li. 3 de vita Constant. c. 61. 62. 63. 64. The danger of reading them, as it is manifest, so it is signified by Euseb. li. 7 c. 6. S. Augustine li. 3 de bapt. c. 14. S. Greg. li. 5. ep. 64.

CHAP. XX.

Having visited the Churches of Macedonia and Achaia (as he purposed Act. 19) and now about to saile from Corinth toward Hierusalem, because of the letters lying in vvait for him, he is constrained to returne into Macedonia. 6 And so as Philippus taking boate, commeth to Troas, vvhere upon the Sunday, vvith a sermon, and a miracle, he greatly confirmeth that Church. 13 Thence comming to Milétum, 17 he sendeth to Ephesus for the Clergie of those partes: to vvhom he maketh a Pastoral sermon, committing vnto their charge the focke begune by him there, and now like to be seen of him no more, considering the troubles that by reuelation he looketh for at Hierusalem.

AND



1 ND after that the tumult vvas ceased, Paul
 2 calling the disciples, and exhorting them,
 3 tooke his leaue, and set forvard to goe into
 4 Macedonia. † And vwhen he had vvalked
 5 through those partes, & had exhorted them
 6 vvith much speach, he came to Greece: †, vvhere vvhen he
 7 had spent three moneths, the Ievves laid vvair for him as he
 8 vvas about to saile into Syria: and he had councel to returne
 9 through Macedonia. † And there accompanied him Sosipa-
 10 ter of Pyrrhus, of Berœa: and of Theſſalonians, Aristarchus,
 11 and Secundus: and Caius of Derbè, and Timothee: and of
 12 Asia, Tychicus and Trophimus. † These going before, staid
 13 for vs at Troas: † but vve sailed after the daies of Azymes
 14 from Philippi, and came to them vnto Troas in five daies,
 15 vvhere vve abode seuen daies.

16 † And in the first of the Sabbath vvhen vve vvere assem-
 17 bled to :: breake bread, Paul disputed vvith them, being to
 18 depart on the morovv, and he continued the sermon vntil
 19 midnight. † And there vvere a great number of lampes in
 20 the vpper chamber vvhere vve vvere assembled. † And a
 21 certaine yong man named Eutychns, sitting vpon the vvind-
 22 dov, vvhereas he vvas oppressed vvith heauy sleepe (Paul
 23 disputing long) driue by sleepe, fel from the third loft downe,
 24 and vvas taken vp dead. † To vvhom vvhen Paul vvas
 25 gone dovne, he lay vpon him: and embracing him he said,
 26 Be not troubled, for his soule is in him. † And going vp and
 27 breaking bread and tasting, and hauing talked sufficiently to
 28 them vntil day light, so he departed. † And they brought
 29 the lad aliue, and vvere not a little comforted.

30 † But vve going vp into the ship, sailed to Asson, from
 31 thence meaning to receiue Paul. for so he had ordained, him
 32 self purposing to iourney by land. † And vvhen he had
 33 found vs in Asson, taking him vvith vs vve came to Mirylé-
 34 ne. † And sailing thence, the day folovving vve came ouer
 35 against Chios: and the other day vve arriued at Samos: and
 36 the day folovving vve came to Milétum. † for Paul had
 37 purposed to saile leauing Ephesus, lest any stay should be
 38 made him in Asia. For he hastened, if it vvere possible for
 39 him, to keepe the day of Pentecost at Hierusalem.

40 † And sending from Milétum to Ephesus, he called the
 41 Ancients of the Church. † Vwho being come to him, and
 42 assembled

∴ S. Paul did here breake bread on the Sunday as it is broken in the Sacramēt of the body of Christ, and had both before & after the celebrating of the Sacramēt a sermon to the people. *Aug. ep. 16 ad Casulanū. Vener. Bede in 20 Act.*

c That is, Priests as *Act. 15. 4.* See the marginal annot. there.

∴ Apostolike preaching commendeth not faith only but penance also to the people.

∴ Bishops or Priests (for these names were sometime vsed indifferently) gouernours of the Church of God, & placed in that roome & high function by the Holy Ghost.

assembled together, he said to them, You know * from the first day that I entred into Asia, in vvhhat maner I haue been vvith you al the time, † seruing our Lord vvith al humilitie and teares, and tentations that did chaunce to me by the conspiracies of the Ievves: † Howv I haue vvithdrawven nothing that vvas profitable, but that I preached it to you, & taught you openly and from house to house, † testifying to Ievves and Gentils ∴ penance tovvard God and faith in our Lord I E S V S C H R I S T. † And novv behold, being bound by the spirit, I goe to Hierusalem: not knowving vvhath things shal befall me in it, † but that the Holy Ghost through out al cities doth protest to me, saying: that bands and tribulations abide me at Hierusalem. † But I feare none of these things, neither doe I make my life more pretious the my self, so that I may cōsumat my course & ministerie vvich I receiued of our Lord I E S V S, to testifie the Gospel of the grace of God. † And novv behold I doe knowv, that you shal no more see my face al you, through vvhom I haue passed preaching the kingdom of God. † Vvherefore I take you to witnesse this present day that I am cleere from the bloud of al. † For I haue not spared to declare vnto you al the counsel of God. † Take heede to your selues and to the vvhole flocke vvherein the ∴ Holy Ghost hath placed you bishops, to rule the Church of God vvich he hath purchased vvith his ovvne bloud. † I knowv that after my departure there vvill rauening vvolves enter in among you, not sparing the flocke. † and out of your ovvne selues shal arise men speaking peruerse things, to drawv avvay disciples after them selues. † For the vvch cause be vigilant, keeping in memorie that for three yeres night and day I ceased not vvith teares to admonish euery one of you. † And novv I commend you to God and to the vvord of his grace, vvho is able to edifie, and to giue inheritance in al the sanctified. † No mans siluer and gold or garment haue I coueted. † Your selues knowv that for such things as vvere needful for me and them that are vvith me, these hands haue ministered. † I haue shevved you al things, that so labouring, you must receiue the vveake, and remember the vvord of our Lord I E S V S, because he said, " It is a more blessed thing to giue rather then to take.

† And vvhen he had said these things, falling on his knees he praied vvith al them. † And there vvas great vveeping made

made of al, and falling vpon the necke of Paul, they kissed
 38 him, † being sorie most of al for the vvord vvwhich he had
 said, that they fould see his face no more. And they brought
 him going vnto the shippe.

ANNO TATIONS
 CHAP. XX.

16. *Pentecost.*] Though the Apostles might desire to come to the Ievves Festiuities, by reason of the general concourie of people to the same, the better to deale for their saluation and to spread the Gospel of Christ, yet it is like that they novv kept solemnly the Christian Pentecost or vvhitson-tide, for memorie of the Holy Ghost, and that S. Paul vvent to that Feast of the Christians rather then the other of the Ievves. And Ven. Bede saith here, *The Apostle maketh hast to keepe the fifteth day, that is, of remission and of the Holy Ghost.* For, that the Christians already kept the eight day, that is, the Sunday or our Lordes day, and had altered already the ordinarie Sabboth into the same, it is plaine by the Scriptures (1 Cor. 16. 2. Apoc. 1. 10.) and by antiquitie. *Iustin. Mart. Apolog. 2 ad Anton. Pium in fine.* And it is as like that they changed the Ievves Pasche and Pentecost as that, specially vvhen it is euident that * these Festiuities be kept by Apostolike tradition, and approved by the vie of al auncient Churches and Councils.

The Christian Pentecost,

Sunday.

Arg. ep.
 118 6. 1.

29. *Rauening vvoules.*] The gouernours of the Church are foretold of the great danger that should fall to the people by vvoules, that is to say, by Heretikes, vvhole cruelty toward the Catholikes is noted by this terme. They be knowve by the forsaking the vnitie of the Church vvhereof they vvere before, by going out and drawing many disciples after them, and by their peruerie doctrine. Such vvoules came altervvard in deede in diuers ages, Arius, Macedonius, Nestorius, Eutyches, Luther, Caluin, great bloudsucking vvoules, and vvasters of the flocke of Christ.

Rauening vvoules are the Heretikes of al ages.

35. *More blessed to giue.*] Among many other infinite goodly things and speaches vvwhich Christ spake and be not vvritten in the Gospels, this sentence is one: vvwhich S. Paul heard of some of the Apostles daily conuerfant vvith him, or els learned of Christ him self, or of the Holy Ghost. And it lignifieth, that vvhereas the vvorld commonly counteth him happie that receiueth any benefite, as almes eithertemporal or spirital, yet in deede he that giueth or bestovveth, is more happie. Vvwhich if the vvorld did vvell consider, men vvould giue almes faster then they do, if it vvere but for their ovvne benefite.

Christs speaches not vvritten in the Gospel.

Great almesmen blessed.

CHAP. XXI.

From Milétum going on his iourney, † he can not be dissuaded neither at Tyre, † nor at Cesarea (in both vvwhich places the Holy Ghost reveled how he should be handled in Hierusalem, † the Prophet Agabus expressly forstellling that the Ievves there should deliuer him to the Gentils) † but to Hierusalem he cometh: vvhere being vvelcome to the Christians, and namely to Iames the Bishop, and to the Priests, vvwhile he goeth about to satisfie the Christian Ievves there, vvho had been misinformed of him as if he had taught it to be vnlawfull for the Ievves to keepe Moyses Law: 27 he is inuaded by the infidel Ievves, and ready to be murdered by them, vvntil the Romane souldiars do rescue him.



1

2

3

ND vvhen it came to passe that vve sailed, being caried from them, vvith a straight course vve came to Cóos, and the day folovving to Rhodes, and from thence to Pátara. † And when vve had found a ship that passed ouer to Phœnice, going vp into it vve sailed. † And vvhen vve vvere in the sight of Cypres, leauing it on the left hand, vve sailed

Y Y into

into Syria, and came to Tyre: for there the ship vvas to discharge her lode. † And finding disciples, vve taried there se- 4
uen daies: vvho said to Paul by the Spirit, that he should not
goe vp to Hierusalem. † And the daies being expired, de- 5
parting vve vvent forvvard, al bringing vs on the vvay, vvith
their vvives and children, til vve vvere out of the citie: and
falling vpon our knees on the shore, vve praied. † And 6
vvhen vve had bid one an other farevvell, vve vvent vp in-
to the ship: and they returned vvnto their ovvne. † But vve 7
having ended the nauigation, from Tyre came dovvne to
Ptolomáis: and saluting the brethren, vve taried one day
vvith them. † And the next day departing, vve came to Cę- 8
saręa. And entring into the house of* Philip the Euangelist,
vvho vvas one of the seuen, vve taried vvith him. † And he 9
had :: foure daughters" virgins, that did prophecie.

As 9. Peter
had a wife, but
vsed her not af-
ter his calling, as
it is noted els
where out of S.
Hierom *Lm. 4.*
18: so may it be
said of S. Philip
being Deacon.

† And as vve abode there for certaine daies, there came a 10
certaine prophet from Ievvrie, named Agabus. † He, vvhe he 11
vvas come to vs, tooke Paules girdle: and binding his ovvne
handes & feete, he said, Thus saith the holy Ghost: The man
vvhose girdle this is, so shal the Ievves binde in Hierusalem,
& shal deliuer him into the handes of the Gentiles. † Vvwhich 12
vvhen vve had heard, vve & they that vvere of the same place,
desired him that he would not goe vp to Hierusalem. † Then 13
Paul ansvvered, and said, Vvhat doe you, vvweeping and affli-
cting my hart? for I am ready not only to be bound, but to
die also in Hierusalem for the name of our Lord I E S V S.
† And vvhen vve could not persvade him, we ceased, saying, 14
The vvil of our Lord be done.

† And after these daies, being prepared, vve vvent vp to 15
Hierusalem. † And there came also of the disciples from 16
Cęsaręa vvith vs, bringing vvith them one Iason a Cy-
prian (vvith vvhom vve should lodge) an old disciple.
† And vvhen vve vvere come to Hierusalem, the brethren 17
receiued vs gladly. † And the day folovving Paul vvent in 18
vvith vs to Iames, and al the Auncients vvere assembled.
† Vvhom vvhen he had saluted, he told particularly vvhat 19
God had done among the Gentiles by his ministerie. † But 20
they hearing it, magnified God, and said to him: Thou seeft
(brother) hovv many thousands there are among the Ievves
that haue beleueed: and al are zelátours of the Lavv. † But 21
they haue heard of thee that thou doest teach those Ievves
that

Act. 6,5

that are among the Gentiles, to depart from Moyſes : ſaying
 22 according to the cuſtome. † Vvhat is it then? needes muſt
 the multitude aſſemble : for they vvill heare that thou art
 23 come. † Doe this therefore vvich vve tel thee, There are
 24 vvith vs foure men, that haue a vovve on them. † Taking
 theſe vnto thee, ſanctifie thy ſelf vvith them : and beſtovv
 on them, that they may * ſhaue their heads: and al ſhal
 knowv that the things vvich they heard of thee, are falſe:
 25 but that thy ſelf alſo vvalked^e keeping the Lavv. † But con-
 cerning them that belecue of the Gentils, * vve haue vvritten,
 decreeing that they ſhould refraine them ſelues from the im-
 molated to Idols, and bloud, and ſuffocated, and fornication.
 26 † Then Paul taking the men vnto him, the next day being
 purified vvith them entred into the temple, ſhevving the ac-
 27 compliſhment of the * daies of the purification, vntil an
 oblation vvvas offered for euery one of them.
 † But vvhiles the ſeuē daies vvere a finiſhing, thoſe
 Ievves that vvere of Aſia, vvhen they had ſeen him in the
 temple, ſtirred vp al the people, and laid handes vpon him,
 28 † crying, Ye men of Iſraël, help: this is the man that againſt
 the people & the Lavv and this place teaching al men euery
 vvhere, hath alſo moreouer brought in Gentiles into the tem-
 29 ple, and hath violated this holy place. († For they had ſeen
 Tróphimus the Ephelian in the citie vvith him, vvhom they
 30 ſuppoſed that Paul had brought into the temple.) † And the
 vvhole citie vvvas in an uproare: and there vvvas made a con-
 courſe of the people. And apprehending Paul, they drevve
 him forth of the temple: and immediatly the doores vvere
 31 ſhut. † And as they ſought to kil him, it vvvas told the Tri-
 bune of the band, That al Hieruſalem is in a confuſion.
 32 † Vvho forthvvith taking vnto him ſouldiars & Centurions,
 ranne dovvn to them. Who, vvhé they had ſeen the Tribune
 33 and the ſouldiars, ceaſed to ſtrike Paul. † Then the Tribune
 comming neere apprehended him, and commaunded him to
 be bound vvith tvvo chaines: and he demaunded vvho he
 34 vvvas, and vvhat he had done. † And ſome cried one thing,
 ſome an other, in the multitude. And vvhereas he could not
 knowv the certaintie for the tumult, he commaunded him to
 35 be led^e into the caſtel. † And vvhen he vvvas come to the
 ſtaires, it chaunced that he vvvas caried of the ſouldiars becauſe
 Yy ij of the

* In ca-
 ſtra. So in
 the places
 following.

of the violence of the people. † For the multitude of the 36
 people folovved, crying, Avvay vvith him. † And vvhen 37
 Paul began to be brought into the castel, he saith to the Tri-
 bunc, Is it lavvful for me to speake some thing to thee? Vvho
 said, Canst thou speake Greeke? † Art not thou the Ægyp- 38
 tian that before these daies did raise a tumult, and didst lead
 forth into the desert foure thousand men that vvere murde-
 rers? † And Paul said to him, * I am a man truely a Ievve of 39
 Tarsus, a citizen not of an obscure citie of Cilicia. And I de-
 sire thee, permit me to speake to the people. † And vvhen he 40
 had permitted him, Paul stāding on the staires, beckened with
 his hand to the people. and great silence being made, he spake
 vnto them in the Hebrevv tongue, saying.

Act. 22,
3.

ANNOTATIONS
 CHAP. XXI.

Virgins.

9. *Virgins.*] S. Luke noteth specially that his daughters vvere Virgins: meaning (no doubt) that they vvere of the state, profession, or purpose of perpetual virginitie, not only that they vvere yong maides vvmarried: and that they vvere the rather for that, endued vvith the gift of prophetic, as S. Hierom saith *li. 1. adu. Iovin. c. 24. See Occum. c. 29 in hunc locum.*

Avoiding of
 scđdal in things
 not vnlavvful.

24. *Keeping the Lavv.*] Al the obseruations of the Lavv vvere novv in them selues dead and vnprofitable, yet til further propagation of the Gospel, they vvere not damnable to the keepers, nor offensue to God, but might be obserued euen of the Christian Ievves. and for feare of scandalizing the vveake of that nation, nevvely conuerted or prone to receiue the faith, the Apostles by Gods suggestion did thinke it good to obserue them as occasion required.

CHAP. XXII.

Being licensed by the Tribune to speake to the people, he sheweth them that he vvvas once as earnest on that side as they novv be: 6 and borov strange and miraculovs his conuersion vvvas. 17 They heare him quietly, vntil he began to make mention of a vision that sent him avvay from them to the Gentils. 22 Then they eris out upon him so, 23 that for their crying the Tribune commaundeth him to be scourged. 25 Which yet by his vvisedom he escapeth.



MEN brethren and fathers, heare vvhat 1
 account I doe render novv vnto
 you. † (And vvhen they had heard 2
 that he spake to them in the Hebrevv
 tongue, they did the more keepe silēce.
 † And he saith,) * I am a man a Ievve, 3
 borne at Tarsus in Cilicia, but brought
 vp in this citie, at the feete of Gamaliel
 instructed according to the veritie of the lavv of the fathers,
 an

Act. 21,
39.

4 an emulatur of the Law as also al you are this day: † vvho
 * persecuted this vway vnto death, binding & deliuering into
 5 custodies men & vvomé, † as the high Priest doth giue me te-
 6 stimonie, and al the auncients. † of vvhom * receiuing let-
 ters also to the brethren, I vvent to Damascus, that I might
 7 bring them thence bound to Hierusalem, to be punished.
 And it came to passe as I vvas going, and draving nigh to
 8 Damascus at midday, sodely from heauen there shone round
 about me much light: † and falling on the ground, I heard a
 9 voice saying to me, Saul, Saul, vvhy persecutest thou me?
 † And I answered, Vvho art thou Lord? And he said to me,
 10 I am I E S V S of Nazareth, vvhom thou persecutest. † And
 they that vvere vvith me, saw the light in deede, but the
 11 voice they heard not of him that spake vvith me. † And I
 said, Vvhat shal I doe Lord? And our Lord said to me, Arise
 and goe to Damascus: and there it shal be told thee of al
 12 things that thou must doe. † And vvhereas I did not see for
 the brightnesse of that light, being led of my companions by
 13 the hand, I came to Damascus. † And one Ananias, a man
 according to the Law hauing testimonie of al the Ievves in-
 14 habitants, † comming to me, and standing by me, said to me,
 Brother Saul, looke vp. And I the self same houre looked vp
 15 on him. † But he said, The God of our fathers hath præor-
 dained thee, that thou shouldest knowv his vvil, and see the
 16 Iust one, and heare a voice from his mouth: † because thou
 shalt be his vvitnes to al men, of those things vvich thou
 17 hast seen and heard. † And novv vvhat tariest thou? Rise vp,
 and be baptized, & :: vvash avway thy sinnes inuocating his
 18 name. † And it befel me returning into Hierusalem, and
 19 praying in the temple, that I vvas in a traunce, † and savv
 him saying vnto me, Make hast, and depart quickly out of
 Hierusalem: because they vvil not receiue thy testimonie of
 20 me. † And I said, Lord, they knowv that I did cast into pri-
 son and beate in euery synagogue them that beleued in thee.
 21 † And vvhen the bloud of Steuen thy vvitnes vvas shed,
 :: I stode by and consented, and kept the garments of them
 22 that killed him. † And he said to me, Goe, for into the Gen-
 tiles a farre vvil I send thee.
 23 † And they heard him vntil this vvord, and they lifted vp
 their voice, saying, Avway vvith such an one from the earth:
 24 for it is not meete he should liue. † And vvhen they cried

:: The Sacramēt
 of Baptisme
 doth it self
 vvash avway
 sinnes as here is
 plaine, & ther-
 fore doth not
 only signifie (as
 the Heretikes
 affirme) that our
 sinnes be forgi-
 uen before, or
 otherwise by
 faith only re-
 mitted Vvhere-
 by the Churches
 doctrine is
 proued to be
 fully agreable
 to the Scriptu-
 res, that the Sa-
 craments giue
 grace *ex opere
 operato*, that is,
 by the force &
 vertue of the
 vvorke and
 vvord, done &
 said in the Sa-
 crament.

:: Not only the
 Principals but
 al that consent
 to the death or
 vexation of
 Christian men
 for the Catho-
 like faith, do
 highly offend,
 vvich the Apo-
 stle confesseth
 here, that Gods
 mercie may be
 more notori-
 ously glorified
 in him herby.

Y y iij out,

ε μάγ-
 ητος
 Act. 7,
 38.

out, and threvv of their garments, and cast dust into the aire,
 † the Tribune commaunded him to be caried into the castel, 24
 and to be beaten vvith vvhippes, and that he should be tor-
 mented: to knowv for vvhat cause they did so crie at him.
 † And vvhen they had bound him very straight vvith thögs, 25
 Paul saith to the Centurion standing by him: Is it lavvful for
 you to vvhippe a man that is a Romane and vncondemned?
 † Vvhich the Centurion hearing, vvnt to the Tribune, and 26
 told him, saying, Vvhat vvilt thou doe? for this man is a ci-
 tizen of Rome. † And the Tribune comming, said to him, 27
 Tel me, art thou a Romane? But he said, Yea. † And the Tri- 28
 bune ansvvered, I obtained this citie vvith a great summe.
 And Paul said, But I vvvas also borne to it. † Immediately ther- 29
 fore they departed from him that vvvere to torment him. The
 Tribune also feared after he vnderstoode that he was a citizé
 of Rome, and because he had bound him. † But the next 30
 day meaning to knowv more diligently for vvhat cause he
 vvvas accused of the Ievves, he loosed him, and commaunded
 the Priests to come together and al the Council: & bringing
 forth Paul, he set him among them.

c. 27. 28-
 245

C H A P. XXIII.

*As the people in the tumult, so also the very chiefe of the Ievves in their Counsel shew
 them selues obstinate, and vvilful persecutors of the truth in S. Pauls person. Whose
 behauiour towards them is ful of constancie, modestie, and vvisedom. 11 (Christ
 also by a vision encouraging him, and foretelling that he shal to Rome.) 12 Yea
 they conspire vvith 40 men to kil him traitterously. 13 But the matter being
 detected, the Romane Tribune conuaigneth him strongly to Cesaréa.*

11 He said not
 this through
 perturbation of
 minde or of a
 passion, but by
 way of prophe-
 cie, that this fi-
 guratiue high
 priesthod then
 trimmed like a
 vvhitred vvall,
 was to be de-
 stroied, vvhere-
 as now the true
 priesthod of
 Christ was cöe.
Acta. in hunc lo.



ND Paul looking vpon the Council, 1
 said, Men brethren, I vvith al good con-
 science haue conuersed before God, vntil
 this present day. † And the high Priest 2
 Ananias commaunded them that stooe
 by him, to smite him on the mouth.
 † Then Paul said to him, 3
 God shal
 strike thee, thou vvhitred vvall. And thou sitting iudge me
 according to the lavv, and contrarie to lavv doest thou com-
 maund me to be smitten? † And they that stooe by, said, 4
 Doest thou reuile the high Priest of God? † And Paul said, 5
 I knevve not, brethren, that he is the high Priest. For it is
 vvritten: *The prince of thy people thou shalt not misseake.* † And Paul 6
 knowing

Exo. 22,
 28.

Phil. 3. 5.

Mt. 22,
23.

7 knowing that the one part vvas of Sadducees, and the other
 of Pharisees, :: he cried out in the Council, Men brethren,
 * I am a Pharisee, the sonne of Pharisees : of the hope and re-
 surrection of the dead am I iudged. † And vwhen he had
 8 said these things, there rose dissension betvvene the Pharisees
 and Sadducees, and the multitude vvas diuided. † For the
 * Sadducees say * there is no resurrection, nor Angel, nor spi-
 9 rit : but the Pharisees confesse both. † And there vvas made
 a great crie. And certaine of the Pharisees rising vp, stroue
 saying, Vve finde no euil in this man. vwhat if a spirit hath
 10 spoken to him, or an Angel? † And vwhen there vvas risen
 great dissensiō, the Tribune fearing lest Paul should be torne
 in peeces by them, cōmaunded the souldiars to goe dovvne,
 and to take him out of the middes of them, and to bring him
 11 into the castel. † And the night folovving our Lord stand-
 ing by him, said, Be constant: for as thou hast testified of me
 in Hierusalem, so :: must thou testifie at Rome also.
 12 † And vwhen day vvas come, certaine of the Ievves ga-
 thered them selues together, & vovved them selues, saying,
 that they vwould neither eate nor drinke til they killed Paul.
 13 † And they vvere more then fourtie men that had made this
 14 conspiracie : † vwho came to the cheefe priests and the au-
 cients, and said, By execration vve haue vovved our selues,
 15 that vve vvil eate nothing, til vve kill Paul. † Novv therfore
 giue you knowledge to the Tribune vvith the Couēsel, that
 he bring him forth to you, as if you meant to knowv some
 more certaintie touching him. But we, before he come neere,
 16 are ready for to kil him. † Vvhich vwhen Paules sisters
 sonne had heard, of their lying in vvaite, he came and entred
 17 into the castel and told Paul. † And Paul calling to him one
 of the Centurions, said, Bring this yong man to the Tribune,
 18 for he hath some thing to tel him. † And he taking him,
 brought him to the Tribune, and said, The prisoner Paul de-
 sired me to bring this yong man vnto thee, hauing some
 19 thing to say to thee. † And the Tribune taking him by the
 hand, vvent aside vvith him apart, and asked him, Vwhat is
 20 it that thou hast to tel me? † And he said, The Ievves haue
 agreed to desire thee, that to morovv thou vvilt bring forth
 Paul into the Council, as though they meant to inquire some
 21 more certaintie touching him. † But doe not thou credite
 them, for there lie in vvaite for him more then fourtie men
 of

:: Such prudent
 euasions from
 danger are law-
 ful. vvhich S.
 Chrylostōe cal-
 leth (specially in
 this Apoſtle) the
 vvildom of the
 ſerpēt, as other-
 vvise in his tea-
 ching and prea-
 ching & patiēce
 he vvied the ſim-
 plicitie of a
 dooue.

:: Though God
 vvho could not
 lie, had promi-
 sed Paul that he
 ſhould goe to
 Rome: yet the
 Apoſtle omit-
 ted not humane
 meanes to de-
 fend him ſelf
 from his ene-
 mies and other-
 vvise. neither
 ſaid he as the
 Heretikes cal-
 led Predeſtina-
 tes, Let them do
 vvhat they vvill,
 they cā not hurt
 me, for I am pre-
 deſtinate to goe
 to Rome. See
 his doings and
 ſayings to ſaue
 him ſelf, in the
 chap. folowing.

c See the cour-
 teſie & equitie
 of Heathen Of-
 ficers toward
 their prisoners,
 to ſaue them
 from al iniurie
 and villanie.

of them, vvwhich haue vowed neither to eate nor to drinke, til they kil him: and they are novv ready, expecting thy promisse. † The Tribune therefore dimissed the yong man, 22 commaunding that he should speake to no man that he had notified these things vnto him. † And calling two Centu- 23 rions, he said to them, Make ready two hundred souldiars, to goe as farre as Cæsará, and seuentie horsemen, and launces two hundred, from the third houre of the night: † and 24 prepare beasts, that setting Paul on, they might bring him safe to Felix the President († For he feared lest perhaps the Ievves 25 might take him avway, and kil him, and him self aftervvard should sustaine reproche, as though he vvould haue taken money) † vvriting a letter containing this much. 26

Claudius Lysias to the most excellent President Felix, greeting. † This 27 man being apprehended of the Ievves, and ready to be killed of them, I comming in vvith the band deliuered him, vnderstanding that he is a Romane: † and meaning to know 28 the cause that they obiected vnto him, I brought him downe into their Council. † Vvhom I found to be accused concer- 29 ning questions of their lavv: but hauing no crime vvorthie of death or of bandes. † And vvhen it vvvas told me of embush- 30 ments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare vvell. † And the souldiars according as it vvvas comma- 31 unded them, taking Paul, brought him by night to Antiparris. † And the next day sending avway the horsemen to goe 32 vvith him, they returned to the castel. † Vvho vvhen they 33 vvvere come to Cæsará, and had deliuered the letter to the President, they did set Paul also before him. † And vvhen 34 he had read, and had asked of vvhat prouince he vvvas: and vnderstanding that of Cilicia: † I vvvil heare the, said he, 35 vvhen thy accusers are come. And he commaunded him to be kept in Herods palace.

A N N O T A T I O N S

C H A P. XXIII.

The honour of Priesthod.

s. I knew not.] Our Lord (saith S. Cyprian) in the Gospel, when it was said to him, Answerest thou the high Priest so? teaching that the honour of Priesthod must be kept, said nothig to the high Priest, but only pur- Cypr. ep. ging his innocencie, said, If I haue spoken euil, beare witness of euil: but if wel, why smitest thou me? Also the 65. 69. nu. blessed Apostle vvhen it vvvas said to him, Dost thou assaile the high Priest so vvith il vvordes? spake not any thing vvsumeliouly against the Priest, vvheras he might haue put forth him self stouely against them vvwhich had

had both crucified our Lord, and which had now also lost their God and Christ; Temple and Priesthood, but though in false and spoiled Priests, yet considering the very bare shadow of the name of Priests, he said, I knew not brethren that he was high Priest. By which wordes of the Apostle, either it may be thought he knew not in deed that he was in that function, because he had not bene of long time in those partes: or els that he so said in respect of the abrogation of the high Priesthood of the Ievves, vvhich by he knew this man not to be truly any Priest, as also because at this time they came not orderly to it by succession of Aaron and Lavv of Moyse, but by the Roman Emperours favour, * as is said before, though (as it is lawfull in such a case) the lesse to irritate them, he frameth his speach so as they might not take occasion of further accusation against him.

See Annot.
10. c. 11, 51.

Mas. li. 2.
c. 12, 43.

8. *The Sadducees.*] This was the worst Heresie among the Ievves, denying that there be any Angels, or spirits, the Resurre&io also of the bodies: & consequently (as it may very well be gathered by the booke of the Machabees) they denied prayer for the dead. for to offer or pray for the dead, & to thinke rightly & religiously of the Resurre&io, are made there sequels one of another. Of this sect of Sadducees was (as Eusebius writeth li. 2. c. 22. *Ec. hist.*) this Ananias the High Priest, that caused Paul to be smitten. for their Priesthood had now no more the protection of God to preserve it in truth and right iudgement, the Christian Priesthood being then established.

The Sadducees (as it seemeth) denied prayer for the dead.

12. *Vovved them selves.*] Such vovves, othes, or execrations as this, binde no man before God, yea they must in no wise be observed. It is a great offence either to vovv voluntarily, or to take any such thing vpon a man, for feare or by commaundement. For example, if thou haue rashly by promise, vovv, or othe, appointed to be reuenged vpon any man, thou bindest not thy self thereby, neither must thou keepe thy promises. If thou be put to an othe to accuse Catholikes for serving God as they ought to do, or to vtter any innocent man to Gods enemies and his, thou oughtest first to refuse such vnlawfull othes: but if thou haue not constancie and courage so to do, yet know thou that such othes binde not at all in conscience and Lavv of God, but may and must be broken vnder paine of damnation. For to make or take such vovves or othes, is one sinne, and to keepe them, is an other far greater. as vvhich Herode, to keepe his othe, killed Iohn Baptist. And such vovves and othes to God as these, are vnlawfull & must be broken: and not the vovves of Chastitie and Religion, as our new Ministers teach by their wordes and vworkes.

Vnlawfull othes & vovves must not be kept.

Mat. 14, 9.

CHAP. XXIII.

They prosecute him to Casarea, bringing with them an orator, who before the President Felix accuseth him. 10 He answereth, defending him self from the crimes they charged him with, but confessing his religion plainly. 22 The Iudge perceiving his religion to be irreprehensible, yieldeth not to condemne him as their pleasure, 24 yea he oftentimes with his wife heareth his preaching. 27 but yet doth not he durie to deliuer him out of prison.



1
2
3
4
5
6

AND after five daies the high priest Ananias descended, with certaine auncients and one Tertullus an oratour, vvhich went to the President against Paul. † And Paul being cited, Tertullus began to accuse, saying.

Vvhichas we liue in much peace by thee, & many things are corrected by thy prouidence: † we doe alwaies and in al places receiue it, most excellent Felix, vvhich al thanks-giving. † But lest I hinder thee any longer, I desire thee of thy clemencie breifely to heare vs. † We haue found this man pestiferous, and raising seditiōs to al the Ievves in the vvhole vvhorld, and authour of the sedition of the secte of the Nazarenes, † vvhich also hath attempted to violat the temple,

ctū; aipi
ctū; aipi

Z z vvhom

vvhom also being apprehended vve vvould haue iudged according to our law. † But Lysias the Tribune comming in, 7 vvith great force tooke him avway out of our handes, † commanding his accusers to come to thee, of vvhom thou maiest thy self iudging, vnderstand of al these things, vvhereof vve accuse him. † And the Ievves also added, saying that 9 these things vvere so.

∴ Because Tertull^o the Iewes orator called Christian religion the sect or (as it is there verif. in the Greeke) the heretic of the Nazarens: S. Paul answereth and sheweth that it is no heretic. And as for the word, *sect*, in this place: it is in the Greeke, *According to the way, which they call heretic*, as also Act. 9, 22. And therefore the word *sect* here is so taken. See *Annot. s. 25, 22.*

∴ The Apostolike teaching was not of only or special faith, but of iustice, & chastitie, & iudgement. that is to say, of the terrour of Hel and other Gods iudgements in the next life answerable to our deedes in this world: by vvich the hearers vvere first terrified, and so induced to penance. How say Heretikes then that such things make men hypocrites.

† But Paul answered, (the President making a signe vnto 10 him for to speake.)

Knowving that of many yeres thou art iudge ouer this nation, I vvil vvith good courage answer for my self. † For 11 thou maiest vnderstand that it is not aboue vvelve daies to me, since I vvnt vp to adore in Hierusalem. † and neither 12 in the temple did they finde me disputing vvith any man, or causing concourse of the multitude, neither in the synagogs, nor in the citie: † neither can they proue vnto thee the things 13 vvhereof they novv accuse me. † But this I confesse to thee, 14 that according to the ∴ secte, vvich they call heretic, I doe so serue the father my God, beleeuing al things that are vvritten in the Law & the Prophets: † hauing hope in God, 15 the vvich these also them selues expect, that there shal be a resurrectiō of iust and vniust. † In this my self also doe studie 16 to haue a cōscience vvithout offense tovvard God & toward 17 men alvvaies. † And after many yeres * I came to bestovv almes vpon my nation, & oblations, and vvoves. † In the 18 vvich they found me * purified in the tēple: not vvith multitude nor vvith tumult. † But certaine Ievves of Asia, vvho 19 ought to be present before thee and to accuse, if they had any thing against me: † or let these men thē selues say, if they haue 20 found in me any iniquitie, forasmuch as I stād in the Council, 21 † but of this one voice only that I cried stād among them, That* of the resurrection of the dead am I iudged this day of you. † And Felix differred them, knowving most certainly of 22 this vvay, saying, Vvhen Lysias the Tribune is come dovvn, I vvil heare you. † And he commaunded the Centurion to 23 keepe him, and that he should haue rest, neither to prohibit any of his to minister vnto him.

† And after some daies, Felix comming vvith Drusilla 24 his vvife, vvich vvvas a Ievve, called Paul, and heard of him the faith that is in Christ Iesus. † And he disputing of 25 ∴ iustice and chastitie, and of the iudgement to come, Felix being

c καὶ
τὸν ἰδόν
the God
of my fa-
thers,

Ro. 15, 28

Act. 21,
26.

Act. 23,
6.

being terrified, answered, For this time, goe thy way : but in
 26 time conuenient I will send for thee. † hoping also withal,
 that money would be giuen him of Paul, for the which cause
 27 also oftentimes sending for him, he spake with him. † But
 when two yeres were ended, Felix had a successeur Portius
 Festus. And Felix being willing to shew the Iewes a plea-
 sure, left Paul in prison.

CHAP. XXV.

*After two yeres imprisonment the Iewes continu their sute against him, solliciting the
 new President Festus, & first at Hierusalem, then at Cæsarea: & where through
 the Iewes partialitie he is faine to appeale vnto the Emperour: & in the
 meane time brought forth by Festus (giuing him good testimonie, notwithstanding
 the exclamations of the Iewes against him) vnto king Agrippa and his Queene
 Bernice.*

1 **F**ESTUS therefore when he was come
 into the prouince, after three daies went
 2 vp to Hierusalem from Cæsarea. † And
 the cheefe priests, & principal men of the
 Iewes went vnto him against Paul: and
 3 they desired him, † requesting fauour
 against him, that he would commaund
 him to be brought to Hierusalem, laying
 4 vvaite for to kil him in the way. † But Festus answered,
 that Paul is in Cæsarea: and that he would very shortly goe
 5 thither. † They therefore, saith he, that are of abilitie among
 you, going downe with me, if there be any crime in the
 man, let them accuse him.

6 † And hauing taried among them not about eight or ten
 daies, he went downe to Cæsarea, and the next day he sat
 in the iudgement seate: and he commaunded Paul to be
 7 brought. † Vwho being brought, there stode about him
 the Iewes that were come downe from Hierusalem, ob-
 iecting many and greuous causes which they could not
 8 proue, † Paul making answer, That neither against the law
 of the Iewes, nor against the temple, nor against Cæsar haue
 9 I any thing offended. † But Festus willing to shew the
 Iewes a pleasure, answering Paul, said, Vvilt thou goe vp to
 Hierusalem, and there be iudged of these things before me?
 10 † And Paul said, At Cæsars iudgemēt seate doe I stand, vwhere
 I ought to be iudged: the Iewes I haue not hurt, as thou very

Z z ij vvel

∴ If S. Paul both to saue him self from vwhipping and from death fought by the Ievves, doubted not to crie for succour of the Romane lawes, and to appeale to Cæsar the Prince of the Romans nor yet Christened: how much more may we call for aide of Christian Princes and their lawes, for the punishment of Heretikes, and for the Churches defense against them? S. *Augustine ep. 10.*

∴ This vvhom he termeth by contempt, one IESVS, hath now made al the Romane Emperours and Princes of the World to know him, and hath giuen the seate of the Cæsars to his poore seruants, Peter & his successors.

vvel knowvest. † For if I haue hurt them, or done any thing 11
vworthie of death, I refuse not to die. but if none of those
things be, vwhereof these accuse me, no man can giue me to
them. ∴ I appeale to Cæsar. † Then Festus hauing conferred 12
vwith the Councel, answered, Hast thou appealed to Cæsar?
to Cæsar shalt thou goe.

† And vwhen certaine daies vvere passed, king Agrippa & 13
Bernice came dovvne to Cæsaræa to salute Festus. † And as 14
they taried there a good many daies, Festus signified to the
king, of Paul, saying, A certaine person vvas left prisoner by
Felix, † concerning vvhom, vwhen I vvas at Hierusalem, the 15
cheefe priests and the auncients of the Ievves came vnto me,
desyring condemnation against him. † To vvhom I answered 16
red, That it is not the Romanes custome to yeld vp any man
before that he vvhich is accused haue his accusers present
and take place to make his answer for to cleere him self
of the crimes. † Vwhen they therefore vvere assembled hi- 17
ther, vwithout any delaie, the day folovving, sitting in the
iudgement seat, I commaunded the man to be brought. † Of 18
vvhom, vwhen the accusers stoode vp, they brought no cause
vvhich I thought il of: † but certaine questions of their 19
ovvne superstition they had against him, and of ∴ one IESVS
deceased, vvhom Paul affirmed to liue. † Doubting therefore 20
of this kinde of question, I said, vwhether he vwould goe to
Hierusalem, & there be iudged of these things. † But Paul ap- 21
pealing to be kept vnto the knowvledge of Augustus, I comma-
maunded him to be kept, til I send him to Cæsar. † And A-
grippa said to Festus, My self also vwould heare the man. To 22
morovv, said he, thou shalt heare him.

† And the next day vwhen Agrippa and Bernice vvere
come vwith great pompe, and had entred into the hall of au- 23
dience vwith the Tribunes and principal men of the citie, at
Festus commaundement Paul vvas brought. † And Festus
saith, King Agrippa, and al ye men that are present together
vwith vs, you see this man, concerning vvhom al the multi- 24
tude of the Ievves called vpon me at Hierusalem, requesting
and crying out that he ought not to liue any longer. † Yet
haue I found nothing that he hath committed vworthie of 25
death. But forasmuch as he him self appealed to Augustus,
I haue determined to send him. † Of vvhom vwhat to vwrite 26
for certaintie to my lord, I haue not. For the vvhich cause I
haue

27 haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue vvhath to vvhrite. † For it seemeth to me vvhithout reason, to send a prisoner, & not to signifie^c his causes.

ε τὰς
καὶ ἀν-
τιῶν αἰ-
τίας.

CHAP. XXVI.

In that honorable Audience being permitted to speake, 2 he declareth to the king vvhath he first vvas, 12 and how miraculously he vvas conuerted, 19 and that he hath preached since, as he vvas commaunded from heauen, and as the Prophets had foretold of Christ. 24 Which strange tale Festus the Heathen President hearing, saith that he is mad. 25 But he answereth, and exhorteth them al to be Christians as he is. 30 They finally pronounce that he might be set at libertie, but only for his appeale.

1 **B**V T Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer.

2 † Touching al things vvhwhereof I am accused of the Ievves, king Agrippa, I account my self happie for that I am to defend my self this day before thee, † especially vvhwhere-

3 as thou knowest al things that are among the Ievves, customs and questions: for the vvhich cause I beseeche thee,

4 heare me patiently. † And my life truely from my youth, vvhich vvas from the beginning in my nation in Hierusalem,

5 al the Ievves doe know: † knowing me before from the beginning (if they vvil giue testimonie) that according to the most sure^c secte of our religion I liued a Pharisee. † And now for the hope of the promise that vvas made of God to our fathers, doe I stand subiect to iudgement. †^b the vvhich,

6 our twelue tribes^c seruing night and day, hope to come vnto. Of the vvhich hope, †^o king, I am accused of the Ievves.

7 † Vvhath incredible thing is it iudged vvhith you, if God raise the dead? † And my self truely had thought that I ought to doe against the name of I E S V S of Nazareth many contrarie things. † Vvhich also I^{*} did at Hierusalem, and many of the saincts did I shut vp in prisons, hauing receiued authoritie of the cheefe priests: and vvhhen they vvere put to death,

8 † I brought the sentence. † And through out al the synagogs often times punishing them, I cōpelled them to blaspheme:

9

10

11

ε ἀπίστῳ

ε ἰν ἧμα
καταπιῶ-
σιν

Act. 8, 3.

ε δὲ αὐτῶν
ἐπιτιμίας.

and yet more mad against them, I persecuted them euen vnto
 foraine cities. † Among vvhich things vvhiles* I vvent to Da- 12
 mascus vwith authoritie and permission of the cheefe priests,
 † at midday, in the vway, I saw (o king) from heauen a light 13
 to haue shined round about me and them that vvere in
 companie vwith me, about the brightnes of the sunne. † And 14
 vwhen al vve vvere fallen dovvne on the ground, I heard a
 voice speaking to me in the Hebrew tongue: Saul, Saul, vwhy
 persecutest thou me? It is hard for thee to kicke against the
 pricke. † And I said, Vwho art thou Lord? And our Lord 15
 answered, I am I E S V S vvhom thou doest persecute. † But 16
 rise vp and stand vpon thy feete: for to this end haue I ap-
 peared to thee, that I may ordaine thee a minister and vvitness
 of those things vvhich thou hast seen; and of those things
 vvherein I vvil appeare to thee, † deliuering thee out of the 17
 peoples & natiōs vnto the vvhich novv I send thee, † to ope 18
 their eies, that they may be conuerted from darkenes to light,
 and from the povver of Satan to God, that they may receiue
 remission of sinnes and lot among the saincts by the faith
 that is in me. † Vwherevpon, king Agrippa, I vvas not in- 19
 credulous to the heauenly vision: † but to them first that are 20
 at Damascus, and at Hierusalem, and vnto al the countrie of
 Ievvrie, and to the Gentiles* did I preach that they should
 doe ²¹ penāce, and turne to God, doing vvorkes vvorthie of
 penance. † For this cause the Ievves, vwhen I vvas in the 21
 temple,* apprehending me, attēpted meaning to kil me. † But 22
 aided by the help of God, I stand vntil this day, testifying to
 small and to great, saying nothing beside those things vvhich
 the Prophets did speake should come to passe, & Moyses, † if 23
 C H R I S T vvere passible, if the first of the returrection from
 the dead, he vvere to shevv light to the people and to the
 Gentiles.

† As he spake these things and made his ansvver, Festus 24
 vwith a loud voice said, Thou art mad, Paul: much learning
 turneth thee to madnesse. † And Paul said, I am not mad, 25
 most excellent Festus: but I speake vvordes of veritie and so-
 brietie. † for the king knowveth of these things, to vvhom al- 26
 so I speake constantly. for I thinke none of these things to
 be vnknovven to him. For neither vvas any of these things
 done in a corner. † Beleeuest thou the prophets, king Agrip- 27
 pa? I knowv that thou beleeuest. † And Agrippa said to Paul: 28

A litle

Act. 9, 3.

Act. 9,
20.

Act. 21,
30.

* Penāce often
 inculcated, and
 vvorkes agree-
 able to the same.

29 A litle thou persuadest me to become a CHRISTIAN. † And Paul said, I vvish of God, both in litle, and in much, not only thee, but also al that heare this day, to become such as I am
 30 also, except these bandes. † And the king rose vp, and the
 31 President, and Bernice, and they that sate by them. † And going a side, they spake among them selues, saying, That this man hath done nothing vvorthie of death or bandes.
 32 † And Agrippa said to Festus, This man might be released, if he had not appealed to Cæsar.

CHAP. XXVII.

What a dangerous navigation he had towards Rome: and that by his prediction and counsell the ship might have been saved. And for his sake (as God also revealed to him before) al the companie vvas preserved, being 276 persons.



1 ND after it vvas decreed that he should saile into Italic, and that Paul vvith other
 2 prisoners should be deliuered to a Centurion named Iulius, of the band Augusta,
 3 † vve going vp into a ship of Adrumetum, beginning to saile about the places
 4 of Asia, loosed from the land, Aristarchus
 5 the Macedonian of Thessalonica continuing vvith vs. † And
 6 the day folovving vve came to Sidon. And Iulius intreating
 7 Paul courteously, permitted him to goe to his frendes, and
 8 to take care of him self. † And vvhen vve had loosed there,
 9 vve sailed vnder Cypres: because the vvindes vvere cōtrarie.
 10 † And sailing the sea of Cilicia and Pamphilia, vve came to
 11 'Lystra', vvhich is in Lycia: † and there the Centurion finding a ship of Alexandria sailing into Italic, remoued vs into
 it. † And vvhereas many daies vve sailed slowvly, & vvere
 scarce come ouer against Gnidus, the vvinde hindering vs,
 vve sailed neere Crete by Salmone: † and vvith much a
 doe sailing by it, vve came into a certaine place that is called
 Good-hauens, nigh to the vvich vvas a citie Thalassa.
 † And vvhen much time vvas spent, and vvhereas now
 it vvas not safe sailing, because the [∴] fast now vvas past, Paul
 comforted them, † saying to them, Ye men, I see that the sailing
 beginneth to be vvith hurt and much damage not only
 of the lading and the ship, but also of our liues. † But the
 Centurion

Myra

[∴] It may signifie the Ievves fast of the seuenth moneth September, after vvhich the navigation vvas perillous, vvinter approaching.

30 that day were come. † But as the shipmen sought to flee
 out of the ship, hauing let downe the cock-boate into the
 sea, pretending as if they were about to cast out ankers out of
 31 the fore part of the ship, † Paul said to the Centurion and
 to the souldiars, " Vnles these tarie in the ship, you can not be
 32 saued. † Then the souldiars cut of the ropes of the cock-
 boate: and suffered it to fal avway.
 33 † And vwhen it began to be light, Paul desired all to take
 meate, saying, This day is the fourtenth day that you expect
 34 and remaine fasting, taking nothing. † For the vvhich cause
 I desire you to take meate for your health sake: for there shal
 35 not an heare of the head perish of any of you. † And vwhen
 he had said these things, taking bread, he gaue thanks to
 God in the sight of them al: and vwhen he had broken it, he
 36 began to eate. † And being al made of better cheere, they
 37 also tooke meate. † And vve were in al in the ship, soules
 38 two hundred seuentie sixe. † And being filled vvith meate,
 39 they lighted the ship, casting the vvheat into the sea. † And
 vwhen day vvas come, they knevv not the land: but they
 spied a certaine creeke that had a shore, into the vvhich they
 40 minded, if they could, to cast a land the ship. † And vwhen
 they had taken vp the ankers, they committed them selues to
 the sea, loosing vvithal the rudder bands: and hoising vp the
 maine saile according as the vvinde bleuve, they vvent on
 41 toward the shore. † And vwhen vve were fallen into a
 place betvvene two seas, they graueled the ship: and the
 fore-part truly sticking fast remained vnmoueable: but the
 42 hinder part vvas broken by the violence of the sea. † And
 the counsel of the souldiars vvas, that they should kil the
 43 prisoners: lest any swimming out, might runne avway. † But
 the Centurion vvilling to saue Paul, forbade it to be done: &
 he commaunded them that could swimme, to cast out them
 44 selues first, and escape, and goe forth to land: † and the
 rest, some they caried on bordes, and some vpon those things
 that were of the ship. And so it came to passe, that al the
 soules escaped to land.

 ANNOTATIONS
 CHAP. XXVII.

Gods prouidēce stand before Cezar, our Lord him self before (23, 11) appearing to him, and here an Angel, for that purpose. Vvhereby vve plainly see the special prouidence of God tovvard that Sec, vvhere his two principal Apostles vvere designed to preach, plant the faith, liue, die, be buried, and honoured til the vvorldes end.

Gods predesti-
nation and ap-
pointment ta-
keth not away
mans free vvil
and endeuours.

21. *Unles these tariē*] Vvhen God reuealeth to vs any thing, or assureth vs of any euent to come, he ditchargeth vs not thereby of our requisite endeuours and labours for atcheiuing the same, nor executing ordinarily his designements tovvards men otherwise then by their ovvne free vvil and actions. S. Paul said not here, Let vs dovv what vve list: vvorke vve or sit vve stil, vvwhether the mariners goe out or tariē vvithin, vve are al sure to be saued, for so God hath reuealed to me, and he can not lie, neither can it fall otherwise. but contrariēvvise saith he, If these mariners leaue the ship, you can not be saued. So say al true Catholike preachers to Christian people, Vvhat prouidence, predestination, or foresight io euer God haue of your saluation, you are not thereby constrained any vvay, you haue free vvil stil, and can not be saued (though you be predestinate) except you keepe Gods commaundements, repent you of your sinnes, beleue, liue and die vvell. And if it vvere reuealed to any mā, that he vvere one of Gods electe, & that he should finally die in grace and be saued, yet he vvere bound to vvorke his saluation vvith feare and trembling, as S. Paul both did, and taught, lest he become reprobate: no lesse then the same Apostle here and his fellowes, though they had their life promised to them of God, yet vvere bound to labour and vse al possible diligence that they might not be drovvned.

C H A P. XXVIII.

After their shipvvraske hauing vvintered in the land (nowv named Malta) vvhere many miracles vvere vvrought by Paul, they take ship againe, and so by Sicile they come to Puteoli in Italie, the Christian Romans comming a great vvay to meeete him, so hu great ioy. 16 Finally being come to Rome, in hu lodging he declareth to the Iewes hu cause, 23 and on a day appointed preacheth I E S V S vnto them. 25 And seeing their incredulitie, he sheweth howv it vvvas foretold by Esay: 28 but that the Gentils vvil not be incredulow. 30 To vvhom he there preacheth vvwo vvhole yerres vvithout prohibition.

21 This island (nowv Malta) is the seate of the knightes of the Rhodes. the inhabitants vvhere of haue a special deuotion to S. Paul: to vvho both the cheefe Church (being the Bishops Seate) is dedicated, and the vvhole Island (as they count it) consecrated. Where the people shew yet to strāgers, his prison and other memories of his miracles.



AND vvhen vve had escaped, then vve knew that the island vvvas called 'Mitylène'. But the Barbarous (hevved vs no smal courtesie. † For, 2 kindling a fire they refres hed vs al, becauē of the imminent raine and the colde. † And 3 vvhen Paul had gathered together some number of sticke, and had laide them on the fire, a viper issuing out of the seate, inuaded his hand. † But as the Barbarous saw the 4 beast hanging on his hand, they said one to an other, Vndoubtedly this man is a murderer, vvho being escaped out of the sea, Vengeance doth not suffer him to liue. † And he in 5 deede shaking of the beast into the fire, suffred no harme. † But they supposed that he should be turned into a svel- 6 ling, and that he vvould sodenly fall and die. But expecting long and seeing that there vvvas no harme done on him, being changed they said, that he vvvas a God. † And in those pla- 7 ces vvere lands of the prince of the ile, named Publius, vvho receiuing

Melisa

Cū dīna

8 receiuing vs, for three daies intreated vs courteously. † And
 it chaunced that the father of Publius lay vexed vvith feuers
 and the bloody fluxe. Vnto vvhom Paul entred: and vvhen
 he had praied, and imposed hands on him, he healed him.
 9 † Vvhich being done, al in the ile also that had infirmities,
 10 came, and vvete cured: † vvho also honoured vs vvith ma-
 ny honours, and vvhen vve vvete sailing avvay, laded vs
 vvith necessaries.
 11 † And after three moneths, vve sailed in a ship of Alex-
 andria, that had vvintered in the iland, vvwhose signe vvvas the
 12 Castors. † And vvhen vve vvete come to Syracusa, vve tar-
 13 ried there three daies. † Thence compassing by the shore,
 vve came to Rhegium: and after one day the Southvvinde
 14 blowing, vve came the second day to Putéoli, † vvhere
 finding brethren, vve vvete desired to tarie vvith them seuen
 15 daies: and so vve came to Rome. † And from thence, vvhen
 the brethren had heard, they came to meete vs vnto *Appi-forum*,
 and the Three-tauerns. Vvhom vvhen Paul had seen, giuing
 16 thanks to God, he tooke courage. † And vvhen vve vvete
 come to Rome, Paul vvvas permitted to remaine to him self
 17 vvith a souldiar that kept him. † And after the third day
 he called together the cheefe of the Ievves. And vvhen they
 vvete assembled, he said to them,

Men brethren, I doing nothing against the people, or
 the custome of the fathers, vvvas deliuered prisoner from Hie-
 18 rusalem into thè hands of the Romanes, † vvho vvwhen they
 had examined me, vvould haue released me, for that there
 19 vvvas no cause of death in me. † But the Ievves contradicting
 it, I vvvas compelled to appeale vnto Cæsar, not as hauing any
 20 thing to accuse my nation. † For this cause therefore I desired
 to see you and to speake to you. for, because of the hope of
 Israël, am I compassed vvith this" chaine.

21 † But they said to him, Vve neither receiued letters con-
 cerning thee from Ievvrie, neither did any of the brethren
 22 that came hither, report or speake any euil of thee. † But vve
 desire of thee to heare vvhat thou thinkest: for" concerning
 this "secte, it is knovvè to vs that it is gainesaid euery vvhere.
 23 † And vvhen they had appointed him a day, they came to
 him vnto his lodging very many: to vvhom he expounded,
 testifying the kingdom of God, and vsing persuasion to them

of I E S V S our of the lawv of Moyſes and the Prophets, from
 morning vntil evening. † And certaine beleued thoſe things 24
 that vvere ſaid: but certaine beleued not. † And vvhereas 25
 they did not agree among them ſelues, they departed, Paul
 ſaying one vvord: That vvell did the holy Ghoſt ſpeake by
 Eſaie the prophet to our fathers, † ſaying, *Goe to this people, and* 26
ſay to them, vvith the care you ſhal beare, and ſhal not vnderſtand: and
ſeeing you ſhal ſee, and ſhal not perceiue. † For the hart of this people is 27
vvaxen groſſe, and vvith their eares haue they beautily heard, and their eies
they haue ſhut: leſt perhaps they may ſee vvith their eies, and heare vvith
their eares; and vnderſtand vvith their hart, and be conuerted, and I heale
 them. † Be it knowven therfore to you, that this Saluation of 28
 God is ſent to the Gentiles, and they vvill heare.
 † And vvhhen he had ſaid theſe things, the Ievves vvent 29
 out from him, hauing much queſtioning among them ſelues.
 † And he taried ful tvvoyeres in his hired lodging: and he 30
 receiued al that came into him, † preaching the kingdom of 31
 God, and teaching the things that concerne our Lord I E S V S
 C H R I S T vvith al confidence, vvithout prohibition.

∴ Here alſo (as
 Mat. 13.) it is
 plaine that they
 vvould not ſee,
 nor heare, & that
 their execratio
 is to be attrib-
 uted to the ſelues
 & not to God.
 See annota. 10. 11.
 20.

Eſa 6, 9.
 Mat. 13,
 14. Mr.
 4, 12.
 Ltt. 8, 10
 Io. 12, 40
 Ro. 11, 8

A N N O T A T I O N S

CHAP. XXVIII.

1. *Shaking of the beaſt.*] The promes of Chriſt (*Mat. 16*) that venemous ſerpents ſhould not hurt them that beleue in him, is fulfilled not in al beleuers, but in ſuch as had the gift of miracles, as S. Paul had. Vvhom here a viper by nature ſo venemous that the people thought he ſhould haue died out of hand, did no vvhit annoy: he extinguishing by the povver of Chriſt al the poiſon of the beaſt. Yea and (as the Chriſtian people there til this day beleue) by S. Pauls praers the Iland *Theo. Fa-* was deliuered for euer from al ſuch venemous ſerpents, in ſo much that children there play vvith *zellus de* ſcorpions euer ſince that time, and Pilgrimes daily carie vvith them peeces of ſtones out of the *rebus Si-* place vvhere S. Paul abode, by vvhich they affirme that they heale them vvhich in other countries *culis dead.* adioyning are bitten of ſcorpions, the medicine therfore being called, *S. Pauls grace.* The Here- 1 li. 1 c. 1. tikes that knowv not the povver of God, nor the miraculous verrues giuen to his Saincts, maruel and blaſpheme, vvhen they heare ſuch things as be proper to certaine countries, attributed ſome- times to Gods miracles done by his Saincts: as though that vvere not poſſible, or vvere not as much to Gods honour, and more, then things proceeding only of natural cauſes. Such profane men vvould not haue attributed the hoſſomnes of the vvaters of Iericho to Eliſeus his vertue and miracles, amending them by caſting ſalt into them, if the Scripture had not expreſly teſtified the ſame. 4 *Reg. 2, 19* It is the part of al faithful men to referre ſuch things to God, vvhen any iuſt occaſion is giuen there- vvto, rather then to nature: though the incredulous doe alvvayes contrarie, for feare of ſuperſtition & diſhonouring God. As though this eſcape of drovning, might better and more to Gods glorie, be referred to chauce and the mariners induſtrie, then to S. Pauls praers and extraordinary working.

Malta hath S. Pauls bleſſing and grace vntil this day.

Gods miracu- lous vertue in certaine coun- tries and crea- tures, by his Saincts.

S. Pauls chaines vvhen he was honoured.

20. *Chaines.*] I vvould vvith novv (ſaith S. Chryſtome) to be for a time in the place vvhere theſe chaines remaine, and to ſee the fetters vvhich Diuels feare, and Angels re- uerence. *homi. 1 ad populum Antiochenum.* See alſo S. Gregorie *lib. 2 epiſt. 10.* of the mi- racles done by S. Pauls chaines, and that he ſendeth to the Empreſſe Conſtancia ſome duſt thereof filed of, for a great Relike and holy gift.

21. Concerning

23. *Concerning this sect.*] The Heretikes of al sortes comfort them selues much, vwhen they finde here or els vvhether the Christian faith called of the Ievves or incredulous persons, a Sect or an Heresie, & sometimes in contempt of Christes person the Maister of the same, the Secte of the Nazarenes: as though the Church of God might as vvel erre in naming their doctrine Heresie, as the Sect is vvel giuen to al Heretikes, though the Protestants doctrine vvere as vvel proued and tried to be no Heresie, by the Prophets and other Scriptures, miracles, and consent of al Nations and ages, as Christes bleisid doctrine is. Christian religion vvhich is in deed the Protestants doctrine is evidently conuincid to be heretical, by the same argu- gion at the first And vvhosoeuer can deduce the Christian faith from Adam to this day, through our al the Fathers, Patriarches, Prophetes, Priests, Apostles, and Bishops, by descent and succession of al lawes and states of true vvorshippers and beleuers (vvhich is the only or special vvay to proue that the Christian faith is no heresie) he shal by the same meanes al at once proue the Protestants doctrine to be an heresie and a false secte. That the Ievves therefore and il men in al places contradicted the Christian religion, calling it an Heresie or a Sect, as though it had a beginning of some certaine Secte-Maister other then God him self, they were deceiued: and the Church of God neuerthelesse calling the Protestants doctrine Heresie in the vvorst part that can be, and in the vvorst sort that cuer vvas, doth right and most iustly.

The end of the Actes of the Apostles.

Vvhervnto we ioine for the readers behalfe, vvvo Tables of the vvvo cheefe Apostles, and a note of the rest, as an abridgement of the said booke, and a supply of some things not there mentioned.

THE SUMME OF THE ACTES OF THE APOSTLES, CONTEINING

SPECIALLY THE GESTES OF THE TVVO PRINCIPAL Apostles, SS. Peter and Paul, in such order of time and yeres of the Emperours, and from Christs Natuiritie, and Ascension, as they were done: so far as by holy Scriptures or Ecclesiastical vriters may be gathered. Wherein though it be not possible to set downe the precise and vndoubted time or yere of euery thing, because neither S. Luke nor others do nose particularly and orderly the moments of euery action of the said Apostles: yet we followe the most probable and plaine plas that we finde in holy Scripture and auncient vriters. Whereby the studious reader may easily discover the folly of the Protestants, that can finde no time When * Peter might possibly come to Rome, be Bisshop, and die there: diuers things in S. Pauls actes being no lesse hard to reconcile to the course of S. Lukes narration, then any thing touching the historie of S. Peter, namely his * three yeres preaching in Arabia: al which must needs be true, vubether we hit the very iust time or no, and how so euer authors differ about the same.

See the annot.
Roim. 16, 15.
Gal. 1.

A TABLE OF S. PETER.

Tiberij	18	34	1	 <p>PETER causeth the Disciples to procede to the election of an other Apostle in Iudas room. <i>Act. 1.</i> Recciuing vwith the rest the gifts of the Holy Ghost on Vvhit-sunday, he made the first Sermon, and conuerted 3000. <i>Act. 2.</i> He cureth one borne lame, preacheth Christ and penance to the Ievves: so that 5000 beleueed. <i>Act. 3 & 4.</i> He is imprisoned, releas'd againe, threatened and commaunded to preache no more: but he vwith Iohn ansvvereth, that they must obey God more then man. <i>Act. 4.</i> He striketh to death vwith a vvord, Ananias and Saphira, for sacrilege. <i>Act. 5.</i> He is sent vwith Iohn to Samaria, to confirme the nevly baptized, vvhether he reproveth Simon Magus. <i>Act. 8.</i></p>
	19	35	2	<p>He healeth Aeneas at Lydda, and raifeth Tabitha from death at Ioppè. <i>Act. 9.</i> He is vvarned and taught by a vision, to preach to Cornelius a Gentil. <i>Act. 10.</i> He defendeth his recciuing of the Gentiles <i>Act. 11.</i> and recordeth (<i>Act. 13</i>) that God called the first Gentiles by his ministerie. so that Pauls first preaching to them, and his going to Arabia, mult be after this. See S. Chryf. in <i>Act. ho. 22.</i> Euseb. li. 2 c. 3.</p>
	20	35	3	<p>He continueth preaching in diuers partes of Iurie and the prouinces adioyning. About tvvo yeres after this, S. Paul vvisiteth him at Hierusalem. <i>Gal. 1.</i> He preacheth in Syria and the Prouinces of Asia minor, Bythynia, Pontus, Galatia, Cappodocia, ordaining Bisshops and Priests in diuers places. <i>1 Pet. 1. Nicepho. li. 2 c. 35. Platina in Petro.</i></p>
	23	39	6	<p>He goeth to Antioche, preaching there, and making that his Scate, yet not remaining there continually, but for the affaires of the Church, departing thence, sometime to Hierusalem, sometime to other places. <i>Hiero. in Catalogo. Ignat. ad Magnejianos.</i> At Hierusalem he is cast into prison after the putting of S. James to death, by the commaundement of Herod, he is praied for by the vvhole Church, & deliuered out of prison by an Angel. <i>Act. 12.</i> Auoiding the furie of Herod, he leaueth Iurie againe. He appointeth Euodius Bisshop in Antioche. <i>Euseb. in Chron. & li. 1 c. 16. Suidas. Ignat. ad Antiochen.</i> And passing by Corinth, HE CAME TO ROME, to conuince Simon Magus. <i>Hiero. in Catalogo. Euseb. li. 2 c. 12. 13. 24. Concil. 10. 1.</i> He approueth & declareth the Gospel of S. Marke to be Canonical. <i>Hiero. in Catalo. Euseb. li. 2 c. 14.</i> Hauing founded the Church at Rome, and planted his Apostolical Scate there, aftervvard abient from the citie (either expelled thence vvith other Ievves, <i>Cornel. Tacit. in Claudio:</i> or rather according to the office of his Apostleship) leauing it for a time, he visited other Churches, and came to Hierusalem againe, vving both in his abience and preience, Linus and Cletus for his coadiutors. <i>To. 2 Concil. pag. 650. Epiph. 10. 2. Hieres. 27.</i></p>
Claudij	2	44	11	<p>He holdeth the first Council. <i>Act. 15.</i> He is reprehended at Antioche by S. Paul. <i>Galas. 1.</i> except that difference fell before the Council, as some thinke. <i>August. ep. 19.</i> He returneth to Rome againe, the Romane faith by his diligence novv made famous through the vvorld. <i>Ro. 1. & 15. Theodoret. in 16. Ro. Thence he vvriteth his first epistle. 1 Pet. 1. Euseb. li. 2 c. 14. Hiero. in Catalogo.</i> He sendeth S. Marke to Alexandria, and others to plant the faith in diuers partes of the vvorld. <i>Grego. li. 5 ep. 60. & li. 6 ep. 37. Nicepho. li. 2 c. 35.</i></p>
	9	51	18	<p>He vvriteth his second epistle a litle before his death, vvhich Christ reucaled to him to be at hand. <i>2 Pet. 1.</i> He taketh order for his successor.</p>
Neronis	14	70	17	<p>He vvvas finally crucified at Rome. See the last Annot. <i>Ioan. c. 21.</i></p>

F O B L I X E C C L E S I A . cui totam doctrinam Apostoli cum suo sanguine profuderunt: vbi P E T R V S Passioni Domini adæquatur, vbi P A V L V S Ioannis (Baptistæ) exitu coronatur. *Tertul. de Præscripr.*

N O N ita cælum splendet, quando radios sol demittit, quemadmodum R O M A N O R V M V R B S duas illas lampades vbique terrarum effundens. *Chryf. in ep. Ro. hom. 32 in moral.*

Prudent. in Hymno de S. Laurent.	His nempe iam regnant duo Apostolorum principes: Alter vocator Gentium, Alter castitatem possidens Primum, reclusi creditur Aternitatu ianuas.	Merita Petri & Pauli propter eundem Passionis diem cele- brius & solenniter Roma com- mendat. <i>S. Aug. de conf. Euang.</i> li. 1 c. 10.
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A T A B L E O F S. P A V L .

Tiberij	Natusuit.	Ascen.	
18	34	1	S E V E N Deacons are elected and ordered by imposition of handes. <i>Act. 6.</i> Steuen the principal of them maketh a blessed sermon, for vvhich he vvas stoned to death, Saul (afterward Paul) consenting and aiding therevnto. <i>Act. 7.</i>
19	35	2	Saul by commission persecuteth. <i>Act. 9.</i> In his journey to Damascus he is conuerted. <i>Ibid.</i>
22	38	5	He goeth into Arabia and preacheth there. <i>Galat. 1.</i> Paul returneth to Damascus, vvhether being in danger he escapeth, let dovvne in a basket by the vwall. <i>Act. 9.</i>
			Thence he commeth to Hierusalem to see Peter, <i>Galat. 1.</i> Vvhether being in danger of his life, the brethren conuey him out of the cite to Cæsaræa, and thence to Tarsus. <i>Act. 9.</i>
			He preacheth in the partes of Syria and Cilicia. <i>Galat. 1.</i> and at Antioche, vvhether the Christians vvhere first called by that name. <i>Act. 11.</i>
			He and Barnabas being seuered from the rest of the Disciples by the appointmēt of the holy Ghost, and after fasting and prayer, by imposition of handes conecrated Apostles and Billops, they comme to Cypres, vvhether he conuerted the Proconiuil. <i>Act. 13.</i>
			He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in euery Church, and returning by Pisidia, came againe to Antioche vvhence they first departed. <i>Act. 14.</i>
Claudy	51	18	At Antioche and there about he remaineth (<i>Act. 14.</i>) vntil the controuersie touching the obserua- tion of Moyſes law. for resoluon vvhether of he and Barnabas ascend to Hierusalem. Vvhether they are appointed to bring the determination of the Council to Antioche. And from thence passing through Syria and Cilicia, they teach the Christians to obserue the decrees of the Apostles and Auncients. <i>Act. 15.</i>
			Doing the same in the cities of Lycaonia and others adioining, by a vision he is vvarned to passe ouer the sea, and to commeth into Macedonia, vvhether he planteth the Gospel. <i>Act. 16.</i> <i>Hence forvvard S. Luke pursueth S. Pauls storie, chapter by chapter, vntil his apprehension in Hierusalem, and arrival at Rome, in this order.</i>
			He returneth from Macedonia by Thessalonica to Athens, vvhether he couuerteth many, namely S. Denys Arcopagita. <i>Act. 17.</i>
			From Athens he commeth to Corinth, vvhether he remaineth 18 moneths. <i>Act. 18.</i> and hauing vi- sited the Churches of Asia <i>Act. 19.</i> he commeth backe to Corinth <i>Act. 20.</i> Vvhence he vvri- teth his epistle to the Romanes. <i>Ro. 15.</i>
			From Corinth he saileth to Troas in Asia, vvhether vpon a Sunday he raised Eutychus from death, preaching til midnight. from Troas he commeth to Miletum by sea, and there sendeth for the Bis hops and Auncients of Ephesus, and exhorteth them. <i>Act. 20.</i>
			Thence comming to Hierusalem he is taken, <i>Act. 21:</i> and from the Tribune Lysias deliuered to Felix the Governour, <i>Act. 23:</i> and by him left to Festus, <i>Act. 24.</i> he appealeth to Cæsar, <i>Act. 25:</i> and so is S E N T T O R O M E , <i>Act. 27:</i> vvhether he arriueth. <i>Act. 28.</i>
Neronu	58	25	At Rome he remaineth in free prison tvvo yere, <i>Act. 28.</i> and then is deliuered, <i>2 Tim. 4.</i> Atter his deliuerie he preached in sundrie countries of the vvest, namely in Spaine. <i>Hiero. in Catalogo.</i> <i>Epiph. Hæres. 27.</i> Him self vvriteth that he purposed so to doe. <i>Ro. 15.</i>
			In his Epistle to the Philippians (c. 1) he minded to visite the Churches of Asia, vvhich also he did. <i>Genebrard. in Chron.</i>
			He vvriteth last of al, his second Epistle to Timothee a litle before his death. <i>2 Tim. 4.</i> being novv the second time apprehended and in bandes at Rome. <i>Theodoret.</i>
14	70	37	He vvas beheaded at Rome, the same day that Peter vvas crucified. <i>S. Ambros. ser. 66. 68. S. Maximu.</i>

OF THE OTHER APOSTLES.

Genebr. out of
divers authors.

TH E Actes of the rest of the twelue Apostles be not much
vvritten of in this booke: but as * other Ecclesiastical vvriters
do testifie, they preached specially in these nations, as fo-
lovveth. *Andrevv in Achaia, Iohn in Asia, Philip in Phrygia,*
Iames in Ievvise, Bartholomevv in Scythia, Thomas in India, Matthevv
in Aethiopia, Simon in Persia, Thaddaevv in Mesopotamia, the other Iames in
Spaine, Matthias in Palestine. So distributing them selues through out the
vvorld, to gather one Catholike Church of al Nations, according as
Christ gaue them commission *Mat. 28, 19:* and as it vvvas prophecied of
them before *Psal. 18. Their sound is gone forth into euery countrie, and their*
wordes into the endes of the whole vvorld. But before they departed one from
an other (the time vvhercof is not certainly knowven) * al Twelue
assembling together, & ful of the Holy Ghost, eche laying dovvne his
sentence, agreed vpon twelue principal articles of the Christian faith,
and appointed them for a rule to al belecuers: Vvhich is therfore called
and is **THE APOSTLES CREDE:** Not vvritten in paper, as the Scrip-
ture, but from the Apostles deliuered by tradition. *Ruff. & Hiero. locis citatis.*
Vvhich, as of old (*Hiero. cons. Lucifer*) so at this day at solemnly pro-
fesse in their Baptisme, either by them selues or by others: and al that be
of age and capacitie, are bound to know and belecue cuery article of the
same. Vvhich are these that folovv.

Ruth. in expof.
Symb. Apost.
Ambr. ser. 38.
Hiero. ep. 61 c.
9. aduoc. erro.
10. Hierof.

THE APOSTLES CREDE,

.or

SYMBOLVM APOSTOLORVM.

- | | |
|--|---|
| <p>1 I beleue in God the Father, al-
mightie, creator of heauen and
earth.</p> <p>2 And in I E S V S CHRIST, his
only Sonne, our Lord.</p> <p>3 Vvho vvvas conceived by the Holy
Ghost, borne of the Virgin
M A R I E.</p> <p>4 Suffered vnder Ponsius Pilate, vv as
crucified, dead, and buried: Def-
cended into Hel.</p> <p>5 The third day he rose againe: from</p> | <p><i>death:</i></p> <p>6 Ascended into heauen: sitteth at
the right hand of God the Father
almightie.</p> <p>7 From thence he shal come to iudge
the quicke and the dead.</p> <p>8 I beleue in the Holy Ghost.</p> <p>9 The holy Catholike Church: the
communion of saints.</p> <p>10 Forgiuenesse of sinnes.</p> <p>11 Resurreiſion of the flesh.</p> <p>12 Liſe euerlaſting. Amen.</p> |
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THE





THE ARGUMENT OF THE EPISTLES IN GENERAL.



AFTER the Gospels, which is a storie of Christ himselfe, and after the Actes of the Apostles, which is a storie of Christes Church: now follow the Epistles of the Apostles, which they wrote of such matters, as they had then occasion to write of. For being the founders and the Doctōrs of the Church, they did in their time, as the Doctōrs that succeeded them, did after them: who from the beginning vnto this day, haue written Epistles & Bookes against heresies, euer as they arose, and of al other Ecclesiastical matters, as they had occasion ministred vnto them. Of which their doing, the Apostles first gaue here the ensample: as also S. Luke in the Actes of the Apostles, led the way to al the writers of the Ecclesiastical Historie after him. For al though there be no comparison betwene them for authoritic, forasmuch as these are Canonical Scripture, and so are not any writings of their successors: yet the occasions and matters (as I haue said) are like.

Most of these Epistles are S. Pauls Epistles: the rest are called * Catholice Euseb. li. 2. Eccl. Epistolæ, the Epistles Catholice. For S. Paul writeth not any Epistle to al hist. c. 22. (howbeit every one of them is for al the Church:) but some to particular Churches of the Gentils, as to the Romanes, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colosians, to the Thessalonians: some to particular persons, as to Timothee, to Tite (who were Bishops among the Gentiles, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrewes, who were the Iewes of Hierusalem and Iurie. But the Epistles of the other Apostles, that is, of S. James, S. Peter, S. Iohn, and S. Iude, are not so intuled to any one Church or person (except S. Iohns two later short Epistles, which yet might not be separated from his first, because they were al of one Author) and therefore they are termed Catholike, that is, vniuersal. For so writeth S. James: To the twelue tribes that are in dispersion, greeting. and S. Peter in his first Epistle, thus: To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, & Bithynia. in his second, thus: To them that haue obtained equal faith with vs. likewise S. Iude: To them that are in God the father beloved, and in Iesus Christ preserued, and called. S. Iohns first is without title.

Now, for the occasions of their writing, whereby we shal perceiue the matters or arguments that they handle: it must be remembered (as the Storie of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not onely in the Iewes, but also in the Gentiles: yea and specially in the Gentiles. Which thing offended the Iewes many waies. For, they could not abide to see, so much as their owne Countrey to receiue him for CHRIST, whom they had reiected and crucified: much lesse, to see, them preach him to the Gentiles also. that offended euen those Iewes also, that

beleueed him to be Christ. Howbeit such of them as were Catholikes, and therefore not obstinat, were satisfied when they understood by the Apostles that it was Gods pleasure, as Act. 11. we reade. But others of them became heretikes, & preached to the Christian Gentiles, that it was necessary for them to receiue also the Iewes religion. Of such we reade Act. 15. Vnles you be circumcised, you can not be saued. And as these did so preach against the truth, so did the vnchristened Iewes not onely themselves persecute, but also stirre vp the Idolatrous Gentiles euery where to persecute the Christians: by such obstinacie prouoking God to reprobate their Nation: which yet they thought vnpossible to be done, because they were the seede of Abraham, and were circumcised, and had receiued the Law by Moyses. for such carnal respects they trusted in themselves, as though God and Christ were vnseparably bound vnto them: attributing also so much to their owne workes, (which they thought they did of themselves, being holpe with the know ledge of their Law,) that they would not acknowledge the death of Christ to be necessarie for their saluation: but looked for such a Christ, as should be like other princes of this world, and make them great men temporally.

Herevpon did S. Paul write his Epistles, to shew both the vocation of the Gentiles, and the reprobation of the Iewes. Moreover, to admonish both the Christian Gentiles, not to receiue Circumcision and other ceremonies of Moyses Law, in no wise: and the Iewes also, not to put their trust in the same, but rather to vnderstand, that now, Christ being come, they must cease. Againe, to shew the necessitie of Christs coming and of his death: that without it, neither the Gentiles could be saued: no nor the Iewes, by no workes that they could doe of themselves, although they were also holpen by the Law, telling them what was good & what was bad: for so much as all were sinners, and therefore also impotent or infirme: and the Law could not take away sinne, and infirmitie, and giue strength to fulfil that which it gaue know ledge of. but this was God onely able to doe, and for Christs sake onely would he doe it. Therefore it is necessarie for all to beleue in Christ, and to be made his members, being incorporat into his Body which is his Catholike Church. For so (although they neuer yet did good worke, but all ill) they shall haue remission of their sinnes, and new strength withal, to make them able to fulfil the commaundments of Gods Law. yea & their workes after this shall be so gracious in Gods sight, that for them he will giue them life euerlasting. This is the necessitie, this is also the fruite of Christian Religion. And therefore he exhorteth all, both Gentils and Iewes, as to receiue it humbly, so also to perseuere in it constantly vnto the end, against all seduction of heresie, and against all terror of persecution: and to walke at their time in good workes, as now God hath made them able to doe.

The doctrine of the Cath. Church concerning good workes.

The same doctrine doth the Catholike Church teach vnto this day most exactly: to wit, that no workes of the vnbeleeuing or vn timerized, whether they be Iewes or Gentiles, can saue them: no nor of any Heretike, or Schismatike, although he be baptizd, because he is not a member of Christ: yea more then that, no worke of any that is not a liuely member of Christ, although other wise he be baptizd, and continue within his Church, yet because he is not in grace but in mortal sinne, no worke that he doth, is meritorious or able to saue him.

S. Pauls doctrine concerning faith and good workes.

This very same is S. Pauls doctrine: he denieth to the workes of such as haue not the Spirit of Christ, all vertue to iustifie or to save: neither requireth he a man to haue had know ledge of the Law, or to haue kept it a fortune, as though other wise he might not be saued by Christ: but yet when he is christened, he requireth of necessitie, that he keepe Gods commaundments, by auoiding of all sinne, and doing good workes: and to such a mans good workes be attributeth as much vertue as any

any Catholike of this time.

Neuertheless there were certaine at that time (as also al the Heretikes of this our time) whom S. Peter termeth vnlearned and vnstable, who reading S. Pauls Epistles, did misconster his meaning, as though he required not good workes no more after Baptisme, then before Baptisme: but held that onely Faith did iustifie and saue a man. Thereupon the other Apostles wrote their Epistles, as S. Augustine noteth in these wordes: Therefore because this opinion (*Ad salutem obrinendam sufficere solam fidem*, that onely faith is sufficient to obtaine saluation) was then risen: the other Apostolical Epistles, of Peter, Iohn, Iames, Iude, do against it specially direct their intention: to auouch vehemently, *fidem sine operibus nihil prodesse*, that faith without workes profiteth nothing. As also Paul him selfe did not define it to be *quantilibet fidem, qua in Deum creditur*, whatsoeuer maner of faith, wherewith we beleue in God, but that hollesome & expresse Euangelical faith, whose workes procede from loue, and the faith (quoth he) that worketh by loue. wherupon that faith, which some thinke to be sufficient to saluation, he so affirmeth to profite nothing, that he saith, *If I should haue al faith so that I could remoue mountaines, and haue not charitie, I am nothing.*

He therefore that will not erre in this point, nor in any other, reading either S. Pauls Epistles, or the rest of the holy Scriptures, must stick fast to the doctrine of the Catholike Church, which Church S. Paul termeth the pillar and ground of the truth: assuring him selfe that if any thing there found to him as contrarie herunto, he faileth of the right sense: and bearing awaies in his minde the admonition of S. Peter, saying: As also our most deere brother Paul according to the wisdom giuen to him, hath written to you: as also in al his Epistles, speaking in them of these things, in the which are certaine things hard to vnderstand, which the vnlearned and vnstable depraue; as also the rest of the Scriptures, to their owne perdition. You therefore brethren, foreknowing, take heede lest ye be led amis by the error of the vnniue, and fall away from your owne stedfastnes.

THE TIME VVHEN THE EPISTLE TO THE ROMANES VVAS VVRITTEN, and the Argument thereof.

THE historie of S. Paul, vntil he came to Rome, S. Luke in the Actes of the Apostles wrote exactly: and though without any mention of his Epistles, yet certaine it is, that some of them he wrote before he came there, to wit, the two vnto the Corinthians, and this to the Romanes: & (* as it seemeth) before them al, the Epistle to the Galatians. Wherein yet because he maketh mention of the fourteenth yere after his conuersion, it appeareth, that he preached so long without any writing.

And this order may thus briefly be gathered. First he preached to the Galatians Act. 16: and passing through Phrygia and the countrey of Galatia. Whereof he maketh mention him selfe also; Gal. 1: Vve euangelized to you. and Gal. 4: I euangelized to you heretofore. After which the false Apostles came and persuaded them to receiue Circumcision. Whereupon he saith Act. 13: I marvel that thus so soone you are transferred from him that called you to the grace of Christ, vnto an other Gospel. and wisheth therefore

Bbb 4 Gal. 4:

Gal. 4. saying: And I would I were with you now. And accordingly he came vnto them after ward, as we reade Act. 18. Walking in order through the countie of Galatia and phrygia, confirming al the Disciples. At which time also it seemeth, that he tooke order with them about those contributions to helpe the neede of the Christians in Hierusalem, whereof he speaketh 1. Cor. 16: And concerning the collections that are made for the saints, as I haue ordained to the Churches of Galatia, so doe you also. By which wordes also it is euident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them (where in the 11 chapter he maketh mention of 14 yeres, not onely after his Conuersion, as to the Galatians, but also after his Rapte, which seemeth to haue bene when he was at Hierusalem Act. 9. foure yeres after his Conuersion, in a traunce, as he calleth it Act. 22, 17) then were they readie. For so he saith 2. Cor. 8: You haue begone from the yere past. and 2. Cor. 9: For the which I doe glorie of you to the Macedonians: that also Achaia is ready from the yere past. howbeit it followeth there: But I haue sent the brethren, that (as I haue said) you may be ready: lest when the Macedonians come with me, and find you vnready, we be ashamed. But when he wrote to the Romanes, then was he now come to Corinth for the purpose, and had receiued their contribution, and was readie to goe with it vnto Hierusalem. For so he saith Rom. 15. Now therefore I wil goe vnto Hierusalem to minister to the saints. For Macedonia and Achaia haue liked well to make some contribution vpo the poore saints that are in Hierusalem.

The argument of the Epistle to the Romanes.

* Epist. Hæz. 41
Marcionis.
Aug. in Expos.
incho. Ep. ad Rom.

22. Cor. 5.
b Ephes. 2.

The workes of the Law.

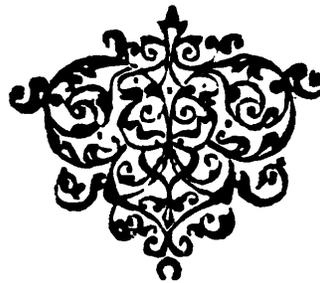
So then, the Epistle to the Romanes was not the first that he wrote. But yet it is * and alwaies was set first, because of the primacie of that Church, for which cause also he handleth in it, such matters as pertained not to them alone, but to the vniuersal Church, and specially to al the Gentiles: to wit, the very frame (as it were) of the Church of Christ. Tanquam enim ² pro ipso Domino legatione fungens, hoc est, pro lapide angulari, vtrumque populum tam ex Iudais quam ex Gentibus connectit in Christo per vinculum gratia. so saith S. Augustine, giuing vs briefly the argument. in english thus: As being a legate for our Lord him self, that is, for the corner stone, he knitteth together in Christ by the bad of Grace, both peoples, as well of the Iewes as of the Gentils. shewing, that neither of them had in their Gentilitie or Iudaisme any workes to bragge of, or to chalenge to them selues iustificatiõ or saluation thereby, but rather sinnes they had to be forse for, and to humble them selues to the faith of Christ, that so they might haue remission of them, and strength to doe meritorius workes after ward. In which sort, because the Gentils did humble them selues, therefore had they found mercy, though they neuer vvisit of the Law of Moyses. But the Iewes, because they stood vpon their owne workes, which they did by their owne strength, vnto the knowledge of the Law (being therefore also called the workes of the Law,) so would not humble them selues to beleue in Christ crucified, they missed of mercy, and became reprobate, excepting a few Reliquæ that God of his goodnes had reserued to him self. Howbeit in the end, when the fulnes of the Gentils is come into the Church, then shal the fulnes of the Iewes also open their eyes, acknowledge their errour, and submit them selues to Christ and his Church, in like maner. In the meane time, those that haue found the grace to be Christians, be exhorted to perseuerance (as it was specially needeful in those times of persecutions) and to leade their whole life now after Baptisme in good workes: and to be careful of vniue, bearing therefore one with an other, both Iew and Gentil, al that they may,

may, and geuing no offence to them that are weak. Thus he dispuseth, and thus
 abhorreth through the whole Epistle: though, if we wil diuide it by that which
 is principall in ecb parte, we may say, that vnto the 12 chapter is his disputation:
 and from thence to the end, his exhortation.

Now, in these points of faith, and in al others (as also in example of life) the
 comaendation that he giueth to the Church of Rome, is much to be noted. Your
 faith is renoumed in the vvhole vworld. and your obediēce is published
 into euery place. I reioyce therefore in you. *Rom. 1.* And againe: you haue obeyed
 from the hart vnto that forme of doctrine, vvhich hath been deliuered
 to you. *Rom. 16.* And therevpon againe: I desire you brethren, to marke them that
 make dissensions and scandals contrarie to the doctrine vvhich you
 haue learned, and auoide them. For such doe not serue Christ our Lord,
 but their owne belly: and by svete speeches ad benedictions seduce
 the harts of innocents. *Rom. 6.* Therefore to shunne Luther and Caluin, and al their
 crewes, we haue iust reason and good vvarrant. They make dissensions and scan-
 dals against the doctrine of the Romane Church. Let no man therefore be seduced
 by their sugred vvordes. *Rom. 16.*

Bbb iij

THE





The church readeth S. Pauls epistles at Martius frō Sunday in Christmas vnto Septuagesime.

THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANES.

CHAP. I.

The foundation of his Apostleship being laid, & he highly commendeth the Romanes, and protesteth his affection towards them. and so coming to the matter, saith, our Christian Catholike doctrine (that teacheth al to beleue) to be the vray way to saluation: is because the Gentiles (first of al) could not be saued by their Philosophie, vwhereby they knew God, for so much as they did not serue him, but Idols: he therefore iustly permitting them to fall into al kind of most damnable sinne.

The Epistle vpo Christmas eue.

c Faith must not be subiect to sense, reason, arguing or vnderstanding, but must comāund & be obeyed in humilitie and simplicite.

¶ S. Augustine vseth this place and the like against Heretikes, vvhich vwould draw the common Catholike faith of al nations, to some certaine countries or corners of the World. Aug. ep. 161.

¶ He praicth without intermission that omitteth no day certaine times of praier. Aug. heres. 17.



PAVL the seruant of I E S V S CHRIST, I called to be an Apostle, * separated into the Gospel of God, † vvhich 2 before he had promised by his Prophets in the holy Scriptures, † of 3 his sonne, (vvhø vvas made to him of the seede of Dauid according to the flesh, † vvhø vvas predestinate 4 the sonne of God in povver, according to the spirit of sanctification, by the resurrectiō of our Lord I E S V S CHRIST from the dead, † by vvhom vve haue receiued grace and 5 Apostleship^c for obedience to the faith. ¶ in al Nations for the name of him, † among vvhom are you also the called of 6 I E S V S CHRIST:) † to al that are at Rome the be- 7 loued of God, called to be saincts. Grace to you and peace from God our father, and our Lord I E S V S CHRIST. † First I giue thanks to my God through I E S V S CHRIST 8 for al you, becauseⁿ your faith is renoumed in the vvhole vworld. † For God is my vvitness, ^c vvhom I serueⁿ in my 9 spirit in the Gospel of his Sonne, that[¶] vvirhout intermission I makeⁿ a memorie of you † alvvaies in my praier, besee- 10 ching, if by any meanes I may sometime at the length haue a prosperous iourney by the vvil of God, to come vnto you.

† For

Act. 13,
2.

c eis vñ-
anōliu
πιστωs.

c ὁ λαὸς
τῆς οἰκίας

- 11 † For I desire to see you, that I may imparte vnto you some
 12 spiritual grace, to :: confirme you: † that is to say, to be com- :: The Roma-
 13 your faith and mine. † And I vvil not haue you ignorant nes vvere con-
 (brethren) that I haue often purposed to come vnto you (and querted and
 14 as also in the other Gentiles. † To the Greekes and the Bar- taught by S.
 15 barous, to the vvise and the vnvvise I am detter. † so (as much Peter before.
 as is in me) I am ready" to euangelize to you also that are therefore he
 at Rome. vseth that spe-
 16 † For I am not ashamed of the Gospel. For it is the povver ach, to confir-
 of God, vnto saluation to euery one that beleueth, to the me them in
 17 Ievve first and to the Greeke. † For :: the iustice of God is re- their faith. Au-
 uealed therein by faith into faith: as it is vvritten: *And the iust* thor *Com. apud*
 " *liueth by faith.* Hierony. *Theo-*
 18 † For the vvrathe of God from heauen" is reuealed, vpon doret. *in 16. Rom.*
 al impietie and iniustice of those men that deteine the veritie & *Chryf.*
 19 of God in iniustice: † because, that of God vvwhich is knowvve, :: he meaneth
 is manifest in them. For God hath manifested it vnto them. not Gods owne
 20 † For his inuisible things, from the creation of the vvorld are iustice in him
 seen, being vnderstoode by those things that are made: his self, but that
 eternal povver also & Diuinitie: so that they are inexcusable. iustice vvher-
 21 † Because, vvhereas they knevve God, they haue not glorifi- vvith god endu-
 ed him as God, or giue thanks: but are become vaine in their eth man vvhen
 22 cogitations, and their folish hart hath been darkened. † for, he iustificth
 23 saying them selues to be vvise, they became fooles. † And him. *Aug. de Sp.*
 they changed the glorie of the incorruptible God, into a & *lit. c. 9.*
 " similitude of the image of a corruptible man, and of foules Whereby you
 24 and foure-footed beastes and of them that creepe. † (For the may gather the
 vvwhich cause God :: hath deliuered them vp vnto the desires vanitie of the
 of their hart, into vncleanness, for to abuse their owne bodies heretical impu-
 25 among them selues ignominiously.) † vvho haue chan- tatiue iustice.
 ged the veritie of God into lying: and haue vvorshipped & c Lo these and
 " serued the creature rather than the creator, vvho is blessed the like are the
 26 for euer. Amen. † Therefore" God hath deliuered them into Images or Idols
 passions of ignominie. For their vvomen haue changed the so often condē-
 27 natural vse, into that vse that is contrarie to nature. † And in ned in the scrip-
 like maner the men also, leauing the natural vse of the vvoman, tures, and not
 vpon men vvorking turpitude, & the revvard of their errour the holy Images
 28 (vvwhich they should) receauing in them selues. † And as of Chriit and
 they his Sainctis.
:: Eph. 4, 19. he
 saith, They haue
 deliuered or giuen
 vp them selues to
 al vncleanness.
 By vvwhich cōfe-
 rēce of scripturs
 vve learne that
 them selues are
 the cause of
 their ovvne sin-
 ne and damna-
 tion, God of his
 iustice permit-
 ting & leauing
 them to their
 ovvne vvil, and
 so giuing them
 vp into passions
 &c.

Abac. 2,
4.

ειλαζ-
7360ay

they liked not to haue God in knowvledge: God deliuered them vp into a reprobate sense: to doe those things that are not conuenient: † replenished vvith al iniquitie, malice, 29 fornication, auarice, vvickednes, ful of enuie, murder, contention, guile, malignitie, vvhisperers, † detractours, odible 30 to God, contumelious, proude, hautie, inuentours of euil things, disobediēt to parents, † folish, dissolute, vvithout 31 affection, vvithout fidelitie, vvithout mercie. † Who vvhereas 32 they knevv the iustice of God, did not vnderstand that they vvwhich doe such things, are" vvorthie of death: not only they that doe them, but they also that consent to the doers.

ANNOTATIONS
CHAP. I.

- Apostolical salutation or blessing.** 7. *Grace to you and peace.*] It is a kind of blessing rather than a prophane salutation, proper to the Apostles, of greater vertue then the benedictions of the fathers in the old Testament. The holy fathers of the Church seemed to abstaine from it for their reuerence to the Apostles. * The Manichees (*August. cont. ep. funda. c. 5. 6.*) and other Heretikes (as also theie of our time) because they would be counted Apostles, often vse it. *Epiph. ha. ref. 66.*
- The same vsed of heretikes.** 8. *Your faith renowned.*] The holy Doctours vpon these vvordes of the Apostle, and specially by our Maiiters promis * made to Peter, that his faith should not faile, giue great testimonie for the prouidence of God in the preferuation of the Romane faith. S. Cyprian thus: ep. 55. nu. 6. *They are so bold to cary letters from prophane Schismatikes to the chaire of Peter and the principal Church vvhen Priestly vnitie rose: not considering the Romanes to be them vvho'se faith (the Apostle being the commender) was praised, to vvhom misbeleefe can not haue acesse.* So S. Hierom Apolog. adu. Ruff. li. 3 c. 4. to. 2. *Knowv you, that the Romane faith commended by the Apostles mouth, vvii receive no such deceites, nor can be possibly changed, though an Angel taught othervvise, being sensed by S. Pauls authoritie. Againe ep. 63 ad Pammach. & Oceanum. c. 4. to. 2. Whatsoeuer thou be that avouchest newv sectes, I pray thee haue respect to the Romane eares, spare the faith vvich was praised by the Apostles voice. And in an other place: vvill ye knowv o Paula and Eustochium, howv the Apostle hath noted euery prouince vvith their proprietie? the faith of the people of Rome is praised. Where is there so great concourſe to Churches and Martyrs sepulchres? Where foundest thou Amen like thunder from heauen, or vvhere are the temples (void of Idols) so shaken as there? Not that the Romanes haue an other faith then the rest of the Christian Churches, but that there is in them more deuotion and simplicitie of faith.* In an other place the same holy Doctour signifieth that it is al one to say, the Romane faith, and, the Catholike. *Apolog. adu. Ruff. c. 1.* So doth S. Cyprian ep. 52. num. 1. *ad Antonianum:* and S. Ambrose *de obitu fratru, in med.* Vvherevpon, this vvord, *Romane,* is added to, *Catholike,* in many countries vvhere Sectes do abound, for the better distinction of true beleeuers from Heretikes: vvich in al ages did hate and abhorre the Romane faith and Church, as al malefactours do their Iudges and correctors.
- The Romane statiōs, a token of greater faith and deuotion.** 9. *Serue in spirit.*] Diuerſe Heretikes vvhen they heare that God is a spirit, and must be serued and adored in spirit, imagine, that he must be honoured only invvardly, vvithout ceremonies and external vvorkes: vvich you see is othervvise, for that the Apostle serued God in spirit, by preaching the Gospel. To serue God then in spirit, is to serue him vvith faith, hope, and charitie, and vvith al vvorkes proceeding of them: as to serue him carnally, is, vvith vvorkes external, vvithout the said internal vertues.
- The Catholike and Romane faith al oue.** 9. *A memorie of you.*] A great example of charitie for al men, specially for Prelates and Pastors, not only to preach, but to pray continually for the conuerſion of people to Christes faith: Vvch the Apostle did for them vvhom he neuer knevv, in respect of Gods honour only and the zeale of routes.
- Howv God is serued in spirit.** 15. *To euangelize.*] The Gospel is not only the life of our Sauour vvritten by the foure Euangelistes, nor only that vvch is vvritten in the newv Testamēt: but their vvhole course of preaching and teaching the faith. Vvch faith cometh ordinarily of preaching and hearing, and not of vvriting or reading. And therefore S. Paul thought not him self discharged by vvriting to the Romanes, but his desire vvvas to preach vnto them: for that vvvas the proper commission giuen to the Apostles

Mat. 28. Apostles, *to preach to al nations. The vvriting of the bookes of the Testament, is an other part The Apostles of Gods providence, necessary for the Church in general; but not necessarie for euery man in parti- vvriting, and cular: as to be taught and preached vnto, is for euery one of age and vnderstanding. And therefore preaching, S. Peter (vvhich vvas the cheefe of the Commission) vvrote litle: many of them vvrote nothing at vvhether more al: and S. Paul that vvrote most, vvrote but litle in comparison of his preaching: nor to any but necessarie, and such as vvere conuerted to the faith by preaching before. how.

17. *Liueh by faith.*] In the 10. to the Hebrewes, he sheweth by this place of the Prophete (Abacuc 2) that the iust though he liue here in peregrination, and seeth not presently nor enioyeth the life euerlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applieth the Prophetes vvordes further to this sence, That it is our faith, that is to say, *the Catholike beieefe* (faith S. Augustine li. 1. *cont. 2 ep. Pelag.*) *Which maketh a iust man, and distinguisheth betwene the iust and vniust,* and that by the lavv of faith, and not by the lavv of vvorkes. Vvhence it riseth, that the Iew, the Heathen Philosopher, and the Heretike, though they excelled in al vvorkes of moral vertues, could not yet be iust: and a Catholike Christian man liuing but an ordinarie honest life, either not sinning greatly, or supplying his faults by penance, is iust. And this difference riseth by faith. not that faith can saue any man vvithout vvorkes, *For it is not a reprobate faith that we speake of,* (as the holy Doctour saith) *but that vvich vvorketh by charitie,* and therefore remitteth sinnes and maketh one iust. See S. Augustines place.

18. *Is revealed.*] By al the passage folowving you may see, that the Gospel and Christs lavv consisteth not only in preaching faith, (though that be the ground, and is first alwaies to be done:) but to teach vertuous life and good vvorkes, and to denounce damnation to al them that commit dealdy sinnes and repent not. And againe vve see that not only lacke of faith is a sinne, but al other actes done against Gods commandements. Not only faith.

20. *Has deliuered them vp.*] As he saith here, God deliuered them vp, so to the Ephesians (c. 4, 19) he saith of the same persons and things, They deliuered them selues vp to al vncleanness. So that it is not meant here that God doth driue, force, or cause any man to sinne, as diuers blasphemous heretikes do hold: but only that by his iust iudgement, for their ovvne deseruing, and for due punishment of their former greuous offenses, he vvithholdeth his grace from them, and so suffereth them to fall further into other sinnes. As, for their crime of Idolatrie, to suffer them to fall into vnatural abominations: as now for heresie, he taketh his grace and mercie from many, and so they fall headlong into al kind of turpitude. as contrarievvise, for il life, he suffereth many to fall into heresie. And for Christes sake let euery one that is entangled vvith the idolatrie of this time, that is to say, vvith these nevv sectes, looke vvell into his ovvne conscience, vvhether his forsaking the true God, may not come vnto him for a punishment of his former or present il life vvich he liueth. God is not the author of sinne. God punisheth sinne by permitting men to fall further and further.

22. *Worthy of death.*] Here you see vvhy the Church taketh some sinnes to be deadly, and calleth them mortal: to vvith, because al thaa doe them, are vvorthy of damnation: others be venial, that is to say, pardonable of their ovvne nature and not vvorthy of damnation. Sinnes mortal and venial.

CHAP. II.

Now also he sheweth that neither the Iewes could be saved by the knowledge of the Lavv, of the vvich they did so much bragge against the Gentils, seeing they did nor vvithstanding sinne as the Gentils did. 14 And therefore that the true Iew is the Christian (though he be a Gentil) vvho by grace in his hart doeth the good vvorkes that the Lavv commaundeth.

1 **F**OR the vvich cause thou art inexcusable ô man vvhosoeuer " thou be that iudgest. For vvherein thou iudgest an other, thou condemnest thy self. for thou doest the same things vvich 'thou' iudgest. † For vve knowv that the iudgement of God is according to veritie vpon them that doe such things. † And doest thou suppose this ô man that iudgest them vvich doe such things, and doest the same, that thou shalt escape the iudgement of God? † Or " doest thou

Ccc

thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance: † But according to thy hardnes and impenitent hart, thou heapest to thy self vvrath, in the day of vvrath and of the reuelation of the iust iudgement of God, † vvhich * render to euery manⁿ according to his vvorkes. 6 † to them truely that according to patience in good vvorke, 7 seeke glorie and honour and incorruption, life eternal. † but 8 to them that are of contention, and that obey not the truth, but giue credite to iniquitie, vvrath and indignation. † Tribulation and anguish vpon euery soul of man that vvorketh euil, of the Ievv first and of the^c Greeke: † but glorie and honour and peace to euery one that vvorketh good, to the Ievv first and to the Greeke. † for^{*} there is no acceptiō of persons vvith God. † For vvho soeuer haue sinned vvithout the Lavv, vvithout the Lavv shal perish: and vvho soeuer haue sinned in the Lavv, by the Lavv shal be iudged. † For^{*} not the hearers of the Lavv are iust vvith God: but the doers of the Lavvⁿ shal be iustified. † For vvhen the Gentiles vvich haue not the Lavv, naturally doe those things that are of the Lavv: the same not hauing the Lavv, them selues are a lavv to them selues: † vvho shew the vvorke of the Lavv vvritten in their hartes, their conscience giuing testimonie to them, and among them selues mutually their thoughtes accusing, or also defending, † in the day vvhen God shal iudge the secretes of men, according to my Gospel, by I E S V S

CHRIST.

† But if thou be surnamed a Ievv, and restest in the Lavv, and doest glorie in God, † and knowest his vvil, and approuest the more profitable things, instructed by the Lavv, † presumest that thy self art a leader of the blinde, a light of them that are in darknes, † a teacher of the foolish, a maister of infants, hauing the forme of science & of veritie in the Lavv.

† Thou therefore[∴] that teachest an other, teachest not thy self: that preacheest, men ought not to steale, thou stealest: † that saiest men should not commit aduoutrie, thou committest aduoutrie: that abhorrest idols, thou doest sacrilege: † that doest glorie in the Lavv, thou by preuarication of the Lavv doest dishonour God. († For^c the name of God through you is blasphemed among the Gentiles, as it is vvritten.) † Circumcision in deede profiteth, if thou obserue the Lavv: but if thou be a

preuaricator

Good men also according to the merits of their good vvil shal haue their reward. Aug. ep. 47.

^c That is, the Gentile.

∴ It is a shameful and damnable thing for preachers, teachers, or other guides of mens life, to commit the same things them selues vvich they reprove in other.

^c It is a great sinne that by the ill life of the faithful, our Lordes name should be ill spoken of among the misbelieuers, & many vvithdrawen from the true religiō thereby

Pf. 61, 13

Deut. 10, 17. 18. 10. 34.

Mt. 7, 21 14. 1, 22

Ez. 52, 5. Ez. 36, 20.

preuaricator of the Law, thy circumcision is become :: pre-
 26 puce. † If then the prepuce " keepe the iustices of the Law :
 27 † hal not his prepuce be reputed for circumcision ? † and † hal
 not that vvhich of nature is prepuce, fulfilling the Law, iudge
 thee, that by the letter and circumcision art a preuaricator
 28 of the Law ? † For not he that is in open † hevv, is a levv, nor
 that vvhich is in open † shevv, in the flesh, is circumcision:
 29 † but he that is in secrete, is a levv : and the circumcision of
 the hart, " in spirit, not in the letter : vvhose praise is not of
 men, but of God.

Prepuce is the
 foreskinne not
 circumcised, &
 therefore signi-
 fieth the Gen-
 tiles, or the state
 and conditiō of
 the Gentiles: as
 circumcisiō, the
 Iewes and their
 state.

ANNOTATIONS
 CHAP. II.

1. *Thou that iudgest.*) Such as by publike authoritie either spiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offences, though them selues be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggrauating sinnes before God, vvhhen they vvill not repent of those offences them selues, for the vvhich they punish others. but if they be open offenders them selues, in the same sort for vvhich they iudge other, they giue scandal, and thereby aggrauate their sinnes very much. Proprely here he forbiddeth to charge an other falsly or truly vvvith these crimes vvhereof him self is as farre guilty or more then the other, as the Iewes specially did the Gentils, to vvhom he speaketh here.

Iudging other
 men.

4. *Doest thou contemne?*) This proueth that God offereth his grace and mercie to many, and by long patience and sufferance expecteth their repētaunce, differing their punishment of purpose that they may amend, and that he is not delighted in their perdition, nor is the cause of their sinne: but contrariwise that they harden their ovvne hartes, and of their ovvne free vvill reiect his grace and contemne his benignitie.

Gods long suf-
 fering is for our
 repētaunce.

6. *According to his vvorkes.*) Though the holy Apostles special purpose be in this Epistle, to commend vnto the Gentiles that trusted so much in their moral vvorkes, the faith in Christ: yet left any man should thinke or gather vntruely of his vvordes, that Christian mens vvorkes vvare not meritorious or the cause of Saluation, he expressly vvriteth, that God giueth as vvell euerlasting life and glorie to men, for and according to their good vvorkes, as he giueth damnation for the contrarie vvorkes. And hovv so euer Hereukes fondly flee from the euidence of these places, yet

Good vvorkes
 meritorious.

*Li. de gras.
 & lib. arb.
 c. 2.*

S. Augustine saith, Life euerlasting to be rendered for good vvorkes according to this manifest Scripture, *God shall render to every man according to his vvorkes.*
 13. *Not the hearers.*) This same sentence agreable also to Christes vvordes (*Mat. 7. 21*) is the very ground of S. Iames disputation, that not faith alone, but good vvorkes also do iustifie. Therefore S. Paul (hovvfoeuer some perversly conter his vvordes in other places) meaneth the same that S. Iames. And here * he speaketh not properly of the first iustification, vvhhen an Infidel or il man is made iust, vvho had no acceptable vvorkes before to be iustified by (of vvhich kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, vvhich he that is in Gods grace, daily procedeth in, by doing al kind of good vvorkes, vvhich be iustices, and for doing of vvhich, he is iust in deede before God. and of this kinde doth S. Iames namely treat. Vvhich is directly against the Heretikes of this time, vvho not only attribute nothing to the vvorkes done in sinne and infidelitie, but esteeme nothing at al of al Christian mens vvorkes toward iustification and saluation, condemning them as vnclene, sintul, hypocritical, Pharisaiical: vvhich is directly against these & other Scripture, and plaine blaspheming of Christ and his grace, by vvhose spirit and cooperation vve doe them.

The first, iustifi-
 cation, vvithout
 vvorkes: the se-
 cond, by vvor-
 kes
 S. Paul speaketh
 of the first spe-
 cially, S. Iames
 of the second.

*Aug. de
 Sp. & lit.
 c. 26. 10. 1.*

13. *Shall be iustified.*) Of al other Articles deceitfully handled by Heretikes, they vse most guile in this of iustification: and specially by the equiuocation of certaine vvordes, vvhich is proper to al contentious vvranglers, and namely in this vvord, *Iustifie*, Vvhich because they finde sometime to signifie the acquiting of a guilty man of some crime vvhereof he is in deede guilty, & for vvhich he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactor is deemed or declared and pronounced innocent) they falsly make it to signifie in this place and the like, vvherefoeuer man is said to be iustified of God for his vvorkes or otherwise: as though it vvare said, that God iustifieth man, that is to say, imputeth to him the iustice of Christ,

Against impu-
 tatiue iustice.

True inherent
justice more for
Gods glorie, &
for the com-
mendation of
Christis merites.

though, he be not in deede iust: or of fauour reputeth him as iust, vwhen in deede he is vicked, impious, and vniust. Vvhich is a most blasphemous doctrine against God, making him either ignorant vvhoh is iust, and so to erre in his iudgement, or not good, that can loue and saue him vvhom he knoweth to be euil. And a maruelous pitieful blindnes it is in the Churches Adueraries, that they should thinke it more to Gods glorie, and more to the commendation of Christes iustice, merites, and mercie, to call and count an il man so continuing, for iust: then by his grace and mercie to make him of an il one, iust in deede, and so truely to iustifie him, or as the vvard doth here signifie, to esteeme and approue for iust in deede, him, that by his grace keepeth his lavv and commaundements. For, that the keepers or doers of the commaundements be iust and so reputed, it is plaine by the correspondence to the former vvordes, *Not the hearers are iust, but the doers.* Vvherevpon S. Augustine *de Sp. & lit. c. 26. to. 3.* hath these vvordes, *When it is said, The doers of the Lavv shalbe iustified, vvhath other thing is said, then, The iust shalbe iustified: for the doers of the Lavv verily are iust.*

True iustice
both in Ievv
and Gentile, is
by keeping the
Lavv.

26. *Keepe the iustices.*) If a Gentil either novv since Christ, by his grace and faith, or any other before Christ, not of the stocke of Abraham, through the Spirit of God keepe the iustices of the Lavv, he is iust no lesse then if he had been outvvardly circumcised, and shal condemne the circumcised Ievv not keeping the Lavv, vvithout vvvhich, his outvvard Sacrament can not serue him, but shal be much to his condemnation, that hauing the Lavv and peculiar Sacraments of God, he did not keepe the Lavv, nor invvardly exercise that in his hart vvvhich the outvvard signe did import. And al this is no more but to insinuate that true iustice is not in faith only or knowlledge of the Lavv, or in the name either of Ievv or Christian, but in doing good vvorkes and keeping the Lavv by Gods grace.

The letter, and
the spirit.
The carnal, and
spiritual Ievve.

29. *In spirit, not letter.*] The outvvard ceremonies, Sacraments, threatens, and commaundements of God in the Lavv, are called the *letter*: the invvard vvorking of God in mens hart, and enduing him vvith faith, hope, and charitie, and vvith loue, liking, vvill, and abilitie to keepe his commaundements by the grace and merites of Christ, are called the *spirit*. In vvvhich sense, the carnal Ievv vvas a Ievv according to the letter, and he vvas circumcised after the letter: but the true beleeuing Gentil obseruing by Gods grace in hart and in Gods sight, that vvvhich vvas meant by that carnal signe, is a Ievv according to the spirit, and iustified by God. Of the spirit and letter S. Augustine *de Sp. & lit. to. 3.* made a famous vvorke, very necessaric for the vnderstanding of this Epistle.

CHAP. III.

He graunteth that the Ievves did passe the Heathen Gentils, in Gods benefits, 9 but not in their ovvne vvorkes. concluding, that he hath shewved, both Ievv and Gentil to be sinners: 18 and therefore (inferring) that there must be some other way to Salvation, indifferent to both, vvvhich is to beleue in IESVS CHRIST, that for his sake their sinnes may be forgiven them.

God only by nature is true, al mere men by nature may lie, deceue and be deceiued: yet god by his grace & spirit may and doth preferue the Apostles and principall gouerners of his people & the Church and Councils in al truth, though they vvvere and are mere men.

WHAT preminence then hath the Ievv, or what is the profit of circumcision? † Much by al means. First surely because the vvordes of God vvvere comitted to them. † for vvwhat if certaine of them haue not beleueed? Hath their incredulitie made the faith of God frustrate? † God forbid, but * God is true: & 4 * every man a lyer, as it is vvritten: *That thou maiest be iustified in thy vvordes, and overcome vvhen thou art iudged.* † But if our iniquitie commend the iustice of God, vvwhat shal vve say? Is God vniust that executeth vvvrath? (I speake according to man) † God forbid, othervvise howv shal God iudge this vvorld? 6 † For if the veritie of God hath abounded in my lie, vnto 7 his glorie, vvwhy am I also yet iudged as a sinner, † and not 8 (as vve are blasphemed, and as some report vs to say) let vs doe

Io. 3. 33.
Pfs. 115,
11.
Pfs. 50, 6.

doe euil, that there may come good? vvhose damnation is iust.

9 † Vvhat then? do vve excel them? No, not so. For vve haue argued the Ievves and the Greekes, al to be vnder sinne:

*Pf. 13, 1.
52, 3.*

10 † as it is vvritten: *That " there is not any man iust, † there is not that vnder-*

*Pf. 5, 11.
Pf. 139, 4*

11 *standeth, there is not that seeketh after God. † Al haue declined, they are be-*

*Pf. 9, 7.
Ej. 19, 7.*

12 *come vnprofitable together: there is not that doeth good, there is not so much as*

*Pro. 1, 16
Pf. 35, 2.*

13 *one. † Their throte is an open sepulchre, vvvith their tonges they dealt de-*

*Gal. 2,
16.*

14 *ceitefully. The venim^c of aspes vnder their lippes. † Vvhoſe mouth is full*

15 *of malediction and bitternes: † Their feete ſvvift to ſhede bloud. † De-*

16 *struction and infelicitie in their vvayes: † and the vvay of peace they haue*

17 *not knowven. † There is no feare of God before their eyes. † And vve*

propiti-

18 *knowv that vvhatſoeuer the Lavv ſpeaketh, to them it ſpea-*

19 *keth that are in the Lavv: that euery mouth may be ſtopped,*

20 *and al the vvorld may be made ſubiect to God: † becauſe*

21 ** " by the vvorkes of the Lavv no fleſh ſhal be iuſtified*

22 *before him. For by the Lavv is the knowvledge of ſinne.*

23 † But novv vvithout the Lavv " the iuſtice of God is ma-

24 niſteſted: teſtified by the lavv and the Prophets. † And the iuſtice of God by faith of I E S V S C H R I S T, vnto al and vpō al that^c belecue in him. For there is no diſtinction. † For al haue ſinned: and doe neede the glorie of God. † Iuſtified[∴] gratis by his grace, by the redemption that is in C H R I S T I E S V S, † vvhom God hath propoſed a^c propitiation^c, by faith in his bloud, to the ſhevving of his iuſtice, for the remiſſion of former ſinnes, † in the toleration of God, to the ſhevving of his iuſtice in this time: that he may be iuſt, and iuſtifying him that is of the faith of I E S V S C H R I S T.

27 † Vvhere is then thy boaiſting? it is excluded. by vvhat

28 lavv? of deedes? No, but by the lavv of faith. † For vve ac-

29 count a man to be iuſtified[∴] by faith vvithout the vvorkes

30 of the Lavv. † Is he God of the Ievves only? is he not alſo

31 of the Gentiles? Yes of the Gentiles alſo. † For it is one God, that iuſtifieth circumciſion by faith, and prepuce by faith. † Do vve then deſtroy the Lavv by faith? God forbid. but vve do eſtabliſh the Lavv.

*c Aspidum. A
kinde of liſle
ſerpents.*

*c To beleue in
him, here com-
priſeth not only
the act of faith,
but of hope &
charitie, as the
Apoſtle explica-
teth him ſelf:
Galat. 5, 6.*

*∴ No man at-
teineth his firſt
iuſtification by
the merites ei-
ther of his faith
or vvorkes, but
merely by Chri-
ſtes grace and
mercie: though
his faith & vvor-
kes proceedig of
grace be diſpo-
ſitiōs & prepara-
tions there-
vnto.*

A N N O T A T I O N S

CHAP. III.

2. Pet. 3. *s. If your iniquitie.) No maruel that many novv a daies deduce falſe and deteſtable concluſions out of this Apoſtles high and hard vvritings, ſeeing that S. Peter noted it in his daies, and him ſelf here confeſſeth that his preaching and ſpeeches vvwere then falſely miſconſtrued: as though he*

*S. Pauls ſpea-
ches miſtaken
of the vvicked*

CHAP. IIII.

That Abraham was not iustified by his owne power, but by Gods grace, in whom he beleueed (& which is a way for the sinner also to come to iustice.) And that, seeing he was not as then circumcised, not only the circumcised Iew, but also the uncircumcised Gentil may by beleueing the Christian faith, come to iustice, as Abraham did : specially considering also, that Abraham was promised to be Father of the whole world, and not only of the Iewes, to whom onely the Law was giuen : and that, not to fulfil the promise, but for an other cause.



1 **WHAT** shal vve say then that Abraham
 2 did finde, our father according to the fles h?
 3 † For if Abraham vvere iustified by vworkes:
 4 he hath glorie, but not vvith God. † For
 5 vvhat saith the Scripture? *Abraham beleueed*
 6 *God, and it was reputed him to iustice.* † But to
 7 him that vworketh, the revvard is not imputed according to
 8 grace, but according to dette. † But to him that vworketh
 9 not, yet beleueerh in him that iustifieth the impious, his faith
 10 is reputed to iustice according to the purpose of the grace of
 11 God. † As Dauid also termeth the blessednes of a man, to
 12 vvhom God reputeth iustice vvithout vworkes, † *Blessed are*
 13 *they, whose iniquities be forgiven, and whose sinnes be covered.* † *Blessed is*
 14 *the man to whom our Lord hath not imputed sinne.*
 15 † This blessednes then doth it abide in the circumcision,
 16 or in the prepuce also? For vve say that vnto Abraham faith
 17 was reputed to iustice. † How was it reputed? in circum-
 18 cision, or in prepuce? Not in circumcision, but in prepuce.
 19 † And he receiued the signe of circumcision, a seale of
 20 the iustice of faith that is in prepuce: that he might be the fa-
 21 ther of al that beleue by the prepuce, that vnto them also it
 22 may be reputed to iustice: † and might be father of circum-
 23 cision, not to them only that are of the circumcision, but to
 24 them also that folovv the steppes of the faith that is in the
 25 prepuce of our father Abraham. † For not by the Law was
 26 the promise to Abraham, or to his seede, that he should be
 27 heire of the vworld: but by the iustice of faith. † For if they
 28 that are of the Law, be heires: faith is made voide, the pro-
 29 misse is abolished. † For the Law vworketh vvrath. For
 30 vvhere is no law, neither is there preuatication. † Ther-
 31 fore of faith: that according to grace the promise may be
 32 firme to al the seede, not to that only vvchich is of the Law,
 33 but to that also vvchich is of the faith of Abraham, vvho is
 34 the

Gen. 5, 6
Gal. 3, 6
La. 2, 23.
c *lyista-*
tau

c *lyista-*
tau

Pf. 31, 1.

Gen. 17,
10.

The word, Reputed, doth not diminish the truth of the iustice, as though it were reputed for iustice, being not iustice in deede, but signifieth, that as it was in it self, so God esteemed & reputed it, as the same greeke vvord must needs be taken v. next going before, & 1 Cor. 4, 1. and els vvhere.

Our Sacraments of the new Law giue ex opere operato that grace and iustice of faith vvchich here is commended. vvhereas circūcisiō was but a signe or marke of the same.

the father of vs al, (as it is vvritten: † For , a father of many nations 17
haue I appointed thee) before God, vvhom thou didst beleuee',
 vvho quickeneth the dead: and calleth those things that are
 not, as those things that are. † Vvho contrarie to hope be- 18
 leeued in hope: that he might be made the father of many
 nations, according to that vvhich vvvas * said to him: so
shal thy seede be, as the starres of heauen, and the sand of the
 sea. † And he vvvas not vvweakened in faith: neither did he- 19
 cōsider his ovvne body novv quite dead, vvwhereas he vvvas al-
 most an hundred yeres old, and the dead matrice of Sara. † In 20
 the promisse also of God he staggered not by distrust: but
 vvvas strengthened in faith, giuing glorie to God: † most ful- 21
 ly knovving that vvhatsoeuer he promised, he is able also to
 doe. † Therefore vvvas it also reputed him to iustice. 2

† And it is not vvritten only for him, that it vvvas reputed 23
 him to iustice: † but also " for vs, to vvhom it shal be repu- 24
 ted beleeuing in him, that raised vp I E S V S C H R I S T O U R
 Lord from the dead, † vvho vvvas deliuered vp for our sinnes, 25
 and rose againe for our iustification.

Gen. 17,
4.
he be-
leued,

Gen. 15, 5

A N N O T A T I O N S

C H A P. IIII.

- Abrahams vvorkes before faith.** 1. *Abraham.*] The Apostle disputing in this chapter, as before, against them that thought they might be iustified by their vvorkes done vvithout the grace of Christ and faith in him, propoicth Abraham for an example, and proueth that he had no iustice nor estimation of iustice before God by any vvorkes done before he had faith, or that proceded nor of faith and Gods grace.
- Iustice before men, and iustice before God.** 2. *By vvorkes.*] If Abraham did any commendable vvorkes before he beleued Christ, as many Philosophers did, men might count him iust therfore, but in Gods sight (vvho accepteth nothing vvithout faith in him, or that procedeth not from his grace) he should neuer haue had the estimation of a iust man. Therfore God in the Scriptures reputed him as a iust man, giueth the cause thereof, saying, *Abraham beleued God, and it vvvas reputed to him for iustice.*
- Not vvorkes, but mere grace is cause of our first iustificatiō.** 3. *To him that vvorketh.*] That is to say, He that presumeth of his ovvne vvorkes as done of him self vvithout faith, Gods helpe, and grace: and saying, that grace or iustification vvwere giuen to him for his vvorkes: this man doth challenge his iustification as dette, and not as of fauour and grace.
4. *To him that vvorketh not*] He vvorketh not (in this place) that hath no vvorkes or alleageth not his vvorkes done in his infidelitie as cause of his iustification, but faith in Christ, and that proceeding of mere grace. Vvherevpon S. Augustine saith: *Know thou that faith found thee vniust. And if faith giuen to thee, made thee iust, it found thee a vvicked one vvhom it might make iust. If it found thee vvicked, and of such an one made thee iust, vvhat vvorkes hadst thou being then vvicked? None couldest thou haue (nor canst haue) before thou beleuedst. Beleue then in him that iustifieth the impious, that thy good vvorkes may be good vvorkes in deede.* August. in Plal. 31.
- Heretikal translation.** 5. *As David termeth.*] The Protestants for, c termeth, translate, describeth, for that they vvould c *Λίγες* haue the ignorant beleuee, the vvhole nature & definition of Iustification to be nothing els but remission of sinnes, and no grace or inherent iustice giuen from God at al. Vvhen the Apostle vvould say nothing els, but that in the first iustificatiō God findeth no good vvorkes or merites to reppard, but only sinnes to forgiue vnto such as haue faith in him.
- Vvhat is, Sinnes covered or not impused.** 7. *Covered. s. not impused.*] You may not gather (as the Heretikes doe) of these termes, covered, and, not impused, that the sinnes of men be neuer truely forgiuen, but hidden only. for that derogateh much to the force of Christes blood and to the grace of God, by vvhich our offences be truely

10. 1. 29. truly remitted. He is the Lambe that *saketh avway* the sinnes of the vworld, that *vvas/hesh*, and
 2 Cor. 6. 11. *bloteth out* our sinnes. therfore to couer them, or, not to impute them, is, not to charge vs vvith
 Apoc. 1. 5. our sinnes, because by remission they be cleane taken avway: othervvise it vvete but a feined for-
 giuennesse. See S. Auguſtine in *psal. 31 enarras. 2.*

11. *A feale.*] The Heretikes vvould proue hereby, that the Sacraments of the Church giue not
 grace or iustice of faith, but that they be notes, markes, and badges only of our remission of sinnes
 had by faith before: because Abraham vvas iust before, and tooke this Sacrament for a feale
 thereof only. To vvhich must be answered, that it folovveth not that it is so in al, because it
 vvas so in the Patriarch, vvho vvas iust before, and vvas therfore as it vvete the founder of
 Circumcision, or he in vvhom God vvould first establish the same: no more then it folovveth
 that, because the Holy Sacrament of the Altar remitted not sinnes to Christ nor iustified him, there-
 fore it hath that effect in none. Looke S. Auguſtine *de baptismo contra Donasistas li. 4. c. 24.* Vvhere
 you shal see that (though not in Abraham) yet in Itaac his sonne, and so consequently in the rest,
 the Sacrament vvete before, and iustice folovved.

The Sacraments
 are not mere
 markes, but cauſes
 of iustifica-
 tion.

24. *For vs, to vvhom it shal be reputed.*] By this it is most plaine against our Aduerſaries, that the
 faith vvhich vvas reputed for iustice to Abraham, vvas his beleefe of an Article reuealed to him by
 God, that is to say, his assent and credit giuen to Gods speeches: as in vs his posteritie according to
 the Spirit, it is here plainly said, that iustice shal be reputed to vs by beleeuing the Articles of Chri-
 stes death and Resurrection, and not by any fond special faith, *fiducia* or confidence of eche
 mans ovvne saluation, to establish the vvhich fiction, they make no account of the faith Catho-
 like, that is, vvhere vvith vve beleue the Articles of the faith, vvhich only iustifieth, but call it by
 contempt, an historical faith: so as they may terme Abrahams faith, and our Ladies faith, of vvhich
 it vvas * said, *Beata quæ credidisti, Blessed art thou that hast beleued.* And so in truth they deny
 as vvell the iustification by faith, as by vvokes.

By vvhat faith
 vve are iusti-
 fied.

Luc. 1. 45.

CHAP. V.

*Having therfore through faith in Christ, obtainted the beginning, he sheweth vvhat
 great cause vve haue to hope for the accomplishments. 12 And then he procedeth
 in his arguing, and sheweth that as by one, al vvete made sinners, so by one, al
 must be made iust.*



1 **B**EING iustified therfore by faith,
 2 "let vs haue peace tovvard God by
 3 our Lord IESVS CHRIST: † by
 4 vvho also vve haueⁿ acceſſe through
 5 faith into this grace vvherein
 6 vve stand, and glorie, :: in the hope
 7 of the glorie of the sonnes of God.
 8 † And not only this: but also vve
 9 glorie in tribulations, knowving
 that tribulation vvorketh patience: † and patience, proba-
 tion: andⁿ probation, hope. † and hope confoundeth not:
 becauseⁿ the charitie of God is povvred forth in our hartes,
 by the holy Ghost vvhich is giuen vs. † For vvhy did
 Christ, vvhen vve as yet vvete^c vveake, according to the time
 die for the impious? † For, scarce for a iust man doth any die:
 for perhaps for a good man durst some man die. † But God
 commendeth his charitie in vs: because, vvhen as yet vve
 vvete sinners, Christ died for vs. † Much more therfore now
 being iustified in his blood, shal vve be saued from vvra-
 th

The Epistle on
 Imber Saturday
 in vvhitson-
 weeke, And for
 many Martyrs.

:: Christian mé
 do not vaunt
 thé selues of the
 certaintie of their
 saluatiō, but glo-
 rie in the hope
 thereof onely,
 vvhich hope is
 here insinuated
 to be giuen in
 our iustificatiō,
 & is aftervvard
 to be cōfirmed
 by probation in
 tribulation.

c The Heretikes
 falsely translate,
 of no strength, to
 take avway al
 free vvil. No.
 Test. 1580.

caus-
 vās

D d d by

by him. † For if, vvhhen vve vvere enemies, vve vvere re- 10
cõciled to God by the death of his Sonne: much more being
reconciled, shal vve be sauẽd in the life of him. † And not 11
only this: but also vve glorie in God through our Lord
I E S V S Christ, by vvhom novv vve haue receiued recon-
ciliation.

† Therefore, as "by one man sinne entred into this vvorlde, 12
and by sinne death: and so vnto al men death did passe, in
vvhich al sinned. † For euen vnto the Lavv sinne vvas in the 13
world; but sinne was not imputed, when the law was not. † But 14
death reigned from Adam " vnto Moyse, euen on them also
that sinned not after the similitude of the preuarication of
Adam, vvhõ is a figure of him to come. † But not as the of- 15
fence, so also the gift. for if by the offence of one, many died:
much more the grace of God and the gift, in the grace of one
man I E S V S Christ, hath abounded vpon many. † And not as 16
by one sinne, so also the gift. for iudgemẽt in deede is of one,
to condemnatiõ: but grace is of many offences, to iustificatiõ.

† For if in the offẽce of one, death reigned by one: much more 17
they that receiue the abundance of grace and of donatiõ &
of iustice, shal reigne in life by one, I E S V S Christ. † Therefore as 18
by the offence of one, vnto al men to condemnation: so also
by the iustice of one, vnto al men to iustification of life.
† For as by the disobedience of one man, many vvere made 19
sinners: so also by the obedience of one, many :: shal be
made iust. † But the Lavv entred in, that sinne might abound. 20
And vvhẽ sinne abounded, grace did more abound. † that 21
as sinne reigned to death: so also grace may reigne by iustice
to life euerlasting, through I E S V S Christ our Lord.

∴ Here vve may
see against the
Heretikes, that
they vvhich be
borne of Christ
and iustified by
him, be made &
constituted iust
in deede, & not
by imputation
only: as al that
be borne of A-
dam, be vniust
and sinners in
truth, & not by
imputation.

sinner,

A N N O T A T I O N S

CHAP. V.

Against the He-
retikes special
faith and secu-
ritie.

1. *Let vs haue.*) Vvhether vve read, *Let vs haue peace*, as diuerse also of the Greeke Doctors ^{ἔχωμεν}
(*Chrysof. Orig. Theodor. Oecum. Theophyl.*) doe, or, *We haue peace*: it maketh nothing for the vaine ^{ἔχωμεν}
securitie and infallible certaintie vvhich our Aduerſaries lay, euery man ought to haue vpon his
preiudged iustification by faith, that him self is in Gods fauour, and sure to be sauẽd: *peace towards*
God, being here nothing els, but the sincere rest, tranquillitie and comfort of minde and
conscience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike
faith, by vvhich, and none other, men be iustified, neither teacheth nor breedeth any such securitie
of saluation. And therefore they haue made to them selues an other faith vvhich they call *Fiduciam*,
quite vwithout the compatie of the Creede and Scriptures.

Iustificatiõ attri-
buted much

2. *Acceſſe through faith.*) Iustification, implieth al grace and vertues received by Christes meri-
tes, but the entrance and accesſe to this grace and happy ſtate is by faith, becauſe faith is the ground
and

and first foundation to build on, and port to enter into the rest. Vvchich is the cause that our iustification is attributed to faith, namely in this Epistle, though faith it self be of grace also.

to faith as to the foundation.

2. *Probation hope.*) This retelleth the errour also of the Protestants, that vvould haue our hope to hold only on Gods promises, and not a vvhit on our doings; Vvhere vve see that it standeth (and is strengthened also) vpon patience and constancie, and good probation and trial of our selues in aduerities: and that so grounded vpon Gods promises and our ovvne doings, it neuer confoundeth.

Our hope is strengthened by vvel doing.

3. *Charitie is pouvred.*) Charitie also is giuen vs in our first iustification, and not only imputed vnto vs, but in deede invvardly pouvred into our hartes by the Holy Ghoit, vvho vvith and in his giites & grace is bestovved vpon vs. for this Charitie of God is not that vvchich is in God, but that vvchich he giueth vs, as S. Augultine expoundeth it: *li. de Sp. & lit. c. 12.* Vvho referreth this place also to the grace of God giuen in the Sacrament of Confirmation, *de baps. cont. Donat. li. 1 c. 16.*

Charitie is a qualitie in vs.

Conc. Tri. sess. 1. decr. de pec. orig.

4. *By one man sinne entred.*) By this place specially the Church of God defendeth and proueth against the old Heretikes the Pelagians, that denied children to haue any original sinne, or to be baptized for the remission thereof: that in and by Adam al be conceived, borne, and constituted sinners. Which no lesse maketh against the Calvinists also, that affirme, Christiā mens children to be holy from their mothers vvombe. And the same reason vvchich S. Augultine deduceth (*li. 1 c. 8. 9. de pec. meritu.*) out of this text, to proue against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in actual sinnes, serueth against Erasmus and others, inclining rather to that nevv exposition, then to the Churches and fathers graue iudgement herein. *Conc. Mileuitanum c. 2.*

Al by Adam borne in original sinne.

5. *unto Moyfes.*) Euen in the time of the Lavv of nature, vvhen men knevv not sinne, and therefore it could not by mans iudgement be imputed: and in the time of Moyfes Lavv, vvhen the commaundement taught them to knovv it, but gaue them no strength nor grace to avoid it, sinne did reigne, and therevpon death and damnation, euen til Moyfes *inclusiue*, that is to say, euen til the end of his Lavv. And that not in them onely vvchich actually sinned, as Adam did, but in infants vvchich neuer did actualiy offend, but onely vvere borne and conceiued in sinne, that is to say, hauing their natures defiled, destitute of iustice, and auerted from God in Adam, and by their descent from him: Christ onely excepted, being conceived vvithout mans feede, and his mother for his honour and by his special protection (as many godly deuout men iudge) preferred from the same.

Christ only not conceiued in sinne, and (as it is thought) our B. Lady.

6. *That sinne might abound.*) *That*, here hath not the signification of causalitie, as though the Lavv vvere giuen for that cause to make sinne abound: but it noteth the sequele, because that followed thereof, and so it came to passe, that by the prohibition of sinne, sinne increased: by occasion vvhereof, the force of Christes grace is more amply and abundantly bestovved in the nevv Testament.

The Lavv did not cause more sinne, though that vvere the sequele thereof.

CHAP. VI.

He exhorteth vs, nott after Baptisme, to liue no more in sinne, but to vvalk in good vvorkes: because there vve died to the one, and rose againe to the other 14 (grace also giuing vs sufficient strength) 16 and vvere made free to the one, and seruants to the other, 21 and specially because of the fruite here, and the end aftervvard, both of the one and of the other.

1 **W**HAT shal vve say then? Shal vve continue in
 2 sinne that grace may abound? † God forbid. For
 3 vve that are dead to sinne, hovv shal vve yet liue
 4 therein? †^b Are you ignorant that al vve vvchich
 5 are baptized in Christ I e s v s, in his death vve are baptized?
 † For :: vve are buried together vvith him by Baptisme into
 death: that as Christ is risen from the dead by the glorie of
 the father, so vve also may vvalk in nevvnesse of life. † For
 if vve be become complanted to the similitude of his death,

^b The Epistle vpō the 6 Sūday after Pentecost.

:: Remission of sinne, nevv life, sanctification, and iustificatiō, are giuen by baptisme, because it resemblith in vs and applieth to vs Christes death and resurrectiō, and engraffeth vs into him.

D d d ij vve

vve shal be also of his resurrection. † Knowving this, that 6
our old man is crucified vvith him, that the body of sinne
may be destroied, to the end that vve may serue sinne no
longer. † For he that is dead, is iustified from sinne. † And 7
if vve be dead vvith Christ, vve beleue that vve shal liue 8
also together vvith Christ. knowving that Christ rising 9
againe from the dead, novv dieth no more, death shal no more
haue dominion ouer him. † For that he died, "to sinne he 10
died once: but that he liueth, he liueth to God. † So thinke 11
you also, that you are dead to sinne, but aliue to God in Christ
I E S V S our Lord. -†

† Let not" sinne therefore reigne in your mortal body, that 12
you obey the concupiscences thereof. † But neither doe ye 13
exhibite your members instruments of iniquitie vnto sinne:
but exhibite your selues to God as of dead men, aliue: and
your members instruments of iustice to God. † For sinne 14
shal not haue dominion ouer you. for you are not vnder the
Law, but vnder grace.

¶ Here againe
is signified, that
our discharge
frō the bōdage
of sinne, is by
the Christian
faith, & by obe-
dience to the
vvhole doctrine
of Christs reli-
gion: in that the
Apostle attribu-
teth this their
deliuerance frō
sinne, to their
humble recei-
uing of the Ca-
tholike faith.

The Epistle vpō
the 7 Sunday
after Pentecost.

¶ He signifieth
that as vvhen
they vvere sub-
iect to sinne by
cōtinual & ofte
vvorking vvic-
kednes, they in-
creased their in-
iquitie: that so
also novv being
iustified, they
may & shou'd
by external
vvorkes of iu-
stice, increase
their iustice and
sanctification.

† Vvhat then? shal vve sinne, because vve are not vnder 15
the Law, but vnder grace? God forbid. † * Knowv you not 16
that to vvhom you exhibite your selues seruants to obey, you
are the seruants of him vvhom you obey, vvwhether it be of
sinne, to death, or of obedience, to iustice. † But thanks be to 17
God, that you vvere the seruants of sinne, but ¶ haue obeyed
from the hart, vnto that" forme of doctrine, into the vvwhich
you haue been deliuered. † And being made free from sinne, 18
you vvere made seruants to iustice. † I speake an humane 19
thing, because of the infirmitie of your flesh. for as you haue
exhibited your members to serue vncleanness and iniquitie,
vnto iniquitie: so now exhibite your mēbers to serue iustice,
¶ vnto sanctification. † For vvhen you vvere seruants of sinne, 20
you vvere free to iustice. † What fruite therefore had you then in 21
those things, for vvwhich novv you are ashamed? for the end
of them is death. † But novv being made free from sinne, 22
and become seruants to God, you haue your fruite vnto san-
ctification, but the end, life euerlasting. † For the stipends 23
of sinne, death. but" the grace of God, life euerlasting in
Christ I E S V S our Lord. -†

1o. 8, 34.
2. Pet. 2,
19.

ANNOTATIONS
CHA P. VI.

8. *We that are baptizad.*) That vvhich before he chalenged from the Lavv of Moyfes, to faith, is novv attributed to baptisme, vvhich is the first Sacrament of our faith and the entrance to Christian religion. Whereby it is plaine that he meaneth not onely faith to iustifie, but the Sacraments also, and al Christian religion, vvhich he calleth the Lavv of spirit, grace, and faith. Not only faith.
9. *Old man, body of sinne.*) Our corrupt state subiect to sinne and concupiscence, comming to vs from Adam, is called the *Old man*: as our person reformed in & by Christ, is named the *New man*. And the lump and masse of sinnes vvhich then ruled, is called the corps or body of sinne. The old man, & the new.
10. *To sinne he died.*) Christ died to sinne, vvhhen by his death he destroyed sinne: Vve die to sinne, in that vve be discharged of the povver thereof, vvhich before vvas as it vvere the life of our persons, and commaunded al the partes and faculties of our soule and body: as contrariewise vve liue to God, vvhhen his grace ruleth and vvorketh in vs, as the soule doth rule our mortal bodies. Dying to sinne. Liuing to God.
12. *Sinne reigneth.*) Concupiscence is here named sinne, because it is the effect, occasion, and matter of sinne, and is as it vwere a disease or infirmitie in vs, inclining vs to ill, remaining also after Baptisme according to the substance or matter thereof: but it is not properly a sinne, nor forbidden by commaundement, til it reigneth in vs, and vve obey and folovv the desires thereof. *August. li. de nupt. & concupisc. c. 23. Cont. 2. epist. Pelag. li. 1 c. 13. Conc. Trident. Sess. 5. decret. de pec. orig.* Howv concupiscence is called sinne.
17. *Forme of doctrine.*) At the first conuersion of euery nation to the Catholike faith, there is a forme & rule of beleefe set dovne, vnto vvhich vvhhen the people is once put by their Apostles, they must neuer by any persuasion of men alter the same, nor take of man or Angel, any new doctrine or Analogie of faith, as the Protestants call it. The doctrine of our first Apostles.
23. *The grace of God, life euerlasting.*) The sequelle of speache required, that as he said, death or damnation is the stipend of sinne, so life euerlasting is the stipend of iustice. and so it is, and in the same sense he spake in the last chapter: *that as sinne reigneth to death, so grace reigneth by iustice to life euerlasting.* but here he changed the sentence somewhat, calling life euerlasting *grace*, rather then *reward*: because the merites by vvhich vve attaine vnto life, be al of Gods gift and grace. *August. Ep. 105 ad Sixtum.* Life euerlasting a stipend, and yet grace.

CHA P. VII.

Our former husband (sinne) vvhich his lawv, is dead in Baptisme: and novv vve are married to an other husband (to Christ) to bring forth children to God, that is, good vvorkes. 7 And howv the Lawv being good, vvas yet to vs the lawv of sinne and death, because concupiscence reigned in vs. 17 But novv by Baptisme grace reigneth in vs, though also concupiscence doth remaine and tempt vs still.

1. Cor. 7,
39.



1 RE you ignorant brethren (for I speake to them that knowv the Lavv) that the Lavv hath dominion ouer a man as long time as he liueth? † for *the vvoman that is vnder a husband: † her husband liuing is bound to the lavv. but if her husband be dead, she is loosed from the lavv of her husband. † Therefore her husband liuing, she shal be called an aduouteresse if she be vvith an other man: but if her husband be dead, she is deliuered from the lavv of her husband: so that she is not an aduouteresse if she be

† Nothing but death dissoluethe the band betvvixt man & vvife: though for fornication one may depart from an others companie, therefore to mary againe is aduoutric, during the life of the partie separated.

D d iij vvith

∴ Being now
baptised and
dead to sinne,
& engrafted in
Christ's mystical
body, you are
discharged of
the Law of
Moyſes, and are
free in Christ.

∴ By Baptisme
we haue not
Christes iullice
imputed to vs,
but an inuward
newneſſe of
ſpirit giuen vs
and reſident in
vs.

∴ Sinne or con-
cupiſcence which
was a ſleepe be-
fore, was wake-
ned by prohibi-
tion, the Law
not being the
cauſe thereof,
nor giuing occa-
ſion therevnto,
but occaſion
being taken by
our corrupt na-
ture to reſiſt
that which was
commaunded.

The Epistle in a
Youne Maſſe
for ſinnes.

vwith another man. † Therefore my brethren ∴ you also are 4
made dead to the Law by the body of Christ: that you may
be an other mans vwho is riſen againe from the dead, that vve
may fructifie to God. † For vwhen vve vvere in the fleſh, 5
the paſſions of ſinnes, that vvere by the Law, did vvorke in
our members, to fructifie vnto death. † but now vve are 6
loofed from the law of death, vwherein vve vvere detained:
∴ in ſo much vve ſerue in ∴ newneſſe of ſpirit, and not in the
oldnes of the letter.

† Vwhat ſhal vve ſay then? is the Law ſinne? God for- 7
bid. But ſinne I did not know, but by the Law. for concu-
piſcence I knew not, vnleſſe the law did ſay: "Thou ſhalt not couet."
† But ∴ occaſion being taken, ſinne by the commaundement 8
vvrought in me al cōcupiſcence. For vvithout the Law ſinne
vvas dead. † And I liued vvithout the Law ſometime. But 9
vwhen the commaundement vvas come, ſinne reuiued. † And 10
I vvas dead: and the commaundement, that vvas vnto life,
the ſame to me vvas found to be vnto death. † For ſinne 11
taking occaſion by the commaundement, ſeduced me, and by
it killed me. † Therefore* the Law in deede is holy, and the 12
commaundement holy, and iuſt, and good.

† That the vvwhich is good, to me vvas it made death? God 13
forbid. but ſinne, that it may appeare ſinne, by the good thing
vvrought me death: that ſinne might become ſinning aboue
meaſure by the cōmaudemēt. † For vve know that the Law 14
is ſpiritual, but I am carnal, ſold vnder ſinne. † For "that which 15
I vvorke, I vnderſtand not. for " not that vvwhich I vvil, the
ſame do I: but vvwhich I hate, that I doe. † And if that vvwhich 16
I vvil not, the ſame I doe: I cōſent to the Law, that it is good.

† But now, not I vvorke it any more, but the ſinne that 17
dvvelleth in me. † For I know that there dvvelleth not in me, 18
that is to ſay, in my fleſh, good. For to vvil, is preſēt vvith me,
but to accompliſh that vvwhich is good, I finde not. † For 19
" not the good vvwhich I vvil, that doe I: but the euil " vvwhich
I vvil not, that I doe. † And if that vvwhich I vvil not, the 20
ſame I doe: now not I vvorke it, but the ſinne that dvvel-
leth in me. † I finde therefore, the Law, to me hauing a vvil 21
to doe good, that euil is preſent vvith me. † For I am de- 22
lighted vvith the law of God according to the inuward man:
† but I ſee an other law in my members, repugning to the 23
law of my minde, and captiuing me in the law of ſinne that

is

Coſt. d. 17-
A. 16. 17

Exo. 20,
17. Deu.
5. 21.

I. Tim. 1,
8.

c. 8. v. 110

24 is in my members. † Vnhappie man that I am, vvho ſhal
 25 deliuer me from the body of this death? † The grace of God
 by I E S V S Christ our Lord. -I Therefore I my ſelf " vvith the
 minde ^c ſerue the lavv of God, but vvith the fleſh, the lavv
 of ſinne.

A N N O T A T I O N S
 CHAP. VII.

7. *Thou ſhalt not couet.*) It is not the habitual concupiſcence or infirmitie of our nature or ſenſual deſire or inclination to euil, coueting againſt the ſpirit, that is forbidden properly in this precept: but the conſent of our reaſon and minde vnto it, to obey and folovv the luites thereof, that is a ſinne and prohibited. Actual concu-
piſcence forbid-
den, not ha-
bitual.

11. *That vvhich I vvorke.*) This being vnderſtood of S. Paul him ſelf or any other iuſt perſon, the ſenie is, that the fleſh and inferiour part thirreth vp diuerſe diſordered motions and paſſions or perturbations againſt the minde, and vpon ſuch a ſoden ſometimes inuadeth the ſame, that before it attended, or reaſon can gather it ſelf to deliberate, mā is in a ſort (though vnvittingly) entangled. Vvvhich as ſoone as it is perceiued, being of the iuſt condemned, reiectea, and reſiſted, neuer maketh him a ſinner. Soden inuolun-
tarie motions
are no ſinne.

c. 5, 17.

15. *Not that vvhich I vvill*) He meaneth not, that he can do no good that he vvilleth or deſireth, or that he is euer forced to do that vvhich his vvill agreeth not vnto: but that by reaſon of the forcibleſſe of concupiſcence, vvhereof he can not rid him ſelf during life, he can not accompliſh all the deſires of his ſpirit and minde, according as he ſaith to the Galatians, *The fleſh couereth againſt the ſpirit, and the ſpirit againſt the fleſh, that not vvhatſoever you vvill, you can do.* Concupiſcence
taketh not
avvay free vvil.

ep. ad Aſcl-
licum 200.

19. *Not the good vvhich I vvill.*) So may the iuſt alſo be forced by the rage of concupiſcence or ſenſual appetite, to do or ſuffer many things in his inferiour part or external members, vvhich his vvill conſenteth not vnto. And ſo long it is ſo farre from ſinne, that (as * S. Auguſtine ſaith) he neede neuer ſay to God, *forgiue vs our ſinnes*, for the ſame. for, ſinne is voluntarie, and ſo be not theſe paſſions. Sinne is volun-
tarie, and other-
wiſe it is no
ſinne.

19. *Which I vvill not.*) It maketh not any thing againſt free vvill that the Apoſtle ſaith, that good men do or ſuffer ſometimes in their bodies, that vvhich the vvill agreeth not vnto: but it pro- ueth plainly free vvil, becauſe the proper act thereof, that is, to vvill or nill, to conſent or diſſent, is euer (as you may ſee here) free in it ſelf: though there may be internal or external force to ſtay the members of a man, that they obey not in euery act, that vvhich the vvill commaundeth or preſcribeth. And therefore that is neuer imputed to mā vvhich he doth in his external or internal faculties, vvhen vvil concurrerh not. Yea aiter vvard (v, 20) the Apoſtle ſaith, *Non ego operor*, man doeth not that vvhich is not done by his vvill: vvhich doth moſt euidently proue free vvill.

25. *With the minde, vvith the fleſh.*) Nothing done by concupiſcence (vvhich the Apoſtle here calleth ſinne) vvherevnto the ſpirit, reaſon, or minde of man conſenteth not, can make him guilty before God. Neither can the motions of the fleſh in a iuſt man euer any vvhit deſile the operatiōs of his ſpirit, as the Lutherans do hold: but make them often more meritorious, for the continual combat that he hath vvith them. for it is plaine that the operations of the fleſh and of the ſpirit do not concurre together to make one acte, as they imagine: the Apoſtle concluding cleane contrarie, ſay. That in minde he ſerueſh the Lavv of God, in fleſh the lavv of ſinne, that is to ſay, concupiſcence. Concupiſcence
deſileth not a
iuſt mans actiōs
as the Lutherans
ſay.

CHAP. VIII.

That now after Baptiſme vve are no more in ſtate of damnation, becauſe by the grace vvhich vve haue received, vve are able to fulfil the Lavv: vnleſ vve do vvilfully giue the dominion againe to concupiſcence. 18 Then (becauſe of the perfe- cions that then vvere) he comforteth and exhorteſh them vvith many reaſons.

THERE



∴ This conuin-
ceth against the
Churches ad-
uerſaries, that
the law, that is,
gods cōmaun-
demēt may be
kept, & that the
keeping thereof
is iuſtice, & that
in chriſtian men
that is fulfilled
by Chriſts grace
vvhich by the
force of the
Law could ne-
uer be fulfilled.

The Epistle vpō
the 8 Sunday
after Pentecoſt.

∴ He meaneth
not that the
Childrē of God
be violently cō-
pelled againſt
their vvilles, but
that they be
ſweetly dravvē,
moued, or indu-
ced to do good.
*Aug. Enchirid. c.
64. De verb. Do.
ſer. 43 c. 7. et de
verb. Apoſt. ſer.
13 c. 11. 12.*

The Epistle vpō
the 4 Sunday
after Pentecoſt,
and for many
Martyrs.

HERE is novv therefore no damnation 1
to them that are in Chriſt I E S V S : that
walke not according to the fleſh. † For the 2
law of the ſpirit of life in Chriſt I E S V S,
hath deliuered me from the law of ſinne
and of death. † For that vvhich vvas 3
impoſſible to the Law, in that it vvas
vveakened by the fleſh : God ſending his ſonne in the ſimi-
litude of the fleſh of ſinne, euen of ſinne damned ſinne in
the fleſh, † that ∴ the iuſtification of the law might be ful- 4
filled in vs, vvho vvalke not according to the fleſh, but ac-
cording to the ſpirit. † For they that are according to the 5
fleſh, are affected to the things that are of the fleſh, but they
that are according to the ſpirit : are affected to the things that
are of the ſpirit. † For the vvifedom of the fleſh, is death : 6
but the vvifedom of the ſpirit, life and peace. † Becauſe the 7
vvifedom of the fleſh, is an enemy to God : for to the law of
God it is not ſubiect, neither can it be. † And they that are 8
in the fleſh, can not pleaſe God. † But you are not in the fleſh, 9
but in the ſpirit, yet if the Spirit of God dwell in you. But if
any man haue not the Spirit of Chriſt, the ſame is not his.
† But if Chriſt be in you : the body in deede is dead becauſe 10
of ſinne, but the ſpirit liueth becauſe of iuſtification. † And 11
if the Spirit of him that raiſed vp I E S V S from the dead, dwell
in you : he that raiſed vp I E S V S CHRIST from the dead, ſhal
quicken alſo your mortal bodies, becauſe of his Spirit dwell-
ling in you. † Therefore brethren, vve are debtors : not to the 12
fleſh, to liue according to the fleſh. † For if you liue accor- 13
ding to the fleſh, you ſhal die. but if by the ſpirit, you mor-
tifie the deedes of the fleſh, you ſhal liue. † For vvhoſoever 14
∴ are ledde by the ſpirit of God, they are the ſonnes of God.
† For *you haue not receiued the ſpirit of ſeruitude againe in 15
feare : but *you haue receiued the ſpirit of adoption of ſonnes,
vvherein vve crie : Abba, (father). † For " the Spirit him ſelf, 16
giueth teſtimonie to our ſpirit, that we are the ſonnes of God. 17
† And if ſonnes, heires alſo : heires truly of God, and coheires
of Chriſt : † yet if vve ſuffer vvith him, that vve may be alſo
glorified vvith him.

† For I thinke that the paſſions of this time are not " con- 18
digne to the glorie to come that ſhal be reuealed in vs. † For 19
the expectation of the creature, expecteth the reuelation of
the

conſiſtē

2. Tim. 3,
7, Gal.
4, 5.

condig-
na ad
gloriam

20 the sonnes of God. † For the creature is made subiect to
 21 vanity, not vvvilling, but for him that made it subiect in hope:
 21 † because the creature also it self shal be deliuered from the
 22 seruitude of corruption, into the libertie of the glorie of the
 22 children of God. † For vve knowv that euery creature gro-
 23 neth, and trauaileth euen til novv. † And not only it, but
 23 vve also our selues hauing the first frutes of the spirit, vve
 24 also grone vvvithin our selues, expecting the adoption of the
 24 sonnes of God, the redemption of our body. † † For "by
 24 hope vve are saued. But hope that is seen, is not hope. for that
 25 vvwhich a man seeth, vvherfore doth he hope it? † But if vve
 25 hope for that vvwhich vve see not: vve expect by patience.
 26 † And in like maner also the Spirit helpeth our infirmitie.
 26 For, vvwhat vve shoud pray as vve ought, vve knowv not: but
 27 the Spirit him self requesteth for vs vvith gronings vvnsp-
 27 keable. † And he that searcheth the hartes, knowveth vvhat
 27 " the Spirit desireth: because according to God he requesteth
 28 for the sainctes. † And vve knowv that to them that loue
 28 God, al things cooperate vnto good, to such as according to
 29 purpose are called to be sainctes. † For vvhom he hath for-
 29 knowen, he hath also predestinated to be made conformable
 30 to the image of his sonne: that he might be the first-borne in
 30 many brethren. † And " vvhom he hath predestinated: them
 31 also he hath called. and vvhom he hath called: them also he
 31 hath iustified. and vvhom he hath iustified: them also hath he
 32 glorified. † What shal vve then say to these things? If God
 32 be for vs, vvho is against vs? † He that spared not also his
 33 ovvne sonne, but for vs al deliuered him: hovv hath he not
 33 also vvith him giuen vs al things? † Who shal accuse against
 34 the elect of God? God that iustifieth. † Who is he that shal
 34 condemne? Christ I E S V S that died, yea that is risen also
 35 againe, vvho is on the right hand of God, vvho also maketh
 35 intercession for vs. † Who then shal separate vs from the
 36 charitie of Christ? tribulation? or distresse? or famine? or
 36 nakednes? or danger? or persecution? or the svord? († as
 36 it is vvritten, *For vve are killed for thy sake al the day: vve are esteemed as*
 37 *sheepe of slaughter.*) † But in al these things we ouercome because
 37 of him that hath loued vs. † † For " I am sure that neither death,
 38 nor life, nor Angels, nor Principalities, nor Povvers, neither
 38 things present, nor things to come, neither might, † nor
 39 height, nor depth, nor other creature, shal be able to
 E e e separate

The Epistle for
S. Ignatius
Febr. 1.

Pf. 43,
22.

επιπρασ-
μα γαρ

separate vs from the charitie of God vvhich is in Christ
I E S V S our Lord. ¶

A N N O T A T I O N S
C H A P. VIII.

The testimonie of the Spirit. *16. The spirit giveth testimonie.*) This place maketh not for the Heretikes special faith, or their presumptuous certainty that euery one of them is in grace: the testimonie of the Spirit being nothing els, but the inward good motions, comfort, and contentment, vvhich the children of God do daily feele more and more in their hartes by seruing him: by vvhich they haue as it were an attestation of his fauour towards them, vvhereby the hope of their iustification and saluation is much corroborated and strengthened.

Notwithstanding Christs satisfaction and Passion, yet ours also is required. *17. Yes if they suffer.*) Christs paines or passions haue not so satisfied for al, that Christian men be discharged of their particular suffering or iustifying for eche mans owne part: neither be our paines nothing vvorthe to the attainment of heauen, because Christ hath done ynough, but quite contrarie: he vvas by his passion exalted to the glorie of heauen: therefore vve by compassion or partaking vwith him in the like passions, shall attaine to be fellowves vwith him in his kingdom.

Al suffering in this life is nothing in comparison of the heauenly glorie: and yet it is meritorious & vvorthe of the same. *18. Condigne.*) Our Aduerlaris ground hereon, that the vvorke or sufferances of this life be not meritorious or vvorthe or lite euerlasting, vvhether the Apostle saith no such thing, no more then he saith that Christs Passions be not meritorious of his glorie, vvhich I thinke they dare not much enough in our Saviours actions. He exprelleth onely, that the very afflictions of their owne nature, vvhich vve suffer vwith or for him, be out of short, momentanie & of no account in comparison of the recompente vvhich vve shall haue in heauen. no more in deede vvere Christs paines of their owne nature, compared to his glorie, any vvhich comparable: yet they vvere meritorious or vvorthe of heauen, & so be ours. And therefore to expresse the said cōparison, here he saith, *They are not condigne to the glorie.* He saith not, *of the glorie*, as the Heretikes taily translate: though the Scripture speaketh so also, vvhether it signifyeth only a cōparison, as *Prov. 3.* in the greeke, *Omne pretiosum non est iua dignū.* S. Augustine, *illi aignum.* S. Hierom, *non valet huic comparari.* that is, No pretious thing is vvorthe of vvhisedom, or to be compared vwith it. See the like *Eccle. 26, 20. Tob. 9, 2.* But vwhen the Apostle vvil expresse that they are condigne, vvorthe, or meritorious of the glorie, he saith plainly, *That our tribulation vvhich presently is momentanie and light, vworketh about measure exceedingly an eternal vvoright of glorie in vs.* The valew of Christs actions lieth not of the length or greatnes of them in them selues, though so also they passed al mens doings: but of the vworthines of the person. And so the value of ours also riseth of the grace of our adoption, vvhich maketh those actions that of their natures be not meritorious nor aniuverable to the ioyes of heauen in them selues, to be vvorthe of heauen. And they might as vvel proue that the vvorke of sinne do not demerite damnation. for, sinne in deede for the quantity and nature of the vvorke, is not aniuverable in pleasure to the paine of Hel: but because it hath a departing or an auersion from God, be it neuer so short, it deserueth damnation, because it alwaies proceedeth from the enemy of God, as good vvorke that be meritorious, procede from the childe of God.

Vvhence the merite of vvorke riseth. *24. By hope saued.*) That vvhich in other places he attributeth to faith, is here attributed to hope. As sometime for vvhensoeuer there be many causes of one thing, the holy vwriters (as matter is ministred and occasion giuen by the doctrine then handled) sometimes referre it to one of the causes, sometime to an other: not by naming one alone, to exclude the other, as our Aduerlaris captiously and ignorantly do argue: but at diuers times and in sundrie places to expresse that, vvhich in euery discourse could not, nor needed not to be vttered. In some discourse, faith is to be recommended in others, hope, and onely charitie: in an other, hope: sometimes, almes, mercie: els vvhether, other vertues. One vvhile, *Euery one that belieueth, is borne of God.* 1 Jo. 5, 1. An other vvhile, *Euery one that loueth, is borne of God.* 1 Jo. 4, 7. Sometimes, faith purifieth mans hart. *Act. 15, 9.* And an other time, Charitie remitteth sinnes. 1 Pet. 4, 8. Of faith it is said, *The iust liueth by faith.* Ro. 1, 17. Of charitie, *We know that vve are transferred from death to life, because vve loue &c.* 1 Jo. 3, 14.

Scripture abused against the Godhead of the Holy Ghost. *27. The Spirit desireth.*) Arius and Macedonius old Heretikes had their places to contend vpon, against the Churches sentie, as our new Maisters now haue. They abused this text to proue the Holy Ghost not to be God, because he needed not to pray or aske, but he might commaund if he vvere God. Therefore S. Augustine expoundeth it thus, *The Spirit prayeth.* that is, *causeth and teacheth vs to pray, and vvhats to pray or aske.* August. de anima & eius orig. li. 4, c. 9. & ep. 121. c. 15.

The doctrine of predestination, how to be reuenced of al men vwith dreadful humilitie, and not to be sought out or disputed on vwith presumptuous *30. Whom he hath predestinated.*) Gods eternal foresight, loue, purpose, predestination, and election of his deere children, and in time their calling, iustifying, glorifying by Christ, as al other actes and intentions of his diuine vvil and providence towards their saluation, ought to be reuenced of al men vwith dreadful humilitie, and not to be sought out or disputed on vwith presumptuous

tuos boldnes and audacitie, for it is the gulfe that many proud persons, both in this age and all-
 vvaies, haue by Gods iust iudgement perished in, founding thereon most horrible blaiphemies
 against Gods mercie, nature, and goodnes, and diuers damnable errours against mans free vvil, and
 against al good life and religion. This high conclusion is here set dovne for vs, that vve may learne
 to knowv of vvhom vve ought to depend in al our life; by vvhom vve expect our saluatiō, by vvhose
 prouidence al our graces, gittes, and vvorkes do stand: by vvhat an euerlasting gracious determina-
 tion, our redemption, vvwhich is in Christ I E S V S, vvvas defigured: & to giue God incessable thanks
 for our vocation and preferment to the state vve be in, before the levvves, vvho deserued no better
 then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said
 eintrinsicke truth of Gods eternal predestination standeth (as vve are bound to beleue vnder paine of
 damnation, vvwhether vve vnderstand hovv or no) & so S. Augustine in al his diuine vvorkes vvritten
 of the same (*De gracia & lib. arb. De corrept. & gratia. Ad articulos falso impositos.*) defendeth, decla-
 reth, proueth, and conuinceth, that it doth stand (I say) vvith mans free vvil and the true libertie of
 his actions, and forceth no man to be either il or good, to sinne or vertue, to saluation or damnatiō,
 nor taketh avvay the meanes or nature of merites, and cooperation vvith God to our ovvne and
 other mens saluation.

uerenced, and
 vvhat it tea-
 cheth vs.

Gods predesti-
 tion taketh not
 avvay free wil

πὶ τῷ εἰσ-
 μω, Con-
 fido. Hiero.
 9. 9 ad Al-
 s'.

35. I am sure.) This speache is cōmon in S. Paul according to the latin translation, vvhen he had
 no other assured knowvledge but by hope: as *Rō. 15, 14. 2 Tim. 1, 5. Heb. 6, 9*: Vvhere the Greeke vvord
 lignifieth only a probable periuasion. And therefore except he meane of him self by special reuelati-
 on, or of the predestinate in general, (in vvwhich tvvo cases it may stand for the certitude of faith
 or infallible knowvledge) othervvise that euery particular man should be assured in fallibly that
 him self should be iustified, and not that onely, but sure also neuer to sinne, or to haue the gift of
 pericurance, and certaine knowvledge of his predestination: that is a moit damnable false illusion
 and presumption, condemned by the Fathers of the holy Council of Trent. *Seß. 6. c. 9. 12. 13.*

No man ordi-
 narily is sure of
 his saluation,
 but only in
 hope.

CHAP. IX.

*With a pretestation of his sorow for it (lest they should thinke him to reioyce in their
 perdition) he insinuateth the lewes to be reprobate, although they come of
 Abrahams flejh, 6 saying, to be the sonnes of God, goeth not by that, but by
 Gods grace: 19 considering that al vvvere one damned masse. 24 by vvhich
 grace the Gentils to be made his people: and so the prophets to haue foretold of
 them both. 30 And the cause hereof to be, that the Gentils submit them sel-
 ues to the faith of Christ, vvwhich the lewes vvill not.*



1 I SPEAKE the verity in Christ, I lie not, my
 2 conscience bearing me vvitnes in the holy
 3 Ghost, † that I haue great sadnesse & conti-
 4 nual sorovv in my hart. † For I vvished, my
 5 self to be an anathema from Christ for my
 6 brethren, vvho are my kinfmen according
 7 to the flejh, † vvho are Israēlites, vvwhose is
 8 the adoption of sonnes, and the glorie, and the testament, and
 9 the lavv giuing, and ° the seruice, and the promises: † vvwhose
 are the fathers, & of vvhom Christ is according to the flejh,
 vvwho is aboue al things God blessed for euer. Amen.
 † But not that the vvord of God is frustrate. For, "not al that
 are of Israēl, they be Israēlites: † nor they that are the seede
 of Abrahā, al be children: "but in Isaac shall the seede be called vnto thee:
 † that is to say, not they that are the childrē of the flejh, they
 are the children of God: but they that are the children of the
 promise, are esteemed for the seede. † For the vvord of the

ο ἡ λα-
 τρεῖα,

Gen. 21,
 12.

E e ij prom

promise is this, *According to this time vvil I come: and Sara shal haue a*
 sonne. † And not only she, But * Rebecca also conceiuing 10
 " of one copulation, of Isaac our father. † For vvhen they 11
 vvere " not yet borne, nor had done any good or euil (that
 the purpose of God according to election might stand)
 † not of vvorkes, but of the caller it vvvas said to her: *That* 12
the elder shal serue the yonger, tas it is vvritten: Iacob I loued, but Esau I 13
hated.
 † Vvhat shal vve say then? " Is there iniquitie vvith God? 14
 God forbidd. † For to Moyse he saith, *I vvil haue mercie on vvhom* 15
I haue mercie: and I vvil shew mercie to vvhom I vvil shew mercie. † Ther- 16
 fore it is " not of the vviller, nor the runner, but of God that
 sheweth mercie. † For the Scripture saith to Pharao: *That* 17
" to this very purpose haue I raised thee, that in thee I may shew my povver: and
that my name may be renoumed in the vvhole earth. † Therefore on 18
 vvhom he vvil, he hath mercie: and vvhom he vvil, he doth
 indurate.

† Thou saiest therfore vnto me: Vvhy doth he yet com- 19
 plaine? for vvho resisteth his vvil? † O man, " vvho art 20
 thou that doest ansvver God? Doth the vvorke say to him
 that vvrought it: Vvhy hast thou made me thus? † Or hath 21
 not " the potter of clay, povver, of the same masse to make
 one vessel vnto honour, and an other vnto cōtumelic? † And 22
 if God vvilling to shew vvyrath, and to make his might
 knowven, " susteined in much patience the vessels of vvyrath
 apte' to destruction, † that he might shew the riches of 23
 his glorie vpon the vessels of mercie vvwhich he prepared vn-
 to glorie.

† Vvhom also he hath called, vs, not only of the Ievves, 24
 but also of the Gentiles, † as in Osee he saith, *I vvil call that* 25
vvhich is not my people, my people: and her that vvvas not beloued, beloued: and
her that hath not obtieined mercie, hauing obtieined mercie. † And it shal be, in 26
 the place vvhere it vvvas said to them, *you are not my people: there they shal be*
called the sonnes of the liuing God. † And Esaie crieth for Israel, *If the* 27
number of the children of Israel be as the sand of the sea, the remaines shal be
saued. † For consummating a vvord, and abbridging it in equitie: because 28
 vvord abridged shal our Lord make vpon the earth. † And as Esay fore- 29
 told, *Vntes the Lord of Sabaoib had left vs secde: vve had been made like So-*
dom, and vve had been like as Gomorrhā.

† What shal vve say then? That the Gentiles vvwhich pur- 30
 sued not after iustice, haue apprehended iustice, but the iu- 31
 stice that is of faith. † But Israel in pursuing the lavv of iu- 31
 stice, is not come vnto the lavv of iustice. † Vvhy so? Be- 32
 cause j

Sr Hierom. q. 10. ad Hedi- biam. At the epistle surely to the Romanes needeth interpretation, and is wrapped with great obscurities that to understand we needs the helpe of the Holy Ghost, who by the Apostle did disclose these same things: but especially this place. Howbeit nothing pleasech vs but that which is Ecclesiastical: that is, the sense of the Church.

That God is not the cause of any mans reprobation or damnation, otherwise then for punishment of his sinnes, he sheweth by that he expecteth al mens amendement vvith great patience, and consequently that they haue also seec vvil

Gen. 18, 10.

Gen. 25, 21.

Gen. 25, 23. Mal. 1, 2.

Exo. 33, 19.

Exo. 9, 16.

apted, fitted

Of. 2, 23.

Of. 1, 10. Eij. 10, 22.

Ej. 1, 2

Es. 8, 14.
28, 16.

33 cause not of faith, but as it vvere of vvorkes. for^c they haue
stombed at the stone of stombling, † as it is vvritten, *Behold*
I put in Sion a stone of stombling, and a rocke of scandal: and vvho soeuer belee-
ueth in him, shall not be confounded.

^c Here vve see
that they are the
cause of their
ovvne damnati-
on by infidelity:

ANNOTATIONS
CHAP. IX.

3. *Anáthema.*] *Anáthema*, by vse of Scripture is either that vvhich by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrariely, that vvhich is reiected, seuered, or abandoned from God, as cursed and detested, and therefore is to be auoided. And in this later sense (according as S. Paul taketh it 1 Cor. 16. *If any loue not our Lord I E S V S C H R I S T, be he Anathema*, that is to say, Avvay vvith him, Accursed be he, Bevvare you company not vvith him) the Church and holy Councels vse the vvord for a curse and excommunication againt Heretikes and other notorious offenders and blasphemers. Nowv hovv the Apostle, vvishing him self to be Anathema from Christ to saue his Countrie mens soules, did take this vvord, it is a very hard thing to determine. Some thinke, he desired onely to die for their saluation. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so still for to saue their soules. Others, that he vvished vvhat malediction or separation from Christ soeuer that did not imply the disfaueur of God tovwards him, nor take avvay his loue tovvard God. This only is certaine that it is a point of vnspeakeable charitie in the Apostles breast, and a paterne to al Lishops and Priests, hovv to loue the saluation of their focke. As the like vvvas vvtered by Moyfes vvhen he said, *Either forgive this people, or blot me out of thy booke.*

6. *Not al of Israel.*] Though the people of the Ievves vvere many vvaiies honoured and priuiledged, and namely by Christes taking flesh of them: yet the promis of grace and saluation vvvas neither onely made to them, nor to al them that carnally came of them or their fathers: Gods election and mercie depending vpon his ovvne purpose, vvill, and determination, and not tied to any nation, familie, or person.

7. *But in Isaac.*] The promise made to Abraham vvvas not in Ismael, vvho vvvas a sonne borne onely by rief h and nature: but in Isaac, vvho vvvas a sonne obtained by promise, faith, and miracle: and vvvas a figure of the Churches children borne to God in Baptisme.

10. *Of one copulation.*] It is proued also by Gods choosing of Iacob before Esau (vvho vvvere not onely brethren by father and mother, but also tvvinnes, and Esau the elder of the tvvo, vvhich according to carnal count should haue had the preeminence) that God in giuing graces solovveth not the temporal or carnal prerogatiues of men or families.

11. *Not yet borne.*] By the same example of those tvvinnes, it is euident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to Gods faueur before others, by their ovvne merites: because God, vvhen he made choise, and first ioued Iacob, and refused Esau, respected them both as il, and the one no lesse then the other guilty of damnation for original sinne, vvhich vvvas alike in them both. And therefore vvhere iustly he might haue reprobated both, he saued of mercie onc. Vvvhich one therefore, being as il and as void of good as the other, must hold of Gods eternal purpose, mercie, and election, that he vvvas preferred before his brother vvvhich vvvas elder then him self, and no vvorse then him self. And his brother Esau on the other side hath no cause to complaine, for that God neither did nor suffered any thing to be done tovards him, that his sinne did not deserue. for although God elect eternally & giue his first grace vvithout al merites, yet he doth not reprobate or hate any man but for sinne, or the foresight thereof.

14. *Is there iniquitie?*] Vpon the former discourse that of tvvo persons equal, God calleth the one to mercie, and leaueth the other in his sinne. one might inferre that God vvvere vnjust and an acceptor of persons. To vvvhich the Apostle ansvvereth, that God vvvere not iust nor indifferent in decde, so to vse the matter vvhere grace or saluation vvvere due. As if tvvo men being Christened, both beleeue vvell, & liue vvell: if God should giue heauen to the one, & should damne the other, then vvvere he vnjust, partial, & forgetful of his promise: but respecting or taking tvvo, vvho both be vvorthy of damnation (as al are before they be first called to mercie) then the matter standeth on mere mercie, and of the giuers vvill and liberantie, in vvvhich case partialitie hath no place. As for example.

Anáthema

In vvhat sense S. Paul vvisheth to be anathema.

Gods promis not made to carnal Israel.

Isaac preferred before Ismael.

Iacob before Esau.

By the example of Iacob and Esau, is shewed gods mere mercie in the elect, and iustice in the reprobate.

That God is not vnjust, or an acceptor of persons, is declared by familiar examples.

5. Augustines example is of two debtors: the one forgivē all, and the other put to pay all, by the same creditor. *li. de predest. & gra. cap. 1.*

1 Two malefactors being condemned both for one crime, the Prince pardoneth the one, and letteth the lavv procede on the other.

2 The theefe that is pardoned, can not attribute his escape to his ovvne desertings, but to the Princes mercie.

3 The theefe that is executed, can not challenge the Prince that he vvas not pardoned also: but must acknowledge that he hath his deserting.

4 The standers by, must not say, that he vvas executed because the Prince vwould not pardon him. for that vvas not the cause, but his offense.

5 If they aske further, vwhy the Prince pardoned not both, or executed not both: the answer is, that as mercie is a goodly vertue, so iustice is necessaric and commendable.

6 But if it be further demaunded vwhy Iohn rather than Thomas vvas executed: or Thomas rather than Iohn pardoned: answer, that (the parties being othervvise equal) it hangeth merely and vvholly vpon the Princes vvil and pleasure.

In al this mercie of God tovwards some, and iustice tovwards other some, both the pardoned vvorke by their ovvne free vvil, and thereby deserue their saluation: and the other no lesse, by their ovvne free vvil, vvithout al necessitie, vvorke vvickednes, & then selues and only of them selues procure their ovvne damnation. Therefore no man may vvithout blasphemie say, or can truly say, that he hath nothing to doe tovwards his owne saluation, but vvil liue, and thinke: h he may liue vvithout care or cogitation of his end: the one vvay or the other, saying, If I be appointed to be faued, be it so: if I be one designed to damnation, I can not helpe the matter: come vvhat come may. Al these speeches and cogitations are sinful & come of the enemy, and be rather signes of reprobation, then of election. Therefore the good man must vvithout searche of Gods secretes, vvorke his ovvne saluation and (as S. Peter faith) *make his election sure by good vvorkes*, vvith continual hope of Gods mercie, being assured that if he beleue vvell and doe vvell, he shal have vvell. for example, if a husband man should say, If God vvil, I shal have corne ynough: if not, I can not make it, and so neglect to till his ground: he may be sure that he shal have none, because he vvrought: not for it. An other man vveth his diligence in tilling and ploughing, and committeth the rest to God, he findeth the fruite of his labours.

16. *Not of the vviller.*] If our election, calling, or first comming to God, lay vvholly or principally vpon our ovvne vvil or vvorkes: or if our vvilling or endeouering to be good, vvould serue vvithout the helpe and grace of God, as the Pelagians taught, then our election vvore vvholly in our selues, vvich the Apostle denieth. and then might Pharao and other indurate persons (vvhom God hath permitted to be obstinate, to shew his povver and iust iudgement vpon them) be conuerted vvhen them selues list, vvithout Gods helpe and assistance: vvhereas vve see the contrarie in al such obstinate offenders, vvhom God for punishment of former sinnes, vvisteth not vvith his grace, that by no threatens, miracles, nor persuasion, they can be conuerted. Vvherevpon vve may not vvith Heretikes inferre, that man hath not free vvil, or that our vvill vvorketh nothing in our conuersion or comming to God: but this onely, that our vvilling or vvorking of any good to our saluation, commeth of Gods special motion, grace, and assistance, and that it is the secundary cause, not the principall.

17. *To this purpose haue I raised.*] He doth not say, that he hath of purpose raised or set him vp to sinne, or that he vvas the cause of the same in Pharao, or that he intended his damnation directly or absoliutely, or any othervvise but in respect of his demerits: but rather (as the Apostle faith straight after in this chapter of such hardened & obstinate offenders) that he vvith long patience & toleration expected his conuersion, and (as S. Chryostome interpreteth

Predestination and reprobation take not avay free vvil, neither must any man be retchlesse & desperate.

Our election or conuersion is not of our selues, but of gods grace and mercie.

1 So likewise, God seing al mankind and euery one of the same in a general condemnation, and masse of sinne, in and by Adam, deliuereth some, and not other-foine.

2 Al that be deliuered out of that common damnation, be deliuered by grace and pardon, through the meanes and merits of Christ.

3 Such as be left in the common case of damnation, can not complaine, because they haue their deserting for sinne.

4 Vve may not say that such be damned, because God did not pardon them, but because they had sinne, and therefore deserued it.

5 That some should be damned, and not al pardoned, and other some pardoned rather than al condemned, is agreeable to Gods iustice & mercie: both vvich vertues in Gods providence tovwards vs are recommended.

6 That Saul should be rather pardoned than Caiphaz (I meane vvhere vvwo be equally euil and vvdeseruing) that is onely Gods holy vvil and appointment, by vvich many an vvworthy man getteth pardon, but no good or iust or innocent person is euer damned.

2. Pet. 1.

10.

Exo. 9, 16.

interpreteth this word, *Excitati*) preserued him aliue to repent, vvhom he might iustly haue condemned before. In the 9 of Exodus, vvhence this allegation is, vve reade, *Posui te, I haue put or set thee vp*, as here, *I haue raised thee*. that is to say, I haue purposely advanced thee to be so great a king, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such vvhom I haue for so great sinnes forsaken, and also to shew to the vvorlde, that no obstinacie of neuer so mightie offenders can resist me to doe any thing which shal not fall to my glorie. Vvhich is no more to say, but that God often for the punishment of Nations, and to shew his iustice and glorie, giueth vvhicked Princes vnto them, and indueth them vvvith povver and al prosperitie, and taking his grace from them vpon their deserts, hardeneth their hartes so, as they vvvithstand and contemne God, and afflict his people. in vvhose end and fall, either temporal or eternal, at the length God vvil cuer be glorified. Neither vvvould he either raise or suffer any such, or giue them povver and prosperitie in this life, vvherevpon he knowveth they vvil be vvorse, but that he can vvorke al that to his honour and glorie. many, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certaine persons, rather then vpon other some of equal deserts, that lieth vvholy vpon his vvil, in vvhose iudgements there be many things secrete, but no hing vniust.

In vvhate sense; God raised v^r Pharao &c.

20. *Who art thou?*] Here the Apostle staiech the rashnes and presumption of such poore vvorms, as take vpon them to question vvvith God of their election or reprobation: as certaine impious Heretikes of our time haue done, setting out bookes farsed vvvith most blasphemous and erroneous doctrine cōcerning this high and hidden mysterie, and haue giuen occasion to the ignorant vvhich alwaies be curious, to iangle, and perniciously to erre in these things, that are impossibill to be vnderstood of any, or vvel thought of, but of the obedient and humble.

Heretical booke concerning predestination.

21. *The potter.*] This example of the pot and potter reacheth no further but to declare, that the creature may not reason vvvith God his maker, vvvhy he giueth not one so great grace, as an other, or vvvhy he pardoneth not one as vvel as an other: no more then the chamber pot may challenge the Potter vvvhy he vvas not made a drinking pot, as vvel as an other. And therefore the Heretikes that extend this similitude to proue that man hath no free vvil no more then a peece of clay, doe vvntruely and deceitfully apply the example. Inpecially when vve may see expressly in the booke of Exodus, that Pharao not vvvithstanding his indurate hart, had free vvil: vvhich both it is said, *He vvvould not dismisie the people:* and, *He indurated his owne hart himself.* Exo. c. 7, 15. and (in the Hebrue) v. 11. & c. 9. 15. 1 Reg. 6. 6. And this Apostle also vvvriteth, that * a man may *cleanse him self* from the filthy, and so become a vessel of honour in the house of God.

1 Tim. 2, 21.

The example of the pot and the potter.

CHAP. X.

The Law vvas not (as the Iewes ignorant zeale supposed) for them to iustifie themselves by it (considering that they could not fulfil it); but to bring them to Christ, to beleue in him, and so for his sake to be iustified by the grace of God: according to Moyses saying, and the Apostles preaching: that so the Gentils also (according to the Prophets) hearing and beleeuing might come to iustice: the Iewes in the meane time (though inexorably) remaining incredulous.

1
2
3
4



RETHREN, the vvil of my hart surely and praier to God, is for them vnto saluation. † For I giue them testimonie that they haue zeale of God, but not according to knowvledge. † For, not knowving the iustice of God, & seeking to establish their ovvne, they haue not been subiect to the iustice of God. † For, † the end of the Law is Christ: vnto iustice to euery one that beleuech.

∴ The Law vvas not giue to make a mā iust or perfect by itself, but to bring vs to Christ to be iustified by him.

∴ The iustice of the Law of Moyses went no further of it self, but to saue a man from the temporal death and punishment prescribed to the trasgressors of the same.

The Epistle vpō S. Andrevves day, Nouemb. 30.

∴ To beleue in him & to inuocate him, is to serue him with al loue and sincere affectio. Al that so doe, shal doubtlesse be saued & shal neuer be confounded.

∴ We see then that it is in a mans free Wil to beleue or not to beleue, to obey or disobey the Gospel or truth preached.

beleueeth. † for Moyfes vvore, ∴ that, the iustice vv which is of the Lavv, *the man that hath done it, shal liue in it.* † But " the iustice vv which is of faith, faith thus, *say not in thy hart, V who shal ascend into beauen?* that is to bring Christ dov vne. † Or *v who descendeth into the depth?* that is to call Christ againe from the dead. † But 8 vv what faith the Scripture? *The vvord is nigh, in thy mouth, and in thy hart.* this is the vvord of faith vv which vve preach. † For if 9 thou confesse vv with thy mouth our Lord I E S V S, and in thy hart beleue that God hath raised him vp from the dead, thou shalt be saued. † For vv with the hart vve beleue vnto iustice: 10 but vv with the mouth confession is made to saluation.

† For the Scripture saith: *V who soeuer beleueeth in him, shal not be confounded.* † For there is no distinction of the lew 11 and the Greeke: for one is Lord of al, riche to vvard al that inuocate him. † For every one ∴ *v who soeuer shal inuocate the name of our Lord, shal be saued.* † " Hovv then shal they inuocate in vv whom 12 they haue not beleueed? Or hovv shal they beleue him vv whom they haue not heard? And hovv shal they heare without a preacher? † But hovv shal they preach " vnles they 13 be sent? as it is vvritten: *Hovv beautiful are the fecte of them that euangelize peace, of them that euangelize good things?* † But al ∴ do not obey 14 the Gospel. For Esay saith, *Lord, v who hath beleueed the hearing of vs?* † Faith then, is by hearing: and hearing is by the vvord of 15 Christ. † But I say, haue they not heard? And certes *into al the earth hath the sound of them gone forth: and vnto the endes of the vv hole vvorld the vvordes of them.* †

† But I say, hath not Israel knowven? Moyfes first saith, 19 *I vv il bring you to cumulation in that vv which is not a nation: in a folish nation, I vv il drue you into anger.* † But Esay is bold, and saith, *I vv as 20 found of them that did not seeke me: openly I appeared to them " that asked nor of me.* † But to Israel he saith, *Al the day haue I spred my bandes to a people 21 that beleueeth nor, and contradicteth me.*

Leu. 18,
5.
Deu. 30,
11.

Es. 28. 16

Ioel. 2,
22.

Es. 52. 7.

Es. 53. 1.

Pf. 18. 5.

Deu. 32,
21.

Es. 65. 1.

Es. 63. 1.

ANNOTATIONS

CHAP. X.

Gods iustice,
& the Ievves
ovvne iustice.

3. *The iustice of God.*] The iustice of God, is that vv which God giueth vs through Christ. the Ievves ovvne or proper iustice, is that vv which they had or chalenged to haue of them selues and by their ovvne strength, holpen onely by the knowlege of the Lavv vv without the helpe or grace of Christ.

Iustice of faith.

6. *The iustice of faith.*] The iustice vv which is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concerne the same. as, of Christs Ascension to heauen, of his Descending to Hel, of his comming dov vne, to be Incarnate, and his Resurrection and returne againe to be glorified: by vv which his actions vve be pardoned, iustified, and saued, as by the Lavv vve could neuer be.

3. The

1. *The word of faith.*) The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded upon this, that Christ is our Saviour, & that he is risen againe. V which point (as al other) must both be beleued in hart, and also be confessed by mouth. For though a man be iustified inwardly v when he hath the vertues of faith, hope, and charitie from God: yet if occasion be giuen, he is also bound to confesse vvith his mouth, and by al his external actions, vvithout shame or feare of the vvorld, that vv which he inwardly beleueeth: or els he can not be saued. V which is against certaine * old Heretikes that taught, a man might say or doe vv what he vvould, for feare or danger, so that he kept his faith in hart.

Euseb. li. 6 c. 31 histor. Eccles.

Open confession & protestation of our faith is sometime necessary.

14. *How (shal they inuocate?)* This maketh not (as Heretikes pretend) against inuocation of Saints: the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in vv whom they do not beleuee, and vv whom they neuer heard of. For he speaketh of Gentils or Pagans, vv who could not inuocate him, vnlesse they did first beleuee in him. To the due inuocation of Christ, vve must know him and our duties to him. And so is it true also that vve can not pray to our B. Ladie nor any Sainct in heauen, til vve beleuee and know their persons, dignitie, and grace, and trust that they can helpe vs. But if our aduersaries thinke that vve can not inuocate them, because vve can not beleuee in them: let them vnderstand that the Scripture vseth also this speech, to beleuee in men: and it is the very Hebrew phrase, vv which they should not be ignorant of that bragge thereof so much. *Exod. 14. 31. They beleued in God and in Moyses.* and *3 Paral. 20. 20.* in the Hebrew. *Ep. ad Philem. v. 1.* And the ancient fathers did read in the Crede indifferently, *I beleuee in the Catholike Church* and, *I beleuee the Catholike Church.* *Conc. Nicen. apud Epiphani in fine Ancoras. Hieron. contr. Luois. Cyril. Hieros. Cathec. 17.*

The place alleaged against inuocation of Saints, answered.

15. *vnlesse they be sent.*) This place of the Apostle inuincibly condemneth al the preachings, vvritings, ordinances, innovations and vv usurpations of Church, pulpit, & vv whatsoever our nevv Euangelists haue intruded them selues and entered into by the vvindow: shewing that they be euery one from the highest to the lowest, false prophets, running and vv usurping, being neuer lawfully called. V which is so euident in the Heretikes of our daies that the Caluinists confesse it in them selues, and say that there is an exception to be made in them, because they found the state of the Church interrupted.

Preachers not lawfully called nor sent.

Confes. des Eglis. de France.

20. *That asked not.*) That Christ vv was found of those that neuer asked after him, it prooueth that the first grace and our first justification is vv without merites. That God called so continually and earnestly by his Prophets and by other his signes and vv wonders, vv upon the Iewes, and they vv withheld it: free vv will is proued, and that God vv would haue men saued, and that they be the cause of their ovvne damnation them selues.

The first justification of mere grace. Free vv will.

CHAP. XI.

Not al the Iewes vv were reprobate, but some electe: and they by grace obtained iustice, the rest (according to the Prophets) being excecated. 11 Against vv whom notwithstanding the Christian Gentils (to vv whom by this occasion Christ is come) must not insult: but rather feare euery man him self to be likewise cut of the tree (vv which is the Catholike Church) 25 and know vv that vv when al the Gentils are brought into the Church, then (about the end of the vv world) shal the multitude of the Iewes also come in: 32 according to the disposition of the vv wonderful vv wisdom of God.



1 Say then: Hath God reiected his people? God forbid. for I also am an Israëlite, of the seede of Abraham, of the tribe of Ben-iamin. † God hath not reiected his people vv which he foreknevv. Or know you not in Elias vv what the Scripture saith: how he requesteth God against Israëls

3. reg. 19. 20.

3 † Lord, they haue slaine thy Prophets, they haue digged downe thine altares: and I am left alone, and they seeke my life. † But vv what faith the diuine

fff answer

answer vnto him? *I haue left me seuenⁿ thousand men, that haue not borowed their knees to Baal?* † So therefore at this time also, there are remains sau'd according to the election of grace. † And 6 if by grace: "not now of vvorke. otherwise grace now is not grace.

† Vvhat then? that vvhich Israel sought, the same he hath 7 not obtained: but the election hath obtained: and the rest vvere blinded. † as it is vvritten: " *God hath giuen them the spirit 8 of compunction: eyes, that they may not see: and eares, that they may not heare: vntil this present day.* † And Dauid saith: *Be their table made for a snare 9 and for a trappe and for a scandal and for a retribution vnto them.* † *Be their eyes 10 darkened, that they may not see: and their backe make thou alvvayes crooked.* † I say then, haue they so stombled, :: that they should fall? 11 God forbid. but by their offence, saluation is to the Gentils, that they may emulate them. † And if the offence of them 12 be the riches of the vvorld, and the diminution of them :: the riches of the Gentils: how much more the fulnesse of them?

† For to you Gentils I say, as long verely as I am the 13 Apostle of the Gentils, I vvil honour my ministerie, † if by 14 any meanes I may prouoke my flesh to emulation, and may saue some of them. † For if the losse of them be the recon- 15 ciliation of the vvorld: vvhat shal the receiuing be, but life from the dead? † And if the first fruite be holy, the masse also: 16 and if the roote be holy, the boughes also. † And if some 17 of the boughes be broken, and thou vvhereas thou vvast a vvilde oliue, art graffed in them, and art made partaker of the roote and of the fatnesse of the oliue, † glorie not against the 18 boughes. And if thou glorie: not thou bearest the roote, but the roote thee. † Thou saiest then: The boughes vvere 19 broken, that I might be graffed in. † Vvel: "because of 20 incredulitie they vvere broken, but thou by faith doest stand:

be not to highly vvise, but :: feare. † For if God hath not 21 spared the natural boughes: lest perhaps he vvil not spare thee neither. † See then the goodnes and the seueritie of God: vpō 22 them surely that are fallen, the seueritie: but vpon thee the goodnes of God, if thou abide in his goodnesse, othervvise thou also shalt be cut of. † But they also, if they do not 23 abide in incredulitie, shal be graffed in. for God is able to graffe them in againe. † For if thou vvast cut out of the 24 natural vvild oliue, and contrarie to nature vvast graffed into the good oliue: how much more they that are according to

nature,

The Heretikes adde here alio. Image, to the text. as Act. 19. 21.

8: The Ierues are not reiected vvholly & incurably for euer: but for a part, and for a time suffered to fall. Which God did turne to the Gentils general good. :: If God could and did turne their fall and sinne into the good of the Gentils, much more vvil he vvorke good of their general conuersion, vvhich shalbe at length the accomplishmēt of the Church consisting of both the Nations.

We see that he vvhich standeth by faith, may fall from it, and therefore must liue in feare, and not in the vaine presumption and securitie of the Heretikes.

Ef. 6, 9. Pf. 68, 23

25 nature, ſhal be graſſed into their ovvne oliue? † For I vvil
 not haue you ignorant, brethren, of this myſterie (that you
 be not vvife in your ſelues) that blindnes in part hath chaunced
 in Iſraël, vntil the fulnes of the Gentiles might enter:
 26 † and ſo al Iſraël might be ſaued, as it is vvritten: *There ſhal*
 27 *come out of Sion, he that ſhal deliuer, and ſhal auert impietie from Iacob.* † *And*
 28 *this to them the reſtament from me: vvhē I ſhal haue taken avvay*
 29 *their ſinnes.* † " According to the Goſpel in deede enemies
 for you: but according to the election, moſt deere for the fa-
 30 thers. † for vvithout repentance are the giftes and the vo-
 cation of God. † for " as you alſo ſometime did not belecue
 God, but novv haue obteneid mercie becauſe of their incre-
 31 dultie: † ſo theſe alſo novv haue not beleueid, for your
 32 mercie, that they alſo may obteneid mercie. † For God hath
 " cōcludid al into incredultie, that he may haue mercie on al.
 33 † " O depth of the riches of the vvifedom and of the know-
 ledge of God: hovv incomprehenſible are his iudgements,
 34 and his vvaies vnſearcheable? † for * vvho hath knowven
 35 the minde of our Lord? or vvho hath been his cōſeler? † Or
 vvho hath firſt giuen to him, and retribution ſhal be made
 36 him? † For of him, and by him, and in him are al things: to
 him be glorie for euer. Amen. -1

Eſa. 59,
20.Eſa. 40,
13.The Epiflle vpō
Trinitie Sun-
day.A N N O T A T I O N S
C H A P. X I.

4. *Seuen thouſand*) The Heretikes alleage this place and example very impertinently
 to proue that the Church may be vvholly ſecrete, hid, or, vnknowven. for though the faithful
 vvere forced to keepe cloſe in that perſecution of Achab and Iezabel, vvich vvvas onely
 in the kingdom of the ten tribes, that is, of Iſrael: yet at the very ſame time, in Hieruſalem
 and al the kingdom of Iuda, the external vvorſhip and profeſſion of faith vvvas open to al
 2 *Par. 17.* the vvorld, and vvell knowven to Elias & the faithful, ſo many, that * the very ſouldiars onely
 vvwere numbered aboue ten hundred thouſand. beſides that there is a great difference
 betvvene the Chriſtian Church and the Ievves, ours reſting vpon better promiſſes then
 theirs. And vve vvil not put the Proteſtants to proue that there vvwere 7000 of their Sect,
 vvhen their nevv Elias Luther began: but let them proue that there vvwere ſeuē, or any one,
 either then or in al ages before him, that vvvas in al pointes of his beleefe. Heretikes there
 vvwere before him, as Iouinian, Vigilantius, Heluidius, Vvicleſſe &c. and vvith him, Zuing-
 glius, Caluin, &c. Vvho beleueid as he did in ſome things, but not in al.

Gods anſwer to
Elias of 7000,
maketh nothig
for the Prote-
ſtants Inuiſible
Church.

6. *Not novv of vvorkes.*) If ſaluation be attributed to good vvorkes done of nature
 vvithout faith & Gods helpe, the ſame can not be of grace. for ſuch vvorkes exclude grace,
 fauour, and mercie: and challenge onely of dette, and not of gift. Therefore take heede here
 of the Heretikes expoſition, that vvtruelly exclude Chriſtian mens vvorkes from neces-
 ſity or merite of ſaluation, vvich are done vvith and by Gods grace, and therefore euidently
 conſiſt vvith the ſame, and be ioyned vvith Gods grace as cauſes of our ſaluation. Our
 Aduerſaries are like il Potecaries, euer taking *quid pro quo*, either of ignorance, or of intent
 to deceiue the ſimple.

what vvorkes
are not, & what
are the cauſe of
ſaluation.

God is not author of sinne.

1. *God hath giuen.*] It doth not signifie his vvorking or action, but his permission. *Chryf. ho. 19 in ep. Ro.* And S. Augustine saith, not by putting malice into them, but by not imparting his grace vnto them, and that through their ovvne deserts alwaies, and their ovvne Willcs euer properly vvorking the same. See *Annot. Mat. c. 13, 14. Ro. c. 1, 26.*

Aug. Ep. 105. ad Sixsum.

Aparaphrastical explication of the text concerning the Iewes and Gentils, their standing, falling, rising againe, &c.

20. *Because of incredulity.*] He representh the pride of the Gentils vaunting them selues of their receiuing, and of the Iewes reiection, namely in that they thought the Iewes to be forsaken for no other cause, but that they might come into their roomes: declaring that the direct and proper cause of their forsaking, vvas their incredulity, exhorting the Gentiles to bevvare of the same, because they may fall as vvell as the other, and that God is as like to execute iustice against them as against the Iewes, as he hath done in many nations falling to herefie.

21. *According to the Gospel.*] In respect, or, as concerning beleefe in Christ and receiuing the Gospel, they are Gods enemies: by occasion of vvhich their incredulity, the Gentiles found mercie: othervvise in respect of his special election of that nation, and the promises made to the Patriarches, the Iewes are deere to him still. for God neuer promisseth but he performeth, nor repeateth him self of the priuileges giuen to that nation.

22. *For as you.*] As the Gentiles vvhich before beleeued not, found mercie and came to faith, vvhen the Iewes did fall: so the Iewes not novv beleeuing, vvhen al the Gentils haue obtained mercie, shal in the end of the vvorld by Gods disposition obtaine grace and pardon as the Gentiles haue done.

23. *Concluded al.*] That so God taking al Nations and al men in sinne (vvhich they fell into, not by his drift or causing, but of their ovvne free vvill) may of his mercie call and conuert vvhom and in vvhat order he vvill: and the parties haue no cause to bragge of their deseruings: but both countries and particular men may referre their eternal election and their first calling and conuersion to Christ, and to his mercie only: no vvorkes vvhich they had before in their incredulity, deseruing any such thing, though their vvorkes attervvard proceeding of faith and grace doe merite heauen.

How far to deale and to know, in the doctrine of predestination.

24. *O depth*] The Apostle concludeth that no man ought to search further into Gods secreete and vnsearcheable counsels of the vocation of the Gentils, and reiecting the Iewes, othervvise then this, that al vvhich be reiecte, for their sinnes be iustly reiecte: and al that be saued, by Gods great mercie and Christs grace be saued. And vvhofoeuer seeke among the people to spred contagion of curiosity by seeking further after things past mans & Angels reache, they ouerreache & ouerthrow them selues. If thou vvilt be saued, beleue, obey the Church, feare God and keepe his commaundements: that is thy part and euery mans els. Thou maist not examine vvwhether thou be predestinate or reprobate, nor seeke to know the vvaies of Gods secreete iudgement tovvard thy self or other men. It is the common enemy of our soules, that in this vnhappy time hath opened blasphemous tongues, and directed the proude pennes of Calvin, Beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of yong Scholers in Vniuersities, vvhich vvith lesse studie may learne to be provd and curious, then to be humble, vvise, and obedient.

The Heretikes vvritings of predestination.

CHAP. XII.

The second part of this Epistle, moral.

He exhorteth them to mortification of the body, 2 to renouation of the minde, 3 to keeping of vniue by humilitie, 6 to the right vsing of their gifts and functions, 9 to many other good actions, 17 and specially to iouing of their enemies.

The Epistle vpo the 1 Sunday after the Epiphania



None must presume to meddle about the measure of gods gift, or out of the compasse of his state and vocation.

B E S E C H you therefore brethren by the mercie of God, * that you exhibite your bodies " a liuing host, holy, pleasing God, your reasonable seruice. † And be not conformed 2 to this vvorld: but be reformed in the newnes of your minde, * that you may proue vvhat the good, and acceptable, and perfect vvill of God is. † for I say by the 3 grace that is giuen me, to al that are among you, † not to be

more

Phil. 4, 18.

Eph. 5, 17. 1. Th. 4. 3.

<p>1 Cor. 12, 11. Eph. 4. 7.</p>	<p>4 5 6 7 8</p>	<p>more vvise then behoueth to be vvise , but to be vvise vnto sobrietie , * to euery one as God hath deuided the measure of faith. † For as in one body vve haue many members , but al the members haue not one action : † so vve being many, are one body in Christ, & eche one an others members. -† † And hauing giftes, according to the grace that is giuen vs, differēt, either ^a prophetic according to the rule of faith , † or ministerie in ministring, or he that teacheth in doctrine, † he that exhorteth in exhorting, he that giueth in simplicitie, he that ruleth in carefulnes , he that sheweth mercie in cheerefulnes.</p>	<p>The Epistle vpo the 2 Sunday after the Epiphanie. ^a Prophecie is interpretatiō of the Scriptures, which is according to the rule of faith, when it is not against the right faith, or when it is profitable to edifie charitie, as S. Augultine speaketh li. 1. Doct. Chr. c. 27 and li. 1. c. 36. and in effect he saith the same li. 12. Confess. c. 18 vnto c. 32. ^b Curling is a vice wherevnto the common people is much giuen, who often curse the on whom they can not otherwise be reuenged. they may see here that it is a great fault.</p>
<p>dilectio</p>	<p>9 10 11 12 13</p>	<p>† ^c Loue vvithout simulation. Hating euil. cleauing to good. † Louing the charitie of the brotherhod one toward an other. † Vvith honour preuenting one an other. † In carefulnes not slouthful. In spiri^t feruent. Seruing our Lord. † Reioycing in hope. Patient in tribulation. Instant in praier. † Communicating to the 'necessities' of the sainctes. Pursuing hospiralitie.</p>	
<p>memo- ries</p>	<p>14 15 16 17 18 19</p>	<p>† † Blesse them that persecute you : blesse, and ^d curse not. † To reioyce vvith them that reioyce, to vveepe vvith them that vveepe. † Being of one minde one tovvard an other. Not minding high things, but cōsenting to the humble. -† ^b Be not vvise in your ovvne conceite. † To no man rendring euil for euil. Prouiding good things not only before God , but also before al men. † If it may be, as much as is in you , hauing peace vvith al men. † Not reuenging your selues my deereft, but giue place vnto vvra^th, for it is vvritten : <i>Revenge</i></p>	<p>^b The Epistle vpo the 3 Sunday after the Epiphanie.</p>
<p>Dei. 32, 35. Pro. 25, 21.</p>	<p>20 21</p>	<p><i>to me : I vvil reuward,</i> saith our Lord. † but <i>if thine enimie hunger, giue him meate : if he thirst, giue him drinke for, doing this, thou shalt beape coales of fire vpon his head.</i> † Be not ouercome of euil , but ouercome in good the euil. †</p>	

ANNOTATIONS
CHAP. XII.

1. *A living host.*] Lest men should thinke by the former discourse of Gods eternal predestination, that no reward were to be had of good life and workes, the Apostle now earnestly recommendeth to them holinesse of life.

1. *A living host.*] Man maketh his body a sacrifice to God by giuing it to suffer for him, by chastising it vvith fasting, vatching, and such like, and by occupying it in workes of charitie and vertue to Gods honour. Whereby appeareth how acceptable these workes are to God and grateful in his sight, being compared to a sacrifice, which is an high seruice done to him.

5. *According to the rule of faith.*] By this, and many places of holy write, we may gather, that the Apostles by the holy Ghost, before they were sundered into diuers Nations, set downe among them selues a certaine Rule and forme of faith and doctrine, containing not onely the Articles of the Crede, but al other principles, groundes, and the whole platforme of al the Christian religion. Which Rule was before any of the bookes of the new Testament were written, &

The body chastised by penance is a grateful sacrifice.

The Apostolical rule or analogie of faith.

before the faith was preached among the Gentiles: by which not onely every other inferiour teachers doctrine was tried, but al the Apostles, and Euangelistes preaching, writing, interpreting (which is here called prophecyng) were of Gods Church approued and admitted, or disproued and reiected. This forme, by mouth and not by Scripture, every Apostle deliuered to the countrie by them conuerted. For keeping of this forme, the Apostle before praised the Romanes, and afterward earnestly warneth them by no mans plausible speache to be drawn from the same. This he commendeth to Timothee, calling it his *Depositum*. For not holding this fast and sure, he blameth the Galatians, further also denouncing to him self or an Angel that should write, teach, or expound against that which they first receiued, Anathema, and commaunding alwaies to bevvare of them that taught otherwise. For feare of missing this line of truth, him self notwithstanding he had the Holy Ghost, yet lest he might haue preached in vaine and lost his labour, he went to conferre with Peter and the rest. for the fast keeping of this Rule of truth, the Apostles held Councils, and their successors by their example. For the holding of this Rule, and by the measure thereof, were al the holy Scriptures written. for and by the same, al the glorious doctors haue made their sermons, commentaries, and interpretations of Gods vvord: al vvritings and interpretations no otherwise admitted nor deemed to be of God, but as they be agreeable to this Rule.

The Heretikes phâstical rule, or rather rules of faith, many and diuers one from an other.

And this is the sure Analogie and measure of faith, set downe and commended to vs every where for the Apostles tradition: and not the phantaistical rule or square that every Sectmaister pretendeth to gather out of the Scriptures falsely vnderstood and wrested to his purpose, by which they iudge of doctor, Scripture, Church, and al. Arius had by that meanes a rule of his owne, Luther had his false weightes, and Calvin his owne also. According to which seueral measure of every Sect, they haue their expositions of Gods vvord: and in England (as in other infected Countries) they kept of late an apish imitation of this prophecyng which S. Paul here and in other places speaketh of, and which was an exercise in the primitiue Church, measured not by every mans peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therefore al this new phantaistical Prophecyng & al other preaching in Caluins schoole, is iustly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

CHAP. XIII.

To yeld obedience and al other duties vnto Potestats: & to loue their neighbour which is the fulfilling of the Law: & specially to consider, that now being the time of grace, vs must doe nothing that may not beferme day lights.



LET every soul be subiect to higher powers, 1
for there is no povver but of God. And
those that are, of God are ordeined. † Ther- 2
fore he that resisteth the povver, resisteth the
ordinance of God. And they that resist, pur-
chase to them selues damnatiō. † for princes 3
are no feare to the good worke, but to the euil. But wilt thou
not feare the povver? Doe good: and thou shalt haue praise
of the same. † for he is gods minister vnto thee for good. 4
But if thou doe euil, feare. for he beareth not the svvord
without cause. For he is Gods minister: a reuēger vnto vvra-
th, to him that doeth euil. † Therefore be subiect of necessitie, not 5
only for vvra-
th, but also for conscience sake. † For therefore 6
you giue tributes also. for they are the ministers of God,
seruing vnto this purpose. † Render therefore to al men their 7
deu: * to vvhom tribute, tribute: to vvhom custom, cu-
stom: to vvhom feare, feare: to vvho honour, honour. † Ovv 8

*Tit. 3, 1.
1. Pet. 2,
13.*

*Mt. 22,
23.*

The Epistle vp to the 4 Sunday after the Epiphanie.

Exo. 20,
13.

Leu. 19,
18.

9 no man any thing: but, that you loue one an other. For he that
 10 loueth his neighbour, hath fulfilled the lavv. † For, *Thou shalt not commis aduoutrie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false vvitnes, Thou shalt not couet*, and if there be any other
 11 commaundement: it is comprised in this vvord, *Thou shalt loue thy neighbour as thy self.* † The loue of thy neighbour, vvorketh no euil. Loue therefore is the fulnesse of the lavv. †
 12 † And that knowving the season, that it is novv the houre for vs to rise from sleepe. For novv our saluation is neerer
 13 then vvhen vve beleued. † The night is passed, and the day is at hand. Let vs therefore cast of the vvorkes of darknesse,
 14 † and doe on the armour of light. † As in the day let vs vvalk honestly: not in banketings and drunkennes, not in chamberings and impudicities, not in contention and emulation:
 † but doe ye on our Lord IESVS Christ, † and make not prouision for the flesh in concupiscences.

Here vve learne that the Law may be & is fulfilled by loue in this life against the Adversaries saving it is impossible to keepe the commaundements.
 The Epistle vv^o the 1 Sunday in Aduent.

ANNOTATIONS
 CHAP. XIII.

1. *Every soul be subiect.*] Because the Apostles preached libertie by Christ from the yoke of the Law and seruitude of sinne, and gaue al the faithful both example and commaundement to obey God more then men, and Withal euer charged them expressly to be obedient and subiect to their Prelates as to them which had cure of their soules and were by the Holy Ghost placed ouer the Church of God: there were many in those daies newly conuerted, that thought them selues free from al temporal Potestats, carnal Lordes, and humane creatures or powers: Wherevpon the bondman tooke him self to be loofe from his seruitude, the subiect from his Soueraine, were he Emperour, King, Duke, or what other secular Magistrate so euer, specially the Princes of those daies being Heathens and persecutors of the Apostles, and of Christes religion. for which cause and for that the Apostles were vntruely charged of their Aduersaries, that they withdrew men from order and obedience to Ciuil lawes and Officers: S. Paul here (as S. Peter doth i Chap. 2.) cleereth him self, and expressly chargeth euery man to be subiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superiority, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maister, Lord, king, or such like: Neither to them in matters of religion or regiment of their soules (for most part were Pagans, whom the Apostle could not vvill men to obey in matters of faith) but to them in such things onely as concerne the publike peace & Policie, and what other causes so euer consist vvith Gods holy vvill and ordinance. for * against God no power may be obeyed.

Obedience to temporal rulers, & in what cases.

Act. 5, 19,
2, 29.
Cbrys. in
ep. Ro. ho.
27.

1. *No power but of God.*] S. Chrysostome here noteth, that power, rule, & Superioritie, is Gods ordinance, but not estiones al Princes: because many may vsurpe, who reigne by his permission onely, and not by his appointment: nor al actions that euery one doeth in and by his soueraine power, as Iulians apostasie and affliction of Ca. holikes, I haos tyrannical oppression of the Israelites, Achabs persecution of the Prophets, Neros executing of the Apostles, Herods and Pilats condemning of Christ: al which things God permitted them, by the abuse of their power to accomplish, but they were out of the compasse of his causing and ordinance.

In what sense, al power or superioritye is of God.

2. *They that resist.*] Vvho soeuer resisteth or obeieith not his lawfull Superior in those causes vvherein he is subiect vnto him, vvithstandeth Gods appointment, & sinneth deadly, and is vvorthy to be punished both in this vvorld by his Superior, and by God in the next life. for in temporal gouernement and causes, the Christians vvere bound in conscience to obey their Heathen Emperours: though on the other side, they were bound vnder paine of damnation to obey their Apostles and Prelates, and not to obey their kings or Emperours

In things lawfully commaunded it is mortal sinne not to obey our Superiours

Emperours

Emperours, in matters of religion. V hereby it is cleere that v when vve be commaunded to obey our Superiors, it is meant alwaies and onely in such things as they may lawfully commaund, and in respect of such matters vwherein they be our Superiors.

The Apostle speaketh of temporal powers. *4. Beareth not the sword.*] That the Apostle meaneth here specially of temporal powvers, vve may see by the sword, tribute, & external compulsion, vvhich he here attributeth to them. And the Christian men then had no doubt vvhether they should obey their Spiritual powvers, but novv the disease is cleane contrarie, for al is giuen to the secular pover, and nothing to the spiritual, vvhich expresly is ordained by Christ and the Holy Ghost: and al the faithful are commaunded to be subiect therevnto, as to Christs ovne vvord and vvill. There vv ere Heretikes called *Bogardi*, that tooke avvay al rule and Superioritie:

Heresies against rule and Superioritie.

The obedience of Catholikes both to Spiritual and temporal Superiors.

The Clergie exempted from tribute.

S. Augustines conversion.

The Wiclefists vvould obey nor Prince nor Prelate, if he vv ere once in deadly sinne. The Protestants of our time (as vve may see in al Countries vvhere the secular sword is dravven against their sedes) care neither for the one nor for the other, though they extol onely the secular vvhen it maketh for them. The Catholikes onely most humbly obey both, euen according to Gods ordinance, the one in temporal causes, and the other in Spiritual: in vv hich order both these States haue blessedly florished in al Christian countries euer since Christes time, and it is the very vvay to preserue both, as one day al the vvorld shall confesse vvith vs.

6. You giue tributes.] Though every man ought to be ready to serue his temporal Prince vvith his goods, by tributes or vvhat other lawfull taxes and subsidies so euer: yet they may exempt by priuileges vv hom they thinke good. As in al countries Christian: Priests for the honour of Christ, vv hose Ministers they be, haue by the grauntes and auncient charters of kings bene excepted and exempted. Nor vvithstanding they vv ere neuer vv ready to serue voluntarely their Soueraine, in al common causes, vvith vvhat focuer they had. See *Annot. in Mat. 17, 26.*

Hiero. in Mat. 22.

12. Not in banquetings.] This vv as the very place vv hich S. Augustine, that glorious Doctor, vv as by a voice from heauen directed vvnto, at his first miraculous and happy conuersion, not onely to the Catholike faith, but also to perpetual continencie, by this voice coming from heauen, *Tolle, lege: Tolle, lege.* Take vp and read, take vp and read. as him self telleth *li. 8 Confes. c. 12.*

CHAP. XIII.

Like a moderator and peacemaker betwene the firme Christians (who vv ere the Gentils) and the infirme (who vv ere the Christian Iewes, hauing yet a scruple to cease from keeping the ceremonial meates and daies of Moyses Law) he exhorteth the Iew not so condemne the Gentil vsing his libertie: and the Gentil againe, not so condemne the scrupulous Iew: but rather to abstaine from vsing his libertie, then offending the Iew, so be an occasion vvnto him of apostating.



AND him that is vveake in faith, take vvnto you: not in disputations of cogitatiōs. † For one beleueth that he mayⁿ eate al 2 things: but he that is vveake, let him eate herbes. † Let not him that eateth, despise him that eateth not: and he that eateth not: let him not iudge him that eateth. for God hath taken him to him. † Vvho art thou 4 that iudgest an other mans seruant? To his ovne Lord he standeth or falleth, and he shall stand: for God is able to make him stand. † For one iudgethⁿ betwene day and day: and 5 an other iudgeth euery day. let euery one aboundⁿ in his ovne sense. † He that respecteth the day, respecteth to our 6 Lord.

eateth

Lord. And he that eateth, eateth to our Lord: for he giueth
 thanks to God. And he that eateth not, to our Lord he eateth
 7 not, and giueth thanks to God. † For none of vs liueth to
 8 him self: & no man dieth to him self. † For whether vve liue,
 We liue to our Lord: or vvhether we die, we die to our Lord.
 Therefore vvhether vve liue, or vvhether vve die, vve are our
 9 Lords. † For to this end Christ died and rose againe: that he
 may haue dominion both of the dead and of the liuing.
 10 † But thou, vvhy iudgest thou thy brother? or thou, vvhy
 doest thou despise thy brother: For * vve shal al stand before
 11 the iudgement seate of Christ. † For it is vvritten, *Line 1,* saith
 our Lord, *that euery knee shal bowe to me: and euery tongue shal confesse to*
 12 *God.* † Therefore euery one of vs for him self shal render ac-
 13 count to God. † Let vs therefore no more iudge one an o-
 14 ther. but this iudge ye rather, that you put not a stumbling
 blocke or a scandal to your brother. † I knowv and am per-
 suaded in our Lord I E S V S Christ, that nothing is :: cōmon
 of it self, but to him that supposeth, any thing to be cōmon,
 15 to him it is common. † For if because of meate thy brother
 be greued: novv thou vvalkest not according to charitie.
 * Do not vvith thy meate destroy him for vvhom Christ
 16 died. † Let not then our good be blasphemed. † For the
 17 kingdom of God is " nor meate and drinke: but iustice, and
 18 peace, and ioy in the holy Ghost. † for he that in this serueth
 19 Christ, pleaseth God, and is acceptable to men. † Therefore
 the things that are of peace let vs pursue: and the things that
 20 are of edifying one to vvard an other let vs keepe. † Destroy
 not the vvorke of God for meate. * Al things in deede are
 cleane: but it is il for the man that eateth by giuing offence.
 21 † It is good not to eate flesh, and not to drinke vvine, nor
 that vvherein thy brother is offended, or scandalized, or
 22 vveakened. † Hast thou faith? " have it vvith rhy self before
 God. Blessed is he that iudgeth not him self in that vvich he
 23 approueth. † But " he that discerneth, if he eate, is damned:
 because not of faith. for " al that is not of faith, is sinne.

2. Cor. 5,
10.Ej. 45,
23.

1. Cor. 8.

Tit. 1, 15

:: Common, that
is, vncleane. See
Annot. Marc.7, 2.
Though he
vvith the vvea-
ke to be borne
vvithal, yet he
vvtereth his
minde plainly,
that in deede al
the meates for-
bidden and va-
cleane in the
Lauv, are novv
through Christ
cleansed & law-
ful for euery mā
to vie.A N N O T A T I O N S
C H A P. XIII.

2. *Eateal things.*] Py similitude of vvordes the simple are soone deceiued, and Heretikes
 make their vantage of any thing to seduce the vnlearned. There vvere diuers meates for-
 bidden in the Lauv of Moyties, and for signification, made and counted vncleane, vvhereof

G g the

The Apostles meaning about eating or not eating certaine meates.

the Ievves might not eat at al, as porke, hare, conny, and such like, both of fishes, foules, and beasts, a great number. Christ discharged al them that became Christians; after his Passion, of that obseruance and al other ceremonies of the old Law: Notwithstanding, because diuers that were brought vp in the Law, had a religion and conscience, sodenly to foretake their former maner, the Apostle here admonisheth such as be stronger and better instructed in the case, to beare vvith the vveaker sort, that being Christians could not yet finde in their hartes to eat and vse the meates forbidden by God in the Law: as on the other side he vvarneth the vveake that vvould not eat, not to take offence or scandal at them that did eat vvithout scruple, any of the irregular or forbidden meates in the Law, nor in any vvise to iudge or condemne the eater, but to commit that to God, and finally that neither nother should condemne the other for eating or not eating.

The Heretikes fondly abuse this place againt the fastes of the Church.

Now the Protestants fondly apply al this to the fastes of the Church, and differences of meates in the same: as though the Church did forbid any meate vvholly neuer to be eaten or touched, or made any creatures vncleane, or other vvise prescribed any abstinence, then for chastising of mens bodies and service of God. It is a great blindness that they can put no difference betvvixt Christes fast of fourtie daies, *Mat. 4.* Johns abstaining from al delicate meates and drinks, *Mat. 3. 11.* the vvidowv Annes, *Luc. 2. 37.* the Nazareites, *Num. 6.* the Recabites, *Ierem. 35. 14.* the Niniuites, *Ion. 3.* S. Pauls, *2 Cor. 11. 27.* S. Timothees, *1 Tim. 5. 23.* Johns Disciples and Christis Disciples fast *Mat. 9. 14. 15.* (Which he said they should keepe after his departure from them:) and the ceremonial distinction of creatures and meates, cleane and vncleane, in the old Law. of vvich it is euident the Apostle treateth in al this chapter, & of none other at al. Therefore vvhen the Protestants by the vvordes of this place vvould proue, that vve be either made free from fasting and from obeying the Churches commaundement or folowing Christes example in that matter, or that the obseruers of Christian fastes be vveake in faith, & ought not in any vvise cõdemne of sinne the breakers of the prescribed fastes of the holy Church, they doe abuse ignorantly or vvilfully the Apostles vvordes and discourse.

Folish Heretikes see not the differēces of things.

Distinction of daies.

1. *Bevvvne day and day.*] By the like deceite they abuse this place againt the Holydaies of Christ and his B. mother and Saincs, vvich concerneth onely the Ievves festiuities and obseruation of times, vvhereof in the Epistle to the Galatians c. 4. 10.

The text explicated concerning every mans cõscience in Iudaical meates and drinks.

6. *Every one in his ovvne sense.*] The Apostle doth not giue freedom, as the Churches enemies vvould haue it, that every man may doe or thinke vvhat he list. but in this matter of Iudaical obseruation of daies and meates, & that for a time onely, til the Christian religion should be perfectly establisshed, he vvould haue no restraint made, but that every one should be borne vvithal in his ovvne sense: yet so, that they should not condemne one an other, nor make necessitie of saluation in the obseruation of the Iudaical rites of meates, daies, &c.

Not eating, but disobedience damnable.

17. *Not meate and drinke.*] The substance of religion or the kingdom of God standeth not in meate or drinke, and therefore the better might they vse indifferencie and toleration in that point for a time, for peace sake and to auoid scandal. but if the precept of Moyse Law had bound still as before, then (not for the meates sake, but for the disobedience) it had been damnable to haue eaten the vncleane meates.

22. *Haue it vvith thy self.*] Thou that art perfect, and beleuest or knowest certainly that thou art free from the Law concerning meates and festiuities, yet to the trouble and hinderance of the feeble that can not yet be brought so far, be discrete & vtter not thy self out of season.

To doe againt our conscience, is sinne.

31. *He that discerneth.*] If the vveake haue a conscience, and should be driuen to eat the things vvich in his ovvne hart he thinketh he should not doe, he committeth deadly sinne, because he doth againt his conscience, or againt his ovvne pretended knowledge.

Vvhat actions of infidels are sinne, and what are not.

32. *Al this is not of faith.*] The proper sense of this speech is, that every thing that a man doeth againt his knowledge or conscience, is a sinne, for so by the circumstance of the letter, faith must here be taken, though S. Augustine sometimes applieth it also to proue that al the actions of infidels (meaning those vvorkes vvich directly procede of their lacke of faith) be sinnes. But in any vvise take heede of the Heretikes commentarie, vvho hereby vvould proue that the inndel sinneth in honouring his parents, fighting for his countrie, tilling his ground, and in al other vvorkes. And no maruel that they so hold of infidels, vvho maintaine * that Christian men also offend deadly in euery good decde.

Chrys. bon 26. in ep. Re.

Lushor.

CHAP. XV.

He proceedeth to make peace betwene the Christian Gentils and Iewes. 8. vwith this resolution, that the Iewes vocation is of promys in dede, but the Gentils also of mercie, and foretold by the Scriptures. 14. Then drawing to an ende, he excuseth him self to the Romanes for vvriting thus vnto them, 21. hoping now at length to see them, after that he hath been at Hierusalem, 29. vvhervnto also he requesth their praiers.



*Psa. 68,
10.*

1 **A**ND vve that are the stroger, must susteine
2 the infirmities of the yveake, & not please
3 our selues. † Let euery one of you please
4 his neighbour vnto good, to edification.
5 † For, Christ did not please him self, but as
6 it is vvritten, *The reproches of them that reproched*
7 *thee, fel vpon me.* † For: vvhath things soeuer haue been vvritten,
8 to our learning they are vvritten: that by the patience and
9 consolation of the Scriptures, vve may haue hope. † And
10 the God of patience and of comfort giue you to be of one
11 minde one tovard an other according to I E S V S: Christ:
12 † that of one minde, vwith one mouth you may glorifie
13 God and the Father of our Lord I E S V S Christ. † For the
14 vvhich cause receiue one an other: as Christ also hath recei-
15 ued you vnto the honour of God. † For I say Christ I E S V S
16 to haue been: minister of the circumcision for the veritie of
17 God to confirme the promisses of the fathers. † But the
18 Gentils to honour God for his mercie, as it is vvritten: *Therefore*
19 *vvil I confesse to thee in the Gentils O Lord, and vvil sing to thy name.* † And
20 againe he saith, *Reioyce ye Gētils vwith his people.* † And againe, *Praise*
21 *al ye Gentils our Lord: and magnifie him al ye peoples.* † And againe Esaie
22 saith, *There shal be the roote of Iesse: and he that shal rise vp to rule the Gentils,*
23 *in him the Gētils shal hope.* † And the God of hope replenish you
24 vwith al ioy and peace in beleeuing: that you may abound in
25 hope, and in the vertue of the holy Ghost. †
26 † And I my self also, my brethren, am assured of you,
27 that you also are ful of loue, replenished vwith al knowledge,
28 so that you are able to admonish one an other. † But I haue
29 vvritten to you (brethren) more boldly in part, as it were put-
30 ting you in remembrance: for the grace vvhich is giuen me
31 of God, † to be the minister of Christ I E S V S in the Gētils:
32 sanctifying the Gospel of God, that the oblation of the
33 Gentils may be made acceptable and sanctified in the holy

*The Epistle vpo
the 2. Sunday
in Aduent.
He meaneth
al that is vvrit-
ten in the old
Testamēt: much
more al things
vvritten in the
new Testamēt,
are for our lea-
ning and com-
fort.
c Vnitie in reli-
gion commen-
ded.
Christ did ex-
cute his office
and minitene
onely tovvards
the people of
Circumcision,
that is, the Ie-
ws.*

*Psa. 17.
10.
Deu. 32,
43.
Psa. 116,
1.
Esa. 11,
10.*

Ghost. † I haue therefore glorie in Christ I E S V S toward 17
 God. † For I dare not speake any of those things vvhich 18
 Christ vvorketh not by me for the obedience of the Gentils,
 by vvord and deedes, † in the vertue of signes and vvōders, 19
 in the vertue of the holy Ghost: so that from Hierusalem
 round about vnto Illyricum I haue replenished the Gospel
 of Christ. † And I haue so preached this Gospel, not vvhere 20
 Christ vvas named, lest I should build vpon an other mans
 foundations: † but as it is vvritten, *They to vvhom it hath not been* 21
preached of him, shall see: and they that haue not heard, shall vnderstand.
 † For the vvvhich cause also I vvas hindered very much from 22
 comming vnto you. † But now hauing no longer place in 23
 these countries, and hauing a desire to come vnto you these
 many yeres now passed: † vvhen I shal begin to take my 24
 iourney into Spaine, I hope that as I passe, I shal see you, and
 be brought thither of you, if first in part I shal haue enioyed
 you. † Nowv therefore I vvil goe vnto Hierusalem to mini- 25
 ster to the † saincts. † For Macedonia and Achaia haue liked 26
 vvell to make some contribution vpon the poore saincts that
 are in Hierusalem. † For it hath pleased them: and they are 27
 their detters. For if the Gentiles be made partakers of their
 spiritual things: they ought also in carnal things to minister
 vnto them. † This therefore vvhen I shal haue accōplished, 28
 and signed them this fruite, I vvil goe by you into Spaine.
 † And I knowv that comming to you, I shal come in a- 29
 boundance of the blessing of Christ. † I beseeche you ther- 30
 fore brethren by our Lord I E S V S Christ, and by the charitie
 of the holy Ghost, that you † helpe me in your praiers for
 me to God, † that I may be deliuered from the infidels that 31
 are in Ievvrie, and the oblation of my seruice may become
 acceptable in Hierusalem to the saincts, † that I may come to 32
 you in ioy by the vvil of God, that I may be refreshed vvith
 you. † And the God of peace be vvith you all. Amen. 33

Es. 52, 13

∴ He meaneth
 the holy per-
 sons that ha-
 uing forsaken
 their goods for
 Christ, vvere
 vvholly conuen-
 ted to serue our
 Lord vvith all
 their minde.
*S. Hiero. against
 Vigilantium the
 Heretike repre-
 hending the al-
 mes giuen to
 such, as do the
 Heretikes also
 of our time.*

∴ In this the
 Apostle desired
 to be praied for,
 vvemay be mou-
 ned to seeke
 the same as a
 great benefite.

CHAP. XVI.

*He commendeth the bearer Phabè to the Romanes, 3 and him self to many there by name.
 17 he declareth the doctrine vvvhich the Romanes had learned, so be the touch-
 stone to knowv Seducers. 21 he doth vnto them the commendations of all the
 Churches and of certaine persons by name: 31 and concludeth.*

AND



1 **A**ND I commend to you Phœbè our sister,
 2 vvhō is in the ministerie of the Church that is
 in Cenchrīs: † that you receiue her in our Lord
 as it is vvorthe for saincts: and that you assist
 her in whatsoever busines she shal neede you.
 for she also hath assisted many and my self.

3 † Salute Prisca and Aquila my helpers in Christ I E S V S,
 4 († vvhō for my life haue laid dovvne their neckes: to vvhō
 not I only giue thanks, but also al the Churches of the Gen-
 5 tiles) † and their domesticall Church. Salute Epænetus my
 6 beloued: vvhō is the first fruite of Asia in Christ. † Salute
 7 Marie vvhō hath laboured much about vs. † Salute An-
 drónicus and Iulia my cosins and fellow captiues: vvhō
 are noble among the Apostles, vvhō also before me vvere in
 8 Christ. † Salute Ampliatus my best beloued in our Lord.
 9 † Salute Urbānus our helper in Christ I E S V S, and Stachys
 10 my beloued. † Salute Apelles approved in Christ. Salute
 11 them that are of Aristóbolus house. † Salute Herodion my
 kinsman. Salute them that are of Narcissus house, that are in
 12 our Lord. † Salute Tryphæna and Tryphósa: vvhō labour
 in our Lord. Salute Persis the beloued, vvhō hath much la-
 13 boured in our Lord. † Salute Rufus the elect in our Lord
 14 and his mother and mine. † Salute Asyncritus, Phlegon,
 15 Hermas, Pátrobas, Hermes: and the brethren that are vvith
 them. † Salute Philólogus and Iulia, Nereus, and his sister
 and Olympias: and al the saincts that are vvith them.
 16 † Salute one an other in a holy kisse. Al the churches of
 Christ salute you.

17 † And I desire you brethren, to marke them that make
 18 dissensions and scandalls contrarie to the doctrine vvich you
 haue learned, and auoid them. † For such doe not serue
 Christ our Lord, but their ovvne belly: and by svete
 speaches and benedictions seduce the hartes of innocents.
 19 † For your obedience is published into euery place. I re-
 ioyce therefore in you. But I vvould haue you to be vvise in
 20 good, and simple in euil. † And the God of peace crush Sa-
 tan vnder your feete quickly. The grace of our Lord I E S V S
 Christ be vvith you.

21 † Timothee my coadiutor saluteth you, and Lucius, and
 22 Iason, and Sosípater, my kinsmen. † I Tertius salute you,
 23 that vvrote the epistle, in our Lord. † Caius mine host, and

c The onely
 salutation of so
 vworthy a man
 is sufficient to
 fill him vvith
 greate grace
 that is to salu-
 ted. *Chryf. in 2.*
Tim. 4.

† This domesti-
 cal Church vvas
 either that faith-
 ful and Christi-
 tiā household, or
 rather the Chri-
 stians meeting
 together here
 & in such good
 houies to heare
 diuine seruice
 and the Apo-
 stles preaching
 in those times
 of persecution.

The Protestants
 here reasō thus,
 Peter is not here
 saluted, there-
 fore he vvas ne-
 uer at Rome.
 See the Anno-
 tation.

Of the Prince
 of the Apostles,
 sain Theodo-
 rete vpon this
 place.

† The special
 vvay that Heret-
 ticks haue euer
 had to beguile,
 vvas and is by
 svete vvordes
 & gay speaches.
 vvich their
 sheepes cote
 see before des-
 cribed particu-
 larly in the An-
 notations vpon
 S. Matthevv.
 6.7. 15.

Iulia

σ τὸν εὐ-
 κλημ.

the whole Churches, saluteth you. Erastus the Cofferer of the citie saluteth you, and Quartus, a brother. † The grace of our Lord I E S V S Christ be vvith al you, Amen.

† And to him that is able to confirme you according to my Gospel and preaching of I E S V S Christ, according to the reuelation of the mysterie from eternal times kept secrete, † vvhich novv is opened by the Scriptures of the prophets according to the precept of the eternal God, to the obediēce of faith knowven in al Gentiles, † to God the only vvise through I E S V S Christ, to vvhom' be honour & glorie for cuer and cuer. Amen.

A N N O T A T I O N S
CHAP. XVI.

[*16. Salute one an other.*] Neuer Sectmaisters made more foule or hard shifts to proue or defend falschod, then the Protestants: but in two points, about S. Peter specially, they passe euen themselves in impudencie. The first is, that they hold he vvvas not preferred before the other Apostles, vvvhich is against al Scriptures most evidently. The second is, that he vvvas neuer at Rome, vvvhich is against al the Ecclesiastical histories, al the Fathers Greeke and Latine, against the very sense and light of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater evidence certes there is thereof and more vvveighty testimonie, then of Romulus, Numas, Cæsars, or Ciceros being there: yet vvvere he a very brutish man that vvould deny this to the dilcredite of so many vvriters and the vvhole vvorld. Much more monstrous it is, to heare any deny the other. Theodoret saith he vvvas there, vvriting vpon this chapter. Prosper also *carmine de ingratis in principio*. S. Leo *de natali Petri*. S. Augustine *10. 6 c. 4. cont. ep. fund.* Orosius *li. 7 c. 6.* S. Chrysostome *in pf. 48.* S. Epiphanius *her. 27.* Prudentius *in hymno 2. S. Laurentij, & hymno 12. contra Donatistas.* S. Ambrose *li. 5. ep. de Basilico tradendu.* S. Hierome *in Catalogo.* Lactantius *li. 4. c. 21. de vera sapientia.* Eusebius *hist. Eccl. li. 2. c. 13, 15.* S. Athanasius *de fuga sua.* S. Cyprian. *ep. 55. nu. 6.* Tertullian *de prescriptionibus nu. 14. and li. 4. contra Marcionem nu. 4.* Origen *in Genes. apud Euseb. li. 3. c. 1.* Irenæus *li. 3. c. 1.* Hegesippus *li. 3. c. 2 de excid. Hierosolym.* Caius and Papias the Apostles ovvne scholars, and Dionysius the B. of Corinth, alleaged by Eusebius *li. 2. c. 14 & 24.* Ignatius *ep. ad Romanos.* The holy Council of Chalcedon, and many other affirme it. yea Peter him self (according to the iudgement of the aũcient Fathers) confesseth he vvvas at Rome, calling it Babylon *1. ep. c. 5. Euseb. li. 3. c. 14. hist. Ec.* Some of these tel the time and cause of his first going thither: some, hovv long he liued there: some, the maner of his death there: some, the place of his burial: and al, that he vvvas the first Bishop there. Hovv could so many of such vvvisedom and spirit, so neere the Apostles time deceiue or be deceiued? how could Calvin and his, after fiftene hundred yeres knowv that vvvhich none of them could see?

Some great argument must they needes haue to controule the credite of the vvvoie vvorld. This of truth is here their argument, neither haue they a better in any place, to vvvit, If S. Peter had bene at Rome, S. Paul vvould haue saluted him, as he did others here. in the end of his letter to the Romanes. Is not this a high point to disproue al antiquitie by? Any man of discretion may straight see, that S. Peter might be knowven vnto S. Paul to be out of the Citie, either for persecution or busines, vvhen this epistle vvvas vvritten, (for he went often out as S. Epiphanius declareth) & so the omitting to salute him, can proue no more, but that then he vvvas not in Rome. but it proueth not so much neither, because the Apostle might for respect of his dignitie and other the Churches affaires, write vnto him special letters, and so had no cause to salute him in his common Epistle. Or hovv knowv they that this Epistle vvvas not sent inclosed to S. Peter, to be deliuered by his meanes to the vvhole Church of the Romanes in some of their assemblies? it is very like it vvvas recommended to some one principal man or other that is not here named: and tventy causes there may be vnknowven to vs, Why he saluted him not: but no cause vvhy our Adueraries vpon such friuolous reasons should reprove an approued truth. For euen as vvvel might they say that S. Iohn vvvas neuer at Ephesus, because S. Paul in his Epistle to the Ephesians doth not salute him. And plaine it is, that it is the Romane seate and faith of Peter, vvvhich they (as all Heretkes before them)

That S. Peter
was at Rome.

See the Anno-
tations 1 Pet. c.
5, 18.

Chalced.
cons. act. 3.

Epiph. her
27.

them) do feare and hate, and vvhich Wil be their bane: and they know that there is no argument vvhich conuinceth in their conscience, that Peter vvas neuer at Rome. Therefore to conclude, vve say to them in S. Augustines vvordes, *Why call you the Apostolike chaire, the chaire of pestilence? What hath the Church of Rome done against you, in vvhich S. Peter did sit, and from vvhich by nefarious furis you haue separated your selues?*

lit. Petil. *6. 11.* *16. Holy kisse.*] Hercof, and by the common vsage of the first Christians, vvho had special Orig. in regard of vnitie and peace among them selues, and for signe and protestation thereof, kissed one another, came our holy ceremonie of giuing the Pax, or kissing one an other in the Sacrifice of the blessed Masse.

17. To marke them.] He carefully warneth them to take heede of seditious sowers of Sectes and dissension in religion, and this cuer to be their marke, if they should teach or moue them to any thing vvhich vvas not agreable to that vvhich they had learned at their conuersion: not bidding them to examine the case by the Scriptures, but by their first forme of faith and religion deliuered to them before they had or did read any booke of the nevv Testament.

18. But their ovvne belly.] Howvsoeuer Heretikes pretend in vvordes and external shew of Heretikes giuen their sheepes cote, in deede they seeke but after their ovvne profite and pleasure, & by the Apostles to ovvne testimonie we be vvarranted so to iudge of them as of men that in deede haue no religion nor conscience.

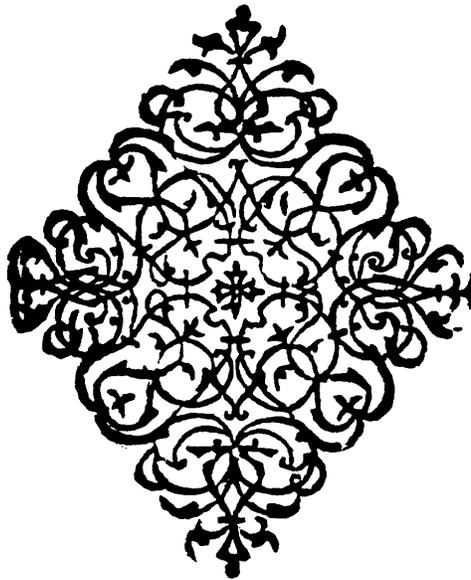
19. Your obediense.] Against Heretikes and their illusions, there is no better way then in simplicitie to cleaue vnto that vvhich hath bene taught before: for the vvhich the Romane obediense is much commended. See Annot. vpon the first chap. vers. 1.

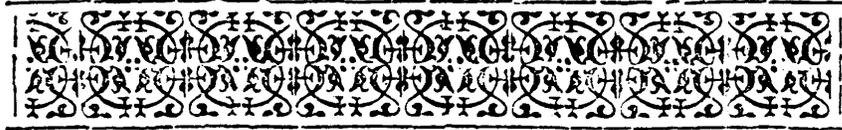
The Heretikes hatred of the Romane see.

Kissing the Pax.

Against Sect-masters hovv to examine our faith.

voluptuousnes.





THE ARGUMENT OF THE
FIRST EPISTLE TO THE
CORINTHIANS.



Act. 1, 21.

1 Cor. 16, 5.

HOVV S. Paul planted the Church at Corinth, continuing there a yere and an halfe together, vve reade Act. 18. After that, vwhen he vvas at Ephesus Act. 19, about the end of the three yeres that he abode there, he vvrote this first Epistle to the Corinthians. For euen as S. Luke there vvriteth, vwhen these things vvere ended, Paul purposed in the Spirit, vwhen he had gone ouer Macedonia and Achaia, to goe to Hierusalem: so likewise doth S. Paul himselfe vvrite here: I vvil come to you in Achaia. vwhen I shal haue gone ouer Macedonia, for I vvill go ouer Macedonia. but I vvil tarie at Ephesus vntil Pentecost,

The matter that he vvriteth of, is not one, as in the Epistle to the Romanes, but diuers. partly such faultes of theirs, as vvere signified vnto him by them that vvere of Chloë 1 Cor. 1, 11. partly such questions as them selues vvrote to him of, And concerning the things that you vvrote to me. 1 Cor. 7, 1. for so vve may (as it seemeth) deuide the Epistle into these two partes. Or, to put al together, he vvriteth of eight things: 1 Of certaine Schismes beginning among them, by occasion of certaine preachers, vvhom in the Second Epistle he toucheth more plainly as being False apostles. chap. 1. 2. 3. 4. 2 Of an incestuous fornicator, and some that vvont to lxxx before infidel iudges. chap. 5. 6. 3 Of Matrimonie and Continencie. chap. 7. 4 Of meates sacrificed to Idols. chap. 8. 9. 10. 5 Of his Traditions. chap. 11. 6 Of the Gifts of the Holy Ghost. chap. 12. 13. 14. 7 of the Resurrection. chap. 15. 8 of the Contributions that he gathered of the Gentiles, to succour the Christian Serues at Hierusalem. chap. 16.



THE



THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

After salutation, & having acknowledged the graces of their Church, he deborteth them from their Schismatical boasting against one another in their baptizers (telling them that they must boast onely in Christ for their Taptisme) 17 and in their preachers, vwho had the vvisadom of vvorde: telling them that it is the preaching of the Crosse, vwhereby God saueth the world, and vwherein onely Christians should boast: 26 seing God of purpose choise the contemptible, that so him self might haue the glorie.

The 1. part,
Of Schismes
that vvere
about their
baptizers &
preachers.

1 **P**AUL called to be an Apostle of
2 I E S V S Christ, by the vvil of God,
3 and Sôstheneſ a brother, † to the
4 Church of God that is at Corinth, to
5 the sanctified in Christ I E S V S, called
6 to be ſaincts, vvith al that inuocate
7 the name of our Lord I E S V S Christ
8 in euery place of theirs and ours.
9 † Grace to you and peace from God
10 our father and our Lord I E S V S Christ.

† I giue thanks to my God alvvaies for you for the grace
of God that is giuen you in Christ I E S V S, † that in al things
you be made riche in him, in al vterance, and " in al know-
ledge, († as the testimonie of Christ is confirmed in you,)
† so that nothing is vvanting to you in any grace, expecting
the reuelation of our Lord I E S V S Christ, † vvho also
vvil confirme you vnto the end vvithout crime, in the day of
the comming of our Lord I E S V S Christ. † God is faithful:
by vvhom you are called into the ſocietiè of his ſonne I E-
s v s Christ our Lord.

† And I beſeeche you brethren by the name of our Lord
I E S V S Christ, that you al ſay one thing, and that there be no
ſchismes among you: but that you be perfect in one ſenſe, &

H h h in

∴ The begin-
ning of al
Schismes is
ouer much ad-
miring & ad-
dicting mens
selues to their
owne particu-
lar Maisters.

in one knowlledge. † For it is signified vnto me (my bre- 11
thren) of you, by them that are of Chloë, that there be con-
tentions among you. † And I meane this, for that every one 12
of you saith, ∴ I certes am Paules, & I Apollos, but I Cephas,
and I Christs. † Is Christ deuided? Vvhy, vvas Paul crucified 13
for you? or in the name of Paul vvere you baptized? † I giue 14
God thanks, that I baptized none of you, but * Crispus and
Caius: † lest any man say that in my name you vvere bapti- 15
zed. † And I baptized also the house of Stephanas. But I know 16
not if I haue baptized any other.

† For Christ sent me not to baptize, but to euangelize: 17
not in vvisedom of speache, that the croile of Christ be not
made void. † For the vvord of the croile, to them in deede 18
that perish, is folishnes: but to them that are saued, that is, to
vs, it is the povver of God. † For it is vvritten, I vvil destroy the 19
vvisedom of the vvise: and the prudence of the prudent I vvil reiecte. † Vvhere is 20
the vvise? vvhere is the Scribe? vvhere is the disputer of this vvorld? Hath
not God made the vvisedom of this vvorld folish? † For 21
because in the vvisedom of God the vvorld did not by vvise-
dom knowv God: it pleased God by the folishnes of the
preaching to saue them that beleue. † For both the Ievves 22
at ke signes, and the Greekes seeke vvisedom: † but vve 23
preach Christ crucified, to the Ievves certes a scandal, and to
the Gentiles, folishnes: † butto the called Ievves & Greekes, 24
Christ the povver of God and the vvisedom of God. † For 25
that vvhich is the folish of God, is vviser then men: and
that vvhich is the infirme of God, is stronger then men. † For 26
see your vocation brethren, that not many vvise according
to the flesh, not many mightie, not many noble: † but the fo- 27
lish things of the vvorld hath God choten, that he may con-
found the vvise: and the vveake things of the vvorld hath
God chosen, that he may confound the strong: † and the 28
base things of the vvorld and the contemptible hath God
chosen, and those things vvhich are not, that he might de-
stroy those things vvhich are: † that no flesh may glorie in 29
his sight. † And of him you are in Christ Iæsvs, vvho is 30
made vnto vs vvisedom from God, & iustice, & sanctificatiō,
and redemption: † that as it is vvritten, He that doth glorie, 31
may glorie in our Lord. ¶

The Epistle
for S. Agatha,
Febr. 5.

Act. 18,
8.

Es. 33, 18

Ier. 9, 20

ANNOT.

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

s. In al knowledge.] Obserue that the Apostles neuer vvrote their letters but to such as vvere conuerted to Christes faith before. for men can not lightly learne the Christian religion by reading Scriptures, but by hearing, and by the presence of their teachers, which may instruct them at large and particularly of euery Article, as clerely & breefely by letters they could not doe. Neither doth now any man learne his faith first, but by hearing of his parents and Maisters. for if vve should vvhen vve come to yeres of discretion, be set to picke our faith out of the Scriptures, there vvould be a made vvorke and many faithes among vs.

Faith cometh by hearing rather then reading.

s. Who is made.] He meaneth not, as our Aduersaries captiously take it, that vve haue no iustice, sapience, nor sanctity of our ovvne, other then Chrutes imputed to vs: but the sense is, that he is made the author, giuer, and meritorious cause of al these vertues in vs. for so the Apostle interpreteth him self plainly in the 6 Chapter folovving, vvhen he vvriteth thus, *You be vvashed, you be iustified, you be sanctified in the name of our Lord I E S V S C H R I S T and in the Spirit of our God.*

Christ is made our iustice, because he is the author of the iustice in vs.

C H A P. II.

*That his ovvne preaching among them, vvvas in humble maner in the sight of man.
s. Howbeit it is most profound vvisedom (as they should and vvould perceiue, if they vvvere not carnal) vvwhich is taught in the Church of Christ.*



1 AND I (brethren) vvhen I came to you, I
2 came not in loftinesse of speache or of
3 vvisedom, preaching to you the testimo-
4 nie of Christ. † For I iudged not my
5 self to knowv any thing among you but
6 I E S V S Christ, and him crucified. † And
7 * I vvvas vvith you in infirmitie, and feare
8 and much trembling: † and my speache and my preaching
9 vvvas not in the persuasible vvordes of humane vvisedom,
10 but in shevving of spirit and povver: † that your faith
might not be in the vvisedom of men, but in the povver
of God.

6 But vve speake vvisedom among the perfect. † but the
7 vvisedom not of this vvorld, neither of the princes of this
8 vvorld, that come to naught: † but vve speake the vvisedom
9 of God in a mysterie, which is hid, vvwhich God did predesti-
10 nate before the worlds, vnto our glorie: † vvwhich none of the
princes of this vvorld did knowv: for if they had knowven,
they vvould neuer haue crucified the Lord of glorie. † But
as it is vvritten, *That vvwhich eye hath not seen, nor eare hath heard, neither
hath it ascended into the hart of mā, vvwhat things God hath prepared for them that
loue him.* † but to vs God hath reuealed by his Spirit. For the

Hhh ij Spirit

AE. 18,
1.

Es. 6 4,
4.

Spirit searcheth all things, yea the profundities of God.
 † For vvhath man knowveth the things of a man, but "the spi- II
 rit of a man that is in him? so the things also that are of God
 no man knowveth, but the spirit of God.

† And vve haue receiued not the spirit of this vvorlde, but 12
 the spirit that is of God: " that vve may knowv the things
 that of God are giuen to vs. † vvhich also vve speake not in 13
 learned v vordes of humane vvifedome: but in the doctrine
 of the Spirit, comparing spiritual things to the spiritual. † But 14
 " the sensual man perceiueh not those things that are of the
 spirit of God. for it is foolishnes to him, and he can not vn-
 derstand: because he is spiritually examined. † But the spi- 15
 ritual man iudgeth al things: and him self is iudged of no
 man. † For * vvhohath knowven the sense of our Lord that 16
 may instructe him? But vve haue the sense of Christ.

Esa. 40,
13.

A N N O T A T I O N S
 C H A P. II.

How Angels
and Saincts &
mortal men
know our co-
gitations.

11. *But the spirit of man.*] One man can not knowv an others cogitations naturally: but
 God giueh to prophets and other, euen in this vvorlde oftentimes, by extraordinary grace
 to knowv mens secretes. As he did to S. Peter, to knowv the fraude of Ananias and Sapphira:
 and to Eliseus, his seruants bribery in his absence, and vvhath vvas done in the king of
 Syria his chamber. and as he giueh to al * Angels and Saincts (so far as is conuenient to
 our necessities, and their heavenly glorie) to vnderstand not onely our vocal praiers, but
 our inward repentance and desires.

MR. 1.
* reg. 5
& 6.
* Luc. 15,
2.

The Here-
tikes allegatio
for their vaine
securitie, an-
swered.

12. *That vve may knowv.*] The Protestants that challenge a particular spirit revealing to
 eche one his ovne predestination, iustification, and saluation, vould draw this text to
 that purpose. Vvhich importeth nothing els (as is plaine by the Apostles discourse) but
 that the holy Ghost hath giuen to the Apostles, & by them to other Christian men, to knowv
 Gods ineffable gifts bestowed vpon the beleeuers in this time of grace: that is, Christes
 Incarnation, Passion, presence in the Sacrament, & the incomprehensible ioyes of heauen,
 vvhich Pagans, Iewes, and Heretikes deride.

The sensual
man.

14. *The sensual man.*] The sensual man is he specially, hat measureh these heavenly
 mysteries by natural reason, humane prudence, external sense, and vvorldey affection, as the
 Iew, Pagane, and Heretike doe: and sometime both here and eis vvhether, the more infirme
 and ignorant sort of Christian men be called sensual or carnal also, vvhoh being occupied
 in secular affaires, and giuen to sensual ioy and vvorldey pleasures, haue no such sense nor feeling
 of these great gifts of God, as the perfecter sort of the faithful haue. Vvhoh trying these
 high pointes of religion, not by reason and sense, but by grace, faith, and Spirit, be therefore
 called spiritual. The spiritual then is he, that iudgeth and discerneth the truth of such
 things as the carnal can not attaine vnto: that do h by the spirit of the Church, vvhether of
 he is partaker in the vnitie of the same, not onely see the errorrs of the carnal, but condem-
 neth them and iudgeth euery povver resisting Gods spirit and vvorde: the carnal Iew,
 Heathen, or Heretike, hauing no meanes nor right to iudge of the said spiritual man. For
 when the spiritual is said to be iudged of none, the meaning is not that he should not be
 subiect or obedient to his Pastors and spiritual Powvers and to the vvhole Church, spe-
 cially for the trial or examination of al his life, doctrine, and faith: but that a Catholike
 man and namely a teacher of Catholike doctrine in the Church, should not be any vvhith
 subiect to the iudgement of the Iew, Heathen or the Heretike, nor care vvhath of ignorance or
 infidelitie they say against him: for such carnal men haue no iudgement in such things, nor
 can attaine to the Churches vvifedome in any ceremonie, mysterie, or matter vvhich they
 condemn.

The spiritual
man.

How the spi-
ritual man
iudgeth al, &
is iudged of
none.

Therefore

Therefore S. Irenæus excellently declaring that the Church and euery spiritual childe thereof, iudgeth and condemneth al false Prop:hets and H:eretikes of vvhath sort so euer, at length he concludeth vvvith these notable vvordes: *The spiritual snai iudge also all that make schismes, vvhich be cruel, not hauing the loue of God, and respecting their ovvne priuase, more then the vvvise of the Church: mangle, deuide, and (as much as in them lieth) kill for smal causes the great and glorious body of Christ, speaking peace, and seeking battaile. He shal iudge also them that be out of the truth, that is to say, out of the Church: vvhich Church shal be vvvith no mans iudgement, for to the Church are al things knowen. in vvhich is perfect faith of the Father, and of al the dispensation of Christ, and firme knoweledge of the Holy Gholt that teacheth al truth.*

The Church is vnder no mans iudgement.

CHA. III.

If they vvill not be carnal still, they must boast in God only, & not in their preachers, which are but hu ministers, so and needs to looke vvvell how they preach: is becau e not al preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, vvhich it is vvvane and vvvunfruitful (as also any other like vvorkes of other Catholike..) marie if it be heretical, destroying the temple of God, then it vvorketh damnation. is The remedie is, to humble them selves and referre al to God.



1 **A**ND I, brethren, could not speake to you as to
 2 spiritual, but as to carnal. As it vvere to litle
 3 ones in Christ, † I gaue you :: milke to drinke,
 4 not meate: for you could not as yet. but nei-
 5 ther can you novv verely, for yet you are car-
 6 nal. † For vvhereas there is among you emulation and con-
 7 tention, are you not carnal, and vvvalk according to man?
 8 † For vvhen one saith, I certes am Paules, & an other, I Apol-
 9 los: are you not men? Vvhat is Apollo then? and vvhat is
 10 Paul? † The ministers of him vvhom you haue beleued, &
 11 to euery one as our Lord hath giuen. † I planted, Apollo
 12 vvatered: but God gaue the increase. † Therefore neither he
 13 that planteth is any thing, nor he that vvatereth: but he
 that giueth the increase, God. † And he that planteth and he
 that vvatereth are one. And euery one shal receiue his ovvne
 reward according to his ovvne labour. † For vve are Gods
 coadiutors: you are Gods husbandrie, you are Gods build-
 ing. † According to the grace that is giuen me, as a vvise
 vvorkemaster haue I laid the foundation: and an other buildeth
 therevpon. but let euery one looke hovv he buildeth
 thereon. † For other foundation no man can lay, beside that
 vvhich is laid: vvhich is Christ I E S V S. † And if any man
 build vpon this foundation, gold, siluer, pretious stones,
 vvood, hay, stubble, † the vvorke of euery one shal be ma-
 nifest: for the day of our Lord vvil declare, because it shal
 be reuealed in fire: and the vvorke of euery one of vvhat

The Church onely hath truth both in her milke and in her bread: that is, vvether she instruct the perfect, or the imperfect who are called carnal. Aug. li. 15. c. 3. cont. Faust.

A marue- lous dignitie of spiritual pastors, that they be not onely the instruments or ministers of Christ, but also Gods coadiutors in the vvorke of our saluation.

carnal

c. 3. cont. Faust.

H h h iij kinde

kinde it is, the fire shal trie. † If any mans vvørke abide, 14
 vvvhich he built therevpon: he shal receiue revvard. † If 15
 any mans vvørke burne, he shal suffer dettiment: but him
 self shal be saued: yet so "as by fire. † Knowv you not that 16
 you are the temple of God: and the Spirit of God dvvelleth
 in you? † But if any violate the temple of God, God vvil 17
 destroy him. For the temple of God is holy: vvvhich you are.
 † Let no man seduce him self: if any man seeme to be vvise 18
 among you in this world, let him become a foole that he may
 be vvise. † For the vvvisedom of this vvorld is folishnes 19
 vvwith God. For it is vvritten, *I vvil compasse the vvise in their subtelie.*
 † And againe, *Our Lord knowveth the cogitations of the vvise that they be* 20
vaine. † Let no man therefore glorie in men. For al things are 21
 yours: † vvwhether it be Paul, or Apollo, or Cephas, or the 22
 vvworld, or life, or death, or things present, or things to come,
 for al are yours: † and you are Christs, and Christ is Gods. 23

Iob 5, 13.

Psf. 93, 11

A N N O T A T I O N S

C H A P. III.

Good vvørkes
 meritorious,
 and the re-
 vvvarde: in
 heauē are dif-
 ferent accord-
 ing to the
 same.

καὶ τὰ ἔργα.

Building of
 gold, or stub-
 ble.

1. *Euery man shal receiue according.*] A most plaine text for prooffe that men by their labours, and by the diuerticies thereof, shal be diuersly revvarded in heauen: and therefore that by their vvørkes proceeding of grace, they do deserue or merite heauen, and the more or lesse ioy in the same. for though the holy Scripture comonly vse not this vvord merite, yet in places innumerable of the old and new Testament, the very true sense of merite is contened. and so often as the vvord, *merces*, and the like be vsed, they be euer vnderstood as correlatiues or correspondent vnto it. for if the ioy of heauen be retribution, repaiment, hire, vvages for vvørkes (as in infinite places of holy Scripture,) then the vvørkes can be none other but the valure, desert, price, vvorth, and merite of the same. And in deede this vvord, *revvard*, vvvhich in our English tonge may signifie a voluntary or bountiful gift, doth not so vvell expresse the nature of the^a Latin vvord, or the Greeke, vvvhich are rather the very stipend that the hired vvorkeman or iournieman couenanteth to haue of him vvwhose vvørke he doth, and is a thing equally and iustly ansvvering to the time and vvweight of his trauels and vvørkes (in vvvhich sense the Scripture saith, *Dignus est operarius mercede sua.* the vvorkeman is vvworthy of his hire) rather then a free gift. though, because faithful men must acknowvledge that their merites be the giftes and graces of God, they rather vse the vvord *revvard*, then hire, stipend, or repaiment. though in deede it be al one, as you may see by diuers places of holy vvrite. 25. * *My merces (revvard) is vvish me to render to euery one^a according to hu vvørkes.* And *Our Lord vvil render vnto me according to my iustice.* Psf. 17. And the very vvord *is self merite* (equivalent to the Greeke) is vsed thus, *Mercie shal make a place to euery one^a according to the merite of vvørkes.* Ecclesi 16, 15. And *if you doe your iustice before men, you shal not haue reVVard in heauen.* Mat. 6, 1. Vvwhere you see that the revvard of heauen is recompense of iustice. And the euasion of the Heretikes is triuolous and euidently false, as the former and like vvordes do conuince, for they say heauen is our *Merces* or revvard, not because it is due to our vvørkes, but to the promes of God: vvwhere the vvordes be plaine, *According to euery mans vvørkes or labours.* vpon vvvhich vvørkes, and for vvvhich vvørkes conditionally, the promes of heauen vvvas made.

12. *Upon thu foundation.*] The foundation is Christ, and faith in him vvworking by charitie. The vpper building may be either pure and perfe& matter of gold, siluer, and pretious stone, vvvhich (according to the most authentical and probable exposition) be good vvørkes of charitie and al Christian iustice done by Gods grace: or els, vvwood, hay, stubble, vvvhich signifie the manifold actes of mans infirmitie and his venial sinnes. Vvvhich more or lesse mixed and medled vvwith the better matter *asore said*, require more or lesse puniſhmēt or purgation at the day of our death. At vvvhich

day

Merces

μὲν δὲ

1. Tim. 5, 18.

Apo. 22,

12. Mat.

16, 27. Ro.

22, 12.

day, if by penance or other means in the Church, the said venial finnes be before hand cleansed, there shall neede no purgiug at al, but they shall straight receiue the reward due to them.

13. *Shal be manifest.*] Vvwhether our life and woikes be pure and neede no cleansing, novv in this vvorld is hard to iudge: but the day of our Lord, vvwhich is at our death, vvill make it plaine in vvhat termes euery mans life is tovwards God. for then Purgatorie fire shall reueale and proueit. for, vvholoouer hath any impure matter of venial finnes or iuch other dettes, to Gods iustice paible and purgable, muft into that fire, and after due paiment and cleanting, be sauéd through the same. Vvhere the vvorkes of the perfect men and such as died vvith al dettes paid, cleansed, or forgiuen, are quitted from the fire, and neuer incurre damage, paine, or losse thereby. The places of fatners expounding this for Purgatorie, be very many moit euidēt, vvwhich are cited in the laist Annotation folovving.

13. *The day of our Lord shall declare.*] That this purgation rather signifieth the place of Gods iustice after our death, then any affliction in this life, the Apostles precie specifying of fire declareth, and of reuealing and notifying the difference of mens vvorkes by the same: vvwhich is not done euidently euer in this life: and namely the vvord, *day of our Lord*: vvwhich commonly and properly signifieth in Scripture and namely in this Apostle (1 Cor. 5. 5. 2 Cor. 5. 13. Philip. 1. 10. 6. 1 Thes. 5. 2. 2 Thes. 2. 2.) either the particular, or the general iudgement: and therefore that the trial spoken of, is not properly nor litterally meant any affliction or aduerfite of this lite, as Caluin also cofelleth, coyning a folish nevv construction of his ovvne. Vvhere you may note also in that mans Commentarie, that this vvord, *dies Domini*, vvvas so prejudicial against him and al other expositions of the trial to be made in this vvorld, that he vvould gladly haue (*Domini*) out, reading thus, *A day shall come vvwhich shall open &c.* Vvhere vnderstand, that if it vvere only *Dies* (as * in the Greeke) yet thereby also the Scripture is vvont to signifie the self same thing: as, 2 Tim. 1. 12. 28. and 2 Tim. 4. 8. and Heb. 10. 25, *the day*, as in this place, vvith the greeke atticle only, vvwhich is al one vvith *Dies illa*, or *Dies Domini*.

Calu. in
hunc lo-
cum.

ὁ κριμα

11. *As by fire.*] S. Augustine vpon these vvordes of the Psalme 37. *Lord rebuke me not in thine indignation, nor amend me in thy vvrasch.* For it shall come to passe (saith he) *that some be amended in the vvrasch of God, and be rebuked in hu indignation. And not al perhaps that are reuoked, shall be amended, but yet some there shall be saued by amending. It shall be so surely, because amending is named: yet so as by fire. but some there shall be that shall be rebuked, and not amended. to vvhom he shall say, Goe ye into euerlasting fire. Fearing therefore these more greuou paines, he desireth that he may neither be reuoked in indignation by eternal fire, nor amended in hu vvrasch. that is to say, Purge me in this life, and make me such an one as shall not neede the amending fire, being for them vvlich shall be saued, yet so as by fire. vvwherefore? but because here they build vpon the foundation, vvood, hay, stubble? for if they did build gold, siluer, and precious stones, they should be secure from both fires, not onely from that eternal vvlich shall torment the impious eternally: but also from that vvwhich shall amend them that shall be saued by fire. for it is said, he shall be safe, yet so as by fire. And because it is said, he shall be safe, that fire is cotemned. Yea verely though safe by fire, yet that fire shall be more greuou, then vvhatsoeuer a man can suffer in this life. And you know how great euils the vvicked haue suffered, and may suffer: yet they haue suffered such as the good also might suffer. for vvhat hath any malefactor suffered by the lawres, that a Martyr hath not suffered in the confession of Christ? These euils therefore that are here, be much more easie, and yet see how men, not to suffer them, doe vvillatsoeuer thou commaundest. How much better doe they that vvwhich God commaundet, then as they may not suffer the of greater paines? Thus far. S. Augustine. See S. Ambr. vpon this place 1 Cor. 5. & Ser. 20 in Psal. 118. Hiero. li. 2 c. 13 adu. Iovinianum. Greg. li. 4. Dialog. c. 29. & in Psal. 5. *Pauis. in principio.* Origen. *Lo. 6 in e. 15. Exod. and ho. 14 in e. 24. Lewis.**

Our vvorkes shall be manifested by fire.

Vvhat is signified by, *the day of our Lord.*

Two fires after this life: one eternal, the other temporal, that is, the purging or amending fire.

Purgatorie fire passeth al the paines of this life.

CHAP. IIII.

He requirerh to be esteemed for his office, but regardeth not to be praised of man for his vertue: considering that neither hu ovvne conscience is a sufficient iudge thereof, but onely God vvho seeth al. & He toucheth them for contemning in their pride, the Apostles whom Iesus as miserable: is threatening to come to those proude Falseapostles vvho vvvere the authors of al these schismes.

So

The Epistle
vpon the 4
Sunday of
Aduent.



O let a man esteeme vs as the ministers of 1
Christ, and the dispensers of the mysteries of
God. † Here novv is required among the 2
dispensers that a man be found faithful. † But 3
to me it is a thing of lest account, to be iud-
ged of you, or of mans day : but I iudge not
my self neither. † For I am not guilty in conscience of 4
any thing : but I am not iustified herein : but he that iudgeth
me, is our Lord. † Therefore iudge not before the time: vntil 5
our Lord do come, vvho also vvil lighten the hidde things of
darkenes, and vvil manifest the counsels of the hartes: & then
the praise shal be to euery man of God. -I

:: Loe vhen
he named him
self, and Apo-
lo, & Cephas:
he meit other
feditious and
factious prea-
chers vvho
names he spa-
red.

a The Epistle
vpon S. James
day, Jul. 25.
b The Epistle
for a Confes-
sion that is ac-
a Bis hop.

c So may S.
Augustine our
Apostle say to
vs English
men.

† But these things, brethren, :: I haue transfigured into 6
my self and Apollo, for you : that in vs you may learne, one
not to be puffed vp against an other, aboue that is vvritten.
† For vvho discerneth thee? Or vvhat hast thou that thou 7
hast not receiued? And if thou hast receiued, what doest thou
glorie as though thou hast not receiued? † Now you are filled, 8
now are you become riche: without vs you reigne: & I would
to God you did reigne, that vve also might reigne vvith you.
† a For I thinke that God hath shevved vs Apostles the last, 9
as it vvere deputed to death : because b vve are made a spe-
ctacle to the vvorld, and to Angels and men. † Vve are 10
fooles for Christ : but you vvise in Christ. vve vveake : but
you strong. you noble, but vve base. † Vntil this houre we 11
doe both hunger, and thirst, and are naked, and are beaten
vvith buffers, and are vvanderers, † and labour vvorking 12
vvith our ovvne handes. vve are cursed : and do blesse. vve
are persecuted: and susteine it. † vve are blasphemed : and vve 13
beseeche. vve are made the refuse of this vvorld, the drosse of
al euen vntil novv. † Not to confound you, do I vvrite these 14
things: but as my deereft children I admonish you. -I † For 15
c if you haue ten thousand paedagoges in Christ : yet not
many fathers. For in Christ I E S V S by the Gospel I begat
you. -I † I beseeche you therefore be folovvers of me. 16
† Therefore haue I sent to you Timothee, vvho is my deereft 17
sonne and faithful in our Lord : vvho vvil put you in minde
of my vvaies that are in Christ I E S V S, as euery vvhere in
euery Church I teach. † As though I vvould not come to 18
you, so certaine are puffed vp. † But I vvil come to you 19
quickly, if our Lord vvil : and vvil knowv not the vvordes

of

20 of them that be puffed vp, but the pover. † For the king-
 21 dom of God is not in vvordes, but in povver. † Vvhat vvil
 you? " in rodde that I come to you: or in charitie, and the
 spirit of mildnes?

A N N O T A T I O N S
 C H A P. IIII.

1. *But not iustificed.*] The Heretikes are certaine that they be in Gods grace, but S. Paul though guiltie of no crime in his conscience, durst not assure him self that he vvvas iustificed, neither could take vpon him to be iudge of his ovvne hart and cogitations, vvwhether they vvvere pure or no: but the trial thereof he left onely to Gods iudging day.

2. *In rodde.*] The Apostles haue povver of discipline and censures against offenders, and povver of gentlenes, meekenes, and indulgence also: to vse either punishing or pardoning, according to their vvvisdom, and according to the occasions of time and place.

No man sure of grace or iustification.
 Spiritual power to punish or pardon.

C H A P. V.

Sharply rebuking their Clergies negligence, & him self absent excommunicateth that publike incestuous perion: & commaunding that hereafter no Christian be tolerated in any open crime, but excommunicated.

The second part of the Epistle: of the incestuous fornicator: & lavving before Infidels.

1. Cor. 18,
 8. 20, 11



1 H E R E is plainly heard fornication
 among you, and such fornication, as
 2 the like is not among the heathen, so
 that one hath his * fathers vvife. † And
 you are puffed vp: and :: have not
 3 mourned rather, that he might be taken
 avvay from amōg you, that hath done
 this deede. † " I in deede absent in bo-
 4 dy, but present in spirit, haue already iudged, as present, him
 that hath so done, † in the name of our Lord I E S V S Christ,
 " you being gathered together and my spirit, " vvith the ver-
 5 tue of our Lord I E S V S † to deliuer such an one " to Satan
 for the destruction of the flesh, that the spirit may be saued
 6 in the day of our Lord I E S V S Christ. † Your glorying is
 not good. Knowv you not that a litle leauen corrupteth the
 7 vvhole paste? † Purge the old leauen, that you may be a
 nev v paste, as you are azymes. For our Pasche, Christ, is im-
 8 molated. † Therefore " let vs feast, not in the old leauen, nor in
 the leauen of malice and vvickednes, but in the azymes of
 sinceritie and veritie. -I

:: Christian men should be sorovvful to see greuous offences borne vvithal, and ought zelously to seeke the offenders punishment by excōmunicatōn.

The Epistle vpon Easter day.

c Either this Epistle in the vvordes before, or some other.

9 † I vvrote to you in c an epistle, Not to keepe companie
 10 vvith fornicatours. † I meane not the fornicatours of this
 Iii vvorld,

vworld, or the couetous, or the extortioners, or seruers of Idols: othervvise you should haue gone out of this vworld.
 † But now I vvrote to you, not to keepe companie, if he 11 that is named a brother, be a fornicatour, or a couetous person, or a seruer of Idols, or a railer, or a drunkarde, or an extortioner: vvith such an one " not so much as to take meate.
 † For vvhat is it to me to iudge of them that are vvithout? 12 Do not you iudge of them that are vvithin? † for them that 13 are vvithout, God vvil iudge. Take away " the euil-one from among your selues.

e A notorious wilful corruption in the bible 1562: translating in the verse before, Idolaters: and here, vvorshipper of images: the Apostles vvord being one, εἰδωλολάτραις, Idolater.

ANNOTATIONS
 CHAP. V.

1. I absent.] S. Paul here vseth his Apostolike povver, of binding this incestuous person, excommunicating him by his letters and *Mandatum*, though absent.
2. You being gathered.] Though he commaunded the act should be done in the face of the Church, as such sentences and centures be at this day executed also, yet the iudgement and authority of giuing sentence vvvas in him self, and not in the vvhole multitude, as the Protestants and the popular Sectaries affirme. for the povver of binding and loosing vvvas not giuen to the vvhole Church, but as in the persons of the Prelats, & to them for the benefite of the vvhole. Vvherevpon S. Chrysostome vpon those vvordes, *Dis Ecclesia, Tel the Church*, Mat. 18: *Complaine to the Church*, that is, saith he, *to the Prelats and Presidents thereof*.

The terrible sentence of excommunication.

3. Wish the vertue.] Al such great povver ouer sinners, is holden and exercised in the name and vertue of CHRIST IESVS. And vvhofoeuer setteth light by it, despiseth our Lordes name and povver.

4. To Satan.] To assure vs that al excommunicate persons be in the povver and possession of the Diuel, and quite out of Christes protection as soone as they be separated by the Churches sentence, from her body and the Sacraments and felovvship of Chriitian Catholike men: it pleased God to giue povver to the Apostles and Prelates in the primitiue Church, to caule the Diuel straight vpon their sentence of excommunication, to inuade tne body of the excommunicate, and to torment him corporally. so Christ excommunicated Iudas, and the Diuel entered into him, and he went forth of the happie felovvship of the Apostles. *Io. 13, 27.* so this Apostle excommunicated Alexander and Hymenezus, and Satan straight tooke them: *1 Tim. 1.* Yea it is thought that S. Peter excommunicated Ananias and Sapphira, and for signe of his povver and terrour of the sentence, strooke them both starke dead. *Demirabil. S. Scriptura li. 8 c. 16 apud D. August.* Vvhich miraculous povver though it be not ioyned novv to that sentence, yet as far as concerneth the punishment (spiritual, vvvhich it specially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctours (*Cypr. ep. 62. nu. 3. Chryl. in 1 Tim. 1. ho. 5. Ambros. in 1 Tim. 1. Hiero. ep. ad Heliod. c. 7. August. de cor. & gra. c. 11.*) the terriblest and greatest punishment in the vvorld, yea far passing al earthly paine and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely by S. Augustine. *And by this spiritual sword* (saith S. Cyprian) *al must locis citantur in their soules, that obey not the Priests of Christ in the new law, as they that vvvere disobedient to the iudges of the old law, vvvere slaine vvith the corporal sword.* Vvould God the vvorld knew vvhat a maruelous punishment Christ hath appointed the Priests to execute vpon the offenders of his lawes, and specially vpon the disobedient, as Heretikes namely.

Puritie is receiving the B. Sacrament.

5. Let vs feast.] The Paschal lambe, vvvhich vvvas the most expresse figure of Christ euery vvay, vvvas first sacrificed and aftervvvard eaten vvith azymes or vvnleavened bread. so Christ our Paschal, being then newly sacrificed on the Crosse, is recommended to them as to be eaten vvith al puritie and sinceritie, in the holy Sacrament. Vvhich mysterie the holy Church in these vvordes commendeth to the faithful euery yere at the feast of Easter. *Exo. 12.*

Vve are bound to auoid, not al signers, but

11. Not to take meate.] It is not meant that vve should separate our selues corporally from al sinners, or that vve might refuse to liue in one Church or felovvship of Sacraments vvith them, vvvhich vvvas the errour and occasion of the Donatistes great schisme: nor that euery man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that vve

should

should auoid them vwhen the Church hath excommunicated them for such. though in minde, and condemnation of their faults, euery one ought to be alwayes far from them. As for the Heathen and Pagans, vvhich be not vnder the Churches discipline, and at that time in external vvorlly affaires dealt vwith Christians and liued amongett them vvinether they vvould or no, the Apottle did not forbid Christians their companie.

11. *The euil one.* He concludeth that though they can not, nor him self neither, cut of the Heathen that be publike offenders. yet the il perion by him excommunicated being one of their ovvne body, they may cut of, as is aforeiaid, and auoid his companie. Vpon vvhich commaundement of the Apottle, vve see that vve are bound by Gods vvord to auoid al companie and conuersation vwith the excommunicate, except in cases of necessitie, and the ipiritual profite of the perion excommunicated.

the excommu-
nicate only, &
them, except
in certaine
cases.

CHAP. VI.

He rebuketh them for going to law before iudges that vvvere not Christians, & telling that extortion (as many other offenses likewise) is a mortal sinne. 12 And vvith diuers reasons he inueigheth against fornication, bidding also to flee al occasion thereof.

1 **D**ARE any of you hauing a matter against
2 an other, to be iudged before the vniust, and
3 not before the saincts? † Or knowv you not
4 that :: the saincts shal iudge of the vvorld? And
5 if the vvorld shal be iudged by you: are you
6 vnvvorthie to iudge of the lest things? † Knowv you not
7 that vve shal iudge Angels? hovv much more secular things?
8 † If therfore you haue secular iudgements: the contempti-
9 ble that are in the Church, set them to iudge. † I speake to
10 your shame. So is there not among you any vvise man, that
11 can iudge betvvene his brother? † but brother vvith brother
12 conteadeth in iudgement: and that before infidels?
13 † Novv certes there is plainely "a fault in you, that you haue
iudgements amōg you. Vvhy do you not rather take vvrong?
vvhy do you not rather suffer fraude? † But your selues doe
vvrong and defraude: and that to the brethren. † Knowv
you not that the vniust shal not possesse the kingdom of
God? Do not erre, Neither fornicatours, nor seruers of Idols,
nor aduouterers, nor the effeminat, nor the liers vvith man-
kinde, † nor theeues, nor the couetous, nor drunkards, nor
railers, nor extortioners shal possesse the kingdom of God.
† And these things certes you vvere: but you are vvashed,
but you are sanctified, but you are iustified in the name of
our Lord I E S V S Christ, and in the Spirit of our God.
† Al things are lavvful for me, but al things are not
expedient. Al things are lavvful for me, but I vvil be brought
vnder the povver of none. † The meate to the belly, and

:: The faith-
ful iudge and
giue sentence
vvith God at
the later day,
specially the
Apostles and
the perfect
Christians that
haue forsaken
al for Christs
sake.

c For this, the
English bible
1562 falsly
translateth,
vvorshippers of
images.

εἰδωλολα-
τρίαι

the belly to the meates : but God vvil destry both it and them : and the body not to fornication, but to our Lord , and our Lord to the body. † But God both hath raised vp our 14 Lord, and vvil raise vp vs also by his povver. † Knowv you 15 not that your bodies are the members of Christ? Taking therefore the members of Christ, shal I make them the members of an harlot? God forbid. † Or knowv you not, that he 16 which cleaueth to an harlot, is made one body? *For they shal be,* faith he, *tyvo in one flesh.* † But he that cleaueth to our Lord, is one 17 spirit. † Flee fornication: Euery sinne vvhatsoeuer a man 18 doeth, is vvithout the body : but he that doth fornicate, sinneth :: against his ovvne body. † Or knowv you not that 19 your members are the temple of the holy Ghost vvich is in you, vvhom you haue of God, and you are not your ovvne? † For you are bought vvith a great price. Glorifie and beare 20 God in your body.

:: Fornication is not onely enemy to the soule, but wasteth, weakneth, corrupteth and defileth the body, more properly and directly then any other sinnes doe.

Gen. 2,
24.

ANNO TATIONS CHAP. VI.

Going to law before heathen or heretical iudges.

6. *Contendeth in iudgement.*] To be giuen much to brabling and litigiousnes for euery trifle, to spend a pound rather then lose a peny, the Apostle much reprehendeth in Christian men. For a Christian man to dravv an other to the iudgements seates and courtes of Heathen Princes (vvich then onely reigned) and not to suffer their controuersies and quarels to be taken vp among them selues brotherly and peaceably, was a great fault : as, for one Catholike to draw an other for mere trifles, before secular or heretical Officers, is a very vnchristian part.

Going to lawv not forbidde : bus to agree othervvise, better.

7. *A fault.*] He forbade not al iudgements of controuersies, but onely signified that it was a fault, and that it proceeded of some iniuries done one to an other, and imperfections, that they so molested one an other : and that it had been more agreable to Christian perfection and charitie, rather to tolerate and suffer a smal iniurie, then to draw his fellow to iudgement seates.

CHAP. VII.

The 3. part.
Of Mariage and continencie.

That married folke may aske their debt, and must pay it, though it be better for them to conuene, 8 as also for the vnmarried and vvidowes to conuene single, though they may marrie. 10 That the married may not depart from one an other (nor in any case marrie an other, during the life of the former) 12 vnles it be from one that is vn baptized, vvich yet he dissuadeth : 17 counseling also euery one to be content vvith his state vvherein he vvvas Christened. 25 Virginie is not commaunded, bus counleed as the better and more meritorious then Mariage, 39 as also vvidowhed.

AND



c debitū reddat

to fasting & prayer:

εὐριπύ- πύδου.

Mt. 5, 32

19, 9.

Mr. 10,

9. Lu,

16, 18.

1 ND concerning the things vwhereof you
 2 vvrote to me: It is good for a man not to
 3 touch a vvoman. † But because of forni-
 4 cation let euery man haue "his ovvne vvife,
 5 and let euery vvoman haue her ovvne hus-
 6 band. † " Let the husband c render his dette
 7 to the vvife: and the vvife also in like ma-
 8 ner to her husband. † The vvoman hath not povver of her
 9 ovvne body: but her husband. And in like maner he man
 10 also hath not povver of his ovvne body: but the vvoman.
 11 † Defraude not one an other, except perhaps by consent for a
 12 time, :: that you may " giue your self to praier: and returne
 13 againe together, lest Satan tempt you for your incon-
 14 tinencie. † But I say this " by indulgence, not by commaun-
 15 dement. † For I vvould al men to be as my self: but euery
 16 one hath " a proper gift of God: one so, and an other so.
 17 † :: But I say to the vnmarried and to vvidovves: it is
 18 good for them if they so abide euen as I also. † But " if they
 19 doe not containe them selues, let them marie. For it is " berter
 20 to marie then c to be burnt.
 21 † But to them that be ioyned in matrimonie, not I giue
 22 commaundement, but our Lord, * that the vvife depart not
 23 from her husband: † and if she depart, " to remaine vnma-
 24 ried, or to be recociled to her husband. And let not the hus-
 25 band put avvay his vvife.
 26 † For to the rest, " I say, not our Lord. If any brother haue
 27 a vvife an infidel, and she consent to dvvel with him: let him
 28 not put her avvay. † And if any vvoman haue a husband
 29 an infidel, and he consent to dvvel vvith her: let her not put
 30 avvay her husband. † For the man an infidel is sanctified by
 31 the faithful vvoman: and the vvoman an infidel " is sancti-
 32 fied by the faithful husband: otherwise your children should
 33 be vnclane: but novv they are holy. † But if the infidel
 34 depart, let him depart. for the brother or sister is not subiect
 35 to seruitude in such. but in peace hath god called vs. † For how
 36 knowest thou vvoman, if thou shalt saue thy husband? or how
 37 knowest thou man, if thou shalt saue the vvoman? † But to
 38 euery one as our Lord hath deuided, as God hath called euery
 39 one, so let him vvalke, and as in al Churches I teach. † Is any
 40 man called being circumcised? let him not procure prepuce.
 41 Is any man called in prepuce? let him not be circumcised.

:: If the lay man can not pray, vnles he abstaine from his vvife: the Priest that alwaies must offer sacrifices, and alwaies pray, must therefore alwaies be free from matrimonie.
Hiero. li. 1 c. 19 aduer. Louin.

:: Before he treated of the continencie of such as vvere married, novv he giueth les- sons for the vnmarried also.

† Circumcision is nothing, and prepuce is nothing: but the 19
 obseruation of the commaundements of God. † Euery one 20
 in the vocation that he vvas called, in it let him abide. † Vvas 21
 thou called being a bondman? care not for it: but and if thou
 canst be made free, vse it rather. † For he that in our Lord is 22
 called, being a bondman, is the ^cfranchised of our Lord. like-
 vwise he that is called, being free, is the bondman of Christ.
 † You vvere bought vvith price, be not made the [∴] bōdmen 23
 of men. † Euery brother^r vvherein he vvas called, in that 24
 let him abide before God.

*re. You must
 not serue men
 so that you
 obey & please
 them more
 then God.
 The Epistle
 for holy Vir-
 gins not Mar-
 tyrs.*

*∴ Virginitie
 counseled as
 the better:
 Mariage not
 forbidden, be-
 cause it is no
 sinne.*

† And as concerning virgins, a commaundement of our 25
 Lord I haue not: but [∴] counsel I giue, as hauing obtained
 mercie of our Lord to be faithful. † I thinke therfore that 26
 this is good for the present necessitie, because it is good for a
 man so to be: † Art thou tied to a vvife? seeke not to be 27
 loosed. Art thou loose from a vvife: seeke not a vvife. † But 28
 if thou take a vvife, [∴] thou hast not sinned. And [∴] if a virgin
 marie, she hath not sinned. neuerthelesse [∴] tribulation of the
 flesh shal such haue. but I spare you. † This therfore I say 29
 brethren, the time is short, it remaineth, that they also which
 haue vvives, be [∴] as though they had not: † and they that 30
 vveepe, as though they vvept not: and they that reioyce, as
 though they reioyced not: and they that byc, as though they
 possessed not: † and they that vse this vvorld, as though
 they vsed it not. for the figure of this vvorld passeth avway. 31
 † But I vvould haue you to be vvithout carefulnes. He that is 32
 vvithout a vvife, is [∴] careful for the things that pertaine to our
 Lord, how he may please God. † But he that is vvith a vvife, 33
 is careful for the things that pertaine to the vvorld, how he
 may please his vvife: and he is deuided. † And the vvoman 34
 vnmarried & the virgin, thinketh on the things that pertaine
 to our Lord: that she may be holy both in body and in spi-
 rit. † But she that is married, thinketh on the things that per-
 taine to the vvorld, how she may please her husband. † And 35
 this I speake to your profit: not to cast a snare vpon you, but
 to that vvhich is honest, & that may giue you povver vvith-
 out impediment to attend vpon our Lord. † But if any 36
 man thinke that he seemeth dishonoured vpon his virgin,
 for that she is past age, and if it must so be, let him doe that
 he vvil. He sinneth not if she marie. † For he that hath de- 37
 termined in his hart being settled, not hauing necessitie, but
 hauing

libertus

*one, bre-
 thren,*

38 hauing povver of his ovvne vvil, and hath iudged this in his hart, to keepe his virgin, doeth vvell. † Therfote both he that ioyneth his virgin in matrimonie, doeth vvell: & he that ioyneth not, doeth better.

39 † * A vvoman is bound to the lavv fo long time as her husband liueth: but if her husband sleepe, she is at libertie:

40 let her marie to vvhom she vvil: only in our Lord. † But more blessed shal she be if she so remaine, according to my counsel. and I thinke that I also haue the Spirit of God.

Ro. 7, 2.

c The state of vvidovvhod more blessed, then the state of matrimonie.

ANNOTATIONS
CHAP. VII.

2. *His ovvne vvife.*] He saith not, as the Protestants here pretend to excuse the vnlavvful conjunction of Votaries, *Let every one marie*: but, let every one haue, keepe, or vse his ovvne vvife to vvhom he vvas matied before his conuersion. for the Apostle ansvvereth here to the first question of the Corinthians, vvvhich vvas not, vvwhether it vvvere lavvful to marie, but vvwhether they vvvere not bound vpon their conuersion, to absteine from the company of their vvviues married before in their infidelitie, as some did persuade them that they ought to doe. *Hiero. li. 1. cont. Iovin. c. 4. Chryf. in hunc locum ho. 19.*

The Apostle biddeth not al to marie, but to keepe their vvviues before married.

3. *Let the husband vvrender.*] These vvordes open the Apostles intention and talke to be onely of such as are already married, and to instruct them of the bond and obligation that is betvvvne the married couple for rendring of the dette of carnal copulation one to an other: declaring that the married persons haue yelded their bodies so one to an other, that they can not vvwithout mutual consent, neither perpetually, nor for a time, defraude one the other.

5. *Giue your self to praier.*] This time, & the Heretikes doctrine, and high estimatiõ of matrimoniall actes, are far from the puritie of the Apostolike and primitiue Church, vvwhen the Christians to make their praiers and fastings more acceptable to God, abstained by mutual consent euen from their lavvful vvviues. our nevv Maisters not much absteyning (as it may be thought) from their vvviues for any such matter. And yet S. Augustine saith, the Prelate should passe other in this case, and thinke that not to be lavvful for him, that may be borne in others, because he must daily supply Christes roome, offer, baptize, and pray for the people. So saith he *li. 1. q. ex vtroque test. q. 127 in fine. See S. Hiero. li. 1. c. 19 aduers. Iovin. S. Ambr. li. 1. Offic. c. vlt.* But alas for the people, vvwhose married Pastors are in this point far vvvorise then the vulgar folke, neither teaching continencie, nor giuing good example.

Continencie in married folkes for praier sake.

6. *By indulgence, not commaundement.*] Lest some might misconstre his former vvordes, as though he had precisely commaunded married persons not to abstaine perpetually from carnal copulation, or not to giue their content one to an other of continencie but for a time onely: he declareth plainly that he gaue no rule or precept absolutely therein, but that he spake al the foresaid, condescending to their infirmitie onely, insinuating that continencie from carnal copulation is much better, and that him self kept it continually. *Aug. de bon. coniug. c. 10. Enchirid. c. 78.*

Perpetual continencie, euen in married folkes, better then carnal copulation.

7. *A proper gift.*] To such as may lavvfully marie, or be already married, God giueth not al vvvaies that more high and special gift or grace of continencie, though euery one of them al that duely aske and labour for it, might haue it: but such are not bound to endeouour or seeke for it al vvvaies, and therefore can not be commaunded to abstaine further then they like. but vvwhensoever a man is bound to abstaine, either by vvovv or any other necessaric occasion (as if one of the parties be in prison, vvarre, banishment, siknes, or absent perpetually by lavvful diuorce) the other must needes in paine of damnation abstaine, and can not excuse the vvwant of the gift of chastitie. for

Who are bound to liue continently: and that God giueth this gift to al that aske it.

* See S. Augusti- ne li. 2. c. 19. de vvwhen they list not fast nor pray for it, say they haue not the gift. And it vvvere a great maruel vvwhy Adult. so fevv of the nevv Sectes or rather none novv a daies haue that gift, but that vve see it is obtained Coniug to. by those meanes vvvhich our forefathers vsed, & they vse not at all. To liue in mariage continently vvwithout

vwithout the breach of coniugal fidelity, is a gift of God also, but men must not breake their faith of vvedlocke for vwant of it, but must know that God giueth that gift to such as humbly aske it of him. *August. de grat. & lib. arbitrio c. 4. De continent. c. 1.*

The Apostle vow or promises to God of chastitie, they are vworthely damned, such being bound to containe, and so may containe if they list. *August. de vno viduit. c. 8. 9. & de adult. coniug. li. 1. c. 15. & de fide ad Petrum c. 2. in fine. Ambros. ad virg. lapsam c. 5.*

That be free, not to vovved persons. *9. Better to marry.]* It is better to marry for the said persons that be free, then to be overthrown and fall into fornication. for, *to burne*, or, *to be burnt*, is not to be tempted onely

(as the Protestants thinke that picke quarels easely to marry). but it signifieth * to yeld to concupiscence either in minde or external vvorke. Vve say alio, for such as be free. for concerning others lawfully made Priests, and such as otherwise haue made vow of chastitie, they can not marry at al, and therefore there is no comparison in them betwixt mariage and fornication or burning. for their mariage is but pretended, and is the vvorst sort of continencie and fornication or burning

Theodore
in hunc
locum.

After diuorce not to marie. *11. To remaine unmarried.]* Neither partie may dimisse the other and marry an other for any cause, for though they be separated for fornication, yet neither may marry againe. *August. de adult. coniug. li. 1. c. 8. 9. and li. 2. c. 1. 19. See Annotat. Mat. 19. and S. Augustine in his vvhole bookes. de adulter. coniug. to. 6.*

The Apostles precepts. *12. I say, not our Lord.]* By this vve learne, that there vvere many matters ouer and about the things that Christ taught or prescribed, left to the Apostles order and interpretation: vvherein they might, as the case required, either commaund or counsel, and vve bound to obey accordingly.

How the infidel, or infidels childre, are sanctified by the Christian. *14. sanctified.]* Vvhen the infidel partie is said to be cleane or sanctified by the faithful, or the children of their mariage to be cleane, vve may not thinke that they be in grace or state of saluation thereby, but onely that the mariage is * an occasion of sanctification to the infidel partie and to the children. for S. Augustine (*li. 3 de pec. mer. & remis. c. 12.*) concludeth against the Pelagians, as vve may doe against the Calvinists, holding Christian mens children to be holy from their mothers wombe and not to neede Baptisme, that vvhath other sanctification soeuer it be that is here meant, it can not be ynough to saluation vwithout faith, Baptisme, &c.

Hiero. li. 3
c. 1 aduers.
Iouin.

The differēce of counsels & precepts. *19. But the obseruation.]* Neither to be Ievv nor Gentil, bond or free, married or single, nor the faith it self vvhich is proper to Christian men, vvil serue to saluation, vwithout good vvorke and keeping the commaundements, S. Hierom *adu. Iouin. li. 1 c. 16.*

A professed virgin may not marrie. *25. Counsel I giue.]* A counsel is one thing, a commaundement is an other. To doe that vvhich is counseled, is not necessarie, because one may be sauēd notwithstanding. but he that vvil doe that vvhich he is counseled vnto. (shal haue a higher degree of glorie. He that fulfilleth not a commaundement, except he doe penance, can not escape punishment. *August. li. de virg. c. 13. & 17.*

Virginitie counseled as more meritorious. *28. If a virgin marrie.]* He speaketh not of that virgin vvhich hath dedicated her self to God. (for if any such mary, she shal be damned for breaking her first vow) but onely of yong maides vnmarried in the vworld. *Hiero. adu. Iouin. li. 1 c. 7. Chrys. ho 20. Theodoret, Photius, and the other Greeke Doctōrs vpon this place apud Oecum. Epiph. heres. 61.*

Virginitie counseled as more meritorious. *28. Tribulation of the flesh.]* They are maruelously deceiued (saith S. Augustine *li. de virg. c. 13*) that thinke the Apostle counseleth virginitie rather then mariage, onely for that mariage hath many miseries and molestations ioyned vnto it, which by virginitie shal be auoided, & not in respect of the greater reward in heauen. for the Apostles prouident counseling to virginitie, is for the next life, and he alleageth these troubles of mariage in that sense specially as they be a hinderance from the seruice of God here, and therefore an impediment to vs toward the next life and the more ample ioyes thereof.

The continencie of married folke. Their perpetuall continencie, best. *29. As though they had not.]* He exhorteth that such as haue vviues, should not vvholy bestow them selues in the vaine transitorie pleasure and voluptuousnes of their flesh, but liue in such moderation, that their mariage hinder them as litle as may be, from spiritual cogitatio. Vvhich is best fulfilled of them that by mutual consent do vvholy containe, vvhether they haue had children or none, contemning carnal issue for the ioyes of heauen. And these mariages be more blessed then any other, saith S. Augustine *de Ser. Do. in monte li. 1 cap. 14.*

Virginitie preferred, and vwhy. Vwhy continencie is required in the clergie. *32. Careful for the things of our Lord.]* The Protestants might here learne if they list, first that virginitie is not onely preferred before mariage, for that it is a more quiet state of life in this world, but for that it is more conuenient for the seruice of God. Secondly that virginitie hath a grateful puritie and sanctitie both of body & soule, vvhich mariage hath not. Thirdly, they may learne the cause why the Church of God requireth chastitie in the clergie, and forbiddeh not onely fornication; but al carnal copulation euen in lawfull vvedlocke: vvhich is not onely to the end that Gods Priests be not diuided from him by the clogges of mariage, but also that they be cleane and pure from the fleshy actes of copulation.

CHAP. VIII.

He rebuketh the learned who in pride of their knowledge did eat idolothyrta, that is things offered to Idols, using (as they said) their libertie: but not considering that the ignorant tooke their doing as an example for them to frequent such meates so, as they did before in their Paganisme, vvas opinion that they did iustifie the eaters.

The 4 part. Of meates sacrificed to Idols.

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AND concerning those things that are sacrificed to Idols, vve knowv that " vve al haue knowvledge. ¶ Knowvledge puffeth vp: but charitie edifieth. † And if any man thinke that he knoweth something, he hath not yet knowven, as he ought to knowv. † But if any man loue God, the same is knowven of him. † But as for the meates that are immolated to Idols, vve knowv that an Idol is nothing in the vworld, and that there is no God, but one. † For although there be that are called gods, either in heauen, or in earth (for there are many gods, and many lordes) † yet to vs there is one God, the Father, of vvhom al things, and vve vnto him: and one Lord, I E S V S Christ, by vvhom al things, and vve by him. † But there is nor knowvledge in al. For " some vntil this present vwith a conscience of the Idol, eate as a thing sacrificed to Idols: and their conscience being vveake, is polluted. † But meate doth not commend vs to God. For neither if vve eate, shal vve abound: nor if vve eate not, shal vve lacke. † But take heede lest perhaps this your libertie be an offense to the vveake. † For if a man see him that hath knowvledge, sit at table " in the Idols temple: shal not his conscience, being vveake, be edified, to eate things sacrificed to Idols? † And through thy knowvledge shal the* vveake brother peris h, for whom Christ hath died? † But sinning thus against the brethren, and striking their vveake conscience: you sinne against Christ. † Vvherfore if* meate scandalize my brother: I vvil neuer eate flesh, lest I scandalize my brother.

¶ Knowledge vwithout charitie puffeth vp in pride, and profiteth nothing at al. vvhé it is ioyned vwith charitie, then it edifieth. *Aug. li. 9. in. Dicit. 10.*

Ro. 14, 15

Ro. 14, 21.

ANNOTATIONS
CHAP. VIII.

1. *vve al haue knowvledge.*] The spiritual and perfectly instructed Christians knewv no meates, norv to be vncleane, neither for signification, as in the Lawv of Moyses: nor alwaies vncleane.

K k k by

Giuing of
scandal repre-
hended.

By nature and creation, as the Manichees thought: nor by any other pollution, as in that they were offered to Idols: and therefore they did eat boldly of such meates as were sacrificed, contemning and condemning their Idols as mere nothing, and the worship of them as the honour of things imaginarie. which their facte, for their want of discretion and charitie, and for the vie of that their libertie to the offense and scandal of the vveake, the Apostle doth here reprehend.

The Here-
tiques ridicu-
lously apply
S. Paules
wordes agaiſt
the Churches
faſtes and ab-
ſtinence.

7. *Some wish a conscience.*] The perfecter mens fault was, that they gaue offense by their eating, to the vveaker Christians. Who seeing them whom they reputed wise and learned, to eat the meates offered to Idols, conceiued that there was some vertue and sanctificatiō in those meates, from the Idol to which they were offered: and though that such things were or might be eaten with the same conscience and deuotion as before their conuersion.

Going to the
Communion,
vvhath a sinne
in Catholikes.

Therefore the case standing thus, and the Apostles discourse of eating or not eating meates being so as is declared (a thing so euident that it admitterh no other interpretation) if the Protestants apply any of this admonition against our faſtes in the Cath. Church, they be so to ridiculous.

10. *In the Idols temple.*] Like as now, some Catholikes haue said, they know that Caluins communion is but as other bread and wine. But yet the ignorant seeing such goe to the Communion, thinke that it is a good act of Religion. Yea vvhathsoeuer they pretend, it must needes seeme an honour to Caluins Communion, when they are seen in the Idols temple solemnly fitting or communicating at the abominable table.

CHAP. IX.

To them that so vaunted their libertie about Idolothya, he bringeth his owne example, to wit, that he also had libertie to liue by the Gospel, but yet that he used it not, so to auoid scandal of the infirme, and because it was more meritorious. 14 Declaiming against their securitie, and shewing them by similitudes and examples, 14 vobis of himself, 1 And of the Israeiites, that saluation is not so lightly come by: 14 and so concludeth againe against eating of Idolothya, because it is also to committ idolatrie, 22 and not onely to giue it example to the infirme.



14 He nameth Cephaz (that is Peter) to proue his purpose by the example of the cheefe and Prince of the Apostles. S. Ambro. S. Chryf. Oram. vpon this place.

14 In that coultrie they did tread out their corne with oxen, as we do threth it out.

M I not free? Am I not an Apostle? Haue I not 1
seen Christ I E S V S our Lord? Are not you
" my vvorke in our Lord? † And if to others 2
I be not an Apostle, but yet to you I am. for
you are the seale of my Apostleship in our
Lord. † my defense to them that examine me is this: † Haue 3
not vve povver to eat and drinke? † Haue vve not povver 4
to lead about a vwoman a sister, as also the rest of the Apo- 5
stles, and our Lordes brethren, and 14 Cephaz? † Or I only 6
and Barnabas haue not vve povver to doe this? † " Vvho 7
euer plaieth the souldiar at his ovvne charges? Vvho plan-
teth a vine, and eateth not of the fruite thereof? Vvho fee-
deth a flocke, and eateth not of the milke of the flocke?
† Speake I these things according to man? Or doth not the 8
Lavy also say these things: † For; it is vwritten in the Lavy 9
of Moyſes, *Thou shalt not moosel the mouth of the ox that 11 treadeth out the*
corne. Vvhy, hath God care of oxen? † Or for vs certes doth 10
he say it? For they are vwritten for vs. because he that eareth,
ought

Deu. 25,
4.

ought to eare in hope : and he that treadeth , in hope to re-
 11 ceiuē fruite. † If vve haue sovven vnto you spiritual things,
 12 is it a great matter if vve reape your carnal things? † If other
 be partakers of your povver : vwhy not vve rather? Hovv-
 beit vve haue not vsed, this povver : but vve beare al things,
 lest vve should giue any offence to the Gospel of Christ.

Deu. 18,
1.

τῶ δὲ
συναγῆς,

13 † Knowv you not * that they which vvorke in the holy place,
 eate the things that are of the holy place: and they that serue
 14 the altar, participat with the altar? † So also our Lord ordain-
 ed for them that preach the Gospel, to liue of the Gospel.

15 † But I haue vsed none of these. Neither haue I vvritten
 these things, that they should be so done in me : for it is
 good for me to die rather, then that any man should make
 16 my glorie void. † For and " if I euangelize, it is no glorie
 to me: for necessitie lieth vpon me: for vvoe is to me if I
 17 euangelize not. † For if I doe this vvillingly, I haue re-
 vvard : but if against my vvil, a charge is committed to me.

18 † Vwhat is my revvard then? That preaching the Gospel, I
 yeld the Gospel vvithout cost, that I abuse not my povver in
 19 the Gospel. † For vvhereas I vvas free of al, I made my self
 20 the seruānt of al: that I might gaine the moe. † And I be-
 came to the Ievves as a Ievv, that I might gaine the Ievves.

21 † to them that are vnder the Lavv, as though I vvere vnder
 the Lavv (vvhereas my self vvas not vnder the Lavv) that I
 might gaine them that vvere vnder the Lavv. to them that
 vvere vvithout the Lavv, as though I vvere vvithout the
 Lavv (vvhereas I vvas not vvithout the lavv of God, but
 vvas in the lavv of Christ) that I might gaine them that

22 vvere vvithout the Lavv. † To the vveake I became vveake,
 that I might gaine the vveake. To al men: I became al things,
 23 that I might saue al. † And I doe al things for the Gospel,
 " that I may be made partaker thereof.

24 † Knowv you not that they that runne in the race, al rūne
 in deede, but one receiueth the price? " So runne that you
 25 may obteine. † And euery one that striueth for the maistrice,
 refraineth him self from al things: and they certes, that they
 may receiue a corruptible crowne: but vve an incorruptible.

26 † I therefore so runne, not as it vvere at an vncertaine thing:
 27 so I fight, not as it vvere beating the aire: † but " I chastise my
 body, and bring it into seruitude, " lest perhaps vvhen I haue
 preached to others, my self become reprobate.

c The English
 bible (1562)
 here and in the
 next chapter,
 saith thrise for
 altar, temple :
 most falsely &
 heretically ,
 against holy
 altars, vvhich
 about the time
 of that transla-
 tion were dig-
 ged downe in
 England.

:: Not by si-
 mulation or simu-
 lation, but by
 compafsion of
 the infirmities
 of al sortes.
 Aug. ep. 9.

The Epistle
 vpon the Sun-
 day of Septu-
 agesime.

A N N O T A T I O N S
C H A P. IX.

- The Heretikes fond pretense of Gods honour.**
Heretical translation.
1. *My worke.*] As he called him self before Gods coadiutor, so here he boldly also challengeth the Corinthians conuersion to be his handy worke in our Lord: nothing derogating thereby fro Christ, as the Protestants rudely charge the Farbers & Catholike men (vn der pretense of Gods honour) for vsing such phrases or speaches in the Apostles sence, of the Saints or Sacraments.
- Pastors and preachers due.**
5. *A woman a sister.*] The Heretikes peruersely (as they do al other places for the aduantage of their Sect) expound this of the Apostles Wiues, and for, *woman*, translate, *wife*, al belles founding vvedding to them. Vwhere the Apostle meaneth plainely the deuout vvomen that after the maner of Ievvrie did serue the preacher of necessaries, of vvwhich sort many folovved Christ, and sustained him and his of their substance. So doth S. Chrysofome, Theodorete, and al the Greekes (*Origen in collect. super hunc lo.*) take it: So doth S. Augustine *De op. Monach. c. 2.* and S. Hierom *li. 1 adu. Iouinianum c. 14.* both disputing and prouing it by the very vvordes of the text. S. Ambrose also vpon this place. And the thing is most plainely, for to vvhat end should he talke of burdening the Corinthias vvith finding his vvife, vvhen him self (c. 7, 7. 3.) clerely saith that he vvvas single?
- V worke of supererogation.**
16. *If I Euangelize.*] If I should preach either of compulsion and seruil feare, or mere necessity, not hauing othervvise to liue and sustaine my self in this vvorld, I could not looke for revvard in heauen. but novv doing it, not onely as enioyned me, but also as of loue and charitie, and freely vvithout putting any man to cost, and that voluntarily and of very desire to saue my hearers, I shall haue my revvard of God, yea and a revvard of Supererogation, vvwhich is giuen to them that of abundant charitie do more in the seruice of God then they be commaunded, as S. Augustine expoundeth it. *De op. Mon. c. 5.*
- Doing vvell in respect of reward.**
23. *That I may be partaker.*] A singular place to conuince the Protestants, that vvill not haue men vvorke vvell in respect of revvard at Gods hand: the Apoitle contending expressly, that al this that he doth either of duety or of Supererogation aboue duety (as to preach of freecost, and to vvorke vvith his ovvne hands to get his ovvne meate and his fellowes, and to abtaine from many lawvful things) al is, the rather to attaine the revvard of heauen.
- Running for the game.**
24. *So runne.*] If such as runne for a price, to make them selues more svvift, and to vvinne the game, abtaine from many meates and pleasures: vvhat should not vve doe or suffer to vvinne the crowne of glorie, proposed and promised to none but such as runne, trauel, and endeouour for it?
- Penance meritorious.**
27. *I chastise.*] The goale of euerlasting glorie is not promised nor set forth for onely-faith men, for such runne at randon: but it is the price of them that chastise and subdue their bodies and fleshy desires by fasting, vvatching, voluntary pouertie, and other afflictions. Lord, how farre is the carnal doctrine of the Sectaries and the maners of their daies from the Apostles spirit. Vwherein euen vve that be Catholikes, though vve do not condemne vvith the Protestants these voluntarie afflictions as superfluous (much lesse as superstitious or iniurious to Christs death,) but much comend them, yet vve vie nothing the zeale and diligence of our first Christian aunceters herein, and therefore are like to be more subiect to Gods temporal chastisements, at the least in the next life, then they vvere.
- S. Paul had not the Protestants securitie of saluation.**
22. *Left perhaps.*] Here may vve lambes tremble (saith a holy father) vvhen the ramme, the guide of the flocke, must so labour and punish him self (besides al his other miseries adioyned to the preaching of the Gospel) left perhaps he misse the marke. A man might thinke S. Paul should be as sure and as confident of Gods grace & saluation as vve poore vvretched caitiues: but the Heretikes vnhappy securitie, presumption, and faithles persuasion of their saluation is not *fides Apostolorum* but *fides demoniorum*, not the faith of the Apostles, but the faith of Devils.

C H A. X.

See the argument of the 9 Chapter, which comprehendeth the contents of this also.

FOR

Exo. 13,
21.
Nu. 8, 18

Exo. 14,
22.

Exo. 16,
15.

Exo. 17,
6. Nu.
20, 10.

Nu. 26,
63.

Nu. 11, 4
Exo. 32,
6.

Nu. 25, 1

Nu. 21, 5
Nu. 11,
23. 14,
37.

Tenta-
tion hath
not ap-
prehended
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OR I vvil not haue you ignorant brethren, that our fathers vvere al * vnder the cloude, & al * passed through the sea, † and al in Moyfes vvere baptized in the cloude and in the sea: † and * al did eate " the same spiritual foode, † and al * drunke the same spiritual drinke (and they * drunke of the spiritual rocke that folovved them, and the rocke vvas Christ,) † but in the more part of them God vvas not vvell pleased. — for they * vvere ouerthrowven in the desert. † And these things vvere done in a figure of vs, that vve be not coueting euil things, as * they also coueted. † Neither become ye Idolaters, as certaine of them: as is vvritten: *The people sate downe to eate and drinke, and rose vp to play.* † Neither let vs fornicate, * as certaine of them did fornicate, and there fel in one day three and tventie thousand. † Neither let vs tempt Christ: as certaine of them tempted, and * perished by the serpents. † Neither doe you murmure: as * certaine of them murmured, and perished by the destroyer. † And al these things chaunced to them in figure: but they are vvritten to our corruption, vpon vvhom the endes of the vvorld are come. † Therefore he that thinketh him self to stand, let him take heede :: lest he fall. † Let not tentation apprehend' you, but humane. and God is faithful, vvho vvil not suffer you to be tempted aboue that vvhich you are able: but vvil make also vvith tentation^e issue, that you may be able to susteine. — † For the vvhich cause, my deereft, flee from the seruing of Idols. † I speake " as to vvise men: your selues iudge vvhat I say. † The chalice of "benediction" vvhich vve do blesse: is it not the cōmunication of the bloud of Christ? and the bread vvhich vve breake, is it not " the participation of the body of our Lord? † For being many, vve are " one bread, one body, al that participate of one bread. † Behold Israëll according to the flesh: " they that eate the hostes, are they not partakers of the altar? † Vvhat then? do I say that that vvhich is immolared to Idols, is any thing? or that the Idol is any thing? † But the things that the heathen do immolate, to deuils they do immolate, and not to God. And " I vvil not haue you become fellovves of deuils. † " You can not drinke the chalice of our Lord, and the chalice of deuils:

The Epistle
vpon the 9
Sunday after
Pentecost.

:: It is profitable to al, or in a maner to al, for to keepe them in humilitie, not to knowv vvhat they shal be: saith S. Augustine. Vvwhich maketh agaiſt the vaine securitie of the protestants.

you can not beⁿ pattakers of the table of our Lord, and of the table of deuils. † Or do vve emulate our Lord? Vvhy, are we 22 stronger then he?

“ Al things are lawvful for me, but al things are not expedient. † Al things are lawvful for me, but al things do not 23 edifie. † Let no man seeke his ovvne, but an other mans. 24 † Al that is sold in the shambles, eate: asking no question for 25 conscience. † *The earth is our Lordes, and the fulnes thereof.* † If any 26 inuite you of the infidels, and you vvil goe: eate of al that is 27 set before you, asking no question for conscience. † But if 28 any man say, This is immolated to Idols: do not eate for his sake that shevved it, and for conscience: † conscience I say 29 not thine but the others. For vvhy is my libertie iudged of an other mans conscience? † If I participate vvith thankes: 30 vvhy am I blasphemed for that vvchich I giue thankes for? † Therefore vvwhether you eate, or drinke, or do any other 31 thing: doe al things vnto the glorie of God. † Be vvithout 32 offense to the Ievves and to the Gentiles, and to the Church of God: † as I also in al things doe please al men, not seeing that vvchich is profitable to my self, but vvchich is to many: that they may be saved.

Pf. 23, 1.

ANNOTATIONS

CHAP. X.

The old figures of our Sacraments.

Vve receive greater benefites by our Sacraments the the Iewes did by theirs.

The Apostle and auncient fathers speake couertly of the B. Sacrament.

The Apostles blessed the Chalice, & so consecrated.

3. *The same.*] The red sea and the cloud, a figure of our Baptisme: the Manna from heauen and vvater miraculously dravven out of the rocke, a figure of the holy Sacrament of Christes body and blood: our Sacraments containing the things and graces in truth, vvchich theirs only signified. And it is an impudent forgerie of the Caluinists, to vvrite upon this place, that the Iewes received no lesse the truth and subitance of Christ and his benefites in their figures or Sacraments, then vve do in ours: and that they and vve al eate and drinke of the selfsame meate and drinke: the Apostle saying onely, that they among them selues did al feede of one bread, & drinke of one rocke: vvchich vvvas a figure of Christ, therein especially, that out of Christes side pearced vpon the Crosse, gushed out blood and vvater for the matter of our Sacraments.

Calu. in hunc loc.

15. *As to vvise men.*] To cause them to leaue the sacrifices and meates or dringes offered to Idols, he putteth them in minde of the onely true Sacrifice and meate and drinke of Christes body and blood: of vvchich and the sacrifice of Idols also, they might not be in any cate pattakers. Vvling this terme, *vt prudensibus loquor*, in the same sense (as it is thought) as the Fathers of the primitive Church did giue a vvatch vvord of keeping secrete from the Inhdels and vnbaptized, the mysterie of this diuine Sacrifice, by these vvordes, *Norunt fideles, norunt qui initiati sunt.* August. in *Pf. 19. & 33. Conc. 1. 2. & Pf. 109. Ho. 21. c. 2. in lib. 50 hom. Orig. in Leuit. ho. 9. Chryf. ho. 27 in Gen. 17 sine ho. 5 ad ps. Antioch. ho. 5. in 1 Tim. S. Paul saith, I speake to you boldly of this mysterie as to the vvifer and better instructed in the same.*

16. *Which vve blesse.*] That is to say, the Chalice of Consecration vvchich vve Apostles and Priests by Christes commision do consecrate, by vvchich speach as vvell the Caluinists (that vve no consecration of the cuppe at al, blasphemously calling it magical murmuration, and pertufully referring the benediction, to thankes giuing to God) as also the Lutherans be reluted, vvho affirme Christes body and blood to be made preient by receiving & in the receiving onely. for the Apostle expressly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.

Calix cui benedictio. μὴ.

16. *The participation of the body.*] The holy Sacrament and Sacrifice of Christs body and blood being received of vs, ioyneth vs in soule and body and engraffeth vs into Christ himself, making vs partakers and as a pecc of his body and blood. For not by loue or spirit onely (saith S. Chryostom) but in every deede vve are vnited in his flesh, made one body with him, members of his flesh and bones. Chryl. ho. 45 in lo. tub linem. And S. Cyril, Such is the force of mystical beneuolence that it maketh Christ corporally by communicating of his flesh to dwell in vs. Cyril li. 10. in lo. c. 13.

17. *One bread. one body.*] As vve be first made one with Christ by eating his body and drinking his blood, so secondly are vve conioyned by this one bread vvhich is his body, and cuppe vvhich is his blood, in the perfect vnion and fellowshipp of al Catholike men, in one Church vvhich is his body Mystical. Vvhich name of Body mystical is specially attributed and appropriated to this one commonwealth and Societe of faithfull men, by reason that al the true perions and true members of the same, be maruelously knit together by Christs ouer one body, and by the self same blood in this diuine Sacrament. See S. August. li. 21, c. 25 de ciu. Dei. Hilar. li. 8 de Trin. circa med.

18. *They that eat the hostes.*] It is plaine also by the example of the Iewes in their Sacrifices, that he that eateth any of the host immolated, is partaker of the Sacrifice, and ioyned by office and obligation to God, of vvhote sacrifice he eateth.

19. *It is il nos: aueyou.*] I conclude then (saith the Apostle) thus: that as the Christian vvhich eateth and drinketh of the sacrifice or Sacrament of the altar, by his eating is participant of Christs body, and is ioyned in fellowshipp to al Christian people that eat and drinke of the same, being the host of the new Law: and as al that did eat of the hostes of the sacrifices of Moyse Law, were belonging and associated to that state and to God to vvhom the Sacrifice was done: euen so vvhotoeuer eateth of the meates offered to Idols, he shevveth and professeth him self to be of the Communion and Societe of the same Idols.

20. *You can not drinke.*] Vpon the premisses he vvarneth them plainely, that they must either forsake the sacrifice and fellowshipp of the Idols and Idolaters, or els refuse the Sacrifice of Christs body and blood in the Church. In al vvhich discourie vve may obserue that our bread and chalice, our table and altar, the participation of our host and oblation, be compared or resembled point by point, in al effects, conditions, and proprieties, to the altars, hostes, sacrifices and immolations of the Iewes and Gentils. Vvhich the Apostle vould not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or seruice of our religion, if it onely had not bene a Sacrifice and the proper vvorshipp of God among the Christians, as the other were among the Iewes and Heatenen. And so do al the Fathers acknowledge, calling it onely, & continually almost, by such termes as they do no other Sacrament or ceremonie of Christs religion: *The lambe of God laid vpon the table: Conc. Nic. the vnbloudy seruice of the Sacrifice*, In Conc. Ephel. ep. ad Nestor. pag. 605. *the Sacrifice of sacrifices: Dionys. Ec. Hier. c. 3. the quickening holy sacrifice: the vnbloudy host and victime: Cyril. Alex. in Conc. Ephel. Anath. 11. the propitiatorie sacrifice both for the liuing and the dead: Tertul. de cor. Milit Chryl. ho. 41 in 1 Cor. Ho. 3. ad Philip. Ho. 66 ad po. Antioch. Cypr. ep. 66. & de cœn. Do. nu. 1. August. Ench. 109. Quæst. 2. ad Dulcit. to. 4. Ser. 34. de verb. Apost. the Sacrifice of our Mediator: the sacrifice of our price: the Sacrifice of the new Testament: the sacrifice of the Church: August. li. 9. c. 13. & li. 3 de bapt. c. 19. the one onely inconsumptible victime vvhich without which there is no religion: Cyprian. de cœn. Do. nu. 2. Chryl. ho. 17 ad Hebr. * The pure oblation, the new offering of the new Law: the vital and impolluted host: the honorable and dreadful Sacrifice: the Sacrifice of thanks giuing or Eucharistical: and the Sacrifice of Melchisedec. Vvhich Melchisedec by his oblation in bread and vvine did properly and most singularly prefigure this office of Christs eternal Priestthod and sacrificing him self vnder the formes of bread and vvine: vvhich shal continue in the Church through out al Christian Nations in steed of al the offerings of Aarons Priestthod, as the * Prophete Malachie did foretel, as S. Cyprian, S. Iustine, S. Irenæus and others the most auncient Docters and Martyrs do testify. Cypr. ep. 63. nu. 2. Iustin. Dial. cum Trypho. post med. Irenæ. li. 4 c. 32. And S. Augustine li. 17 c. 20 de ciu. Dei. & li. 1 cont. adu. leg. & prop. c. 18. & li. 3 de bapt. c. 19: S. Leo ser. 8 de Passione: and others do exprely auouch that this one Sacrifice hath succeeded al other and fulfilled al other differences of sacrifices, that it hath the force and vertue of al other, to be offered for al persons and causes that the others, for the liuing and the dead, for sinnes and for thanks giuing, and for vvhich other necessitie so euer of body or soule. * Vvhich holy action of Sacrifice they also call the M A S S E in plaine vvordes. August. ser. 231. 91. Con. Carthag. 2, c. 34. c. 34. Milenit. c. 12. Leo ep. 88. 81 c. 2. Grego. li. 3. ep. 9 91. & c. This is the Apostles and Fathers doctrine. God graunt the Aduersaries may find mercie to see so euident and inuincible a truth.*

21. *Partakers of the table.*] Though the faithful people be many vvaies knowen to be Gods peculiar, and be ioyned both to him & among them selues, and also leuered and distinguished from of Christian al others that pertaine not to him, as vvel Iewes and Pagans, as Heretikes and Schismatikes, by sundry other external signes of Sacraments, doctrine, and gouernement: yet the most proper and the rest, is by substantial vnion or difference consisteth in the Sacrifice and Altar: by vvhich God so specially not communicateth his Church vnto him, and him self vnto his Church, that he acknowledgeth none to be being with the

* Cypri.
Iustini.
Irenæ.
infra.

* Malac.
1, 11.

* Ambros.
ep. 33.

Our vniting to
Christ by the
B. Sacrament.

Our vnion a-
mong our sel-
ues by the B.
Sacrament.

Participation
in Sacrament
or sacrifice,
shevveth of
vvhich Societe
vve are.

The sacrifice
of the altar is
preued, by the
Apostles com-
parison with
the sacrifices
of Iewes and
Gentils.

It is proued to
be a sacrifice,
out of the fa-
thers.

The fathers
called this sa-
crifice, the
M A S S E.

The distinctiō
of Christian
al others that
pertaine not
to him, as
vvel Iewes
and Pagans,
as Heretikes
and Schisma-
tikes, by
sundry other
external signes
of Sacraments,
doctrine, and
gouernement:
yet the most
proper and the
rest, is by
substantial vnion
or difference
consisteth in
the Sacrifice
and Altar: by
vvhich God so
specially not
communicateth
his Church
vnto him, and
him self vnto
his Church, that
he acknowledgeth
none to be
being with the

ſpecially in
their ſacrifi-
ces, and at the
Communion
table.

The heretikes
Communiõ is
the very table
and cup of
Diuels.

How by par-
ticipatiõ with
idolaters, ido-
latrie is com-
mitted.

How to auoid
ſcandal in
things indiffe-
rent.

his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquit-
teth him ſelf of al ſuch as ioyne in ſelouvfhip vvith any of the Heathen at their Idolatrie,
or vvith the Iewes at their Sacrifices, or vvith Heretikes and Schiſmatikes at their pro-
phane and deteftable table. Vvhich becauſe it is the proper badge of their ſeparation
from Chriſt and his Church, and an altar purpoſely erected againſt Chriſtes Altar, Prieſt-
hod, and Sacrifice, is in deede a very ſacrifice, or (as the Apoſtle here ſpeaketh) a table
and cuppe of Diuels, that is to ſay, wherein the Diuel is properly ſerued, and Chriſtes
honour (no leſſe then * by the altars of Ieroboam or any prophane ſuperſtitious rites of
Gentiliie) deſiled. And therefore al Catholike men, if they locke to haue ſelouvfhip
vvith Chriſt and his members in his body and bloud, muſt deeme of it as of Idolatrie or
ſacrilegious ſuperſtition, and abſtaine from it and from al ſocietie of the ſame, as good
Tobie did from Ieroboams calues and the altars in Dan and Bethel; and as the good
faithful did from the Excelfes, and from the temple and ſacrifices of Samaria. Nowv in the
Chriſtian times vve haue no other Idols, but heresies, nor Idolothytes, but their falſe ſer-
uices ſhifted into our Churches in ſteede of Gods true and onely vvorſhip. *Cypr. de vnit
Ec. nu. 2. Hiero. in 11 Oſee. & 8. Amos. & in 2. Habac. Aug. in pſ. 80. v. 10. De Ciu. Dei li. 12. c. 51.*

22 Al things are lawfull.] Hi:herto the Apoſtles arguments and examples vvhereby he
vvould auert them from the meates offered to Idols, ſeeme plainly to cõdemne their fact
as Idololatrie, or as participant & acceſſory to Idolatrie, & not onely as of ſcãdal giuen
to the weake brethren: and ſo no doubt it vvvas in that they went into the very temple of
the Idols, and did vvith the reſt that ſerued the Idols, eate and drinke of the fleſh and
libaments directly offered to the Idol, yea and feaſted together in the ſame bankets made
to the honour of the ſame Idols: vvwhich could not but deſile them and entangle them vvith
Idolatrie: not for that the meate it ſelf vvvas iuſtly belonging to any other but to God, or
could be deſiled, made noiſome or vnlawful to be eaten, but for and in reſpect of the abuſe
of the ſame and deteftable dedicating of that to the diuel, vvwhich belonged not to him, but
to God alone. Of vvwhich ſacrilegious act they ought not to be partakers, as needes they
muſt, entering and eating vvith them in their ſolemnities. to this end hath S. Paul hi herto
admoniſhed the Corinthians. Nowv he declareth that otherwiſe in prophane feaſts it is
lawful to eate vvithout curious doubting or aſking vvwhether this or that vvvere offered
meates, and in markettes to bye vvhatſoever is there ſold, vvithout ſcruple and vvithout
taking knowiedge vvwhether it be of the Idolothytes or no: vvith this exception, firſt, that
if one ſhould inuite him to eate, or bye this or that as ſacred and offered meates, that
then he ſhould not eate it, leſt he ſhould ſeeme to approve the offering of it to the Idoi,
or to like it the better for the ſame. Secondly, vvhen the vveake brother may take offence by
the ſame. For though it be lawful in it ſelf to eate any of theſe meates vvithout care of
the Idol: yet al lawful things be not in euery time and place expedient to be done.

CHAP. XI.

He commendeth them for keeping hu Traditions generally. 1 and in particular for this, that a man praid and prophesied bareheaded, a vvoman veiled, he bringeth many reaſons. 2 About another, he reprehendeth the riide that at the Chã-ri-vable ſupper ſupped vnbaritably, 23 ſelling them that they receiued there-fore vnvvorthely the B. Sacrament, and ſhe vvving them vvwhat an heinous finne it: at vv ſeeing it is our Lordes body and the representation of hu death, as he by tradition had taught them.

The 5. part.
Of his Tra-
ditions.



c In the greeke,
Traditions,
κατασκευαις.

E. ye ſolovvers of me, as I alſo of I
Chriſt. † And I praiſe you brethren, 2
that in al things you be mindeful of
me: and as I haue deliuered vnto
you, you keepe my cõceptes.

† And I vvill haue you knowv, 3
that the head of euery man, is Chriſt:
and the head of the vvoman, is the
man: and the head of Chriſt, is God.

† Euery

Gen. 2,
21.

chur-
ches

Mat. 26,
26.

Mr. 14,
22.

Luc. 22,
19.

4 † Euery man praying or prophecying vvith his head couē-
5 red: dishonesteth his head. † But " euery vvoman praying
6 or prophecying vvith her head not couered: dishonesteth
her head: for it is al one as if she vvere made balde. † For if
a vvoman be not couered, let her be polled. but if it be a
foule thing for a vvoman to be polled or made balde: let her
7 couer her head. † The man truely ought not to couer his
8 head, because he is the image and glorie of God, but the vvoman
9 is the glorie of the man. † For the man is not of the
vvoman, but the vvoman of the man. † For* the man vvas
not created for the vvoman, but the vvoman for the man.
10 († Therefore ought the vvoman to haue povver vpon her
11 head for the Angels.) † But yet neither the man vvithout
the vvoman: nor the vvoman vvithout the man, in our Lord.
12 † For as the vvoman is of the man, so also the man by the
13 vvoman: but al things of God. † Your selues iudge: doth
14 it become a vvoman not couered to pray vnto God? † Nei-
15 ther doth nature it self teache you, that a man in deede if he
nourish his heare, it is an ignominie for him: † but if a vvoman
nourish her heare, it is a glorie for her, because heare is
16 giuen her for a veile? † But if any man seme to be conten-
tious, vve haue no such " custome, nor the ' CHVRCH' of
God.

17 † And this I commaund: not praising it that you come
18 together not to better, but to vvorse. † First in deede vvhen
you come together into the Church, I heare that there are
19 schismes among you, and in part I beleue it. † For " there
must be heresies also: that they also vvwhich are approued,
20 may be made manifest among you. † Vvhen you come there-
fore together in one, is it not novv to eate " out Lordes sup-
21 per. † For euery one taketh his ovvne supper before to eate.
22 And one certes is an hungred, and an other is drunke. † Vvhy,
haue you not houses to eate and drinke in? or contemne
ye the Church of God: and confound them that haue not?
Vvhat shal I say to you? praise I you in this? I do not praise
you.

23 †^a For I receiued of our Lord that vvwhich also " I haue de-
liuered vnto you, [∴] that our Lord I E S V S " in the night that
24 he vvas betrayed, " tooke " bread: † and giuing thankes brake,
and said: " Take ye & eate, " THIS IS " MY BODY VVHICH
SHAL BE DELIVERED FOR YOV: " this doe ye for

The Epistle
vpon Maundy
Thursday.

^a The Epistle
vpon CORPVS
Christi day.

[∴] The Apostles
drift in al that
he saith here
of the Sacra-
mēt, is against
vvvorthy re-
ceiuing (as S.
Augustine also
noteth Ep. 118.
c. 3.) and not
to set out the
vvhole order
of ministratiō,
as the here-
tiques do igno-
rātly imagine.

he commemoration of me. † In like maner also the chalice 25
 after he had supped, saying, THIS CHALICE IS THE
 NEW TESTAMENT IN MY BLOVD. this doe ye, as
 often as you shal drinke, for the cōmemoration of me. † For 26
 as often as you shal eat this bread, and drinke the chalice,
 "you shal shevv the death of our Lord, vntil he come. † Ther- 27
 fore vvhoso euer shal eat this bread, or drinke the chalice
 of our Lord vnvvorthily, he shal be "guilty of the body and
 of the bloud of our Lord. † But let a man prouē him self: 28
 and so, let him eat of that bread, and drinke of the chalice.
 † For he that eateth and drinketh vnvvorthily: eateth and 29
 drinketh iudgement to him self, "not discerning the body of
 our Lord. † Therefore are there among you many weake 30
 and feble, and "many sleepe. † But if vve did "iudge our 31
 selues: vve should not be iudged. † But vvhiles vve are 32
 iudged, of our Lord vve are chastised: that vwith this world
 vve be not damned. † Therefore my brethren, vwhen you 33
 come together to eate, "expect one an other. † If any man 34
 be an hungred, let him eate at home: that you come not to-
 gether vnto iudgement. And the rest "I vvill dispose, vwhen
 I come.

ANNOTATIONS
 CHAP. XI.

2. *My precepts.*] Our Pastors and Prelates haue authoritie to commaund, and vve are bound to obey. And the Governors of the Church may take order and prescribe that vvvhich is comely in euery state, as time and place require, though the things be not of the substance of our religion.

5. *Euery woman.*] Vvhat gifts of God so euer vvomen haue, though supernatural, as some had in the Primitiue Church, yer they may not forget their vvomanly shamefastnes, but shevv them selues subiect and modest, and couer their heads vvith a veile.

16. *Custom.*] If vvomen or other, to defend their disorder & malipertoes, dispute or alleage Scriptures and reasons, or require causes of their preachers vvhy & by vvhat authoritie they should be thus restrained in things indifferent, make them no other ansvver but this, This is the custome of the Church, this is our custome. Vvvhich is a goodly rule to represe the saucinesse of contentious anglers, vvvhich being out of al modestie and reason, neuer vvant vvordes and replies against the Church, Vvvhich Church if it could then by prescription of twenty or thirty yeres, and by the authority of one or two of their first preachers, stoppe the mouthes of the seditious: vvhat should not the custome of fiftene hundred yeres, & the decrees of many hundred Pastors, gaine of reasonable, modest, and humble men?

That heresies shall come, and vvherfore. 19. *There must be heresies*] Vvhen the Apostle saith, *Heresies must be*: He shevveth the euent, and nor that God hath directly so appointed it as necessarie. for, that they be, it commeth of mans malice and free vvil: but that they be conuerted to the manifestation of the good and constant in faith & the Churches vnitie, that is Gods special vvorke of prouidence that vvorketh good of euil. And for that there should fall Heresies and Schismes, specially concerning the Article and vse of the B Sacrament of the Altar, vvhereof he novv beginneth to treat, it may make vs matuel the lesse, to see so great dissensions, Heresies, and Schismes of the vvicked and vveake in faith concerning the same. Such things then vvill be, but vvto to him by vvhom scandals or Sectes do come.

Vvhat cōmoditie vve may make of heresies.

Let vs vse Heresikes, saith S. Augulline, not so that end to approue their errors, but that by defending the

Catholike

Catholike doctrine against their deceites, vve may be more vwatchful and vvary: because it is most truly vwritten, There must be heresies that the true and approued may be manifested or discovered from the holovv bartes among you. Let vs use this benefite of Gods providence, for Heretikes be made of such as vwould erre or be naughts, though they vvere in the Church: but being out, they profite vs exceedingly, not by teaching the truth vvhich they knowv not, but by stirring up the carnal in the Church to seeke truth, and the spiritual Catholikes, to cleere the truth. for there be innumerable holy approued men in the Church, but they be not discerned from other among vs, nor manifest, so long as vve had rather sleepe in darknes of ignorance, then behold the light of truth. therefore many are raised out of their sleepe by Heretikes to see the day of God, and are glad thereof. August. c. 8. de vera relig.

20. Our Lordes supper.] The Christians at or about the time of the Churches onely Sacrifice and their communicating thereof, kept great feastes: vvhich continued long, for that the reliefe of the poore vpon the common charges of the richer sort, and the charitie and vnitie of al sortes vvere

Cōc. Gang. can. 11.
Conc. Laodic. can. 27. 28.

much preserued thereby, for vvhich cause they vvere called *αγάπαι*, that is, *Charities*, of the auncient Fathers, and vvere kept commonly in Church houses or porches adioyning, or in the body of the Church (vvhich see Tertulian *Apolog.* c. 39. Clemens Alexand. S. Iustine, S. Augustine cont. Faust. li. 20 c. 20.) after the Sacrifice and Communion vvas ended, as S. Chrysostom bo. 27. in 1 Cor. in initio iudgeth. Those feastes S. Paul here calleth *Cenae Dominicas*, because they vvere made in the Churches vvhich then vvere called *Dominica*, that is, *Our Lordes houses*. The disorder therefore kept among the Corinthians in these Church-feastes of Charitie, the Apostle seeketh here to redresse, from the foule abuses expressed here in the text. And as S. Ambrose in *hunc locum*, and most good authors now thinke, this vvhich he calleth *Dominicam cenam*, is not meant of the B. Sacrament, as the circumstances also of the text do giue, namely, the relieving of the poore, the rich mens priuate deuouring of al, not expecting one an other, glottony and drunkenesse in the same, vvhich can not agree to the holy Sacrament. And therefore the Heretikes haue smal reason, vpon this place, to name the said holy Sacramēt, rather, *the Supper of the Lord*, then after the maner of the primitive Church, the *Eucharist*, *M A S S E*, or *Liturgie*. But by like they vwould bring it to the supper againe or Euening seruice, vvhhen men be not fasting, the rather to take avvay the old estimation of the holines thereof.

Agapæ or suppers of charitie.

Vvwhether the Apostle meane by our Lordes supper, the B. Sacrament.

21. I haue deliuered.] As al other partes of religion vwere first deliuered by preaching and vvord of mouth to euery Nation conuerted, so this holy order and vie of the B. Sacrament vvas by S. Paul first giuen vnto the Corinthians by tradition. Vnto vvhich as receiued of our Lord he reuoketh them by this Epistle, not putting in vvriting particularly al things pertaining to the order, vse, and institution, as he afterwards saith: but repeating the summe and substance thereof, and leauing the residue to his returne. But his vvordes and narration here vvritten vve vvil particularly prosecute, because the Heretikes make profession to folovv the same in their pretended reformation of the *M A S S E*.

Traditiō vvithout vvriting.

Whether the Catholikes or Protestants doe more imitate Christs institution of the B. Sacrament.

22. In the night.] First the Aduerſaries may be here conuincd that al the circumstances of time, person, & place vvhich in Christs action are noted, needs not to be imitated. As, that the Sacramēt should be ministred at night, to men onely, to onely vvelfare, after or at supper, & such like: because (as S. Cyprian ep. 63. nu. 7. & S. Augustine ep. 114. c. 6. note) there vwere causes of those accidents in Christ that are not now to be alleaged for vs. He instituted then this holy act: vve do not. he made his Apostles Priests, that is to say, gaue them commission to do and minister the same: vve do not. he vwould haue this the last act of his life & vvithin the bounds of his Passion: it is not so vvith vs. he vwould care and make an end of the Paschal to accomplish the old Lavv: that can not be in our action. therefore he must needs doe it after supper and at night: vve may not do so. he excluded al vvomen, al the rest of his Disciples, al lay men: vve inuite al faithful men & vvomen. In many circumstances then, neither vve may imitate Christs first action, nor the Heretikes as yet do: though they seeme to encline by abandoning other names (sauiug this (calling it Supper) to haue it at night and after meate. though (as is before noted) they haue no iust cause to call it so vpon Christs fact, seeing the Euangelists do plainely shew *that the Sacrament vvas instituted after Supper, as the Apostle him self nere recordeth of the later part in expresse speech. And most men thinke, a long sermon and the vvashing of the Apostles feete came betvvene, yea and that the supper vvas quite finished, & grace said. But in al these and such like things, the Catholike Church onely, by Christs Spirit can tel, vvhich things are imitable, vvhich not, in al his actions.

Al circumstances in our Sauours action about the B. Sacramēt, neede not be imitated.

20. 11, 2.

Luce. 9, 16.

23. Tooke.] Christ tooke bread into his hands, applying this ceremonie, action, and benediction to it, and did bleſse the very element, vsed pover and actiue vvord vpon it, * as he did ouer the bread and fishes vvhich he multiplied: and so doth the Church of God: and so do not the Protestants, if they folovv their ovvne booke and doctrine, but they let the bread & cuppe stand a loofe, and occupie Christs vvordes by vvay of report and narration, applying them not at al to the matter proposed to be occupied: and therefore howsoeuer the simple people be deluded by the rehearsal of the same vvordes vvhich Christ vsed, yet consecration, benediction, or sanctification of bread and vvine they profess they make none at al. At the first alteration of religion, there vvas a figure of the Crosse at this vvord, *He bleſsed*: and at the vvorde, *He tooke*, there vvas a glosse or

The Protestants imitate not Christ in bleſsing the bread and vvine.

rubricke that appointed the Minister to imitate Christs action, and to take the bread into his hands: afterward that was reformed and Christs action abolished, and his blessing of bread turned to thankesgiuing to God.

They imitate him not in vnleauened bread, and mingling water with wine. *23. Bread.]* Christ made the holy Sacrament of vnleauened bread, and al the Latin Church imitateeth him in the same, as a thing much more agreeable to the signification both in it self and in our liues, then the leauen. Yet our Aduersaries neither folow Christ, S. Paul, nor the vvest Church, in the same: but rather purposely make choise of that kind that is in it self more vnseemely, and to the first institution lesse agreeable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnablely. For Christ and al the Apostles and al Catholike Churches in the world haue euer mixed their wine vvith water; for great mysterie and signification, specially for that water gusheth together vvith blood out of our Lordes side. *This our Lord did* (saith S. Cyprian *Ep. 63 ad Cecilium. nu. 7.*) *and none rightly offereth, that foloweth nos him therein.* Thus Irenzus (*li. 1. c. 1.*) Iustine (*Apolog. 2. in fine.*) and al the Fathers testifie the primitive Church did, and in this sort it is done in al the Masses of the Greekes, S. Iames, S. Basils, S. Chrysostoms: and yet our Protestants pretending to reduce al to Christ, vvill not doe as he did, and al the Apostles and Churches that euer vvere.

The wordes of consecration, to be said ouer the bread and vvine, the which the Protestants do not. *24. Thru.]* These vvordes being set dovne, not in the person of the Euangelistes or Apostles, but expressed as in Christes ovvne person, to be said ouer the bread, and the like ouer the vvine, are the formes of the Sacrament and vvordes of consecration: neither is it a Sacrament but (as S. Augustine saith) vvhen the vvordes come, that is to say, actiue- *traff. 10 in* ly and presently be applied to the elements of the same. Therefore the Protestants neuer applying these vvordes more then the vvhole narration of the institution, nor reciting the vvhole (as is said) othervvise then in historical maner, (as if one vvould minister Baptisme & neuer apply the wordes of the Sacrament to the childe, but onely read Christes speeches of the same) make no Sacrament: at al. And that theie proper vvordes be the onely forme of this Sacrament, and so to be spoken ouer or vpon the bread and vvine, S. Ambrose plainly and precisely vvriteth, recording hovv far the Euangelists narratiue vvordes do goe, and vvhere Christes ovvne peculiar mystical vvordes of consecration began: and so the rest of the fathers. *Ambro. li. 4. de Sac. c. 4. & c. 9. de init. Myster. Iusti. Apolog. 2. in fine. Cyp. le Can. Do. nu. 1. 2. Aug. Ser. 28. de verb. Do. sec. Mat. Terul. li. 4. cont. Marc. Chryj. ho. 2. in 2. ad Tim. in fine. & ho. de prodit. Iuda 10. 1. Grego. Nyss. in orat. Catech. Damasc. li. 4. c. 14.*

The Protestants haue taken away the B. Sacrament altogether. *24. My body.]* Vvhen the vvordes of Consecration be by the said impietie of the Protestants, thus remoued from the elements: no maruel if Christes holy body and blood be not there, or that it is now no more a Sacrament, but common bread and vvine. So they that vniuistly charge the Cath. Church vvith defrauding the people of one peece of the Sacrament, haue in very deepe left no part nor spice of Sacrament, neither folovving Christ, as they pretend, nor S. Paul, nor any Euangelist, but their owne detestable secte, hauing boldly defaced the vvhole institution, not in any accidental indifferent circumstances, but in the very substance and al. The right name is gone, the due elements both gone, no blessing or consecration, or other action ouer them, the formes be gone: and consequently the body and blood, the Sacrament and the sacrifice.

The pouer to consecrate giuen to Priests onely. *24. Thru doe.]* By these vvordes, authoritie and pouer is giuen to the Apostles, and by the like, in the Sacrament of Orders, to al lawful Priests onely. No maruel then that the new heretical Ministers being lay men, giue the people nothing but bare bread and vvine, profane, naked, and natural elements void of Sacrament and al grace. See the Annotation vpon S. Luke chap. 22, 19.

The Sacrament consisteth not in the receiuing. *24. Take and eat.]* This pertaineth to the receiuing of those things vvich by consecration are present and sacrificed before: as vvhen the people or Priests in the old Law did eate the hostes offered or part thereof, they vvere made partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or sacrifice of Christes body and blood: but it is the vse and application to the receiuer, of the things vvich vvere made and offered to God before. There is a difference betvvixt the making of a medicine or the substance and ingredience of it, and the taking of it. Now the receiuing being but a consequence or one of the endes vvhy the Sacrament vvvas made, & the meane to apply it vnto vs: the Aduersaries vnlearnedly make it al and some, ad therefore improperly name the vvhole Sacrament and ministracion thereof, by calling it the Communion. Vvich name they giue also rather then any other, to make the ignorant beleue that many must communicate together: as though it vvere so called for that it is common to many. By vvich collusion they take avvay the receiuing of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the vvhole Sacrament. Against vvich deceite, knowv that this part of the Masse is not called Communion, for that many should concur together alvvays in the external Sacrament: but for that vve do commu-

Why the Protestants call it the Communion, vvich is a part of the

nicate

nicate or ioyne in vnitie and perfect felovvship of one body, vvith al Christian men in the vvorld, vvith al (vve say) that eate it through the vvhole Church, and not vvith them onely vvich eate vvith vs at one time. And this felovvship riseth of that, that vve be, every time we receiue either alone or vvith companie, partakers of that one body vvich is receiued through out al the vvorld. *It is called cōmunion (saith S. Damascene) & so in deede it is, for et al by it vve cōmunicate vvith Christ. & be partakers of his flesh & diuinitie, & by it doe cōmunicate and are vnited one vvith an other. onely let vs take heede that vve de not participat vvith heretikes.* And vvhen the Apostle saith, that al be one bread and one body that are partakers of one bread, he meaneth not of them onely that communicate at one time and place: but that al be so, that communicate in vnitie through the vvhole Church. The name Communion is as ignorantly vsed of them, as the name of Supper.

li. 4. c. 14.
de orrhod.
fide.

26. *Yom /hal /shevv.*] Vpon this vvord the Heretikes fondly ground their false supposition, that this Sacrament can not rightly be ministred or made vvithout a sermon of the death of Christ: and that this and other Sacraments in the Church, be not profitable vvhen they be ministred in a strange language. As though the grace, force, operation, & actiurie, together vvith the instruction and representation of the things vvich they signifie, vvere not in the very substance, matter, forme, vse, and vvorke it self of euery of the Sacraments: and as though preaching vvere not one vvay to shew Christes Passion, and the Sacraments an other vvay: namely this Sacrament, containing in the very kindes of the elements and the action, a most liuely representation of Christes death. As vvifely might they say that neither Abels sacrifice nor the Paschal lambe could signifie Christes death vvithout a Sermon.

MASSÉ, what
it signifieth.

How Christes
death is shew-
ed by the B.
Sacrament it
self, vvithout
sermon or
othervvise.

27. *Guilty of the body.*] First herevpon marke vvell, that il men receiue the body and bloud of Christ, be they infidels or il liuers. For in this case they could not be guilty of that vvich they receiue not. Secondly, that it could not be so heinous an offense for any man to receiue a peece of bread or a cuppe of vvine, though they vvere a true Sacrament. For it is a deadly sinne to receiue any Sacramēt vvith vvil & intentiō to cōtinue in sinne, or vvithout repentance of former sinnes: but yet by the vvvorthy receiuing of no other Sacrament is man guilty of Christes body and bloud, but here, vvhere the vvvorthy (as S. Chrysostom saith) doth vilany to Christes ovne person, as the Ievves or Gentiles did, that crucified it. *Chryf. ho. de non contemn. Ec. &c. Ho. 60 & 61 ad po. Antioch.* Vvch inuincibly proueth againt the Heretikes that Christ is really present.

The vvicked
receiue the
body & bloud.
The real pre-
sence is pro-
duced by the
heinous offēse
of vvvorthy
receiuing.

28. *Let him proue.*] A man must examine his life diligently vvwhether he be in any mortal sinne, and must confesse him self of euery offense vvich he knowveth or feareth to be deadly, before he presume to come to the holy Sacrament. For so the Apostles doctrine here, vvith the continual custom of the Cath. Church and the Fathers example, binde him to doe. *Cypr. de laps. nu. 7. Aug. Eccl. dog. c. 53.*

Confessiō be-
fore receiuing
the B. Sacra-
ment.

29. *Not discerning the body.*] That is, because he putteth no difference nor distinction betvvixt this haly meate and others. and therefore S. Augustine saith ep. 118. c. 3. *that it is he that the Apostle saith /hal be damned, that doth not by singular veneration or adoration make a difference betvvene this meate and al others.* And againe in *Psal. 98. No man eateth it before he adore it.* And S. Ambrose li. 3. c. 12. *de Sp. San. We adore the flesh of Christ in the Mysteries.* S. Chrysostome ho. 24 in 1 Cor. *We adore him on the altar, as the Sages did in the manger.* S. Nazianzen in *Epitaph. Gorgonia. My /sister called on him vvich is vvorshipped upon the altar.* Theodoret *Dial. 2 Inconf. The Mystical tokens be adored.* S. Denys, this Apostles scholer, made solemne inuocation of the Sacrament after Consecration. *Ecclesiast. Hier. c. 2 part. 1 in princip.* and before the receiuing, the vvhole Church of God crieth vpon it, ** Domine non sum dignus, Deum propitiū esto mihi peccatori. Lambe of God that takest away the sinnes of the vvorld, haue mercie on vs.* And for better discerning of this diuine meate, vve are called from common profane houfes to Gods Church: for this, vve are forbidden to make it in vulgar apparel, and are appointed sacrea solemne vestiments. *Hiero. in Epitaph. Nepot. & li. 2 adu. Pelag. c. 9. Paulinus ep. 12 ad Scuer. 10. Diaco. in vit. D. Greg. li. 3. c. 19.* For this, is the halovving of Corporals and Chalice, *Ambr. 2 Off. c. 28. Nazianz. Orat. ad Arianos. Optat. li. 6 in initio.* for this, profane tables are remoued and altars consecrated: *August. Ser. de temp. 255.* for this, the very Priests them selues are honorable, chaste, sacred, *Hiero. ep. 1 ad Heliandorum c. 7. Li 1 adu. Iouin. c. 19. Ambros. in 1 Tim. 3.* for this, the people is forbidden to touch it vvith cōmon hands. *Nazianz. orat. ad Arianos in initio.* for this, great care and sollicitude is taken that no part of either kinde fall to the ground, *Cyri. Hieros. mystag. 5 in fine. Orig. ho. 13 in c. 25 Exod.* for this, sacred prouision is made that if any hoits or parts of the Sacrament do remaine vnreceiued, they be most religiously reserued vvith al honour and diligence possible. and for this, examination of consciences, confession, continencie, & (as S. Augustine saith) receiuing it fasting. Thus do vve Catholikes and the Church of God discern the holy Body and bloud by S. Pauls rule, not onely from your profane bread and vvine (vvch not by any iecrete abuse of your Curats or Clerkes, but by the very order of your booke the Minister, if any remaine after your Communion, may take home vvith him to his ovne vse

* See the
Annot.
Mat. 2, 8.

The manifold
honour and
discerning of
Christes body
in the Cath.
Church.

The Profane
bread of the
Protestants.

and therefore is no more holy by your ovne iudgment then the rest of his meates) but from al^{* Aug. de} other either vulgar or sanctified meates, as^{pec. merit.} the Carechumens bread, and our viual holy bread. If al^{li. 2. c. 25.} this be plaine and true, and you haue nothing agreeable to the Apostles nor Christiē institution, but al cleane contrarie: then *imperet vobis Deus* and confound you for not discerning his holy Body, *Ep. Iuda.* and for conculcating the bloud of the new Testament.

Holy bread. *30. Many sleepe.* Vve see here by this, it is a fearful case and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament. seeing God strooke many to death for it in the Primitiue Church, and punished others by greuous sicknes. No maruel that so many strange diseases and deaths fall vpon vs now in the world:

Vnworthie receiuing. *31. Iudge your selues.* Vve may note here that it is not ynough, onely to sinne no more, or to repent lightly of that which is past: but that vve should punish our selues according to the vveight of the faults past and forgiuen: and also that God vvil punish vs by temporal scourges in this life or the next, if vve do not make our selues very cleane before vve come to receiue his holy Sacrament. vvhose heauy hands vve may escape by punishing our selues by fasting and other penance.

Penance and satisfaction. *32. Expect one another.* Returning now to their former fault and disorder for the vvhich heooke this occasion to talke of the holy Sacrament, and how great a fault it is to come vnworthely to it: he exhorte them to keepe their said suppers or feastes in vnitie, peace, and sobrietie, the riche expecting the poore &c:

33. I vvil dispose. Many particular orders & decrees, moe then be here or in any other booke of the new Testament expressly vvriten, did the Apostles, as we see here, and namely S. Paul to the Corinthians, set dovvne by tradition, vvhich our vvhole ministracion of the M A S S E is agreeable vnto, as the substance of the Sacrifice and Sacrament is by the premisses proued to be most consonant: Caluins supper and Communion in al points vvholly repugnant to the same. And that it agreeth not to these other not vvritē traditions, they easily confesse. The^{* Aug. ep.} Apostles deliuered vnto ^{118 c. 6.} the Church to take it onely fasting: they care not for it. The Apostles taught the Church to consecrate by the vvordes and the signe of the Croise, vvithout vvhich (saith S. Augustine *tract. in Jo. 118. Sen. 75. in append. Chryf. ho. 11 in 10 Mat.*) no Sacrament is rightly perfited: the Protestants haue take it away. The Apostles taught the Church to keepe^{* Aug. tract} a Memorie or inuocatiō of Sainctes in this ^{84 in 10. Ch} Sacrifice: the Caluinists haue none. The Apostles decreed that in this Sacrifice there should be special praier for the dead, *Chryf. ho 3 in ep. ad Philip. Aug. de cur. pro mort. c. 11*: they haue none. Likevvise that water should be mixed vvith the wine, and so forth. See *Annot. in c. 11. v. 22. Brem.* Therefore if Caluin had made his new administracion according to all the Apostles vvriten vvordes, yet not knowing how many things beside, the Apostle had to prescribe in these vvordes, *Cetera cum venero disponam.* (the rest I vvil dispose, when I come) he could not haue satisfied any vvise man in his new change: But now seeing they are fallen to so palpable blindnes, that their doing is directly opposite to the very Scripture also, vvhich they pretend to follow onely, and haue quite destroyed both the name, substance, and al good accidents of Christiē principal Sacrament, we trust al the world vvil see their folly and impudencie.

CHAP. XII.

They must not make their diuersitie of Giftes an occasion of Schisme, considering that al are of one Holy Ghost, and for the profit of the one body of Christ vvhich is the Church: 12 Vvhich also could not be a body, vvithout such varietie of members. 13 Therefore neither they that haue the inferiour giftes, must be discontent, seeing it is Gods distribution: nor they that haue the greater, contemne the other, considering they are no lesse necessari: 25 bus al in al ioyne together, 28 and every one know vv his ovne place.

The 6. parte
As touching
the Giftes of
the Holy
Ghost.

The Epistle
vpon the 10
Sunday after
Pentecost.



And concerning spiritual things, I vvil not 1
haue you ignorant, brethren. † You know 2
that vvhen you vvere heathen, you vvent
to dumme Idols according as you vvere
ledde. † Therefore I doe you to vnderstand 3
that no mā speaking in the Spirit of God,
saith anathema to I E S V S. And no man
can say, Our Lord I E S V S: but in the holy Ghost.

† And

4 † And there are diuisions of graces, but one Spirit. † And
 5 there are diuisions of ministrations: but one Lord. † And
 6 there are diuisions of operations, but one God, vvhich vvorketh
 7 al in al. † And the manifestation of the Spirit is giuen
 8 vnto euery one to profit. † To one certes by the Spirit is giuen
 9 knowledge according to the same Spirit: † to an other,
 10 * faith in the same Spirit: to an other, the grace of doing cu-
 11 res in one Spirit: † to an other, the vvorking of miracles: to
 12 an other, prophetic: to an other, discerning of spirites: to an
 13 other, kindes of tonges: to an other, interpretation of lan-
 14 guages. † And al these things vvorketh one and the same
 15 Spirit, diuiding to euery one according as he vvill. ¶

12 † For * as the body is one, and hath many members, and
 13 al the members of the body vvhereas they be many, yet are
 14 † one body: so also Christ. † For in one Spirit vvere vve
 15 al baptized into `one`, vvwhether Iewves, or Gentiles, or bond-
 16 men, or free: and in one Spirit vve vvere al made to drinke.

14 † For the body also is not one member, but many. † ¶ If
 15 the foote should say, because I am not the hand, I am not of
 16 the body: is it therefore not of the body? † And if the eare
 17 should say, because I am not the eie, I am not of the body:
 18 is he therefore not of the body? † If the vvhole body vvere
 19 the eie: vvhere is the hearing? If the vvhole vvere the hea-
 20 ring: vvhere is the smelling? † But novv God hath set
 21 the members, euery one of them in the body as he vvould.

19 † And if al vvere one member, vvhere vvere the body? † But
 20 novv there are many members in deede, yet one body. † And
 21 the eie can not say to the hand: I neede not thy helpe. or
 22 againe the head to the fecte, You are not necessarie for me.

21 † But much more those that seeme to be the more vveake
 22 members of the body, are more necessarie: † and such as
 23 vve thinke to be the baser members of the body, vpon them
 24 vve put more abundant honour: and those that are our vn-
 25 honest partes, haue more abundant honestie. † And our
 honest partes neede nothing: but God hath tempered the
 body, giuing to it that vvanted, the more abundant honour,

24 † that there might be no schisme in the body, but the mem-
 25 bers together might be careful one for an other. † And if
 one member suffer any thing, al the members suffer vvith it.
 or if one member do glorie, al the members reioyce vvith it.

† And

¶ All these Gi-
 ftes be those
 vvwhich the lear-
 ners call *Gratias
 gratis datas*:
 vvwhich be be-
 stowed often
 euen vpon il-
 liuers, vvwhich
 haue not the
 other graces
 of god vvhere-
 by their per-
 sons should be
 grateful, iust
 & holy in his
 sight.

¶ A marue-
 lous vniõ be-
 twixt christ &
 his Church &
 a great cõfort
 to al Catho-
 likes being
 members ther-
 of, that the
 church and he,
 the head & the
 body, make &
 be called one
 Christ. *Aug. de
 vnit. Ec.*

Ro. 12. 4
 Eph. 4.
 7.

one bo-
 dy,

∴ S. Augustine
ep. 117 giueth
the same rea-
son, vvhv mi-
racles & cures
be done at the
memories or
bodies of some
Saints more
then at others:
& by the same
Saints in one
place of their
memories ra-
ther then at
other places.

† And you are the body of Christ, and members of mem- 26
ber.

† And * some verily God hath set in the Church first A- 27
postles, secondly prophets, thirdly doctors, next miracles, the
graces of doing cures, helps, gouernements, kindes of
tonges. † Are al Apostles? are al prophets? are al doctors? 28
† ∴ are al miracles? haue al the grace of doing cures? do al 29
speake vwith tonges? do al interprete? † But pursue the better 30
giftes. And yet I shew you a more excellent vway.

Epl. 4.
11.

A N N O T A T I O N S C H A P. XII.

Zealous faith.

9. Faith in the same.] This faith is not an other in substance then the common faith in Christ, but is of an other accidental qualitie onely, that is, of more feruor, deuotiō, zeale, and confident trust, specially for doing of miracles.

Vnitie.

11. If the foote.] The Church is of exceding great distinctiō of members, giftes, orders, and offices: yet of great concord, concurrence, mutual communion and participation in al actions of her members among them selues, and vwith Christ the head of the Body.

Schisme.

25. Schisme in the body.] As Charitie and vnitie of spirit, is the proper bond and vveale of the common Body: so is diuision or Schisme, vvhich is the interruption of peace and mutual Societic betuene the partes of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Soueraine.

C H A P. XIII.

That aboue al other Giftes they should seeke after Charitie: as that vwithout vvhich nothing profiteth, + and vvhich doth al as u to be done, and remaineth also in heauen.

The Epistle
vpon the Sun-
day of Quin-
quagesme, cal-
led Shrouc-
sunday.



∴ This pro-
ueth that faith
is nothing
vworth to sal-
uatiō without
vworkes, and
that there may
be true faith
vwithout Cha-
ritie.

I speake vwith the tonges of men and 1
of Angels, and haue " not charitie: I am
become as founding brasse, or a tinkling
cymbal. † And if I should haue prophe- 2
cie, and knew al mysteries, and al knowv-
ledge, and if I should ∴ haue al faith
so that I could remoue mountaines, and
haue not charitie, I am nothing. † And if I should distribute 3
al my goods to be meate for the poore, and if I should " deli-
uer my body so that I burne, and haue not charitie, it doth
profit me nothing.

† Charitie is patient, is benigne: Charitie enuieth not, 4
dealeth not peruersly: is not puffed vp, † is not ambitious, 5
seeketh not her ovvne, is not prouoked to anger, thinketh
not euil: † reioyceth not vpon iniquitie, but reioyceth 6
vwith

7 vvith the truth: † suffereth al things, beleueth al things, ho-
 8 peth al things, beareth al things. † Charitie neuer falleth
 avway: vvether prophecies shal be made voide, or tonges
 9 shal cease, or knowlledge shal be destroyed. † For in part
 10 vve knovv, and in part vve prophecie. † But :: vvhen that
 shal come that is perfect, that shal be made voide that is in
 11 part. † Vvhen I vv as a litle one, I spake as a litle one, I vnder-
 stood as a litle one, I thought as a litle one. But vvhen I vv as
 made a man, I did avway the things that beloged to a litle one.
 12 † Vve see novv by a glasse in a darke sort: but then face to
 face. Novv I knovv in part: but then I shal knovv as also I
 13 am knovven. † And novv there remaine, faith, hope, charitie,
 " these three. but the :: greater of these is charitie.

:: By this text
 S. Augustine
 li. 22. Cim. c. 29
 proueth that
 the Saints in
 heauen have
 more perfect
 knowlledge of
 our affarres
 here, then they
 had vvhen
 they liued
 here.
 :: Charitie is
 of al the three
 the greatest.
 Hovv then
 doth onely
 faith, being in-
 ferior to it,
 saue & iustifie,
 and not Cha-
 ritie?

A N N O T A T I O N S
 CHAP. XIII.

1. *Not Charitie.*] Vvithout Charitie, both tovvard euery particular person, and specially tovvard the common body of the Church, none of al the giftes and graces of God be profitable.

Charitie.

2. *Deliver my body.*] *Beleue* (saith S. Augustine) assuredly and hold for certaine, that no Heretike and Schismatike that vniteth not him self to the Catholike Church againe, how great almes so euer he giue, yea or shede his blood for Christes name, can possibly be saued. For, many Heretikes by the cloke of Christes cause, deceiuing the simple, suffer much. But vvhere true faith is not, there is no iustice, because she iust liueth by faith. So it is also of Schismatikes, because vvhere charitie is not, iustice can there be none: vvhich if they had, they vvould neuer plucke in peeces the body of Christ vvhich is the Church. Aug. seu Fulg. de fid. ad Pet. c. 39. So saith S. Augustine in diuers places, not onely of Heretikes that died directly for defense of their heresie, as the Anabaptistes and Caluinists novv a daies do (for that is more damnable:) but of some Heretikes and Schismatikes that may die among the Heathen or Turkes for defense of truth or some Article of Christes religion. Aug. de verb. Do. ser. 10 c. 2. & in Ps. 34 conc. 2 prope finem. Cyp. de vnit. Es. nu. 2.

False Mar-
 tyrs.

3. *These three.*] These are the three vertues Theological, eche one by nature and definition distinct from an other. and faith is by nature the first, and may be and often is before, and vvithout Charitie: and truely remaineth in diuers after they haue by deadly sinne lost Charitie. Beware therfore of the Heretikes opiniaon, which is, that by euery mortal sinne faith is lost no lesse then charitie.

The 3 vertues
 theological.
 Charitie is lost
 by mortal
 sinne, not
 faith.

CHAP. XIII.

Against their vaine childisshnes, that thought it a goodly matter to be able to speake (by miracle) strange languages in the Church, preferring their languages before prophecyng, that is opening of Mysteries: he declareth that this Gift of languages is inferior to the Gift of prophesie. 26 Giving order also how both giftes are to be used, to vvise, the Prophet to submit him self to other Prophets: and the Speaker of languages not to publish his inspiration, vnles there be an interpreter. 34 Provided al vvayes, that vvomen speake not at al in the Church.

" Much like
 to some fond
 Linguists of
 our time, who
 thinke them
 selues better
 then a doctor
 of Diuinitie
 that is not a
 Linguist.

Mmm FOLOVV



PLOVV Charitie, earnestly pursue 1
 spiritual things: but " rather that you
 may prophetic. † For he that speaketh 2
 vvith tongue, speaketh " not to men, but
 to God: for no man heareth. But in spi-
 rit he speaketh mysteries. † For he that 3
 propheciet, speaketh to men vnto edi-
 fication, and exhortation, and consol-
 tion. † He that speaketh vvith tongues, edifieth him self: but 4
 he that propheciet, edifieth the Church. † And I would haue 5
 you al to speake vvith tongues, but rather to prophetic. For
 greater is he that propheciet, then he that speaketh vvith
 tongues: vnlesse perhaps he interpret, that the Church may
 take edification. † But novv brethren " if I come to you spea- 6
 king vvith tongues, vwhat shal I profit you, vnlesse I speake
 to you either in reuelation, or in knowvledge, or in prophe-
 cie, or in doctrine? † Yet the things vvithout life that giue a 7
 sound, be it pipe or harpe, vnlesse they giue a distinction of
 soudes, hovv shal that be knowven which is piped, or which
 is harped? † For " if the trumpeter giue an vncertaine voice, vvho 8
 shal prepare him self to battel? † So you also by a tovgue vnlesse 9
 you vtter manifest speach, hovv shal that be knowven that is
 said? for you shal be speaking into the aire. † There are (for 10
 example) so many kindes of tongues in this vvorld, & none
 is vvithout voice. † If then I knowv not the vertue of the 11
 voice, I shal be to him to vvhom I speake, barbarous: and he
 rhat speaketh, barbarous to me. † So you also, because you 12
 be emulators of spirites: seeke to abound vnto the edifying
 of the Church. † And therefore he that speaketh vvith the 13
 tongue, " let him pray that he may interpret. † For if I pray 14
 vvith the tongue, " my spirit praieth, but my vnderstanding
 is vvithout fruite.

c By this word
 are meant al
 rude vnlear-
 ned men, but
 specially the
 simple which
 were yet vn-
 christened, as
 the Catechu-
 mens, vvwhich
 came in to
 those spiritual
 exercises, as
 also infidels
 did at their
 pleasures.

† Vwhat is it then? I vvil pray in the spirit, I vvil pray also 15
 in the vnderstanding: I vvil sing in the spirit, I vvil sing also
 in the vnderstanding. † But if thou blesse in the spirit: he 16
 that supplieth the place ° of the vulgar hovv shal he say,
 Amen, vpon thy blessing? because he knowveth not vvhat
 thou saiest. † For thou in decde giuest thanks vvell: but the 17
 other is not edified. † I giue my God thanks, that I 18
 speake vvith the tongue of you al. † But in the Church I vvil 19
 speake five vvordes vvith my vnderstanding that I may in-
 struct

c idiora

' vvith
 tongues
 more the
 you ~ L

Ez. 28, 11

struct others also : rather then ten thousand vvordes in a
 20 tongue. † Brethren, be not made children in sense, but in
 21 malice be children : and in sense be perfect. † In the Law it
 is vvritten, *That in other tongues and other lippes I vvil speake to this peo-*
 22 *ple : and neither so vvil they heare me, saiesh our Lord.* † Therefore lan-
 guages are for " a signe not to the faithful, but to infidels : but
 23 prophecies, not to infidels, but to the faithful. † If therefore
 the vvhole Church come together in one, and al speake with
 tongues, and there enter in vulgar persons or " infidels, vvil
 24 they not say that you be madde? † But if al prophecie, and
 there enter in any infidel or vulgar person, he is conuincd
 25 of al, he is iudged of al. † the secrets of his hart are made
 manifest, and so falling on his face he vvil adore God, pro-
 nouncing that God is in you in deede.

26 † Vvhat is it then brethren? vvhen you come together,
 euery one of you hath " a psalme, hath a doctrine, hath a re-
 uelation, hath a tongue, hath an interpretation : let al things
 27 be done to edification. † Vvwhether a man speake vvith tōgue,
 by two, or at the most by three, and " in course, and let
 28 one interpret. † But if there be not an interpreter, let him
 hold his peace in the Church, and speake to him self and to
 29 God. † And let prophets speake two or three, and let the
 30 rest iudge. † But if it be revealed to an other sitting, let the
 31 first hold his peace. † For you may al prophecie one by one:
 32 that al may learne, and al may be exhorted, † and the spirites
 33 of prophets are subiect to prophets. † For God is not the
 God of dissension, but of peace : as also in all the Churches
 of the saincts I teache.

3. Tim.
2, 12.Gen. 3,
16.

34 † " Let * vvomen hold their peace in the Churches : for
 it is not permitted them to speake, but to be subiect, as also
 35 * the Law saith. † But if they learne any thing, let them aske
 their ovvne husbands at home. For it is a foule thing for a
 36 vvoman to speake in the Church. † Or did the vvord of
 37 God proceede from you? came it vnto you onely? † If any
 man seeme to be a prophet, or spiritual, let him knowv the
 things that I vvrite to you, that they are the cōmaundements
 38 of our Lord. † But if any man knowv not, he shal not be
 39 knowven. † Therefore, brethren, be earnest to prophecie: and
 40 to speake vvith tongues prohibit not. † But let al things be
 done honestly and according to order among you.

A N N O T A T I O N S
C H A P. XIII.

A paraphra-
sical exposi-
tion of this
Chapter con-
cerning vn-
known ton-
gues.

1. *Rather prophetic.*] The gift of prophesying, that is, of expounding the hard points of our religion, is better then the gift of strange tongues, though both be good.

2. *Not to men.*] To talke in a strange language, vnknown also to him self, profiteth not the hearers, though in respect of God vvhoe vnderstandeth al tongues and things, and for the mysteries vvhich he vttereth in his spirit, and for his ovvne edification in spirit and affection, there be no difference: but the Prophet or Expolitor treating of the same matters to the vnderstanding of the vvhole assemblie, edifieth not him self alone but al his hearers.

3. *If I come.*] That is, If I your Apostle and Doctōr should preach to you in an vnknown tongue, and neuer vse any kinde of exposition, interpretation, or explication of my strange vvordes, vvhath profite could you take thereby?

4. *If the trumpeter.*] As the Trumpeter can not giue vvarning to or from the fight, vnles he vse a distinct & intelligible sound or stroke known to the souldiars: euen so the preacher that exhorteth to good life, or dehorteth from sinne, except he doe it in a speech vvhich his hearers vnderstand, can not attaine to his purpose, nor doe the people any good.

5. *Let him pray that.*] He that hath onely the gift of strange tongues, let him pray to God for the gift of interpretation: that the one may be more profitable by the other. for, to exhort or preach in a strange, tongue vvas not vnlayful nor vnprofitable, but glorious to God, so that the speech had bene either by him self, or by an other, aftervvard expounded.

6. *My spirit praiesh.*] Also vvhē a man praiesh in a strange tongue vvhich him self vnderstandeth not, it is not so fruitful for instruction to him, as if he knew particularly vvhath he praied. Neuertheles the Apostle forbiddeth not such praying neither, confessing that his spirit, hart, and affection praiesh vvel tovvardes God, though his minde and vnderstanding be not profited to instruction, as othervvise it might haue bene if he vnderstood the vvordes. Neither yet doth he appoint such an one to get his strange praier translated into his vulgar tongue, to obtaine thereby the foresaid instruction. See the Declaration of solovving of this Chapter.

7. *A signe.*] The extraordinary gift of tongues vvas a miraculous signe in the primitiue Church, to be used specially in the Nations of the Heathen for their conuersion.

8. *Infidels.*] In the primitiue Church, vvhē Infidels dyvelt neere or among Christians, and often times came vnto their publike preaching & exercises of exhortation and exposition of Scriptures and the like: it vvas both vnprofitable and ridiculous to heare a number talking, teaching, singing Psalmes & the like, one in this language, & an other in that, al at once like a blacke-faunts, and one often not vnderstood of an other, sometime not to them selues, and to strangers or the simple standers by, not at al. Vvhē othervvise if they had spoken either in known tongues, or had done it in order, hauing an expolitor or interpreter vvithal, the Infidels might haue bene conuincēd.

Of vvhath spi-
ritual exercise
the Apostle
speakesh.

9. *A Psalme.*] Vve see here that those spiritual exercises consisted specially, first, in singing or giuing forth new Psalmes or praies and laudes: secondly, in Doctōrine, teaching, or reading lectures: thirdly, in Reuelation of secrete things either present or to come: fourthly, in speaking Tongues of strange Nations: lastly, in translating or Interpreting that vvhich vvas said, into some common known language, as into Greeke, Latin, &c. Al vvhich gifts they had among them by miracle from the holy Ghost.

The disorders
in the same.

10. *In course.*] Al these things they did vvithout order, of pride and contention they preached, they prophesied, they praied, they blessed, vvithout any seemely respect one of an other, or obseruing of turnes and entercourse of vuering their Gastes. Yea vvomen vvithout couer or veile, and vvithout regard of their sexe or the Angels or Priests or their ovvne husbands, malepartly spake tongues, taught, or prophesied vvith the rest. This vvas then the disorder among the Corinthians, vvhich the Apostle in this vvhole chapter reprehendeth and sought to redresse, by forbidding vvomen vtterly that publike exercise, and teaching men, in vvnat order and courie as vvel for speaking in tongues, as interpreting and prophesying, it should be kept.

A MORE AMPLE DECLARATION OF THE
sense of this 14 Chapter.

That S. Pauls
place maketh
nothing agais
the seruice in
the latin toge.

This then being the scope and direct drift of the Apostle, as is most cleere by his vvhole discourse, and by the record of al antiquitie: let the godly, graue, and discrete Reader take a tast in this one point, of the Protestants deceitful dealing, abusing the simplicitie of the popular, by peruerie application of Gods holy vvord, vpon some smal similitude and equiuocation of certaine termes,

agais

against the approved godly use and truth of the vniuersal Church, for the seruice in the Latin or Greeke tongue: which they ignorantly, or rather vsfully, pretend to be against this discourse of S. Paul touching strange tongues. Know therefore, first, that here is no word written or meant of any other tongues but such as men spake in the Primitiue Church by miracle, and that nothing is meant of those tongues which were the common languages of the world or of the Faithful, By strange vnderstood of the learned and ciuil people in euery great citie, and in which the Scriptures of the Old or new Testament were written, as, the Hebrew, Greeke, and Latin. for though these also, might be giuen by miracle & without study, yet being knowen to the Iewes, Romans, or Greekes in euery place, they be not counted among the differences of barbarous and strange tongues here spoken of, which could not be interpreted commonly, but by the miraculous gift also of interpretation. And therefore this Apostle (as the Euangelists also and others did their bookes) wrote his Epistles in Greeke to the Romans and to all other Churches. Vvhich vhen he wrote, though he penned them not in the vulgar language peculiar to euery people, yet he wrote them not in Tongue, that is, in any strange tongue not intelligible without the gift of interpretation, vvhich he speaketh here: but in a notable knowen and learned speech interpretable of thousands in euery country. No more did S. Augustine our Apostle, speaking in Latin, & bringing in the Scriptures and Seruice in Latin, preach and pray in Tonges according to the Apostles meaning here. for the Latin was not, nor is not, in any part of the West, either miraculous or strange, though it be not the National tongue of any one country this day. And therefore S. Bede saith, (*li. i. hist. Angl. c. 1.*) that being then foure diuers vulgar languages in our country, the Latin was made common to them all. And in deede of the two (though in truth neither sort be forbidden by this passage of S. Paul) the barbarous languages of euery seueral prouince in respect of the vvhole Church of Christ, are rather the strange Tonges here spoken of, then the common Latin tongue, which is vniuersally of all the West Church more or lesse learned, and pertaineth much more to vnitie and orderly coniunction of all Nations in one faith, Seruice, and worship of God, then if it were in the sundry barbarous speeches of euery prouince. Vvherein all Christians that trauele about this part of the world or the Indies either, vvhich so euer they come, shall finde the self same Masse, Matins, and Seruice, as they had at home. Vvhich now, if we goe to Germanie, or the Germans or Genetiues come to vs, eche others Seruice shall be thought strange and barbarous. Yea and the Seruice of our owne language vvhich in a few hundred yeres (or rather euery age) shall vvholy become barbarous and vnknowen to our selues, our tongue (as all vulgar) doth so often change.

And for edification, that is, for increate of faith, true knowledg, and good life, the experience of a few yeres hath giuen all the world a full demonstration vvhether our forefathers were not as vnitie, as faithful, as deuout, as fearful to breake Gods lawes, and as likely to be saued, and as vve are in all our tongues, translations, and English prayers. Much vanitie, curiositie contempt of Superiors, disputes, emulations, contentions, Schismes, horrible errors, profanation and diuulgation of the secrete Mysteries of the dreadful Sacraments, * vvhich of purpose were hidden from the vulgar (as S. Denys *Ecol. Hier. c. 1.* and S. Basil *de Sp. Sanct. c. 27.* testifie) are fallen by the same, but vertue or sound knowledg none at all.

See Annot
1. Cor. 10.
15.

Vvherein this also is a grosse illusion and vntuth, that the force and efficacie of the Sacraments, Sacrifice, and common prayer, dependeth vpon the peoples vnderstanding, hearing, or knowledg: the principall efficacie of such things and of the vvhole ministerie of the Church, consisting specially of the very vertue of the worke, and the publike office of the Priests, who be appointed in Christs behalfe to dispose these Mysteries to our most good: the infant, innocent, idiote and vnlearned, taking no lesse fruite of Baptisme and all other diuine offices, meeets for euery ones condition, then the learnedst Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient; then the other, hauing lesse of these qualities and more learning.

Vvhich we say not, as though it were inconuenient for the people to be vvel instructed in the meaning of the Sacraments and holy ceremonies and Seruice of the Church (for, that to their comfort and necessarie knowledg, both by preaching, Catechizing, and reading of good Catholike bookes, Christian people do learne in all Nations much more in those countries vvhich the Seruice is in Latin, then in our Nation, God knoweth:) But we say that there be other waies to instruct them, and the same lesse subiect to danger and disorder, then to turne it into vulgar tongues. Vve say, the simple people and many one that thinke them selues some body, vnderstand as little of the sense of diuers Psalmes, Ieisons, and Oraisons in the vulgar tongue, as if they were in Latin: yea and often take them in a wrong, peruerse, and pernicious sense, which lightly they could not haue done in Latin. Vve say, that such as would learne in deuotion and humilitie, may and must rather vwith diligence learne the tongue that such diuine things be vwritten in, or vvhich other diligence in hearing sermons and instructions: then for a few mens not necessarie knowledg, the holy vniuersal order of Gods Church should be altered. For if in the kingdom of England onely, it be not conuenient, necessarie, nor almost possible, to accommodate their Seruice booke to euery prouince and people of diuers tongues: how much lesse should the vvhole Church so do, consisting of so many differences: Neither doth the Apostle in all this Chapter appoint any such

S. Augustine
our Apostle
brought in the
Seruice in the
Latin tongue.

The Latin ser-
uice one and
the same in all
countries and
strange to
none.

The seruice
in vulgar tongue
strange and
barbarous to
euery stranger.

Vvhether the
seruice in vul-
gar tongues do
more edifie

The vertue of
the Sacraments
and Seruice
consisteth not
in the peoples
vnderstanding.

The people is
to be taught
the meaning
of Sacraments
& ceremonies,
and are taught
in all Catho-
like countries.

thing to be done, but admonisheth them to pray and labour for the grace of vnderstanding and interpretation, or to get others to interpret or expound vnto them. And that much more may vve doe concerning the Seruice in Latin, vvhich is no strange nor miraculously gotten or vnderstood tongue, but common to the most and cheefe churches of the vvorlde, and hath bene, since the Apostles time, daily vwith al diligence through out al these partes of Christendom, expounded in euery house, schole, church, and pulpit: and is so vvel knowven for euery necessaric part of the diuine Seruice, that by the diligence of parents, Mistres, and Curates, euery Catholike of age almost, can tel the sense of euery ceremonie of the Masse, vvhich to ansvver, vvhich to say *Amen* at the Priestes benediction, vvhich to confesse, vvhich to adore, vvhich to stand, vvhich to kneele, vvhich to receiue, vvhich to receiue, vvhich to come, vvhich to depart, and al other dueties of praying and seruing, sufficient to saluation. And thus is it euident that S. Paul speaketh not of the common tonges of the Churches Seruice.

Catholike people in euery countrie vnderstandeth euery ceremonie, and can behaue themselves accordingly.

Secondly, it is as certaine, that he meaneth not nor writeth any vword in this place of the Churches publike Seruice, prair, or ministration of the holy Sacrament, vvherein the Office of the Church specially consisteth: but onely of a certaine exercise of mutual conference, wherein one did open to an other and to the assemblie, miraculous giftes and graces of the Holy Ghost, and such Canticles, Psalmes, secrete Mysteries, sorts of Languages, and other Reuelations, as it pleased God to giue vnto certaine both men and vwomen in that first beginning of his Church. In doing of this, the Corinthians comitted many disorders, turning Gods giftes to pride and vanitie, and namely that gift of tonges: vvhich being in deede the least of al giftes, yet most puffed vp the hauers, and novv also doth commonly puffed vp the professors of such knowledge, according as S. Augustine writeth thereof. This exercise and the disorder thereof was not in the Church (for any thing we can reade in antiquitie) these fourtene hundreth yeres: and therefore neither the vse nor abuse, nor S. Pauls reprehension or redressing thereof, can concerne any vvhich the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greeke at this same time, and it was not done in these miraculous tonges. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exercise they spake in many tonges. In the publike Seruice euery man had not his ovne special tongue, his special Interpretation, special Reuelation, proper Psalmes: but in this they had. Againe, the publike Seruice had in it the ministration of the holy Sacrament principally: vvhich was not done in this time of conference. For into this exercise vvere admitted Catechumens and Infidels and vvhosoeuer vwould: in this vwomen, before S. Pauls order, did speake and prophecie: so did they neuer in the Ministration of the Sacrament. vwith many other plaine differences, that by no meanes the Apostles vvordes can be rightly and truly applied to the Corinthians Seruice then, or ours novv. Therefore it is either great ignorance of the Protestants, or great guilfulness, so vnto thely and peruersly to apply them.

That he speaketh not of the Churches seruice, is proued by inuincible arguments.

Aug. doct. Chr. li. 2. c. 11.

The Apostle speaketh not of the peoples priuate praiers in latin, as vpon primars, beades, or other vwise.

Latin praiers translated, or the people taught the contents thereof.

The peoples deuotion nothing the lesse, for praying in Latin.

Neither is here any thing meant of the priuate praiers vvhich deuout persons of al sortes and sexes haue euer vsed, specially in Latin, as vvel vpon their Primars as Beades. For, the priuate praiers here spoken of, vvere psalmes or hymnes and sonnets newly inspired to them by God, and in this conference or prophecying, vttered to one an others comfort, or to them selues and God onely. But the praiers, psalmes, and holy vvordes of the Christian people vsed priuately, are not composed by them, nor diuersely inspired to them selues, nor novv to be approued or examined in the assemblies: but they are such as vvere giuen and vvritten by the Holy Ghost, and prescribed by Christ and his Church for the faithful to vse, namely the *Pater noster*, the *Aue Marie*, and the *Credo*, our *Ladies Martins*, the *Litanies*, and the like. Therefore the Apostle prescribeth nothing here thereof, condemneth nothing therein, toucheth the same nothing at al. But the deuout people in their auncient right may and ought stil vse their Latin primars, beades, and praiers, as euer before. Vvhich the wisdom of the Church for greate causes hath better liked and allowed of; then that they should be in vulgar tonges, though she wholly forbiddeth not, but sometimes graunteth to haue them translated, and vwould gladly haue al faithful people in order and humilitie learne, as they may, the contents of their praiers: and hath commaunded also in some Councils, that such as can not learne distinctly in Latin (specially the *Pater noster* & the *Credo*) should be taught them in the vulgar tongue. And therefore as vve doubt not but it is acceptable to God, & available in al necessaries, & more agreeable to the vse of al Christian people euer since their conuersion, to pray in Latin, then in the vulgar, though euery one in particular vnderstand not vvhich he saith; so it is plaine that such pray vwith as great consolation of spirit, vwith as litle tediousnes, vwith as great deuotion and affection, and oftentimes more, then the other: and alwayes more then any Schismatike or Heretike in his knowven language. Such holy Oraisons be in manner consecrated

secrated and sanctified in and by the Holy Ghost that first inspired them. and there is a reuerence and Maieitie in the Churches tongue dedicated in our Sauours Crosse, and giueth more force and valure to them said in the Churches obedience, then to others. The children cried * *Hosanna* to our Sauour, and vvere allowed, though they knew not vvhhat they said. It is vvel neere a thousand yeres that * our people vvhich could nothing els but *barbarum fremere*, did sing *Alleluia*, and not, *Praise ye the Lord.* and longer agoe since the poore hutchmen sang the same at the plough in other Countries. *Hiero. to. 1 ep. 18.* And *Sursum corda*, and *Kyrie eleison*, and the Psalmes of Dauid sung in Latin in the Seruice of the Primitiue Church, haue the auncient and flat testimonies of S. Cyprian, S. Augustine, S. Hierom and other Fathers. *Grego. li. 7 ep. 63. Cyp. exp. orat. Do. nu. 12. August. 8. 13 de dono perseuer. & de bono vid. c. 16. and ep. 178. Hiero. prefat. in Psal. ad Sophron. Aug. de Catechez. rud. c. 9. de Doct. Chr. li. 2 c. 12. See ep. 10. August.* of S. Hieroms latin tramlation readde in the Churches of Africa. Praiers are not made to teache, make learned, or increase knowlledge, though by occasion they sometimes instruct vs, but their special vse is, to offer our hartes, desires, and vvwants to God, and to shew that vve hang of him in al things: and this euery Catholike doth for his condition, vvhether he vnderstand the vvordes of his praier or nor. The simple sort can not vnderstand al Psalmes, nor scarce the learned, no though they be translated or read in knowven tonges: men must not cease to vse them for al that, vvhhen they are knowven to containe Gods holy praies. The simple people vvhhen they desire any thing specially at Gods hand, are not bound to knowv, neither can they tel, to vvhhat petition or part of the *Pater noster* their demaund pertaineth, though it be in English neuer so much. they can not tel no more vvhhat is, *Thy kingdom come*, then *Aduentat regnum tuum.* nor vvhether their petition for their sicke children or any other necessitie, pertaine to this part, or to *Fiat voluntas tua*, or *Ne nos inducas*, or to vvhhat other part els. It is ynough that they can tel, this holy Oraison to be appointed to vs, to call vpon God in al our desires. more then this, is not necessarie. And the translation of such holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is author of sinne, vvhhen they read, *Leade vs not into tentation*) and seldom any edification at al. For, though vvhhen the prayers be turned and read in English, the people knowveth the vvordes, yet they are not edified to the instruction of their minde and vnderstanding, except they knew the sense of the vvordes also and meaning of the holy Ghost. For if any man thinke that S. Paul speaking of edification of mans minde or vnderstanding, meaneth the vnderstanding of the vvordes onely, he is foully deceiued. for, vvhhat is a childe of five or sixe yeres old edified or increased in knowlledge by his *Pater noster* in English? It is the sense therefore, vvhich euery man can not haue, neither in English nor Latin, the knowvledge vvhereof properly and rightly edifieth to instruction. and the knowvledge of the vvordes onely, otten edifieth neuer a vvhit, and sometimes buildeth to error and destruction: as it is plaine in al Heretikes and many curious persons besides. finally both the one and the other vvithout charitie and humilitie maketh the Heretikes and Schismatikes vvith al their English and vvhhat other tonges and intelligence so euer, to be *as sonans & cymbalum tinniens*, sounding brasse and a tinkling cymbal.

To conclude, for praying either publikly or priuately in Latin vvhich is the common sacred toge of the greatest part of the Christiã world, this is thought by the vviseit & godliest to be most expedient, and is certainly seen to be nothing repugnant to S. Paul. If any yet vvil be contentious in the matter, vve must answer them vvith this same Apostle, *The Church of God hath no such customs.* and vvith this notable saying of S. Augustine, *ep. 118. c. 5. Any thing that the vvhole Church doth practise and obserue through out the vvorld, so dispuse thereof as though it vvwere not to be done, is most insalant madnesse*

34. *Let vvomen hold their peace.*] There be, or vvwere, certaine Heretikes in our Countrie (for such euer take the Scriptures diuersely for the aduantage of time) that denied vvomen to hold lawfully any kingdom or temporal Souerainty: but that is false and against both reason & the Scriptures. This onely in that sexe is true, that it is not capable of holy orders, spiritual Regiment or Cure of soules: and therefore can not doe any function proper to Priests and Bis hopes: not speake in the Church, and so not preach, nor dispute, nor haue or giue voice either deliberatiue or definitiue in Councils and publike Assemblies, concerning matters of Religion, nor make Ecclesiastical lawes concerning the same, nor binde, nor loose, nor excommunicate, nor suspend, nor degrade, nor absolue, nor minister Sacraments, other then Baptisme in the case of mere necessitie, When neither Priest nor other man can be had: much lesse prescribe any thing to the Clergie, how to minister them, or giue any mā right to rule, preach, or execute any spiritual function as vnder her and by her authoritie: no creature being able to impart that vvhereof it self is incapable both by nature and Scriptures. This Regiment is expressly giuen to the Apostles, Bishopes, and Prelates: they onely haue authoritie to binde and loose, *Mat. 18:* they onely are set by the Holy Ghost to gouerne the Church, *Act. 20.:* they onely haue cure of our soules directly, and must make account to God for the same, *Hebr. 13.*

The seruice alvvayes in Latin through out the vvest Church.

It is not necessarie to vnderstand our praiers.

How far is sufficient for the people to vnderstand.

How the mind or vnderstanding is edified.

A notable rule of S. Augustine.

Vvomen may haue any temporal Soueraintie, but no Ecclesiastical function.

Mat. 24.
* Greg. li.
27. Moral.
c. 6.

1 Cor. 12.

1 Cor. 11, 16.

CHAP. XV.

The 7 part.
Of the resur-
rection of
the dead.

The Epistle
vpō the 11 Sū-
day after Pen-
tecost.



^eThis deliue-
rie in the latin
& greeke im-
porteth *traditi-*
on. so by Tra-
dition did the
Apostles plant
the Church in
al truth, before
they vvrote a-
ny thing.

ⁿIn him Gods
grace is not
void, that wor-
keth by his
free vvil ac-
cording to the
motion and di-
rection of the
same grace.

^uSo may we
say, If the
Cath. faith in
al pointes be
not true, then
our first Apo-
stles vvere
false vvitnesses
then hath our
Countrie be-
leeued in vaine
al this while,
then are al our
forefathers

*He proueth the Resurrection of the dead by the Resurrection of Christ, and with many
other arguments: and 11 answereth alio obiections made against it. 49. And
then exhorteth in respect of it, vnto good life.*

ND I do you to vnderstand, brethren, 1
the Gospel vvchich I preached to you,
vvchich also you receiued, in the vvchich also
you stand, † by the vvchich also you are 2
saued, after vvhat maner I preached vnto
you if you keepe it, vnlesse you haue belee-
ued in vaine. † For^c I deliuered vnto you first of al vvchich 3
I also receiued: that Christ died for our sinnes * according
to the Scriptures: † and that he vvvas buried, and that he rose 4
againē the third day, * according to the scriptures: † and 5
that he vvvas * seen of Cephas: and after that of the eleuen.
† Then vvvas he seen of moe thé siue hundred brethren to- 6
gether: of vvchich many remaine vntil this present, & some
are a sleepe. † Moreouer he vvvas seen of Iames, then of al 7
the Apostles. † And last of al, as it vvvere of^c an abortiue * he 8
vvvas seen also of me. † For I am the least of the Apostles, 9
vvho am not worthy to be called an Apostle, because I perfe-
secuted the Church of God. † But by the grace of God I am 10
that vvchich I am: & his grace in me hath not been :: void, †
but I haue laboured more abundantly then al they: yet not
I, but the grace of Godⁿ vvith me. † For vvwhether I, or 11
they, so vve preach, and so you haue beleued.

† But if Christ be preached that he is risen againe from 12
the dead: hovv doe certaine among you say, that there is no
resurrection of the dead? † And if there be no resurrection 13
of the dead, neither is Christ risen againe. † And if Christ 14
be not risen againe, then vaine is our preaching, vaine also is
your faith. † and vve are found also :: false vvitnesses of God: 15
because vve haue giuen testimonie against God, that he hath
raised vp Christ, vvhom he hath not raised vp, if the dead rise
not againe. † For if the dead rise not againe, neither is 16
Christ risen againe. † And if Christ be not risen againe, 17
vaine is your faith, for yet you are in your sinnes. † Then 18
they also that are a sleepe in Christ, are perished. † If in this 19
life onely vve be hoping in Christ, vve are more miserable
then al men.

† But

c tradidit
μαρτ
δωρα
Εβ. 53, 8.
Dan. 9,
26.
Pf. 15, 10
Ion. 2, 2.
Lk. 24.

Act. 9, 3
coneborne
out of
time

Col. 1, 18 | 20 † But now Christ is risen againe from the dead, the
 Ap. 1, 5. | 21 * first fruites of them that sleepe: † for * by a man death: and
 Ro. 5, 12. | 22 by a man the resurrection of the dead. † And as in Adam al
 1. Thef. | 23 die, so also in Christ al shal be made aliuē. † But * euery one
 4, 15. | 24 in his ovvne order: the first fruites Christ, then they that are
 of Christ, that beleueed in his comming. † Then the ende,
 vwhen he shal haue deliuered the kingdom to God and the
 Father, vwhen he shal haue abolifhed al principallitie and au-
 thoritie and povver. † And he must reigne, *vntil he put al his*
 Ps. 109. | 25 *enemies vnder his feete.* † And theemie death shal be destroied
 1. | 26 *last. For he hath subdued al things vnder his feete.* And vwhereas he
 Ps. 8, 8. | 27 saith, † *Al things are subdued to him:* Vndoubtedly, except him
 28 that subdued al things vnto him. † And vwhen al things
 shal be subdued to him: then the Sonne also him self shal
 be subiect to him that subdued al things vnto him, that God
 may be al in al.
 29 † Otherwise what shal they do that are baptized for the dead,
 30 if the dead rise not againe at al? † vwhy also are they baptized
 31 for them? vwhy also are vve in danger euery houre? † I die
 daily by your glorie brethren, vwhich I haue in Christ I E S V S
 our Lord. † If (according to man) I fought vvith beastes at
 32 Ephesus, vwhat doth it profit me, if the dead rise not againe?
 33 *Let vs eate and drinke, for to morow vve shal die.* † Be not seduced,
 34 *Evil communications corrupt good manners.* † Avwake ye iust, and sinne
 not. for some haue not the knowvledge of God, I speake to
 your shame.
 35 † But some man saith, Hovv doe the dead rise againe? and
 36 vvith vwhat maner of body shal they come? † Foole, that
 vwhich thou sovvest is not quickened, vnlesse it die first.
 37 † And that vwhich thou sovvest, not the body that shal be,
 doest thou sov: but bare graine, to vvit, of vvheate, or of
 38 some of the rest. † And God giueth it a body as he vvil: and
 39 to euery seede his proper body. † Not al flesh, is the same
 flesh: but one of men, an other of beastes, an other of birdes,
 40 an other of fishes. † And bodies celestial, and bo-
 dies terrestrial: but one glorie of the celestial, and an
 41 other of the terrestrial. † One glorie of the sunne, an other
 glorie of the moone, and an other glorie of the starres. For
 42 † starre differeth from starre in glorie: † so also the resurre-
 ction of the dead. It is sovven in corruption, it shal rise in in-
 43 corruptiō. † It is sovve in dishonour, it shal rise in glorie. It is

dead in their
 finnes and pe-
 rished. which
 (presupposing
 Christ to be
 God) were the
 greatest absur-
 ditie in the
 vvorld.

† The glorie
 of the bodies
 of Saincs shal
 not be al alike,
 but differēt in
 heauen accord-
 ing to mens
 meritts.

As to become spiritual doth not take away the substance of the body glorified: no more when Christes body is said to be in spiritual sort in the Sacrament, doth it import the absence of his true body and substance.

Flesh and bloud signifie not here the substance of those things, but the corrupt qualitie incident to them in this life by the fall of Adam.

The Epistle vpo Al-soules day.

soyven in infirmitie, it shal rise in povver. † It is soyven a natural body: it shal rise a spiritual body. If there be a natural body, there is also a spiritual, † as it is vwritten, *The first man Adam vvas made into a liuing soul:* the last Adam into a quickening spirit. † Yet that is not first vvhich is spiritual, but that vvhich is natural: aftervard that vvhich is spiritual. † The first man of earth, earthly: the second man from heauen, heauenly. † Such as is the earthly, such also are the earthly. and such as the heauenly, such also are the heauenly. † Therefore as vve haue borne the image of the earthly, let vs beare also the image of the heauenly. † This I say brethren, that flesh and bloud can not possesse the kingdom of God: neither shal corruption possesse incorruption. † Behold I tel you a mysterie. Vve shal al in deede rise againe: but vve shal not al be changed. † In a moment, in the twinkling of an eie, at the last trompet (for the trompet shal sound) and the dead shal rise againe incorruptible: and vve shal be changed. † For this corruptible must doe on incorruption: & this mortal doe on immortalitie. † And when this mortal hath done on immortalitie, then shal come to passe the saying that is vwritten, *Death is swallowed vp in victorie.* † *Death vvhich is thy victorie? Death vvhich is thy sting?* † And the sting of death, is sinne: and the povver of sinne is the Law. † But thanks be to God that hath giuen vs the victorie by our Lord Iesus Christ. † Therefore my beloued brethren, be stable & vnmoueable: abounding in the worke of our Lord alwaies, knowing that your labour is not vaine in our Lord.

Gen. 2, 7

Ap. 8, 2. 11, 15.

Of. 13, 14.

ANNOTATIONS

CHAP. XV.

Free wil vwith grace.

Heret. translation.

Fasting is meritorious.

If *vvisit me*.) God: seth not man as a brute beast or a blocke: but so vvorketh in him and by him that free wil may concurre in euery action vwith his grace, vvhich is alwaies, the principal. The heretikes to auoid this concurrence in vvorking & labouring, translate, *vvhich u vvisit me*: vvhich the Apostle rather saith, *vvhich labourest vvisit me*.

Let vs ease and drinke.] S. Ambrose applieth these vvordes to our Christian Epicurians that take avvay fasting, and deny the merite thereof: *How can vve be saued* (saith he) *if we vvasht not away our finnes by fasting, seeing the scriptures say, fasting and almes deliuer from sinne? Vvhat are these new maisters then that exclude al merite of fasting? u not this the very voice of the heauen saying, Let vs ease and drinke, so more vve vve shal die?* li. 10. epist. ep. 82.

CHAP. XVI.

The 8 part. Of the contributions.

He prescribeth an order for their contributing to the Christians at Hierusalem, 3 promising to come vnto them. 10 Of Timothee, and of Apollos comming thither. 13 and so vvish exhortation, and diuers commendations, he endeth.



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ND concerning the collections that are made for the saincts, as I haue ordeined to the Churches of Galatia, so doe ye also. † In the first of the Sabboth let euery one of you put a part vvith him self, laying vp vvhat shal vvell like him: that not vvhen I come, then collections be made. † And vvhen I shal be present: vvhom you shal approue by letters, them vvil I send to carie your grace into Hierusalem. † And if it be vvorthie that I also goe, they shal goe vvith me.

† And I vvil come to you, vvhen I shal haue passed through Macedonia. for I vvil passe through Macedonia.

† And vvith you perhaps I vvil abide, or vvil vvinter also: that you may bring me on my vvay vvhitherfoeuer I goe.

† For I vvil not novv see you by the vvay, for I hope that I shal abide vvith you some litle time, if our Lord wil permit.

† But I vvil tarie at Ephesus vntil Pentecost. † For a great doore and euident is opened vnto me: and many aduersaries.

† And if Timothee come, see that he be vvithout feare vvith you, for he vvorketh the vvorke of our Lord, as also I.

† Let no mā therfore despise him, but cōduct ye him in peace: that he may come to me. for I expect him vvith the brethren.

† And of brother Apollo I doe you to vnderstand, that I much intreated him, to come vnto you vvith the brethren: & at all it vvas not his minde to come novv. but he vvil come vvhen he shal haue leifure.

† Vvatch ye, stand in the faith, doe manfully, & be strengthened. † Let al your things be done in charitie. † And I beseeche you brethren, you knowv the house of Stéphanas,

and of Fortunátus, that they are the first fruites of Achaia, & haue ordeined them selues to the ministerie of the saincts:

† that you also be subiect to such, and to euery one that helpeth and laboureth vvith vs. † And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because that

vvhich you vvanted, they haue supplied. † For they haue refreshed both my spirit and yours. Knowv them therfore that are such.

∴ That is Sunday. Hiero. q. 4. Hedibia. So quickly did the Christians keepe Sunday, holiday, and assembled to Diuine Seruice on the same.

∴ The Heretikes & other nevv fangled striue among them selues, vvwhether Pentecost signifie here the terme of fiftie daies; or els the Ieues holy day so called. But it cōmeth not to their mindes that it is most like to be the feast of whitfontide kept & instituted euē thē by the Apostles, as appeareth by the Fathers See S. Aug. ep. 119 c. 15. 16. Ambr. in 6. 17. Luca.

ε παύλω

ε το υμων
εστιν μα

† The churches of Asia salute you. Aquila and Priscilla 19
with their domestical church salute you much in our Lord.

† All the brethren salute you. Salute one another in a holy 20
kisse. † The salutation with mine own hand Pauls. † If 21

c That is, our Lord is come. any man loue not our Lord I E S V S Christ, be he *anathema*. c Ma- 22

Hiero. ep. 173. *van athena*. † The grace of our Lord I E S V S Christ be with 23
you. † My charitie be with you all in Christ I E S V S. 24
Therefore *anathema* to all that loue him not, or beleue not.

Theophyl. upon
this place.

c See Ro
16, 16.

c מן
אשר

THE ARGUMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.



2. Cor. II. 2.
Gal. 2. 1.

OR the time when this Epistle was written, looke
the Argument of the epistle to the Romanes: to wit, about
the eighteenth yere after his conuersion. & our Lordes pas-
sion. because in the 11 chapter he maketh mention of 14
yeres, not only after his Conuersion, as to the Galatians,
but also after his rapte, which seemeth to haue bene when
he was at Hierusalem Act. 9, 26. foure yeres after his
Conuersion (Gal. 1, 18) in a trance or excessse of minde,
as he calleth it, Act. 22, 17. It was written at Troas (it is thought) and sent by
Titus, as we reade chap. 8.

It is for the most part against those false Apostles whom in the first part of the
first to the Corinthians, he noted, or rather spared, but now is constrained to deale
openly against them, & to defend both his owne person which they sought to bring
into contempt, making way thereby to the correption of the Corinthians, and with-
all to maineine the excellencie of the Ministerie and Ministers of the new Testa-
ment. about which they did magnifie the Ministerie of the old Testament: bearing
themselues very high because they were lewes.

Against these therefore S. Paule auoucheth the preeminence power of his Mi-
nisterie, by which power also he giueth a pardon to the incestuous fornicator
whom he excommunicated in the last Epistle. seeing now his penance, and againe
threateneth to come & excommunicate those that had greuously sinned and remained
impenitent. Two chapters also he interposeth of the contributions to the church
of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to
haue all in a readines against his coming.

THE



THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them, and (against his Adversaries the false apostles of the Iouues) alleageth to them the testimonie of his owne and also of their conscience, 17 answering them that objected lightnes against him, for not comming to Corinth according to his promis.

1 **P**AVL an Apostle of I E S V S Christ
 2 by the vvil of God, and Timothee
 3 our brother: to the Church of God
 4 that is at Corinth, vvith al the fainds
 5 that are in al Achaia. † Grace vnto
 6 you and peace from God our father,
 7 and from our Lord I E S V S Christ.
 8 † Blessed be the God and father
 9 of our Lord I E S V S Christ, the fa-
 10 ther of mercies, and God of al comfort, † vvho comforteth
 11 vs in al our tribulation: that vve also may be able to comfort
 12 them that are in all distresse, by the exhortation vvherevvith
 13 vve also are exhorted of God. † For as the "passions of
 14 Christ abound in vs: so also by Christ doth our "comfort
 15 abound. † And vvwhether vve be in tribulation, for your
 16 exhortation and saluation: vvwhether vve be exhorted, for
 17 your exhortation and saluation, vvwhich vvorketh the tolera-
 18 tion of the same passions vvwhich vve also doe suffer: † and
 19 our hope is firme for you: knowving that as you are partakers
 20 of the passions, so shal you be of the consolation also. ¶
 21 † For vve vvil not haue you ignorant brethren: concer-
 22 ning our tribulation, vvwhich happened in Asia, that vve vvve
 23 pressed aboue measure aboue our povver, so that it vvvas te-
 24 dious vnto vs euen to liue. † But vve in our selues had the
 25 ansvver of death, that vve be not trusting in our selues, but in

The Epistle
for a Martyr
that is a Bi-
shop.

οὐκ ἐπι-
παύσα-
μεθα
ἐν τῇ
ἐπι-
πορείᾳ
ἡμῶν
ἐν τῇ
ἐπι-
πορείᾳ
ἡμῶν

God vvho raiseth vp the dead, † vvho hath deliuered and 10
doth deliuer vs out of so great dangers: in vvhom vve hope
that he vvil yet also deliuer vs, † you" helping vvithal in 11
praier for vs, that " by many mens persons, thanks for that
gift vvwhich is in vs, may be giuen by many in our behalfe.
† For our glorie is this, the testimonie of our conscience, that 12
in simplicity and sincerity of God, and not in carnal vvisedō,
but in the grace of God vve haue conuersed in this vvorld:
and more aboundantly tovwards you. † For vve vvrite no 13
other things to you, then that you haue read and knowv. And
I hope that you shal knowv vnto the ende: † as also you 14
haue knowven vs in part, that vve are " your glorie, as you
also ours in the day of our Lord I E S V S Christ. † And in 15
this confidence I vvould first haue come to you, that you
might haue a second grace: † and by you passe into Māce- 16
donia, and againe from Macedonia come to you, and of you
be brought on my vvay into Ievvrie.

† Vvhereas then I vvas thus minded, did I vse lightenes? 17
Or the things that I minde, do I minde according to the flesh,
that there be vvith me, *It is* and *It is not*? † But God is faithful, 18
because our preaching vvwhich vvas to you, there is not in it,
" *It is*, and, *It is not*. † For the Sonne of God I E S V S Christ, 19
vvho by vs vvas preached among you, by me and Syluanus
and Timothee, vvas not, *It is*, and, *It is not*, but, *It is*, vvas in him.
† For al the promises of God that are, in him *It is*: therefore 20
also by him, Amen to God, vnto our glorie. † And he that 21
confirmeth vs vvith you in Christ, and that hath anointed
vs, God: † vvho also " hath sealed vs, and giuen the pledge 22
of the Spirit in our hartes. † And I call God to vvitnesse vpon 23
my soul, that sparing you, I came not any more to Corinth,
† " not because vve ouerrule your faith: but, vve are helpers 24
of your ioy. for in the faith you stand.

A N N O T A T I O N S

C H A P. I.

Al our affli-
ctions, be
Christ's affli-
ctions, for the
coniunction
betwene the
head & body.

s. Passions of Christ.] Al the afflictions of the faithful be called Christes ovvne passions, not
onely because they be suffered for him, but for that there is so strait coniunction and communion
betwixt him being the head, and eevery of the liuing members of his body, vvwhich is the Church,
that vvharsoeuer is suffered by any one of the same, is counted as a peece of his ovvne Passion. As
likevvise vvhatsoeuer good vvorkes be done to any of them or by any of them, be accepted as
done to or by Christ him self. Vvwhich thing if the Protestants vvell vvweighed, they vvould not

maruel

maruel that the Catholike Church attributeth such force of merite and satisfaction to the vvorke of holy men. Merite and satisfaction.

10. *The comfort abound.*] Vvorldly men that see onely the exterior miseries and afflictions that Catholikes do suffer being persecuted by the Heathen or Heretikes, deeme them exceeding miserable. but if they felt or could conceiue the aboundance of consolation vvhich Christ euer giueth according to the measure of their afflictions, they vvould neuer vvonder at the voluntary toleration of vvhath torments so euer for Christes sake, but vvould vvish rather them seiues to be in any dungeon in England vvith the comfort that such haue from God, then to liue out of the Church in al the vvealth of the vvorld. Vvorldly men feele not the comfort of afflicted Catholikes.

11. *You helping in prayer.*] S. Paul knew that the helpe of other mens praier vvvas nothing derogatorie to the office of Christes mediation or intercession for him, nor to the hope that he had in God: and therefore he craueth the Corinthians aide herein as a support and succours for him self in the sight of God. Vvith vvhath reason or Scripture then, can the Protestants say that the praier of Sainctes be iniurious to Christ, or not to stand vvith the confidence vve haue in him? As though it vvwere more dishonour to God that vve should vse the aide of Sainctes in heauen, then of sunners in earth: or * that the intercession of these our fellowes beneath, vvwere more auailable then the praier of those that be in the glorious sight of God aboue. Intercessiō of Sainctes or holy men for vs, no derogation to Christ.

Hiero. cōt. Vigil.

11. *By many mens.*] He meaneth, that as the praier of many ioyned together for him, shal be rather heard, then of any alone: so their common thankes giuing to God for graunting their request, shal be more acceptable and glorious to God, then any one mans thankes alone. Vvhich thing doth much commend the holy Churches publike praier, processions, stations, and pilgrimages, vvhere so many meete and vniformely ioyne their praier and laudes together vnto God. Publike praier & fastes.

14. *Your glorie.*] The Apostles, teachers, and preachers, that conuert countries or particular persons to Christ, and the peoples or parties by them conuerred, shal in the day of iudgement haue much mutual ioy and glorie of and for eche other, one giuing to the other great matter of merite in this life, and of reppard in the next. See 1 *Theff.* 2. v. 19. Their glorie in heauen that conuert other.

18. *It is not.*] As he dischargeth him self of al other leuitie touching his promis or purpose of committing to them, so much more of al inconstancie in preaching Christes doctrine and faith. Vvherein, one day to affirme, an other day to deny, to dissent from his fellowes or from him self, to change euery yere or in euery epistle the forme of his former teaching, to come daily vvith new deuises repugnant to his ovvne rules, vvwere not agreable to an Apostle and true teacher of Christ, but proper to false prophets and Heretikes. Vvwhereof vve haue notorious examples in the Protestants: vvho being destitute of the spirit of peace, concord, constancie, vnitie, and veritie, as they varie from their ovvne vvritings vvvhich they retract, reforme or deforme continually, so both in their preachings, & forme of Seruice, they are so restles, changeable, and repugnant to them selues, that if they vvwere not kept in avve vvith much a do, by temporal lawes or by the shame and rebuke of the vvorld, they vvould coine vs euery yere or euery Parliament, new *Communiōns*, new faithes, and new Christes, as you see by the manifold endeouours of the Puritans. And this to be the proper note of false Apostles and Heretikes, see in *S. Irenaeus li. 1 c. 18.* and *S. Basil. ep. 12.* The Protestants inconstancie in changing their writings, translations, seruice bookes, &c.

Eph. 4. 10.

22. *Hash sealed.*] The learned Diuines proue by this place and by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not onely giue grace, but imprinteth and sealeth the soule of the baptized, vvith a spiritual signe, marke, badge, or token, vvvhich can neuer be blotted out, neither by sinne, heresie, apostasie, nor other vvaies, but remaineth for euer in man for the cognifance of his Christendom, and for distinction from others vvvhich vvwere neuer of Christes fold. by vvvhich also he is as it vvwere consecrated and deputed to God, made capable and partaker of the rightes of the Church, and subiect to her lawes and discipline. See S. Hierom in 4. *Ephes.* S. Ambrose li. 1 de *Sp. sancto* cap. 6. S. Cyril Hierosol. *Catechesi* 17 at the end, and S. Dionysius Areopag. c. 2. *Eccl. Hierarch.* The vvvhich fathers expresse that spiritual signe by diuers agreable names, vvvhich the Church and most Diuines, after S. Augustine, call the *character* of Baptisme. by the truth and force of vvvhich spiritual note or marke of the soule, he specially conuinceth the Donatistes, that the said Sacrament though giuen and ministered by Heretikes or Schismatikes or vvvhoe els so euer, can neuer be reiterated. See ep. 57. & li. 6 *cont. Donatist.* cap. 1. & li. 2 *cont. Parmenianum* c. 13. As the like indeleble characters giuen also by the Sacraments of Confirmation and Orders, do make those also irriterable and neuer to be received but once. Vvhereas al other Sacraments sauing these three, may be often receiued of the self same person. And that holy Orders can not be iterated, see S. Augustine li. 2 *cont. Parmen.* c. 13. li. de *bono coniug.* c. 24. and S. Gregorie li. 2 *Regist.* ep. 32. The like of Confirmation is decreed in the most auncient Councel Tarraco. cap. 6. Finally that this character is giuen onely by these said three Sacraments, and is the cause that none of them can be in any man repeated or reiterated, see the decrees of the Councels Florentine and Trent. Vvhich yet is no new deuise of them, as the Heretikes falsly affirme, but agreable (as you see) both to the Scriptures and also to the auncient fathers and Councels. The indeleble character of Baptisme, Confirmation, Holy Orders.

See Conc. Tarraco. to 2. Concil.

24. *Not because vve overrule.*] Caluin and his seditious Sectaries vvith other like vvvhich despise dominion

The Calvinistes
vill be subiect
to no tribunal
in earth, for trial
of their religio.

dominion, as S. Iude describeth such, vould by this place deliuer them selues from al yoke of spiri-
tual Magistrates and Rulers: namely that they be subiect to no man touching their faith, or for the
examination and trial of their doctrine, but to God and his vword onely. And no maruel that the
malefactors and rebelles of the Church vould come to no tribunal but Gods, that so they may
remaine unpunished at least during this life. for though the Scriptures plainly cōdemne their
berelies, yet they could vwrite them selues out by false gloses, constructions, corruptions, and deni-
als of the bookes to be Canonical, if there vvore no layves or iudicial sentence of men to rule
and represle them.

Tyrannical do-
miniō is forbid
in Prelates, nor
Ecclesiastical
Soueraintie for
examination of
faith or maners.

Notvvithstanding then these vvordes of S. Paul, vvhereby onely tyrannical, insoient, and
proud behaiour and indiscrete rigor of Prelates or Apostles tovards their flockes is noted, as also
in the first of S. Peter *cap. 5.* (the Greeke vword in these places, and in the Gospel *Mat. 20, 21. Mat. 10, 42.*
signifying lordly and insolent dominion:) yet he had and exercised iust rule, preeminence, and pre-
laciē ouer them, nor onely for their life, but also and principally touching their faith. *for he might*
& did call them to account for the same, and excommunicated heretikes for foresaking their faith.
1 Cor. 4, 5. 2 Cor. 10, 4. 13, 10. 1 Tim. 1, 20. Tit. 1, 11. And al Christian men are bound to obey their
lavful Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pre-
rence of obeying Gods vword onely (vvhich is the shifte of al other Heretikes, as Anabaptistes,
Arians, and the like, as vvell as the Protestants) disobey Gods Church, Councils, and their ovvne
Pastors and Bishops, vvho by the Scriptures haue the regimēt of their ioules, and may examine
and punish as vvell Iohn Calvin as Simon Magus, for falling from the Catholike faith. for though
God alone be the Lord, author and giuer of faith, yet they are his * cooperators and coadiutors by
vvhom the faithful do beleue and be preserued in the true faith, and be defended from vvoules,
vvhich be Heretikes seeking to corrupt them in the same. And this same Apostle * chalengeth to be
their father as he that begat and formed them by his preaching in Christ. *1 Cor. 3, 9. 1 Cor. 4, 15.*

CHAP. II.

*Prosecuting the true cause vvhich in the last chapter he gaue of hu not comming, & he par-
doneth nowv after some part of penance, him that for incest he excommunicated in
the last epistle, requiring them obediently to consent therunto. 12 Then, of his
going from Troas into Macedonia, God euery vvhere giuing him the triumph.*



AND I haue determind vvith my self
this same thing, not to come to you a-
gain in sorovv. † For if I make you so-
rie: and who is it that can make me glad,
but he that is made sorie by me? † And
this same I vvrote to you: that I may not,
vvhen I come, haue sorovv vpon sorovv,
of the vvhich I ought to reioyce: trusting in you al, that my
ioy is the ioy of you al. † For of much tribulation and an-
guish of hart I vvrote to you by many teares: not that you
should be made sorie: but that you may knowv vvhat cha-
ritie I haue more abundantly tovvard you. † And if any
man hath made sorovvful, not me hath he made sorovvful,
but in part, that I burden not al you. † To him that is such a
one, "this rebuke sufficeth that is giuen of many: † so that
cōtrariwise you should rather pardon and comfort him, lest
perhaps such an one be svallovved vp vvith ouer great so-
rovv. † For the vvhich cause "I beseeche you that you con-
firme

9 firme charitie tovvard him. † For therefore also haue I written
 that I may knowv the experiment of you, vvhether in al
 10 things you be "obedient. † And vvhom you haue pardoned
 any thing, "I also. For, my self also that vvhich ^c I pardoned, if
 I pardoned any thing, "for you" in the person of Christ,
 11 † that vve be nor "circumvented of Satan. for vve are not
 ignorant of his cogitations.
 12 † And vvhon I vvas come to Troas for the Gospel of
 13 Christ, and a doore vvas opened vnto me in our Lord, † I
 had no rest in my spirit, for that I found not Titus my bro-
 ther, but bidding them fare vvel, I vvent forth into Macedo-
 14 nia. † And thanks be to God, vvhon alvvaies triumpheth vs
 in Christ I e s v s, and manifesteth the odour of his knowv-
 15 ledge by vs in euery place. † For vve are the good odour of
 Christ vnto God in them that are saued, and in them that pe-
 16 rish. † To some in deede the odour of death vnto death:
 but to others the odour of life vnto life. And to these things
 17 vvhon is so sufficient? † For vve are not as very many, "adul-
 terating the vvord of God, but of sinceritie, and as of God,
 before God, in Christ vve speake.

^c *μεγαλίστου*.
 Though he did
 great Penance
 (saith Theodo-
 rete) yet he cal-
 leth this pardo-
 ning. *χάρις*,
 a grace, because
 his sinne vvas
 greater then his
 penance.

ANNOTATIONS
 CHAP. II.

6. This rebuke sufficeth.] This Corinthian for incest vvas excommunicated and put to penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is giuen for his absolution and pardoning. Vvhon first vve haue a plaine example and prooffe of the Apostolike powver, there of binding, and here of loosing: there of punishing, here of pardoning: there of retaining sinnes, here of remission. Secondly vve may hereby proucedoneth & absoluth.
 that not onely amendment, ceasing to sinne, or repentance in hart and before God alone, is alvvaies ynough to obtaine full reconciliement, vvhon vve see here his separation also from the faithful, and the Sacraments, and from al companie or dealing vvhon other Christian men, besides other bodily affliction: al vvhich called of the Apostle before *interitus carnis, the destruction of the flesh*, and named here, *Rebuke*, or (as the * Greeke vvord also importeth) mulct, penance, correction, chastisement, vvhere enioyned him by the Apostles commaundement in the face of the Church, and by the offender patiently sustained so long. Thirdly vve see that it lieth in the handes of the Apostles, Bishops, and spiritual Magistrates, to measure the time of such penance or discipline, not onely according to the weight of the offence committed, but also according to the weaknes of the persons punished, and other respectes of time and place, as to their vvisevvord shall be thought most agreeable to the parties good, and the Churches edification. Lastly by this vvhole handling of the offenders case, vve may refute the vvicked heresie of the Protestants, that vvould make the simple beleue, no punishment of a mans ovvne person for sinnes committed, nor penance enioyned by the Church, nor any paines temporal or satisfaction for our life past, to be necessarie, but al such things to be superfluous, because Christ hath satisfied ynough for all. Vvhich Epicurian doctrine is refelled, not onely hereby, but also by the Prophets, Iohn the Baptistes, Christes, and the Apostles preaching of penance and condigne vvorkes or fruites of repentance, to euery man in his ovvne person, and not in Christes person onely: and by the vvhole life and most plaine speeches and penitential

1. Cor. 1, 5.
ἐπιτίμια.

Joel 2, 12.
 Mal. 3, 2 &
 Mat. 2, 23
 26.

Penance and satisfaction evidently prouced against the Protestants.

vwho can not see that this is not the way to extol Christes powver, to deny it to his Priests, seing the Apostle challengeth it by that that Christ hath such powver, & that him self doth it in his name, vertue, and person. So novv in this, and in no other name, giue Popes and Bisshops their pardons. Vvhich pertaining proprely to releasing onely of temporal punishment due after the sinne and the eternal punishment be forgiuen, is not so great a matter as the remission of the sinne it self: 1o. 2o. 21. vvhich yet the Priests * by expresse commission do also remitte.

11. *Circumvented of Satan.*] Vve may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the powver and handes of Gods miniiters, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter vvhile, as shal be thought best to their vvisedom. for the end of al such correction or pardoning must be the saluation of the parties soul, as the Apostle noted 1 Cor. 13. 5. Vvhich to some, and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenitie and humane dealing (so pardoning of penance is called in old Councils) rather then by ouermuch chaftefement. for consideration vvhereof, in some ages of the Church, much discipline, great penance and satisfaction vvas both enioyned and also vvillingly susteined, and then vvas the lesse pardoning and fewer indulgences, because in that voluntary vse and acceptation of punishment, and great zeale and feruor of spirit, euery man fulfilled his penance, and fevv asked pardon. Novv in the fall of deuotion and lothsomnes that men commonly haue to do great penance, though the sinnes be far greater then euer before, yet our holy mother the Church knowing vvith the Apostle the cogitations of Satan, hovv he vvould in this delicate time, driue men either to desperation, or to forsake Christ and his Church and al hope of saluation; rather than they vvould enter into the course of canonically discipline, enioyneth small penance, and seldom vseth extremitie vvith offenders as the holy Bisshops of the primitiue Church did, but condescending to the vveaknes of her children, pardoneth exceeding often and much, not onely al enioyned penance, but also al or great partes of vvhath punishment temporal so euer due or deserued, either in this vvorld or in the next. As for the Heretikes vvvhich neither like the Churches lenitie and pardoning in these daies, nor the old rigor of the primitiue Church, they be like to the Ievves * that condemned Iohn the Baptist of austeritie, and Christ of to much freedom and libertie: not knowing nor liking in deede either Christes ordinance and commission in binding or loosing, or his prouidence in the gouernement of the Church.

Gene. Nic. can. 12. Angram. san. 2 & 3.

Mat. 11, 15.

ΚΑΠΗ- ΛΩΘΙΣ.

17. *Adulterating.*] The Greeke vvord signifieth to make commoditie of the vvord of God, as vulgar Vinteners do of their vvine. Vvheryby is expresse the peculiar trade of al Heretikes, and exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their ovvne phantasies, by false translations, glosses, colorable and pleasant commentaries, to deceiue the tast of the simple, as tauerners and tapsters do, to make their vvines salable by manifold artificiall deceites. The Apostles contrarietie, as all Catholikes, deliuer the Scriptures and vtter the vvord of God sincerely and entirely, in the same sence and sort as the fathers left them to the Church, interpreting them by the same Spirit by vvvhich they vvere vvritten or spoken.

All binding & loosing must be vsed to the parties saluation.

The great penance of the primitiue Church.

Vvhy more pardons and indulgences now then in old time.

The Heretikes corrupting of the Scripture.

CHAP. III.

Least the Iudaical false Apostles should obiect againe that he praiseth him self, he saith that the Corinthians are his commendation: and they in their hartes being iustified by his ministerie, he thereof inferreth that the ministers of the new Testament are farre more glorious then they of the old, 12 and our people more lightened then theirs.

1
2
3



EGIN we againe to commend our selues? or do vve neede (as certaine) epistles of commendation to you, or from you? † Our epistle you are, vvritten in our hartes, vvvhich is knowven and read of al men: † being manifested that you are the epistle of Christ, ministred by vs, & vvritten not vvith inke, but vvith the Spirit

The Epistle
vpon the 12
Sunday after
Pentecost.

of the liuing God: not in tables of stone, but in the tables
carnall of the hart. † And such confidence vve haue by 4
Christ to God: † not that vve be sufficient to thinke any 5
thing" of our selues, as of our selues: but our sufficiencie is
of God. † Vvho also hath made vs meete ministers of the 6
nevv testament: not in the letter, but in the Spirit. For" the
letter killeth: but the Spirit quickeneth. † And if the mini- 7
stration of death with letters figured in stones, vvas in glorie,
so that the children of Israëll could not behold the face of
Moyles, for the glorie of his countenance, that is made voide: 8
† how shal not the ministratiō of the Spirit be more in glo- 9
rie: † For if the ministratiō of damnation be in glorie: " much
more the ministerie of iustice aboundeth in glorie. ¶ † For 10
neither vvas it glorified, vvhich in this part vvas glorious, by
reasō of the excellig glorie. † For if that vvhich is made void, 11
is by glorie: much more that vvhich abideth, is in glorie.

† Hauing therefore such hope, vve vse much confidence: 12
† and not* as Moyles put a vele vpon his face, that the chil- 13
dren of Israëll might not behold his face, vvhich is made
voide, † but their senses vvere dulled. For vntil this present 14
day, " the self same vele in the lecture of the old testament re-
maineth vnreuealed (because in Christ it is made voide) † but 15
vntil this present day, vvhē Moyles is read, a vele is put vpō
their hart. † But vvhē he shal be conuerted to our Lord, 16
the vele shal be taken avway. † And* our Lord is a Spirit. And 17
vvhē the Spirit of our Lord is, there is" libertie. † But vve 18
al, beholding the glorie of our Lord vwith face reuealed, are
transformed into the same image from glorie vnto glorie, as
of our Lordes Spirit.

Exo. 34³
33.

Io. 4, 24

A N N O T A T I O N S

C H A P. III.

The Apostles
wrote the
Gospel in
mens hartes
much more
then in paper.

Scripture writ-
ten, and Tra-
dition vvvrit-
ten.

1. *The Epistle of Christ.*] S. Paul and other holy vvrivers of Scriptures did set downe many thinges in vvrting, by penne, inke, and paper, al vvhich be of the holy Ghost: but the special and proper booke of Christes truth and Gospel, is not the external vvrting in those dead creatures, but in the hartes of the faithful, being the proper subiecte of these truthes and graces preached in the nevv Testament, and the habitacle of the holy Ghost. In the vvhich booke of faithful mens hartes S. Paul vvrete diuers thinges not vttered in any Epistle: as sundrie of the Apostles vvrete the Christian religion in the hartes of their hearers onely, and in other material booke not at all. Vvhereof S. Irenæus li. 3. c. 4. faith, *What and if the Apostles also had left no Scriptures, ought vve not to follow the order of the tradition, vvhich they deliuered vnto them so vvhom they committed the Churches? so the vvhich ordinance many nations of those barbarous people that haue beleued in Christ, do consent, vwithous letter or inke, hauing saluation vvrritten in their hartes, and keeping diligently the tradition of the elders.* And S. Hierom, *(ant. lo. Hieros. 6. 9. ad Pam.) in the Creede of our faith and hope, vvhich being deliuered by tradition from*

the Apostles, is not written in paper and inke, but in the tables carnal of the hart. And this is the Churches booke also, vvhcreby and vvhcrein she keepeth faithfully al truth vvhritten in the hartes of those to vvhom the Apostles did preach, vvhith the like diligence as she keepeth and preserueith the other booke vvhich is of holy Scriptures, from al corruption of Heretikes and other iniuries.

5. *Of our selues.*] This maketh first against the Heretikes called Pelagians, that hold Gods grace & our meritorious actions or cogitations to be of free vvil onely, and not of Gods special free Will both grace. Secondly against the Protestantes, vvhon the contrarie side referre al to God, and must coocurre. take avway mans freedom and proper motion in his thoughtes and doings: the Apostle confessing our good cogitations to be our ovvne, but not as comming of our selues, but of God.

6. *The letter killeth.*] As the letter of the old Lavv not truely vnderstood, nor referred to Christ, commaunding and not giuing grace and spirit to fulfil that vvhich vvas commaunded, did by occasiō kill the carnal lew: so the letter of the newv Testamēt not truely taken nor expounded by the Spirit of Christ (vvhich is onely in his Church) killeth the Heretike: vvhon also being carnal and void of spirit, gaineth nothing by the external precepts or good lessions of the Scriptures, but rather taketh hurt by the same. See S. Augustine to. 10. Ser. 70 & 100 de tempore. & li. de Sp. & lit. c. 5. 6. & seq.

9. *Much more.*] The preeminence of the newv Testament and of the priesthod or Ministerie thereof before the old, is, that the newv, by al her Sacraments and Priests as ministers immediate of grace and remisison of sinnes, doth so *ex opere operato* giue the spirit of life and charitie into the hartes of the faithful, as the old did giue the letter or external act of the Lavv. The preeminence of the newv Testamēt, Sacraments, & c.

14. *The selfsame vele.*] As the Iewes reading the old Testament, by reason of their blindnes (vvhich God for the punishment of their incredulitie suffereth to remaine as a couer vpon their eies and hartes) can not see Christ in the Scriptures vvhich they daily heare read in their Synagogs, but shal, vvhon they beleue in him and haue the couer remoued, perceiue al to be most plainejy done and spoken of him in their law & Scriptures: euen to Heretikes hauing (as S. Augustine noteth) a farre greater couer of blindnes and incredulitie ouer their hartes in respect of the Catholike Church vvhich they impugne, than the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the maruelous euidence of the Catholike Church and truth in al pointes: but vvhon they shal returne againe to the obedience of the same Church, they shal finde the Scriptures most cleere for her and her doctrine, and shal vvhonder at their former blindnes. The heretikes more blinde in not seing Christ.

Aug. in Pjal. 30. Couc. 2.

17. *Libertie.*] The Spirit and grace of God in the newv Testament dischargeth vs of the bondage of the Lavv and sinne, but is not a vvarrant to vs of fleshly licence, as S. Peter writeth: nor dischargeth Christians of their obedience to order, law, and power of Magistrates spiritual or temporal, as some Heretikes of these daies do seditiously teach. True Christiā libertie.

2. Pet. 2. 26.

CHAP. IIII.

That according as so glorious a ministerie requireth, he liueth and preacheth sincerely. 7 the vvhich glorie no Adversaries can not count vaine, considering his persecutions, because persecution is to Gods glorie, and to our humilitie and hope, and meritorious of increasj of grace in thu life, and of most glorious boades and ioules after vvard.



1
2
HERFORE hauing this ministracion: according as vve haue obtained mercie, vve faile not, † but vve renounce the secrete things of dishonestie, not walking in craftines, nor adulterating the vvord of God, but in manifestation of the truth commending our selues to eery conscience of men

O o o iij before

The Epistle
for S. Athana-
sius. Mai. 2.

before God. † And if our Gospel be also hidde, in them 3
that perish it is hidde, † in vvhom the God of this vvorlde 4
hath blinded the mindes of the infidels, that the illumination
of the Gospel of the glorie of Christ vvhich is the image of
God, might not shine to them. † For vve preache not our sel- 5
ues, but I E S V S Christ our Lord: and vs, your seruants by
I E S V S, † because God that commaunded light to shine 6
of darkenes, he hath shined in our hartes to the illumination
of the knowvledge of the glorie of God, in the face of
Christ I E S V S. † But vve haue this treasure in earthen 7
vessels, that the excellencie may be of the povver of God,
and not of vs. † In al things vve suffer tribulation, but are 8
not in distresse: ^cvve vvant, but are not destitute: † vve 9
suffer persecution, but are not forsaken: vve are cast dovne,
but vve perish not: † alvvaies bearing about in our body 10
the mortification of I E S V S, that the life also of I E S V S may
be manifested in our bodies. † For vve that liue, are alvvaies 11
deliuered vnto death for I E S V S: that the life also of I E S V S
may be manifested in our mortal flesh. † Death then vvor- 12
keth in vs, but life in you. † And hauing the same spirit of 13
faith, as it is vvritten, *I beleueed, for the vvhich cause I haue spoken,* vve
also beleuee, for the vvhich cause vve speake also: † knowvving 14
that he vvhich raised vp I E S V S, vvill raise vp vs also vvith
I E S V S and set vs vvith you. † † For al things are for you: 15
that the grace abounding by many in giuing of thankes, may
abound vnto the glorie of God. † For vvhich cause vve 16
faile not: but although that our man vvhich is vvithout, ^bcor-
rupte: yet that vvhich is vvithin, is renevved from day to
day. † For that our tribulation vvhich presently is momen- 17
tanie & light, ^evworketh aboue measure exceedingly an eter-
nal vveight of glorie in vs, † we not cōsidering the things that 18
are seen, but that are not seen. For the things that be seen, are
temporal: but those that be not seen, are eternal.

The English
Bible 1577,
doth falsely
translate, *pre-*
pareti.

c aporia-
mur. See
S. Ambr.
Theoph.

Pf. 115,
10.

b corrupti-
pitiur.

e καλίσ-
τάς τας

ANNOTATIONS
CHAP. III.

Heretikes cor-
rupters of
Gods word:
Catholike Do-
ctors, right
handlers ther-
of.

s. Adulterating.] He gineth often vvarning of false teachers, whose special and proper studie is to falsifie and adulterate by deceitful constructions, interpretations, and applications, the word of God: hauing no other end but to make their aduantage of the Scrip- tures, and to gaine glorie and estimation among the sinful and simple, by new deuised ex- positions. Vvherein the Protestants do excel the auncient Heretikes, none euer more impurely handling the vvord of God then they do. Origen calleth such *Scripturarum fures in 2 ad & adulteros Rom.*

See Iren. li. 1. c. 1.

de adulteros, theenes and adulterers of the Scriptures. S. Cyprian (*de unit. Ec. nu. 7.*) calleth them, corrupters of the Gospel, false interpreters, artificers and craftsmasters in corrupting the truth. On the other side, for special reuerence and sinceritie of dealing in those matters, the fathers and al Catholike preachers or Expositors vvere of old called according to S. Paules vvordes to Timothee, *Recte tractantes verbum Dei*, right handlers of the vword of God.

17. Worketh.] The temporal and short tribulations vvhich vve patiently and willing-ly suffer for Christ, do winne vs euerlasting ioy and glorie. And it is here to be noted against the Heretikes, that tribulations do vvorke or cause the said saluation, which they deny to be giuen for such things, but for or by faith onely. S. Augustine maketh such tribulations for Christ so much the meritorious cause of euerlasting life and rest, that he saith it is salable and bought thereby. And it is written. Sap. 10, *God rendresh or repaieth so iust men the hire of their labours.* Tribulations meritorious of glorie.

Aug. in ps. 91. profinem.

CHAP. V.

That after death of the body the soule may beauen: therefore, although naturally vve abhorre death, by grace he desireth it rather: 9 in consideration of Christes iust iudgement, liuing as in the sight of God, yea and of their consciences. 12. Which he speaketh not to praise him self, but because of his Aduersaries vvhich did glorie in carnal respects: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his legates for that purpose.

I **F**OR vve knowv that if our earthly house of this habitation be dissolued, that vve haue a building of God, a house not made vvith hand, eternal in heauen. † For in this also do vve grone, desirous to be ouerclodhed with our habitation that is from heauen: † yet so, if vve be found clothed, not naked. † For vve also that are in this tabernacle, grone being burdened: because vve would not be spoiled, but ouerclodhed, that that vvhich is mortal, might be svvalloved vp of life. † And he that maketh vs to this same, is God, vvho hath giuen vs the pledge of the Spirit. † Being bold therefore alvvaies, and knowving that vvwhile vve are in the body, vve are pilgrimes from God, († for vve vvalke by faith and not by light) † but vve are bold, and haue a good vvil to be pilgrimes rather from the body, & :: to be present vvith our Lord. † And therefore vve endeavour, vvwhether absent or present, to please him. † For * vve must al be manifested before the iudgemēt seate of Christ, that euery one may receiue the proper things of the body, according as he hath done, either good or euil.

II † Knowving therefore the feare of our Lord vve vse persuasion to men: but to God vve are manifest. † And I hope also that in your consciences vve are manifest. † Vve commend

:: This place proueth that the Saints departed now since Christ, sleepe not til the day of iudgement, and that they be not holden in any feveral place of rest from the fruition of God til the resurrection of their bodies, but that they be present vvith God in their souies.

Rg. 14, 10.

mend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. † for vwhether vve excede in minde, to 13 God: or vwhether vve be sober, to you. † For the charitie 14 of Christ vrgeth vs: iudging this, that if one died for al; then al vwere dead. † and Christ died for al: that they also vwhich 15 liue, may not novv liue to them selues, but to him that died for them and rose againe. † Therefore vve from hence forth 16 know no man according to the flesh. And if vve haue knowen Christ according to the flesh: but novv vve know him no more.

† If then any be in Christ a nevv creature: the old are 17 passed, behold * al things are made nevv. † but al of God, 18 vwho hath reconciled vs to him self by Christ: and hath giuen " vs the ministerie of reconciliation. † For God in 19 deede vvas in Christ reconciling the vworld to him self, not imputing to them their sinnes, and hath put in vs the vvord of reconciliation. † For Christ therefore vve are legates, God 20 as it vvere exhorting by vs. For Christ vve beseeche you, be reconciled to God. † Him that knew no sinne, for vs he 21 made^c sinne: that vve might be made["] the iustice of God in him

c. That is to say, a sacrifice and an host for sinne. See the last annot. of this chapter.

Es^a. 43^o
19. Apoc.
21, 5.

A N N O T A T I O N S

C H A P. V.

10. The proper things of his body.] S. Augustine (Enchirid. c. 110.) objecteth this speech of the Apostle, as in the person of such as deny the prayers, almes, and sacrifices of the liuing to be auailable for the dead, and he answereth as foloweth. *This practise (saith he) of Gods Church is the commendation of the dead, is nothing repugnant to the sentence of the Apostle, vwhere he saith, that vve shal al stand before the iudgements seats of Christ: that euery one may rescieue according to hu deserts in the body, either good or euil. For, in hu life and before death he deserued this, that these vvorkes after hu death might be profitable vnto him, for in deede they be not profitable for al men. and vwhy so? but because of the difference and diuersitie of mens liues vvhiles they vvere in flesh.* The like he hath in diuers other places. August. li. de Præd. Sanct. c. 12. & ad Dulcit. q. 2. *And so hath S. Denys c. 7. Ec. Hierarch.*

10. Either good or euil.] Heauen is as vvell the revvard of good vvorkes, as Hel is the stpend of il vvorkes. Neither is faith alone sufficient to procure saluation, nor lacke of faith the onely cause of damnation: by good deedes men merite the one, and by il deedes they deserue the other. This is the Apostles doctrine here and in other places, hovv so euer the Aduersaries of good life and vvorkes teach othervvise.

18. The ministerie of reconciliation.] Christ is the cheefe Minister, according to his manhod, of al our reconcilment to God: and for him, as his ministers, the Apostles and their successors the Bishops and Priests of his Church, in vvhom the vvord of reconcilment, as vvell by ministring of the Sacrifice and Sacraments for remission of sinnes, as by preaching and gouernement of the vworld to saluation, is placed. And therefore their preaching must be to vs, as if Christ him self did preach: their absolution and remission of sinnes, as Christes ovne pardon: their vvhole office being nothing els (as vve see by this passage) but the Vicarship of Christ.

21. The iustice of God.] Euen as (saith S. Augustine) *vwhen vve reade, Saluation is our Lordes, it is not meant that saluatio vvhereby our Lord is saued, but vvhereby they are saued vvho be saued: (vvhich it is said,*

*said, Gods iustice, that is not to be understood vvhethervvith God is iust, but that vvhethervvith men are iust vvhom by his grace he iustificeth. See S. Augustine de Sp. & lit. c. 18. & ep. 120 ad Honoratum. and abhorre Caluins vvicked and vvnlearned glose on this place, that teacheth iustice no othervvise to be in man, then sinne in Christ. Vvhetheras the Scriptures call man iust, because * he doth iustice: but not so call they Christ sinne, because he doth sinne, but because he taketh avvay sinne, and is a sacrifice for sinne, as the Heretikes knowv very vvell, that knowv the vse and signification of the Hebrew vvord in al the old Testament, namely Psal. 39, 8. and in the booke of Lemiticus very often, c. 5. 6. 9. 12. 14. 16. and Numer. c. 29.*

Gods iustice, wherewith he maketh vs iust.

אמת

CHAP. VI.

That he helpeth vvith his exhortations, and in al things behaueth him self as becommeth a minister of God. 11 Which he speaketh so openly, because his hart is open vnto them: exhorting them to be likevvise open-hearted towardes him, 14 and to auoid those Infidels.

Es. 49, 8



1 ND vve "helping do exhorte, that you
 2 receiue not the "grace of God in vaine.
 3 († For he saith, *In time accepted haue I heard thee: and in the day of saluation haue I holpen thee.* Behold, novv is the time acceptable: behold novv the day of saluation.) † to no man giuing any offence, that our ministerie be not blamed: † but in al things let vs exhibite our selues as the ministers of God, in much patience, in tribulations, in necessities, in distresses, † in stripes, in prisons, in seditions, in labours, " in vvatchings, in fastings, † in chastitie, in knowvledge, in lōganimitie, in svveetenes, in the holy Ghost, in charitie not feined, † in the vvord of truth, in the vertue of God, by the armour of iustice on the right hand, and on the left, † by honour and dishonour, by infamie and good fame: as seducers, and true: as they that are vvnknowven, and knowven: † as dying, and behold vve liue: as chastened, & not killed: † as sorovvful, but alvvayes reioycing: as needie, but enriching many: as :: hauing nothing, and possessing al things. -I
 11 † Our mouth is open to you ô Corinthians, our hart is dilated. † You are not straitened in vs: but in your ovvne bovvels you are straitened. † But hauing the same revvard
 12 (I speake as to my children) be you also dilated. † :: Beare
 13 not the yoke vvith infidels. For vvhat participation hath iustice vvith iniquitie? or " vvhat societie is there betwene light
 14 and darkenes? † And vvhat agreement vvith Christ and Belial? or vvhat part hath the faithful vvith the infidel? † And
 15 vvhat agreement hath the temple of God vvith Idols? For
 16 Ppp you

The Epistle vpon the first Sunday of Lent.

The Epistle for many Martyrs.

:: S. Augustine (in ps. 113;) gathereth hereby, that the Apostles did vovv pouvertic.

:: It is not lawful for Catholikes to marie vvith Heretikes or Infidels. See S. Hierom. cons. Iovinian. li. 1. Cons. Laod. c. 10 & 21.

you are the temple of the liuing God. as God saith, *That I will dwell, and walke in them, and will be their God: and they shall be my people.*

† For the which cause, *Goe out of the middes of them, and separate your selves,* saith our Lord, *and touch not the vncleane: and I will receiue you.*

† *and I will be a father to you: and you shall be my sonnes and daughters,* saith 18
our Lord omnipotens.

Leu. 26,
11.

Es. 52. 11

Hier. 31,
1.

A N N O T A T I O N S

C H A P. VI.

Gods Ministers are his coadiutors. *2. Helping.]* For that he declared before the Ministers of the new Testament to be Christes deputies, and that when they preach or do any function, God as it were speaketh or doeth it by them, he boldly now saith, *Helping therefore: that is to say, ioyning or working together with God, we do exhort.*

Gods grace forceth no man against his will. *1. Grace in vaine.]* The grace of God worketh not in man against his will, nor forceth any thing without his acceptation and content: and therefore it lieth in mans will to frustrate or to folow the motion of God, as this text plainly proueth.

Voluntarie penance. *1. In Washings.]* When in the middes of many miseries and persecutions, the Apostles yet of their owne accord added and required voluntarie vigils, fastings, and chastitie, we may well perceiue these workes to be vnderful grateful to God, and specially needful in the Clergie.

Not to communicate with Heretikes in any acte of religion. *1. What societie.]* Generally here is forbidden conuerſation and dealing with al Infidels, and consequently with Heretikes, but specially in praiers, or meetings at their Schismatical Seruice, preaching, or other diuine office whatsoeuer. Which the Apostle nere vtereth in more particular and different termes, that Christian folke may take the better heede of it. No societie (saith he) nor felowship, no participation nor agreement, no content betwene light and darknes, Christ and Baal, the temple of God and the temple of Idols: al Seruice, as pretended vvorship of God set vp by Heretikes or Schismatices, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conspirations against Christ. from such therefore specially we must feuer our selues alwaies in hart and mind, and touching any act of religion in body also, according as the children of Israel were commaunded by God to separate them selues from the Schismatices

Num. 16, Corè, Dathan, and Abiron, and their tabernacles, by these vvordes: Depart from the tabernacles of 26. the impious men, and touch ye not those things which pertaine to them, lest you be enwrapped in their finnes.

C H A P. VII.

He proceedeth to exhorte them to puritie, and to receiue him into their charitie. 1 Which lest they should thinke he speaketh to accuse them, he commendeth them highly, both for their behauiour toward Titus, and for their penance which they had done upon his oſher epistle.



HA V I N G therefore these promisses, my dearest, let vs cleaue our selues from al iniquation of the flesh and spirit, perfiting sanctification in the feare of God. † Receiue vs. Vve haue hurt no man, vve haue corrupted no man, vve haue circumvented no man. † I speake not to your cõdemnation. for I said before that you are in our hartes to die together and to liue together. † Much is my confidence with you, much is my glorying for you: I am replenished with consolation

5 consolation: I do exceedingly abound in ioy in al our tribu-
 6 lation. † For also vwhen vve were come into Macedônia,
 7 our flesh had no rest, but vve suffered al tribulatiō: vwithout,
 8 combats: vwithin, feares. † But God that comforteth the
 9 humble, did comforte vs, in the comming of Titus. † And
 10 not only in his comming, but also in the consolation, vwhere-
 11 vvith he vvas comforted among you, reporting to vs your
 12 desire, your vweeping, your emulation for me, so that I re-
 13 ioyced the more. † For although I made you sorie in an
 14 epistle, it repenteth me not: albeit it repented me, seing that
 15 the same epistle (although but for a time) did make you sorie.
 16 † Novv I am glad: not because you were made sorie, but
 because you were made⁹ sorie to penance. For you were
 made sorie according to God, that in nothing you should
 suffer detriment by vs. † For¹⁰ the sorovv that is according to
 God, vvorketh penance vnto saluation that is stable: but the
 sorovv of the vworld vvorketh death. † For behold this
 very thing, that you were made sorie according to God,
 hovv great carefulnes it vvorketh in you: yea defense, yea
 indignation, yea feare, yea desire, yea emulation, yea reuenge.
 in al things you haue shevved your selues to be vndefiled in
 the matter. † Therefore although I vvrote to you, not for him
 that did the iniurie, nor for him that suffered: but to manifest
 our carefulnes that vve haue for you before God, † therefore
 vve are comforted. But in our consolation, vve did the more
 abundantly reioyce vpon the ioy of Titus, because his spi-
 rit vvas refreshed of al you. † And if to him I gloried any
 thing of you, I am not cōfounded: but as vve spake al things
 to you in truth, so also our glorying that vvas to Titus, is
 made a truth, † and his bovvels are more abundantly to-
 ward you: remembering the obedience of you al, hovv vvith
 feare and trembling you receiued him. † I reioyce that in al
 things I haue confidence in you.

⁹ Contrition
 or sorovvful
 lamenting of
 our offenes, is
 the cause of
 saluation. Not
 onely faith
 then saueth, as
 the Heretikes
 affirme.

ANNO TATIONS
 CHAP. VII.

⁹ *Sorie to penance.*] The sorovv vvhich a man taketh for vworldly losses or any temporal ad-
 uersitie, is not here commended, but that vvhich is and ought to be in al men for their sinnes past,
 vvhich is called here, Sorovv tovvardes God and for penance, othervvise called Contrition, and is a
 thing exceedingly requisite and much praised, the fruites vvhich are these that the Apostle recke-
 neth, vvorking saluation. Vvhich doctrine is farre distant from * Luthers, and Caluins, and such
 Contraction for
 a mans sinne
 vvorketh sal-
 uatiō.

* *To. 3. in*
assert. art. vvhich doctine is farre distant from * Luthers, and Caluins, and such
 wicked Libertines, that teach contrition to be al together a meanes to make sinners either hypo-
 crites, or to put them in despair.
damnat.

CHAP. VIII.

By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hierusalem, 7 and by praising of them, 9 and by the example of Christ. 14 and by their owne spirital profite in being partakers of these Churches merites, 16 and by commending the collectors that he sendeth.



11 The principal respecte next after god, is to be had of our maisters in religion, in al temporal and spirital duties.

The Epistle for S. Paulinus, 16. 22.

The Epistle vpon S. Lukes day, O. 366. 12.

AND vve doe you to vnderstand, brethren, the
 grace of God, that is giuen in the churches of
 Macedonia, † that in much experience of tri-
 2 bulation they had aboundance of ioy, & their
 very deepe pouertie abounded vnto the riches
 of their simplicitie, † for according to their povver (I giue
 3 them testimonie) and aboue their povver they vvere willing,
 † vvith much exhortation requesting vs the grace and com-
 4 munication of the ministerie that is done tovard the saincts.
 † And not as vve hoped, but their ovvne selues they gaue,
 5 first to our Lord, † then to vs by the vvil of God: † in so
 6 much that vve desired Titus, that as he began, so also he
 vvould perfit in you this grace also. † But as in al things you
 7 abound in faith, and vvord, and knowvledge, & al carefulnes,
 moreouer also in your charitie tovard vs, that in this grace
 also you may abounde. † I speake not as commaunding: but
 8 by the carefulnes of others, approving also the good dispo-
 sition of your charitie. † For you knowv the grace of our
 9 Lord I E S V S Christ, that for you he vvvas made poore, wher-
 as he vvvas riche: that by his pouertie you might be riche.
 † And in this point I giue counsel: for this is profitable for
 10 you, vvwhich haue begone not only to doe, but also to be vvil-
 ling, from the yere past: † but novv perfourme ye it also in
 11 deede: that as your minde is prompt to be vvilling, so it may
 be also to perfourme, of that vvwhich you haue. † For if the
 12 vvil be prompt: it is accepted according to that vvwhich it
 hath, not according to that vvwhich it hath not. † For not
 13 that other should haue ease, and you tribulation: but by an
 equalitie. † Let in this present time your
 14 abundance supplie their vvant: that their abundance also may supplie your
 vvant, that there be an equalitie, † as it is vvritten: *He that had
 15 much, abounded not: and he that had litle, vvanted not.* †
 † And thanks be to God, that hath giuen the self same
 16 carefulnes for you in the hart of Titus, † for that he admitted
 17 in deede exhortation: but being more careful, of his ovvne
 vvil

*Exo. 16,
28.*

Ro. 12,
17.

18 vvil he vvent vnto you. † Vve haue sent also vvith him the
 19 brother, vvhoſe praiſe is in the Goſpel through al the
 churches: † & not only that, but alſo he vvas ordeined of the
 churches fellow of our peregrination, for this grace vvich
 20 is miniſtred of vs to the glorie of our Lord, and our deter-
 mined vvil: † auoiding this, leſt any man might reprehend
 21 vs in this fulnes that is miniſtred of vs. † For vve prouide
 good things * not only before God, but alſo before men.
 22 † And vve haue ſent vvith them our brother alſo, vvhom
 vve haue proued in many things often to be careful: but now
 23 much more careful, for the great confidence in you, † either
 for Titus vvich is my fellow and coadiutor tovvard you,
 or our brethren Apoſtles of the churches, the glorie of
 24 Chriſt. † The declaration therfore vvich is of your cha-
 ritie and our glorying for you, declare ye tovvard them in
 the face of the churches. -†

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

Abundance ſupply. He meaneth that ſuch as abound in vvorldly riches, ſhould commu-
 nicate for ſupply of other their brethrens neceſſities, vvhatſoever they may: that on the other ſide
 they vvhom they helpe in temporals, may impart to them againe ſome of their ſpiritual riches, as
 prayers, and other holy vvorkes and graces, vvich is a happie change and entercourſe for the
 vvethy men, if they could ſee it. And this place proueth plainly that the ſailings and ſatisfactorie
 deedes of one man, be available to others, yea and that holy Sainctes or other vertuous perſons
 may in meaſure and proportion of other mens neceſſities and deſeruings, allotte vnto them, as vvell
 the ſupererogation of their ſpiritual vvorkes, as theſe that abound in vvorldly goods, may giue
 almes of their ſuperfluities, to them vvich are in neceſſitie. Vvich enterchange and proportion of
 things the Apoſtle doth euidently ſet dovvne.

Temporal be-
 nefites vpon
 ſpiritual per-
 ſons.
 One may ſa-
 tisfie and ſu-
 pererogate
 for another.

C H A P. I X.

*He proceedeth exhorting them to the foreſaid contribution, 3 to verifie his commending
 of them. 6 and to do it liberally, that ſo they may merite the more, and
 God be the more praiſed.*

1  O R concerning the miniſterie that is
 2 done tovvard the ſainctes, it is ſuper-
 fluous for me to vvrite vnto you. † For
 I know your prompt minde: for the vvich
 I glorie of you to the Macedonians: That
 Achaia alſo is ready from the yere paſt, and
 your emulation hath prouoked very ma-
 3 ny. † But I haue ſent the brethren, that the thing vvich vve
 glorie of you, be not made voide in this behalfe, that (as I

P p p iij haue

*That is, in this
matter of almes.
Chryf. Theophyl.*

The Epistle
for S. Lau-
rence, Aug. 10

The fruite
of almes is the
encrease of
grace in al iu-
stice and good
workes to life
euerlasting:
God giuing
these things
for reuward &
recompense
of charitable
workes, which
therefore be
called the seed
or merito-
rious cause of
these spiritual
fruites.

haue said) you may be ready: † lest vwhen the Macedoniās 4
shal come vvith me, and finde you vunready, vve (that vve
say not, ye) may be ashamed^c in this substance. † Therefore I 5
thought it necessaric to desire the brethren that they vvould
come to you, and prepare this blessing before promised, to be
ready so, as a blessing,ⁿ not as auarice. † And this I say, he 6
thatⁿ sovveth sparingly, sparingly also shal reape: and he that
sovveth in blessings, of blessings also shal reape. † Eucry 7
one as he hath determined in his hart, not of sadnes or of ne-
cessitie. † for *God loueth a cheereful giuer.* † And God is able to 8
make al grace abound in you: that in al things alvvaies ha- 9
uing al sufficiencie, you may abound vnto al good vvorkes,
† as it is vvritten: *He distributed, he gaue to the poore: :: his iustice re-
maineth for euer.* † And he that ministreth seede to the sovrer, 10
vvil giue bread also for to eate: & vvil multiplie your seede,
and vvil augmēt the increases of the fruites of your iustice: †
† that being enriched in al things, you may abound vnto 11
al simplicite, vvich Wōrketh by vs thankes-giuing to God.
† Because the ministerie of this officeⁿ doth not only supplie 12
those things that the Saints vvant, but aboundeth also by
many thankes-giuings in our Lord, † by the prooue of this 13
ministerie, glorifying God in the obedience of your confes-
sion vnto the Gospel of Christ, and in the simplicite of com-
municating vnto them, and vnto al, † and in their praying 14
for you, being desirous of you because of the excellēt grace
of God in you. † Thankes be to God for his vnspeake- 15
able gift.

Eccles
35. 11.

Pf. 111, 9

ANNOTATIONS

CHAP. IX.

Procters for
Catholike pri-
soners.

1. *Toward the Saints.*] By the Apostles earnest and often calling vpon the Corinthians to giue almes for relieuing the faithful in distresse, the Pastors of Gods Church may learne, that it specially pertaineth to their office to be procters for holy men in prison, pouertie, and al other necessitie, specially vwhen their vvant commeth for confession of their faith.

Cheereful gi-
uing.

5. *Not as auarice.*] The couetous man that parteth vvith his peny painefully and vvith sorow as though he lost a limme of his body, is noted, and cheereful, ready, voluntarie, and large contribution is commended.

The greater
almes, the
greater merite
and reuward.

6. *Sorveth sparingly.*] Almes is compared to seede, for as the seede throuven into the ground, though it seme to be cast avvay, yet is not lost, but is laid vp in certaine hope of great encrease: so that vvich men giue in almes, though it seme to be cast avvay and to perish in respect of the giuer, yet in deede it is most fruitful, the benefite thereof manifoldly returning to him againe. Vvherevpon the Apostles cōclusion is cleere, that according to the measure of the almes or seeding (vvich is more or lesse in respect of the vvil and abilitie of the giuer) the encrease and abundance of haruest, that is, of grace and glorie shal ensue. See S. Augutine in *Psal. 49 circa med. Et q. 4. ad Dulcium.*

12. doob

11. Doth not onely supply.] Vwhen almes are giuen: specially to holy men, not onely the giuers obtaine great benefite thereby, and the vantes of others be supplied, but God also by the receiuers continual praers and thankes giuing therfore, is exceedingly honoured: to that charitie bestoued in this sort, is an acte of Gods vvorship and of religion. Almes redol'd to Gods honour.

CHAP. X.

Against the false Apostles, granting the infirmities of his person, he doth not vvithstanding set out the pouuer of his Apostleship, 12 reprehending them also for challenging to them selues the praise of other mens labours.



1 **AND** I Paul my self beseeche you by the
 2 mildenes and modestie of Christ, vvho in
 3 presence in deede am humble amōg you,
 4 but absent am bold on you. † But I be-
 5 seeche you, that being present I neede not
 6 be bold by that confidence vvhervvith I
 7 am thought to be bold against some:
 8 vvhich thinke vs as though vve vvalk according to the
 9 flesh. † For vvalking in the flesh, vve vvarre not accor-
 10 ding to the flesh. † For the vvweapons of our vvwarfare are
 11 not carnal: but mightie to God vnto the destruction of mu-
 12 nitions, destroying counsels, † and al loftinesse extolling it
 13 self against the knowvledge of God, and bringing into capti-
 uitie al vnderstanding vnto the obedience of Christ, † and
 hauing in a readinesse to reuenge al disobediēce, vvhen your
 obedience shal be fulfilled. † See the things that are accor-
 ding to appearance. If any man haue affiance in him self, that
 he is Christs: let him thinke this againe vvith him self, that
 as he is Christs, so vve also. † For and if I should glorie
 somevvhat more of our pouuer, vvhich our Lord hath giuen
 vs vnto edification and not to your destruction: I shal not
 be ashamed. † But that I may not be thought as it vvere to
 terrifie you by epistles († for his epistles in deede, say they,
 are sore and vehement: but his bodily presence vvake, and
 his speache contemptible) † let him this thinke that is such a
 one, that such as vve are in vvord by epistles, absent: such
 also vve are in deede, present. † For vve dare not matche or
 compare our selues vvith certaine, that commend them
 selues: but vve measure our selues in our selues, and compare
 our selues to our selues. † But vve vvil not glorie aboue
 our measure: but according to the measure of the rule, vvhich
 God hath measured to vs, a measure to reache euen vnto you.

† For

† For not, as though vve reached not vnto you, doe vve extend our selues beyond. For vve are come as farre as to you in the Gospel of Christ. † not glorying aboute measure in other mens labours : but hauing hope of your faith increasing, to be magnified in you according to our rule abundantly, † yea vnto those places that are beyond you, to euangelize, not in an other mans rule, to glorie in those things that are prepared before. † But he that glorieth, let him glorie in our Lord. † For not he that commendeth him self, the same is approued: but vvhom God commendeth.

εὐχριστῶς
 ἀποστόλων
 τῆς
 ἐκκλησίας
 ἡμετέρας.

Ier. 9, 23

ANNOTATIONS CHAP. X.

Punishing of Heretikes. *4. Weapons.* He meaneth the ample spiritual and Apostolical pover given by Christ for the punishment of false Apoittles, Heretikes, and rebelles to Gods Church, vvhich are here noted specially by pride and intolence (vvhich is the proper marke of such fellowves): to extoll them selues

Their pride. aboute the measure of the science of God, vvhich consisteth in humble obedience to the faith and the preachers of the same.

The spiritual pover of Bishops against Heretikes. *6. To reuenge* You may see hereby, that the spiritual pover of Bishops is not onely in preaching the Gospel, and so by persuasion and exhortation onely (as some Heretikes hold) to remitte or retaine sinnes, but that it hath authoritie to punish, iudge, and coniemne Heretikes and other like rebelles: vvhich pover * one of the principal rebelles of this time being conuenced by the euidence of the place, acknowledgeth to be grounded vpon Christes vword, *Wharsoeuer you binde in earth, shal be bound in heauen: Mat. 18, 18.* applying also the vwordes spoken to Hieremie (C. 1, 10.) *Behold I appoint thee ouer Nations and Kingdoms, that thou plant, plucke up, build and destroy:* to confirme and explicate the pover Apoittolike here alleaged by S. Paul. Many they vould gladly dravv this pover from the lawfull succcessors of the Apoittles, to them selues, their ministers and consistories, vvhich are nothing eis but the thoppes and Councels of sedition and al the conspiracies of this time, against the lawfull Princes of the vworld.

Caluin.
 upon this
 place.

Heretical Consistories. *8. Vnto edification.* This great pover of the Churches censures, specially of Excommunication, as it vvas given for the good and saluation of the people, to it muist not be used against the innocent: no nor yet vpon Heretikes or other offenders, but vvhich and vvhich it may by likelihood benefite either the parties, or the people, or may be executed vwithout the hurt or perturbation of the vvhole Church, as often times it can not be, by reason of the multitude of offenders. Vvhich caused the Apoittle here to signifie that he vwould not vse his vttermost authoritie against the false Apoittles vvhich disturbed them, till them selues vvere in perfect obedience vnto him, lest by punishing the principal offenders, a greater disturbance and reuolt might fall among the people, if they vvere not before in perfect obedience.

CHAP. XI.

Here reasoneth the master vwith the Corinthians, vwhy they should preferre the false Apoittles before him. 16 And because they giue them leaue to bragge and commend them selues, and so abuse them so miserably, he trusteth they vwill also giue him the hearing: 21 and so he beginneth, and first shewing him self in al Iudicall respects (vwherein onely stood al their boasting) to be as they are, he addeth afterward such a long roll of his sufferings for Christ, as is incomparable.

Vwould

Gm. 3,4



1 Would God you could beare some litle of
 2 my folly: but do ye also support me: † for I
 emulate you vvith the emulation of God.
 For I haue :: despoused you to one man, to
 present you a chaste virgin vnto Christ.
 3 † But I feare lest, as the serpent seduced Eue
 by his subteltie, so your senses may be corrupted, & fall
 4 the simplicitie that is in Christ. † For if he that :: commeth,
 preache an other Christ vvhó We haue not preached, or you
 receiue an other spirit vvhom you haue not receiued: or an
 other Gospel vvhich you haue not receiued: you might vvell
 5 suffer it. † For I suppose that I haue done nothing leise then
 6 the great Apostles. † For although rude in speache, yet not
 in knowvledge. but in al things we are made manifest to you.
 7 † Or did I commit a sinne, humbling my self, that you might
 be exalted? because I euágelized vnto you the Gospel of God
 8 gratis? † Other churches I spoiled, taking a stipend, for your
 9 ministerie. † And vvhen I vvas vvith you, and had neede, I
 vvas burdenous to none: for that vvwhich I vvanted, the
 brethren supplied that came from Macedonia: & in al things
 I haue kept my self vvithout burden to you, and vvill keepe.
 10 † The truth of Christ is in me, that this glorying shal not
 11 be infringed tovvard me in the countries of Achaia. † Vvher-
 12 fore? because I loue you not? God doth knowv. † But that
 vvwhich I doe, I vvill also doe, that I may cut avvay the oc-
 casion of them that desire occasion: that, in that vvwhich they
 13 glorie, they may be found euen like vs. † For such false apo-
 14 stles are :: craftie vvorkers, trásguring them selues into Apo-
 15 stles of Christ. † And no maruel: for Satan him self trans-
 figureth him self into an Angel of light. † It is no great
 matter therfore if his ministers be trásgured as the ministers
 of iustice: vvwhose ende shal be according to their vvorkes.
 16 † Againe I say, (let no man thinke me to be foolish h: o-
 thervvise take me as foolish h, that I also may glorie a litle,)
 17 † that vvwhich I speake, I speake not according to God, but
 18 as it vvwere in foolish hnes, in this substance of glorying. † Be-
 cause many glorie according to the flesh, I also vvill glo-
 19 rie. † For you do gladly suffer the foolish h: vvwhereas your
 20 selues are vvise. † For you suffer if a man bring you into
 seruitude, if a man deuoute, if a man take, if a man be extol-
 21 led, if a man strike you on the face. † I speake according

† The Apo-
 stles and their
 successors did
 despouse the
 people vvhom
 they conuer-
 ted, to Christ,
 in al puritie &
 Chastitie of
 truth, and
 vvholly vnder-
 led and void
 of errour and
 heresie.

† The note of
 a false teacher,
 to come: that is,
 vvithout law-
 ful calling or
 sending to
 thrust and in-
 trude him self
 into an other
 mans charge.

† A proper
 terme for He-
 resikes that
 shape the sel-
 ues into the ha-
 bit of true tea-
 chers, spe-
 cially by often
 allegation and
 commendatió
 of the Scrip-
 tures. Reade
 the notable
 admonition of
 the auncient
 vvriter *Vin-*
centius Lirinensis
 in his golden
 booke *Against*
the Prophane
novelties of al
heresies.

The Epistle
 vpon the Sun-
 day of Sexa-
 gesime.

to dishonour, as though vve had been vveake in this part. Vvherein any man dare (I speake folishly) I dare also. † * They are Hebreuues : and I. They are Israëlites : and I. 22 They are the seede of Abraham : and I. † They are the mini- 23 sters of Christ : and I. (I speake as one scarce vvise) more I : in many moe labours, in prisons more abundantly, in stripes aboue measure, in deathes often. † Of the levves fīue times, 24 did I receiue * fourtie, sauing one. † Thrise vvas I beaten 25 * vvith rodde, * once I vvas stoned, thrise I suffred * ship- vvracke, night and day haue I been in the depth of the sea, † in iourneying often, perils of vvaters, perils of theeues, pe- 26 rils of my nation, perils of Gentiles, perils in the citie, perils in the wilderness, perils in the sea, perils among false brethren, † in labour and miserie, in much vvarchings, in hunger and 27 thirst, in fastings often, in colde and nakednes, † beside those 28 things which are outwardly : my daily ^b instance, the carefulnes of al churches. † Vvho is vveake, and I am not vveake? 29 vvho is scandalized, and I ^c am not burnt? † If I must glorie : 30 I vvil glorie of the things that concerne my infirmitie. † The 31 God and Father of our Lord I E S V S Christ, vvho is blessed for euer, knovveth that I lie not. † * At Damascus the Gouver- 32 nour of the nation vnder Aretas the king, kept the citie of the Damascenes, for to apprehend me : † and through a 33 vvindow in a basket vvas I let dovvne by the vvall, and so escaped nis handes.

b *ἡμεῖς ἡμεῖς*.
S. Chrysostom
and Theophylact
interpret it of daily
conspiracie agaiſt
him, others, of
multitude of
cares instāt &
vrgēt vpō him.

Phil. 3, 5

Deu. 25,
3.Act. 16,
23. 14,
18. 27,
15.c non
vror?
μυροῦ-
μα?
Act. 9,
24.

A N N O T A T I O N S
C H A P. XI.

s. From the simplicitie. People fall from their first faith, virginitie, and simplicitie in Christ, not by sodē revolt, but by litle & litle, in giuing care to the subtil persuasiō of the Serpent, speaking to the by the svete mouthes & illurementes of Heretikes, of vvich kind of seductiō he giueth Lue for an example, vvho vvas by her greedy desire of knowvledge and the Diueis promis of the same, drawen from the nauue simplicitie and obedience to God. as at this day, promis and pretenie of knowvledge driueth many a poore soul from the sure, true, sincere, and onely beleere of Gods Church.

Heretikes
sometime clo-
quent.

s. Rude in speech. Hereby vve see that the seditious and false teachers haue often the gift of eloquence vvhereby the simple be easily beguiled. Such vvere Corē and Dathan, as Ioseph vvri- teti *Antiq. li. 4. c. 2.* for the same, S. Augustine (*li. 3. Confes. c. 2. et 13.*) calleth the Heretike Fauitū Manichæus, *magnum laqueum Diaboli, a great snare of the Diuel*, saying that he passed the glorious Doctōr S. Ambrose in thevv of vvordes, but farre inferior to him (vvithout al comparatiō) in substance and matter. In vvich sort the Apostle here is glad to compare him self vvith the false Apostles, vvhom the Coriathians did solou and extoill farre aboue him by reason of their elo- quence, granting to them that gift, but challenging to him self superioritie in knowvledge, vvich al vvise-men preferre before vaine vvordes. And it is the bane of our poore countrie, that the people novv a daies giue credit rather to nevv orators and folish vonkers, for their svete spe- aches: then to the glorious Doctōrs of Christiē Church, for their singular knowvledge and more graue eloquence.

Knowvledge
better then
gay wordes.

Yong orators
among hereti-
kes preferred
before the au-
cient Doctōrs.

C H A P.

CHAP. XII.

He telleth of his incomparable visions, 5 but for humilitie liketh better to talke of his infirmities: 11 putting the fault in the Corinthians for that he is faine thus to rehearse his owne commendacions. 13 Where againe he reasoneth the matter wish them like a father, why they should preferre those false Apostles before him. 20 And feareth lest at his coming he shall be compelled to excommunicate many of them.



1 **I** F I must glorie (it is not expedient in deede)
2 but I vvil come to the" visions and reuelatiōs
of our Lord. † I knowv a man in Christ aboue
fourtene yeres agoe (vvwhether in the body, I
knowv not: or out of the body, I knowv not:

God doth knowv) such a one :: rapt euen to the third heauē.

3 † And I knowv such a man (vvwhether in the body, or out of
4 the body, I knowv not: God doth knowv) † that he vvas rapt
into Paradise: & heard secrete vvordes, which it is not lauvful

5 for a man to speake. † For such an one I vvil glorie: but for
6 my self I vvil glorie nothing, sauing in my infirmities. † For
and if I vvil glorie, I shal not be foolish: for I shal say truth.

7 but I spare, lest any mā should esteeme me aboue that vvwhich
he seeth in me, or heareth any thing of me. † And lest the
greatnes of the reuelations might extoll me, there vvas giuen

8 me a pricke of my flesh, an angel of Satan, to buffet
9 me. † For the vvwhich thing thrise I besought our Lord,
that it might depart from me: † and he said to me, My grace
sufficeth thee, for povver is perfited in infirmitie. Gladly
therefore vvil I glorie in mine infirmitie, that the povver of

10 Christ may dwell in me. † For the vvwhich cause I please
my self in infirmities, in contumelies, in necessities, in perfe-
cutions, in distresses for Christ. for vvwhen I am vveake, then
am I mightie.

11 † I am become foolish: you haue compelled me. For I
ought to haue been commended of you: for I haue been no-
thing lesse then they that are aboue measure Apostles: al-
though I am nothing. † Yet the signes of my Apostleship
haue been done vpon you in al patience, in signes & vvōders
and mighty deedes. † For vvwhat is there that you haue had
lesse then the other churches: but that I my self haue not
burdened you? Pardon me this iniurie. † Behold, novv
the third time I am ready to come to you: and I vvil not be
burdenous vnto you. For I seeke not the things that are

12

13

14

Qqq ij

yours:

By this vve may proue that it is neither impossible, incredible, nor vnde-cent, that is reported by the auncient fathers of some that haue been rauished or rapt (vvwhether in body or out of body God knowv-eth) & brought to see the state of the next life, as vvei of the saved as damned.

yours:but you.For neither ought the childre lay vp treasures for the parents, but the parents for the children. † But I most gladly vvil bestovv, & vvil my self moreouer be bestovved for your soules : although louing you more, I am loued lesse.

† But be it so : I haue not burdened you : but being craftie , I tooke you by guile. † Haue I circumvented you by any of them vvhom I sent to you? † I requested Titus, and I sent vvith him a brother. Did Titus circumuent you? vvalked vve not vvith one spirit? not in the self same steppes? † Of old 'thinke you that vve excuse our selues to you? Before God, in Christ vve speake : but al things (my dearest) for your edifying. † For I feare lest perhaps vvhen I come, I finde you not such as I vvould : and I be found of you, such an one as you vvould not. lest perhaps cōtentions, emulatiōs, stomakings, dissensions, detractions, vvhisperings, svvellings, seditiōs be among you. † lest againe vvhen I come , God humble me among you : & I mourne many of them that sinned before, & haue not done penāce for the vncleannes & fornication and incontinenzie that they haue committed.

∴ τῶν μὲν μᾶλλον ἰσχυροτέρων. Vvhich S. Augustine saith (ep. 108) is spoken here of doing great penance for heinous finnes , as Penitentes did in the primitiue Church. So that it is not onely to repent or to amend their liues , as the Protestants translate it.

Againe

ANNOTATIONS
CHAP. XII.

Vvisions haue no credite with heretikes.

1. Visions.] S. Cyprian (ep. 69. nu. 4.) complaineth that the Aduerſaries of Gods Church and Priestes, giue no credit to visions. but their incredulitie is much more in our daies, that condemne al such revelations, though they be reported and recorded for most certaine, of holy S. Gregorie, S. Bede, or vvho els so euer. Yea they are so vvicked in this case, that the vision vvich the holy author of the booke of Machabees * calleth *fide dignum*, vvorthy of credit, is one cause vvhy they deny the vvhole booke to be Canonical: and as vvei might they for this vision deny al S. Pauls Epistles, and for the like, the Actes of the Apostles, Act. 9. 10. 11. 12. 27: and the Gospell it self, Mat. 1. 20. 2. 11. 19.

The Apostles (some greater then other.

11. Above measure Apostles.] Though al vvere in that they vvere Apostles, of one and the same order, yet vve may see that some had maruelous great preeminence and priuilege aboue others in the same office: specially S. Peter and S. Iohn, vvhom S. Paul often calleth *great Apostles*, *aboue measure or passing Apostles*, *the pillars*, &c. 2 Cor. 11. 5. 12. 11. Gal. 2. 9.

We must sticke to the faith first planted by miracles.

12. In signes.] Miracles be necessarie, and be great signes of truth, vvhen it is first newly taught. And therefore let al Catholike men hold fast that faith vvich vvvas first preached and confirmed by miracles, as in Engiand by S. Augustine, and in other nations by other holy Apostolike men. And let the Heretikes that preach extraordinarily, newly, and othervvise then vve receiued at our first conuersion, shew their calling and doctine by miracles, or els let them be taken for false Apostles as they be.

CHAP. XIII.

He drineth into them the feare of excommunication: to the end that they doing penance beforehand, he may not be compelled to use his auctoritie vvhen he commeth, and as he hath threatened. 11 And so vvith a general exhortation he endeth.

LO

Den. 19,
15.



1 O this the third time I come vnto you: * In
2 the mouth of two or three witnesses shal
3 euery word stand. † I foretold and doe
4 foretel as present, and now absent, to them
5 that sinned before, and al the rest, that if I
6 come againe, I vvil not spare. † Seeke you
7 an experiment of him that speaketh in me, Christ: vvho in
8 you is not vveake, but is mightie in you? † For although he
9 vvas crucified of infirmitie: yet he liueth by the povver of
10 God. For vve also are vveake in him: but vve shal liue vvith
11 him by the povver of God on you. †ⁿ Trie your ovvne
12 selues if you be in the faith: proue ye your selues: Knowv
13 you not your selues that Christ I E S V S is in you, vnlesse
14 perhaps you be reprobates. † But I hope you knowv
15 that vve are not reprobates. † And vve pray God, that
16 you doe no euil, not that vve may appeare approued, but
17 that you may doe that vvwhich is good, and vve be as repro-
18 bates. † For vve can not any thing against the truth: but for
19 the truth. † For vve reioyce, for that vve are vveake, & you
20 are mightie. This also vve pray for, your consummation.
† Therefore these things I vvrite absent: that being present I
may not deale hardly according to the povver vvwhich our
Lord hath giuen me vnto edification and not vnto destru-
ction.

shal
knowv

^c Ecclesiastical
power to pu-
nish offenders
by the césures
of the Church.

^c παρα-
καλιαις,
Ro. 16,
16. 1. Co.
16, 20.

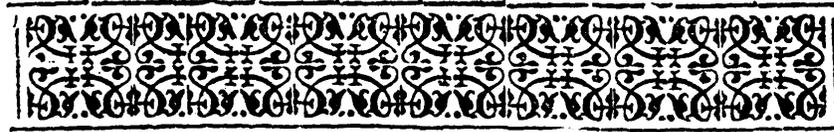
† For the rest brethren, reioyce, be perfect, ^c take exhorta-
tion, be of one minde, haue peace, and the God of peace &
of loue, shal be vvith you. † Salute one an other in a * holy
kisse. Al the saincts salute you. † The grace of our Lord
I E S V S Christ, and the charitie of God, and the communica-
tion of the holy Ghost be vvith you all. Amen.

The Epistle in
a vtiue Masse
of the B. Tri-
nitie.

ANNOTATIONS
CHAP. XIII.

5. *Trie your selues.* The Heretikes argue herevpō, that euery man may knowv him self certaine-
ly to be in grace: vvhere the Apottle speaketh expresly and onely of faith. the act vvhereof a man
may knowv and feele to be in him self, because it is an act of vnderstanding, though he can not be
assured that he hath his sinnes remitted, and that he is in al pointes in state of grace and saluation:
because euery man that is of the Catholike faith, is not alvvayes of good life agreable therevnto,
nor the actes of our vvil so subiect to vnderstanding, that vve can knowv certainly vvwhether vve
be good or euil. See S. Augultine 10. 7 *de perfect. iustitia* c. 15. *Li. de Cor. et grat.* c. 19. & S. Thomas
1. 2. q. 112. art. 5.

Vve may
knowv that we
haue faith, but
not that vve
are in grace.



THE ARGUMENT OF THE
EPISTLE OF S. PAUL TO
THE GALATIANS.



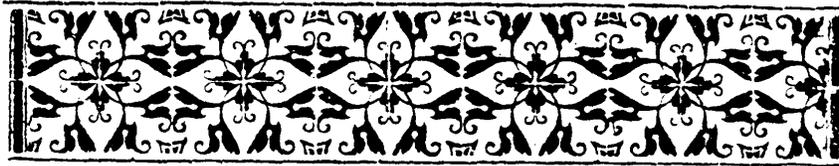
THAT this Epistle may seeme to be the first that S. Paul wrote, was declared in the Argument of the Epistle to the Romanes, notwithstanding that in the second chapter it is euident to haue bene written 14 yeres at the least after his Conuersion, and (as it is said) from Ephesus, belike at that time of his being there. which is mentioned Act. 18.

The occasion of it were such False apostles, as were reade of, Act. 15. *Et quidam descendentes, &c.* And certaine coming downe from Ievvrie, taught the brethren (that is the Christian Gentiles at Antioche) that vnles you be circumcised according to the manner of Moyses, you can not be saued. Such commers also to the Galatians (whom S. Paul had conuerted Act. 16, as him self mentioneth Gal. 1. and 4.) did seduce them, saying, that al the other Apostles to whom they should rather harken, then to Paul (whom came they knew not from whence) did vse Circumcision: yea and that Paul himself, when he came among them, durst do none other. And to winne them more easly, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceuers, S. Paul declareth, that he receiued his Apostleship and learned the Gospel that he preacheth, of Christ him self after his Resurrection: and that the other Apostles (although he learned nothing of them) receiued him into their societie, and allowed wel of his preaching to the Gentiles, though themselves being Ievves, and liuing among the Ievves, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iustification, but in Christ alone without them. He declareth moreover, that the said False apostles belyed him, in saying that he also preached Circumcision sometimes. Againe, that they themselves in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to obserue the whole Law: finally, whatsoeuer they pretended, that in deeede they did it onely to please the Ievves, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romanes: but here lesse exactly and more briefly, because the Galatians were very rude, and the Romanes contrariwise, *repleti omni scientia* (Rom. 15) replenished with al knowledg.

THE



THE EPISTLE OF PAUL TO THE GALATIANS.

CHAP. I.

After the foundation laide in the salutation, 6 he exclaimeth against the Galatians, and their false apostles, 11 considering that the Gospel which he preached to the, he had it immediatly of Christ him self, 13 which to shew he beginneth to tel the storie of his conversion and preaching since then, that as he learned nothing of the other Apostles, so yet he had their approbation.

1 **P**AVL an Apostle not of men, " nei-
2 ther by man, but by I E S V S Christ,
3 and God the Father that raised him
4 from the dead, † and al the brethren
5 that are vvith me: to the churches of
6 Galatia. † Grace to you and peace
7 from God the Father and our Lord
8 I E S V S Christ, † vvho gaue him self
9 for our sinnes, that he might deliuer
10 vs from this present vvicked vvorld, according to the vvil of
11 our God and father: † to vvhom is glorie for euer and euer.
Amen.

6 † I maruel that thus so soone you are transferred from him
7 that called you into the grace of Christ, vnto an other Go-
8 spel: † vvhich is not an other, vnles there be some that trou-
9 ble you, and vvil :: inuert the Gospel of Christ. † But al-
10 though we, or an Angel from heauen, euāgelize to you be-
11 side that vvhich vve haue euangelized to you, be he anáthe-
ma. † As vve haue said before, so novv I say againe, If any
euangelize to you, beside that vvhich you haue receiued,
be he anáthema. † For do I novv vse persuasion to men, or
to God? Or do I seeke to please men? If I yet did please men, I
should not be the seruant of Christ.

11 †^c For I doe you to vnderstand, brethren, the Gospel that
vvvas

:: New Gos-
pellers that-
peruert, cor-
rupt, or alte-
the one onely
true and first
deliuered Go-
spel, are to be
auoided. See
S. Augustine
Cont. Faustum
lib. 12. c. 27.

c The Epistle
vpon the Com-
memoration
of S. Paul,
Iun. 30.

vvas euangelized of me, that it is not according to man.
 † For neither did I receiue it of man, nor learne it: but by the
 reuelation of I E S V S Christ.

† For you haue heard my cōuersation sometime in Iudaisme, 13
 that aboue measure I persecuted the Church of God, and ex-
 pugned it, † and professed in Iudaisme aboue many of mine 14
 equales in my nation, being more abundantly an emulator
 of the traditions of my fathers. † But vwhen it pleased him 15
 that separated me from my mothers vvombe, and called me
 by his grace, to reuale his sonne in me, † that I should euan- 16
 gelize him among the Gentils, incontinent I condescended
 not to flesh and blood, † neither came I to Hierusalem to 17
 the Apostles my antecessors: but I vvent into Arabia, and a-
 gaine I returned to Damascus. † Then, after three yeres I 18

11 S. James
 was called our
 Lordes bro-
 ther after the
 hebrew phrase
 of the Iewes, by
 vvhich mere
 kinsmen are
 called brethre.
 for they were
 not brethren
 in deede, but
 rather sisters
 children.

came to Hierusalem to see Peter: and taried with him fiftene
 daies. † But other of the Apostles sawv I none: sauing Iames 19
 the brother of our Lord. † And the things that I vwrite to 20
 you: behold before God, that I lie not. † After that, I came 21
 into the partes of Syria and Cilicia. † And I vvas vnknown 22
 by sight to the churches of Ievvrie, that vv ere in Christ:
 † but they had heard only, That he vvhich persecuted vs 23
 sometime, doth novv euangelize the faith vvhich sometime
 he expugned: † and in me they glorified God. 24

Act. 9, 1.

ANNOTATIONS
 CHAP. I.

S. Paul sent to preache by or-
 dinarie impo-
 sition of handes.
 1. Neither by man.] Though he vv ere not first by mans election, nomination, or assignement,
 but by Gods ovvne special appointmēt, chosen to be an Apostle: yet by the like expresse ordinance
 of God he tooke orders or imposition of hands of men, as is plaine Act. 13. Let vs bevware then of
 such false Apostles, as novv a daies intrude them selves to the office of Ministerie and preaching,
 neither called of God, nor rightly ordered of men.

No learning or
 vertue must
 more vs from
 the faith.
 2. Or an Angel.] Many vvorthie obseruations are made in the fathers vvritings, of the earnest
 admonition of the Apostle, and much may vve gather of the text it self, first, that the credit of any
 man or Angel for vvhich learning, eloquence, shevv of grace or vertue so euer, though he vvrought
 miracles, should not moue a Christian man from that truth vvhich he hath once receiued in the
 Catholike Church: of vvhich point Vincentius Lirinensis excellently treateth. li. cons. profan. haerf.
 Novitates. Vvhereby vve may see that it is great pitie and shame, that so many folovv Luther and
 Caluin and such other leude fellowes, into a nev v Gospel, vvhich are so farre from Apostles and
 Angels, that they are not any vvhit comparable vvith the old Heretikes in giftes of learning or elo-
 quence, much lesse in good life.

Preaching cō-
 trarie to the
 faith recei-
 ued, not other
 preaching.
 Secondly S. Augustine noteth vpon the vvord, Beside, that not al other teaching, or more
 preaching then the first, is forbidden: but such as is contrarie and disagreeing to the rule of faith.
 The Apostle did not say, saith he, if any man euangelize to you more then you haue receiued, but, beside
 that you receiued. for if he should say that, he should be prejudicial to him self, vvho couered to come to the
 The Iewes, that he might supply that vvhich vv as vvanting to their faith. Now he that supplieth,
 addeth

Tract. 98
 in Iohn.

addeth that which was lacking, taketh not away that which was, &c. By which we see how frivo-
lously and calumniously the Heretikes charge the Church with addition to the Scriptures.

Thirdly, as well by the word *euangelizamus* (we euangelize) as the word *accepistis* (you have
received) we may note that the first truth, against which no second Gospelling or doctrine may be
admitted, is not that onely which he wrote to the Galatians, or which is contained either in his
or any other of the Apostles or Euangelistes writings, but that which was by word of mouth also
preached, taught, or deliuered them first, before he wrote to them. Therefore the Aduersaries of the
Church that measure the Word of God or Gospel by the Scriptures onely, thinking them selues not
to incurre S. Pauls curse, except they teach directly against the written word, are fouly beguiled.
As therein also they shamfully erre, when they charge the Catholikes with adding to the Gospel,
when they teach any thing that is not in expresse Wordes written by the Apostles or Euangelistes.
not marking that the Apostle in this Chapter, and els where, commonly calleth his & his fellowes
whole preaching, the Gospel, be it written or unwritten.

Fourthly, by the same wordes we see condemned al after-preachings, later doctrines, new
sectes and authors of the same: that onely being true, which was first by the Apostles and Apo-
stolike men as the lawfull husbandmen of Christes field, sowed and planted in the Church: and that
false, which was later and as it were ouertowen by the enimie. By which rule not onely Tertul-
lian (*de prescripte, nu. 6 & 9.*) but all other ancient Doctors, and specially S. Irenæus (*li. 3. c. 2. 3. 4.*)
tried truth from falshod, and condemned old Heretikes, prouing Marcion, Valentine, Cerdon,
Menander, and such like, false Apostles, because they came in with their nouelties long after the
Church was settled in former truth.

Sixthly, This curse or execration pronounced by the Apostle, toucheth not onely the Gala-
tians, or those of the Apostles time, that preached otherwise then they did, but it pertaineth to al
times, preachers, and teachers, vnto the worldes end, and it concerneth them (as Vincentius Lirin-
ensis saith) that preach a new faith, or change that old faith which they received in the vnitie of
of the Catholike Church. To preach any thing to Christian Catholike men (saith he) besides that which
they haue received, neuer was it lawfull, neuer is it, nor neuer shal it be lawfull. so say anathema to such,
it hath been, and is, and shal be alwayes behooful. So S. Augustine by this place holdeth al accursed,
that draw a Christian man from the societic of the whole Church, to make the seueral part of any
one sect: that call to the hidden conuenticles of Heretikes, from the open and known Church of
Christ: that allure to the priuate, from the common: finally al that draw with chatting curiositie
the children of the Catholike Church, by teaching any thing besides that they found in the church.

* Aug. ep. ep. 48. Psal. 109. Con. 2. mentioning also that a Donatist feined an Angel to haue admonished him
155. to call his frende out of the Communion of the Catholike Church into his sect. and he saith, that
if it had been an Angel in deede, yet should he not haue heard him. Lastly S. Hierom vieth this
place, wherein the Apostle giueth the curse or anathema to al false teachers not once but twiue, to
proue that the zeale of Catholike men ought to be to great toward al Heretikes and their doctri-
nes, that they should giue them the anathema, though they were neuer to deere vnto them. In
which case, saith this holy Doctor, I would not spare mine ovne parents. *Ad Pammach. c. 3. cont.*
10. Hieros.

18. To see Peter.] In what estimation S. Peter was with this Apostle, it appeareth: seeing for
respect and honour of his person, and of duty as Tertullian *de prescripte* saith (notwithstanding
his great affaires Ecclesiasticall) he went so farre to see him. not in vulgar maner, but (as S. Chry-
sostom notheth the Greeke word to import) to behold him as men behold a thing or person of
name, excellencie, and maiestie. for which cause, and to fill him self with the perfect view of his
behaviour, he abode with him nineteene daies. See S. Hierom *ep. 103 ad Paulinum. to. 3.* who maketh
also a mysterie of the number of daies that he taried with S. Peter. See S. Ambrose *in Comment.*
huius loci, and S. Chrysostome vpon this place, and *ho. 87 in Ioan.*

The Gospel is
not onely in
the written
word of scrip-
ture, but in
unwritten tra-
dition also.

After-prea-
ching & ouer-
fowing of no-
uelties, argu-
gueth false
doctrine.

The Apostles
curse vpon al
that teache
new doctrine,
and draw men
from the Cath.
Church.

Zeale against
heretikes.

S. Paul doth
visite S. Peter
of honour and
reuerence to-
ward him.

CHAP. II.

He telleth furth the storie begonne in the last chapter, and how he reprehended
Peter, 15 and then specially urgeth the ensample of the Christian leuues,
who sought vnto Christ for iustificacion, and that by vniarrant alio of
their Law is self, as also because otherwise Christs death had been
needles.

R R R THEN



THEN after fourtene yeres I vvent vp 1
 againe to Hierusalem vvith Barnabas,
 taking Titus also vvith me. † And I 2
 vvent vp according to reuelation: and
 " cōferred with them the Gospel which
 I preach among the Gentiles, but apart
 with thē that seemed to be something,
 lest perhaps " in vaine I should runne
 or had runne. † But neither Titus which vvas vvith me, vvhere- 3
 as he vvas a Gentil, vvas compelled to be circumcised: † but 4
 because of the false brethren craftely brought in, vvich craft-
 tely came in to espie our libertie that vve haue in Christ
 I ē s vs, that they might bring vs into seruitude. † To 5
 vvhom vve yelded not subiection no not for an houre, that
 the truth of the Gospel may remaine vvith you. † But of 6
 them that seemed to be something, (vvhat they vvere some-
 time, it is nothing to me. * God accepteth not the person of
 man) for to me, they that seemed to be something, " added
 nothing. † But contrarietvvise vvhen they had seen, that to 7
 me vvas committed the Gospel of the c̄prepuce, as " to Peter
 of the circumcision († for he that vvrought in Peter to the 8
 Apostleship of the circumcision, vvrought in me also among
 the Gentils) † and vvhen they had knowven the grace that 9
 vvas giuen me, Iames and Cephas and Iohn, vvich seemed
 to be pillars, " gaue to me and Barnabas the right handes of
 societie: that vve vnto the Gentiles, & they vnto the circum- 10
 cision: † only that vve should be mindeful of the poore:
 the vvich same thing also I vvas careful to doe.

c See the mar-
 ginal Annota-
 tion Rom. 2. v.
 25.

c That is, in
 presence, before
 them al, as Beza
 him self ex-
 poundeth it.
 Yet the En-
 glish Bezites
 to the more
 disgracing of
 S. Peter, trans-
 late, to his face,
 No. Test. an.
 1580.

† And vvhen Cephas vvas come to Antioche, " I resisted 11
 him c̄ in face, because he vvas " reprehensible. † For before 12
 that certaine came from Iames, he did eate vvith the Gentiles:
 but vvhen they vvere come, he vvithdrevv and separated
 him self, fearing them that vvere of the circumcision. † And 13
 to his simulation cōsented the rest of the Ievves, so that Bar-
 nabas also vvas ledde of them into that simulation. † Be- 14
 vvhen I savv that they vvalked not rightly to the veritie of
 the Gospel, I said to Cephas before them al: If thou being
 a Ievve, liuest Gentile-like & not Iudaically: hovv doest thou
 compell the Gentils to Iudaize.

† Vve are by nature Ievves, and not of the Gentils, sin- 15
 ners. † But knowving that * man is not iustified by the 16
 vvorkes

Deu. 10,
 17.

c κατὰ
 πρόσωπον

Rom. 3. 19
 20. . .

vworkes :: of the Law, but by the faith of I E S V S Christ: we also beleue in Christ I E S V S, that we may be iustified by the faith of Christ, and not by the vworkes of the Law: for the vvhich cause, by the workes of the Law no fles h (shal be iustified. † But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne? God forbid. † For if I build the same things againe vvhich I haue destroyed, I make my self a preuaticatour. † For I by the Law, am dead to the Law, that I may liue to God: vvith Christ I am nailed to the crosse. † And I liue, novv not I: but Christ liueth in me. And that that I liue novv in the fles h, I liue in the faith of the sonne of God, who loued me, & deliuered him self for me. † I cast not avvay the grace of God. For if iustice be by the Law, then Christ died in vaine.

:: By this and by the discourse of this whole epistle, you may perceine, that when iustification is attributed to faith, the vworkes of Charitie be not excluded, but the vworkes of Moysees law: that is, the ceremonies, sacrifices and sacraments thereof principally, and consequently al workes done merely by nature and free wil, without the faith, grace, spirit, & aide of Christ.

ANNO T A T I O N S
C H A P. I I.

1. *Conferred vvith them.*] Though S. Paul vvere taught his Gospel of God and not of S. Paul con- man, and had an extraordinarie calling by Christ him self, yet by reuelation he vvvas sent ferreth vvith to Hierusalem to conferre the said Gospel vvhich he preached, vvith his elders the ordi- S. Peter and narie Apostles and Rulers of the Church, to put both his vocation and doctrine to their the rest, for trial and approbation, and to ioyne in office, teaching, and societie or communion vvith trial of his do- them. For there is no extraordinarie or miraculous vocation, that can seuer or separate &riac. the person so called, in doctrine or fellowvship of Christian life and religion, from the ordi- ninarie known societie of Gods peopie and Priestes. Therefore vvho soeuer he be (vpon The heretikes vvhat pretence so euer) that vvil not haue his calling and doctrine tried by the ordinarie submit their Gouverners of Gods Church, or disdaineth to go vp to the principal plate of our religion, doctrine to no to conferre vvith Peter and other pillars of the Church, it is euident that he is a false tea- trial of Bi- cher, a Schismaticke, and an Heretike. Ey vvhich rule you may trie al your nev v teachers shops or Cou- of Luthers or Calvins schoole: vvho neuer did nor euer durst put their preaching to such ccel. conference or trial of holy Councel or Bishops, as they ought to do, and vvould do, if it vvvere of God, as S. Paul es vvvas.

2. *In vaine.*] Though S. Paul doubted not of the truth of the Gospel vvhich he preached, The appro- knowving it to be of the holy Ghost: yet because other men could not, nor vvould not ac- bation of S. knowledge so much, til it vvvere allowed by such as vvvere vvwithout al exception knowven Paules doctri- to be Apostles & to haue the spirit of truth, to discern vvwhether the vocation, spirit, & Gos- ne by Peter & spel of Paul vvvere of God, he knew he tould othervvise vvwithout conferece vvith them, the rest, vvvas haue lost his labour, both for the time past and to come. He had not had (saith S. Hierom) very requisite. *seueritie of preaching the Gospel, if it had not been approved by Peters sentence and the rest that vvvere vvwith bim. Hiero. ep. 89. c. 2. See Tertul. li. 4. Const. Marc. nu. 3.* Therefore by reuelation he vvvent so conferre vvith the Apostles at Hierusalem, that by them hauing his Apostleship and Gos- pel liked and approved, he might preach vvwith more fruite. Vvherein vve see, this holy Apostle did not as the seditious proud Heretikes do novv a daies, vvwhich refusing al mans attestation or approbation, vvil be tried by Scriptures onely. As also vve may learne that it is no such absurditie as the Aduersaries vvould make it, to haue the Scriptures appro- No absurditie that the Scri- ued by the Churches testimonie. Seing the Gospel vvhich S. Paul preached (being of as tures be ap- proved by the Churches testimonie. cles to mans censure, and the Scriptures to haue no more force then the Church is content to graunt vvnto them, is vaine and false. For, to beare vvittnes or to giue euidence or attestation that the preaching or vvriting of such, is true and of the Holy Ghost, is not to make The Church maketh not

Canonical Scripture, but declareth that it is so.

The Scripture & Church compared together for antiquitie, authoritie, &c.

it true: no more then the Goldsmith or touch-stone that trie and discerne which is true gold, make it good gold, but they giue euidence to man that so it is. And therefore that disputation also, vvhether the Scripture or the Church be of greater authoritie, is superfluous: either giuing testimonie to the other, and both assured by the Holy Ghost from all error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subiect of God and his graces: for the vvhich Church the Scriptures vvere, and not the Church for the Scriptures. In vvhich Church there is iudicial authoritie by office and iurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controuersies in religion, & to punish disobedient persons. Of which iudicial power the Scriptures be not capable, as neither the trutthes & determinations of the same can be so euident to men, nor so agreeable and fit for euery particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the authoritie of both; but in such diuers kindes, as they can not be vvell compared together. The controuertie is much like as if a man touching the ruling a case in law or giuing sentence in a matter of question, should aske, vvhether the iudge, or the euidence of the parties, be of more authoritie or credit. vvhich vvere as friuolous a dispute, as it were a disordered part for any man to say, he vvhould be tried by no other iudge but by his owne writings or euidences. Vvith such triflers and seditious persons haue vve to do now a daies in diuinitie, as vvere intolerable in any prophane science or facultie in the vvorid.

The Scriptures alwaies true in them selues, are so knowen to be by the Church.

6. *Added nothing.*] The Gospel and preaching of S. Paul vvas wholly of God, & therefore though it vvere put to the Churches probation, as gold is to the touch stone: yet being found in al partes pure, nothing could be altered or amended therein by the Apostles. Euen so the Scriptures vvhich are in deede vvholy of the Holy Ghosts enditing, being put to the Churches trial, are found, proued, and testified vnto the vvorid to be such, and not made true, altered, or amended by the same. Vvithout vvhich attestation of the Church, the holy Scriptures in them selues vvere alwaies true before: but not so knowen to be, to al Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustine *Cont. ep. fund. c. 5.* vvhich troubleth the Heretikes so much. *I would not beleue the Gospel (saith he) vnles the authoritie of the Church moued me.*

The Apostles commissiō general through the vvorid, & yet peculiar to certaine prouinces.

7. *To Peter of the circumcision.*] Vve may not thinke, as the Heretikes deceitfully teach, that the charge of the Apostles vvas so distincted, that none could preach or exercise iurisdiction but in those seueral places or towarde those peoples or prouinces onely, vvhervnto by Gods appointment or their owne lot or election, they vvere specially designed. For, euery Apostle might by Christs commissiō (*Mat. 28. Goe, and teach al nations*) vse al spirittual functiō through the vvhole vvorid. yet for the more particular regard & care of prouinces, & for peace & order sake, some were appointed to one countrie, & some to another: as, of the other Apostles, we see in the Ecclesiastical histories, and for S. Peter & S. Paul; it is plaine by this place & other, that to them as to the tivo cheefe and most renoumed Apostles, the Church of al Nations vvas giuen, as deuided into tivo partes, that is, Iewes and Gentiles: the first and principal being S. Peters lot, that herein also he might resemble our Sauour, vvhō vvas sent namely * *to the lost sheepe of Israel*, and vvas properly

Iewes and Gentiles specially committed to the tivo principal Apostles.

* *the Minister of the Circumcision*: the second being S. Pauls, vvhom Christ chose specially to preach to the Gentiles: Not so for al that, that either he vvas limited to the Gentiles onely, (vvhō the Actes of the Apostles report, in euery place, first to haue entered into the Synagogs & preached Christ to the Iewes, as he vvhrote also to the Hebrues & euer had special regard & honour to the;) or Peter so bound to the Iewes only, that he could not meddle vwith the Gentiles: seing he vvas * the man chosen of God, by vvhom the Gentils should

Neither Peter only of the Iewes, nor Paul Apostle of the Gētiles only.

first beleue, vvhō first baptized them, and first gaue order concerning them. Therefore the treacherie of Calvin is intolerable, that vpon this distinction of the Apostles charge, vvhould haue the simple suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephesus also) nor deale among the Gentiles, as a thing against Gods ordinance and the appointment betvvne him and S. Paul: as though thereby the one had bound him self to the other, not to preach or meddle vwithin his fellows eompasse. And vvhich is further most seditious, he exhorteth al men to keepe fast the foresaid compact, and rather to haue respect to S. Pauls Apostleship, then to S. Peters: as though the preaching, authoritic, and Apostleship of both vwere not a like true, and al of one holy spirit, vvhether they preached to Iewes or Gentiles, as both did preach vnto both peoples, as is already proued, and at length, partly by the daily decay of the Iewish state and their incredulitie, and partly for that in Christianitie the distinction of Iew & Gentil ceased after a season: both vvent to the cheefe citie of the Gentiles, and there founded the Church common to the Hebrues and al nations, Peter first, and Paul aftervvard. And therefore Tertullian saith, *de prescripte nu. 14.* *O happy Church, to vvhich the Apostles poured out al doctrine vwith their blood. Where Peter suffereth like to our Lordes passion, vvhere Paul is*

Calvins foolish reason that Peter vvas not B. of Rome, & his derogatiō from Peters Apostleship.

not bound

The Church founded at Rome by S. Peter and S. Paul.

not bound

Mat. 19. Ro. 15.

Act. 10. & 15. v. 7. Calu. li. 4. c. 6. nu. 150. Instit.

eroumed with Iohn Baptists death.

9. *Gaue the right handes of societie.*] There is and alwaies ought to be, a common fellowship and fraternitie of all Pastors and preachers of the Church. Into vvhich societie who so euer entereth not, but standeth in Schisme and separation from Peter and the cheefe Apostolike Pastors, what pretence so euer he hath, or vvhence so euer he chalengeith authoritie, he is a vvolve, and no true Pastor. Vvhich vnion and communion together was so necessarie euen in S. Pauls case, that, notwithstanding his special calling of God, yet the Holy Ghost cauled him to go vp to his elder Apostles, to be receiued into their fellowship or brotherhod. for it is to be noted, that S. Peter, Iames, and Iohn vvere not sent to S. Paul, to ioyn with him or to be tried for their doctrine and calling, by him: but contrarievvise he vvvas sent to them as to the cheefe and knowven ordinarie Apostles. They therefore gaue Paul their handes, that is to say, tooke him into their societie, and not he them. And S. Hieroms rule concerning this, (shal be found true to the vvordes end, speaking of S. Peters successor: *He that gathereth not vvith thee, scattereth.* Ep. 17. And in an other place for the same cause he calleth Rome, *tutissimum Communions portum*, the most safe and sure haue of communion or societie. Ep. 16. c. 2. And vvhereas the Heretikes by this also vvould proue that Peter had no preeminence aboue Paul being his fellowv Apostle, it is ridiculous. As though al of one fellowship or brotherhod be alwaies equal, or as though there vvwere not order and gouernement, superioritie and inferioritie, in euery societie vvvel appointed. And they might perceiue by this vvhole passage, that Peter vvvas the special and in more singular sort, the Apostle of the Iewes, though Iames and Iohn vvwere also: as S. Paul is also called in more singular sort the Apostle and doctor of the Gentiles then S. Barnabas, and yet they vvwere both alike taken here into this societie, as they vvwere both at once and alike segregated into this ministerie, and ordered together *Act. 11.* it is a poore reason then to say or thinke, S. Peter not to be aboue S. Barnabas neither, because of this societie and fellowship vnto vvhich he vvvas receiued together vvwith S. Paul.

11. *I resisted him.*] Vvicked Porphyrie (as S. Hierom vvriteth) chargeth S. Paul of enuie and malepart boldnes, and S. Peter of error. *Proem. Comment. in Galat.* Euen so the like impious sonnes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greateit crimes in the vvorld, for, it is the proprietie of Heretikes and ill men, to be glad to see the Saints reprehended and their faultes discouered, as vve may learne in the vvritings of S. Augustine against Faustus the Manichee, vvho gathered out al the actes of the holy Patriarches, that might seeme to the people to be vvorthy blame. Vvhom the said holy Doctor defendeth at large against him, as both he, and before him S. Cyprian, finde here vpon this Apostles reprehention, much matter of praising both their vertues: S. Pauls great zeale, and S. Peters vvonderfull humilitie: that the one in the cause of God vvould not spare his Superior, and that the other, in that excellent dignitie, vvould not take it in il part, nor by allegation of his Supremacie disdain or refuse to be controuled by his iunior. vvvhich of the tvvvo they count the greater grace and more to be imitated. *For neither Peter* (saith S. Cyprian) *Whom our Lord chose the first and vpon vvhom he built the Church, vvhen Paul disputed vvith him of circumcision, chalenged insolently or arrogantly tooke any thing to him self, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him.* ep. 71 ad Quirintum. nu. 2. And S. Augustine ep. 19. c. 2 in fine. *That* (saith he) *vvhich vvvas done of Paul profitably by the libertie of charitie; the same Peter tooke in good part by holy and benigne godlines of humilitie, and so he gaue vnto posteritie a more rare and holy example, if at any time perhaps they did amiss, to be content to be corrected of their iuniors, then Paul, for to be bold and confident; ee the inferiors to resist their betters for defending the truth of the Gospel, brotherly charitie alwaies preferred.* By vvvhich notable speeches of the Doctors vve may also see, how friuolously the Heretikes argue herevpon, that S. Peter could not be Superior to S. Paul, being so reprehended of him: vvwhereas the Fathers make it an example to the Superiors, to beare vvwith humilitie the correction or controuement euen of their inferiors. Nameiy by this example S. Augustine (*li. 2 de bap. c. 1.*) excellently declareth, that the B. Martyr S. Cyprian, vvho vvaike avvry touching the rebaptizing of them that vvwere christened of Heretikes, could not, nor vvould not have been offended to be admonished & reformed in that point by his fellowes or inferiors, much lesse by a vvhole Councel. *We haue learned,* saith he, *that Peter the Apostle, in vvhom the Primacie of the Apostles by excellent grace is so preeminet, vvhen he did othervvise concerning circumcision then the truth required; vvvas corrected of Paul the later Apostle. I thinke (vvithout any reproch vnto him) Cyprian the Bishop may be compared to Peter the Apostle. howbeit I ought rather to feare lest I be iniurious to Peter, for vvho knowveth not that the principalltie of Apostleship is to be preferred before any dignitie of Bishop vvwhatsoeuer? but if the grace of the Chaires or Sees differ, yet the glorie of the Carriers is one.* And vvho is so dull that can not see, that the inferior, though not by office and iurisdiction, yet by the law of brotherly loue and fraternal correction, may reprehend his superior? Did euery man vvonder that a good Priest or any vertuous person should tell the Pope, or any other great Prelate or greateit Prince in earth, their faultes? Popes may be reprehended, and are fully admonished of their faultes, and ought to take it in good part,

All Catholike preachers and Pastors must communicate vvwith Peter & his successors.

The heretikes ridiculous argument against Peters preeminence.

The heretikes maliciously derogate from S. Peter.

Pauls reprehention of Peter, teacheth vs the zeale of the one, and humilitie of the other.

It proueth nothing against Peters superioritie, that he vvvas reprehended.

The superior may be reprehended or admonished of the inferior.

Heretikes reprehension of Catholike Bishops is rather failing.

& so they do and euer haue done, vwhen it commeth of zeale & loue, as of S. Paul, Irenæus, Cyprian, Hierom, Augustine, Bernard: but of Simon Magus, Nouatus, Iulian, Wicleffe, Luther, Caluin, Beza, that do it of malice, & raile no lesse at their vertues then their vices, of such (I say) Gods Prelates must not be taught nor corrected, though they must patiently take it, as our Saviour did the like reproches of the malicious Ievves, and as Dauid did the malediction of Semei. 2 Reg. 16.

S. Peters error vvas not in faith, but in conuersation or behaviour

11. *Reprehenfible.*] The Heretikes hereof againe inferre, that Peter then did erre in faith, and therefore the Popes may faile therein also. To vvnich vve answer, that howsoeuer other Popes may erre in their priuate teachings or vvritings, vvhereof vve haue treated before in the Annotation vpon these vvordes, *That thy faith faile not:* it is certaine that S. Peter did not here faile in faith, nor erre in doctrine or knowvledge. for it vvas *conuersationis non pradicacionis vitium*, as Tertullian saith. 32. *de praescript. nu. 7.* It vvas a default in conuersion, life, or regiment, which may be committed of any man, be he neuer so holy, and not in doctrine. S. Augultine and vvhofoeuer make moit of it, thinke no othervvise of it. But S. Hierom and * many other holy fathers deeme it to haue been no fault at ail, nor any other thing then S. Paul him self did vpon the like occasion: & that this vvhole combat vvas a set thing agreed vpon betvvene them. It is a schoole point much debated betvvixt S. Hierom and S. Augultine *ep. 9. 11. 19. apud Augult.*

* See S. Chrysoft. Theophyl. &c.

CHAP. III.

By their owne conuersion at the first, 6 and by the example of Abraham, and promise made to him, he sheweth that the vvay to obtaine the benediction, is to seeke vnto God by faith in Christ. 10 Seing also that the Law curseth every one that hath not euermore kept the Law. 15 And, that the Law vvas not giuen to alser Gods testaments, 19 but to conuince the Ievves of sinne, 23 and so to be their padagogue or leader vnto Christ, 25 and then to cease.

For any people or person to forsake the faith of their first Apostles & Conuersion, at the voice of a few nouellaries, seemeth to wise men a very bewitching & senseles brutishnes. Such is the ease of our poore coutrie, Germanie, and others.



This faith whereby Abraham was justified, and his children the Gentils beleeuing in Christ, implieth al Christian vertues, of which the first is faith, the ground & foundation of al the rest, and therefore here and els vvhere often named of the Apostle.

Senseles Galatians, vvho hath bevvitched you, not to obey the truth, before vvwhose eies Iesus Christ vvas proscribed, being crucified among you? † This only I vvould learne 2 of you, By the vvorkes of the Law, did you receiue the Spirit, or by the hearing of the faith? † Are you 3 so foolish, that vvhereas you began vvith the spirit, now you vvil be consummate vvith the flesh? † Haue you suffered so 4 great things vvithout cause? if yet vvithout cause. † He 5 therefore that giueth you the Spirit, and vvorketh miracles among you: by the vvorkes of the Law, or by the hearing of the faith doeth he it? † As, *Abraham beleeued God, and it vvas repun-* 6 *ished to him vnto iustice.*

† Know ye therefore that they that are of faith, the same are 7 the children of Abraham. † And the Scripture foreseeing 8 that God iustifieth the Gentils by faith, (he vvied vnto Abraham before, *That in thee shal al nations be blessed.* Therefore they 9 that are of faith, shal be blessed vvith the faithful Abraham. † For vvhofoeuer are of the vvorkes of the Law, are vnder 10 curse. For it is vvritten: *Cursed be every one that abideth not in al things that be vvritten in the booke of the Law, to doe them.* † But that in the 11 Law no man is iustified vvith God, it is manifest, because
the

Gen. 15, 6. Ro. 4

3.

Gen. 22, 3.

Deu. 27, 26.

- Abac. 2.* 12 *The iustⁿ liueth by faith.* † But the Law is not by faith: but, *He that*
Ro. 1. 13 *doeth those things, shal liue in them.* † Christ hath redeemed vs from
Leu. 18. the curse of the Law, being made a curse for vs (because it is
Deu. 21. 14 vwritten, *Cursed is euery one that hangeth on a tree*) † that on the Gen-
 tiles the blessing of Abraham might be made in Christ I E-
 svs: that vve may receiue the promise of the Spirit by
 faith.
 15 † Brethren (I speake according to man) yet a mans testa- The Epistle
 mēt being confirmed no man despiseth, or further disposeth. vpō the 13 Sū-
 16 † To Abraham vvere the promises said, and to his seede. He day after Pen-
 saith not, *And to feedes,* as in many: but as in one, *And to thy seede,* tecost.
Gen. 22, 17 vvhich is Christ. † And this I say, the testament being con-
 18 firmed of God, the Law vvhich vvas made after foure hun-
 19 dred and thirtie yeres, maketh not void to frustrate the pro-
 20 mise. † For if the inheritance be of the Law, novv not of
 21 promise. But God gaue it to Abraham by promise. † Vvhy
 vvas the Law then? It vvas put for transgressions, vntil the
 seede came to vvhom he had promised: ordeined by Angels
 20 in the hand of a mediatour. † And a mediatour is not of one:
 21 but God is one. † Vvas the Law then against the promises
 of God? God forbid. For if there had been a Law giuen that
 could iustifie, vndoubtedly iustice should be of the Law.
Ro. 3, 9. 22 † But the Scripture* hath concluded al things vnder sinne:
 11, 32. that the promise by the faith of I E S V S Christ might be gi-
 23 uen to them that beleeue. † But before the faith came,
 vnder the Law we vvere kept shut vp, vnto that faith vvhich
 24 vvas to be reuealed. † Therefore the Law vvas our Peda-
 25 gogue in Christ: that vve may be iustified by faith. † But vvhē
 26 the faith came, novv vve are not vnder a pædagogue. † For
 you are al the children of God by faith in Christ I E S V S.
 27 † For as many of you as are baptized in Christ, haue put
 28 on Christ. † There is not Iewve nor Greeke, there is not
 bond nor free, there is not male nor femal. For al you are one
 29 in Christ I E S V S. † And if you be Christs, then are you
 the seede of Abraham, heires according to promise.

A N N O T A T I O N S

C H A P. III.

10; *Cursed be.*] By this place the Heretikes vwould proue that no man is iust truely before God, Notwithstan-
 al being guiltie of damnation and Gods curse, becauie they keepe not euery iote of the Law. ding venial
 Vvhere in deede the Apostle meaneth not such as offend venially (as it is plaine by the place of sinnes, men
 Deuteronomie

are truly iust, Deuteronomie vvhence he reciteth this text) but onely such as commit great and damnable crimes, and may keepe the cōmaundements. and so by greuous and mortal transgressions vvholy breake Gods precepts, and thereby incurre the curse of the Lavv, from vvhich the said Lavv could not deliuer them of it self, nor by any other means, but by the faith and grace of CHRIST IESVS.

Not only
faith.

11. *Liueh by faith.* It is neither the Heretikes special presumption and confidence, nor the faith of Diuels, nor faith vvhithout vvorke which is dead in it self as S. Iames saith, that can giue life to the iust. for that vvhich is dead, can not be the cause of life. but it is the Catholike faith, as S. Augustine vvvriteth, vvhich vvorkeh by charitie: (according to the Apostles ovvne explication of this vvhole passage) by vvhich the iust liueh. *Li. 3 c. 5. cont. auu ep. Pelag.* See the Annotation vpon the same vvordes. *Rom. 1.*

Baptisme gi-
ueth grace and
iustification,
not faith only.

27. *Haue put on Christ.* Here the Aduersaries might haue seen, if they vvere not blinded by contentious striuing against Gods Church, that vvhē Iustification is attributed to faith vvhithout mention of good vvorke or other Christian vertues & Sacraments, it is not meant to exclude any of the same from the vvorke of iustice or saluation. for here vve learne that by the Sacrament of Baptisme alio vve put on Christ, vvhich is so put on faith, hope, charitie, and al Christian iustice. By the same vve proue also that the Sacraments of the new lavv giue grace, for that the receiuers thereof put on Christ. And the Aduersaries euasion, that it is faith vvhich vvorkeh in the Sacrament, and not the Sacrament it self, is plainly falsē: Baptisme giuing grace and faith it self to the infant that had none before.

CHAP. III.

That the Lavv was fit for the time of nonnage: but being now come to ful age, to desire such seruitude is absurd, specially for Gentils. 12 And that he vvvriteth this not of any displeasure, but to tel them the truth, remembering how passingly they honoured him vvhē he was present, and exhorting them therefore not toarken to the false Apostles in his absence. 21 By the allegorie alio of Abrahams two sonnes, shewing, that the children of the lewes Synagogue skal not inherite, but vve who are the children of the free woman: that is, of the Cath. Church of Christ.

The Epistle
vpon Twelfth
eue.



∴ That is, the rudiments of religio, wherein the carnal lewes vvere trained vp: or the corporal creatures, wherein their manifold sacrifices, sacraments, and rites did consist.

AND I say, as long as the heire is a litle 1
one, he differeth nothing from a seruant,
although he be lord of al, † but is vnder 2
tutors and gouernours vntil the time li-
mited of the father: † so vve also, vvhē 3
vve vvere litle ones, vvere seruing vnder
the elemētes of the vvorlde. † But vvhē 4
the fulnes of time came, God sent his sonne made of a vvo-
man, made vnder the Lavv: † that he might redeeme them 5
that vvere vnder the Lavv, that vve might receiue the adop-
tion of sonnes. † And because you are sonnes, * God hath 6
sent the Spirit of his sonne into your hartes crying: Abba,
Father. † Therefore now he is not a seruant, but a sonne. And 7
if a sonne, an heire also by God. † But then in deede not 8
knowing God, you serued them that by nature are not Gods.
† But now vvhē you haue knowen God, or rather are 9
knowen of God: how turne you againe to the vveake &
poore elements, vvhich you vvil serue againe: † You ob- 10
serue daies, and moneths, and times, and yeres. † I feare you, 11
lest

Ro. 8, 15.

- 12 lest perhaps I haue laboured in vaine among you. † Be ye as
 13 I, because I also am as you: brethren, I beseeche you, you
 14 haue hurt me nothing. † And you know that by infirmitie
 of the flesh I euangelized to you heretofore: † and your
 15 temptation in my flesh you despised not, neither reiected, but
 as an Angel of God you receiued me, as Christ I E S V S.
 16 † Vvhere is then your blessednes? for I giue you testimonie
 that if it could be done, you vvould haue plucked out your
 17 eies and haue giuen them to me. † Am I then become your
 18 enemy, telling you the truth? † They emulate you not vvell:
 but they vvould exclude you, that you might emulate them.
 19 † But do you emulate the good in good alvvayes: and not
 only vvhen I am present vvith you.
 20 † My litle children, vvhom I trauail vvithal againe, vntil
 21 Christ be formed in you. † And I vvould be vvith you now
 and change my voice: because I am confounded in you.
 22 † Tel me you that vvill be vnder the Lavv, haue you not read
 the Lavv? † For it is vvritten that * Abraham had tvvo
 23 sonnes: one of the bond-vvoman, and one of the free-vvoman.
 † But he that of the bond-vvoman, vvvas borne according
 24 to the flesh: and he that of the free-vvoman, by the
 promise. † vvhich things are said "by an allegorie. For these
 are the tvvo testaments. The one from mount Sina, gendring
 25 vnto bondage: vvhich is Agar, († for Sina is a mountaine
 in Arabia,^c vvhich hath affinitie to that vvhich novv is Hieru-
 26 rusalem) and serueth vvith her children. † But that Hieru-
 27 salem vvhich is aboue, is free: vvhich is our mother. † For it
 is vvritten: *Reioyce thou barren, that bearest not: breake forth and crie, that*
trauailest not: because many are the children of the desolate, more then of her that
hath a husband. † But * we brethren, according to Isaac, are the
 28 children of promis. † But as then he that vvvas borne according
 29 to the flesh, persecuted him that vvvas after the spirit:
 30 so novv also. † But vvhat saith the Scripture? *Cast out the bond-*
vwoman and her sonne. for the sonne of the bond-vvoman shal not be heire vvith
 31 *the sonne of the free-vvoman.* † Therefore brethren vvwe are not the
 children of the bond-vvoman, but of the free: by the "freedom
 vvherevvith Christ hath made vs free. -I

So ought al
 Catholike peo-
 ple receiue
 their teachers
 in religion,
 vvith al due
 reuerence, & re-
 uerence.

The Epistle
 vpon the 4
 Sunday in Lent.

This mutual
 persecution, is
 a figure also
 of the Church
 iustly perse-
 cuting Here-
 tiques, & con-
 trarivvise of
 Heretiques
 (vvhich be the
 childre of the
 bondvwoman)
 vniustly per-
 secuting the
 Catholike
 Church. Aug.
 ep. 48.

A N N O T A T I O N S
C H A P. IIII.

**External wor-
ship of God
by use of crea-
tures, necessa-
rie: & how the
Heathen, Ie-
vves, & Chri-
stians differ in
the same.**

**The use of ex-
ternal elemēts
in the Sacra-
ments.**

**Our Sacra-
ments few &
easie in respect
of the Ievves.**

**S. Augustine
falsely al-
leaged of the
Heretikes for
two Sacra-
ments only.**

**The other Sa-
craments pro-
ved out of S.
Augustine.**

**S. Augustine
falsely allea-
ged against the
ceremonies of
the Church.**

8. *Servus.*] There can be no external worship of God nor association of men in religion, either true or false, without the use of corporal things or elements. The Heathen so used the creatures of elements that they served them as their goddesses. The Ievves, of whom the Apostle here speaketh, served not the creatures themselves which they occupied in their ceremonies, but they served the only true God under the elements: that is to say, being servilely clogged, yoked, kept occupied and in awe, with innumerable fleshly, grosse, and comberfom offices about creatures. The Christians neither serve elements, as the one, nor be kept in servile thraldom thereby, as the other: but occupie only a few exceeding easie, sweet, seemely, and significant, for an agreeable exercise both of body and minde. Whereof S. Augustine saith thus, li. 3. c. 9 de doct. Christ. *Some few for many, most easie to be done, most honorable for signification, and most cleane and pure for to be observed and kept, hath our Lord him self and the Apostolical discipline deliuered.* And li. de ver. relig. c. 17. *Of the wisdom of God is self mans nature being taken, whereby we were called into libertie, a few Sacraments most holisom were appointed and instituted, which might containe the societie of Christian people, that is, of the free multitude under one God.* And againe, cont. Fault. li. 19. c. 13. *The Sacraments are changed, they are made easier, fewer; holisommer, happier.* the same he hath in the 118 epistle c. 1. and many other places besides. By which you may see, it is not al one to use elements, visible Sacraments or ceremonies, and to serve them as the Pagans do, or to serve under them as the Ievves did, wherevith the Heretikes calumniously charge the Christians. And as touching the small number, facilitie, efficacie, and signification, wherein the said holy father putteth the special differences: who seeth not that for so many busie sacrifices, we have but one: for Sacraments vvel nere infinite, but seuen: al so easie, so ful of grace, so significant, as can be possible, as of euery one in their seueral places is proued?

Here, let the good Readers take heede of a double deceite used by the Aduersaries about S. Augustines places alleaged. first, in that they say he made but two Sacraments, which is untrue. for, although treating of the difference betwene the Ievvish Sacraments and ours, he namely giueth example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no word nor signe at al that there should be no more. but contrarietie in the foresaid epistle 118 he insinuateth, that besides those two, there be other of the same sort in the Scriptures. Yea, with water and bread, which be the elements of the two foresaid Sacraments, he expressly nameth oile also (li. 3. cont. Iud. c. 104.) the element or matter of the Sacrament of Confirmation: which in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirme of the Sacrament of Orders li. 1. de bapt. c. 1. and also of Matrimonie li. de bono coniug. c. 24. of Penance likewise, he speaketh as of Baptisme. which he calleth Reconciliation, li. 1. de adult. coniug. c. 28. Lastly, by the booke de visitatione infirmorum in S. Augustine, li. 3. c. 4. by Prosper de traditionibus p. 2. c. 29. S. Innocentius ad Eugubinum to. 1. Conc. ep. ad Eugub. c. 8. S. Cyril li. 2. in Leuiticum, and S. Chrysostom li. 1. de Sacerdotio, * Extreme unction is proued to be a Sacrament. It is false then that the Heretikes affirme of S. Augustine, by whose doctrine it is plaine, that though the elements or Sacraments of the new law be but few and very few in comparison of those in the old law, yet there be no fewer then seuen specified by him. Vvhich number of seuen the holy Councils of Florence and Trent do expressly define to have been instituted by Christ, against these late Heretikes. See more of these Sacraments in their places. Act. 8. 1 Tim. 4. Io. 20. Ia. 5. Ephes. 5.

The other forgerie of the Aduersaries concerning the elements or ceremonies, is, that S. Augustine (ep. 119. c. 19.) should affirme, that the Church and Christian people in his daies (wherevpon they inferre that it is so much more now) were so laden with obseruation of vnprofitable ceremonies, that they were in as great seruilitie and subiection to such things as the Ievves. He saith so in deede of some particular presumptions, inuentions, and viages of certaine persons, as that some made it a heinous matter to touch the ground with their bare feete within their owne octaues, and such like vanities. Whereby some simple folkes might be infected, vvhich this holy Doctor specially disliked, and vsitheth such things (as they may, without scandal) to be taken away. But that he wrote or meant so of any ceremonie that the Church vsith, either appointed by Scripture, or Council, or custom of the Catholike Church, him self denieth it in expresse termes in the same place, and in sundrie other: where he alloweth al the holy ceremonies done in the ministracion of the Sacraments and els vvhere. Vvhich it is cleere, that the Churches most comely orders and significant rites pertaine not to the yoke of the old law, much lesse to the superstition of Gentilitie, as Heretikes affirme: but to the sweete yoke of Christ and light burden of his law, to order, decencie, and instruction of the faithful, in al libertie, loue, faith, grace, and spirit.

9. *Uvake and poore.*] Vvhether he meane of the creatures vvhich the Gentils served (as it may seeme by the wordes before of serving strange gods) so the elements were

ep. 118. c. 11.
et in ps.
103. cōc. 11

* Aug. ser.
215 de rep.
et de retri-
tud. Cath.
conuersat.

most

most base and beggerly: or of the Iudaical ceremonies and sacraments (as most expound it) euen so also their elements vvere vveake and poore in them selues, not giuing life, saluation, and remission of sinnes, nor being instruments or vessels of grace, as the 7 Sacraments of the new law be.

10. *You obserue daies.*] That vvhich S. Paul speaketh against the Idololatrall obseruation of daies, moneths, and times, dedicated by the Heathen to their false goddes, and to vicked men or spirites, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and such like, or against the superstitious differences of daies, fatall, fortunate, or dismol, and other obseruations of times for good lucke or ill lucke in mans actions, gathered either by particular fantie, or popular obseruation, or curious and vnlawful artes, or (lastly) of the Iudaical festiuities that vvere then ended and abrogated, vnto vvhich notwithstanding certaine Christian Ievves vould haue reduced the Galatians against the Apostles doctrine: al that (I say) do the Heretikes of our time falsely and deceitfully interpret against the Christian holidais, and the sanctification and necessarie keeping of the same. Vvhich is not only contrary to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles & the vvhole Church. *Aug. cont. Adimās. c. 16. Ep. 118. c. 7. Hiero. in hunc locum.* In the Apocalypse c. 1. there is plaine mention of the Sunday, that is, our Lordes day (*Dominicus dies*) vnto vvhich the Ievves Sabboth vvas altered, their Pasche into our Easter, their Pētecost into our Vvhit-tide: vvhich vvere ordained & obserued of the Apostles them selues. And the antiquitie of the feattes of Christes Natiuitie, Epiphanie, & Ascētion is such, that they cā be referred to no other origine but the Apostles institution: vvhō (as S. Clement testifieth *li. 8. const. Apost. c. 39.*) gaue order for celebrating their fellowv Apostles, S. Steuens, and other Martyrs daies after their death: and much more no doubt did they giue order for Christes festiuities. According to vvhich, the Church hath kept not only his, but S. Steuens and the B. Innocents, euen on the same daies they be now solemnely kept, & his B. mothers, and other Saincts, (as the Aduersaries them selues confesse) about 1300 yeres, as appeareth in the barbarous combattes betvvene Vvelfphalus the Lutheran, & Caluin, and by the vvritings betvixt the Puritans and Protestants.

Orig. ho. 3. in diuers.
Aug. ep. 28. et Ser. de Sāctis.
Fulgens. Leo.

* See the Annotations, A. B. 1. v. 14.

ep. ad. Timotheū.
Luc. 1. v. 48.

Cōc. Gāgr. c. 20

Epiphā. Har. 75.

Aug. de Ciuit. Dei. li. 10. c. 16.

* Hilar. prolog. in psal. exip. har. 75. & in fine. li. 3. cont. har.

* Cypri. de orac. Do. 25.

For vvhich purpose, see also hovv old the holiday of S. Polycarpe is in *Eusebius li. 4 c. 14*: of the Assumptiō of our Ladie or her dormition in S. Athanasius, S. Augustine, S. Hierom. S. Damasc. & both of that feast and of her Natiuitie in S. Bernard, vvhō professeth *he receiued them of the Church, & that they ought to be most solemnely kept.* ep. 174. Vvherein vve can not but vvonder at the new Church of England, that (though against the pure Caluinistes vvil and doctrine) keepe other Saincts and Apostles daies of their death, and yet haue abolished this special feast of our Ladies departure, vvhich they might keepe, though they beleued not her Assumption in body (vvhereof yet S. Denys giueth so great testimonie) being assured she is departed at the least: except they either hate her, or thinke her vvorthy of lesse remembrance then any other Sainct, * her self prophēcing the contrary of al Catholike generations, that they should blesse her. And in deede the Assumption is her proper day, as also the feast of her Natiuitie: the other of the Purification and the Annunciation, vvhich they keepe in England, being not so peculiar to her, but belonging rather to Christes Presentation in the Temple, and his Conception. To conclude, vve may see in S. Cyprian ep. 34. Origen *ho. 3. in diuers.* Tertullian *de cor. mil. S. Gregorie Nazianzenē de amore pauperum.* the Council of Gangres, yea and in the council of Nice it self giuing order for Easter and the certaine celebrating thereof, that Christian Festiuities be holy, ancient, and to be obserued on prescript daies and times, and that this is not Iudaical obseruation of daies, as Aërius taught, for vvhich he vvas condemned of Heresie, as S. Epiphanius witnesseth. But of holidais S. Augustine sheweth both the reason and his liking, in these memorable vvordes. First for the feastes belonging to our Lord, thus: *We dedicate and consecrate the memorie of Gods benefites vvith solemnities, feastes, and certaine appointed daies, lest by tract of times there might creepe in ingrateful and vnkinde obliuion.* Cōc the festiuities of Martyrs thus: *Christian people celebrate the memories of Martyrs vvith religious solemnities, both to moue them selues to imitation of them, and that they may be partakers of their merites, and be holpen vvith their prayers.* *Cont. Faust. li. 20 c. 21.* And of al Saincts daies, thus: *Keepe ye and celebrate vvith sobrietie the Natiuities of Saincts, that vve may imitate euens vvhiēc haue gone before vs, and they may reioyce of vs vvhiēc pray for vs.* *In ps. 86. Com. 2. in fine.*

And as is said of prescript daies of feastes, so the like is to be said * of fastes, vvhich els vvhere vve haue shewed to be of the Apostles ordinance. And so also of the Ecclesiastical diuision of the yere into Aduent, Septuagesime, & c. the vveeke into so many Ieries, the day into Houres of prayers, as the Prime, the Third, the Sixth, the None & c. Vvhereof see * S. Cyprian, vvhō deriueth these things by the Scriptures from the Apostles also, and counteth these things vvhich the vicked Heretikes reprove, to be ful of mysterie. Like vnto this also is it, that the holy Scriptures were so disposed of, and decided, that certaine peeces (as is aivvaies obserued and practised vntil this day) should be read at one time, and others at other times and seasons, through out the yere, according to the diuersitie of our Lordes actions and benefites, or the Saincts stories then recorded. Vvhich the Puritane Caluinists also condemne of superstition, desiring to bring in hellish horreur and al disorder. See conc. Carthag. 3. c. 47. & pag. 288 of this booke.

The Heathenish and Iudaical obseruatiō of daies heretically cōpared vvith the Christian obseruation of festiuities and hoīy daies &c.

Sūday, Easter, vvhitsonside.

The festiuities of Christ.

Other holidais of Saincts.

Festiuities of our L. Ladie.

See S. Grego. li. 7. ep. 29. of Martyrs feasts al the yere, and Mailes in the same.

S. Augustines vvordes of Festiuities and hoīy daies.

Prescript fasting daies,

Canonical houres.

Reading of the Scriptures according to the time of the yere.

The Scriptu-
res haue an al-
legorical sense
beside the lit-
teral.

24. *By an allegorie.*] Here vve learne that the holy Scriptures haue beside the literal sense, a deeper spiritual and more principal meaning: which is not only to be taken of the holy vvordes, but of the very factes and persons reported: both the speaches and the actions being significatiue ouer and aboue the letter. Vvhich pregnancie of manifold senses if S. Paul had not signified him self in certaine places, the Heretikes had bene lesse vvicked and presumptuous in condemning the holy fathers allegorical expositions almost vvholly: who now shew them selues to be mere brutish and carnal men, hauing no sense nor feeling of the profunditie of the Scriptures, vvvhich our holy fathers the Doctors of Gods Church saue.

True Christiā
libertie.

25. *Freedom.*] He meaneth the libertie and discharge from the old ceremonies, sacraments, and the vvhole bondage of the Law, and from the seruitude of sinne, and the Diuel, to such as obey him: but not libertie to do vvhat euery man list, or to be vnder no obedience of spiritual or temporal lawes and gouerners: nor a licence neuer to pray, fast, keepe holy day, or vvorkday, but vvhen and hovv it seemeth best to euery mans phantasie. Such a dissolute licentious state is farre from the true libertie vvvhich Christ purchased for vs.

CHA. V.

Against the lie of the false Apostles, he protesteth his mind of Circumcision. 11. and testifieth, that they are called to libertie. But yet lest any misconster Christian libertie, he telleth them that they shal not amiserse the kingdom, vnles they abstaine from the vvorkes of the flesh, vvvhich are al mortal sinnes: and do the fruitfull vvorkes of the Spirit, fulfilling al the commaundemens of the Law by Charitie.



T AND, and be not holden in againe 1
vvith the yoke of seruitude. † Behold 2
I Paul tel you that if you be circumci-
sed, Christ shal profite you nothing.
† And I testifie againe to euery man 3
circumciding him self, that he is a det-
ter to doe the vvhole Law. † You are 4
euacuated from Christ, that are iustifi-
ed in the Law: you are fallē from grace. † For vve in spirit, by 5
faith, expect the hope of iustice. † For in Christ I E S V S* nei- 6
ther circumcision auaieth ought, nor prepuce: but " faith
that vvorketh by charitie. † You ranne vvell, vvho hath hin- 7
dered you not to obey the truth? † The persuasion is not of 8
him that calleth you. * † A litle leauen corrupteth the vvhole 9
paste. † I haue confidence in you in our Lord: that you vvil 10
be of no other minde: but he that troubleth you, shal beare
the iudgement, vvho soeuer he be. † And as for me, brethren, 11
if as yet I preach circumcision, vvwhy doe I yet suffer perfe-
cution? then is the scandal of the crosse euacuated. † I Would 12
they vvere also cut of that trouble you.

† For you, brethré, are called into libertie: only make not 13
this " libertie an occasion to the flesh, but by charitie serue

one

Gal. 6,
15:

1 Cor. 5,
6,

14.
15.
16.
17.
18.
19.
20.
21.
22.
23.
24.
25.
26.

14 one an other. † For al the Lavv is fulfilled in one vvord:
15 *Thou shalt loue thy neighbour as thy self.* † But if you bite and eate
one an other: take heede you be not consumed one of an
16 other. † And I say, vvalke in the spirit, and the lustes of the
17 flesh you shal not accomplish. † For the flesh lusterh against
the spirit: and the spirit against the flesh. for these are aduer-
saries one to an other: * that not vvhat things soeuer" you
18 vvil, these you doe. † But if you be ledde by the spirit, you are
not vnder the Lavv.
19 † And the vvorkes of the flesh be manifest, vvich are,
20 fornication, vncleannes, impudicitie, lecherie, † seruing of
Idols, vvitch-craftes, enmities, cōtentions, emulations, angers,
21 bravvles, diffensions, sectes, † enuies, murders, ebrieties, com-
messations, and such like. vvich I foretel you, as I haue fore-
told you, that they vvich doe such things, shal not ob-
22 teine the kingdom of God. † But the fruite of the Spirit is,
Charitie, ioy, peace, patience, benignitie, goodnes, longani-
23 mitie, † mildnes, faith, modestie, cōtinencie, chastitie. Against
24 such there is no lavv. † And they that be Christs, haue cru-
25 cified their flesh vvith the vices and concupiscences. -† †^b If
26 vve liue in the spirit, in the spirit also let vs vvalke. † Let vs
not be made desirous of vaine glorie, prouoking one an o-
ther, enuying one an other.

The Epistle
vpō the 14 Sū-
day after Pen-
tecost.

* Here men
thinke (saith
S. Augustine)
the Apostle
denieth that
vve haue free
libertie of
vvil: not vnder-
standing that
this is said to
them, if they
vvil not hold
fast the grace
of faith con-
ceiued, by
vvich only
they cā vvalke
in the spirit, &
not accōplish
the concupis-
cences of the
flesh. *in c. 5.*

Gal.
c S. Augustine
sheweth here-
by that not
only infideli-
tie is a damna-
ble sinne.
b The Epistle
vpō the 15 Sū-
day after Pen-
tecost.

ANNOTATIONS

CHAP. V.

e. Faith. This is the faith vvorking by charitie, vvich S. Paul meaneth els vvhere, vvhen he
saith that faith doth iustifie. And no e vvil that by these termes circumcision & prepuce not auai-
lable to iustification, it is plaine that in o. her places he meaneth the vvorkes of Circumciōn and
Prepuce (that is, of the Ievves and the Gentils) vvithout faith, vvich auaike not, but faith vvor-
king by charitie: as vvho I should say, faith and good vvorkes, not vvorkes vvithout faith.

Againe note here, that if the Protestants vvho pretend conference of places to be the best
or only vvay to explicate hard speaches of the holy Scriptures, had solovved but their ovvne rule,
this one text vvould haue interpreted & cleared vnto them al other vvhereby iustice and saluation
might seeme to be attributed to faith alone: the Apostle here so expresly setting dovvn, the faith
vvich he commendeth so much before, not to be alone, but vvith charitie: not to be idle, but to
be vvorking by Charitie: as S. Augustine noteth, *de fid. & op. c. 16.* Further the good Reader must
observe, that vvhereas the Proteitants some of them confesse, that Charitie and good vvorkes be
ioyned and requisite also, and that they exclude them not, but commend them highly, yet so that
the said Charitie or good vvorkes are no part of our iustice or any cause of iustification, but as
fruits and effectes of faith onely, vvich they say doth all, yea though the other be present: this
falle glose also is reprovved evidently by this pice, vvich teacheth vs cleane contrarie: to vvitte,
that faith hath her vvhole actiuitie and operation tovvard iustice and saluation, of charitie, and not
contrariewise: vvithout vvich it can not haue any act meritorious or agreeable to God for our sal-
uation. for vvich cause S. Augustine saith, *li. 15 de Trin. c. 18. Fidem non facit vtilem nisi charitas.*
nothing maketh faith profitable but charitie. But the Heretikes answer, that vvhere the Apostle saith,

Iustificatiō by
faith onely,
disprovved by
conference of
Scriptures.

Howv the Pro-
testants admit
charitie and
good vvorkes
to iustificatiō.

Charitie is
more princi-
pal then faith
in iustificatiō.

How faith
worketh by
charitie.

faith worketh by charitie, he maketh charitie to be the instrument only of faith in uel working, and therefore the inferior cause at the least. but this also is easily refuted by the Apostles plaine testimonie, affirming that charitie is * the greater vertue, & that if a man had al faith and lacked charitie, he were vworth nothing. And againe, * that Charitie is the perfection and accöplishment of the Lavv (as faith is not) vvhich can not agree to the instrumental or inferior cause. And therefore vwhen it is said that faith vworketh by charitie, it is not as by an instrument, but as the body vworketh by the soul, the matter by the forme, vvirhout vvhich they haue no aüiuitie. Vwherevpon the the Schooles call Charitie, the forme or life of faith, that is to say, the force, actiuitie, & operatiue qualitie thereof, in respect of merite and iustice. Vvhich S. Iames doth plainly insinuate, vwhen he maketh faith vvirhout Charitie, to be as a dead corps vvirhout soul or life, and therefore vvirhout profitable operation. c. 2. v. 26.

Cor. 13.
Rom. 13.
1 Tim. 1.

True libertie,
not carnal and
fleshly.

13. Libertie an occasion.] They abuse the libertie of the Gospel to the aduantage of their flesh, that vnder pretense thereof, shake of their obedience to the lawes of man, to the decrees of the Church and Councils, that vvil liue and beleue as they list, and not be taught by their Superiors, but fornicate vwith euery Sect-maister that teacheth pleaiant & licentious things: and al this vnder pretence of spirit, libertie, and freedom of the Gospel. Such must learne that al heresies, schismes, and rebellions against the Church and their lawfull Prelates, be counted here among the vworkes of the flesh. See S. Augustine de fid. & op. s. 24. 25.

CHAP. VI.

If any do sinne, the rest that do the vworkes of the Holy Ghost, must not therefore take pride in them selues, but rather make humilistie of it, partly by fearing their ouerne fall, partly by looking straitly to their ouerne vworkes. 6 He exhorteth earnestly to good vworkes, assuring them that they shal reape none other then here they sowe. 11 Wish hu ouerne hand he vvriteth, telling them, the true cause vwhy those false Apostles preach circumcision, to be only to please the Iewes: 17 and a plaine argument that he preacheth is not, to be thou, that he is persecuted of the Iewes.



∴ The workes
of mercie be
the seede of
life euerla-
sting, and the
proper cause
thereof, and
not faith ou-
ly.

BRETHREN, and if a man be pre-
occupied in any fault, you that are
spiritual, instruct such an one in the
spirit of lenitie, considering thine
ovvne self, lest thou also be tempted.
† Beare ye one an others burdens: & 2
so you shal fulfil the lavv of Christ.
† For if any man esteeme him self 3
to be something, vvhereas he is no-
thing, he seduceth him self. † But let euery one proue his 4
ovvne vvorke, & so in him self only shal he haue the glorie,
and not in an other. † For euery one shal beare his ovvne 5
burden. † And let * him that is catechized in the vvord, 6
communicate to him that catechizeth him, in al his goods.
† Be not deceiued, God is not mocked. † For what things a mā 7
shal sow, those also shal he reape. For he that sowerth in his 8
flesh, of the flesh also shal reape corruptiō. but he that sowerth
in the spirit, of the spirit shal reape life euerlasting. † And 9
* doing good, let vs not faile. For in due time vve shal reape

not

1. Cor. 9.
7.

2. Thes.
3, 13.

- 10 not failing. † Therefore vvhiles vve haue time, let vs vvorke
 good to al, but ⁿ especially to the domesticals of the faith. †
- 11 † See vvith vvhat maner of letters I haue vvritten to you
 12 vvith mine ovvne hand. † Vvhosoever vvil please in the
 flesh, they force you to be circumcised, only that they may
 13 not suffer the persecution of the crosse of Christ. † For nei-
 ther they that are circumcised, do keepe the Lavv: but they
 vvil haue you to be circumcised, that they may glorie in your
 14 flesh. † ^b But [∴] God forbid that I should glorie, sauing in the
 crosse of our Lord I E S V S Christ: by vvhom the vvorld is
 15 crucified to me, and I to the vvorld. † For in Christ I E S V S
 neither circumcision auaieth ought, nor prepuce, but ^a a nevv
 16 creature. † And vvhofoever shal solovv this rule, peace vpō
 17 them, and mercie, and vpon the Israēl of God. † From hence-
 furth let no man be troublesome to me. for I beare the mar-
 18 kes of our Lord I E S V S in my body. The grace of our Lord
 I E S V S Christ be vvith your spirit brethren. Amen. †

^b The Epistle
 for S. Francis,
 Octob. 4.

^a Christ (saith
 S. Augustine)
 chose a kinde
 of death, to
 hang on the
 Crosse and to
 fixe or fasten
 the same crosse
 in the fore-
 heads of the
 faithful, that
 the Christian
 may say: God
 forbid that I
 should glorie
 sauing in the
 crosse of our
 Lord I E S V S
 C H R I S T.
 Expos. in Euang.
 10. tract. 43.

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

6. *Communicate*] The great duety & respect that vve ought to haue to such as preach or teach vs the Cath. faith. and not in regard onely of their paines taken vvith vs, and vvell-deseruing of vs by their doctine: but that vve may be partakers of their merites, vve ought specially to do good to such, or (as the Apostle speaketh) cōmunicate vvith them in al our temporal goods, that vve may be partakers of their spiritual. See S. Augustine *li. 2. Euang. quest. q. 8.*

10. *Especially.*] In giuing almes, though vve may do vvell in helping al that are in necessitie, as farre as vve can, yet vve are more bound to succour Christians, then Ievves or Infidels: and Catho. likes, then Heretikes. See S. Hierom *q. 1. ad Hedibiam.*

15. *A nevv creature.*] Note vvell that the Apostle calleth that here a nevv creature, vvhich in the last chapter he termed, *faith vvorking by charitie*, & (1 Cor. 7, 19) *the obseruatiō of the cōmandēments of God*. Vvhereby vve may learne that vnder the name of faith is contained the vvhole reformation of our soules and our nevv creation in good vvorkes, and also that Christian iustice is a very qualitie, condition and state of vertue and grace resident in vs, and not a phantastical apprehension of Christs iustice only imputed to vs. Lastly, that the faith vvhich iustificeth, ioyned vvith the other vertues, is properly the formal cause, and not the efficient or instrumental cause of iustification. that is to say, these vertues put together, being the effect of Gods grace, be our nevv creature and our iustice in Christ.

Duety to our
 spiritual tea-
 chers.

In almes vvhom
 to preferre.

Iustice an in-
 herent quali-
 tie in vs.

Faith vvith the
 other vertues
 is the formal
 cause of iusti-
 fication.

T H E





THE ARGUMENT OF THE
EPISTLE OF S. PAUL TO
THE EPHESIANS.



F S. Pauls first coming to Ephesus, and short abode there, we reade Act. 18. And immediately Act. 19. of his returning thither according to his promise. what time he abode there three moneths, speaking to the Iewes in the Synagogue. Act. 19. v. 8. and afterward apart from them (because they were obstinate) two yeres in a certaine schoole, so that all that dwelt in Asia, heard the word of our Lord, Iewes and Gentiles. Act. 19. v.

10. The whole time himselfe calleth three yeres, in his exhortation at Miletum to the Cleargie of Ephesus. Act. 20. v. 31.

Eph. 3. v. 1. &
4. v. 1. Eph. 6.
v. 20.

After all this he writeth this Epistle vnto them from Rome (as it is said) being then prisoner and in chaines. and that as it seemeth, not the first time of his being in bonds there, whereof we reade Act. 28: but the second time, whereof we reade in the Ecclesiasticall Stories afterward: because he saith in this Epistle c. 6. v. 21. Tychicus will certifie you of all things, vvhom I haue sent to you. Of whom againe in the 2. to Tim. c. 4. v. 12. he saith: Tychicus I haue sent to Ephesus. And the said 2. Epistle to Timothee (no doubt) was written very little before his death: for in it thus he saith: I am euen now to be sacrificed, & the time of my resolution is at hand. 2. Tim. 4, 6.

* See Act. 20.
v. 25-32.

In the three first chapters, he commendeth vnto them the grace of God, in calling of the Gentiles no lesse then the Iewes, and making one blessed Church of both. Vvherein his intencion is to moue them to perseuere (for otherwise they should be passing vngratefull) and specially not to be moued vwith his trouble, vvhom was their Apostle: knowing (belike) that * it would be a great tentation vnto them, if they should heare soone after, that he were executed: therefore also arming them in the end of the Epistle, as it were in complete harnesse.

In the other three chapters he exhorteth them to good life, in all pointes, and all states, as it becommeth Christians: and afore all other things, that they be most studious to continue in the vnitie of the Church, and obedience of the pastors thereof, vvhom Christ hath giuen to continue and to be our stay against all Heretikes, from his Ascension, euen to the full building vp of his Church in the end of the world.

THE



THE EPISTLE OF PAUL TO THE EPHESIANS.

CHAP. I.

He magnifeth the grace of Gods eternal predestination and temporal vocation, 11. both of the Iewes, 12 and also of the Ephesians being Gentils. 13 for whose excellent faith and charitie he reioyceth, and continually praiseth for their increase. that they may see more cleerly the greatnes both of the inheritance in heauen, and also of Gods might which helpeth them thereunto: 20 an example of which might they may behold in the supereminent exalting of Christ.

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11



PAUL an Apostle of I E S V S Christ by the vvil of God :to al the saincts that are at Ephesus : and to the faithful in Christ I E S V S. † Grace to you and peace from God our father, and our Lord I E S V S Christ.

† Blessed be God and the Father of our Lord I E S V S Christ, vvhich hath blessed vs in al spiritual blessing,

in cœlestials, in Christ: † as he chose vs in him before the constitution of the vvorld, that vve should be holy and immaculate :: in his sight in charitie. † Vvho hath predestinated vs vnto the adoption of sonnes, by I E S V S Christ, vnto himself: according to the purpose of his vvil: † vnto the praise of the glorie of his grace, vvherein he hath gratified vs in his beloued sonne. † In vvhom vve haue redemption by his blood (the remission of finnes) according to the riches of his grace. † Vvwhich hath superabounded in vs in al vvisedō and prudence, † that he might make knovven vnto vs the sacrament of his vvil, according to his good pleasure, vvhich he purposed in him self, † in the dispensation of the fulnes of times, to c̄perfit al things in Christ, that are in heauen and in earth, in him. † In vvhom vve also are called by lot: pre-

∴ Vve learne here that by Gods grace men be holy and immaculate, not onely in the sight of men, nor by imputation, but truly and before God: contrarie to the Doctrine of the Caluicnists.

ε̄ χαρι-
των

ε̄ δολω-
σαντι-
ωσαντι

Some re-
ferre this to
the grace of
Baptisme: but
to many lear-
ned it seemeth
that the Apo-
stle alludeth
to the giuing
of the Holy
Ghoit in the
Sacrament of
Confirmation,
by signing the
baptized with
the signe of the
Crosse & holy
Chrisme. For
that vvas the
vse in the
Apostles time,
as els where
we haue proo-
ued. Annot.
M. 8.

Christ is not
ful, vvhole, and
perfect with-
out the church
no more then
the head with-
out the body,

stinate according to the purpose of him that vvorketh al things, according to the counsel of his vvil: † that vve may 12 be vnto the praise of his glorie, vvhich before haue hoped in Christ: † in vvhom you also, vvhen you had heard the 13 vvord of truth (the Gospel of your saluation:) in vvhich also beleeuing you vvere † signed vvith the holy Spirit of promis, † vvhich is the pledge of our inheritance, to the 14 redemption of acquisition, vnto the praise of his glorie.

† Therefore I also hearing your faith that is in our Lord 15 I E S V S, and loue tovvard al the sainctes: † cease not to giue 16 thanks for you, making a memorie of you in my praiers, † that God of our Lord I E S V S Christ, the father of glorie, 17 giue you the spirit of vvifedom and of reuelation, in the knowvledge of him, † the cies of your hart illuminated, 18 that you may knowv vvhat the hope is of his vocation, and vvhat are the riches of the glorie of his inheritance in the sainctes, † and vvhat is the passing greatnes of his povver 19 tovvard vs that beleue: according to the operation of the might of his povver, † vvhich he vvrought in Christ, rai- 20 sing him vp from the dead, and setting him on his right hand in celestials, † aboue al Principallitie & Potestare & Power, 21 and Domination, and euery name that is named not only in this vvorld, but also in that to come. † And he hath* subdued 22 al things vnder his feete: and hath made him head ouer al the CHURCH, † vvhich is his body, the fulnes of him 23 vvhich is filled al in al.

pf. 8, 8.

ANNO TATIONS CHA P. I.

Nine orders
of Angels.

21. *Al Principallitie.* The Fathers vpon this, and other places of the old and new Testa- ment, vvhere they finde the orders of holy Angels or spirites named, agree that there be nine orders of them. Of vvhich some be here counted and called, as vve see: in the Epistle to the Colosians, the order of Thrones is specified, vvhich maketh fve: to vvhich if vve adde these foure, Cherubim, Seraphim, Angels, and Archangels, vvhich are commonly named in holy vvrite, in al there be nine. *S. Denys cal. Hier. c. 7. 8. 9. & Ec. Hier. c. 1. S. Athanas. li. de Communi essent. in fine. Gregor. Moral. li. 12. c. 18.* Therefore, good Reader, make no account of * Caluins and others infidelitie, vvhich blasphemously blame and condemne the holy doctors diligence in this point, of curiolitie and impietic. The vvhole endeour of these heretikes is, to bring al into doubt, and to corrupt euery Article of our Religion.

Cal. vvpon
this place.

As Christ is
king, and yet
men are kings
also: so Christ
is head of the

22. *Head.* It maketh a high prooffe among the Protestants, that no man can be head of the Church, because it is a calling and dignitie proper to Christ. But in truth by as good reason there should be no king nor lord, because, *He is king and lord.* neither should there be Bishop or Pastor, because he is *the Bishop and Pastor of our soules:* nor Pontifex nor Apostle, for by those titles S. Paul termeth him Hebr. 3: none should be pillar, foundation

Apost. 19.
1 Pet. 2, 25

dation

dation, rocke, light, or maister of the Church or truth, because Christ is properly al these. And yet our nev v docters (though they be exceding seditious and vvould for the aduantage of their sect be gladly ridde of kings and al other Superiors temporal, if they feared not the sword more then God, and vvould finde as good Scriptures to be deliuered of them, as they now finde to discharge them selues of obedience to Popes:) yet (I say) they vvil not deny, al the former titles and dignities (not vvithstanding Christes soueraine right in the same) to be giuen and communicated to the Princes and Magistrates of the earth both spiritual and temporal. though Christ in a more diuine, ample, absolute, excellent, and transcendent sort, haue al these things attributed or appropriated to him self. So then, though he be the head of the Church, and the onely head in such soueraine and principal maner, as no earthly man or mere creature euer is or can be, and is ioyned to the Church in a more excellent sort of coniunction, then any king is to his subiects or Countrie, or any Pope or Prelate to the Church vvhereof he is gouernour, euen so farre that it is called his body Mystical: life, motion, spirit, grace issuing dovvne from him to it and the members of the same, as from the head to the natural body. though in this sort (We say) no man can be head but Christ, nor the Church be body to any but to Christ: yet the Pope may be the ministerial head, that is to say, the cheefe Gouernour, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part vvhich is in earth. as S. Hierom calleth Damasus the Pope, *Summum Sacerdotem, the cheefe and highest Priest:* and the Apostle saith of this ministerial head, *The head can not say to the feete, you are not necessarie for me.* For therein also is a great difference betvvene Christ and euery mortal Prelate, that (as the Apostle here saith) he is head of the vvhole Church, meaning of the triumphat (& of al Angels also though in an other sort) no lesse the of the Church militat. So Peter vvvas not, nor any Pope, nor any man can be. Where you must obserue, that for this soueraine preeminence of Christ in this case, the Church is not called the body mystical of any Gouernour, Peter, Paul, or vvhat Prelate or Pope so euer.

Church, and yet man may be head thereof also.

Christ is head of the Church in a far more excellent sort, then any man can be.

Hiero. ep. 123.

1. Cor. 12, 21.

CHAP. II.

He putteth them in minde of their vncertainties before they vvwere Christians: that al the praise may be giuen to the grace of God: 11 and of the enmities that vvvas then betvvene the Iew and the Gentil: 12 until now that Christ by his Crosse hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of al, in his Catholike Church.

Eph. 6, 12.

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AND you vvhen you vvwere dead by your offences & sinnes, † vvwherein sometime you vvwalked according to the course of this vvorld, according to the * prince of the pover of this aire, of the spirit that now vvorketh on the childre of diffidence, † in vvwhom also vve al conuersed sometime in the desires of our flesh, doing the vvill of the flesh and of thoughtes, and vvwere by nature the children of vvyrath as also the rest: † but God (vvwhich is riche in mercie) for his exceding charitie vvhervvith he loued vs, † euen vvwhen vve vvwere dead by sinnes, quickened vs together in Christ, (by vvwhose grace you are sauéd,) † and raised vs vp vvwith him, and hath made vs sit vvwith him in the celestials in Christ I E S V S, † that he might shew in the vvorldes succeding, the abundant riches of his grace, in bountie vpon vs in Christ I E S V S. † For by * grace you are sauéd through faith (and that not of your selues,

T t ij for

It is said, not of workes as thine, of thy self being vnto thee, but as those in which God hath made, formed, and created thee. *Aug. de gr. & lib. arbi. c. 8. & 169.*

for it is the gift of God) † not of vvorke, that no man 9 glorie † For vve are his vvorke, created in Christ I E S V S in 10 good vvorke, vvhich God hath prepared that vve should vvalke in them.

† For the vvhich cause be mindeful that sometime you 11 vvere Gentils in the flesh, vvhoo vvere * called prepuce, of that vvhich is called circumcision in the flesh, made vwith 12 hand: † vvhoo vvere at that time vwithout Christ, alienated from the conuersation of Israël, and * strangers of the testa- 13 ments, hauing no hope of the promis, and vwithout God in this vworld. † But novv in Christ I E S V S, you that someti- 14 me vvere farre of, are made nigh in the bloud of Christ. † For he is our peace, vvhoo hath made both one, and dissoluing the middle vvall of the partition, the enmities in his flesh: † eua- 15 cuating the lavv of cōmaundements c in decrees: that he may create the rivo in him self into one new man, making peace, † and may reconcile both in one body to God by the crosse, 16 killing the enmities in him self.

† And comming he euangelized peace to you that vvere 17 farre of, and peace to them that vvere nigh. † For * by him 18 vve haue accessē both in one Spirit to the Father. † Novv 19 then you are not strangers and forreiners: but you are c citi- zens of the sainctes, and the domesticals of God, † n built 20 vpon the foundation of the Apostles and Prophets, I E S V S Christ him self being the highest corner stone: † in vvhom 21 al building framed together, grovverh into an holy temple in our Lord, † in vvhom you also are built together into an 22 habitation of God in the holy Ghost. †

The Epistle for S. Thomas the Apostle, Decemb. 21.

1. reg. 17, 26. Exce 44, 7.

Ro. 9, 4.

εὐδὴ- μωσ

Ro. 5, 2.

κοινωνία λίσ

A N N O T A T I O N S
C H A P. II.

Our first iusti- fication of mere grace, & faith the foundation therof.

1. *By grace you are saved through faith.*] Our first iustification is of Gods grace, and not of our deseruings: because none of al our actions that vvere before our iustification, could merite or iustly procure the grace of iustification. Againe, he saith, *through faith*: for that faith is the beginning, foundation, and roote of al iustification, and the first of al other vertues, vwithout which it is impossible to please God.

The Church builded vpon Christ, and yet vpon the Apo- stles also.

20. *Built vpon the foundation.*] Note against the Heretikes that thinke it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. Vwhy may not the Church then be builded vpon Peter?

CHAP. III.

For witnessing the vocation of the Gentils, as being the Apostle of the Gentils, he is in prison: 13 Wherein the Gentils therefore haue cause to reioyce, rather then to shrinke. So he saith, 14 and also praiesh to God (vvhich is almightie) to confirme their inward man, though the outward be infirmed by persecutions.



1 O R this cause, I Paul the prisoner of
 2 I E S V S Christ, for you Gentiles: † if
 3 yet you haue heard the dispensation of
 4 the grace of God, vvhich is giuen me
 5 toward you, † because according to
 6 reuelation the sacrament vvas made
 7 knowven to me, as I haue vvvrittē before
 8 in breife: † according as you reading
 9 may vnderstand my vvifedom in the mysterie of Christ,
 10 † vvhich vnto other generations vvas not knowven to the
 11 sonnes of men, as novv it is reuealed to his holy Apostles &
 12 Prophets in the Spirit. † The Gentils to be coheires & con-
 13 corporat and comparticipant of his promis in Christ I E S V S
 14 by the Gospel: † vvhich I am made a minister according
 15 to the gift of the grace of God, which is giuen me according
 16 to the operation of his povver. † To me* the least of al the
 17 fainctes is giuen this grace, among the Gentils to euangelize
 18 the vnsearcheable riches of Christ, † and to illuminate al
 19 men vvhich is the dispensatiō of the sacrament hidden ^c from
 vvorldes in God, vvhich he made in Christ I E S V S our
 Lord. † In vvhom vve haue affiance and accesse in confi-
 dence, by the faith of him. † ^b For the vvchich cause I desire
 that you faint not in my tribulations for you, vvhich is your
 glorie.
 † For this cause I bowve my knees to the Father of our
 Lord I E S V S Christ, † of vvhom al paternitie in the heauens
 and in earth is named, † that he giue you according to the
 riches of his glorie, povver to be fortified by his Spirit in the
 inner man. † Christ :: to dwell by faith in your hartes,
 rooted and founded ^c in charitie, † that you may be able to
 comprehend vvith al the fainctes, vvhich is the bredth, and
 length, and height, and depth, † to knowv also the charitie of

1. Cor. 15, 9.

εξουσιαν
ἀσιν

c that is,
the eternal
prafinitio

c That is, for
euer before.

b The Epistle
vpon the 16
Sunday after
Pentecost.

Christ dwel-
leth in vs by
his giftes, and
vve be iust by
those his giftes
remaining and
resident in vs,
& not by Chri-
stes proper iu-
stice onely, as
the Heretikes
affirme.

c Not faith
only must be in
vs, but chari-
tie vvchich ac-
cōplisheth al
vertues.

Christ, surpassing knowvledge, that you may be filled vnto al the fulnes of God. † And * to him that is able to doe al 20 things more abundantly then vve desire or vnderstand, according to the povver that vvorketh in vs: † to him be 21 glorie in the CHVRCH, and in Christ I E S V S, vnto al generations vvorld vvithout end. Amen.

Ro. 16,
25.

CHAP. III.

He exhorteth them to keepe the vnitie of the Church most carefully vvith al humilitie bringing them many moitiues therevnto: 7 and answering that euen the diuersitie it self of offices is not for diuision, as being the gift of Christ him self, bus to build vp the Church, and to hold al in the vnitie thereof against the subtle circumuentions of Heretikes: that vnder Christ the head, in the Church being the body, euery member may prosper. 17 Neither (as touching life) must vve liue like the Heathen, bus as it becommeth Christians, laying of al our old corrupt maners, and increasing daily in al goodnes.

The Epistle vpon the 17 Sunday after Pentecost. And in a Votiu Masse against Schisme.



The Epistle vpon Ascension eue. And vpon SS. Simon and Iudes day.

He meaneth specially of his descending to Hel.

Therefore prisoner in our Lord, beseeche you, 1 that you vvalke vvorthy of the vocation in vvhich you are called, † vvith al humilitie & 2 mildenes, vvith patience, supporting one another in charitie, † careful to keepe the 3 vnitie of the spirit in the bond of peace. † One body and 4 one spirit: as you are called in one hope of your vocation. † One Lord, † one faith, one baptisme. † * One God and 5 6 Father of al, vvhich is ouer al, and by al, and in al vs. † But 7 * to euery one of vs is giuen grace according to the measure of the donation of Christ. † For the vvhich he saith, *Ascending 8 on high, he ledde captiuitie captiue: he gaue giftes to men.* († And that he 9 ascended, vvhat is it, but because he descended also first into the 10 inferiour partes of the earth? † He that descended, the 10 same is also he that is ascended aboue al the heauens, that he might fill al things.) † And * he gaue, † some Apostles, and 11 some Prophets, and othersome Euangelists, and othersome pastors and doctores, † to the consummation of the sainctes, 12 vnto the vvorke of the ministerie, vnto the edifying of the body of Christ: † † vntil we meete al into the vnitie of faith 13 and knowvledge of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: † † that 14 novv vve be not children vvauering, and caried about † vvith euery vvinde of doctrine in the vvickednes of men, in craftines to the circumuention of errour. † But doing the truth 15 in charitie, let vs in al things grow in him, vvhich is the head,

Christ:

Maluc.
2, 10.
Ro. 12, 4
1. Cor. 12,
4.
Pj. 67,
19.

1. Cor. 12,
28.

- 16 Christ: † of vvhom the vvhole body being compacte and knit together by al iuncture of subministration, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it self in charitie.
- 17 † This therfore I say and testifie in our Lord: that novv you vvalke not as also the * Gentiles vvalke in the vanitie of
- 18 their sense, † hauing their vnderstanding obscured vvith darkenes, alienated from the life of God by the ignorance
- 19 that is in them, because of the blindenes of their hart, † vvho despairing, * haue giuen vp them selues to impudicitie, vnto
- 20 the operation of al vnclannes, vnto auarice. † But you haue
- 21 not so learned Christ: † if yet you haue heard him, and haue
- 22 been taught in him, (as the truth is in I E S V S.) → † * Lay you avvay, according to the old conuersation the old man, vvhich
- 23 is corrupted accordiing to the desires of errour. † And :: be :: The Apottle
24 renevved in the spirit of your minde: † and put on the nevv teacheth vs.
man vvhich according to God is created in iustice, and holi- not to appre-
hed Christs iu-
25 nesse of the truth. † For the vvhich cause laying avvay lying, stice by faith
only, but to be
* speake ye truth euery one vvith his neighbour, because vve renevved in
our selues tru-
ly, & to put on
vs the nevv mā
26 † * Be angrie and sinne not. let not the sonne goe dovne formed & cre-
ated in iustice
27 vpon your anger. † Giue not place to the Deuil. † He that and holines of
truth. By the
28 stole, let him novv not steale: but rather let him labour in vvhich, free
vvil also is-
29 haue vvhence to giue vnto him that suffereth necessitie. † Al proued to be
in vs, to worke
naughtie speache let it not proceede out of your mouth: but vvith God, or
to consent vn-
30 giue grace to the hearers. † And contristate not the holy Spi- to him in our
sanctification.
- 31 rit of God: in vvhich you are signed vnto the day of redemp-
tion. † Let al bitternes, and anger, and indignation, and cla-
mour, and blasphemie be taken avvay from you vvith al ma-
lice. † And be gentle one to an other, merciful, pardoning one
an other, as also God in Christ hath pardoned you.

ANNO TATIONS

CHAP. IIII.

5. *One faith.*] As rebellion is the bane of ciuil Commonvvealths and kingdoms, and peace and concord, the preteruation of the same: so is Schisme, diuision, and diuersitie of faiths or fellowships in the seruice of God, the calamitie of the Church: and peace, vnitie, vniformitie, the special blethng of God therein. and in the Church aboute al Commonvvealths, because it is in al pointes a Monarchie tending euery vvay to vnitie. but one God, but one Christ, but one Church, but one

Vnitie of the Cath. Church.

Schisme detestable.

one hope, one faith, one baptisme, one head, one body. Vwhereof S. Cyprian *li. de vnitis. Ec. nu. 3.* saith thus: *One Church the Holy Ghost in the person of our Lord designeth & saith, One is my doue. This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that wisheth standeth and resisteth the Church, he that forsaketh Peters chaire upon which the Church was built, doth he trust that he is in the Church? When the blessed Apostle S. Paul also sheweth this Sacrament of vnitie, saying, One body and one spirit & c. Which vnitie vve Bishops specially that rule in the Church, ought to hold fast and maintaine, what vve may proue the Bishoply function also it self to be one and undiuided, & c. And againe, There is Ep. 107. one God, and one Christ, and one Church, and one Chaire, by our Ldes voice founded upon Peter. An other altar to be sette up, or a new Priesthod to be made, besides one altar, or one Priesthod, is impossible. Who soeuer gathereth eis vvhers, scattereth. It is adulterous, it is impious, it is sacrilegiou, vvhatsoeuer is instituted by mans furie to the breach of Gods diuine disposition. Get ye far from the contagion of such men, & flee from their speeches as a canker and pestilence, our Lord hauing pramonij bed and vvarned before hand, They are blind, leaders of the blind, & c. Vwhereby vve learne that this vnitie of the Church commended so much vnto vs, consisteth in the mutual fellowship of al Bishops vwith the See of Peter. S. Hilarie also *(li. ad Constantium Augustum)* thus applieth this same place of the Apostle against the Arians, as vve may do against the Calvinists. Perilous and miserable it is, saith he, that there are now so many faithes as vvilles, and so many doctrines as maners, vvhiles either faithes are so vvrissen as vve vwill, or as vve vwill, so are vnderstood: and vvhithere as according to one God, and one Lord, and one Baptisme, there is also one faith, vve fall away from that which is the only faith, and vvhiles moe faithes be made, they beginne to come to that, that there is none at al.*

The heretikes *11. Some Apostles.]* Many functions that were euen in the Apostles time, are not here named: which must be noted against the Aduersaries that call here for Popes, as though the names of Bishop, Priests, or Deacons were not as well leaft out as Popes: vvhom yet they can not deny to haue been in vie in S. Pauls daies. And therefore they haue no more reason, out of this place to dispute against the Pope; then against the rest of the Ecclesiastical functions. Neither is it necessarie to reduce such as be not specified here, to these here named: though in deede both other Bishops and Prelates and specially Popes may be contained vnder the names of Apostles, Doctors, and Pastors. Certes the roome and dignitie of the Pope is a very continual Apoitelhip, and S. Bernard callen it *Apostolatum. Bernard. ad Eugen. li. 14. c. 4 & c. 6 in fine.*

The Popes office is called an Apostle-ship. *12. Until vve meete.]* The Church of God shal neuer lacke these spiritual functions, or such as be answerable to them, according to the time and state of the Church, til the vvorlides end. Continual succession of Bishops, an euident argument of the true visible Church. Vwhereby you may proue, the Catholike Church, that is to say, that visible companie of Christians which hath euer had, and by good records can proue they haue had, a continual ordinarie succession of Bishops, Pastors, and Doctors, to be the onely true Church: and these other good fellows that for many vvorlides or ages together can not if hevy that they had any one Bishop, or ordinarie yea or extraordinarie officer for them and their sect, to be an adulterous Heretical generation. And this place of the Apostle assuring to the true Church a perpetual visible continuance of Pastors and Apostles or their successors, vvarranted the holy fathers to trie al Heretikes by the most famous succession of the Popes of Rome. So did S. Irenæus, *li. 3 c. 3.* Tertullian, *in prescript. Optatus, li. 2. cons. Parm. S. Augustine, in ps. cons. part. Donat. et cons. sp. Manich. c. 4. et ep. 165. Epiph. her. 27.* and others.

The fathers refuted heretikes by the succession of the Bishops of Rome. *13. With euery vvinde.]* The special vie of the spiritual Governours is, to keepe vs in vnitie and constance of the Catholike faith, that vve be not carried away vwith the blast or vvinde of euery heresie. Vvhich is a very proper note of sectes and new doctrines that trouble the infirme vveaklings of the Church, by certaine seasons of diuerse ages: as sometime the Arians, then the Manichees, an other time the Nestorians, then the Lutherans, Calvinists, and such like: vvhom at diuers times in diuers places haue blowen diuers blaetes of false doctrine.

CHAP. V.

He continueth his exhortation to good life, assuring them against al deceiuers, that no committer of mortal sinne shal be saued: considering that for such sinnes it is that the Heausten shal be damned: & that Christians must rather be the light of al others. 22 Then he commeth in particular and exhorteth his bands and vviues to do their duty one towards the other, by the example of Christ and his obedient and beloved spouse the Church.

BE

Io. 13, 34

Col. 3, 5.

Ef. 9, 60

Col. 4, 5.

Ro. 12, 2.

Col. 3, 18.

Tir. 2, 5.

I Per. 3,

I.

Ge. 3, 16.

I Cor. 11,

3.



1 E ye therefore folowers of God, as
 2 most deere children: † and * walke
 3 in loue, as Christ also loued vs, and
 4 deliuered him self for vs an oblation
 5 and host to God in an odour of
 6 svvetenes. † But * fornication and
 7 al vncleannes, or auarice, let it not so
 8 much as be named among you, as it
 9 becommeth sainctes: † or filthines,
 10 or foolish talke, or scurrilitie, being to no purpose: but rather
 11 giuing of thankes. † For vnderstanding knowv you this,
 12 that no fornicatour, or vncleane, or couetous person (vvhich
 13 is :: the seruice of Idols) hath inheritance in the kingdom of
 14 Christ and of God.
 15 † Let no man seduce you vwith vaine vvordes. For, for
 16 these things commeth the anger of God vpo the children of
 17 diffidence. † Become not therfore pattakers vwith them.
 18 † For you vvere sometime darkenes, but novv light in our
 19 Lord. Vvalke as children of the light, († for the fruite of the
 20 light is in al goodnes, and iustice, and veritie) † † prouing
 21 vwhat is vvel pleasing to God: † and communicate not vwith
 22 the vnfruitful vvorkes of darkenes, but rather reprove them.
 23 † For the things that are done of them in secrete, it is shame
 24 euen to speake. † But al things that are reprovved, are mani-
 25 fested by the light. for al that is manifested, is light. † for
 26 the vvhich cause he saith: *Rise thou that sleepest, and arise from the
 27 dead: and Christ vvil illuminate thee.* † See therfore, brethren, how
 28 you vvalke vvarily. not as vnvvise, but * as vvise: † re-
 29 deemng the time, because the daies are euil. † Therfore be-
 30 come not vnvvise, but * vnderstanding vwhat is the vvil of
 31 God. † And be not drunke vwith vvine vvherein is riote-
 32 ousnes, but be filled vwith the Spirit, † speaking to your
 33 selues in psalmes & hymnes, and spiritual canticles, chaunting
 34 and singing in your hartes to our Lord: † giuing thankes
 35 alvvaies for al things, in the name of our Lord I E S V S Christ
 36 to God & the Father. † Subiect one to an other in the feare
 37 of Christ.
 38 † Let * yvomen be subiect to their husbandes, as to
 39 our Lord: † because * the man is the head of the woman:
 40 as Christ is the head of the :: CHVRCH. Him self, " the sa-
 41 uiour of his body. † But as the CHVRCH is subiect to
 42 Vuu Christ

The epistle vpon the 3 Sunday in Lent.

:: See the heretical corruption of this place in the Annotation Col. 3. v. 5.

The Epistle vpon the 20 Sunday after Pentecost.

The Epistle in a votive masse for mariage.

:: It is much to be noted, that in the first

English Bi-
bles there is
not once the
name of
CHVRCH
in all the Bible,
but in steede
thereof, *Con-
gregatio*. vvhich
is so notorious
a corruption,
that the felues
in the later bi-
bles correct it
for shame, but
yet suffer the
other to be
read and vsed
still. See the
Bible printed
in the yere
1562.

Christ, so also the vvomen to their husbands in al things.
 † Husbands, loue your vvives, as Christ also "loued the 25
 CHVRCH, and deliuered him self for it: † that he might 26
 sanctifie it, cleansing it by the lauer of vvater in the vvord,
 † that he might present to him self a glorious CHVRCH, 27
 not hauing spot, or wrinkle, or any such thing, but that it may
 be holy and vnspotted. † So also men ought to loue their 28
 vvives as their ovvne bodies. He that loueth his vvife, loueth
 him self. † For no man euer hated his ovvne flesh: but he 29
 nourisheth & cherisheth it, " as also Christ the CHVRCH:
 † because vve be the members of his body, of his flesh & of 30
 his bones. † *For ibis cause shal mā leaue his father & mother: and shal cleaue 31*
to his vvife, and they shal be vvno in one flesh. † This is a great sacramēt. 32
 but I speake in Christ and in the CHVRCH † Neuertheles 33
 you also euery one, let eche loue his vvife as him self: and let
 the vvife feare her husband. †

Gen. 2.
24.
Mat. 19,
5.

ANNO TATIONS
CHAP. V.

No saluation out of the cath. CHVRCH. 22. *Sauour of his body.*] None hath saluation or benefite by Christ, that is not of his body the Church. And vvhath Church that is, S. Augustine expresseth in these vvordes. *The Catholike Church onely is the body of Christ, vvhoseof he is head. out of this body the Holy Ghost quickeneth no man.* And a litle after, *He shal vvil haue the Spirit, let him bevvare he remaine nos out of the CHVRCH, let him bevvare he enter nos into it feinedly.* August. ep. 50 ad Bonifacium comitem in fine.

The CHVRCH neuer erreth. 24. *Subiect to Christ.*] The CHVRCH is alvvayes subiect to Christ, that is, not onely vnder him, but euer obedient to his vvordes and commaundement. Vvhich is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false vvorship, as the Heretikes novv, and the Donatistes of old did teach.

Christ's loue toward his Church. 25. *Loued the Church.*] Loe Christes singular loue of the CHVRCH, for vvhich onely & the members thereof he effectually suffered his Passion, and for vvhose continual cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become vvithout al spot, vvrinkle, or blemish. for, in this vvorld by reason of the manifold infirmities of diuers her members, she can not be vvholly vvithout sinne, but must say alvvayes,

The Church triumphant vvithout spot and vvrinkle. *Dimitte nobis debita nostra, Forgiue vs our debtes.* August. li. 2. Retract. c. 18.
 29. *As Christ the Church.*] It is an vnspcakable dignitie of the CHVRCH, vvhich the Apostle expresseth often els vvhere, but specially in this vvhole passage, to be that creature onely for vvhich Christ effectually suffered, to be vvashed and embrued vvith vvater and bloud issuing out of his holy side, to be nourished vvith his ovvne body (for so doth S. Irenæus expound li. 5. in principio) to be his members, * to be so ioyned vnto him as the body and members of the same flesh, bone, and substance to the head, to be loued and cherished of him as vvife of husband, yea to be his vvife and most deere spouse, taken and formed (as S. Augustine often saith) out of his ovvne side vpon the Croisse, as Eue our first father Adams spouse vvvas made of his ribbe. In Psal. 126. & in Psal. 127. & tract. 9 in Ioan. & tract. 120. In respect of vvhich great dignitie and excellencie, the same holy father affirmeth the CHVRCH to be the principal creature, and therefore named in the Creede next after the Holy Ghost. and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of vvhich incomparable excellencie of the Church, so beloved of Christ and so inseparatly ioyned in marriage vvith him, if the Heretikes of our time had any sentie or consideration, they vvould neither thinke their cōtemptible companie or cōgregation to be the glorious spouse of our Lord, nor teach that the Church may erre, that is to say, may be diuorced from her spouse for Idolatrie, superstition, Heretic, or other abominations: Vvhervpon one of these absurdities vvould ensue, that either

The mani- fold dignitie of the Church

The Church is the principal creature.

The Church can not erre.

* Aug. li. 1
de Symb.
ad Catech.
c. 2.

Christ

Christ may sometimes be without a Church & spouse in earth (as he was at the while there were no Calvinists, if their Church be the spouse of Christ) or els if the Catholike Church onely is and hath been his wife, and the same haue such errors as the Heretikes falsely pretend, that his wife so deere and so praised here, is notwithstanding a very vvhore. Vvhich horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truly and sincerely alwaies: vvhathoeuer the adulterous generation of Heretikes thinke or blasphem.

Aburdities that follow, if the Church may erre.

32. *This is a great Sacrament.*] Mariage a great Sacramēt of Christ and his Church prefigured in the first parēt. Adam (saith S. Augustine *traēt. 15 in 10.*) *who was a forme or figure of him that was to come, yea rather God in him, gaue vs a great token of a Sacrament. For both he deserved sleeping to take a wife, and of hu ribbe hu wife was made vnto him: because of Christ sleeping on the Crosse the Church was to be made out of his side.* In an other place he maketh Matrimonie a Sacramēt of Christ and his Church: in that, that as the married mā must forsake father & mother and cleaue vnto his wife, so Christ as it were left his father, exinaniting him self by his incarnatiō, & left the Synagogue his mother, & ioyned him self to the Church. *Li. 12 c. 8. cont. Faustum* In diuers other places he maketh it also a Sacrament, specially in that it is an inseparable bond betvvixt t̄vo, and that can neuer be dissolued but by death: signifying Christs perpetual and indissoluble coniunctiō vvith the Church his one onely spouse. *de Gen. ad lit. li. 9 c. 7. Cont. Pelag. de pec. orig. li. 2 c. 34. De fid. et op. c. 7. De bono coniug. c. 7. & 18.* And in an other place, *The good of Mariage* (saith he) *among the people of God in the holines of a Sacrament. De bono cōiugali c. 14.*

MATRIMONIE a Sacrament.

Vvho vvould haue thought such mysteries and Sacramēt to be in Mariage, that the ioyning of man & wife together should represent so great a mysterie, if the Apostle him self, & after him this holy father and others, had not noted it? or vvho can maruel that the holy Church taketh this to be a Sacrament, and to giue grace of sanctification to the parties married, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vessel (as the Apostle speaketh) in sanctification and honour, and not in passion of lust and ignominie, as the Heathen do vvhich know not God, and as our brutish nevy Maisters seeme to do that commend marriage about al things so farre as it feedeth their concupiscences, but for grace, Sacrament, mysterie, or sanctification thereby, they care no more then the Heathen or brute beastes do? And thus vve gather that matrimonie is a Sacrament, and not of the Greeke vvord *Mysterie* onely, as Calvin falsely saith, nor of the Latin vvord *Sacrament*, both vvhich vve know haue of their nature a more general signification, and that in the Scriptures also: but vvhereas these names are here giuen to Matrimonie by the Apostle, & are not giuen in the Scriptures to Baptisme and the Eucharist, let them tel vs vvhy they also apply these vvordes from their general signification to signifie specially and peculiarly thoe t̄vo Sacramēt neuer so named expressly in Scripture, and do not likewise folovv the Catholike Church in calling matrimonie by the same name, vvhich is here so called of the Apostle, specially vvhereas the signification in it, is as great as in any other of the Sacraments, and rather greater.

The grace giuen by this Sacrament.

The protestants Reshly estimation of marriage.

1 Thef. 4.

Mys: 10v Sacramentum.

CHAP. VI.

Like vvise children and parents he exhorts, 3 item seruants and maisters. 10 Then, shas al take courage in the might of God, but so, that vvishal they arme them selue (considering vvhat mightie enemies they haue) vvith al peeces of spirisual armour 18 praying al vvases feruently, and for him also.

Col. 3, 20
Eph. 20,
12. Den.
5, 16.

1
2
3
4



CHILDREN, obey your parents in our Lord. for this is iust. † Honour thy father and thy mother (vvhich is the first commaundement in the promis,) † that it may be vvell vvith thee, and thovv maiest be long-lived vpon the earth. † And you fathers, prouoke not your children to anger: but bring them vp in the discipline and correption of our Lord.

Col. 3, 22
Tit. 2, 9.
1 Pet. 2,
8.

5

† * Seruants, be obedient to your lordes according to

Vuu ij the

c God lea-
ueth no good
worke vn-
rewarded.

The Epistle
vpon the 21
Sunday after
Pentecost.

∴ If mā could
not be truly
iust or haue
iustice in him-
self, how
could he be
clothed vvith
iustice?

∴ S. Augustine
noteth in sun-
drie places
vpō this same
text, that faith
without cha-
ritie serueth
not to salua-
tion. li. 50. bo. 7.

the flesh, with feare and trembling, in the simplicitie of your hart, as to Christ: † not seruing to the eie, as it vvere pleasing 6 men, but as the seruants of Christ, doing the vvil of God frō the hart, † vvith a good vvil seruing, as to our Lord and not 7 to men. † Knowving that euery one vvhat good soeuer he 8 shal doe, that shal he^c receiue of our Lord, vvwhether he be bond, or free. † And you maisters, doe the same things to 9 them,^b remitting threatenings: knowving that both their Lord and yours, is in heauen: and^{*} acception of persons is not vvith him.

† Hence forth brethren, be strengthened in our Lord, & 10 in the might of his pouer. † Put you on the^c armour of 11 God, that you may stand against the deceites of the Deuil. † For our vvrestling is not against flesh and bloud: but 12 against Princes and Potestats, against the^{*} rector of the vvorld of this darkenes, against the spirituals of vvickednes in the celestials. † Therefore take the armour of God, that 13 you may resist in the euil day, and stand in al things perfect. † Stand therefore hauing your loines girded in truth, and 14 ∴ clothed vvith the breast-plate of iustice, † & hauing your 15 fecte shod to the preparation of the Gospel of peace: † in 16 al things taking the shield of faith, vvherevvith you may extinguishe al the fire dartes of the most vvicked one. † and 17 take vnto you the^{*} helmet of saluation: and the svvord of the spirit (vvwhich is the vvord of God) † † in al praier 18 and supplication praying at al time in spirit: and in the same vvatching in al instance and supplication for al the saincts: † and for me, that speache may be giuen me in 19 the opening of my mouth vvith cōfidence, to make knowne the mysterie of the Gospel, † for the vvwhich I am a legate 20 in this chaine, so that in it I may be bold according as I ought, to speake.

† And that you also may knowv the things about me, 21 vvhat I doe: Tychicus my dearest brother and faithful mini- ster in our Lord, vvil make you vnderstād al things: † vvhom 22 I haue sent to you for this same purpose, that you may know the things about vs, and he may comfort your hartes. † Peace 23 to the brethren and ∴ charitie vvith faith from God the Fa- ther, and our Lord I e s v s Christ. † Grace vvith al that loue 24 our Lord I e s v s Christ in incorruption. Amen.

b ἀνίστας
Deu. 10,
17.

c παν-
πλιαν

Eph. 2, 2

Es. 59,
17. 1.
Thes. 5, 8



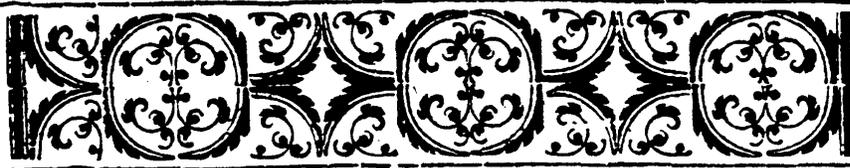
THE ARGUMENT OF THE
EPISTLE OF S. PAUL TO
THE PHILIPPIANS.



OF S. Paul was called by a vision into Macedonia, vve reade Act. 16. and how he came to Philippi being the first citie thereof, and of his preaching, miracles, and suffering there. And againe Act. 19. Paul purposed in the Spirit, vwhen he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I haue been there, I must see Rome also. Vvhich purpose he executed Act. 20. taking his leaue at Ephesus. And being after vward come into Achaia, he had counsel to returne through Macedonia, and so at length from Philippi he began his navigation toward Hierusalem, and from Hierusalem being caried prisoner to Rome (Act. 28.) he vvrote from thence this Epistle to the Philippians: or rather in his second apprehension, about 10 yeres after the first.

In it he confirmeth them (as he did* the Ephesians also about the same time) Eph. 3. against the tentatiō that they might haue in hearing that he vvere executed. therefore he first saith: And I vvil haue you know v brethren, that the things Phil. 1. v. 12. about me, are come to the more furtherance of the Gospel: so that my bandes vvere made manifest in Christ in al the Court &c. Secondly he signifieth that his desire is, to be dissolued and to be vvith Christ. but yet (lest they should be discomforted) that he hopeth to come againe to them. Vvhereof not vvith standing, that he hath yet no certaintie, he signifieth in saying: I hope Phil. 2. v. 23. to send Timothee vnto you, immediatly as I shal see the things that 24. 17. concerne me. Thirdly therefore he prepareth them against the vvorst, saying: I hope to come againe to you: but and if I be immolared, vpon the sacrifice and seruice of your faith, I reioyce and congratulate vvith you al, and the self same thing do you also reioyce and congratulate vvith me.

Moreouer he partly vvarneth them (as he had done before) of those Iudaical Phil. 3. False-apostles vvho preached circumcision & Moyses law to the Christian Gentils: partly he exhorteth them to suffer persecution, to liue vvell, and specially to humble them selues one to an other, rather then by any pride to breake the peace & vnitie of the Church.



THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAP. I.

Itaung signified that he wſeth to thanke God for their vertue, 9 and alſo to pray for their encrease: 12 he certifieth them (for their confirmatio & comfort) vvhath good Was come through his trouble as Rome, 24 & that he doubteth not (though he rather desire martyrdom) but to come againe vnto them, 27 exhorting them to liue as they ought to do, 28 and namely not to ſhrinke for perſecution.



PAUL and Timothee the seruants of I E-
S V S Christ: to al the ſainctes in Christ
I E S V S that are at Philippi, vvith the
Biſhops and Deacons. † Grace to you and
peace from God our father, and our Lord
I E S V S Christ.

† I giue thankes to my God in al me-
3 morie of you († alvvaies in al my praiers for al you, vvith
4 ioy making petition) † for your communicating in the Go-
5 ſpel of Christ from the firſt day vntil novv. † truſting this 6
ſame thing, that he which hath begone in you a good worke,
vvil perſit it vnto the day of Christ I E S V S. † as it is reason 7
for me, this to thinke for al you, for that I haue you in hart, &
in my bandes, and in the deſenſe, and the confirmation of the
Gospel, al you to be partakers of my ioy. † For God is my 8
vvitnes, hovv I couet you al in the bowels of I E S V S Christ.
† And this I pray, that your charitie may more and more 9
abound in knowlledge and in al vnderſtanding: † that you 10
may approue the better things, that you may be ſincere and
vvithout offence vnto the day of Christ, † replenifhed vvith 11
the fruite of iuſtice by I E S V S Christ, vnto the glorie and
praiſe of God. -†

† And I vvil haue you knowv brethren, that the things 12
about me are come to the more furtherance of the Goſpel:

† ſo

The Epistle
vpon the 22
Sunday after
Pentecoſt.

13 † so that my bandes vvere made manifest in Christ in al the
 14 court, and in al the rest, † that many of our brethren in our
 Lord, hauing confidence in my bandes, vvere bold more
 abundantly vwithout feare to speake the vvord of God.
 15 † Some in deede euen for enuie and contention: but some al-
 16 so for good vvil preache Christ. † Some of charitie: knowv-
 17 ing that I am set vnto the defense of the Gospel. † And some
 of contention preache Christ not sincerely: supposing that
 18 they raise affliction to my bandes. † But vvhat? So that by al
 meanes, vvwhether by occasion, or by truth, Christ be prea-
 19 ched: in this also I reioyce, yea & vvil reioyce. † For I knowv
 that this shal fall out to me vnto saluatiō by your praier and
 20 the subministratiō of the Spirit of I E S V S Christ, † ac-
 cording to my expectatiō & hope, because in nothing shal
 I be confounded, but in al confidence as alvvayes, novv also
 shal Christ be magnified in my body, vvwhether it be by life,
 21 or by death. † For vnto me, to liue is Christ: and to die is
 22 gaine. † And if to liue in the flesh, this vnto me be the fruit
 23 of the vvorke, and vvhat I shal choose I knowv not. † And
 I am straitened of the rrvvo: hauing desire to be dissolued &
 to be vvith Christ, a thing much more better. † but to abide
 24 in the flesh, `necessarie' for you. † And trusting this, I knowv
 that I shal abide and continue vvith you al, vnto your fur-
 25 therance and ioy of the faith: † that your gratulation may
 abound in Christ I E S V S in me, by my comming againe to
 you.
 26 † Only * conuerse ye vvorthie of the Gospel of Christ:
 that vvwhether vvhen I come and see you, or els be absent, I
 may heare of you that you stand in one Spirit, of one minde
 27 labouring together to the faith of the Gospel. † And in no-
 thing be ye terrified of the aduersaries, vvwhich to them is
 b cause of perdition: but to you of saluation, & this of God: b *in dicitis*,
 28 † for to you c it is giuen for Christ, not only that you beleue A manifest
 29 in him, but also that you suffer for him, † hauing the same prooffe and
 combat like as you haue seen in me, and novv `haue heard' euidence.
 of me.

more
necessa-
rie

Eph. 4, 1

c exa-
piety

doe
heare

ANNOTATIONS
CHAP. I.

Bishops and
Priests alwaies
distinct fun-
ctions.

2. Bishops and deacons.] Vvicleffe and other Heretikes vvould proue by this that Priests are not here named, and for that there could not be many Bishops of this one tovvne, that there is no difference betvvixt a Bishop and a Priest, vvvhich vvvas the old heretic of Aërius, of vvvhich matter,* in other places: for this present it is ynough to knowv that in the Apostles time there vvvere not obserued alvvvaies proper distinct names of either function, as they vvvere quickly aftervvvard, though they vvvere alvvvaies diuers degrees & distinct functions. See S. Chrysoſtom, Occumenius, Theophylactus, and the rest of the Gracians vpon this place. * See An- nos. Tit. 1. v. 5.

CHAP. II.

He exhorteth them most instantly to keepe the vnitie of the Church, and to humble themselves for that purpose one to another, 5 by the example of the marvelous humilitie of Christ, 9 specially seing how marvelously he is now exalted for it. 12 Item to obedience, feare, and perseveraunce. 17 Insinuating (lest it should afterwards trouble them) that he may be martyred at this time. 19 Timothee he hopeth to send, vvvhom he highly commendeth: 25 as also Epaphroditus, vvvhom he presently sendeth.



Therefore there be any consolation in 1
Christ, if any solace of charitie, if any so-
cietie of spirit, if any bowvells of commi-
seration: † fulfil my ioy, that you be of 2
one meaning, hauing the same charitie, of
one minde, agreeing in one. † nothing 3
by contentiō, neither by vaine glorie: but
in humilitie, * eche coūting other better then them selves:
† * euery one not cōsidering the things that are their owne, 4
but those that are other mens. † For this thinke in your 5
selves, vvvhich also in Christ I E S V S, † vvvhom vvhen he vvvas 6
in the forme of God, thought it no robberie, him self to be
equal to God, † but he exinanited him self, taking the forme 7
of a seruant, made into the similitude of men, and in shape
found as man. † He * humbled him self, made obediēt vnto 8
death: euen the death of the crosse. † For the vvvhich thing 9
God also hath exalted him, and hath giuen him a name vvvhich
is aboue al names: † that * in the " name of I E S V S euery knee 10
bowve of the celestials, terrestrials, and infernals: † and eue- 11
ry tongue cōfesse that our Lord I E S V S Christ is in the glorie
of God the Father. ¶

† Therefore my decreest, (as you haue alvvvaies obeyed) 12
not as in the presence of me only, but much more nowv in
my absence, " vvwith feare and trembling vvvorke your salua-
tion. † For it is God that " vvworketh in you both to vvvil 13
and to accomplish, according to his good vvvil. † And doe 14
ye al things vvwithout murmurings and staggering: † that 15
you may be vvwithout blame, and the simple children of God,
vvwithout

The Epistle
vpon Palme
Sunday. And
vpon Holy
Roode day,
Mai. 3.

The Epistle
vpon Holy
Roode day
Septemb. 14.
And in a Vo-
cine Masse of
the Holy
Crosse.

Ro. 12,
10.
1 Cor. 10,
24.

Heb. 2, 9

Es. 45,
14. Ro.
14, 11.

16 without reprehension in the middes of a crooked and peruerse generation, among vvhom you shine as lightes in the vworld: † conteyning the vword of life :: to my glorie in the daie of Christ, because I haue not runne in vaine, nor in vaine laboured. † But and if I be :: immolated; vpon the sacrifice and seruice of your faith, I reioyce and congratulate vwith you al. † And the self same thing doe you also reioyce, and congratulate vwith me.

19 † And I hope in our Lord I E S V S, to send Timothee vnto you quickly, that I also may be of good comfort, when I knowv the things pertaining to you. † For I haue no mā so of one minde that vwith sincere affection is careful for you.

21 † For :: al seeke the things that are their ovvne: not the things that are I E S V S Christs. † And knowv ye an experiment of him, that as a sonne the father, so hath he serued vwith me in the Gospel. † This man therefore I hope to send vnto you, immediatly as I shal see the things that concerne me. † And I trust in our Lord that my self also shal come to you quickly. † But I haue thought it necessarie to send to you Epaphroditus my brother and coadiutor and fellowv fouldiar, but your Apostle, and minister of my necessitie.

26 † Because in deede he had a desire tovvard you al: and vvas pensife, for that you had heard that he vvas sicke. † For in deede he vvas sicke euen to death: but God had mercie on him: and not only on him, but on me also, lest I should haue sorovv vpon sorovv. † Therefore I sent him the more speedily: that seeing him, you may reioyce againe, and I may be vwithout sorovv. † Receiue him therefore vwith al ioy in our Lord: and such intreate vwith honour. † because for the vvorke of Christ, he came to the point of death: yelding his life, that he might fulfil that vvhich on your part vwanted tovvard my seruice.

:: Such as haue by their preaching gained any to Christ, shal ioy and glorie therein exceedingly at the day of our Lord.

:: Pastors ought to be so zelous of the saluation of their flocke, that vwith S. Paul they should offer them selues to death for the same.

:: Many forsake their teachers vwhen they see them in bandes and prison for their faith, because most me preferre the vworld before Christs glorie.

ANNOTATIONS
CHAP. II.

9. *For the vvhich.*] Calvin doth so abhorre the name of merite in Christian men tovvard their ovvne saluation, that he vickedly and vulcarnedly denieth Christ him self to haue deserued or merited any thing for him self: though these vwordes (vvhich he shamefully vviritheth from the proper and plaine sentie, to signifie a tequele and not a cautie of his exaltation) and diuers other in holy vwrite, proue that he merited for him self according to al learned mens iudgement. As Apoc. 5. *The lambe that vvas slaine, u vvorshie to receiue pouer and Diuinitie.* And Heb. 2. *We see I E S V S for the passion of death, crowned vwith glorie and honour.* See S. Auguline vpō these vwordes of the Psalme 109. *propterea exaltabit caput.*

Caluins blasphemie agaiſt Christs owne merites.

The Protestants will haue no reuerence done at the name of I E S V S.

How Catholikes honour the name of I E S V S, and other things pertaining to him.

Vaine security of saluatiō.

S. Augustine answereth the obiection agaiſt free will.

Martyrdom.

10. Name of I E S V S.] By the like vickednes they charge the faithful people for capping or kneeling vwhen they heare the name of I E S V S. as though they vvorshipped not our Lord God therein, but the syllables or letters or other material elemets vvhereof the vvord vvritten or spoken consisteth, and al this, by sophistications to dravy the people from due honour and deuotion tovvard C H R I S T I E S V S, vvwhich is Satans drift by putting scruples into poore simple mens mindes about his Sacraments, his Saincts, his Croſſe, his name, his image, & such like, to abolis h al true religiō out of the vvorld, and to make them plaine Atheists. But the Church knowveth Satans cogitations, and therefore by the Scriptures and reason, vvarranteth and teacheth al her children to do reuerence vwhen so euer I E S V S is named. because Catholikes do not honour these things nor count them holy, for their inarter, colour, sound, and syllables, but for the respect and relation they haue to our Sauour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes. els vvwhy make vve not reuerence at the name of Iesus the sonne of Sirach, as vvell as of I E S V S C H R I S T? And it is a pitiful case to see these prophane subtelties of Heretikes to take place in religion, vvwhich vvere ridiculous in al other trade of life. Vvhen vve heare our Prince or Soueraine named, vve may vvithout these scruples doe obeisance, but tovvardes Christ it must be superstitious.

12. With feare and trembling.] Agaiſt the vaine presumption of Heretikes that make men secure of their predestination and saluation, he vvillet h the Philippians to vvorke their saluation vvith feare and trembling, according to that other Scripture, Blessed is the man that abvvaias is fearful. Prouerb. 28, v. 14.

13. Worketh in you.] Of this thus saith S. Augustine, Not because the Apostle saith, it is God that vvorketh in you both to vvill and vvorke, must vve thinke he taketh away our free vvill. For if it vvere so, then vvould he not a litte before haue vvilled them to vvorke their ovvne saluation vvith feare and trembling. For vvhen they be commaunded to vvorke, their free vvill is called vvpon: but, vvith trembling and feare, is added, lest by attributing their vvell vvorking to them selues, they might be proud of their good deedes as though they vvere of them selues. August. de gratia & lib. arbit. c. 9.

17. The iacrisie.] The obedience of faith and martyrdom be so acceptable actes to God, vwhen they be voluntarily referred to his honour, that by a metaphore they be called iacrisie and pleafant hostes to God.

CHAP. III.

He vvarneth them of the False-apostles, & shewing that him self had much more to bragge of in Iudaisme then they: bus that he maketh price of noſhing but only of Christ, and of Christian iustice, and of suffering vvith him (12 vvherein yes he acknowledgeth hu imperfection) 17 exhorting them to beare Christs Croſſe vvith him, and not to imitate those bellygods.



c By alluſiō of vvords, he calleth the carnal Christiā Iews that yet boasted in the circūciſion of the flesh, *conciſio*: & himself & the rest that circūciſed their hart and senses spiritually, the true *circumciſion*. S. Chryſ. Theophylact.

FROM hence forth my brethren, reioyce in our Lord. To vvrite the same things vnto you, to me surely it is not redious, and to you it is necessarie. † See the dogges, see the euil vvorkers, see the conciliō. † For vve are the circumciſion, vvwhich in spirit serue God: and vve glorie in Christ I E S V S, and not hauing confidence in the flesh, † albeit I also haue confidence in the flesh. † If any other man seeme to haue confidence in the flesh, I more, † circumciſed the eight day, of the stocke of Israēl, of the tribe of Benjamin, * an Hebrevv of Hebrevv: * according to the Lavv, a Pharisee: † according to emulation, persecuting the Church of God: according to the iustice that is in the Lavv, conuersing vvithout blame. † But the

ε καλια-
τημι εν
περιλοιμω

2. Cor. 11,
22.
Act. 23,
6.

- the things that were gains to me, those haue I esteemed for
 8 Christ, detriments. † Yea but I esteeme al things to be de-
 triment for the passing knowvledge of I E S V S Christ my
 Lord: for vvhom I haue made al things as detriment, and do
 9 esteeme them as dung, that I may gaine Christ: † and may
 be found in him not hauing" my iustice vvhich is of the
 Law, but that vvhich is of the faith of Christ, vvhich is of
 10 God iustice in faith: † to knowv him, and the vertue of his
 resurrection, and the societie of his passions, configured to
 11 his death, † :: if by any meanes I may come to the resur-
 12 rection vvhich is from the dead. † " Not that novv I haue
 receiued, or novv am perfect: but I pursue, if I may compre-
 hend vvherein I am also comprehended of Christ I E S V S. †
 13 † Brethren, I do not account that I haue comprehended. Yet
 one thing: forgetting the things that are behinde, but stret-
 14 ching forth my self to those that are before, † I pursue to
 the marke,^c to the price of the supernal vocation of God in
 15 Christ I E S V S. † Let vs therefore as many as are perfect, be
 thus minded: and if you be any" othervvise minded, this also
 16 God hath reuealed' to you. † Neuerthelesse vvhervvnto we
 are come, that vve be of the same minde, let vs continue in
 the same rule.
 17 †^a Be folovvers :: of me brethren: & obserue them that
 18 vvalke so as you haue our forme. † For * many vvalke
 vvhom often I told you of (and novv vveeping also I tel
 19 you) the enemies of the crosse of Christ: † vvhose end is
 destruction: vvhose God, is the belly: and their glorie in
 20 their confusion, vvhich minde vvorlly things. † But our
 conuersation is in heauen: vvhence also vve expect the Sa-
 uour, our Lord I E S V S Christ, † vvhovv reforme the body
 21 of our humilitie, configured to the body of his glorie, ac-
 cording to the operation vvhervvby also he is able to subdue
 al things to him self.

The Epistle
for a Confes-
for that is not
a Bishop.

:: If S. Paul
ceased not to
labour still, as
though he
were not sure
to come to the
marke vwith-
out continual
endeuour:
vvhich securitie
may vve poore
sinners haue
of Heretikes
persuasions &
promises of
securitie and
saluation by
onely faith?

^a The Epistle
vpon the 23.
Sunday after
Pentecost. And
for S. Clemēt,
Nouemb. 23.

:: It is a good
ly thing vvhē
the Pastor
may so saye
his Flocke.
Neither is it
any derogatiō
to Christ, that
the people
should imi-
tate their Apo-
stles life & do-
ctrine, & other
holly men, S.
Augustine, S.
Benedict, S. Do-
minike, S. Fran-
cis.

*s ad bra-
uium*

*vvil
reueale*

Ro. 16,
17.

A N N O T A T I O N S

C H A P. III.

9. *My iustice.*] Diuers Lutherans in their translations do shamfully mangle this sentence by transposing the vvordes, and false pointing of the partes thereof, to make it haue this sense, that the Apostle vvould haue no iustice of his ovvne, but onely that iustice vvhich is in Christ. Vvhich is a false and heretical sense of the vvordes, and not meant by S. Paul: vvho calleth that a mans ovvne iustice, vvhich he chalengeh by the vvorkes of the Law or nature vwithout the grace of Christ: and that Gods iustice (as S. Augustine expoundeth this place) not vvhich is in God, or by

The obiection
against inhe-
rent iustice,
answered.

X x x ij vvhich

vvhich God is iust, but that vvhich is in man from God and by his gift. *li. 3 cont. 2 ep. Pelag. c. 7. de Sp. & lit. c. 9.*

Double perfection: here, and in the life to come.

12. *Not that novv.*] No man in this life can attaine the absolute perfectnes either of iustice or of that knowlledge; vvhich shal be in heauen: but yet there is also an other periectnes, such as according to this state a man may reach vnto, vvhich in respect of the perfection in glorie, is small, but in respect of other lesser degrees of mans iustice and knowlledge in this life, may be called perfectnes. And in this sense the Apostle in the next sentence calleth him self and others perfect, though in respect of the absolute perfectnes in heauen, he saith here, he is not yet perfect nor hath yet attained therevnto.

The heretikes folish defense of their dissensions and diuisions among them selues.

13. *Otherwise minded.*] Vvhen Catholike men novv a daies charge Heretikes vvhith their horrible diuisions, dissensions, combattes, contentions, and diuersities among them selues, as the Catholikes of al other ages did challenge their Aduersaries most truly and iustly for the same, (both because vvhether the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor vnitie, and specially for that it is, as S. Augustine saith (*ii. de agone Christi. c. 29*) the iust iudgement of God that they vvhich seeke nothing els but to diuide the Church of Christ, should them selues be miserably diuided among them selues) therefore (I say) vvhhen men charge the Protestants vvhith these things, they flee for their defence to this, that the old Fathers vvvere not al of one iudgement in euery point of religion: that S. Cyprian stood against others, that S. Augustine and S. Hierom vvrote earnestly in a certaine matter one against an other, that our Dominicans and Franciscans, our Thomists and Scotists be not al of one opinion in diuers matters, and therefore diuisions and contentions should not be so prejudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them selues: but ridiculously and against the rule of S. Paul here, acknowledging that in this imperfection of mens science in this life, euery one can not be free from al error, or thinke the same that an other thinketh: vvherevpon may rise differences of vnderstanding, opinion, and iudgement, in certaine hard matters vvhich God hath not reuealed or the Church determined, and therefore that such diuersitie is tolerable and agreable to our humane condition and the state of the vvay that vve be in: alvvayes provided, that the controuersie be such and in such things, as be not against the set knowven rule of faith, as he here speaketh, and such as breake not mutual societie, fellowship, and communion in praier, seruice, Sacraments, and other offices of life and religion. for such diuisions and differences come neuer but of Schisme or Heresie, and such are among the Heretikes, not onely in respect of vs Catholikes, but among them selues: as they know that be acquainted vvhith the vvritings of Luther against Zuinglius, or Vvestphalus against Caluyn, or the Puritans against the Protestants, not onely charging one an other vvhith Heresie, Idolatrie, Superstition, and Atheisme, but also condemning ech others ceremonies or maner of administrations, til it come to excommunication, and banishment, yea sometimes burning one of an other. Thus did not S. Cyprian, S. Augustine, S. Hierom, the Dominicans, Franciscans, Thomists, Scotists, vvho al agree in one rule of faith, al of one communion, al most deere one to an other in the same, al (thanks be to God) come to one holy Masse, and receiue the same Sacraments, and obey one head through out al the vvorld. S. Augustine *li. 2 de bapt. c. 5.* shal make vp this matter vvhith this notable sentence: *We are men* (saith he) *and therefore to thinke somewhat othervvise then the thing is, is an humane sensation: but by louing our owne sentence to much, or by enuying our betters, to procede vnto the sacrilege of deuiding the mutual societie and of making schisme or heresie, is auerulish presumption: in nothing to haue other opinion then the truth is, that is Angelical perfection.* And a litle after, *If you be any other vvise minded, this God vvill reueale: but to them onely* (saith he) *that vvalk in the vvay of peace, and that stray a side into no diuision or separation.* Vvhich saying vvould God al our deere countrie men vvould marke, and come into the Church, vvhether onely, God reuealeth truth.

The difference betvvene the disagreeing of auncient fathers or other Catholikes, & the Heretikes dissensions among them selues.

The spiteful vvritings of Heretikes, one Secte against an other.

A notable place of S. Augustine.

We are men (saith he) *and therefore to thinke somewhat othervvise then the thing is, is an humane sensation: but by louing our owne sentence to much, or by enuying our betters, to procede vnto the sacrilege of deuiding the mutual societie and of making schisme or heresie, is auerulish presumption: in nothing to haue other opinion then the truth is, that is Angelical perfection.* And a litle after, *If you be any other vvise minded, this God vvill reueale: but to them onely* (saith he) *that vvalk in the vvay of peace, and that stray a side into no diuision or separation.* Vvhich saying vvould God al our deere countrie men vvould marke, and come into the Church, vvhether onely, God reuealeth truth.

CHAP. IIII.

He exhorteth them to perseuerance, 2 and certaine by name to vnitie, 3 to modestie, 6 so peace vvithout sollicitude or careful anxietie, 8 so al vvhat good is, 9 to such things as they see in him self. 10 that he reioyced in their contribution, not for his owne needs, but for their merite.

Therefore

Euodist

*καὶ πάλιν
τὸ πρῶτον
ἀλλή*



1 **T**HEREFORE, my deereſt brethren
 2 and moſt deſired, my ioy and my
 3 crowne: ſo ſtand in our Lord, my
 4 deereſt. † 'Euchodia' I deſire & Syn-
 5 tyché I beſeeche to be of one minde in
 6 our Lord. † Yea and I beſeeche thee
 7 my ſincere companion, helpe thoſe
 8 wwomen that haue laboured vvith me
 9 in the Goſpel vvith Clement, and the reſt my coadiutors,
 10 vvhoſe names are in the booke of life. † Reioyce in our
 11 Lord alvvayes: againe I ſay reioyce. † Let your modeſtic
 12 be knowven to al men. Our Lord is nigh. † Be nothing care-
 13 ful: but in euery thing by praier & ſupplicatiō vvith thākes-
 14 giuing let your petitions be knowven vvith God. † And the
 15 peace of God vvhich paſſeth al vnderſtanding, keepe your
 16 hartes and intelligences in Chriſt I E s v s. †
 17 † For the reſt brethren, vvhat things ſo euer be true,
 18 vvhatſoever honeſt, vvhatſoever iuſt, vvhatſoever holy, vvhat-
 19 ſoever amiable, vvhatſoever of good fame, if there be any
 vertue, if any praife of diſcipline, theſe things thinke vpon.
 † Vvwhich you haue both learned, and receiued, and heard, &
 ſeen in me: theſe things doe ye, and the God of peace ſhall
 be vvith you. † And I reioyced in our Lord exceedingly,
 that once at the length you haue reſloriſhed to care for me,
 as you did alſo care: but you vvere occupied. † I ſpeake not
 as it vvere for penurie. for I haue learned, to be cōtent vvith
 the things that I haue. † I knowv both to be brought lovv, I
 knowv alſo to abound: (euery vvhere, and in al things I am
 inſtructed) both to be ful, & to be hungrie, both to abound,
 and to ſuffer penurie. † I can al things in him that ſtreng-
 theneth me. † Neuertheſſe you haue done vvell, commu-
 nicating to my tribulation.
 † And you alſo knowv ô Philippians, that in the begin-
 ning of the Goſpel, vvhen I departed from Macedonia, no
 church communicated vnto me in the account of gift and
 receite, but you only: † for vnto Theſſalonica alſo, once
 and tvviſe you ſent to my uſe. † Not that I ſeek the gift, but
 I ſeek the fruite abounding in your account. † But I haue al
 things, and abound: I vvvas filled after I receiued of Epa-
 phroditus the things that you ſent, an odour of ſvveetenes,
 an acceptable hoſt, pleaſing God. † And my God ſupply

*This Cle-
ment vvvas af-
tervvard the
4 Pope of
Rome from S.
Peter, as S.
Hierom vvri-
teth according
to the cōmon
ſuppuration.*

*b The Epiſtle
vpon the 3
Sunday in
Aduent.*

*c This reſlori-
ſhing is the reui-
uing of their
old liberalitie,
vvhich for a
time had been
ſlacke & dead.
S. Chryſ.*

*He counteth
it not mere
almes or a free
gift that the
people beſto-
weth on their
paſtors or
preachers, but
a certaine mu-
tual traffike
as it vvere,
and enter-
change: the
one giuing
ſpiritual, the o-
ther rēdering
tēporal things
for the ſame.*

al your lacke according to his riches in glorie; in Christ
 I E S V S. † And to God & our father be glorie vworld vwith- 20
 out end. Amen.

† Salute ye euery saincte in Christ I E S V S. † The bre- 21
 thren that are vvith me, salute you. Al the sainctes salute you:
 but especially they that are of Cæsars house. † The grace of 22
 our Lord I E S V S Christ be vvith your spirit. Amen.

cxiw

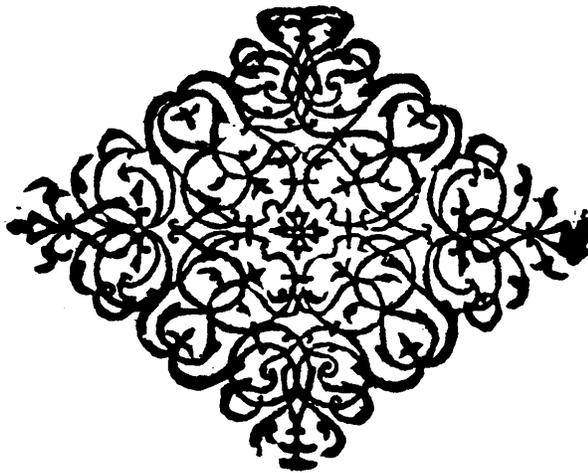
ANNOTATIONS
 CHAP. IIII.

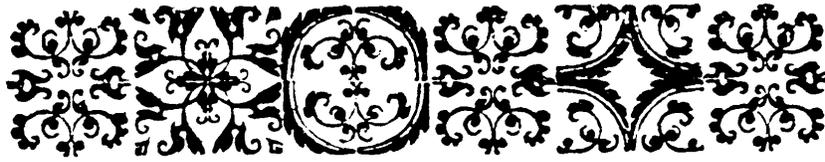
The reppard of preachers. 1. *My ioy.*] He calleth them his ioy and crowne, for that he expected the crowne of everlasting life as a reppard of his labours towards them. Vvhereby vve may learne also, that besides the essential glorie vvwhich shal be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.

Suspicious translation. 2. *Sincere companion.*] The English Bibles vvith one consent interprete the Greeke vvordes, *faithful yokefellow*, perhaps to signifie (as some vvould haue it) that the Apostle here speaketh to his vvife: but they must vnderstand that their Maisters Caluin and Beza mislike that exposition, and al the Greeke fathers almost much more reiect it, and it is against S. Pauls ovne vvordes speaking to the vnmarrid. That it is good for them to remaine so, euen as him self did. 1 Cor. 7, 8. Vvhereby it is euident he had no vvife, and therefore meaneth here some other his coadiutor and fellow-labourer in the Gospel.

S. Chrys.
 Theodore.
 Oecum.
 Theophyl.

Almes giuen religiously. 11. *Acceptable.*] Howv acceptable almes are before God, vve see here: namely vvhen it is giuen for religion to deuout persons for a recompense of spiritual benefites. for so it putteth on the condition of an oblation or sacrifice offered to God, and is most acceptable and svvete in his sight.





THE ARGUMENT OF THE
EPISTLE OF S. PAUL TO
THE COLOSSIANS.



THE Epistle to the Colossians is not only in sense, but almost in words also, all one with the Epistle to the Ephesians, and was sent also by the same messenger Tythicus. c. 4. v. 7. And in it he maketh like mention of his bandes and sufferings. c. 1. v. 24. and c. 4. v. 3, 18. And therefore no doubt it was written at Rome at the same time, to witte, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had neuer bene, as he signifieth c. 2. v. 1. Therefore although in matters of exhortation he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them, that to be the truth, which their Apostle Epaphras had taught them, but namely he giueth them warning both of the Iudaical False-apostles, who sought to corrupt them with some ceremonies of Moyses law: and also of the Platonike Philosophers, who reiected Christ; (who is in deede the head of the Church and Mediator to bring vs to God) and in steed of him, brought in certaine Angels as more excellent then he, whom they termed, *Minores dii*, teaching the people to sacrifice vnto them (calling that, *humilitie*) that they might bring them to the great God. With which falsehood the heresie of Simon Magus a long tyme deceiued many, as we reade in Epiph. har. 21.

Against such therefore S. Paul telleth the Colossians, that Christ is the Creator of all the Angels, God in person, the head of the Church, the principall in all respects: that he is the Redeemer, Mediator, and pacifier betwene God and men, and therefore by him we must goe to God, so that whether we pray our selues, or desire any other in earth or in heauen to pray for vs, all must be done (as the Cath. Church in euery Collect doth) *Per Christum dominum nostrum*, that is, through Christ our Lord. or, *per Do. nostrum Iesum Christum filium tuum, qui tecum viuit & regnat, &c.* Whereby the Church professeth continually against such seductions, both the Mediatorship, and the Godhead of Christ.

THE



THE EPISTLE OF PAUL TO THE COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charitie, and continually prayeth for their increase, he doeth vvhich giue vvinnes to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ, vvhich is cheefe aboue al, and peacemaker by his bloud. This is the Gospe. not of Epaphras alone, but of the vniuersal Church, and of Paul him self vvhich also suffereth for it.

He sheweth that the Church and Christes Gospel should daily grow and be spread at length through the whole world. Which can not stand vvhich heretikes opinion of the decay thereof so quickly after Christes time, nor agree by any meanes to their obscure Conueniencies. See S. Augustine ep. 80. *in fine.*
b The Epistle vpon the 24 Sunday after Pentecost.

c So. S. Ambr. & the Gr. Doctors, or thus: *vvhich is pleasing God &c.*



PAUL an Apostle of I E S V S Christ 1
by the vvil of God, and brother Timothee: † to them that are at Colossa 2
saintes and faithful brethren in Christ I E S V S. † Grace to you and 3
peace from God our Father and our Lord I E S V S Christ.

Vve giue thanks to God and the Father of our Lord I E S V S Christ
alvvaies for you, praying: † hearing your faith in Christ 4
I E S V S, and the loue vvhich you haue to vvard al the saintes,
† for the hope that is laid vp for you in heauen, vvhich you 5
haue heard in the vword of the truth of the Gospel, † that 6
is come to you, as also **in** the vvhole vworld it is, and fructifieth, and groweth, euen as in you, since that day that you
heard & knew the grace of God in truth, † as you learned 7
of Epaphras our deere fellow-servant, vvhich is a faithful minister of I E S V S Christ for you, † vvhich also hath manifested to vs your loue in spirit. † Therefore ^b vve also from 8
the day that vve heard it, cease not praying for you and desiring, that you may be filled vvhich the knowlledge of his vvil, 9
in al vvifedom, and spiritual vnderstanding: † that you may 10
vvalke ^c vvhich of God, in al things pleasing: Fructifying
in

c *in fine*
vvhich

Hebr. 1, 3
Io. 1, 3.

in^e al good vvorke, & increasing in the knowvledge of God:
 11 † in al povver strengthened according to the might of his
 12 glorie, in al patience and longanimitie vvith ioy † giuing
 thanks to God and the Father, vvho hath made vs: vvorthy
 13 vnto the part of the lot of the sainctes in the light: † vvho
 hath deliuered vs from the povver of darkenes, and hath
 14 translated vs into the kingdom of the sonne of his loue, † in
 vvhom vve haue redemption, the remission of sinnes: †
 15 † vvho is the * image of the inuisible God, the first-borne of
 16 al creature: † because * in him vvere created al things in
 heauen, and in earth, visible, and inuisible, vvether Thrones,
 or Dominations, or Principalities, or Potestates: † al by him,
 17 & in him vvere created: † and he is before al, and al consist in
 18 him. † And he is the head of the body, the CHVRCH, vvho is
 the beginning, first-borne of the dead: that he may be in al
 19 things holding the primacie: † because in him it hath vvell
 20 pleated, al fulnes to inhabite: † and by him to reconcile al
 things vnto him self, pacifying by the bloud of his crosse,
 vvether the things in earth, or the things that are in heauen.
 21 † And you, vvhereas you vvere sometime alienated and
 22 enemies in sense, in euil vvorkes: † yet novv he hath reconciled
 in the body of his flesh by death, to present you holy
 23 & immaculate, and blameles before him: † if yet ye cōtinue
 in the faith, grounded and stable, and vnmoueable from the
 hope of the Gospel vvhich you haue heard, vvhich is preached
 among al creatures that are vnder heauen, vvhereof I
 24 Paul am made a minister. † Vvho novv reioyce in suffering
 for you, and do accomplish those things that vvant of the
 passions of Christ, in my flesh for his body, vvhich is the
 25 CHVRCH: † vvhereof I am made a minister according to the
 dispensation of God, vvhich is giuen me tovvard you, that I
 26 may fulfil the vvord of God, † the mysterie that hath been
 hidden from vvorldes and generations, but novv is manifested
 27 to his sainctes, † to vvho God vvould make knownen
 the riches of the glorie of this sacrament in the Gentiles,
 28 vvhich is Christ, in you the hope of glorie, † vvhom vve
 preache, admonishing euery man, and teaching euery man
 in al vvisedom, that vve may present euery man perfect in
 29 Christ I E S V S. † Vvherein also I labour striuing according
 to his operation vvhich he vvorketh in me in povver.

c Many things
 requisite, and
 diuers things
 acceptable to
 God beside
 faith.

:: We are not
 onely by ac-
 ceptation or
 imputation
 partakers of
 Christes bene-
 fites, but are
 by his grace
 made worthie
 thereof, and
 deserue our
 saluation con-
 dignely.

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

There is no
want in Christi-
ans passions
which he suf-
fered in him-
self as head:
but there is
want in those
passions of
Christ which
he daily suffe-
reth in his body
the Church,
and the mem-
bers thereof.

How Christs
merites are
applied to vs,
without any
iniurie to his
death.

The vvorke
of one may sa-
tisfie for an
other.

The ground
of Indulgeces
or pardons.

21. *Do accomplish that vvauntesh.*] As Christ the head and his body make one person mystical and one full Christ, the Church being therefore his plenitude, fulnes, or complement *Ephes. 1:* so the passions of the head and the afflictions of the body and members make one complete masse of passions. Vvith such difference for al that, betvvene the one sort and the other, as the preeminence of the head (and specially such a head) aboue the body, requireth and giueth. And not only those passions which he suffered in him self, vvhich were fully ended in his death, and were in them selues fully sufficient for the redemption of the vvorld & remission of al sinnes, but al those vvhich his body and members suffer, are his also, and of him they receiue the condition, qualitie, and force to be meritorious and satisfactorie. for though there be no insufficiencie in the actions or passions of Christ the head, yet his vvisedom vvill, and iustice requireth and ordaineth,* that his body and members should be fellowes of his passions, as they looke to be fellowes of his glorie: that so suffering vvith him and by his example, they may applie to them selues and others the general medicine of Christes merites and satisfactions, as it is effectually also applied to vs by Sacraments, sacrifice, and other vvaies also: the one sort being no more iniurious to Christes death then the other, notwithstanding the vaine clamours of the Protestants, that vvould vnder pretence of Christes Passion, take avvay the value of al good deedes.

Herevpon it is plaine novv, that this accomplishment of the vvaunts of Christes Passions, vvhich the Apostle and other sainets make vp in their flesh, is not meant but of the penal and satisfactorie vvorke of Christ in his members, euery good man adding continually (and specially Martyrs) somevvhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: & therefore theie also through the communion of Sainets and the societie that is not onely betvvene the head and the body, but also betvvene one member and another, are not onely satisfactorie and many vvaies profitable for the sufferers them selues, but also for other their tellovv-members in Christ. for though one member can not merite for an other properly, yet may one beare the burden and discharge the debt of an other, both by the lavv of God and nature. and it vvas a ridiculous Heresie of Vvicleffe to deny the same. Yea (as vve see here) the passions of Sainets are alvvaies suffered for the common good of the vvhole body, and sometimes vvithal by the sufferers special intention they are applicable to special persons one or many: as here the Apostle ioieth in his passions for the Colloilians, in another place his afflictions be for the saluation of the Corinthians, sometimes he vvil heth to be *Anathema*, that is according to Origens exposition (*in li. nu. bo. 10 & 24.*) a sacrifice for the Ievves, and he often speaketh of his death as of a libation, noit, or offering, as the fathers do of al Martyrs passions. Al vvhich dedicated and sanctified in Christes blood and sacrifice, make the plenitude of his Passion, and haue a forcible crie, intercession, and satisfaction for the Church and the particular necessities thereof. In vvhich, as some do abound in good vvorke and satisfactions (as S. Paul, vvho reekeneth vp his afflictions and glorieth in them *2 Cor. 11:* and Iob, vvho auoucheth that his penalties farre surmounted his sinnes; and our Ladie much more, vvho neuer sinned, and yet suffered so great do- lours) so other some do vvaunt, and are to be holpen by the abundance of their tellovv-members.

Vvvhich entercourie of spiritual offices and the recompensie of the vvaunts of one part by the store of the other, is the ground of the old libels of Indulgence vvhereof is treated before out of S. Cyprian (See the Annotations *2 Cor. 2. v. 10*) and of al indulgences or pardons, vvhich the Church daily dispenseth vvith great iustice and mercie, by their hands in vvhom Christ hath put the vvord of our reconcilement, to vvhom he hath committed the keies to keepe and vte, his sheepe to feede, his mysteries and al his goods to dispense, his povver to binde and loose, his commission to remitte and reteine, and the itevvards hip of his familie to giue euery one their meate and sustenance in due season.

*Ro. 8. 17.
Leo ser. 19.
de passio.*

*2 Cor. 1. 6.
Ro. 9. 3.
Phil. 2.
2 Tim. 4.*

Iob 6.

C H A P. I I.

He is careful for them, though he were never vvith them: that they rest in the vvonderful vvisedom vvvhich is in Christian religion, and be not carried avvay either vvith Philosophie, so leave Christ and so sacrifice to Angels: or vvith Iudaisime, so receive any ceremonies of Moyses lawe.

FOR

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O R I vvil haue you knowv brethren, vwhat maner of care I haue for you and for them that are at Laodicia, and vwho-foeuer haue not seen my face in the flesh: † that their hartes may be comforted, instructed in charitic, & vnto al the riches of the fulnes of vnderstāding, vnto the knowvledge of the mysterie of God the Father of Christ I E S V S, † in vvhom be al the treasures of vvifedom and knowvledge hidde. † But this I say :: that no man deceiue you in loftines of vvordes. † For although I be absent in body, yet in spirit I am vvith you: reioycing, & seeing your order, & the constancie of that your faith which is in Christ. † Therefore as you haue receiued I E S V S Christ our Lord, vvalke in him, † rooted and built in him, and confirmed in the faith, as also you haue learned, abounding in him in thankes-giuing.

† Bevvare lest any man deceiue you by philosophic, and vaine fallacie: according to the tradition of men, according to the elements of the vworld, and not according to Christ. † For in him dvvelleth al the fulnesse of the Godhead corporally: † and you are in him replenished, vvhō is the head in al Principallitie and Povver: † in vvhom al you are circumcised vvith circumcision not made by hand in spoiling of the body of the flesh, in the circumcision of Christ, † buried vvith him in Baptisme: in vvhō also you are risen againe by the faith of the operation of God, vvhō raised him vp from the dead. † And you vvhē you vvēre dead in the offenses and the prepuce of your flesh, did he quicken together vvith him: pardoning you al offenses, † vvyping out the hand vvriting of decree that vvā against vs, vvhich vvā contrarie to vs. and the same he hath taken out of the vvay, fastening it to the crosse: † and spoiling the Principallities and Potēttats, c hath ledde them confidently in open shēvv, triumphing them in him self. † Let no man therefore iudge you in meate or in drinke, or in part of a festiual day, or of the Nevv-moone, or of Sabboths: † vvhich are a shadovv of things to come, but the body Christs.

† Let no man seduce you, b vvilling in the humilitie and religion of Angels, vvalking in the things vvhich he hath not seen, in vaine puffed vp by the sense of his flesh, † and

Heretikes do most commonly deceiue the people with cloquēce namely such as haue it by the gift of nature, as the Heretikes of al ages had, & lightly al seditious persons, vvhich dravv the vulgar sort to sedition by the allurement of their tongue. Nothing is as easie as vvith volubilitie of tongue to deceiue the vnlearned multitude, which vvhatsoever it vnderstande: h not, doth the more admire and wonder at the same. The Apostle here calleth it, πειραστικόν, persuasible speache.

b That is, wilful or self-willed in voluntarie religio. for that is, θελων εν θρησκεια, whereof cometh the word following ιδιολατρησκεια, Superstitio. v. 21. See Annot. v. 21.

in it

Eph. 2, 1.

by decrees

ειδω- κειται,

Yyy ij not

c 121130770-
μα:ν. That is,
taking submi-
nistration of
spiritual life
and nourish-
ment by grace
from Christ
the head.

"not holding the head, vwhereof the vvhole body by ioyn-
tes and bandes being c serued & compacted, grov veth to the in-
crease of God. † If then you be dead vwith Christ, from the 20
elements of this vworld : " vwhy do you yet c decree as li-
ving in the vworld? † Touch not, tast not, handle not: † which 21
things are al vnto destruction by the very vte, according to 22
the precepts and doctri-nes of men. † vvhich are in deede 23
" hauing a shevv of vvifedom in superstition and humilitie,
and not to spare the body, not in any honour to the filling of
the flesh.

c 121130770-
μα:ν. That is,
taking submi-
nistration of
spiritual life
and nourish-
ment by grace
from Christ
the head.

ANNOTATIONS
CHAP. II.

Philosophie
and other hu-
mane sciences
hovv profit-
able or hurtful
to the Church
of God.

1. *By Philosophie.*] Philosophie and al humane science, so long as they be subiect and obedient
to Christ (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly
commended and be very profitable in the Church of God. Othernvise vvhre secular learning is
made the rule of religion and commaundeth faith, there it is pernicious and the cause of al heresie
and infidelitie. for the vvhich, S. Hierom and before him Tertullian call Philosophers, *the Patri-*
arkes of Heretikes, and declare that al the old hereties rote onely by to much admiring of prophane
Philosophie. *Hiero. ad Cresiph. cons. Pelag. c. 1. Tertul. de praescr. & cons. Hermog. & cons. Marcio. li. 5.*
And so do these nev v sectes no doubt in many things. for, other arguments naue they none against
the presence of Christ in the B. Sacrament but such as they borovv of Aristotle and his like, concern-
ing quantitie, accidents, place, position, dimensions, senies, sight, tast, and other straites of reason,
to vvhich they bring Christes mysteries. Al Philosophical arguments therore against any article of
our faith be here condemned as decaitful, and are called also here, *the tradition of men*, and *the ele-*
ments of the vworld. The better to resist vvhich fallacies and traditions of Heathen men, the Schoole
learning is necessarie, vvhich keepeth Philosophie in avve and order of faith, and vieth the same to
vwithstand the Philosophical and sophistical deceites of the Heretikes and Heathen. So the great
Philosophers S. Denys, S. Augustine, Clemens Alexandrinus, Iustine, Lactantius and the rest, vieth
the same to the great honour of God and benefite of the Church. So came S. Cyprian, S. Ambrose,
S. Hierom, and the Greeke fathers, furnished vwith al secular learning vnto the studie of Diuinitie,
vwhereof see S. Hierom *ep. 84 ad Magnum Oratorem*.

The Prote-
stants abuse
Philosophie
against the B.
Sacrament.

Schoole lear-
ning.

Scriptures a-
bused by the
Protestants a-
gainst Chri-
stian fasting &
holydaies.

16. *In meate.*] The Protestants vvilfully or ignorantly applie al these kinds of forbearing
meates, to the Christian fastes: but it is by the circumstance of the text plaine (as S. Augustine also
teacheth) that the Iudaical obseruation and distinction of certaine cleane and vn-
cleane meates is forbidden to the Colossians, vvho vvre in danger to be seduced by certaine Ievves, vnder pretence
of holines to keepe the Lavv touching meates and festiuities and other like, vvhich the Apottle
shevveth vvre onely shadovves of things to come: vvhich things are come, and therefore the
said shadovves to cease. Vvhre he nameth the Sabborths and feastes of the nev moone, that no
man needs to doubt but that he speaketh onely of the Ievvish daies and kindes of fastes and
feastes, and not of Christian holidai- es or fasting daies at all.

Aug. ep.
59. ad
Paulinum
in solus. 7.
quasi.

S. Pauls place
cōcerning re-
ligion of An-
gels, explica-
ted: and that

18. *Religion of Angels.*] By the like false application of this text as of the other before, the He-
retikes abuse it against the inuocation or honour of Angels vsed in the Catholike Church, vvhre
the Apottle noteth the vvicked doctrine of Simon Magus and others (See S. Chrys. *ho. 7 in hunc
locum. and Epipl. nar. 21.*) vvho taught, Angels to be our mediators and not Christ, *non tenens caput,
nos holding the head*, as the Apottle here speaketh, & prescribed sacrifices to be offered vnto them,
meaning indifferently as vvell the il Angels as the good. Vvhich doctrine the said Heretike nad of
Plato, vvho taught, that spirites (vvhich he calleth *demoner*) vvre to be honoured as mediators
next to God. Against vvhich S. Augustine disputeth *li. 3. 9. & 10 de ciuit.* as the condemneth also
the same vndue vvorship *li. 10 Confess. cap. 42.* S. Hierom (q. 10 ad Algaliam) expoundeth this
also of il spirites or diuels, vvhom he proueth (out of S. Stevens *sermon Act. 7*) that the Ievves
did vvorship, auouching that they serue them still, so many of them and so often as they obserue
the Lavv. Of vvhich idolatrie also to Angels Theodorete speaketh vpon this place, declaring that
the Ievves defended their superstition tovvards Angels by that, that the Lavv vvas giuen by them,
deceitfully

deceitfully at once inducing the Colossians, both to keepe the law, & to honouring of the Angels as the Protestants wickedly abuse it against the due honour & inuocation of Angels.

1 Tim. 4. 1.

... expoundeth this place of the false teachers that feined them selves to haue reuelatiō of Angels, that the Law should be kept touching differēce of cleane & vncleane meates. Vvhich is very agreable to that * in the Epistle to Timothee, vvhich S. Paul calleth abiding from meates after the Ievvish or heretical maner, the doctrine of Devils: vvhich of see more in the annotation vpon that place. Haimo a godly aūcient vvriter, vpon this place, saith further, that some Philosophers of the Gentils and some of the Ievves also taught, that there vvere foure Angels Presidents of the foure elements of mans body, and that in feined hypocrisie (vvhich the Apostle here calleth humilitie) they pretended to vvorship by sacrifice the said Angels. Theophylacte expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediatorship to be a derogation to Christs maiestie, vvorshipped Angels as the only mediators. Al vvich vve see downe vvith more diligēce, that the Heretikes may be ashamed to abuse this place against the due reuerence and respect or prayers made to the holy Angels. Vvhom the Scriptures record so often to offer our prayers vp to God, and to haue been lawfully reuerenced of the Patriarkes, neuer as gods, but as Gods ministers and messengers. Ios. 5. 14. Tob. 12. 12. Gen. 48. 16. Angelus qui eruit me. 1 Tim. 5. 21. And that they may be praised vnto, & can helpe & heare vs, (see S. Hierom in cap. 10 Danielis. S. Ambrose in Psal. 118. ser. 1. S. Augustine li. 10 de ciuit. Dei c. 12. Bede li. 4 in Cantica c. 24.

19. Not holding the head.] Becauie he hath much a do vvith such false preachers as taught the people to preferre the Angels vvhich gaue the Law, or other vvhatsoever, before Christ: in this Epistle, and to the Ephelians, he often affirmeth Christ to be our head, yea and to be exalted far aboue all creatures, Angels, Potestats, Principalities, or vvhatsoever.

δογματισις

20. Why doe you.] A maruelous impudent translation of these vvordes in the English Bibles thus, Why are you burdened vvith traditions? Vvhich the Greeke hath not that signification: but to make the name of Tradition odious, here they put it of purpose, not being in the Greeke: and in other places where Traditions are comended (1 Cor. 11. and 2 Thes. 2.) and where the Greeke is so most flatly (παράδοσις) there they translate it, Instructions, ordinances, &c.

Heretical translation.

21. Touch not.] The Heretikes (as before and alvvays) very vainely alleage this against the Catholike fastings: vvhen it is most cleere that the Apostle reprehendeth the foresaid false teachers that thought to make the Christians subiect to the obseruation of the ceremonies of the old Law, of not eating hogges, conies, hares flesh, and such like, not to touch a dead corps nor any place vvhere a vvoman in her floures had sittē, & other infinite doctrines of touching, tasting, vvatling, eating, and the rest, either commaunded to the old people by God, or (as many things vvere) voluntarily taken vp by them selves, sometime cleane against Gods ordinance, and often frivolous and superstitious. Vvhich sort as Christ in the Gospell, so here S. Paul calleth the precepts and doctrines of men, and superstition, and (as the Greeke vvord signifieth) * voluntarie vvorship, that is inuented by Heretikes of their ovvne head vvithout the vvarrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawfull authoritie of such vvhom Christ commaundeth vs to obey. Against such Sect-Maitters therefore as vvould haue yoked the faithful againe vvith the Ievvish or Heretical fastes of Simon Magus and the like, S. Paul speaketh, and not of the Churches fastes or doctrines.

Scripture abused against the Churches fastes.

* βουλησις

21. Having a shew.] Againe the Heretikes of our time obiect, that these foresaid false teachers pretended holines, vvifedom, and chastisement of their bodies (for to S. Paul saith) by forbidding certaine meates according to the Ievves obseruation, euen as the Catholikes do. It is true they did so, and so do most vices imitate vertues. for if chastising of mens bodies and repressing their concupiscences and luites vvere not godly, and if abstinence from some meates vvere not laudably and profitably vsed in the Church for the same purpose, no Heretikes (to induce the abolished obseruations and differences of meates of the Ievves, or the condemnation of certaine meates and creatures as abominable according to others) vvould haue falsely pretended the chastisement of their flesh, or made other shew of vvifedom and pietie, to found their vnlawfull Heretical or Iudaical superstition concerning the same. The Catholike Church & her children, by the example of Christ, S. Iohn Baptist, the Apostles and other blessed men, do that lawfully, godly, religiously, and sincerely in deede to the end aforesaid, vvich these false Apostles only pretended to do. so * S. Paul did chastise his body in deede, by vvarching, fasting, and many other afflictions, and that vvvas lawfull and vvvas true vvifedom and pietie in deede. The foresaid Heretikes not so, but to induce the Colossians to Iudaisme and other abominable errors, did but pretend these things in hypocritie.

The hypocritical abstinence of old Heretikes, maketh nothing against true and sincere fasting, but comendeth it.

1 Cor. 9, 27. 2 Cor. 11, 27.

CHAP. III.

He exhorteth to mortifie and put of al corrupt maners of the old man, and to put on such vertues as are for the new man. 18 In particular also, vnto vives and busbands, children and parents, seruants and maisters, ech jors to do their duetic.

The Epistle
vpon Easter
eue.



H E R F O R E if you be risen vvith 1
Christ, seeke the things that are aboue:
vwhere Christ is sitting on the right hand
of God. † Minde the things that are 2
aboue, not the things that are vpon the
earth. † For you are dead: and your life 3
is hidde vvith Christ in God. † Vvhen 4
Christ shal appeare, your life: then you also shal appeare
vvith him in glorie. -†

† * Mortifie therefore your members that are vpon the 5
earth, fornication, vncleanness, lust, euil concupiscence, and
auarice, vvich is ^c the seruice of Idols. † for vvich things 6
the vvraith of God commeth vpon the children of incredu-
litie. † in vvich you also vvalked sometime, vvhen you 7
liued in them. † But now lay you also al avvay: anger, indig- 8
nation, malice, blasphemie, filthie talke out of your mouth.
† Lie not one to an other: * spoiling your selues of the old 9
man vvith his actes, † and ⁿ doing on the nevv, him that is 10
renewed vnto knowvledge, * according to the image of
him that created him. † vvhere there is not, Gentile and 11
Ievve, circumcision and prepuce, Barbarous and Scythian.
bonde and free: but al, and in al Christ.

The Epistle
vpon the 5
Sunday after
the Epiphanie.

* *καταστροφή*,
triumph and
haue the vi-
ctorie

† Put ye on therefore as the elect of God, holy, and be- 12
loued, * the bowvels of mercie, benignitie, humilitie, mode-
stie, patience, † supporting one an other: and pardoning 13
one an other, if any haue a quarel against any man. as also our
Lord hath pardoned vs: so you also. † But aboue al these 14
things haue charitie, vvich is the band of perfectiō: † & let 15
the peace of Christ ^c exult in your hartes, vvherein also you
are called in one body: and be thankful. † Let the vvord of 16
Christ dwell in you abundantly, in al vvifedom: teaching
and admonishing your ovvne selues, vvith psalmes, hymnes,
and spiritual cāticles, in grace singing in your hartes to God. 17
† Al vvhatfoeuer you doe in vvord or in vvorke, al things in
the name of our Lord I E S V S Christ, giuing thanks to God
and the Father by him. -†

† * Vvomen

Eph. 5, 3.

καταστροφή
καταστροφή

Eph. 4,
22.

Gen. 1,
26.

Eph. 4,
32.

Eph. 5, 18 † * Vwomen be subiect to your husbands, as it behoueth
21. 19 in our Lord. † * Men, loue your vvives: and be not bitter
1. Pet. 3, 20 toward them. † * Children obey your parents in al things:
7. 21 for that is vvel pleasing to our Lord. † Fathers, prouoke not
Eph. 6, 1. your children to indignation: that they become not discour-
Eph. 6, 5 22 raged. † * Seruants, obey in al things, your maisters ac-
Tit. 2. 9. cording to the flesh, not seruing to the eie, as pleasing men,
1. Pet. 2, 23 but in simplicitie of hart, fearing God. † Vwhatsoever you
18. doe, vvorke it from the hart as to our Lord, and not to men:
 24 † knowving that you shal receiue of our Lord the :: retri-
 25 bution of inheritance. Serue our Lord Christ. † For he that
 doeth iniurie, shal receiue that vvhich he hath done vn-
 iustly: and * there is not acceptiō of persons vvith God.

::Retribution
 or reppard for
 good vvorke:
αὐλαπιδος,
 vvhich signi-
 fieth rende-
 ring one for
 an other.

Deu. 10,
17. Ro.
2, 11.
Gal. 2, 6.

AN NOT A T I O N S
C H A P. III.

1. Auarice, vvhich is the seruice of idols.] Here is a maruelous impudent and foolish cor- Heretical and
 ruption in the vulgar English Bible printed the yere 1577 and (as it seemeth) most foolish tran-
 authorised. Vwhere for their errour against the Images of Christ and his Saincts, and to slation.
 make image and idol, al one: the translator, for that vvhich the Apostle saith in Greeke, *Co-*
uueousnes is idolatrie, maketh him to say in English, *Couetousnes is vvorshipping of images:* as also
Eph. 5, he translateth thus, *The couetous person is a vvorshipper of images:* for that vvhich the
 Apostle saith, *The couetous man is an idolater,* meaning spiritual idoiatrie, because he maketh
 money his God. In vvhich sense to call this spiritual idolatrie, vvorshipping of images, is
 to ridiculous, and must needes procede of blinde heretic.

9. Doing on the newv.] By this and the vvhole discourse of this chapter containing an
 exhortation to good life, and to put on the habite of the newv man vvith al vertues: vve Iustice an in-
 may see, our iustice in Christ to be a very qualitie and forme inherent in our soul, adorning herent quali-
 the same, and not an imputation onely of Christes righteousnes, or a hiding onely of our tic in vs-
 sinnes and vvickednes, vvhich the Heretikes falsely asfirme to remaine in vs after baptisme
 and alwayes during life. See S. Augustine *de pec. mer. & remis. li. 2. c. 7. & cons. Iulian. li. 6*
c. 7.

C H A P. IIII.

*He exhorteth to instance in praier, 5 and to vvifedom in behaiour. 7 He sendeth
 Tyebicus. 10 He doeth commendations, 15 and iniouyneth to be done.*

Luc. 18, 1 1 **Y** O V Maisters, that vvhich is iust and equal, doe
Eph. 6, 2 to your seruants: knowving that you also haue a
18. 2. 3 Maister in heauen. † * Be instant in praier: vvat-
Thef. 3, 1 ching in it in thankes giuing, † * praying vvithal
 :: for vs also, that God may opē vnto vs the doore of speache
 to speake the mysterie of Christ (for the vvhich also I am
 bound) † that I may manifest it, so as I ought to speake.
Eph. 5, 5 † * Vvalke vvith vvifedom toward them that be vvithout:
15. redceming

:: S. Paul ener
 much desireth
 the praier of
 the faithful:
 whereby vve
 learne the
 great efficacie
 of them.

redeeming the time. † Your talke alwaies, in grace let it be 6
seasoned vvith salte: that you may knowv hovv you ought
to ansvver euery man.

† The things that are about me, Tychicus our deere† 7
brother, and faithful minister, & fellowv-feruant in our Lord,
vvil make you vnderstand al, † vvhom I haue sent to you 8
for this same purpose, that he may know the things that con-
cerne you, and may comfort your hartes, † vvith * Onesi- 9
mus the most deere and faithful brother vvho is of you.
Al things that are done here, shal they doe you to vnder-
stand.

† Aristarchus my fellowv-prisoner saluteth you, & Marke 10
the cosin-german of Barnabas (concerning vvhom you haue
receiued commaundements, If he come to you, receiue him)
† and Iesus that is called Iustus: vvho are of the Circumci- 11
sion. these only are my coadiutors in the kingdom of God:
vvhich haue been a comfort to me. † Epaphras saluteth you 12
vvho is of you, the seruant of Christ I E S V S, alwaies care-
ful for you in praier, that you may stand perfect and sul in al
the vvil of God. † For I giue him testimonie that he hath 13
much :: labour for you, and for them that be at Laodicia, and
that are at Hierapolis. † * Luke the most deere physiciõ salu- 14
reth you: and Demas. † Salute the brethren that are at 15
Laodicia: and Nymphas and the Church that is in his house.
† And vvhen the epistle shal be read vvith you, make that 16
it be read also in the Church of the Laodicians: and that
you read that vvhich is of the Laodicians. † And say to Ar- 17
chippus, See the ministerie vvhich thou hast receiued of our
Lord, that thou fulfil it. † The salutation: vvith mine owne 18
hand, Paules. Be mindeful of my bandes. Grace be vvith you.

Amen.

† He did not
only pray, but
tooke other
great paines
to procure
Gods grace
for the Colof-
sians: perhaps
by watching,
fasting, and do-
ing other pe-
nance of body:
that God
would not su-
ffer them to
fall from their
receiued faith
to the secte of
Simon Magus
or the Iudaiz-
ing christiãs.

Phile.
10.

2 Tim.
4, 10. 11



THE



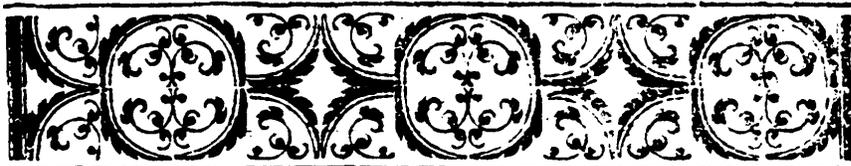
THE ARGUMENT OF THE
FIRST EPISTLE OF S. PAUL TO
THE THESSALONIANS.



HOF S. Paul with Silas (or Silvanus) and Timothee according to a vision calling him out of Asia into Macedonia, came to Philippi being the first citie thereof, vve reade Act. 16. And how againe from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head citie of that countrie, vve reade Act. 17. where after 3 weekes preaching, the Iewes stirred the citie against them, and pursued them also to Beraa: so that Paul was conueied from thence to Athens, where he expected the coming of Silas & Timothee from the foresaid Beraa in Macedonia, but receiued them (as vve haue Act. 18.) at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful to know how they did in it, he was desirous to returne vnto them, as he signifieth in the 2 chapter of this Epistle v. 17. But (as he there addeth) Satan hindered vs. therefore tarying himself at Athens, he sendeth Timothee vnto them. at whose returne vnderstanding their constancie, he is much comforted, as he declareth c. 3. So then they are all three together at the writing of this Epistle. as also vve haue in the title of it: Paul and Siluanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to haue bene written at Corinth, not at Athens: because after the sending of Timothee to Thessalonica, they mette not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the tentations of those persecutions. The other two are of exhortation, to liue according to his preceptes, namely in ianctification of their bodies, and not in fornication: to loue one another: to comfort one another about their frendes departed, with the doctrine of the Resurrection, and with continuall preparation to die: the laicte to obey, and the Cleargie to be diligent in every point of their office.



THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for them, & ana gathereth that they are elect, because his preaching as their first conversion was with diuine power, and they on the other side receiued it with al ioy, notwithstanding the great persecution that was raised against them.



The Epistle
vpon the 6
Sunday after
the Epipha-
nic.

PAUL and Siluanus and Timothee to the
Church of the Thessalonians in God the
Father, & our Lord I E S V S Christ. Grace
to you and peace.

† Vve giue thanks to God alvaies
for al you: making a memorie of you in
our praier without intermissiō, † minde-
ful of the vvorke of your faith and labour, and of the
charitie, & of the enduring of the hope of our Lord I E S V S
Christ, before God and our father: † knowving brethren
beloued of God, your election: † that our Gospel hath not
been to you in word only, but in power and the holy Ghost,
and in much fulnesse, as you knowv vvhath maner of men vve
have been among you for your sakes. † And you became
folovvers of vs, & of our Lord: receiuing the vword in much
tribulation, vwith ioy of the holy Ghost: † so that you were
made a paterne to al that beleue in Macedonia & in Achaia.
† For from you vvas bruided the vword of our Lord: not on-
ly in Macedonia and in Achaia, but in euery place, your faith
vvhich is to God vvard, is proceded, so that it is not neces-
sarie for vs to speake any thing. † For they them selues re-
port of vs vvhath maner of entring vve had to you: and how
you are turned to God: from Idols, to serue the liuing and
true God, † and to expect his Sonne from heauen (vvhom

he

∴ In this and
the like places
the Heretikes
maliciously &
most falsely
translate, con-
strue, & apply
al things meāt
of the Heathē
idols, to the
memories and
images of
Christ and his
saints, namely
the English
Bibles of the
yeres 1562.
1577. See
the Annotatiō
1. 10. 5, 21.

he raised vp from the dead) I E S V S, vvho hath deliuered vs from the vvrath to come. ¶

ANNOTATIONS
CHAP. I.

6. *Folowers of vs.*] S. Paul is bold to commend them for imitation of him, yea and to ioyne him self in that point vvith Christ, to be their paterne to vvalke after. Vvhere vvithout curiositie he nameth him self first, and our Lord aftervvard, because he vvvas a more neere and ready obiect then Christ, vvho vvvas not nor could not be folovved but through the preaching and conuersation of the Apostle, vvho vvvas in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diuers orders and rules, al tending to the better imitation of Christ our Lord. See the like vvordes of the Apostle, 1 Cor. 11. 1. and Philip. 3, 17.

Religious persons imitation of diuers holy men is the imitatiō of Christ him self.

CHAP. II.

He calleth euen them selues to vvitness, that his preaching vnto them vvvas as he said, in most commendable maner. 13 And againe on the other side he thanketh God for their maner of receiving it: that is, vvith al ioy, nor vvithstanding the persecution of their ovvne citizens.



1 O R your selues knowv, brethren, our entrance vnto you, that it vvvas not vaine:
2 † but^c hauing suffered before and * been
3 abused vvith contumelies (as you knowv) at Philippi, vve had confidence in our
4 God, to speake vnto you the Gospel of God in much carefulnes. † For our exhortation
5 vvvas not of errour, nor of vncleanness, nor in deceite:
6 † but as vve vvere approued of God that the Gospel should be committed to vs, so vve
7 speake: not as pleasing men, but God, vvho proueth our hartes. † For neither
8 haue we been at any time in the vvord of adulation, as you knowv: nor in occasion
9 of auarice, God is vvitness: † nor seeking glorie of men, neither of you, nor of
10 others. † Vvhereas vve might haue been a burde to you, as the Apostles of Christ: but
vve became children in the middes of you, as if a nourse should cherish her children:
† so hauing a desire to you, vve would gladly deliuer vnto you not only the Gospel
of God, but also our ovvne soules: because you are become most deere vnto vs.
† For you are mindeful, brethren, of * our labour and toile day & night vvorking,
lest vve should charge any of you, vve preached among you the Gospel of God. † You

c A notable example for Catholike preachers, and passing comfortable, whē in the middes of persecutiōs and reproches they preache sincerely, to please God & not men.

Act. 16,
12. 23.

milde

Act. 20,
34. 1. Cor.
4, 12.
2. Thef. 3,

are witnesses and God, how holy and justly and without blame, we have been to you that did believe. † as you know in what manner we desiring and comforting you, have adured every one of you (as a father his children) that you would value worthy of God, who hath called you into his kingdom and glorie.

† Therefore we also give thanks to God without intermission: because that when you had received of us the word of the hearing of God, you received it not as the word of men, but (as it is in deede) the word of God, who worketh in you that have believed. † For you, brethren, are become followers of the churches of God that be in Iewrie, in Christ Iesus: for you also have suffered the same things of your owne lineage, as they also of the Iewves, † who both killed our Lord Iesus, and the Prophets, and have persecuted us, and please not God, and are aduersaries to all men, † prohibiting vs to speake to the Gentiles that they may be saued, to make vp their sinnes alwaies. for the vwrath of God is come vpon them euen to the end. † But we, brethren, are de- priued of you for a short time, in sight, not in hart: have hastened the more abundantly to see your face with much desire. † For we would have come to you, I Paul certes, once and againe: but Satan hath hindered vs. † For what is our hope, or ioy, or crowne of glorie? Are not you before our Lord Iesus Christ in his coming? † For you are our glorie and ioy.

¶ If the Apostle without iniurie to god, in right good sense call his scholars the Theffalonians, his hope, ioy, glorie: why blaspheme the Protestants the Cath. Church & her children for terming our B. Ladie or other Saintes, their hope, for the special confidence they haue in their prayers.

c ἀπο-
στασία
115

ANNO TATIONS

CHAP. II.

Not only the writtē word, is the word of God. 11. *The word of God.* The Aduersaries will haue no word of God but that which is written and contained in the Scripture: but here they might learne that al Pauls preaching before he wrote to them, was the very word of God. They might also learne that what so euer the lawfull Apostles, Pastors, and Priestes of Gods Church preach in the vnitie of the same Church, is to be taken for Gods owne word, and ought not to be reputed of them for doctrines of men or Iudaical traditions, as they falsly call canons, precepts, and decrees of holy Church.

CHAP. III.

Because he could not come himself, as he desired, he sent Timothee. 6. As whose returns now understanding that they stand still steadfast, not wishing at those persecutions, he reioyceth exceedingly: 10. praying that he may see them againe, 12. and for their increase in charitie.

FOR

Act. 18,
5.



1 **F**OR the vvhich cause forbearing no longer,
 2 it pleased vs to remaine at Athens , alone.
 † And vve sent Timothee our brother, & the
 minister of God in the Gospel of Christ, to
 3 confirme you and exhort you for your faith,
 4 † that no man be moued in these tribulations, for your selues
 knowv, that vve are appointed to this. † For euen vvhē vve
 5 vvere vwith you, vve foretold you that vve should suffer tri-
 bulatiōs, as also it is come to passe, & you knowv. † Therefore
 I also forbearing no lōger, sent to knowv your faith: lest per-
 6 haps he that tempteth, hath tempted you , & our labour be
 made vaine. † But now* Timothee cōming vnto vs frō you,
 & reporting to vs your faith & charitie, and that you haue a
 good remēbrance of vs alvvaies, desiring to see vs, as vve al-
 7 so you: † therefore vve are cōforted, brethrē, in you, in al our
 8 necessitie & tribulation, by your faith, † because novv vve
 9 liue, if you stand in our Lord. † For vvhathankes-giuing
 can vve render to God for you, in al ioy vvhervvith vve re-
 10 ioyce for you before our God, † night and day more aboun-
 dantly praying that vve may see your face, and may accom-
 plish those things that vvant of your faith.
 11 † And God him self and our Father , and our Lord I E-
 12 s vs Christ direct our vvay to you. † And our Lord multi-
 plie you, and make your charitie abound one to an other, &
 13 tovvard al men: as vve also in you, † to cōfirme your hartes
 vvithout blame, in holinesse, before God and our Father, in
 the comming of our Lord I E s vs Christ vvith al his Sain-
 ctes. Amen.

Though letters or epi-
 stles in absēce
 giue great
 comfort and
 confirmation
 in faith, yet it
 is preaching
 in presence by
 vvich the
 faith of Christ
 and true reli-
 gion is alvvaies
 both begunne
 and accompli-
 shed.

CHAP. IIII.

*He exhorteth them to liue as he taught them: and namely to absteine from al fornicatiō,
 9 to loue one another, 11 to meddle onely vvith their ovvne matters, 12 to
 behaue them selues vvell toward the Infidels. 13 Touching their fendes depar-
 sed, he comforteth them, shewing that they shal meete againe at the Resurre-
 ction, and be vvith Christ for euer.*



1 **F**OR the rest therefore, brethren, vve desire & be-
 seeche you in our Lord I E s vs, that as you haue
 2 receiued of vs hovv you ought to vvalke, and
 to please God, as also you doe vvalke, that you
 2 abounde more. † For you knowv vvhath precepts I haue gi-

The Epistle
 vpon the 2
 Sunday in
 Lent.

uen to you by our Lord I E S V S. † For this is the vvil of 3
 God, your sanctificatiō: that you abstaine from fornication,
 † that euery one may knowv to possesse his vessel in sanctifi- 4
 cation and honour: † not in the passion of lust, as also the 5
 Gentiles that knowv not God, † and that no man ouergoe, 6
 nor circumuent his brother in businesse: because our Lord is
 reuenger of al these things, as vve haue foretold you, & haue
 testified: † For God hath not called vs into vncleannesse: 7
 but into sanctification. ¶ † Therefore he that despiseth these 8
 things, despiseth" not man but God, vvho also hath giuen
 his holy Spirit in vs.

e Al Catho-
 like Christians
 make one fra-
 ternitie or
 brotherhod.

:: Christian
 men ought to
 procede and
 profite conti-
 nually in good
 vvorkes and
 iustification.

The Epistle in
 a Masse for
 the dead vpon
 the day of the
 burial or de-
 position.

:: He speaketh
 in the person
 of those that
 shal be aliue
 vwhen our Sa-
 uour retur-
 neth to iudge-
 ment.

† But concerning the charitie of the^e fraternitie, vve haue 9
 no neede to vvrite to you: † for * your selues haue learned
 of God to loue one an other. † Yea and you doe it tovvard 10
 al the brethren in al Macedonia. But vve desire you brethré, 11
 that you :: abouid more: † & that you employ your indeuour
 to be quiet, & that you doe your ovvne businesse, & vvorke
 vvith your ovvne handes, as we haue cōmaunded you: † and 12
 that you vvalke honestly tovvard them that are vvithout:
 and neede nothing of any mans.

† And vve vvil not haue you ignorant, brethren, concer- 13
 ning them that" sleepe, that you be not sorovvful, as also
 others that haue no hope. † For if vve belecue that I E S V S 14
 died and rose againe, so also God them that haue slept by
 I E S V S vvil bring vvith him. † For this vve say to you in 15
 the vvord of our Lord, * that :: vve vvich liue, vvich are
 remaining in the aduent of our Lord, shal not preuent them
 that haue slept. † For our Lord him self in commaundement 16
 and in the voice of an * Archangel and in the trōpet of God
 vvil descend from heauen: and the dead that are in Christ,
 shal rise againe first. † Then vve that liue, that are left, vvith- 17
 al shal be taken vp vvith them in the cloudes to meete
 Christ, into the aire, and so alvvaies vve shal be vvith our
 Lord. † Therefore cōfort ye one an other in these vvordes. † 18

Io. 13, 34
 15, 17.
 Heb. 13, 1

1. Cor. 15,
 23.

Mt. 24,
 31. 1. Cor.
 13, 52.

A N N O T A T I O N S

C H A P. IIII.

The precepts
 of the Church.

8. *Not man but God.*] He that despiseth the Churches or her lawvful Pastors precepts, offendeth no lesse then if he contemned Gods expresse commaundements. For they be of the holy Ghost, and are not to be counted among: he commaundements of men onely.

13. *Sleepe.*] Some Heretikes puerly inferred of this that the soules did sleepe til the day of iudgement: vvhere it is meant of the bodies onely.

CAMP.

CHAP. V.

To talke of the time of the Resurrection is not necessarie, but to prepare our selues against that time is sodaine and so terrible to the vnprepared. 12 He bejecteth the laeticie to be obdaiene, 14 and the Clergie to be vigilans, vwith many shote precepts moe.



1 **A**ND of the times and momentes, brethren,
 2 you neede not that vve vwrite to you. † For
 3 your selues knowv perfectly that the day of
 4 our Lord shal so come, as* a theefe in the night.
 5 † For vwhen they shal say, peace & securitie:
 6 then shal sodaine destruction come vpon them, as the paines
 7 to her that is vwith childe, and they shal not escape. † But
 8 you brethren are not in darknesse: that the same day may as a
 9 theefe ouertake you.

Mr. 24,
 44. 2
 Per. 3, 10
 Apoc. 3, 3
 16, 15.

10 † For al you are the children of light, and children of the
 11 day: vve are not of the night nor of darknesse. † Ther-
 12 fore let vs not sleepe as also others: but let vs vwatch and be
 13 sober. † For they that sleepe, sleepe in the night: & they that
 14 be drunke, be drunke in the night. † But vve that are of the
 15 day, are sober,* hauing on the breast-plate of faith and :: cha-
 16 ritie, and a helmet, the hope of saluation. † For God hath
 17 not appointed vs vnto vvrath, but vnto the purchasing of
 18 saluation by our Lord I E S V S Christ, † vwho died for vs:
 19 that vwhether vve vwatch, or sleepe, vve may liue together
 20 vwith him. † For the vwhich cause comfort one an other: &
 21 edifie one an other, as also you doe.

Esa. 59,
 17. Eph.
 6, 17.

22 † And vve beseeche you brethren, that you vvil knowv
 23 them that labour among you, and that gouerne you in our
 24 Lord, and admonish you: † that you haue them more a-
 25 boudatly in charitie for their vvorke. haue peace vwith them.
 26 † ^b And vve beseeche you brethren, admonish the vnquiet,
 27 comfort the vveake-minded, beare vp the vveake, be patient
 28 to al. † See that* none render euil for euil to any man: but
 29 alvvaies that vwhich is good pursue tovwards eche other, and
 30 tovwards al. † Alvvaies reioyce. † ^c Pray* vwithout inter-
 31 mission. † In al things giue thankes. for this is the vvil of
 32 God in Christ I E S V S in al you. † The Spirit extinguish nor.
 33 † Prophecies despise not. † But^d prooue al things: hold that
 34 which is good. † From al appearance of euil refraine your
 35 selues.

Pro. 17,
 13. Ro. 12
 1. Pet.
 3, 9.
 Luc. 18,
 1.

36 † And the God of peace him self sanctifie you in al things:
 37 that

^a A christian mans vvhole armour is not faith only, but al the three vertues here named.

^b The Epistle vpo the Imber Saturday in Lent.

^c To desire eternal life of him that onely can giue it, is to pray vwithout intermission: but because that desire is oftē by worldly cares cooled, certaine houres and times of vocal praier vvere appointed. See S. Aug. ep. 121 ad Probam.

that your vvhole spirit, and soule and body vvithout blame
 may be preferued in the comming of our Lord I E S V S
 Christ. † He is faithful, that hath called you, vvho also 24
 vvil doe it. † Brethren pray for vs. † Salute al the brethren 25
 in a holy kisse. † I adiure you by our Lord that this epistle 26
 be read to al the holy brethren. † The grace of our Lord 27
 I E S V S Christ be vvith you. Amen. 28

ANNO T A T. CHAP. V.

Not rashly to
 credite euery
 spirit.

10 But prooue.] Though vve may not extinguish the spirit, nor cōtemne the pro-
 phets, yet vve must bevvare vve be not deceiued by geuing to light credite to euery
 one that vaūtech him self of the spirit, as Arch-heretikes euer did. vve must trie ihē by the
 doctrine of the Apostles & the Spirit of the Catholike Church, vvhich can not beguile v

THE ARGVMENT OF THE
 SECOND EPISTLE OF S. PAUL
 TO THE THESSALONIANS.



* Act. 18. v. 11.

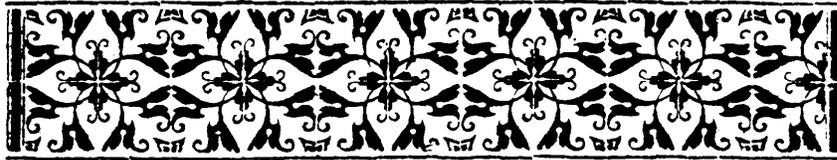
*H E second to the Thessalonians hath in the title as the
 first: Paul and Siluanus and Timothee, &c. And
 therefore it seemeth to haue bene vvritten in the same
 place, to vvitte, at Corinth, vvhere they remained * a
 yere and sixe moneths, & straight vpon their answer
 to the first epistle.*

* c. 2. v. 15.

*First he thanketh God for their increase, and perse-
 uerance (comforting them againe in those persecutions)
 and praieth for their accomplishment. Secondly he as-
 sureth them, that the day of Iudgement is not at hand, putting them in remembrance
 vvhat he told them thereof by vvord of mouth. vvhen he vv as present (as therefore
 he biddeth them aftervvard * to hold his Traditions vvritten, no lesse then the
 vvritten,) to vvitte, that all those persecutions and heresies, raised then, and after-
 vvard against the Catholike Church, vv ere but the mysterie of Antichrist, and not
 Antichrist him self. but that there should come at length a plaine Apostasie, & thē
 (the vvhole forerunning mysterie being once perfectly vvrought) should folow the
 reuelation of Antichrist him self in person (as after all the mysteries of the old Te-
 stament, Christ I E S V S our Lord came him self in the fulnes of time.) And then
 at length after all this the day of Iudgement and second comming of Christ shall
 be at hand, and not before, vvhatsoeuer pretense of vision, or of some speach of mine
 (saith S. Paul) any make to seduce you vvithal, or of my former epistle, or any
 other. For vv which cause also, in the end of this epistle, he biddeth them to know his
 hand, vv which is a signe in euery epistle.*

*Lastly he requesteth their prayers, and requireth them to keepe his commaun-
 dements and Traditions, namely that the poore vv which are able get their ovvne
 liuing vvith vvorking, as he also gaue them example, though he vv ere not bound
 thereto.*

THE



THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for their increase in faith and charitie, and constancie in persecution (assuring them that they merite thereby the kingdom of God, as their persecutors do damnation :) 11 and also praieth for their accomplishments.

1 **P**AVL and Siluanus and Timothee:
 2 to the churche of the Thessalonians
 3 in God our Father and our Lord I E
 4 s v s Christ. † Grace to you and
 5 peace from God our Father and our
 6 Lord I E s v s Christ.
 7 † Vve ought to giue thanks al
 8 vvaies to God for you brethren, so
 9 as meete is, because your faith in
 10 creaseth exceedingly, and the charitie of euery one of you
 11 aboundeth tovwards eche other: † so that vve our selues
 12 also glorie in you in the churches of God, for your patience,
 13 and faith in al your persecutions and tribulations, vvhich
 14 you sustaine † for an example of the iust iudgemēt of God,
 15 that :: you may be counted vvorthise of the kingdom of
 16 God, for the vvhich also you suffer. † if yet it be iust vwith
 17 God to repay tribulation, to them that vex you: † and to
 18 you that are vexed, rest vwith vs in the reuelation of our Lord
 19 I E s v s from heauen vwith the Angels of his povver, † in
 20 flame of fire, giuing reuenge to them that knowv not God, &
 21 that obey not the Gospel of our Lord I E s v s Christ. † vwho
 22 shal suffer eternal paines in destruction, from the face of our
 23 Lord and from the glorie of his povver: † vwhen he shal
 24 come to be :: glorified in his sainctes, and to be made mar
 25 velous in al them that haue beleueed, because our testimonie

:: Note that by constant and patient suffering of afflictions for christ men are made vvorthise (so the Greeke signifieth, as the Adversaries them selues translate v. 11.) of the crowne or kingdom of heauen, and so do merite and deserue the same. See Anno. Luc. 20. 35. And the Apottle here saith that it is Gods iustice no lesse to repay glorie to the afflicted, then to render punishmēt to them that afflict, because of their contrarie deserts or merites.

24 Christ shal be glorified in his sainctes, that is, by the

Aaaa concerning

εναλλα-
ξισθησιν
υμεις

1. Thes.
4, 16.

great and vn-
 speakable ho-
 nour & exalta-
 tio of them he
 shal be honou-
 red, as now he
 is: the honour
 vvhich the
 Church doth
 to them, not
 diminish
 Christs glorie
 (as the Ad-
 uersaries fo-
 lishly pretēd)
 but exceeding-
 ly augmenting
 the same.

concerning you vvas credited in that day. † Vvherein also 11
 vve pray alvvaies for you, that our God c make you vworthie
 of his vocation, and accomplis h al the good pleasure of his
 goodnesse & the vvorke of faith in povver, † that the name 12
 of our Lord I E s v s Christ may be glorified in you, and you
 in him, according to the grace of our God, and of our Lord
 I E s v s Christ.

ca. 11. 11-12

CHAP. II.

He requireth them, in no case to thinke that Domesday is at hand, & repeating unto them, that there must before come first a reuolt, secondly the reuelation also of Antichrist him self in person, and that Antichrist shal not permit any God to be worshipped but onely him self: that also with his lying wonders he shal winne to him the incredulous Iewes. But Christ shal come then immediately in maiestie, and destroy him and his. Therefore he thanketh God for the faith of the Thessalonians, and biddeth them stick to his Traditions both written and unwritten, & praish God to cōfirme them.

The Epistle in
 the I mber Sa-
 turday of Ad-
 uent.

∴ How then
 can the Pope
 be Antichrist,
 as the Here-
 tikes fondly
 blaspheme,
 vvhich is so far
 from being
 exalted alove
 God, that he
 praiech most
 humbly not
 onely to christ,
 but also to his
 B. mother and
 al his Sainctes.



∴ *Deus miset*
 (saith S. Aug.
 li. 20. de Ci. c. 19.)
quia Deus Di-
abolum facere ista
permissit. God
will send, because
God will pmis the
Diuel to do these
things. Where-
 by vve may
 take a general
 rule that Gods
 action or wor-
 king in such
 things is his
 permissio. See
 Anno. Ro. 1. 24.

ND vve desire you, brethren, by the cō- 1
 ming of our Lord I E s v s Christ, and of
 our congregatiō into him: † that you be 2
 not easily moued from your sense, nor be
 terrified, neither by spirit, nor by word,
 nor by epistle as sent by vs, "as though
 the day of our Lord vvere at hand. † Let 3
 no man seduce you by any meanes, for " vnlesse there come
 a reuolt first, and " the man of sinne be reuealed, the sonne
 of perdition, † vvhich is an aduersarie & is " extolled ∴ about 4
 al that is called God, or that is worshipped, so that he sitteth
 " in the temple of God, shewing him self as though he were
 God. † Remember you not, that vvhē I vvas yet vwith 5
 you, I told you these things: † And now " vvhāt letreth, you 6
 knowv: that he may be reuealed in his time. († For nowv the 7
 mysterie of iniquitie vworketh: only that he vvhich nowv
 holdeth, doe hold, vntil he be taken out of the vway.) † And 8
 then that vvicked one shal be reuealed * vvhom our Lord
 I E s v s shal kil vwith the spirit of his mouth: & shal destroy
 vwith the manifestation of his aduent, him, † vvhose com- 9
 ming is according to the operatiō of Satan, " in al povver, and
 lying signes and vvonders, † and in al seducing of iniquitie 10
 to them that perish, for that they haue not receiued the cha-
 ritie of the truth that they might be saued. † Therefore 11
 ∴ God vvil send them the operation of error, to belecue
 lying:

ca. 11. 11-12

Es. 11. 4.

12 lying: † that al may be iudged vvhich haue not beleeued the truth, but haue consented to iniquitie.

13 † But vve ought to giue thākes to God alvvaies for you, brethré beloued of God, that he hath chosen you first-fruites vnto saluation, in sanctification of spirit and faith of the

14 truth: † into the vvhich also he hath called you by our Gos- pel, vnto the purchasing of the glorie of our Lord I E S V S

15 Christ. † Therefore brethren stand: and hold e the " traditiōs vvhich you haue learned, vvhether it be by vvord, or by our

16 epistle. † And our Lord I E S V S Christ him self, and God & our father vvhich hath loued vs, and hath giuen eternal con-

17 solation, and good hope in grace, † e exhort your hartes, and confirme you in euery good vvorke and vvorde.

c τὰς παραί- σμας

c παρα- καλίσει

c This vvord of exhorting implieth in ic comfort and consolation: as 2. Cor. 1. v. 4. Or 6.

ANNOTATIONS
CHAP. II.

2. *As though the day.*] The curiositie of man fed by Satans deceites, hath sought to knowv and to giue out to the vvorld, such things as God vvil not impart to him, nor be necessaric or profitable for him to knowv: so farre, that both in the Apostles daies and often aftervvard, some haue feined reuelations, some falsly gathered out of the Scriptures, some presumed to calculate and coniecture by the starres, and giuen iurth to the vvorld a certaine time of Christes coming to iudgement. Al vvhich seducers be here noted in the person of some that vvere about to deceiue the Thessalonians therein. And S. Augustine (in his 80 Epistle ad Hefychium) proueth that no man can be assured by the Scriptures of the day, yere, or age, that the end of the vvorld or the second Aduent shal be.

The day of iudgment vn- certaine, and to be left to Gods secretes.

3. *Unless there come a reuolt first.*] Though vve can not be assured of the moment, houre, or any certaine time of our Lordes cōming, yet he vvarranteth vs that it vvil not be before certaine things be fulfilled, vvhich must come to passe by the course of Gods prouidence and permission before vvhich are diuers, vvhereof in other places of Scriptures vve be forevvarned. Here he vvarneth vs of two (specially, of a reuolt, defection or an apostasie, and of the comming or reuelation of Antichrist. Vvhich two pertaine in effect both to one, either depending of the other, and shal fall (as it may be thought) neere together, and therefore S. Augustine maketh them but one thing.

Two special signs before the later day: a general apostasie, and the comming of Antichrist.

This apostasie or reuolt, by the iudgement in maner of al auncient vvriters, is the general forsaking & fall of the Romane empire. So Tertullian *li. de resur. carnis.* S. Hierom *q. 11 ad Algafiam.* S. Chrystom *ho. 4.* and S. Ambrose vpon this place, S. Augustine *De Ciuit. Dei li. 20 c. 19.* Al vvhich fathers and the rest * Caluin presumptuously condemneth of errour and follie herein, for that their expolition agreeth not vvith his and his fellowves blasphemous fiction that the Pope shoud be Antichrist. To establish vvhich false impietie, they interpret this reuolt or apostasie to be a general reuolt of the visible Church from God, vvhoſe house or building (they say) vvvas sodenly destroyed, and lay many yeres ruined, and ruled onely by Satan and Antichrist. So saith the foresaid Arch-heretike here, though for the aduantage of his defence and as the matter els vvhere requireth, he seemeth (as al their fashon is) to speake in oether places quite contrarie: but vvith such colour and collusion of vvordes, that neither other men nor him self can tell vvhat he vvould haue or say. And his fathers Vvicleſſe and Luther, his fellowves and folouvers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so various among them selues, and so contrarie to him, that it is horrible to see their confuſion, and a pitieful case that any reatonable man vvil folovv such companions to euident perdition.

Caluin. in hunc locū.

The heretikes interpretatiō of this apostasie, & their cō- dēning of the fathers.

But concerning this errour and falshod of the Churches defection or reuolt, it is refuted sufficiently by S. Augutine against the Donatistes in many places. Vvhere he proueth that the Church shal not faile to the vvorldes end, no not in the time of Antichrist: affirming them to deny Christ, and to robbe him of his glorie & inheritance bought vvith his blood, vvhich teach that the Church may faile or perish. *Li. de unit. Ec. c. 12. 13. De Ciuit. li. 20 c. 8. In Psal. 85 ad illud, Tu solus Deus*

There can be no apostasie of the visible Churche from God.

A a a ij magnū.

magna. ps. 170. Cons. 2. & Psal. 60. De util. cred. c. 8. S. Hierom refuteth the same vicked Heresie in the * Luciferians, prouing against them, that they make God subject to the Diuel, and a poore miserable Christ, that imagine the Church his body may either perish or be driuen to any corner of the vworld, both of them answer to the Heretikes arguments grounded on Scriptures falsely vnderstood, which were to long here to rehearse. It is vnough for the Christian reader to know, that it is an old decite and excuse of al Heretikes and Schismatikes, for defence of their forsaking Gods Church, that the Church is perished, or remaineth hidden, or in them selues onely and in those places where they and their folowers dwell: to know also, that this is reprov'd by the holy Doctors of the primitiue Church, and that it is against Christes honour, pover, prouidence, and promis.

* Dialog. adu. Lucifer. c. 6.

It is very like, the Apostle speaketh of a great apostasie from the See of Rome, and from most articles of the Catho. faith.

If the Aduersaries had said that this reuolt which the Apostle foretelleth shal come before the vworlds end, is meant of great numbers of Heretikes & Apostataes reuolting from the Church, they had said truth, of them selues and such others, vvhom S. Ioha calleth Antichristes. And it is very like (be it spoken vnder the correction of Gods Church and al learned Catholikes) that this great defection or reuolt shal not be onely from the Romane empire, but specially from the Romane Church, and vvitthal from most points of Christian religion, not that the Catholike Christians; either in the time of Antichrist or before, shal refuse to obey the same, but for that neere to the tumour of Antichrist and the consummation of the vworld, there is like to be a great reuolt of kingdoms, peoples, and Prouinces from the open external obedience and communion thereof. Vvhich reuolt hauing been begunn and continued by Heretikes of diuers ages, refusing & hating the Seate of Peter (vvhich they called *castram pestilentie, the chaire of pestilence*, * in S. Augustines daies) because it is Christes fort erected against Hel gates and al Heretikes, and being now v wonderfully increased by these of our daies the next precursors of Antichrist as it may seeme, shal be fully archieued a litle before the end of the vworld by Antichrist him self, though euen then also, vvhon for the fevv daies of Antichristes reigne the external state of the Romane Church and publike entercourse of the faithful vvitth the same may cease, yet the due honour and obedience of the Christians toward it, and communion in hart vvitth it, and practise thereof in secrete, and open confelling thereof if occasion require, shal not cease, no more then it doth now in the Christians of Cypres and other places vvhon open entercourse is forbidden.

1 To. 2. v. 18.

li. 2. cont. lie. Petri. c. 51.

The wonderfull prouidence of God in preserving the See of Rome more then al other states, notwithstanding manifold dangers and scandals.

This is certaine and v wonderfull in al wise mens eies, and must needes be of Gods prouidence, & a singular prerogatiue, that this Seate of Peter standeth, vvhon al other Apostolike Sees be gone: that it stood there for certaine ages together vvitth the secular seate of the Empire: that the Popes stood vvitthout vwealth, pover, or humane defenie, the Emperours knowing, vvitting, and seeking to destroy them, and putting to the sword about thirtie of them one after an other, yea and being as much afraid of them as if they had been *amuli imperij, Competitors of their Empire*, as S. Cyprian noteth (*epist. 52 ad Antonianum. num. 3*) of S. Cornelius Pope in his daies, and Decius then Emperour: againe, that the Emperours after vvard yielded vp the citie vnto them, continuing for al that in the Emperial dignitie still: that the successors of those that persecuted them, laid downe their crownes before their Seate and sepulcres, honouring the very memories and Relikes of the poore men vvhon their predeceutors killed: that now vvel neere these 1600 yeres this Seate standeth, as at the beginning in continual miserie, so now of long time for the most part in prosperitie, vvitthout al mutation in effect, as no other kingdom or State in the vworld hath done, euery one of them in the laid space being manifoldly altered. It standeth (vve say) al this vvhile (to vie S. Augustines vvordes *de util. cred. c. 17.*) *Frustra circumiatriansibus hereticis, the Heretikes in vaine barking about it*, not the first Heathen Emperours, not the Gothes and Vandals, not the Turke, nor any iackes or massakers by Alaricus, Genfericus, Attila, Borbon, and others, not the emulation of secular Princes, vvere they kings or Emperours, not the Popes ovne diuisions among them selues and manifold difficulties and dangers in their elections, not the great vices vvhich haue been noted in some of their persons, nor al these nor any other endeuour or scadal could yet preuaile against the See of Rome, nor is euer like to preuaile til the end of the vworld draw neere, at vvhich time this reuolt (here spoken of by the Apostle) may be in such sort as is laid before, and more shal be said in the Annotations next folovving.

Many Antichrists, as forerunners of the great Antichrist.

The great Antichrist shal be one special and notorious man.

1. *The man of sinne.* These vvets many euen in the Apostles time (as vve see by the 4 Chapter of S. Iohns first epistle and in the vvritings of the aücient fathers) that vvete forerunners of Antichrist, and for impugning Christes truth and Church vvete called antichristes, vvhether they did it by force and open persecution, as Nero and others either Heathen or Heretical Emperours did, or by fallie teaching and other deceites, as the Heretikes of al ages, in vvhich common and vulgar acceptiõ S. Hierom saith, al belonged to Antichrist that vvete not of the communion of Damasus then Pope of Rome. *Hiero. ep. 57 ad Damas.* and in another place, al that haue nev names after the peculiar calling of Heretikes, as Arians, Donatistes (and as vve say now, Caluinistes, Zuiniglians, &c.) al such (saith he) be Antichristes. *Dial. cons. Lucifer. c. 9.* Yea theie later of our time much more then any of the former, for diuers causes vvhich shal after vvard be set downe. Neuer thelesse they nor none of them are that great Aduersarie, enemy, and impugner of Christ, vvhich is by a peculiar distinction and special signification named, *the Antichrist*, 1 Id. 2. and *the man of sinne*, the

the

the *ſonne of perdition, the Aduerſarie*, deſcribed here & eis vvhere, to oppoſe him ſelf directly againſt God & our Lord I E S V S C H R I S T. The Heathen Emperours vvere many, Turkes be many, Heretikes haue been and novv are many, therefore they can not be that one great Antichriſt vvhich here is ſpoken of, and vvhich by the article alvvayes added in the Greeke, is ſignified to be one ſpecial and ſingular man: as his peculiar & direct oppoſition to Chriſts perſon in the 5 chapter of S. Iohns Goſpely. 43: the inſinuation of the particular ſtocke and tribe vvhereof he ſhould be borne, to Wit, of the Ievves (for of them he ſhal be received as their Meſſias Ie. 5. v. 43.) and of the tribe

Gen. 49, 17. of Dan. Iren. li. 5. Hieron. com. in c. 11 Dan. Auguſt. q. in Iof. q. 22: the note of his proper name Apoc. 13: the time of his appearing ſo neere the vvorldes end: his ſhort reigne, his ſingular vvast and deſtruction of Gods honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the nev & old Teſtament: al theſe & many other arguments proue him to be but one ſpecial notorious Aduerſarie in the higheſt degree, vnto vvhom al other perfecutors, Heretikes, Atheiſtes, and vvicked enemies of Chriſt and his Church, are but members and ſeruants.

ὁ ἀντιχρίστῳ.
ὁ υἱὸς ἀπο-
λαίας.
ὁ ἀδούρατος
ἀμαρτίας,
ὁ ἀνικείμενος

And this is the moſt common ſentence alſo of al aúcient fathers. Onely Heretikes make no doubt but Antichriſt is a vvhole order or ſucceſſion of men. vvhich they hold againſt the former euident Scriptures and reaſons, onely to eſtabliſh their ſoliſh and vvicked paradoxe, that Chriſtes cheefe Miniſter is Antichriſt, yea the vvhole order. Vvherein Beza ſpecially pricketh ſo high, that he maketh Antichriſt (euen this great Antichriſt) to haue been in S. Paules daies, though he vvvas not open to the vvorld. Vvho it ſhould be (except he meane S. Peter, becauſe he vvvas the firſt of the order of Popes) God knovveth. And ſure it is, except he vvvere Antichriſt, neither the vvhole order, nor any of the order can be Antichriſt, being al his lavvful ſucceſſors both in dignitie and alſo in truth of Chriſtes religion. Neither can al the Heretikes aliuie proue that they or any of them vved any other regiment or iurisdiction Eccleſiaſtical in the Church, or forced the people to any other faith or vvorſhip of God, then Peter him ſelf did preach and plant. Therefore if the reſt be Antichriſt, let Beza boldly lay that S. Peter vvvas ſo alſo, and that diuers of the aúcient Catholike fathers did ſerue and vvorke (though vvvvares) tovvardes the ſetting vp of the great Antichriſt, for ſo doth that blaſphemous penne boldly vvrite in his Annotations vpon this place: and an Engliſh printed booke of late comming forth out of the ſame ſchoole, hath theſe vvordes: *As for Leo and Gregorie Biſhops of Rome, although they vvvere not come to the ſul pride of Antichriſt, yet the myſterie of iniquitie hauing vvrought in that Seate neere five or ſixe hundred yeres before them, and then greatly increaſed, they vvvere deceived vvith the lang conſuance of error.* Thus vvriteth a malapert ſcholer of that impudent ſchole, placing the myſterie of Antichriſt as vvorking in the See of Rome euen in S. Peters time, and making theſe vvvo holy fathers great vvorkers and furtherers of the ſame, vvhereas an other Engliſh Rabbinie doubted not at Paules croiſe to ſpeake of the ſelf ſame fathers as great Docters and Patrones of their nev Goſpel, thus: *O Gregorie, o Leo, if vvve be deceived, you haue deceived vs.* Vvhereof vve giue the good Chriſtian Reader vvarning more diligently, to bevvare of ſuch damnable bookes and Maiſters, carying many vnaduiſed people to perdition.

The Caluiniſtes place Antichriſt in the See of Rome, in S. Paules daies.

Beza in hoc cap.

Against D. Sanders rocke pag. 248. & pag. 278.

Iuel.

They make S. Leo & S. Gregorie, great furtherers of Antichriſtes pride.

4. *Extolled.*] The great Antichriſt vvhich muſt come neere the vvorldes end, ſhal abolifh the publike exerciſe of al other religions true and falſe, and pull dovvn both the B. Sacrament of the altar, vvherein cōliſterh ſpecially the vvorſhip of the true God, and alſo al Idols of the Gentils, and ſacrifices of the Ievves, generally al kinde of religious vvorſhip, ſaving that vvhich muſt be done to him ſelf alone, vvhich vvvas partly prefigured in ſuch kings as publiſhed that no God nor man but them ſelues ſhould be praied vnto for certaine daies, as * Darius and ſuch like. Howv can the Proteſtants then for ſhame and vvithout euident cōtradiction, auouch the Pope to be Antichriſt, vvho (as vve ſay) honoureth Chriſt the true God vvith al his povver, or (as they ſay) honoureth Idols, and chalengeth no diuine honour to him ſelf, much leſſe to him ſelf onely, as Antichriſt ſhal do? He hūbly praieſh to God, & lovvely kneeleth dovvn in euery Church at diuers altars erected to God in the memories of his Saincts, and praieſh to them. He ſaieſh or heareth Maſſe daily vvith al deuotion, he confeſſeth his tinnes to a Prieſt as other poore men do, he adoreth the holy Euchariſt vvhich Chriſt affirmed to be his ovvne body, the Heretikes call it an Idol (no maruel if they make the Pope his Vicar Antichriſt, vvhen they make Chriſt him ſelf an Idol:) Theſe religious dueties doth the Pope, vvhereas Antichriſt ſhal vvorſhip none, nor pray to any, at the leaſt openly.

Antichriſt ſhal ſuffer no vvorſhip or adoration, but of him ſelf onely. therefore the Pope can not be Antichriſt.

Dan. c. 6.

4. *In the temple.*] Moſt aúcient vvriters expound this of the Temple in Hieruſalem, vvhich they thinke Antichriſt ſhal build vp againe, as being of the Ievves ſtocke, and to be acknowledged of that obſtinate people (according to our Sauours prophetic Ie. 5) for their expected and promued Meſſias. Iren. ii. 5 in ſine. Hyppolyt. de conſum. mundi. Cyril. Hieroſ. Catech. 15. Author op. imp. bo. 49. in Mat. See 5. Hierom in 11 Dan. Grego. li. 31. Moral. c. 11. Not that he ſhal ſuffer them to vvorſhip God by their old maner of ſacrifices, (al vvhich he vvvil either abolifh, or conuert to the onely adoration of him ſelf: though at the firſt to apply him ſelf to the Ievves, he may perhaps be circumciſed and keepe ſome part of the law) for it is here ſaid that he ſhal ſitte in the Temple as

In vvhat temple Antichriſt ſhal ſitte.

Dan. 9. God, that is, he ſhal be adored there by ſacrifice and diuine honour, the name and vvorſhip of the true God vvholly defaced. And this they thinke to be the abominatiō of deſolation foretold by Daniel, mentioned by our Sauour, prefigured and retēbled by Antiochus and others, that defaced the

The abomination of desolation consisteth chiefly in abolishing the sacrifice of the altar.

Worship of the true God by prophanation of that Temple, specially by abrogating the daily sacrifice, which was a figure of the only sacrifice and continual oblation of Christes holy body and blood in the Church, as the abolishing of that, was a figure of the abolishing of this, which shall be done principally & most vniuersally by Antichrist him self (as now in part by his forerunners) through out all Nations and Churches of the world (though then also Masse may be had in secret, as it is now in nations where the secular force of some Princes prohibiteth it to be said openly.) For although he may haue his principal seate and honour in the Temple and cite of Hierusalem, yet he shall rule ouer the vvhole world, and specially prohibite that principal worship instituted by Christ in his Sacraments, as being the proper Aduersarie of Christes petition, name, law, and Church, the prophanation and desolation of vvhich Church by taking avay the sacrifice of the altar, is the proper abomination of desolation, and the vvorke of Antichrist onely.

How Antichrist shall sit in the Church.

S. Augustine therefore *li. 20 de ciuit. e. 19.* and S. Hierom *q. 11 ad Algisiam.* do thinke, that this sitting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather than in Salomons temple. Not as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet vwithal continuing vwithin the Church of Christ, as the Heretikes feine, to make the Pope Antichrist (vvheryby they plainly confesse and agnise that the Pope is a member of the Church, & *in ipso sinu Ecclesie*, and in the very *Beza* *base of the Church*, say they:) for that is ridiculous, that all Heretikes vvhom S. Iohn calleth Antichrists as his precursors, should go out of the Church, and the great Antichrist him self should be of the Church, & in the Church, & continue in the same. and yet to them that make the vvhole Church to reuolt from God, this is no absurditie. But the truth is, that this Antichristian reuolt here

Neither Antichrist nor his precursors, are members of the Church.

spoken of, is from the Catholike Church: and Antichrist, if he euer were of or in the Church, shall be an Apostata and a renegate out of the Church, and shall vsurpe vpon it by tyrannie, and by chalounging worship, religion, & gouernement thereof, so that him self shall be adored in all the Churches of the world which he list to leaue standing for his honour. And this is to sitte in the temple or * against the Temple of God, as some interprete. If any Pope did euer this, or shall do, then let the Aduersaries call him Antichrist.

Antichrist (by interpretation, One against Christ) why so called.

And let the good Reader obserue, that there be two special causes vvhich this great man of sinns is called Antichrist. The one is, for impugning Christes kingdom in earth, that is to say, his spiritual regiment vvhich he constituted and appointed in his Church, and the forme of gouernement ordained therein, applying all to him self by singular tyrannie and vsurpation, in vvhich kinde S. Athanasius (*ep. ad Solit. vit. deserti.*) is bold to call the Emperour Constantius being an Arian Heretike, Antichrist, for making him self *Principem Episcoporum*, Prince ouer the Bishops and President of Ecclesiastical iudgements &c. The other cause is, for impugning Christes Prielthod, vvhich is only or most properly exercised in earth by the sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of godly honour to the B. Trinitie, vvhich kinde of external worship by sacrifice no lawfull people of God euer lacked. And by these two things you may easily perceiue, that the Heretikes of these daies do more properly and neerly prepare the way to Antichrist and to extreme desolation, then euer any before, their special heresie being against the spiritual Primacie of Popes and Bishops, and against the sacrifice of the altar, in vvhich two the soueraintie of Christ in earth consisteth.

Protestants & Calvinists the neere forerunners of Antichrist.

S. Augustins humilitie in interpreting the scriptures

6. *What letteth.* S. Augustine (*li. 20 e. 19 de ciuit. dei.*) protesteth plainly that he vnderstandeth not these wordes, nor that that foloweth of the mysterie of iniquitie, and least of all that vvhich the Apostle adderth, *Only that he vvhich holdeth now, do hold eye.* Vvhich may humble vs all and stay the confident raiunes of this time, namely of Heretikes, that boldly feine hereof vvhatsocuer is agreeable to their heresie and phantasie. The Apostle had told the Thessalonians before by vvorde of mouth a secret point vvhich he vvhould not vtter in vvvriting, and therefore reterreth them to his former talke. The mysterie of iniquitie is commonly referred to Heretikes, vvhom vvorke to the same, and do that that Antichrist shall do, but yet not openly, but in couert and vnder the cloke of Christes name, the Scriptures, the vvorde of the Lord, the vvh of holines, &c. Vvhereas Antichrist him self shall openly attempt and achiue the foresaid desolation, and Satan now seruuing his turne by Heretikes vnderhand, shall toward the last end vtter, reueale, & bring him forth openly. and that is here, *to be reuealed*, that is, to appeare in his owne person.

The mysterie of iniquitie is the couert working of heretikes toward the manifest reuelation of Antichrist himself.

These other wordes, *Only that he vvhich now holdeth, hold:* Some expound of the Emperour, during vvhose continuance in his state, God shall not permit Antichrist to come, meaning that the very Empire shall be vvholy desolate, detroyed, and taken avay before or by his coming: vvhich is more then a defection from the same, vvhereof was spoken before: for there shall be a reuolt from the Church also, but it shall not be vtterly destroyed. Others say, that it is an admonition to all faithful, to hold fast their faith and not to be beguiled by such as vnder the name of Christ or Scriptures seeke to deceiue them, til they that now pretend religion and the Gospel, end in a plaine breach, reuolt, and open apostasie by the appearance of Antichrist, vvhom all Heretikes seate in mysterie, that is, couertly and in the Diuels meaning, though the world seeth it not, nor them selues at the beginning thought it, as now euery day more & more all men perceiue they send to plaine Atheisme and Antichristianisme.

9. In al power.] Satan whose power to hurt is abridged by Christ, shall then be let loose, and shall alitt Antichrist in al maner of signes, vonders, and false miracles, vther by many shall be seduced, not only lewes: But al such as be deceived and caried avay by vulgar speache only, of Heretikes that can worke no miracles, much more shall folovv this man of sinne doing to great vonders. And such both novv do tolovv Heretikes, and then shall receiue Antichrist, that deserue so to be forsaken of God, by their forsaking of the vnitie and happie fellowvship of Saints in the Catholike Church, vvhese onely is the Charitie of truth, as the Apostle here speaketh.

What kinde of men shall follow Antichrist.

* See S. Dny's A-recog. Ec. Hier. c. 1. παλάσις
* 1. Cor. 11. 2. 7. bes. 3.

15. Traditions.] Not onely the things vwritten and set dovvne in the holy Scriptures, but al other truthe and pointes of religion vtered by vvord of mouth and deliuered or giuen by the Apostles* to their scholers by traadition, be so here approued and els vvhere in the Scripture it self, that the Heretikes purposely, guiltully, and of il conscience (that belike reprehendeth them) refuse in their translations, from the Ecclesiastical and most vsual vvord, *Traadition*, cuer more vvhen it is taken in good part, though it expresse most exactly the signification of the Greeke vvord: but vvhen it foundeth in their fond phantasie against the traditions of the Church (as in deede in true sense it neuer doth) there they vie it most gladly. Here therfore and * in the like places, that the reader might not so easly like of Traditions vvvritten, here commended by the Apostle, they translate it, *Instruitions*, *Constitutions*, *Ordinances*, and vvhat they can inuent els, to hide the truth from the simple or vvvarye Reader, vvwhose translations haue no other end but to beguile suoh by art and conuiance.

Hereticaltraadition.

Traditions vvvritten.

But S. Chrylostom (*ho. 4 in 1 Thes. 2.*) and the other greeke scholies or commentaries say herevpon, both vwritten and vvvritten precepts the Apostles gaue by tradition, and both be vvorthy of obseruation. S. Basil (*De Sp. Sancto c. 29 in principio.*) thus, *I account it Apostolike to continue vvhat is in vvritten traditions.* and to proue this, he allegeth this place of S. Paul. In the same booke c. 17 he saith, *If vvho once go abouts to reuill vvvritten customs as things of no importance, vve shall, ere vve be aware, doe damage to the principal partes of the faith, and bring the preaching of the Gospel to a naked name.* And for example of these necessaric traditions, he nameth the signe of the Crosse, praying towards the east, the vvords spoken at the eleuatiō or shevvng of the holy Eucharist, vvith diuerse ceremonies vsed before & after the consecration, the halovvng of the font, the blessing of the oile, the anointing of the baptized vvith the same, the three immersions into the font, the vvordes of abrenuntiatiō and exorcismes of the partie that is to be baptized &c. *Vvhat scripture (saith he) taught these and such like? none truly, al coming of secret and silent traadition, vvherewith our fathers thought it meete to couer such mysteries.*

Their authoritic & estimation, & examples of some peculiar traditions out of the fathers.

S. Chrylostom

S. Basil.

S. Hierom (*Dialog. cont. Lucif. c. 4. et ep. 28 ad Liciniū.*) reckoneth vp diuers the like traditiōs, vvilling to attribute to the Apostles such customs as the Church hath received in diuers christian countries. S. Augustine esteemeth the Apostolike traditions so much, that he plainely affirmeth in sundrie places, not onely the obseruation of certaine festiuities, fastes, ceremonies, & vvhatsoeuer other solemnities vsed in the Catholike Church, to be holy, profitable, and Apostolike, though they be not vwritten at al in the Scriptures: but he often also vvriteth, that many of the articles of our religion and pointes of highest importance, are not so much to be proued by Scriptures, as by tradition, namely auouching that in no vvise vve could belecue that children in their infancie should be baptized, *if it vvhere not an Apostolical tradition.* *De Gen. ad lit. li. 10 c. 23.* Tradition caused him to beleue that the baptized of heretikes should not be rebaptized, not vvithstanding S. Cyprians authoritic and the manifold Scriptures alleaged by him, though they seemed neuer so pregnant. *De bap. li. 2. c. 7.* By tradition onely, he and others condemned Heluidius the heretike for denying the perpetual virginite of our Lady. And vvithout this, be the Scriptures neuer so plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian vvill yield. *We must vse tradition,* (saith S. Epiphanius *her. 61 Apostolicorum.*) *For the Scripture hath not al things: and therefore the Apostles deliuered certaine things in vvriting, certaine by traadition.* and for that he allegeth this place also of S. Paul. And againe *her. 55. Melchised.* *There be boundes set dovvne for the foundation and building up of our faith, the traadition of the Apostles, and holy Scriptures, and succession of doctrine, so that truth is euery vvay confessed.*

S. Hierom.

S. Augustine.

S. Epiphanius.

S. Irenæus.

S. Irenæus (*li. 3. c. 4.*) hath one notable chapter, that in al questions vve must haue recourse to the traditions of the Apostles: teaching vs vvithal, that the vvay to trie an Apostolike tradition and to bring it to the fountaine, is by the Apostolike succession of Bishops, but specially of the Apostolike See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most vvise, vvich neuer had Scriptures, but learned onely by tradition. Tertullian (*li. de corona miliu. nu. 1.*) reckoneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in maner the same) vvhereof in fine he concludeth, *Of such and such if thou require the rule of Scriptures, thou shalt finde none. Tradition shall be alleaged the author, custom the confirmer, and faith the obseruer.* Origen also of this matter vvriteth in plaine termes,

Tertullian.

S. Cyprian.

Origen.

that

that there be many things done in the Church (vvhich he there nameth) vvhich of there is no easier reason to be giuen then tradition from Christ and the Apostles. *ho. 5. in Numer.* S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. *in fine Ec. Hierarch. c. 7. parte 3.* So doth Tertullian *De coron. militis.* S. Augustine *De cura pro mortuis c. 1.* S. Chrysostom *ho. 3. in ep. ad Philip. in Moral.* S. Damascene *Ser. de defunctis in initio.*

The Scriptures giuen vs by tradition, and the sense thereof. Vve might adde to al this, that the Scriptures them selues, euen al the bookes and partes of the holy Bible, be giuen vs by tradition: els vve should not nor could not take them (as they be in deede) for the infallible vvord of God, no more then the vvorkes of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (vvhich Catholikes haue & heretikes haue not) remaineth stil in the Church by tradition. The Creede is an Apostolike traditiō. *Ruffin. in expo. Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Ser. 38. Aug. de Symb. ad Catechum. li. 3. c. 1.* And vvhich Scriptures haue they to proue that vve must accept nothing not expressly vvritten in Scriptures? Vve haue to the contrary, plaine Scriptures, al the fathers, most eident reasons, that vve must either beleue traditions or nothing at al. And they must be asked vvhether, if they vvere assured that

The Creede an Apostolical tradition.

An inuincible argument for the credite of Traditions.

such and such things (vvhich be not expressed in Scriptures) vvere taught and deliuered by vvord of mouth from the Apostles, and they vvould beleue them or no? If they say no, then they be impious that vvill not trust the Apostles preaching: if they say they vvould, if they vvere assured that the Apostles taught it: then to proue vnto them this point, vve bring them such as liued in the Apostles daies, and the testimonies of so many fathers before named neere to those daies, and the vvhole Churches practise and asseueratiō descending dovvne from man to man to our time. vvhich is a sufficient prooue (at least for a matter of fact) in al reasonable mens iudgement. specially vvhen it is knouen that S. Ignatius the Apostles equal in time, vvrote a booke of the Apostles traditions, as Eusebius vvitnesseth *li. 3. Ec. hist. c. 30.* And Tertullians booke of prescriptiō against Heretikes, is to no other effect but to proue that the Church hath this vantage about Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euer do.

CHAP. III.

He desireth their prayers, & and inculcates his precepts and traditions, namely of vvorking quietly for their ouerue liuing, commaunding to excommunicate the disobedient.

Here also (as is noted before *2 Thess. 2. 15*) the aduersaries in their translatiōs auoid the vvord, *Tradition*, being plaine in the Greeke, lest them selues might seeme to be noted as men vvalking inordinately, and not according to Apostolical Tradition, as al schismatikes, Heretikes, and rebels to gods Church doe.



OR the rest, brethren, pray for vs, that the vvord of God may haue course and be glorified, as also vvith you: † and 2 that vve may be deliuered from importunate and naughtie men. for al men haue not faith. † But our Lord is faith- 3 ful, vvho vvill confirme and keepe you from euil. † And vve haue confidence 4 of you in our Lord, that the things vvhich vve commaund, both you doe, and vvill doe. † And our Lord direct your 5 hartes in the charitie of God, and patience of Christ.

† And vve denounce vnto you, brethren, in the name of 6 our Lord I E S V S Christ, that you vvithdraw your selues frō euery brother vvalking inordinately, and not according to the 7 traditiō vvhich they haue receiued of vs. † For your selues 7 knowv hovv you ought to imitate vs: for vve haue not been vnquiet

*Ep. 6, 18.
Col. 4, 3.*

ε παρακαλεσθη

- AE.* 20. 8 vnquiet among you: † * neither haue vve eaten bread of
1. Cor. 4. any man gratis, but in labour & in toile night and day vvork-
1. Th. 2. 9 king, lest vve should burden any of you. † * Not as though
1. Cor. 9, vve had not authoritie: but that vve might giue our selues a
6. 10 paterne vnto you for to imitate vs. † For also vvhen vve
 11 vvere vvith you, this vve denounced to you, that if any vvil
 12 not vvorke, neither let him eate. † For vve haue heard of
 13 certaine amōg you that vvake vnquietly, vvorking nothing,
 14 but curiously meddling. † And to them that be such vve
 15 denounce, & beseeche them in our Lord I E S V S Christ, that
 16 vvorking vvith silence, they eate their ovvne bread.
Gal. 6, 13 † But you brethren * fainte not vvell-doing. † And if
9. 14 anyⁿ obey not our vvord, note him by an epistle: † and do
 15 not companie vvith him, that he may be confounded: and
 16 do not esteeme him as anemie, but admonish him as a
 17 brother. † And the Lord of peace him self giue you euerla-
 18 sting peace in euery place. Our Lord be vvith you al. † The
 salutation, vvith mine ovvne hand, Paules: vvhich is a signe
 in euery epistle. so I vvrite. † The grace of our Lord I E S V S
 Christ be vvith you al. Amen.

ANNO TATIONS
CHAP. III.

- 10. Neither let them ease.*] It is not a general precept or rule, that euery man should liue by his handvvorke, as the Anabaptistes argue falsely against Gentlemen, and the Calvinistes applie it peruersely against the vacant life of the Clergie, specially of Monkes and other Religious men. But it is a natural admonitiō onely, giuen to such as had not vvherevvith to liue of their ovvne, or any right or good cause vvhy to challenge their finding of others, and to such as vnder the colour of Christian libertie did passe their time idly, curiously, vnprofitably, and scandalously, refusing to do such vvorkes as vvere agreeable to their former calling and bringing vp. Such as these vvere not tolerable, specially there and then, vvhen the Apostle and others (that might lawfully haue liued of the altar and their preaching) yet to disburden their hearers, and for the better aduancement of the Gospel, vvrought for their liuing: * protesting neuertheles continually, that they might haue done othervvise, as vvell as S. Peter and the rest did, vvho vvrought not, but vvere found othervvise iustly and lawfully, as ~~at~~ ⁱⁿ sortes of the Clergie preaching or seruing the Church and the altar, be and ought to be, by the law of God and nature. Vvhose spiritual labours far passe al bodily trauailes, where the duties and functions of that vocation be done accordingly: as S. Augustine affirmeth of his ovvne extraordinarie paines incident to the Ecclesiastical affaires and regiment: in steede of vvhich, if the vse of the Church and his infirmitie vvould haue permitted it, he vvisheth he might haue laboured vvith his handes some houres of the day. as some of the Clergie did euer voluntarily occupie them selues in teaching, vvriting, grauing, painting, planting, sowing, embroidering, or such like seemely and innocent labours. *See S. Hierom ep. 114. seu praef. in lob. and in vna. salario.*
- 1. Cor. 9.* The heretikes cauillation against Religious mē that vvorke not, anvvcred.
- 2. See S. Cypr. ep. 66.* The spiritual trauailes of the Clergie.
- Religious mē working vvith their handes.

And Monkes for the most part in the primitiue Church (sevv of them being Priests, and many taken from seruite vvorkes and handicraftes, yea often times professed of bondmen, made free by their maisters to enter into religiō) vvere appointed by their Superiors to vvorke certaine houres of the day, to supply the lackes of their Monasteries: as yet the

Religious do (vvomen specially) in many places, vvwhich standeth vvell vvith their profes-
 sion. And S. Augustine vvriteth a vvhole booke (*de opere Monachiorum* 10. 3.) against the er-
 rour of certaine disordered Monkes that abused these vvordes, (*Notis esse solliciti, bene
 careful & c.* and *Respicite volatilia cali, behold the foules of the aire & c.*) to proue that they should
 not labour at al, but pray only and commit their finding to God: not only so excusing
 their idienes, but preferring them selues in holines aboue other their fellowes that did
 worke, and erroneously expounding the said Scriptures for their defence: as they did
 other Scriptures, to proue they should not be shauen after the manner of Monkes. Vvwhich
 letting their heads to grow he much blameth also in them. See *li. 2. Retract. c. 21. & de op.
 Monach. c. 31.* and S. Hierom *ep. 48. c. 3.* of Nonnes cutting their heare.

Monkes were
 shauen in
 the primitiue
 Church, and
 Nonnes clip-
 ped of their
 heare.

Vvhere by the vvay you see that the Religious vvere shauen euen in S. Augustines
 time, vvho reprocheth them for their heare, calling them *Cristos, Harelings*, as the Here-
 tikes now contrariewise deride them by the vvord *Rais, Shauelings*. So that there is a great
 difference betvvene the auncient Fathers and the newv Protestants. And as for hand la-
 bours, as S. Augustine in the booke alleaged, vvould not haue Religious folke to refuse
 them, vvhere necessitie, bodily strength, and the order of the Church or Monasterie
 permit or require them: so he expressly vvriteth, that al can not nor are not bound to
 vvorke, and that vvho so euer preacheth or ministrerth the Sacraments to the people or
 serueth the altar (as al Religious men commonly now do) may challenge their liuing of
 them vvhom they serue, and are not bound to vvorke, *no nor such neither as haue been
 brought vp before in state of Gentlemen, and haue giuen avvay their lands or goods, and
 made them selues poore for Christes sake. Vvwhich is to be noted, because the Heretikes
 affirme the said Scripture and S. Augustine to condemne al such for idie persons.

S. Augustines
 opinion con-
 cerning Reli-
 gious mens
 working or
 not working.

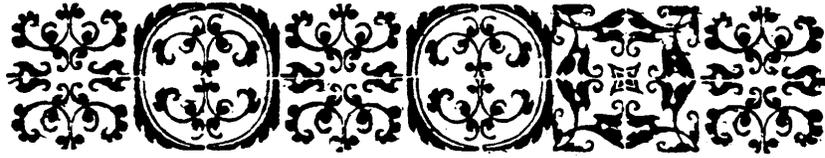
14. *Obey nos.*] Our Pastors must be obeyed, and not onely iecular Princes. and such as
 vvill not be obedient to their spiritual gouernours, the Apostie (as S. Augustine saith)
 giueth order and commaundenent that they be corrected by correption or admonition,
*By degradation, excommunication, and other lawfull kindes of punishments. Cont. Donatist. post colat.
 c. 4. 20.* Read also this hoily fathers answer to such as said, *Let our Prelates commaund vs
 onely vvhat we ought to do, and pray for vs that we may do it: but let them not correct vs.* Vvhere he
 proueth that Prelates mult not onely commaund and pray, but punish also if that be not
 done vvwhich is commaunded. *Li. de corrup. & gras. c. 3.*

Ecclesiastical
 censures a-
 gainst the dis-
 obedient.

14. *Note him.*] Disobedient persons to be excommunicated, and the excommunicated
 to be separated from the companie of other Christians, and the faithful not to keepe any
 companie or haue conuersation vvith excommunicated persons, neither to be partaker
 vvith them in the fault for vvwhich they are excommunicated, nor in any other act of reli-
 gion or office of life, except cases or mere necessitie and other prescribed and permitted
 by the law: al this is here insinuated, and that al the Churches censures be grounded in
 Scriptures and the examples of the Aposties.

Not to com-
 municate vvith
 excómmunícate
 persons but in
 certaine cases.





THE ARGUMENT OF THE
FIRST EPISTLE OF S. PAUL TO
TIMOTHEE.



AFTER the Epistles to the Churches, now follow his Epistles to particular persons, as to Timothee, to Titus, who were Bishops: and to Philemon.

Of Timothee we reade Act. 16. how S. Paul in his visitation tooke him in his traine at Lystra, circumciding him before, because of the Iewes. he was then a Disciple, that is to say, a Christian man. Afterward the Apostle gaue him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles vnto him. 1. Tim. 4. v. 14. and 2. Tim. 1. v. 6.

He writeth therefore vnto him as to a Bishop, and him self expresseth the scope of his first Epistle, saying: These things I writte to thee, that thou maiest know how thou oughtest to conuerse in the House of God, which is the Church. And so he instructeth him (and in him, al Bishops) how to gouerne both him self, & others. and touching him self, to be an example & a spectacle to al sortes, in al vertue. as touching others, to prohibit al such as goe about to preach othervise then the Catholike Church hath receiued, and to inculcate to the people the Catholike faish: to preach vnto yong and old, men and women: to seruants, to the riche, to euery sort conueniently. Vnto what circumspection to giue orders, & to what persons: for whom to pray: whom to admit to the vny of vidovv bod &c.

This Epistle was written, as it seemeth, after his first emprisonmēt in Rome, when he was dismissed and set at libertie. and thereupon it is, that he might say here, I hope to come to thee quickly. so vis vnto Ephesus, where he had desired him to remaine. although in his voyage to Hierusalem, before his being at Rome, he said at Miletum to the Clergie of Ephesus, vpo probable feare: And now behold I know, that you shal no more see my face.

Where it was written, it is vncertaine: though it be commonly said, at Laodicia. Which seemeth not, because it is like he was neuer there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.



THE FIRST EPISTLE OF PAUL TO TIMOTHEE.

CHAP. I.

He recommendeth vnto him, to inhibite certaine lewes vvhich iangled of the Law as though it were contrarie to his preaching. 11 Against vvhom he auoucheth his ministerie, though he acknowledge his vntoworshines.



PAUL an Apostle of I E S V S Christ according to the commaundement of God our sauiour, and of Christ I E S V S our hope: † to Timothee his beloued sonne 2 in the faith. Grace, mercie, and peace from God the father, and from Christ I E S V S our Lord.

¶ S. Augustine saith, He that list to haue the hope of heauen let him looke that he haue a good conscience, let him beleue & worke well. for that he beleueh, he hath of faith: that he workeh, he haue a conscience. 1231. in P/a. 31.

† As I desired thee to remaine at Ephesus vvhhen I vvent 3 into Macedonia, that thou shouldest denounce to certaine "not to teache othervvise, † nor to attend" to fables and ge- 4 nealogies hauing no ende: vvhich minister "questions rather then the edifying of God vvhich is in faith. † But" the ende 5 of the precept is charitie from a pure hart, and :: a good conscience, and a faith not feined. † From the vvhich things 6 certaine straying, are turned into vaine talke, † "desirous 7 to be doctors of the Law, not vnderstanding neither vvhath things they speake, nor of vvhath they affirme. † But vve know 8 that * the Law is good, if a man vse it lawfully: † knowing 9 this that " the Law is not made to the iust man, but to the vniust, and disobedient, to the impious and sinners, to the vicked and contaminate, to killers of fathers and killers of 10 mothers, to murderers, † to fornicatours, to lyers vwith mākinde, to man-stealers, to liers, to periured persons, and vvhath 11 other thing soeuer is contrarie to sound doctrine, † vvhich 12 is

*ε μάλιστα
λεγειται*

Ro. 7, 12.

is according to the Gospel of the glorie of the blessed God, vvhich is committed to me.

12 † I giue him thanks vvhich hath strengthened me, Christ
 I E S V S our Lord, because he hath esteemed me faithful, pur-
 13 ting me in the ministerie. † vvhich before vvas blasphemous
 and a persecutor & contumelious. but I obtained the mercie
 14 of God, because I did it being ignorant in incredulitie. † And
 the grace of our Lord ouer-abounded vwith faith and loue,
 15 vvhich is in Christ I E S V S. † A faithful saying, & vvorthe
 of al acceptatiō, that Christ I E S V S came into this vworld * to
 16 saue sinners, of vvhom I am the cheefe. † But therefore haue
 I obtained mercie: that in me first of al Christ I E S V S might
 shew al patience, to the information of them that shal
 17 beleeue on him vnto life euerlasting. † And to the king of
 the vworldes, immortal, inuisible, onely God, honour & glo-
 rie for euer and euer. Amen.

18 † This precept I commend to thee ô Timothee: accor-
 ding to the prophecies going before on thee, that thou warre
 19 in them a good vvarfare, † hauing faith and a good con-
 science, vvhich certaine repelling, haue made shipvracke
 20 about the faith. † Of vvhom is Hymenzus & Alexander:
 vvhom I haue deliuered to Satan, that they may learne not
 to blaspheme.

∴ Euiil life and no good conscience is often the cause that men fall to Heresie from the faith of the Catho-like Church. Againe, this plainly re- proueth the heretikes false doctrine, say- ing, that no man can fall from the faith that he once truly had.

Mc. 9, 13.
Mr. 2, 17.

c πρὸς
ὁμοίου-
πιστίαν

c ἐπίστε

ANNOTATIONS

CHAP. I.

3. *Not to teach otherwise.* The proper marke of Heretikes & false preachers, is, to teach Teaching o-
 otherwise or contrarie to that vvhich they found taught and beleeued generally in the therwise then
 vnitie of the Catholike Church before their time: al doctrine that is odde, singular, new, the doctrine
 differing from that vvhich vvas first planted by the Apostles, and descided downe from receiued, is a
 them to al nations and ages folowing vvi hout contradiction, being assuredly erroneous. special marke
 of Heretikes.

* ἑτεροδοξία
δοξα-
λαβή

* The Greeke vword vvhich the Apostle here vseth, expresseth this point to effectuallly, that in one compound terme he giueth vs to vvit, that an Heretike is nothing els but an
 after-teacher, or teacher-otherwise. vvhich euen it self alone is the easiest rule euen for
 the simple to discern a false prophet or preacher by, specially vvhhen an heresie first be-
 ginneth. Luther found al Nations Christian at rest and peace in one vniforme faith, and
 al preachers of one voice and doctrine touching the B. Sacrament and other Articles: so
 that vvhich so euer he taught against that vvhich he found preached and beleeued, must need-
 es be an other doctrine, a later doctrine, an after-teaching or teaching-otherwise, and
 therefore consequentiv must needes be false. And by this admonitiō of S. Paul, al Bishops
 are vvarned to take heede of such, and specially to prouide that no such odde teachers arise
 in their dioces.

Luthers tea-
ching other-
wise.

4. *Te fables.* He speaketh specially of the Iewes after-doctrines and humane consti-
 tutions repugnant to the lawes of God, vvhich of Christ giueth Warning Mt. 23 and in
 other places, vvhich are contained in their Cabala and Talmud: generally of al heretical Al heretical
 doctrines, vvhich in deede, how so euer the simple people be beguiled by, the, are nothing doctrine is
 but fabulous inuentions, as vve may see in the Valentianians, Manichees, and others of fables.
 old: by the brethren of loue, Furitans, Anabaptistes, and Calvinistes of our time. For

Bbbb ij) Which

which cause Theodoret entitleth his booke against Heretikes, *Hereticarum fabularum, Of Heretical fables.*

Curious questioning in religion.

4. *Questions.*] Let our louing brethren consider whether these contentious and curious questionings and disputes in religion, vvhich these vnhappie heresies haue ingendered, haue brought forth any increase of good life, any deuotion, or edification of faith and religion in our daies. and then shal they easily iudge of the truth of these new opinions, and the end that wil folow of these innouations. In truth al the world now seeth they edifie to Atheisme and no otherwise.

Charitie the very formal cause of our iustification.

5. *The end Charitie.*] Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, consummation, and perfection of al the law and precepts. and yet the Aduersaries are so fond as to preferre faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that haue once in pride & stubbernes forsaken the evident truth. Charitie doubtles which is here commended, is iustice it self, and the very formal cause of our iustification, as the vvorkes proceeding thereof, be the vvorkes of iustice. *Charitas inchoata* (saith S. Augustine) *inchoata iustitia: Charitas prouecta, prouecta iustitia: Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est.* Charitie nouw beginning, is iustice beginning: Charitie grovvven or increased, is iustice grovvven or increased: great Charitie, is great iustice: perfect Charitie, is perfect iustice. *Li. de nas. Et gras. c. 70.*

Heretikes great boasters, but vnlearned.

7. *Desirous to be Doctors.*] It is the proper vice both of Iudaical and of Heretical false teachers, to professe knowledge and great skill in the Law and Scriptures, being in deede in the sight of the learned most ignorant of the vvord of God, not knowing the very principles of diuinitie, euen to the admiration truely of the learned that reade their bookes or heare them preach.

Libertines al-lege scripture.

9. *The law not made to the iust.*] By this place and the like, the Libertines of our daies vvould discharge them selues (vvhom they count iust) from the obedience of lawes. But the Apostles meauing is that the iust man doth vvell, not as compelled by law or for feare of punishment due to the transgressors thereof, but of grace & mere loue tovvard God & al goodnes, most vvillingly, though there were no law to commaund him.

Excommunication of Heretikes, and the effect thereof.

13. *Delivered to Satan.*] Hymenezus and Alexander are here excómmunicated for falling from their faith & teaching heresie: an example vnto Bis hops to vse their spiritual power vpon such. In the primitiue Church, corporal affliction through the ministerie of Satan vvvas ioyned to excommunication. V where we see also the diuels readines to inuade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent povver of bis hops in that case. V whereof S. Hierom (*ep. 1. ad Heliod. c. 7*) hath these memorable vvordes: *God forbid* (saith he) *I should speake sinistrously of them, vvho succeding the Apostles in degree, make Christes body vvith their holy mouth, by vvhom we are made Christians: vvho having the keies of heauen, do after a sort iudge bevvore the day of iudgement: vvho in sobrietas and Chastitas haue the keeping of the spouse of Christ.* And a litle after, *They may deliuer me vp to Satan, to the destruction of my fles h, that the spirit may be saued in the day of our Lord Iesus.* And in the old Law vvho soeuer vvvas disobedient to the Priests, vvvas either cast out of the campe and so stoned of the people, or laying downe his necke to the sword, expiated his offense by his bloud: but nouw the disobedience is cut vvith the spiritual sword, or being cast out of the Church, is torne by the furious mouth of Diuels. So saith he. Vvvhich vvordes vvould God euery Chriitiã man vvould vveigh.

The Priests high authoritie of Excommunication.

The terrible effect thereof.

CHAP. II.

By his Apostolike authoritie he appointeth publike praier to be made for al mē vvithout exception. 8 also men to pray in al places: 9, and vvomen also in semely attire, 11 to learne of men, and not to be teachers in any vvise, but to seeke saluation by, shas vvvhich to them belongeth.

:: Euen for Heathen kings & Emperours by vvhom the Church suffereth persecution: much more for al faithful Princes & powers



Desire therefore first of al things that obsecrations, praier, postulations, thanksguings be made for al men, † :: for kings 2 and al that are in preeminence: that vve may leade a quiet and a peaceable life in al pietie and chastitie. † For this is good 3, and acceptable before our Sauour God, vvho

2. Tim. 1,
11.

1. Pet. 3,
3.

1. Cor.
14, 34.
Gen. 1,
27. 3, 6.

she

4 † " vvhoo vwill al men to be saued, and to come to the know-
 5 ledge of the truth, † For there is one God, " one also media-
 6 tour of God and men, man Christ I E S V S : † vvhoo gaue him
 self a redemption for al, vvhose testimonie in due times is cō-
 7 firmed. † * vvherein I am appointed a preacher & an Apo-
 stle (I say the truth, I lie not) doctor of the Gentiles in faith
 and truth.
 8 † I vvill therefore that men pray in euery place : lifting vp
 9 pure handes, vwithout anger and altercation. † In like ma-
 ner * vvomen also in comely attire : vwith demurenesse and
 10 sobrietie adorning them selues, not in plaited heare, or gold,
 or pretious stones, or gorgeous apparel, † but that vvhich
 11 becōmeth vvomen professing pietie by good vvorkes. † Let
 12 a vvoman learne in silēce, vwith al subiection. † But * to
 teach " I permit not vnto a vvoman, nor to haue dominion
 13 ouer the man : but to be in silēce. † For * Adam vvas formed
 14 first : then Eue. † and Adam vvas not seduced : but the
 15 vvoman being seduced, vvas in preuarication. † Yet she
 shal be saued by generation of children: if 'they' continue in
 faith & loue and sanctification vwith sobrietie.

and people
 both spiritual
 and temporal,
 for vvhom as
 members of
 Christes body,
 and therefore
 ioyning in
 prayer & obla-
 tion with the
 ministers of
 the Church,
 the Priestes
 more properly
 and particu-
 larly offer the
 holy Sacrifice.
 See S. Augu-
 stine de orig.
 anima li. 1. c. 9.

ANNOTATIONS
 CHAP. II.

visions.
 πρὸς τὸν
 λαόν.
 ἐπιτίθει-
 σιαι.
 * Theoph.
 in hunc
 loc.

1. *Obsecrations.*] This order of the Apostle S. Augustine (ep. 59) findeth to be fulfilled specially in the holy celebration of the Masse, vvhich hath al these kindes, expressed here in foure diuers vvordes pertaining to foure sortes of praier. the difference vvhich he exactly seeketh out of the proper signification and difference of the Greeke vvordes. And he teacheth vs that the first kind of praier vvhich here be called, *obsecrations*, are those that the Priest saith before the consecration : that the second called, *Praiers*, be al those vvhich are said in and after the Consecration, & about the Receiuing, including specially the *Pater noster*, vvhich with the vvhole Church (saith he) in maner enderth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to vse the *Pater noster* in the Masse. Sic docuit, &c. c. So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say, *Pater noster* &c. Li. 3. cont. Pelag. cap. 5. Where he alludeth to the very vvordes now vsed in the preface to the said *Pater noster* in the said Sacrifice, *audemus dicere, Pater noster*. The third sort called here in the text, *Postulaciōs*, be those vvhich are vsed after the Cōmunion, as it vvere for dimissing of the people vwith benediction, that is, vwith the Bishops or Priestes blessing. Finally the last kinde, vvhich is *Thankes-givings*, concludeth al, * vvhich the Priest and people giue thanks to God for so great a mysterie then offered and receiued. Thus the said holy father handleth this text ep. 59 to Paulinus.
 S. Epiphanius also insinuateth these vvordes of the Apostle to pertaine to the Liturgie or Masse, vvhich he thus vvriteth to Iohn Bishop of Hierusalem. *Vvhen vve accomplish our praier after the rise of the holy Mysteries, vve pray both for al others, and for thee also.* ep. 60 c. 2 ad lo. Hierosolym. apud Hieronymum. And most of the other fathers expōid the foretāid vvordes, of publicke praier made by the Priest, vvhich are said in al Liturgies or Masses both Greeke and Laun, for the good estate of al that be in high dignitie, as kings and others. See S. Chryf. ho. 6. in 1 Tim. & S. Ambros. in hunc loc. Prosper de vocat. li. 1. c. 4. So exactly doth the practise of the Church agree vwith the Precepts of the Apostle and the Scriptures, and so profoundly do the holy fathers seeke out the proper sense of the Scriptures, vvhich our Protestants do so prophanely, popularly, and lightly & kinne ouer, that they can neither see nor endure the truth.

The praier
 & petitions in
 the Masse, de-
 duced out of
 the Apostles
 vvordes by S.
 Augustine, &
 other fathers.

PATER NO-
 STER in the
 Masse.

Praier in the
 Masse for
 kings and
 other.

God vvill no mans perdition but the saluation of al.

4 *Utho vvil al men*] The perishing or damnation of men must not be imputed to God, who delighteth not in any mans perdition, but hath provided a general medicine & redemption to saue al from perishing that vvill accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so vvould haue al saued by his conditional vvil and ordinance: that is, if men vvil them selues, by accepting, doing, or hauing done vnto them al things requisite by Gods lauv. for God vseth not his absolute vvil or povver tovvardes al in this case. But he that list see the manifold senses (al good and true) that these vvordes may beare, let him see S. Augultine, *Ad articul. sibi falso impof. resp. 2. 10. 7. Ench. c. 103. Ep. 107. De cor. & grat. c. 15.* and S. Damasene li. 2. *de orthod. fide c. 29.*

Howv there is but one Mediator, Christ, and vvhat it is to be such a Mediator.

5 *One mediator.*] The Protestants are to peuissh and pitifully blind, that charge the Catholike Church & Catholikes, vvith making moe Mediators then one, vvhich is Christ our Sauour, in that they desire the Saincts to pray for them, or to be their patrones and intercessors before God. Vve tel them therefore that they vnderstand not vvhat it is to be a Mediator, in this sense that S. Paul taketh the vvord, and in vvhich it is properly and onely attributed to Christ. For, to be thus a Mediator, is, * by nature to be truely both God and man, to be that one eternal Priest and Redeemer, vvhich by his sacrifice and death vpon the Crosse hath reconciled vs to God, and paid his bloud as a full and sufficient rauntion for al our finnes, him self vvithout neede of any redemption, neuer subiect to possibilitie of sinning: againe, to be the singular Aduocat and Patron of mankind, that by him self alone and by his ovvne merites procureth al grace & mercie to mankind in the sight of his Father, none making any intercession for him, nor geuing any grace or force to his praiers, but he to al: none asking or obtaining either grace in this life, or glorie in the next, but by him. In this sort then (as S. Augultine truely saith, *Cont. ep. Parm. li. 2. c. 8.*) neither Peter nor Paul, no nor our B. Lady, nor any creature vwhatsoever, can be our Mediator. The aduersaries thinke to basely of Christs mediation, if they imagine this to be his onely prerogative, to pray for vs, or that vve make the saincts our Mediators in that sort as Christ is, vvhen vve desire them to pray for vs. vvhich is to far inferior to the singular mediation of him, that no Catholike euer can or dare thinke or speake so basely vnto him, as to desire him to pray for vs: but vve say, *Lord haue mercie vpon vs, Christ haue mercie vpon vs:* & not, *Christ pray for vs,* as vve say to our Ladie and the rest. Therefore to inuocate Saincts in that sort as the Catholike Church doth, can not make them our Mediators as Christ is, vvhom vve must not inuocate in that sort. And vve make vve the faithful yet liuing, our Mediators (by the Aduerfaries arguments) vvhen vve desire their praiers, as the departed Saincts.

The different maner of praying to Christ, and to Saincts.

Howv there be many mediators, as there be many fauours, and redeemers, eue in the Scriptures.

But novv touching the vvord *Mediator*, though in that singular sense proper to our Saviour, it agreeth to no mere creature in heauen or earth, yet taken in more large and common sort by the vse of Scriptures, doctors, and vulgar speech, not onely the Saincts, but good men liuing, that pray for vs and help vs in the vvay of saluation, may and are rightly called Mediators. As S. Cyril li. 12. *Theaur. c. 10* proueth, that Moyses according to the Scriptures and Ieremie and the Apostles and others be Mediators. Read his ovvne vvordes, for they plainly refuse al the Aduerfaries cauillations in this case. And if the name of * Saviour and redeemer be in the Scriptures giuen to men, vvithout derogation to him that is in a more excellent and incomparable maner the onely Saviour of the vvorld: vvhat can they say, vvhy there may not be many Mediators, in an inferior degree to the onely and singular Mediator? S. Bernard saith, *Opus est mediator ad Mediatorem Christum, nec alter nobis utilior quam Maria.* that is, *We haue neede of a mediator to Christ the Mediator, and there is none more for our profite then our Ladie.* Bernard. *Scr. qui incipit, Signum magnum apparuit &c. post Ser. 5 de Assumps.* S. Basil also in the same sense, vvriting to Iulian the Apostata, desireth the mediation of our Ladie, of the Apostles, Prophets, and Martyrs, for procuring of Gods mercie and remission of his finnes. His vvordes are cited in *Conc. Nic. 2. act. 4. pag. 110 & 111.* Thus did and thus beleueed al the holy fathers, most agreably to the Scriptures, and thus must al the children of the Church do, be the Aduerfaries neuer so importunare and vvilfully blinde in these matters.

Women great talkers of Scripture, and promoters of heresie.

12. *I permit nos.*] In times of licentioufnes, libertie, and heretic, vvomen are much giuen to reading, disputing, chatting, and iangling of the holy Scriptures, yea and to teach also if they might be permitted. but S. Paul vterly forbiddeh it, and the * Greeke Doctors vpon this place note that the vvoman taught but once, that vvas vvhen after her reasoning vvith Satan, she persuaded her husband to transgression, and so she vndid al mankind. And in the Ecclesiastical vvriters vve find that vvomen haue been great promoters of euery sort of heresie (vvhereof see a notable discourse in S. Hieron. *ep. ad Ctesiph. cont. Pelag. c. 2.*) vvhich they vvould not haue done, if they had according to the Apostles rule, folovved pietie and good vvorkes, and liued in silence and subiection to their husbands.

* Aug. li. 9. de Civ. cap. 15. De fid. ad Pet. c. 2.

* Greg. el. i. sen. Christe o. leison.

Ind. 3, 9. 2 Efd. 9. 17. Ab. 7. 35.

* S. Chryf. Ho. 9. 10. 1. Tim.

CHA P. III.

*Of what qualitie they must be, whom he ordaineth Bishops, & Deacons,
14 and the cause of his writing to be, the excellencie of the Catholike Church,
and of Christ, who is the object of our religion.*

Tit. 1, 6.



1 Faithful saying. If a man desire a Bishops of-
2 fice, he desireth^a a good worke. † * It behoueth
3 therefore^a a Bishop to be irreprehensible, the
4 husband^a of one vvife, sobre, vvise, comely,
5 chaste, a man of hospitalitie, a teacher, † not
6 giuen to vvine, no fighter, but modest, no quareler, not coue-
7 tious, † vvell ruling his ovvne house, ^chaving his children
8 subiect vvith al chastitie. † But if a man knowv not to rule
9 his ovvne house: hovv shal he haue care of the Church of
10 God? † ^bNot a neophyte: lest puffed into pride, he fall into
11 the iudgment of the Deuil. † And he must haue also good
12 testimonie of them that are vvithout: that he fall not into
13 reproch and the snare of the Deuil.
14 † Deacons in like maner ^cchaste, not double-tonged, not
15 giuen to much vvine, not folovvers of filthie lucre: † ha-
16 ving the mysterie of faith in a pure cōscience. † And let these
also be proued first: & so let them minister, hauing no crime.
† The vvomen in like maner chaste, not detracting, sober,
faithful in al things. † Let deacons be the hus bandes of one
vvife: vvhich rule vvell their children, & their houses. † For
they that haue ministred vvell, shal purchase to them selues
a good degree, and much confidence in the faith vvhich is
in Christ I E S U S.
† These things I vvrite to thee, hoping that I shal come
to thee quickly. † but if I tary long, that thou maiest knowv
hovv thou oughtest to conuerse^a in the house of God, vvhich
is the CH V R C H of the liuing God, ^athe pillar and ground
of truth. † And manifestly it is a great sacrament of pietie,
vvhich vvvas manifested in flesh, vvvas iustified in spirit, ap-
peared to Angels, hath beene preached to gentils, is beleued
in the vvorld, is assumed in glorie.

b ἡρόφύτου

c ἀσμενούς

^c He saith, *hauing children,* not, *getting children.* S. Ambr. Ep. 82.

^b Neophytus is he that vvvas lately christened or newly planted in the mystical body of Christ.

ANNOTATIONS
CHA P. III.

The great charge, & great merit, of Ecclesiastical functions,

1. *A good worke.*] Nothing (saith S. Augustine) in this life, and specially in this time, is easier, pleasanter, or more acceptable to men, then the office of a Bishop, Priest, or Deacon, if one thing be done onely for fashion sake and flatteringly: but nothing before God more miserable, more lamentable, more damnable. Againe, There is nothing in this life, and specially at this time, harder, more laborious, or more dangerous, then the office of a Bishop, Priest, or Deacon: but before God nothing more blessed, if they vuarre in such sort as our Captaine commaundeth. Augult. ep. 148.

The Apostle vnder the name of Bishop instructeth Priests also-

2. *A Bishop.*] That vvhich is here spoken of a Bishop (because the vvorde Bishop & Priest in the new Testament be often taken indifferently for both or either of the twaine, as is noted in an other place) the same is meant of euery Priest also: though the qualities here required, ought to be more singular in the Bishop, then in the Priest, according to the difference of their degrees, dignities, and callings.

The heretike opinion concerning Priests marriage.

3. *Of one vviue.*] Certaine Bishops of Vigilantius sect (vvwhether vpon false construction of this text, or through the filthines of their fleshly lust) vvould take none to the Cleargie, except they vvould be married first, not beleeuing (saith S. Hierom aduers. Vigilant. c. 1.) that any single man liueth chastly, shewing how holily they liue them selues, that suspect il of euery man, and vvill not giue the Sacrament (of Order) to the Cleargie, vnles they see their vviues haue great bellies, and children vvailling as their mothers breastes. Our Protestants though they be of Vigilantius sect, yet they are scarce come so farre, to commaund euery Priest to be married. Neuertheles they mislike them that vvill not marrie, so much the vvorse, and they suspect il of euery single person in the Church, thinking the gift of chastitie to be very rare among them, & they do not onely make the state of marriage equal to chaste single life, vvith the Heretike Iouinian, but they are bold to say sometimes, that the Bishop or Priest may do his duty and charge better married, then single: expressly against S. Paul, 1 Cor. 7. vvho affirmeth that the vvmarried thinke of the things that belong to God, and that the married be diuerely distracted and intrangled vvith the vvorld.

S. Pauls place, of one vviue, excludeth bigamos from holy Orders.

The Apostle then, by this place vve nowv treat of, neither commaundeth, nor counsellith, nor vvisheth, nor vvould haue Bishops or Priests to marrie, or such onely to be receiued as haue been married: but, that such an one as hath been married (so it vvere but once, and that to a virgin) may be made Bishop or Priest. Which is no more then an inhibition that none hauing been twice married or being bigamus, should be admitted to that holy Order. And this exposition onely is agreable to the practise of the vvhole Church, the definition of auncient Councils, the doctrine of al the fathers vvithout exception, and the Apostles tradition. Vvhich sense S. Chryostom vvholly folovveth vpon the Epistle to Titus (though here he folovv not vvholly the same sense.) Ho. 2 in ep. ad Tit. S. Ambrose also vpon this place, and most plainely and largely in his 82 Epistle post med. giuing the cause why bigamus can not be made Bishop or Priest, in fine affirmeth, not onely the Apostle but the holy Couacel of Nice to haue taken order that none should be receiued into the Cleargie, that vvere twice married. S. Hierom Ep. 83, ad Oceanum c. 2. & ep. 2. c. 18. ep. 11. c. 2 expressly vvriteth that the Cleargie is made of such as haue had but one vviue, at least after Baptisme: for he thought that if one vvere often married vvhen he vvvas yet no Christian, he might not vvithstanding be ordered Bishop or Priest. But S. Ambrose ep. 82. S. Augustine de bono Coniug. c. 18. S. Innocentius the first ep. 2. c. 5. 6. to. 1. Concil. S. Leo, ep. 87. S. Gregorie, & after them the vvhole Church, exclude those also vvwhich haue been twice married vvhen so euer. vvhereof S. Augustine giueth goodly reason and example in the place alleaged. S. Leo ep. 87 addeth further, & proueth that the ma is counted bigamus, & not the husband of one vviue, in respect of holy Orders, not onely if he hath had two vviues, but if his one vviue vvere not a virgin. vvwhich being obserued in the high Priests of the old law, must needs be much rather kept nowv. See also the booke de Ecclesiasticis dogmatibus c. 72, in S. Augustines vvorkes. Louis. 10.

Vvho are counted bigami.

The Heretical cleergie nothing regardeth the Apostles prescription of one vviue.

And by these fevv you may see howv shamefully the state of the new heretical Cleargie of our time is fallen from the Apostolike and al the fathers practise and doctrine here- in. Vvho do not onely take men once or twice married before, but (vvwhich vvvas neuer heard of before in any person or part of the Catholike Church) they marrie after they be Bishops or Priests, once, twice, and as often as their lustes require. vvwhereas it vvvas neuer lawful in Gods Church to marrie after Holy Orders. Neither is there one authentical example thereof in the vvorld. For those of vvvhom Nice Couacel speaketh, vvere married before, & vvere bus tolerated onely to vse their vvives: the fathers in the same Council prouiding expressly at the same time, that none from thence forth should marrie after they came to holy Orders, and that according to the auncient tradition of the Church, as Socrates and Sozomenus declare in most plainie vvordes. See Suidas in the vvord Paphnutius. And in vvwhat countrie so euer they haue been permitted to haue carnal dealing euen vvith their vvives vvvhom they had before, it vvvas not according to the exact rule of the Apostles & Churches tradition, by vvvhich al that be in holy Orders, should vvholly abtaine, not onely from marrying, but euen from their vvives before married. Vvvhenceof thus vvriteth S. Epiphanius

None euer married after holy Orders.

They that vvere made Priests of married men, abstained from their vvives.

Socrat. lib. 1 c. 8. Sozom. lib. 1 c. 22.

Epiphanius

nus baref. 59 cent. Castoras. The holy preaching of God receiveth not, after Christ, them that marrie S Epiphanius. againe after their wives departure, by reason of the great dignitie and honour of Priesthood. And this the holy Church of God observeth with al sinceritie. Tea she doth not receive the once married person that yett weth his wife and begetteth children: but onely such an one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as abstaineth from his one wife, or is a widower, specially where the holy canons be sincerely kept. But thou wilt say unto me, that in certaine places Priests, Deacons, and Subdeacons do yett beget children (belike this holy father never heard of any Bishop that did so, and therefore he leaueh out that order, which he named with the other in the former part of the sentence) but that is not done according to order and rule, but according to mans minde, which by time slacketh, and for the great multitude (of Christian people) when there were not found sufficient for the ministerie. &c. the rest of his vvordes be goodly for that purpose.

Eusebius also Euang. demonstr. li. 1. c. 9 saith, that such as be consecrated to the holy ministerie, should abstaine vvholly from their vvives which they had before. S. Hierom Apolog. ad Pammach. c. 8 proueth, that such of the Apostles as were married, did so, and that the Clergie ought to do the same by their example. Yea in his time he testifieth (Cons. Vigil. c. 1.) that they did liue single in maner through the world, eue in the East Church also. What, saith he, shall the Churches of the East do, vvhich are of Egypt, of the See Apostolike: vvhich take to the Clergie, either virgins, or the continent and unmarried, or such as if they have vvives, cease to be husbands? And againe he saith in Apolog. ad Pammach. c. 3. (See also c. 8.) If married men like not vvell of this, let them not be angry with me, but with the holy Scriptures, vvhich al Bishops, Priests, Deacons, and the vvhole companie of Priests and Levites, that know they can not offer sacrifices if they vse the ad of marriage. S. Augustine de adult. Coniug. li. 2. c. 20. maketh it so plaine a matter that al Priests should liue chaste, that he writeth, that euen such as were forced (as many were in the primitive Church) to be of the Clergie, were bound to liue chaste, yea and did it with great ioy and felicitie, neuer complaining of these necessitites and intolerable burdens, or impossibilities of liuing chaste, as our fleshly companie of new Ministers and Superintendents do novv, that thinke it no life vvithout vvomen. much like to S. Augustine before his conuersion, vvhich he was yet a Manichee, vvho (as him self reporteth Confessi. li. 6. c. 2.) admiring in S. Ambrose al other his incomparable excellencies, yet counted al his felicities lesse, because he lacked a vvoman, vvithout vvich he thought (in time of his infidelitie) no man could liue. But after his conuersion thus he said to God of S. Ambrose: What hope he had, and against the tentations of hu excellencie vvhich a fight he felt, or rather vvhich a comfort and solace in tribulation, and his secrete mounth vvhich was vvithin in his hart, vvhich sauourie and iuvene ioyes is tasted of thy bread, neither could I coniecture, neither had I tried.

See Tertullian li. 1 ad uxorem. S. Cyprian de singul. Clericor. the first Council of Nice can. 3. Conc. Toles. 2 can. 3. Conc. Aurelian. 3 can. 2. of Carthage the second cap. 2, or Neocesarea cap. 1, of Ancyra cap. 10. and you shall find that this was generally the Churches order euen from the Apostles time, though in some places by the licentiousnes of many, it was sometime not so religiously looked vnto. Vvhereby you may easily refute the impudent clamors of Heretikes against Siricius, Gregorius 7, and others, vvhom they falsely make the authors of the Cleargies single life.

6. Neophyte.] That vvich is spoken here properly and principally of the newly baptized (for so the vvord Neophyte doth signifie) the fathers extend also to al such as be but newly retired from prophane occupations, ciuil gouernement, vvare, or secular studies, of vvhom good trial must be taken before they ought to be preferred to the high dignitie of Bishop or Priest. though for some special prerogative and excellencie, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertullian (li. de praescript.) noteth Heretikes for their lightnes in admitting euery one vvithout discretion to the Cleargie. Their Orders (saith he) are rash, light, inconstant: novv in place Neophytes, then secular men, then our Apostataes, that they may tie them by glorie and preferment, vvithin vvich the truth they can not. Na vvhere may a man sooner prosper and come forth vnto, then in the campe of rebelles, vvhere to be onely, is to deserue much. therefore one to day a Bishop, to morrow some vvhat els: to day a Deacon, to morrow Lectur, that is, a Reader: to day a Priest, to morrow a lay man. for to laie men also they enioyne the functions of Priestes. And S. Hierom ep. 83 ad Oceanum c. 4. saith of such, Yesterday a Catechumene or newly conuerted, to day a Bishop: yesterday in the theatre, to day in the Church: at night in the place of games and maisteries, in the morning at the altar: a vvhile ago a great patron of stageplacers, novv a consecrator of holy virgins. And in an other place, Out of the bosome of Plato and Aristotianes they are chosen to a Bishoprike, vvose care is, not how to sucke out the marrow of the Scriptures, but how to soothe the peoples eares vvith florishing declamations. Dialog. cont. Lucifer. c. 5.

2. Deacons.] Vnder the name of Deacons are here contained Subdeacons, as before vnder the name of Bishop, Priests also were comprehended. for to these foure pertaineth the Apostles precept and order touching one vvife, and touching continencie and chastite, as by the alleged Councils and fathers (namely by the vvordes of S. Epiphanius) doth appeare. for they onely be in holy Orders, as seruing by their proper function about the Altar and the B. Sacrament: in respect of

Leo ep. 92. c. 3. Greg. li. 1, ep. 42.

Marriage of Priests is contrary to the auncient canons.

Eusebius. S. Hierom.

S. Augustine.

See S. Leo ep. 92. c. 3.

S. Ambrose.

Tertullian. S. Cyprian.

Councils.

None rashly to be admitted to the Clergie

Heretikes admitted al sortes vvithout exception.

The three holy orders, only bound to chastite.

The 4 inferior orders not bound to chastitie.

All the seven orders ancient, eue from Christ and the Apostles time.

S. Ambrose calleth the B. of Rome Rector of the vvhole Church. The heretikes say directly contrary to the Apostie, that the Church is not the pillar of truth.

That the Church is the pillar of truth and can not erre, is proued by many reasons.

The meaning of this article, I beleue the Cath. Church.

vvhwhereof, the law of chastitie pertaineth to them, and not to the foure inferior Orders of *Acolyti, Exorciste, LeHaras, and Ofiarij*. Vvho neither by precept nor vovv be bound to perpetuall chastitie, as the others of the holy and high Orders be bound, both by precept and promis or soleinne assent made vvhen they tooke Subdeaconship.

All these degrees and orders to haue been euer since Christes time in the Church of God, it might be proued by al antiquitie: but for as much as the Apostles purpose is not here to reckon vp al the Ecclesiastical Hierarchie, it neede not be treated of in this place. But we vvish the learned to reade the 3. 4. 5. 6. 7. 8. 9. chapters of the 4 Council of Carthage, vvhereat S. Augustine vvvas present: vvwhere they shal see the expresse callings, offices, and maner of ordering or creating al the said sortes, and shal vvell perceiue these things to be most ancient and venerable. Let them read also Eusebius historie, the 35 Chapter of the 6 booke, vvwhere for al these orders he reciteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely *ep. 55. nu. 1.* Where see the notes vpon the same, *S. Hiero. ep. 2. c. 6.* Of Subdeacon there is mention in S. Augustine. *ep. 74. and ep. 20 de epistolis 22 in edit. Parisi. S. Epiph. Har. 59. S. Cyprian ep. 24. S. Ignatius ep. 9 ad Antiochenos. and in the 43 canon of the Apostles. Conc. Tolet. 2. can. 1 & 3. Conc. Laodicen. can. 21. Epist. Epiph. apud Hiero. 60. c. 1.*

13. *In the house of God.*] *Al the world being Gods, yet the Church onely is his house, the Rector or Ruler vvwhereof at this day.* (saith S. Ambrose vpon this place) *is damasus.* Where let our louing brethren note vvell, how cleere a case it vvvas then, that the Pope of Rome vvvas not the Governour onely of one particular See, but of Christes vvhole house, vvwhich is the Vniuersal Church, vvwhose Rector this day is Gregorie the thirteenth.

15. *The pillar of truth.*] This place pincheth al Heretikes vvonderfully, and so it euer did, and therefore they oppose them selues directly against the very letter and confessed sense of the same, that is, cleane contrarie to the Apostle. some saying, the Church to be lost or hidden: some, to be fallen avvay from Christ these many ages: some, to be driuen to a corner onely of the vvorld: some, that it is become a stewes and the seate of Antichrist: lastly the Protestants most plainly and directly, that it may and doth erre, and hath shamefully erred for many hundred yeres together. And they say herein like them selues, and for the credit of their ovvne doctrine, vvwhich can not be true in very deede, except the Church erre, euen the Church of Christ, vvwhich is here called the house of the liuing God.

But the Church vvwhich is the house of God, vvwhose Rector (saith S. Ambrose) in his time vvvas Damasus, and novv Gregorie the thirteenth, and in the Apostles time S. Peter, is the pillar of truth, the establisshement of al veritie: therefore it can not erre. It hath the Spirit of God to lead it into al truth till the vvorldes end: therefore it can not erre. It is builded vpon a rocke, hel gates shal not preuaile against it: therefore it can not erre. Christ is in it til the end of the vvorld, he hath placed in it Apostles, Doctors, Pastors, and Rulers, to the consummation and full perfection of the vvhole body, that in the meane time we be not caried about vvith euery blast of doctrine: therefore it can not erre. He hath praised for it, that it be sanctified in veritie, that the faith of the cheefe Governour therof faile not: it is his house, his spouse, his body, his lotte, kingdom and inheritance, giuen him in this vvorld: he loneth it as his ovvne flesh, and it can not be diorced or separated from him: therefore it can not erre. the new Testament, Scriptures, Sacraments, and sacrifice can not be changed, being the euerlasting dourie of the Church, continued and neuer rightly occupied in any other Church but in this our Catholike Church: therefore it can not erre. And therefore al those pointes of doctrine, faith, and vvorship, vvwhich the Arians, Manichees, Protestants, Anabaptistes, other old or new Heretikes, vvtruelly thinke to be errors in the Church, be no errors in deede, but them selues most shamfully are deceiued, and so shal be still, til they enter againe into this house of God, vvwhich is the pillar and ground of al truth: that is to say, not onely it self free from al error in faith and religion, but the pillar and stay to leane vnto in al doubttes of doctrine, and to stand vpon against al heresies and errors that il times yeld, vvwithout vvwhich there can be no certaintie nor securitie. And therefore the holy Apostles, and Councils of Nice and Constantinople, made it an article of our *Credo*, to beleue the *ΚΑΤΗΛΙΚΗ ΚΑΙ ΑΠΟΣΤΟΛΙΚΗ ΕΚΚΛΗΣΙΑ*. Vvwhich is, not onely to acknowledge that there is sush a Church, as heretikes falsely say: but that vvwhich is called the Catholike Church, & knowven so to be, and comunicate vvith the See Apostolike, is the Church: and that vve must beleue, heare, and obey the same, as the touch stone, pillar, and firmament of truth. For, al this is comprised in that principle, *I beleue the Catholike Church.* And therefore the Coucel of Nice said, *I beleue in the Church*, that is, I beleue and trust the same in al things.

Neither can the Heretikes escape by fleeing from the knowven visible Church, to the hid congregation or companie of the Predestinate. For that is but a false phantastical apprehension

10. 14. 16.
Mat. 16.
Mat. 28.
Eph. 4.
10. 17.
Luc. 22.
Psal. 2.
Eph. 5.

πιστις
εις την
εκκλησιαν
αληθινον

apprehension of Vvicleffe and his folowers. The companie of the Predestinate maketh not any one Societie among them felues, many of them being yet vnborne, and many yet Infidels and heretikes, and therefore be not of the one house of God vvhich is here called, *the pillar of truth*. And those of the Predestinate that be already of the Church, make not a seueral companie from the knowven Catholike Church, but are baptized, houseled, taught, they liue and die in the common Catholike visible Church, or els they can neither receiue Sacraments, nor saluation. S. Paul instructeth not Timothee how to teach, preach, correct, and conuerse in the inuisible societie of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which can not erre.

If any make further question, how it can be that any companie or societie of men (as the Church is) can be void of error in faith, seing al men may erre: he must know that it is not by nature, but by priuilege of Christes presence, of the Holy Ghosts assistance, of our Lordes promis and praier. See S. Augustine vpon these vvordes of the 118 Psalmc *Cone. 13. Ne auferas de ore meo verbum veritatis vsquequaque.* Vvhere he hath goodly speeches of this matter. For the same purpose also theire vvordes of Lactantius are very notable. *It is the Catholike Church onely, that keepeth the true vvorship of God, this is the fountaine of truth, this the house of faith, this the Temple of God: whither if any man enter not, or from vvhich if any man go out, he is an aliene and stranger from the hope of euerlasting life and saluation. No man must by obstinate contention flatter him self, for it standeth vpon life and saluation. &c.* S. Cyprian faith, *The Church neuer departeth from that vvhich she once hath knowven.* Ep. 55 ad Cornel. nu. 3. S. Ireneus faith, *That the Apostles haue laid vp in the Church as in a rich treasurie, al truth.* And, *that she keepeth vvith most sincere diligence, the Apostles faith and preaching.* li. 3 c. 4. & 40. & li. 1. c. 3. It vvere an infinite thing to recite al that the fathers say of this matter, al counting it a most pernicious absurditie to affirme, that the Church of Christ may erre in religion.

It is the visible Church that is the pillar or truth and can not erre.

Vvhen the Church hath this priuilege neuer to erre.

S. Augustine.

Lactantius.

S. Cyprian.

S. Ireneus.

CHAP. IIII.

He prophesieth that certaine should depart from the Catholike faith, vvilling Timothee therefore to inculcate to the people those articles of the said faith. 7 Item to exercise him self in spiritual exercise, 12 so gette authoritie by example of good life, 13 so studie, to teach, so increase in the grace giuen him by holy oracles.

2 Tim. 3.
3 Pet. 3.
Iude 7.
18.

1
2
3
4
5
6
7



AND the Spirit manifestly faith that in the last times certain " shal depart from the faith attending to spirites of errour, and doctrines of diuels, † speaking lies in hypocrisie, and hauing their conscience seared, † " forbidding to marie, to abstaine from meates vvhich God created to receaue vvith thanks-giuing for the faithful, and them that haue knowven the truth. † For " euery creature of God is good, and nothing to be reiected that is receiued" vvith thanks-giuing. † For it is " sanctified by the vvord of God and praier.

† These things proposing to the brethren, thou shalt be a good minister of Christ I E S V S, nourished in the vvordes of the faith and the good doctrine vvhich thou hast attained vnto. † But folish and old vvives fables auoid: and

" we see plainly by these vvordes such abstinence onely to be disallowed as condemneth the creatures of God to be naught by nature & creation.

Cccc iij exercise

Some (saith S. Chrysoft.) expound this of fasting, but they are deceived. for fasting is a spiritual exercise. See a goodly commentarie of these wordes in S. August. li. de mor. Eccl. Cap. c. 33.

exercise thy self to pietie. † For corporal exercise is profitable to litle: but pietie is profitable to al things: hauing promise of the life that now is, and of that to come. † A faithful saying and vworthie of al acceptance. † For to this purpose vve labour and are reuiled, because vve hope in the liuing God vvhich is the Sauour of al men, especially of the faithful. † Commaund these things and teach. † Let no man contemne thy youth: but be an example of the faithful, in vvord, in conuersation, in charitie, in faith, in chastitie. † Til I come, attend vnto reading, exhortation, doctrine. † Neglect not the grace that is in thee: vvhich is giuen thee by prophecie, vvith imposition of the handes of priesthod. † These things doe thou meditate, be in these things: that thy profiring may be manifest to al. † Attend to thy self, and to doctrine: be earnest in them. For, this doing, thou shalt saue both thy self and them that heare thee.

1. Tim. 1.
4. Tit. 3.
9.

ANNOTATIONS
CHAP. III.

At Heretikes are apostataes from the faith.

1. *Shal depart.*] It is the proper description of Heretikes, to forsake their former faith, and to be Apostataes, as the Greeke vvord importeth: to giue care to particular spirites of error & deception, rather then to the Spirit of Christ in his Church, to folovv in hypocrisie and shewv of vertue the pernicious doctrine of Diuels, vvho are the suggesters and prompters of al Sectes, and are lying spirites in the mouthes of al Heretikes and false preachers: men that haue put their conscience to silence and made it senseles to the holy Churches admonition: the Apostle noting * once before also in this same Epistle, that Heretikes haue no conscience, vvwhich is the cause both of their fall and of their obduration in heresie.

2. *apostatae*
scilicet
cap. 1, 19.

The old Heresies against matrimonie.

1. *Forbidding to marrie.*] He speaketh (saith S. Chrysoftom) of the Manichees, Encrautes, and Marcionistes. *ho. 12 in 1 Tim.* S. Ambrose vpon this place, addeth to these Paritians also. S. Irenzus li. 1 c. 30. S. Epiphanius *har. 45. 26. 61. 30.* S. Hierom *1 cont. Iovin. c. 1. & ep. 50 c. 1 & 3.* S. Augustine *har. 25. 40.* and generally al antiquitie assume the same both of them, and also of the Heretikes called Apostolici, Ebionitz, and like like. Their heresie about mariage vvvas, that to marrie or to vse the act of matrimonie, is of Satan, as S. Irenzus vvitnesseth li. 1 c. 22: and that the distinction of male and femal and the creation of man and vvoman for generation, came of an il God. They taught their hearers, * (saith S. Augustine, that if they did vic vvomen, they should in any vvise prouide that they might not conceiue or beare children. Clemens Alexandrinus (li. 3. *har. 46. Strom. in principio*) vvriteth, that such admit no mariage nor procreation of children, lest they should bring into the vvorld creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning mariage, noted here by the Apostle.

* *Aug. har. 46.*

The old Heresies about abstinence from meates.

For the second point consisting in the prohibition of meates or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they vvvere not al on one sect touching these points) taught, that men might not eat certaine sortes of meates, specially of beastes and liuing creatures, for that they vvvere not made (say they) of the good God. but of the euil. And vvine they called the gall of the Prince of darkenes, and not to be drunke at al, and the Vine vvwhereof it came, to be of the Diuels creation. And diuers other creatures they cōdemned as things by nature and creation polluted and abominable. *August. har. Manich. 46. & har. 25 Asian. & toto libro de mor. Manich. 10. 1.* Lo these vvvere the Heretikes and their heresies vvvhich S. Paul here propheticerth of, that forbid mariage and meates as you haue heard, for vvvhich they and their folovvers vvvere condemned in diuers Councils.

The Catholikes impudently charged vvith the said old heresies.

Is it not nowv an intolerable impudencie of the Protestants, vvho for a smal similitude of vvwordes in the cases of the simple, apply this text to the fastes of the Church, and the chastitie of

of

of Priests and Religious? As though either by appointing or vsing some daies of abstinence from certaine meates, the Church or any Catholike man condemned the said meates. vnles the Rechabites *Hierom. 35.* or the Nazarites *Num. 6.* or the Niniuites *Ion. 3.* or Moyles *Exod. 34.* or Elias *3 Reg. 19.* or holy Anna the vvidow *Luc. 2.* or Iohn Baptist *Mat. 3 & 9.* or Christ him self *Mat. 4:* commending, vsing, and folovving a prescript number of fasting daies, or God him self that in the very beginning, in Paradise, prescribed abstinence from the fruite of one certaine tree, and after appoiuted so many fastes in the Law, vnles he therfore, condēned his ovvne creatures, & the rest, those creatures from vvhich they abstained. No, there be many good and lavvful causes to forbid some or to abstaine frō some meates: as, for obedience, as in Paradise: for significatiō, as the Levves: for that they haue been offered to Idols, as in the Epistle to the Corinthians: for chastening the bodie and penance, for health also: and onely those causes are vnlawvful for vvhich the Manichees and other Heretikes abstained.

Abstinence from certaine meates is no condemnation of the meates.

Diners good causes of abstinence.

Concerning marriage likewise, they may as vvel charge God or the Church for forbidding the father to marrie the daughter, or the brother the sister, or other prohibited persons in the Lavv: as vvel might they charge Christ and the Apostle for prohibiting the man to marrie, during his vvives life: and appointing vvidowes that serue the Church, is no condemnation to liue vnmarried, and not admitting a married Woman as vvel as vvidovv, nor her that hath had moe husbands, as vvel as her that hath beē married but once: as they charge the Church for not admitting married persons to the altar, and for forcing vvhich persons to keepe their promis of chasticie. No, the holy Church is so farre from condemning wedlocke, that she honoureth it much more then the Protestants, accounting it an holy Sacrament, vvhich they do not, who onely vse it to lust as the Heathen doe, and not to religion.

Forbidding certaine persons to marrie is no condemnation of matrimonie.

Catholikes esteeme matrimonie more then the Protestants doe.

But it is an old deceitful practise of Heretikes to charge Catholike men vvhith old condemned heresies. The Eutychemians slandered the Council of Chalcedon and S. Leo to be Nestorians, and to make two persons in Christ, because they said there vvwere two natures. *Vigilius li. 5. cont. Eutychem.* Arius charged Alexander his Bishop of Sabellianisme, for auouching the vnicie of substance in Trinitie. *Socrat. li. 1. c. 3.* Iulianus accused S. Augustine of the heresie of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians chalenged him for condemning marriage. *Retrait. li. 2. c. 53.* And that our Protestants bragge not too much of their goodly inuention, Iouinian the old Heretike, their Maister in this point, accused * the holy doctors and Catholikes vpon this same place, to be Manichees, and to condemne meates and marriage, as both S. Hierom and S. Augustine do testifie. And they both answer to the Heretike, that the Church in deede & Catholikes do abstaine frō some for euer, and some for certaine daies, and euery Christian man lightly al the Lent fast: not for that they thinke the meates vnleane, abominable, or of an ill creation, as the Manichees do: but for punishment of their bodies and taming their concupiscences. *Hiero. li. 2. cont. Iouin. c. 11. Aug. cont. Adimantum c. 14. Li. de mor. Cash. Es. Hiero. in c. 4. ad Galat.* And as for marriage, the said doctors answer, that no Catholike man condemneth it for vnlawvful, as the old Heretikes did, but onely preferreth virginie and continencie before it, as a state in it self more agreable to God and more meete for the Cleargie. See S. Augustine against Faustus the Manichee *li. 30 c. 5. 6.* and *her. 25* in the name, *Apostolici.* S. Hierom *ep. 50. c. 1. & 3.* Al this the Catholikes continually tel the Aduersaries, and they can not but see it. Yet by accustomed audacitie and impudencie they beare it out still.

The Protestants objections answered long ago by S. Hierom and S. Augustine.

* Aug. li. 2. c. 5 de nupt. & concupis.

4. *Wish shankes giuing.* By the most auncient custom of the faithful both before Christ and sithence, men vie to blesse their table and meates, by the hand and word of a Priest, if any be present, other vvise by such as can conueniently do it. And in husbandinens houses vvhere they haue no other meanes, they should at least blesse Gods giftes and them selues vvith a *Pater noster* or the signe of the Crosse: not onely to acknowledge from whom they haue their continual sustenance, but also to blesse their meate and sanctifie it. For the Greeke vvord vsed of S. Paul, by Ecclesiasticall vse, vvhiē it concerneth meates, significth not onely thanks giuing, but blesing or sanctifying the creatures to be receiued, as being al one vvith *ευχριστια*, and in English vve call it grace, not onely that after meate, which is onely thanks to God, but that before meate, vvhiē it is alwaies a benediction of the creatures, as it is plaine in the prescript and vsual formes of grace. For vvhiē cause a Priest should euer do it rather then a lay man or any of inferior order in the Cleargie. In so much that S. Hierom (ep. 85) reprehendeth certaine Deacons vvhom he savv say grace or blesse the meate and the companie, in the presence of a Priest. Vvho also recordeth in the life of S. Paul the holy Eremitte) the great curtesie and humilitie of him and S. Antonie, yielding one to the other the preeminence of blesing their poore dinner. For to blesse is a great thing, and a Priestly prerogatiue, as the Apostle vvitnesseth, declaring the preeminence of Melchisedec in that he blessed Abraham. Read the note following.

Blesing of the table or of meates, specially by a Priest.

To blesse is a preeminence of the better person.

μὴ ἐυχριστια.

Hebr. 7.

1. Sanctified

No creature il
by nature, yet
one more san-
ctified then an
other.

Holy times and
places, & euery
thing deputed
to the seruice
of God, holy.

Creatures hal-
loved by the
ligne of the
Crosse.

The blessing of
our meate vvhath
vertue it hath.

Holy bread.

The signe of
the crosse vsed
in blessing.

The Churches
exorcismes.

Holy vvater.

5. Sanctified.] Al creatures be of Gods creation, none of the Diuel, or of any other cause and beginning, as the Manichees blasphemed: and therefore none are il, abominable, or vnclane by creation, nature, and condition, but al good and made for mans vse, though al be not alike holy nor equally sanctified. God made seven daies, but he sanctified onely one of them. he made al places, but he sanctified none but the Temple and such like deputed to his seruice, as the Arke, the altar, and the rest vvhich were by sacred vse both holy them selues, and gaue also holines and sanctification to things that touched them or were applied vnto them. So our Saviour saith, that the Temple sanctified the gold, and the altar the gift, and generally al creatures seuered from common and profane vse, to religion and vvorship of God, are made sacred thereby. So the places and daies of Gods apparition or vvorking some special vvonders or benefites toward the people, were holy, as Bethel, Sinai, and others. And much more those times and places of Christes Natiuite, Passion, burial, Resurrection, Ascension: vvhich is so plaine a case, that the hill vvhere he vvas transfigured onely, is called therefore by S. Peter, *the holy mount.*

These therefore be holy memories and monuments of al sortes sanctified, besides that creatures (as vve see here) be sanctified also by the vvord of God and praier, that is to say, by benediction & inuocation of our Lordes holy name vpon them, specially by the signe of the Crosse, as S. Chrysostom noteth on this place, *ho. 12 in 1 ad Tim.* by the vvich the aduersarie povver of Satan vsurping vniustly vpon Gods creatures through mans sinne, and seeking deceitfully in or by the same to annoy mans body or soule, is expelled, and the meates purged from him and made wholesome. S. Gregorie (*li. 1 Dialog. c. 4*) recordeth that the Diuel entered into a certaine religious wvoman by eating the herbe lettuce vnblest. And S. Augustine *li. 18 de ciu. Dei. c. 18.* sheweth at large, vvhath vvaies he hath by meates and drinks and other vsual creatures of God, to annoy men: though his povver be much lesse then it vvas before Christ. but still much desire he hath on al sides to molest the faithful by abusing the things most neere and necessarie vnto them, to their hurt both bodily and Ghostly. for remedie vvhereof, this sanctification vvich the Apostle speaketh of, is very soueraine, pertaining not onely to this common and more vulgar benediction of our meates and drinks, but much more (as the proprietie of the Greeke vvord vsed by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christes honour in the Church of God, and to mans spiritual and corporal benefites.

For as S. Augustine vvriteth *li. 2 de pee. meris. c. 26.* besides this vsual blessing of our daily foode, the Cathecumens (that is, such as were taught toward Baptisme) are sanctified by the signe of the Crosse, and the bread (saith he) vvich they receiue, though it be not the body of Christ, yet is holy, and more holy then the vsual bread of the table. He meaneth a kinde of bread then halovved, specially for such as were not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, vsed in the Church of England and France on Sundaies. And it vvas a common vse in the primitiue Church to bleste loaves, and send them for sacred tokens from one Christian man to another, and that not among the simple and superstitious (as the Adversaries may imagine) but among the holiest, learnedst, and vvifest. Such halovved breads did S. Paulinus send to S. Augustine and Alipius, and they to him againe, calling them blessings. Read S. Hierom in the life of Hilarion (*post medium*): how Princes and learned Bishops & other of al sortes came to that holy man for holy bread, *panem benedictum.* In the primitiue Church the people commonly brought bread to the Priests to be halovved. *Author ep. imp. ho. 14 in Ms.* The 3 Coucel of Carthage cap. 24. maketh mention of the blessing of milke, honie, grapes, and corne. See the 4 Canon of the Apostles. And not onely diuers other creatures vied at certaine times in holy Churches seruice, as vvaxe, fire, palmes, ashes, but also the holy oile, Chrisme, and the vvater of Baptisme, that also vvich is the cheefe of al Priestly blessing of creatures, the bread and vvine in the high Sacrifice, be sanctified, for vvithout sanctification, yea (as S. Augustine affirmeth *tracl. 118 in Ioan.*) vvithout the signe of the Crosse, none of theie things can rightly be done.

Can any man novv marvel that the Church of God by this vvarrat of S. Paules vvord expou- ded by so long practise and tradition of the first fathers of our religion, doth vse diuers elements and bleste them for mans vie and the seruice of God, expelling by the inuocatio of Christes name, the aduersarie povver from them, according to the authoritie giuen by Christ, *Super omnia demonia.* *Luc. 9.* over al Diuels: and by praier, vvich importeth as the Apostle here speaketh, desire of help, as it were by the vertue of Christ to combat vvith the Diuel, and so to expel him out of Gods creatures, vvich is done by holy exorcisme, and euer beginneth, *Adiutorium nostrum in nomine Domini,* as vve see in the blessing of holy vvater and the like sanctification of elements. Vvhich exorcismes, namely of children before they come to Baptisme, see in S. Augustine *li. 6 cons. Iulian. c. 5. Et de Ec. dogmat. c. 31. De vupt. & concupis. li. 1 c. 20.* and of holy vvater, that hath been vied these 1400 yeres in the Church by the institution of Alexander the first, in al Christian countries, and of the force thereof against Diuels, see a famous historie in Theodorete *li. 5 c. 21.* & in Epiphanius *her. 30 Ebionitarum.* See S. Gregorie to S. Augustine our Apostle, of the vie thereof in haloving the Idolatrous temples to be made the Churches of Christ. *apud Bedam li. 1 c. 30 hist. Angl.* Remember how the Prophet Elifeus applied salt to the healing and purifying of vvaters, *4 Reg. 2:* how the

Ange)

Angel Raphael vsed the liuer of the fish to driue avway the Diuel, *Tob. 6. 8.*: how Danids harp and The force of
 Psalmodie kept the euil spirit from Saul, *1 Reg. 16.*: how a peece of the holy earth saued such a mans sanctified crea-
 chamber from infestatiō of Diuels, *August. de Ciuis. dei li. 2. 2. 6. 8.*: how Christ him self, both in Sacra- tures.
 mēts, & out of them, occupied diuers sanctified elements, some for the health of the body, some for The holy land.
 grace and remission of sinnes, and some to vvorke miracles by. See in S. Hierom against Vigilantius Relikes.
Theodore. c. 2. how holy Relikes tōrmēt them. * In the historie of Iulianus the Apostata, how the signe of the The crosse.
 Crosse: in the Actes (cap. 19) how the name of I E S V S yea and of Paul putteth them to flighe. The name of
 I E S V S.
 Furnish your selues vvith such examples and groundes of Scriptures and antiquitie, and you
 shal contemne the Aduersaries cauillations and blasphemies against the Churches practise in such
 things, and further also finde, these sacred actions and creatures, not only by increafe of faith,
 feruor, and deuotion, to purge the impuritie of our soules, and procure remission of our
 daily infirmitie, but that the cheefe Ministers of Christes Church, by their soueraigne autho-
 ritie graunted of our Lord, may ioyne vnto the same, their blessing and remission of our venial Remission of
 sinnes or spiritual dettes: as vve see in S. Iames, remission of al sinnes to be annexed to the vncion venial sinnes
 vvith holy oile, vvhich to the Catholikes is a Sacrament, but to the Protestants vvas but a tempo- annexed to ha-
 ral ceremonie, and to some of them nor of Christes institution, but of the Apostles onely. In their louved creatu-
 ovne sense therefore they should not maruel that such spiritual effectes should procede of the res.
 vse of sanctified creatures, vvhereas venial trespasses be remitted many vvaies, though mortal ordi-
 narily by the Sacraments onely. S. Gregorie did commonly send his benediction and remission of sinnes, in and
 vvith such holy tokens as vvere sanctified by his blessing and touching of the S. Gregorie.
 Apostles bodies and Martyrs Relikes, as novv his successors do in the like halovved remembrances
 of religion. See his 7 booke, epistle 126: and 9 booke, epistle 60. Thus therefore and to the effe-
 ctes aforesaid the creatures of God be sanctified.

If any man obiect that this vse of creatures is like coniuration in Necromancie, he must know The difference
 the difference is, that in the Churches sanctifications and exorcismes, the Diuels be commaunded betvvene the
 forced, and tormented by Christes vvord and by prayers: but in the other vvicked practises, they Churches exor-
 be pleased, honoured, and couenanted vvithal: and therefore the first is godly and according to the cismes & other
 Scriptures, but Necromancie abominable and against the Scriptures. coniurations.

14. *The grace.*] S. Augustine declareth this grace to be the giit of the holy Ghost giuen vnto The difference
 him by receiuing this holy Order, vvhereby he vvas made fite to execute the office to his ovvne Grace giuen in
 saluation and other mens. And note vvithal, that grace is not onely giuen in or vvith the Sacra- the Sacramēt of
 ments, by the receiuers faith or deuotion, but by the Sacrament, *per impositionem*, by imposition of Orders.
handes. for so he speaketh *2 Tim. 1.* Which is here said, *cum impositione, vvith imposition.*

14. *With imposition.*] S. Ambrose vpon this place, implieth in the vvord *Imposition of hands*, Consecratio of
 al the holy action and sacred vvordes done and spoken ouer him vvhen he vvas made Priest. Priests by im-
 Whereby (saith he) he vvas designed to the vvorke, and receiued authoritie, that he durst offer sacrifice in position of
 our Lordes steede vnto God. So doth the holy Doctor allude vnto the vvordes that are laid novv also hands.
 in the Catholike Church to him that is made Priest: *Accipe potestatem offerendi pro viuis & mortuis*
in nomine Domini. that is, *Take or receiue thou authoritie to offer for the liuing and the dead in the name of*

our Lord. for the vvhich S. Hierom also (as is noted before) saith, that the ordering of Priests is, In *Esa. 6.*
 58. *by imposition of handes and imprecation of voice.*

14. *Of Priesthood.*] The practise of the Church giueth vs the sense of this place, vvhich the Holy Orders a
 Conc. Car- ancient Council of Carthage doth thus set downe. *When a Priest taketh orders, the Bishop blessing Sacrament.*
 th. 4 c. 3. him and holding hu hand vpon his head, let al the Priests present lay also their hands on his head by the Bi-
 shops hands &c. Vvho seeth not novv, that holy Orders giuing grace by an external ceremonie and
 vvorke, is a Sacrament? So al the old Church counteth it. And S. Augustine (*cons. ep. Parmen. li. 2*
c. 13.) plainly saith that no man doubteth but it is a Sacrament. and lest any man thinke that he
 vseth not the vvord Sacrament proprely and precisely, he ioyneth it in nature and name vvith Bap-
 tisme. Againe vvho seeth not by this vse of imposition of hands in giuing Orders and other Sacra-
 ments, that Christ, the Apostles, and the Church may borovv of the Ievvish rites, certaine conue-
 nient ceremonies and Sacramental actions, seing this same (as * the Heretikes can not deny) vvas
 receiued of the maner of Ordering Aaron and the Priests of the old Iavv or other heads of the
 people? See *Exod. 39. Num. 27. 23.*

16. *Save both thy self.*] Though Christ be our onely Sauour, yet the Scriptures forbear not to Men also are
 speake freely and vulgarly and in a true sense, that man also may saue him self and others. But the called sauours
 Protestants nor vvithstanding folovv such a captious kind of Diuinitie that if a man speake any such vvithout deroga-
 thing of our Lady or any Sainct in heauen, or other meane of procuring saluation, they make it a gatiō to Christ.
 derogation to Christes honour. Vvith such hypocrites haue vve novv a daies to do.

CHAP. V.

How to behaue him self towards yong and old. 3 to bestow the Churches oblations vpon the needy
 vvidowes. 9 and not to admiite the said Churches vvidowes vnder threescore yeres old.
 17 In distribution to respect vvell the Priests that are painful. 19 and how in his Consi-
 storie to heare accusations against Priests. 22 to be strait in examining before he giue Or-
 ders. to be chast, and to remitte somevvhat of his drinking vvater.



The Epistle
for holy vvi-
dovves.

Seniour rebuke not : but beseeche as a father: 1
yong men, as brethren: † old vvomen, as 2
mothers : yong vvomen, as sisters, in al cha-
stie.

† Honour vvidovves: vvhich are " vvi- 3
dovves in deede. † But if any vvidovv haue children or ne- 4
phevves: let her learne first to rule her ovvne house, and to
render mutual durie to her parents. for this is acceptable be-
fore God. † But she that is a vvidovv in deede and desolate: 5
let her hope in God, and continue in obsecrations & :: prai-
ers night and day. † For she that is in delicioufenes, liuing 6
is dead. † And this commaund that they be blamlesse. † But 7
if any man haue not care of his ovvne, and especially of his 8
domesticals, " he hath denied the faith, and is vvorse then an
infidel. † " Let a vvidovv be chosen of no lesse thē three score 9
yeres, vvhich hath been the " vvife of one husband, † hauing 10
testimonie in good vvorkes, if she haue brought vp her chil-
dren, if she haue receiued to harbour, if she haue vvashed
the Saincts feete, if she haue ministred to them that suffer tri-
bulation, if she haue folovved euery good vvorke. -† † But 11
the yonger vvidovves auoid. For vvhen they shal be " vvant-
ton in Christ, " they vvil marie: † " hauing damnation, be- 12
cause they haue made void " their first faith. † and vvithal 13
idle also they learne to goe about from house to house: not
only idle, but also ful of vvordes and cutious, speaking
things vvhich they ought not. † " I vvil therefore the yonger 14
to marie, to bring forth children, to be housevvives: to giue
no occasion to the aduvsarie for to speake euil. † For novv 15
certaine are turned backe " after Satan. † If any faithful man 16
haue vvidovves, let him minister to them, and let not the
Church be burdened: that there may be sufficient for them
that are vvidovves in deede.

:: Because of
this continual
praier vvhich
standeth not
vvith coiugal
& carnal actes
of matrimonic
(as the Apo-
stle signifieth
1 Cor. 7, 5)
therefore vvere
these vvidovv-
es to liue in
the state of
perpetual con-
tinencie.

c Double ho-
nour and liue-
libod due to
good Priestes.

:: Here the A-
postle vvil not
haue euery
light felovv to
be heard :-
gainst a pr. it.
to S. Augustin
for the like re-
uerence of
priesthod, ad-
monif heth
Pācarius that
in no vvise he
admitte any
testimonies or
accusations of
Heretikes a-
gainst a Catho-
like priest. ep.
212.

† The priestes that rule vvell, let them be esteemed c vvor- 17
thie of double honour: especially they that labour^o in the
vvord and doctrine. † For the Scripture saith: *Thou shalt not* 18
moosel the mouth to the ox that treadeth out the corne and, The vvorke man is
vvorshie of his hire. † :: Against a priest receiue not accusation: 19
but vnder vvwo or three vvitnesses. † Them that sinne, re- 20
prone before al: that the rest also may haue feare.

† I testifie before God and Christ I E S V S, and the elect 21
Angels, that thou keepe these things vvithout preiudice,
doing

Dem. 25.
1. Cor. 9.
Mas. 10,
10.

22 doing nothing by declining to the one part. † Impose hādes
 on no man lightly, neither do thou communicate vvith
 23 other mens sinnes. Keepe thy self chaff. † Drinke not yet
 " vvater : but vse a litle vvine for thy stomake, and thy often
 24 infirmities. † Certaine mens sinnes be manifest, going before
 25 to iudgement : and certaine men they folovv. † In like ma-
 ner also good deedes be manifest, & they that are othervvise,
 can not be hidde.

" Bishops
 must have
 great care that
 they giue not
 orders to any
 that is not wel
 tried for his
 faith, learning,
 and good be-
 haviour.

ANNO TATIONS
 CHAP. V.

Ambr. in
 hunc loc.
 Luc. c. 2,
 37.

3. *Widowes in deede.*] S. Ambrose calleth them vvidooves and desolate in deede, that might
 marie, but to make them selues better and more vvorthy of God, refuse mariage, vvwhich they knowv
 to be bur once blessed, imitating * holy Anne, vvho in fasting and praers serued God night and
 day, neuer knowving but one husband. Such professed vvidooves then are to be honoured and suc-
 coured. Neither doth he speake onely of the Churches vvidooves (of vvhom specially aftervvard)
 but of al that by profession kept their vvidoovhod, exhorting them to passe their time in prair
 and fasting, v. 5. Vvwhich vvvas an honorable and holy itate much vvritten of, and commended in
 the primitiue Church, namely by S. Ambrose and by S. Augustine, vvho vvrote bookes intituled
 thereof, and make it next to virginitie. *Ambr. de viduu. August. de bono viduisatu.*

Widowhod.

8. *He hath denied.*] Not that by this or by any other deadly sinne (except incredulitie or doubt-
 fulnes in beleefe) they lose their faith: but that their factes be not ansvverable to their faith and to
 Christian religion, vvwhich precribeth al such duties.

9. *Let a vvidoovv be chofen.*] Novv he speaketh more particularly and specially of such vv-
 dooves as vvvere nourished and found by the oblaions of the faithful & the almes of the Church,
 and did vvithal some necessārie seruices about vvomen that vvvere to be professed or baptized, for
 their instruction and addreiling to that and other Sacraments, and also about the sicke and impo-
 tent: and vvithal sometimes they had charge of the Church goods or the disposition of them vnder
 the Deacons: in respect vvhereof they also and the like are called *Diaconisse*. Eusebius li 6 c 35
 reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40 Priests,
 fixe Deacons, seuen Subdeacons, Acoluthi 42, Exorcistes, Lectors, and Oltiarij 52, vvidoovves
 together vvith the poore 150, al vvvhich God nourisheth in his Church. See *Act. Apost. c. 6*. S. Chry-
 sostom li. 3 *de Sacerdotio propius finem*. S. Epiphanius in *hæresi 79 Collyridianorum*. Novv then, vvhat
 maner of vvomen should be taken into the fellowship of such as vvvere found of the Church, he
 further declareth.

Widowes cal-
 led *Diaconisse*,
 & their office.

c. 3, 2.

1. *The vvife of one husband.*] If you vvould haue a plaine paterne of Heretical fraude, corrup-
 tion, and adulteration of the natiue sense of Gods vvord, and an inuincible demonstration that
 these nevv Glosiers haue their consciences seared and hartes obdurated, vvillingly perverting the
 Scriptures against that vvwhich they knowv is the meaning thereof, to the maintenance of their
 factes: marke vvell their handling of this piace about these vvidooves of the Church. S. Paul pre-
 scribeth such onely to be admitted as haue been the vvives of one husband, that is to say, once onely
 married, not admitting any that hath been twice married. By vvvhich vvordes the Catholikes proue
 first, that the like phraic *vved before of Bishops and Deacons, that they should be the husbands
 of one vvife, must needs signifie that they can not be twice married, nor admitted to these and the
 like functions, if they vvvere more then once married before. Secondly, vve proue by this piace
 against the Aduersaries, that the state of vvidoovvhod is more vvorthy, honorable, decent, and pure
 in respect of the seruice of the Church, and more to be relieved of the reuenues thereof, then the
 state of married folkes, and that not onely (as the Aduersaries perhaps may ansvver) for their
 greater necessitie, or more leisure, freedom, or expedition to serue, in that they be not combered
 vvith husband and houshold, but in respect of their vidual continencie, chastitie, and punie. for
 els such as vvvere vvidooves vvith intention and freedom to marie aftervvard, might haue been ad-
 mitted by the Apostle, as vvvel as those that vvvere neuer to marie againe.

These vvido-
 wes must haue
 had but one
 husband: vher-
 of many Catho-
 like cōclusiōs
 are deduced.

1
 2

Thirdly, vve proue that second marriage not onely alter admission to the almes or seruice of
 the Church, but before also, is disagreeable and a signe of incontinencie or more lust and fleshlines
 then is agreeable or comely for any person belonging to the Church: and consequently, that the

3

Apostle in the last chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Churches refusing generally *bigamos* or *twiſe* married persons, must needs much more meane that no man *twiſe* married should be receiued to holy Orders: and further, that as none were admitted to be *widowues* of the Church, that euer intended to marie againe, ſo none should euer be receiued to minifter the Sacraments (which is a thing infinitely more, and requireth more puritie; and continencie; then the office or state of the said *widowues*,) that intended to marie againe. To receiue the body of Christ (saith S. Hierom in *Apolog. pro lib. cont. Iouin. ep. 50. c. 6.*) is a greater and holier thing then praier, and therefore Priests that must both continually pray and also be occupied about the receiuing or ministring the holy Sacrament daily, must liue continently.

4 Fourthly, we proue that it is not vnlawfull to annexe, by precept or the parties promis, single
5 life or chastitie to a whole state or order of the faithful, because the Apostle & the vvhole Church in his time ioynd to this state of the Churches *widowues*, perpetual continencie. Fifthly, we proue hereby that to refuse and not to accept the *twiſe* married or such as vvil not liue single, into the state of *widowues* or holy Orders, is not to condemne or forbid second marriage, or once & often marrying, vvith the Manichees according to the doctrine of Diuels, as the Protestants (and before them the old condemned Iouinianistes) do blasphem the Church. for then did S. Paul allow and teach doctrine of Diuels, vvho refuseth a *twiſe* married vvoman, and bindeth others by their entering into this state, *not* to marie againe: as no doubt he did the Cleargie mea much more in the 3 chapter before. Thus loe we Catholikes cōferre & conſter the Scriptures, & for this meaning we haue al the Doctors vvithout exception. Vvhat shift then haue the Heretikes here? for marie and remarie they must, let the Scriptures & al the Doctors in the vvorld say nay to it. In truth they do not expound the vvord of God, but flee from the euidence of it, some one vvay & some an other.

And of al other, their extremest and most shameful tergiverſation is, that the Apoſtle here forbiddeth * nor the admission of such *widowues* as haue been *twiſe* married, but onely them that haue had *tvvo* husbands at once. vvwhich vvas a very vnprobable and extorted expolition before, concerning Bishops and Deacons, c. 3. and (as S. Hierom saith ep. 83.) *malo nodo malus cunens*: but here that an exception should be made onely against *widowues* that had had *tvvo* husbands together (vvwhich vvas a thing neuer lawfull nor neuer heard of) that is a most intolerable impudencie, and a cōstruction that neuer came to any vvite mans cogitation before: and yet these their vvancies must be Gods vvord, and *bigamus* or *bigamia* must against their old natures and vse of al vvriters, be al one vvith *Polygamus* and *Polygamia*. They giue an example of such *widowues*, in vvomen diuorced iustly from their husbands in the old iaw. As though S. Paul here tooke order for the lewes *widowues* onely, or that had been such a cōmon case among the lewes also, that the Apoſtle needed to take so careful order for it. finally, they let not to say that if the Apoſtle should be vnderſtood to refuse a *widowv* *twiſe* married at sundrie times, it were vnreasonable & iniurious to second marriages, vvwhich haue no more indecencie or signe of incontinencie (say they) then the first. Thus bold they are vvith the Apoſtle and al antiquitie.

Beza upon this place.

The Caluiniſts most absurd expolition of the Apoſtles wordes.

Their blasphemie against the plain text.

11. *Wanton in Christ.*] *Widowues* vvaxing vvarme, idle, and vvell fedde by the Church, iust after husbands, as also Apoſtate-Priests and Superintendents marie, specially after they haue gotten good Ecclesiastical liuings. Which is to *Waxe* vvanton in Christ, or against Christ, *κατὰ χριſτὸν*. * The Greeke vvord signifieth to cast of the raines or bridle, that is, the bond or promis of continencie which they had put vpon them.

* κατὰ χριſτὸν

The very vvil to breake the vvovv of chastitie, is damnable.

11. *They vvil.*] In the chastitie of *widowhood* or *Virginitie* (saith S. Augustine) the excellencie of a greater gift is sought for. Which being once desired, chosen, and offered to God by vvovv, it is not onely damnable to enter aftervvard into marriage, but though it come not actually to marriage, onely so haue the vvil to marie is damnable. Aug. li. de bono viduit. cap. 9.

12. *Having damnation.*] It signifieth not blame, checke, or reprehension of men, as some to makè the fault seeme lesse, vvould haue it: but * iudgement or eternal damnation, which is a heauy sentence. God graunt al married Priests and Religious may consider their lamentable case. Vvhat a greuous sinne it is, see S. Ambrose *ad virginem lapsam* cap. 5 & 8.

* κατὰ χριſτὸν

Breaking of their first faish, is (by the content of al antiquitie) vvhe they breake their vvovv of chastitie.

12. *Their first faish.*] Al the auncient fathers that euer wrote commentaries vpon this Epistle, Greeke and Latin, as S. Chryſostom, Theodorete, Oecumenius, Theophylactus, Primasius, S. Ambrose, Ven. Bede, Haimo, Anselme, and the rest: also al others that by occasion vse this place, as the 4 Council of Carthage ca. 104. and the 4 of Toledo c. 55. S. Athanasius li. de *virginitate*. S. Epiphanius *her. 48*. S. Hierom *cont. Iouinianum* li. 1. c. 7. & in c. 44 *Ezech. prope finem*. S. Augustine in exceding many places: al these expound the Apoſtles vvordes of the vvovv of Chastitie or the faish and promis made to Christ to liue continently. *What is to breake their first faish?* saith S. Augustine. *They vvovved, and performed not.* In pl. 75. *prope finem*. Againe in another place, *They breake their first faish, that stand not in that vvich they vvovved.* Li. de *Santa virgine*. c. 33. Againe he and al the fathers vvith him in Carthage Council before named: *If any vvidowues, how long so euer they vvore left of their husbands deceasid, haue vvovved them selues to God, left their laical habite, and vnder the testimonie of the Bishop and Church haue appeared in religious vvoods, and aftervvard goe any more to secular marriage, according to the Apoſtles sentence*

sentence

sentence they shal be damned, because they were so bold to make void the faith or promise of Chastitie which they vowed to our Lord. So saith he and 215 fathers moe in that Council.

And this promise of chastitie is called, *faith*, because the fidelitie betwixt married persons is ordinarily called of holy Writers, *faith*: and the vow of chastitie made to God, ioyneth him & the persons so vowing, as it were in marriage, so farre, that if the said persons breake promise, they are counted and called in the last alleaged Council, *Gods adulterers*. In the 3 to the Romanes also and often els vvhether, *faith* is taken for promise or fidelitie. And that it is so taken here, the vvordes *irritum facere* (to frustrate and make void) do proue. for that terme is commonly vsed in matter of vovv, promise, or compacte. *Gen. 17. Num. 30.* This promise is called here *prima fides* (the first faith) in respect of the later promise vvhich vovvbreakers make to them vvhith vvhom they pretend to marrie. So saith S. Augustine *li. de bono viduis. c. 8. & 9.* and Innocentius *1 ep. 2. cap. 13. to. 1. Conc.* And this is the onely natieue, euident, and agreeable sense to the circumstance of the letter. And the vaine euasion of the Heretikes to saue the Apostate-Monkes, Friers, Nunnes, and Priests from damnation for their pretended mariages, is friuolous: to vvit, that *first faith* here signifieth the faith of Baptisme or Christian beleefe, & not the promise or vovv of Chastitie. But vve aske them if this faith of Baptisme be broken by marriage or no. For the text is plaine that by intending to marie, they breake their faith, and by breaking their faith they be damned, if they die vwithout repentance. In truth vvhich vway so euer they writhe them selues to defend their sacrilege or pretended mariages, they lose their labour and struggle against their ovvne conscience and plaine Scripture.

14. *Of vvhil the yonger.*] He speaketh of such yong ones as were yet free. For such as had already made vovv, neither could they vwithout damnation marie, were they yong or old, nor he vwithout sinne commaund or counsell them to it. Neither (as S. Hierom proueth to * Gerontia, and S. Chrysostom vpon this place) doth he precisely commaund or counsell the yong ones that were free, to marie, or absolutely forbid them to vovv chastitie: God forbid, say they. But his speech containeth onely a vvhil admonition to the frailer sort, that it were farre better for them not to haue vovved at all, but to haue married againe, then to haue fallen to adoutrie and Apostacie after profession. Vvhich is no more but to preferre second marriage before fornication: and a good warning, that they vvhich are to profess, looke wel vvhath they do. S. Pauls experience of the fall of some yong ones to marriage, caused him to giue this admonition here: as also that before, that none should be receiued to the Churches aimes vnder threescore yeres of age. Not forbidding the Church for euer, to accept any vovves of vvidowes or virgins til that age, as the Heretikes falsly affirme: but shewing vvhath was meete for that time and the beginning of Christianitie, vvhether as yet there were no Monasteries builded, no prescript rule, no exact order of obedience to Superiors: but the professed (as S. Paul here noteth) coursed & wandered vp and downe idly, as novv our professed virgins or Nunnes do not, neither can do. Of vvhom therefore, vvhether discipline is obserued, there is no cause of such danger. Besides that vvidowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose *li. de viduis*, prouing by the example of holy Anna, vvhil liued a vvidow euen from her youth til 80 yeres of age, in fasting and praying night and day, that the Apottle doth not here vwithout exception forbid al yong vvidowes to vovv, yea he esteemeth that profession in the yonger Women much more laudable, glorious, and meritorious. See his booke *de Viduis in initia*.

15. *After Satan.*] Vve may here learne, that for those to marie vvhich are professed, is to turne backe after Satan. For he speaketh of such as were married contrary to their vovv. And herevpon vve call the Religious that marie (as Luther, Bucer, Peter martyr and the rest) Apostataes. More vve learne, that such yong ones haue no excuse of their age, or that they be vehemently tempted and burne in their concupiscences, or that they haue not the gift of Chastitie. For notwithstanding al these excuses, these yong professed vvidowes if they marie, go backward after Satan, and be Apostataes, & damned, except they repent. For as for the Apottles vvordes to the Corinthians, *It is better to marie then to burne*, Vve haue before declared out of the fathers, and here vve adde, that it pertaineth onely to persons that be free and haue not vovved to the contrarie. as S. Ambrose *li. ad virg. laps. c. 5.* S. Augustine *de bono vid. c. 8.* and S. Hierom *li. 1. cont. Iouin. c. 7.* expound it.

The Heretikes of our time thinke there is no remedie for fornication or burning, but marriage. and so did S. Augustine vvhether he was yet a Manichee. *Putabam me miserum &c. I thought* (saith he *li. 6. Confes. c. 11.*) *that I should be an unhappie and miserable man if I should lacke the companie of a woman, and the medicine of my mercie to heale the same infirmisie I thought not upon, because I had not tried it: and I imagined that continencie was in a mans ovvne pouer and libertie, vvhich in my self I did not feele: being so foolish not to vnderstand that no man can be continens vnlesse thou*

Why this vovv is called faith or fidelitie.

Vvhy the first faith.

The heretikes exposition of this first faith, impossible & against the text.

S. Paul meaneh not that vvidowes professed should marie.

It is better for the frailer sort, that are in danger of falling, to marie rather then to vovv.

Yong vvhomen may be professed & taken into religion.

To marie after the vovv of Chastitie, is to goe after Satan.

The heretikes only remedie against concupiscence is marriage.

* other-
wise A-
geruchia
ep. 11.

2 Cor. 7.

The vow of chastitie lawfull, possible to be kept, more grateful to God.

gine it. Verely thou wouldest gine it, if wvish inward mourning I would knocke at thy eares, and wvish found faith wvould cast my care vpon thee.

By al vvhich you may easly proue, that chastitie is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by praier, fasting, and chastisement of mens concupiscence, that it is a thing more grateful to God then the condition of married persons: for els it should not be required either in the Cleargie or in the Religious. finally, that it is most abominable to perswade the poore virgins or other professed to such sacrilegious vvedlocke, which S. Augustine auoucheth to be vvorse then aduoutrie. *de bon. vidu. c.*

Iouinians heresie in this point, condemned of old, is called of the Protestants, Gods vword.

4. 11. Iouinian vvas the first that euer made mariage equal vwith vvirginie or chaste life, for vvhich he vvas condemned of heresie. *Aug. in argumeto li. de bono Coniugali. De pec. maris li. 1. c. 7. Li. de heref. bar. 82.* He vvas the first that perswaded professed virgins to marie, which S. Augustine saith vvas so clerely and vwithout question vwicked, that it could neuer in fact any Priest, but certaine miserable Nunnes. Yea for this strange perswasion he calleth Iouinian a monster, saying of him thus *Li. 2. Retract. cap. 22. The holy Church that is there (at Rome) most faithfully and stoutly resisted this monster.* S. Hierom calleth the said Heretike and his complices, *Christian epicures. li. 2. cont. Iouin. c. 19.* See S. Ambrose *ep. 82. ad versellensem episcopum in inisio.* But vvhath would these holy doctors haue said, if they had liued in our doietful time, vvhhen the Protestants go quite avvay vwith this vwickednes, and call it Gods vword?

17. *In vword and doctrine.*] Such Priests specially and Prelates are vworthy of double, that is, of the more ample honour, that are able to preach and teach, and do take paines therein. Vvhere vve may note, that al good Bishops or Priests in those daies vvere not so vvel able to teach as some others, and yet for the ministratione of the Sacraments, and for vvisedom and gouernement, vvere not vnmeete to be Bishops and Pastors. for though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and it is often recompensed by other singular giftes no lesse necessarie. S. Augustine laboured in vword and doctrine, Alipius and Valerius vvere good Bishops, and yet had not that gift. *Possid. in vit. Aug. c. 5.* And some times and countries require preachers more then other. Al vvinich vve note, to discouer the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that they can not preach as they do, vwith meretricious and painted eloquence.

Many good & vworthie Bishops, that haue not the gift of preaching and teaching.

21. *Water.*] You see how vlawful and how holy a thing it is, to fast from some meates or drinckes, either certaine daies, or alwayes, as this B. Bishop Timothee did: vvhv vvas hardly induced by the Apostle to drinke a litle vvine vwith his vwater in respect of his infirmities. And marke vvhath, vvhath a calumnious and stale cauillation it is, that to abstaine from certaine meates and drinckes for punishment of the body or deuotion, is, to condemne Gods creatures. See an homilie of S. Chrylostom vpon these vvordes, to. 5.

CHA P. VI.

What to teach seruants. 3 If any teach against the doctrine of the Church obstinately, he doeth it of pride and for lucre. 11 But the Catholike Bishop must follow vertue, having his eye alwayes to life euerlasting and to the coming of Christ. 17 Vvas to commaund the riche. 20 Finally, to keepe most carefully the Catholike Churches doctrine, vwithout mutation.

WHOSOEVER are seruantes vnder yoke, let¹ them counte their maisters vworthie of al honour: lest the name of our Lord and his doctrine be blasphemed. † But they that haue faithful² maisters, let them not contemne them because they are brethren, but serue the rather, because they be faithful and beloued, vvhich are partakers of the benefite. These things teache and exhort.

¹ See the annotation before cap. 1, 3. 4.

† If any man teach otherwise, and consent not to the³ found vvordes of our Lord I E S V S Christ, and to that doctrine

εὐσεβείας
δασμῶν
ἀσὶ

- 4 doctrine which is according to pietie: † he is proude, know-
 ing nothing, but languishing about questions and strife of
 vvordes: of vvwhich rise enuies, contentions, blasphe-
 5 mies, euil suspicions, † conflictes of men corrupted in their
 minde, and that are deprived of the truth, that esteeme gaine
 6 to be pietie. † But ^b pietie vvith sufficiencie is great gaine.
 7 † For vve * brought nothing into this vvorld: doubtlesse,
 8 neither can vve take avvay any thing. † But * hauing foode,
 and vvhervvith to be couered, vvith these vve are content.
 9 † For they that vvil be made riche, fall into tentation & the
 snare of the deuil, & many desires vnprofitable and hurteful,
 10 vvwhich drovvne men into destruction and perdition. † For
 the roote of al euils is couetousnes: :: vvwhich certaine de-
 siring haue erred from the faith, and haue intangled them sel-
 ues in many sorovves.
 11 † But thou, ô man of God, flee these things: and ^b pursue
 12 iustice, pietie, faith, charitie, patience, mildenes. † Fight the
 good fight of faith: apprehend eternal life, † vvherein thou
 art called and hast confessed a good confession before many
 13 vvitnesses. † I commaund thee before God vvho quic-
 keneth al things, and Christ I E S V S vvho * gaue testimonie
 14 vnder Pontius Pilate a good confession: † that thou keepe
 the commaundement vvithout spotte, blamelesse vnto the
 15 comming of our Lord I E S V S Christ. † vvwhich in due times
 the Blessed & onely Mightie vvil (hev v, the * King of kings
 16 and Lord of lordes, † vvho only hath immortalitie, and in-
 habiteth light not accessible, * vvhom no man hath seen, yea
 neither can see, to vvhom be honour and empire cuerlasting.
 Amen. †
 17 † Commaund the riche of this vvorld not to be high
 minded, nor to trust in the vncertaintie of riches, but in the
 liuing God (vvho giueth vs al things abundantly to enioy)
 18 † to doe wel, to become riche in good workes, to giue easily,
 19 to communicate, † to heape vnto them selues a good :: fou-
 ndation for the time to come, that they may apprehend the
 true life.
 20 † O Timothee, keepe the ⁿ depositum, auoiding the ⁿ profane
 nouelties of voices, & oppositions of ⁿ falsely called know-
 21 ledge. † Vvwhich certaine promising, haue erred about the
 faith. Grace be vvith thee. Amen.

^b The epistle
for S. Alexius
1st. 17.

:: As in the
1. chap. lacke of
faith and good
conscience, so
here, couetous-
nes or desire
of these tem-
poral things,
& in the end of
this chap. pre-
sumption and
boasting of
knowledge, are
causes of fal-
ling from the
faith: heretic
often being
the punishmēt
of former sin-
nes.

^b The epistle
for S. Timo-
thee, 1st. 24.

:: Almes dee-
des and good
workes laide
for a foudatiō
and ground to
attaine cuer-
lasting life. So
say the doctors
vpō this place.

Iob 1, 21.

Mat. 6,

25.

Io. 18, 37

Apoc. 17,

14. 19,

16.

Io. 1, 18.

κλεινο-

φωνας.

S. Chry-

softom.

A N N O T A T I O N S
C H A P. VI.

4. *Languishing.*] Euen these be the good disputes of our new Se&-maisters, and the world hath to long proued these inconueniences here named, to be the fruites of such endles altercations in religion as these vnhappie sectes haue brought forth.

Depositarum.] The vvhole doctrine of our Christianitie being taught by the Apostles, and deliuered to their successors, and comming downe from one Bishop to an other, is called the *Depositarum*, as it were a thing laid into their hands, and committed vnto them to keepe. Vvhich because it passeth from hand to hand, from age to age, from Bishop to Bishop without corruption, change, or alteration, is al one vwith Tradition, and is the truth giuen vnto the holy Bishops to keepe, and not to lay men. See the notable discourse of Vincentius Lirinensis vpon this text. *li. cont. profan. her. Nouationes.* And it is for this great, old, and knowen treasure committed to the Bishops custodie, that S. Irenzus calleth the Catholike Church *Depositarium diuine, the rich treasure of truth.* li. 5. c. 4. And as Clemens Alexandrinus vviteth *li. 2. Strom.* this place maketh so much against al Heretikes vvhich do al change this *Depositarum*, that for it onely such men in his daies denied this Epistle. The Heretikes of our daies challenge also the truth, and say it is the old truth, but they leape 14 or 15 hundreth yerres for it ouer mens heads to the Apostles. But we call for the *Depositarum*, and aske them in vvhose hands that truth vvhich they pretend, was laid vp, and how it came downe to them. for it can not be Apostolical, vnles it were *Depositarum* in some Timothees hand, so to continue from one Bishop to an other vntil our time and to the end.

The Protestants can shew no such *depositarum*.

Profane nouelties of vvordes how to be tried and examined.

Catholike termes not exprestly in the Scriptures, but in sense, are no such nouelties of vvordes.

Heretical nouelties of vvordes.

The Protestants phrophe nouelties of vvordes.

10. *Profane nouelties.*] *Non dixit antiquitates* (saith Vincentius Lirinensis) *non dixit vetustates, sed profanas nouitates. Nam si vitanda est nouitas, tenenda est antiquitas: si profana est nouitas, sacra est vetustas.* that is, *He said not, ANTIQVITIES: he said not, AVNCIENNES: but PROFANE NOVELTIES.* For if noueltie is to be auoided, antiquitie is to be kept: if noueltie be profane, auicentnes is holy and sacred. See his vvhole booke against the profane nouelties of heresies.

We may not meazure the newnes or oldnes of wordes and termes of speaking in religion, by holy Scriptures only: as though all those or only those were new and to be reiected, that are not exprestly found in holy vvrite: but we must eiteeme them by the agreeableness or disagreeableness they haue to the true sense of Scriptures, to the forme of Catholike faith and doctrine, to the phrase of the old Christians, to the Apostolike vse of speache come vnto vs by tradition of all ages and Churches, and to the prescription of holy Councils and Schooles of the Christian World: vvhich haue giuen out (according to the time and questions raised by heretikes and contentious perions) very fit, artificiall, and significant vvordes, to discerne and defend the truth by, against falshod.

These termes, *Catholike, Trinitie, Person, Sacrament, Incarnation, Masse,* and many moe, are not (in that sense vvherein the Church vse them) in the Scriptures at all, and diuers of them were spoken by the Apostles before any part of the new Testament was vvritten, some of them taken vp straight after the Apostles daies in the vvrittings and preachings of holy Doctores, and in the speach of all faithfull people, and therefore can not be counted Nouelties of vvordes. Others beside these, as, *Consubstantial, Deipara, Transsubstantiation,* and the like, vvhich are neither in expresse termes found in Scriptures, nor yet in sense (if we should follow the iudgement of the speciall sectes against vvhich the said vvordes were first inuented, the Arians crying out against Nicene Council, for the first: the Nestorians against the Ephesine Coucel, for the second: the Lutherans & Calvinists against the Laterã and the later Councils, for the third) these vvordes also notwithstanding, by the iudgement of holy Church and Councils approued to be consonant to Gods vvord, and made authentically among the faithfull, are found and true vvordes, and not of those kinde vvhich the Apostle calleth *Nouelties.*

The vvordes then here for bidden, are the new profane termes and speeches inuented or specially vsed by heretikes, such as S. Irenue recordeth: the V. Centinians had a number most monstrous: as the Manichees had also diuers, as may be seene in S. Augustine: The Arians had their * *Similiu substantia,* and Christ to be *ex non existentibus*: the other heretikes after those daies had their * *Christiparam,* and such like, agreeable to their sectes. But the Protestants passe in this kinde, as they exceede most heretikes in the number of new opinions: as their *Seruum arbitrium,* their *sole faith,* their *fiduce,* their *apprehension of Christes in-flice,* their *impusatiue righteousnes:* their horrible termes of terrors, anguishes, distresses, distrust, feares and feeling of hell paines in the soule of our Sauiour, to expresse their blasphemous fiction of his temporal damnation, vvhich they call his descending to hell: Their *markes, tokens,* and *badges Sacramentall,* their *Companation, Imoanation, Circumpanation,* to auoid the true conuersion in the Eucharist: their presence *in figure, in faith, signe, spiris, pledge,* &c.

* *Similiu-
substantia-
* Xristi-
param.*

effect, to auoid the reall presence of Christes body. These and such like innumerable vvhich they occupie in euery part of their false doctrine, are in the sense that they vse them, all false, captious and deceitfull vvordes, and are *nouitates vocum* here forbidden.

And though some of the said termes haue been by some occasion obiter vvithout il meaning spokē by Catholikes before these Heretikes arose, yet now knowing the to be the prope speeches of Heretikes, Christiā men are bound to auoid them. Wherein the Church of God hath euer been as diligent to resist Nouelties of vvordes, as her Aduerfaries are busy to inuent them. for vvich cause she vvil not haue vs communicate vvith them, nor folow their fashion and phraze nevvly inuented, though in the nature of the vvordes sometime there be no harme. In S. Augustines daies vvhen Christiā men had any good befallē them, or entered into any mans house, or met any frind by the vvay, they vsed alvvayes to say, *Deo gratias*. The Donatistes and Circumcellions of that time being nevvfangled, forsooke the old phraze and vvould alvvayes say, *Laus Deo*: from vvich the Catholike men did so abhorre (as the said Doctor vvriteth) that they had as leese mette a theefe as one that said to them, *Laus Deo*, in steede of *Deo gratias*. As novv vve Catholikes must not say, *The Lord*, but, *Our Lord*: as vve say, *Our Lady*, for his mother, not, *The Lady*. Let vs keepe our forefathers vvordes, and vve shal easily keepe our old and true faith that vve had of the first Christians. Let them say, *Amendement, abstinence, the Lordes Supper, the Communion table, Elders, Ministers, Superintendent, Congregation, so be it, praise ye the Lord, Morning-Praier, Evening-praier*, and the rest, as they vvill: Let vs auoid those Nouelties of vvordes, according to the Apostles prescript, and keepe the old termes, *Penance, Fasting, Priest, Church, Bishop, Masse, Mattins, Euen-song, the B. Sacrament, Altar, Oblation, Host, Sacrifice, Alleluia, Amen, Lent, Palme-Sunday, Christmas*, & the very vvordes vvil bring vs to the faith of our first Apostles, and condemne theie nevv apostatacs nevv faith and phraes.

Catholikes must abhorre from heretical phraes and vvordes.

in Ps. 132.

so. *Falsely called knowledge.*] It is the propertie of al Heretikes to arrogate to them selues great knowledge, and to condemne the simplicitie of their fathers the holy Doctors and the Church. but the Apostle calleth their pretended skill, a knowledge falsely so called, being in truth high and deepe blindness. *Such* (saith S. Irenæus li. 5 c. 17.) *as forsake the preaching of the Church, argue the holy Priests of vnskillfulness, not considering how far more vvorth a religious idiote is, then a blasphemous and impudent sophister, such as al Heretikes be.* And againe Vincentius Lirinensis speaking in the person of Heretikes saith, *Come o ye falsish and miserable men, that are commonly called Catholikes, and learne the true faith vvich hath been hid many ages heresofore, but is reuealed and shewred of late. &c.* See his whole booke concerning these matters.

Heretikes arrogate knowledge falsely so called.

THE ARGUMENT OF THE SECOND EPISTLE OF S. PAUL

TO TIMOTHEE.



HE cheefe scope of this second to Timothee, is, to open vnto him that his martyrdom is at hand. Vvich yet he doth not plainly before the end: preparing first his minde vvith much circumstance, because he knew it vvould grieue him sore, and also might be a temptation vnto him. Therefore he talketh of the cause of his trouble, & of the revvard: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready alvvayes to suffer for it, to fulfil his ministerie to the end, as him self novv had done his.

Vvhereby it is certaine, that it vvvas vvritten at Rome, in his last apprehension and emprisonment there: as he signifieth by these vvordes Cap. 1: Onesiphorus vvvas not ashamed of my chaine, but when he was come to Rome, carefully sought me, &c. And of his martyrdom, thus: For I am novv ready to be offered, and the time of my resolution (or death) is at hand. cap. 4.

Eccc THE



THE SECOND EPISTLE OF PAUL TO TIMOTHEE.

CHAP. I.

Wish his praises he courageously exhorteth him not to be dismayed for his trouble, 6 (having grace given in Orders to helpe him, 8 and knowing for what cause he is persecuted) and namey wish the example of Onesiphorus.



PAUL an Apostle of I E S V S Christ 1
by the will of God, according to the
promise of the life which is in Christ
I E S V S: † to Timothee my dearest 2
sonne, grace, mercie, peace from God
the father, and Christ I E S V S our
Lord.

¶ Here againe
it is plaine that
holy Orders
giue grace &
that euery
and in the ex-
ternal cere-
monie of im-
posing the Bi-
shops hands.
And it is a ma-
ner of speach
specially vsed
in this Apostle
and S. Luke,
that Orders
giue grace to
the ordered, &
that to take or-
ders or autho-
ritie to mini-
ster sacraments
or preach, is, to
be giuen or
deliuered to
Gods grace.
Act. 14. 25.

† I giue thanks to God, vvhom 3
I serue from my progenitours in a
pure conscience, that vvitout intermission I haue a memorie
of thee in my praiers, night and day † desiring to see thee, 4
mindeful of thy teares, that I may be filled vvitth ioy, † cal- 5
ling to minde that faith vvhich is in thee not feined, vvhich
also dwelt first in thy granamother Lois, and thy mother
Eunice, and I am sure that in thee also. † For the vvhich 6
cause I admonish thee that thou resuscitate the grace of
God, vvhich is in thee by the imposition of my handes.
† For God hath not giuen vs the spirit of feare: but of 7
povver, and loue, and sobrietic. † Be not therefore ashamed 8
of the testimonie of our Lord, nor of me his prisoner: but
trauail vvitth the Gospel according to the povver of God,
† vvhich hath deliuered and called vs by his holy calling, *not 9
according to our vvorkes, but according to his purpose and
grace, vvhich was giuen to vs in Christ I E S V S * before the
secular times. † But it is manifested now by the illumination 10
of

Tit. 3, 5.

Tit. 2, 3.

1 *Timo.*
2, 7.

of our Sauiour I E S V S Christ, vvho hath destroyed death, & illuminated life and incorruption by the Gospel: † vvherein * I am appointed a preacher and Apostle and Maister of the Gentiles. † For the vvwhich cause also I suffer these things: but I am not cōfounded. For I know vvhom I haue beleueed, & I am sure that he is able to keepe my *depositum* vnto that day.

εὐαγγέλιον
τῆ ἐν
Χριστῷ

† Haue thou " a forme of sound vvordes, vvwhich thou hast heard of me in faith & c in the loue in Christ I E S V S. † Keepe the good *depositum* by the holy Ghost, vvwhich dvvelleth in vs. † Thou knowvest this, that al vvwhich are in Asia, be auerted from me : of vvhom is Phigelus and Hermogenes.

2 *Timo.*
4, 19.

† Our Lord giue mercie to * the house of Onesiphorus: because he hath often refreshed me, and hath † not been ashamed of my chaine. † but vvhen he vvvas come to Rome: he fought me carefully, and found me. † " Our Lord graunt him to finde mercie of our Lord in that day. And how many things he ministred to me at Ephesus, thou knowvest better.

c Faith and loue coupled commonly together in this Apostles vvritings.

∴ Vvhae a happie & meritorious thing it is to relieue the afflicted for religiō, & not to be ashamed of their disgrace, γρῶς or vvhat miseries so euer.

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

† *In thy grandmother.*] Though God shew mercie to many that be of incredulous, heretical or ill parents, yet it is a goodly benediction of God to haue good education and to haue good faithful progenitors and Catholike parents. And it is a great sinne to forsake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to folovv strange doctrines, abandoning not onely our next natural parents faith, but the aūcient faith and beleefe of al our progenitors for many hundred yeres together. And if to folovv the faith of mother and grandmother onely, the Christian religion being then but nevvly planted, vvvas so commendable euen in a Bishop, hovv much more is it now laudable to cleave fast to the faith of so many our progenitors and ages that continued in the same Christian religion vvwhich they first received?

A great blessing, to haue Catholike progenitors: and very cōmendable to cleave fast to their faith.

Apol. cōs.
Puff. li. 1.
c. 8.

Our Protestants in their great vvifedom laugh at good simple men vvhen they talke of their fathers faith. But S. Hierom. *I am a Christian, faith he, and borne of Christian parents, and carie the signe of the crosse in my forehead.* And againe ep. 65. c. 3. *Until this day the Christian vvorld hath been vvithout this doctrine, that faith vvvil I hold fast being an old man, vvwherein I vvvas borne a child.* And the holy Scriptures set vs often to scholl to our fathers. *Aske thy fathers, and they vvvil shew thee, thy auncestours, and they vvvil set thee.* And againe, *Our fathers haue shewed vnto vs.* And cōmonly the true God is called the God of the faithful and of their forefathers. *Dan. 2. 3.* And fallie Gods and nevv doctrines or opinions be named, *Nevv and fresh, such as their fathers vvorshipped not.* *Deus. 32.* Finally S. Paul both here and * often els alleageth for his defenie and commendation, that he vvvas of faithful progenitors. And it is a case that Heretikes can not lightly bragge of, no one least cōmonly during so long vvithout intermission, that they can haue many progenitors of the said sect. Vvwhich is a demonstration that their faith is not true, and that it is impossible our Catholike faith to be false, supposing the Christian religion to be true.

The peoples speeches of their fathers faith, is very Christian and laudable.

* *Act. 24.*
2 Cor. 11.

12. *Depositum.*] A great comfort to al Christians, that euey of their good deedes and sufferings for Christ, and al the vvorldly losses sustained for defense or confession of their faith, be extant vvith God, and kept as *depositum*, to be repaid or received againe in heauen. Vvwhich if the vvorldlings beleueed or considered, they vvould not so much maruel to see Catholike men so vvillingly to lose land, libertie, credit, life and al for Christs sake and the Churches faith.

All our good deedes are laid vp vvith God, to be rewarded

13. *A forme.*] The Apostles did set dovvn a platforme of faith, doctrine, & phrase of Catholike speech and preaching, & that not so much by vvriting (as here vve see) as by vvord of mouth: to vvwhich he referreth Timothee ouer and about his Epistles vnto him. And hovv precisely Christian

We must speake in Catholike termes, a certaine rule of faith, and forme of vvordes. stian Doctors ought to keepe the forme of vvordes aunciently appropriated to the mysteries and matters of our religion, S. Augustine expresseth in these vvordes *li. 10 de ciuit. c. 23. Philosophers speake vvith freedom of vvordes &c. but vve must speake according to a certaine rule, lest licentious libertie breeds an impious opinio of the things also that are signified by the same.* Trinitie, person, essence, of faith, Consubstantial, Transubstantiation, Masse, Sacrament, and such like, be *verba sana* (as the Apostle speaketh) *sound vvordes*, giuen to expresse certaine high truthes in religion, partly by the Apostles and first founders of our religion vnder Christ, and partly very aptly inuented by holy Councils and fathers, to expresse as neere as could be the high ineffable or vnspcakable veritie of some points, and to stoppe the Heretikes audacitie and inuention of nevv vvordes and prophane speeches in such things, vvich the Apottle vvarneth Timothee to auoid *1 ep. c. 6, 10. and 2 ep. 2, 16.* See the Annotations there.

Relieuers of Cath. prisoners. 18. Our Lord.] To haue this praier of an Apostle, or any Priest or poore Cath. man so relieued, giueth the greatestt hope at the day of our death or general iudgemēt, that can be: and it is worthal the landes, honours, and riches of the vvorld.

CHAP. II.

He exhorteth him to labour diligently in his office, considering the reuerard in Christ, and his denial of them that deny him. 14. Not to contend, but to shunne heretikes: neither to be moued to see some subuerted, considering that the elect continue Catholikes, and that in the Church be of al sortes. 24. Yet wish al sinneres to reclaime the decessed.



TH O V therefore my sonne, be strong in 1
the grace vvich is in Christ I E S V S:
† & the things vvich thou hast heard 2
of me by many witnesses, these cōmend
to faithfull men, vvich shal be fit to
teach others also. † Labour thou as 3
a good souldiar of Christ I E S V S. † No 4
man being a souldiar to God. intāgleth
him self vvith secular busineses: that he may please him to
vvhom he hath approued him self. † For he also that striueth 5
for the maisterie, is not crownd vnlesse he striue lawfully.
† The husbandman that laboureth, must first take of the 6
fruites. † Vnderstand vvhat I say: for our Lord vvil giue 7
thee in al things vnderstanding † Be mindful that our 8
Lord I E S V S Christ is risen againe from the dead, of the seede
of Dauid, according to my Gospel, † vvherein I labour 9
euen vnto bandes, as a malefactor: but the vvord of God is
not tied. † Therefore :: I sustaine al things for the elect, that 10
they also may obtaine the saluation, vvich is in Christ I E
S V S, vvith heavenly glorie. † A faithfull saying. For if vve 11
be dead vvith him, vve shal liue also together. † If vve shal 12
sustaine, vve shal also reigne together. * If vve shal deny, he
also vvil denie vs. † * If vve beleue not: he continueth 13
faithfull, he can not denie him self. † These things admonish: 14
testifying before our Lord.

† Marke here that the elect (though sure of saluation) yet are saued by meanes of their preachers & teachers, as also by their owne ende-uours.

*Mat. 10,
Ro. 3, 3.*

Conced

15 Contend not in vvordes, for it is profitable for nothing,
but for the subuersion of them that heare. † Carefully pro-
uide to present thy self approued to God, a vvorkeman not
to be confounded, " rightly handling the vvord of truth.

16 } † But ^c profane and vaine speaches auoid: for they doe much c See the An-
notatiō before
1 Tim. 6. v. 10.
17 grovv to impietic: † & " their speache spreadeth as a canker:
18 of vvhom is Hymenæus and Philétus: † vvho haue erred
from the truth, saying that the resurrection is done already,
and haue subuerted the faith of some.

19 † But the sure foundation of God standeth, hauing this
seale, Our Lord knowveth, vvho be his, and let euery one de-
20 part from iniquitie that nameth the name of our Lord. † But
" in a great house there are not only vessels of gold and of
siluer, but also of vvood and of earth: and certaine in deede
21 vnto honour, but certaine vnto contumelie. † If any man
therefore shal " cleanse him self from these, he shal be a vessel
vnto honour, sanctified & profitable to our Lord, prepared
to euery good vvorke.

22 † But youthful desires flee: and pursue iustice, faith, cha-
ritie, & peace vvith them that inuocate our Lord from a pure
23 hart. † And * foolish and vnlearned questiōs auoid, knowv-
24 ing that they ingender braules. † But the seruant of our
Lord must not vvrangle: but be milde tovvard al men,
25 apt to teache, patient, † vvith modestie admonish ing them
that resist the truth: lest somerime :: God giue them repen-
26 tance to knowv the truth: † and they recouer them selues
from the snares of the deuil, of vvhom they are held cap-
tiue at his vvil.

Tit. 3. 9.

:: Conuerfion
from sinne and
heretic is the
gift of God and
of his special
grace: yet here
vve see, good ex-
hortations and
praier and such
other helpes of
man be profita-
ble therevnto.
Vvhich could
not be, if vve
had not free
vvill.

A N N O T A T I O N S

C H A P. II.

4 *No man being a souldiar.*] First of al, the Apostle (1 Cor. 7.) maketh marriage & the needful cares, sollicitude, and distractions therevpon euer depending, special impediments of al such as should employ them selues vvholly to Gods seruice, as Bishops & Priests are bound to do. *He that is vvith a vvife* (saith he) *is careful for the vvorld, howv to please his vvife, and is distracted or deuided.* 1 Cor. 7.

Secondly, the practise of Physicke, merchandise, or any other profane facultie and trade of life to gather riches, and much more to be giuen to hunting, hauking, gamening, sheeves, enterludes, or the like pastimes, is here forbidden.

Thirdly, the seruices of Princes and manifold base offices done to them for to obtaine dignities and promotions, are disagreeable to Priestly functions, not so, to be their chaplens for this purpose to preach vnto them, to heare their confessions, to minister the Sacraments vnto them, to say Diuine seruice before them, and such other spiritual dueties. for, al such seruices done to principal persons both of the Clergie and Laitie, be godly and cōsonant to Priestly vocation. As also seruing of Princes and Commonvveales in ciuil caues and matters of state, in making peace and quietnes

Vvhat secular
affaires do not
agree nor cōsist
vvith spiritual
mens function.

Howv spiritual
men may serue
secular Princes,
& deale in ciuil
caues.

Eccc ij among

among the people, by deciding or compounding their controuersies, and al such like affaires tending to the honour of God and good of men, and to the vpholding of true religion, vwhen they may be done vwithout notorious damage or hinderance of their spirital charge, or vwhen the hurtes thereof be aboundantly recompensed by the necessarie duties done for the general good of kingdom or Countrie: al such things (I say) be lauvful and often very requisite. And S. Augustine, S. Ambrose, S. Bernard, and other holy Bisshops of old vvere much occupied therein, as vve see in S. Augustines booke *de opere Monachorum* c. 29. & *Posid. in vit.* c. 19.

Catholikes on-ly, right hād-lers of the Scrip-ture.

15. *Rightly.*] The Scriptures or chalenge of the vvord of God is common to Catholikes and Heretikes, but al is in the handling of them. these later handle them guilefully, adultering the vvord of God, as * els vwhere the Apostle speaketh: the other sincerely after the maner of the Apostles and doctōrs of Gods Church. Vvhich the Greeke expresseth by a significant vvord of cutting a thing straight by a line, *ὀρθοῦς νοῦν*.

Heretical booke and sermons are to be avoided.

17. *Their speache.*] The speaches, preachings, and vvritings of Heretikes be pestiferous, contagious, and creeping like a canker. therefore Christian men must neuer heare their sermons nor read their bookes. For such men haue a popular vvay of taik vwhereby the vnlearned, and specially vvomen loden vvith sinne, are easily beguiled. *Nothing is so easy* (saith S. Hierom) *as vvith voluble and rolling tong to deceiue the rude people, vvwhich admire vvhatsoeuer they vnderstand not.* Ep. 2. ad Nepot. c. 10.

Who are out of the Church or vvithin it.

20. *In a great house.*] He meaneth not that Hymenezus and Philētus (of vvho he spake immediately before) or other heretikes, be properly vvithin the Church, as catholike men are, though greuous sinners: but that euil men vvho for the punishment of their sinnes become heretikes, vvere before they fell from their faith as vessels of contumelie, vvithin the Church. Yea and often also after they be seuered in hart and in the sight of God, so long as they stand in external profession and vse of the same Sacraments, and in the outvvard fellowship of Catholikes, not yet either separated of them selues, nor cast out by the gouernours of the Church, so long (we say) they be after a sort in the Church: though properly and in deede they be out of the compasse of Gods house. Many of those that are openly seuered in Sacraments, Seruice, and communion, there is no question but they are out of the Church.

Free vvil.

21. *Cleanse him self.*] Man then hath free vvil to make him self a vessell of saluation or damnation: though saluation be attributed to Gods mercie principally, the other to his iust iudgement: neither of both being repugnant to our free vvil, but vvorking vvith and by the same, al such effectes in vs as to his prouidence and our deserts be agreable.

CHAP. III.

He prophesieth of Heretikes to come, 6 and noteth certaine then also for such, bidding him to auoid them, 10 and (vvhat so euer persecution befall for us) to continue constant in the Catholike doctrine, both because of his Maister (S. Paul him self) 15 and also because of his owne knowledge in the Scriptures.



AND this knowv thou, that * in the last 1 daies shal approche perilous times. † and 2 " men shal be louers of them selues, couerous, hautie, proud, blasphemous, not obedient to their parents, vnkinde, vvicked, † vvithout affection, vvithout 3 peace, accusers, incontinent, vnmerciful, vvithout benignitie, † traitours, stubburne, puffed vp, and 4 louers of voluptuousnes more then of God: † hauing an ap- 5 pearance in deede of pietie, but denying the vertue thereof. And these auoid. † For of these be they that craftely enter 6 into houses: and leade captiue seely " vvomen loden vvith sinnes,

in vit. S. Ambr. & Bern.

2 Cor. 2 & 4.

1 Timoa. 4. 1.

7	8	9	10	11	12	13	14	15	16	17	:: That those Magicians vvhich resisted Moyſes, were thus called, it is not writ- ten in al the old Teſtamēt, therefore it came to the A- poſtles know- ledge by tra- dition, as the Church now hath the names of the 3 kings, of the penitēt cheefe, of the ſouldiar that perced Chriſt ſides on the Croſſe, and of the like. In al danger and diuerſitie of faule tectes, St. Iauies ad- monition is, euer to abide in hit vvas firſt taught & deliuered, ac- cuer to giue ouer our old faith for a new fantaſie. This is it which before he came haue ſerum 1. Tim. 6. and 2. Tim. 1.
	Exo. 7.										
									2. Pet. 1, 21.		

ANNOTATIONS
CHAP. III.

2. *Mens ſhal be.*] Al theſe wordes S. Cyprian expoundeth of ſuch as by pride and diſobedience reſiſt Gods Priests. Let no faithfull man, ſaith he, that keepe h in minde our Lordes and the Apoſtles admonition, maruel if he ſee in the laſt times ſome proud and ſtubburne fellowes and the enemies of Gods Priests, goe out of the Church or impugne he ſame: vhen both our Lord and the Apoſtle foretold vs that ſuch ſhould be. *Cypr. ep. 55. nu. 3.*

6. *Women loden.*] Women loden with ſinnes, are for ſuch their deſeruings, and through the frailtie of their ſexe, more ſubiect to the heretikes deceives, then men: the enemy at-tempting (as he did in the fall of our firſt parents) by them to ouerthrov men. See 2. Hieron. vpon he 3 chapter of Ieremie. Where he addeth that euery heretic is firſt broched *propter guiam & ventrem*, for gluttonie and belly-cheere.

9. *Folly manifeſt.*] Al heretikes in the beginning ſeeme to haue ſome ſhew of truth, God for iuſt puniſhment of mens ſinnes permitting them for ſome v hie in ſome perſons and places to preuaile: but in ſhort time God detecteth them, and openeth the eyes of men to ſee their deceives: in ſo much that after the firſt brunt they be maintained by force onely, as wiſe men in maner ſeing their falſhood, though for troubling the ſtate of ſuch common weales vvhether vnuckeily they haue been receiued, they can not be ſo ſuddenly extirped.

12. *Al theſe evil line.*] Al holy men ſuffer one kinde of perſecutiō or other, being greued and moleſted by the wicked, one way or another: but not al that ſuffer perſecution, be holy, as at maſtactors. The Church and Caſarlike Princes perſecute heretikes, and be perſecuted of them againe, as S. Auguſtine often declareth. *See ep. 48.*

13. *Proſper.*] Though hereties and the authors of them be after a while diſcovered & by time and uſe forſaken generally of the honeſt, diſcrete, and men careful of their owne ſaluation

saluation, yet their authors and other great sinners proceede from one errour and heresie to an other, and finally to plaine Atheisme and al Diuelish disorder.

The great profit of reading the Scriptures. 16. *Al Scripture.*] Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defense and helpe of the faithful, and specially of a Bis hop, not onely to auoid and condemne al heresies, but to the guiding of a man in al iustice, good life and vvorkes. Vvwhich commendation is not here giuen to the bookes of the new Testament onely (vvhereof he here speaketh not, as being yet for a great part not vvritten) but to the Scripture of the old Testament also, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and vnderstood according to the same Spirit vvherevvith it vvas vvritten.

The Heretikes folish argumēt: Al Scripture is profitable, ergo only Scripture is necessarie & sufficient.

The Heretikes vpon this commendation of holy Scriptures, pretend (very simply in good sooth) that therefore nothing is necessarie to iustice and saluation but Scriptures. As though euery thing that is profitable or necessarie to any effect, excluded al other helpe, and vvere onely ynough to attaine the same. By vvwhich reason a man might as vvell proue that the old Testament vvere ynough, and so exclude the new: or any one peece of al the old, and thereby exclude the rest. For he affirmeth euery Scripture to haue the foresaid vtilities. and they might see in the very next line before, that he requireth his constant perseuerance in the doctrine vvwhich he had taught him ouer and about that he had learned out of the Scriptures of the old Testament, vvwhich he had read from his infancie, but could not thereby learne al the mysteries of Christian religion therein. Neither doth the Apostle affirme here that he had his knowledge of Scriptures, by reading onely, vvithout helpe of maisters and teachers, as the Aduertaries herevpon (to committe the holy Scriptures to euery mans presumption) do gather: but affirmeth onely that Timothee knewv the Scriptures and therefore had studied them by hearing good readers and teachers, as S. Paul him self did of Gamaliel and the like, and as al christian students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Diuinitie.

CHAP. III.

He requireth him to be earnest vvhile he may, because the time vvil come vvhen they vvil not abide Catholike preaching. 5 and to fulfil his course, as him self novv hath done. 9 and to come vnto him vvith speede, because the rest of his traine are disperjed, and he drawveth novv to heauen.

The Epistle for holy Doctors, and for S. Dominike August. 4.

11 The martyrdom of saints is so acceptable to God, that it is counted as it vvere a sacrifice in his sight, and therefore hath many effectes both in the partie that suffereth it, and in others that are partakers of the merites of a sacrifice: vvwhich name it hath by a Metaphore.



Testifie before God and I E S V S Christ, vvho shal iudge the liuing and the dead, and by his aduent, and his kingdom: 1
 † Preach the vvord. vvge in season, out of 2
 season, reprove, beseeche, rebuke in al patience and doctrine. † For there shal be 3
 a time vvhen they vvil not beare sound doctrine: but according to their ovvne desires they vvil heape to them selues maisters, hauing itching eares, † and 4
 from the truth certes they vvil auert their hearing, and to fables they vvil be conuerted. † But be thou vigilant, labour 5
 in al things, doe the vvorke of an Euangelist, fulfil thy ministerie. Be sober. † For I am euen novv 6
 to be sacrificed: & the time of my resolutiō is at hand. † I haue fought a good 7
 fight, I haue consummate my course, I haue kept the faith. † Concerning the rest, there is laid vp for me 8
 a crowne of iustice, vvwhich our Lord vvil render to me in that day, a iust
 iudge:

judge: and not only to me, but to them also that loue his comming. ¶

Col 4, 14

9 † Make hast to come to me quickly. † For Demas hath
 10 left me, louing this vworld, and is gone to Theſſalonica:
 11 Crescens into Galatia, Titus into Dalmatia. † * Luke only
 is vvith me. Take Marke, and bring him vvith thee: for he is
 12 profitable to me for the ministerie. † But Tychicus I haue
 13 sent to Ephesus. † The cloke that I left at Troas vvith Car-
 14 pus, cōming bring vvith thee, and the bookes, especially the
 parchment. † Alexander the Copperſmith hath ſheved
 me much euil, our Lord vvil reppard him according to his
 15 vvorkes: † vvhom doe thou also auoid, for he hath greatly
 16 resisted our vvordes. † In my first anſver no man vvvas with
 17 me, but al did forſake me: be it not imputed to them. † But
 our Lord ſtoode to me, and ſtrengthened me, that by me the
 preaching may be accompliſhed, and al Gentiles may heare:
 18 and I vvvas deliuered from the mouth of the lion. † Our Lord
 ' hath deliuered' me from al euil vvvorke: and vvvil ſaue me
 vvnto his heauenly kingdom. to vvvhom be glorie for euer &
 euer. Amen.

vvil de-
liuer

2 Timo.
1, 16.

19 † Salute Priſca and Aquila, and * the houſe of Oneſi-
 20 phorus. † Eraſtus remained at Corinth. And Trophimus I
 21 left ſicke at Milêrum. † Make hast to come before vvinter.
 Eubûlus and Pudens and cLinus and Claudia, and al the bre-
 22 thren, ſalute thee. † Our Lord I E S V S Chriſt be vvith thy
 ſpirit. Grace be vvith you. Amen.

c This Linus
vvvas coadiutor
vvith & vvnder
S. Peter, & ſo
counted ſecōd
in the number
of Popes.

ANNOTATIONS
CHAP. IIII.

3. *There ſhal be a time.*] If euer this time come (as needes it muſt that the Apoſtle foreſavv and foretold) nowv it is vndoubtedly, for the properties fall ſo iuſt in euery point vvpon our nevv Maſters and their Diſciples, that they may ſeeme to be pouſtered out, rather then prophecied of. Neuer vvvere there ſuch delicate Doctors that could ſo pleaſantly clauv and ſo ſvvweetly vvubbe the itching eares of their hearers, as theſe, vvvhich haue a doctrine framed for euery mans phantie, liſt, liking and deſire. the people not ſo ſalt crying, *Speake placetia, things that pleaſe:* but the Maſters as ſalt vvarranting them to doe *placetia.*

Eſa. 30. v.
10.

8. *A crowne of iuſtice.*] This place conuinceth for the Catholikes, that al good vvorkes done by Gods grace after the ſirit iuſtification, be truly and properly meritorious, and fully vvorthy of euerlaſting life: and that therevpon heauen is the due and iuſt ſtipend, crowne, or recompenſe, vvvhich God by his iuſtice ovveth to the perſons ſo vvorking by his grace. for he rendreth or repai- eth heauen as a iuſt iudge, and not onely as a merciful giuer. and the crowne vvvhich he paicth, is not onely of mercie or raouur or grace, but alſo of iuſtice. It is his merciful fauour and grace, that vve vvorke vvvel & merite neauen: it is his iuſtice, for thoſe merites to giue vs a crowne correſpondent in neauen. S. Augutine vvpon theſe vvordes of the Apoſtle, expreſſeth both breifely thus,

The Apoſtle
prophecied
of our nevv
delicate prea-
chers.

Vvorkes me-
ritorious.

How heauen
is due both of
of iuſtice and
mercie.

Hovv should he repay as a iust iudge, vnles he had first giuen as a merciful father? Li. de grat. & lib. arbit. c. 6.

And vvhhen you heare or read any thing in the Scriptures, that may seeme to derogate from mans vvorkes in this case, it is alwaies meant of vvorkes considered in their ovvne nature and valure, not implying the grace of Christ, by vvich grace it cometh, & not of the vvorke in it felt that vve haue a right to heauen & deterue it vvorthily: vvich the Apostle in the 6 to the Hebrues more then inlinuateth, saying these vvordes, *God is not vnjust. to forget your vvorke & loue vvich you haue shewed in his name &c.* As though he vvould say, that he vvere vnjust if he did forget to recompens their vvorkes. * The parable also of the men sent into the vineyard, proueth that heauen *Mat. 20.* is our ovvne right, bargained for and vvrought for, and accordingly paid vnto vs as our hire at the day of iudgement, for that is *merces* and *μισθός* vvhereby the Scripture so often calleth it. It is the goale, the marke, the price, the hire, of all striuing, running, labouring, due both by promis and by couenant and right dette. See a notable place in S. Augutline in *Psal. 83 in fine:* and 100 in *initio.* & *ho. 14 c. 2. in 50 hom:* S. Cyprian also, and namely the later end of his booke *de opere & elemosina:* and thou shalt easily contenne the contraſtie falshod, vvich doth not so much derogate from mans vvorkes, as from Gods grace vvich is the cause and ground of al vvorthines in mans merites. S. Augutlines vvordes be these, *Marke that he to vvhom our Lord gaue grace, hath our Lord also his dette. He found him a giuer, in the time of merce: he hath him his dette in the time of iudgement.* See the place and the rest here coted, vvhere he examineth and explicateth the matter at large.

To such good vvorkes heauē is due: to say the contrarie, is to derogate from Gods grace.

THE ARGUMENT OF THE EPISTLE OF S. PAUL TO TITVS.



H AT Titus vvvas a Gentil, and not a Iew, and that he vvvas in S. Pauls traine, at the least the 14 yere after his conuersion, if not before, vve vnderstand by the Epistle to the Galatians c. 2. And that he continued vvith him to the very end, appeareth in the second to Timothee c. 4. Vvhere he maketh mention that he sent him from Rome into Dalmatia, vvhen him self vvvas shortly after to be put to death.

And therefore although S. Luke neuer name him in the Actes, as neither him self, yet no doubt he comprehendeth him commonly, vvhen he speaketh thus in the first person plurall: Forthvvith vve fought to goe into Maccdonia. Act. 16. For S. Paul also sent him to Corinth, betvvene the vvriting of his 1 & 2 to the Corinthians (vvhich time concurrerth vvith Act. 19) by occasion vvhereof he maketh much and honorable mention of him in the said second Epistle c. 2. & c. 7. and againe * he sent him vvith the same Epistle: both times about great matters: so that no doubt he vvvas euen then also a Bisshop, and receiued accordingly of the Corinthians. vvith feare and trembling. 2. Cor. 7, v. 15. But the same is plainer in this Epistle to him self c. 1. v. 5. Vvhere the Apostle saith: for this cause I left thee at Crete, &c. By vvich vvordes it is manifest also, that this Epistle vvvas not vvritten during the storie of the Actes (seing that no mention is there of S. Pauls being in the ile of Crete) but after his dismission at Rome out of his first trouble, and before his second or last trouble there, as is euident by these vvordes: Vvhen I shall send to thee Artemas or Tychicus, make halt to come to me to Nicopoliis, for there I haue determined to vvinter. Tit. 3.

Therefore he intruſteth him (and in him, all Bisshops) much like as he doth Timothee, vvhat qualities he must require in them that he shall make priests and Bisshops, in vvhat sort to preach, and to reach al sortes of men, to commend good vvorkes vnto them: finally, him self to be their example in all goodnes.

THE



THE EPISTLE OF PAUL TO TITVS.

CHAP. I.

Of what qualitie the Priests and Bishops must be: 7 namely learned, considering the Iudaical seducers of that time. 12. That the Cretenjans must be roughly vjed, to haue them continue found in faith.

1 **P**AUL the seruant of God, and an Apo-
 2 stle of I E S V S Christ according to the
 3 faith of the elect of God and knowledge
 4 of the truth: vvhich is according to pic-
 5 tie † into the hope of life euerlasting,
 6 vvhich he promised that lieth not, God,
 7 * before the secular times: † but hath
 8 manifested in due times his vword in preaching, vvhich is cō-
 9 mitted to me according to the precept of our Sauour God:
 10 † to Titus my beloued sonne according to the cōmon faith,
 11 grace and peace from God the father, and Christ I E S V S our
 Sauour.

1 † For this cause left I thee in Crete, that thou shouldest
 2 reforme the things that are vwanting, and shouldest
 3 ordaine priestes by cities, as I also appointed thee:
 4 † * if any be vwithout crime, the husband" of one vvife, ha-
 5 uing faithful children, not in the accusation of riote, or not
 6 obedient. † For a Bishop must be vwithout crime, as the
 7 stevvard of God: not proud, not angrie, not giuen to vvine,
 8 no striker, not couetous of filthy lucre: † but giuen to hos-
 9 pitalitie, gentle, sober, iust, holy, continent: † embracing
 10 that faithful vword vvhich is according to doctrine, that he
 11 may be able to exhort in sound doctrine, & to reprove them
 that gaine say it.

10 † For there be many disobedient, vaine-speakers, and se-
 11 ducers, especially they that are of the Circumcision. † vvho

Ffff ij must

2. Tim. 1,
9.

1. Tim. 3,
2.

He speaketh not of the Churches abstaining from meates some times, vvhich is not for any vncleannes in the creatures, but for chattering their bodies: but he meaneth the Ievvish superstition, vvho novv being Christians, vvould not cease to put difference of cleane and vncleane according to their old Iavv. See S. Augustine *Cont. Faust. li. 31. c. 4.*

must be controuled. vvho subuert vvhole houses, teaching the things they ought not, for filchie lucre. † One of 12 them said, their ovvne proper prophete, *The Cretensians alvvayes lyeers, naughty beastes, slouthful bellies.* † This testimonie is true. For 13 the vvhich cause rebuke them (harpeley, that they may be found in the faith. † not attending to Ievvish fables, and 14 commaundements of men auerting them selues from the truth.

† * All things are clean to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their minde and conscience. † They confesse that 16, they know God: but in their vvorkes they deny, vvhereas they be abominable and incredulous and to euery good vvorke reprobate.

Epimenides.

Rom. 14, 20.

ANNOTATIONS
C H A P. I.

Priests must be consecrated by Bishops only.

5. *Ordaine Priests.*] Though Priests or Bishops may be nominated and elected by the Princes, people, or Patrons of places, according to the vie of the time and diuersitie of Countries and fashions, yet they can not be ordered and consecrated but by a Bishop vvho vvvas him self rightly ordered or consecrated before, as this Titus vvvas by S. Paul. And here it seemeth that he did not onely consecrate them vvhom the people had elected before, but him self also made choise of the persons, no mention being here made of any other election popular. Vvhich though it vvvas long vsed in the primitiue Church, yet for diuers causes and specially for continual tumultes, partialities, and disorders vvvhich S. Augustine much complaineth of in his time, vvvas iustly taken avvay, and other better meanes of their designation appointed. See *Cont. Laodic. cap. 12. 13. S. August. de adult. coniug. li. 2. c. 20. Ep. 110. and Possid. in vitta Aug. c. 8.*

The preeminence of a Bishop about a Priest.

And that the ordering of Priests or imposition of hands to that purpose, belongeth onely to Bishops, and to no inferior Priests or other persons, it is plaine by the Apostolike practise set downe in the Scriptures, namely in the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, vvho seemeth sometimes to say that in the primitiue Church there vvvas no great difference betvvixt a Bishop and Priest, yet he euer excepteth giuing holy Orders, vvvhich preeminence he attributeth to Bishops onely. *ep. 85.* as he doth also Confirming the Baptized by giuing them the holy Ghost through imposition of hand and holy Chrisme. *Dial. cont. Lucifer. c. 4.* Note also that Acrius vvvas of old condemned of heretic, for holding that there vvvas no difference betvvixt a Priest and a Bishop. *Epiph. har. 75. August. har. 53.* Note lately the fraudulent translation of the Heretikes alvvayes, turning for Priests (vvvhich here is euident to be a calling of Order and office) elders, laying, *That thou ordaine Elders.* vvvhich in our vulgar tonge signifieth the age, and not the Office properly: and al this for hatred of Priests.

To put no difference betvvixt them is Acrius heretic.

Office properly: and al this for hatred of Priests.

Heret. translation.

6. *Of one vvivise.*] To that vvvhich is said vpon the like vvordes 1 Tim. 3: adde this testimonie of S. Epiphanius li. 3. to. 2. *cont. hereses in fine. Holy Priesthood,* saith he, *for the most part proceedeth of Virgins: and is not of Virgins, yet of them that liue a sole or single life: but and if the single and sole persons suffice not to the Ministerie, of such as conserue from their vvivues, or after once marrying remaine vvvidorues. For him that hath been married vvivise, is it not lawfull to take to Priesthood &c.* If you list to see the causes vvhy bigamic is forbidden them that are to be Priests, and continencie required of the Clergie, see the same author li. 2. to. 1. *heres. 59.* S. Ambrose li. 1. *Offic. c. 50.* and vpon 1 Tim. 3. S. Augustine *de bono coniugal. c. 18.* S. Hierom *ep. 50 c. 5 ad Pammachium,* and against Iouinian li. 1 c. 19. S. Leo *ep. 87.* and other auncient authors.

Bigami excluded from holy Orders, and the causes thereof.

The notable men of both Testaments, that are distinctly from vvivues.

And if the studious reader peruse al antiquitie, he shall finde al notable Bishops and Priests of Gods Church to haue been single, or continent from their vvivues, if any vvvere married before they came to the Clergie. So vvvas S. Paul, and exhorrech al men to the like. 1 Cor. 7. 7. *Sorrowe* al the Apostles after they folovved Christ, as S. Hierom vvittnesseth, affirming that our Lord loued

John specially for his virginitie. *Apol. ad Pammach. c. 8. & li. 1. comē. Iohān. c. 14. S. Ignatius ep. 6 ad Philadelph.* faith of the said Iohn, and of Timothee, Titus, Euodius, Clement, that they liued and died in chastitie, reckening vp of the old Testament diuers notable personages that did the same, as Elias, Iesus Naue (otherwise called Iosue) Melchisedec, Elifzus, Hieremie, Iohn Baptist. No man is ignorant that al the notable fathers of the Greeke and Latin Church liued chaste: Athanasius, Basil, Nazianzene, Chryostom, Cyprian, Hilarie (vvhō entered into holy Orders after his viues death) Ambrose, Hierom, Augustine, Leo, Gregorie the great. Certaine other notable fathers had once viues, but no holy men euer vied them, much lesse married, after they vvere in holy Orders. A maruelous thing, that so many heretofore should haue the gift of chastitie then, and now so few, if the Protestants say true, that I karte one among them in our age of al their sectes, euen of their principal Superintendents, hath had it.

Only the Protestants complain that they haue not the gift of chastitie.

CHAP. II.

What to preach both to old and yong (not onely with vvord but with example also) and to seruants. II For there are of al sortes in the Church, and they must be instructed accordingly.

*κορμυὶς
pudicos*

- 1
- 2
- 3
- 4
- 5
- 6
- 7
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- 10
- 11
- 12
- 13
- 14



V T doe thou speake the things that become sound doctrine. † Old men that they be sober, chaste, wise, sound in the faith, in loue, in patience. † Old women in like maner, in holy attire, not ill speakers, not giuen to much wine: teaching well, † that they may teach the yong women wisdom, to loue their husbands, to loue their children, † wise, chaste, sober, having a care of the house, gentle, subiect to their husbandes, that the vvord of God be not blasphemed. † Yong men in like maner exhort that they be sober. † In al things shew thy self an example of good vvorkes, in doctrine, in integritie, in grauitie, † the vvord sound, irreprehensible: that he vvich is on the cōtrarie parr, may be afraid, hauing no euil to say of vs. † * Seruants to be subiect to their maisters, in al things pleasing, not gain-saying: † not defrauding, but in al things shewing good faith, that they may adorne the doctrine of our Sauour God in al things.

*Eph. 6, 5.
Col. 3, 22.
1. Per. 2,
18.*

*εἰς τὴν
ἐπίγνωσιν*

† For the grace of God our Sauour hath appeared to al men: † instructing vs that denying impietic & worldly desires, we liue soberly, and iustly, and godly in this vvorld, † expecting the blessed hope and aduent of the glorie of the great God and our Sauour I E S V S Christ, † vvho gaue himself for vs, that he might redeeme vs from al iniquitie, and might cleanse to him self a people acceptable, a pursuer of

The Epistle at the first Masse on Christmas day, and vpon the Circumcision of our Lord.

11 Bishops must be stout and commaund in Gods cause, and the people must in no wise disobey or contemne them.

good vvorkes. † These things speake, and exhort † and re- buke :: vvith al authoritie. Let no man contemne thee.

CHAP. III.

To teach them obedience vnto Princes, and meekenes towardes al men, considering that vve also vvere as they, til God of his goodnes brought vs to Baptisme. 8 To teach good vvorkes, 9 and to auoid vaine questions, 10 and obstinate Heretikes.



b The Epistle at the 2 Masse on Christmas day, and in the Votiu Masse of our B. Lady betvvene Christmas and Candlemas.

:: As before in the Sacrament of holy Orders (1. Tim. 4. and 2 Tim. 1.) so here it is plaine that Baptisme giueth grace, & that by it as by an instrumental cause we be saued.

12 These admonitions or correptions must be giuen to such as erre, by our Spiritual Governours and Pastors: to vvhom if they yeld not, Christian men must auoid them.

DMONISH them to be subiect to Princes 1 and Potestates, to obey at a vvord, to be ready to euery good vvorke, † to blaspheme no mā, 2 not to be litigious, but modest: shewing al mildenes toward al men. † for we also vvere 3 sometime vnvvise, incredulous, erring, seruing diuerse desires & voluptuousnesses, liuing in malice & enuie, odible, hating one an other. † But vvhen b the benignitie and c kindnes 4 toward man of our Sauour God appeared: † * not by the 5 vvorkes of iustice vvich vve did, but according to his mercie he hath saued vs :: by the lauer of regeneratiō and renouation of the holy Ghost, † vvhom he hath povvred vpon vs 6 abundantly by Iesus Christ our Sauour: † that being iustified by his grace, vve may be heires according to hope of 7 life euerlasting. †

† * It is a faithful saying, and of these things I vvil haue 8 thee auouch earnestly: that they vvich beleue in God, be careful to excell in good vvorkes. These things be good and profitable for men. † But * foolish questions, and genealogies, and cōtentions, and controuersies of the Law auoid. 9 For they are vnprofitable and vaine.

† A man that is an heretike after the first and second :: admonition auoid: † knowving that he that is such an one, is 10 "subuerted, and sinnerh, being condemned" by his ovvne iudgement. 11

† Vvhen I shal send to thee Artemas or Tychicus, hasten 12 to come vnto me to Nicopolis. for there I haue determined to vvinter. † Set forvvard Zenas the lavvyer and Apollos 13 carefully, that nothing be vvanting to them. † And let our 14 men also learne c to excel in good vvorkes to necessarie vses: that they be not vnfruitful. Al that are vvith me, salute 15 thee:

εφελαρα θυμωια 2. Tim. 1, 9.

1 Tim. 4. 2. Tim. 2, 23.

c παρ-ισωδωα πρεββε

thee: salure them that loue vs in the faith. The grace of God be vvith you al. Amen.

ANNOTATIONS
CHAP. III.

10. *A man that is an Heretike.*] Not euery one that erreth in religion, is an Heretike, but he onely that after the Churches determination, vvilfully and stubburnely standeth in his false opinion, not yielding to decree of Council or the cheefe Pastors of the Church therein. They (saith S. Augustine ep. 162.) *that defend their sentence though false and peruerse vvith no stubburne stomake or obstinate hart, specially if it be such as them selues by bold presumption broched not, but received it of their deceived parents, and do seeke the truth vvaryly and carefully, being ready to be reformed if they finde it, such are not to be reputed among Heretikes.* And againe, li. 18 de Ciuit. c. 51. *They that in the Church of Christ haue any crazed or peruerse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and vvill not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretikes, and going forth out of the Church, are counted for enemies that exercise 74.* Againe li. 4 de Bapt. cont. Donat. c. 16. *He is an Heretike that, vvhen the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and chooie that vvhich him self held &c.* And in diuers places he declareth that S. Cyprian, though he held an error, yet vvvas no Heretike, because he vvould not haue defended it after a general Council had declared it to be an error. li. 2 de bapt. c. 4. So Possidonius in the life of S. Augustine reporteth, howv, after the determination of the See Apostolike that Pelagius opinion vvvas heretical, almen esteemed Pelagius an Heretike, and the Emperour made lawes against him as against an Heretike. Againe S. Augustine saith, *He is an Heretike in my opinion, that for some temporal commoditie, and specially for his glorie and principallitie, coineth or els foloweth false or newv opinions.* de vtilit. credendi cap. 1.

Vvho is properly an Heretike, & vvho is not.

Descriptions or marks howv to knowv an Heretike.

vise. Aug. c. 16.

Ep. 52. nm. 7.

Let our Protestants behold them selues in this glasse, and vvithal let them marke al other preties that old Heretikes euer had, and they shal finde al definitions and marks of an Heretike to fall vpon them selues. And therefore they must not maruel if vve vvarne al Catholike men by the vvordes of the Apostle in this place, to take heede of them, and to thinne their preachings, bookes, conuenticles and companies. Neither neede the people be curious to knowv vvhat they say, much lesse to confute them: but they must trust Gods Church, vvhich doth refute and condemn them. And it is ynough for them to knowv that they be condemned, as S. Augustine teacheth in the later end of his booke de hereticibus. And S. Cyprian saith notably to Antonianus demanding curiously vvhat heresies Nouatianus did teach: *No master, & he, Vvhat heresies he hath or teacheth, vvhen he teacheth vvithout,* that is to say, out of the Church.

The former marks agree to the Protestants. Their bookes, seruice, & preaching must be auoided.

11. *Subuerted.*] Heretikes be often incorrigible, yet the Church of God ceaseth not by al meanes possible to reuoke them. therefore S. Augustine saith ep. 162. *The Heretike him self though vvelling vvith odious and detestable pride, and made vvith the frouardnes of vvicked contention, as vve admonish that he be auoided lest he deceiue the vvweaklings and litle ones, so vve refuse not by al meanes possible to seeke his amendment and reformation.*

The Church seeke the amendment of the most obstinate Heretikes.

11. *By his ovvne iudgement.*] Other greuous offenders be separate by excommunication from the communion of Saints and the fellowvship of Gods Church, by the sentence of their Superiors in the same Church: but Heretikes more miserable and infortunate then they, runne out of the Church of their ovvne accord, and so giue sentence against their ovvne soules to damnation.

Heretikes cut them selues frō the Church.

THE EPISTLE OF PAVL TO PHILEMON.

THE ARGVMENT.

Hearing of Philemons vertue, vvho vvvas a Colosian, he vvriteth a familiar letter from Rome (being prisoner there) about his fugitiue ieruan Onezimus: not doubting but that he might commaund him, yet rather requesting that he vvil forgive him, yea and receiue him as he vvould Paul him self, vvho also hopeth to come vnto him.

PAVL



PAUL the prisoner of Christ I E S V S, I
and brother Timothee: to Philémon
the beloued and our coadiutor, † & 2
to Appia our deereft sister, & to Ar-
chippus our felovv-touldiar and to
the church vvhich is in thy house.
† Grace to you and peace from God 3
our father, and our Lord I E S V S
Christ.

∴ Faith and
charitie com-
médéd alwais
together, both
necessarie to
make a com-
plete Christiā
man, and to
justification &
saluation.

∴ The dueties
of charitie and
mercie done
to Christes
prisoners, are
exceeding acce-
ptable to God
and al good
men.

∴ Al Spiritual
men ought to
be exceeding
propense and
ready to pro-
cure mens par-
don, and recō-
ciliation to al
penitents.

∴ The great
debt & duetic
that we owe
to such as be
our spiritual
parents in
Christ.

† I giue thanks to my God, alvvaies making a memorie 4
of thee in my praier, † hearing thy ∴ charitie and faith 5
vvhich thou hast in our Lord I E S V S, and "tovvard al the
sainctes: † that the communication of thy faith may be 6
made euidēt in the agnition of al good that is in you in
Christ I E S V S. † For I haue had great ioy and consolation 7
in thy charitie, because the bovvels of the sainctes ∴ haue re-
fled by thee brother.

† For the vvhich thing hauing great cōfidence in Christ 8
I E S V S to commaund thee that vvhich pertaineth to the
purpose: † for charitie rather I beseeche, vvhereas thou art 9
such an one, as Paul being old and novv prisoner also of I E-
s-v-s Christ. † I beseeche thee for my sonne vvhom I haue 10
begotten in bandes, * Onesimus, † vvhom hath been some- 11
time vnprofitable to thee, but novv profitable both to me &
thee, † vvhom I haue sent backe to thee. And ∴ do thou re- 12
ceiue him as mine ovvne bovvels. † vvhom I would haue 13
retained vwith me, that for thee he might minister to me in
the bandes of the Gospel: † but vwithout thy counsel I 14
vould doe nothing: that thy good might be nor as it vvere
of necessitie, but voluntarie. † For perhaps therefore he de- 15
parted for a season from thee, that thou mightest take him a-
gain for euer. † novv not as a seruant, but for a seruant, 16
a most deere brother, especially to me, but hovv much more
to thee both in the flesh and in our Lord? † If therefore thou 17
take me for thy fellow: receiue him as my self. † And if he 18
hath hurt thee any thing or is in thy dette, that impute to me.

† I Paul haue vwritten vwith mine ovvne hand: I vvil repay 19
it: not to say to thee, ∴ that thou ovvest me thine ovvne
self also. † Yea brother. c God graunt I may enioy thee in 20
our Lord. Refresh my bovvels in our Lord. † Trusting in 21
thy obedience I haue vwritten to thee, knowing that thou
vvilt

Col. 4, 9.

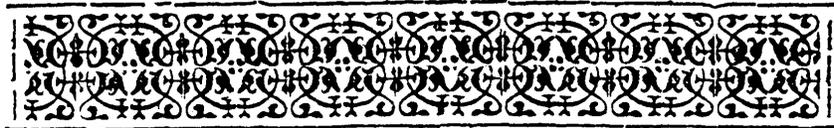
c. v. v. v. v. v.

- 22 vvilt doe aboute that also vvich I do say. † And vvithal provide me also a lodging. for I hope by your praier that I shal be giuen to you.
- 23 † There salute thee Epaphras my fellowv-prisoner in
- 24 Christ I E S V S, † Marke, Aristarchus, Demas and Luke my
- 25 coadiutors. † The grace of our Lord I E S V S Christ be vvith your spirit. Amen,

A N N O T.

5. *Toward al the saintes.* The Apostle sticketh not to say, Charitie and faith in Christ and al his Saincts, vvich our captious Aduerfaries count in Catholike mens speaches and vvritings, very absurd, feining that in al such vve make no difference betvvixt the loue vve beare to Christ, and the loue vve owe to our neighbours: betvvixt the trust or beleefe vve haue in God, and that vvich vve haue in his holy Saincts. Malice and conuention doth so blinde al Heretikes.

Faith and beleefe in Saincts.



THE ARGVMENT OF THE
EPISTLE OF S. PAVL TO THE
HEBREVVES.



HAT the Hebrevvcs vvcre not all the Ievves, but only a part of them, it is manifest Act. 6: vvhere the primitive Church of Hierusalem, although it consisted of Ievves only, as vve reade Act. 2. yet is said to consist of two sortes, Greekes & Hebrues. Vvchich againe is manifest Phil. 3. vvhere S. Paul coparing him self vvith the Iudaical false-Apostles, saith, that he also is, an Hebruc of Hebrucs. Finally, they seeme to haue been those Ievves vvchich vvcre borne in Iurie, vvchich for the most part dwelled also there. Therefore to the Christian Ievves in Hierusalem and in the rest of Iurie, S. Paul vvriteth this Epistle, out of Italic: saying therevpon, The brethre of Italic salute you. Heb. 13. By vvchich vvordes, & by these orber in the same place, Knowv ye our brother Timothee to be dimissed, vvith vvhom (if he come the sooner) I vvil see you, it is euident, that he vvrote this, not only after he vvvas brought prisoner to Rome, vvherein S. Luke endeth the Actes of the Apostles: but also after he vvvas set at libertie there againe.

Many causes are given of the Doctors, vvhy vvriting to the Ievves, he doth not put his name in the beginning, Paul an Apostle & c. as he doth lightly in

G l l l l his

his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he *was* the preacher and Apostle and Maister of the Gentils. And againe in an other place he saith, that him self *was* appointed the Apostle of the Gentils, as Peter of the Iewes. Gal. 2. Only S. Peter therefore writing to the Iewes, doth use this stile: Peter an Apostle of I E S V S Christ & c. because he *was* more peculiarly their Apostle, as being the vicar of Christ, who *was* also him self * more specially the minister of the Circumcision, that is (as him self speaketh) not sent but to the sheepe which were lost of the house of Israël. Mat. 15.

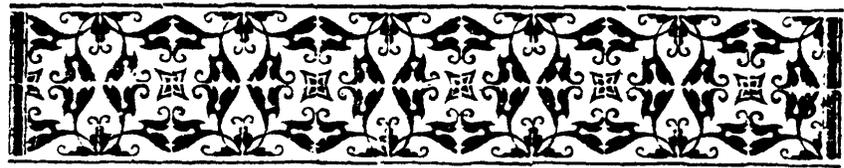
* Yet *was* Christ head of the Gentils also. So likewise his vicar S. Peter, notwithstanding his more peculiar Apostleship over the Iewes.

The Argument of the Epistle S. Paul him self doth tell vs in two wordes, calling it *verbum solatij*, the word of solace and comfort. Which also is plaine in the whole course of the Epistle, namely in the tenth chapter. v. 32. & c. Where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their owne countie men the Iewes, whereof the Apostle also maketh mention to the Thessalonians. 1. Theff. 2. v. 14. Those persecutions then of the obstinate incredulous Iewes their countie men, *was* one great temptation vnto them. An other temptation *was*, the persuasions that they brought vnto them out of Scriptures, to cleave vnto the Law, and not to beleue in I E S V S the dead man.

And where as the Iewes did magnifie their Law, by the Prophetes, and by the Angels by whom it *was* giuen, and by Moyses, and by their land of promise, into which Iosue brought them, and by their father Abraham, and by their Aaronicall or Leuiticall priesthod and sacrifices by their Tabernacle, & by their Testament: he sheweth, that our Lord IESVS, as being the natural sonne of God, passeth incomparably the Prophetes, the Angels, and Moyses: that the Rest or quietnes which God promised, *was* not in their earthly land, but in heauen: that his figure Melchisedec far passed Abraham: and that his priesthod, Sacrifice, Tabernacle, and testament, far passed theirs. In all which he sheweth often at these three markes: to take away the scandal of Christes death, by giuing them sundrie good reasons & testimonies of it: to erect their mindes from visible and earthly promises (to which only, the Iewes were wholly bent) to inuisible and heavenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be denided into these partes: the first, Of Christes excellencie aboute the Prophetes, Angels, Moyses, and Iosue: c. 1. 2. 3. 4. The second, of his priesthod and excellencie thereof aboute the priesthod of the old Testament: c. 5. vnto the middest of the 10. The last part is of exhortation c. 10. v. 9. to the end of the Epistle.

THE



THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREVES.

Let the Christian Reader note the corruption and impudent boldnes of our Aduerſaries, that vpon a false priuate perſuaſion of their owne, that S. Paul vvas not the author of this Epistle, Heretical corrup-
 * In the English Bible of the yere 1579. * leave out his name in the title of the same, contrarie to the authentical copies both Greeke and Latin. In old time there vvas some doubt vwho should be the vvriter of it, but then, vvhen it vvas no lesse doubted vvwhether it vvwere Canonical Scripture at al. Aftervvward the vvwhole Church (by vvwhich onely vve knowv the true Scriptures from other vvritings) held it and deliuered it, as now sbe doth, to the faithful, for Canonical, and for S. Pauls Epistle. Notvvithstanding the Aduerſaries vvould haue refused the Epistle, as vvvel as they do the Author, but that they falsely imagine certain places thereof to make against the Sacrifice of the Masse.

The Epistle to the Hebrues, is S. Pauls.

CHAP, I.

God spake to their fathers by the Prophets: but to them selues by his owne Sonne, 14 vvho incomparably possesse al the Angels.

- 1
- 2
- 3
- 4
- 5
- 6



DIVERSELY and many vvaies in times past God speaking to the fathers in the prophets: † last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes. † * Vvho being the ^c brightnesse of his glorie, and ^b the figure of his substance, & carying al things by the vvord of his povver, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: † being made so much better then Angels, as he hath inherited a more excellent name about them.

† For to vvwhich of the Angels hath he said at any time, *Thou art my sonne, to day haue I begotten thee?* and againe, *I vvil be to him a father, and he shall be to me a sonne.* † And vvhen againe he bringeth

The Epistle at the third masse on Christmas day.

b χαριτης υιοθεσιως

The excellencie of Christ aboute Angels.

SAP. 7, 26. c ανανυ- γασμα

Pf. 2, 7. 2. reg. 7, 14.

G g g g ij in

∴ The holy Angels (saith S. Augustine) to the societie of vvhom vve aspire in this our peregrination, as they haue eternitie to continue, so also facilitie to know, and felicitie to rest: for they do helpe vs vvhithout al difficultie, because vvhith their spiritual motions pure and free, they labour or trauele not. *De Ciuit. li. 11. c. 31.*

in the first begotten into the vvorlde, he saith, *And let al the Angels of God adore him.* † And to the Angels truely he saith, *He that maketh his Angels, spirites: and his ministers, a flame of fire.* † But to the Sonne: *Thy throne O God for euer & euer: a rod of equitie, the rod of thy kingdom.* † *Thou hast loved iustice, and hated iniquitie: therefore thee, God, thy God hath anointed vvhith the oile of exultation aboue thy fellowes.* † And, *Thou in the beginning O Lord didst found the earth: and the vvorke of thy handes are the heauens.* † *They shal perish, but thou shalt continue: and they shal waxe old as a garment.* † *And as a vesture shalt thou change them, & they shal be changed: but thou art the self same, and thy yeres shal not faile.* † But to vvhich of the Angels said he at any time: *Sit on my right hand, vnill I make thine enemies the foote stooles of thy feete?* † Are they not al, ∴ ministring spirites: sent to minister for them vvhich shal receiue the inheritance of saluation?

Pf. 96, 2
Pf. 103,
4.
Pf. 44, 7

Pf. 101,
26.

Pf. 109, 1
1. Cor. 13,
25.

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

3. The figure.] To be the figure of his substance, signifieth nothing els but that vvhich S. Paul speaketh in other vvordes to the Philippians c. 2. v. 6. that he is the forme and moit expresse resemblance of his fathers substance. So S. Ambrose and others expound it, and the Greeke vvord *μορφὴ κατανόησις* Character is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his Fathers substance, is notwithstanding of the same substance. So Christes body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christes visible body and sacrifice vpon the Crosse, yet may be and is the self same in substance.

6. Let al the Angels adore.] The Heretikes marvel that vve adore Christ in the B. Sacrament, vvhhen they might learne by this place, that vvhersoeuer his person is, there it ought to be adored both of men and Angels. And vvhether they say it vvas not made preicant in the Sacrament nor instituted to be adored, vve answer that no more vvas he incarnate purposely to be adored: but yet straight vpon his descending from heauen, it vvas the duty both of Angels and al other creatures to adore him.

CHAP. II.

He inferreth of the foresaid, that it shal be incomparably more damnable for them to neglect the new Testament then the old, 3 considering the irrefragable authoritie of the Apostles also. 5 Then he prosecuteth the excellencie of Christ aboue the Angels, 9 vvhose neuertheles, vvas made lesse then Angels, to suffer and die for men, to destroy the dominion of the Diuel, 15 to deliuer men from feare of death. 17 and to be a fitte Priest for men.

∴ As that vvhich runneth out of a broken vessel, or that runneth by, is lost.



HEREFORE more abundantly ought vve to obserue those things vvhich vve haue heard: lest perhaps vve runne out. † For if the vvorde that vvas spoken by Angels, became sure, and al preuarication and disobedience hath receiued a iust retribution of reuward: † how shal vve escape

*ο μὴ πῶς παρα-
 ῖσθημεν*

- escape if vve neglect so great saluation : vvhich vvhenn it vvas begonne to be declared by our Lord, of them that heard
- Mat. 16, 10.* 4 vvas confirmed on vs, † * God vvithal testifying by signes, & vvonders, and diners miracles, & distributions of the holy
- 5 Ghost according to his vvil. † For not to Angels hath God
- 6 made subiect the world to come, whereof vve speake. † But one hath testified in a certaine place, saying: *Vvhat is man, that*
- Pf. 8, 5.* 7 *thou art mindeful of him: or the sonne of man, that thou vifitest him? † Thou didst minish him litle lesse then Angels: vvith glorie and honour thou hast crowv-*
- 1 Cor. 15 Epb. 1.* 8 *ned him, and constituted him ouer the vvorkes of thy handes. † Al things hast thou made subiect vnder his feete. For in that he subiected al things to*
- Philip. 2, 8.* 9 *him, he left nothing not subiect to him. But novv vve see not* :: This pro-
10 *as yet al things subiected to him. † But * him that vvas a* ueth against
11 *litle lessened vnder the Angels, vve see I E S V S, :: because of* the Caluinitis
12 *the passion of death, crowvned vvith glorie and honour: that* that Christ by
13 *through the grace of God he might tast death for al. † For it* his Passiō mer-
14 *became him for vvhom al things, and by vvhom al things,* ited his owne
15 *that had brought many children into glorie, to consummate* glorification.
16 *the author of their saluation, by his passion. † For he that* which they
17 *sanctifieth, and they that be sanctified: al of one. For the* would not for
18 *which cause he is not ashamed to call them brethré, † saying,* shame deny of
19 *I vvil declare thy name to my brethren: in the middles of the Church vvil I* Christ, but
20 *praise thee. And againe, I vvil haue affiance in him. And againe, Behold* that they are
21 *here am I and my children: vvhom God hath giuen me. † Therefore be-* at a point to
22 *cause the children haue communicated vvith flesh & bloud,* deny al meri-
23 *him self also in like maner hath been partaker of the same:* torious wor-
24 *that * by death he might destroy him that had the empire of* kes, yea euē in
25 *death, that is to say, the Deuil: † and might deliuer them that* Christ also.
26 *by the feare of death through al their life vvere subiect to* and therefore
27 *seruitude.* they translate
28 *† For no vvhere doth he take Angels: but c the seede of* also this sen-
29 *Abraham he taketh. † Vvherevpon he ought in al things to* tence heretical-
30 *be like vnto his brethren: that he might become a merciful* ly, by transpo-
31 *and faithful high Priest before God, that he might repropiti-* sing the wor-
32 *ate the sinnes of the people. † For in that vvherein him* des. *In the Bible*
33 *self suffered and vvas tempted: he is able to helpe them also* printed the yere
34 *that are tempted.* 1579.
- c The dignitie of man, in that Christ tooke our nature vnto his person in Deitie, and not the nature of Angels.

By example of Christ (vwho is incomparably more excellent then Moyses also) he exhorteth them to be faithful vnto God. 7 Their reeward shal be, to enter into euerlasting rest, if they perseuere, as contrariewise to be excluded (as vvas shadoWed in their forefathers in the wildernes) if they sinne and become incredulous.

The excellencie of Christ about Moyses.

WHEREFORE holy brethren, partakers of the
heauenly vocation, consider the Apostle, & high
priest of our confession I E S U S: † vwho is faith-
ful to him that made him, as also * Moyses in al
his house. † For, this man is esteemed vworthie of more
ample glorie about Moyses, by so much as more ample glorie
then the house, hath he that framed it. † For euery
house is framed of some man. but he that created al things, is
God. † And Moyses in deede vvas faithful in al his house
as a seruant, for a testimonie of those things vvhich vvere to
be said: † but Christ as the Sonne in his ovvne house: which
house are vve, if vve keepe firme the confidence and glorie of
hope vnto the end.

† Vvherefore, as the holy Ghost saith, *To day if you shal heare 7
his voice, † harden not your hartes as in the exacerbatō according to the day
of tentation in the desert, † vwhere your fathers tempted me: proued & sauy
my vworkes † fourtie yeres. For the vvhich cause I vvas offended vwith this ge-
neration, and said, They doe alvvaies erre in hart. And they haue not knowven my
vvaies. † to vvhom I svvare in my vvrath, if they shal enter into my rest.*

† Bevvare brethren, lest perhaps there be in some of you
an euil hart of incredulitie, to depart from the liuing God.
† but exhort your selues euery day, vvhiles *to day* is named,
that none of you be obdurate vwith the fallacie of sinne,
† For vve be made partakers of Christ: yet so if vve keepe
the beginning of his substance firme vnto the end. † Vvwhile
it is said, *To day if you shal heare his voice, do not obdurate your hartes as in
that exacerbatō.* † For some hearing did exasperate: but not al
they that vvent out of Ægypt by Moyses. † And vwith
vvhom vvas he offended fourtie yeres? vvas it not with them
that sinned, * vvhose carcasses vvere ouerthrowen in the de-
sert? † And to vvhom did he svvare that they should not
enter into his rest: but to them that were incredulous? † And
vve see that they could not enter in, because of incredulitie.

∴ Faith is the
groundworke
of our creatiō
in Christ,
which if we
hold not fast,
al the buil-
ding is lost.

Nu. 12, 7

Pf. 94, 8

Nu. 14,
37. 21,
23.

CHAP. III.

That they must feare to be excluded out of the foresaid rest (vvhich he prometh out of the psalme) 12 considering that Christ seeth their most inward secretes. 14 And that he (as their Priest vwho also him self suffered) is adie and ready to strengthen them in confession of their faith.

LET

1 **L**ET vs feare therefore lest perhaps forsaking the promis of entring into his rest, some of
 2 you be thought to be vwanting. † For to vs also it hath been denounced, as also to them,
 3 but the vvord of hearing did not profit them, not mixt vvith faith of those things vvich
 4 they heard. † For vve that haue belecued, shal enter into the rest: as he said, *As I sware in my vvraith, if they shal enter into my rest:*
 5 and truely the vvorkes from the foundation of the vvorld being perfited. † For he said in a certaine place of the se-
 6 uenth day, thus: *And God rested the seuenth day from al his vvorkes.* † And againe in this, *If they shal enter into my rest.* † Because then it remaineth that certaine enter into it, and they to vvhom first it
 7 vvas preached, did not enter because of incredulitie: † againe he limiteth a certaine day: *To day*, in Dauid saying, after so long
 8 time, as is aboue said, *To day if you shal heare his voice: doe not obdurate your hartes.* † For if ^c Iesus had giuen them rest: he vvould
 9 neuer speake of an other day aftervvard. † Therefore there is left a sabbatisme for the people of God. † For he that is
 10 entred into his rest, the same also hath rested frō his vvorkes, as God from his.
 11 † Let vs hasten therefore to enter into that rest: that no
 12 man fal into the same example of incredulitie. † For :: the vvord of God is liuely and forcible, and more persing then any vvwo edged svvord: and reaching vvnto the diuision of the soule and the spirit, of the ioyntes also and the marowes, and a discerner of the cogitations and intentes of the hart.
 13 † And there is no creature inuisible in his sight, but al things are naked and open to his eyes, to vvhom our speache is.
 14 † Hauing therefore a great high Priest that hath entred the heauens, I E s vs the sonne of God, let vs hold the confession.
 15 † For vve haue not a high priest that can not haue compassion on our infirmities: but tempted in al things by similitude, except sinne. † "Let vs goe therefore vvith confidence to the throne of grace: that vve may obteine mercie, and finde grace in seasonable aide.

Pf. 94, 11

Gen. 2, 2.

Heb. 3, 7.

c So Iosue is called in Greeke.

:: If the Apostle had not euidently here shewed that the Sabbath rest was a figure of the eternal repose in heauen, who durst to haue applied that Scripture of Gods rest the seuenth day, to that purpose? Or how can our Aduerfaries now reprehend the like applicatiō maniroidly vfed in al holy auncient vvriters to the like end?

:: Whatsoeuer God threatheneth by his vvord concerning the punishment of sinne and incredulitie, shal be executed, be the offense neuer so secrete, deepe, or hidden in our hartes. because Gods speach passeth easily and searcheth thoroughly e-uery part, power, and facultie of mans soui.

The Epistle in a Masse for the election of the Pope.

ANNOTATIONS
 CHAP. IIII.

16. *Let vs go vvith confidence.*] The Aduerfaries go about to proue by these vvordes that vve neede no helpe of Sainets to obtaine any thing, Christ him self being io readie, and vve being ad-

mon, he d

Scripture abused against invocation of Saints.

monished to come to him vvith confidence as to a most merciful Mediator and Bis'hop. But by that argument they may as vvell take avvay the helpes and praers of the liuing one for an other. And vve do not require the helpe either of the Saincts in heauen, or of our brethren in earth, for any mistrust of Gods mercie, but for our ovvne vvnvorthines: being assured that the praer of a iust man auaieth more vvith him, then the desire of a greuous sinner: and of a number making intercession together, rather then of a man alone. vvwhich the Heretikes can not deny except they reprove the plaine Scriptures. Neither do vve come lesse to him, or vvith lesse confidence, vvhen vve come accompanied vvith the praers of Angels, Saincts, Priests, or iust men ioyning vvith vs, as they fondly imagine and pretend: but vvith much more affiance in his grace, mercie, and merites, then if vve praied our selues alone.

CHAP. V.

That Christ being a man and infirme, vvvas therein but as a Priest. and that he also vvvas called of God to this office: offering as the others: & and suffered obediently for our example. ¶ Of vvwhose Priesthod he hath much to say, but that the Hebrues haue neede rather to heare their Catechisme againe.

The Epistle for a Bis'hop that is a Confessor, and for S. Thomas of Gaunterburie.



O R "euery high Priest taken from amōg 1 men, is appointed for mē in those things that pertaine to God: that he may offer giftes and sacrifices for sinnes: † that cā 2 haue compassion on them that be ignorant and do erre: because him self also is cōpassed vvith infirmitie: † & therefore 3 he ought, as for the people, so also for him self to offer for sinnes. † *Neither doth any man" take 4 the honour to him self, but he that is called of God, * as Aaron. ¶ † So Christ also "did not glorifie him self that he 5 might be made a high priest: but he that spake to him, My Sonne art thou, I this day haue begottē thee. † As also in an other place 6 he saith, Thou art "a priest for euer, according to the order of Melchisedec. ¶ † Vvho in the daies of his flesh, "vvith a strong crie and 7 teares, offering praers and supplications to him that could save him from death, vvvas heard "for his reuerence. ¶ † And 8 truely vvhereas he was the Sonne, he learned by those things vvwhich he suffered, obedience: † and being consummate, 9 "vvvas made to al that obey him, cause of eternal saluation, † called of God a high priest according to the order of Mel- 10 chisedec.

† Of vvhome vve haue great speache and " inexplicable 11 to vtter: because you are become vveake to heare. † For 12 vvwhereas you ought to be maisters for your time, you neede to be taught againe your selues vvhat be the elements of the beginning of the vvordes of God: and you are become such.

2 Par. 26, 18.
1 Par. 23
13.
Pj. 2, 7.
Pj. 109,
4.

13 as haue neede of milke, & not of strong meate. † For euery one that is partaker of milke, is vnkilful of the vvord of iustice: for he is a childe. † But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good & euil.

ANNOTATIONS
CHAP. V.

1. *Every high Priest.* By the description of a Priest or high Priest (for to this purpose al is one matter) he proueth Christ to be one in most excellent sort. First then, a Priest must not be an Angel, or of any other nature but mans. Secondly, euery man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, seuered, assumed, and exalted into a higher state and dignitie then the vulgar. Thirdly, the cause and purpose vvhy he is so sequestred and piked out from the residue, is to take charge of Diuine things, to deale as a mediator betvvixt God and the people, to be the Deputie of men in such things as they haue to craue or to receiue of God, and to present or giue to him againe. Fourthly, the most proper and principal part of a Priests office is, to offer oblations, giues, and sacrifices to God for the sinnes of the people: vvithout vvhich kind of most soueraine dueties, no person, people, or Commonvvwealth can appertaine to God: and vvhich can be done by none, of vvhat other dignitie or calling soeuer he be in the vvorld, that is not a Priest: diuers Princes (as vve read in the Scriptures) punished by God, and king Saul deposed from his kingdom, specially for attempting the same.

3 Reg. 13.
2 Par. 26.
1 Reg. 13.

And generally vve may learne here, that *in vs qua sunt ad Deum*, in all matters touching God, his seruice, and religion, the Priest hath onely charge and authority: as the Prince temporal is the peoples gouernour, guider, and soueraine, in the things touching their vvorldly affaires: Vvch must for al that by him be directed and manneged no othervvise, but as is agreeable to the due vvorship and seruice of God, against vvhich if the terrene Poyvers commit any thing, the Priests ought to admonish them from God.

The description of a Priest, and his office.

The Princes temporal authority how far it extendeth.

Vve learne also hereby, that euery one is not a Priest, and that the people must alvvaiues haue certaine persons chosen out from among them, to deale in their sutes and causes vvith God, to pray, to minister Sacraments, and to sacrifice for them. And vvhereas the Protestants vvill haue no Priest, Priesthood, nor sacrifice, but Christ and his death, pretending these vvordes of the Apostle to be verified onely in the Priesthood and Seruice of the old law, and Christes person alone, and after him of no moe: therein they shew them selues to be ignorant of the Scriptures, and of the state of the new Testamēt, and induce a plaine Atheisme and Godleinesse into the vvorld. for, so long as man hath to doe vvith God, there must needes be some deputed, and chosen out from among the rest, to deale according to this declaration of the Apostle, in things pertaining to God, and those must be Priests. for els, if men neede to deale no more, but immediatly vvith Christ, vvhat doe they vvith their Ministers? Vvhy let they not euery man pray, and minister for him self, and to him self: Vvhat doe they vvith Sacraments, seeing Christes death is as vvell sufficient vvithout them, as vvithout sacrifice? Vvny standeth not his death as vvell vvith Sacrifice, as vvith Sacraments: as vvell vvith Priesthood, as vvith other Ecclesiastical function? There is no other cause in the vvorld, but that (Sacrifice being the most principal act of religion that man ovveth to God, both by his Law, and by the law of nature) the Diuel by these his ministers, vnder pretence of deterring or attributing the more to Christes death, vvould abolish it.

There is a peculiar order & calling of Priests of the new Testamēt.

Priests and sacrifice necessarie in the new Testamēt, & nothing derogatorie to Christs priesthood or sacrifice.

This definition of a Priest and his function, vvith al the properties thereto belonging, holdeth not onely in the law of Moyses, and order of Aarons Priesthood, but it was true before, in the law of nature, in the Patriarches, in Melchisedec, and now in Christ, and all his Apostles, and Priests of the new Testamēt: sauing that it is a peculiar excellencie in Christ, that he onely offered for other mens sinnes, and not at all for his ovvne, as all other doe.

The difference and excellencie of Christs Priesthood.

4. *Take not to him self.* A special prouiso for all Priests, preachers, and such as haue to deale for the people in things pertaining to God, that they take not that honour or office at their ovvne hands, but by lawfull calling and consecration, euen as Aaron did. By vvhich claue if you examine Luther, Calvin, Beza, and the like, or if al such as now daies intrude them selues into sacred functions, looke into their consciences, great and foul matter of damnation vvill appeare.

All true priests and preachers must be lawfully called thereto.

5. *Did not glorifie him self.* The dignitie of Priesthood must needes be passing high and soueraine, vvhen it was a promotion and preferment in the sonne of God him self according to his manhood, and vvhen he vvould not vvurpe, nor take vpon him the same, vvithout his fathers ex-

The dignitie & function of Priesthood is

H h h p r e s t e

not to be vsurped.

preſſe commiſſion and calling therevnto. As eternal example of humility, and an argument of condemnation to al mortal men, that arrogate vniuſly any function or power ſpiritual, that is not giuen them from aboue, and by lawfull calling, and commiſſion of their ſuperiors.

Chriſt both Prieſt & king: but his Prieſthod more excellent of the two.

Chriſt a Prieſt as he is man, not as he is God.

6. *A Prieſt for euer.*] In the 109 Pſalme, from vvaſſance this teſtimonie is taken, both Chriſtes kingdom and Prieſthod are ſet fourth. but the Apoſtle vrgeth ſpecially his Prieſthod, as the more excellent and preeminent ſtate in him, our Redemption being vvrought & atchieued by ſacrifice, vvwhich vvvas an act of his Prieſthod, and not of his kingly povver. though he vvvas properly a king alſo, as Melchizedec vvvas both Prieſt, and king, being a reſemblance of Chriſt in both, but much more in his Prieſthod. And our Lord had this excellent double dignitie (as appeareth by the diſcourſe of S. Paul, and his allegations here out of the Pſalmes) at the very firſt moment of his conception or incarnation. for you muſt bevare of the vvicked heretic of the Arians and Caluinists (except in theſe later it be rather an error proceeding of ignorance) that ſticke not to ſay, that Chriſt vvvas a Prieſt, or did ſacrifice, according to his Godhead. Vvwhich is to make Chriſt, God the fathers Prieſt, and not his ſonne, and to doe ſacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therefore S. Auguſtine ſaith in Pſal. 109. *That as he vvvas man, he vvvas Prieſt: as God, he vvvas not Prieſt.* And Theodoret in Pſal 109. *As man, he did offer ſacrifice: but as God, he did receive ſacrifice.* And againe, *Chriſt touching his humanity vvvas called a Prieſt, and he offered no other hoſt but his owne body.* &c. Dialog. 1 circa med. Some of our nevv Mailters not knowing ſo much, did let fall out of their penes the contrarie, and being admoniſhed of the error, and that it vvvas very Arianisme, yet they perſiſt in it or mere ignorance in the groundes of Diuinitie.

Pſal. 2. 109.

Retent. pag. 89.

The ſacrifice on the Croſſe, vvvas the principal acte of Chriſts prieſthod.

7. *Wish a ſtrong criſe.*] Though our Sauour make interceſſion for vs, according to his humane nature, continually in heauen alſo: yet he doth not in any external creatures make ſacrifice, nor vie the praiers ſacrificall, by vvwhich our redemption vvvas atchieued, as he did in the time of his mortal life, and in the act of his Paſſion, and moſt principally, vvhen vvwith a loud voice, and vvwith this praier, *In manu ſuas commendo ſpiritum meum*, he voluntarily depoled his ſoul, vvelding it in moſt proper ſort for a ſacrifice. for in that laſt point of his death, conſiſteth ſpecially his high Prieſtly office, and the very vvorke and conſummation of our redemption.

Luc. 23. 46.

Prieſts praiers more effectual.

Obſerue more ouer, that though commonly euery faithful perſon pray both for him ſelf and others, and offer his praiers to God, yet none offereth by office, and ſpecial deputation, and appointment, in the perſon of the vvhole Church and people, ſauing the Prieſt. Vvhoſe praiers therefore be more effectual in them ſelues, for that they be the voice of all faithful men together, made by him that is appointed and receiued of God for the peoples legate. And of this kind vvvere all Chriſtes praiers, in all his life and death, as all his other actions vvwere: his faſting, vvatching, preaching, inſtituting, miniſtring, or receiuing Sacraments: euery one being done as Prieſtly actions.

Chriſts Prieſtly actions.

Notorious Heretical traſtatiõ to mainteine Caluins horrible blaſphemie.

7. *For his reuerence.*] Theſe vvordes haue our Engliſh Translators perniciouſly and moſt preſumptuouſly corrupted, turning them thus, *In ſtat vvwhich he feared*, contrarie to the verſion and ſenſe of al antiquity, and to Eraimus alſo, and contrarie to the ordinarie vſe of the Greeke vvord, as Beza him ſelf defineth it *Luc. 2 v. 25*: and contrarie to the propriety of the Greeke phraſe, as not onely the Catholikes, but * the beſt learned Lutherans do thevv and proue by many examples. They ſolovv herein the ſingular preſumption of Caluin, vvho vvvas the firſt (as his fellowv Beza confeſſeth) that euer found out this interpretation. Vvwhich neither S. Chryſoſtom, nor any other, as perfect Gracians as they vvwere, could euer eſpie. Vvwhere, onely to haue made choiſe of that impious and arrogant Sectaries ſenſe, before the ſaid fathers and all the Churches beſides, had been ſhameful ynough: but to ſet the ſame dovvn for very Scripture of Gods bleſſed vvord, that is intolerable, and paiſeth al impiety. And vvve ſee plainly that they haue no conſcience, indifference, nor other purpoſe, but to make the poore Readers beleue, that their opinions be Gods ovvne vvord, and to dravv the Scriptures to ſound after the fanatic of their herelies. But if the good Reader knevv, for vvwhat point of doctrine they haue thus framed their tranſlation, they vvould abhorre them to the depth of Hel. forſooth it is thus: they vvould haue this Scripture meane, that Chriſt vvvas in horrible teare of damnation, and that he vvvas not onely in paines corporal vpon the Croiſſe (vvwhich they hold, not to haue been ſufficient for mans redemption) but that he vvvas in the very ſorovves & diſtreſſes of the damned, vvwithout any difference, but that it vvvas not euerlaſting, as theirs is.

ἀποὶ τὸν λαβείας Plac. 11. 1. vpon τὸν πλάσ-

Caluins blaſphemie that Chriſt ſuffered hel paines vpo the croſſe, and that his death othervvviſe vvwere inſufficient.

For this horrible blaſphemie (vvwhich is their interpretation of Chriſtes deſcending into Hel) Gods holy vvord muſt be corrupted, and the ſacrifice of Chriſtes death (vvwhereof they talke ſo preſumptuouſly) muſt not be ynough for our redemption, except he be damned for vs alſo to the paines of Hel. Vvo be to our poore Countrie, that muſt haue ſuch bookes, and read ſuch tranſlations. See Caluin and Beza in their Commentaries and Annotations vpon this place, and you ſhal ſee, that for deſenſe of the ſaid blaſphemies they haue thus tranſlated this text. See the Annotations before, *Mat. 2. 27.* and *Mat. 27. 46.*

Chriſt vvielding vvvp the Ghoſt, accompliſhed our redemption.

9. *Conſummate.*] The ſul vvorke of his ſacrifice, by vvwhich vvve vvwere redeemed, vvvas vvvholy conſummate and accompliſhed, at the vvielding vvvp of his ſpirit to God the Father, vvwhen he ſaid, *Conſummatus eſt.* though for to make the ſame effectual to the ſalvation of particular men, he him ſelf

Jo. 19. 30. ſelf

self did diuers things, and now doth in heauen, and our selues also must vse many meanes, for the application thereof to our particular necessities. See the next Annotation.

9. *Was made to all.*] The Protestants vpon pretence of the sufficiency of Christes Passion, and his onely redemption, oppose them selues guilefully in the sight of the simple, against the inuocation of Sainets, and their intercession, and help of vs, against our penitential vvorkes or suffering for our ovne sinnes, either in this life or the next: against the merites of fasting, praying, almes, and other things commended to vs in holy Vvritte, and against most things done in the Church, in sacrifice, Sacrament, and ceremonie. But this place and many other shevv, that Christes Passion, though it be of it self far more sufficient and forcible, then the Protestants in their baseness of vnderstanding can consider, yet profiteth none but such, as both doe his commaundements, and vse such remedies and meanes to apply the benefite thereof to them selues, as he appointeth in his vvord, or by the Holy Ghost in his Church. And the Heretikes that say, faith onely is the thing required to apply Christes benefites vnto vs, are hereby also easily refuted. for vve do not obey him onely by beleeuing, but by doing vvhatsoeuer he commaundeth. Lastly, vve note in the same vvordes, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruite of his redemption, vvithout any condition or respect of their ovne vvorkes, obedience, or free vvill: but vvith this condition alvvayes, if men vvill obey him, and do that vvich he appointeth. See S. Augustine (or Prosper) to. 7 Respons. *Prosperi li. 2. articulo 1 ad oblationes Vincentij*, vvhere he saith of the cup of Christes pailion, *It hath in deede in it self, to profite al: but if it be not drunken, it healeth not.*

Christes Passiō sufficient for al, but profitable to them only vvich obey, not by faith only, but by doing as he and his Church commaund.

11. *Inexplicable.*] Intending to treat more largely and particularly of Christes or Melchisedeks Priesthod, he forvvarneth them that the mysterie thereof is far passing their capacitie, and that through their feeblenes in faith and vveakenes of vnderstanding, he is forced to omit diuers deepe points concerning the Priesthod of the nevvlavv. Among vvich (no doubt) the mysterie of the Sacrament and Sacrifice of the altar, called M A S S E, vvas a principal & pertinent matter: vvich the Apostles and Fathers of the primitiue Church vied not to treat of so largely and particularly in their vvritings, vvich might come to the hands of the vnfaithful, vvho of al things tooke soonest scandal of the B. Sacrament; as vve see Io. 6. *He spake to the Hebrues* (saith S. Hierom ep 126) *that is, to the lewes, and not to faithful men, to vvhom he might have been bold to vutter the Sacrament.* And in deede it vvas not reasonable to talke much to them of that sacrifice vvich vvas the resemblance of Christes death, vvhen they thought not right of Christes death it self. Vvich the Apostles vvifedom and silence our Aduerſaries vvickedly abuse against the holy Masse.

The Apostle omitteth to speake of the B. Sacrament as a mysterie then to deepe for the lewes capacitie.

CHAP. VI.

He exhorteſh them to be perfect scholars, and not to neede to be Catechumens againe, 4 considering they can not be baptized againe: 9 and remembering their former good vvorkes, for the vvich God vvill not faile to performe them his promis, if they faile not to imitate Abraham by perseuerance in the faith vvith patience. 20 And so endeth his digression, and returneth to the master of Christes Priesthod.



1 **W**HEREFORE intermitting the vvord of
 2 the beginning of Christ, let vs proceede to
 3 perfection, not againe laying the foundatiō
 4 of penance from dead vvorkes, and of faith
 5 toward God, † of the doctrine of baptismes,
 and of imposition of handes, and of the resurrection of the
 dead, and of eternal iudgement. † And this shal vve doe, if
 God vvill permit. † For *it is impossible for them that
 were once illuminated, haue tasted also the heauenly gift, and
 vvere made partakers of the holy Ghost, † haue moreouer
 tasted the good vvord of God, and the povvers of the world.

Heb. 10,
26.

H h h h i j to

to come, † and are fallen : to be renewed againe to penance, 6
 crucifying againe to them selves the sonne of God, and ma-
 king him a mockerie. † For the earth drinking the raine 7
 often coming vpon it, & bringing forth grasse commodious
 for them by vvhom it is tilled, receiueth blessing of God.
 † but bringing forth thornes and bryers, it is reprobate, and 8
 very neere a curse, vvhose end is, to be burnt.

¹⁰ It is evident
 by these vvor-
 des; against
 the Nouatians
 and the Calui-
 nists, that S.
 Paul meant
 not precisely,
 that they had
 done, or could
 do any such
 sinne, vvhere-
 by they should
 be put out of
 all hope of
 saluation, and
 be sure of
 damnation,
 during their
 liue.

† But ¹¹ vve confidently trust of you, my best beloued, 9
 better things and neerer to saluation: although vve speake
 thus. † For ¹² God is not vniust, that he should forget your 10
 vvorke & loue which you haue shewed in his name, vvhich
 haue ministred to the sainctes and do minister. † And our 11
 desire is that euery one of you shew forth the same care-
 fulnesse to the accomplishing of hope vnto the end: † that 12
 you become not slouthful, but imitators of them vvhich by 12
 faith and patience shal inherite the promises. † For God 13
 promising to Abraham, because he had none greater by vvho
 he might sweare, he sware by him self, † saying, *Vnles bles- 14
 sing I shal blesse thee, and multiplying shal multiplie thee.
 † And so patiently enduring he obtained the promise. † For me 15
 svveare by a greater then them selves: and the end of al their 16
 controuersie, for the confirmation, is an othe. † Vvherein 17
 God meaning more abundantly to shew to the heires of
 the promise the stabilitie of his counsel, he interposed an othe:
 † that by two things vnmouecable, vvhereby it is impossible 18
 for God to lie, vve may haue a most strong comfort. vvho
 haue fled to hold fast the hope proposed, † vvhich vve haue 19
 as an anker of the soule, sure and firme, and going in into the
 inner partes of the vele, † vvhere I E S V S the precursor for 20
 vs is entered, made a high priest for euer according to the or-
 der of Melchisedec.

Gen. 22,
 16.

A N N O T A T I O N S

C H A P. VI.

The Apostles
 forme of Ca-
 techisme, and
 the polts ther-
 of.

1. The foundation of penance. Vve see hereby, vvhat the first groundes of Christian insti-
 tution or Catechisme were in the primitiue Church, and that there vvvas euer a necessarie
 instruction and beleefe of certaine points had by vvord of mouth and tradition, before men
 came to the Scriptures: vvvhich could not treat of things so particularly, as vvvas requisite
 for the teaching of al necessarie groundes. Among these points were the 12 Articles
 contained in the Apostles Creede: the doctrine of penance before Baptisme: the maner and
 necessitie of Baptisme: the Sacrament of Imposition of hands after Baptisme, called Con-
 firmation: the articles of the Resurrection, Iudgement, and such like. Vvithout vvvhich
 things first laid, if one should be sent to picke his faith out of the Scripture, there vvould

be

be made rule quickly. See S. Augustine in *exposit. inboas. ep. ad Ro. versu finem.*

4. *Impossible.* How hard the holy Scriptures be, and how dangerously they be read of the vnlearned, or of the proud be they neuer so well learned, this one place might teach vs. * Vwhereat the Nouatians of old did so stumble, that they thought, and heretically taught, that none falling into any mortal sinne after Baptisme, could be receiued to mercie or penance in the Church: and so to a contentious man, that vvould folow his owne sense, or the bare vvordes, vvithout regard of the Churches sense and rule of faith (after vvhich euery Scripture must be expounded) the Apostles speach doth here sound. Euen as to the simple, and to the Heretike that submiteth not his sense to the Churches iudgement, certaine places of this same Epistle, seeme at the first sight, to stand against the daily oblation or sacrifice of the Masse: vvhich yet in truth make no more for that purpose, then this text we now stand on, serueth the Nouatians: as vvhen we come to the places, it shall be declared.

Ambr. de penit. li. 2. c. 2.

Ambr. loco cit. & in ep. ad Heb. Chry. ho. 9 in c. 6 ad Hobr.

And let the good Readers beware here also of the Protestants exposition, for they are herein vvorse then Nouatians, specially such as precisely folow Caluin: holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostata or an Heretike, to be receiued to penance or to Gods mercie. To establish vvhich false and damnable sense, these fellowes make nothing of S. Ambroses, S. Chrysostoms, and the other fathers exposition, vvhich is the holy Churches sense, That the Apostle meaneth of that penance vvhich is done before and in Baptisme. vvhich is no more to say, but that it is impossible to be baptized againe, and thereby to be renouated and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of sinnes, as that first sacrament of generation did yield: vvhich applieth Christi death in such ample maner to the receiuers, that it taketh avvay al paines due for sinnes before committed: and therefore requireth no further penance aftervvard, for the sinnes before committed, al being vvashed away by the force of that Sacrament duely taken. S. Augustine calleth the remission in Baptisme, *Magnam indulgentiam*, a great pardon. *Enchirid. c. 64.*

The Nouatians (as al Heretikes) made Scripture the ground of their heresie. Other places make no more for the Protestants then this doth for Nouatus. Caluins heresie vpon this place, vvorse then the Nouatians.

The fathers exposition of this place.

Hiero. ep. 3 ad Demetriad. c. 6.

The Apostle therfore warneth them, that if they fall from their faith, and from Christi grace and lavv vvhich they once receiued in their Baptisme, they may not looke to haue any more that first great and large remedie applied vnto them, nor no man els that sinneth after Baptisme: though the other penance, vvhich is called the *Second table after shipvracke*, vvhich is a more painful medicine for sinne then Baptisme, requiring much fasting, praying, and other afflictions corporal, is open not onely to other sinners, but to al once baptized, Heretikes, or oppugners of the truth maliciously and of purpose or what way so euer, during this life. See S. Cyprian ep. 52. S. Ambrose vpon this place. S. Augustine *cons. ep. Parm. li. 2. c. 13.* and ep. 50. S. Damascene li. 4. c. 10.

The Sacramēt of penance is ready for al sinners vvhatsoever.

10. *God is not iniust.* It is a vvorld to see, vvhat vvringing & vvritthing the Protestants make, to shirrit them selues from the euidence of these vvordes, vvhich make it most cleere to all not blinded in pride and contention, that good vvorkes be meritorious, and the very cause of saluation, so far that God should be iniust, if he rendered not heauen for the same. *Reuera grandu iniustitia Dei* (saith S. Hierom) *Si tantum peccata puniret. & bona opera non susciperet.* That is, *In deede great vvore Gods iniustice, if he vvould onely punish sinnes, and vvould not receiue good vvorkes.* *Li. 2. cont. Iovin. c. 2.*

Gods iniustice in revvarding meritorious vvorkes.

CHAP. VII.

To proue the Priesthod of Christ incomparably to excel the priesthod of Aaron (and therefore, that Levitical priesthod now to cease, and that lawv also vvith it) he scanneth euery vvord of the verse alleaged out of the Psalme, Our Lord hath svvorne: thou art a Priest for eues, according to the order of Melchisedec.

Gen. 14, 18.

1
2



OR this ⁿ Melchisedec, the king of Salem, Priest of the God most high, * vvho mette Abraham returning from the slaughter of the kings, and blessed him: † to vvhom also Abraham deided tithes of al: first in deede by interpret.

H h h h iij terpret.

∴ When the fathers & catholike expositours pike out allegories and mysteries out of the names of mé, the Protestants not endued with the Spirit vtherby the scriptures were giue, deride their holy labours in the search of the same: but the Apostle findeth high mysterie in the very names of persons and places, as you see.

∴ The tithes giuen to Melchisedec were not giue as to a mere mortal man, as al of the tribe of Leui & Aarons order were: but as to one representing the Sonne of God, vwho now liueh and reigneth and holdeth his priesthod & the functions thereof for euer.

terpretation, ∴ the king of iustice: & then also king of Salem, vvhich is to say, king of peace, † " vwithout father, without 3 mother, vwithout genealogie, hauing neither beginning of daies nor end of life, but likened to the sonne of God, continueth a priest for euer.

† And " behold hovv great this man is, to vvhom also 4 Abraham the Patriarke gaue " tithes of the principal things.

† And certes* they of the sonnes of Leui that take the priest- 5 hod, haue commaundement to take tithes of the people according to the Lavv, that is to say, of their brethren: albeit them selues also issued out of the loines of Abraham. † but 6 he vvhose generation is not numbered among them, tooke tithes of Abraham, and blessed him that had the promises.

† But vwithout al contradiction, that vvhich is lesse, " is blef- 7 sed of the better. † And here in deede, ∴ men that die, re- 8

ceiue tithes: but there he hath vvitnes, that he liueth. † And 9

(that it may so be said) by Abraham Leui also, vvhich received 10 tithes, vvas tithed. † for as yet he vvas in his fathers loines,

vwhen Melchisedec mette him. † If then contumation 11

vvas by the Leuitical priesthod (for vnder it the people re- 12 ceiued the Lavv) " vwhat necessitie vvas there yet an other

priest to rise according to the order of Melchisedec, and not 13 to be called according to the order of Aaron? † For the

priesthod being " translated, it is necessarie that a translation 14 of the Lavv also be made. † For he on vvhom these things

be said, is of an other tribe, of the vvhich, none attended on 15 the altar. † For it is manifest that our Lord sprung of Iuda:

16 in the vvhich tribe Moyfes spake nothing of " priestes". † And 17 yet it is much more eident: if according to the similitude

of Melchisedec there arise an other priest, † vvhich vvas 18 not made according to the Lavv of the carnal commaunde-

ment, but according to the povver of life indissoluble. † For 19 he vvitnesfeth, *That thou art " a priest for euer, according to the order of*

Melchisedec. † Reprobarion certes is made " of the former cō- 20 maundement, because of the vveakenesse and vnprofitable-

nesse thereof. † For the Lavv brought nothing to perfe- 21 ction, but an introduction of a better hope, by the vvhich

vve approche to God. † And in as much as it is not vwithout 22 an othe, (the other truely vwithout an othe vvere made priest-

tes: † but this " vwith an othe, by him that said vnto him: 23 *Our Lord hath sworn, and it shal not repent him: thou art a priest for euer)*

† by

Nu. 18,
21. Den.
18, 1. Ios.
14. 4.

Priest-
hod.

Pf. 109,
4.

Pf. 109,
4.

- 22 † by so much, is I E S V S made a suretie of a better testamēt.
- 23 † And the other in deede vvere made priestes, " being many, because that by death they vvere prohibited to continue: The Epistle for a Cōfessor that is a Bishop.
- 24 † but this, for that he continueth for euer, hath an euerlasting
- 25 priesthod. † vvhwhereby he is able to saue also for euer 'going' by him self to God: :: alvvaies living to make intercession for vs.
- 26 † For it vvas seemely that vve should haue such a high priest, holy, innocent, impolluted, separated from sinners, and
- 27 made higher then the heauens. † vvhich hath not necessitie daily (as the priestes) first * for his ovvne sinnes to offer hostes, then for the peoples. for "this he did once, in offering
- 28 him self. † For the Lavv appointeth priestes them that haue infirmitie: but the vvord of the othe vvhich is after the Lavv, the Sonne for euer perfected.

them
that goe

Leu. 9, 7.
16, 6.

:: Christ according to his humane nature praiech for vs, & continually representeth his former passion and merites to God the Father.

A N N O T A T I O N S

C H A P. VII.

1. *Melchisedec.*] The excellencie of this person vvas so great, that some of the antiquity tooke him to be an Angel, and some the holy Ghost. Vvhich opinion not onely the Hebrues, that auouch him to be Sem the sonne of Noe, but also the cheefe fathers of the Christians do condemne: not doubting but he vvas a mere man and a Priest and a king, vvhofoeuer he vvas. for els he could not in office and order and sacrifice haue been so perfect a type and resemblance of our Sauour, as in this Chapter and other is thevved.

3. *Without father.*] Not that he vvas vvithout father and mother, saith S. Hierom *ep.* 126: for Christ him self vvas not vvithout father, according to his diuinity, nor vvithout mother, in his humanity: but for that his pedigree is not set out in the Genesis, as the genealogie of other Patriarches is, but is sodenly induced in the holy historie, no mention made of his stocke, tribe, beginning, or ending, and therefore in that case also resembling in a sort the sonne of God, vvwhose generation vvas extraordinarie, miraculous, and inefable, according to both his natures, lacking a father in the one, and a mother in the other. his person hauing neither beginning nor ending, and his kingdom, and Priesthod specially, in him self and in the Church, being eternall, both in respect of the time past, and the time to come: as the said Doctor in the same epistle vvriteth.

The resemblance of Melchisedec to Christ, in many points.

4. *Behold.*] To proue that Chriites Priesthod far passeth the Priesthod of Aaron: and the Priesthod of the new Testamēt, the Priesthod of the old lavv: and consequently that the sacrifice of our Sauour and the sacrifice of the Church doth much excel the sacrifices of Moyes lavv, he disputeth profoundly of the preeminences of Melchisedec about the great Patriarch Abraham, vvho vvas father of the Leuites.

By the sundrie excellencies of Melchisedecs Priesthod is proued the excellencie of the Priesthod & sacrifice of the new Testamēt.

4. *Tithes.*] The first preeminence, that Abraham paid tithes, and that of the best and most cheefe things that he had, vnto Melchisedec, as a duety and homage, not for him self onely in person, but for Leui, vvho yet vvas not borne, and so for the vvhole Priesthod of Leuies stocke, acknowledging thereby, Melchisedec not onely to be a Priest, but his Priest and Superior, and so of al the Leuitical order. And it is here to be obserued, that vvhereas in the 14. of Genesis, vvhen this holy narration is taken, both in the Hebruc, and in the 70, it standeth indifferent or doubtfull, vvwhether Melchisedec paid tithes to Abraham, or tooke tithes of him: the Apostle here putteth al out of controuertie, plainly declaring that Abraham paid tithes to the order, as the inferiour to his Priest and Superior. And touching payment of tithes, it is a natural duety, that men ovve to God in al lavves, and to be giuen to his Priests in his behalfe, for their honour and liuelihod. Iacob promised or vvowed to pay them, *Gen.* 28. Moyes appointed them *Leuit.* 27. *Num.* 18. *Deut.* 12. 14. 26. Christ confirmeth that duety *Mat.* 23: and Abraham specially here giueth them to Melchisedec

He received tithes of Abraham, & consequently of Leui & Aarō.

Tithes.

fedec: plainly thereby approving them or their equivalent to be due to Christ and the Priesthood of the new Testament, much more then either in the law of Moyses, or in the law of Nature. Of which tithes due to the Clergie of Christes Church see S. Cyprian *ep. 66.* S. Hierom *ep. 1 c. 7.* and *ep. 2 c. 5.* to Heliodorus and Nepotianus. S. Augustine *ser. 119 de tempore.*

He blessed Abraham.

Blessing a great preeminence, especially in Priests.

7. *is blessed of the better.*] The second preeminence is, that Melchisedec did besse Abraham: which we see here S. Paul maketh a great and soueraine holy thing, grounding our Sauours prerogatiue about the vvhole order of Aaron therein: and we see that in this sort it is the proper act of Priesthood: and that without al controuersie as the Apostle saith, he is greater in dignitie, that hath authority to besse, then the person that hath not, and therefore the Priests vocation to be in this behalfe far about any earthly king, vvhich hath not power to giue benediction in this sacred maner, neither to man, nor other creature. As here Melchisedec, to Christ blessed much more, and so haue the Bishops of his Church done, and do. Vvhich no man can maruel that our forefathers haue so highly esteemed and fought for, if he marke the vvhonderful mysterie and grace thereof here expressed. This Patriarch also vvhich here taketh blessing of Melchisedec, him self (though in an interior sort) blessed his sonnes, as the other Patriarches did, and fathers do their children by that example.

The full accomplishment of mans redemption was not by Aarons but by Melchisedecks Priesthood.

11. *If consummation.*] The principal proposition of the vvhole epistle and al the Apostles discourse, is inferred & grounded vpon the former prerogatiues of Melchisedec about Abraham and Leui: that is, that the end, perfection, accomplishment, and consummation of al mans dueties and debtes to God, by the general redemption, satisfaction, full price and perfect ransom of al mankind, was not atchieued by any or al the Priests of Aarons order, nor by any sacrifice or act of that Priesthood, or of al the law of Moyses, vvhich was grounded vpon the Leuitical Priesthood, but by Christ and his Priesthood, vvhich is of the order and rite of Melchisedec.

The Apostle to confute the Ievves false persuasion of Aarons Priesthood and sacrifices, speaketh altogether of the sacrifice of the Crosse.

11. *What necessitie.*] This disputation of the preeminence of Christes Priesthood about the Leuitical order, is against the erroneous persuasion of the Ievves, that thought their law, Priesthood, and sacrifices to be eueralting, and to be sufficient in them selues, without any other Priest then Aaron and his successors, and without al relation to Christes Passion or any other redemption or remission, then that vvhich their Leuitical offices did procure: not knowing that they were all figures of Christes death, and to be ended and accomplished in the same. Vvhich point well vnderstood and kept in mind, will cleere the vvhole controuersie betwixt the Catholikes and Protestants, concerning the sacrifice of the Church. for, the scope of the Apostles disputation being, to auouch the dignity, preeminence, necessitie, and eternal fruite and effect of Christes Passion, he had not to treat at all of the other, vvhich is a sacrifice depending of his Passion, specially writing to the Hebrues, that were to be instructed and reformed first touching the sacrifice of the Crosse, before they could fruitfully heare any thing of the other. though in couert and by most euident sequels of disputation, the learned and faithfull may easily perceiue vvherevpon the said Sacrifice of the Church (vvhich is the Masse) is grounded. And therefore S. Hierom saith, *ep. 126:* that al these commendations of Melchisedec are in the type of Christ, *cuius profectus Ecclesie sacramenta sunt.*

No lawful state or people without an external Priesthood.

12. *Translated.*] Note well this place, and you shall perceiue thereby, that euery lawful forme and manner of law, state, or gouernement of Gods people dependeth on Priesthood, nieth, standing, or alteration with the Priesthood. In the law of Nature, the state of the people hanged on one kind of Priesthood: in the law of Moyses, of another: in the state of Christianity, of another: and therefore in the former sentence the Apostle said, that the Ievvish people or Commonwealt had their law vnder the Leuitical Priesthood, and the Greeke more properly expresseth the matter, that they were *legitimated*, that is to say, made a lawful people or communitie vnder God, by the Priesthood. for there is no iust nor lawful Commonwealt in the world, that is not made legal and Gods peculiar, and distinguished from vnlawful Commonweales that hold of false goddes, or of none at al, by Priesthood. Vvherevpon it is cleere, that the new law, and al Christian peoples holding of the same, is made lawful by the Priesthood of the new Testament, and that the Protestants shamefully are deceived, and deceiue others, that would haue Christian Commonweales to lacke an external Priesthood, or Christes death to abolish the same. for, this is a demonstration, that if Christ haue abolished Priesthood, he hath abolished the new law, vvhich is the new Testament and state of Grace, vvhich al Christian Commonweales liue vnder. Neither were it true, that the Priesthood were translated with the Law, if al external Priesthood ended by Christes death, vvhich the new law began. for to the law should not depend on Priesthood, but dure vvhich al Priesthood were ended: vvhich is against S. Pauls doctrine.

External Priesthood necessarie for the state of the new Testament.

External sacrifice also necessarie for the same.

Furthermore it is to be noted, that this legitimation or putting Communities vnder law, and Priesthood, of what order soeuer, is no other vve, but by ioyning one vvhich an other in one homage of sacrifice external, vvhich is the proper act of Priesthood: for, as no lawful state can be without priesthod, so no priesthod can be without sacrifice. And we meane alwaies of Priesthod & sacrifice taken in their ovne proper signification, as here S. Paul taketh them. for, the constitution difference, alteration, or translation of states and lawes rise not vpon any mutation of spiritual or metaphorically taken Priesthod, or sacrifice: but vpon those things in proper acceptation, as it is most plaine.

Lastly

Lastly, it foloweth of this, that though Christ truly sacrificed him self vpon the Crosse (there also a Priest according to the order of Melchisedec) and there made the full redemption of the world, confirmed, and consummated his compact, and Testament, and the law and priesthod of this his new and eternal state, by his blood: yet that can not be the forme of sacrifice into which the old Priesthod and sacrifices were translated, vvhich vpon the Apostle inferreth the translation of the Law. For they all were figures of Christs death, and ended in effect at his death, yet they were not altered into that kind of sacrifice, vvhich was to be made but once, and was executed in such a sort, that peoples and nations Christened could not meete often to worshipping at it, nor haue their law and Priestes constituted in the same. though for the honour and duty, remembrance and representation thereof, not onely we Christians, but also al peoples faithful both of Iewes & Gentiles, haue had their priesthod and sacrifices according to the difference of their states. Vvhich kind of Sacrifices were translated one into an other: and so no doubt is the Priesthod Leuitical properly turned into the Priesthod and sacrifice of the Church, according to Melchisedecs rite, and Christs institution in the formes of bread and vvine. See the next note.

The translation of the old Priesthod & sacrifices, must needs be into the said Priesthod and sacrifice of the Church.

17. *A Priest for euer.* Christ is not called a Priest for euer, onely for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually praiech or maketh intercession for vs, or for that the effect of his death is eueralting: for al this proueth not that in proper signification his Priesthod is perpetual: but according to the iudgement of al the fathers grounded vpon this deepe and diuine discourse of S. Paul, and vpon the very nature, definition, and propriety of Priesthod, and the excellent act and order of Melchisedec, and the state of the new law, he is a Priest for euer according to Melchisedecs order, specially in respect of the sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commaundement, and perpetual concurrence vvhich his Priestes, in the formes of bread and vvine: in vvhich things onely the said high Priest Melchisedec did sacrifice. I or though S. Paul make no expresse mention hereof, because of the depth of the mysterie, and their incredulity or feeblenesse to vvhom he vvrote: yet it is euident in the iudgement of all the learned fathers (vvhithout exception) that euer vvrote either vpon this epistle, or vpon the 14 of Genesis, or the psalme 109, or by occasion haue treated of the sacrifice of the altar, that the eternity and proper act of Christs Priesthod, and consequently the immutability of the new law, consisteth in the perpetual offering of Christs body and blood in the Church.

How Christ is a Priest for euer.

Christs eternal Priesthod consisteth in the perpetual sacrifice of his body & blood in the Church.

Which thing is so well known to the Aduersaries of Christs Church and Priesthod, and so graunted, that they be forced impudently to cauill vpon certaine hebrue particles, that Melchisedec did not offer in bread and vvine: yea and vvhich will not serue, plainly to deny him to haue been a Priest: vvhich is to giue checkmate to the Apostle, and to ouerthrow all his discourse. Thus vvhiches these vvicked men pretend to defend Christs onely Priesthod, they in deede abolish as much as in them lieth, the whole order, office, and state of his eternall law and Priesthod.

The Protestants cauilling vpon particles, against Melchisedecs sacrifice & Priesthod, directly against the Apostle.

Arnobius saith, *By the mysterie of bread and vvine he was made a Priest for euer.* And againe, *The eternal memorie, by vvhich he gaue the food of his body to them that feare him.* in psal. 109. 110. Lactantius, *In the Church he must needs haue his eternal Priesthod according to the order of Melchisedec.* Li. 14. *Institus.* S. Hierom to Iuagrus, *Aarons Priesthod had an end, but Melchisedecs, it is as is, Christs and the Churches is perpetuall, both for the time past and to come.* S. Chrysostom therefore calleth the Churches sacrifice, *hostiam inquam, inuisibilem, an hosti or sacrifice that can not be consumed.* li. 17 in 9 Hebr. S. Cyprian, *hostiam qua sublatam, nulla esset futura religio, an host which being taken away, there could be no religion.* de Cana Domini. nu. 2. Emilienus, *perpetuam oblationem & perpetuo currentem redemptionem, a perpetual oblation and a redemption that runneth or continueth eueraltingly.* ho. 5 de Pasch. And our sauiour expresseth so much in the very institution of the Sacrament of his body and blood; specially when he calleth the later kind, *the new Testament in his blood,* signifying that as the old law was established in the blood of beastes, so the new (vvhich is his eternal Testament) should be dedicated and perpetual in his owne blood: not onely as it was shed on the Crosse, but as giuen in the Chalice. And therefore into this sacrifice of the altar (saith S. Augustine li. 17 de Ciuit. c. 20. S. Leo ser. 8 de Passione, and the rest) were the old sacrifices to be translated. See S. Cyprian ep. 63 ad Cuius. nu. 2. S. Ambrose de Sacram. li. 5. c. 4. S. Augustine in Psal. 33. Cant. 2. and li. 17. de Ciuit. c. 17. S. Hierom ep. 17. c. 2. & ep. 126. Epiph. her. 35. Theodoret in Psal. 109. Damascene li. 4. c. 14.

Christs eternal Priesthod and sacrifice in the Church is produced out of the fathers.

Ep. 126. * That is, from Adā to the end of the world, represented by sacrifice.

Finally if any of the fathers, or all the fathers, had either vvisedom, grace, or intelligence of Gods vvord and mysteries, his is the truth. If nothing vvill serue our Aduersaries, Christetus confound them, and defend his eternal Priesthod, and state of his new Testament citabillied in the same.

The old commandement, and the new.

Maundy thursday why so called.

The introduction of a new Priesthood.

The eternitie of the new Priesthood confirmed by the fathers othe, & Christs passion.

By the comparison of many priests, & one, is not meant that there is but one Priest of the new Testament.

The meaning is, that the absolute sacrifice of eternal redemption could not be done by those many Aaronical priests but by one onely, Christ Iesus: who liueth a Priest for euer, hath no successor, and as cheefe priest, worketh and concurrereth vvith all Priests in their priestly functions.

18. *Of the former commandements.*] The vvhole law of Moyses conteining all their old Priesthood, sacrifice, sacraments, and ceremonies, is called the *Old commandement*: and the new Testament conteining the sacrifice of Christs body and blood, and all the sacraments and graces giuen by the same, is named the *New mandatum*: for vvchich our forefathers called the Thursday in the holy vveeke, *Maundy thursday*, because that in it, the new law and Testament was dedicated in the Chalice of his blood: the old *mandatum*, law, Priesthood, and sacrifices, for that they vvere insufficient and vnperfect, being taken avvay: and this new sacrifice, after the order of Melchisedec, giuen in the place thereof.

19. *The introduction.*] Euer obserue, that the abrogation of the old law, is not an abolishing of al Priesthood, but an introduction of a new, conteining the hope of eternal things, vvhere the old had but temporal.

21. *With an othe.*] This othe signifieth the infallible and absolute promis of the eternitie of the new Priesthood and state of the Church: Christ by his death, and blood shed in the sacrifice of the Crosse, confirming it, sealing it, and making himselfe the surety and pledge thereof. For though the new Testament vvvas instituted, giuen, and dedicated in the Supper, yet the vvarrant, confirmation, and eternal operation thereof, vvvas atchieued vpon the Crosse, in the one oblation and one general and euerlasting redemption there made.

23. *Being many.*] The Protestants not vnderstanding this place, feine very folishly, that the Apostle should make this difference betvvixt the old state and the new: that in the old, there were many Priests: in the new, none at all but Christ. Which is against the Prophet Esay, specially prophecyng of the Priests of the new Testament (as S. Hierom *Esa. c. 61.* declareth vpon the same place) in these vvordes, *You shall be called the * Priests of God: the * i uis * ministers of our God, shall it be said to you:* & it taketh away al visible Priesthood, & consequently the lawfull state that the Church and Gods people haue in earth, vvith al Sacraments and external vvorship. * λ ι ο υ γ - γ ο ι .

The Apostle then meaneth first, that the absolute sacrifice of cōsummation, perfection, and vniuersal redemption, vvvas but one, once done, and by one onely Priest done, and therefore it could not be any of the sacrifices, or al the sacrifices of the Iewes law, or vvrought by any or by all of them, because they vvere a number at once, and succeeding one an other, euery of their offices and functions ending by their death, and could not vvork such an eternal redemption as by Christ onely vvvas vvrought vpon the Crosse. Secondly, S. Paul insinuateth therevpon, that Christ neuer loseth the dignitie or practise of his eternal Priesthood, by death nor othervvise, neuer yeldeth it vp to any, neuer hath successors after him, that may enter into his roome or right of Priesthood, as Aaron and al other had in the Leuitical Priesthood, but that him self vvorketh and concurrereth vvith his ministers the Priests of the new Testament, in al their actes of Priesthood, as vvell of sacrifice as Sacrament, blessing, preaching, praying, and the like vvhat so euer.

This therefore vvvas the fault of the Hebrues, that they did not acknowledge their Leuitical sacrifices and Priesthood to be reformed and pertited by Christs sacrifice on the Crosse: and against them the Apostle onely disputeth, and not against our Priests of holy Church, or the number of them, vvho al confesse their Priesthood and al exercises of the same, to depend vpon Christs onely perpetual Priesthood.

27. *This aid he once.*] This is the special preeminence of Christ, that he offereth for other mens sinnes onely, hauing none of his owne to offer for, as al other Priests both of the old and new law haue. And this againe is the special dignitie of his owne person, not communicable to any other of vvhat order of Priesthood so euer, that he by his death (vvchich is the onely oblation that is by the Apostle declared to be irriterable in it self) paid the one full sufficient ransom for the redemption of all sinnes.

CHAP. VIII.

Out of the same Psalme 109 he vrgeth this also, Sit thou on my right hand. shewing that the Leuitical tabernacle on earth, vvvas but a shadow of his true Tabernacle in beaumen: vvithout vvchich he should not be a Priest at all: & vvhereas he is of a better Priesthood then they, as also he prometh by the excellencie of the new Testament above the old.

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V.T the summe concerning those things vvhich be said, is : Vve haue such an high priest, vvho is sette on the right hand of the seate of maiestie in the heauens, † a^{cc} minister of the holies, and of the true tabernacle, vvhich our Lord pight & not man. † For euery high priest is appointed to offer giftes and hostes, vvherfore it isⁿ necessarie that he also haue some thing that he may offer: †ⁿ if then he vvere vpon the earth, neither vvere he a priest: vvhereas there vvere that did offer giftes according to the Lavv, † that^c serue the exemplar & shadow ofⁿ heavenly things. As it vvvas answered Moyfes, vvhen he finished the tabernacle, * See (quod he) that thou make al things according to the exemplar vvhich vvvas shewed thee in the mount.

^{cc} Christ liuing and reigning in heauē, continueth his priestly function stil, and is minister not of Moyfes Sancta & tabernacle, but of his ovvne body & blood, vvhich be the true holies, and tabernacle, not formed by mā, but by Gods ovvne hand.

ε λ α β γ δ ε ζ η θ ι κ λ μ ν ξ ο π ρ σ τ υ φ χ ψ ω
Exo, 25,
9-40.

Hier. 31,
31.

^{cc} The promises and effectes of the Law were temporal, but the promises and effectes of Christes Sacraments in the Church be eternal.

† But novv he hath obtained a better ministerie, by so much as he is mediatour of a better testament, vvhich is established in better promises. † For^{cc} if that former had been void of fault, there should not certes a place of a secōd been sought. † For blaming them, he saith: *Behold the daies shal come, saith our Lord: and I vvil consummate vpon the house of Israel, and vpon the house of Iuda a new Testament: † not according to the testament vvhib I made to their fathers in the day that I tooke their hand to bring them out of the Land of Egypt: because they did not continue in my testament: and I neglected them, saith our Lord. † For this is the testament vvhib I vvil dispose to the house of Israel after those daies, saith our Lord: Giving my lawesⁿ into their minde, & in their hart vvil I superscribe them: and I vvil beⁿ their God, and they shal be my people: † and everyoneⁿ shall not teach his neighbour, and euery one his brother, saying Know our Lord: because al shal know me from the lesser to the greater of them: † because I vvil be merciful to their iniquities, & their sinnes I vvil not now remember. † And in saying a nevv, the former he hath made old. And that vvhich grovveth auncient and vvaxeth old, is nigh to vvter decay.*

ANNOTATIONS
CHAP. VIII.

* *Beza in schol. T. 1. f. Gracolat. in 6. Heb. num. 6.*

3. *Necessarie that he also.* Euen now being in heauen, because he is a Bishop and Priest, he must needs haue somewhat to offer, and vvherein to do sacrifice: and that not in spiritual soe onely, for that could not make him a Priest of any certaine order. And it is most false and vvicked, to hold vvith the Caluinistes, * that Melchisedecks Priesthod vvwas vvholly spiritual. For then Christ's death vvwas not a corporal, external, vvible, and truly named sacrifice: neither could Christ or Melchisedec be any other vvise a Priest, then euery

Christ's priesthod & sacrifice is external, not spiritual onely.

faithful man is: which to hold (as the Calvinists following their owne doctrine must needs do) is directly against the Scriptures, and no lesse against Christes one oblation of his body vpon the Crosse, then it is against the daily sacrifice of his body vpon the altar. Therefore he hath a certaine host in external and proper maner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificing in heauen he doth not exercise.

How Christes body is made fit to be sacrificed and eaten perpetually.

4. *If vpon the earth.*] It is by his death, and resurrection to life againe, that his body is become apt and fitte in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort still, that vway of mystical representation of breaking his body and separating the blood from the same, could not haue been agreeable. and so the Church and Christian people should haue lacked a priesthood and sacrifice, & Christ him self should not haue been a Priest of a peculiar order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at all. For, to haue offered onely spiritually, as all faithful men do, that could not be enough for his vocation, and our redemption, and state of the new Testament. How his flesh was made fit to be offered and eaten in the B. Sacrament, by his death, see Iſychius *li. 1. in leuit. cap. 2.*

Kingdom of heauen, and heauily things, spoke of the Church.

5. *Heauenly things.*] As the Church or state of the new Testament is commonly called *Regnum calorum & Dei*, in the Scriptures, so these heauenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paterne given to Moyses to frame his tabernacle by, was the Church, rather then the heauens them selues: as S. Pauls discourse tending to shew the difference betwixt the new Testament and the old, and not to make comparison betwene the state of heauen and the old law. Though incidently, because the condition of the new Testament more neerely resembleth the same, then the old state doth, he sometime may speake somewhat thereof also.

Grace, the effect of the new Testament.

10. *Into their minds.*] This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, which is the grace and spirit of loue, graffed in the hartes of the faithful by the holy Ghost, vworking in the Sacraments and sacrifice of the new law to that effecte.

The new Testament or covenant betwene God & man.

10. *Their God.*] This mutual couenant made betwixt God and the faithful, is that which was dedicated and established, first in the chalice of his blood, called therefore *the new Testament in his blood*: and which was straight after ratified by the death of the testator, vpon the Crosse. Luce. 22.

Scriptures abused for phantastical inspirations.

11. *Shal not teach.*] So it was in the primitiue Church, in such specially as were the first founders of our new state in Christ. And that which was verified in the Apostles and other principal men, the Apostle speaketh generally as though it were so in the vwhole. as S. Peter applieth the like out of Ioei, and our Saviour so speaketh, when he saith that such as beleue in him, shal vvorke miracles of diuers sortes. Christian men then must not abuse this place to make challenge of new inspirations and so great knowledge that they neede no Scriptures or teaching in this life, as some Heretikes doe: which much like reason and shew of Scriptures as the Protestants haue to refuse external sacrifice. And it is no lesse phantastical madnesse to deny external sacrifice, sacraments, or Priesthod, then it is to abolish teaching and preaching. Mat. 23. 10. 14. v. 12.

CHAP. IX.

In the old Testament, the secular Sanctuary had two partes: the one signifying the same, with the ceremonies thereof for the emundation of the flesh: the other signifying heauen. which then was flint, until our High priest Christ entered into it, and that with his owne blood, shed for the emundation of our consciences. Whereupon he concludeth the excellencie of his tabernacle and host above the old. 25. Making also the difference, that he entered but once (so effectual was that one bloody offering of himself, for euer) whereas the Levitical High priest entered euery yere once.

THE

Exo. 25.
26. 1. 36.
• λαβή-
ας



1 HE former also in deede had iustificatiō
 2 ° of seruice, and a secular sanctuarie. † For
 3 the tabernacle vvas made, the first, vvh-
 4 in vvere, the candlestickes, and the table,
 5 and the proposition of loaves, vvhich is
 6 called Holy. † But after the second vele,
 7 the tabernacle, vvhich is called *sancta san-*
 8 *ctorum*: † hauing a golden censar, and the arke of the testamēt
 9 couered about on euery part vwith gold, in the vvhich vvas
 10 ° a golden potte hauing Manna, and the rod of Aaron that
 11 had blossomed, & * the tables of the testament, † and ouer
 12 it vvere * the ° Cherubins. of glorie ouer shadowing the pro-
 13 pitatorie. of vvhich things it is not needeful to speake now
 14 particularly. † But these things being so ordered, in the first
 15 tabernacle in deede the priests alwayes entered, accōplishing
 16 offices of the sacrifices. † But in the second, * once a yere
 the high priest only : not vwithout blood vvhich he offereth
 for his ovne and the peoples ignorance : † the holy Ghost
 signifying this, that the vway of the holies was :: not yet ma-
 nifested, the former tabernacle as yet standing. † vvhich is
 a ° parable of the time present : according to vvhich are of-
 fered giftes and hostes, vvhich can not concerning the con-
 science make perfect ° him that serueth, † onely in meates and
 in drinckes, and diuerse baptismes, and iustices of the flesh
 laid on them ° vntil the time of correction.
 † But ° b Christ assisting an high Priest of the good things
 to come, by a more ample and more perfect tabernacle not
 made vwith hand, that is, not of this creation : † neither by
 the blood of goates or of calues, but by his ovne blood en-
 tered in once into the Holies, ° eternal redemption being
 found. † For * if the blood of goates and of oxen & the
 ashes of an heifer being sprinkled, sanctifieth the polluted
 to the cleansing of the flesh: † how much more ° hath the
 blood of Christ vvhich by the holy Ghost offered him self
 vnspotted vnto God, ° cleansed our conscience from dead
 vvorkes, to serue the liuing God? † And therefore he is the
 mediatur of the new Testament: that death being a meane,
 vnto the redemption ° of these preuarications vvhich vvere
 vnder the former testament, they that are called may receiue
 the promise of eternal inheritance. † For * vvhich there
 is a testament : the death. of the testatur must of neces-

The Epistle vpon
Imber saturday
in Septemb.

3 Reg. 8.
2 Par. 5.
Exo. 25,
22.

Exo 30,
10.
Leu. 16,
2. 30.

• τὸν λα-
ῖς ἁγιά

Leu. 9. 8
16. 6. 14
Nu. 19.

ἵσβαλ

° cleanse

Gal. 3, 15

: : The vway to
heauē vvas not
open before
Christs passion.
& therefore the
Patriarches and
good men of
the old Testa-
ment vvere in
some other
place of rest
vntil then.

c All things
done in the old
Testament and
priesthod were
figures of Chri-
stes actions.

b The Epistle;
vpon Passion
Sunday.

∴ Here we may learne that the Scriptures containe not al necessarie rites or trutthes, whē neither the place to which the Apostle alludeth, nor any other, mentioneth half these ceremonies, but he had them by tradition.

sitie come betvvē. † For a testament is confirmed in the 17
dead : othervvise it is yet of no value, vvhiles he that testēd,
liueth. † Vvherevpon neither vvvas the first certes dedicated 18
vvithout bloud. † For al the commaundement of the Lavv 19
being read of Moyfes to al the people: he taking the bloud
of calues and goates vvith ∴ vvater and scarlet vvool and
hyssope, sprinkled the very booke also it self and al the peo-
ple, † saying, * " This is the bloud of the Testament, vvich 20
God hath commaunded vnto you. † The tabernacle also & 21
al the vessel of the ministerie he in like maner sprinkled vvith
bloud. † And al things almost according to the lavv are 22
cleansed vvith bloud : and vvithout sheading of bloud there
is not remission.

† It is necessarie therfore that " the examplers of the cō- 23
lestials be cleansed vvith these : but the celestials them selues
vvith better hostes then these. † For I E S V S is not entred 24
into Holies made vvith hand, examplers of the true : but into
heauen it self, that he may appeare novv to the countenance
of God for vs. † Nor that he should " offer him self often, 25
as the high priest entereth into the Holies, euery yere in the
bloud of others: † othervvise he ought to haue suffered 26
often from the beginning of the vvorld: but novv once in
the cōsummation of the vvorldes, to the destructiō of sinne,
he hath appeared by his ovvne host. † And as it is appointed 27
to men to die once, and after this, the iudgement: T so also 28
Christ vvvas offered once to exhaust the sinnes of many. the
second time he shal appeare vvithout sinne to them that ex-
pect him, vnto saluation.

c By this word vvich signifieth to emptie or draw out euen to the botom, is declared the plentiful and perfect redemption of manne by Christ.

Exo. 24.
8.

c ad exo
lauriendo
peccata.

A N N O T A T I O N S

C H A P. IX.

Reliques.

They cōtinue vvithout putrefaction.

The holy C R O S S E.

The sepulchres of Christ and his Saints.

4. *A golden potte.*] The Protestants count it superstitious to keepe vvith honour and reuerence the holy memories or monuments of Gods benefices and miracles, or the tokens of Christes Passion, as his Crosse, garments, or other things appertaining to him or his Saints, and thinke it impoſſible that such things should dure so long: when they may here see the reuerent and long reuerence of Manna, vvich of it self vvvas moſt apt to putrefie, and of Aarons rodde, onely for that it todenly flourish by miracle, the tables of the Testament &c. See a notable place in S. Cyril li. 6. *cont. Iulian.* vvhere he defendeth against Iulian the Apoitares eiaſphemie, the keeping and honouring of that Crosse or vvood vvich Christ died on. See also S. Paulinus ep. 11. and vvhat reuerence S. Hierom and the faithful of his time did to the sepulchres of Christ and his Martyrs, and to their reliques. *We reuerence and vvorship* (saith he) *euery vvhere Martys sepulchres, and putting the holy as hees to our eyes, if vsu may, vsu touch it vvith our mouth also: and do some thinke, that the monument vvherein our Lasse vvvas buried, is to be neglected?* But our Protestants can not skill of this. they had

rather.

ep. 17. 6. 5.

rather follow Vigilantius, Iulianus the Apostata, and such Masters, then the holy Doctors and euident practise of the Church in all ages.

5. *Cherubim.*] You see it is a fond thing, to conclude vpon the first or second commandement, that there should be no sacred images in the Church, vvhén euen among these people that were most prone to idolatrie, and grosse in imagination of spiritual things such as Angels are, and to vvhom the precept was specially giuen, the same God that forbade them grauen idols, did commaund these images of Angels to be made and set in the fourceine holiest place of al the Tabernacle or Temple. By vvhich it is plaine, that much more the images of Christ and his B. mother and Saints, that may be more truly pourtered then mere spiritual substances can be, are not contrarie to Gods commaundement, nor against his honour, or repugnant to any other Scripture at all, vvhich condemne onely the Idols or pourtraies of the Heathen made for adoration of false Gods.

Images in Salomons temple commaunded by God.

10. *Until the time of correction.*] Al those grosse and carnal sacrifices, ceremonies, and obseruations instituted to cleanse and purifie the flesh from legal irregularities and impurities onely, and not reaching to the purging of the soules & consciences of men, being commaunded not for euer, but till Christes coming, ceased then: and better, more forcible, and more spiritual Sacraments were instituted in their place. For we may not imagine Christ to haue taken avway the old, and put none in their place: or to alter the sacraments onely into other sacraments external, and not also to transilare the sacrifices to some other more excellent. for it is called, *tempus correctionis, non abolitionis sacrificij aut legu: the time of correction not of abolishing sacrifice or law.* Neither haue they more reason to affirme Christes one oblation vpon the Crosse to haue rather taken avway al kind of sacrifice, then al manner of Sacraments. The time and state of the new Testament is not made lawlesse, hostlesse, or vwithour sacrifice, but it is the time of correction or reformation and abettering al the foresaid things.

Sacrifice not taken avway by the new Testament, but changed into a better.

12. *Eternal redemption.*] No one of the sacrifices, nor al the sacrifices of the old law, could make that one general price, ransom, and redemption of all mankind, and of al sinnes, sauing this one highest Priest: Christ, and the one sacrifice of his blood once offered vpon the Crosse. Vvhich sacrifice of redemption can not be often done, because Christ could not die but once. though the figures also thereof in the law of nature and of Moyses, were truly called sacrifices, as specially this high and maruelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the new Testament, is most truly and singularly (as S. Augustine calleth it) a sacrifice. But neither this sort, nor the other of the old law, being often repeated and done by many Priests (al vvhich were and are sinners them selues) could be the general redeeming and consummating sacrifice: nor any one of those Priests, nor al the Priests together, either of the law of Nature, or of Aarons, or Meichisedecks order (except Christ alone) could be the general redeemers of the vvorlde.

One only sacrifice on the Crosse the redemption of the vvorlde: and one onely Priest (Christ) the redeemer thereof.

Li. de Sp. & lit. c. 11.

And this is the Apostles meaning in al this comparison and opposition of Christes death to the old sacrifices, and of Christ to their Priests: and not that Christes death or sacrifice of the Crosse should take avway al sacrifices, or proue that those Aaronical offices were no true sacrifices at al, nor those Priests, verily Priests. They were true Priests & true sacrifices, though none of those sacrifices were the high, capital, and general sacrifice of our price and redemption: nor none of them, or of those Priests, could vwithour respect to this one sacrifice of Christes death, vvorke any thing to Gods honour, or remission of sinnes, as the Ievves did falsely imagine, not referring them at al to this general redemption and remission by Christ, but thinking them to be absolute sacrifices in them selues. And that to haue been the error of the Hebrues, you may read in S. Augustine *li. 3. de d. Christ. c. 6.* And this, we tel the Protestants, is the onely purpose of the Apostle.

The Apostles disputatiõ being only against the error of the Iewes concerning their sacrifices and priests: the Protestants applying it against the sacrifice of the Masse & priests of the new Testament.

But they be so grosse, or ignorant in the Scriptures, and so maliciously set against Gods and the Churches truth, that they peruersely and foolishly turne the vvhole disputation against the sacrifice of the B. Masse, and the Priests of the new Testament: as though we held, that the sacrifice of the altar were the general redemption or redeeming sacrifice, or that it had no relation to Christes death, or that it were not the representation and most liuely resemblance of the same, or were not instituted and done, to apply in particular to the vse of the partakers, that other general benefite of Christes one oblation vpon the Crosse. Against the Ievves then onely S. Paul disputeth, and against the false opinion they had of their Priests and sacrifices, to vvhich they attributed al remission and redemption, vwithour respect of Christes death.

15. *Of those prevarications.*] The Protestants do vnlearnedly imagine, that because al sinnes be remitted by the force of Christes passion, that therefore there should be no other sacrifice after his death. Vvhich in deede they might as well say, there ought neuer to haue been sacrifice appointed by God, either in the law of Nature, or of Moyses: as al their argumets made against the Sacrifice of the Church vpon the Apostles discourse, proue as well, or rather onely, that there were no sacrifices of Aarons order or Leuitical law at all. For against the Ievves false opinion concerning them, doth he dispute, and not a vword touching the sacrifice of the Church, vnto vvhich

in al this discourse he neuer opposeth Christes sacrifice vpon the Crosse: al Christian men vvel knowving that the host & oblation of those tivo, though they differ in maner and external forme, yet is in deede al one.

The Apostle then sheweth here plainly, that al the sinnes that euer vvere remitted since the beginning of the vvorlde, vvere no otherwise forgiuen, but by the force and in respect of Christes Passion. Yet it folovveth not therevpon, that the oblations of Abel, Abraham, Aaron, &c vvere no sacrifices, as by the Heretikes foolish deduction it should do: S. Paul not opposing Christes Passion to them, for the intent to proue them to haue been no sacrifices, but to proue, that they vvere not absolute sacrifices, nor the redeeming or consummating Sacrifice, vvhich could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest than any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Caluin, and in him, of al his fellowves: read (so many as may read Heretical bookes) his commentarie vpon this place, and there you shal see him gather vpon this, that Christes death had force from the beginning & vvas the remedie for al sinnes since the creation of the vvorlde, therefore there mu't be no moe but that one sacrifice of Christes death. Vvhich must needs by his deduction hold (as it doth in deede) no lesse against the old sacrifices than the nevv sacrifice of the Church, and so take avvay al, vvhich is against the Apostles meaning and al religion.

Caluins argu-
mēt against the
sacrifice of the
altar, maketh
no lesse against
the sacrifices of
the old Lavv.

The correspon-
dēce of vvorde
in dedicating
both Testaments
proueth the real
presence of
bloud in the
Chalice.

20. *This is the bloud.*] Christes death vvas necessarie for the full confirmation, ratification, and accomplishment of the nevv Testament, though it vvas begonne to be dedicated in the sacrifice of his last supper, being also within the compassse of his Passion. Vvhich is euidēt by the vvorde pronounced by Christ ouer the holy chalice, vvhich be correspondent to the vvorde that vvere spoken (as the Apostle here declareth) in the first sacrifice of the dedication of the old lavv, hauing also expresse mention of remission of sinnes thereby, as by the bloud of the nevv Testament. Vvhereby it is plaine, that the B. Chalice of the altar hath the very sacrificall bloud in it that vvas shed vpon the Crosse, in & by vvhich, the nevv Testament (vvhich is the lavv of spirit, grace, and remission) vvas dedicated, and doth consist. And therefore it is also cleere, that many diuine things, vvhich to the Heretikes or ignorant may seeme to be spoken onely of Christes sacrifice vpon the Crosse, be in deede verified & fulfilled also in the sacrifice of the altar. Vvhereof S. Paul for the causes aforesaid vould not treat in plaine termes. See Isychius li. 1 in *Louis. c. 4 paulo post initium*, applying al these things to the immolation of Christ also in the Sacrament.

In the old Te-
stament vvere
figures of the
nevv: in the
nevv, is resem-
blance of the
heavenly state.

23. *The exemplars.*] Al the offices, places, vessels, and instruments of the old lavv, vvere but figures and resemblances of the state and sacraments of the nevv Testament, vvhich are here called *celestials*, for that they are the liuely image of the heavenly state next ensuing: vvhich be therefore specially dedicated and sanctified in Christes bloud, sacrificed on the altar, and sprinkled vpon the faithful, as the old figures and people vvere cleansed by the bloud of beasts. And therefore by a transition vsual in the holy Scriptures, the Apostle sodenly passeth in the sentēce immediatly folovving, and turneth his talke to Christes entrance into heauen, the state vvhich heereof, both by the Sacraments of the old lavv, and also more specially by them of the nevv, is prefigured.

Christ once of-
fered in bloud-
dy sort, but vn-
bloudedly oftē,
namely in the
sacrifice of the
altar.

25. *Offer him self often.*] As Christ neuer died but once, nor neuer shal die againe, so in that violent, painful, and bloody sort he can neuer be offered againe, neither needeth he so to be offered any more: hauing by that one action of sacrifice vpon the Crosse, made the full ransom, redemption, and remedie for the sinnes of the vvhole vvorlde. Neuarthelesse, as Christ died and vvas offered after a sort in all the sacrifices of the Lavv and Nature, since the beginning of the vvorlde (al vvhich vvere figures of this one oblation vpon the Crosse) so is he much rather offered in the sacrifice of the altar of the nevv Testament, incomparably more neerely, diuinely, and truly expressing his death, his body broken, his bloud shed, then did any figure of the old lavv, or other sacrifice that euer vvas: as being in deede (though in hidden, sacramental, and mysticall, and vnblooddy maner) the very self same B. body and bloud, the self same host, oblation and sacrifice, that vvas done vpon the Crosse.

The sacrifice of
the altar & that
on the Crosse,
both one.

And this truth is most euidēt by the very forme of vvorde vsed by our Sauour in the institution and consecration of the holy Sacrament, and by the profession of all the holy Doctors. Our sacrifice, saith S. Cyprian, is correspondent to the Passion of Christ. And, *The sacrifice that vve offer, is the Passion of Christ.* ep. 63. nu. 4. & nu. 7. S. Augustine de fid. ad Pet. c. 19. *In those carnal sacrifices vvas the prefiguring of the flesh of Christ, vvhich he vvas to offer for sinnes, and of the bloud, vvhich he vvas to shed. but in this sacrifice is the commemoration of the flesh of Christ vvhich he hath now giuen, and of the bloud vvhich he hath shed: in illis prænuntiabatur occidendus, in hoc annuntiat occisus. In them he vvas forshewd as to be killed: in these he is shewd, as killed.* And S. Gregorie Nazianzene saith, *orat. in morbum*, that the Priest in this sacrifice, *immiscet se magni Christi Passioni- bus.* S. Ambrose li. 3. *Offic. c. 48*, *Offertur Christus in imagine quasi recipiens passionem.* Alexander the first. ep. ad omnes Orthodox. nu. 4. to. 1. *Conc. Cuius corpus & sanguis consecratur, passio etiam celebratur.* S. Gregorie, bo. 37 in *Euang.* So often as vve offer the host of his Passion, so often vve renewe his Passion. And, *He suffereth for vs againe in mysterio.* And Isychius, li. 2. c. 8 in *Louis. post mod.* *By the sacrifice of*

the onely-begotten many thinges are giuen vnto vs, to writte, the remission or pardoning of al mankinde, and the singular introduction or bringing in of the misteries of the new Testament.

Comment. And the said fathers and others, by reason of the difference in the maner of Christes presence The fathers call and oblation in respect of that on the Crosse, called this the vnbloudy sacrifice, as Caluin him self it the vnbloud- in y Hebr. confesseth, but answereth them in the pride of hereticall spirit, vvith these vvordes: Nihil moror quod sic loquantur vetusti scriptores. that is, I passe not for it, that the auncient vvriters do so speake: calling the distinction of bloudy and vnbloudy sacrifice, scholasticall and frivolous, and diaboicum commentum, a diuclish deuise. Vvith such ignorant and blasphemous men vve haue to do, that thinke they vnderstand the Scriptures better then all the fathers. Caluins contépt of the fathers.

CHAP. X.

Because in the yereley feast of Expiation vvvas only a commemoration of sinne: therefore in place of al thore old sacrifices the Psalme telleth vs of the oblation of Christes body. 10 Vvhiob he offered blouddily but once (the Lewisical: Priests offering so euery day) because that once vvvas sufficient for euer, 15 in that it purchas- sed (as the prophet also vvitnesseth) remission of sinnes. 19 After al this he proiecureth and exhorteth them vnto perseuerance, partly vvith the opening of Heauen by our high-priest, 26 partly vvith the terrour of damnation if they fall againe: 32 bidding them remember how much they had suffered already, and not lose their reward.

Leu. 16, 14.

1



OR the law hauing a shadow of good things to come, not the very image of the things: euery yere vvith the self same hostes vvich they offer incessantly, can neuer make the commers thereto perfect: † othervvise they should haue ceased to be offered, because the vvorshippers once cleansed should haue no conscience of sinne any longer. † but in them there is made a cômemoration of sinne euery yere. † for it is impossible that vvith the bloud of oxen and goates sinnes should be taken avvay. † Therefore comming into the vvorld he saith: " Host and oblation thou vvouldest not: " but a body thou hast fitted to me: † Holocaustes and c for sinne did not please thee. † Then said I, Behold I come: in the head of the booke it is vvritten of me: That I may doe thy vvil o God. † Saying before, Because hostes and oblations, & holocaustes, & for sinne thou vvouldest not, " neither did they please thee, vvich are offered according to the law, † then said I, Behold I come that I may doe thy vvil o God: he taketh avvay the first, that he may establish that that folovveth. † In the vvich vvil, vve are sanctified by the oblation of the body of I E S V S Christ once. † And euery priest in deede is ready daily ministring, and often offering the same hostes, vvich can neuer take avvay sinnes: † but this man offering one host for sinnes, for euer * sitteth on

Pf. 39, 7.

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Pf. 109, Cor. 15, 25.

c For sinne, is the proper name of a certaine sacrifice called in Hebrew חטאת: as Holocaust is an other kinde. See the Annot. 2 Cor. 5, v. 21.

K k k k the

the right hand of God, † hence forth expecting, vntil his 13
 enemies be put the footeftoole of his feete. † For by one 14
 oblation hath he consummated for euer them that are sancti-
 fied. † And the holy Ghost also doth testify to vs. For after 15
 that he said: † *And this is the Testament which I will make to them after* 16
those daies, saith our Lord, giuing my lawes † *in their hartes, & in their mindes*
which I will subscribe them: † and their sinnes and iniquities I will nowv remeber 17
no more. † But vwhere there is remission of these, nowv there 18
 is not an oblation for sinnes.

† This is part-
 ly fulfilled in
 & by the grace
 of the new tes-
 tament, but it
 shal be per-
 fectly accom-
 plished in hea-
 uen.

c To dedicat, is
 to be authour
 & beginner of a
 thing. The Pro-
 testants translate,
 he hath prepared,
 for their heretic
 that Christ was
 not the first mā
 that entered in-
 to heauen.

† Hauing therefore brethren confidence in the entering of 19
 the holies in the blood of Christ: † vvhich he hath dedi- 20
 cated to vs a newv and liuing vway by the vele, that is, his
 flesh, † and a high priest ouer the house of God, † let vs 21
 approche vwith a true hart in fulnesse of faith, hauing our 22
 hartes sprinkled from euil conscience, and our body vva-
 shed vwith cleane vwater, † let vs hold the confession of our 23
 hope vndeclining (for he is faithful that hath promised)
 † and let vs consider one an other vnto the prouocation of 24
 charitie and of good vvorkes: † not forsaking our assem- 25
 blie as some are accustomed, but comforting, and so much
 the more as you see the day approaching. † * For "if vve 26
 sinne vvillingly after the knowvledge of the truth receiued,
 nowv there is not left an hoist for sinnes, † but a certaine 27
 terrible expectation of iudgement and rage of fire, vvhich
 shal consume the aduersaries. † A man making the lawv of 28
 Moyfes frustrate: vwithout any mercie * dieth vnder tvvo
 or three vvitnesses. † † howv much more thinke you, doth 29
 he deserue vvorse punishments vvhich hath troden the
 sonne of God vnder foote, and esteemed the blood of the re-
 stament polluted, vwherein he is sanctified, and hath done
 contumelie to the spirit of grace? † For vve knowv him that 30
 said, *Reuenge to me, I will repay.* And againe, *That our Lord will iudge*
his people. † " It is horrible to fal into the handes of the liuing 31
 God.

† Heretic and
 Apostasie from
 the Catholike
 Faith, punisha-
 ble by death.

The Epistle for
 many Martyrs.

† But call to minde the old daies: vwherein being illu- 32
 minated, you sustained a great fight of passions. † and on the 33
 one part certes by reproches and tribulations made a specta-
 cle: and on the other part made companions of them that
 conuersed in such sort. † For, "you both had compassion 34
 on them that vvere in bondes: and the spoile of your ovne
 goodes you tooke" vwith ioy, knowvving that you haue a bet-
 ter

Hier. 31,
 33, 34.
 Heb. 8, 8.

c. i. v. n. m. f.
 v. s. e. v.

Heb. 6, 4

Deu. 19.
 15. Mat.
 18, 16.
 10. 8, 17.

Deu. 32,
 35. Rom.
 12, 19.
 Ps. 134,
 14.

Abac. 2,
3. Ro. 1,
17. Gal.
3. 12.

35 ter and a permanent substāce. † Do not therefore leese your
36 confidence, vvhich hath a great remuneration. † For pa-
37 tience is necessarie for you: that doing the vvil of God, you
vvhile, he that is to come, vvil come, and vvil not slacke.
38 † and my iust^u liueth of faith. † but if he vvithdravv him
39 self, he shal not please my soule. † But vve are not the chil-
dren of vvithdravving vnto perdition: but of faith to the
vvinning of the soule.

c Good vvorkes
make great cō-
fidence of sal-
uation, & haue
great reppard.

ANNOTATIONS
CHAP. X.

1. *As shadow.*] The sacrifices and ceremonies of the old law, vvere so far from the truth of Christs Sacraments, and from giuing spirit, grace, remission, redemption, and iustification, and therevpon the entrance into heauen and ioyes celestiaall, that they vvere but mere shadowes, vvaperfectly and obscurely representing the graces of the new Testament and of Christs death: vvhereas all the holy Churches rites and actions instituted by Christ in the Priesthod of the new law, containe and giue grace, iustification, and life euerlasting to the faithful and vvorthy receiuers: and therefore they be not shades or darke resemblances of Christs passion, vvhich is the fountaine of all grace and mercie, but perfect images and most liuely representations of the same, specially the sacrifice of the altar, vvhich because it is the same oblation, the same host, and offered by the same Priest Christ Iesus (though by the ministerie of man and in mysterie) is the most pure and neere image, character, and correspondence to the sacrifice of Christs passion, both in substance, force, and effect, that can be.

The old sacrific-
ces obscurely
shadovved, but
the sacrifice of
the altar most
plainely repre-
senteth the sa-
crifice on the
Crosse.

2. *They should haue ceased.*] If the hostes and offerings of the old law had been of them selues perfect to all effectes of redemption and remission, as the Hebrues (against vvhom the Apostle disputeth) did thinke, and had had no relation to Christs sacrifice on the Crosse or any other absolute and vniuersal oblation or remedie for sinne, but by and of their owne efficacy could haue generally purged and cleansed man of all sinne and damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both generally available for all, by their opinion, and particularly applied (in as ample sort as they could be) to the seueral infirmitie of euery offender, there had been no sinnes left. But sinnes did remaine, euen those sinnes for vvhich they had offered sacrifices before, notwithstanding their sacrifices vvere particularly applied vnto them. For, offering yerely they did not onely offer sacrifices for the new committed crimes, but euen for the old, for vvhich they had often sacrificed before: the sacrifices being rather recor-des and attestations of their sinnes, then a redemption or full remission, as Christs death is. Vvhich being once applied to man by Baptisme, vvipeth away all sinnes past, God neuer remembering them any more, nor euer any sacrifice or sacrament or ceremonie being made or done for them any more, though for new sinnes other remedies be daily requisite. Their sacrifices then could not of them selues remitte sinnes, much lesse make the general redemption vvithout relation to Christs Passion. And so you see it is plaine euery vvhere, that the Apostle proueth not by the often repetition of the Iewish sacrifices, that they vvere no sacrifices at all, but that they vvere not of that absolute force or efficacy, to make redemption or any remission, vvithout dependance of the one vniuersal redemption by Christ: his vvhole purpose being, to inculcate vnto them the necessitie of Christs death, and the oblation of the new Testament. As for the Churches holy sacrifice, it is cleane of another kinde then those of the Iewes, and therefore he maketh no opposition betwixt it, and Christs death or sacrifice on the Crosse, in all this Epistle: but rather as a sequele of that one general oblation, couertly alwaies inferreth the same: as being in a different maner the very selfsame host and offering that vvvas done vpon the Crosse, and continually is vvrought by the selfsame Priest.

The Iewes sa-
cnices vvere
not absolute &
independēt, be-
cause they vvere
often repeated.

The Apostle
proueth by the
often repeating
of the Iewes
sacrifices, not
that they vvere
none, but that
they vvere not
absolute & suf-
ficient.

4. *impossible.*] The hostes and sacrifices of the old law, vvhich the carnal Iewes made

Kkkk ij all

The old sacrifices remitted not finnes, but were only signes thereof.

God refuseth the Jewes sacrifices, not al sacrifice.

That Christ should haue a body, was necessarie for his Priesthod, and sacrifice.

The body of Christ is the sacrifice of the altar.

The Jewes sacrifices refused, not al sacrifice.

We must often note that the Apostles speache of many Priests and often sacrificing, concerneth only the Jewes Priests and sacrifices, not the Priests and sacrifice of the new Testament.

The Calvinists arguments against Christs body often offered, and in many places answered by the fathers long agoe.

all the count of, without relation to Christes death, were not onely not perfect and absolute sufficient in them selues, but they did not, nor could not remit any finnes at all, being but onely signes thereof, referring the offenders for remission in deede, to Christes Passion. For the blood of bruite beastes could haue no other effect, nor any other element or creature, before Christes death. the fruite vvhwhereof, before it was extant, could be no otherwise properly applied vnto them, but by beleefe in him.

5. *Host and oblation.* He meaneth not that God would no host nor sacrifice any more, as the Protestants falsely imagin: for that were to take away not onely the sacrifice of Christes body vpon the altar, but the sacrifice of the same body vpon the Crosse: also. Therefore the Prophet speaketh onely of the legal and carnal sacrifices of the Jewes, signifying that they did neuer of them selues please God, but in respect of Christ, by vvhose oblation of his owne body they should please.

5. *But a body.* If Christ had not had a body, he could not haue had any worthy matter or any matter at all to sacrifice in visible maner, other then the hostes of the old law. Neither could he either haue made the general redemption by his one oblation vpon the Crosse, nor the daily sacrifice of the Church: for both vvhich, his body was fitted by the diuine wisdom. Which is an high conclusion, not vnderstood of Iewes, Pagans, nor the Heretikes of our time, that Christes humane nature was taken to make the Sonne of God (vwho in his diuine nature could not be either Priest or host) fitte to be the sacrifice and Priest of his father, in a more worthy sort, then all the Priests or oblations of the old law. And that this body was giuen him, not onely to be the sacrifice vpon the Crosse, but also vpon the altar, S. Augustine affirmeth in these vvordes. *The table vvhich the Priest of the new Testament doth exhibit, is of his body and blood: for that is the sacrifice vvhich succeeded at those sacrifices that were offered in shadow of that to come. For the vvhich also we acknowledge that voice of the same Mediasour in the psalme, BUT A BODY THOU HAST FITTED TO ME, because in steede of all those sacrifices and oblations his body is offered, and is ministred to the partakers or receivers. Li. 17 Ciuit. Dei. c. 20. And againe li. 4. de Trin. c. 14. Who so iust and holy a Priest, as the onely sonne of God? What might so conueniently be offered for men, of men, as mans flesh? and vvhats so fitte for the immolation or offering, as mortal flesh? vvhats so cleane for cleansing the vices of mortal men, as the flesh borne of the virgins wombe? and vvhats can be offered and receiued so gratefully, as the flesh of our sacrifice, made the body of our Priest?*

8. *Neither did they please thee.* By that he saith, the things offered in the Law, did not please God, and likewise by that he saith, the former to be taken away, that the second may haue place, it is euident, that all hostes and sacrifices be not taken away by Christ, as the Heretikes foolishly conceiue: but that the old hostes of brute beastes be abrogated to giue place to that vvhich is the proper host of the new law, that is, Christes owne body.

11. *Often offering the same hostes.* As S. Paul is forced often to inculcate that one principle of the efficacie and sufficiencie of Christes death, because of the Hebrewes to much attributing to their legal sacrifices, and for that they did not referre them to Christes onely oblation: so we, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the vvordes of the Apostle spoken in the deueve defence and declaration of the valure and efficacie of Christes Passion about the sacrifices of the Law) are forced to repeat often, that the Apostles reason of many Priests and often repetition of the self same sacrifices, concerneth the sacrifices of the Law onely, vnto vvhich he opposeth Christes sacrifice and Priesthod: and speakeeth no vvord of or against the Sacrifice of the new Testament, vvhich is the sacrifice of Christes owne Priesthod, Law, and institution, yea the same sacrifice done daily vnblouddily, that once was done blouddily: made by the same Priest Christ Iesus, though by his ministers hands: and not many hostes, as those of the old law were, but the very self same in number, euen Christes owne body that was crucified. And that you may see that this is the iudgement of all antiquity, and their exposition of these and the like vvordes of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a doe vvithall among the simple and vnlearned, yet vvel perceiued that they made nothing against the daily oblation or sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200 yeres: we vvill set downe some of their vvordes, vvhose authority and exposition of the Scriptures must preuaile in all that haue wisdom or the feare of God, about the false and vaine gloses of Caluin and his follovers.

Thus then first saith S. Ambrose: *Quid ergo nos? What we then? do not we offer every day? we offer surely: but this sacrifice is an exemplar of that: for we offer alvvayes the self same, and not now one lambe, so morrow an other, but alvvayes the self same thing: therefore it is one sacrifice. otherwise, by this reason because it is offered in many places, there should be many Christes. not so, but it is one Christ in every place, here whole, and there whole, one body. But the vvhich we doe, is done for a commemoration of that vvhich was done. for we offer not an other sacrifice, as the high Priest of the old law, but alvvayes the self same. &c. Primatius S. Augustines icholer doth also ibidem. preoccupate these Protestants obiections thus: *What shall we say then? do not our Priests daily offer**

Pf. 35.

in 10 cap. Febr.

ibidem.

offer

Penance.

31. *It is horrible.*] Let al Christian people do satisfaction and penance for their finnes in this life. for the iudgements of God in the next life done by God him self, of vvhhat sort soeuer, vvhether temporall as in Purgatorie, or eternal as in Hell, be exceding greuou.

Mercie to the emprisoned for religion.

34. *You had compajion.*] To be merciful to the afflicted for religion, & to be partakers of their miseries, is a very meritorious vvorke, and giueth great confidence before God in the day of re-
payment or remuneration for the same.

Losse of goods for religion.

34. *Wish ioy.*] If all Christian men vwould consider this, they vwould not thinke it so great a matter to lose their land or goods for defense of the Catholike faith.

Faith is the comfort of the afflicted.

38. *Liuech of faith.*] Faithful men afflicted in this life, haue their comfort in their assured faith and hope of Christi'es comming to deliuer them once from all these miseries; & so by that faith and comfort they liue, vvhareas otherwise this miserable life vvere a death.

CHAP. XI.

He exhorteth them by the definition of faith, to sticke vnto God, though they see not yet his reuward: shewing that all the Saints aforesaid did the like, being all constant in faith, though not one of them receiued the promise, that is, the inheritance in heauen: but they and. vve nouu after the comming of Christ receiue it together.

:: By this vword substance is meant, that faith is the ground of our hope.



ND¹ faith is, :: the substance of things to be hoped for, & the argument of things not appearing. † For in this the old men obtained testimonie.

† * By faith, vve vnderstand that the worldes vvere framed by the vword of God: that of inuisible things visible things might be made.

† * By faith, Abel offered a greater hoste to God thē Cain: * by vvhich he obtained testimonie that he vvas iust, God gi-
uing testimonie to his giftes, & by it, he being dead, yet speaketh. † * By faith :: Henoch vvas translated, that he should not see death, and he vvas not found: because God translated him. for before his translation he had testimonie that he had pleased God. † But vwithout faith it is impossible to please God. For he that commeth to God, must beleue that he is, and is a reuwarder to them that seeke him.

:: Here it appeareth that Henoch yet liueth and is not dead: against the Calvinists. See the annot. *Apocal. chap. 11.*

:: Vve must beleue that God vwill reward all our good workes: for he is a reuwarder of true iustice, not an acceptor or imputer of that that is not.

† * By faith, Noë hauing receiued an ansvver concerning those things vvhich as yet vvere not seen, fearing, framed the arke for the sauing of his house, by the vvhich he condemned the vworld: and vvas instituted heire of the iustice vvhich is by faith.

† * By faith, he that is called, Abraham, obeyed to goe forth into the place vvhich he vvas to receiue for inheritance: and he vvent forth, not knowving vvhither he vvent. † By faith, he abode in the land of promise, as in a strange lād, dwelling

εὐλαβίως

Gen. 1, 13

Gen. 4, 4

Mat. 23,

35.

Gen. 5,

24. Eccl.

44, 16.

Gen. 6,

13. Eccl.

44, 17.

Gen. 12,

4, 13, 15.

ling in cottages vwith Isaac & Iacob the coheires of the same
 10 promise. † For he expected the citie that hath foundations:
 vvhose artificer and maker is God.
 11 † * By faith, Sara also her self being barren, receiued ver-
 tue in conceauing of seede, yea past the time of age: be-
 cause she beleueed that he vvas faithful which had promised.
 12 † For the vvhich cause euen of one (and him quite dead)
 there rose as the starres of heauen in multitude, & as the sand
 that is by the sea shore innumerable.
 13 † According to faith died al these, not hauing receiued
 the promises, but beholding them a farre off, and saluting
 14 them, and cōfessing that they are pilgrimes & strangers vpon
 the earth. † for they that say these things, doe signifie that
 15 they seeke a countrie. † And in deede if they had been minde-
 ful of the same from vvhence they came forth, they had
 16 time verely to returne. † but novv they desire a better, that is
 to say, a heauenly. Therefore God is not confounded to be
 called their God. for he hath prepared them a citie.
 17 † * By faith, Abraham offered Isaac, vvhhen he vvas temp-
 red: and his onlie-begotten did he offer vvhom had receiued
 18 the promises: († to vvhom it vvas said, *That in Isaac shall seede*
 19 *be called to thee.*) † accounting that God is able to raise vp euen
 from the dead. wherevpō he receiued him also † for a parable. c That is, in
 figure and my-
 sterie of Christ
 dead, & aliue
 againe.
 20 † * By faith, also of things to come, Isaac blessed Iacob
 and Esau.
 21 † * By faith, Iacob dying, blessed euery one of the sonnes
 of Ioseph: * and adored the toppe of his rodde.
 22 † * By faith, Ioseph dying, made mention of the going
 forth of the children of Israēl: and gaue commaundement
 :: concerning his bones. :: The transla-
 tion of Reliques
 or Saints be-
 dies, & the due
 regard and ho-
 nour vve ought
 to haue to
 the same, are
 proued hereby.
 23 † * By faith, Moyse being borne, vvas hidde three mo-
 nethes by his parents: because they sawv him a proper infant,
 and they feared not * the kings edict.
 24 † * By faith, Moyse being made great, denied him self to
 25 be the sonne of Pharaos daughter: † rather chosing to be
 afflicted vwith the people of God, then to haue the pleasure
 26 of temporal sinne, † esteeming the reproche of Christ, grea-
 ter riches then the treasure of the Ægyptians. for :: he :: The Prote-
 stants that deny
 vve may or
 ought to doe
 good in respect
 or for reppard
 in heauen, are
 hereby cōfuted.
 27 looked vnto the remuneration. † * By faith, he left Ægypt:
 not fearing the fiercenes of the king, for him that is inuisible
 28 he susteined as if he had seen him. † By faith, he celebrated
 the

Gen. 17,
 19. 18,
 10. 21, 2.
 Eccl. 44
 22.

Gen. 22,
 9.
 Gen. 21,
 12. Rom.
 9, 7:
 Gen. 27,
 27. 36.
 Gen. 48,
 15.
 Gen. 47,
 31.
 Gen. 50,
 24, 25.

Exo. 2, 2.
 Exo. 1,
 16.
 Exo. 2, 11

Exo. 12,
 37.

the Pasche, & the shedding of the blood: that he which destroyed the first-borne, might not touche them. † * By faith 29 they passed the redde sea as it were by the drie land: which the Egyptians assaying, were deuoured.

† * By faith the vualles of Iericho fel dovvne, by the 30 circuiting of seuen daies.

† * By faith, Rahab the harlot perished not vvith the in- 31 credulous, receiuing the spies vvith peace.

† And vvhat shal I yet say? For the time vvil faile me 32 telling of Gedeon, Barac, Sampson, Iephtè, Dauid, Samuël, & the prophers: † vvho by faith ouercame kingdōs, vvrought 33 iustice, obtained promises, stopped the mouthes of lions, † extinguished the force of fire, repelled the edge of the 34 svvord, recouered of their infirmitie, vvere made strong in battel, turned avvay the campe of forainers: † vvomen re- 35 ceiuied of resurrection their dead. and others vvere racked, not accepting redemption, that they might finde a better resurrection. † And others had trial of mockeries and stripes, 36 moreouer also of bādes & prisons: † they vvere stoned, they 37 vvere hevvied, they vvere tempted, they died in the slaughter of the svvord, they vvent about in sheep-skinnes, in goares skinnes, needy, in distresse, afflicted: † of vvhom the vvorld 38 vvvas not vvorthie. vvandering in desertes, in mountaines and dennes, and in caues of the earth. † And al these being ap- 39 proued by the testimonie of faith, -I receiuied not the promise, † God for vs prouiding some better thing, that they 40 vvithout vs should not be consummate.

Gen. 14
22.

Ios. 6, 20

Ios. 6, 23
25. 2, 3.

The Epistle
for many Mar-
tyrs.

A N N O T A T I O N S CHAP. XI.

1. Faith is.] By this description of faith; and by all the commendation thereof through the vvhoie chapter. you may vvell perceiue that the Apostle knewe not the forged special faith of the Protestants, vvhereby euery one of these new Sectmasters & their folowers beleue their sinnes are remitted, and that them selues shal be saued, though their sectes be cleane contrarie one to an other.

1. Not appearing.] *This is the praise of faith,* saith 2. Augustine, *if that which is beleued, be not seen. For vvhat great thing is it, if it has be beleued, vvhat is seen? according to that sentence of our Lord vvhen he rebuked his disciple, saying: Because thou hast seen me Thomas, thou hast beleued: blessed are they that haue not seen and haue beleued.* Aug. in euang. 10. tract. 79. Vvwhich may be a rebuke also and a checke to al those faithies tpeaches, I vvould see him, tast him, touch him and seeie his very flesh in the Sacrament, othervvise I vvil not beleue.

6. He that commeth.] Faith is the foundation and ground of all other vertues and vvorship of God, vvithout vvich no man can please God. Therefore if one be a Iewe, a heathen, or an heretike, that is to say, be vvithout the Catholike faith, al his vvorkes shal profit him no vvhat to saluation.

21. Adored the toppe of his rod.] The learned may see here that the Apostle doth not tie him self to the Hebrue in the place of Genesis vnnence it is alleaged, but foloweth the Septuaginta, though Gen. 47. v. 31. it differ from the Hebrue, as also the other Apostles and Euangelists and our Sauour him self did: neither were they curious (as men now daies) to examine all by the Hebrue only, because they * Aug. de *Aug. de* vriting and speaking by the holy Ghost, knevve very vvell that this translation * is the sense of the *riu. Dei. li.* holy Ghost also, and as true, and as directly intended as the other: and therefore also that translation continued alwaies authentical in the Greeke Church, notwithstanding the diuersitie thereof 15 a. 14. from the Hebrue. Euen so we that be Catholikes, folovv with all the Latin fathers the authentical Latin translation, though it be not alwaies agreeable to the Hebrue or Greeke that now is. But Calvin is not onely very saucie, but very ignorant, vvhhen he saith that the Septuaginta were deceiued, and yet that the Apostle without curiosity vvas content to folovv them: because it is euident, that * the Hebrue being the without pointes, * might be translated the one vvas as vvel as the other. Vvhich they vnderstood so vvel (and therefore were not deceiued) that within three lines after, in the beginning of the next chapter, they translate the same vword, as he vould haue it in this place.

The citations in the new Testament, not only according to the Hebrue, but to the Septuagita.

the vulgar latin translation.

* *πάσας, rod.*
* *κλίμα, bed.*

מטה * that * the Hebrue being the without pointes, * might be translated the one vvas as vvel as the other. Vvhich they vnderstood so vvel (and therefore were not deceiued) that within three lines after, in the beginning of the next chapter, they translate the same vword, as he vould haue it in this place.

Again observe in those vwordes, *He adored the toppe of his rod*, that adoration (as the Scripture * *Ios. 7, 6.* vsith this vword) may be done to creatures, or to God at and before a creature: as, at or * before the Arke of the Testament in old time, now at or before the crucifixe, reliques, images: and in the Psalmes 9 131. *Adore ye his footefoole. Adore ye toward his holy mount. We vvil adore toward the place where his feete stood:* or (vvhich by the Hebrue phrase is al one) *Adore ye his holy mount. We vwill adore the place where his feete stood.* as also * the Greeke fathers, S. Damaicene li. 1 de *imagibus*, and Leontius cited of him, yea S. Chryostom also do handel these places, and namely that of the Apostle vvhich we nowv speake of, interpreting the Greeke as our Latin hath, and as we do, He adored the rod or the toppe of his rod, that is, the scepter of Ioseph now Prince of Egypt, so fulfilling Iosephs dreames vvhich foretold the same Gen. 37: and vvitall signifying as it were by this propheticall fact, * the kingdom of Israel or of the ten tribes that vvas to come of Ioseph by Ephraim his younger soune in the first king Ieroboam. thus the Greeke fathers. Vvhervnto may be added, that al this vvas done in type and figure of Christs scepter and kingdom, vvhom he adored by and in his Crosse, as he did Ioseph by or in his rod and scepter: and therefore the Apostle saith, he did it by faith, as hauing respect toward things to come. By al vvhich it is euident, that it is false vvhich the Calvinists teach, that we may not adore image, crucifixe, or any visible creature, that is, we may not adore God at or by such creatures, nor kneele before them: and therefore their corrupt translation of this place for the same purpose is intolerable, saying thus, (LEANNIN 6) *upon his staffe he adored* (G O D), adding no lesse then tvo vwordes more then is in the Greeke. Which though it might be the sense of the place, and S. Augustine so expoundeth it, yet they should not make his exposition the text of holy Scripture, specially vvhereas he only or al the auncient fathers (as Beza confesseth) so expoundeth it.

Adoration of creatures, and namely of holy things.

Corrupt translation against Dutia.

33. *Wrought iustice.* Men are not iust by beleefe onely, as the Protestants affirme, but by vworking iustice. And we may note that in all this long commendation of faith in the fathers and holy persons, their good vworkes are also spectally recounted, as Rahabs harbouring the spies; Abrahams offering his sonne (vvhich their vworkes S. James doth inculcate); Noes making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. & Hebr. 11. v. 4. and so forth, therefore S. Clement Alexandrinus saith, that the said persons and others were iust by faith and obedience by faith and hospitality, by faith and patience, by faith and humility.

Not faith onely.

Iac. 1. Abrahams offering his sonne (vvhich their vworkes S. James doth inculcate): Noes making the Arke Gen. 6. Abels better oblation then Cains Gen. 4. & Hebr. 11. v. 4. and so forth, therefore S. Clement Alexandrinus saith, that the said persons and others were iust by faith and obedience by faith and hospitality, by faith and patience, by faith and humility.

The Apostles purpose then is nothing els, but to proue to the Hebrues (vvhom made so great account of their Patriarches and forefathers and their famous actes) that all these glorious performances and their vworkes were commendable and acceptable onely through the faith they had of Christ, without vvhich faith none of all their liues and vworkes should haue profited them any vvhile: the Gentiles doing many noble actes (as Heretikes may also doe) vvhich are of no estimation before God, because they lacke faith. And that is the scope of S. Pauls Epistle to the Romanes, and of al other passages vvhich he commendeth faith: further prouing specially in this Epistle to the Hebrues, that all their sacrifices were nothing els but figures and attestations of the Christian faith in Christ and his death. Al vvhich high resolution & conclusion against the Ievves and Gentiles, that the Christian faith is the true faith & religion, the Heretikes of our time ignorantly and brutishly abute against Christian vworkes, sacrifice, and Sacraments, vvhich the Apostle meant specially to commend and establish by his high commendation of the faith in Christ.

No vworkes of the Patriarkes or any other profitable, but by their faith in Christ. Which is alwaies the Apostles meaning in comending faith.

40. *Without vs should see.* The fathers before Christ could not be accomplished, that is, not admitted to the heavenly ioyes, vision, and fruition of God, till the Apostles and other of the new law were associate to them, and the vway to euerlasting glorie opened by our Lordes death and Ascension. Neither shal either they or we be fully perfected in glorie both of body and soul, till the general resurrection: Gods providence being so, that we should not one be consummated, without an other, all being of one faith, and redeemed by one Lord Christ.

The Patriarkes and other iust not in heaven before Christ.

CHAP. XII.

By the foresaid examples he exhorteth them to patience, 2. and by example of Christ himself crucified, 5. and because this discipline is an argument that they be Gods children, 9. wish whose rodde they should be much more content then wish that of their carnal fathers: and because it bringeth iustification. 12. Exhorting them therefore to plucke up their harnes, and to take faster footing: 18. considering that all being now so surseise, and not terrible as in the old Testament, their damnation, if they refuse to heare, will be so much the greater.



AND therefore vve also hauing so great a cloud 1
of vvirneſſes put vpon vs: * laying avvay al
vveight and ſinne that compaſſeth vs, by pa-
tience let vs runne to the fight propoſed vnto
vs, † looking on the author of faith, and the 2
conſummator I E S V S, vvho, ioy being propoſed vnto him,
ſuſtained the croſſe, contemning confuſion, and ſitteth on the
right hand of the ſeate of God.

† For, thinke diligently vpon him vvwhich ſuſtained of 3
ſinners ſuch contradiction againſt him ſelf: that you be not
vvearied, fainting in your mindes. † For you haue not yet 4
reſiſted vnto bloud, repugning againſt ſinne: † and you haue 5
forgotten the conſolatiō, vvwhich ſpeaketh to you, as it vvere
to children, ſaying, *My ſonne, neglect not the diſcipline of our Lord:
neither be thou vvearied vvholes thou art rebuked of him. † For vvhom our 6
Lord loueth, he chaſteneſh: and he ſcourgeth euery childe that he receiueth,*

† Perſeuere ye in diſcipline. As vnto children doth God 7
offer him ſelf to you. for vvhat ſonne is there, vvhom the fa-
ther doth not correct? † But if you be vvithout diſcipline, 8
vvhereof al be made partakers: then are you baſtards, &
not children. † Moreouer the fathers in deede of our fleſh 9
vve had for inſtructors, and vve did reuerence them: ſhal
vve not much more obey the Father of ſpirites, & liue? † And 10
they in deede for a time of ſeu daies, according to their vvil
inſtructed vs: but he, to that vvwhich is profitable in receiuing
of his ſanctification. † And al diſcipline for the preſent cer- 11
tes ſeemeth not to be of ioy, but of ſorow: but aftervvard
it vvil render to them that are exerciſed by it, moſt peaceable
fruite of iuſtice.

† For the vvwhich cauſe ſtretch vp the ſlacked handes and 12
the looſe knees: † and make ſtraight ſteppes to your feete: 13
that no man halting erre, but rather be healed. † * Folovv 14
peace vvith al men, and holineſſe: vvithout vvwhich no man
ſhal

Col. 3, 2.
1 Pet. 2,
1.

Prov. 3,
11.
Apoc. 3,
19.

Rom. 12,
18.

- 15 I ſhal ſee God: † looking diligently leſt any man ⁂ be vvan-
ting to the grace of God: leſt any roote of bitterneſſe ſprin-
ging vp do hinder, and by it many be polluted. † Leſt there
16 be any fornicator or prophane perſon^c as Eſau: * vvhich for
one diſh of meate ſold his firſt-birth-rightes. † For know
17 ye that after vvard alſo deſiring to inherite the benediction,
he vvas reprobated: * for^h he found not place of repētance,
although vwith teares he had ſought it.
- 18 † For you are not come to * a palpable mount, and an
'acceſſible' fire, and vvhirlvvinde, and darkenes, and ſtorme,
19 † and the ſound of trompet, & voice of vvordes, vvhich they
that heard, excuſed them ſelues, that the vvord might not be
20 ſpoke to them, († for they did not beare that which was ſaid,
21 *And if a beaſt ſhal touke the mount, it ſhal be ſtoned.* † And ſo terrible
vvas it vvhich vvas ſeen, Moyſes ſaid: *I am frightened and trem-*
22 *ble.* † But ⁂ you are come to mount Sion, and the citie of
the liuing God, heauenly Hieruſalem, and the aſſembly of
23 many thouſand Angels, † & the Church of the firſt-borne,
vvhich are vvritten in the heauens, and the iudge of all, God:
24 and the ſpirites of the iuſt^c made perfect, † and the media-
tor of the newv Testament I E S V S, and the ſprinkling of
bloud ſpeaking better then * Abel.
- 25 † See that you reſuſe him not ſpeaking. for if they eſcaped
not, reſuſing him that ſpake vpon the earth: much more vve,
that turne avway from him ſpeaking to vs from heauen.
26 † Vvhofe voice moued the earth then: but novv he promi-
ſeth, ſaying, *Yeſ once: and I vvill moue not only the earth, but heauen alſo.*
27 † And in that he ſaith, *Yeſ once,* he declareth the tranſla-
tion of moueable things as being made, that thoſe things
28 may remaine vvhich are vvmoueable. † Therefore receiuing
an vvmoueable kingdom, vve haue grace: by the vvhich^c let
29 vs ſerue pleaſing God, vwith feare & reuerence. † For * our
God is a conſuming fire.

⁂ That vve be not good, there is no lacke on Gods part, vvho offereth his grace to vs: but the defect is in our ſelues that are not anſverable to Gods calling of vs and grace tovwards vs.

^c Such as forſake their ſalvation and religion to ſaue their lands and goods, are like Eſau.

⁂ The faithfull are made fel- lowes of Angels & of al the perfect ſoules departed ſince the beginning of the vvorld, and of Chriſt himſelf.

A N N O T A T I O N S
C H A P. XII.

^c He ſourgeth.] By this vve proue that God often puniſheth the finnes euen of his louing children, though not vwith eternal damnation, yet vwith temporall chaſtiſement and correſion: & that he doth not alwaies together vwith the remiſſion of deadly finnes & eternal puniſhment, exempt the offender receiued to his grace, from al fatherly correſion either in this life or in the next. Neither haue the Hercules of this time any reaſon or ſcripture in the vvorld, vvhy they

Temporall puniſhment after remiſſion of finnes, either here, or in purgatorie

LIII ij should

should take avway Gods chastisement of his children in the next life, more then in this world.

17. *He found not.*] It is not meant, that Esau could not find remission of his sinne at Gods hand: but that, hauing once sold and yelded vp the right of his first-birth to his yonger brother, it vvas to late to be soxie for his vnaduised bargaine.

CHAP. XIII.

He commendeth vnto them mutual loue, 2 hospitality, 3 compassion, 4 chastitie, 5 contentation, 7 imitation of the faith of their Catholike Prelates and Martyrs (not harkening to the doctrines of Heresikes, nor fearing the casting out of the Iewes synagoge) 17 and obedience to their presens pastors. 18 And so vvith requesting their prayers, and praying for them, he endeth the Epistle.

εἰ φιλαλλη-
φία



ET the charitie of the fraternitie abide in : you. † And" hospitalitie do not forget, for 2 by this, certaine being not avware,* haue receiued Angels to harbour. † Remember 3 them in bondes, as if you vvere bou'd vvith them: and them that labour, as your selues also remaining in bodie. † " Marriage honorable in all, and 4 the bed vndefiled. For, fornicatours & aduouterers God vvil iudge. † Let your maners be vvithout auarice: contented 5 vvith things present. For he said, I vvil not leaue thee, neither vvil I forsake thee. † so that vve do confidently say: *Our Lord is my hel-* 6 *per* I vvil not feare vvhat man shal doe to me.

The epistle for
a Confessor
that is a Bi-
shop.

∴ New diuers,
changeable, &
strange doc-
trines to be a-
voided, for such
be hereticall.
Against vvich
the best reme-
die or preserua-
tiue is, alwaies
to looke backe
to our first A-
postles, & the
holie fathers
doctrines.

† " Remember your Prelates, vvich haue spoken the 7 vvord of God to you the end of vvhose conuersion be- holding, imitate their faith. † I E S V S Christ yesterday, and 8 to day: the same also for euer. † Vvith ∴ various & itrage 9 doctrines be not led avway. For it is best that the hart be establisshed vvith grace, not vvith meares: vvich haue not profited those that vvalke in them.

† " Vve haue an altar: vvhereof they haue not povver 10 to eat vvich serue the tabernacle. † For * the bodies of 11 those beastes, vvhose blood for sinne is caried into the holies by the high priest, are burned vvithout the campe. † For the 12 vvhich thing I E S V S also, that he might sanctifie the people by his ovvne blood, suffered vvithout the gate. † Let vs goe 13 forth therefore to him vvithout the campe: carying his re- proche. † For vve haue not here a permanent citie: but vve 14 seeke that vvich is to come. † By him therefore let vs of- 15 fer" the host of praise alvvaies to God, that is to say, * the fruite of lippes confessing to his name.

† And

Rom. 12.
10.
1 Pet. 4.
Gen. 18,
3. 19, 2.
3-

Deu. 31.
Iof. 1.
Psal. 55,
12. 117,
6.

Leu. 16,
27.

Ose. 14,
3.

16 † And beneficence and communication do not forget-
 17 for vvith such hostes" God is promerited. † " Obey your
 Prelates, and be subiect to them. For they vvatch as being to
 render account for your soules: † that they may doe this
 vvith ioy, and not mourning. for this is not expedient for
 18 you. † Pray for vs. for vve haue confidence that vve haue a
 19 good conscience, vvilling to conuerse vvell in all. † And I
 beseeche you the more to doe this, that I may the more spe-
 20 dily be restored to you. † And the God of peace vvwhich
 brought out from the dead the great Pastor of the sheepe,
 in the bloud of the eternal testamēt, our Lord I E S V S Christ:
 21 † fitte you in al goodnes, that you may doe his vvil, doing in
 you that vvwhich may please before him by I E S V S Christ: to
 vvhom is glorie for cuer and cuer. Amen.
 22 † And I desire you brethren that you suffer the vvord
 of consolation. For in very fevv vvordes haue I vvritten to
 23 you. † Knowv you our brother Timothee to be dismissed:
 24 vvith vvhom (if he come the sooner) I vvil see you. † Sa-
 lute al your prelates, and al the sainctes. The brethren of
 25 Italic salute you. † Grace be vvith you al. Amen.

c apst
 vos

c καλοποιεσθαι,
 that is, make
 you perfect and
 absolute in al
 goodnes.

ANNOTATIONS
 CHAP. XIII.

2. Hospitality.] Hospitality, that is, receiuing and harbouring of poore pilgrimes,
 persecuted and desolate persons, is so acceptable to God and so honorable, that often-
 times it hath been mens good happe to harbour Angels in steede of poore folke vna-
 vvares. Vv which must needs be cuer a great benediction to them and their families, as vve see by
 Abraham and Lot *Gen. 18. & 19.* (and the like fell also to S. Gregorie, as Io. Diaconus
 vvriteth, to vvwhose ordinarie table of poore men, not onely Angels but Christ also came
 in Pilgrimes vveede. *In vit. li. 1.6. 10. & li. 2. c. 22. 23.*) vvherof if vve had not example and
 vvarrant by S. I. saules vvordes in this place, and many other expresse Scriptures of the old
 Testament, these scorneful miscreants of this time making so little account both of good
 vvorkes and such miraculous enterance of Christ and his Angels into holy mens harbour,
 vvould make this also seeme fabulous, as they do other like things.

Hospitalitie.
 Angels harbou-
 red.

4. Marriage honorable.] The Apostle (saith a holy doctor) *saith, Marriage honorable in all, and
 the bed undefiled. And therefore the seruants of God in that they are not married, thinke not the good of ma-
 riage to be a fault, but yet they doubt not perpetual continencie to be better then good marriage, specially in thu
 time when is is said of continencie, He that can take, let him take. De fid. ad Pet. c. 3. apud Aug. in fine.*
 Marke the doctrine of the fathers and of the Catholike Church concerning matrimonie,
 that it is honorable, and so honorable, that it is a holy sacrament, but yet * inferiour to vir-
 ginity and perpetual continencie: honorable in all, that is, all such as may lawfully marie
 and are lawfully married: not in brother and sister, not in persons that haue vowed the
 contrarie, to vvhom the same Apostle saith it is damnable. *1. Tim. 5. v. 11.* And this were
 the meaning of this place, if it were to be read thus, *Marriage is honorable.*

Howv marriage
 is honorable in
 al, if the Apoitle
 did so say, as he
 doth not.

* 1 Cor. 7.
 v. 38.

But to see how the Protestants in all their translations, to abuse the simple, do falsifie
 this sentence of the Apoitle, to make it serue for the marriage of Votaries, it is notorious.
 First, they vse deceit in supplying the verbe subitantiue that vvanteth, making it the Indivi-
 catiue moode thus, *Marriage is honorable &c.* as though the Apoitle affirmed al marriage to be

One shert
 place manifold-
 ly corrupted
 by the Prote-
 stants.

They reſtraie the ſenſe to their Hereticall fanſie.

honorable or lawfull, vvhere the verbe to be ſupplied ought rather to be the Imperatiue moode, *Let marriage be honorable*, that ſo the ſpeache may be an exhortation or commaundement to them that be or vvill be married, to vſe them ſelues in that ſtate in al fidelity, cleane- lineſſe, and coniugal continencie one toward another : as vvhen S. Peter alſo and this A- poſtle exhorte married men to giue honour to their vvives as to the vv weaker veſſels, and to poſſeſſe their veſſel in honour, not in the paſſions of ignominie and vncleanlineſſe: this is honorable or chaſt marriage, to vv which he here exhorteth. And that it is rather an exhor- tation, then an affirmation, it is euident by the other partes and circumſtances of :his place both before & after: al vv which are exhortations in their owne translations. this only being in the middes, and as indifferent to be an exhortation as the reſt (by their owne confeſſion) they reſtraine of purpoſe. Our text therfore and al Catholike translations leaue the ſentence indifferent * as it is in the Greeke, and as true tranſlatours ought to do, not preſuming to addiſt it to one ſide, leſt they ſhould reſtraine the ſenſe of the holy Ghoſt to their owne particular fanſie.

1 Pet. 3.
1 Theſ. 4.

* τὴν δὲ ἑρ-
μηνείαν

Againe, * our new Tranſlatours corrupt the text in that they tranſlate, *in omnibus, among al men*, becauſe ſo they thinke it vvould ſound better to the ignorant, that Priests, Religious, and al vv whoſoever, may marie : vv where they can not tell either by the Greeke or Latin, that *in omnibus* ſhould be the maſculine gendre, rather than the neutre (as not only Eraſmus, but * the Greeke doctours alſo take it) to ſignifie that marriage ſhould be honorably kept betweene man and vv wife in al pointes and in al reſpectes. See S. Chryſ. and Theophyl. in hunc locum. For there may be many filthy abuſes in vv edlocke, vv which the Apoſtle vv arneth them to take heede of, and to keepe their marriage- bed vv ndeſiled. But the third corruption for their purpoſe aforeſaid, and moſt impudent, is, * that ſome of the Caluiniftes for, *in omni- bus*, tranſlate, *inter quoscuq;*, vv with a marginal interpretation to ſignifie al orders, condi- tions, ſtates, and qualities of men. So boldly they take away al indifferencie of ſenſes, and make Gods vv ord to ſpeake iuſt that vv which them ſelues vv ould, and their heretic requireth, in vv which kind they paſſe al impudencie and al heretikes that euer vv ere.

* The Eng.
Bib. 1577.

* Occum-
in Collec.

* Beza in
no. Teſt.
Graecolat.
an. 1565.

Vve muſt haue regard to the faith & doctrine of the fathers.

7. Remember your Prelates.] Vve be here vv arned to haue great regard in our liſe and beleete, to the holy fathers, Doctours, & glorious Biſhops gone before vs in Gods Church, not doubting but they being our lawful Paſtors, had and taught the truth : of vv whom S. Auguſtine ſaid, *That vv which they found in the Church, they held faſt: that vv which they learned, they taught: that vv which they received of their fathers, the ſame they deliuered to their children.* Cont. Iulian. li. 2. c. 10. Vv which reſpect to our holy forefathers in faith, is now in this vv icked contempt of the Heretikes, ſo much the more to be had. See the ſaid holy doctours ſecond booke againſt Iulian the Pelagian throughout, vv what great account he maketh of them in the con- futation of hereties, and hovv far he preferreth them aboue the proud Sectmaifters of that

Memories and ſeales of Saints.

time: as vv we muſt now doe againſt our new doctours. This place alſo is rightly vv ſed to proue that the Church of God ſhould keepe the memories of Saints departed, by ſolemne holi- daies and other deuout vv aies of honour.

Iudaical abſti- nence from meates.

9. *Has vniſh meates.*] He ſpeakeſh not of Chriſtian faſtes, but of the legal difference of meates, vv which the Hebrues vv ere yet prone vnto: not conſidering that by Chriſtes faith they vv ere made free from al ſuch obſeruations of the Law.

Material altars of Chriſts body.

10. *We haue an altar.*] He putteth them in minde by theſe vv ordes, that in vv olowing to much their old Iewiſh rites, they deprived them ſelues of an other maner and a more ex- cellent ſacrifice and meate: meaning, of the holy altar, and Chriſtes ovne bleſſed body offered and eaten there. of vv which, they that continue in the figures of the old Law, could not be partakers. *This altar* (ſaith Iſychius) *is the altar of Chriſtes body, vv which the Iewes for their incredulity muſt not behold.* Li. 6. c. 21 in Lewis. And the Greeke vv ord (as alſo the Hebrue anſvvering therevnto in the old teſtament) ſignifieth properly an altar to ſacrifice on, and not a metaphorical and ſpiritual altar. Vv hereby vv we proue againſt the Heretikes, that vv we haue not a common table or profane communion borde, to eate mere bread vpon, but a very altar in the proper ſenſe, to ſacrifice Chriſtes body vpon: and ſo called of the fathers in reſpect of the ſaid body ſacrificed. *Greg. Nazianz. in oras. de ſerore Gorgonia. Chryſ. demonſt. quod Chriſtus ſit Deus. Socras. li. 1. c. 20. 25. Aug. ep. 86. De ciu. Dei. li. 8. c. 27. & li. 22. c. 10. Confess. li. 9. c. 11. 13. Cons. Fauſt. Manich. li. 20. c. 21. Theophyl. in 23. Mas.* And vv when it is called a table, it is in reſpect of the heauenly foode of Chriſts body and bloud received.

δυσίαλί-
1107.
מִזְבֵּחַ

The Sacrifice of the altar is the giuing of vv hat ſort ſoever: yet it ſpecially may be thought to ſignifie the great Sacrifice of the B. principal hoſt body and bloud of Chriſt: not as vv pon the Croſſe, vv which vv as bur once done in bloody ſort, but of praife and as in the Church, and new Teſtament, vv where it is daily done vnbloudidly, being the proper hoſt thanks giuing, of laude and thanks giuing, and therfore called the *Eucharift*, and being the fruite and effecte of therfore called, Chriſt and his Priests lippes or vv ordes, that is, of conſecration: becauſe this ſacrifice is made by the force of the holy vv ordes. And vv when vv we reade in the pialme and other places of the olde

Teſt.

Testament, of the best of praise, it may be thought to be a prophetic of the new Sacrifice, & not of every vulgar thanks giuing. And so the old fathers in the primitive Church to hide the mysteries from the vnworthy or heathen, often speake. *What is* (saith S. Augustine) *a more holy sacrifice of praise, then that which consisteth in thanks giuing, all which the faithful do know in the sacrifice of the Church.* Li. 1. cont. aduers. leg. & proph. c. 18. Again, c. 20. *The Church from the times of the Apostles by the most certaine successions of Bishops, offereth to God in the body of Christ the Sacrifice of praise.* And a litle afterward, *Now Israel according to the spirit, that is, the Church offereth a singular Sacrifice according to the spirit: of whose house he will not take calves nor goates, but will take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedec.* See op. 120. c. 19. & ep. 57. ad q. 1. in fine. Thus you see, when the holy fathers handle the Scriptures, they finde Masse and Sacrifice in many places, where the ignorant heretikes or the simple might thinke they speake onely of a common thanks giuing.

16. *God is promerited.*] This latin vvord *promeretur*, cannot be expressed effectually in any one English vvord. It signifieth, Gods fauour to be procured by the foresaid vvorkes of almes and charitie, as by the deserts and merites of the doers. Which doctrine and vvord of merites the Aduersaries like to ill, that they flee both here and els vvhere from the vvord, translating here for, *promeretur Deus, God is pleased*, more neere to the Grecke, as they pretend. Which in deede maketh no more for them then the latin, vvwhich is agreeable to most auncient copies, as vve see by Primatius S. Augustines scholer. For if God be pleased vvith good vvorkes and shew fauour for them, then are they meritorious, and then only faith is not the cause of Gods fauour to men.

The Pretel stants auoid the vvord merite.

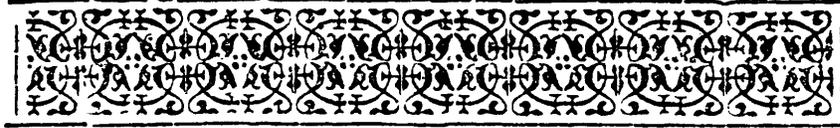
Good vvorkes meritorious.

17. *Obey your Prelates.*] There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Priests and Prelates of Gods Church, in matters of soule, conscience, and religion. Vvhereof the Apostle giueth this reason, because they haue the charge of mens soules, and must ansvver for them: vvwhich is an infinite preeminence and superiority, ioyned vvith burden, and requireth maruelous submission and most obedient subiection of al that be vnder them and their gouernement. From this obedience there is no exception nor exemption of kings nor Princes, be they neuer so great. If they haue soules, and be Christian men, they must be subiect to some Bishop, Priest, or other Prelate. And vvhatsoever he be (though Emperour of all the vvorld) if he take vpon him to prescribe and giue lawes of religion to the Bishops and Priests, vvhom he ought to obey and be subiect vnto in religion, he shal be damned vndoubtedly, except he repent, because he doth against the expresse vvord of God and law of nature. And by this you may see the difference of an heretical and a disordered time, from other Catholike Christian daies. For heresie and the like damnable reuoltes from the Church of God, is no more but a rebellion and disobedience to the Priests of Gods Church, vvhen men refuse to be vnder their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counsels. This disobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and specially of our Countrie, vvhere these new Sectes are properly maintained by this false principle, That the Prince in matters of soule and religion may commaund the Prelate: vvwhich is directly and euidently against this Scripture and all other, that commaund the sheepe of Chrittes fold to obey their spiritual Officers.

The Apostle doth inculcate obedience to the Priests and Bishops of Gods Church.

No person exempted from this obediēce, in matters of religion.





THE ARGUMENT OF THE EPISTLE OF S. IAMES.



HIS Epistle (as the rest following) is directed specially, as S. Augustine saith, against the error of only faith, which some held at that time also, by misconstruing S. Pauls wordes. Yea not only that, but many other errors (which then also were annexed vnto it, as they are now) doth this Apostle here touch expressly.

He saith therefore, that not only faith, but also good workes are necessarie: that not only faith, but also good workes do iustifie: that they are actes of Religion, or

seruice and worship of God: that to keepe al the commaundements of God, and so to abstaine from al mortal sinne, is not impossible, but necessarie: that God is not author of sinne, no not so much as of temptation to sinne: that we must stay our selues from sinning, with feare of our death, of the Iudgement, of hel: and stirre our selues to doing of good, with our reuerd that we shall haue for it in heauen. These pointes of the Catholike faith he commendeth earnestly vnto vs, inueighing vehemently against them that teach the contrary errors. Howbeit he doth withal admonish not to neglect such, but to seeke their conuersion, shewing them how meritorious a thing that is. Thus then he exhorteth generally to all good workes, & deborteth from al sinne. but yet also namely to certaine, & from certaine: as, from acceptiō of persons, from detraction and rash iudging, from concupiscēce and loue of this world, from swearing: and, to prayer, to almes, to humilitie, confession and penance: but most copiously to patience in persecution.

Which Iames
wrote this
epistle.

Now, who this Iames was: It is not he, whose feast the Church keepeth the 25 of Iulie, which was S. Johns brother, and whose martyrdom we reade Act. 12. but he, whom the Church worshippeth the first of Maie, who is called Frater Domini, our lordes brother, and brother to Iude, and which was the first Bishop of Hierusalem, of whom we reade Act. 15 & 21. and also Gal. 2. of whose wonderful austeritie and puritie of life, the Ecclesiasticall stories do report. Euseb. li. 2. c. 12. Hiero. in Catalogo.

Therefore as the old High-priest had power and charge ouer the Iewes, not only in Hierusalem and Iurie, but also dispersed in other Countries (as we vnderstand Act. 9. v. 1. & 2.) so S. Iames likewise, being Bishop of Hierusalem, and hauing care not only of those Iewes with whom he was resident there in Iurie, but of al the rest also, writeth this Epistle, To the twelue tribes that are in dispersion. and in them, to al Christians vniuersally dispersed through the world.

THE



THE CATHOLIKE EPISTLE OF IAMES THE APOSTLE.

The Church readeth the-
se Catholike
or Canon-
ical Epistles
in order at
Mattins, frō
the 4 Sūday
atter Easter
vntil Vvhit-
sunday.

Catholike Epistle. The vword Catholike though in the title of this Epistle & the rest folowving (called The Catholike Epistles) it be not vvholy in the same sēse, as it is in the Creede: yet the Protestants so feare and abhorre the vword altogether, that in some of their Bibles they leaue it cleane out, although it be in the Greeke, and in some they had rather translate ridiculously thus, *The general Epistle &c.* vvhereas these are famously knowven and * specified in antiquitie, by the *Euseb. li. name of Catholike Epistles, for that they are vwritten to the vvhole Church, not to any peculiar*
2. *hist. c. people or person, as S. Paulus are.*
22.

The Prote-
stants abhorre
the vword Ca-
tholike.

CHAP. I.

We haue to reioyce in persecution (but if we be patient, and wishal absteine from al mortal sinne) 9 considering how we shal be exalted and crownded for it, vvhē the persecutor (who enricheth him self vwith our spoiles) shal fade away. 13 But if any be tempted to fall, or to any other euil, let him not say, God is the author of it, who is the author of al good onely. 19 Such points of the Cath-faith we must be content to learne vwithout contradiction and anger, and to doe accordingly. 26 Because otherwvise we may talke of Religion, but in deeeds it is no Religion.

I  AMES the seruant of God and of our Lord I E S V S Christ, to the twelue tribes that are in dispersion, greeting.

2 † Esteeme it, my brethren, al ioy, vwhen you shal fall into diuers tentatiōs:
3 † knowving that * the probatiō of your
4 faith vvorketh patience. † And let pa-
5 tience haue a perfect vvorks: that you may be perfect & en-
6 tire, failing in nothing. † But if any of you lacke vvise-
7 ly, and vpbraideth not: and it shal be giuen him. † But * let
him " aske in faith nothing doubting. for he that doubteth,
is like to a vvaue of the sea, vvhich is moued & caried about
by the vvinde. † therefore let not that man thinke that he shal

The Epistle
for a Martyr.

M m m m receiue

Ro. 5, 3.

Mat. 21,

22.

Mar. 11,

24.

receiue any thing of our Lord. † A man double of minde 8
is inconstant in al his vvaies.

† But let the humble brother glorie, in his exaltation. 9
† and the riche, in his humilitie, because * as the floure of 10
grasse ſhal he paſſe: † for the ſunne roſe vvith heate, & parched the grasse, and the floure of it fel avway, and the beautie of the ſhape thereof periſhed: ſo the riche man alſo ſhal vvither in his vvaies. † Blessed is the man that ſuffereth ten- 12
tation: for vvhen he hath been proued, he ſhal receiue the crowne of life, vvwhich God hath promiſed to them that loue him. -†

The Epistle
for a Martyr
that is a Biſ-
hop.

† " Let no man vvhen he is tempted, ſay that he is temp- 13
ted of God. for " God is not a tempter of euils, and he temp-
teth no man. † But :: every one is tempted of his ovvne cō- 14
cupiſcence abſtracted and allured. † Aftervvard " concupiſ- 15
cence vvhen it hath cōceiued, bringeth forth ſinne. but " ſinne
vvhen it is conſummate, ingendreth death.

The ground
of tētation to
ſinne, is our
cōcupiſcence,
& not God.

The Epistle on
the 4 Sunday
after Eaſter.

† Do not erre therefore my deereſt brethren. † Euery beſt 16
gift, and euery perfect gift, is from aboue, descending from 17
the Father of lightes, vvith vvhom is no tranſmutation, nor
ſhadowing of alteration. † Voluntarily hath he begotten 18
vs by the vvord of truth, that vve may be ſome beginning of
his creature. -† You know my deereſt brethren, And * let eue- 19
ry man be ſvvift to heare: but ſlovv to ſpeake, and ſlovv to
anger. † For the anger of man vvorketh not the iuſtice of 20
God.

The Epistle on
the 5 Sunday
after Eaſter.

† For the vvwhich thing caſting avway al vncleaneſſe and 21
abundance of malice, in meekeſſe receive the engraſſed
vvord, vvwhich is able to ſaue your ſoules. -† † But * be doers 22
of the vvord, and not hearers only, deceauing your ſelues.
† For if a man be a hearer of the vvord, and not a doer: he ſhal 23
be compared to a man beholding the countenance of his na-
tiuitie in a glaſſe. † For he conſidered him ſelf, and vvent 24
his vvay, and by and by forgot vvhat an one he vvas. † But 25
he that hath looked in " the lavv of perfect libertie, and hath
remained in it, not made a forgetful hearer, but a doer of the
vvorke: this man ſhal be :: bleſſed in his deede. † And if 26
any man thinke him ſelf to be religious, not bridling his
tong, but ſeducing his hart: this mans religion is vaine.
† " Religion cleane and vnſpotted vvith God and the father, 27
is

: Beatitude or
ſaluation con-
ſiſteth in vvell
vvorking.

Pſ. 102,
15. Eccle.
14, 18.
Eſ. 4, 6;
1 Pet. 1,
24.
Iob 5, 17.

Pro. 17
27.

Mat. 7,
21.
Ro. 2, 13.

is this, to visite pupilles and wvidovves in their tribulation: & to keepe him self vnspotted from this vworld. ¶

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

6. *Aske in faith nothing doubting.*] The Protestants vwould proue by this, that no man ought to pray vwithout assurance that he shall obtaine that vvhich he asketh. Where the Apostle meaneth nothing els, but that the asker of lawfull things may not either mistrust Gods povver and habilitie, or be in diffidence and despaire of his mercie: but that our doubt be onely in our ovvne vnworthinesse or vndue asking.

V what faith is required in prayer.

13. *Let no man say that he is tempted of God.*] Vve see by this, that vvhhen the Scriptures (as in the *Pater noster* and other places) seeme to say, that God doth sometimes tempt vs, or leade vs into tentation: they meane not, that God is any vvayes the author, causer, or mouer of any man to sinne, but onely by permission, and because by his gracious povver he keepeth not the offender from tentations. Therefore the blasphemie of Heretikes, making God the author of sinne, is intolerable. See *S. August. ser. 9 de diuers. c. 9.*

God is not author of euil.

13. *God is not a tempter of euils.*] The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their euil tentations to God (for other tentations God doth send to trie mens patience and proue their faith) take and translate the vvord passiuely, in this sense, that God is not tempted by our euils. Vvhene more consonantly to the letter and circumstance of the vvordes before & after, & as agreeably to the Greeke, it should be taken actiuely as it is in the Latin, that God is no tempter to euil. for being taken passiuely, there is no coherence of sense to the other vvordes of the Apostle.

Partial and vnwillful translation.

*ἀπειρά-
τος κα-
κῶν.

15. *Concupiscence vvhen it hath conceived.*] Concupiscence (vve see here) of it self is not sinne, as Heretikes falsely teach: but vvhhen by any consent of the minde vve do obey or yeld to it, then is sinne ingendred and formed in vs.

Concupiscence of it self no sinne.

15. *Sinne consummate ingendred death.*] Here vve see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but vvhhen it is consummate, that is, vvhhen the consent of mans minde fully and perfectly yeldeth to the committing or liking of the acte or motion vvherevnto concupiscence moueth or inciteth vs.

Not euery sinne mortal.

25. *The lawv of perfect libertie.*] The lawv of the Gospel and grace of Christ, is called the lawv of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his blood of the newv Testament deliuered all that obey him, from the seruitude of sinne and the Diuel. But not as the Libertines and other Heretikes of this time vwould haue it, that in the newv Testament euery man may followv his ovvne liking and conscience, & may choosē vvwhether he vvill be vnder the lawves and obedience of Spiritual or Temporal Rulers, or no.

V what is the lawv of libertie in the Newv Testament.

27. *Religion cleane.*] True religion standeth not onely in talking of the Scriptures, or onely faith, or Christes iustice: but in puritie of life, and good vvorkes, specially of charitie and mercie done by the grace of Christ. This is the Apostolical doctrine, and far from the Heretical vanitie of this time.

Good vvorkes a part of mans iustice.

CHAP. II.

Against acception of persons. 10 From al and every sinne vve must abstaine, hauing in al our vvordes and deedes, the Iudgements before our eyes: vvherin vvorkes of mercie shall be required of vs, 14 and onely faith shall not auaille vs. 18 And that the Catholike by his vvorkes sheweth that he hath faith: vvhereas the Heretike hath no more faith then the Diuel, talke he of faith neuer so much: and of iustification thereby onely, by the example of Abraham Re. 4. For Abraham in deedes vvas iustified by vvorkes also: 25 and likewise Rahab.



Y brethren, Haue not the faith of our 1
 Lord I E s v s Christ of glorie ⁿ in ac-
 ception of persons. † For if there 2
 shal enter into your assemblie a man
 hauing a golden ring in goodly ap-
 pareil, and there shal enter in a poore
 man in homely attire, † & you haue 3
 respect to him that is clothed vvith
 the goodly appareil, and shal say to
 him, Sitte thou here vvell: but say to the poore man, Stand
 thou there: or sitte vnder my foote-stoole: † do you not 4
 iudge vvith your selues, and are become iudges of vniust co-
 gitations? † Heare my deereft brethren: hath not God cho- 5
 sen the poore in this vvorld, riche in faith, and heires of the
 kingdom vvhich God hath promised to them that loue him?
 † But you haue dishonoured the poore mā. Do not, the riche 6
 oppresse you by might: and them selues dravv you to iudge-
 ments? † Doe not they blaspheme the good name that is 7
 inuocated vpon you? † If not- vvithstanding you fulfil the 8
 roial lavv according to the scriptures, *Thou shalt loue thy neighbour*
as thy self, you doe vvell: † but if you accept persons, you 9
 vvorke sinne, reprovved of the Lavv as transgressours. † And 10
 * vvhosoeuer shal keepe the vvhole Lavv, but offendeth in
 one: ⁿ is made guilty of al. † For hethat said, Thou shalt 11
 not commit aduoutrie, said also, Thou shalt not kil. And if
 thou doe not commit aduoutrie, but shalt kil: thou art made
 a transgressour of the Lavv. † So speake ye, and so doe, as 12
 beginning to be iudged by the lavv of libertie. † For ⁿ iudge- 13
 ment vvithout mercie to him that hath not done mercie.
 And mercie ⁿ exalteth it self aboue iudgement.

† ⁿ Vvhat shal it profit my brethren, if a man say he hath 14
 faith: but hath not vvorkes? Shal faith be able to saue him?
 † And * if a brother or sister be naked, & lacke daily foode: 15
 † and one of you say to them, Goe in peace, be vvarmed & 16
 filled: but you giue them not the things that are necessarie
 for the bodie: vvhat shal it profit? † So faith also, if it haue 17
 not vvorkes, is dead in it self. † But some man saith, Thou 18
 hast faith, and I haue vvorkes: shew me thy faith vvithout
 vvorkes: & I vvill shew thee by vvorkes my faith. † Thou 19
 beleueest that there is one God. Thou doest vvell: the devils
 also

Leu. 19,
 15. Deu.
 1, 16.
 Pro. 24,
 23. Eccl.,
 42, 1.

Leu. 19,
 18. Mat.
 22, 39.
 Rom. 13.
 Leu. 19,
 37. Deu.
 1, 18.

ⁿ καὶ
 καυχῆ-
 ται

Io. 3, 17

<p>dead</p> <p>Gen. 22, 10.</p> <p>Gen. 15, 6. Ro. 4, 3. Gal. 3</p> <p>Iof. 2, 1. 18. and 6, 22.</p>	<p>20 also beleue and tremble. † But wilt thou know :: ô vaine</p> <p>21 man, that faith without vorkes is idle? † " Abraham our</p> <p>22 father vvas he not iustified by vorkes, * offering Isaac his</p> <p>23 sonne vpon the altar? † Seest thou that " faith did vorkes</p> <p>24 vwith his vorkes : and by the vorkes the faith vvas con-</p> <p>25 summate? † And the Scripture vvas fulfilled, saying, <i>Abra-</i></p> <p>26 <i>ham beleued God, and it vvas reputed him to iustice, and he vvas called</i> the</p> <p>freende of God. † Do you see that by vorkes a man is iustified :</p> <p>& " not by faith only? † And in like maner also * " Rahab the</p> <p>harlot, vvas not she iustified by vorkes, receiuing the mes-</p> <p>sengers, and putting them forth an other vway? † For euen</p> <p>as the bodie without the spirit is dead : so also " faith without</p> <p>vorkes is dead.</p>	<p>:: He speaketh to al heretikes that say, faith onely without vorkes doth iustifie, calling them vaine men, and com- paring them to Diuils.</p>
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A N N O T A T I O N S
C H A P. II.

1. *In acception of persons.*] The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof, that there should be no difference in Commonveales or assemblies, betwixt the Magistrate and the subiect, the free man and the bond, the riche and the poore, betwixt one degree and an other. for, God and nature, and the necessitie of man, haue made such distinctions, and men are bound to obserue them. But it is meant onely, or specially, that in spiritual gistes and graces, in matters of faith, Sacraments, and saluation, and bestowing the spiritual functions and charge of soule, vve must esteeme of a poore man or a bond man, no leise then of the rich man and the free, then of the Prince or the Gentleman : because as Christ him self calleth all, and endueth al forts vwith his graces: so in such and the like things vve must not be partial, but count al to be fellowes, brethren, and members of one head. And therefore the Apostle saith vwith a special clause, That vve should not hold or haue the Christian faith vwith or in such differences or partialities.

Scripture abused by the Anabaptistes to make no distinction of persons. V what the Apostle meaneth by acception of persons.

10. *Is made guilty of al.*] He meaneth not, that vvhosoever is a theefe, is also a murderer, or that euery murderer is an aduouterer also : or that al sinnes be equal, according to the Stoikes and the Heresie of Iouinian: much lesse, that he shal haue as great damnation that transgresseth one commaundement, as if he had offended against euery precept. but the sense is, that it shal not auaille him to saluation, that he seemeth to haue kept certaine and not broken al the commaundements: seeing that any one transgression of the Law, proueth that he hath not obserued the vvhole, vvhich he vvas bound to do, so far as is required, and as is possible for a man in this life. S. Augustine disputing profoundly in his 29 Epistle to S. Hierom, of this place of S. Iames, expoundereth it thus: that he vvhich offendeth in one, that is, against the general and great commaundement of loue or charitie (because it is in maner al, as being the summe of al, the plenitude of the law, and the perfection of the rest) breaketh after a sort and transgresseth al, no sinne being committed but either against the loue of God, or of our neighbour.

How he that offendeth in one commaundement, is guilty of al.

13. *Iudgements without mercie.*] Nothing giueth more hope of mercie in the next life, then the vworkes of almes, charitie, and mercie, done to our neighbours in this life. Neither shal any be vsed vwith extreme rigour in the next vvorlde, but such as vsed not mercie in this vvorlde. *August. de pec. merit. li. 2 c. 3.* Vvhich is true, not onely in respect of the iudgement to euerlasting damnation, but also of the temporal chastisement in Purgatorie, as S. Augustine signifieth, declaring that our venial sinnes be vvashed away in this vvorlde vwith daily vworkes of mercie, vvhich otherwise should be chastised in the next. See *epist. 29* aforesaid in fine. and *li. 21 de Ciu. Dei c. 17* in fine.

Vworkes of mercie excluding grateful to God.

14. *What shal it profite, if a man say he hath faith?*] This vvhole passage of the Apostle is so cleere against iustification or saluation by onely faith, damnably defended by the Protestants, and so euident for the necessitie, merite, & concurrence of good vworkes, that their first author Luther and such as exactly folovv him, boldly (after the maner of Heretikes) vwhen they can make no shift nor false glofe for the text, denie the booke to be Canonical Scripture. But Calvin and his companions disagreeing vwith their Masters, confesse it to be holy Scripture. but their shifts and

The proud & impudent dealing of the heretikes against this Epistle, because it is so plaine against onely faith.

fond gloses for answer of so plaine places, be as impudent as the denying of the Epistle was in the other. vvhoo vvhould neuer haue denied the booke, thereby to shevv them selues Heretikes, if they had thought thoe vulgar euasions that the Zuinglians and Caluinists do vie (vvhreeof they vvere not ignorant) could haue serued. In both sortes the Christian Reader may see, that al the Heretikes vaunting of expresse Scriptures & the vvord of God, is no more but to delude the vvorld. vvhereas in deede, be the Scriprures neuer so plaine against them, they must either be vvreited to found as they say, or els they must be no Scriptures at all. And to see Luther, Caluin, Beza, & tneir fellowves, fitte as it vvere in iudgement of the Scriptures, to allowv or disallowv at their pleasures, it is the most notorious example of Heretical pride & miserie that can be. See their prefaces and censures vpon this Canonical Epistle, the Apocalypie, the Machabees, and other.

Only faith, an old heretic.

S. James & the rest inculcare good vvorkes against the error of only faith falsely gathered of S. Paul. les vvordes.

S. Augustines vvhole disputation in this point very notable, & directly against only faith.

21. *Abraham vvas he nos iustificed by vvorkes?* It is much to be noted that S. Augustine in his booke *de fide & operibus* c. 14 vvriteth, that the heresie of onely faith iustificyng or sauing, vvas an old Heretic euen in the Apostles time, gathered by the false interpretation of some of S. Pauls profound disputation in the Epistle to the Romans, vvherein he commended so highly the faith in Christ, that they thought good vvorkes vvere not auailable: adding further, that the other three Apostles, James, Iohn, and Iude, did of purpose vvrite so much of good vvorkes, to correct the said error of onely faith, gathered by the misconstruction of S. Pauls vvordes. Yea vvhen S. Peter (*Ep. 2 c. 3.*) vvarneth the faithful that many things be hard in S. Pauls vvritings, and of light vnlearned men mistaken to their perdition: the said S. Augustine affirmeth, that he meant of his disputation concerning faith, vvich so many Heretikes did mistake to condemne good vvorkes. And in the preface of his commentarie vpon the 31 Psalme, he vvarneth al men, that this deduction vpon S. Pauls speache, *Abraham vvas iustificed by faith, therefore vvorkes be nos necessarie to saluation:* is the right vvay to the gulfe of Hel and damnation.

And lastly (vvhich is in it self very plaine) that vve may see this Apostle did purposely thus commend vnto vs the necessitie of good vvorkes, and the inanity aud insufficiencie of onely faith, to correct the error of such as misconstrued S. Pauls vvordes for the same: the said holy Doctour noth that of purpose he tooke the very same example of Abraham, vvhom S. Paul said to be iustificed by faith, and declareth that he vvas iustificed by good vvorkes, (specifying the good vvorke for vvhich he vvas iustificed and blessed of God, to vvitte, his obedience and immolation of his onely sonne. But hovv S. Paul saith that Abraham vvas iustificed by faith, see the Annotations vpon that place. *Rg. 4. v. 1.*

Heresies against good vvorkes.

Workes cocurre vvith faith as cause of iustification.

Workes make vs iust in deede before God.

The Protestants say, by faith onely: S. James cleane contrarie, *Nos by faith onely.*

* See the annot. vpon the epistle to the Romans c. 2. v. 13.

The manifold meaning of certaine fathers, vvhen they say, *Only faith.*

22. *Faith did vvorke vvish.* Some Heretikes hold, that good vvorkes are pernicious to saluation and iustification: other, that though they be not hurtful but required, yet they be no causes or vvorkes of saluation, much lesse meritorious, but are as effectes and fruites issuing necessarily out of faith. Both vvhich fictions, fals hods, and flights from the plaine truth of Gods vvord, are refuted by these vvordes, vvhen the Apostle saith, That faith vvorketh together vvith good vvorkes: making faith to be a coadiutor or cooperatoor vvith vvorkes, and so both ioyntly concurring as causes and vvorkes of iustification: yea after vvard he maketh vvorkes the more principal cause, vvhen he resembleth faith to the body, and vvorkes to the spirit or life of man.

23. *The friend of God.* By this also an other false and friuolous euasion of the Heretikes is ouertaken, vvhen they feine, that the Apostle here vvhen he saith, vvorkes do iustifie, meane. h that they shevv vs iust before men, and auaille not to our iustice before God. For the Apostle euidently declareth that Abraham by his vvorkes vvas made or truly called the friend of God, and therefore vvas not (as the Heretikes say) by his vvorkes approoued iust before man onely.

24. *Not by faith onely.* This proposition or speache is directly opposite or contradictory to that vvhich the Heretikes hold. For the Apostle saith, Man is iustificed by good vvorkes, and not by faith onely. but the Heretikes say, Man is not iustificed by good vvorkes, but by faith onely. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. James speache and S. Pauls. for though S. Paul say, man is iustificed by faith, yet he neuer saith, by faith onely, nor euer meaneth by that faith vvhich is alone, but alvvayes by that faith vvhich vvorketh by charitie, * as he expoundeth him self. Though concerning vvorkes also, there is a difference betwixt the first iustification, vvhereof S. Paul specially speaketh: and the second iustification, vvhereof S. James doth more specially treat. Of vvhich thing * els vvhere there is ynough said.

The fathers in deede vse sometimes this exclusive, *sola, onely:* but in far other sense then the Protestants. For some of them hereby exclude onely the vvorkes of Moyses law, against the Iewes: some, the vvorkes of nature and moral vertues vvithout the grace or knowledge of Christ, against the Gentiles: some, the necessitie of external good vvorkes vvhere the parties lacke time and means to doe them, as in the case of the penitent thereto: some, the false opinions, sectes, and religions contrarie to the Catholike faith, against Heretikes and miscreants: some exclude reason, sense, and arguing in matters of faith and myteric, against such as vvill beleeeue nothing but that they see or vnderstand: some, the

loco citato.

* Li. 83 q. 76.

* Gal. 5.

merite

merite of vvorkes done in sinne before the first iustification: some, the arrogant Pharisaiical vaunting of mans ovne proper vvorkes and iustice, against such as referre not their actions and good deedes to Gods grace. To these purposies the holy Doctores say sometimes, that only faith saueth and serueth: but neuer (as the Protestants vvould haue it) to exclude from iustification and saluation, the cooperation of mans free vvill, dispositions and preparations of our hartes by praier, penance, and sacraments, the vertues of hope and charitie, the purpose of vvell-vvorking and of the obseruation of Gods commaundements: much lesse, the vvorkes and merites of the children of God, proceeding of grace and charitie, after they be iustified and are now in his fauour: vvhich are not only dispositions and preparations to iustice, but the meritorious cause of greater iustice, and of saluation.

25. *Rahab.*] This Apottle alleageth the good vvorkes of Rahab by vvhich she vvvas iustified, and S. Paul (11 Hebr.) saith she vvvas iustified by faith. Vvvhich are not contrarie one to the other. for both is true, that she vvvas saued by faith, as one saith: and that she vvvas saued by her vvorkes, as the other saith. But it vvvere vvtruely said, that she vvvas saued either by onely faith, as the Heretikes say: or by onely good vvorkes, as no Catholike man euer said. But because some Ievves and Gentil Philosophers did affirme: they, that they should be saued by the vvorkes of Moyse lavv: these, by their moral vvorkes: therefore S. Paul to the Romans disputed specially against both, proving that no vvorkes done vvithout or before the faith of Christ, can serue to iustification or saluation.

S. Paul nameth faith, & S. Iames vvorkes, causes of iustification: but neither the one, faith only: nor the other, vvorkes only.

26. *Faith vvithout vvorkes is dead.*] S. Iames (as the Protestants feine) saith that faith vvithout good vvorkes is no faith, and that therefore it iustifieth not, because it is no faith. for he saith that it is dead vvithout vvorkes, as the body is dead vvithout the soule, and therefore being dead hath no actiuitie or efficacie to iustifie or saue. But it is a great difference, to say that the body is dead, and to say that it is no body. euen so it is the like difference, to say that faith vvithout vvorkes is dead, and to say that faith vvithout vvorkes is no faith. And if a dead body be not vvithstanding a true body, then according to S. Iames comparison here, a dead faith is not vvithstanding a true faith, but yet not available to iustification, because it is dead, that is, because it is onely faith vvithout good vvorkes.

Faith vvithout vvorkes is a true faith, but not available: as the body vvithout the spirit is a true body, though it be dead.

And therefore it is a great impudencie in Heretikes, and a hard shift, to say that the faith of vvhich the Apottle disputeth at this vvhile, is no true or properly called faith at all. It is the same faith that S. Paul defined and commended in al the 11 chapter to the Hebrues, and the same vvhich is called the Catholike faith, and the same vvhich being formed & made alieue by charitie, iustifieth. Many true it is, that it is not that special faith vvhich the Heretikes feine onely to iustifie, to vvhit, vvhen a man doth firmly beleuee as an article of his faith, that him self shall be saued. this special faith it is not vvhereof the Apottle here speaketh. for neither he, nor S. Paul, nor any other sacred vvriter in al the holy Scriptures euer speake or knevve of any such forged faith.

Vvhat faith the Apottle speaketh of: & that he knevve no special faith.

CHAP. III.

Against proud Maisters and authors of Sectes. 5 Of the manifold finnes of the vnbri- dede tongue. 13 The difference betvvixt proud, cōsentious, and vvorldly vvijedom, and that vvijedom vvhich is heavenly, peaceable, modest, and so forth.

Mat. 23,
8.

Ecl. 14,
1. 5, 16.

1
2
3
4



E yee notⁿ many maisters my brethren, knowving that you receiue the greater iudgement, † For in many things vve offend al.* If any man offend not in vvord: this is a perfect man. he is able also vvith bridle to turne about the whole body. † And if vve put bittes into the mouthes of horses that they may obey vs, vve turne about al their body also. † And behold, the shippes, vvhereas they be great, and are driuen of strong vvindes: yet are

are they turned about vwith a litle sterne whither the violēce
of the director vvil. † So the tongue also is certes a litle mē- 5
^{μεγαλαυχα.}ber, & ^{μεγαλαυχα.}vaunterh great things. Behold hovv` much' fire what
a great vwood it kindleth? † And the tongue, is fire, a vvhole 6
vworld of iniquitie. The tongue is set amoug our members,
vvhich defileth the vvhole bodie, & inflameth the vvheele of
our natiuitie, inflamed of hel. † For al nature of beastes & fou- 7
les and serpents & of the rest is tamed & hath been tamed by
the nature of man. † but the tongue no man can tame, an vn- 8
quiet euil, ful of deadly poison. † By it vve bleffe God & the 9
Father: & by it vve curse men vvhich are made after the simi-
litude of God. † Out of the self same mouth procedeth bles- 10
sing & cursing. These things must not be so done my brethré.
† Doth the fountaine giue forth out of one hole svveete & 11
soure water? † Can, my brethren, the figge tree yeld grapes: 12
or the vine, figges? So neither` can the salt water yeld' sweete.
† Vvho is vvise and hath knowledge among you? Let him 13
shew by good conuerfation his vvorking in mildenesse of
vvifedom. † But if you haue bitter zeale, and there be con- 14
tentions in your hartes: glorie not and be not liers against
the truth. † for this is not :: vvifedom descending from 15
aboue: but earthly, sensual, diuelish. † For vvhere zeale and 16
contention is: there is inconstancie, and euery peruerse
vvorke. † But the vvifedom that is from aboue, first certes is 17
chast: then peaceable, modest, suafible, cōsenting to the good,
ful of mercie and good fruites, not iudging, vvithout simu-
lation. † And the fruites of iustice, in peace is sovved, to them 18
that make peace.

∴ The diffe-
rence betwixt
the humane
vvifedom, spe-
cially of here-
tiques: and the
vvifedom of
the Catholike
Church & her
cauldren.

litle

*can it yeld
salt and
sweete
water.*

ANNOTATIONS

CHAP. III.

1. Many maisters.] He meaneth principally Sect-maisters that make them selues feue-
ral Ringleaders in sundry sortes of new deuised doctrines: euery one arrogating to him
self to be maister, and none so humble as to be a scholer, either to Gods Church and true
Pastors, or to other guides and authors of the said sectes. So did Zuinglius disdain to
be Luthers scholer, and Caluin to be the folower of Zuinglius.

Many maisters
are many
proud Sect-
maisters.

CHAP. IIII.

*By rempissence and loue of this vworld, vve are made enemies to God: but vve should rather
humble vs to him, punishing our selues for our sinnes. 11 Against detraction, and ray' b
iudging. 13 To remember alvvayes the vncertensie of our life.*

FROM



1 FROM whence are vvarres & conten-
 2 tions among you? Are they not hereof?
 3 of your concupiscences vvhich vvarre
 4 in your members? † You couet: and
 5 haue not. you kil, & enuie: and can not
 6 obtaine. you contend and vvarre: and
 7 you haue not, because you aske not.
 8 † You aske, and receiue not: because
 9 you aske amisse: that you may consume it on your cōcupif-
 10 cences. † Aduouterers, know you not that the * frendship
 11 of this vworld, is the enemy of God? Vvhosoever therefore
 12 vvil be a frende of this vworld: is made an enemy of God.
 13 † Or do you thinke that the Scripture saith in vaine: *To en-
 14 uie doth the spirit couet vvhich dwelleth in you?* † And :: giueth greater
 15 grace. For the which cause it saith, *God resisteth the proud, & giueth
 16 grace to the humble.*
 17 † Be subiect therefore to God, but resist the Deuil, and he
 18 vvil flee from you. † Approche to God, & he vvil approche
 19 to you. Cleanse your handes, ye sinners: and purifie your
 20 hartes, ye double of minde. † Be miserable, and mourne, &
 21 vveepe: let your laughter be turned into mourning: and ioy,
 22 into sorow. † * Be humbled in the sight of our lord, and he
 23 vvil exalt you. † Detraete not one frō an other my brethre.
 24 He that detraeteth from his brother, or he that iudgeth his
 25 brother, detraeteth from the Law, and iudgeth the Law. But if
 26 thou iudge the Law, thou art not a doer of the Law, but a
 27 iudge. † For there is one law-maker, and iudge that can de-
 28 stroy and deliuer. † But thou, * vvhart art thou that iudgeth
 29 thy neighbour?
 30 Behold nowv you that say, To day or to morovv vve
 31 vvil goe into that citie, and there certes vvil spend a yere, and
 32 vvil traficke, and make our gaine († vvhich are ignorāt vvhart
 33 shal be on the morovv. For vvhart is your life? It is a vapour
 34 appearing for a litle vvhile, and aftervard it shal vanish
 35 avvay) † for that you should say, :: If our Lord vvil: and,
 36 If vve shal liue, vve vvil doe this or that. † But nowv you
 37 reioyce in your arrogancies. Al such reioycing, is vvicked.
 38 † To one therefore knowving to doe good, and not doing it:
 39 to him it is sinne.

1. Io. 2,
15.

Pro. 3,
35. 1 Pet.
5, 5.

1 Pet. 5,
6.
c μὴ κα-
ταλαλιῆ-
σῶτε ἀλλή-
λους

Ro. 14,
4.

:: The boldnes
of Hæretikes
adding here the
vword Scripture
to the text
thus, And the
Scripture giueth
greater grace.

c Free vvil &
mans owne
endeuour ne-
cessarie in
comming to
God.

c He forbid-
deth detraetiō,
euil speaking,
flaundering.

:: Al promises
and purposes
of our worldly
affaires are to
be made vnder
condition of
Gods good
liking & plea-
sure: and it
becommeth a
Christian man
to haue vsually
this forme of
speache in that
case, If God
vvil, if God
otherwise dis-
poze nos.

A N N O T A T I O N
C H A P. IIII.

8. Purifie your hartes.] Man (vve see here) maketh him self cleane and purgeth his owne hart. Vvhich derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants thinke vve derogate from Chrifts Passion, vvhen vve attribute Gods grace, such effects to our owne vvorkes, or to other secundarie helpes and causes. is no derogation there- vnto-

C H A P. V.

By the damnatio to come vpon the unmerciful riche, he exhorteth the persecuted to patience and by their owne reward, and by examples. 12 Not to sweare at all in common talke. 13 In affliction, to pray: in prosperitie, to sing: in sicknes, to call for the Priests, and that they pray over them and anoint them with oile: and that the feake persons confesse their finnes. 19 Finally, howv meritorious it is, to convert the erring vnsto the Catholike faith, or the sinner to amendment of life.

∴ A feareful description of the miseries that shal befall in the next life to the unmerciful couetous men.

∴ He meaneth either fruite or raine.

OE to novv ye riche men, vveepe, ∴ hovvling ¹ in your miseries vvhich shal come to you. † Your ² riches are corrupt: and your garmentes are eaten of mothes. † Your gold and siluer is rusted: and ³ their rust shal be for a testimonie to you, and shal eat your flesh as fire. You haue stored to your selues vvyrath in the last daies. † Behold ⁴ the hire of the vvorkemen that haue reaped your fields, vvhich is defrauded of you, crieth: and their crie hath entred into the eares of the Lord of Sabboth. † You ⁵ haue made metie vpon the earth: and in riotouines you haue nourished your hartes in the day of slaughter. † You haue ⁶ presented, and slaine the iust one: and he resisted you not. † Be patient therefore brethren, vntil the comming of our ⁷ Lord. Behold, the husband man expecteth the pretious fruite of the earth: patiently bearing til he receiue ⁸ the timely and the latevvard. † Be you also patient, and confirme your ⁸ hartes: because the comming of our Lord vvil approche. † Grudge not brethren one against an other: that you be not ⁹ iudged. Behold, the iudge standeth before the gate. † Take ¹⁰ an example, brethren, of labour and patience, the prophetes: vvhich spake in the name of our Lord. † Behold vve accout ¹¹ them blessed that haue suffered. The sufferance of Iob you haue heard, and the end of our Lord you haue seen, because our Lord is merciful and pitieful. † But before al things ¹² my brethren, * "svveare not, neither by heauen, nor by earth, nor other othe whatsoeuer. But let your talke be, yea, yea: no, no:

condemned

is as hand.

Mt. 5:34

	no : that you fall not vnder iudgement.	
	13 † Is any of you in heauinesse ? let him pray. Is he of a	The Epistle is a votive Masse for the sicke.
	14 cheereful hart ? let him sing. † Is any man sicke amōg you ? "let him bring in the priestes of the Church, and let them	
Mr. 6, 13	15 pray ouer him, * "anoiling him vvith oile in the name of our	b The Epistle in Maioribus Lisans on S. Markes day, and in the Rogation daies.
	16 our Lord "shal lift him vp : and if he be in sinnes, "they shal be remitted him. † b " Confesse therefore your sinnes one to an other : & pray one for an other that you may be saued. ¶	
3 reg. 17. Eccl. 48. Lu. 4, 25	17 for the continual praier of a iust man auaieth much. † * Elias vvas a man like vnto vs passible : and vvith praier "he praied that it might not raine vpon the earth , and it rained not for	b the heretikes translate, Acknowledge your sinnes. &c. so litle they can abide the very vvord of confession.
3. reg. 18, 41.	18 three yeres and sixe monethes. † And * he praied againe: and the heauen gaue raine, and the earth yelded her fruite.	
	19 † My brethren, if any of you shal erre from the truth, & 20 a man conuert him: † he mult know that he " vvhich maketh a sinner to be conuerted from the error of his vvay, "shal saue his soule from death, and :: couereth a multitude of sinnes. -I	:: He that hath the zeale of conuerting sinners, procureth thereby mercie and remission to himself : vvhich is a singular grace.

ANNOTATIONS
CHAP. V.

4. *The hire.*] To vvithhold from the poore or labourer the hire or vvages that is due or promised to him for his seruice or vvorke done, is a great iniquitie, and one of those five sinnes vvhich in holy vvvrite be said to call for vengeance at Gods hand, 'as vve see here. They be called in the Catechisme, *Sinnes crying to heauen.* The other foure be, Murder, Gen. 18. v. 20. Vsurie, Exod. 22. v. 27. The sinne against nature, Gen. 18. v. 20. The oppression and vexation of vvidorves, pupilles, strangers, and such like. *Ib. & Exod. 3. v. 9.*

12. *Svveare not.*] He forbiddeth not al othes, as the Anabaptists falsely say. for in iustice and iudgement vve may be by our lawfull Magistrate put to svveare, and may lawfully take an othe, as also for the aduantage of any necessarie truth vvhens time and place require. but the custome of svvearing, and al vaine, light, and vnecessarie othes in our daily speache do displease God highly, and are here forbidden by the Apostle, as also by our Sauour. *Mat. 5.*

14. *Let him bring in the Priestis.* The Protestants for their special hatred of the holy order of Priestthod, as els vvhere often, so here they corrupt the text evidently, translating *Presbyteros*, elders. As though the Apostle had meant men of age, and not such as vvare by holy office, Priestis. S. Chrysostom vvho knew the sense and signification of the Greeke vvord according to the Ecclesiastical vse and the vvhole Churches iudgement, better then any Protestant alieu, taketh it plainely for *Sacerdotes*, that is, Priestis *li. 3 de Sacerdotio prope initium.* And if they confesse that it is a vvord of office vvith them also, though they call them Elders, and not Priestis: then vve demaund vvwhether the Apostle meane here men of that iunction vvhich they in their nevv Churches call Elders. If they say no, as they must needs (for Elders vvith them are not deputed specially to publike praying or administration of the Sacraments, such as the Apostle here requireth to be sent for) then they must needs graunt, that their Elders answer not to the iunction of those vvhich in the nevv Testament are called *Presbyteri* in Greeke and Latin, and therefore both their translation to be false and fraudulent, and also their naming of their nevv degrees or orders to be fond and incongruous.

If they say their Ministers be correspondent to such as vvare called *Presbyteri* in holy vvvrite and in the Primitive Church, and that they are the men vvhom the Apostle vvillet to be called for to

The sinnes crying to heauen.
Vvhat othes are lawfull, vvhich are not.
Heretical translation against Priestthod.
Neither their Elders (so called) nor their Ministers, can be those vvho the Apostle here callisth, *Presbyteros.*

Nnnn ij anoiie

They haue no reason to call their Ministers by that name.

Their Deacons should rather be called Ministers.

They should keepe the name Priest, as vvel as deacon.

The Sacramēt of EXTREME VNCTION.

The heretikes obiections against the said Sacrament, answered: and vwithal it is proued to be a Sacrament.

Remission of finnes annexed to creatures.

Holy vvater.

Holy oile blessed by the Bishop.

The peoples deuotion toward such hallowed creatures.

anoile the sicke & to pray for him, vvhy do they not then translate *Presbyteros*, Ministers? Which they might doe vwith as good reason, as call such as they haue taken in steede of our Catholike Priests, Ministers. Vvwhich vvord being in large acceptation common to all that haue to doe about the celebration of diuine things, vvvas neuer appropriated by the vse either of Scripture or of the holy Church, to that higher function of publike administration of the Sacraments and Seruice, vvwhich is Priesthod: but to the order next vnder it, vvwhich is Deacons hip. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants haue no more reason to keepe the auncient Greeke vvord of Deacon, appropriated to that office by the vse of antiquity, then to keepe the vvord Priest, being made no lesse peculiar to the state of such onely as minister the holy Sacraments, & offer the Sacrifice of the Altar. But these fellowves folovv neither Gods vvord nor Ecclesiastical vse, nor any reason, but mere phantasie, noueltie, and hatred of Gods Church. And hovv lide they folovv any good rule or reason in these things may appear by this, that here they auoid to translate *Priests*, and yet in their Cōmunion booke, in their order of vvisiting the sicke, they commonly name the Minister, *Priest*.

14. *Anoiling vvith oile.*] Here is the Sacrament of extreme Vnction so plainly promulgated (for it vvvas instituted, as al other Sacraments of the nevv Testament, by our Sauour Christ him self, and, as Venerable Bede thinketh and other auncient vvriters, the anoiling of the sicke vvith oile *Marc. 6.* pertaineth therevnto) that some Heretikes, for the euidence of this place also (as of the other for good vvorkes) deny the Epistle. Other (as the Calvinists) through their confidence of cunning snites and gloses, confessing that S. Iames is the author, yet condemne the Church of God for vsing and taking it for a Sacrament. But vvbat dishonour to God is it (vve pray them) that a Sacrament should be instituted in the matter of oile, more then in the element of vvater? Vvhy may not grace & remission of finnes be annexed to the one as vvvel as to the other, vvwithoute derogation to God?

But they say, Sacraments endure for euer in the Church, this but for a season in the Primitiue Church. Vvhat Scripture telleth them that this general and absolute prescription of the Apostle in this case, should endure but for a season? vvhenn vvvas it taken avvay, abrogated, or altered? They see the Church of God hath alvvayes vsed it vpon this vvarrant of the Apostle, vvwho knevve Christs meaning and institution of it better then these deceiued men, vvwho make more of their ovvne fond ghesse and cōiectures, grounded neither on Scripture nor vpon any circumstance of the text, nor any one authentical author that euer vvrote, then of the expresse vvord of God. It vvvas (say they) a miraculous practise of healing the sicke, during onely in the Apostles time, and not long after. Vve aske them vvwhether Christ appointed any certaine creature or external element vnto the Apostles generally to vvork miracles by. Him self vsed sometimes clay and spittle, sometimes he sent them that vvvere diseased, to vvash them selues in vvwaters. but that he appointed any of those or the like things for a general medicine or miraculous healing onely, that vve reade not, for in the beginning, for the better inducing of the people to faith and deuotion, Christ vvould haue miracles to be vvrought by sundry of the Sacraments also. Vvwhich miraculous vvorkes ceasing, yet the Sacraments remaine still vnto the vvorldes end.

Againe vve demaund, vvwhether euer they read or heard that men vvvere generally commaunded to seeke for their health by miraculous meanes. Thirdly, vvwhether al Priests, or (as they call them) Elders, had the gift of miraeles in the primitiue Church? No, it can not be, for though some had, yet al these indifferently of vvhom the Apostle speaketh, had not the gift: and many that vvvere no Priests, had it, both men and vvomen, vvwhich yet could not be called for, as Priests vvvere in this case. And though the Apostle and others could both cure men and reuiue them againe, yet there vvvas no such general precept for sicke or dead men, as this, to call for the Apostles to heale or restore them to life againe. Lastly, had any external element or miraculous practise, vnles it vvvere a Sacrament, the promise of remission of al kinde of actual finnes ioyned vnto it? or could S. Iames institute such a ceremonie him self, that could saue both body and soule, by giuing health to the one, and grace and remission to the other? At other times these contentious vvranglers raile at Gods Church, for annexing onely the remission of venial finnes to the element of vvater, made holy by the Priests blessing thereof in the name of Christ, and his vvord: and loe here they are driuen to held that S. Iames prescribed a miraculous oile or creature vvwhich had much more pover and efficacie. Into these straites are such miscreants brought that vvvil not beleue the expresse vvord of God, interpreted by the practise of Gods vniuersal Church.

Venerable Bede in 9. Luc. saith thus. *It is cleere that this custome vvvas deliuered to the holy Church by the Apostles them selues, that the sicke should be anoined vvwith oile consecrated by the Bishops blessing.* See for this, and for the assertion & vse of this Sacrament, S. Innocentius ep. 1. ad Decentium *Engubinum* cap. 8. to. 1. *Conc. & Lib. 2. de vvisitatione infirmorum* in S. Augustine cap. 4. *Concil. Cabilonense 2. cap. 48. Conc. Wormatiense cap. 72. to. 3. Conc. Aquisgea. c. 8. Florentinum*, and other later Councils. S. Bernard in the life of Malachie *in fine*. This holy oile becaute the faithful sawv to haue such vertue in the primitiue Church, diuers caried it home and occupied it in their infirmities, not vsing it in the Sacramental sort vvwhich the Apostle prescribed, as the Aduersaries vnlearnedly obiekt vnto

unto vs: but as Christians now do (and then also did) concerning the water of Baptisme, which they vsed to take home with them after it was halloved, and to giue it their diseased to drinke.

15. *The praier of faith.*] He meaneth the forme of the Sacrament, that is, the vvordes spoken at the same time vvhhen the partie is anoiled, vvhich no doubt are most auacient and Apostolike. Not that the vvord or praier alone should haue that great effect here mentioned, but ioyned vvvith the foresaid vnction, as is plaine.

The sacramental vvordes.

15. *Shal saue.*] The first effect of this Sacrament is, to saue the soule, by giuing grace and comfort to vvithstand the terrours and tentations of the enemy, going about (specially in that extreme of death) to driue men to desperation or distresse of minde and other damnable inconueniences. the vvhich effect is signified in the matter of this Sacrament specially.

The three effects of this Sacrament.

15. *Shal life him vp.*] Vvhen it shal be good for the saluation of the partie, or agreeable to Gods honour, this Sacrament restoreth also a man to bodily health againe, as experience oftē teacheth vs. Vvwhich yet is not done by vvay of miracle, to make the partie sodenly vvhole, but by Gods ordinarie prouidence and vsē of second causes, vvhich othervvise should not haue had that effect, but for the said Sacrament. This is the second effect.

15. *They shal be remitted him.*] Vvhat sinnes soeuer remaine vnremitted, they shal in this Sacrament and by the grace thereof be remitted, if the persons vvorthely receiue it. this is the third effect. S. Chryostom of this effect saith thus: *They (speaking of Priests) do not onely remis sinnes in baptisme, but aftervvard also, according to the saying of S. James, If any be sicke, let him bring in the Priests etc. Li. 3 de Sacerd. prope inisitiū.* Let the Protestants marke that he calleth *Presbyteros, sacerdotes*: that is, Priests, and maketh them the onely ministers of this Sacrament, and not elders or other lay men. By al vvhich you see this Sacrament of al other to be marvelous plainly set forth by the Apostle. Onely sicke men and (as * the Greeke vvord giueth) men very vveake must receiue it: onely Priests must be the ministers of it: the matter of it is holy oile: the forme is praier, in such sort as vve see now vsed: the effects be as is aforesaid. Yet this so plaine a matter and so profitable a Sacrament, the enemy by Heretikes vvould vvholly abolish.

Priests (and not Elders) are the ministers of this Sacrament.

* 1^o 2^o 3^o 4^o 5^o 6^o 7^o 8^o 9^o 10^o 11^o 12^o 13^o 14^o 15^o

In hunc locum.

16. *Confesse therefore.*] It is not certaine that he speaketh here of sacramental Confession: yet the circumstance of the letter vvel beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it *bo. 2 in Lemit. & Venerable Bede vvriteth thus, In this sentence (saith he) there must be this discretion, that our daily and litle sinnes vve confesse one to an other, vnto our equals, and beleue to be saued by their daily praier. but the vncleanmes of the greater leprosie let vs according to the law open to the Priest, and as his pleasure in vvhat maner and how long time he shal commaund, let vs be careful to be purified.* But the Protestants fleeing from the very vvord confession in despite of the Sacrament, translate thus, *Acknowledge your faulces one to an other.* They do not vvel like to haue in one sentence, Priests, praying ouer the sicke, anoiling them, forgiuing them their sinnes, confession, and the like.

Confession

17. *He praied.*] The Scriptures to vvhich the Apostle alludeth, make no mention of Elias praier. therefore he knew it by tradition or reuelation. Vvhereby vve see that many things vvvritten be of equal truth vvvith the things vvvritten.

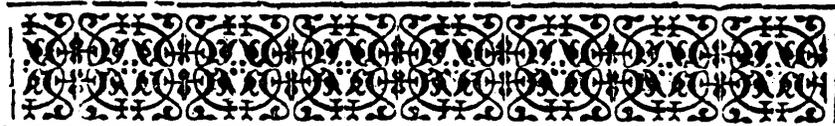
Truthe vvvritten and knowven by tradition.

20. *Maketh to be conuerted.*] Here vve see the great reppard of such as seeke to conuert Heretikes or other sinners from error and vvickednes: and how necessarie an office it is, specially for a Priest.

Conuerting of soules

20. *Shal saue.*] Vve see, it derogateh not from God, to attribute our saluation to any man or Angel in heauen or earth, as to the vvorkers thereof vnder God, by their praiers, preaching, correction, counsel, or othervvise. Yet the Heretikes are so folish and captious in this kinde, that they can not heare patiently, that our B. Lady or others should be counted meanes or vvorkers of our saluation.

Our saluation attributed to men, vvithout derogation to Christ.



THE ARGVMENT OF BOTH
THE EPISTLES OF S. PETER, THE
FIRST, AND THE SECOND.



F S. Peter we reade at large, both in the Gospels, and in the Actes of the Apostles: and namely, that Christ designed him, and also made him his vicar (as S. Marten for that cause in the catalogue of the Apostles, calleth him Primus, the first, and all antiquitie, Princeps Apostolorum, the Prince of the Apostles) and that he accordingly executed that office after Christes departure, placing the Church first among the Iewes in Hierusalem and in al that countrey and coastes about, as Christ also him self, before had, preached to the Iewes alone.

But preaching at length to the Gentiles also, according to Christes commission (Mat. 28. 7. 19.) and being now come to Rome, the head citie of the Gentiles, from thence he writeth this Epistle to his Christian Iewes, hausing care of them in his absence, no lesse then when he was present: and not to the Iewes that were at home, (belike because they had S. Iames, or his successor S. Simon Cleopha, residents with them.) but * to them that were dispersed in Pontus, Galatia, Cappadocia, and Bithynia.

* See the Annotation & Pet. 5. v. 13.

And that he writeth it from Rome, him self signifieth saying: The Church that is in Babylon saluteth you. * Where by Babylon he meaneth Rome, as all antiquitie doth interpret him: not, that he so calleth the Church of Rome, but the heauenly state of the Romane empire, which then, and 300 yeres after, vnto the conversion of Constantinus the Emperour, did persecute the elect Church of Rome, in so much that the first 33 Bishops thereof vnto S. Siluester, were al Martyrs.

* See the Annotation vpon S. Iames epistle c. 2. v. 21.

For the matter whereof he writeth, him self doth signifie it in these wordes: This loe the second Epistle I write to you, my deereft, in which (Epistles) I stirre vp by admonition, your sincere minde, that you may be mindeful of those wordes & c. So he saith there of both together. And againe of the first to the same purpose, in another place: I haue breuely written, beseeching and testifying that this is the true grace of God, wherein you stand. For, there were at that time certaine Seducers (as * S. August. also hath told vs) who went about to teach Onely faith, as though good workes were not necessarie, nor meritorious. there were also great persecutions, to compel them with terrour to denie Christ & al his religio. He therefore exhorteth the accordingly, neither for persecution, neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: and in the second, more principally against seduction. The first epistle is noted to be very like to S. Pauls epistle to the Ephesians, in wordes also, and so thicke of Scriptures, as though he spake nothing els.

The time when the first was written, is uncertaine: the second was writte a litle before his death, as is gathered by his wordes in the same. c. 1. v. 14.

THE



THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAP. I.

He comforteth them in their persecutions (being not by Baptisme made the children of God) with the hope of their heauenly inheritance: 6 shewing how meritorious it is for them to be so constant in faith; 10 and confirming them therein with the authoritie of the Prophets and of the Holy Ghost. 15 Exhorting them to live also accordingly in all holines, 15 considering the holines of God, the uprightnes of his iudgement, the price of their redemption by Christ, 22 and the vertues of the seede in them. (Which is grace regeneratus in Baptisme) foretold by the Prophet also.

1 **P**ETER an Apostle of IESVS Christ, The Epistle
In Cathedra S.
Petri Rome.
Jan. 18.
to the electe strangers of the disper-
2 sion of Pontus, Galatia, Cappadocia,
Asia, and Bithynia, † according to
the prescience of God the Father,
into sanctification of the Spirit, vnto
the obedience and sprinkling of the
bloud of IESVS Christ: Grace to
you and peace be multiplied.

3 † Blessed be God and the father of our Lord IESVS The Epistle
for many mar-
tyrs.
Christ, vvho according to his great mercie hath regenerated
vs vnto a liuely hope, by the resurrection of IESVS Christ
4 from the dead, † vnto an inheritance incorruptible, and in-
contaminate, and that can not fade, conserued in the heauens
5 in you, † (vvho in the verrue of God are kept by faith
6 vnto saluatiō) ready to be reuealed in the last time. † wher-
in you shal reioyce, a litle novv if you must be made heavy
7 in diuerse tentations: † that the probation of your faith
much mote pretious then gold (vvhich is proued by the fire)
may be found vnto praise and gloriē and honour in the re-
8 uelatiō of IESVS Christ: † † vvhom hauing not seen, you
loue: in vvhom novv also not seing you belecue: and be-
leeuing you reioyce vvith ioy vnspcakable and glorified,
9 † receiuing the end of your faith, the saluation of your
soules

2 Cor. 1,
3. Eph. 1,
3.

soules. † Of the vvhich saluation the Prophetes inquired & 10
 searched, vvhich prophesied of the grace to come in you,
 † searching vnto vvhich or vvhath maner of time the Spirit 11
 of Christ in them did signifie: foretelling those passions that
 are in Christ and the glories folowing: to vvhom it vvas re- 12
 uealed, that not to the selues, but to you they ministred those
 things vvhich novv are told you by them that haue euange-
 lized to you, the holy Ghost being sent from heauen, on
 vvhom the Angels desire to looke.

Chastitie not
 onely of body
 but also of
 minde, is re-
 quired. S. Bede
 upon this place.

God vvill
 iudge men ac-
 cording to
 euery ones
 vvorkes, and
 not by faith
 onely.
 He meaneth
 the errors of
 Gentility. or
 if he vvrite to
 the Iewes dis-
 persed, he mea-
 neth the yoke
 of the Law
 vvith the ioud
 and heavy ad-
 ditiōs of their
 later Maisters,
 called *Deute-
 rōies*. The he-
 retikes, to
 make it sound
 to the simple
 against he tra-
 ditions of the
 Church, cor-
 rupt the text
 thus. *Which you
 haue receiued by
 tradition of the
 fa. bett.*

† For the vvhich cause hauing the loines of your minde 13
 girded, sober, trust perfectly in that grace vvhich is offered
 you, in the reuelation of I E S V S Christ, † as children of o- 14
 bedience, not configurated to the former desires of your
 ignorance: † but according to him that hath called you, the 15
 Holy one, be you also in al conuersation holy: † because 16
 it is vvritten: *You shal be holy, because I am holy.* † And if you in- 17
 uocate the Father, him vvhich * vvithout acception of per-
 sons iudgeth according to euery ones vvorke: in feare con-
 uerse ye the time of your peregrination. † Knowving that 18
 * not vvith corruptible things, gold or siluer, you are redee-
 med from your vaine conuersation of your fathers traditi-
 on: † but vvith the pretious bloud as it vvere of an im- 19
 maculate and vnspotted lambe, Christ, † * foreknovven 20
 in deede before the constitution of the vvorld, but mani-
 fested in the last times for you, † vvhich by him are faithful 21
 in God vvho raised him from the dead, and hath giuen him
 glorie, that your faith and hope might be in God. † Making 22
 your soules chaste in obedience of charitie, in the sincere
 loue of the fraternitie from the hart loue ye one an other 23
 earnestly: † borne againe not of corruptible seede, but in-
 corruptible by the vvord of God vvho liueth and remai-
 neth for euer. † For *al flesch is as grasse: and al the glorie thereof as the 24
 floure of grasse. the grasse is vvithered, and the floure thereof is fallen away.*
 † But the vvord of our Lord remaineth for euer, and this 25
 is the vvord that is euangelized among you.

Leu. 11,
 19. 20, 7
 Deu. 10.
 Ro. 2.
 Gal. 2.

1 Cor. 6,
 20. 7, 23

Ro. 16,
 25. Col. 3,
 26. Tit.
 1, 2.

Esa. 40,
 6.

CHAP. II.

Novv

Now after their Baptisme, what must be their meate: 4. and being come to Christ, how happie they be above their incredulous brathren, according to the Scriptures also. 11 Whereupon he beleeneth them to shine in good life among the Heathen, so to procure their conuersion: 13 to be obedient subjects to higher Powvers (howe soeuer some misconjter Christian libertie) 14. and seruants to obey their Masters. 19. And so, doing well, though they suffer for it, it is very meritorious. 21. whereas Christ also not onely gaue them example, 24. but also by his death hath made them able to liue iustly.



1 **B** A Y I N G avway therefore al malice, and al
2 guile, and simulations, and enuies, and al de-
3 tractions, † as infants euen novv borne,
4 reasonable, milke vwithout guile desire ye,
5 that in it you may grovv vnto saluatiō. † if
6 yet you haue tasted that our Lord is liueete.
7 † Vnto vvhom approching, a liuing stone, of men in deede
8 reprobated, but of God elect and made honorable: † be ye
9 also your selues superedified as it vvere liuing stones, 'spiritual
10 houses', a holy priesthod, to offer "spiritual hostes, ac-
11 ceptable to God by I e s u s Christ. † For the vvhich cause
12 the Scripture conteineth, Behold I put in Sion a principal corner stone
13 elect, precious. and he that shal beleue in him, shal not be confounded. † To
14 you therefore that beleue, honour: but to them that beleue
15 not, the stone vvhich the builders reiected, the same is made into the head of
16 the corner: † and * a stone of offense, and a rocke of scandal,
ro them that stumble at the vvord, neither doe beleue wher-
in also they are put'. † But you are an * elect generation, a
kingly priesthod, a holy nation, a people of purchase: that
you may declare his vertues vvhich from darkeness hath
called you into his maruelous light. † Vvhich sometime nor a people:
but now the people of God. Vvhich nor hauing obtained mercie: but now hauing
obtained mercie.

The Epistle
vpon Saturday
in Easter wee-
ke.

c The Prote-
stants can no
more gather
of this, that al
Christians be
Priests: then,
that al be
kings: as is
moit plaine
Apocalyp. 1, 6,
and 5, 10. Thou
hast made vs a
kingdom (or
kings) & priests.

vvherseto al-
so they are or-
dained.

The Epistle
vpo the 3 Sun-
day after Ea-
ster.
: So is the
Greeke, but the
Protest. in fa-
uour of tem-
poral lawes
made against
the Cath. reli-
gion, transla-
ce it very faul-
tily thus, to al maner
of ordinaice of man:
the selues bo d
ly reiecting
Ecclesiastical
decrees as mes-
ordinances.

a spi-
ritual
house,

Ef. 28,
16.

Pf. 117.
Mt. 21.
Act. 4.
Ef. 8.
Ro. 9, 33.
Exo. 19.
Apoc. 1.

Ose. 2.
Ro. 9.
Gal. 5,
16.

Mt. 5, 16
Ro. 13, 1.
c n i s a

O o o o

as

c In this speache is often commended the vnitie of al Christians among them selues.

The Epistle vpo the 2 Sunday after Easter.

as hauing the freedom for a cloke of malice, but as the seruants of God. † Honour al men. ^cLoue the fraternitie. Feare 17
God. Honour the king.

† Seruants be subiect in al feare to your maisters, not only 18
to the good & modest, but also to the vvaivvard. † For this 19
is thanke, if for cōscience of God a man sustaine sorowes, suffering vniustly. † For vvhath glorie is it: if sinning, and buf-

feted you suffer? but if doing vvel you sustaine patiently: 20
this is thanke before God. † For vnto this are you called: 21
because Christ also suffred for vs, leauing you an example
that you may folovv his steppes. † *vwho did no sinne, neisher vvas* 22
guile found in his mouth. † vwho vwhen he vvas reuiled, ^cdid not 23
reuile: vwhen he suffred, he threatened not: but deliuered him
self to him that iudged him vniustly. † vwho him self* bare 24
our sinnes in his body vpon the tree: that dead to sinnes, we
may liue to iustice. by vvhose stripes you are healed. † For 25
you vvere as (heepe straying: but you be conuerted novv
to the Pastor and Bishop of your soules. -I

'you' vs
Esf. 53, 9.
c iuu xv
1e 201. 16
ga
Esf. 53, 4,
Mt. 8, 17.

A N N O T A T I O N S

CHAP. II.

Spiritual hostes and Priests.

x. Spiritual hostes.] Here vve see, that as he speaketh of spiritual hostes, vvhich every Christian man offereth, so he speaketh not properly of priesthod, vwhen he maketh al Priest: but of a spiritual, priesthod. Which spiritual priesthod vvas also in al the Lewes: but the priesthod (properly so called) vvas onely in the sonnes of Aaron, and they offered the sacrifices (properly so called) vvhich none besides might offer.

Obedience to temporal princes.

13. Be subiect.] Not onely our Maister Christ, but the Apostles and al Christians vvere euer charged by such as thought to bring them in harred vwith Princes, vwith disobedience to kings and temporal Magistrates. therefore both * S. Paul and this Apostle do specially vvarne the faithful, that they giue no occasiō by their ill demēanure to secular Princes, that the Heathen should count them diobedient or seditious vworkers against the States of the vworld. *Ro. 13.*

God instituted the Spiritual gouernemēt in more excellent maner then the temporal.

13. To every humane creature.] So he calleth the temporal Magistrate elected by the people, or holding their Souerainty by birth & carnal propagation, ordained for the vworldly vwealth, peace, and prosperitie of the subiects: to put a difference betvixt that humane Superiority, and the spiritual Rulers and regiment, guiding and gouerning the people to an higher end, and instituted by God him self immediatly. for Christ did expressly constitute the forme of regiment vied euer since in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apostles and Disciples, giuing them their seueral authorities. Aftervvard * God guided the lot for choise of S. Martynias in Iudas place: and the Holy Ghost expressly and namely seuered and chose Paul and Barnabas vnto their Apostolical function: and generally the Apostle saith of al spiritual Rulers, *The holy Ghost hath placed you to rule the Church of God.* *AB. 1.*

And although al pover be of God, and kings rule by him, yet that is no otherwise, but by his ordinarie concurrence, and providence, vwhereby he procureth the earthly comodity or vwealth of men, by maintaining of due superiority and subiectiō one to vwards another, and by giuing pover to the people and Commonvwealth to choose to them selues some kinde or forme of Regiment, vnder vvhich they be content to liue for their preferuation in peace and tranquillity. But Spiritual superiority is far more excellent, as in more excellent sort depending, no: of mans ordinance, election, or (as this Apostle speaketh) creation, but of the Holy Ghost, vwho is alwaies resident in the Church (vvhich is Christs body mystical, and therefore an other manner of Commonvwealth *AB. 20.*

monvwealth then the earthly) concurring in singular sort to the creation of al necessarie Officers in the said Church, euen to the vvorlde end, as S. Paul vvriteth to the Ephesians.

Eph. 4. Lest therefore the people, being then in so precise sort alwaies vvarned of the excellencie of their Spiritual gouernours * and of their obedience tovvard them, might neglect their dueties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other vvere then : therefore S. Peter here vvarneth them to be subiect, for their bodies and goods and other temporal things, euen to the vvorldly Princes both infidels and Christians, vvhom he calleth humane creatures.

15. To the king as excellng.] Some simple heretikes & others also not vnlearned, at the beging, for lacke of better places, vvould haue proued by this, that the king vvvas head of the Church, and aboute al Spiritual rulers : and to make it sound better that vvay, they falsely translated it, *To the king as to the cheefe head.* in the Bible of the yere 1562. But it is euident that he calleth the king, the precellent or more excellent, in respect of his Vicegerents vvvhich he calleth Dukes or Gouernours that be at his appointment : and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules : vvho could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of : no more then the kings or Emperours then, could be heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius ep. ad Smyrneses, vvhere he exhorteeth them first to honour God, next the Bishop, & then the king.

Heret. translation.

The Kings excellencie of power is in respect of the nobilitie and lay magistrates vnder him.

This is an inuincible demōstration, that this text maketh not for any spiritual claime of earthly kings, because it giueth no more to any Prince then may and ought to be done and graunted to a Heathen Magistrate. Neither is there any thing in al the new Testament that proueth the Prince to be head or cheefe gouernour of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been. for they vvvere bound in temporal things to obey the heathen being lawfull kings, to be subiect to them euen for conscience, to keepe their temporal lawes, to pay them tribute, to pray for them, and to doe al other natural duties : and more no scriptures bidde vs to doe to Christian kinges.

Christiā Princes haue no more right to be supreme heads in spiritual causes, then the Heathen.

16. Not as hausing.] There vvvere some Libertines in those daies, as there be now, that vnder pretence of libertie of the Gospel, sought to be free from subiection and lawes of men as now vnder the like vvicked pretence, Heretikes refuse to obey their spiritual rulers and to obserue their lawes.

Libertines.

18. But also the vvaivward.) The Vviclestites and their folovvers in these daies, sometimes to moue the people vnto sedition, hold and teach that maisters and magistrates loie their authoritie ouer their seruants and subiects, if they be once in deadly sinne, and that the people in that case neede not in conscience obey them. Vvhich is a pernicious and false doctrine, as is plaine by this place, vvhere vve be expressly commaunded to obey euen the ill-conditioned, vvvhich must be alwaies vnderstood, if they commaund nothing against God. for then this rule is euer to be folloved. *Vve must obey God rather then men.* Act. 5, 29.

Deadly sinnes of Princes or Superiors exempt not the subiectes fro obedience, as vvickeste held.

CHAP. III.

The dutie of vvives and husbands to ech other. 9 None to doe or speake euil by their persecutors, 15 but to answer them alwaies vvith modestie, and specially vvith innocencie, after the example of Christ most innocēt: vvwhose body though they killed, yet his soule liued and preached aftervvard to the soules in Hel (namely to those in the same of Noes floud being a figure of our Baptisme) rose againe, and ascended.

Eph. 5, 28. Col. 3, 18.

1 Tim. 2, 9.



N like maner also * let the vvomen be subiect to their busbandes : that if any belecue not the vvord, by the conuersation of the vvomen vvithout the vvord they may be vvonne, † considering your chaste conuersation in feare. † Vvhose trimming let it not be outvvardly the plaiting of heare, or laying on gold round about, or of putting on vestures: † but the man of the hart that is hidden, in the incorruptibi-

How vvives should behaue them selues tovvard their husbands.

Against the proud, curious and costly attire of vvome, vvwherein this time of ours exceedeth.

How husbands should behave themselves toward their wives.

litic of a quiet and a modest spirit, vvhich is riche in the sight of God. † For so sometime the holy vvomen also that trusted in God, adorned them selues, subiect to their ovvne husbands. † As * Sara obeyed Abraham, calling him lord: 6
 'vvhose daughters you are, doing vvell, and not fearing any perturbation. † Husbanded likewise, dvvelling vvith them 7
 according to knowvledge, as vnto the vveaker feminine vessel imparting honour, as it vvere to the coheires also of the grace of life: that your praiers be not hindered.

† And' in fine' al of one minde, hauing compassion, louers 8
 of the fraternitie, merciful, modest, humble. † * not rendering euil for euil, nor curse for curse: but contrariewise, blessing: for vnto this are you called, that you may by inheritace possesse a benediction. † For he that vvil loue life, and see good daies: 10
 let him refraine his tong from euil, and his lippes that they speake not guile. † Let 11
 him decline from euil, and doe good: let him enquire peace, and follow it: † because the eyes of our Lord are vpon the iust, and his eares vnto their praiers: but 12
 the countenance of our Lord vpon them that doe euil things. † And vvho is 13
 he that can hurt you, if you be emulators of good? † But* & 14
 if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, & be not troubled. † But sanctifie our 15
 Lord Christ in your hartes, ready alwaies to satisfie euery one that asketh you a reason of that hope vvich is in you: † but 16
 vvith modestie and feare, hauing a good conscience: that in that vvich they speake il of you, they may be confounded vvich calumniate your good conueration in Christ. † For 17
 it is better to suffer as doing vvell (if the vvil of God vvil haue it so) then doing il.

The Epistle vpon friday in Easter vveecke.

† Because Christ also died once for our sinnes, the iust for 18
 the vniust: that he might offer vs to God, mortified certes in flesh, but quickened in spirit. † In the vvich spirit comming 19
 he preached "to" them' also that vvere in prison: † vvich 20
 had been "incredulous sometime, * vvhen they expected the patience of God in the daies of Noë, vvhen the aike vvvas a building: in the vvich, fevv, that is, * eight soules vvere saued by vvater. † Vvherevnto Baptisme being" of the like forme 21
 nowv saueh 'you' also: not the laying avvay of the filth of the flesh, but" the examination of a good conscience toward God by the resurrection of I E S V S Christ. † vvho is on the 22
 right hand of God, † I svvalloving death, that vve might be made heires of life euerlasting: being gone into heauen, Angels and Potentates and Povvers subiected to him.

Gen. 18.

15

'in faith

Pro. 17,
13. Mat.
5:44.

Pf. 33, 13

Mat. 5,
10.

those
spirites

Gen. 6.
Mat. 24
Gen. 7, 7

'vs

ANNOTATIONS
CHAP. III.

19. To them that were in prison.] S. Augustine in his 99 Epistle in principio, confesseth this place to be exceeding hard to vnderstand, & to haue many difficulties vvhich he could neuer explicate to his owne satisfaction. Yet vnto Heretikes this and al other textes be casie, not doubting but that is the sence vvhich them selues imagin, vvhatsouer other men deeme thereof. S. Augustine onely findeth him self sure of this, that Christs descending into Hel in soule after his death, is plainly proued hereby. Vvhich thing he declareth there, to be conformable to diuers other expresse vvordes of holy Vvrite, and namely to this same Apostles sermon *Act. 2.* And at length he concludeth thus, *Quis ergo nisi infidelis negauerit fuisse apud inferos Christum?* that is, *Therefore vvhobus an infidel, vvill deny that Christ vvvas in Hel?* Calvin thē (you see) vvith al his folovvers are infidels, vvho in steede of this descending of Christ in soule after his death, haue inuented an other desperate kinde of Christs being in Hel, vvhe he vvvas yet aliue on the Crosse. S. Athanasius also in his epistle cited by S. Epiphanius *kar. 77 in principio*, and in his booke *de Incarnacione Verbi propiu inisio*, S. Cyril *de vera fide ad Theodosium*, Oecumenius, and diuers others vpon this place, proue Christs descending to Hel. As they likewise declare vpon the vvordes folovving, that he preached to the spirites or ioules of mē deteined in Hel or in Prison.

Christ in soule descended vnto hel, vvholes his body lay in the graue.

But vvwhether this vvord *Prison* or *Hel* be meant of the inferiour place of the damned, or of *Limbus patrum* called Abrahams bosome, or some other place of temporal chastisement: and, to vvhom he preached there, and vvho by his preaching or presence there vvvere deliuered, and vvho they vvvere that are called, *Incredulou in the daies of Noë*: al these things S. Augustine calleth great profundities, confessing him self to be vnable to reache vnto it: onely holding fast and assured this article of our faith, that he deliuered none deputed to damnation in the lowest hel, and yet not doubting but that he released diuers out of places of paines there. vvwhich can not be out of any other place then Purgatorie. See the said Epistle, vvhere also he insinuateth other expositions for explication of the manifold difficulties of this hard text, vvwhich vvvere to long to reherse, our special purpose being onely to note briefly the things that touche the controuersies of this time.

The Calvinists denying the same, are (by S. Augustines judgement) infidels.

20. *Incredulou sometime.*] They that take the former vvordes, of Christs descending to Hel, and deliuering certaine there deteined, do expound this, not of such as died in their infidelitie or vvithout al faith in God, for such vvvere not deliuered: but either of some that once vvvere incredulous, and afterwards repented before their death: or rather and specially of such as othervvise vvvere faithful, but yet trusted not Noës preaching by his vvorke and vvord, that God vvould destroy the vvorld by vvater. Vvho yet being otherwise good men, vvhen the matter came to passe, vvvere sorie for their errour, and died by the flood corporally, but yet in state of saluation, and being chastised for their fault in the next life, vvvere deliuered by Christs descending thither, and not they onely, but al others in the like conditiō. For the Apostle giueth these of Noës time but for an example.

Certaine difficulties vvhereof S. Augustine doubteth.

Purgatorie.

Vvhat vvwere the incredulous persons of vvhom the Apostle here speaketh.

21. *Of the like forme.*] The vvater bearing vp the Arke from sinking, and the persons in it from drowning, vvvas a figure of Baptisme, that likewise saueth the vvorthie receiuers from euerlasting perishing. As Noë (saith S. Augustine) *vvith his, vvvas deliuered by the vvater and the vvood, so the familie of Christ by Baptisme signed vvith Christs Passion on the Crosse.* *Li. 12. Cont. Faustum c. 14.* Again he saith, that as the vvater saued none out of the Arke, but vvvas rather their destruction: so the Sacrament of Baptisme receiued out of the Catholike Church at Heretikes or Schismatikes hands, though it be the same vvater and Sacrament that the Catholike Church hath, yet profiteth none to saluation, but rather vvorketh their perdition. Vvhich yet is not meant in case of extreme necessitie, vvhen the partie should die vvithout the said Sacrament, except he tooke it at an Heretikes or Schismatikes hand. Neither is it meant in the case of infants, to vvhom the Sacrament is cause of saluation, they being in no fault for receiuing it at the hands of the vnfaihful, though their parents and frendes that offer them vnto such to be baptized, be in no small fault. S. Hierom to Damasus Pope of Rome, compareth that See to the Arke, & them that communicate vvith it, to them that vvvere saued in the Arke: al other Schismatikes and Heretikes, to the rest that vvvere drowned.

Noës Arke & the vvater, a figure of christs Crosse & Baptisme.

Baptisme receiued of Heretikes or Schismatikes, vvhen damnable, vvhae not.

Ep. 57.

21. *The examination of a good conscience.*] The Apostle seemeth to allude here to the very forme of Catholike Baptisme, conteining certaine interrogatories and solemne promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and al his pompes and vvorkes. vvwhich (no doubt) howvvocuer the Calvinists esteeme of them, are the very Apostolike ceremonies vsed in the ministratiō of this Sacrament. See S. Denys in *sine Ec. hierarchia*. S. Cyril *li. 12 in 10. c. 64.* S. Augustine *ep. 23.* S. Basil *de Sp. sancto c. 12* and 15. S. Ambrose *de ys. qui mysieris initiantur c. 2. 3. 4.*

The ceremonies of Baptisme, namely *Abrenunciatio.*

CHAP. IIII.

That they arme them selues to sinne no more after Baptisme, against the tentations of the Heathen, considering that the general end nowv approacheth. 8 specially toward their euen-Christians to shewv their charitie, hospitalitie, and grace, doing al to the glorie of God. 12 And as for being persecuted because they are Christians, so reioyce, considering the reuward that they shal haue vvith Christ, and damnation that they auoid thereby.



CHRIST therefore hauing suffered in the 1
flesh, be you also armed vvith the same
cogitation. because he that hath suffered
in the flesh, hath ceased from sinnes:
† that nowv not after the desires of men, 2
but according to the vvil of God he liue
the rest of his time in the flesh. † For the 3
time past sufficeth (to accomplish the vvil of the Gentiles)
them that haue vvalked in riotousnes, desires, excesse of wine,
banketings, potations, and vnlavvful seruices of Idols.
† Vvherein they maruel blaspheming, you not concurring 4
into the same confusion of riotousnes. † vvho shal render 5
account to him, vvwhich is ready to iudge the liuing and the
dead. † For, for this cause also vvvas ⁱⁱ it euangelized to the 6
dead: that they may be iudged in deede according to men,
in the flesh: but may liue according to God in the Spirit.
† And the end of al 'shal approche'. 7
† Be vvise therefore: and vvatch in praiers. † But before 8
al things, hauing mutual charitie cōtinual among your selues:
because* charitie couereth the multitude of sinnes. † * Vvsing 9
hospitalitie one tovvard an other vvithout murmuring.
† * Every one as he hath receiued grace, ministring the same 10
one tovvard an other: as good dispensers of the manifold
grace of God. † If any man speake, as the vvordes of God. 11
if any man minister: as of the povver, vvwhich God admini-
streth. that in al things God may be honoured by I E S V S
Christ: \rightarrow to vvhom is glorie and empire for euer and euer.
Amen.

† My deereft, thinke it not strange in the seruour vvwhich 12
is to you for a tētation, as though some nev-v thing happened
to you: † but communicating vvith the passions of Christ, 13
be glad, that in the reuelation also of his glorie you may be
glad reiovcing. † * If you be reuiled in the name of Christ, 14
you shal be blessed: because that vvwhich is of the honour,
glorie,

ⁱⁱ It hath the same difficulty and sense that the other like wordes haue before, Chap. 3. See the annotation there v. 19. and S Aug. ep. 69. & Oecumenius upon this place.

The Epistle vpon Sunday next after the Ascension.

The Epistle for a Martyr.

is as
band.

Prout. 10
Ro. 12,
Heb. 13.
Ro. 12, 6.

Mt. 5, 12.

15 glorie, and vertue of God, and the Spirit vvhich is his, shal
 rest vpon you. † But let none of you suffer as a murderer,
 or a theefe, or a railer, or a coueter of other mens things.
 16 † But if as a Christian, let him not be ashamed, but let him
 17 glorifie God in this name. † for * the time is " that iudge-
 ment begin of the house of God. And if first of vs: vvhathal
 shal be the end of them that belecue not the Gospel of God?
 18 † And * " if the iust man shal scarfe be saued: where shal the
 19 impious and sinner appeare? † Therefore they also that suf-
 fer according to the vvil of God, let them commend their
 soules to the faithful creator, in good deedes. ¶

Micr. 25,
29.

Prou. II,
31.

ANNOTATIONS
 CHAP. IIII.

9. *Charitie quereth.*] Faith onely cannot iustife, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth loue and charitable vvorkes toward our neighbours, vnto vvhich vvorkes of mercie the Scriptures do specially attribute the force to extinguish al sinnes. See S. Augustine c. 69 *Enchiridij* and *tract. 1. in ep. 1. 10. c. 1.* and venerable Bede *vpon this place.* And in the like sense the holy Scriptures commonly commend vnto vs almes and deedes of mercie for redemption of our sinnes. *Prouerb. c. 10. Ecclesiastici 12. v. 2. Danielis c. 4. v. 24.*

Not only
 faith.
 Vvorkes of
 mercie.

17. *Th. at iudgement begun.*] In this time of the new Testament, the faithful and al those that meane to liue gooly (specially of the Clergie) must first and principally be subiect to Gods chastisemen: and temporal afflictions, vvhich are here called iudgement. Vvhich the Apostle recordeth for the comfort and confirmation of the Catholike Christians, vvho vvere at the time of the vvriting hereof, exceedingly persecuted by the heathen Princes & people.

The better me
 most afflicted
 in this life.

18. *If the iust.*] Not that a man dying iust and in the fauour of God, can afterward be in doubt of his saluation, or may be rejected of God: but that the iust being both in this life subiect to assaults, tentations, troubles, and dangers of falling from God and losing their state of iustice, & also oftentimes to make a strait count, & to be temporally chastised in the next life, cannot be saued vvithout great vvatch, fears, and trembling, and much labouring and chastisement. And this is far contrarie to the Protestants doctrine, that putte:h no iustice but in faith alone, maketh none iust in deede and in truth, teacheth men to be so secure and assured of their saluation, that he that hath liued vvickedly al his life, if he onely haue their faith at his death, that is, if he beleue stedfastly that he is one of the elect, he shal be as sure of his saluation immediatly after his departure, as the best liuer in the vvorld.

The iust man
 him self is
 hardly saued.

Against the
 vaine securitie
 of only faith.

CHAP. V.

He exhorteth Priests to feede their flockes, onely for Gods sake and reward of heauen, vvithout al lordshimes. 5 the laie to obey: al to be humble one tovvards another. 8 to be constant in the Catho. faith, considering it is not man, but that lion the Diuel that persecuteth them, 9 as he doth the vvhole Church also, & that God vvil after a vvhile make them seoure in heauen.

THE

The Epistle
for S. Apollin-
aris Iul. 23.



:: Desire of
lucre, or to
exercise holy
functions for
gaine, is a fil-
thy fault in
the Clergie,
and therefore
much to be
auoided.

The Epistle
vpon the 3^d ſū-
day after Pen-
tecoſt.

THE" seniors therefore that are among
you, I beſeche, my ſelf a fellow ſenior
vvith them and a vvitneſſe of the paſ-
ſions of Chriſt, vvho am alſo partaker
of that glorie vvwhich is to be reuealed
in time to come: † feede the ſlocke of
God vvwhich is among you c prouiding
not by conſtrainte, but vvillingly ac-
cording to God: :: neither for filthie lucre ſake, but volun-
tarily: † neither as "ouerruling" the Clergie, but made exam-
ples of the ſlocke from the hart. † And vvhen the prince of
paſtors ſhal appeare, you ſhal receiue the incorruptible
"crouvne of glorie.

† In like maner ye yong men be ſubiect to the ſeniors. 5
And do ye al inſinuate humilitie one to an other, becauſe
God reſiſteth the proude: and to the humble he giueth grace. † * Be ye 6
humbled therfore vnder the mightie hand of God, that he
may exalt you in the time of viſitation: † * caſting al your 7
carefulnes vpon him, becauſe he hath care of you. † Be ſo- 8
ber and vvatch: becauſe your aduerſarie the Deuil as a roaring
lion goeth about, ſeeking vvhom he may deuoure. † vvhom 9
reſiſt ye, ſtrong in faith: knowving that the ſelf ſame afflic-
tion is made to that your fraternitie vvwhich is in the vvorld.
† But the God of al grace, vvwhich hath called vs vnto his e- 10
ternal glorie in Chriſt I E S V S, he vvil perfeſt you hauing ſuf-
fered a litle, and confirme, and ſtabliſh you. † To him be 11
glorie and empire for euer and euer. Amen. ¶

† By Syluanus a faithful brother to you, as I thinke, I 12
haue breefely vvritten: beſeching and teſtifying that this is
the true grace of God, vvherein you ſtand. † The Church 13
ſaluteth you, " that is in Babylon, coëlect: and Marke my
ſonne. † * Salute one an other in a holy kiſſe. Grace beto 14
al you vvwhich are in Chriſt I E S V S. Amen.

ἐπιτομή
πρωτῶν

Prou 3
Iac. 4.
Iac. 4.
Pſa 54,
Mt. 6, 25

Ro. 16,
16. 1 Cor.
16, 20.
2 Cor. 13,
12.

ANNOTATIONS CHAP. V.

Senior in the 1. *Seniors.*] Though the Latin, *Senior*, be not appropriated to holy order by vſe of vulgar tranſla- ſpeache, neither in the Latin nor in our language: yet it is plaine that the Greeke vvord tion is often *Prefbyter*, vvwhich the Apoſtle here vſeth, is here alſo (as commonly in other places of the Prieſt or Bi- new Teſtament) a vvord of Eccleſiaſtical office, and not of age, and is as much to ſay as ſhop. See *Act. Frieſt* or *Biſhop*. For the Apoſtle him ſelf being of that order, ſpeaketh (as by his vvordes 13- it is plaine) to ſuch as had charge of ſoules, ſaying, *Feede the ſlocke of God vvhiſh: is among you.* becauſt

Because vve folow the vulgar latin translation, vve say *Seniors* and *Senior*: vvh whereas other- vwise vve might and should say according to the Greeke, *The Priests therefore I beseech, my self a follower-priest wish them.* So doth S. Hierom read (*Presbyteros comprey byter*) and expound ep. 85. So translateth Erasmus, and Beta him self.

καλιαν -
γειο:νις.
Mac. 20.
v. 25.

3. *Overruling.*] Not superiority, preeminence, souerainity, or rule on the one side, nor obedience, subiection, and inferiority on the other side, be forbidden in the Clergie: but tyrannie, pride, and ambitious domination be forbidden, and humility, meekenes, moderation are commended in Ecclesiastical Officers. the Greeke vword here of ruling or ouerruling, being the same that our Saviour vseth in the Gospel of the tyrannical rule of secular Heathen Princes, saying to his Apostles, that it shall not be so among them: according as here the prince of the Apostles teacheth his brethren the Ecclesiastical rulers.

Not Superioritie but tyrannie and lordlines is forbidden in the Clergie.

3. *The Clergie.*] Some of the English new translations turne it corruptly, *Farishes*: others, *heritages*: both, to auoid the most knowen, true, and common vword in al Christian languages, to vvit, *Clergie*, a vword, by vse of al antiquity, & agreeably to the holy Scriptures, made proper to the Spirituality or Clergie. though in an other more vulgar acception it may agree to al Christs choise heritage, as vvel of lay people as Priests. vvhich the Protestants had rather folovv, because they vwill haue no difference betuene the laity & the Clergie. But the holy fathers far otherwise euen from the beginning. Vvhereof see S. Cyprian ep. 4. 5. 6. &c. And S. Hierom ep. 2 to Nepotianus c. 5. vvhich he interpreteth this vword. *Therefore* (saith he) *Clericus*, that is, a Clergie man, *vulicis seruus* the Church of Christ, let him first interpret his name, and the signification of the name being declared, let him endeavour to be that vvhich he is called. If κληρος (Clerus) in Greeke, be called in Latin, *Sors*, therefore are they called Clerici, that is, Clergie men, because they are of the lot of our Lord, or because our Lord him self is the lot or portion of Clergie men &c.

Here: translation. The name of Clergie and Clerke.

καληρον -
μια.
κληρος.
μυρις.

Vvhich calling no doubt vvas taken out of the holy Scriptures, *Numer. 18.* and *Deutero. 18.* vvhich God is called the inheritance, lot, and portion of the Priests and Leuites: and novv vvhich men be made of the Clergie, they say, *Dominus pars hereditatis mea.* that is, *Our Lord is the portion of mine inheritance.* but specially out of the new Testament, *Act. 1, 17. 25.* and *8, 21.* Vvhere the lot or office of the Ecclesiastical ministerie is called by this vword κληρος, Clerus. See in Venerable Bede the causes vvhich this holy state being seuered by name from the Laity, doth vveare also a crowne on their head for distinction. *Lib. 5. hist. Angl. c. 22.*

Priests crownes.

4. *Crowne of glorie.*] As life euerlasting shall be the reuward of al the iust, so the preachers & Pastors that doe vvel, for their doing shall haue that reuward in a more excellent degree, exprest here by these vwordes, *Crowne of glorie.* according to the saying of Daniel c. 12. *They that sleepe in the dust of the earth, shall awake, one sort to life euerlasting, others to euerlasting rebuke. but such as be learned, shall shine as the brightness of the firmaments: and such as instruct many to iustice, shall be as starrs, during al eternitie.*

The heavenly crowne of Doctors and preachers.

31. *That is in Babylon.*] The Protestants shew them selues here (as in al places vvhich any controuersie is, or that maketh against them) to be most vvhonett and partial handlers of Gods vword. The auctient fathers, namely S. Hierom in *Catalogo de scriptoribus Ecclesiasticis, verbo Marcus: Eusebius li. 2. c. 14. hist. Oecumenius* vpon this place: and many moe agree, that Rome is meant by the vword Babylon, here also as in the 16 and 17 of the Apocalypse: saying plainly, that S. Peter vvrote this Epistle at Rome, vvhich is called Babylon for the resemblance it had to Babylon that great citie in Chaldaea (vvhich the Iewes vvore captiues) for magnificence, Monarchie, effort and confusion of al peoples and tongues, and for that it vvas before Christ and long after, the seate of al Ethnike superstition & idolatrie, & the slaughter house of the Apostles & other Christian men, the Heathen Emperours the keeping their cheete residde there. See S. Leo *Ser. 1 in Nati. Petri & Pauli.*

S. Peter vvri- teth from Ba- bylon, that is, Rome.

This being most plaine, and consonant to that vvhich folovveth of S. Marke, vvhom al the Ecclesiastical histories agree to haue been Peters scholer at Rome, and that he there vvrote his Gospel: yet our Aduersaries fearing hereby the sequelle of Peters or the Popes supremacy at Rome, deny that euer he vvas there, or that this Epistle vvas vvritten there, or that Babylon doth here signifie Rome: but they say that Peter vvrote this Epistle at Babylon in Chaldaea, though they neuer reade either in Scriptures or other holy or profane historie, that this Apostle vvas euer in that towne. but see their shameles partiality. here Babylon (say they) is not taken for Rome, because it vould folovv that Peter vvas at Rome & c. but in the Apocalypse vvhich al euil is spoken of Babylon, there they vwill haue it signifie nothing els but Rome, and the Romane Church also, not (as the fathers interpret it) the temporal state of the Heathen Empire there. So do they folovv in euery vword no euill thing but the aduantage of their ovne heresie. See the Annotation vpon the last of the Romans v. 16. and vpon the 17 of the Apocalypse. v. 5.

Vvwhy Rome vvas called Babylon.

And as for their vvragling vpon the supputation of the time of his going thither, and the number of years that he vvas there, & the diuersitie that seemeth to be in the Ecclesiastical vvriters concerning the same, read B. Fisher and other that substantially answer al such caules. And if such contentions reasoning might take place, vve should hardly beleue the principal things recorded eith in Ecclesiastical histories, or in the Scriptures them selues. Concerning the time of

The Prote- stants vvil haue Babylon to signifie Rome in other places but not here.

Many things most true (euen in the Scriptures) are not agreed vpon concerning the time.

Christe fleeing into Egypt, of the comming of the Sages to adore him, yea of the yeres of his age, & time of his death, al auncient vvriters do not agree. and concerning the day of his last supper and institution of the holy Sacrament, there is diuersitie of opinions. Shall we therefore inferre that he neuer died, and that the other things neuer vvere? Can the Heretikes accord al the histories that seeme euen in holy Scripture to haue contradiction? Can they tel vs certainly, vvhhen Dauid first came to Saul, and the like? doubt they vvhether the vvorld vvas euer created, because the count of the yeres is diuers? Do they not beleeu that Paradise euer vvas, because no man knoweth vvhether it is? and such other like things infinite to rehearse? Vvhich vvhhen they vvere done, vvere plaine and knowen things in the vvorld: and novv for vs to call them to an account, after so many yeres, ages, and vvorldes, is but sophistication and plaine infidelitie. And this sect of the Protestants standing onely vpon destruction, and negatiues, & dealing vvith our religion euen as Iulian, Porphyrie, and Lucian did, it is an ealie thing for them to bestow their time in picking of quazels.



THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAP. I.

How much God hath done for them, making them Christians: & and that they againe must doe their part, not hauing onely faith, but al other vertues also and good vvorkes, that so they may haue the more assurance to enter into the kingdom of heauen. 13 And that he is so careful to admonish them, knowing that his death is at hand, and, knowing also most certainly the comming of Christ by the vvitness of the Father him self, as also by the Prophets. Concerning vvhom he vvarneth them that they followe not private spirites, but the holy Ghost (speaking novv in the Church.)



SIMON PETER seruant and Apo- 1
stle of IESVS Christ, to them that haue
obtained equal faith vvith vs in the iu-
stice of our God and Sauour I E S V S
Christ. † Grace to you and peace be 2
accomplished in the knowldege of
God and Christ I E S V S our Lord:

† as al things of his diuine pover 3
vvhich pertaine to life and godlines, are giuen vs by the
knowldege of him vvhich hath called vs by his ovvne pro-
pre glorie and vertue, by vvhom he hath giuen vs most
great and pretious promises: that by these you may be
made

5 made partakers of the diuine nature, fleeing the corruption
of that concupiscence vvhich is in the vvorlde. † And you
6 employing al care, minister ye in your faith, vertue: and in
7 vertue, knowvledge: † and in knowvledge, abstinence: and in
8 abstinence, patience: and in patience, pietie: † and in pietie,
9 loue of the fraternitie: and in the loue of the fraternitie,
10 charitie. † For if these things be present vwith you & abound:
they shal make you not vacant, nor vwithour fruite in the
11 knowvledge of our Lord I E S V S Christ. † For he that hath
not these things ready, is blinde, and groping vwith his hād,
hauing forgotten the purging of his old finnes.

12 † Vvherfore, brethren, labour the more that " by good
13 vvorkes you may make sure your vocation and election. for,
14 doing these things, you shal not sinne at any time. † For so
there shal be ministred to you abundantly an entrance into
the euerlasting kingdom of our Lord and Sauour I E S V S
15 Christ. † For the vvhich cause I wil begin to admonish you
alvvaies of these things: and you in deede knowving & be-
16 ing confirmed in the present truth. † But I thinke it meete
as long as I am in this tabernacle, to stirre you vp by admo-
17 nition: † being certaine that the laying avvay of my taberna-
cle is at hand, according as our Lord I E S V S Christ also signi-
fied to me. † And I vvil doe my diligence, you to haue often
" after my decease also, that you may keepe a memorie of
these things.

18 † For, not hauing folovved vnlearned fables, haue vve
made the povver and ' presence' of our Lord I E S V S Christ
knowven to you: but ' made beholders of his greatnesse.

19 † For, * he receiuing from God his father honour and glorie,
this maner of voice comming dovne to him from the mag-
nifical glorie, *This is my beloued sonne in vvhom I haue pleased my self,*

20 *beare him.* † And this voice vve heard brought from heauen.

21 † vvhē vve vvere vwith him in the :: holy mounte. † And we
haue the propheticall vvord more sure: vvhich you doe vvell
attending vnto, as to a candel shining in a darke place, vntil
the day davnne, and the day starre arise in your hartes: †

22 † vnderstanding this first that no prophecie of scripture is
made by " equiuate interpretation. † For, * not by mans vvill
vvas prophecie brought at any time: but the holy men of
God spake, inspired vwith the holy Ghost.

The Epistle in
the Transfigu-
ration of our
Lord, Aug. 6.

c By this it is
plaine, that
either Iohn,
Iames, or Peter
must be the au-
thor of this epi-
stle. for these
three onely
vvere present at
the Transfigura-
tion. Mat. 17, 1.

:: You see that
places are made
holy by Christs
presence, & that
al places be not
alike holy. See
Annot. v. 7,
33.

'presi-
ence

Mat. 17, 5

2 Tim 3,
17.

ANNOTATIONS
CHAP. I.

10. *By good vvorkes.*] Here vve see, that Gods eternal predestination and election consisteth vvith good vvorkes: yea that the certainty and effect thereof is procured by mans free vvill and good vvorkes, and that our vvell doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euerlasting and therefore it is a desperate folly and a great signe of reprobate persons, to say, If I be predestinate, doe vvhat I vvill, I shal be saued. Nay, the Apostle saith, If thou hope to be one of the predestinate (for knowv it thou canst not) do vvell, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good vvorkes. The Protestants in such cases not much liking these vvordes, by good vvorkes, though the Latin haue it vniuersally, and some Greeke copies also, as Beza confesseth, leaue them out in their translations, by their vvonted pollicie.

15. *After my decease also.*] These vvordes though they may be easily altered by construction into diuers senses not vnttrue, yet the correspondēce of the partes of the sentēce going before and folowving, giue most plaine this meaning, that, as during his life he vvould not omit to put them in memorie of the things he taught them, so after his death (vvhich he knew should be shortly) he vvould not faile to endeouour that they might be vvindful of the same. Signifying that his care ouer them should not cease by death. & that by his intercession before God after his departure, he vvould doe the same thing for them, that he did before in his life by teaching and preaching. This is the sense that the Greeke Scholies speake of, and this is most proper to the text, and consonant to the old vse of this Apostle and other Apottolike Saincts and fathers of the primitive Church.

S. Clement in his Epistle to S. James our Lordes brother, vvitnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, promised that after his departure he vvould not ceate to pray for him & his tocke, thereby to protectiō of ease him of his Pastoral burden. *To. 1. Concil. ep. 1. S. Clem. in initio.* And S. Leo the Great the Church after one of his successors in the said See, often attributeth the good administration and gouernement thereof to S. Peters prayers and assistance: name y in these goodly vvordes *Ser 3 in annuerci. die assumps. ad Pontif. We are much bound (saith he) to giue thanks to our Lord and Redeemer Iesus Christ, that hath giuen so great pouer to him vvom he made the Prince of the vviuole Church: as if in our time also any thing be done vvell & be rightly ordered by vs, it is to be imputed to his vvorkes and his gouernement, to vvhom it vvvas said, And thou being conuerted, confirme thy brethren: ana to vvom our Lord after his resurrection said Ihuise, I feede my sheepe. Vvhich vvords also vvithout doubt the goodly Pastor doeth execute, confirming vs vvith his exhortations, and not ceasing to pray for vs, that vve be ouercome vvith no tentation. &c.*

The Saincts in heauen pray for the liuing. Yea it vvvas a common thing in the primitiue Church among the auncient Christians, and alvvayes since among the faithfull, to make couenant in their life time, that vvwhether of them vvvent to heauen before the other, he should pray for his friend and fellow yet aliue. See the Ecclesiastical historie of the holy virgin and Martyr Potamiana, promising at the houre of her Martyrdom, that after her death she vvould procure mercie of God to Bauides one of the fouldiars that ledde her to execution, and so she did. *Euseb. li. 6. c. 4.* Also S. Cyprian *ep. 57 in fine. Let vs, (saith he) pray mutually one for an other, and vvwhether of vs vvho shal by Gods clemencie be first called for, let his loue continue, and his prayer not cease for his brethren ana sisters in the vvorld.* So said this holy Martyr at that time vvhen Chruiliās vvvere so far from Caluinnie (vvhich abhorreth the prayers of Saincts & praying to them): that to be sure, they vvorgained before had to haue the martyrs & other Saincts to pray for them. The same S. Cyprian also in his booke *De disciplina & habitu virginum, in fine,* after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: *Tantum tunc memerosse nostri, cum inopis in vvobis virginitas honorari.* that is, *Onely them haue vs in remembrance, vvhen your virginities shal be in so be honoured.* that is, after their departure. Vvhete he insinuateth the vse of the Catholike Church in keeping the festiual daies and other duettes toward the holy Virgins in heauen. S. Hierom also in the same manner speaketh to Heliodorus, saying, that vvhen he is once in heauen, then he vvill pray for him that exuorted and incited him to the blessed state of the Monastical life. *Ep. 1. c. 2.*

Inuocation of Saincts. And so doth he speake to the vertuous matrone Paula after her death, desiring her to pray for him in his old age, affirming that she shall the more easily obtaine, the neerer she is now ioyned to Chruist in heauen. *in Epist. b. Paula in fine.* It vvwere to long to report, howv S. Augustine desireth to be holpen by S. Cyprians prayers (then and long before a Sainct in heauen) to the vvnderstanding of the truth concerning the peace and regiment of the Church. *li. 5 de Bapt. cont. Donatistas c. 17.* And in an other place the same holy Doctor alleageth the said S. Cyprian saying, that great num-

in τω
κατω
εργω

Occum in
hunc loc.
Gagn.

Luc. 22
10. 22.

bers of our parents, brethren, children, frendes, and other, expect vs in great sollicitude and care-fulnes of our saluation, being sure of their ovvne. *li. 2 de predest. Sanctorum c. 14.* S. Gregorie Nazianzene in his orations of the praise of S. Cyprian *in fine*, and of S. Basil also *in fine*, declareth how they pray for the people. vvhich two Saincts he there inuocateth, as al the auncient fathers did, both generally al Saincts, and (as occasion serued) particularly their special Patrones. Among the rest see how holy Ephrem (*in oras. de laud. S. Deipara*) praied to our B. Ladie vvith the same termes of *Aduocast, Hope, Reconciliatrix*, that the faithful yet vie, and the Protestants can not abide. S. Basil *ho. de 40 Martyribus in fine.* S. Athanasius *Ser. in Euang. de S. Deipara in fine.* S. Hilarie *in Psal. 124.* S. Chrylostom *ho. 66 ad po. Antiochenum in fine.* Theodorete *de curas. Gracorum affe-ctuum li. 2 in fine.* Finally al the fathers are ful of these things: vvho better knew the meaning of the Scripture and the tenie of the Holy Ghost, then these newv interpreters doe.

20. *Private.*] The Scriptures can not be rightly expounded of euery private spirit or phantasie of the vulgar reader: but by the same spirit vvherevvith they were vvritten, vvhich is resident in the Church.

Private phan-
tastical inter-
pretations.

CHAP. II.

As not onely Prophets, but also false-prophets were in the old Testament, so nowv likewise there shal be Maisters of Heresie, to the damnation of them selues, and of their follovvors. And of their damnation he pronounceth by examples (as he comforteth the veruous Catholikes or true beleevers vvith the example of Lot) because of their railing at their Superiors and Prelates, their blaspheming of Catholike doctrine, their voluptuous liuing, their lecherie, their conetousnes, their maner of seducing, and the perions seduced, so for vvhom is had been lesse damnable, if they had neuer been Christians.

1 Tim. 4.
Inde.

c. 8. v. 11.



1 **B**UT there vvere also false-prophets in the people, as also in you there
 2 *shal be lying maisters vvhich shal bring in sectes of perdition, & denie
 3 him that hath bought them, c the Lord: bringing vpon them selues
 4 speedie perdition. † And :: many shal folovv their riotousnesses, by
 5 vvhom the vvay of truth shal be blasphemed. † and in auarice shal they c vvith feined
 6 vvordes make merchandise of you. vnto vvhom the iudgement nowv long since ceaseth not: and their perdition slum-
 7 bereth not. † For if God spared not Angels sinning: but vvith the ropes of Hel being dravven dovvne into Hel deli-
 * kept the eight, Noë, the preacher of iustice, bringing in the deluge vpon the vvorld of the impious. † And * bringing
 the cities of the Sodomites and of the Gomorrheites into ashes, he damned them vvith subuersion, putting an example
 of them that shal doe impiously: † and * deliuered iust Lot oppressed by the iniurie and luxurious conuersation of the

Gen. 7.

Gen. 19.

Gen. 19,
16.

:: Heretikes
(of vvhom he prophecieth here) do gaine schoiers, by preaching libertie, and by their owne licentious life, vvhich is specially icyned to the heresie of these daies.

c Al the sweete vvordes of heretikes, speaking much of the vvord of the Lord, the Gospel, IESVS CHRIST &c. are but termes of art to bie and sel poore mens soules.

abominable men. † for in sight and * hearing he vvas iust: 8
dvvelling vvith them vvho from day to day vexed the iust
soule vvith vniust vvorkes.

The special
properties of
heretikes.

So heretikes
blaspheme the
highest myste-
ries of our
faith through
ignorance.

† Our Lord knowveth to deliuer the godly from tenta- 9
tion, but to reserue the vniust vnto the day of iudgement to
be tormented: † and especially them vvwhich vvalke after 10
the flesh in concupiscence of vncleannesse, and cōtemne do-
minion, bold, self-pleasers: they * feare not to bring in sectes,
blaspheming. † Vvhereas Angels being greater in strength 11
and povver, beare not the execrable iudgemēt * against them.
† But these men as vnreasonable beastes, naturally tending 12
to the inare and into destruction, :: in those things vvwhich
they know not, blaspheming, shal perish in their corruption,
† receiuing the revvard of iniustice, esteeming for a pleasure 13
the delightes of a day: ^b coinquinations and spottes, flovving
in delicacies, in their feastings rioting vvith you, † hauing 14
eyes ful of adulterie and incessant sinne: alluring vnstable
soules, hauing their hart exercised vvith auarice, the children
of malediction: † leauing the right vvay they haue erred, 15
hauing folovved the vvay of Balaam of Bosor, vvwhich loued
the revvard of iniquitie, † but * had a checke of his mad- 16
nesse. the dumme beast vnder the yoke, speaking vvith mans
voice, prohibited the solishnes of the prophet.

* from
our Lord

b coinqui-
nations
& ma-
nie,

Nu. 22,
23.

† These are fountaines vvithout vvater, and cloudes, tof- 17
fed vvith vvhirlevvindes, to vvhom the mist of darkenesse is
reserued. † For, speaking the proud things of vanitie, they 18
allure in the desires of fleshly riotousnes, those that escape a
little, vvwhich conuerse in errour, † :: promising them liber- 19
tie, vvhereas them selues are the slaues of corruption. for
* vvherevvith a man is overcome: of that he is the slaue also.
† For if fleeing from the coinquinations of the vvorld in 20
the knowvledge of our Lord and Sauour I E S V S Christ, they
againē intangled vvith the same be overcome: * the later
things are become vnto them vvorse then the former. † For 21
it vvvas better for them not to knowv the vvay of iustice,
then after the knowvledge, to turne backe from that holy cō-
maundement vvwhich vvvas deliuered to them. † For, that of 22
the true prouerbe is chaunced to them, * The dogge retur-
ned to his vomite: and, The soue vvashed ^c into her vvall-
lovving in the mire.

Who ever
promised more
libertie to
their folowers
then Luther,
Caluin, & the
like, taking
away penance,
fasting, conti-
nencie or cha-
ritie kee-
ping of vowes,
necessitie of
good vvorkes
(because faith
doth al) obe-
dience to Ec-
clesiasticall pa-
stors and Cou-
rels, and such
like.

Io. 8, 34.
Ro. 6, 16

Mt. 12,
45.

Pro. 26,
11.
c eis nu-
λισ πολ.

C H A P. III.

*These two Epistles he writeth to confirme them in the Apostles doctrine, and to arme them
 them of icorners that shal come, and aenie Demelaas. Whioe vaine argument
 he answereth, and giueth the reason of Gods so long patience, 10 exhorting to
 al holines of life in respect of that terrible day. 16 Finally giuing warning of
 such as misinterpret S. Pauls Epistles & the other Scriptures, and that we must
 not for any thing fall from the true faith.*

*e in qui-
 bus*



*2 Tim. 3,
 1. Jude,
 18.*

Pf. 89, 4

*Excc. 33.
 1 Tim. 2.
 Mt. 24.
 1 Thej. 5.
 Apoc. 3.*

*Esa. 65,
 17. Apo.
 21, 1.*

1 H I S loe the second epistle I vwrite to
 2 you my deereft, in vvhich I stirre vp by
 admonition your sincere minde: † that
 you may be mindeful of those vvordes
 vvhich I told you before from the holy
 Prophetes, and of your Apostles, of the
 preceptes of our Lord and Sauour.
 3 † Knowving this first, that * in the last daies shal come moc-
 4 kers in deceit, vvalking according to their ovvne concupif-
 5 cences, † saying, Vwhere is his promise or his coming? For
 since the time that the fathers slept, al things do so perseuere
 from the beginning of creature. for they are vvilfully igno-
 rant of this, that the heauens vvere before, & the earth, out of
 vvater, and through vvater, consisting by the vvord of God:
 6 † by the vvhich, that vvorld then, being ouerfloved vvith
 7 vvater perished. † But the heauens vvhich novv are, & the
 earth, are by the same vvord kept in store, referued to fire vnto
 the day of iudgemēt & of the perdition of the impious men.
 8 † But this one thing be not ignorāt of, my deereft, that * one
 day vvith our Lord is as a thousand yeres, & a thousand yeres
 9 as one day. † Our Lord slacketh not his promis, as some do
 esteeme it: but he doth patiently for you, * not vvilling that
 10 any perish, but that al returne to penance. † And * the day
 of our Lord shal come as a theefe in the vvhich the heauens
 shal passe vvith great violence, but the elementes shal be re-
 solued vvith heate, and the earth and the vvorkes vvhich
 are in it, shal be burnt.
 11 † Therefore vvhereas al these thinges are to be dissolved:
 vvhat maner of men ought you to be in holy conuersations
 12 and godlineses, † expecting and hasting vnto the coming
 of the day of our Lord, by vvhich the heauens burning shal
 be resolved, and the elementes shal melt vvith the heate of
 13 fire? † But vvo expect * nevv heauens and a nevv earth ac-
 cording

according to his promises, in vvhich iustice inhabiteth.

† For the vvhich cause my deereſt, expecting theſe things, 14
labour earneſtly to be found immaculate and vnſpotted to
him in peace: † and * the longanimitie of our Lord, do ye 15
account ſaluation, as alſo our moſt deere brother Paul accord-
ing to the vviſdom giuen him hath vvrithen to you: † as al- 16
ſo in al epiſtles, ſpeaking in them of theſe things, in the
vvhich areⁿ certaine things hard to be vnderſtoode, vvhich
the vnlearned and vnſtable deprauē, as alſo the reſt of the
Scriptures, to their ovvne perdition. † You therefore brethre, 17
foreknovving, take heede leſt ledde aſide by the errour of
the vnwiſe you fal away from your owne ſtedfaſtnes. † but 18
grovv in grace and in knowvledge of our Lord and ſaviour
I E S V S Chriſt. To him be glorie both novv and vnto the
day of eternitie. Amen.

Ro. 2, 4.

ANNOTATIONS

CHAP. III.

The heretical
proud ſpirits of
private inter-
pretation of
Scriptures.

16. *Certaine things hard.*] This is a plaine text to conuince the Proteſtants, vvho (as
al heretikes lightly doe and did from the beginning) ſay the Scriptures be eaſie to vnder-
ſtand, and therefore may be not onely read ſafely, but alſo expounded boldly of al the
people, as vvell vnlearned as learned: and conſequently euery one by him ſelf and his pri-
uate ſpirit, vvithout reſpect of the expoſitions of the learned fathers, or expectation of
the Churches, their Paſtors and Prelates iudgment, may determine and make choiſe of
ſuch ſenſe as him ſelf liketh or thinketh agreeable. For this is partly their ſaying, partly
the neceſſarie ſequēle of their ſoliſh opinion, vvhich admitteth nothing but the bare
Scriptures. And Luther ſaid that the Scriptureſ were more plaine then al the fathers
commentaries: and ſo al to be ſuperfluous but the Bible. *Præfat. aſſert. art. dammas.*

The Scriptu-
res be hard,
nameiy S. Pau-
les epiſtles,
ſpecially vvhe-
re he ſpeaketh
of iuſtification
by faith.

Against al vvhich Diueliſh & ſediſious arrogacie, tending to make the people eſteeme
themſelues learned or ſufficient vvithout their Paſtors and ſpiritual rulers helpe, to
guide them ſelues in al matters of doctrine & doubts in religion: the holy Apoſtle here
teilleth and forevvarneth the faithfull, that the Scriptures be ſul of difficultie, & ſpecially
S. Pauls epiſtles of al other partes of holy vvrite, and that ignorant men ad vnſtable or
pharaiſtical fellowves puffeth & fro vvith euery blaſt of doctrine and hæreſie, abuſe,
peruert, and miſconſter them to their ovvne damnation. And * S. Auguſtine ſaith, that the
ſpecial difficultie in S. Pauls epiſtles, vvhich ignorant and euil men do ſo peruert and
vvhich S. Peter meaneth, is his hard ſpeache and much commendation of that faith vvhich
he ſaith doth iuſtifie. vvhich the ignorant euen from the Apoſtles time, and much more
novv, haue and do ſo miſconſter, as though he had meant that onely faith vvithout good
vvorkes could iuſtifie or ſaue a man. Against vvhich vvicked collection and abuſe of S.
Pauls vvordes, the ſaid father ſaith, al theſe Canonizal or Catholike epiſtles vvere
vvritten.

* De ſal.
& op. 5. 14

The Proteſtants
idle diſtinſtiō
betvvene diſ-
ſicultie in the
Epiſtles and
difficultie in
the things.

But the Heretikes here to ſhift of the matter, and to creepe out after their faſhion,
anſvver, that S. Peter ſaith not, S. Pauls epiſtles be hard, but that many things in them
are hard. Vvhich may be to the Catholikes an example of their ſophiſtical euasions from
the euidence of Gods vvord. As though it vvete not al one to ſay, *Such an author or vvriter
is hard: and. There be many things in ſuch vvriter hard to be vnderſtood.* For, vvwhether it be that the
argument and matter be high and paſt vvulgar capacitie, as that of prædeſtination, reprobation,
vocation of the Gentiles, and iuſtifying faith: or vvwhether his manner of ſtile and
vvriting be obſcure: al proueth that his epiſtles be hard, and other Scriptureſ alſo: becauſe

ſol. eter

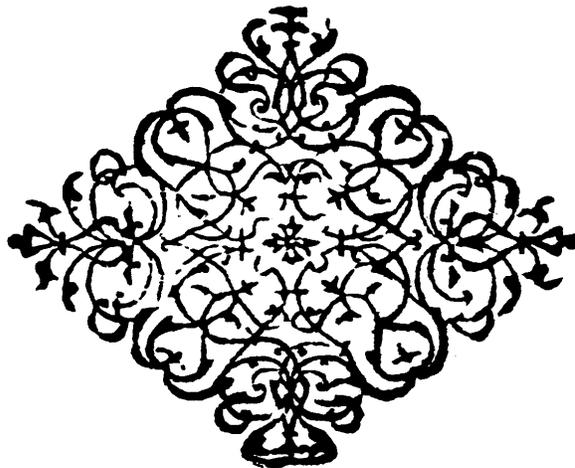
S. Peter here affirmeth that by reason of the difficulties in them, vvhether in the style, or in the depth of the matter, the ignorant and vnstable (such as Heretikes be) do peruert his vvritings, as also other Scriptures, to their ovvne damnation. Vvheryby it is plaine that it is a very dangerous thing for such as be ignorant, or for vvilde vvitted fellowes, to reade the Scriptures. For such conditioned men be they that become Heretikes, and through ignorance, pride, and priuate phantastic, meeting vvith hard places of S. Paules epistles or other Scriptures, breede Hæretics.

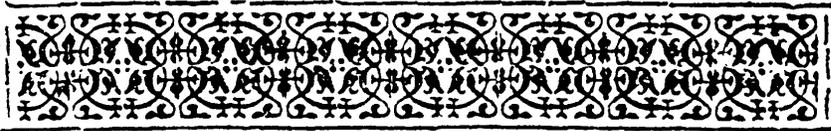
And that not onely the things treated of in the holy Scriptures, but also that the very manner of vvriting and enditing thereof, is high and hard, and purposely by Gods prouidence appointed to be vvritten in such sort, see S. Augustine li. 2. de doct. Christi. c. 6. and ep. 119. S. Ambrose ep. 44 in principio. S. Hierom to Paulinus ep. 103 c. 5. 6. 7. vvho also (ep. 65. c. 1.) saith, that in his old age vvhen he should rather haue taught then be taught, he vvent as far as Alexandria, onely to heare Didymus, and to haue his helpe for the vnderstanding of the Scriptures, and confessed vvith great thanks to the said Didymus, that he learned of him that vvich before he knewe not. Dauid saith, *Giue me vnderstanding, and I vvill searche thy law.* The Eunuch in the Actes said, *Hovv can I vnderstand vvith out an interpreter?* The Apostles, til Christ opened their sense to vnderstand the scriptures, could not vnderstand them. The holy Doctōrs by continual studie, vvatching, fasting, and praying, had much a doe to vnderstand them: that great clerke S. Augustine cōfessing in the foresaid epistle 119. c. 21. that there vvere many moe things that he vnderstood not, then that he vnderstood. The Heretikes say the fathers did commonly erre, and hovv could such great vvise learned men be deceiued in reading and expounding the Scriptures, if they vvere not hard? and if they vvere hard to them, hovv are they easie to these nevv maisters the Hæretikes? finally, vvny do they vvrite so many nevv glosses, scholies, commentaries, as a cart cannot carrie? Vvhy do Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? vvhereat stumbled al the old heretikes & the nevv, Arius, Maccedonius, Vigilantius, Nestorius, Eutyches, Berengarius, Vvicleffe, Protestants, Puritanes, Anabaptists, and the rest, but at the hardnes of the Scriptures? They be hard then to vaderstand, and Heretikes peruert them to their ovvne damnation.

The Greeke copies, haue both, some in ἰδιῶς, in vvich things: some in ἁπλῶς, in vvich epistles.

Not only the matter, but the style of the Scriptures is hard.

Pf. 139.
Mt. 8.
Lus. 24.
v. 45.





THE ARGUMENT OF S. IOHNS THREE EPISTLES.

* Higinus ep.
1. to. 1. Cōcil.
August. li. 2.
Euang. quæst.
9. 39.



F S. Iohn was said in the Argument before his Gospel. Now here follow his three Epistles: one to all Catholikes (though * some auncients do call it, Ad Parthos:) the other two being very short, vnto a certaine Ladie, & to one Gaius. The effect of all is, to write vnto them the certaintie of the Catholike faith, and to exhort them to continue still in it: also to loue the Catholike Church. and so, neither to become heretikes, nor Schismatikes: but rather to auoid all such, as the forerunners of Antichrist, and to remember, that Catholikes neede not to goe to schole to any such Masters, hauing at home in the Catholike Church, the doctrine of the holy Ghost him self, who was giuen to the Church visibly in the beginning, to leade her into all truth, and to continue visibly her for euer. Therefore he saith:

1. Ioh. 2. v. 24. That which you haue heard from the beginning, let it abide in you. Likewise a litle after. v. 27. and ep. 2. v. 6. This is the commaundement, that as you haue heard from the beginning, you walke in the same, because many seducers are gone out into the world. and v. 8. & 9.

And not only thus in general, but also in particular he expresseth the pointes which the heretikes did then call in question. Some were about Christ him self. for they denied that Iesus is Christ, that he is the very sonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And against such it was that he wrote his Gospel also, as he there signifieth. Ioh. 20. v. 31. Other pointes are about our iustification, against onely faith, and for good workes, as also S. Aug. noted, *De fid. & op. c. 14.* whose words were cited before. Hereupon he saith: If we say we haue societie with God, and walke in darkenes, we lie. Ep. 1. c. 1. Againe, He that saith he knoweth God, and keepeth not his commaundements, is a lier. Againe, This is the charitie of God, that we keepe his commaundements, and his commaundements are not heauie. Finally, Children let no man seduce you, he that doth iustice, is iult, euen as he is iust. Ep. 1. c. 3. v. 7. 8. 9. likewise c. 2. v. 29. and in deepe in all the three Epistles brought out, he doth inculcate good workes and keeping the commaundements, against the heresie of onely faith.

THE



THE FIRST
EPISTLE OF IOHN
THE APOSTLE.

CHAP. I.

Good cause there is to beleeue the Apostles preaching. And this is one point of their preaching, that to haue participation vvith God, vve must not onely beleeue, but also abstaine from al mortall sinne, & though vve al sinne venially.



1 **T**HAT vvhich vvas from the begin-
2 ning, vvhich vve haue heard, vvhich
3 vve haue seen vvith our eies, vvhich
4 vve haue looked vpon, and our handes
5 haue handled of the vvord of life:
6 († and the life vvas manifested: and
7 vve haue seen, and do testifie, and de-
8 clare vnto you the life eternal vvhich
9 vvas vvith the Father, and hath appeared to vs) † that
vvhich vve haue seen and haue heard, vve declare vnto you,
thatⁿ you also may haue societie vvith vs, and our societie
may be vvith the Father and vvith his Sonne I E S V S Christ.
† And these things vve vvrite to you, that you may reioyce,
and your ioy may be ful.

5 † And this is the annuntiation vvhich vve haue heard of
6 him, and declare vnto you, That * God is light, and in him
7 there is no darkenesse. † If vve shal say that we haue societie
8 vvith him, and vvalke in darkenesse: vve lie, and do not the
9 truth. † But if we vvalke in the light, as he also is in the light:
vve haue societie one tovvard an other, and * the bloud of
I E S V S Christ his sonne cleanseth vsⁿ from al sinne. † * If
vve shal sayⁿ that vve haue no sinne, vve seduce our selues,
and the truth is not in vs. † If vve confesse our sinnes: he is
faithful & iust, for to forgie vs our sinnes, and to cleanse vs

Q q q q ij from

16. 8, 12.

Heb. 9.
1 Pet. 1.
Apo. 1.
2 Reg.
8, 46.
2 Par. 6,
36.

from al iniquitie. † If vve shal say that vve haue not sinned: vve make him a lier, and his vvord is not in vs.

ANNO TATIONS
CHAP. I.

3. *You may haue societie.*] S. Iohn shevveth manifestly, that vvhosoeuer desire to be partakers vvith God, must first be vnited to the Churches societie, learne that faith, and receiue those Sacraments, vvich the Disciples receiued of the Truth it self, conuertant vvith them in flesh. So saith Venerable Bede vpon this place, Vvhereby vve see there is no societie vvith God in seales or schismes, nor any vvhere but in the vnitie, fellowvs hip, and communion of that Church vvich can proue it self to descend from the Apostles.

7. *The blood of Iesuu.*] Vvwhether sinnes be remitted by praier, by fasting, by almes, by faith, by charitie, by sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures do plainly attribute remission to euery of these) yet none of al these do othervvise remit, but in the force, by the merite & vertue of Christs blood: these being but the appointed meanes & instruments by vvich Christ vvil haue his holy blood to vvorke effectually in vs. vvich meanes vvhoioeuer conuinneth, depriueeth him self of the comoditie of Christs ovvne blood, & contiaueeth still in sinne and vncleanesse, vaunt he him self neuer so much of Christs death. Vvich point let the Protestants marke vvell, and cease to beguile their poore deceiued folowers, periuading them, that the Catholikes derogate from Christs blood, or teeke remission othervvise then by it, for that they vse humbly the meanes appointed by Christ to apply the benefite of his holy blood vvnto them.

7. *From al sinne.*] From original and actual, venial and mortal, *a culpa & pama*, that is, from the fault and the paine due for the same. V. Bede saith, that Christs Passion doth not onely remit in Baptisme the sinnes before committed, but al other aftervvard also done by frailtie: yet so, if vve vie for the remission of them, such meanes as be requisite and as Christ hath appointed, vvhereof he reckoneth some. Bede vpon this place. See S. Augustine also vpon this place to. 9. and S. Hierome li. 2. con. Pelag. c. 3.

8. *That vve haue no sinne.*] Vve gather by these vvordes and the former, that there be vvotortes of sinnes: one mortal, excluding vs from light and the societie of God: another venial, vvich is found euen in those that vvalk in the light, and are in the societie of God. Also vve note against the Pelagians, that vve be truly called the sonnes of God, and so iust in deede, though vve be not vvithout al sinnes, euery one of vs, as vvell iust as vsult, being taught and bound to confesse our offenses, and to aske pardon day of God, by this petition of the *Kater noster*, *Forgiue vs our debtes*. Therefore S. Augustine li. ac nazara c. 36. teckeneth vp al the holy Patriarches, Prophets, and reuouvvmed iust persons, to haue been sinners, euen vvhen they vvere in grace and iustice: excepting alvvayes our B. Ladie, *de qua propter honorem Domini, nullam prorjus, cum de peccatis agitur, habere volo questionem.* of vvhom, saith he, for the honour of our Lord, vvhen vve talke of sinnes, I vvil haue no question. And Pelagius asking vvhat sinnes Abel & such iust men did commit, S. Augustine answereth, that they might laugh some time immoderately, or iest to much, or couet somevvhat intemperatly, or plucke fruite ouer greedily, or in eating take somevvhat more then aftervvard vvvas vvell digested, or haue their intention in time of praier somevvhat distracted, and such like: thus in sense S. Augustine. Vvhereby vve may learne vvich be venial sinnes, that consist vvith true iustice & can not alvvayes be auoided euen of holy men in this life. In the booke *de fide ad Petrum* c. 41. are excepted from this common rule of sinners, the children vvich be nevvelly baptized and haue not yet vic of reason to sinne either mortally or venially.

CHAP. II.

If any sinne mortally, he must not dispaire. 3 To know God rightly, is not to beleue onely, but to keepe his commaundements: 7 and that this is no nevve doctrine, but the very primitiue, though a nevve life it is. 9 Therefore he that beleueth must also loue his brethren: 12 and that men must not loue the vvorld, but doe that vvich God vvilleth. 18 Many are gone out of the Church: and become Seducers, al the ministers of Anticrist: but true Christians must continue in their old faith, considering the reeward, and that they neede not goe to seke to any Heretike, the Holy Ghost himself being the scholemaster of the Church. 29 he doth earnestly inculcate iustice and good vvorkes.

MY

ε παρά-
πλήρω



1 y litle children, these things I vwrite
to you, that you sinne not. But & if
any man shal sinne, vve haue * an ad-
uocate vwith the Father, IESVS Christ
2 the iust: † and he is the propitiation
for our sinnes: and not for ours only,
3 but also " for the vvhole vvorldes.
† And in this vve know that vve haue
4 knowven him, if vve obserue his commaundements. † " He
that faith he knowveth him, and keepeth not his cōmaunde-
5 ments: is a lier and the truth is not in him: † But he that kee-
peth his vvord, in him in very deede the charitie of God is
6 perfited: in this vve knowv that vve be in him. † He that
faith he abideth in him: ought euen as he walked, him self al-
so to vvalke.
7 † My deereft, I vwrite not a nevv cōmaundement to you,
but an old cōmaundemēt vvhich you had from the begin-
ning. The old cōmaundement is the vvord vvhich you haue
8 heard. † Againe * a nevv commaundement vwrite I to you,
vvhich thing is true both in him and in you: because the
9 darkeness is passed, and the true light novv shineth. † He
that faith he is in the light, and hateth his brother: is in the
10 darkeness euen vntil novv. † * He that loueth his brother,
11 abideth in the light, and scandal is not in him. † But he that
hateth his brother: is in the darkeness, and vvalketh in the
darkeness, and knowveth not vvhither he goeth, because the
darkenes hath blinded his eies.
12 † I vwrite vnto you litle children, because your sinnes are
13 forgiuen you for his name. † I vwrite vnto you fathers, be-
cause you haue knowven him vvhich is from the beginning.
I vwrite vnto you yong men, because you haue overcome the
14 vicked one. † I vwrite to you infantes, because you haue
knowven the Father. I vwrite vnto you yong men, because
you are strong, and the vvord of God abideth in you, & you
15 haue overcome the vicked one. † Loue not the vvorld, nor
those things vvhich are in the vvorld. If any man loue the
16 vvorld, the charitie of the Father is not in him. † because :: al
that is in the vvorld, is the concupiscence of the flesh, & the
concupiscence of the eies, and the pride of life, vvhich is not
17 of the Father, but is of the vvorld. † And the vvorld passeth

Io. 13. 34
15, 12.

1 Io. 3,
14.

:: How al sin-
ne & tentation
procede of
these three, see
S. Thomas
Summe. 1. 2.
quest. 77. art. 5.

¶¶¶¶ iij and

and the concupiscence thereof. But he that doeth the vvil of God, abideth for euer.

† Little children, it is the last houre, & as you haue heard, 18
 that ^c Antichrist commeth: now there are become "many an-
 tichristes: vvhcreby vve knovv, that it is the last houre.
 † "They vvent out from vs: but" they [∴] vvere not of vs. for 19
 if they had been of vs, they vould surely haue remained
 with vs: but "that they may be manifest that they are not al
 of vs. † But you haue ^c the vnction from the Holy one, and 20
 "knovv al things. † I haue not vvritten to you as to them 21
 that knovv not the truth, but as to them that knovv it: and
 that no lie is of the truth. † Vvho is a lier, but he vvhich 22
 denieth that I ^ē ^v ^s is not Christ? This is Antichrist vvhich
 denieth the Father and the Sonne. † Euey one that denieth 23
 the Sonne, neither hath he the Father. He that confesseth the
 Sonne, hath the Father also. † You, that vvhich you haue 24
[∴] heard from the beginning, let it abide in you. If that abide
 in you vvhich you haue heard from the beginning, you also
 shal abide in the Sonne & the Father. † And this is the pro- 25
 mis vvhich he promised vs, life euerlasting.
 † These things haue I vvritten to you concerning them 26
 that seduce you. † And you, the vnction vvhich you haue 27
 receiued from him, let it abide in you. And you haue no
 neede that any man teache you: but as his vnction teacheth
 you of al things, and it is true, and it is no lie. And as it hath
 taught you, abide ^c in him. † And now litle children abide in 28
 him: that vvhcn he shal appeare, vve may haue confidence,
 and not be cōfounded of him in his cōming. † If you know 29
 that he is iust, knovv ye that euey one also [∴] vvhich doeth
 iustice, is borne of him.

∴ They vvere of vs for the time, that is, of and in the Church: otherwise they could not haue gone out. but they vvere not of the cōstāt sort; or of the elect & predestinat: for then they had taried within, or returned before their death.

∴ Keepe that firmly & constantly vvhich you haue heard euen from the beginning, by the mouth of the Apostles: & not that on- ly vvhich you haue receiued by vvriting.

∴ Vve see it is Apostolical doctrine, that men may do or vvork iustice, and that so doing they be iust by their vvorkes proceeding of Gods grace, & not by faith or imputation onely.

c ἡ ἀλήθεια
χριστῶ

c χρίσμα
Christma.
vhcreof
Christ &
Christiās

c or, in
it.

ANNOTATIONS CHAP. II.

1. *That you sinne not.*] S. Iohn (saith V. Pede vpon this place) is not contrarie to him self, in that he seeketh here to make them vvithout sinne, vvhom he said in the last chapter could not be vvithout al sinnes. but in the former place he vvarned vs onely of our frailty, that vve should not arrogate to our selues perfect innocencie: here he prouoketh vs to vvatchfulnes and diligence in resisting and auoiding sinnes, specially the greater, vvhich by Gods grace may more easily be repelled.

How Christ
is our only
Aduocate.

1. *An aduocate.*] The calling and office of an Aduocate, is in many things proper to Christ, and in euey condition more singularly and excellently agreeing to him then to any Angel, Saint, or creature liuing. though these also be rightly and truly so called, & that not onely vvithout al derogation, but much to the honour of Christs aduocation. To
him

him soly and onely it agreeth to procure vs mercie before Gods face, by the general ransom, price, & paiement of his bloud for our deliuerie, as is said in the sentence folloving, *Antike is the propitiacion for our sinnes, and not for ours onely, but for the vvhole vvorlds.* In vvhich sort he is our onely aduocate, becauie he is our onely redeemer. and herevpon he alone immediatly, by and through him self, and vvithout the aide or assistance of any other, man or Angel, in his ovvne name, right, and merites, confidently dealeth in our causes before God our iudge, & to procureth our pardon, vvhich is the highestt degree of aduocation that can be.

Al vvhich notwithstanding, yet the Angels, and Saincts, and our fellowves aliue, may and do pray for vs, and in that they deale vvith God by intercession to procure mercie for vs, may iustly be called our aduocates: not so as Christ is, vvho demaundeth al things immediatly by his ovvne merites, but as secondary intercessors, vvho neuer aske nor obtaine any thing for vs, but *per Christum Dominum nostrum*, by and through Christ our common Lord, Aduocate, and Redeemer of mankind. And behold hovv S. Augustine (*tract. 1 in ep. 10.* vpon these very vvordes) prevented the Heretikes caillations. *Sed dicit aliquis Ege. But some man vvill say, Do not the Saincts then pray for vs? do not Bishops then or Prelates and Pastors pray for the people? Yes,* saith he: *Marke the Scriptures, and you shal finde that the Apostles praied for the people, and againe desired the people to pray for them, and so the head praieith for al, and the members one for an other.* And likevvise (lett the Heretikes should say, there is a difference betvvixt the liuing and the dead in this case) thus the same holy father vvriteth vpon the 85 Psalme in fine. *Our Lord Iesvs Christ doth yet make intercession for vs, al the Martyrs that be vvith him, pray for vs: neither vvill their intercession cease, til vve cease our gronings.*

In this sense therefore vvho soeuer praieith for vs, either aliue or dead, is our aduocate, as S. Augustine (*ep. 19 to Paulinus circa med.*) calleth Bishops, the peoples aduocates, vvhen they giue them their benediction or blessing. So doth the holy Church call our B. Lady our aduocate, by the very vvordes of S. Irenæus, that you may see such speaches be no nevv inuentions of the later age, but Apostolical. *The obedient Virgin M A R I E* (saith he) *is made the aduocate of the disobedient virgin* or patronage of Saincts should be iniurious to Christ, remeber that * our Sauour acknowledgeth Angels to be deputed for the protection (vvhich is nothing els but aduocation) of infants before the face of God, besides the plaine examples in the old Testament *Gen. 48. v. 16. Tob. 5. v. 27. & c. 12. v. 12. Dan. 10.* And this not onely the Catholike Church, but the very English Protestants them selues in their seruice booke and in the Collect of Michelmass day, profess, and pray for the same protection or aduocation of Angels, and defend the same againtt their yonger brethren the Puritanes.

2. *For the vvhole vvorlds.* S. Augustine gathereth hereof againtt the Donatistes, and al other Heretikes, that vvould driue the Church into corners or some certaine countries, from the vniuersalitie of al Nations (vvhereof it vvas named by the Apostles, Catholike) that the true religion, and Church, and consequently the effect of Christs propitiacion, death, and aduocation, pertaineth not to one age, nation, or people, but to the vvhole vvorld. S. Augustine vpon this place *10. 2. tract. 1 in ep. 10.*

4. *He that saith he knowveth.* To knowv God here, signifieth (as it doth often in the Scriptures) to loue, that is, as in the last chapter, to be in societie vvith him, and to haue familiar and experimental knowvledge of his graces. If any vaunt them selues thus to knowv God, and yet keepe not his commaundements, he is a liar, as al Caluinistes and Lutherans, that profess their selues to be in the fauour of God by onely faith: affirming, that they neither keepe, nor possibly can keepe his commaundements.

18. *Many antichrists.* The holy Apostle S. Iohn (saith S. Cyprian) *did not put a difference betvvixt one heretic or schisme and an other, nor means any sort that specially separated them selues, but generally called al vviuous exception, antichrists, that vvere aduersaries to the Church, or vvere gone out from the same.* And a litle after, *It is euident that al be here called antichrists, that haue seuered them selues from the charitie and vnitie of the Catholike Church.* So vvriteth he *ep. 76. nu. 1 ad Magnum.* Vvhereby, vve may learne, that al Heretikes, or rather Arch-heretikes be properly the precursors of that one and special Antichrist, vvhich is to come at the last end of the vvorld, & vvhich is called here immediatly before, *ὁ ἄλλοτρίος, that peculiar and singular Antichrist.*

19. *They vvont out from vs.* An euident note and marke, vvhereby to conuince al Heretikes and false teachers, to vvit, that being once of the common Catholike Christian fellowvship, they forsooke it, and vvont out from the same. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philétus, Arius, Macedonius, Pelagius, Nestorius, Eutyches, Luther, Caluin, and the like, vvere of the common societie of al vs that be Christian Catholikes, they vvont out from vs vvhom they savv to liue in vnitie of faith and religion together, and made them selues nevv conuenticles, therefore they vvere (as the Apostle here shevveth) antichrists, and vve and al that abide in the auncient fellowvship of Christian religion, that vvont not out of their fellowvship, in vvhich vve neuer vvere, nor out of any other societie of knowven Christians, can not be Schismatikes or Heretikes, but must needs be true Christian Catholike men. Let our aduersaries tel vs, out of vvhat Church

How Angels, Saincts, & men aliue are our aduocates.

Sainctes in heaven pray for vs.

The B. virgins is our aduocate.

Angels are our protectors.

The Catholike Church is the onely true Church.

Not only faith

Al Heretikes are antichrists the forerunners of the great Antichrist.

The marke of al heretikes is, their going out of the Catholike societie.

Iren. 5. 3. c. 33. & li. 5 post med. D. Hiero. in Mat. c. 18.

The Catholikes can not be proued to haue gone out.

How Heretikes are of the Church, before they fall.

by heresies constant Catholikes are knowen.

Every good Catholike is sufficiently taught by the Church to saluation.

Church vve euer departed, vwhen, and vwhere, and vnder vwhat persons it vvas that vve reuolted, as vve can tel them the vere, the places, the Ringleaders of their reuolt.

19. They were not of us. He meaneth not, that Heretikes were not, or could not be in or of the Church, before they went out or fel into their heretic or schisme: but partly that many of them which afterward fall out, though they were before vvith the rest, and partakers of al the Sacraments vvith other their fellowes, yet in deede were of naughtie life and conscience vwhen they were vvithin: and so being rather as il humors and superfluous excrements, then true and liuely partes of the body, after a ior: may be laid not to haue been of the body at al. So S. Augustine expoundeth these vvordes in his commentarie vpon this place. tract. 3. but els vwhere, more agreably as it seemeth, that the Apostie meaneth, that such as vvil not tane in the Church, but finally forsake it to the end, in the prescience of God, and in respect of the small benefite they shal haue by their temporal final abode there, be not of or in the Church, though according to this present state, they are truly members thereof. Li. de correct. & gr. c. 9 & de dono perseuer. c. 8.

19. That they may be manifest. God permitteth heretic to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, onely knowen to God before, may now also be made manifest to the world, by their constant remaining in th: CHURCH, vwhen the vvinde and blait of euey heretic or tentation driueth out the other light and visitable persons.

20. Know all things. They that abide in the vnitie of Christes Church, haue the vnition, that is, the Holy Ghost, vwho teacheth al truth, not that euey member or man hereof hath al knowledg in him self personally, but that euey one vvich is of that happie societie to vvich Christ promised and gaue the Holy Ghost, is partaker of al other mens giites and graces in the same holy Spirit, to his saluation. Neither neede any to seeke truth at Heretikes handes or others that be gone out, vwhen it is vvithin them selues and onely vvithin them selues in Gods Church. If thou loue vnitie (saith S. Augustine) for thee also hath he, vwho soeuer hath any thing in it. take away enuey, it is thine vvich I haue, it is mine vvich thou hast. &c. Tract. 32 in Euang. Ioan.

CHAP. III.

It is not for the sonnes of God, to sinne mortally, but for the sonnes of the Diuel, vwhereby they are knowen one from an other, & not by onely faith. 11 True faith is, that vve also loue our breshren, giuing both our life and substance for them. 19 Such vnfeined loue may haue great confidence before God. 23 because the keeping of hu comaundements doth much please him, vvich consist in faith and charitie.

Not by nature, as Christ is: but by grace and adoption.

How we shal see God, & be like vnto him in the nex life. see S. Augustine ep. 111. 12 & li. 12. de ciuit. Dei c. 27.

This teacheth vwhat man sanctifieth him self by his free wil working together vvith Gods grace. S. Augustine vpon this place.



ee vwhat maner of charitie the Father hath giue vs, that vve shoulde be named and be the sonnes of God. For this cause the World doth not know vs, because it hath not knowen him. My dearest, now vve are the sonnes of God: & it hath not yet appeared vwhat we shal be. Vve know that vvhē he shal appeare, we shal be like to him: because vve shal see him as he is. And euey one that hath this hope in him, sanctifieth him self, as he also is holy. Every one that committeth sinne, committeth also iniquitie: and sinne is iniquitie. And you know that he appeared to take away our sinnes: and sinne in him there is none. Every one that abideth in him, sinneth not: and euey one that sinneth, hath not seen him, nor knowen him. Little children, let no man seduce you. He that doeth iustice, is iust: euen as he also is iust. He that committeth sinne, is of

Ep. 53, 4.

1. Pet. 2, 24.

1o. 3, 44

ANNOTATIONS
CHAP. III.

4. *Sinne is iniquitie*] Iniquitie is not taken here for vickednes, as it is commonly vsed both in Latin and in our language, as is plaine by the Greeke vword *ανομία*, signifying nothing els but a swarving or declining from the straight line of the lavv of God or nature. So that the Apostle meaneth, that euery sinne is an obliquitie or defect from the rule of the lavv: but not contrarie, that euery such swarving from the lavv, should be properly a sinne, as the Heretikes do vntruely gather, to proue that concupiscence remaining after Baptisme is a very sinne, though vve neuer giue our consent vnto it. And though in the 5 chapter folovving vers. 17. the Apostle turne the speache, affirming euery iniquitie to be a sinne, yet there the Greeke vword is not the same as before, *ανομία*, but *ἀσυνία*. by vvhich it is plaine that there he meaneth by *iniquitie*, mans actual and proper transgression vvhich must needes be a sinne. See S. Augustine *cont. Iulian. li. 5 c. 3.* S. Ambrose *li. de Apologia David c. 13.*

6. *Sinners not.*] Iouinian & Pelagius falsely (as Heretikes vse to doe) argued vpon these vverdes, and thosethat: folovv vers. 9: the one, that the baptized could sinne no more: the other, that no man being or remaining iust could sinne. But among many good senses giuen of this place, this seemeth most agreable, that the Apostle should say, that mortal sinne doth not consist together vvith the grace of God, & therefore can not be committed by a man continuing the sonne of God. and so is the like speache in the 9 verse folovving to be taken. See S. Hierom *li. 2 cont. Iouinianum c. 1.*

7. *He that doeth iustice.*] He doth inculcate this often, that mans true iustice or righteousnes consisteth in doing or vworking iustice, and that so he is iust, and biddeth them not to be seduced by Heretikes, in this point.

8. *Sinners from the beginning.*] The Diuel vvas created holy and in grace, and not in sinne: but he fel: of his ovvne free vvil from God. Therefore these vwordes, *from the beginning*, may be interpreted thus, from the beginning of sinne, and so the Apostle vvil say, The Diuel committed the first sinne. So S. Augustine *li. 11 de civ. Dei c. 15* expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the vvorld, not taking the beginning precisely for the first instant or moment of the creation, but straight vpon the beginning, as it must needes also be taken in S. Johns Gospel c. 8. 44.

11. *Vve [that] receive, because.*] Let the Protestants be ashamed to say, that vve obtaine al of God by onely faith; the Apostle here attributing it to the keeping of Gods commaundements. Note here also that Gods commaundements are not impossible to be kept, but vvere then, and are now obserued of good men.

Concupiscence remaining after Baptisme is no sinne, vvithout consent.

Heretical exposition of Scriptures.

No man in grace sinneth mortally.

True iustice.

How the Diuel sinned from the beginning.

Not only faith.

CHAP. III.

Vve may not beleue al that boast of the spirit, but trie them, vvwhether they teach Catho- like articles of the faith: (namely the incarnation of Christ:) vvwhether their doctrine be not vvorldly, and them selvs disobedient bearers of the Apostles. 7 Vve must loue one another, considering the exceeding loue of God in sending his sonne to saue vs. 17 An argument of perfect charitie is, if vve haue nothing in our conscience to feare in the day of Iudgement. 19 And an argument that vve loue God is, if vve loue our breshrom.



Y deereft, " beleue not euery spirit, but 1
" proue the spirites if they be of God: because many false prophetes are gone out into the vvorld † In this is the spi- 2
rit of God knovven. " euery spirit that confesseth I E S V S Christ to haue come in flesh, is of God: † and euery spirit 3
" that dissolueth I E S V S, is not of God: and this is antichrist, of vvhom you haue heard that he commeth, and now he is in

ε τὸ τοῦ
ἀντιχρί-
στου

- 4 in the vworld. † You are of God, litle children, and haue
 ouercome him. because greater is he that is in you, then he
 5 that is in the vworld. † They are of the vworld: therfore of
 6 the vworld they speake, and the vworld heareth them. † Vve
 are of God. * He that knowveth God, heareth vs. he that is
 not of God, heareth vs not." in this vve knowv the spirit of
 truth, and the spirit of errour.
- 7 † My deereft, let vs loue one an other: because charitie is of
 God. And euery one that loueth, is borne of God, & knowv-
 8 eth God. † He that loueth not, knowveth not God: because
 9 God is charitie. † * In this hath the charitie of God appeared
 in vs, because God hath sent his only-begotten sonne into the
 10 vworld, that vve may liue by him. † In this is charitie: not
 as though vve haue loued him, but because he hath loued
 vs, and sent his sonne a propitiation for our finnes.
- 11 † My deereft, if God hath so loued vs: vve also ought to
 12 loue one an other. † * God: no man hath seen at any time.
 13 If vve loue one an other, God abideth in vs, and his charitie
 14 in vs is perfited. † In this vve knowv that vve abide in him,
 and he in vs: because he of his Spirit hath giuen to vs. † And
 vve haue seen, and doe testifie, that the Father hath sent his
 15 Sonne the Sauour of the vworld. † Vvhofoeuer shal con-
 fesse that I E S V S is the Sonne of God, God abideth in him,
 16 and he in God. † And vve haue knowven and haue beleued
 the charitie, vvich God hath in vs. God is charitie: and he
 17 that abideth in charitie, abideth in God, and God in him. † In
 this is charitie perfited vvith vs, "that vve may haue confi-
 18 dence in the day of iudgement: because as he is, vve also are
 in the vworld. † " Feare is not in charitie: but perfect charitie
 casteth out feare, because feare hath painefulnes. and he that
 19 feareth, is not perfect in charitie. † Let vs therfore loue God,
 20 because God first hath loued vs. † If any man shal say, that
 I loue God: and hateth his brother, he is a lier. For he that
 loueth not his brother vvhom he seeth: God vvhom he seeth
 21 not, howv can he loue? † * And this commaundement vve
 haue from God: that he vvich loueth God, loue also his
 brother. ¶

The Epistle
 vpon the first
 Sunday after
 Pentecost.

∴ No man in
 this life, nor
 with corporal
 eyes, ca see the
 proper essence
 or substance of
 the Deitie. See
 S. August. ad
 Paulin. ac vidēdo
 Dec. ep. 112.

A N N O T A T I O N S
C H A P. IIII.

- Heretical boasting of the spirit. **1. Beleeue not euery spirit.**] That is, Receiue not euery doctrine of such as boast themselves to haue the spirit. For there be many false prophets, that is to say, Heretikes, which shall goe out of the Church, and challenge the spirit, and vaunt of Gods word, Scripture, and Gospel, vvhich in deede be seducers.
- The Church only, not euery priuate man, hath to proue and discern spirites. **1. Proue the spirites.**] It is not meant by this place, as the Protestants would haue it, that euery particular person should of him self examine, trie, or iudge who is a true or false doctor, and which is true or false doctrine. But the Apostle here would euery one to discern these diuersities of spirites, by taking knowlledge of them to vvhom God hath giuen the gift of discerning spirites and doctrines (vvhich S. Paul expressly saith is giuen but to some, and not to euery one, *1 Cor. 12. 10.*) and by obeying the Church of God, to whom Christ hath giuen the Spirit of truth. And this is onely the sure way to proue the spirites and doctrines of these daies. And al they that would bring vs from our Pastors and the Churches iudgement, to our owne priuate trial, seeke nothing els but to driue vs to miserable vncertainty in al our beleeues. *Caluin doth, who vpon this place saith, that priuate men may examine the general Councels doctrines.*
- Caluin. **2. Euery spirit that confesseth.**] The Apostle speaketh according to that time, and for that part of Christian doctrine which then vvas specially to be confessed, taught, & maintained against certaine wicked Heretikes, Cerinthus, Ebion, and the like, that taught wickedly against the person and both natures of Christ Iesus. The Apostle therefore giueth the faithful people this token to know the true teachers of those daies from the false. Not that this marke would serue for al times, or in case of al other false doctrines, but that it vvas then a necessarie note. As if a good Catholike vvriter, Pastor, or parents would vvarne al theirs, now in these daies, to giue care onely to such teachers as acknowledge Christ our Sauour to be really present, and sacrificed in the E. Masse, & that al such are true preachers and of God, the rest to be of the Diuel, or to be counted the spirit of Antichrist. Vvhich spirit of Antichrist (he saith) was come euen then, and is no doubt much more now in al Heretikes, al being precursors of that great Antichrist which shall come towards the later end.
- To confesse or deny any article which the Cath. Church teacheth, is at al times a certaine marke of Catholike or heretike. **3. That dissoluesh.**] To dissolue, loose, or separate Iesus a sunder, vvas proper to al those old Heretikes that taught either against his Diuinitie, or Humanitie, or the Vnitie of his person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by vvhich we may see that the common Greeke copies be not euer authentical, and that our old approved translation may not alwaies be examined by the Greeke that now is, vvhich the Protestants onely folow: but that it is to be presupposed, vvhich our old Latin text differeth plainly from the Greeke, that in old time either al or the more approved Greeke reading was othervvise, and that often the said Greeke was corrupted then or since by Heretikes or othervvise. For of the Greekes, S. Irenæus *li. 3. c. 18.*: among the Latin fathers, S. Augustine *tract. 6. in fine*, S. Leo *ep. 10. c. 5.*, and Venerable Bede did reade as we doe. and this reading maketh more against the said Heretikes, then that vvhich the common Greeke now hath, to vviz, *Euery spirit that confesseth not Christ to haue come in flesh, is not of God.* vvhich is also in effect said before vers. 2. And that therefore it vvas corrupted and altered by Heretikes, see the vvordes of Socrates also a Greeke vvriter, very agreable to this purpose. *Nestorius* (saith he) *being eloquent by nature, vvhich is often in Heretikes, accounted him self therefore learned, & disdaind to study the old interpreters, counting him self better than them all: being ignorant that in S. Iohns Catholike epistle the old (Greeke) copies had, EVERY ONE THAT DISSOLVETH IESUS, IS NOT OF GOD.* So saith he, adding moreover that such as would separate the diuinitie from the, dispensation of Christs humanitie, tooke out of the old copies this sense. for vvhich the old expositours noted that these which would loose Iesus, had corrupted this Epistle. See also the Tripartite *li. 12. c. 4.*
- Many old heresies that dissolued Christ. **6. In this you know.**] This is the most sure & general-marke to know the true spirites and prophets from the false: that those vvhich be of God, wil heare and obey their Apostles and lawfull pastors succeeding the Apostles, and submit them selves to the Church of God: the other, that be not of God, wil not heare either Apostle, pastor, or Church, but be their owne iudges.
- The Greeke text corrupted by old heretikes. **17. That you may haue confidence.**] Confidence called in Latin *Fiducia*, is neither al one with faith, nor a persuasion infallible that maketh a man no lesse secure and certaine of his saluation, then of the things that we are bound to beleeue, as the Protestants falsely teach.

teach: but it is onely a hope wel corroborated, confirmed, and strengthened vpon the promises and grace of God, and the parties merites. And the vvordes both folowing & going before, proue also evidently against the Protestants, that our confidence and hope in the day of iudgement dependeth not onely vpon our apprehension of Christs merites by faith, or vpon his grace and mercie, but also vpon our consoemtie to Christ in this life, in charitie and good vvorket. And that is the doctrine of S. Peter vwhen he said, *Labour, that by good vvorkes you may make sure your vocation and election.* and S. Pauls meaning, vwhen he said, *I have fought a good fight, there is laid up for me a crowne of iustice, which our Lord will render to me in that day, a iust iudge.*

18. *Fear is not in charitie.*] The Heretikes very falsly vnderstand this place so, that Christian godly men ought to haue no doubt, mistrust, or feare of hel and damnation. V which is most evidently against the Scriptures, commending euery where vnto vs the awe and feare of God and his iudgements. *Fear him* (saith our Sauour Mat. 10) *that can cast body and soul into hel.* And Psal. 113. *Fearfe my flesh vvish thy feare.* V which feare of Gods iudgements caused S. Paul & al good men to chastise the ^{the} bodies, lest they should be reprobate and damned. And the vvise man for this cause affirmeth him to be happie, *that uer feareful.* And holy Iob saith, *I feared al my vvorkes.* And the Apostle, *Vvish feare and trembling vvorke your saluation.* V which kinde of feare is euen in the iustest men and most ful of charitie, consisting wel with the same vertue, and is called *Filiatilis timor*, because it is such as the good childe ought to haue toward his father.

But there is a kinde of feare vv which standeth not with charitie, and is cleane against hope also, that vv which bringeth such perplexitie and anxietie of conscience, that it induceth a man to mistrust or despaire of Gods mercies. That seruile feare also vv which maketh a man often to leaue sinning and to doe the external vvorkes of iustice, not for any loue or delight he hath in God or his lawes, but onely for feare of damnation, though it be not il in it self, but very profitable, as that vv which helpeth toward the loue of God, yet it standeth not with charitie neither, but is daily more and more lessened, and at length quite driuen out by charitie. Of these kinde of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of vv which our Sauour saith, *Fear not them that hel the body.*

presumptuous securitie of saluation.

The feare of God in iust men, consisteth with charitie.

Vvhat feare agreeth not with charitie.

Seruile feare is not il.

Mat. 10.

CHAP. V.

They that loue God, must loue his natural sonne I E S V S, and his sonnes by adoption, and keepe his commaundements, vv which to the regenerate are light. 4. But not, vnles they continue in the Catholike faith, namely of this article, that I E S V S is the sonne of God, and therefore able to giue vs life euerlasting. 14. and al our petitions, 16 and our prayers for al our brethren that sinne not vnso death, dying in their mortal sinnes by impenitence. Last of al, be vvvarnet them not to communicate vvish idols.

1 **W**HOSOEVER beleeueth that I E S V S is Christ, is borne of God. And euery one that loueth him
 2 **W**hich begat: loueth him also vv which vvas borne
 3 **W** of him. † In this vve knovv that vve loue the children of God: vv when as vve loue God, and keepe his commaundementes. † For this is the charitie of God, that vve keepe his commaundementes: * and " his commaundementes
 4 are not heauy. † Because al that is borne of God, ouercometh the vvorld. and this is the victorie vv which ouercometh the vvorld, our faith. † Vvho is he* that ouercōmeth
 5 the vvorld, but he that beleeueth that I E S V S is the sonne of
 6 God? † This is he that came by vvater and bloud I E S V S Christ: not in vvater only, but in vvater and bloud. And it is

Mat. 11, 30.

1 Cor. 15, 57.

The Epistle vpon Dominica in albis or Low Sunday.

the Spirit vvhich testifieth, that Christ is the truth.

† For there be three vvhich giue testimonie in heauen, the 7
 Father, the Vvord, and the Holy Ghost. and these three be
 one. † And there be three vvhich giue testimonie in earth: 8
 the spirit, vwater, and bloud. and these three be one. † If vve 9
 receiue the testimonie of men, the testimonie of God is grea-
 ter. because this is the testimonie of God vvhich is greater,
 that he hath testified of his sonne. † * He that beleeueth in 10
 the sonne of God, hath the testimonie of God in him self. †
 He that beleueth not the Sōne, maketh him a lier: because he
 beleueth not in the testimonie vvhich God hath testified of
 his sonne. † And this is the testimonie, that God hath giuen 11
 vs life euerlasting. And this life is in his sonne. † He that 12
 hath the Sonne, hath life. he that hath not the sonne of
 God, hath not life.

† These things I vvrite to you, that you may knowv that 13
 you haue eternal life vvhich beleue in the name of the sonne
 of God. † And this is the confidence vvhich vve haue toward 14
 him: that, * vvhatsouer vve shal aske according to his vwill,
 he heareth vs. † And ^c vve knowv that he heareth vs vvhats- 15
 ouer vve shal aske: vve knowv that vve haue the petitions
 vvhich vve request of him.

† He that knoweth his brother to sinne a sinne not to 16
 death, let him aske, and life shal be giuen him, sinning not to
 death. There is " a sinne to death: " for that I say not that any
 man aske. † Al ^c iniquitie, is sinne. And there is a sinne to 17
 death. † Vve knowv that euery one vvhich is borne of God, 18
 sinneth not: but the generation of God preferueth him, and
 the vvicked one toucheth him not. † Vve knowv that vve 19
 are of God, and the vvhole vvorld is set in vvickednesse.
 † And vve knowv that the sonne of God commeth: and he 20
 * hath giuen vs vnderstanding, that vve may knowv the true
 God, & may be in his true sonne. This is the true God, & life
 euerlasting. † My litle children, keepe your selues " from 21
 Idols. Amen.

Io. 3, 36.

Mt. 7, 7.
21, 22.
I Io. 3,
22.c' αὐθιμία
not to
death.Luce. 24,
45.
'ἀπὸ τῶν
ἰδωλῶν.

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

CHAP. V.

The cōmaun- 3. His commandments are not heauie.] Howv can the Protestants say that Gods commande-
 ements possi- ments can not possibly be fulfilled or kept in this life, seing the Apostle saith, they be not heauie:
 ble to be kept. and Christ saith, his yoke is seruile, and his burden light? See for the ful vnderstanding of this place. Act. 12.
 S. Aug v. 30.

c or, if vve
knowv

S. Augustine *de perfectione iustitie* c. 10. The Heretikes in fauour of their foresaid errour, rather trans- late, *His commaundements are not greuous: then, are not heauie.*

* *Caluinae*

7. *Thres vvhich giue testimonie.*] An expresse place for the distinction of three persons, & the vnitie of nature and essence in the B. Trinitie: against the Arians and other like Heretikes, vvhich haue in diuers ages found them selues to preside vwith these plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greeke and Latin many vvaies: euen as the Protestants handle those textes that make against them. But because vve are not now troubled vwith Ariantisme so much as vwith Caluinisme, vve neede not stand vpon the varietie of readings or expositions of this passage. See S. Hierom in his epistle put before the 7 Canonical or Cathouke Epistles.

Heret. translation.

Three persons & one substance in the B. Trinitie.

The Arians corrupt the text of Scripture.

16. *A sinne to death.*] A sinne to death is an other thing then a morral sinne. for it is that morral sinne onely, vvhich of a man is neuer penitent before his death, or in vvhich he continueth til death, and dieth in it. *I affirme* (saith S. Augustine de correptione & gratia c. 12) *that a sinne to death is to leaue faith vvorshiping by charitie euen til death.* So likevvhile in the vvordes before, *a sinne not to death,* is not that vvhich vve call a venial sinne, but any that a man committeth and continueth not therein til death.

Vvhat is a sinne to death.

16. *For that I say not.*] If the sinne to death vvhich he speaketh, be the sinne vvhich a man dieth vwithout repentance, according to S. Augustines vvordes before rehearsed: then the praier vvhich he speaketh of, must needes be praier for the dead. because he speaketh of praying, or not praying, for them that died in deadly sinne, exhorting vs to pray, and encouraging vs to doe it vwith confidence to be heard, if vve pray, for them that departed this life not in deadly sinne: and contrariwise in maner dissuading & discouraging vs from praying for such as continued in vickednes euen til their liues end. And S. Augustine setteth downe the Churches practise agreeable to the Apostles meaning, li. 21 c. 14 de Ciuit. Dei. *If there be any* (saith he) *that persist til death in impietie of hart, doth the Church not pray for them, that is, for the soules of them that so are departed?* So saith he. And this is the cause, that *Concilium Bracharense primum* cap. 34. foriddeth to pray for such as die in deiperation, or kil them selues: and the reason, vvhich the Church forbeareth to pray for Heretikes that die in their heresie, or maunteine heresie vnto death and by their death.

Praier for the dead.

Some of the dead may not be praied for.

And that the place is most properly or onely meant of praying for the departed, this conuinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet liuing, nor for the remission of any sinne in this life: al sinnes (of vvhich sort soeuer) being pardonable, so long as the committers of them be in case and state to repent: as they be, so long as they be in this vworld. And vve see that the Church praierth, and is often heard, for Heretikes, Iewes, Turkes, Apostataes, and vvhich other infidels or il men soeuer, during their liues. And it is great blasphemie that the Caluinistes utter vpon this place: to vvit, that Apostasie and certaine other sinnes of the reprobate, can not be forgien at al in this life. Vvvhich they hold, onely to auoid the sequelle of praiering for the dead vpon these vvordes of S. Iohn. besides that they must take vpon them presumptuously, to know and discern of Gods secretes, vvhich be reprobate, and vvhich be not, and according to that, pray for some, and not for other: some al vvhich is most vicked and absurd presumption.

It is proued that the Apostle speaketh of praying for the dead.

The Caluinists blasphemie, to auoid this sense of the Apostle.

As for their allegation, that S. Ieremie the Prophet vvas forbidden to pray for the Iewes, and vvarned that he should not be heard, Chap. 7. 11. 14: there is great difference. first, he had a reuelation by the vvordes of God, that they vwould continue in their vickednes, as vve haue not of any certaine person, vvhich of S. Iohn here speaketh. secondly, Ieremie vvas not forbidden to pray for the remission of their sinnes, nor had denial to be heard therein for any mans particular case, vvhich of the Apostle here speaketh: but he vvas told that they should not escape the temporal punishment and affliction vvhich he had designed for them, and that he vwould not heare him therein.

Psal. 113.

Edit. Colō.

an. 1567.

21. *From idols.*] It is so knowen a treacherie of Heretikes to translate *idola* images (as here and in a number of places, especially of the English Bible printed the yere 1562) that vve neede not much to stand vpon it. As this also is seen to al the vworld, that they doe it of purpose to seduce the poore ignorant people, and to make them thinke, that vvhich soeuer in the Scriptures is spoken against the idols of the Gentiles (vvhich the Prophet calleth *Simulacra Gentium*) is meant of pictures, sacred images, & holy memories of Christ and his Saints. Against such seducers the second sacred Council of Nice, called the seuenith Synode, decreeth thus Act. 4. pag. 122. *Quicumque sententias sacra scriptura de idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt qd Christiani adorant imagines vt Deos, anathema.* that is, *Anathema to al them that bring the sentences of holy Scripture touching Idols, against the venerable images. Anathema to them that call the venerable images, idols. Anathema to them that say, Christians adore images as gods.*

Heret. translation against sacred images.

The 2 Council of Nice pronoueth anathema, that is, a curse against the Caluinists.

Nowv in their later translations the Heretikes perceiuing that the vworld seeth their vvhonest dealing, corrected them selues in some places, and in this place haue put, *idols*, in the text: but to giue the people a vvhichvword that the Churches images are to be comprised in the vword, *idols*,

idols,

The great difference of idol & image.

idols, * they haue put, *images*, in the margent. But concerning this matter, it is most euidēt that neither euery idol is an image, nor euery image an idol: and that, howsoeuer the origine or etimologie of the vword, *idol*, may be taken in the Greeke, yet both the vwordes and the things be in truth and by the vse of al tonges, far differing. The great dragon that the Babyonians adored (*Dan. 14*) vvas an idol, but not an image: the Cherubins in Salomons temple vvere images, but not idols. and the face of the Queene in her coine or els vvhēre, as Cæsars face vpon the coine that Christ called for, is an image, but not an idol. and the Heretikes dare not translate that text of Scripture thus, *Whose idol is this superscription?* nor call the Queenes image, the idol of the Queene: nor Christ, the idol of his father: nor vwoman, the idol of the man: nor man, the idol of God, al vvhich in Scripture be named images for al that, and be so in deede, and not idols. vvhich conuinceth, that the Heretikes be false & corrupt translatours in this place and other the like, confounding these tivo vwordes as if they vvere al one.

Sacred images in Churches, by Gods ovvne varrant.

But as for the hauing of images or portraites of holy things, not onely in private houes, but also in Churches, God him self doth varrant vs, vvhō * cōmaunded euen the Ievves them selues (a people most prone to idolatrie, and that after he had giuen them a special precept of not hauing, making, or vvorshipping of idols) to make the images of Angels (the Cherubins) and that in the soueraine holiest place of adoration that vvas in the Temple, & about the Arke, yea and in respect of vvhich sacred images partly, they did (as S. Hierom saith *ep. 17 c. 3*) so great reuerence to the holy place called *Sancta sanctorum*. If they then vvere vvarranted and cōmaunded to make and

The 2 Council of Nice vvas gathered against imagebreakers.

haue in so great reuerēce the images of mere spirites or Angels, vvhōse natural shape could not be expressed: how much more may vve Christians haue and reuerence the images of Christ, his B. mother, the Apostles, and other Saints, being men, vvhōse shape may be expressed? So doth the said Nicene Council argue against the Heretikes vvhich at that time vvere the Aduerfaries of images.

The antiquitie of holy images.

And note here, that eight hundred yeres agoe, they vvere straight counted Heretikes, that began to speake against images, and that Council vvas called purposely for them, and condemned them for Heretikes, & confirmed the forme antient reuerence and vse of sacred images. vvhich began euen in our Saviours time or litle after, vvhē good religious folke for loue and reuerence made his image, namely the vwoman that he healed of the bloudy fluxe. vvhich image vvas also approved by miracles, as the Ecclesiastical hiatorie telleth, and namely Eusebius *Ecd. hist. li. 7 c. 14*. * vvhō also vvittnesseth that the images of Peter and Paul vvere in his daies. as you may see also in S. Augustine (*li. d. confesj. Euan. gelist. c. 10*) that their pictures commonly stode together in Rome. euen as at this day. Of our Ladies image see S. Gregorie *li. 7 ep. 5. indict. 2 ad Ianuar. & ep. 53*. In vvhom also (*li. 7. ep. 109*) you may see the true vse of images. & that they are the bookes of the vnlearned, and that the people ought to be instructed and taught the right vse of them, euen as at this day good Catholike folke doe vse them to heipe & increasē their deuotion, in al Catholike Churches: yea the Lutherans them selues reteinē them still. S. Damascene vvrote three bookes in defense of sacred images against the foresaid Heretikes.

The vse and fruite of holy images.

THE SECOND EPISTLE OF IOHN THE APOSTLE.

He commendeth the lady and her sonnes for continuing in the old faith, bidding them so to doe hereafter also, lest they lose the reward of their vvorkes in the day of iudgement: and to loue the true beleeuers, but vvish Heretikes to haue no societie: expressing also the points them in conuouersie.



in truth, and charitie.

HE Senior to the lady Elect and her children, vvhom I loue in truth, and not I onely, but also al that haue known the truth, † for the truth vvhich abideth in vs, and shal be vvith vs for euer. † Grace be vvith you, mercie, † peace from God the Father, and from Christ I E S V S the sonne of the Father

† I vvas

4 † I vvas exceding glad, because I haue found of thy children vvalking in truth, as vve haue receiued commaundement of the Father. † And novv I beseeche thee Lady, not as vvriting a nevv commaundement to thee, but that vvwhich vve haue had^a from the beginning, * that vve loue one another. † And this is charitie, that vve vvalke according to his commaundements. For this is the commaundement, that as you haue heard from the beginning, you walke in the same: † because many seducers are gone out into the vvorld, which do not confesse I E S V S Christ to haue come into flesh: this is a seducer and an antichrist.

8 † Looke to your selues, that you lose not the thinges vvwhich you haue vvrought: but that you may receiue a full^b reuward. † Euery one that^c reuolteth, and persisteth not in the doctrine of Christ: hath not God. He that persisteth in the doctrine: the same hath both the Father, and the Sonne.

10 † If *any man come to you, and bring not^d this doctrine: receiue him not into the house, ^e nor say, *God saue you*, vnto him. † For he that saith vnto him, *God saue you*, communicateth vvith his vvicked vvorkes.

12 † Hauing moe thinges to vvrite vnto you: I vvould not by paper and inke: for I hope that I shal be vvith you, and speake mouth to mouth: that your ioy may be ful. † The children of thy sister electe salute thee.

Io. 15, 12.
1 Io. 3,
11.

Ro. 16,
17.

^b Reuward for keeping fast the Catholike faith.

^c To goe backe or reuolt from the receiued truth and doctrine Apostolical, is damnable.

A N N O T.

^a. From the beginning.] This is the rule of a Christian Catholike man, to vvalke in that faith and vvorship of God vvwhich he hath receiued from the beginning. Vvwhich is that vvwhich vve novv call according to the Scriptures, *the tradition of the Apostles*: that vvwhich is come to vs from man to man, from Bishop to Bishop, and so from the Apoitles. So shal a faithful man auoid seducers that rise vp in euery age, teaching nevv doctrine.

To hold fast the old receiued faith.

¹⁰. This doctrine.] The Apostles, and true Paikors their lawfull successors, and the Church of God in holy Councel, vse to set downe the true doctrine in those pointes vvwhich Heretikes call into controuertie. Vvwhich being once done and declared to the faithful, they neede no other marke or description to know an Heretike or false teacher by, but that he commeth vvith an other doctrine then that vvwhich is set downe to them. Neither can the Heretikes shift them selues, as novv a daies they vvould doe, saying, o let vs first be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostles rule. Many a good honest shepheard knowveth a vvoolfe, that can not define him. but the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith novv, Christ is really in the B. Sacrament, vnder forme of bread and vvine &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike: and vve must auoide him, vvwhether in his ovvne definitions and censures he seeme to him self an Heretike or no.

To bring vvillfully an other doctrine then the Catholike Church sette downe, is alvvayes a marke of seducers and Heretikes.

¹⁰. Receiue him not.] Though in such times and places vvwhere the communitie or most part be infected, necessitie often forceth the faithful to conuerse vvith such in vvorldly affaires, to salute them, to eate and speake vvith them, and the Church by decree of Councel, for the more quiernes of timorous consciences prouideth, that they incurre not excommunication or other censures for communicating in vvorldly affaires vvith any in this kinde, except they be by name excommunicated

Vvhen & vvherein to couerse vvith Heretikes, is tolerable: vvhen.

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monebo.
ὁμομύ-
σιον

8 of the Gentiles. † Vve therefore ought to receiue such : that vve may be coadiutors of the truth.

9 † I had vwritten perhaps to the Church: but he that loucheth to beare^b primacie among them, Diotrepes, doth not

10 receiue vs. † For this cause, if I come,^c I vvil aduertise his vvorkes vvich he doeth: vvith malicious vvordes chatting

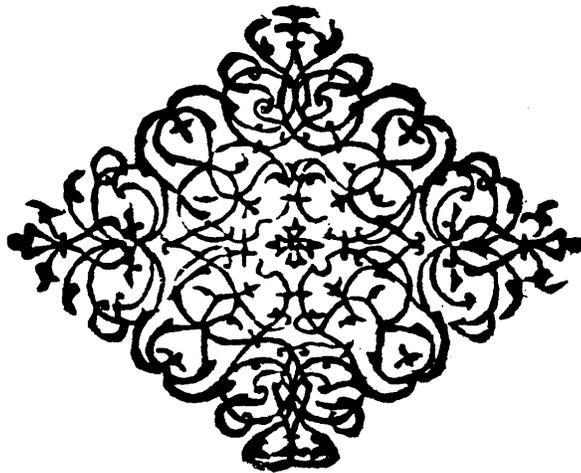
11 against vs. and as though these thinges suffice him not: neither him self doth receiue the brethren, and them that do receiue, he prohibiteth, and casteth out of the Church. † My decreest, do not imitate euil, but that vvich is good. He that doeth vvell, is of God: he that doeth ill, hath not seen God.

12 † To Demetrius testimonie is giuen of al, and of the truth it self, yea and vve giue testimonie: and thou knowvest that our testimonie is true.

13 † I had many thinges to vvrite vnto thee: but I vvould
14 not by inke and penne vvrite to thee. † But I hope forthvvith to see thee, and vve vvill speake mouth to mouth. Peace be to thee. The freendes salute thee. Salute the freendes by name.

^b It seemeth (saith S. Bede) he vvas an Arch-heretike or proud Sect-maister.

^c That is, I vvill rebuke them and make them knownen to be vvicked. Bede.





THE ARGUMENT OF THE
EPISTLE OF S. IVDE.



* Euseb. hist.
li. 3. c. 20.

In the Gospel these are called Fratres Iesu, the brethren of Iesus: Iames and Ioseph, and Simon, and Iude. Their father is called Alphæus, where Iames is termed, Iames of Alphæus: and their mother, Maria Iacobi minoris. Marie the mother of Iames the yonger and of Ioseph. Whiche Marie in an other place being called Maria Cleophæ, we perceiue their father was named both Alphæus and also Cleophæ. And that this Cleophæ was brother to Ioseph our Ladies hus band, * Hegezippus telleth vs. Therefore because Ioseph was called the father of Christ, his brothers children, were called the brethren, that is (according to the custome of the scriptures also) the kinsmen of our Lord: and not because they were the children of Ioseph him self by an other wife, much lesse (as Heliudins: the heretike did blaspheme) by our B Ladie: the perpetual virgin M A R I E. Howbeit some good authors say, that their mother Marie was the natural sister of our Ladie, and that therefore they are called, Fratres Domini, the brethren of our Lord.

Howsoever that be, three of them are reckened among the 12. Apostles, Iames, and Simon Cananæus and Iude. Yea and that they were somewhat more then Apostles, though lesse then Peter, S. Paul signifieth, where he saith speaking of him self and Barnabas: As also the other Apostles, and the brethren of our Lord, and Cephas. 1. Cor. 9.

And as S. Luke calleth this Iude, Iude of Iames, so he calleth him self in this Epistle of his, Iude the seruant of Iesus Christ, and the brother of Iames. S. Matheew and S. Marke do call him Thaddæus, as Lebbæus also in the Greeke. His feast and his brother Simons together, the Church keepeth Octob. 28. called Simon and Iudes day.

His Epistle is an Inuective against al heretikes (as it were a Commentarie of 2 Pet. 2.) and namely (as * S. Aug. hath told vs) against those, which misconfred S. Pauls Epistles and held Only faith, whom he calleth therefore, Men that transerre or peruert the grace of God into riotousnes, v. 4. exhorting Catholikes to be constant and unmoueable from their old faith, and to consent for the keeping thereof, v. 20. For heretikes (saith he) segregate them selues from the Church and from her faith. v. 19.

THE



THE CATHOLIKE EPISTLE OF IUDE THE APOSTLE.

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: 8 inueighing against the lecherie, blasphemie, apostasie, banqueting of the heretikes, 14 and that their damnation was long foretold. 17 Catholikes therefore to be unmovable, to reprove the obstinate, to recover al not desperate, to confirme the weake, and to liue them selues verinously and without mortal sinne, which by Gods grace they may doe.

1  VDE the seruant of I E S V S Christ, and
brother of Iames: to them that are in
2 God the Father beloued, and in I E S V S
Christ preferred, and called. † Mercie to
you, and peace and charitie be accom-
plished.

3 † My deereft, taking al care to vwrite vn-
to you of your common faluation, I thought it necessarie to
vwrite vnto you: beseeching you to contend for the faith
4 once deliuered to the sainctes. † For there are certaine men
secretely entred in (vvhich vv ere long ago prescribed vnto
this iudgement) impious, transferring the grace of our God
5 into riotousnes, and denying the onely Dominator, and
our Lord I E S V S Christ. † * But I vv il admonish you, that
once knowv al things, that ^c I E S V S, sauing the people out
of the land of Ægypt, * secondly destroyed them vvhich be-
6 leeued not. † But the Angels vvhich kept not their princi-
palitie, but forsooke their owne habitation, he hath reserved
vnder darkenesse in eternal bondes vnto the iudgment of the
7 great day. † As * Sodom and Gomorrhè, and the cities ad-
ioyning in like maner hauing ^c fornicated, and going after
other flesh, vv ere made an example, sustaining the paine of
8 eternal fire. † In like maner these also defile the flesh, and
despise dominion, & blasphemè maiestie. † Vvhen Michael
the Archangel, disputing vwith the Diuel, made alteration

^e Diuers He-
retikes abuse
the libertie of
Christes grace
and Gospel, to
the fulfilling
of their car-
nal lustes and
cōcupiscēces.

^e This is our
Saviour, not
Iosue, as S.
Hierom no-
teth ep. 17. see
Abac. c. 3. v. 13.

^e Such he-
retikes, that
will not be sub-
iect to any su-
perior, or that

S fff iij " for

2 Pet. 2.

Nu. 14,
37.

Gen. 19.
c exformi-
cass.

refuse to obey
the lawes ei-
ther of Spiritu-
al or Temporal
rulers in
vvhich kinde
(specially in
blaspheming
the supreme
Spiritual Ma-
gistrate) the
Protestants do
passe.

" for the body of Moyses: he durst not inferre iudgment of blasphemie, but said, Our Lord commaund' thee. † But these, vvhhat things so euer certes they are ignorant of, " they blaspheme: and vvhhat things so euer naturally, as dumme beastes, they knowv, in thole they are corrupted.

† Vvnto them, "vvhich" haue gone in the vvay of " Cain: and vvith the errour of * Balaam, haue for revvard povvred out them selues, and haue perished in the contradiction of Corè. † These are in their bankets, spottes, feasting together vvithout feare, feeding them selues, cloudes vvithout vvater vvvhich are caried about of vvindes, trees of autumn, vnfruitful, tvvise dead, plucked vp by the rootes, † raging vvaues of the sea, foming out their ovvne confusions; vvandering starres: to vvhom the storme of darkenisse is reserued for euer. † And of these prophecied Enoch, the seuenth from Adam, saying, Behold our Lord is come in his holy thousandes, † to doe iudgement against al, and to reprove at the impious, of al the vvorkes of their impietic vvherby they haue done impiously, and of al the hard things vvvhich impious sinners haue spoken against him. † These are murmurers, ful of complaintes, vvalking according to their ovvne desires, and their mouth speakerh pride, admiring persons for gaine sake.

† But you my deereft, be mindeful of the vvordes vvvhich haue been spoken before by the Apostles of our Lord I E S V S Christ, † vvho told you, * that in the last time shal come mockers, according to their ovvne desires vvalking in impieties. † These are they vvvhich segregate them selues, sensual, hauing not the Spirit. † But you my deereft, building your selues vpon 'our' most holy faith, in the holy Ghost, praying, † keepe your selues in the loue of God, expecting the mercie of our Lord I E S V S Christ vnto life euerlasting. † And these certes reprove being iudged: † but them saue, pulling out of the fire. And on other haue mercie in feare: hating also that vvvhich is carnal, the spotted cote.

† And to him that is able to preferue you vvithout sinne, and to sette you immaculate before the sight of his glorie in exultation in the comming of our Lord I E S V S Christ, † to the onely God our Sauour by I E S V S Christ our Lord be glorie and magnificèce, empire and power before al worldes, and novv and for al vvorldes euermore. Amen.

ANNO.

'rebuke

'because
they
Gen. 4. 8
Nu. 22.
Nu. 16.1 Tim. 4
2 Tim. 3.
2 Pet. 3.

'you'

A N N O T.

9. *For the body of Moyses.*] Vhen, why, or how this alteration or combat was betwene S. Michael and the Diuel about Moyses body, no man can declare. only this vve see that many trutthes and stories vvere kept in the moutthes and hartes of the faithful, that vvere not written in Scriptures canonical, as this was among the Iewves. Trutthes vn-written, and knowen by tradition.

10. *They blaspheme.*] He speaketh of Heretikes, who being ignorant in Gods mysteries and the diuine doctrine of his Church, vwhen they can not reprove the things, then they fall to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and vvhatsoeuer is godly. Ignorance maketh Heretikes blaspheme.

11. *Cain, Balaam, Corè.*] The Apostle vwould haue Heretikes specially to be known by the resemblance they haue, first to Cain, in that for enuy that his brothers seruice and sacrifice was accepted and his reiected, slewe his said brother, and was a fugitiue from the face and citie of God, vvhich is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse Gods people, as couetousnes is commonly the cause that first maketh Heretikes and false Prophets. Wherevpon S. Augustine saith, *He is an Heretike that for temporal commodities sake either coineth or followeth new opinions.* S. August. li. de Util. cred. cap. 1. And lastly by the resemblance they haue vwith the auncient and notorious Schismaticke Corè, and his companions, vwho forsooke the ordinarie Priesthod appointed by God, and would needes doe sacrifice them selues without lawfull calling. Heretikes resembled to Cain, Balaam, and Corè.

Such in deede be al Heretikes, and such be al their sacraments, seruice, and offices in their Church, as Cores vvere in his schismatical tabernacles. And as pride vvas the cause of his reuolting from the obedience of Moyses and Aaron his Priests and true Governours: so is intolerable pride the cause of al Heretikes forsaking their lawfull Pastors and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De confid. li. 2. cap. 8.* To al such forsakers the Apostle here giueth the curse and *Vn* due to the said three, Cain, Balaam, and Corè, and telleth them that the storme of darkenes and eternal damnation is provided for them: most liuely describing al Heretikes (as in some vve to our woe haue experience by their maners in our daies) in al this pailage euen to the end of the epistle.

19. *These are they vvhich segregate them selues.*] The conditions of Heretikes in the later daies, that is, euer since Christs time, not of these onely of our age. For there were many that forsooke Gods Church and *segregated them selues* from the fellowship of the faithful euen in the primitiue Church: that vve may the lesse maruel at these mens segregating them selues, and going out from the rest, into seueral sectes, which S. Augustine therefore calleth *Segregations*. Al Heretikes segregate them selues.





THE ARGUMENT OF THE APOCALYPSE OF S. IOHN.

THAT which the old Testament foretold of Christ him self, the Apostles could report the fulfilling thereof in the new Testament, by way of an historie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: because in their time it did but beginne: being to continue long after them, euen to the end of the world, and then at length to be glorified, as Christ her Spouse already is. Hereupon God would haue S. Luke to report in the Actes of the Apostles, the storie of the Churches beginning. and for the rest of it to the end, (that we might receiue this benefite also by the Apostles handes) he would S. Iohn to tell vs of it in this booke by way of a prophesie.

Hier. ad Paulin.

Of which booke S. Hierome saith: The Apocalypse of S. Iohn hath as many sacraments or mysteries, as wordes. Yea more then that, In euery word there are hid manifold and fundric senses. Therefore it is very litle that can here be noted, in respect. Yet to giue the good Catholike (whose comfort is here) some litle helpe, the booke may be diuided into siue partes.

Ca. 1. 2. 3.

The first (after the Proeme) containeth seuen Epistles from Christ now in glorie, to seuen Churches of Asia, or (for, these he maketh al one) to the seuen Bishops of those Churches: meaning not to those only, but to al his Churches & Bishops throughout the world: saying therefore in euery one of them, to al in general: He that hath an eare, let him heare what the Spirit saith to the Churches. As also in euery one he exhorteth vs to fight manfully (in this spiritual warfare of ours against sinne) for the victorie, and in euery one accordingly promiseth vs a reward in heauen. But before this, in the beginning of euery one: he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted, and feared, that among so many, he reproveth somewhat in al, saue only in two, which are the second & the sixth. In the beginning also of euery one, he taketh some peece out of the apparition going before, to frame thereof his style agreeably to the matter of eche Epistle.

Ca. 4. to the 8.

After this admonition to Pastors and their flockes: the second part followeth, wherein the Church and whole course thereof from the beginning to the end, is expressed in the opening of a booke in Gods hand, and the seuen scales thereof, by Christ. for the which, he seeth praise sung now in heauen and earth, not only to the Godhead, as before. but also (after a new manner) to Christ according to his Manhood. And here, when he is come to the opening of the last scale, signifying Domestday, he letteth that matter alone for a while, and to speake more

Ca. 8. to the 12

fully yet of the said course of the Church, he bringeth in an other pagent (as it were) of seuen Angels with seuen Trumpets. The effect of both the Scales & Trumpets, is this: That the Church beginning and proceeding, there should be raised against it, cruel persecutions, and pestilent heresies: and at length after al heresies, a certaine most blasphemous Apostasie, being the next preparatiue to the
coming.

coming of Antichrist: After al which, Antichrist him self in person shal appeare in the time of the sixt seale, and sixt trumpet, persecuting and seducing (for the short time of his reigne) more then al before him. The Church notwithstanding shal still continue, and vrade through al, because Christ her Spouse is stronger then al these aduersaries. vvhich also straight after the said sixt time, shal in the seuenth, come in maiestie and iudge al.

3 Of the which iudgement, differing yet a vvhile to speake at large, he doth first in the third part inreate more fully of the Devils working by Antichrist and his companie against the Church. that the iustice of Christ afterward in iudging, may be more manifest. C. 12. 13. 14.

4 At length therefore in the fourth part he commeth to the seven last plagues, the seuenth of them conteyning the final damnation of the vvhole multitude, societie or corps of the wicked, from the beginning of the world to the end. Vvhich multitude, in the Gospel and first Epistle of this same S. Iohn (as also in the other Scriptures commonly) is often called Mundus, the world. and here he calleth it partly, Meretricem, a vvhore or harlot, because vvvith her concupiscence she enticeth the carnal and earthly men away from God: partly, Ciuitatem Babylon, the Citie of Babylon, because it maketh vvarre against Hierusalem the Citie of God. and labourerth to hold Gods people captiue in sinne, as it was shadowed in Nabuchodonosor & his Babyloniās, leading and holding the Iewes vvvith their Hierusalem, in captiuitie, vvvith Cyrus (in figure of Christ) deliuered them. But whether al these seven plagues should be vnderstood (as the seuenth) of Domesday it self, it is hard to define. More like it is, that the first sixe are to goe before Domesday: but whether corporally and literally, (so as Moyses plagued Egypt) or rather spirituallie, it is more hard to define. Yet it seemeth more easie, to vnderstand them corporally. as also the plagues vvhich vvvith Elias and his fellowes shal in the time of Antichrist plague the wicked (which peraduenture shal be the same last plagues) vvhich are reade in this booke c. 11. v. 6. But not content to haue described thus the damnation of the vvhole adulterous & bloudy societie, he doth also expressly report of their three great Captaines damnation, which are these, Antichrist, and his Falseprophet, and the Deuil him self the author of al this mischiefe. C. 15. to the 20.

5 Finally, on the other side, in the fifth part he reporteth the vspeakable and euerlasting glorie, that the Church after al this suffering, shal by Christ her glorious Spouse be assumed vnto. And so he concludeth the booke. C. 22. 22.





The Church
readeth this
booke at
Martins frō
the 3 Sūday
after Easter
vnto the 4.

THE APOCALYPSE OF IOHN THE APOSTLE.

CHAP. I.

The 1 part.
Seuen epistles
to the Chur-
ches.

9. S. Iohn being banished in the ile Patmos, is commaunded to vwrite to the seuen Churches of Asia (signified by the seuen candlestickes) that vvhich he saw vpon a Sunday, round about the Sonne of man: 13 vvhose manner of apparition is described.

The Epistle
vpon Michel-
mas day Sep-
temb. 29, & on
the Appari-
tion of S. Mi-
chael Mai. 8.



HEⁿ Apocalypse of I E S V S Christ¹
vvhich God gaue him, to make mani-
fest to his seruants the thinges vvhich
must be done quickly: and signified,
sending by his Angel to his seruant
Iohn, † vvhich hath giuen testimonie to²
the vvord of God, and the testimonie
of I E S V S Christ, vvhich things soeuer
he hath seen. † Blessed is he that readeth and heareth the³

∴ There be ma-
ny (specially
now a daies)
that be great
readers, hearers
and talkers of
Scriptures. but
that is not
ynough to ma-
ke them good
or blessed be-
fore God, ex-
cept they keepe
the things pre-
scribed and
taught therein,
according to
our Sauours
saying (Luc. 11.)
Blessed are they
that heare the
vvord of God,
and keepe it.

vvordes of this prophecie: and ∴ keepeth those thinges Which
be vvvritten in it. for the time is nigh.

† Iohnⁿ to the seuen churches vvhich are in Asia. Grace to⁴
you and peace from * him that is, and that vvas, and that
shal come, andⁿ from the seuen spirites vvhich are in the sight
of his throne, † and from I E S V S Christ vvhich is the faithful⁵
vvitnes, the * first borne of the dead, & the prince of the kings
of the earth, vvhich hath loued vs, and * vvashed vs from our
sinnes in his blood, † and hath made vs * a kingdom and⁶
priestes to God and his father, to him be glorie and empire
for euer and euer. Amen. † Behold. he commeth vvvith the⁷
cloudes, and euery eie shal see him, and * they that pricked
him. And al the tribes of the earth shal, bevvaile them selues
vpon him. yea, Amen. † * I am Alpha and Omega, the be-⁸
ginning and end, saith our Lord God, vvhich is, and vvhich
vvas, and vvhich shal come, the omnipotent.

† I Iohn

Exo. 3,
14.

Col. 1.
Heb. 9.
1 Pet. 1.
1 Pet. 2.

Zach. 12

Esa. 44.
Apo. 21.
22, 13.

9 † I Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ I E S V S, vvas in the Iland, vvhich is called Patmos, for the vword of God and the
 10 testimonie of I E S V S. † I vvas ^c in spirit on the Domi-
 nical day, and heard behind me a great voice as it vvere of a
 11 trompet † saying, That vvhich thou seest, vwrite in a booke:
 and send to the seuen churches vvhich are in Asia, to Ephe-
 12 sus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and
 Philadelphra, and Laodicia. † ^b And I turned, to see the voice
 that spake vwith me. And being turned I savv seuen candle-
 13 sticke of gold: † & in the middes of the seuen candlestickes
 of gold, one [∴] like to the Sonne of man, [∴] vested in a ^c priestly
 14 garment to the foote; and girded about neere to the pappes
 vwith a girdle of gold: † and his head and heares vvere
 vvhite, as vvhite vwool, & as snow, and his eies as the flame
 15 of fire. † and his feete like to latten, as in a burning fornace.
 16 and his voice as the voice of many vvaters: † and he had
 in his right hand seuen starres. and from his mouth proced-
 ed a sharpe two edged svword: and his face, as the sunne
 17 shineth in his vertue. † And vwhen i had seene him, I fel at
 his feete as dead. And he put his right hand vpon me, saying,
 18 Feare not. * I am the first and the last, † and alieve, and vvas
 dead, and behold I am living for euer and euer, and haue the
 19 keies of death and of hel. † Vwrite therefore the thinges
 vvhich thou hast seene, and that are, and that must be done
 20 after these. † The sacrament of the seuen starres, vvhich
 thou hast seene in my right hand, and the seuen candlestickes
 of Gold. [∴] the seuen starres, are [∴] the angels of the seuen
 churches. and [∴] the seuen candlestickes, are the seuen
 churches.

[∴] Banished thither for religion by Nero, or rather by Domitian, almost 60 yeeres after Christes Ascensio. ^c I had a visio, and not with my corporal eies, but in spirit I beheld the similitudes of the thinges folovving.

^b The 1 GENERAL VISION of the 7 according to S. Ambrose.

[∴] It seemeth not to be Christ him self, but an Angel bearing Christes person, & vsing diuers speeches proper to Christ.

[∴] S. Irenæus alluding to this faith, The Church euery where preacheth the truth, and this is the seuenfold candlestickes, bearing the light of Christ &c. li. 5. 20. vers. hzr.

^c podere Sap. 18. 24.

Esa. 41. 4. 44, 6.

ANNOTATIONS
 CHAP. I.

1. APOCALYPSE.] Of the Apocalypie thus v writeth the auncient father Denys, Bis hop of An admonition Corinth, as Eusebius alleageth him li. 7 c. 20 hist. Eccl. Of this booke (saith he) this is my opinion, to the reader that the matter thereof is far more profound then my vvis can reache vnto, and I doubt not but almost in ouery sentence of it, there lieth hidden a certaine sense exceeding mystical and marvelous, vvhich though I vnderstand not; yet I conceiue that vnder the vvordes there is a deepe meaning, and I measure not the matter by this booke. reason, but ascribe al to faith, taking it to be more high and diuine, then I can by cogitation comprise: not reprobuing that vvhich I vnderstand not, but therefore I admire vwith reuerence, because my vvis can not attaine to it. Againe S. Augultine saith, that in the Apocalypse many things are obscurely spoken, so exercise the minde of the reader: and as some few things left euident, that through them a man may vwith labour searche out the rest. specially for that the aushor so repeareth the same things in diuers sortes, that seeming to speake of sundry matters, in deede is found but so vnter the same things diuers vvordes. li. 20 de Ciuit. Dei c. 17.

T t t t ij Vvhich

Vvhich vve set downe here in the beginning, to varne the good Christian reader, to be humble and vwise in the reading both of al other holy Scriptures, and namely of this diuine and deepe prophetic: giuing him further to vnderstand, that vve vvil in our Annotations, according to our former trade and purpose, onely or cheefely note vnto the studious, such places as may be vsed by Catholics, or abused by Heretikes, in the controuersies of this time, and some other also: that haue special matter of edification, and that as breiefely as may be, for that the volume groweth great.

Numbers mystical.

4. *To the 7 Churches.*] That certaine numbers may be obserued as significant and mystical, is plain by many places of holy Scripture, and by the auncient Doctors special noting of the same to many purposes. Vvheroby vve see the rashnes of our Aduersaries, in condemning generally al religious respect of certaine numbers in our prayers, fastes, or actions. Namely the number of *Seuen*, is mystical, and propheticall, perfect, and vvhich (as S. Augutine saith,) the Church knoweth by the Scriptures, to be specially dedicated to the Holy Ghoit: and to appertaine to spiritual mundation, as in the Prophets appointing of Naaman to vvashe seuen times in Iordan, and the sprinkling of the blood seuen times against the tabernacle. *li. 4. quest. in numer. q. 33. See li. 1. c. 5 de Gen. ad lit. & li. 5 quest. in Deuter. q. 42.* All these visions stand vpon Seuens. seuen Churches, seuen Angels, seuen starres, seuen spirites, seuen candlestickes, seuen lampes, seuen trumpets, seuen vials, seuen hornes of the Lambe, seuen hills, seuen thunders, seuen heades of the Dragon, signifying the Diuel: seuen of the beaust that is Antichrist: seuen of the beaust that he harlot rid vpon: finally the number also of the visions is specially marked to be seuen, in this booke. and euery time that this number is vsed in this prophetic, it hath a myserie & a more large meaning, then the nature of that number is precisely and vulgarly taken for. As vvhich he writeth to seuen Churches, it is to be vnderstood of al the Churches in the vvorlde: as the seuen Angels, for al the Angels or gouernours of the vvhole Catholike Church: and so forth in the rest, because the number of *Seuen*, hath the perfection of vniuersalitie in it, as S. Augutine saith *li. 5 quest. in Deuter. q. 42.*

The number of Seuen mystical: specially in this booke.

Grate & peace from God & the holy Angels.

4. *From the 7 spirites.*] The Holy Ghoit may be here meant, and to called for his seuentold giftes and graces, as some expositours thinke. but it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5 Chapter following: vvhich he seemeth to call there, the seuen spirites sent into al the vvorlde, as S. Paul to the Hebrues (c. 1. 14) speaketh of Angels. and so the Protestants take it in their comentaries: vvhich vve note, because therevpon they must needs confesse that the Apottle here giueth or vvisueth grace and peace, not from God onely, but also from his Angels: though that benediction cometh on vway of God, and an other vway of his Angels or Sainctes, being but his creatures. And so they may learne, that the faithfull often ioyning in one speache, *God and our Lady, our Lord and any of his Sainctes:* to helpe vs or blesse vs, is not superstitious, but an Apostolical speache. and so the Patriarch said (Gen. 48. v. 16.) *The Angel that deliuereth me from all euils, blesse these children.* See the Annot. *Act. 15. 28.*

God and our Ladie saue vs, and the like.

How al Christians be both kings & Priests.

6. *A kingdom and Priests.*] As al that truly serue God, and haue the dominion and superiourie ouer their concupiscences and vvhatoeuer vvhould induce them to sinne, be kings: so al that employ their vvorke and them selues to serue God & offer al their actions as an acceptable sacrifice to him, be priests. Neuerthelesse, as if any man vvhould therevpon affirme that there ought to be no other earthly powres or kings to gouerne in vvorlde affaires ouer Christians, he vvete a seditious Heretike, euen so are they that vpon this or the like places vvhere al Christians be called priests in a spiritual sort, vvhould therefore inferre, that euery one is in proper signification a Priest, or that al be Priests alike, or that there ought to be none but such spiritual priets. for it is the seditious voice of Core, saying to Moytes and Aaron, *Let us suffice you, that al the multitude is of holy ones, and the Lord is in them. Vvhy are you excolled ouer the people of the Lord?* Num. 16.

Difference of holy daies and vvorke daies.

10. *On the Dominical day.*] Many notable pointes may be marked here. first, that euen in the Apostles time there vvete daies deputed to the seruice of God, and so made holy and different, though not by nature, yet by vse and benediction, from other profane or (as vve call them) vvorke daies.

Sunday made holiday by the Apostles & the Churches authoritie.

Secondly, that the Apostles and faithful abrogated the Sabbath vvhich vvwas the seuenth day, and made holy day for it, the next day following, being the eight day in count from the creation: and that vvithout al Scriptures, or commaundment of Christ that vve reade of, yea (vvich is more) not onely othervvise then vvwas by the Law obserued, but plainly othervvise then vvwas prescribed by God him self in the second commaundment, yea and othervvise then he ordained in the first creatio, vvhich he sanctified precisely the Sabbath day, & not the day following, and great power did Christ leaue to his Church, and for such causes gaue he the holy Ghoit to be retiaint in it, to guide it into al truthes, euen such as in the Scriptures are not exprest. And if the Church had authoritie & inspiration from God, to make Sunday (being a vvorke-day before) an euertlasting holy day: and the Saturday, that before vvwas holy day, now a common vvorke-day: vvhy may not the same Church prescribe & appoint the other holy feasts of Easter, Vvhitsuntide, Christmas, and the rest? for the same vvarrant he hath for the one, that he hath for the other.

Other feastes ordained by the Church.

As Saturday was in memorie of the creation, so Sunday of Christs resurrection.

Thirdly, it is to be noted that the cause of this change vvwas, for that now vve Christians esteeming more our redemption, then our first creation, haue the holy day vvhich vvwas before for the

the remembrance of Gods accomplishment of the creation of things, novv for the memorie of the accomplishment of our redemption. Vvvhich therefore is kept vpon that day on vvvhich our Lord rose from life to death, vvvhich vvvas the day after the Sabbath, being called by the Ievves, *vna* or *prima Sabbathi*, the first of or after the Sabbath. *Mat* 28. *Act* 20. *1 Cor*. 16. Fourthly, it is to be marked, that this holy day by the Apostles tradition also, vvvas named *Dominicus dies*, our *Lords day*, or, the *Dominike*, vvvhich is also an old Ecclesiastical vvword in our language, for the name Sunday is a heathenish calling, as al other of the vveeke daies be in our lãguage: some imposed after the names of planets, as in the Romans time: some by the name of certaine Idols that the Saxons did vvvorship, & to vvvhich they dedicated their daies before they vvvere Christians. Vvvhich names the Church vieth not, but hath appointed to call the first day, the *Dominike*, after the Apostle here: the other by the name of *Feries*, vvnill the last of the vveeke, vvvhich she calleth by the old name, *Sabbath*, becaue that vvvas of God, and not by imposition of the heathen. See the marginal Annotation *Luc*. 24, 1.

The Church vieth not the Heathenish names of daies: but *Dies Dominicus*, *feria*, *Sabbatum*.

Lastly obserue, that God reuealeth such great things to Prophets, rather vpon holy daies, and in times of contemplation, sacrifice, and praier, then on other profane daies. and therefore as S. Peter (*Act*. 10) had a reuelation at the six: houre of praier, and Zacharie (*Luc*. 1) at the houre of ieiuenie; and Cornelius (*Act*. 10) vvhen he vvvas at his praiers the ninthe houre, so here S. Iohn noteth that he had al these maruelous visions vpon a Sunday.

13. *Vested in a Priestly garments.*] He appeared in a long garment or vestment proper vnto Priests (for so the vvword, *poderes*, doth signifie, as *Sap*. 18, 24) and that vvvas most agreeable for him that represented the person of Christ the high Priest, and appeared to Iohn being a most holy Priest, and vvwho is specially noted in the Ecclesiastical historie for his Priestly garment called, *petalon* or *lamina*. *Euseb*. li. 3 *hist*. *Escl*. c. 25. & li. 5 c. 23.

Priestly garments

20. *The seven starres.*] The Bishops are the starres of the Church, as the Churches them selues are the golden candlestickes of the vvorld: no doubt to signifie, that Christ preferueth the truth onely in and by the laudul Bishops and Catholike Church, and that Christs truth is not to be sought for, in corners or conuenticles of Heretikes, but at the Bishops handes, and * vpon the candlestick which shineth to al in the houle.

The true religie manifest as the light on a candlestick.

Mat. 5, 15

20. *The Angels of the Churches.*] The vvvhole Church of Christ hath S. Michael for her keeper and Protector, and therefore keepeth his holy day onely by name, among al Angels. And as earthly kingdoms haue their special Angels Protectors, as vve see in the 10 Chapter of Daniel: so much more .he particular Churches of Christedom. See S. Hierom in 34 *Ezech*. But of those Angels it is not here meant, as is manifest. And therefore Angels here must needes signifie the Priests or Bishops specially of the Churches here, and in them, al the gouernours of the vvvhole & of euery particular Church of Christedom. They are called Angels, for that they are Gods messengers to vs, interpreters of his vvvil, our keepers and directors in religion, our intercessors, the carriers and offerers of our praiers to him, and mediators vnto him vnder Christ, and for these causes and for their great dignitie they are here and in * other places of Scripture called Angels.

Angels Protectors.

Bishops & Priests are called Angels.

Malach. 2. 7.

CHAP. II.

He is commaunded to vvrite diuers things to the churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretikes called Nicolaita, 22 and calling others by threats vnto penance: 26 and promising retriard to him that manfully ouercommeth.

1
2
3



ND :: to the Angel of the Church of Ephesus vvrite, Thus saith he vvvhich holdeth the seven starres in his right hand, vvvhich vvwalketh in the middes of the seven candlestickes of gold, † I know thy vvorkes and labour, and thy patience: and that thou canst not beare euil men, and hast tried them which say them selues to be Apostles, and are not, and hast found them liars: † and thou hast patience, and hast borne for my

† That vvvhich before he vvilled him to vvrite to the church, he now vvilletb to be vvritten to the Angels or Bishops of the same onely. vvwhere vve see, it is al one, to the Church, and to the head or gouernour therof.

Tttt iij name

*By this vve
see is plainly
refuted that
vvhich some
Heretikes hold,
that a man once
in grace or cha-
ritie can neuer
fall from it.*

name, and hast not fainted. † But I haue against thee a fevv 4
things, bicause :: thou hast left thy first charitie. † Be minde- 5
ful therfore from vvhence thou art fallen : and doe pe-
nance, and doe the first vvorkes. But if not : I come to thee,
and vvil moue thy candlesticke out of his place , vnlesse
thou doe penance. † but this thou hast, " because thou ha- 6
test the factes " of the Nicolaïtes, vvhich I also hate. † He that 7
hath an eare , let him heare vvhath the Spirit saith to the
Churches, To him that ouercommeth, I vvil giue to eate of
the tree of life, vvhich is in the Paradise of my God.

*This Church
representeth the
state of them
that are spoiled
of their goodes,
emprisoned, &
manifoldly af-
flicted for the
catholike faith.*

† And to the Angel of the Church of Smyrna vwrite, 8
Thus saith * the first and the last, vvhich vvas dead, and liueth, 9
† I know thy tribulation and thy :: pouertie, but thou art
riche : and thou art blasphemed of them that say them selues
to be Ievves and are not , but are the synagogue of Satan.
† Feare none of these things vvhich thou shalt suffer. 10
Behold the Deuil vvil send some of you into prison that you
may be tried: and you shalt haue tribulation ten daies. Be thou
faithful vntil death: and I vvil giue thee :: the crowne of life.
† He that hath an eare, let him heare vvhath the Spirit saith 11
to the Churches, He that shall ouercome, shall not be hurt of
the :: second death.

*The death of
the body is the
first death: the
death of the
soule, the secod.
vvhich Martyrs
are surest to es-
cape of al men.*

† And to the Angel of the Church of Pergamus vwrite, 12
Thus saith he that hath the sharpe tvv edged svord, † I 13
know vvhether thou dvvellest, vvhether the seate of Satan is :
and thou holdest my name, and hast not denied my faith.
And in those daies Antipas my faithful vvitnesse, vvhich vvas
slaine among you, :: vvhether Satan dvvelleth. † But I haue 14
against thee a fevv things: because thou hast there, them
that hold the doctrine of Balaam, vvhich taught Balac " to
cast a scandal before the children of Israel, to eate and com-
mit fornication: † so hast thou also them that hold the 15
doctrine of the Nicolaïtes. † In like maner doe penance. if 16
not: I vvil come to thee quickly, and vvil fight against them
vvith the svord of my mouth. † He that hath an eare, let 17
him heare vvhath the Spirit saith to the Churches, To him
that ouercometh I vvil giue the hidden manna, and vvil giue
him a vvhite c counter: and in the counter, a nevv name Writ-
ten, vvhich no man knoweth, but he that receiueth it.

*The special
residence of Sa-
tan is vvhether
the faithful are
persecuted for
Christes truth,
vvhether not to
deny the Cath.
faith for feare,
is much here
commended.*

† And to the Angel of the Church of Thyatira vwrite, 18.
Thus saith the Sonne of God, vvhich hath eies as a flame of
fire,

Apoc. 17.

*Nu. 24
14.
25, 20*

*c. super
calculat*

19 fire, and his feete like to latten. † I knowv thy ³ vvorkes, :: None of the
 and faith, and thy charitie, and ministerie, and thy patience are any thing
 20 and thy last vvorkes moe then the former. † But I haue vworth vvithout
 against thee a fevv thinges: because thou permittest " the the other.
 vvoman * Iezabel, vvho calleth her self a propheteffe, to
 21 reache, and to seduce my seruantes, to fornicate, and to eate
 of thinges sacrificed to idols. † And I gaue her a time that
 22 she might do penance: and " she vvil not repent from her
 fornication. † Behold I vvil cast her into a bedde: and " they
 that commit aduoutrie vvith her, shal be in very great tri-
 23 bulation, vnlesse they do penance from their vvorkes: † and :: Vvho seeth
 her children I vvil kil vnto death, and al the Churches shal not here that
 knowv * that I am he that searcheth the reines and hartes, good vvorkes
 and I vvil giue to euery one of you ²² according to his deserue alu-
 24 vvorkes. † But I say to you the rest vvwhich are at Thyatira, tiõ, as il vvorkes
 vvhosoeuer haue not this doctrine, vvwhich haue not knowen damnation: and
 the 'depth' of Satan, as they say, I vvil not cast vpon you an that it is not
 25 other vveight. † Yet that vvwhich you haue, hold til I come. faith alone that
 26 † And he that shal ouercome and keepe my vvorkes vnto God reuwardeth
 the end: " I vvil giue him pouer ouer the nations, † and but that faith
 * he shal rule them vvith a rod of yron, and as the vessel of a vvwhich vvor-
 28 potter shal they be broken, † ²² as I also haue receiued of keth by chari-
 29 my father: and I vvil giue him the morning starre. † He that tie?
 hath an eare, let him heare vvhat the Spirit saith to the
 Churches.

3 Reg.
18.1 Reg.
16.
Psf. 7, 10
Ier. 11,
20.
'deprthes

Psf. 2, 9.

A N N O T A T I O N S
C H A P. II.

1. *Holdeth the seven.*] Much to be obserued, that Christ hath such care ouer the Church and the Bishops thereof, that he is said here to beare them vp in his right hand, and to vvalk in the middes of them: no doubt to vphold and preterue them and to guide them in al truth.

2. *Thy vvorkes, labour, patience &c.*] Things required in a Bishop. first, good vvorkes, and great patience in tribulation. next, zeale and sharpe ducipline toward offenders is here comended in them. thirdly, vvifedom & diligence in trial of false Apottles and preachers comming in sheepe-skinnes: vvhere is signified the vvatchful prouidence that ought to be in them, that Heretikes enter not into their flockes.

3. *Vvil moue.*] Note that the cause vvhy God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or desolation, is the finne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken avvay our golden candlestick, that is, our Church in England. God graunt vs to remember our fall, to doe penance and the former vvorkes of charitie vvwhich our first Bishops and Church vvvere notable and renouved for.

6. *Because thou hatest.*] Vve see here that of al things, Christian people (specially Bishops) should haue great zeale against Heretikes and hate them, that is, their vvicked doctrine and conditions, euen as God hateth them. for vvich onely zeale, our Lord saith here that he beareth vvith some Churches and Prelates, and saucth them from perishing.

Christ's care of
his Church.Speciall vertues
required in a
Bishop.Sinne is the cau-
se that God ta-
keth the Cath-
faith from coun-
tries.Zeale against
Heretikes.

Nicolaites the first Heretikes so called, as a paterne of Ari-ans, Lutherans, and the like peculiar callings.

6. *Of the Nicolaites.*] Heretikes haue their callings of certaine persons, as is noted at large Act. 11, 26. These had their name of Nicolas, one of the 7 first Deacons that vvere chosen Act. 6. Vvho is thought to haue taught communie of vwomen or vviues, and that it vvas lawfull to eate of meates offered to idols. Vvchich later point is such a thing, as if one should hold it lawfull to receiue the bread or vvine of the newv Communion, vvchich is a kinde of *Idolothyea*, that is, *idolotrous meates*. for though such creatures be good by creation, yet they be made execrable by profane blessings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lord him self to those Heretikes, it is a very paterne and marke vnto the faithful for euer. vvhat kinde of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zuinglians, &c. See S. Hierom *cont. I. usifer. in fine.*

Balaam ouercomming Gods people by persuasion of lecherie and bellichere, vvas a type of Heretikes.

14. *To cast a scandal.*] Iosephus vvriteth that vvhen Balaam could not curse Gods people, nor otherwise anoy them, he taught Balac a vvay hovv to ouerthrow them: to vvir, by pretending vnto them their Heathen vwomen very beautiful, and delicate dishes of meate offered to Bel-phégor: that so being tempted they might fall to heathenish maners and displease God. To vvchich craftie counsel of Balaam the Apostle resembleth Heretikes fraude, vvno by offering of libertie of meate, vwomen, Church goodes, breache of vvoves, and such other licentious allurements, cause many moe to fall, then by their preaching.

Zeale against Heretikes.

20. *The vwoman Iezabel.*] He vvarneth Bishops to be zelous and stout against false Prophets and Heretikes of vvhat sort soeuer, by alluding couertly to the example of holy Elias that in zeale killed 450 false prophets of Iezabel, and spared not Achab nor Iezabel them selues, but told them to their faces that they troubled Israel, that is, the faithful people of God. And vvwhether there vvere any such great vwoman then, a furtherer and promotour of the Nicolaites, vvhom the Prophete should here meane, it is hard to say.

Achab and Iezabel.

Free vvil. God is not author of euil.

21. *She vvil not repent.*] See free vvil here most plainly, and that God is not the proper cause of obduration or impenitence, but man him self onely. Our Lord giueth sinners so long life, specially to expect their amendment: but Iezabel (to vvhom the Apostle here alludeth) vvould neuer repent.

They that communicate vvith Heretikes, shall be dāned vvith them.

22. *They that comie aduancie vvith her.*] Such as communicate vvith Heretikes, shall be dāned (alas) vvith them. for, not onely such as vvere in their hartes, of Iezabels religion, or invvardly beleued in Baal, but such as externally for feare vvorshipped him (vvchich the Scriptures call, bowving of their knees to Baal) are culpable. as novv many bowv their knees to the Communion, that bowv not their hartes.

Saincts also are Patrones, not onely Angels.

26. *I vvil giue him pouer.*] Obserue that not onely Angels haue pouer and regiment ouer Countries vnder God, but novv for the honour of Christs humane nature, and for his ministerie in the vvorld, the Saincts deceased also, being in heauen, haue gouernement ouer men and Prouinces, and therefore haue to doe vvith our affaires in the vvorld. Vvchich is against the Heretikes of these daies, that to take avvay our praiers to Saincts, vvould spoile them of many foueraine dignities, vvherein the Scriptures make them equal vvith Angels.

CHAP. III.

He is commaunded to vvise to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that erre to penance by threatening, but praising the rest, and promising reuward to him that ouercometh: 15. detecting also the cold indifferens Christian. 20. He saith that God knocketh at the doore of mens hartes by offering his grace, for to enuer in to him that vvil open vnto him by consent of free vvill.



And to the Angel of the Church of Sardis, I write, Thus saith he that hath the seuē Spirites of God, and the seuē starres, I know thy vvorkes, that thou hast the name that thou liuest, and thou art dead. † Be vigilant, and confirme the rest of the things vvchich vvere to die. For I finde not thy vvorkes ful before my God. † Haue in minde therefore in vvhat maner thou hast receiued and heard: and

1 *Thes.* 5,
2. 2 *Pet.*
3, 10.
Apo. 16,
15.

4 and keepe, and doe penance. If therefore thou vwatch not, * I
vvil come to thee as a theefe, & thou shalt not know vwhat
houre I vvil come to thee. † But thou hast a fevv names in
Sardis, ^c vvhich haue not defiled their garments: and they
shal vvalke vwith me in vwhites, because they [∴] are vworthy.
5 † " He that shal ouercome, shal thus be vested in vwhite gar-
mentes, and I vvil not put his name out of the booke of life,
and I vvil confesse his name before my father, and before his
6 Angels. † He that hath an eare, let him heare vwhat the Spi-
rit saith to the Churches.

^c Such as haue
not cōmitted
deadly sinne af-
ter baptisme.
[∴] Note that
there is in mā
a vworthinesse
of the ioyes of
heauen, by ho-
ly life. & this
is a cōmō spea-
che in holy
Scripture, that
man is worthy
of God, of hea-
uē, of saluatiō.

Esa. 22,
22.

7 † And to the Angel of the Church of Philadelphia
vwrite, Thus saith the Holy one and the True one, he that
hath the * key of Dauid: he that openeth, and no man shur-
8 teth: shutteth, and no man openeth. † I know thy vvorkes.
Behold I haue giuen before thee a doore opened vvhich no
man can shut: because thou hast a litle povver, and hast kept
9 my vvord, and hast not denied my name. † Behold I vvil
giue of the synagogue of Satan, vvhich say they be Ievves,
and are not, but doe lie. Behold I vvil make them come and
"adore before thy feete. and they shal know that I haue
10 loued thee. † because thou hast kept the vvord of my pa-
tience, and I vvil keepe thee from the houre of tentation,
vvhich shal come vpon the vvhole vvorld to tempt the inha-
11 bitants on the earth. † Behold I come quickly: hold that
12 vvhich thou hast, " that no man take thy crowne. † He
that shal ouercome, I vvil make him a pillar in the temple of
my God: and he shal goe out no more: and I vvil vwrite
vpon him the name of my God, and the name of the citie of
my God, nevv Hierusalem vvhich descendeth out of heauen
13 from my God, and my nevv name. † He that hath an eare,
let him heare vwhat the Spirit saith to the Churches.

^c *ἁμῶν*
Ecclesia-
stici 24,
9. 14.
Col. 1, 15.

14 † And to the Angel of the Church of Laodicia vwrite,
Thus saith ^c Amen, the faithful and true vvitnesse, * vvhich is
15 the beginning of the creature of God. † I know thy
vvorkes, that thou art neither colde, nor hote. I vvould thou
16 vvere colde, or hote. † But because thou art "lukevvarme,
and neither cold nor hote, I vvil begin to vomite thee out
17 of my mouth. † Because thou saiest, That I am riche, and en-
riched, and lacke nothing: and knowest not that thou art a
miser, and miserable, and poore, and blinde, and naked.
18 † I counsel thee to bye of me gold fire-tried, that thou maiest

V u u u be

∴ God first calleth vpon man and knocketh at the doore of his hart: that is to say, offereth his grace, and it lieth in man to giue consent by free will holpen also by his grace.

be made riche: and maiest be clothed in vvhite garmentes, that the confusion of thy nakednes appeare not: and vwith eie-salue anoint thine eies, that thou maiest see. † I, * vvhom I loue, do rebuke and chastise. Be zelous therefore and doe penance. † Behold I stand at the doore and ∴ knocke. if 20 any man shal heare my voice, and open the gate, I vvill enter in to him, and vvill suppe vwith him, and he vwith me. † He 21 that shal ouercome, I vvill giue vnto him to sitte vwith me in my throne: as I also haue ouercome, and haue sitten vwith my father in his throne. † He that hath an care, let him heare 22 vwhat the Spirit saith to the Churches.

Prout. 3.
12. Heb.
12, 6.

ANNOTATIONS CHAP. III.

Doing vvell in respect of reuward.

5. *He that shal ouercome.*] In all these speeches to diuers Bishops and their Churches, he continually encourageth them to constancie in faith and good life, by setting before their eies the reuward of the next life. And yet the Calvinists vvould haue no man do good in respect of such reuward.

Adoration of creatures, called Dulia.

9. *Adore before thy feete.*] You see this vvord of adoration is in Scriptures vsed for vvorship of creatures also, and that to fall before the feete of holy men or Angels for duty and reuerence, is not idolatric, except the proper honour due to God, be giuen vnto them. See the Annotations vpon the 19 & 22 Chapter concerning the Apostles prostration before the Angel. And the Adversaries euasion, saying that the adoration vvvas of God onely: and that, *before the feete of the partie*, signifieth nothing els but, *in his presence*, is false and against the phraze of Scriptures. as 4 Reg. 4. vvhere the Sunamite adored Elisæus, falling dovvne before his feete: and 4 Reg. 2. the sonnes of the Prophets adored him in the same sort. and here this adoration can not be meant but of the Bishop or Angel of Philadelphia, because he promisseth this honour as a reuward, and as an effecte of his loue towards him, saying, *And they shal knowe that I haue loued thee*. And that vvich he saith in the 22 Chapter, *I fel dovvne to adore before the feete of the Angel*: the very same he expresseth thus in the 19 Chapter, *I fel before his feete to adore him*: making it all one, to adore before his feete, and to adore him.

Perséuerance in good & continuing to the end.

11. *That no man take thy crowne.*] That is, his crowne of euerlasting life and glorie, if he perseuere not to the end in faith & good vvorkes: othervvise another shal enter into his place, as Matthias did both to the dignitie of the Apostleship, & to the beauenly crowne due for the vvell vsing and executing of the same function: vvich Iudas might and should haue had, if he had perseuèred to the end. and as the Gentiles came into the grace and place of the Iewes. Other difficulties concerning this kinde of speache are resolued in Schoolemen, and are not here to be tooke vpon.

Neuters or indifferents in religion.

16. *Luke vvvarme.*] Zeale and fernour is commendable, specially in Gods cause: and the Neuters that be neither hote nor cold, are to Christ and his Church burdenous and lothsome, as lukewarme vvater is to a mans stomake, prouoking him to vomite, and therefore he threatneth to void vpon such Neuters out of his mouth.

CHAP. IIII.

The 2 part. first, the booke with 7 seales: secondly, 7 Angels with trumpets.

1. *A doore being open in heauen, he sawe one sitting in a throne, 4 and round about him foure and twenty seniors sitting, 6 and the foure beastes here described, 9 vvich vvish the 24 seniors continually glorified him that saate in the throne.*

AFTER



AFTER these things I looked, and behold a
 doore open in heauen, and the first voice
 which I heard, vvas as it vvere of a tromper
 speaking vvith me, saying, Come vp hither,
 and I vvil shew thee the thinges vvich must
 be done quickly after these. † Immediately I vvas in spirit:
 and behold there vvas a seate sette in heauen, and vpon the
 seate one sitting. † And he that sate, vvas like in sight, to the
 Iasper stone, and the Sardine: and there vvas a raine-bovv
 round about the seate, like to the sight of an Emeraud. † And
 round about the seate, foure and tvventie seates: and vpon
 the thrones, foure and tvwentie seniors sitting, clothed about
 in vvwhite garmentes, and on their heades crownes of gold.
 † And from the throne proceeded lightenings, and voices,
 and thunders: and seuen lampes burning before the throne,
 vvich are the seuen Spirites of God. † And in the sight of
 the seate, as it vvere a sea of glasse like to crystall: and in the
 middes of the seate and round about the seate :: foure beastes
 ful of eies before and behind. † And the first beast, like to
 a lion: and the second beast, like to a calfe: and the third beast,
 hauing the face as it vvere of a man: and the fourth beast, like
 to an egle flying. † And the foure beastes, euery one of them
 had sixe vvinges round about: and vvithin they are ful of
 eies. and they had no rest day and night, saying, *Holy, Holy,
 Holy, Lord God omnipotent*, vvich vvas, and vvich is, and vvich
 shal come. † And vvhen those beastes gaue glorie and ho-
 nour and benediction to him that sitteth vpon the throne,
 that liueth for euer and euer: † the foure and tvventie se-
 niors fel dovvne before him that sitteth in the throne, and
 adored him that liueth for euer and euer, and cast their
 crownes before the throne, saying, † Thou art vvorthie O
 Lord our God to receiue glorie and honour and povver: be-
 cause thou hast created al thinges, and for thy vvil they vvere
 and haue been created.

THE 2 VISION.

In which is re-
 presented vnto
 vs the glorie
 and maiestie
 of God in hea-
 ven, and the
 incessant ho-
 nour & praises
 of al Angels
 and Saints
 assisting him.
 Vvich is re-
 sembled in the
 daily honour
 done to him
 by al orders
 and sortes of
 holy men in
 the Church.
 militant also.

:: These foure
 beastes, and the
 like described
Ezech. 1. by the
 iudgement of
 the holy Do-
 ctors signifie
 the 4 Euange-
 listes, and in
 them al true
 preachers. the
 man, Mathevv:
 the 1:6, Marke:
 the calfe, Luke:
 the egle, Iohn:
 See the causes
 hereof in the
 summe of the
 4 Euangelist.
 pag. 1. S. Grego-
 in 1 *Ezech.*

Ef. 6, 3.

ANNOTATIONS

CHAP. III.

3. Holy, holy, holy. This vvord is thrise repeated here, and *Esa. 6:* and to the imitation thereof,
 in the seruice of the holy Church, at *Te Deum*, and at Masse, specially in the Preface next before
 the great mysteries, for the honour of the three persons in the B. Trinitie, and that the Church
 militant may ioyne vvith the triumphant, and vvith al the orders of Angels, vvho also are present

The *Sanctus*
 thrise repeated.

Vuuu ij at

at the consecration, and doe struice there to our common Lord and Maister. as S. Chrysostom vwrite li. 6 de Sacerdotio. and ho. 1. de verb. Esa. 10. 1. The Greekes call it, the hymne *Trijagis*, that is, *Thrise holy*.

C H A P. V.

4 S. Iohn vweeping, because no man could open the booke sealed vwith seuen scales: & the Lambe that vvas slaine, opened it: vwhich being done, v the foure beastes and foure and vventie seniors, vwith an innumerable multitude of Angels & al creatures, did gloriſie him exceedingly.

THE 3 VISION.
S. Gregorie
takeh it to be
the booke of
holy Scripture.
li. 4. Dialog.
6. 421



He speaketh
not of the dam-
ned in Hel, of
vvhom there
could be no
question: but of
the faithful in
Abrahams bo-
some; & in Pur-
gatorie.

c-So did Iacob
(Gen. 49) call
Christ, for his
kingly fortitu-
de in subduing
the vworld vnto
him.

b The Epistle
vpon al-Hallo-
wes cue.

So Christ is
called for that
he is the immac-
ulate host or
sacrifice for our
sinnes.

This maketh
against the Cal-
uinistes vwho
are not cōtent
to say that vve
merite not, but
that Christ mer-
ited not for him
self. Calu. Phi-
lip. 2. v. 9.

The Epistle in a
votive Maile of
the holy An-

ND I sawv in the right hand of him that
sate vpon the throne, a booke vwritten
vwithin and vwithout, sealed vwith seuen
scales. † And I sawv a strong Angel, prea-
ching vwith a loude voice, V who is vvor-
thie to opē the booke, & to loote the sea-
les thereof? † And no man vvas able nei-
ther in heauen nor in earth, nor vnder the earth, to open the
booke, nor looke on it. † And I vvept much because no
man vvas found vvorthie to open the booke, nor to see it.
† And one of the seniors said to me, V veepe not: behold
the * lion of the tribe of Iuda, the roote of David, hath
vonne, to open the booke, and to loote the seuen scales
thereof.

† And I sawv, and behold in the middes of the throne and
of the foure beastes and in the middes of the seniors, a
Lambe standing as it were slaine, hauing seuen hornes & seuen
eyes: vwhich are the seuen spirites of God, sent into al the
earth. † And he came, and receiued the booke out of the
right hand of him that sate in the throne. † And vwhen he
had opened the booke, the foure beastes and the foure and
vventie seuiors fel before the Lambe, hauing euery one
harpes, and golden vials ful of odours, which are the praiers
of sainctes: † and they sang a nevv canticle, saying, Thou
art vvorthie o Lord to take the booke, and to open the scales
thereof: because thou vvast slaine, and hast redeemed vs to
God in thy blood out of euery tribe and tonge and people
and nation, † and * hast made vs to our God a kingdom
and priestes, and vve t hal reigne vpon the earth.

† And I looked, and heard the voice of many Angels
round about the throne, and of the beastes & of the seniors:
and the number of them vvas * thousandes of thousandes,
† saying

Gen. 49,
9.

1 Pet. 2,
'kings

Dan. 7.
10.

riches
 Apoc. 4,
 II.

12 † saying vwith a loud voice, The Lambe that vvas slaine, is
 vvorrhie to receiue povver, and `diuinitie', and vvifedom, &
 13 strength, and honour, and glorie, and benediction. ¶ † And
 " eucry creature that is in heauen, and vpon the earth, and vn-
 der the earth, and that are in the sea, and that are therein: al
 did I heare saying, * To him that sitteth in the throne, & :: to
 the Lambe, benediction and honour and glorie and povver
 14 for euer and euer. † And the foure beastes said, Amen. And
 the foure and tventie seniors fel on their faces: and adored
 him that liueth for euer and euer. ¶

:: All the said
 creatures are
 bound to giue
 honour, not
 onely to God,
 but to Christ as
 man, and our
 redeemer: & so
 they here doe-

ANNOTATIONS
 CHAP. V.

8. *The prayers of Saints.*] Hereby it is plaine that the Saints in heauen offer vp the prayers of faithful and holy persons in earth (called here saints, and in Scripture often) vnto Christ. And among to many diuine & vnsearchable mysteries set dovvne vvithout exposition, it pleased God yet, that the Apostle him self should open this one point vnto vs, 'hat their odours be the laudes and prayers of the faithful, ascending and offered vp to God as incense, by the Saints in heauen. that to the Protestants may haue no excuse of their error, That the Saints haue no knowiedge of our affaires or desires.

The Saints in
 heauen offer
 our prayers to
 God.

10. *A kingdom and priests.*] To serue God and subdue vices and sinnes, is to reigne or to be a king (spiritually. likevvise to offer vnto him the sacrifices of good vvorkes, is to be a priett after a sort: though neither the one nor the other in proper speache. See the Annotation before Chap. 1. v. 6.

Spiritual kings
 and Priests.

13. *Euery creature.*] He meaneth the creatures in heauen, as Angels and Saints. the holy persons in earth, and those that vvere in Limbo, or be in Purgatorie (for of the damned in hel he can not speake in his case:) lastly, of the peoples in Ilands (nere called the sea) vvich the Prophets vie oiten to name feuerally, vvhen they foretel the spreading of Christs glorie through the vvorld. as Ela. c. 49. *Heare ye Ilandes and you people a far of. &c.*

Limbo Patrum
 and Purgatorie.

CHAP. VI.

1 *Four seals of the seven being opened, there follow diuerse effects against the earth.*
 2 *When the fifth seale vvas opened, the soules of martyrs desire that the iudgements may be hastened: 12. and as the opening of the sixt, there are signes shewred of the iudgement to come.*



1
 2

ND I savv that the Lambe had opened one of the seven seales, and I heard one of the foure beastes, saying, as it vvere the voice of thunder, Come, and see. † And I savv: And behold a vvwhite horse, and he that sate vpon him had a bovv, and there vvas a crowvne giuen him, and he vvent forth conquering that he might conquer.

Vuuu iij † And

† And vwhen he had opened the second seale, I heard the 3
second beast, saying, Come, & see. † And there vvent forth an 4
other horse, redde: and he that sate thereon, to him it vvas gi-
uen that he should take peace from the earth, and that they
should kil one an other, and a great svword vvas giuen to
him.

† And vwhen he had opened the third seale, I heard the 5
third beast, saying, Come, and see. And behold a blacke horse,
and he that sate vpon him, had a balance in his hand. † And 6
I heard as it vvere a voice in the middes of the foure beastes
saying: Tvvopoundes of vvhreate for a penie, and thrise tvvo
poundes of barley for a penie, and vvine and oile hurt thou
not.

† And vwhen he had opened the fourth seale, I heard a 7
voice of the fourth beast, saying, Come, & see. † And behold 8
a pale horse: and he that sate vpon him, his name vvas death,
and hel folovved him. and povver vvas giuen to him ouer
the foure partes of the earth, to kil vvith svword, vvith fa-
mine, and vvith death, and vvith beastes of the earth.

*z This one stole
signifieth the
glorie or blisse
of the soule
onely, but at the
day of iudge-
ment they shal
haue it doubled
by adding the
glorie of their
body also.*

† And vwhen he had opened the fifth seale: I savv^z vnder 9
the altar the soules of them that vvere slaine for the vvord of
God, and for the testimonie vvich they had. †^z and they 10
cried vvith a loude voice, saying, Hovv long Lord, holy &
true, iudgest thou not and^z reuengest thou not our bloud
of them that dvvel on the earth? † And vwhite stoles vvere 11
giuen, to euery one of them^z one: and it vvas said to them,
that they should rest yet a litle time,^z til their fellow-
seruantes be complete, and their brethren, that are to be slaine euen as
they.

*e The tribula-
tion that shal
fall in the time
of Antichrist.*

† And I savv, vwhen he had opened the sixt seale, and^e be- 12
hold there vvas made a great earth-quake, and the sunne be-
came blacke as it vvere sacke cloth of heare: and the vvhole
moone became as bloud: † and the starres from heauen fel 13
vpo the earth, as the figge tree casteth her greene figges when
it is shaken of a great vvinde: † and heauen departed as a 14
booke folded together: and euery hil, and ilandes vvere
moued out of their places. † And the kinges of the earth, & 15
princes, and tribunes, and the riche, and the strong, and euery
bond-man, and free-man^{*} hid them selues in the dennes and
the rockes of mountaines. † And they say to the moun- 16
taines

Osee. 10.
Lk. 23,
50.

taines and the rockes: * Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lamber: † because the great day of their wrath is come, and vwho shal be able to stand?

ANNOTATIONS
CHAP. VI.

9. *Under the altar.*] Christ as man (no doubt) is this altar, vnder vvhich the soules of al Martyrs liue in heauen, expecting their bodies, as Christ their head hath his body there already. And for correspondance to their place or state in heauen, the Church laieth commonly their bodies also or relikes neere or vnder the altars, vvhich our Saviours body is offered in the holy Masse: and hath a special prouiso that no altars be erected or consecrated vwithout some part of a Saincts body or relikes. *Cons. African. can. 50. Carthag. s. can. 14.* See S. Hierom *cons. vigilans* c. 3. S. Augustine *de ciuit. li. 8. c. 27.* S. Gregorie *li. 5. ep. 50. li. 1. ep. 52. li. 2. ep. 58.* Vvhervnto the Prophet seemeth here to allude, making their soules also to haue their being in heauen, as in vvhene vnder the altar. But for this purpose note vvel the vvordes of S. Augustine (or vvhich other auncient writer soeuer vvvas the author thereof) *Ser. 11 de Sanctis. Under the altar (saith he) of God I saw the soules of the flaine. What is more reuerent or honorable, then to rest vnder the altar on vvhich sacrifice is done to God, and in vvhich our Lord is the Priest: as it is vvritten, Thou art a Priest according to the order of Melchisedec? Rightly do the soules of the iust rest vnder the altar, because vpon the altar our Lordes body is offered. neither vwithoute cause do the iust there call for reuenge of their bloud, vvhich also the bloud of Christ is shed for sinners.* and many other goodly vvordes to that purpose.

Consecration
of altars vwith
Saincts relikes.

This place also the vvicked heretike Vigilantius (as S. Hierom vvriting against him vvittnesseth c. 2) abused to proue, that the soules of Martyrs and other Saincts vvere included in some certaine place, that they could not be present at their bodies and monuments (vvhich Christian people vsed in the primitiue Church to pray vnto them, as Catholike men doe yet) nor be vvhich they list, or vvhich men pray vnto them. To vvhich the holy doctor ansvvereth at large, that they be vvhichsoeuer Christ is according to his humanitie: for vnder that altar they be. Part of his vvordes be these, that you may see how this blessed father refuted in that Heretike the Calvinistes so long before they vvere borne. *Doest thou (saith he) prescribe lawes to God? Doest thou fetter the Apostles, that they may be kept in prison til the day of iudgement, and be kept from their Lord, of vvhom it is vvritten, They shall see the*

Saincts be present
at their
tombs and re-
likes.
The Calvinistes
heretic concerning
the Saincts
contuted by S.
Hierom long
agoe.

Apoe. 14. Lambe vvhissher soeuer he goeth. If the Lambe be in euery place, then they that be vvith the Lambe, must be euery vvhere. And if the diuel and vvicked spirites gadding abroad in the vvorld vvith passing celeritie, be present euery vvhere: shall holy Martyrs after the heading of their bloud, be kept cloze vnder an altar, that they can not sturre out from thence? So ansvvereth this learned doctor.

Vvhich misliketh our Calvinistes so much, that they charge him of great errour, in that he saith, Christ according to his humanitie is euery vvhere, as though he vvere an Vbiquitarie Protestant. Vvhich, if they had any iudgement, they might perceiue that he meaneth not, that Christ or his Saincts should be personally present at once in euery place alike, as God is: but that their motion, speede, and agilitie to be vvhich they list, is incomparable, and that their povver and operation is accordingly. vvhich they may learne to be the holy doctors meaning, by the vvordes that folovv of the Diuel and his ministers: vvhich he affirmeth to be euery vvhere no othervvise but by their exceeding celeritie of being and vvorking mischeefe novv in one place, novv in another, and that in a moment. For though they be spirites, yet are they not euery vvhere at once according to their essence. And for our nevv Diuines it vvere a hard thing to determine, how long Satan (that told our Lord he had circuited the earth) vvvas in his iourney, and in the particular consideration and tentation of Iob: and how many men he assaulted in that his one circuite. No, no. such curious companions knovv nothing, nor beleeeue nothing, but that they see vvith corporal eyes, and teach nothing but the vvay to infidelitie.

They vnlearnedly
accuse S.
Hierom as an
Vbiquiste.

How S. Hiero
saith, Christ &
his Saincts are
euery vvhere.

Iob. 1.

10. *And they cried.*] S. Hierom also against the said Vigilantius reporteth, that he vsed an argument against the prayers of Saincts out of this place, for that these Martyrs cried for reuenge, and could not obtaine. But vve vvill report his vvordes, that you may see how like one heretike is to another, these of our daies to those of old. *Thou saiest in thy Hierom probooke (saith S. Hierom c. 3.) that vvholes vve be aliue, one of vs may pray for another: but after vve be dead, no mans prayer shall be heard for another: specially seeing the Martyrs asking reuenge of their bloud, Heretike Vigilantius could not obtaine. So said the Heretike. Against vvhich the holy Doctor maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in*

That Saincts
pray for vs. S.
Hierom pro-
ueeth against the
Heretike
Vigilantius.

earth:

earth: and that they shal be much sooner heard of God, then when they were in the vworld.

But for the Heretikes argument framed out of these vvordes of the Apocalypse thus, *These Martyrs did not obtaine, ergo Saints do not pray for vs*: it vvas so friuolous, and the antecedent so manifestly false, that he vouchsaued not to stand about it. For it is plaine that the Martyrs here vvere heard, and that their petition shoud be fulfilled in time appoynted by God (vvherevnto they did and do alwaies conforme them selues:) for it vvas said vnto them, *That they should rest yet a litle time, til &c.* And that Martyrs praers be heard in this case, our Sauour testifieth Luc 18 saying, *And vvil not God reuenge his elect that crye to him day and night? I say to you, he vvil quickly reuenge them.* And if God do not heare the Saints sometime nor graunt their requestes, is it therfore consequent that they do not or may not pray? Then Christ him self should not haue praied his father to remoue the bitter cuppe of death from him, because that petition vvas not graunted.

Howv Martyrs
erie for re-
uenge.

10. *Reuengest thou not?*] They do not desire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies and the persecutors of his Church and Saints, that vvil not repent, may be confounded: and that our Lord would accelerate his general iudgement, that so they might attaine the perfect crowne of glorie promised vnto them, both in body and soule: vvich is to desire the resurrection of their bodies, vvich then shal triumph perfectly and fully ouer the persecutors that so cruelly handled the bodies of the elect, vvich shal then appeare glorious to the enemies cofusion.

11. *Til their fellow seruantes be complete.*] There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the head CHRIS T our cheefe Martyr. and til that number be accomplished, the general condemnation of the vvicked persecutors shal not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be punished, 3 they are commaunded to saue them that are signed in their foreheads: 4 vvich are described and numbered both of the Iewes and Gentiles, blessing God. 13 Of them that vvere clothed in rubise stoles or long robes.

b The Epistle
vpon Alhal-
loves day.

11 It is an al-
lusion to the
signe of the
Crosse vvich
the faithful
beare in their
foreheads, to
shew they be
not as named
of Christ. S.
August. tract.
43. in 10.

c Of al the tri-
bes put toge-
ther, so many,
144000.

He signifieth by
these thousands
and the multi-
tude following

AFTER these things I savv foure Angels stading 1
vpon the foure corners of the earth, holding the
foure vvindes of the earth that they shoud not
blouv vpon the land, nor vpon the sea, nor on
any tree. † b And I savv an other Angel ascending from the 2
rising of the sunne, hauing the signe of the liuing God: & he
cried vvith a loud voice to the foure Angels, to vvhom it
vvas giuen to hurt the earth and the sea, † saying, Hurt not 3
the earth and the sea, nor the trees, til vvve signe the seruants
of our God in their foreheads.

† And I heard the number of them that vvere signed, an 4
hundred fourtie foure thousand vvere signed, c of euery tribe
of the children of Israël. † Of the tribe of Iuda, tvvelue 5
thousand signed. Of the tribe of Ruben, tvvelue thousand si-
gned. Of the tribe of Gad, tvvelue thousand signed. † Of the 6
tribe of Aser, tvvelue thousand signed. Of the tribe of Neph-
thali, tvvelue thousand signed. Of the tribe of Manasses,
tvvelue

- 7 twelue thousand signed. † Of the tribe of Simeon, twelue thousand signed. Of the tribe of Leui, twelue thousand signed. Of the tribe of Issachar, twelue thousand signed. † Of the tribe of Zabulon, twelue thousand signed. Of the tribe of Ioseph, twelue thousand signed. Of the tribe of Benjamin, twelue thousand signed.
- 8
- 9 † After these things I saw a great multitude which no man could number, of al nations, and tribes, and peoples, & tonges: standing before the throne, and in the sight of the Lambe, clothed in vvhite robes, and :: palmes in their hands:
- 10 † And they cried vwith a louvd voice, saying, Saluation to our God vvhich sitteth vpon the throne, and to the Lambe.
- 11 † and al the Angels stooode in the circuite of the throne and of the seniors and of the foure beastes: and they fel in the sight of the throne vpon their faces, and adored God, † saying, Amen. Benediction, and glorie, and vvifedom, & thākes-giuing, honour and povver, and strength to our God for euer and euer. Amen. †
- 12
- 13 † And one of the seniors answered, & said to me, These that are clothed in the vvhite robes, vvhich be they? & whence came they? † And I said to him, My Lord thou knowest. And he said to me, These are they vvhich are come out of great tribulation, and haue vvashed their robes, and made them vvhite in the bloud of the Lambe. † therefore they are before the throne of God, and they serue him day and night in his temple: and he that sitteth in the throne, shal dwell ouer them. † * they shal no more hunger nor thirst, neither shal the sunne fall vpon them, nor any heate. † because the Lambe vvhich is in the middes of the throne, shal rule them, and shal conduct them to the liuing fountaines of vvaters, and * God vvil vvipe avway al teares from their cies. †
- 14
- 15
- 16
- 17

al the elect: but the elect of the Ievves, to be in a certaine number: the elect of the Gentiles to be innumerable.

c The elect of the Gentiles.

:: Boughes of the palme tree be tokens of triumph and vitoric.

The Epistle for many Martyrs.

The glorie of Martyrs.

Esa. 49,
10.

Esa. 25, 8.
Apo. 21,
4.

CHAP. VIII.

3 The seventh seale being opened, there appeare Angels vwith trumpets: 5 and when an other Angel poured out fire taken from the altar, vpon the earth, there folowv diuers tempestes. 7 In like maner, vvhiles foure Angels of the seven found their trumpets, there fall sundrie plagues.

Xxxx AND

THE 4 VISION.



∴ The Priest standing at the altar praying & offering for the people in the time of the high mysteries, Christ him self also being present vpon the altar, is a figure of this thing, & therevnto be alludeth.

c If this be S. Michael or any Angel, and not Christ him self, as some take it, Angels offer vp the prayers of the faithful, as the 24 Elders did chap. 5. for this vvord. *Saints*, is taken here for the holy persons on earth, as often in the Scripture: though it be not against the Scriptures, that the inferior Saint or Angel in heauē should offer their prayers to God by their superiors there. But hereby vve cōclude against the Protestants, that it derogateth not from Christ, that Angels or Saints offer our prayers to God. as also it is plaine of Raphael *Tob. 12. 12.*

AND vvhē he had opened the seuenth scale, there vvas made silence in heauen, as it vvere halfe an houre. † And I saw 2 seuen Angels standing in the sight of God: and there vvere giuen to them seuen trompeters. † And an other Angel 3 came, and stode ∴ before the altar, hauing a golden censar: and there vvere giuen to him many incenses, that he should giue of the prayers of al saintes vpon the altar of gold, vvhich is before the throne of God. † And 4 the smoke of the incēses^c of the prayers of the saintes ascended from the hand of the Angel before God. † And the An- 5 gel rooke the censar, and filled it, of the fire of the altar, and cast it on the earth, and there vwere made thunders & voices and lightnings, and a great earthquake. † And the seue^c An- 6 gels vvhich had the seuen trompeters, prepared them selues to sound vwith the tromper.

† And the first Angel sounded vwith the tromper, and 7 there vvas made haile and fire, mingled in bloud, and it vvas cast on the earth, & the third part of the earth was burnt, & the third part of trees vvas burnt, and al greene graisse vvas burnt.

† And the second Angel sounded vwith the tromper: and 8 as it vwere a great mountaine burning vwith fire, vvas cast into the sea, and the third part of the sea vvas made bloud: † and the third part of those creatures died, vvhich had liues 9 in the sea, and the third part of the shippes perished.

† And the third Angel sounded vwith the tromper, and a 10 great starre fel from heauen, burning as it vwere a torche, and it fel on the third part of the floudes, and on the fountaines of vvaters: † and the name of the starre is called vwormevvod. 11 and the third part of the vvaters was made into Worme Wod: and many men died of the vvaters, because they vwere made bitter.

† And the fourth Angel sounded vwith the tromper, and 12 the third part of the sunne vvas smitten, and the third part of the moone, and the third part of the starres, so that the third part of them vvas darkened, and of the day there shined not the third part, and of the night in like maner. † And I looked, 13 and heard the voice of one egle flying through the middes of heauen, saying vwith a loud voice, Vvo, vvo, vvo to the inhabitants

habiters on the earth : because of the rest of the voices of the three Angels vvhich vvere to sound vwith the trompet.

CHAP. IX.

The fifth Angel sounding the trompet, a starre falleth. 3 The issuing forth of locustes from the smoke of the deepe pitte to vexen men. 7 and the description of them. 13 The sixt Angel sounding, foure Angels are let loose, 18 vvhich vvish a great troupe of horjemen do murder the third part of men.

- 1 **A**ND the fifth Angel sounded vwith the trompet, and I savv :: a starre to haue fallen from heauen vpon the earth, and there vvas giuen to him the
- 2 key of the pitte of bottomles depth. † And he opened the pitte of the bottomles depth : and the smoke of the pitte ascended, as the smoke of a great fornace : and the sunne vvas darkened & the aier vwith the smoke of the pitte.
- 3 † And from the smoke of the pitte there issued forth ^c locustes into the earth. and povver vvas giuen to them, as the scorpions of the earth haue povver : † and it vvas commaunded them that they should not hurt the grasse of the earth ⁿ nor any greene thing, nor any tree : but onely men vvhich haue not the signe of God in their foreheads. † and it vvas giuen vnto them that they should not kil them : but that they should be tormented five monethes : and their tormentes as the tormentes of a scorpion vwhen he striketh a man. † And
- 4 * in those daies men shal seeke for death, and shal not finde it : and they shal desire to die, & death shal flee from them.
- 5 † And the similitudes of the locustes, like to horses ⁿ prepared into battel: and vpo their heades as it vvere crownes like to gold: & their faces as the faces of men. † And they had heare as the heare of vvomen: & their teerh vvere as of lions. † And they had habbergions as habbergions of yron, and the voice of their vvinges as the voice of the chariotes of many horses
- 6 running into battel. † and they had tailes like to scorpions, and stinges vvere in their tailes : and their povver vvas to hurt men five monethes. † and they had ouer them a king, the Angel of the bottomles depth, vvhose name in Hebreu is *Abaddon*, and in Greeke *Apollyon* : in Latin hauing the name
- 7 *Exterminans*. † One vvoe is gone, & behold two vvoes come yet after these.
- 8 † And the sixt Angel sounded vwith the trompet : and I
- 9 **X x x** ij. heard

Most vnderstand al this of Heretikes.

:: The fall of an Arch. heretike, as Arius, Luther, Caluin, out of the Church of God. Which haue the key of Hel to open & bring forth al the old condemned heresies buried before in the depth.

^c Innumerable pety heretikes folowing their Maisters after the opening & the smoke of the bottomlesse pit.

Apoc. 6.
26.

אפוליון
απολλύων, In
English,
Destroyer.

The chesse
Maister of he-
retikes.

heard one voice from the foure hornes of the golden altar, vvhich is before the eies of God, † saying to the sixt Angel 14 vvhich had the trópet, Loose the foure Angels vvhich are bouñd in the great riuer Euphrates. † And the foure Angels vvere 15 loosed, vvhó vvere prepared for an houre, and a day and a moneth and a yere: that they might kil the thirð part of men. † And the number of the armie of horsemen vvas tventie 16 thousand times ten thousand. And I heard the núber of them. † And so I savv the horses in the vision: & they that sate vpõ 17 them, had habbergiós of fire and of hyaciuth and brimstone. & the heades of the horses were as it were the heads of lions: & from their mouth procedeth fire, & smoke, and brimstone.

† And by these three plagues vvas slaine the thirð part of 18 men, of the fire and of the smoke and of the brimstone, vvhich proceded from their mouth. † For the povver of the 19 horses is in their mouth, and in their tails. for, their tails be like to serpents, hauing heads: and in these they hurt.

† And the rest of men vvhich vvere not slaine vwith 20 these plagues, neither haue done penance from the vvorkes of their hands, not to adore Deuils andⁿ Idols of gold and siluer and brasse and stone and vwood, vvhich neither can see, nor heare, nor vvalke, † & haue not done penáçe 21 from their murders, nor from their forceries, nor from their fornication, nor from their theftes.

c Pagans, Infidels, and sinful impenitent Catholikes must be condemned also.

:: This phrase being the like both in greeke and latin, signifieth such sorrowful & penitential repentance as causeth a man to forsake his former sinnes and depart from them.

ἰσχυροὶ ἄγγελοι
ἐν τῷ βιβλίῳ.
See the same phrase. e. 2, 21, 22. & Act. 4, v. 22.

Vvho are seduced by Heretikes.

The manifold hypocritic of Heretikes.

Heret. translation.

4. *Not any greeneshing.*] The Heretikes neuer hurt or seduce the greene tree, that is, such as haue a liuing faith vvorking by charitie. but commonly they corrupt him in faith vvho should otherwise haue persished for il life, and him that is reprobate, that hath neither the signe of the Crosse (vvhich is Gods marke) in the forecad of his body, nor the note of election in his soule.

7. *Prepared into battel.*] Heretikes being euer ready to contend, do pretend victorie, and counterfeit gold: in shape as men, as smoth and delicate as vvomen, their tongues and penes ful of gall and venom: their hartes obdurate: ful of noise and shuffling: their doctrine as pestiferous and ful of poison, as the taile and sting of a scorpion. but they endure for a litle season.

21. *Idols of gold.*] Here againe the new Tranillatours abute the people, for idols saying *images*: the place being plainely against the pourtraies of the Heathen Gods, vvhich are here and in the Psalme 95 called, *damonia, Dindis.*

AN NOT A T I O N S

CHAP. IX.

CHAP. X.

An other strong Angel saying out, 1 seven thunders do speake. 6 The Angel sweareth that there shall be time no more, but as the voice of the seventh Angel she mysteries shall be fully accomplished. 9 He giueth to him a booke to deuoure.

AND

pillers



1 **AND** I saw another Angel, strong, descending from heauen, clothed vvith a cloude, and a raine-bovv on his head, and his face vvas as the sunne, and his feete as ` a piller' of fire.

CHRIST the valiant Angel is here descri- bed.

2 † and he had in his hand a litle booke opened:

3 and he put his right foote vpon the sea, and his left vpon the

:: Many great mysteries and trutthes are to be preserued in the Church, vvhich for causes knowven to Gods providence are not to be vvritten in the booke of holy Seripture.

4 land. † and he cried vvith a loude voice, as vvhen a lion roareth. And vvhen he had cried, the seuen thunders spake their voices. † And vvhen the seuen thunders had spoken their voices, I vvas about to vvrite: and I heard a voice from heauen saying to me: Signe the things, vvhich the seuen thunders haue spoken: and :: vvrite them not.

Dan. 12, 7.

5 † And * the Angel vvhich I saw standing vpon the sea

6 and vpon the land, ^c lifted vp his hand to heauen, † and he

c This vvas the maner of taking an othe by the true God. *as Dan. 32.*

7 svvare by him that liueth for euer and euer, that created heauen and those things vvhich are in it: and the earth, and those things vvhich are in it: and the sea, and those things

8 vvhich are in it: That there shal be time no more: † but in the daies of the voice of the seuenth Angel, vvhen the trompet shal beginne to sound, the mysterie of God shal be consummate, as he hath euangelized by his seruantes the Prophetes.

9 † And I heard a voice from heauen againe speaking vvith me, and saying: Goe, and take the booke that is opened, of the hand of the Angel standing vpon the sea and vpon the land.

Exec. 3, 1

10 † And I vvent to the Angel, saying vnto him, that he shold giue me the booke. And he said to me, * Take the booke, and

c By earnest studie and meditation.

11 ^c deuoure it: and it shal make thy belly to be bitter, but in thy mouth it shal be :: svveete as it vvere honie. † And I

:: Svveete in the reading;: but in fulfilling, somewhat bitter, because it comanderh vvorkes of penance and suffering of tribulatiōs.

tooke the booke of the hand of the Angel, and deuoured it: & it vvas in my mouth as it vvere honie, svveete. and vvhen

I had deuoured it, my bellie vvas made bitter, † and he said to me, Thou must againe prophecie to Nations, and peoples, and tonges, and many kinges.

CHAP. XI.

S. Iohn measuring the Temple, 3 heareth of two vvitnesses that shal preache: 7 vvhom the beast coming vp from the sea shal kil. 11 but they rising againe ascend into heauen, 13 and seven thousand persons are slaine vvith an earthquake: 15 and at the sound of the seuenth Angel, the foure and vventie Ieniors giue praise, and shankes to God.



∴ Three yeres
and a halfe.
vvhich is the
time of Anti-
christis reigne
and persecu-
tion.

∴ The great
Antichrist.

c He meaneth
Hierusalem,
named Sodom
and Egypt for
the imitatio of
the wicked-
nes. So that we
see his cheefe
reigne shal be
there, though
his tyrannie
may extend to
al places of the
vworld.

i: The wicked
reioyce, vwhen
holy men are
executed by
the tyrants of
the vworld, be-
cause their life
and doctrine
are burdenous
vnto them.

AND there vvas giuen me a reede like vnto 1
a rodde: and it vvas said to me, Arise, and
measure the temple of God, and the altar,
and them that adore in it. † but the court 2
vvhich is vvithout the temple, cast forth, &
measure not that: because it is giuen to the
Gentiles, & they shal treade vnder foote the holy citie ∴ two
and fourtie monethes: † and I vvil giue to" my vvwo vvit- 3
nesses, and they shal prophecie a thousand vvwo hundred
sixtie daies, clothed vvith sacke-clothes. † These are the two 4
oliue trees and the vvwo candlestickes that stand in the sight
of the Lord of the earth. † And if any man vvil hurt them, 5
fire shal come forth out of their mouthes, and shal deuoure
their enemies. and if any man vvil hurt them: so must he be
flaine. † These haue power to shut heauen, that it raine not 6
in the daies of their prophecie: and they haue povver ouer
the vvaters to turne them into bloud, and to strike the earth
vvith al plague as often as they vvil.

† And vvhen they shal haue finished their testimonies: the 7
∴ beast vvvhich ascended from the depth, shal make vvarre
against them, and shal ouercome them, and kil them. † And 8
their bodies shal lie in the streates of the^c great citie, vvvhich
is called spiritually Sodom and Egypt, vvhere their Lord
also vvas crucified. † And there shal of tribes, and peoples, 9
and tonges, and Gentiles, see their bodies for three daies and
a halfe: and they shal not suffer their bodies to be laid in mo-
numents. † and the inhabitants of the earth ∴ shal be glad 10
vpon them, and make merie: and shal send giftes one to an
other, because these vvwo prophets tormented them that
dvvelt vpon the earth. † And after three daies and a halfe, 11
the spirit of life from God entred into them. And they stooode
vpon their feete, and great feare fel vpon them that savv
them. † And they heard a loud voice from heauen saying 12
to them, Come vp hither. And they vvvent vp into heauen in
a cloude: and their enemies savv them. † And in that houre 13
there vvas made a great earthquake: and the tenth part of the
citie fel: and there vvvere flaine in the earthquake names of
men seuen thousand: and the rest vvvere cast into a feare, and
gane glorie to the God of heauen.

† The second vvocē is gone: and behold the third vvocē 14
vvil come quickly. † And the seuenth Angel sounded with 15
a trompet

- a trumpet: and there were made loude voices in heauen saying, :: The kingdom of this world is made our Lords & his Christs, and he shal reigne for euer and euer. Amen.
- 16 † And the foure and twentie seniours vvhich sitte on their seates in the sight of God, fel on their faces, and adored
- 17 God, † saying: Vve thanke thee Lord God omnipotent, vvhich art, and vvhich vvaist, and vvhich shalt come: because thou hast receiued thy great povver, and hast reigned.
- 18 † And the Gentiles were angrie, and thy vvrath is come, and the time of the dead, to be iudged, and :: to render reppard to thy seruants the prophets and sainctes, and to them that feare thy name, little and grear, and to destroy them that haue corrupted the earth.
- 19 † And the temple of God vvas opened in heauen: and the arke of his testament vvas seen in his temple, and there were made lightenings, and voices, and an earthquake and greate haile.

:: The kingd^o of this world vsurped before by Satan & Antichrist, shal afterward be Christs for euer.

:: To repay the hire or wages (for so both the Greeke vword and the latin signifie) due to holy men, proueth against the protestants, that they did truly merite the same in this life.

ANNO TATIONS CHAP. XI.

3. *Mysse witnesses* } Enoch and Elias, as it is commonly expounded. for, that Elias shal come againe before the later day, it is a most notorious knowen thing (to vie S. Augustines vwordes) in the mowthes and hartes of faithfull men. See li. 20 de Ciuit. Dei c. 29. Tract. 4 in Ioan. and both of Enoch and Elias, Lib. 1 de pec. merit. c. 3. So the rest of the Latin Doctors. as, S. Hierom ad Pammach. ep. 61 c. 11. & in Psal. 20. S. Ambrose in Psal. 45. S. Hilarie 20 can. in Mat. Proiper li. vltimo de Promissionibus c. 13. S. Gregorie li. 14 Moral. c. 11. & ho. 12 in Exech. Beda in 9 Marci. The Greeke fathers also, as S. Chrystom ho. 48 in Mat. & ho. 4 in 2 Thessal. & ho. 21 in Genes. & ho. 22 in ep. ad Hebr. Theophylacte and Oecumenius in 17 Matthai. S. Damaicene li. 4 de Orthodoxa fide v. 27.

Enoch & Elias yet aliue. shal preach in the time of Antichrist.

Furthermore, that they liue also in Paradise, it is partly gathered out of the Scripture Ecclesi 44. 16. vvhich it is plainly laid of Enoch, that he is translated into Paradise, as al our Latin exemplars do reade: and of Elias, that he vvas taken vp aliue, it is euident 4 Reg. 2. And S. Irenæus saith, it is the tradition of the Apostles, that they be both there. li. 5 in initio. Dicunt Presbyteri (saith he) qui sunt Apostolorum Discipuli. So say the Priests or Auncients that are the scholars of the Apostles. See S. Iustine q. 85 ad orthodoxos. Finally, that they shal retorne into the companie of men in the end of the vworld, to preache against Antichrist, and to inurie both Iewes and Gentiles to penance, and to be martyred, as this place of the Apocalypic seemeth plaine, so vve haue in part other testimonies hereof. Malac. 4. Ecclesi 44. 16. 48. 10. Mat. 17. 11. See also Hyppolytus booke of Antichrist and the end of the vworld. Al vvhich being well considered, the Heretikes are to contentious and incredulous, to discredit the same, as they commonly doe.

CHAP. XII.

4. The great dragon (the Diuel) vatching the woman that brought forth a man- childe, to deuoure it. God took away the childe to him self, and fed the woman in the desert. 7 Michael fighting vwith the dragon ouercometh him. 13 vwho being shrouen downe to the earth, persecuteth the woman & her seeds.

And

The Dragons
incredulous &
persecuting
multitude, and
Antichrist the
cheefe head
thereof.

∴ This is pro-
perly & prin-
cipally spoken
of the Church:
and by allu-
sion, of our B.
Lady also.

∴ The spirites
that fall from
their first state
into Apostasie
vvith him and
by his meanes.

e The Diuels
endeuour a-
gainst the Chur-
ches children,
and specially
our B. Ladies
onely sonne
the head of the
rest.



AND a great signe appeared in heauen: 1
∴ a vvoman clothed vvith the sunne, and
the moone vnder her feete, & on her head
a crowne of twelue starres: † & being 2
vvith childe, she cried also traueling, and is
in anguish to be deliuered. † And there 3
vvvas teen an other signe in heauen, and
behold e a great red dragon hauing seuē heades, & ten hornes:
and on his heades seuē diademes, † & his taile drevv ∴ the 4
third part of the starres of heauen, and cast them to the earth,
and the dragon stooode before the vvoman which vvvas ready
to be deliuered: that vvhen she should be deliuered, he
might e deuoure her sonne. † And she brought forth a man 5
childe, vvho vvvas *to gouerne al nations in an yron rodde: &
her sonne vvvas taken vp to God and to his throne, † & the 6
vvoman fled into the vvildernesse where she had a place pre-
pared of God, that there they might feede her a thoulnd
twō hundred sixtie daies.

† And there vvvas made a great battel in heauen, Michael 7
and his Angels fought vvith the dragon, and the dragon
fought and his Angels: † and they preuailed not, neither 8
vvvas their place found any more in heauen. † And that great 9
dragon vvvas cast forth, the old serpent, vvwhich is called the
Deuil and Satan, vvwhich seduceth the vvhole vvorld: and he
vvvas cast into the earth, & his Angels vvvere throvvē downe
vvith him. † And I heard a great voice in heauen saying: 10
Nowv is there made saluation and force, and the kingdom of
our God, and the povver of his Christ: because the accuser
of our brethren is cast forth, vvwho accused them before the
sight of our God day and night. † And ∴ they ouercame 11
him by the bloud of the Lambe, and by the vvord of their
restinonie, and they loued not their liues euen vnto death:
† Therefore reioyce o heauens, and you that dwell therein. 12
Vvo to the earth and to the sea, because the Diuel is descēded
to you, hauing great vvrrath, knowving that he hath a litle
time.

∴ Vvhen the
Angels or vve
haue the vvicto-
rie, vve must
knowv it is by
the bloud of
Christ, and so
al is referred
alvvaies to
him.

† And after the dragon savv that he vvvas throvvē into 13
the earth, he persecuted the vvomā vvwhich brought forth the
man-childe: † and there vvvere giuen to the vvoman twō 14
vvvinges of a great egle, that shee might flie into the desert.

vnto

c The
great Di-
uel Luci-
fer.

Pf 2, 9.
Apo. 2,
27.

15 vnto her place, vwhere she is nourished for a time & times, & halfe a time, from the face of the serpent. † And the serpent cast out of his mouth after the vvoman, vvater as it vvere a flood: that he might make her to be caried avvay vvith the flood. † And the earth holpe the vvoman, and the earth opened her mouth, and svvalloved vp the flood vvwhich the dragon cast out of his mouth. † And the dragon vvwas angrie against the vvoman: and vvvent to make battel vvith the rest of her feede, vvwhich keepe the commaundements of God, and haue the testimonie of I E S V S Christ. † And he stood vpon the sand of the sea.

This often insinuatō that Antichrists reigne shal be but three yeres & a halfe (Dan. 7, 25. Apoc. 11, 2. 3. & in this chap. v. 6. c. 13. c.) proueth that the heretikes be exceedingly blinded vvith malice, that hold the Pope to be Antichrist, who hath ruled so many ages.

A N N O T A T I O N S
C H A P. XII.

6. *The vvoman fled.*] This great persecution that the Church shal flee from, is in the time of Antichrist, and shal endure but three yeres and a halfe, as is noted v. 14 in the margent. In vvwhich time for al that, the shal not vvant our Lordes protection, nor true Pastors, nor be so secrete, but al faithful men shal knowv and solovv her: much lesse shal she decay, erre in faith, or degenerate in this time of persecution, because it hath no publike state of regiment nor open free exercise of holy functions, may be said to be fled into the desert, yet it is neither vnknovven to the faithful that solovv it, nor the enemies that persecute it: as the hidde company that the protestants talke of, vvwas for some vvorldes together, neither knovven to their frendes nor foes, because there vvwas in deede none such for many ages together. And this is true, if vve take this flight for a very corporal retiring into vvildernes. Vvhere in deede it may be, and is of most expounded, to be a spiritual flight, by forsaking the ioyes and solaces of the vvorld, and giuing her self to contemplation and penance, during the time of persecution vnder Antichrist. And by enlarging the sense, it may also very vvell signifie the desolauon and affliction that the Church suffereth and hath suffered from time to time in this vvildernes of the vvorld, by al the forerunners and ministers of Antichrist, Tyrants and Heretikes.

7. *A great battel.*] In the Church there is a perpetual combat betvvixt S. Michael (protector of the Church militant as he vvwas sometime of the Ievves Synagogue Dan. 10, 21) and his Angels, fighting vvith the Deuil and his ministers. the perfect victorie ouer vvhom, shal be at the iudgement. Marke here also the cause vvhy S. Michael is commonly painted fighting vvith a dragon.

15. *To be caried avvay.*] By great persecution he vvould dravv her, that is, her children from the true faith: but every one of the faithful elect, gladly bearing their part thereof, ouercome his tyrannie. At vvwhose constancie he being the more offended, vvorketh malicious attempts in assailling the frailer sort, vvwho are here signified by the rest of her feede that keepe the commaundements, but are not so perfect as the former.

C H A P. XIII.

1 A beast rising up out of the sea, having seven heades and ten hornes & ten diademes, & blasphemeth God, 7 and vvwarresh against the Saints & destroieth them.
11 And an other beast rising out of the earth vvith two hornes, vvwas altogether for the foresaid beast; constraining men to make and adore the image thereof; and to haue the character of his name.

Yyyy AND



∴ They that now follow the simplest & grofsest heretikes that euer were without seeing miracles, would then much more follow this great seducer working miracles.

∴ No heretikes euer liker Antichrist, these in our daies, specially in blasphemies against Gods Church, Sacraments, Saints, ministers, and all sacred things.

∴ An other false prophet inferior to Antichrist, shall vvorke wonders also, but all referred to the honour of his maister Antichrist. So doth Calvin & other Arch-heretikes peruert the world to the honour of Antichrist, and so do their scholars also for the honour of them.

AND I saw a beast coming vp from the sea, hauing seven heades, and ten hornes, & vpon his hornes ten diademes, and vpon his heades names of blasphemie. † And the beast vvhich I saw, vvas like to a libarde, and his feete as of a beare, and his mouth, as the mouth of a lion. And the dragon gaue him his ovvne force and great povver. † And I saw one of his heades as it vvere slaine to death: and the vvound of his death vvas cured. And all the earth vvas in admiration after the beast. † And they adored the dragon vvhich gaue povver to the beast: and they adored the beast, saying, Vvho is like to the beast? and vvhich shall be able to fight vvith it? † And there was giuen to it a mouth speaking great things and blasphemies: and povver vvas giuen to it to vvorke vvoo and fourtie monethes. † And he opened his mouth vnto blasphemies tovvard God, ∴ to blaspheme his name, and his tabernacle, and those that dwell in heauen. † And it vvas giuen vnto him to make battail vvith the saines, & to ouercome them. And povver vvas giuen him vpon euery tribe and people, and tongue, and nation, † and all that inhabite the earth, adored it, * vvwhose names be not vvritten in the booke of life of the Lambe, vvhich vvas slaine from the beginning of the vvorld.

† If any man haue an eare, let him heare. † He that shall leade into captiuitie, goeth into captiuitie: * he that shall kill in the svword, he must be killed vvith the svword. here is the patience and the faith of saines.

† And I saw ∴ an other beast coming vp from the earth: 11 and he had vvoo hornes, like to a lambe, & he spake as a dragon. † And all the povver of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, vvwhose vvound of death vvas cured. † And he did many signes, so that he made also fire to come dovvne from heauen vnto the earth in the sight of men. † And he seduceth the inhabitants on the earth through the signes vvhich vvere giuen him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast vvhich hath the stroke of the svword, and liued. † And it vvas giuen him to giue spirit to the image of the beast, and that the image of the beast should speake: and

Apo. 3. 5

*Gen. 9. 6
Mt. 26.
52.*

16 and should make, that vvhosoever shall not adore the image
of the beast, be slaine. † And he shall make al, litle & great,
17 and rich, and poore, and free-men, and bond-men, to haue a
character in their right hand, or in their foreheads. † and
that no man may bie or sel, but he that hath " the character, or
18 the name of the beast, or the number of his name. † Here
is vvisdom. He that hath vnderstanding, " let him count the
number of the beast. For " it is the number of a man: & " the
number of him is sixe hundred sixtie sixe.

A N N O T A T I O N S
CHAP. XIII.

1. *A beast coming vp.*] This beast is the vniuersal companie of the vicked, vvhose head is Antichrist: & the same is called (*Apo. 17*) the vvhooore of Babylon. The 7 heades be expounded (*Apo. 17*) seuen kings: siue before Christ, one present, and one to come. The 10 hornes be also there expounded to be 10 kings that shall reigne a l'hort vvhile after Antichrist. This dragon is the Diuel, by vvhoe pouer the vvhooore or beast or Antichrist vworketh. for in the vvordes folovving (*v. 3 & 4*) Antichrist is called the beast, to vvhom the dragon, that is, the Deuil giueth that pouer of feined miracles. and as vve adore God for giuing pouer to Christ and his folovvers, so they shall adore the Deuil for assisting Antichrist and giuing him pouer. Many mysteri- es expounded.

7. *To make battel vvith the saincts.*] He shall kil the saincts then liuing, Elias and Enoch, and infinite moe that professe Christ. vvhereby vve mult learne, not to maruel vvhen vve see the vicked persecute and preuaile against the iust, in this life. Then shall his great persecution and crueltie trie the saincts patience, as his vvonderful meanes to seduce shall trie the stedfastnes of their faith, which is signified by these vvordes folovving, *Here is the patience and the faith of saincts.* And vvhen it is said, *They adored the beast, vvhose names are not vvritten in the booke of life of the Lambe,* it giueth great solace and hope to al them that shall not yeld to such persecutions, that they are of Gods elect, and their names vvritten in the booke of life. Great perse- cution by An- tichrist and his ministers. Their blessed- nes that conti- nue cōstant.

14. *The image of the beast.*] They that novv refuse to vvorship Christs image, vvhould then vvorship Antichrists. And vve may note here, that as the making or honouring of this image vvas not against the honour of Antichrist, but vvholly for it, as also the image erected of Nabuchodo- notor, and the vvorship thereof vvas altogether for the honour of him, so is the vvorship of Christs image, the honour of Christ him self, and not against him, as Protestants madly imagin. The honour of Christs image is for the ho- nour of Christ.

17. *The character or the name.*] As belike for the puerse imitation of Christ, vvhose image (specially as on the Roode or crucifixe) he seeth honoured and exalted in euery Church, he vvil haue his image adored (for that is Antichrist, in emulation of like honour, aduersarie to Christ) so for that he seeth al true Christian men to beare the badge of his Crosse in their foreheads, he likewise vvil force al his to haue an other marke, to abolish the signe of Christ. By the like emu- lation also and vicked opposition he vvil haue his name and the letters thereof to be sacred, and to be vvorne in mens cappes, or vvritten in solemne places, and to be vvorshipped, as the name of I E S V S is and ought to be among Christian men. And as the ineffable name of God vvas among the Ievves expressed by a certaine number of 4 characters (therefore called *Tetragrammaton*) so it seemeth the Apostle alludeth here to the number of Antichrists name. Antichrists tri- ple honour a- gainst the ho- nour of Christ.

And here it is much to be noted, that the Protestants plucking dovne the image of Christ out of al Churches, & his signe of the crosse from mens foreheads, and taking avay the honour and reuerence of the name I E S V S, doe make roome for Antichrists image, & marke, and name. And vvhen Christs images and ensignes or armes shall be abolished, and the Idol of Antichrist set vp in steede thereof, as it is already begonne: then is the abomination of desolation vvich vvas foretold by Daniel and our Sauour. The Protestātr by abolishing of Chrites i- mage, & crosse and irreuerēce to the name IESVS, make a ready vway to the honour of Antichrist.

18. *Let him count.*] Though God vvould not haue it manifest before hand to the vvorld, vvho in particular this Antichrist should be: yet it pleased him to giue such tokens of him, that vvhen he commeth, the faithful may easily take notice of him, according as it is vvritten of the euent of other prophecies concerning our Sauour, *That vvhen it is come so passe, you may beleuee.* In the meane tyme vve mult take heede that vve iudge not ouer rashly of Gods secretes, the holy vvrite- name secreete. Antichrists name secreete.

Y y y ij here

> learne
μαθηρ,

4 man could say the song, but those hundred fourtie four thousand, that were bought from the earth. † These are they which were not defiled with women. For they are virgins. These follow the Lambe whither soever he shall goe. These were bought from among men, the first fruites to God and the Lambe: † and in their mouth there was found no lie. for they are without spot before the throne of God. ¶

“ One state of life more excellent than another. and virgins for their puritie passing the rest, & alwaies accompanying Christ according to the Churches hymne out of this place. *Quaeunque pergit, virgines sequuntur &c.*

6 † And I saw another Angel flying through the middes of heaven, hauing the eternal Gospel, to euangelize vnto them that sit vpon the earth, and vpon euery nation, and tribe, & tongue, & people: † saying with a loud voice, Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him * that made heaven and earth, the sea and al things that are in them, and the fountaines of waters.

c This the Church applieth to the holy Innocents that died first for Christ.

Pf. 145.
A. 7. 14.

8 † And another Angel folowed, saying, * Fallen fallen is that great Babylon, which of the vine of the vvrath of her fornication made al nations to drinke.

“ The cite of the diuel, which is the vniuersal societie of the wicked misbelieuers & il liners in the world.

Esa. 21.
Ier. 51.
Apo. 18.

9 † And the third Angel folowed them, saying with a loud voice, If any man adore the beast and his image, and receiue the character in his forehead, or in his hand: † he also shall drinke of the vine of the vvrath of God, which is mingled with pure wine in the cuppe of his vvrath, and shall be tormented with fire & brimstone in the sight of the holy Angels and before the sight of the Lambe. † and the smoke of their tormentes shall ascend for euer & euer: neither haue they rest day and night, which haue adored the beast, and his image, and if any man take the character of his name.

“ The great damnation that shall follow them that forsake Christ & the Church, & worship Antichrist or his image.

12 † Here is the patience of saintes, which keepe the commandementes of God and the faith of I E S V S.

“ Faith is not ynough to saluation, without fulfilling of Gods commandements.

13 † And I heard a voice from heauen, saying to me, Vvrite, Blessed are the dead which die in our Lord. from hence forth now, saith the Spirit, that they rest from their labours. for their vvorkes follow them.

b The Epistle in a daily Masse for the dead.

14 † And I saw, and behold a vvhite cloude: and vpon the cloude one sitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a sharpe sickle.

15 † And another Angel came forth from the temple, crying with a loud voice to him that sat vpon the cloude, * Thrust in thy sickle, and reape, because the houre is come to reape,

1uel 3.
Mat. 13.

for the haruest of the earth is drie. † And he that sate vpon 16
the cloude, thrust his sickle into the earth, and the earth vvas
reaped. † And an other Angel came forth from the temple 17
vvhich is in heauē, him self also hauing a sharpe sickle. † And 18
an other Angel came forth from the altar, vvhich had pover
ouer the site: and he cried vvith a loud voice to him that
had the sharpe sickle, saying, Thrust in thy sharpe sickle, and
gather the clusters of the vineyard of the earth: because the
grapes thereof be ripe. † And the Angel thrust his sharpe 19
sickle into the earth, and gathered the vineyard of the earth,
& cast it into the great c^e presse of the vvra^th of God: † and 20
the presse vvas troden vvithout the citie, and bloud came
forth out of the presse, vp to the horse bridles, for a thou-
sand sixe hundred furlongs.

ε λωδν
lacu. fat.
trough,
lake.

ANNOTATIONS
CHAP. XIII.

19. *From hence forth novv.*] This being specially spoken of Martyrs (as not onely S. Augustine seemeth to take it, but the Calvinists them selues, translating, *in domino, for our Lords cause*) the Protestants haue no reason to vse the place against Purgatorie or prair for the departed. seeing the Catholike Church and al her children confesse, that al Martyrs are straight after their death, in blisse, and neede no praiers. Vvhich of this is S. Augustines knovven sentence, *He doeth iniurie to the Martyr, that praicth for the Martyr.* Ser. 17. de verb. Apost. c. 1. and againe to this purpose he writeth thus most excellently tract. 84 in Ioan. *We keepe not a memorie of Martyrs at our Lords table, as vve doe of other that rest in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.*

Praying for
the dead, and
vnto Saincts,
at the altar.

The place a-
bused against
Purgatorie,
answered.

But if vve take the vvordes generally for al deceased in state of grace, as it may be also, then vve say that euen such, though they be in Purgatorie and Gods chastisement in the next life, and neede our praiers, yet (according to the foresaid vvordes of S. Augustine) *do rest in peace*, being discharged from the labours, afflictions, and persecutions of this vvorld, and (vvhich is more) from the daily dangers of sinne and damnation, and put into infallible securitie of eternal ioy vvith vspeakable comfort of conscience, and such in deede are more happie and blessed then any liuing, vvho yet are vsually in the Scriptures called blessed, euen in the middes of the tribulations of this life. Vvhereby vve see that these vvordes, *from hence forth they shal rest from their labours*, may truely agree to them also that are in Purgatorie, and so here is nothing proued against Purgatorie. Lastly, this aduerbe, *á modo*, in Latin, as in the Greeke *απαρτι*, doth not properly signifie, *from this present time forvard*, as though the Apostle had said, that after their death and so for- vvard they are happie: but it noteth and ioyneth the time past together vvith the time present, in this sense, that such as haue died since Christs Ascension, vvhen he first entering into heauen opened it for others, goe not to *Limbw Parrum*, as they vvore wont before Christs time, but are in case to goe straight to blisse, except the impediment be in them selues. Therefore they are here called blessed, that die novv in this state of grace & of the nevv Testament, in comparison of the old faithful and good persons.

á modo
απαρτι
Phorus in
Lexico.

CHAP. XV.

THE 4 PART
Of the 7 last
plagues & fi-
nal damnatiō
of the vvicked.

2 They that had novv overcome the beast and his image and the number of his name, do glorifie God. 6. To seuen Angels hauing the seuen last plagues, are given seuen cuppes full of the vvra^th of God.

AND

- 1 **A**ND I sawv an other signe in heauen great and
 marvelous : seuen Angels hauing the seuen last
 plagues. Because in them the wrath of God is con-
 summate. † And I sawv as it vvere a sea of glasse
 mingled vvith fire, and them that overcame the beast and his
 image and the number of his name, standing vpon the sea of
 glasse, hauing the harpes of God: † and singing :: the song
 of Moyses the seruant of God, and the song of the Lambe,
 saying, Great and maruelous are thy vvorkes Lord God om-
 nipotent : iust and true are thy vvaies King of the vvorldes.
 † Vvho shal not feare thee o Lord, and magnifie thy name:
 because thou only art holy, because al nations shal come, &
 adore in thy sight, because thy iudgements be manifest.
- 5 † And after these things I looked, and behold the temple
 of the tabernacle of testimonie was opened in heauen: † and
 there issued forth the seuen Angels, hauing the seuen plagues,
 from the temple : reuested vvith cleane and vvwhite stone, &
 girded about the breastes vvith girdles of gold. † And one of
 the foure beastes, gaue to the seuen Angels seuen vials of gold
 ful of the vvyrath of the God that liueth for euer and euer.
- 8 † And the temple vvas filled vvith smoke at the maiestie of
 God, and at his povver : and no man could enter into the
 temple, til the seuen plagues of the seuen Angels vvere con-
 summate.

The tribula-
 tions about
 the day of iud-
 gement.

c Baptisme.

:: The song of
 Moyses and
 Christ, is the
 new Testamēt
 and the old.

^ SAINTEs

THE FIRST
 VISION.

^ linen
 λίνον
 λίνον.

CHAP. XVI.

*Upon the pouring out of the seuen cuppes of Gods vvyrath, on the land, the sea, the
 fountains, the seas of the beast, Euphrates and the aire: there arise sundrie pla-
 gues in the vvorld.*

- 1 **A**ND I heard a great voice out of the tem-
 ple, saying to the seuen Angels : Goe, and
 poure out the seuen vials of the vvyrath
 of God vpon the earth. † And the first
 vvent, and poured out his vial vpon
 the earth, and there vvas made a cruel and
 very sore vvound vpon men that had the
 character of the beast: and vpon them that adored the image
 thereof.
- 3 † And the second Angel poured out his vial vpon the
 sea, and there vvas made bloud as it vvere of one dead : and
 cuery



euery liuing soul died in the sea.

:: The great reuenge that God will doe at the later day vpon the persecutors of his Saincts.

† And the third poured out his vial vpon the riuers & 4
the fountaines of vvaters: and there vvas made blood. † And 5
I heard the Angel of the vvaters, saying: Thou art iust ô Lord,
vvhich art, and vvhich vvas, the holy one, because thou hast
iudged these things: † :: because they haue shed the blood 6
of the Sainctes and Prophets, & thou hast giuen them blood
to drinke. for they are vvorthie. † And I heard an other, 7
saying: Yea Lord God omnipotent, true and iust are thy
iudgements.

:: The desperate and damned persons. shal blasphem God perpetually. vvhich shal be such onely as do not repent in this life.

† And the fourth Angel poured out his vial vpon the 8
sunne, and it vvas giuen vnto him to afflict men vvith heate
and fire: † and men boiled vvith great heate, and :: blas- 9
phemed the name of God hauing povver ouer these plagues,
neither did they penance to giue him glorie.

See chap. 9. v. 20 in the margin.

† And the fifth Angel poured out his vial vpon the seate 10
of the beast: and his kingdom vvas made darke, and they to-
gerher did eate their tonges for paine: † & they blasphemed 11
the God of heauen because of their paines and vvoundes, &
did not penance from their vvorkes.

† And the sixt Angel poured out his vial vpon that 12
great riuier Euphrates: and dried vp the vvater thereof that a
vvay might be prepared to the kings from the rising of the
sunne.

:: The dragon, is the Diuel: the beast, Antichrist, or the societie wherof he is head: the false prophet, either Antichrist himself, or the companie of Heretikes and seducers that folovv him.

^c The hill of theebus, by S. Hieroms interpretation.

† And I saw from the mouth :: of the dragon, and from 13
the mouth of the beast, and from the mouth of the false-
prophet three vnclane spirites in maner of frogges. † For 14
they are the spirites of Devils vvorking signes, and they goe
forth to the kings of the vvhole earth to gather them into
battel at the great day of the omnipotent God. † Behold 15
* I come as a theefe: Blessed is he that vvatcheth, & keepeth
his garments, that he* vvalke not naked, and they see his
turpitude. † And he shal gather them into a place vvhich 16
in Hebrevv is called ^c Armagedon.

issue
forth
three

Apoc. 3.
2 Cor. 5.
3.

:: The citie or comonwealth of the wicked deuised into three partes: into infidels, Heretikes, and euil Catho-

† And the seventh Angel poured out his vial vpon the 17
aire, and there came forth a loud voice out of the temple
from the throne, saying: It is done. † And there vvere made 18
lightnings, and voices, and thunders, and a great earthquake
vvas made, such an one as neuer hath been since men vvere
vpon the earth, such an earthquake, so great. † And :: the 19
great citie vvas made into three partes: and the cities of the
Gentiles

Ier. 25,
15.

Gentiles fel. And Babylon the great came into memorie before God,* to giue her the cuppe of vvine of the indignation of his vvrath. † And euery Iland fled, and mountaines vvere not found. † And great haile like a talent came downe from heauen vpon men: and men blasphemed God for the plague of the haile: because it vvas made exceding great.

likes. This citie is here called Babilō, vvhreeof see the Annotat. vpon the next chapter v. 5.

C H A P. XVII.

The harlot Babylon clothed vwith diuers ornaments, & drunken of the bloud of Martyrs, sitteth vpon a beast that hath seuen heades and ten hornes: 7 at which things the Angel expoundeth.



1 AND there came one of the seuen Angels vvhich had the seuen vials, & spake vwith me, saying, Come, I vvil shew thee: the
2 damnation of the great harlot, vvhich sitteth vpon ^c many vvatere, † vwith vvhom the kings of the earth haue fornicated, and they vvhich inhabite the earth
3 haue beene drunke of the vvine of her vvhoredom. † And he tooke me avway in spirit into the desert. And I savv a woman sitting vpon a scarlet coloured beast, ful of names of blasphemie, hauing seuen heades, and ten hornes. † And the
4 woman vvas clothed round about vwith purple and scarlet, and gilted vwith gold, and pretious stone, and pearles, hauing a golden cup in her hand, ful of the abomination & filthines of her fornication. † And in her forehead a name vwritten,
5 "Mysterie:" Babylon the great, mother of the fornications and the abominations of the earth. † And I savv the woman
6 "drunken of the bloud of the Sainctes, and of the bloud of the martyrs of I E S V S. And I marueled vwhen I had seen her, vwith great admiration. † And the Angel said to me, Vwhy
7 doest thou maruel? I vvil tel thee the mysterie of the woman, and of the beast that carieth her, which hath the seuen heades and the ten hornes.

:: The final damnation of the vvhole companie of the reprobate, called here the great vvhore. ^c These many vvatere are many peoples. v. 15.

8 † The beast vvhich thou savvest, :: vvas, and is not, and shal come vp out of the bottomeles depth, and goe into destruction: and the inhabitants on the earth (vvhose names are not vwritten in the booke of life from the making of the vworld) shal maruel, seeing the beast that vvas, and is

:: It signifieth the short reigne of Antichrist, vwho is the cheefe horne or head of the beast.

Z z z z not.

not. † And here is vnderstanding, that hath wisdom. 9
 The seven heades: are " seven hilles, vpon vvhich the
 vvoman sitteth, and they are seven kings. † Fiue are fallen, 10
 one is, and an other is not yet come: & vvhhen he shal come,
 he must tatie a short time. † And the beast vvhich vvas, & 11
 is not: " the same also is the eight, and is of the seven, & goeth
 into destruction. † And the ten hornes vvhich thou sawest: 12
 are :: ten kings, vvhich haue not yet receiued kingdom, but
 shal' receiue povver as kings one houre after the beast.
 † These haue one counsel and force: and their povver they 13
 shal deliuer to the beast. † These shal fight vvith the Lambe, 14
 and the Lambe shal ouercome them, because* he is Lord of
 lordes, and King of kinges, & they that are vvith him, called,
 and elect, and faithful. † And he said to me, The vvaters 15
 vvhich thou sawest vvhere the harlot sitteth: are peoples,
 and nations, and ronges. † And the ten hornes vvhich thou 16
 sawest in the beast: these shal hate the harlot, and shal make
 her desolate and naked, and shal eate her flesh, and her they
 shal burne vvith fire. † for :: God hath giuen into their 17
 hartes, to doe that vvhich pleaseth him: that they giue their
 kingdom to the beast, til the vvordes of God be cōsummate.
 † And the vvoman vvhich thou sawest: is " the great citie, 18
 vvhich hath kingdom ouer the kinges of the earth.

∴ Some ex-
 pound it of
 ten smal king-
 doms, - into
 which the Ro-
 mane Empire
 shal be deui-
 ded, vvhich
 shal al serue
 Antichrist both
 in his life and
 a litle after.

∴ Not forcing
 or mouing any
 to folow Anti-
 christ, but by
 his iust iudge-
 ment, & for pu-
 nishment of
 their sinnes,
 permitting the
 to beieue and
 cōsent to him.

dec

1 Tim. 6,
 15. Apo.
 19, 16.

ANNO TATIONS CHAP. XVII.

§. Babylon.] In the end of S. Peters first Epistle, vvhere the Apostle dateth it at Babylon, vvhich the auncient vvriters (as vve there noted) affirme to be meant of Rome: the Protestants vvil not in any vvise haue it so, because they vvould not be driuen to confesse that Peter euer vvas at Rome: but here for that they thinke it maketh for their opinion, that the Pope is Antichrist, and Rome the seate and citie of Antichrist, they vvil needes haue Rome to be this Babylon, this great vvhore, and this purple harlot. for such fellowes, in the exposition of holy Scripture, be ledde onely by their preiudicate opinions and heresies, to vvhich they dravv al things vvithout al indifferencie and sinceritie.

But S. Augustine, Aretas, and other vvriters, most cōmmonly expound it, neither of Babylon it self a citie of Chaldaea or Ægypt, nor of Rome, or any one citie, vvhich may be so called spiritu- ally, as Hierusalem before chap. 11 is named spiritual Sodom and Ægypt: but of the general so- cietie of the impious, & of those that preferre the terrene kingdō and cōmoditie of the vvorld, before God & eternal felicitie. The author of the Commentaries vpon the Apocalypse set forth in S. Ambrose name, vvriteth thus: *This great vvhore sometime signifeth Rome, specially vvhich at that time vvhen the Apostle vvrote this, did persecute the Church of God. but osher vvise it signifeth the vvhole citie of the Diuel, that is, the vvniuersal corps of the reprobate.* Tertullian also taketh it for Rome, *li. aduers.* thus. *Babylon (saith he) in S. Iohn is a figure of the citie of Rome, being so great: so proud of the Empire, Iudaean and the destroyer of the saints.* Vvhich is plainly spoken of that citie, vvhen it vvas heathen, the head of the terrene dominion of the vvorld, the persecutor of the Apostles and their successors, the seate of Nero, Domitian, and the like; Christs special enemies, the sinke of idolatrie, sinne, and false

false worship of the Pagan gods. Then was it Babylon, when S. Iohn wrote this, and then was Nero and the rest figures of Antichrist, and that citie the resemblance of the principal place (vvhitherefoeuer it be) that Antichrist shal reigne in, about the later end of the world.

Nowv to apply that to the Romane Church and Apostolike See, either nowv or then, vvhich was spoken onely of the terrene state of that citie, as it was the seate of the Emperour, and not of Peter, vvhith it did slea about 30 Popes Christs Vicars, one after another, & endeouored to destroy the vvhole Church: that is most blasphemous and foolish.

The Church in Rome was one thing, & Babylon in Rome another thing. Peter sate in Rome, and Nero sate in Rome. but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Vvhich distinction the Heretikes might haue learned by S. Peter him self *ep. 1. chap. 5.* vvhithing thus, *The Church salutesh you, that is in Babylon . coelest.* So that the Church and the very chosen Church was in Rome, vvhith Rome was Babylon. vvhithereby it is plaine that, vvhither Babylon or the great vvhithore do here signifie Rome or no, yet it can not signifie the Church of Rome: vvhith is nowv, and euer was, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the periecuting Emperours (vvhith were figures of Antichrist) did principally sit in Rome, so also the great Antichrist shal haue his seate there, as it may vvel be (though others thinke that Hierusalem rather shal be his principal citie:) yet euen then shal neither the Church of Rome, nor the Pope of Rome be Antichrist, but shal be periecutured by Antichrist, and driuen out of Rome, if it be possible. for, to Christs Vicar and the Romane Church he vvil beare as much good & vvil as the Protestants nowv doe, and he shal haue more pover to periecute him and the Church, then they haue.

S. Hierom *epist. 17. c. 7.* to Marcella, to dravv her out of the citie of Rome to the holy land, vvhithing her of the manifold allurements to sinne and il life, that be in so great and populous a citie, alludeth at length to these vvordes of the Apocalypse, and maketh it to be Babylon, and the purple vvhithore. but straight vvhithay, lest some naughtie person might thinke he meant that of the Church of Rome, vvhith he spake of the societie of the vvicked onely, he addeth: *There is there in dede the holy Church, there are the triumphans monuments of the Apostles and Martyrs, there is the true confession of Christ, there is the faith praised of the Apostle, and Gentilitie troden under foote, the name of Christian daily advancing it self on high.* Vvhithereby you see that vvhithatfoeuer may be spoken or interpreted of Rome, out of this vvord Babylō, it is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctour (*li. 2. aduers. Iovinian. c. 19.*) signifieh, that the holines of the Church there, hath vviped avvay the blasphemie vvritten in the forehead of her former iniquitie. But of the difference of the old state and dominion of the Heavhen there, for vvhith it is resembled to Antichrist. and the Priestly state vvhith nowv it hath, reade a notable place in S. Leo *serm. 1 in natali Petri & Pauli.*

5. *Mysterie.*] S. Paul calleth this secrete and close vvorking of abomination, the mysterie of iniquitie. *2. Thessal. 2.* and it is called a litle after in this chapter *vers. 7. the Sacrament* (or mysterie) of the vvoman, and it is also the marke of reprobation and damnation.

6. *Drunken of the bloud.*] It is plaine that this vvoman signifieh the vvhithole corps of al the persecutors that haue and shal shede so much bloud of the iust: of the Prophets, Apostles, and other Martyrs from the beginning of the vvorld to the end. The Protestants foolishly expound it of Rome, for that there they put Heretikes to death, and allowv of their punishment in other countries: but their bloud is not called the bloud of saincts, no more then the bloud of theeves, man-killers, and other malefactors: for the sheding of vvhith by order of iustice, no Commonvvwealth shal answer.

9. *Seuen hilles.*] The Angel him self here expoundeth these 7 hilles to be al one vvith the 7 heads and the 7 kings: & yet the Heretikes blinded exceedingly vvith malice against the Church of Rome, are so madde to take them for the seuen hilles literally, vvhith vvhith in old time Rome did stand: that so they might make the vvlearned beleevue that Rome is the seate of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Sevens, vvhither he talke of heads, hornes, candlestickes, Churches, kings, hilles, or other things: and that he alluded not to the hilles, because they vvore iust seuen, but that *Seuen* is a mystical number, as sometime *Ten* is, signifieing vvaiuersally al of that sort vvhithereof he speaketh. as, that the seuen heads, hilles, or kingdoms (which are here al one) should be al the kingdoms of the vvorld that persecute the Christians: being heads and mountaines for their height in dignitie about others. And some take it, that there were seuen special Empires, kingdoms, or States, that vvore or shal be the greatest persecutors of Gods people. as of *Agypt*, *Chanaan*, *Babylon*, the *Persians*, and *Greekes*, vvhith be five. sixtly of the Romane Empire vvhith once persecuted most of al other, and vvhith (as the Apostle here saith) *yet is*, or standeth. but the seuenth, then vvhith S. Iohn vvrote this, was not come, neither is yet come in our daies: vvhith is Antichrists state, vvhith shal not come so long as the Empire of Rome standeth, as S. Paul did Prophecie. *2. Thessal. 2.*

11. *The same is the eight.*] The beast it self being the congregation of al these vvicked persecutors, though it consist of the foresaid seuen, yet for that the malice of al is complete in it, may be

neer consist
state of them
that persecu-
ted the Church.

The Church
of Rome is
never called
Babylon.

Mysterie.

This vvoman
signifieh al
persecutors of
saincts.
Putting heret-
ikes to death,
is not to shede
the bloud of
saincts.

The Prote-
stants madnes
in expounding
the 7 hilles,
of Rome: the
Angel himself
expounding it
otherwise.

Vvhith is the
eight beast.

called the eight. Or, Antichrist him self, though he be one of the seuen, yet for his extraordinarie wickednes he shal be counted the odde persecutor, or the accomplishment of al other, & therefore is named the eight. Some take this beast called the eight, to be the Diuel.

The double
interpretation
of Babylon.

18. *The great citie.*] If it be meant of any one citie, and not of the vniuersal societie of the reprobate (vvhich is the citie of the Diuel, as the Church & the vniuersal fellowship of the faithfull is called the citie of God) it is most like to be old Rome, as some of the Greekes expound it, from the time of the first Emperours, til Constantines daies, vvho made an end of the persecution. for by the authoritie of the old Romane Empire, Christ vvvas put to death first, and aftervvard the vvvo cheere Apostles, & the Popes their successors, and infinite Catholike men through out the vvorld, by lesser kings vvvhich then vvvere subiect to Rome. Al vvvhich Antichristian persecutions ceased, vvhen Constantine reigned, and yelded vp the citie to the Pope, vvho holdeth not the kingdom or Empire ouer the vvorld, as the Heathen did, but the fatherhod and spiritual rule of the Church. Howvvbeit the more probable sense is the other, of the citie of the Diuel, as the author of the homilies vpon the Apocalypse in S. Augustine, declareth.

CHAP. XVIII.

The fall of Babylon, her iudgement, plagues and reuenges: for the vvvhich, 9 the kings, 16 and marchants of the earth thas sometime did cleane vnto her, shal mourne bitterly: 20 but heauen, and the Apostles and Prophets shal reioyce.

AND after these things I saw an other Angel coming downe from heauen, hauing great power: & the earth vvvas illuminated of his glorie. † And he cried out in force, saying, * Fallen fallen is Babylon the great: and it is become the habitation of Deuils, and the custodie of euery vnclane spirit, and the custodie of euery vnclane and hateful bird: † because al nations haue drunke of the vvine of the vvvrath of her fornication: and the kings of the earth haue fornicated vvith her: and the marchantes of the earth vvvere made riche by the vertue of her delicacies.

† And I heard an other voice from heauen, saying, Goe out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues. † Because her sinnes are come euen to heauen, and God hath remembered her iniquities. † Render to her as she also hath rendred to you: & double ye double according to her vvorkes: In the cuppe vvherin she hath mingled, mingle ye double vnto her. † As much as she hath glorified her self, & hath been in delicacies, so much giue her torment and mourning: because she faith in her hart, * I sit a queene, & Widow I am not, and mourning I shal not see. † Therefore in one day shal her plagues come, death, and mourning, and famine, and vvwith fire she shal be burnt: because God is strong that shal iudge her.

∴ The measure of paines & damnation, according to the wicked pleasures or vnlawfull delictes of this life, which is a fore sentence for such people as turne their whole life to iust and right.

† And

Apo. 14,
8.
εφολανν

Ef. 47, 8

- 9 † And ^c the kings of the earth, vvhich haue fornicated
 vvith her, & haue liued in delicacies, shal vveepe, & bevvaile
 them selues vpon her, vvhenn they shal see the smoke of her
 10 burning: † standing farre of for the feare of her tormentes,
 saying, Vvo, vvo, that great citie Babylon, that strong citie:
 because in one houre is thy iudgement come.
- 11 † And the marchâtes of the earth shal vveepe, & mourne
 vpon her: because no man shal bye their merchandise any
 12 more, † merchandise of gold and siluer and precious stone,
 and of pearle, and fine linnen, and purple, and silke, & scarlet,
 and al Thyne vwood, and al vessels of yuorie, and al vessels of
 13 precious stone and of brasse and yron and marble, † and cy-
 namon, and of ôdours, and ointement, and frankeincense, and
 vvine, and oile, and floure, & vvheate, and beastes, & sheepe,
 14 and horses, and chariotes, & slaues, and soules of men. † And
 the apples of the desire of thy soul are departed from thee, &
 al fat and goodly thinges are perished from thee, and they
 15 shal no more finde them. † The marchantes of these things
 vvhich are made riche, shal stand farre from her for feare of
 16 her tormêtes, vweeping and mourning, † & saying, Vvo, wo,
 that great citie, vvhich vvas clothed vvith silke, and purple,
 and scarlet, and vvas gilted vvith gold, and pretious stone, &
 17 pearles: † because in one houre are so great riches made de-
 solate: and euery gouernour, and euery one that faileth into
 the lake, and the shipmen, and they that vvorke in the sea,
 18 stode a farre of, † and cried seeing the place of her bur-
 19 ning, saying, Vvhat other is like to this great citie? † And
 they threvv dust vpon their heades, and cried vweeping and
 mourning, saying: Vvo, vvo, that great citie, in the vvhich al
 vvere made riche that had shippes in the sea, of her prices:
 because in one houre she is desolate.
- 20 † ^c Reioyce ouer her, heauen, and ye holy Apostles and
 Prophetes: because God hath iudged your iudgement of her.
- 21 † And one strong Angel tooke vp as it vvere a great mil-
 stone, and threvv it into the sea, saying, * Vvith this violence
 shal ^c Babylon that great citie be throwen, and shal novv be
 22 found no more. † And the voice of harpers, & of Musicians,
 and of them that sing on shalme and tromper, shal no more
 be heard in thee, & euery artificer of euery art shal be found
 no more in thee, and the noise of the mill shal no more be
 23 heard in thee, † and the light of the lampe shal no more
 shine

^c Kings and Marchants are most encombered, dangered and drowned in the pleasures of this vworld: vvwhose vvhole life & traficke is (if they be not exceeding vertuous) to finde varietie of earthly pleasures. Vvho seing once the extreme end of their ioyes and of al that made their heauen here, to be turned into paines & damnation eternal, then shal howle & vveepe to late.

^c The Angels and al Saincts shal reioyce and laude god to see the wicked confounded, and Gods iustice executed vpon their oppressors & persecutors. and this is that vvhich the Martyrs praised for, chap. 6.

^c By this it seemeth cleere that the Apostle meaneth not any one citie, but the vniuersal companie of the reprobate, vvhich shal perish in the day of iudgement: the old prophets also naming the vvhole nûber of Gods enemies myrical-ly, Babylon. as *ierem. 51.*

shine in thee, and the voice of the bridegrome and the bride shall no more be heard in thee: because thy marchantes were the princes of the earth, because all nations haue erred in thine inchauntments. † And in her is found the bloud of the Prophets and Sainctes, and of all that were slaine in the earth.

CHAP. XIX.

2 The Sainctes glorifying God for the iudgement pronounced upon the harlot, 7 the mariage of the Lambe is prepared. 10 The Angel refuseth to be adored of S. Iohn. 11 There appeareth one (who is the Word of God, and the King of kings and Lord of lords) sitting on a horse, with a great armie, and fighting against the beast and the kings of the earth and their armies: 17 the birdes of the aire being in the meane time called to deuoure their flesh.

The Epistle
for many mar-
tyrs.

ALLELVIA



∴ This often
repeating of
Alleluia in ti-
mes of reioy-
cing, the
Church doth
follow in her
Service.

∴ At this day
shall the who-
le Church of
the elect be
finally & per-
fectly for euer
ioyned vnto
Christ in ma-
riage insepa-
rable.

∴ That is the
feast of eter-
nal life prepa-
red for his
spouse the
Church.

AFTER theses things I heard as it were the voice of many multitudes in heauen saying, *Alleluia*. Praise, and glorie, and pouer is to our God: † because true & iust are his iudgements which hath iudged of the great harlot, that hath corrupted the earth in her vvhoredom, and hath reuenged the bloud of his seruants, of her handes. † And againe they said, *Alleluia*. And her smoke ascendeth for euer and euer. † And the foure and twentie seniors fell downe, and the foure beastes, & adored God sitting vpon the throne, saying: "Amen, *Alleluia*. † And a voice came out from the throne, saying: Say praise to our God al ye his seruantes: and you that feare him, litle and great. † And I heard as it were the voice of a great multitude, and as the voice of many vvaters, & as the voice of great thunders, saying, *Alleluia*: because our Lord God the omnipotent hath reigned. † Let vs be glad and reioyce, and giue glorie to him: because the mariage of the Lambe is come, and his vvife hath prepared her self. † And it vvas giuen to her that she clothe her self vvith silke glittering and vvwhite. For the silke are the iustifications of Sainctes.

† And he said to me, Vvrite, * Blessed be they that are called to the supper of the mariage of the Lambe. † And he said to me, These vvordes of God, be true. † " And I fell before his feete, to adore him. And he saith to me, See thou doe not: I am thy fellow vv-seruant, and of thy brethren that haue

Mat. 22.
Lit. 14,

Apoc. 22.
9.

haue the testimonie of I E S V S. Adore God. For the testimonie of I E S V S, is the spirit of prophetic.

11 † And I saw heauen opened, and behold a vvhite horse: and he that sate vpon him, vvas called Faithful and True, and vwith iustice he iudgeth & fighteth. † And his eies as a flame

12 of fire, and on his head many diademes. hauing a name writ-
13 ten, vvhich no man knoweth but him self. † * And he vvas

14 clothed vwith a garment sprinkled vwith bloud: & his name is called, ° T H E V V O R D O F G O D. † And the hostes

15 that are in heauen folovved him on vvhite horses clothed in vvhite and pure silke. † And out of his mouth procedeth a

16 sharpe svword: that in it he may strike the Gentiles. And * he shal rule them in a rod of yron: and he treadeth the vvine

17 presse of the furie of the vvrath of God omnipotent. † And he hath in his garment and in his thigh vwritten, * * K I N G

O F K I N G E S A N D L O R D O F L O R D E S.

17 † And I saw one Angel standing in the sunne, & he cried vwith a loud voice saying to al the birdes that did flie by

18 the middes of heauen, Come and assemble together to the great supper of God: † that you may eate the flesh of kings,

19 and the flesh of tribunes, and the flesh of valiants, and the flesh of horses & of them that sit on them, & the flesh of al freemen and bondmen, and of litle and great.

19 † And I saw the beast and the kings of the earth, & their armies gathered to make vvarre vwith him that sate vpon the

20 horse and vwith his armie. † And the beast vvas apprehēded, and vwith him the false-prophet: vvhich vvrought signes before him, vwherevwith he seduced them that tooke the character of the beast, and that adored his image. These tvvo were

cast aliue into the poole of fire burning also vwith brimstone.

21 † And the rest vvere flaine by the svword of him that sitteth vpon the horse, vvhich procedeth out of his mouth: and al the birdes vvere filled vwith their flesh.

21 † And the rest vvere flaine by the svword of him that sitteth vpon the horse, vvhich procedeth out of his mouth: and al the birdes vwere filled vwith their flesh.

Es. 63, 1.

Apo. 2, 27.

Apo. 17, 14.

o The second person in Trinitie, the Sonne or the Vword of God, vvhich vvas made *flesh. Io. 1.*

:: Euen according to his humane also.

A N N O T A T I O N S

C H A P. XIX.

4. *Amen, Alleluia.*] These tvvo Hebrue vvordes (as other els vvhē) both in the Greeke & Latin text are kept religiously, & not translated, vnles it be once or tvvise in the Psalmes. Yca and the Protestants them selues keepe them in the text of their English Testaments in many places. and maruel it is vwhy they vse them not in al places, but sometimes turne, *Amen*, into, *Verely*, vwhereof see the Annotation *Ioan. 8. v. 34.*: and in their Service booke they translate, *Alleluia*, into,

Amen, Alleluia, not translated.

into, *Praise ye the Lord.* as though *Alleluia* had not as good a grace in the acte of seruing God, (vvhere it is in deede properly vsed) as it hath in the text of the Scripture.

Alleluia often vsed in the Church, specially in Easter time. The Church Catholike doth often and specially vse this sacred vvord, to ioyne vvith the Church triumphãt, consisting of Angels and Saincts, vvho here are said to laude and praise God vvith great reioycing, by this vvord *Alleluia*, and by often repetition thereof: as the Catholike Church also vseth, namely in Easter time euen til Vvhit-fontide, for the ioy of Christs resurrection, vvhich (as S. Augustine declareth *ep. ad Iannarium*) vvvas the general vse of the Primitiue Church, making a greater mysterie and matter of it, then our Protestants novv do. At other times of the yere also he saith it vvvas sung in some Churches, but not in al. and S. Hierom numbereth it among the heresies of Vigilantius, That *Alleluia* could not be sung but at Easter. *Aduers. Vigilant. c. 1.*

*Epist. ad
Iam. c. 17.
& c. 15.*

It signifieth more then (as the Protestants translate it) *praise ye the Lord.*

The truth is, by the vse of the Scriptures it hath more in it then, *Praise ye the Lord*, signifying vvith laude, glorifying, and praising of God, a great reioycing vvithal, mirth, and exultation of hart in the singers thereof. and that is the cause vvhy the holy Church saith, *Lau tibi Domine, Praise be to thee o Lord*, in Lent and times of penance and mourning, but not *Alleluia*. vvhich (as S. Augustine also declareth) is a terme of signification and mysterie, ioynd vvith that time, and then vsed specially in the Church of God, vvhen she representeth to vs in her Seruice, the ioyes and beatitude of the next life: vvhich is done specially at Easter, by the ioyful celebrating of Christs glorious Resurrection and Ascension, after the penal time of Lent vvhich representeth the miserie of this life. See S. Augustine *Ser. 1. & c. 9. & 6. c. 9 de Diuersis to. 10.* and his enarration vpon the 148 Psalm. for in the titles and endes of diuerse holy Psalmes this *Alleluia* is ful of mysterie & sacred signification. Vvhere vve muſt atke the Protestants, vvhy they haue left it out altogether, being in the Hebrue, saying neither *Alleluia*, nor, *Praise ye the Lord*, in the Bible 1577: & that nine times in the sixe last Psalmes.

False translation.

Amen and *Alleluia* should not be translated into vulgar tongues.

Moreouer the said holy Doctor (*li. 2 de doct. Christ. c. 11*) affirmeth that *Amen* & *Alleluia* be not translated into any other language, *propter sanctiorem auctoritatem*, for the more sacred authoritie of the vvordes so remaining. and *ep. 178.* he saith that it is not lawfull to translate them. *Quam sciendum est &c.* for it is to be knowen (saith he) that al nations do sing *Amen* and *Alleluia* in the Hebrue vvordes, vvhich neither the Latine man nor the Barbarou may translate into his owne language. See S. Hierom also *epist. 137.* And namely for our Nation, S. Gregorie vvil beare vs vvittnes that our countrie receiued the vvord *Alleluia* vvith their Christianitie, saying thus *li. 27 Moral. c. 6. Lingua Britanica qua nihil aliud nomenat quam barbarum fremere, iam dudum in Diuinis laudibus Hebraicum sapit resonare Alleluia.* that is, *The Britan tongue, vvhich knew nothing els but to muster barbarously, hath begone of late in Gods diuine laudes and praises to sound the Hebrue Alleluia.* And for Iurie, S. Hierom *ep. 17. c. 7* vvriteth, that the husbandmen at the plough sang *Alleluia*, vvhich vvvas not then their vulgar speache. Yea he saith that in Monasteries the singing of *Alleluia* vvvas in steede of a bel to call them together *ad Collectam. in Epitaph. Paula c. 10.*

The Protestants profane this vvord by translating it, and diminish the signification thereof.

This vvord is a sacred, Christian, and Angelical song, and yet in the nevv seruice booke it is turned into, *Praise ye the Lord*, and *Alleluia* is quite gone, because they list neither to agree vvith the Church of God, nor vvith the vse of holy Scriptures, no uor vvith their owne translations, but no maruel, that they can not sing the song of our Lord and of Angels in a strange countrie, that is, out of the Catholike Church, in the captiuitie of schisme & heretic. Lastly, vve might atke them vvwhether it be al one to say *Mat. 21. Hosanna, & Sauu vs vve beseeche thee: vvhereas* Hoianna is vvithal a vvord of exceeding congratulation and ioy vvhich they expressed toward our Sauieur. euen so *Alleluia* hath an other maner of sense and signification in it, then can be expressed by, *Praise ye the Lord.*

Psal. 136.

8. Iustifications of Saincts. Here the Heretikes in their translations could not alter the vvord *Iustifications* into *ordinances*, or *constitutions*, as they did falsely in the first of S. Luke, vvwhereof see good vvorkes, the Annotation there ver. 6, but they are forced to say in Latin, *iustificaciones*, as Beza: and in English, *righteousnes*, (for *iustificaciones* they vvil not say in any case for feare of inconuenience.) yea and they can not deny but these *iustificaciones* be the good vvorkes of saincts. but vvhere * they make this stifying, but because them vve haue by onely faith, it is most euidently false, & against the very text, and nature of the vvord. selues also vvith him iust. so that, *iustificaciones*, be the vertues of faith, hope, charitie, and good deedes, iustifying or making a man iust, and not effectes of iustification. neither faith onely, but they al together be the very ornaments and inward garments, beauty, and iustice of the soule, as here it is euident.

Beza

10. And 1 fel. The Protestants abuse this place, and the example of the Angels forbidding S. Johns adoring of the Angel, reuerence, and adoration of Angels, Saincts, or other sanctified creatures, teaching that no religious vvorship ought to be done vnto them. But in truth it maketh for no such purpose, but only vvarneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature. S. August. *de vera relig. cap. vltimo.* And vvhen the Aduersaries replie that so great an Apostle, as Iohn vvvas, could not be ignorant of that point, nor vvould haue giuen diuine honour vnto an Angel (for so he had been an Idolater) and therefore that he vvvas not

scree-

reprehended for that, but for doing any religious reuerence or other honour vvhathoener to his fellow-servant: vve ansvver that by the like reason, S. Iohn being so great an Apostle, if this later kinde of reuerence had been vnlawful and to be reprehended, as the Protestants hold it is no lesse then the other, could not haue been ignorant thereof, nor vwould haue done it.

Therefore they might much better haue learned of S. Augustine (q. 61 in Genes.) howv this facte of S. Iohn vvas corrected by the Angel, and vvherein the errour vvas. In effect it is thus, That the Angel being so glorious and ful of maiestie, presenting Chrifts person, and in his name vsing diuers vvordes proper to God, as, *I am the first and the last, and alius and vvas dead,* and such like, might vvel be taken of S. Iohn, by error of his person, to be Chrift him self, and that the Apostle presuming him to be so in deede, adored him vvith Diuine honour: vvich the Angel correcting, told him he vvas not God, but one of his fellowes, and therefore that he should not so adore him, but God. Thus then vve see, Iohn vvas neither so ignorant, to thinke that any vndue honour might be giuen to any creature: nor so ill, to commit idolatrie by doing vndue vvorship to any Angel in heauen: and therefore vvas not cuipable at all in his facte, but onely erred materially (as the Scholemen call it) that is, by mistaking one for an other, thinking that vvich vvas an Angel, to haue been our Lord: because he knevve that our Lord him self is also called an Angel, and hath often appeared in the visions of the faithful.

Apo. c. 1.

Esa. 9 in Græco.

Malac. 3.

And the like is to be thought of the Angel appearing in the 22. of the Apocalypse, vvwhether it vvere the same or an other. for that also did so appeare, that Iohn could not tell vvwhether it vvere Chrift him self or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they say) commit idolatrie, nor sinne at all berein, knovving al dueties of a Christian man, no lesse then an Angel of heauen, being also in as great honour vvith God, yea and in more then many Angels. Vvchich perhaps may be the cause (and consequently an other explication of this place) that the Angel knovving his great graces and merites before God, vwould not accept any vvorship or submission at his handes, though Iohn againe of like humilitie did it, as also immediatly afterward chap. 22. vvchich belike he vwould not haue done, if he had been precisely aduised by the Angel but a moment before, of error & vnduefulness in the facte. Howvsoeuer that be, this is evident, that this the Angels refusing of adoration, taketh not avvay the due reuerence and respect vve ought to haue to Angels or other sanctified persons and creatures. and so these vvordes, *See show doe it not,* signifie rather an earnest refusal, then any signification of crime to be committed thereby.

Aug. de vera relig. c. 55.

And maruel it is that the Protestants making them selues so sure of the true sense of every doubtful place by conference of other Scriptures, folow not here the conference and comparing of Scriptures that them selues so much or onely require. Vve vvil giue them occasion and a methode so to doe, thus. He that doubteth of this place, findeth out three things of question, vvchich must be tried by other Scriptures. The first, vvwhether there ought to be or may be any religious reuerence or honour done to any creatures, taking the vword religion or religious vvorship not for that special honour vvchich is properly and onely due to God, as S. Augustine sometimes vseth it, but for reuerence due to any thing that is holy by sanctification or application to the seruice of God. The second thing is, vvwhether by vse of Scriptures, that honour be called *adoration* in latin, or by a vword equiualent in other languages, Hebrue, Greeke, or English. Lastly, vvwhether vve may by the Scriptures fall downe prostrate before the things, or at the feete of the persons that vve to adore. I or of ciuil ductie done to our Superiors by capping, kneeling, or other courtesie, I thinke the Protestants vvil not stand vvith vs: though in deede, their arguments make as much against the one as the other.

Pf. 5. 137. Dan. 6. 3 Reg. 8. Ios. 7. Pf. 98. 131.

Gen. 18. Exod. 3.

Iosue 5.

But for religious vvorship of creatures (vvchich vve speake of) let them see in the Scriptures both old and newv: first, vvwhether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of proposition, the Sabboth, and al their holies, vvwere not reuerenced by al signes of deuotion and religion: vvwhether the Sacraments of Chrift, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of Iesus, such like (vvchich be by vse, signification, or sanctification made holy) are not nowv to be reuerenced: and they shall finde al these things to haue been reuerenced of al the faithful, vvithout any dishonour of God, and much to his honour. Secondly, that his reuerence is named *adoration* in the Scriptures, these speaches do proue *Pf. 95. Adore ye his footestools, because it is holy.* and *Hebr. 11. He adored the toppe of his rod.* Thirdly, that the Scriptures also vvarrant vs (as the nature of the vword adoration giueth in al three tonges) to bowe downe our bodies, to fall flat on the ground at the presence of such things, and at the feete of holy persons, specially Angels, as Iohn doth here, these exam- ples proue. Abraham adored the Angels that appeared to him, Moyses also the Angel that shewed him self out of the bush, who vvere creatures, though they represented Gods person, as this Angel here did, that spake to S. Iohn. Palaam adored the Angel that stood before him vvith a sword drawn. Num. 22. Iosue adored falling flat downe

The Protestants are refelld by their ovvne reason.

S. Iohn erred only in the person, mistaking the Angel to be Chrift him self, and so adoring him as God.

S. Iohn sinned not in this adoration.

An other explication of this place.

The Protestants by conference of Scriptures might finde religious adoration of creatures.

Three points herein examined and proued by Scriptures.

תפלתם
מגדונובם.

1 Religious vvorship of creatures.

2 The same is called adoration.

3 Falling prostrate before the persons or things adored.

Adoring of Angels, before

before the feet of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that it was but an Angel. V who refused it not, but required yet more reuerence, commanding him to plucke of his shoes, because the ground was holy, no doubt so made by the presence onely of the Angel.

Adoring of Prophets and holy persons.

Yea not onely to Angels, but euen to great Prophets this deuotion was done, as to Daniel by Nabuchodonosor, v who fell flat vpon his face before him, and did other great offices of religion, vvhich the Prophet refused not, because they were done to God rather then to him, as S. Hierom defendeth the same against Porphyrie, v who charged Daniel vvith intolerable pride therein, and the said holy doctor alleagech the fact of Alexander the great, that did the like to * Ioiadas the high priest of the Iewes. Howsoever that be (for of the sacrifice there mentioned there may be some doubt, vvhich the Church doth alwaies immediatly to God, and to no creature) the fact of the prophets (4 Reg. 2) to Elizeus, is plaine: vvhere they perceiuing that the double grace and spirit of Elias was giuen to him, fell flat dovvne at his feete and adored. So did* the Sunamite, to omit that Achior adored Iudith, falling at her feete, as a vvoman blessed of God, and infinite other places.

All vv hich things, by comparing the Scriptures, our Aduersaries should haue found to be lawfully done to men, and Angels, and soueraine holy creatures. Vvheryby they might conuince them selues, & perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, vv hich they pretend: though the Angel for causes might refuse euen that vv hich S. Iohn did lawfully vnto him, as S. Peter did refuse the honour giuen him by Cornelius, according to S. Chrystostoms opinion. he. 23 in c 10 A. yea euen in the third chapter of this booke: (if our Aduersaries vvould looke no further) they might see vv here this Angel prophecieth & promitteth that the Iewes should fall dovvne before the feete of the Angel of Philadelphia and adore. See the Annot. there.

CHAP. XX.

An Angel casteth the dragon (or diuel) bound, into the depth for a thousand yeres, in vv hich the soules of martyrs in the first resurrection shall reigne vvith Christ. 7 After vv hich yeres, Satan being let loose, shall raise Gog and Magog, an innumerable armie, against the beloved ciitie: 9 but a fire from heauen shall destroy them. 12 Then bookes are opened, and vv he that sitteth vpon the throne, iudgerh al the dead according to their vvorkes.

See in S. Augustine (li. 20. de Ciuit. c. 7. 8. & seq.) the exposition of this chapter.



:: *Quid in millenario numero nisi ad proferendam nouam sobolem perfecta vniuersitas praesita generationis exprimitur hinc per 1000 annos dicuntur, Et regnabunt cu i ho mille annis, omnia regnum san. tis Ecclesie, vniuersitatis perfectione solidatur. D. Gregor. li. 9. Moral. c. 1.*

AND I saw an Angel descending from heauen, having the key of the bottomles depth, and a great chaine in his hand. † And he apprehended the dragon the old serpent, vv hich is the Deuil and Satan, and bound him for a thousand yeres. † and he threw him into the depth, and shut him vp, and sealed ouer him, that he seduce no more the nations, til the thousand yeres be consummate. and after these things he must be loosed a litle time.

† And I saw seates: and they sate vpon them, & iudgement was giuen them, and the soules of the beheaded for the testimonie of I E S V S, and for the vvord of God, and that adored not the beast, nor his image, nor receiued his character in their foreheads or in their handes, and haue liued, and reigned vvith Christ: a thousand yeres. † The rest of the dead liued not, til the thousand yeres be consummate. This is the

6 the first resurrection. † Blessed and holy is he that hath part
 in the first resurrection. in these the second death hath not
 povver: but they shal be priestes of God and of Christ: and
 shal reigne vvith him a thousand yeres.

7 † And vvhen the thousand yeres shal be consummate,
 * Satan shal be loosed out of his prison, and shal goe forth,
 and seduce the nations that are vpon the foure corners of
 the earth, * Gog, and Magog, and shal gather them into bat-
 8 tel, the number of vvhom is as the sand of the sea. † And
 they ascended vpon the bredth of the earth, and compassed
 9 the campe of the Sainctes, and the beloued citie. † And
 there came dovvne fire from God out of heauen, and deu-
 10 oured them: † and the Deuil vvhich seduced them, vvvas
 cast into the poole of fire and brimstone, vvhere both the
 beast and the false-prophet shal be tormented day and night
 for euer and euer.

11 † And I saw a great vvhite throne, and one sitting vpon
 it, from vvhose sight earth and heauen fled, and there vvvas
 12 no place found for them. † And I saw the dead, great and
 litle, standing in the sight of the throne, and bookes vvvere
 opened: and * an other booke vvvas opened, vvhich is of
 13 life: and the dead vvvere iudged of those thinges vvhich were
 vvritten in the bookes according to their vvorkes. † and the
 sea gaue the dead that vvwere in it, and death and hel gaue their
 14 dead that vvwere in them, and it vvvas iudged of euery one ac-
 15 cording to their vvorkes. † And hel and death vvwere cast
 into the poole of fire. This is the second death. † And he
 that vvvas not found vvritten in the booke of life, vvvas cast
 into the poole of fire.

Exec. 38,
 14-39, 2.

Apoc. 3,
 5-21, 27.

∴ S. Augustine
 thinketh that
 these do not
 signifie any
 certaine nations
 but al that
 shal then be
 ioynd vvith
 the Diuel and
 Antichrist a-
 gainst the
 Church. li. 20.
 de Ciuit. c. 11.
 See S. Hierom
 in Ezech. li. 11.

THE 6 VISION.

∴ They shal
 then be new,
 not the substā-
 ce, but the
 shape chāged.
 2 Pet. 3. See S.
 Augustine. li.
 20. de Ciuit. c.
 14.
 ∴ The bookes
 of mens con-
 sciēces, where
 it shal plaine-
 ly be read
 vvhat euery
 mans life hath
 been.
 ∴ Such as doe
 no good wor-
 kes, if they
 haue age and
 time to doe
 them, are not
 found in the
 booke of life.

ANNOTATIONS
 CHAP. XX.

2. Bound him.] Christ by his Passion hath abridged the pover of the Deuil for a thousand yeres, that is, the vvhole time of the newv Testament, vntil Antichrists time, vvhen he shal be loosed againe, that is, be permitted to deceiue the vvorld, but for a short time only, to vvit, three yeres and a halfe.

4. I saw seates.] S. Augustine (li. 20 de Ciuit. Dei c. 9) taketh this to be spoken, not of the last iudgement, but of the Sees or Consistories of Bishops and Prelates, and of the Prelates them selues; by vvhom the Church is nowv governed. As the iudgement here giuen, can be taken no other vvise better, than of what vvhich vvvas said by our Sauour Mat. 18. What soeuer you binde in earth, shal be bound in heauen. and therefore the Apostle saith, What haue I to doe to iudge of them that are vvith out?

1. Cor. 5.

4. And the soules.] He meaneth (saith S. Augustine in the place alleaged) the soules of Martyrs, that they shal in the meane time, during these thousand yeres, vvhich is the time of the Church militant, be in heauen vvithout their bodies, and reigne vvith Christ. for, the soules (saith he) of the godly departed, are

Bishops' con-
 sistories & tru-
 dicial power.
 During a thou-
 sand yeres (that
 is the time of

this militant Church) (saints reigne vvith Christ in soule only.

The rest are dead and damned in soule, during the same time.

The first resurrection, or the soule quality.

Priests, some properly so called, some vaproperly.

The binding and loosing of Satan, explicated by S. Augustine.

The short reigne of Antichrist.

Millenarij or Chiliaſta.

The Scriptures hard.

By S. Augustines foreſaid explication, is evidently deduced againſt the Proceſſants, that the Church can not erre, and that the Pope can not poſſibly be Antichriſt.

not ſeparated from the Church, which is euen now the kingdom of Chriſt. for els there ſhould be kept no memorie of them at the altar of God in the communicating of the body of Chriſt: neither ſhould it auaile to haſten to Baptiſme in the perils of death, for feare of ending our life vvithout it: nor to haſten to be reconciled, if vve fortunes for penance or of ill conſcience to be ſeparated from the ſame body. And vvhy are al theſe things done, but for that the faithfull departed alſo be members of the Church? And though for an example the *Mar.* tyrs be onely named here, yet it is meant of others alſo that die in the ſtate of grace.

5. *The reſt lined not.*] The reſt vvich are not of the happie number aforeſaid, but liued and died in ſinne, reigne not vvith Chriſt in their ſoules during this time of the new Teſtament, but are dead in ſoule ſpiritually, and in body naturally, til the day of iudgement. S. Auguſt. *ibidem.*

3. *This is the firſt reſurrection.*] As there be vvwo regenerations, one by faith, which is now in Baptiſme: and another according to the fleſh, vvhen at the later day the body ſhal be made immortal and incorruptible: ſo there are vvwo reſurrections, the one now of the ſoules to ſaluation vvhen they die in grace, vvich is called the firſt, the other of the bodies at the later day. S. Auguſt. *li. 20 de Ciuit. c. 6.*

6. *They ſhal be Priests.*] It is not ſpoken (ſaith S. Auguſtine *li. 20 de Ciuit. c. 10*) of Biſhops and Priests onely, vvich are properly now in the Church called Priests: but as vve call al Chriſtians for the myſtical Chriſme or ointment, ſo al Priests, becauſe they are the members of one Priests, of vvhom the Apoſtle Peter ſaith, *A holy people, a kingly Priethood.* Vvich vvordes be notable for their learning that thinke there be none properly called Priests now in the new Teſtament, no othervvise then al Chriſtian men and vvomen, and a confuſion to them that therefore haue turned the name Priests into Miniſters.

7. *Satan ſhal be looſed.*] In the vvhole 8 chapter of the ſaid 20 booke *de Ciuitate Dei* in S. Auguſtine, is a notable commentarie of theſe vvordes. Vvhere firſt he declarerh, that neither this binding nor looſing of Satan is in reſpect of ſeducing or not ſeducing the Church of God: prouing that vvhen he be bound or looſe, he can neuer ſeducer the ſame. *The ſame,* ſaith he, *ſhal be the ſtate of the Church at that time vvhen the Diuel is to be looſed, euen as ſince it vvvas inſtituted, the ſame hath been & ſhal be as al time in her children that ſucceede eche other by birth & death.* And a litle after. *This I thought vvvas therefore to be mentioned, leſt any man ſhould thinke, that during the liſe time vvherein the Diuel ſhal be looſed, the Church ſhal not be upon the earth, be either not finding it here vvhen he ſhal be les looſe, or conſuming it vvhen he ſhal by al meanes perſecute the ſame.* Secondly he declarerh, that the Diuel to be bound, is nothing els but not to be permitted by God to exerciſe al his force or fraude in tentations: as to be looſed, is to be ſuffered by God for a ſmall time, that is, for three yeres and a halfe, to praife and proue al his pover and artes of tentations againſt the Church and her children, and yet not to preuaile againſt them. Thirdly this Doctour ſheveth by vvhat great mercie our Lord hath tied Satan and abridged his pover during the vvhole millenarie or thouſand yeres, vvich is al the time of the new Teſtament: vvtil then: & vvith vvhat vvifedome he permitteſh him to breake looſe that litle time of three yeres and fixe moneths, toward the later day, vvich ſhal be the reigne of Antichriſt. Laſtly he ſheveth vvhat kinde of men ſhal be moſt ſubiect to the Diuels ſeduciõ, (euen ſuch as now by tentation of Heretikes goe out: of the Church) and vvho ſhal auoid it.

By al vvich vve may confute diuers falſe expoſitiõs of old & late Heretikes. firſt, the aũcient ſect of the Millenaries, that grounded vpon theſe thouſand yeres named by the Prophet, this heretic, that there ſhould be ſo many yeres after the reſurrectiõ of our bodies, in vvich vve ſhould reigne vvith Chriſt in this vvorld, in our bodies, in al delites and pleaſures corporal, of meates, drinks, and ſuch like, vvich they called the firſt reſurrection, of vvich heretic Cerinthus vvvas the author. *Epiph. har. 77 in fine. Hiero. Comment. in c. 19 Mas. Auguſt. har. 8 ad Quodvultis Deum.* Eusebius alſo (*li. 3 hiſtoria c. 33*) ſheveth that ſome principal men vvere in part (though after a more honeſt maner concerning thoſe corporal delicacies) of the ſame opinion, by miſconſtruction of theſe vvordes of S. Iohn. Vvhereby vve learne and al the vvorld may perceiue, the holy Scriptures to be hard, vvhen ſo great clerkes did erre, and that there is no ſecuritie but in that ſenſe vvich the Church allowveth of.

The late Heretikes alſo by the ſaid S. Auguſtines vvordes are fully refuted, affirming not only that the Church may be ſeducer in that great perſecution of the Diuels looſing, but that it hath been ſeducer euen a great pece of this time vvhen the Diuel is bound: holding that the very true Church may erre or fall from truth to errour and idolatrie, yea (vvich is more blaſphemie) that the cheefe gouernour of the Church is Antichriſt him ſelf, and the very Church vnder him, the vvhoore of Babylon: and that this Antichriſt, (vvich the Scriptures in ſo many places, and here plainly by S. Auguſtines expoſition, teſtifie, ſhal reigne but a ſmall time, and that toward the laſt iudgement,) hath been reuealed long liſtence, to be the Pope him ſelf, Chriſts ovne Vicar, and that he hath perſecuted the Saints of their ſecte for theſe thouſand yeres at the leaſt. Vvich is no more but to make the Diuel to be looſe, and Antichriſt to reigne the vvhole thouſand yeres, or the moſt part thereof, that is, almoſt the vvhole time of the Churches ſtate in the new Teſtament: (vvich is againſt this and other Scriptures evidently, appointing that, to be the time of the Diuels binding:) Yea it is to make Antichriſt and the Diuel vvaker toward the day of iudgement then before

Mat. 14.
Lk. 18, 8.

before, and the truth better to be knowen, and the faith more common, the nearer vve come to the same iudgement: vvhich is expresly * against the Gospel. and this prophetic of S. Iohn.

An Inuincible demonstration.

Vve see that the sectes of Luther, Caluin, and other, be more spred through the vvorld then they vvere euer before, and consequently the Pope and his religion lessened, and his pover of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his aduersaries, diminished. How then is the Pope Antichrist, whose force shal be greater at the later end of the vvorld, then before? or how can it be othervvise, but these Sect-Maisters shoud be Antichrists neere precursors, that make Christs cheefe Ministers & the Churches cheefe gouernours that haue been these thousand yores and more, to be Antichristes: and them selues and their sectes to be true, that come so neere the time of the Diuels looting and seduction & of the personal reigne of Antichrist?

8. *The campe of the Saints.*] S. Augustine in the said 20 booke de Ciuit. Dei cap. 12. *It is not, saith he, to be taken that the persecutors shal gather to any place, as though the campe of the saints or the beloued citie should be but in one place, vvhich in doods are no other thing but the Church of Christ spred through the vvhole vvorld. And therefore vvherevvether the Church shal then be (vvhich shal be in all Nations euen then, for so much is insinuated by this latitude of the earth here specified) there shal the tents of saints be, and the beloued citie of God, and there shal she be beseged by al her enemies, vvhich shal be in euery countrie vvhere she is, in most cruel and forcible sort. So vvritech this profound holy Doctor. Vvhereby vve see, that, as novv the patticular Churches of England, Scotland, Flanders, and such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of al Nations, as of Italie, Spaine, France, and al other vvhich novv be quiet, shal be assaulted as novv the foresaid are, and much more, for that the general persecution of the vvhole, shal be greater then the patticular persecution of any Churches in the vvorld.*

The campe of Saints is the Catho. Church through the vvorld.

As novv Heretikes in patticular countries, so Antichrist shal periecute the Churches of al nations.

9. *There came downe a fire.*] It is not meant of the fire of Hel (saith S. Augustine *ib. c. 12*) into vvhich the vvicked shal be cast after the resurrection of their bodie, but of an extraordinarie helpe that God vvil send from heauen, to giue succour to the Saints of the Church that then shal fight against the vvicked: or, the very feruent and burning zeale of religion and Gods honour, vvhich God vvil kindle in the hartes of the faithfull, to be countant against al the forces of that great persecution.

Vvhat is meant by fire from heauen.

12. *An other booke.*] This is the booke of Gods knowledge or predestination, vvherein that vvhich before vvvas hid to the vvorld, shal be opened, and vvherein the true record of euery mans vvorkes shal be contained, and they haue their iudgemēt diuerly according to their vvorkes, and not according to faith only, or lacke of faith only. for, al infidels (as Turkes, obstinate lewes, and Heretikes) shal neuer come to that examination, being othervvise condemned.

The booke of euery mans Workes, opened in the day of iudgement.

CHAP. XXI.

THE 5 PART.

Heauen and earth being made new, S. Iohn saith the new citie Hierusalem prepared and adorned for the spouse of the Lambe. 6 The iust are glorified, 7 and the vvicked thrust into the poole of fire. 12 The vvall and gates and foundations of the citie are described and measured: 18 al vvhich are gold and crystal, precious stones and pearles.

The final glorification of the Church.

Esa. 63,
17. 66,
21.
2 Pet. 3,
13.

1 **A**ND I savv a nev v heauen and a nev earth. for
2 * the first heauen, and the first earth vvas gone, &
3 the sea novv is not. † And I Iohn savv the holy
4 citie Hierusalem nev descending from heauen,
prepared of God, as a bride adorned for her husband. † And
I heard a loud voice from the throne saying: Behold :: the
tabernacle of God vvith men, and he vvil dvvel vvith them.
And they shal be his people: and he God vvith them shal be
their God. † and * God shal vvipe avway al teares from
their eies: and death shal be no more. nor mourning, nor
crying, neither shal there be forov any more, vvhich first
things are gone.

The Epistle vpon the dedication of a Church,
c The Church triumphant.

11 This tabernacle is Christ according to his humanitie.

e This happie day shal make an end of al the miseries of this mortallitie.

Esa. 25. 8.
Apoc. 7,
17.
because she

† And he that sate in the throne, said: * Behold I make 5
al thinges new. † And he said to me: Vvrite, because these
vvordes be most faithful and true. † And he said to me: It is 6
done, * I am Alpha and O mega: the beginning and the end.
To him that thirsteth I vvill giue of the fountaine of the wa-
ter of life, gratis. † He that shal ouercome, :: shal possesse 7
these thinges, and I vvill be his God: and he shal be my sonne.
† But ^c to the feareful, and incredulous, and execrable, and 8
murderers, and fornicators, and sorcerers, and Idolaters, and
al liers, their patt^r shal be in the poole burning vvith fire and
brimstone, vvwhich is the second death.

† And there came one of the seuen Angels that had the 9
vials ful of the seuen last plagues, and spake vvith me, saying:
Come, & I vvill shew thee the bride, the vvife of the Lambe.
† And he tooke me vp in spirit vnto a mountaine great and 10
high: and he shewed me the holy citie Hierusalem descen-
ding out of heauen from God, † :: hauing the glorie of God. 11
and the light thereof like to a prerious stone, as it vvere to the
iasper stone, euen as crystal. † And it had a vvall great and 12
high, hauing twelue gates, and in the gates twelue Angels, &
names vvritten thereon, vvwhich are ^c the names of the twelue
tribes of the children of Israël. † On the East, three gates: 13
and on the North, three gates: and on the South, three gates:
and on the Vvest, three gates. † And the vvall of the citie 14
hauing twelue foundations: and in them, twelue names, of
the twelue Apostles of the Lambe.

† And he that spake vvith me, had a measure of a reede, of 15
gold, to measure the citie and the gates thereof, and the vvall.
† And :: the citie is situated quadrangle-vvise, and the length 16
thereof is as great as also the bredth: and he measured the citie
vvith the reede for twelue thousand furlonges, & the length
and height and bredth thereof be equal. † And he measured 17
the vvall thereof of an hundred fourtie foure cubites, the
measure of a man vvwhich is of an Angel. † And the building 18
of the vvall therof vvvas of iasper stone: but the citie it self
pure gold, like to pure glasse. † And the foundations of the 19
vvall of the citie, vvvere adorned vvith al pretious stone. The
first foundation, the iasper: the second, the saphire: the third,
the calcedonius: the fourth, the emerauld: † the fifth, the sar- 20
donix: the sixt, the sardius: the seuenth, the chrysolithus: the
eight, the beryllus: the ninthe, the topazius: the tenth, the
chryso-

He that hath
the victorie a-
gainst sinne in
the Church
militant, shal
haue his re-
ward in the
triumphant.
^c At that com-
mit mortal sin-
nes and repent
not, shal be
damned.

THE 7 AND
LAST VISION.

The glorie
of the Church
triumphant.

The names
of the Patri-
arches and Au-
postles hono-
rable and glo-
rious in the
triumphant
Church.

See S. Hie-
rom ep. 17:
touching this
description of
the heauenly
Hierusalem,
vvwhich is the
Church triū-
phante, teaching
that these
thinges must be
taken spiritu-
ally, not car-
nally.

Esa. 43.
19.

Apoc. 1,
8. 12, 13.

chryſopraſus : the eleuenth , the hyacinthe : the twelfth , the
 21 amethyſte. † And the twelue gates : there are twelue pearles,
 one to euery one : & euery gate vvas of one ſeueral pearle. &
 the ſtreate of the citie pure gold , as it vvere traſparent glaſſe.
 22 † And :: temple I ſavv not therein. for our Lord the God om-
 23 nipotent is the temple thereof, and the Lambe. † And * the
 citie needeth not ſunne nor moone, to ſhine in it. for the glo-
 rie of God hath illuminated it, and the Lambe is the lampe
 24 thereof. † And * the Gentiles ſhal vvalke in the light of it:
 and the kinges of the earth ſhal bring their glorie and ho-
 25 nour into it. † And * the gates thereof ſhal not be ſhut by
 26 day : for there ſhal be no night there. † And they ſhal bring
 27 the glorie and honour of nations into it. † There ſhal :: not
 enter into it any polluted thing, nor that doeth abomination
 and maketh lie, but * they that are vvritten in the booke of
 life of the Lambe.

Eſa. 60,
19,

Eſa. 60, 3.

Eſa. 60,
11.

Apo. 20,
12.

:: All external
 ſacrifice which
 now is neceſ-
 ſarie durie of
 the faithful,
 ſhal then ceaſe
 and therefore
 there ſhal
 neede no ma-
 terial temple.
 :: None, not
 perfectly clea-
 ſed of their
 finnes., can en-
 ter into this
 heavenly Hie-
 ruſaiem.

ANNOTATION
 CHAP. XXI.

18. Purogold.] S. Gregorie (li. 18. Moral. c. 23) ſaith, the heavenly ſtate is reſembled
 to gold, precious ſtone, cryſtal, glaſſe, and the like, for the puritie, claritie, glittering
 of the glorious bodies : vvhere one mans body, conſcience, and cogitations are repreſen-
 ted to an other, as corporal things in this life are ſeen through cryſtal or glaſſe.

The ſtate of
 glorified bo-
 dies.

CHAP. XXII.

*The tree of life being vvatered vvith liuing vvater, yeldeth fruites euery moneth. 3
 There is neither curſe nor night in the citie. 6 The Angel that ſpiewed
 Iohn al theſe things, reſuſeth to be adored of him. 14 He telleth him that the
 juſt ſhal enter into the citie, but the reſt ſhal be caſt forth. 18 Laſtly, he pro-
 teſteth and threatheneb againſt them that ſhal preſume to adde to this prophecie,
 or take away from the ſame.*

vvaſter
 of life,



Apo. 21.
 Eſa. 60.

1 ND he ſhevved me a riuier of ' liuing water',
 2 cleere as cryſtal, proceeding from the ſeate of
 God and of the Lambe. † In the middes of
 the ſtreate thereof, and on both ſides of the
 riuier, :: the tree of life, yelding twelue fruites,
 3 rendring his fruite euery moneth, and the leaues of the tree
 for the curing of the Gentiles. † And no curſe ſhal be any
 4 more : and the ſeate of God and of the Lambe ſhal be in it,
 and his ſeruantes ſhal ſerue him. † And they ſhal ſee his face:
 5 and his name in their foreheads. † And * night ſhal be

11 Chriſt is our
 tree of life: in
 the Church, by
 the B. Sacramēt:
 & in heauen, by
 his viſible pre-
 ſence and influ-
 ence of liſſe ever
 laſting both to
 our bodies and
 ſoules: of vvho
 Salomon ſaith,
 The tree of life to
 al that apprehēd
 him. Prou. 3.
 no

THE CON-
CLUSION.

no more: and they shal not neede the light of lampe, nor the light of the sunne, because our Lord God doth illuminate them, and they shal reigne for euer and euer. † And he said 6
to me, These vvordes are most faithful and true. And our Lord the God of the spirites of the prophetes, sent his Angel to shew his seruantes those thinges vvhich must be done quickly. † And behold I come quickly. Blessed is he that 7
keepeth the vvordes of the prophecie of this booke.

:: You see it is al one to adore before the feete of the angel, & to adore the Angel: though, to adore him, be not expressed as in the 19 chap. See the anotatio there v. 10.

Man by Gods grace & doing good workes, goth increase his iustice.

:: Heauen is the reward, hire, & repayment for good workes, in all the Scriptures, yet the aduersaries will not see it.

† And I Iohn vvhich haue heard, and seen these thinges. 8
And * after I had heard and seen, I fel dovvne :: to adore before the feete of the Angel vvhich shewed me these thinges: † and he said to me, See thou doe not, for I am thy fellow-ser- 9
uant, and of thy brethren the prophetes, and of them that keepe the vvordes of this booke. Adore God. † And he saith 10
to me, Seale not the vvordes of the prophecie of this booke. for the time is neere. † " He that hurreth, let him hurt yet: 11
and he that is in filth, let him be filthie yet: and he that is iust, let him be iustified yet: and let the holy be sanctified yet. † Behold I come quickly, and my revvard is vvith me, 12
* to render to euery man :: according to his vvorkes, † I am 13
* Alpha and O mega, the first and the last, the beginning and the end. † Blessed are they that vvashe their stoles: that their 14
povver may be in the tree of life, and they may enter by the gates into the citie. † Vvithout are dogges and sorcerers, and 15
the vnchast, and murderers, and seruers of Idols, & euery one that loueth and maketh a lie.

† I E S V S haue sent mine Angel, to testifie to you these 16
thinges in the Churches. I am the roote and stocke of Dauid, the bright and morning starre. † And the Spirit & the bride 17
say, Come. And he that heareth, let him say, Come. And * he that thirsteth, let him come: and he that vvil, let him take the vvater of life gratis.

† For I testifie to euery one hearing the vvordes of the 18
prophecie of this booke, " If any mā shal adde to these thinges, God shal adde vpon him the plagues vvritten in this booke. † And if any man shal diminish of the wordes of the booke 19
of this prophecie: God shal take avway his part out of the booke of life, and out of the holy citie, and of these thinges that be vvritten in this booke. † saith he that giueth testi- 20
monie of these thinges. Yea I come quickly: Amen. " Come Lord.

Apo. 19,
10.

Ro. 2, 6.
Apo. 21,
6. 1, 8.

Ef. 55, 1.

21 Lord I E S V S. † The grace of our Lord I E S V S Christ be
vvith you al. Amen.

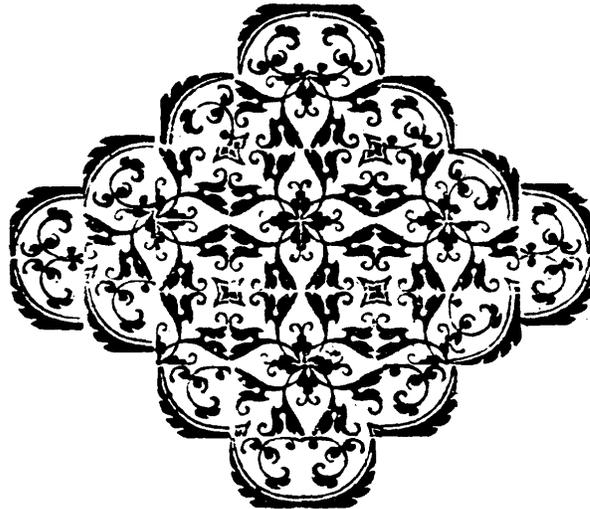
A N N O T A T I O N S
CHAP. XXII.

11. *He shal hurreth.*] It is not an exhortation, but a commination or threatening, that hevv
far fouer the vvicked increase in naughtines, God hath provided anvverable punishment for
them.

18. *If any man shal add.*] The author of the commentaries vpon this booke, bearing the The curse agaist
name of S. Ambrose, saith thus of this point. *He maketh nas this protestation against the expositors of* adding or dimi-
his prophetic, but against Heretikes. for the expositor doth add or diminish not ing, but openeth the obse- nishing, is a
visie of the narration; or sheweth the moral or spirital sense. He curseth therfore Heretikes, that vjed to gaunt Hereti-
adds somewhat of their owne that was false, and to take away other things that were contrarie so their kes, not Catho-
heresies. So saith this auncient vvriter. And this vvas the properie of them in al ages, and so is it of like expofi-
ours novv, as vve haue noted through the vvhole Bible, and as vve haue in sundrie places set forin
to the sight of al indifferent readers, in the nev्व Testament, that al the vvorld may see that the
Apostles curse is fallen vpon them, and may bevvere of them.

20. *Come Lord Iesus.*] And novv o Lord Christ, most iust and merciful, vve thy poore crea- A breefe petitio
tures that are so afflicted for confession and defense of the holy, Catholike, and Apostolike truth, vnto I E S V S
contained in this thy sacred booke, and in the infallible doctrine of thy deere spouse our mother Christ, to come
the Church, vve crie also vnto thy Maestie vvith tendernesse of our hartes vnspeakable. .C.O.M.E quickly, as S.
L O R D I E S V S Q V I C K L Y, and iudge betvvixt vs and our Aduersaries, and in the meane time Iohn here spea-
giate patience, comfort, and constancie to al that suffer for thy name, and trust in thee. o Lord God keth, and to
our onely helper and protector, tarie not long. A M E N. iudge the cause
of Catholikes
& Protestants.

B b b b b





A TABLE OF THE EPISTLES AND GOSPELS, AFTER THE ROMANE VSE, VPON SVNDAIES, HO- LIDAIES, and other principal daies of the yere, for such as are desirous to knowv and reade them accor- ding to this translation. And therefore the Epistles taken out of the old Testament are omitted, till the edition thereof.

Vpon Sundaies, Imber Daies, and otber Feries.

<p>THE 1. SUNDAY in Aduent, Epistle pag. 415. Gospel pag. 199.</p> <p>The 2. Sunday in Aduent, Ep. 419. Gosp. 28.</p> <p>The 3. Sunday in Aduent, Ep. 533, Gosp. 217.</p> <p><i>* The E- pistles o- mitted are taken out of the Old Testament.</i></p> <p>The 4. Sunday in Aduent, Ep. 432. Gosp. 143.</p> <p>Christmas eue, Ep. 382. Gosp. 4.</p> <p>CHRISTMAS day at the</p> <p>S. Steuen, Ep. 305. Gosp. 66.</p> <p>S. Iohn. the Euang. Gosp. 279.</p> <p>Childermes day, Ep. 714, Gosp. 5.</p> <p>S. Thomas of Canterburie, Ep. 608. Gof. 248.</p> <p>The Sunday within the Octaue of Christ- mas, Ep. 504. as on Twelfth eue. Gosp.</p>	<p>141. verse 33 vnto 41.</p> <p>The CIRCUMCISION of our Lord, Ep. 597. Gosp. 140.</p> <p>Twelfth Eue, Ep. 504. Gosp. 6.</p> <p>The EPIPHANIE of our Lord called Twelfth day, Gosp. 5.</p> <p>The 1. Sunday after the Epiphanie, Ep. 412. Gosp. 141.</p> <p>The 2. Sunday after the Epiphanie, Ep. 413. Gosp. 220.</p> <p>The 3. Sunday after the Epiphanie, Epif. 413. Gosp. 19.</p> <p>The 4. Sunday after the Epiph. Ep. 414. Gosp. 20.</p> <p>The 5. Sunday after the Epiph. Ep. 542. Gosp. 35.</p> <p>The 6. Sunday after the Epiph. Ep. 546. Gosp. 36.</p> <p>The Sunday of Septuagesme, Ep 445. Gosp. 56.</p> <p>The Sunday of Sexagesme. Ep. 489. Gosp. 159.</p> <p>The Sunday of Quinquagesme, Epif. 456. Gosp. 191.</p> <p>Vpon Ashwensday, Gosp. 15.</p> <p>Thursday after Ashwensday, Gosp. 10. Friday</p>
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EPISTLES AND GOSPELS.

Friday after Ashwensday,	Gosp. 13.	Munday in Easter vveeke,	Ep. 319, Gosp.
Saturday after Ashwensday,	Gosp. 103.		211.
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- Schismatickes,* Schismatical seruice & sermons to be avoided. 94. 482. 590. 225 marg. Specially the Communion. 442. 447. 448. See *Heretike* and *Heresie.*
- Scandal.* 112 marg. 356. 386 marg.
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Z *Zeale* against heretikes. See *Heretikes*.
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THE EXPLICATION OF CERTAINE VVORDES

IN THIS TRANSLATION, NOT FAMILIAR
 to the vulgar reader, vvhich might not conue-
 niently be vttered other wise.

A

Abstracted, Dravven avvay. pag. 642.
Acquisition, Getting, purchasing. pag. 514.
Aduens, The comming. pag. 69.
Adulterating, Corrupting. See pag. 475. 477.
Agnition, knowvledge or acknowvledging. p. 600.
Allegorie, a Mystical speache, more then the bare
 letter. pag. 505. See the Annot. p. 508.
Amen, expounded pag. 244.
Anathema, expounded p. 405.
Arch. isynagogue, expounded pag. 59.
Assist. pag. 135, signifieth the Angels standing and
 attending, alvvayes readie to doe their ministerie.
Assumption, p. 105, Christs departure out of this
 vvorld by his death and Ascension.
Azymes, Vvleavened bread. p. 75

C

Calumniate, By this vvord is signified violent op-
 pression by vvord or deede. pag. 143.

Catechizeth, and, *Catechized*. p. 510. He catechizeth
 that teacheth the principles of the Christian
 faith: and they that heare and learne, are ca-
 techized, and are therefore called often in the
 Annotations, *Catechumens*.
Character, a marke or stampe. pag. 723.
Commeffations, Immoderate bankets, and belly
 cheere, vvith vvanton riotousnes. p. 509.
Condigne, comparable. p. 400.
Contristate, This vvord signifieth to make heauie
 and sad. pag. 519.
Cooperate, signifieth vvorking vvith others, p. 401.
 likevvise *Cooperation*, *Cooperators*.
Corbana, expounded pag. 80.

D

Depositum. p. 582. See the Annot. pag. 584. It may
 signifie also, Gods graces giuen vs to keepe, pa.
 587. v. 14. Also v. 12. *ibid*. See the Annot.
Disfract. me, expounded d pag. 49.

E e e e ij

Domi-

HARD VVORDES EXPLICATED.

<i>Dominical day</i> , Sunday. See Annot. p. 701. 702.	<i>Pasche</i> , Easter, and, the Paschal lambe. p. 201.	
<i>Donariet</i> , giftes offered to God for his Temple, &c. 199.	<i>Pentecost</i> , vvhithuntide, &c, the space of fiftie daies. p. 517.	
E		
<i>Euacuated</i> from Christ, that is, Made voide and hauing no part vvith him. p. 508.	<i>Prepnition</i> , A determination before. p. 517.	
The scandal of the crosse <i>euacuated</i> , that is, made voide, cleane taken avvay. ibidem.	<i>Prepuce</i> , expounded pag. 387.	
<i>Euangelize</i> , signifieth such preaching of good tidings, as concerneth the Gospel. See the preface,	<i>Prejcienee</i> , foreknowledge. p. 294.	
<i>Eunuches</i> , gelded men	<i>Preuaricator</i> , transgressor: and <i>preuarication</i> , trasgression. p. 336. 337.	
<i>Euro-aquilo</i> , A north-eastvvinde. p. 368.	Loaves of <i>Proposition</i> , so called, because they vvere proposed and set vpon the table in the Temple, before God. pag. 31.	
<i>Exinanised</i> , abased exceedingly. p. 528.	R	
G		
<i>Gratis</i> , an vsual vvord to signifie, for nothing, freely, for Godamercie, vvithout desert.	<i>Reprobitate</i> the finnes. pag. 605. that is, make a reconciliation for them.	
H		
<i>Holocauste</i> , a kinde of sacrifice vvhere al vvias burnt in the honour of God. p. 625.	<i>Resolusion</i> , the separation of the body and the soule, the departing out of this life. p. 592.	
<i>Hofes</i> , sacrifices. p. 445.	<i>Resuscitate</i> the grace, that is, Raife, quicken, renew and reuiue the grace vvwhich othervvise languisheth and decaieeth. pag. 586.	
I		
<i>Inuocated</i> , called vpon, praied vnto. p. 316. Hereof vve say, <i>Inuocation of Saints</i> , and to inuocate.	S	
<i>Issua</i> , good euent. pag. 445.	<i>Sabbatisme</i> , A time of resting and ceasing from labours. pag. 607.	
<i>Iustice</i> , taken in the newv Testament, not as it is contrary to vvrong or iniurie, but for that qualitie vvhereof a man is iust and iustified. p. 391.	<i>Sacrament</i> , for mysterie. p. 513.	
N		
<i>Neophyte</i> , expounded p. 569.	<i>Santa Sanctorum</i> , The holies of holies, that is, the inmost and holiest place of the levvies Temple, as it vvere the Chauncel. pag. 621.	
P		
<i>Paradets</i> , expounded pag. 260.	<i>Superedified</i> , Builded vpon Christ the principal stone pag. 657.	
<i>Parasceue</i> , the levvies Sabboth. eue, Good friday. p. 130. v. 43. See the Preface.	T	
	<i>Tetrarch</i> , Gouvernour or Prince of the 4 part of a countrie. p. 33.	
	<i>Thrones</i> , an higher order of Angels. p. 537.	
	V	
	<i>Victims</i> , Sacrifices. p. 302.	

The faultes correcte thus.

Pag. 8	1 Cor. 7.	2 Cor. 7.
38	Tetrach,	Tetrarch.
42	fifth vveeke,	first vveeke.
78	If the Sacrament,	In the Sacrament.
148	Math. 9.	Math. 19.
188	Scandale,	Scandals.
204	Ignas. ep. 5.	ep. 7. Ibid. in 3 copies the Greeke set amis.
		li. 3.
213	li. 39 de consens.	Eighth.
215	Eighteth yere,	Transubstantiation.
238	Transubstantion,	Catech. 18.
409	Cathec. 17.	Incontinencie.
440	Continencie,	ἡ ἰυλογουμην.
446	ἡ ἰυλογουμην	It is not novv.
449	Is it not novv,	Beguile vs.
552	Beguile v,	Theodorete.
576	Eusebius li. 5. c. 2.	

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